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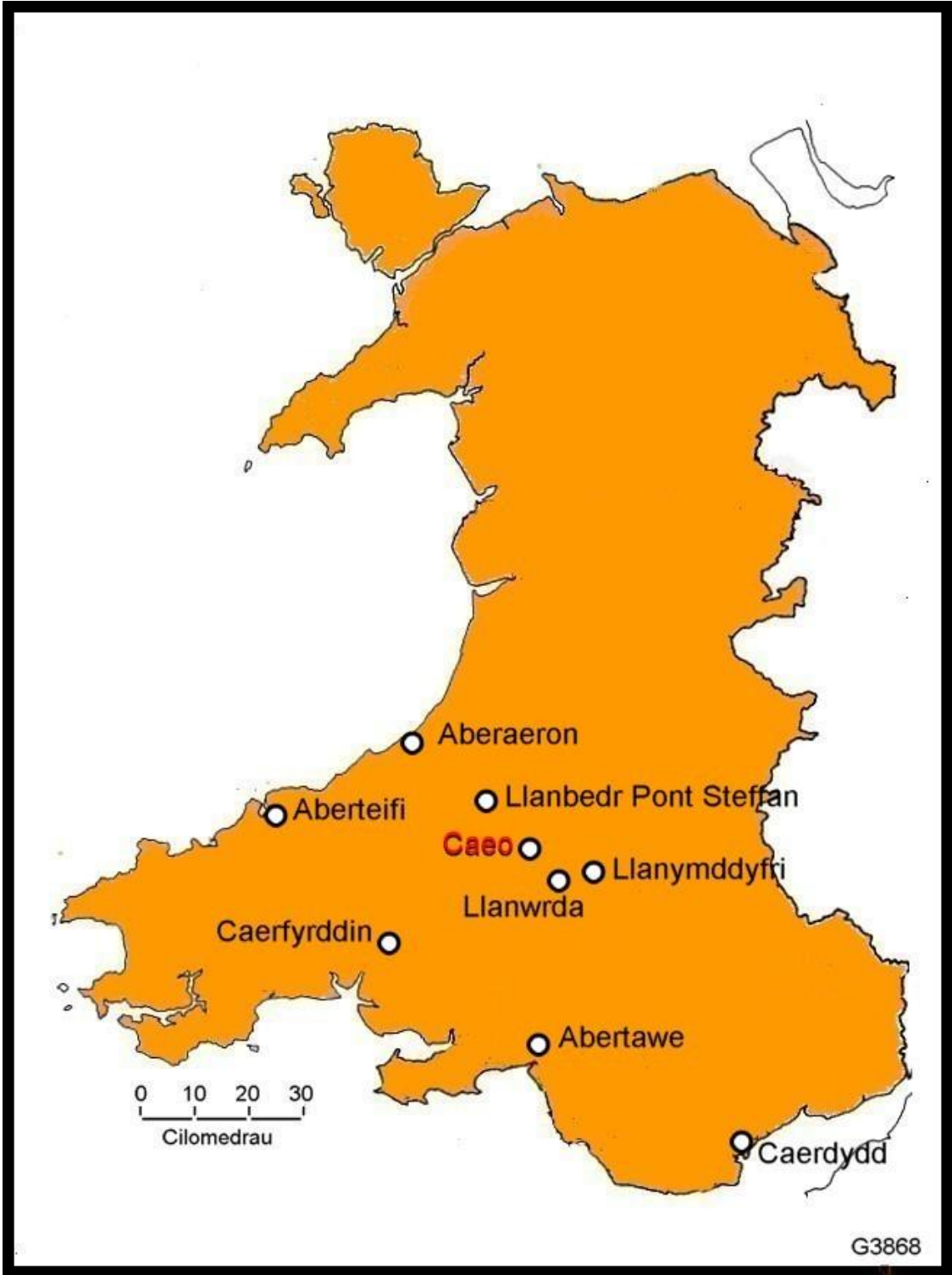
PLACE-NAMES IN THE PARISH OF CYNWIL GAI0, CARMARTHENSIRE.

Celtic Eisteddfod, University College Of Wales, Aberystwyth, 1901.

By "Dyffryn Cothi".

Carmarthen Journal. 17 Mai 1901.





Place-names in the Parish of Cynwil Gai, Carmarthenshire.

CELTIC EISTEDDFOD, UNIVERSITY COLLEGE
OF WALES, ABERYSTWYTH, 1901.

[By "DYFFRYN COTHI."]

PARISH OF CYNWIL GAI.

