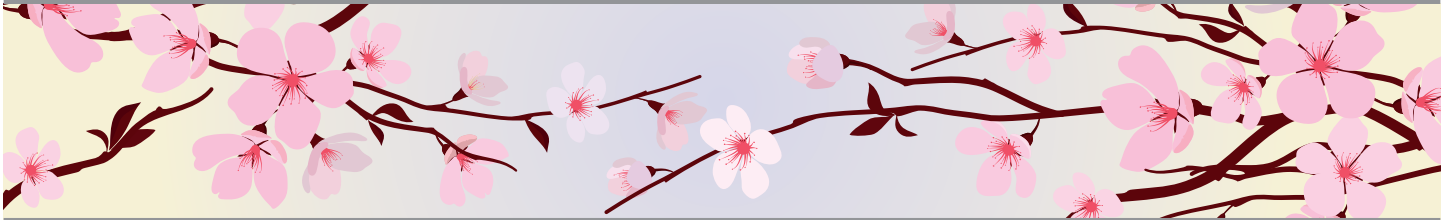




CYMCDEITHAS HYNAFIAETHWYR A NATURIAETHWYR MÔN CYLCHLYTHYR • NEWSLETTER

ANGLESEY ANTIQUARIAN SOCIETY AND FIELD CLUB
No.82 Gwanwyn / Spring 2024

A very warm welcome to the Spring edition of the NL. It has seemed a long and wet winter but Spring has finally raised its head. We look forward to welcoming members on our Summer excursions – see page 11. Some excellent trips have been lined up. KJP



GWIBDAITH • 2023 • EXCURSION

September 9th 2023

Excursion to Swtan Museum, Church Bay and Llanrhyddlad Church and Chapel.

On a beautiful late summer's afternoon, AAS members explored several sites of historic interest in north-west Ynys Môn. Our first port of call was Swtan, a heritage museum on the coast at Church Bay, where we were warmly welcomed by members of Cyfellion Swtan (Friends of Swtan). *Swtan* is a stone-built cottage and represents an excellent example of a vernacular structure which has been lovingly

The interior of *Swtan* has been furnished to represent a typical rural home of circa 1900, where folk lived a simple and thrifty existence regulated by the changing seasons. Enthralled by the lives of past inhabitants, we moved in small groups through the cottage, taking in, amongst other features, the limewashed walls, cooking range (the only form of heat in the house), rag rugs, and small larder with



Swtan, Church Bay



Gareth and Ann Huws meet one of Swtan's inhabitants!

and extensively restored. Using historic and archaeological evidence, the current building follows the original eighteenth-century ground plan and has been reconstructed using traditional methods. Notable architectural features include an 'A' shaped roof truss, a crog loft (a sleeping area under the eaves) and a thatched roof.



Swtan's cottage garden

slate counter to keep food fresh. We were struck by the charm of the cottage and the feeling of nostalgia it evoked for a less complicated way of living; we also felt a deep admiration for the resilience and capabilities of Swtan's early occupants, living lifestyles devoid of modern comforts.



1860s 'earth-closet'

The folk that lived at *Swtan* in its early years would have been largely self-sufficient. The cottage garden produced vegetables, fruit and herbs and the outbuildings surrounding the cottage would have provided shelter for livestock and poultry. There were some moves to embrace modernity. At the end of the garden, *Swtan* boasts what was, in the 1860s, a new-fangled privy - an 'earth-closet', a rival to the early water-closets of the day - a 'Tŷ bach' with a difference!



Fishing and farming tools



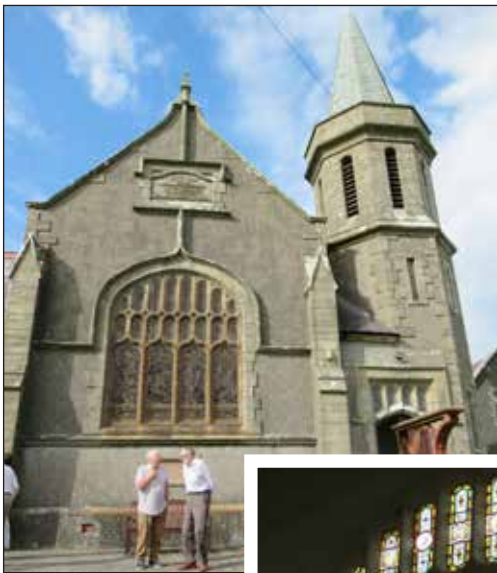
Gareth explains the life of *Nicander*



St. *Rhyddlad's* Church

The next site on our itinerary was St. *Rhyddlad's* Church, situated on higher ground on the outskirts of the historic settlement. Built on the site of a medieval church, the present church dates to 1858. It has an impressive spire - an important landmark from land and sea. As we stood looking at the church, the group discussed a 9th-10th bronze hand bell which was found on the site in the nineteenth century. Recorded by Canon Fisher and illustrated in *Arch. Camb.* in 1900, it was smaller than usual (a mere 10.2cm/4"). Hand bells were used in the early Celtic Church to call the community to prayer.

The churchyard contains several interesting memorials. Drawing the group's attention to the Celtic Cross marking the grave of Morris Williams, Dr Gareth Huws regaled us with the story of this interesting man, who achieved much in his life. Of considerable talent, Morris was acclaimed as a poet, a translator and a bard. A graduate in 1835 of Jesus College, Oxford, Morris was a man of letters and a prominent member of the Welsh literati, winning the *Eisteddfod* chair at *Aberffraw*. He was known by his bardic name, *Nicander*. As well as being acclaimed as a poet, Morris translated many important works into Welsh, including *Aesop's Fables*. However, his stance on ecclesiastical matters appears to have set him at odds with the Anglican Church hierarchy, a circumstance that left him feeling disappointed and perhaps alienated at the end of his life. He was a member of the Oxford movement (which called for the restoration of liturgical customs lost in the Reformation). Gareth suggested that the Church may have appointed him rector of *Llanrhyddlad* because the rural location kept him at arm's length and lessened his influence amongst the clergy. *Nicander* died at *Llanrhyddlad* in 1874.



Bethan Hen Methodist Chapel



Stained-glass window, Bethan Hen

From St. *Rhyddlad's* our party moved on to Bethan Hen Methodist Chapel where, in the peace and cool of the chapel, we listened with interest to the history of the site's development. Built in 1905, chapel, chapel house, and school were two-thirds funded by a local boy, William Thomas, who made his money in the shipping industry in Liverpool but never forgot his roots in *Llanrhyddlad*. The interior of the chapel is brightened by a beautiful stained-glass window, depicting biblical scenes. To round off our visit to Bethan Hen, the group were generously treated to tea and refreshments.

Deddfwriaethu yng Nghymru'r Oesoedd Canol gyda Dr Sara Elin Roberts

Wedi hirnosau crasboeth Medi, chwpiodd gwyntoedd llaith yr hydref dros Fôn, daeth gwibdeithiau'r Hynafiaethwyr i ben, a ffrwydrodd rhaglen newydd gyffrous o sgyrsiau'r gaeaf ar ein byd. Roedd y gyntaf yn chwip gyda Dr Sara Elin Roberts yn brasgamu ymlaen i gyflwyno darlith gyda'r teitl: Deddfwriaethu yng Nghymru'r Oesoedd Canol.

Yn y cyfnod hwnnw, clytwaith o diriogaethau dan reolaeth brenhinoedd neu dywysogion oedd Cymru, a'r brenhinoedd hynny'n meddu grym aruthrol gan gynnwys cyfrifoldeb dros gyfraith a threfn. Credir mai ar lafar y trosglwyddwyd cyfreithiau Cymru i ddechrau a hynny gan gyfreithyddion a beirdd, gosodwyd trefn arnynt yn ystod teyrnasiad Hywel Dda yn y 10fed ganrif, ond mae'r llawysgrifau cynharaf sydd o hyd mewn bod yn dyddio o'r 13eg ganrif gynnar.

Mae'r llawysgrifau hyn yn rhannu'n dri 'llyfr': Llyfr Cyfnerth sy'n gysylltiedig â De Cymru, Llyfr Blegywryd sy'n ymwneud â'r Deheubarth, a Llyfr Iorwerth y credir iddo gynrychioli Cyfraith fel y'i gweinyddwyd yng Ngwynedd yn ystod teyrnasiad Llywelyn Fawr yn rhan gyntaf y 13eg ganrif. Cafodd y llyfr ei ysgrifennu gan y cyfreithydd Iorwerth ap Madog, a chredir mai dyma'r fersiwn mwyaf datblygedig o Gyfraith Cymru.

