

tural History Society, with a small sum of money to enable that society to print the manuscript. His detached papers, showing great critical knowledge of plants, for the most part came out in the 'Journal of Botany,' 1873-81. His 'Flora of Hertfordshire, edited . . . by B. Daydon Jackson, with an Introduction . . . by John Hopkinson and the Editor,' was issued in 1887, London, 8vo.

[Foster's Alumni Oxon. 1715-1886 iii. 1160; Journ. Bot. 1881, pp. 278-8; Pryor's Flora, pp. xiv-xvi; Proc. Linn. Soc. 1880-2, p. 19.]

B. D. J.

PRYS, EDMUND (1541?-1624), translator of the psalms into Welsh verse, born about 1541, was son of Sion (John) ap Rhys of Tyddyn Du in the parish of Maen Twrog, Merionethshire, and his wife, Sian (Jane), daughter of Owain ap Llywelyn. On 16 March 1569 he entered St. John's College, Cambridge (BAKER, *Hist. of St. John's College*, ed. Mayor). On 14 March 1572-3 he became rector of Festiniog, with its chapelry of Maen Twrog, and on 5 Nov. 1576 archdeacon of Merioneth. About the same time, apparently, he became chaplain to Sir Henry Sidney [q.v.], lord president of Wales (*Bygoner*, 2 April 1873). On 16 April 1580 there was added to the living he already held the rectory of Llanenddwyn with its chapelry of Llanddwywe, and on 8 Oct. 1602 he was made a canon curial (second canonry) of St. Asaph.

Prys was a skilful composer in the strict Welsh metres, and took an active part in the bardic life of his time. He engaged in the usual duels of satiric verse, crossing swords with his neighbours, Thomas Price (*d.* 1586-1632) [q.v.], Sion Phylip [q.v.], Waelod, and William Cynwal of Penmachno. The last encounter has become especially famous in Welsh literary history, owing to its length (fifty-four poems on both sides), and the fact that the archdeacon's adversary died while it was proceeding. But Prys's reputation rests on his translation of the psalms into free Welsh verse, suitable for congregational singing. A rendering of the psalms into the strict metres by Captain William Myddelton [q.v.] had been issued in 1603, and a freer translation of thirteen by Edward Kyffin had appeared in the same year. In 1621, however, to a new issue of the Welsh version of the Book of Common Prayer was appended Prys's translation of the whole of the psalter. He deliberately rejected the bardic metres, in which he was a finished writer, in order to adapt his work for popular use, and his verses in consequence acquired a popularity which has not yet vanished; many of them are still regularly sung in Welsh places of worship.

Prys is mentioned by Dr. William Morgan [q.v.] as one of three who rendered him considerable assistance in the preparation of his translation of the Bible (1588). Dr. John Davies (1570?-1644) [q.v.] also addressed to him the preface to his grammar (*Antiquae Linguae Britannicae*, &c., 1621), which is followed by a poetical 'rescriptum' from the archdeacon's pen, in the title to which he speaks of himself as 'senis octagenarii.' He died in 1624, and was buried in Maen Twrog church. He was twice married: first, to Ellen, daughter of John ap Lewis of Pengwern, Festiniog, by whom he had a son John and a daughter Jane; secondly, to Gwen, daughter of Morgan ap Lewis of Fronheulog (his first wife's cousin), by whom he had two sons, Foulk and Morgan.

At least nineteen editions of the 'Salmau Cân' are believed to have appeared, chiefly in editions of the Bible. The 'Blodeugerdd' (1759) contains a poem ('Cydsain Cerddorion ynglyn Helicon') by Edmund Prys (pp. 340-2); many of his 'cywyddau,' e.g. the elegy to Sion Phylip (*Brython*, iv. 142), some of the poems of the conflict with William Cynwal (*Ceinion Llennyddiaeth Gymreig*, ii. 284-312), the 'cywydd' to Sion Tudur (*Enucogion y Ffydd*, i. 67), and one to Sion Phylip (*ib.* p. 68) have been printed, but the bulk are still in manuscript, very many being in the Cymrodorion manuscripts in the British Museum.

[Down's Heraldic Visitations, ii. 235, 215-6, 227; Genines, 1884, p. 153; Hanes Llecyddiaeth Gymreig, by Gweirydd ap Rhys, pp. 314-22; Browne Willis's St. Asaph, i. 233-5; Ashton's Esob Morgan, pp. 166-9; Gwyddionadur, s.v. Edmund Prys; Hanes Plwyf Festiniog, by G. J. Williams (Wrexham, 1882), pp. 69, 153, 228-31.]