This parish, situated as it is in the very north of Carmarthenshire, far removed from railways and other conveniences of modern civilization, deserves to be better known to the world at large on account of its historical interest, its natural beauty; its mountains and fine rocks on the north frequented by buzzards, ravens, and foxes, and which afford pasture only for sheep and ponies; its beautiful valleys of the Twrch and the Cothi on the south, where the goldfinch, the bullfinch, the greenfinch, and the rare kingfisher haunt every year, and there rear their young. On the north the country is bare and bleak, on the south beautifully wooded, and it altogether affords as great a variety of scenery as is possible on so small a scale. The rivers Twrch and Cothi are noted for trout, sewin, and salmon, and much resorted to by anglers.

Gai is the largest parish but one in the county, with an area of 26,186½ acres. It is bounded by the parishes of Cilycwm and Llanwrda on the east; on the west by Llansawel (church dedicated to Sawyl Benuchel), Pencarreg, and Llanyerwys (Church of the Cross dedicated to St. David); on the north by Cellan, Llanfairlydogau, and Llanddewibrefi, the three being in Cardiganshire; on the south by Llansadwrn and Talley. The last is a very interesting parish. In its village—Talley, Tal-y-llychau—situated, as the name implies, above the lakes, there are the remains of an old abbey. Some of the arches which supported the central tower still stand, and are of majestic proportions. The abbey was founded prior to 1197, by Rhys ab Gruffydd, and belonged to the Praemonstratensians, or White Canons. At its dissolution in 1772, the great Abbey bell was sold to the Exeter Cathedral authorities. It remains in that cathedral, and is reputed to be one of the largest church bells in the kingdom. To the east of the Abbey stands a solitary yew, near which tradition places the grave of Dafydd ab Gwilym. King Henry VII. stayed a night in this village at a house still known as "The King's Court," on his way to Bosworth Field. But to return to the Parish of Gai. It is difficult to know whether to start the journey from the north, climbing ridge after ridge, visiting each farm and place of interest, and ultimately descend to the south; or whether to start from the south and work one's way gradually up the highlands. Let the traveller first visit all the places on the south, and it is to be hoped that by then he will be sufficiently interested to take an excursion up the hills, and see the beauties of Craig Twrch and the surrounding country.

To start from the very south.

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FROODVALE is the name of two houses—the Old House and the New Froodvale. There were formerly two mills near the Old Froodvale, one being a corn mill, the other a Fuller's mill. A water-course, which formerly fed these mills, runs from the Cothi to the north of the Old House, and again empties itself into the same river to the South of the Old House. This is the "Ffrwd." One of the fields near is called Cae Bach y Pandy (place where cloth, &c., was shrunk, and another is called Maes-y-ddeuntir (Field of the tenter-frame). Though there are no fields whose names may be connected with a corn-mill, still it is generally thought that the word is no other than a corruption of Ffrwd-y-felin-fâl, which became Ffrwd-y-fâl, hence Frood-vale.

Close by is a farm called

NANT-GWINAU, which means "Auburn-brook."

Near this is a small cottage named

ATHROFA—"Academy." There was a noted school here for about twenty years, and which was closed about the year 1855. The master was the well-known Dr William Davies, Ph.D. Among the students who were educated here may be mentioned the late Rev Evan Lewis (Velindre), father of Professor Lewis, M.A., of U.C.W., Aberystwyth, and the late Evan Davies, Esq., M.A., LL.D., of Swansea, under whose mastership the first Normal School was established at Brecon, and afterwards transferred to Swansea.

To the north of these are farms known as

BRYN-EINON—"Einon's hill"

CWM-EINON—"Einon's dingle."

These farms originally belonged to the Dolau-cothi estate, probably called after "Einon Fawr," one of the ancestors of the family (Johnes) of Dolau-Cothi.

Then come—

PEN-NOETH—"The exposed hill."

BRYN-Y-FEDWEN—"Birch hill."

COED-Y-GOF—"The Smith's wood." Otherwise **COED-Y-GOG**—"Cuckoo's grove" or "wood."

PISTELL-GWYN-BACH—"The little clear spout."

MAESTROYDDIN, probably "Maes"—"a field" and **CREIDDYN**—"what juts into." There are two farms of this name in the parish, they adjoin, and are slightly elevated above the surrounding farms and may be said to "jut into" the flat marshy land of Rhosgoch hereafter described.

MAES-Y-GWIAIL—"Field of the twigs."

BITHY-GATE—Probably "pethy"—"small gate."

It may have had some connection with the next farm, which is called

LLUNDAIN-FECHAN—"Small London." The little stream passing through the farm yard is also known as the Thames. This name was probably given to the place in ridicule about the beginning of last century long before the advent of railways, when it was the custom to drive all the cattle purchased in South Wales for the English markets on foot all the way, not only to the Midlands, but also to Kent and the Eastern counties. This place is said to have been one of the halting-places on the way from South Cardiganshire, where the cattle grazed, and the men rested for a night as best they could, the swell cattle-dealer or boss being sometimes accommodated with a bed, but mostly on the big settle in the kitchen, and his henchman in the straw or hay in the out-buildings, which even to this day are called Petticoat-lane, etc.