Beth oedd pwrpas y llyfrau? I bob diben, testunau ysgolheigaidd oedd y llawysgrifau cynnar hyn - llawlyfrau hyfforddi ar gyfer barnwyr a chyfreithwyr. Maent yn cynnwys 44 llawysgrif mewn Cymraeg Canol yn ogystal â nifer mewn Lladin; maent yn hir ac amrywiol, ond nid cofnodion o achosion go iawn sydd yma. Efallai gallwn honni mai cipolwg wedi ei delfrydoli ar sut y dylai cymdeithas weithio sydd ynddynt, ond maent hefyd yn dangos ysgolheictod a sgiliau iaith ac ymresymu'r cyfreithwyr a'u hysgrifennodd.

Ond sut oedd y dynion hyn yn meithrin uwch-sgiliau mor soffistigedig? Roedd cyfreithwyr Cymru'n rhan o'r *elite* academiaidd, yn hannu o'r bonnedd, yn agos at y frenhiniaeth, ac fel beirdd - roeddynt yn feistri ar drin geiriau. Er enghraifft, credir fod y cyfreithydd Iorwerth ap Madog yn un o ddisgynyddion Cilmin Droed-ddu o Uwch Gwyrffai, pennaeth llwyth y 9fed ganrif oedd gyda chysylltiadau â Llanddyfnan. Roedd Iorwerth hefyd yn perthyn i Gruffudd ab yr Ynad Goch, un o feirdd olaf llys tywysogion Cymru. Hynny yw, roedd gan Iorwerth gysylltiadau da, roedd yn ddeallus ac addysgedig - yn bendant un o *elite* y Gymru ganoloesol.

Cafodd dynion fel ef eu hyfforddi'n gyfreithwyr a gallasant ddefnyddio testunau cyfreithiol i fireinio'u sgiliau nes iddynt dyfu'n feistri llwyr ar y Gyfraith a chreffft llafaredd. Cawsant eu penodi i swyddi pwysig, roeddynt yn traddodi barn, yn datrys anghydfod, ond byddai'n rhaid iddynt fod yn barod i gefnogi unrhyw ddyfarniad o destun cyfreithiol. A byddai gallu cyfeirio at gyfraith ysgrifenedig yn siwr o osod stamp awdurdod ychwanegol ar unrhyw ddyfarniad.

Ond gyda chymaint o Gyfraith i ddysgu, sut oedd cywion cyfreithwyr yn cofio'r cyfan? Byddent yn pwysu ar ddysgu llafar a defnyddio mnemonigion; gosodwyd egwyddorion cyfreithiol fesul triawdau a gwnai hynny'r dasg o'u cofio yn haws - er enghraifft: roedd tri diwedd possib i achos: gwadu, profi, neu wrthwynebu tystion; roedd tair mechniaeth nas gellid ei gwrthod: ffi'r ynad, mechniaeth gan yr arglwydd, mechniaeth gan gymorthyddion yr arglwydd; ac hefyd cynigiodd y testunau fodelau o sut i lunio cais cyfreithiol.

Ond roedd rhaid i'r cyfreithiwr brofi ei allu cyn cael ei benodi'n farnwr. Mae Llyfr Iorwerth yn cyflwyno Llyfr Prawf sy'n gosod rheolau ar gyfer

Making Law in Mediaeval Wales - Dr Sara Elin Roberts

After a sizzling September, chill winds of autumn brought Anglesey Antiquarians' summer excursions to a timely close, but sparked a new and exciting programme of evening talks. And the first was a real cracker as Dr Sara Elin Roberts strode forward to present a lecture entitled: Making Law in Mediaeval Wales.



Dr Sara Elin Roberts

In mediaeval times, Wales was a patchwork of territories governed by kings or princes endowed with immense powers, one of which was keeping law and order. It is believed that Welsh laws were initially passed down orally by jurists and bards, then codified during the reign of Hywel Dda in the 10th century, but with earliest surviving manuscripts dating from the early 13th century.

These manuscripts fall into three redactions or 'books': Llyfr Cyfnerth associated with South Wales, Llyfr Blegywryd linked to Deheubarth, and Llyfr Iorwerth which is thought to represent Law as practiced in Gwynedd during the reign of Llywelyn Fawr in the first part of the 13th century.

It was written by the jurist Iorwerth ap Madog, and is considered to be the most developed version of Welsh Law.

So what did the books do? In effect, these early law manuscripts are scholarly texts, training guides, or 'how to' handbooks for lawyers and judges. They comprise 44 manuscripts written in Middle Welsh plus a few in Latin: lengthy, varied, but not accounts of actual cases. Perhaps one can say they offer an idealised view of how society should work but they also reveal the considerable learning, reasoning and language skills of lawyers who wrote and used them.

But how did these men acquire such sophisticated and highly-developed skills? Lawyers in Wales were part of an academic elite, members of high-born families, often close to royalty, and just like bards and poets - they were masters of words. For example, jurist Iorwerth ap Madog is believed to be a descendant of the 9th century chieftain Cilmin Droed-ddu of Uwch Gwyrffai who had connections with Llanddyfnan. Iorwerth was also kinsman to Gruffudd ab yr Ynad Goch, one of the last poets at the court of the Welsh Princes. In other words, he was well-connected, highly educated, intelligent - the elite of mediaeval Wales.

Men such as he were trained to be lawyers, and used legal texts to hone their skills so as to become supreme masters of the Law and the art of oracy. They held important positions, issued judgements, settled disputes, but always had to be ready, able and willing to support their judgements from legal texts. Being able to refer to written law gave it additional valuable authority.

But with so much Law to learn, how did trainee lawyers remember it all? They relied on oral learning and mnemonics; legal principles were set out in threesomes or triads which made them easier to remember - for example: there were three possible terminations to a case: denial, proven, or objection to witnesses; three sureties could not be denied: surety for a justice's fee, surety from the lord, surety from the lord's assistants; and the texts provided lawyers with models of how to make a legal claim.

But of course, a lawyer had to pass muster before he could become a judge. Llyfr Iorwerth presents a justices' Test Book which specifies rules for dealing with the three columns of Law: homicide, theft and arson. And according to Iorwerth, a prospective judge had to

ymdrin â thair colofn y Gyfraith: dynladdiad, lladrad a llosgi bwriadol. Ac yn ôl Iorwerth roedd rhaid i gyfreithiwr dderbyn sêl bendith Ynad y Llys ar ei wybodaeth cyfreithiol cyn cael ei urddo'n farnwr.

Gallai'r diffynnydd apelio yn erbyn penderfyniad y barnwr, gan fynnu bod hwnnw'n dangos sail ei ddyfarniad mewn Llyfr Cyfraith. Pe bai dyfarniad y barnwr yn cael ei wrthdroi, byddai'r canlyniad yn enbyd iddo - cosb ariannol cyfwerth â gwerth ei dafod, a'i ddiswyddo fel barnwr. Ond wrth gwrs, doedd dinasydd cyffredin ddim yn gallu darllen a deall llyfr Cyfraith, heb sôn am feddu'r sgiliau llafaredd i ddadlau a gwrthdroi dyfarniad llys. Roedd yr hen air mor wir bryd hynny ag y mae heddiw: peidiwch byth a dadlau'r Gyfraith gyda chyfreithiwr!

Pwysleisiodd y llawysgrifau sut i ddefnyddio'r Gyfraith, ac mae'r adolygu cyson fu arnynt yn dangos olion trafodaethau grymys a dadlau chwyrn ymysg cyfreithwyr y dydd. Roedd rhaid i'r llawysgrifau ganiatau elfen o hyblygrwydd, ac ail-ysgrifennwyd y deddfau er mwyn adlewyrchu amgylchiadau cyfnewidiol y dydd.

Ond rhaid i bopeth da ddod i ben, a daeth Deddfau Uno Harri'r VIIIfed a Chymru benbaladr dan adain Cyfraith Lloegr. Ac ar y nodyn syber yna, daeth Dr Sara Elin Roberts a'i sgwrs hithau i ben. Neidiodd Gerwyn James i'w draed i ddiolch yn gynnes iawn iddi am gyflwyno darlith mor rymys, deallus a diddorol.

Ann Huws

have his legal knowledge approved by the Court Justice before he could be granted a justiceship.

It was possible to appeal against a judge's decision, and the appellant could demand that the judge show authority for his judgement in a Book of Laws. If, heaven forbid, the judgement was reversed, consequences for that judge could be dire - financial penalty equivalent to the value of his tongue, and the loss of his position as judge. But of course, a common citizen would never be able to read a book of Law let alone have the oracy skills to reverse a court judgement. The moral of the tale was then as now: never argue Law with a lawyer!