J. E. L.

PRYSE, SIR CARBERY (*d.* 1695), mine-owner, was the son of Carbery Pryse, by his wife Hester, daughter of Sir Bulstrode Whitelocke, and grandson of Sir Richard Pryse of Gogerddan, Cardiganshire. He succeeded to the baronetcy on the death of his uncle, Sir Thomas Pryse, in 1682. About 1690 mines were discovered on his estate at Bwlchyr Escairhir, Cardiganshire, the reputed value of which was so great, that they were called the 'Welsh Potosi.' Pryse formed a company, consisting of himself and twenty-four shareholders, but they were opposed by the Society of Royal Mines, and several lawsuits followed. Hampered by the difficulty of obtaining sufficient capital to work the mines, and by heavy legal expenses, Pryse and his partners made little progress. In 1693 they obtained an act to prevent disputes and controversies

concerning royal mines' (5 Will. & Mary, c. 2), empowering all subjects of the crown to work their own mines in England and Wales, but securing to the crown the right of pre-emption. Pryse is said to have conveyed the news of the passing of this act to Escairhir within forty-eight hours. He and his partners now subdivided their twenty-four shares into 4,008 shares, for the term of twenty-two years and a half, and obtained considerable support for the new company. He died in 1695, leaving the company greatly in debt. He was unmarried, and the baronetcy expired with him. After his death, Sir Humphry Mackworth [q.v.] purchased his shares, and formed the famous company of Mine-Adventurers.

[Bucke's Extinct Baronetcies, p. 431; Meyrick's History of Cardiganshire; Macpherson's Annals of Commerce, ii. 647; A True Copy of Several Affidavits . . . of the Mines late of Sir Carbery Pryse, 1698; Waller's Essay on the Value of the Mines late of Sir Carbery Pryse; numerous tracts and broadsides relating to the Mine-Adventurers' Company.] W. A. S. H.

PSALMANAZAR, GEORGE (1679?-1763), literary impostor, was a native of the south of France. His real name is not revealed. That by which he is alone known he fashioned for himself from Shalmaneser, an Assyrian prince mentioned in the second book of Kings (xvii. 3; *Memoirs*, p. 141). According to his vague autobiography, his birthplace was a city lying on the road between Avignon and Rome. Both his parents were Roman Catholics. His father's family was 'antient but decayed.' His pronunciation of French 'had a spice of the Gascon accent.' He was educated in the neighbourhood of his birthplace, successively attending a free school kept by two Franciscan monks, a jesuits' college, a school taught by the rector of a small Dominican convent, and a university. Well grounded in Latin, he soon spoke it fluently, and developed a marked faculty for learning languages. A passion for notoriety also declared itself at an early age. When barely sixteen he secured a passport, in which he contrived to have himself described as 'a young student in theology of Irish extract[ion], who had left his country for the sake of religion' (p. 98). With this document he set out for Rome, but he changed his plans, and resolved to join his father, five hundred miles off, in Germany. Reduced to the utmost destitution, he begged by the roadside, but his appeals, in the guise of a persecuted Irish Catholic, failed to attract much attention. At length he found his father, who proved unable to support him, and he extended his tour, as a mendicant

student, through Germany and the Low Countries. Hungering for public notice, he now hit on the eccentric device of forging a fresh passport, in which he designated himself a native of Japan who had been converted to Christianity. His jesuit tutors had instructed him in the history and geography of Japan and China, and he had heard vaguely of recent jesuit missions to the former country. To render his new device more effective, he soon modified it by passing himself off as a Japanese who still adhered to his pagan faith. This rôle he filled for many years. The trick was worked with much ingenuity. He lived on raw flesh, roots, and herbs, in accordance with what he represented to be the customs of his native land. Then, with bolder assurance, he set to work to construct a language which he pretended was his native tongue. He completed an elaborate alphabet and grammar, making the symbols run from right to left, as in Hebrew. At Landau the whimsical account that he gave of himself led to his imprisonment as a spy, but at Aix-la-Chapelle he obtained, in his assumed character, an engagement as a waiter at a coffee-house. The employment was not permanent, and, in despair, he enlisted in the army of the elector of Cologne. Weak health brought about his dismissal, but he re-enlisted at Cologne in a regiment belonging to the Duke of Mecklenburg, which was in the pay of the Dutch, and consisted mainly of Lutherans.

He now first called himself Psalmanazar, and his singular story excited curiosity. By this time he had invented a worship of his own, which he represented as the religion of Japan. Turning his face to the rising or setting sun, he muttered or chanted gibberish prose and verse which he wrote out in his invented character in a little book, and he adorned the work with 'figures of the sun, moon, and stars, and such other imagery as his frenzy suggested to him' (*Memoirs*, pp. 144-5). He challenged his fellow-soldiers who were interested in religious controversy to defend their faith against his. When the regiment moved to Sluys at the end of 1702, his eccentricities were reported to Major-general George Lauder, the governor of the town. Lauder invited Isaac Amalvi, the minister of the Walloon church, and William Innes, chaplain to a Scots regiment at Sluys, to examine him. Conferences on religion between Amalvi and Psalmanazar were held in the governor's presence. Psalmanazar claimed the victory, and his honesty was not generally suspected. Innes was a shrewder observer. He detected the imposture at once, but wickedly suggested to the youth a mode of developing it which might