TYN-Y-GRUG—"House in the heather." **TYN** has been reduced in modern Welsh place-names from **TYDDYN**—"homestead." **Tyddyn** means a house-hill, i.e. a place suited for a house.

GARTH-LWYD—"The grey enclosure."

DRYSLWYN-HELYG—**DYRYSLWN**—"Confused willow-bush."

RHOS-GOCH—"The red moor." Very descriptive of the land which from the large quantity of oxidized iron in solution in the partially stagnant water has a peculiar red or russet colour.

GWABYRALLT—"Above the wood." ALLT is invariably used in this parish for "wood," or "grove," whereas in North Wales it means a "slope" or "up and down hill."

MAESDIR—"Outlying land." Otherwise and more probable

MAESDU—"Black field," peaty.

HAFODMAITH—"Lengthy summer abode." Otherwise

HAFODMAIDD—"Summer abode of whey and curds."

PENARTH—"Bear's head."

BERLLAN DYWYLL—"Dark orchard."

BEYN-EGLWYS—"The Church hill."

GWAR-Y-GOROF—"Above a precipitous place." Very descriptive.

YNYSAU—Islands.

CRUGYBAR—"The tump of contention," or

CRUGYBAR—"The tump of the summit."

The present chapel does not fit in with either description, but on the north-west side of it is a peculiarly-shaped eminence, and it is known that this district was in a very disturbed state during the Roman occupation from its close proximity to the gold mines at Ogofau. It probably means "the tump on the summit." This eminence now belongs to the farm of Brondeilo which is near the chapel, but is in the parish of Talley. The site of one of the chapels called Teilo, belonging to Talley Abbey, is well-known as having been situated on this farm, but there are no structural remains visible. A farmer from the district says that there is an old burial place on this farm, and that stones were carted from this place a few years ago for building purposes, and also adds that looking at the field in the spring of the year from the opposite hill, the old burial place is easily distinguished from the rest of the fields by its richer colour.

The well-known hymn-tune "Crugybar" is called after this place. The hymnologist Dafydd Jones, o Gaio, who translated Watts' hymns into Welsh is buried inside the modern chapel.

The next farm to Brondeilo, in the parish of Caio, is **MARSELLANWRTHWL**, "field of the Church of St. Gwrthwl." When his reverence flourished is unknown. There is also a Llanwrthwl in Breconshire. Gwrthwl probably means "Gwyrthiol" or "miraculous." This "Maes" may have belonged to the chapel of Teilo above-mentioned.

GLANYRANNELL—"ANNELL" is the name of a small river. "On the banks of the Annell."

CWMIWRCH—"Roebuck dingle."

TYRHEOL—**TY-YN-YR-HEOL**—"House by (in) the road."

CWMRYN—**CWM-YR-YN**—"Ash dingle."

PENRHEOLWEN—**PEN-YR-HEOL-WEN**—"End of the white road."

GARREG-LWYD—"Grey stone."

BWLCHGWYNT—"Windy opening."

LLEATHER-COY—**LLEATHER-CAU**—"Hollow slope."

PIGYN ST. NICHOLAS—"St. Nicholas's peak." Nicholas was the name of one of the ancestors of the Johnes family of Dolaucothi, who also belonged to the family of Dinefawr, but whether this hill was named after him is not known.

GWYNDWN-MAWR—"Large lay-land."

CADWGAN—This may have been named after Cadwgan ab Bleddyn who expelled Rhys ab Tewdwr from the Dcheubarth and after Rhys's death in 1093 his

son, Gruffydd ab Rhys, possessed only one Cwmyd—the fourth part of the Cantref, of Caio, in the Cantref Bychan.

TŊ'NYPYLLAU—TY-YN-Y-PYLLAU —“House in the pits.”

RHOS—“Moor.”

CWM—“Dingle.”

CWMGGERDDAN—GGERDDAN is compounded of *gog*—“cuckoo”; *cerdd*—“musical time-beatings”; *can*—“tune” or “song.” The full name signifies “A place where is heard the cuckoo’s time-beating lays.”

NANTYRHOGFAN—FAEN—“Stream of the whetting-stone.”

TROED-Y-RHIW—“Foot of the hill.”

LLATHIGAU—Corruption of **LLETHR-Y-CREIGIAU**—“Steep place amongst (of) the rocks.”