Emphasis was placed on how to use the Law, and the constant revision of these manuscripts reveal evidence of intense debate and argument in legal circles. The manuscripts had to be fluid - laws were re-written to reflect the ever-changing circumstances of the day.

But every good thing must come to an end, and Henry VIII's Acts of Union finally brought Wales entirely under English Law. On that sobering note, Dr Sara Elin Roberts brought her talk to an end, and Gerwyn James sprang forward to thank her most warmly for a sparkling and scholarly lecture.

Ann Huws

Ailstrwythuro'r Ymddiriedolaethau Archeolegol Cymraeg



Restructuring of the Welsh Archaeological Trusts

Efallai bydd y rhai ohonoch sydd yn dilyn ein cyfryngau cymdeithasol wedi gweld cyhoeddiad ar y 1^{af} o fis Chwefror, ynglŷn ag uno'r pedair Ymddiriedolaeth Archeolegol Cymraeg. Mae'r rhain eisoes wedi ffurfio Heneb: Ymddiriedolaeth Archaeoleg Cymru. Ein henw newydd ni yw Heneb: Archaeoleg Gwynedd Archaeology. Fe fydd yr arbenigedd a'r ddarpariaeth wasanaethol ranbarthol a oedd yn nodwedd ddilys y pedair ymddiriedolaeth yn parhau dan nawdd Heneb. Fe fydd ein swyddi ym Mangor yn parhau a ni fydd lawer o newid i'r staff allweddol.

Y pedwar rhanbarth Heneb yw:

- ◆ Archaeoleg Clwyd-Powys
- ◆ Archaeoleg Dyfed
- ◆ Archaeoleg Morgannwg—Gwent
- ◆ Archaeoleg Gwynedd

Fe fydd ein cyfres Teithiau Tywys a Darlithoedd Gaeaf yn parhau, os ydych ar ein rhestr gwirfoddolwyr byddwch yn dal i dderbyn hysbysebion am rain drwy e-bost a thrwy ein cyfryngau cymdeithasol. Os nad ydych wedi ymuno a'n rhestr gwirfoddolwyr, cysylltwch â'r Tim Allgymorth Ag Addysg ar outreach@heneb.co.uk.

Er ein bod wedi ysbrydoli ynglŷn â'r ymsoddiad, rydym hefyd yn awyddus i adolygu ein gwaith a'n llwyddiant dros y 50 mlynedd diwethaf. Felly, os oes gennych unrhyw luniau nei pethau cofiadwy o weithgareddau GAT dros y blynyddoedd fuasech yn falch o rannu gyda ni, cysylltwch â'r Tim Allgymorth ar yr e-bost uchod.

Mae hwn yn amser brwdfrydig i Archaeoleg Cymru ac rydym yn edrych ymlaen at fod yn rhan o sefydliad cenedlaethol fydd yn cyfuno amrywiaeth eang o sgiliau ac adnoddau, tra hefyd yn sicrhau presenoldeb rhanbarthol cryf. Os oes gennych unrhyw gwestiwn ynglŷn â'r ymsoddiad, byddaf yn falch i drafod y rhain gyda chi.

Andrew Davidson, Rheolwr Rhanbarthol, Heneb: Archaeoleg Gwynedd / Gwynedd Archaeology.

Those of you who follow our social media streams may have seen an announcement on 1st April regarding the merger of the four Welsh Archaeological Trusts. These now form the Trust for Welsh Archaeology and operate as 'Heneb'. We are now Heneb: Archaeoleg Gwynedd Archaeology. The regional expertise and service delivery which was the hallmark of the four trusts continues under the auspices of Heneb. Our offices in Bangor will remain in use and there will be minimal changes to key staff.

The four regions of Heneb are:

- ◆ Clwyd-Powys Archaeology
- ◆ Dyfed Archaeology
- ◆ Glamorgan-Gwent Archaeology
- ◆ Gwynedd Archaeology

The successful Walks and Winter Lecture Series will continue, if you are on our volunteer mailing list you will receive the usual notifications by email of these, and they will be advertised on our social media channels. If you are not on our volunteer mailing list, please email the Outreach Team on the address below.

Whilst we are enthusiastic and motivated by the merger, we would also like to look back and review our work and successes over the last 50 years. Therefore, if you have any photographs or memorabilia from GAT's previous 50 years that you would be happy to share with us, please email the Outreach Team on outreach@heneb.co.uk

This is an exciting time for Welsh Archaeology, and we look forward to being part of a national organisation which will bring together a wide range of skills and resources, and at the same time ensure a strong regional presence. If you have any questions regarding the merger, please do not hesitate to contact us and I will be happy to discuss them with you.

Andrew Davidson, Acting Regional Head, Heneb: Archaeoleg Gwynedd / Gwynedd Archaeology.

Pensaernïaeth Eglwysig y Canoloesoedd Hwyr -
Andrew Davidson

Late Mediaeval Ecclesiastical Architecture -
Andrew Davidson

Ar waethaf ffyrnigrwydd Storm Babet, ei glaw didostur, a llifogydd ar Gors Ddyga fyddai bron wedi herio Noah ei hun, ymgasglodd criw brwdfrydig o aelodau yn Oriol Môn i wrando sgwrs gan Andrew Davidson. Prysurodd Frances Lynch i groesawu pawb, ac heb oedi rhagor camodd Andrew ymlaen i draddodi'r ddarlith.

Cychwynodd trwy ddiffinio'r cyfnod a'r pensaernïaeth dan sylw: Pensaernïaeth Gothig Sythlin y Canoloesoedd Hwyr, sef o'r 14eg i'r 16eg ganrif. Dilynai'r arddull hon y Gothig Addurnedig gyda'i phwyslais ar addurno, a rhagflaenai elfennau'r Dadeni a ymddangosodd yn ystod cyfnod y Tuduriaid ac Oes Elisabeth.

Prif nodweddion yr arddull Gothig Sythlin yw ffenestri enfawr, bwâu â phedwar canol, rhwyllwaith gyda llinellau fertigol a llorweddol syth, a phanelau petryalog wedi eu coronni â bwâu. Er i'r arddull darddu yn Ffrainc, i bob pwrpas mae'n unigrwy i Loegr, ac ymledodd i Gymru ond nid i'r Alban a'r Iwerddon. Enghraifft gynnar mewn eglwys fawr yw Cadeirlan Caerloyw (1337-1350) ble gwelir ffenestr ddwyreiniol gyda bwa ymddyrfachol yn llenwi'r mur â gwydr, ac mae'r rhwyllwaith ar y ffenestri'n cydweddu â'r gwaith ar y muriau.

Ond beth berodd y fath newid? Bu'r 14eg ganrif yn gyfnod anodd ym Mhrydain: anwadalai'r tywydd rhwng glaw di-dor a chyfnodau hir o sychder gan arwain at gynaeafau gwael; roedd y da byw yn clafychu; ymledodd y Plâ Du drwy'r wlad. Yn eu tro, cyfrannodd y ffactorau hyn tuag at newyn, amddifadedd a marwolaeth. Dim rhyfedd felly i'r bobl droi eu golygon tuag at eu meidroldeb ac anocheledd marwolaeth. O ganlyniad taniwyd awch i wneud rhywbeth, unrhywbeth, i leihau'r amser byddai'n rhaid dioddef artaith purdan.

Aeth rhai ar bererindod - cofiwch fod Llanddwyn ac Eglwys Beuno Sant yng Nghlynnog yn eglwysi pererindod; byddai rhai'n talu i'r offeiriad weddio drostynt; byddai eraill yn trysori creiriau'r hen seintiau neu gymeriadau pwysig o'r Beibl - mae'n bur bosib fod Capel y Bedd ger Eglwys Sant Cybi yng Nghaerdybi a'r capel tebyg yn Eglwys Llanelian wedi cynnwys creiriau'r seintiau ar un adeg; byddai'r bobl hefyd yn cyfrannu tuag at gyllido ac adeiladu eglwysi newydd.

