

and taken away by pirates. Local history is full of piratical raids by the Irish along our coast, and there is a field called Tafarn y Clai between Moorshead and Sigginston. He eventually escaped from the pirates, and was a disciple of St. Germanus in Gaul, having St. Iltyd with him as a fellow-pupil. When he talked the Brythonic tongue of his forefathers, he bore then name of Sucat, and like the Apostle of the Gentiles, bore a Roman as well as a native name, that Roman name being Patricius or Patrick. Now it does seem a little strange that the next village to Breach is Sigginston, a name which seems to have a close affinity to Segontium, the Roman name for Caernarvon, derived from Saegon, the Celtic god, who is identified with Hercules. Let us follow the clue of the name, and see if we can find Patrick the British Suat in connection with Sigginston—we may not find him, but as in most cases of genuine research, though you do not always find what you set out to seek, you often find other things which more than repay you for the trouble you have taken.

"The Book of Llandaff" contains an account of a grant of Villa Segan to the Cathedral Church of Llandaff long before the Norman Conquest, and the word Villa means, sometimes a manor, sometimes a parish, and more often the out-part of a parish, consisting of a few houses, and, as it were, separate from it.

Now where and what is this Villa Segan? We read in old Welsh writings that Llanmihangel Church was founded by Segan, an Irish saint of the College of Iltyd, and it is also said that he founded a monastery. The name is Irish as well as British, as it was borne also by Seghan, one of the early Abbots of Iona. The dedication of churches to St. Michael is late, much later in origin than the foundation of churches by Celtic saints. Probably the dedication of Llanmihangel replaced a Welsh dedication, just as the Normans changed the dedication of Llanblethian to that of St. John the Baptist. In A.D. 1248 the Sheriff's Court for this county was held at the Mill of Segod. There is no mill at Sigginston itself, which leads me to think it was what we call Llanmihangel. But to the west of Nash we have another place of the same origin, "Tir Sygyn" in Lanfey. Moreover, there are two local churches which belonged to Gloucester Abbey in the twelfth century—Hanaduna and the church of Segarestone, wherever that is. Is it at Surges? Now Hanaduna is probably the "Ton" of Aanna, or Annaton. Let us go down from that fine example of an old mansion-house, Llanmihangel Place, to the well just off the side of the road, and have a good look at it. It is known as St. Anne's Well, and if you examine it carefully you will see a figure of the bust of a woman, with a hole through one of her paps for the overflow of the water from the well. Why St. Anne's Well? The cult of St. Anne, the mother of our Lady, did not come into fashion before the 12th

Villa Segan, if such it be; there is, however, a record of it as belonging to Llandaff at an early date. That record is in Latin, but in English it reads thus: "Item, it has the church of Llanash Osmundi with a certain cottage and one barn adjoining and one other larger barn, but further away, and 16 acres of arable land and one acre of pasture, all of which, together with the tithes of the same church, is assessed for tithes at xx-shillings." It continued to be an Episcopal Manor described as Le Nasseh, in the Lordship of the Lord Bishop of Llandaff, down to A. 1521. In 1448 Nicholas, Bishop of Llandaff and Prior of Westminster, leased his Manor of Lytell Nash to Howel Carne for 60 years, and in 1521, George Athequa the Spanish ecclesiastic, who came over with Queen Katherine of Aragon as her Chaplain, and was afterwards made Bishop of Llandaff in 1517, sold the manor to Howel Carne, whose descendants have held it ever since. Llysfroynydd, now called The Moat, is said to be the site of the old Bishop's Palace at Llysworney. My theory is that as there was a grant of the Villa Segan to the Bishop of Llandaff, of which no trace remains under that name, that as there were and are several places around Nash bearing the name of Segan in various forms, with no record of a grant of Nash to the See of Llandaff under that name, but several records of its possession by the Bishop, that as the name of Nash is much later, and a tradition that Segan founded a monastery, coupled with monastic remains at Nash—all this circumstantial evidence leads me to the conclusion that we must look for the traces of the Celtic Villa Segan in connection with Nash, and that the portion of what was Segan's land having passed to the Bishop, ceased to be connected with his name, while the portions that remained continued to be called after him.