CWMBACHSTEL—CWM-BACH-ISEL—“The small low-lying dingle.”

MAESTWYNOG—“Bushy field” or “hilly field” both descriptive of the farm.

GOLEUGOED — “Thinly-planted wood” or “light (coloured) wood.”

BWLCH-CEFN-SERTH—“The opening to the steep hill,” or

BWLCH-GENAU-SARN—“The opening to the Sarn.”

Sarn Helen traced from Llanio (Loventium) to Llandovery (also called Loventium), enters Caio parish north of a farm called Cae-Iago, and may be traced through Melin-y-rhos Henllan to Bryn Meiog, then along the modern main road from Lampeter to Llandovery, as far as Pumpsaint, where it turns off to the Ogofau, over Rhiw'r Cyrff (the hill of the corpses) to Caio village, and from there goes either over the hill by Aber-Bowlan to Porthyrhyd, or comes out opposite this farm hence **BWLCH-GENAU-SARN**. It is generally considered to pass by Aber-Bowlan, but this name seems in favour of the opinion that it passed Bwlch Genau Sarn to Maestwynog to Llandovery.

BORTHYN—“Gate-way.”

PENCILMAREN—PEN-CIL-MYHAREN—“Top of the wether nook.”

MELIN-NEWYDD—“New mill.”

PEN-Y-MAEN—*Maen* means a particular spot distinguished by stone buildings or some sort of stone walls. This place is situated near a high rock.

MELIN DOLAU-COTHI—“Dolau-Cothi Mill.”

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DOLAU-COTHI—"Meadows on the banks of the Cothi." This mansion is the residence of Lieutenant-General Sir James Hills-Johnes, G.C.B., V.C., Lady Hills-Johnes, and Mrs Johnes. Here are preserved many very interesting antiquities. Among them are some hot-air pipes with peculiar perforations, a stone palette with colour still adhering to it, bricks, Samian ware, glass, bones, oyster-shells, and a cinerary urn containing burnt bones. The above were all removed from the remains of a Roman hypocaust, which are in a field not far from the mansion. At present only the foundation wall of two rooms, with a small portion of mosaic pavement, are visible. There was probably here a station for the protection of the adjoining mines. The site is called Tre Gôch y Deheubarth—the Red Town—the appellative côch being considered to have reference to the colour of the tiles, and of frequent occurrence in the line of Roman roads. Other antiquities preserved at Dolau Cothi are a stone celt, and some spindle-wools found in the neighbourhood: a Saxon arrow-head found in the swamp near Rhyd-y-Saeson: a hammer found under 40 ft. of debris in the Gogofau supposed to be Roman, with a fragment of its wooden handle impregnated with iron: an unbaked vessel, in the shape of a saucer found near Pumpsaint Gate, perhaps a fining-pot for washing gold-dust: a gold chain-fibula found in Cae Garreg Aur, under the wood in Penlan Dolau: an unfinished intaglio supposed to represent "Meleager," fixed in cement for the purpose of engraving—it was found in the upper surface of a coarse common pebble dug out of a gravel pit for road material: a double handed sword found in the river near Rhyd-odin (Edwinstord, the residence of Sir James Drummond, Bart.): a pendent relic from Talley Abbey, oval in form and about four inches in its greatest length, consisting of a Maltese cross carved in ivory, having in its centre a small medallion of the Crucifixion, and contained within a case of silver and glass. It was brought from Talley Abbey at the time of its dissolution, 1772, together with the altar-piece of the Church. This latter, a picture of Elijah fed by the ravens, said to have been by Cimabue or Giotto, has been lent and lost. Ornaments—made after early British examples from gold—found in the Gogofau during workings in 1870. Three inscribed stones, described by Professor Westwood in the *Archæologia Cambrensis* for 1856.

1. A monumental stone of Paulinus found at Pant-y-polion (in this parish), which name is a corruption of Pant Polion or Paulinus, and bearing the following inscription:—

SERVATVR FIDÆI PATRIEQVE SEMPER
AMATOR. HIC PAVLINVS IACIT
CV(LT)OR PIE(NT)SSIM(VS ÆQVI).

The letter in the brackets are lost. Paulinus was the founder of the College at Ty Gwyn ar Daf (Whitland) in Carmarthen-shire, and the instructor of Saints David and Teilo, both of whom are commemorated in this immediate neighbourhood: the one at Brondeilo (afore-mentioned), the other both at the scene of their joint services in behalf of the Orthodox Faith, when Paulinus and Dewi successfully withstood the advance of Pelagianism at the Synod of Llanddewi-brefi, 519, and at Llanyerwys. Both of these are to the North of this parish.