Gan bupuro'i ddarlith gydag esiamplau o Fôn a Chymru benbaladr, pwysleisiodd Andrew nodweddion yr arddull Gothig Sythlin: tyrau â murfylchau fel sydd yn Eglwys Beuno Sant a Chadeirlan Bangor; bwâu â phedwar canol i gynnal ffenestri enfawr o wydr; rhwyllwaith ar fowntiau a drysau; toeau ymddyrfachol ond mwy gwastad; coedwaith cerfiedig tu mewn i'r eglwys - yn enwedig ar y côr-gadeiriau; arfbeisiau wedi eu lleoli'n amlwg er mwyn atgoffa'r taeogion o'u cymwynaswyr. Yn wir, Eglwys Sant Gredifael ym Mhenmynydd yw un o'r esiamplau cyntaf o'r newid arddull o'r Addurnedig i'r Sythlin. Ond mae sawl enghraifft wych ymysg eglwysi eraill Môn hefyd: sylwch ar y gwaith coed yn Eglwys Sant Eilian ble mae'r groglen a'r côr-gadeiriau mewn bod o hyd.

Mae tebygrwydd clos rhwng rhai eglwysi, Cadeirlan Bangor ac Eglwys Beuno Sant er enghraifft, sydd yn peri i rywun ofyn iddo'i

Despite the ferocity of Storm Babet, torrential rain, and near biblical flooding on Cors Ddyga, a fearless crowd of members trooped to Oriol Môn to hear a lecture by Andrew Davidson. Frances Lynch sprang forward to welcome everyone and without further ado, Andrew launched his talk.

He began by defining the period and type of architecture: Perpendicular Gothic Architecture of the Late Middle Ages from the 14th to the 16th Century. It followed on from the Decorated Gothic style with its emphasis on decoration and ornamentation, and preceded the Renaissance elements which appeared during the later Tudor and Elizabethan period.



Andrew Davidson

The Perpendicular Gothic style is typified by large windows, four-centred arches, tracery with straight vertical and horizontal lines, and arch-topped rectangular panelling. Although it originated in France, to all intents and purposes it was unique to England, spread to Wales but not to Scotland or Ireland. The earliest example in a major church is at Gloucester Cathedral (1337-1350) where the east window has a soaring arch filling the wall with glass, and window tracery which matches that on the walls.

But what triggered this change? The 14th Century was a difficult period in Britain: weather patterns see-sawed between relentless rainfall and long periods of drought which adversely affected harvests; livestock became more susceptible to disease; Black Death swept through the land. All three factors contributed to hunger, deprivation and death. Small wonder people turned their thoughts to their own mortality and the inevitability of death, and it rekindled a desire to do something, anything, to shorten the length of time they would be condemned to suffer the torments of Purgatory.

So people went on pilgrimages - Llanddwyn and St Beuno at Clynnog were both pilgrimage churches; they paid priests to pray for their souls; they treasured relics of long-dead saints or Biblical characters - Capel y Bedd at St Cybi's in Holyhead and a similar chapel at Llanelian may well have housed the relics of saints; people contributed to the funding and building of new churches.

Peppering his lecture with examples from both Anglesey and a wider Wales, Andrew highlighted characteristics of the Perpendicular style: towers featuring crenellations such as St Beuno in Clynnog and Bangor Cathedral; four-centred arches supporting large glass windows; tracery on vaults and doorways; soaring yet flatter roofs, and interiors with richly carved woodwork - particularly in the choir stalls; coats of arms positioned to remind the common people of their supposedly generous benefactor. Indeed, St Gredifael Church at Penmynydd, is one of the first examples of the changeover from Decorated to Perpendicular style. But there are fine examples among other churches on Anglesey too: note the woodworking in Llanelian which still retains its screen and chancel stalls.

Interestingly, there are close similarities between some churches, for example Bangor Cathedral and St Beuno at Clynnog, which beg

hun: ai'r un seiri maen a choed fu'n adeiladu'r eglwysi hyn? Siawns ei bod yn berffaith rhesymol dychmygu byddin o grefftwyr medrus yn teithio'r wlad, yn rhannu eu crefft, ac yn addysgu eraill.

Er mwyn crynhoi a chloi ei ddansoddiad o'r eglwysi Sythlin fel y'i gwelir yng Nghymru, canolbwyntiodd Andrew ar Eglwys Sant Cybi, a tynnodd ein sylw at nodweddion yr arddull yno: tŵr sgwâr, murfylchau, porth deheuol addurnedig gydag arfbais Llywarch ap Bran arno; bwâu â phedwar canol i'r transeptau a'r croesfâu, a'r ddwy arcêd gyda'u dau fath o golofnau.

Wedi'n harfogi gyda gwell dealltwriaeth o bensaerniaeth eglwysi canoloesol Môn, estynnodd Andrew Davidson wahoddiad i'r aelodau ymweld â rhai o'r eglwysi hyn â llygaid dadansoddol. Gyda'r bwriad gogleisiol hwnnw yn ein cof, daeth y ddarlith a'r cyfarfod i ben, a mentrodd yr aelodau dewr i ddrycin Babet drachefn.

Ann Huws

the question: were some of these churches built by the same stone masons and carpenters? Surely, it's perfectly reasonable to suppose that schools of craftsmen were touring the country sharing their craft and teaching others.

To crystalize and conclude his analysis of Perpendicular churches as they appear in Wales, Andrew focused on St Cybi's in Holyhead, and drew our attention to its stylistic characteristics: a square tower, battlements, the highly decorated south porch with its Llywarch ap Bran coat of arms; four-centred arches to transepts and crossing; sculptured figures; two arcades with two different kinds of pillars.

Having armed us with a clearer understanding of Anglesey's mediaeval church architecture, Andrew Davidson invited members to visit some of these churches with an analytical eye. With that tantalising prospect in mind, the lecture and meeting drew to a satisfying close, and members faced Babet's fury and a rain-lashed trip home.

Ann Huws

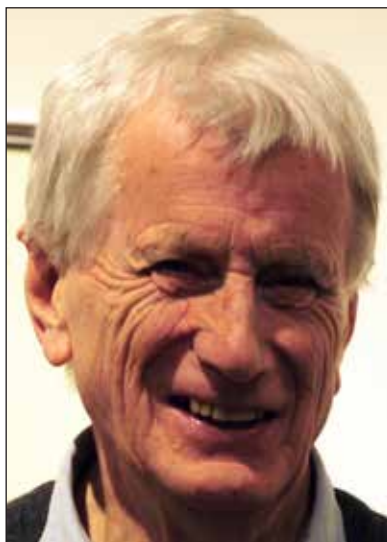
Anglesey Antiquarians Society: November 17th 2023

History in Miniature: 800 years of a North Anglesey Estate

Thomas Alan Roberts Memorial Lecture

Prof. Robin Grove-White

Frances introduced our lecturer for the evening, Professor Grove-White – environmentalist, academic and our AAS President. Robin delivered the Thomas Alan Roberts Memorial Lecture. Over the last few years, Robin has been associated with The Institute for the Study of Welsh Estates (ISWE) at Bangor University. ISWE has been exploring the role and impact of landed estates on a local level but also setting them within broader national, social, political, and economic contexts. To illustrate how Anglesey estates are woven into the history of the island and have wider cultural significance, Robin focused on Brynddu in Llanfechell, in the north of Anglesey. Brynddu has been Robin's family home since childhood, and it was a real treat to have such an informed and enthusiastic guide to relate the estate's history.



Robin Grove-White

The surname associated with Brynddu has changed many times over the centuries and, as each new generation inherited the estate through both male and female lines, Brynddu's men and women left their mark and played a part in shaping Brynddu's past. The changes, innovations, and, at times, difficult estate decisions they made, impacted on the family but also reflect wider societal needs and pressures.

In order to cover 800 years – such a large chronological span – Robin concentrated on four key marriages from the medieval period up until the nineteenth century. Marriage and land acquisition went hand in hand. Aided by Brynddu's extension archives, Robin has been able to trace the fortunes of the estate. The Estate records from 1805 show that, at the beginning of the nineteenth century, two farms, Coedan and Clegyrog Uchaf, were listed as two of Brynddu's largest properties. Originally separate farms, Robin was able to show how, through marriage, these properties and other lands were incorporated into the Brynddu Estate.

The first marriage to be discussed took place in 1310 between Hywel ap Tudur ap Gruffudd and Gwenhwyfar ferch Madog. Hywel and

Gwenhwyfar came from prominent Welsh families. Gwenhwyfar was of royal descent from the principality of Powys. Hywel was the son of Tudur ap Gruffudd of Coedan, who had held sway in the north-west corner of Anglesey following the Edwardian conquest of North Wales. What was the secret to the Gruffudd family's continued economic success and high-status post-conquest? This was a precarious time - indeed, their close neighbours were executed for their part in Madoc's revolt and for assassinating the English sheriff, Roger de Pulestone. However, Tudur, who might also have played a part in the revolt, managed to survive unscathed. Why was this? Robin concluded that it may hinge on the English crown's need for experienced Welsh administrators like Tudur who were willing to bury the hatchet and come to terms with English rule. This served both parties well and Coedan estate continued to

develop and grow.

