

Rev. William Basil Jones (now Bishop of St. Davids) in his celebrated essay entitled 'Vestiges of the Gael in Gwynnedd.' As late as the sixth century we find great part of the western coast of Wales and all Anglesea inhabited by the Gwyddel. From Caernarvonshire to Pembrokeshire and Glamorganshire, the word Gwyddel forms a frequent part of compound names of places, such as Llan-y-Gwyddel (Holyhead), Trwyn-y-Gwyddel, the extreme promontory of Llein in the north horn of Cardigan Bay, Murian-'r-Gwyddel, ancient fortifications near Harlech, and many others. The special frequency of such names near the coast seems to point to the circumstance, that the fortified positions there formed the last refuges of the retiring Gael against the onward march of the encroaching Cymry. One of these, Cytiau-'r-Gwyddelod (the Irishmen's cots), is a skilfully fortified position on Holyhead mountain, where tradition tells of a battle, in which the Gwyddel were utterly defeated by Caswallawn Law Hir, late in the sixth century. Subsequent piratical invasions of Wales by the Irish are recorded, which even come down to Norman times, but without permanent results.<sup>1</sup>

There is a little feeble evidence that Christianity had obtained a slight footing in Britain early in the third century, and it is certain that early in the fourth century it began to be largely established, and although 'when the Roman left us, and their law relaxed its hold upon us,' in the year 409, England, overwhelmed by successive hosts 'of heathen swarming o'er the northern sea,' again became pagan, this forcible con-

<sup>1</sup> Mr. Skene in his 'Four Ancient Books of Wales,' and in 'Celtic Scotland,' has treated this subject with his usual skill and vigour. He dissents from the opinion of the Bishop of St. David's respecting the priority of the Gwyddel in Wales.