2. TALO(RI) ADVEN(TI) MAQV(ERAGI
FILIV(S).

This name of MAQVERAGI is believed by Dr. Haigh to have been found by him on an Ogham stone at St. Florence in Pembroke-shire.

3. A stone inscribed P.CXXV, and indicating the number of passus which a porticular portion of the legion had constructed in the Roman road.

Near the Lodge leading to the Gogofau is a large barrow or tumulus covered with larches, and having a platform and ditch surrounding its base. Within a few yards stands Carreg Pumpsaint, a large block of sand-stone shaped like a basalt column with several hollows on its sides, to which there attaches a curious legend:—

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"Time out of mind there lived in the neighbourhood of Caio five saints who had a wide reputation for sanctity, and were therefore objects of ill-will to a wicket magician who dwelt in caverns somewhere near. He had in vain tried to bring them into his power, until one day they happened to be crossing the Ogofau, and he by his enchantments raised an awful storm of thunder, lightning, and hail, which beat upon and bruised the saints, and they laid their heads against a large boulder standing near them for shelter. So great was the force of the storm that the impression of their heads can be seen to this day upon the four sides of the stone. From the sacred mark it bears it is called Carreg Pumpsaint. The enchanter transported the saints into his caverns, where they sleep. Tradition says they will wake and come back to the light of day when King Arthur returns, or when the Diocese is blessed with a pious Bishop. (The Diocese has been thus blessed, therefore it is evident they will have to wait for King Arthur.)"

The caverns in the legend were the Ogofau, and the stone is regarded by Mr H. Henry Knight as having been a sort of mortar for crushing the ore. The hollows on its sides may have been to receive the lifters with heavy iron heads for pounding. The water-course which worked the machinery at the Ogofau gold-mines would carry the pounded ore into troughs through gratings below. The pass or spout leading the rough ore into the knocking or stamping mill was supported by two oblique rafters or boards called in carpentry "sleepers." Hence, perhaps, the legend. From the five cavities in the stone we may infer the existence of five sleepers. The appropriation of the stone and the adaptation of the legend would not be a very difficult process. On the abandonment of the mines and the subsequent ignorance of its proper use, it may have been erected as a pointed memorial of the five saints, to whom the neighbouring chapel at Pumpsaint was dedicated. Lewis Glyn Cothi, an eminent poet in the 15th century, and a native of this parish, gives their names in the following stanzas, which have a further interest as throwing light on the popular legends of the locality:—

Mair o'r Vynachlawg Vanawg* a vyn
Groesi holl Gaio, a'i bro a'i bryn ;
Dewi o Lan y Crwyst† vlodeuyn Caio,
Ei rhoi hi iso val glân rhosyn.
Sawyl‡ a Chynwyl§, gwench ucho hyd
A'i Pumpsaint hefyd, rhag cryd neu gryn¶ ;
Ceitho'n cloi yno Clynyn dros Gaio,
Hefyd Gwnaro, Gwynio, a Gwyn.

One of these saints appears to have a special commemoration, but under a female appellation in "Ffynon" and "Clochdy Gwenno:" the latter an isolated rock standing up in the midst of the great gold excavations, and marking their depth in that particular place. The well had in the good old times a high reputation for healing virtues. It has also its legend—"On an unfortunate day Gweno was induced to explore the recesses of the cavern beyond a frowning rock, which had always been the prescribed limit to the progress of the bathers. She passed beneath it, and was no more seen. She had been seized by some superhuman power, as a warning to others not to invade those mysterious 'penetralia;' and still on stormy nights, when the moon is full, the spirit of Gweno is seen to hover over the crag like a wreath of mist."

Although the actual position of Ffynon Gwenno has been lost sight of, there are local features which give the legend a special significance. A little below the rock a bubbling stream, which comes through one of the Roman levels, suddenly disappears into the ground

* Talley Abbey to which Caio was appropriate.

† Llanyerwys Church, dedicated to St. David, another appropriation.

‡ Sawyl—Llansawel another, and still held with Caio.

§ The patron saint of Caio, hence Cynwil Gaio.

¶ Ague and palsy were diseases here deprecated.

and is entirely lost sight of, so that we can well understand the imagery of its spirit being wafted up in the mist to a lovely rock which, from one particular spot on the opposite side of the dingle, may be seen to bear the unmistakable likeness of a human face.