The next marriage took place in the Elizabethan period in 1575 between Jane ap Rhys ap Wiliam of Coedan and Arthur Bulkeley of Beaumaris. Jane brought land with her to the marriage. In 1575 Jane was the sole heiress of the Coedan and Clegyrog Uchaf estates. Arthur was on the lookout for a wealthy heiress and Jane fitted the bill. This was a marriage that saw the consolidation of lands and wealth, facilitated in no small part by wider political and social changes. After the Acts of Union (1536 and 1543) Wales was more closely aligned to English law and the introduction of primogeniture – a move that enabled the development of many large estates. The Bulkeley family had already acquired land close to Llanfechell. The collective land assets of Jane and Arthur now created a large estate of over a thousand acres. They were a well-to-do couple with money and status.

In the 17th century the family had moved from Coedan to Brynddu and this was now the home of Ann Bulkeley of Brynddu who, in 1765, married William Hughes of Plas Coch, Llanedwen. Ann was

the grand-daughter and heir of William Bulkeley, the diarist. Ann and William Hughes were part of a respectable, wealthy, Welsh gentry. However, the actions of their eldest son and heir, William Bulkeley Hughes, jeopardised the family's wealth and standing. Living the high life with an infamous Regency in-crowd in Bath he acquired huge debts and a bad name. A lifestyle which he fed by drawing on Brynddu's assets, a situation which led to the estate losing lands and properties that had been built up in the Elizabethan age. Fortunately for the family and Brynddu, William had a sensible son and heir, William Bulkeley Hughes (the second), who was able to rescue the diminished fortunes of Brynddu and persuade his father to be pensioned off to France in 1824. Robin pointed out that, in this case, it was the actions of a member of the family, not wider issues, that brought Brynddu dangerously close to disaster and that this demonstrated how vulnerable even large, landed estates could be if managed badly.

Perhaps the most extraordinary marriage is the last one that Robin shared with us. The sensible and shrewd William Bulkeley Hughes the second, at the age of 27, choose Elizabeth Wormald of Mattersey Abbey, Notts., for his wife in 1825. Elizabeth, at 56, was nearly 30

years older than William. Elizabeth, a woman of means, put money into the estate. Robin acknowledges that it is difficult to know what lay behind the marriage contract but he suggests that from what can be gleaned from William's papers, it was not purely a marriage of convenience but one that had compassion and understanding at its core. William was to go from success to success. He made a good sum from the railway boom which funded the acquisition of more land – and here we can see how the technological innovations of the Victorian Age had an impact on Wales and the fortunes of Brynddu. He was an MP for 40 years and, by all accounts, was a well-regarded, honourable, gentleman. But here comes the rub. In 1884 William had a daughter with Elizabeth's maid (also called Elizabeth). Robin speculated that this may have been an arrangement that was made with the blessing of his wife, now in her eighties – a solution to an heirless Byrnddu.

Robin's lecture demonstrated how the forces of change can be steered by a single person or broader societal influences. The histories of landed estates in Wales are complex but Robin was able to show they are well worth unpicking and are able to shine a light on individuals and on wider Welsh society.

KJP

Cymdeithas Hynafiaethwyr Môn: Ionawr 19eg 2024

Hanesion o Gerrig Beddi a Chofadeiladau: yr hynod, yr od a'r angof - Bridget Geoghegan

Ar hwyrnos oer o Ionawr, gyda'r tywydd yn swatio'n anniddig rhwng eira cyntaf y gaef a chynnwrf Storm Isha, prysurodd yr aelodau i Oriel Môn i wrando Bridget Geoghegan yn rhoi hanes y lladdedig a gofnodir ar feddau a chofebau ym Môn.

Man cychwyn oedd beddfaen Dr Jim Davies, cyn bennaeth Coleg y Normal a'r gŵr daniodd ymgyrch i sicrhau'r sganiwr CT cyntaf yn Ysbyty Gwynedd. Ond pwy wyddai iddo wasanaethu gyda Bomber Command yr Awyrlu yn yr Ail Ryfel Byd, cael ei saethu i lawr dros yr Iseldiroedd yn 1944, a'i orfodi i wario gweddill y rhyfel mewn gwersyll carcharorion?

Joci enillodd y Grand National yn 1929 oedd Robert Everett. Ymunodd â Sgwadron Awyr y Llynges, ac yn 1941 ef oedd peilot yr awyren gyntaf wedi ei lansio â roced i ddimchwel awyren almeinig. Derbynodd DSO am ei gamp, ond daeth ei lwc i ben yn Ionawr 1942 pan syrthiodd ei awyren i'r môr ger traeth Llanddona. Cafwyd hyd i weddillion yr awyren, ond doedd dim golwg o Everett. Daeth ei gorff i'r lan fisoedd yn ddiweddarach ac fe'i claddwyd ym mynwent Eglwys Llanddona.

Roedd John Hudson Staples yn beilot hefyd. Ym Mawrth 1943, roedd yn cymryd rhan mewn cyrch uwch yr Almaen. Canslwyd yr ymosodiad, gorchmynwyd pob awyren 'nôl i'w gorsaf, ond aeth Staples ar gyfeiliorn, dymchwel yr awyren ar fynydd yn Swydd Efrog a bu farw pawb ar ei bwrdd. Daethpwyd â'i gorff adref i Llanestyn a'i gladdu ym mynwent yr eglwys.

Ond nid â gweithredoedd hefreiddiol mae ennill brwydrau; gwaith tîm, gwroniaeth di-glod, ac ymlymiad dygn wrth ddyletsywyd yn wyneb



*'At the going down of the sun and in the morning
We will remember them.'* (R. L. Binyon)

Anglesey Antiquarians Society: January 19th 2024

Stories from Headstones and Memorials: the Quaint, the Curious and the Forgotten - Bridget Geoghegan

On a cold January evening sandwiched between the first snows of winter and the looming chaos of Storm Isha, members scurried to Oriel Môn to hear Bridget Geoghegan's account of war dead noted on graves and memorials of Ynys Môn.

Our first stop was the headstone of Dr Jim Davies, former Principal of the Normal College and powerhouse behind a campaign to fund CT scanners at Ysbyty Gwynedd. Yet how many knew he served with RAF Bomber Command in World War II, was shot down over the Netherlands in 1944, taken prisoner and spent the rest of the war in a POW camp?

Robert Everett was a champion jockey who won the Grand National in 1929. He became a Royal Navy Air Squadron pilot who, in 1941, piloted the first rocket-launched aircraft to down a German plane. He was awarded the DSO, but luck ran out in January 1942 when his Hurricane ditched in shallow water near Llanddona beach. The wreck of the aircraft was recovered; there was no sign of Everett. His body was washed ashore months later, and was buried in Llanddona churchyard.

John Hudson Staples was a pilot too. In March 1943, he took part in operations over Germany. The op was cancelled, aircraft ordered back to base, but Staples strayed off course and crashed into a Yorkshire hillside with the loss of all on board. He was brought home to Llanestyn and is buried in the village churchyard.

But battles aren't won with one-off acts of derring-do; battles are won with team effort, unsung heroism, and dogged devotion to duty in the face of overwhelming odds - qualities of the Forgotten Ones.

anawsterau anorchfygol sy'n ennill brwydrau - nodweddion yr Anghofedig.

Peilot gyda Sgwadron 617 (y Dambusters) oedd Sarjant Ivor Glyn Jones, Rallt, Rhosmeirch. Doedd o ddim yn rhan o'r cyrchoedd enwog ar gronfeydd Möhne ac Edersee, ond 'run noson (Medi 16^{eg} 1943) bu Ivor Glyn a'i griw yn bomio camlasau ger Ladbergen. Saethpwyd yr awyren i lawr a bu farw'r wyth ar ei bwrdd. Maent wedi eu claddu ym Mynwent Rhyfel Fforest Reichswald, ac Ivor Glyn wedi ei goffáu ar gofeb yn Llangefni.

Lladdedigion anghofedig y Rhyfel Mawr yw meirwon Ceudwll y Ddraig Goch. Ym Mehefin 1916, chwythodd yr Almaenwyr belen ffrwydrol dan linellau'r Prydeinwyr. Claddwyd llawer yn fyw ond yn 1926, daeth ffermwr o hyd i weddillion pedwar o'r colledig. Yn eu mysg roedd Thomas Williams a James Wylie - o Llangefni.