We have now to consider the boundaries of this Villa Segan, but time will only allow me to deal with two or three of them. The most important is "To the Tumulus of Gwian." Between Breach and Marlborough Grange there is a large field known by two names—the whole field is called Cae Mawr, or the large field, and that portion of it adjoining the main road is called the Queen's Acre. The Welsh language knows no letter Q, and what we call Llanquian in English, is in Welsh Llan-gwian. Now look at the Ordnance map and you will find Tumulus marked on that field. That portion of the Tumulus Field called Queen's Acre is really more than two acres, but "acre," as you know, comes from the Latin ager, which means land, and as an ancient law-term "acre" denoted arable land in the common fields. The old people, having lost all memory of the Celtic saint Gwian, who gives his name to a large portion of the parish to-day, corrupted Gwian's Acre into Queen's Acre, which was the place of his burial just as we speak of a burial-ground to-day as "God's Acre," and Gwian (the

gam, Neath, Tewkesbury, and Gloucester. The memories of the hermits clung around the places where, when the world was sunk in barbarism, when each man was armed, each house fortified with its vallum and its moat, the hermit left the world and its madness to serve God near his little grotto. Before he was ordained to the sacred ministry and became a most active Missionary Bishop, St. Paul de Leon, having the example of the holy Anthony in his mind, retired to a lonely spot near his father's estate, and led the life of a hermit. Was it at the Grotto at Breach? Who can tell? We only know the stories that have come down to us—that pilgrimages were made to it, and people came from far and near to seek their healing at its waters.

There is another and better known Cad Dinne on the top of Llanblethian or Angel Hill, with the remains of a very strongly fortified position, which you can see on your way from church. These camps were places of refuge to which the threatened could retire, when the foe approached, driving their cattle before them, and the entrance or way it, would appear to be what is meant by what is called in Latin "Guttur Rectanguli Pugnae," or in the oldest Welsh, that has come down to us "Brechtant Dintad." In any case, I think the evidence from the similarity of the names, from the ancient military remains, coupled with the local tradition, is strong enough to support the assertion that the great Apostle of Brittany, St. Paul de Leon, was a boy from the parish of Llanblethian, especially as those who related the tradition never knew there was such a person, and confounded him with the Apostle of the Gentiles.

Well, we have been for quite a long walk; each place we have visited has had something to teach us of great movements and the great men who took part in them, and did their work nobly and well, according to their light, leaving us an example that we should follow in their steps. If the local camps have been replaced by churches, and the din of war has succumbed to the songs of Christian praises, it is to them under God that we owe it. The value of a great tradition is that no one who inherits it, worthy of the name of man, likes to be thought a degenerate son. It is up to us to maintain, hand on, and improve what they, by their efforts and self-denial won for us, to realise that if we have greater light it is accompanied by greater responsibility—to do our duty to our own day and generation, as was done by them. It does us good sometimes to consider the days of old, and the years that are past—to remember the works of the Lord, and call to mind His wonders of old time; to think also of His works, and to talk of His doings, "Because the places are holy."

EARLY HISTORY OF THE WELSH CHURCH.

AS ILLUSTRATED BY THE TOPOGRAPHY OF THE VALE.

THE "HOLY PLACES OF WALES."

STRIKING DISCOURSE BY THE

ground and the earth-works have something to tell us of the hoary past, and the place-names survive with many interesting and ancient traditions.

We start from Llanfrynach, and go up to Llanblethian, Llanmihangel, and what used to be called Lanash Osmundi, or the Llan of the Ash of Osmund, now called "Nash." Now the word "Llan" comes from the same root as "Land," and means, during the different stages of its evolution: (a) land set apart for any particular purpose, (b) then for a hermit's cell, (c) then for a monastery, (d) then the land and church itself be-