Near are the Gogofau or ancient gold mines. Vast open workings, some 200 yards by 150 yards, had been formed by the Romans by excavating the hill-side in pursuit of the vein. The sides of these again were covered by masses of débris tilted over from other workings higher up, and these covered a space of many acres in extent. In other places the vein had been followed from the surface by cutting a deep narrow channel downwards along its course. In others adit-levels and cross-cuttings had been driven to intersect the lodes. Some of these levels show remarkably good workmanship. The highest of all is 170 feet in length, 6 ft. in height, and 4 ft. broad, cut with great evenness out of the hard rock. The lowest is of the same height, but much narrower and with a rounded instead of a square top. These are certainly of Roman workmanship; but whether the large open ones are Roman or British is not so clear—most likely they are British. The crushed ore appears to have been further pounded by means of querns, of which an unusual number has been found in the neighbourhood, and the water for washing it was brought from the upper course of the Cothi in a channel from 2 to 3 ft. wide, carried with great engineering skill along the mountain sides for a distance of nearly ten miles. The spot from which it starts in the river goes by the name of *Pwll Uffern* (Cothi)—“Bottomless.” Here the river has channelled for itself a deep and cavernous course through a narrow rocky gorge. In one part of its course the water was carried through the older workings called “Hen Ogof,” and ended in a reservoir called *Melin-y-Milwyr* (Soldiers’ Mill), where, doubtless, the warrior Romans pounded the ore. Below this again are many other reservoirs and sluices contrived on a large scale, corresponding to the vastness of the workings and the preciousness of the mineral. On a bank called *Penlanwen*, within the circuit of the workings, stands a conspicuous mound, but whether military or sepulchral is uncertain. From its position, however, standing as it does just above the line of the Roman road, and commanding a view not only some distance along its course, but also into several converging valleys, it would serve admirably as an outlook-station, and for giving timely notice of danger to the soldiers quartered in the valley and those working in the mines. As a portion of one side has slipped down into a large open working, it is manifest that it is of earlier construction than that portion, at least, of the mines, and from its circular form it is concluded that it is British rather than Roman.

From Pumpsaint through the Ogofau over *Rhiw'r Cyrff* (the hill of the corpses) we get to the village of *Caio*, which lies in a deep valley, and whose chief feature is its church. It is a double parallelogram, with a tower at the west-end of the nave. This tower is a characteristic feature of the churches of this part of the country. It is lofty and battlemented, has a narrow corbel-table near the top, and a wide batter at its base, and the stair-turret projects from the north-east angle. Date, 1717. The inscribed stone read by Professor Rhys as

REGIN FILIVS NV(V)INTI,

which used to form the door-sill, is now fixed in an upright position on the outside north wall of the church.

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CEINCOED—CAE-YN-Y-COED—"Field in the wood."
 DAFADFA—"Sheep's place;" *fa* is a suffix—place.
 GWLADEITHA—"The furthest country."
 CWM-CELYNEN—"Holly dingle."
 PEN-Y-BANC—"Top of the hill."
 HENLLAN—"The old church."
 BRYN BRAN—"Crow's hill."
 MELIN-Y-RHOS—"Mill of the moor."
 TY'NYWAUN—"House in the meadow."
 TY'NYLAN—"House on the hill."
 TROEDYBRYN—"Foot of the hill."
 TYPOETH—"Hothouse."
 CAE-ICHO—Supposed to be a corruption of "*Caer-Iago*"—"James's field."
 BRYN MAWR—"Large hill."
 BLAENYCLAWDD—"Beginning of the hedge."
 CAE-CARADOG, perhaps CAER-CARADOG. *Caer* is constantly applied to places surrounded by entrenchments, where the chair or rank of power was fixed. I have been unable to obtain any satisfactory information about this interesting name. It may have been named after Caradog ab Gruffydd, one of the princes of South Wales, who revolted against Rhys ab Tewdwr, but was overcome about the year 1075.
 GWAUN-FELIN—"Mill meadow," or
 GWAUN-FELEN—"Yellow meadow."
 LLWYNCELYN—"Holly tree."
 TY-CERRIG—"Stone house."
 TY-HEN—"Old house."
 BRUNANT—BRIWNANT—Literally "broken brook."
 ABERMANGOED—The confluence of the brook known as "*manog-goed*" with the river Cothi; *manog*, "spotted;" *coed*, wood.
 TAL-DRE—"Above the town."
 LLANDRE—"Church of the town." These farms are situated to the north of the Ogofau, and of the site known as *Tre Goch y Deheubarth*. "For it is clear from the antiquities found in the Vale of Cothi that there existed at this spot a station of some importance." ("*Archæologia Cambrensis*."). On the land now belonging to the farm of Llandre was a place called Pwlltinbyd (nothing remains of the old place), where one of the finest bards of Wales was born and bred, namely, "Lewys Glyn Cothi."
 ERWHEN—"Old acre, or old slang of land;" *erw*, a definite and constant area, a measurement applicable to arable land. It contained about 4,320 yards.
 BEUDYAU—"Cowhouses."
 TROEDRHIWGELLIFAWR—"Foot of the hill of the large grove."
 HAFODOERDDU—"Dark, cold summer abode."
 ERWLWYD—"Grey slang of land."
 LLWYNDIRIED—"Unlucky bush."
 TY'NYCWM—"House in the dingle."
 TY LLWDD—"Lloyd's house" or TYLLWYD—"Grey-house."
 PRENTEG—"Fair bush."
 GLANMEDDYG—"Doctor's hill." There is a sulphur well on this farm much resorted to by invalids.
 CEFNGAROS—CEFN CAE RHOS—"Ridge of the field in the marsh."
 TREBEDDAU—"House in the graves."
 LLWYNCEILLOG—"Cock's bush."
 PENTWYN—"Top of the hillock."