Morwr o Lanbedrgoch oedd Louie Williams. Yn Awst 1917 ac yntau ond 17 oed, fe'i lladdwyd pan gafodd ei long, oedd yn cario arfau o Lerpwl i Cairo, ei tharo gyda thorpido. Ar gofeb yn Lanbedrgoch gyda Louie Williams, mae enw Preifat Hugh Jones. Bu farw yntau yn Nhachwedd 1917 - yn Gaza o bob man. Dyna atgoffâd amserol mai cythryblus fu'r Dwyrain Canol erioed, a bod gwrthdaro'n rhan anatod o'r natur ddynol.

Bu farw oddeutu 20 miliwn yn y Rhyfel Mawr. Fel roedd yn dod i ben, cofnodwyd achosion cyntaf Ffliw Sbaen yn yr Unol Daleithiau. Ymledodd y firws fel tân gwyllt gyda thrawsgludo'r lluoedd arfog led-led y byd; prin oedd imiwnedd poblogaethau newynog; credir fod rhwng 17 miliwn a 50 miliwn wedi marw - efallai cymaint a 100 miliwn. Ym mynwent Glanadda, gwelir bedd Robert Roberts 16 oed, ac ym mynwent Biwmares mae John Williams - bu'r ddau farw o'r fflw yn 1918. Nid marw fel milwyr wnaeth rhain cofiwch, ond gallwn ddadlau eu bod hwythau'n laddedigion anuniongyrchol y Rhyfel Mawr.

Byddwn yn coffáu colledion torfol. Ers 1908, bu SS Anglia yn hwylio'n rheolaidd rhwng Caergybi a Dilyn, ond gyda chychwyn y rhyfel fe'i galwyd i weithredu fel llong ysbyty. Ar Dachwedd 17^{eg} 1915, a HMHS Anglia'n dychwelyd i Dover o Calais gyda 390 o filwyr anafus, fe'i trawyd â mein a suddodd. Bu farw 134 y diwrnod hwnnw, gan gynnwys aelodau'r criw - y cyfan o Gaergybi. Maent wedi eu coffáu yn Amgueddfa Môr y dref.

Ond nid y ddau ryfel byd yw'r unig ymladdfeydd - mae ymladd gyda ni'n wastadol. Tynnod un o'n haelodau sylw at fedd yn Llangristiolus - bedd milwr fu farw ym Mrwydr Trafalgar yn 1805. Ym Mharc Penrhos ger Caergybi mae cofeb i'r Gwarchodfilwr David Richard Williams fu farw yn Bluff Cove ar Fehefin 8^{fed} 1982. Does gan David 'run bedd - dim ond sgerbwd ulw'r Sir Galahad sy'n gorwedd dan donnau oer yr Iwerydd.

Daeth sgwrs Bridget i ben, diolchodd Frances Lynch yn gynnes iddi, a camodd Gareth Huws ymlaen i ddarllen cerdd S. P. Jones wedi marwolaeth ei ffrind, Edward (Teddy) Griffith Eames, yn y Rhyfel Mawr. Bu'r ddau'n blant gyda'i gilydd yn Llangwyllog ac mae'r gerdd, ymddangosodd yn y Clorianydd ar Dachwedd 21^{ain} 1917, yn coffáu dyddiau diofal plentyndod a chyferbynnu hiraeth dwys S. P. Jones wrth geisio derbyn marwolaeth Teddy. Beddfeini, cofebau, celf, barddoniaeth - mae pob un yn gofnod dwysingol fod rhyfel yn oesol.

A'r cyfarfod ar ben, ymlithrodd yr aelodau am adref, pob un yn myfyrio dros ffawd y rhai fu farw mewn cyflafanau cynt, ond hefyd yn digalonni dros y brwydro cyd-ddinistriol presennol yn Ewrop a'r Dwyrain Canol, a'r goblygiadau i'r dyfodol. Gyda rhwysg a rhodres, rydym yn codi cofebau cain i'n tadau a'n teidiau fu farw oherwydd rhyfel. Pam na allwn sicrhau Heddwch parhaus i'n plant a'n wyrion?

Ann Huws

Sergeant Ivor Glyn Jones of Rallt, Rhosmeirch, served in the 617 Squadron (the Dambusters). He wasn't part of the famous raids on the Möhne and Edersee dams, but that same night (September 16th 1943) Ivor Glyn and crew were bombing canals near Ladbergen. His aircraft was shot down; all eight crewmembers were lost. They are buried in the Reichswald Forest War Cemetery, but Ivor Glyn is remembered on the memorial in Llangefni.

Other forgotten casualties of the Great War are the dead of Red Dragon Crater. In June 1916, the German army exploded a mine under British front lines - many were buried alive. In 1926 a farmer found the remains of four of the missing; among them were Thomas Williams and James Wylie - of Llangefni.

Ordinary Seaman Louie Williams, aged 17 years, from Llanbedrgoch died when his ship, carrying armaments from Liverpool to Cairo, was hit by torpedo in August 1917. Also commemorated at Llanbedrgoch is Private Hugh Jones. He died in November 1917 in Gaza - a timely reminder that the Middle East has always been a war zone, and conflict is a constant of the human condition.

About 20 million people died in the Great War. Just before it drew to a close, the first cases of what became known as Spanish Flu were noted in the USA. Pan-global mass troop movement ensured the virus spread rapidly; malnourished populations had little immunity; estimated deaths range from 17 million to 50 million, possibly as high as 100 million. Robert Roberts aged 16 years is buried in Glanadda and John Williams in Beaumaris - both victims of the 1918 flu pandemic. They may not have died as soldiers, but one can argue that they too were victims of WWI.

We also commemorate mass troop losses. From 1908 SS Anglia ran the Holyhead to Dublin route, but with the outbreak of war she was drafted into service as a hospital ship. On November 17th 1915 HMHS Anglia, returning to Dover with 390 injured soldiers, was struck by a mine and sank. That day, 134 were lost including the crewmembers - all from Holyhead. They are remembered at the Holyhead Maritime Museum.

But conflict is not limited to the two World Wars - conflict is ever-present. One of our members noted a grave in Llangristiolus - the headstone of a soldier who died at the Battle of Trafalgar in 1805. At Penrhos Country Park near Holyhead stands a memorial to Guardsman David Richard Williams who died at Bluff Cove on June 8th 1982. David has no grave - only the charred remains of the Sir Galahad lying deep under the steel-cold waters of the South Atlantic.

Bridget's talk drew to a close, Frances Lynch thanked her warmly, and Gareth Huws stepped forward to read a poem by S.P. Jones following the death in WWI of his close friend: Edward (Teddy) Griffith Eames. They were boys together in Llangwyllog and the poem, which appeared in Y Clorianydd on November 21st 1917, recalls those carefree days of youth, and contrasts S. P. Jones's crushing *hiraeth* at Teddy's untimely death. Headstones, memorials, art, poetry - all are poignant reminders that war is always with us.

The meeting over, members crept home, quietly pondering the fate of those killed in bygone wars, but also the horror of on-going internecine wars in central Europe and the Middle East and their implication for the future. With much pomp and ceremony, we build towering memorials to our fathers and grandfathers lost in conflict. Why can't we build lasting Peace for our children and grand-children?

Ann Huws

Anglesey Antiquarians Society: 16th February 2024

The Collections of Menai Heritage Centre – Dr Warren Kovach

Frances introduced Dr Warren Kovach, a new member of the AAS committee. Originally from America, Dr Kovach has lived on Ynys Môn for many years and during this time has done much to promote and protect the heritage of the island through his publications and his voluntary work in the heritage field. The evening's lecture focused on the collections of the Menai Heritage Centre where Dr Kovach has been actively involved since the early 2000s. Menai Heritage was founded in 1997. It began as a community project with the aim of celebrating the construction and history of the Menai Suspension Bridge and the Britannia Bridge and the natural and cultural heritage of the town and surrounding area. In 2007, Menai Heritage bought the old National School (built in 1854) where the current museum is located.

The Menai Heritage Centre is an accredited museum and holds around 1,500 items in its collections – documents, photographs, paintings, artefacts – all of which relate to the bridges, Menai Bridge town and its environs.

Dr Kovach shared with us a sample of some of the fascinating objects in the museum's care, starting with some of the detailed written records of the resident engineers who were employed to build the bridges - William Provis and Edwin Clark, resident engineers for the Menai Bridge and Britannia Bridge respectively. Both men wrote books on the planning and construction of the bridges that they were overseeing. Clark's book of two volumes was published in 1850. It has 821 pages and charts the immense undertaking involved in the building of Britannia Bridge and the challenges met and overcome. In the days when ships with high masts sailed down the Menai Strait, both Telford and Stephenson had to design bridges that were high enough to give clear passage. Telford met the challenge with a suspension bridge; Stephenson needed to accommodate a railway line in his design, a feat met with a tubular structure on cast-iron plinths. Dr Kovach treated us to some wonderful images from the publications held at Menai Heritage including a large folio book of plates illustrating Britannia Bridge in different stages of construction and we were able to see how both banks of the Strait were used to accommodate workshops and elements of the bridge – limestone masonry and the metal tubes - ready to be placed into position. We could also see scaffolding around the towers for the stone masons to reach the heady heights to build the bridge structure. Perhaps some of the most iconic images are of the

stone lions, carved in workshops on the shoreline- made in 11 separate pieces and then reassembled before being lifted into position. Each weighed 30 tons, are 25' long and 12' high. The lions were built to grace both ends of Stephenson's bridge and still sit as sentinels of either side of the railway crossing.



Dr Warren Kovach Photo: Catherine Duigan

Dr Kovach explained that the building of the Britannia Bridge caused quite a stir. It received national attention and was given much publicity in the major newspapers of the day. For example, *The Illustrated London News* followed the building of the bridge in many of its issues. Upon completion of the Britannia Bridge, on the 23rd of March 1850, it showed Stephenson hammering the very last rivet into place. On the 23rd October 1852, it covered the visit of the royal couple – Queen Victoria and Prince Albert. Queen Victoria travelled across the Strait by train. Prince Albert and Robert Stephenson were more adventurous and walked across the tubes to the other side!

Moving forward in time the museum also holds documentation relating to the fire which caused extensive damage to the bridge in 1970. As Dr Kovach explained, to minimise the effects of weathering, the metal tubes of the bridge were protected by a wooden roof which was covered in tarred paper; unfortunately, this fuelled the flames of the fire. The fateful night was caught on camera and Menai Heritage hold many of the photographs that were taken of the fire itself and documentation pertaining to the reconstruction of the bridge by Husband & Co. - a new design to accommodate a roadway and arch to hold the railway up – made possible now that tall ships were no longer a consideration.

Other items held at Menai Heritage are too numerous to mention here but of particular interest is a recently acquired bust of Robert Stephenson which was found hidden within a suspended ceiling at the Railway Institute in Bangor. It is undergoing restoration, and once restored to its former glory, will be displayed.

To conclude, Dr Kovach drew our attention to the Menai Heritage website <https://menaibridges.co.uk/> which provides a wealth of information about the bridges and he encouraged us to visit the museum to see the collections for ourselves.

KJP

Cymdeithas Hynafiaethwyr Môn: Ebrill 19eg 2024

Darlith Goffa Syr Ifor Williams Dynion Parchus? Y Potsiars Cymreig - Einion Wyn Thomas

Ar noson fwyn o wanwyn cynnar, daeth mintai gref i Oriel Môn i wrandor ddarlith Gymraeg a gynhelir yn flynyddol er cof am Syr Ifor Williams. Brasgamodd Donald Glyn Pritchard ymlaen i agor y cyfarfod gyda phwt o hanes Syr Ifor, cyn symud ymlaen i gyflwyno'r siaradwr gwadd: Einion Wyn Thomas, cyn-bennaeth Archifau a Chasgliadau Arbennig Arbennig Prifysgol Bangor.

Testun ei ddarlith oedd Y Potsiars Cymreig, ac aeth ati i ofyn ai gweilch a dihirod oeddynt, ynteu gwyr gonest yn profi pwynt cymdeithasol a pholiticaid. Datgelodd fod dau fath o botsiar: y potsiar proffesiynol, a'r potsiar 'parchus'. Trwy ddefnyddio tystiolaeth o gofnodion stâd Rhiwlas ger y Bala, stâd Penrhyn ger Bethesda, ac hefyd stadau Baron

Anglesey Antiquarians Society: April 19th 2024 Ifor Williams Memorial Lecture

Dynion Parchus? Y Potsiars Cymreig (Respectable Men? The Welsh Poachers) - Einion Wyn Thomas

At gloaming on a soft Spring day, a cheery band of members came together at Oriel Môn for the annual Sir Ifor Williams memorial lecture. Donald Glyn Pritchard strode forward to give a brief account of Sir Ifor's life and career before moving swiftly on to introduce our guest speaker: Einion Wyn Thomas, former director of Archives and Special Collections at Bangor University.

His subject was Welsh Poachers, and he posed an important question: were they common thieves and vagabonds, or respectable men making a social and political point. He revealed that there were two kinds of poachers: the professional poacher, and the 'respectable' poacher. With ample reference to estate records from Rhiwlas near Bala, the Penrhyn

Hill, Tresgawen a Bodorgan ym Môn, rhoddodd sylw i'r ffactorau a ysgogodd y ddau grŵp.

Yn y grŵp cyntaf mae'r potsiar proffesiynol: un fu'n rhan annatod o'r natur ddynol ers canrifoedd. Dyma wr yr ymylon, mentrwr a dihyryn wnaethai unrhyw beth i gadw ei hun a'i deulu - boed botsio, lladrata, twyllo neu ladd. Roedd yn gwybod byddai'r gosb yn llym pe bai'n cael ei ddal, ac yn derbyn y risg hwnnw. Ond roedd math arall o botsiar hefyd: y potsiar 'parchus' - dyn gonest ac agos at ei le.

Wrth gwrs, roedd y tiffeddiannwyr yn gwrthwynebu pob math o botsio - wedi'r cyfan roedd colli helfilod yn golled ariannol iddynt. Ac felly yn ystod yr 1800au, pasiwyd nifer o Deddfau Helwriaeth i reoli'r arferiad a chosbi'r potsiars yn hallt.

Roedd dylanwad gŵr y Plas yn orthwrm ar yr ardal gyda'r tenant mewn parchedig ofn ohonno. Pe bai'n croesi ei weision - boed yr asiant, y cipar neu hyd yn oed y rheithor - byddai'n bosib i'r tenant a'i deulu gael eu taflu o'u cartref. Gyda thŵf Radicaliaeth gwleidyddol, y capelydd a'r ysgolion Sul, daeth twf mewn llythrennedd; gyda llythrennedd daeth rhyddid barn a'r gallu ieithyddol i'w fynegi. Gwelwyd y dyn cyffredin yn dechrau cwestiynu tegwch y Deddfau Helwriaeth a herio awdurdod perchennog y Plas.

Erbyn canol y 19^{eg} ganrif, roedd y deddfau'n gynyddol amhoblogaidd ymysg y bobl oedd bellach yn ystyried potsio fel 'trosedd' gymdeithasol, bron fel 'trosedd' anrhydeddus. Roedd pobl dlawd angen bwyd; creaduriaid gwyllt yw adar, pysgod ac anifeiliaid y maes, yn rhydd i grwydro fel y mynmont, nid eiddo dethol i'r Plas; pwrpas y deddfau oedd amddiffyn cyfoeth y tiffeddiannwr.

Tyfodd byddin o botsiars 'parchus' - Cymry, anghydfurfwyr, a chapelwyr gonest. Credent mai annhegwch y deddfau oedd wedi creu potsio, ac fe'i gwelwyd yn cydio ymhob cyfle i ddirmygu system anghyfiawn a landlord gorthrymus. Agorodd gagendor rhwng y Plas a'r bobl gyda stadau fel Penrhyn, Baron Hill, a Tresgawen yn cyflogi ciperiaid uniaith Saesneg.

Llusgwyd y potsiars i'r llys a'u dirwyo'n hallt. Ond yn bur aml y tiffeddiannwr oedd yr ynad - nid dyfarnwr di-duedd. Serch hynny, deuai tyst ar ôl tyst ymlaen i herio'r cyhuddiad a thyngu mai gŵr parchus oedd y dyn yn y doc. Na, doedd o ddim wedi potsio siwr iawn - roedd o yn y capel neu'r cyfarfod misol pan ddigwyddodd y drosedd!

Prysura'r wasg Gymraeg fel Y Faner i gefnogi'r potsiar a phardduo'r cipar a'r landlord; cafwyd drama'u a storïau'n cyflwyno agwedd gyffelyb; mae darlun mewn argraffiad cynnar o Lyfr Mawr y Plant yn dangos llun bachgen yn dal brithyll bras a'r landlord a'i reithor yn rhythu'n ddirym o ochr y Plas o'r afon. Dychanu deifiol mewn llyfr plant, ac enghraifft hyfryd o'r werin yn herio'r landlordiaid, y ciperiaid, a'r Deddfau Helwriaeth! Yn wir, bu'r Parch Henry Harris Davies o Fiwmares yn potsio'n aml ac yn hollol agored gyda'r bwriad o gael ei ddal, a hynny fel protest yn erbyn y deddfau.