PANTCOY—CAU—"Hollow low place." The notorious wizard of Cwrtycadno (*dyn hysbys*) lived and died here.

TROEDYRHIWNAWPANT—"Foot (of the) hill of nine hollows."

CWRT Y CADNO—"The fox's court." A very prettily-situated little hamlet practically surrounded by beautiful oak and larch plantations.

FRONGOCH—"Red side-land."

ESGER DDAR—Dar—Oak. Esger—"Shank" or "leg of land."

TYNCOED—"House in the wood."

PENRHIW—"Top of the steep road."

WERNFELEN—"Yellow alder (land)."

OCHR Y BRYN—"Side of the hill."

BRYN MAWR—"Large hill."

MAESBACH—"Small field."

TYNLEATHER—"House on the side-land."

GORNOETHLE—"Very exposed place."

GARTH—"An enclosure."

GARTHUNTY—"An enclosure (with) one house (on it)."

NANTYRAST—"The bitch's brook."

NANTYCI—"Dog's brook."

NANTYRADAR—"Bird's brook."

NANTYSGYFARNOG—"Hare's brook."

BLAENTWRCH—"The source of (the river) Twrch."

CILGAWAD—"Showery nook."

MAESCADOG—"Cadog's field."

MAESNEUADD—"Field of the hall."

PANTGLAS—"Green hollow."

MAESGLAS—"Green field."

CASTELL—"Castle."

GILFACH—"Nook," or "small corner."

PANDY—"Fuller's mill."

PICYN SYCH—PIGYN SYCH—"Dry peak."

GLANYRHID—"By the ford."

WERNDDU—"Black alder (land)."

GARREG—"Stone," (rocky place).

PENLANWEN—"Top of the white field."

PWLL-Y-WIBER—"The dragon's pool."

MAESYRHAIDD—"Barley field."

PENTWYN—"Top of the hillock."

TYNYCORN—"House in the projecting land"—corn—anything projecting—Cornwall.

LLUEST-BRYN-SERTH—"Cottage on the steep hill."

PANTY SAESON—"The Englishman's hollow."

HAFOD-Y-GARREG—"The stone summer lodge."

SAERNAU—"Roads."

BRYNTEG—"The fair hill."

PWLL-UFFERN-COTHI—"The bottomless pool in the Cothi river." The water-course for working mines at the Gogofau was taken from here.

BRYNABAUDON—Probably "the dark (black, peaty) ploughed land on the hill."

COTHI (river) may be *coethi* "to purify" or more probably *cochddu*—"Russet-black" from its colour, having its source in peaty ground.

TWRCH (river) literally "pig," hence "burrower," *twrch daear*—a mole.

Now the very north has been reached, and there only remains Craig Twrch to be explored.

The mountains are tremendous, rising almost perpendicularly from the banks of the Twrch on each side. Along this ridge are a series of carns, which are marked on the Ordnance Survey as Carn, Carnau, Carn, Carn Fawr, Carn Fach.

Esgair Fraith, which is a shoulder of Craig Twrch, rises from a swamp, and commands a magnificent sweep of the county of Cardigan. The opposite side of the mountain being a steep precipice, and the ridge not well-adapted for occupation, this the north-western side is bright, sunny, and commanding; a very Paradise of the wild and free. Here the face of the slope

is covered with stones, arranged with unmistakable method; and although quantities lie about in utter confusion, yet the larger stones remain in position, forming the outlines of circles, polygons, and squares. These are most numerous along the lower portion of the slope, where, not interfered with for the enclosure wall, as if the action of weather had been less destructive there than higher up. Along the top two parallel platforms appear to run, and these are covered with the *debris* of huts, and in one or two places the remains, apparently, of cromlechs.

Further on again, similar outlines are visible on the face of Craig Pillbo, the escarpment of which forms a natural terrace of defence. Still further, on a curious outcrop of the native rock, a section of old red sandstone, rises up in fissured and furrowed walls 10 to 15ft. high, and has received the appropriate name of Cerrig Cestyll (Castle Stones). At the base of the rock lie the scattered remains of a cairn. Cairns are very numerous upon the hill and further west are several conspicuous monoliths, such as the Hirfaen and Byrfaen. The largest and most important of the Cairns is that named "Y Garn Fawr," a great stone mound raised on the highest point of Craig Twrch, and commanding a magnificent panorama of the surrounding country for an average radius of 30 miles or more. The base of the Cairn appears to have measured 36ft. in diameter, or including the enclosing dyke a diameter of 52ft. Owing, however, to time and man, the upper portion has fallen away and another has been employed for the construction of an abutting sheepfold. At the base of the slope on the western side of Cerrig Cestyll is a group of no less than five Cairns of which only the bases now remain. All of them have been disturbed, and some of them almost entirely removed. They have no surrounding ditch and their average diameter is about 25ft. In one only was a cist found a few years ago, and in that a double grave with a bottom of prepared clay, but no sepulchral remains of any other kind.

Carreg y Bwgi (Goblin's Stone) further to the west and close to the line of the Roman Road is like Garn Fawr surrounded by a ditch within which lies the stone from which it takes its name. This now lies flat; but whether it once stood erect, or was only the large cap-stone of a Cromlech, of which the supporters have been removed, it is impossible to say. The Cairn called Garn Fawr to the north-west of the farmhouse of Brynaraudon, is a large stone platform of about 50ft. in diameter, with a raised cairn in the centre in which it is possible the cist may be found undisturbed although the surrounding portion has been carried away for walling and road material. A smaller one of 25ft. diameter, a little to the south has been almost entirely carried away; and near it is an elliptic circle about 45ft. by 36ft. at the greatest length and breadth, formed of a stone rampart 6ft. in width. Whether this ever formed an outer line of a large cairn, carted away for agricultural purposes, or whether it retains its original character cannot be stated.

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There is a very interesting feature of another kind on the hill of Brynglas between the ravines of Cwm Pysgottwr Fach and Cwm Pysgottwr Fawr. The hill rises in a portion of its line to a conical form and here the corona is curiously ridged, and looks as if a furrow had been drawn at right angles across the apex, and then on each side of it other furrows made broad at the middle and gradually-narrowing as they came near the central one, until at last them seem to join each other and be carried continuously around the hill-top in an enlarging circle. They are considered to be the remains of early ploughing, and other examples of this kind have been found along this extensive range. It is inferred that the remains on Brynglas belong to a very early period, and we are led to ask whether they may not have been the work of the builders of the adjacent cairns, and of the occupants of the hut dwellings on Craig Twrch. The entire absence of metal and, indeed, of any implements whatever, removes them at once back beyond the range of history, and can only be assigned to the "Stone Age." We see indeed that they occupied the hill-tops and the mountain plateaux, and they must have subsisted chiefly on hunting the wild animals that roamed the thick forests, and the tangled brushwood,—the wild boar, and the deer. They lived in communities and marked out the outline of their huts with upright stones within which they built their wigwams formed of the leafy branches of the trees that grew so plentifully in that age of almost universal forest. They had an eye to the natural advantages which were here and there offered for defence, but they appear—judging from a comparison of their respective constructions—to have been a less advanced wave than that which erected the hill-forts of Penmaenmawr, North Wales, but of the same family. They buried their dead in stone cists, and are therefore, presumably, to be assigned to the brachycephalic family. These cists are, in some instances at least, surrounded with a wall, and always covered over with either a cairn of stones or a mound of earth. To the same people we may attribute the great monoliths, or "*meini hirion*," of which so many are found upon the Craig Twrch range, and some of which, like Carreg y Bwgi, are enclosed by a ditch. Again the question recurs, Who were these men? Were they a wave of the Iberian race, now more directly represented by the Basques of North Spain, and the far-off ancestors of the Silures, whom Tacitus describes as large of limb and curly-haired? Or are they to be accounted among the later bands of early Celtic invaders? Or must we relegate them to a period further back than either, and be content to leave the question still unanswered? To this the suggestion may be offered—that whereas Canon Greenwell restricts the Iberics, being dilcocephalic, to the long barrows of Penlanwen, near Dolau Cothi—the round barrows should be the burial-places of the brachy-cephalic Celts. The absence of any implements of bronze or iron, or of any indications of their use, incline one to believe that the problem still remains unsolved, and that they belonged to a period still more remote than either the Celts or the Iberics.

N.B.—The compiler wish to state that some of the foregoing paragraphs been taken from the "Arch. Cambrensis." The account was written by the Venerable D. R. Thomas, M.A., F.S.A., Archdeacon of Montgomery.

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