Yn 1894, mynnodd Arglwydd Penrhyn erlyn dau denant am botsio ac ymosod ar y cipar. Cawsant ddiryw o £9 gan y llys, ond aeth Arglwydd Penrhyn ymhellach trwy fynnu bod y ddau'n colli eu gwaith yn y chwarel a'u taflu o'u cartrefi. Daeth chwarelwyr y Penrhyn at ei gilydd i godi deiseb; o fewn pythefnos roedd y ddeiseb yn mesur 54 troedfedd o hyd gyda 1,961 wedi ei harwyddo. Ceisiodd asiant Arglwydd Penrhyn ddarbwylllo'i feistr gan bwysleisio bod llawer mwy o gefnogaeth i'r potsiars, ond gwrthod ildio wnaeth y lord.

Cynyddodd y gwrthwynebiad i'r Deddfau Helwriaeth; gwrthododd y bobl gyffredin bleidleisio o blaid y landlordiaid Toriaidd mewn etholiadau - a hynny er i'w meistri bwysio'n daer arnynt. Roedd y frwydr wedi troi'n boliticaidd. O'r diwedd, dealodd gŵr y Plas ei fod wedi colli parch ei bobl, ac o golli parch - colli awdurdod drostynt.

Estate near Bethesda, and Baron Hill, Tresgawen and Bodorgan on Anglesey, he detailed factors which motivated both groups.

In the first group is the professional poacher: one who has been an inescapable part of the human condition since time immemorial - a man of shadows, a chancer and rascal who will do anything to keep himself and his family - poaching, theft, thuggery and manslaughter. If caught, punishment would be dire but he accepted that risk. But there was another kind of poacher too: the 'respectable' poacher - a good and honest man.

Landowners resented all kinds of poaching - it spelt significant financial losses for their estates. So in the 1800s, a number of Game Laws were passed which regulated the practice and harshly punished the poachers.

A landlord wielded stern influence and his tenants viewed him with a profound respect based on fear. Were a tenant to challenge his landlord or his officers - the agent, the gamekeeper and even the parson - that tenant and his family could easily be thrown out of his home. But with the spread of political Radicalism, chapels and Sunday Schools came a growth in literacy; with literacy came freedom of thought and the expressive language skills with which to express thoughts. The common man began to challenge the Game Laws and his landlord.

By the mid 1900s, the laws were increasingly unpopular among the people who began to view poaching as a 'social' offence, almost an 'honourable' offence. The poor needed food; birds, fish and game are wild, free to roam wherever they wish, and not the exclusive property of the lord; the Game Laws were devised to protect the wealth of the landlord.

An army of 'respectable' poachers grew in number - Welsh, nonconformist and honest chapel-goers. They believed that unfair Game Laws had created poaching, and they grasped the chance to scorn an unjust system and oppressive landlords. A gaping chasm opened between landlord and his people, with estates like Penrhyn, Baron Hill, and Tresgawen employing monoglot English gamekeepers.

Poachers were hauled before court and harshly fined. The landlord often sat as presiding magistrate - hardly an impartial arbiter. Nevertheless, witness after witness strode forward to challenge the charge and to swear under oath that the accused was a fine upstanding citizen. No, he hadn't been poaching - he was in chapel or at monthly prayer meeting when the poaching offence was committed.

Welsh language press such as Y Faner supported the poacher and vilified the landlord and his gamekeeper; plays and stories presented similar attitudes; a picture in an early edition of Llyfr Mawr y Plant shows a young lad catching a fine trout as the impotent landlord and parson watch from the estate side of the river. Subtle subversion in a children's book and a delicious example of the people challenging landlords, gamekeepers and the Game Laws! Indeed, the Reverend Henry Harris Davies of Beaumaris poached openly and frequently with the express aim of getting caught - simply as a protest against the laws.

In 1894, the then Lord Penrhyn brought a case against two tenants charged with poaching and assaulting the gamekeeper. They were fined £9 by the court, but Lord Penrhyn went a step further and insisted that both be sacked from their jobs at the quarry and thrown out of their homes. The Penrhyn quarrymen raised a petition; in less than a fortnight the petition measure 54 feet in length and boasted 1,961 signatures. Lord Penrhyn's agent tried to persuade him to drop the matter, emphasising that support for the poachers far outweighed support for the estate, but his lordship refused to budge.



Einion Wyn Thomas

Gyda throad y ganrif gwelwyd tîrfeiddianwyr yn penodi dynion lleol fel cipars - gwŷr oedd yn aelodau cynhenid o'r gymuned. Ceisiai'r Plas fod yn gyfrwys a phenodi potsiars profiadol fel ciperiaid, heb ystyried byddent yn rhybuddio'i cyn gyd-botsiars pa ran o'r stâd roeddynt am warchod, a phryd. Potsiars 'parchus' ai peidio - y werin bobl enillodd yn y pen draw onid de?

Ann Huws

Objection to the Game Laws grew; the people refused to vote for Tory landlords in parliamentary elections - despite the landlords' pressure to do so. The battle had become political. Eventually, landowners realised that the people had lost respect for their masters; when respect is lost, authority is lost too.

With the new century, landlords appointed local gamekeepers who were comfortably established members of the local community. Landlords tried to be wily, employing experienced poachers as gamekeepers, little knowing that these men would be sure to forewarn their former fellow poachers which part of the estate they intended to patrol, and when. 'Respectable' or not - ordinary folk triumphed in the end didn't they?

Ann Huws

AAS EXCURSIONS SUMMER 2024

Saturday June 1st 2024. Llaniestyn and Llanddona. Please arrive at Llaniestyn by 2.00pm

Approach from the B5109 (Pentraeth- Beaumaris road) and turn to Llanddona at the Baron Hill gates; proceed to the centre of the village and turn right to a complex junction. Take the leftmost road to **Llaniestyn Church** (signposted). The new cemetery there has quite a large carpark,

We will return to the village where Ian Jones will show us copies of a number of **paintings by Kyffyn Williams** showing views within the village. After this tour we will have **tea at the Village Hall** (which used to be the school - in the centre of the village). It has a car park. A donation for the tea would be appreciated.

After tea Frances will take those who wish to visit Bwrdd Arthur up to the site. Pack into minimum number of cars! Limited parking!

Leaders: Frances Llewellyn 01248 364865 flynchllewellyn@gmail.com) and Ian Jones 07814505299 ian.jones@sky.com

Saturday 22nd June 2.00pm. Visit to Penmynydd church, almshouses and Canolfan (former school).

Parking is limited in Penmynydd and car-sharing is necessary. Meet at the Park and Ride, Llanfair P.G at **1.30p.m to arrange shares**. Proceed to Canolfan Penmynydd, LL61 6PG (SH 5156 7413), on the left as you come from Menai Bridge for **2.00p.m start**. Car-share to visit the church and return to the Canolfan, then walk to the almshouses. The ground is rough and stout shoes are advised. We will go into the almshouses and hear about the Trustees' exciting plans for their redevelopment. There will be an exhibition about the almshouses at the Canolfan, where we will also have tea and cakes after our visit.

A charge of £5 per head will be made to pay for teas and to support the almshouse project. Numbers will be limited to the first 25 who apply. **Contact:** Sylvia Pinches (email sylviapinches@gmail.com Tel. 07971430960) by 17th June.

Wednesday July 17th at 6.00pm. Holyhead Mountain and Capel Llochwydd.

This is a trip which we have tried to organise for two years! Time, in 2022 and the weather in 2023 have frustrated us. We hope this year this pleasant walk, with spectacular views and wonderful sunsets will delight and inform us. The main focus of our visit will be Capel Llochwydd on the clifftop above Gogarth Bay, but there is a great Bronze Age cairn nearby and, of course the Hillfort and Roman Signal Station above. Both these are optional! We will hope for a brilliant sunset, lots of seabirds and a good view of the lighthouse below. Assemble near the café. Leaders Andrew Davidson and Ian Jones.

Contact: Andrew Davidson (Andrew.davidson@heneb.co.uk 01407 720431)

Saturday 17th August 2024, Afon Cefni – Llangefni to Pentre Berw.

A 3-4 mile walk on Lon Las Cefni, viewing and discussing natural and historical sites: pre-18th century landscape, geology and minerals, historic and current land-use, settlements and communications, civic buildings. The route is flat and tarmacked, suitable for mobility scooters and pushchairs.

Maximum number 20.

Meet at 13.30 in the County Council carpark, Llangefni.

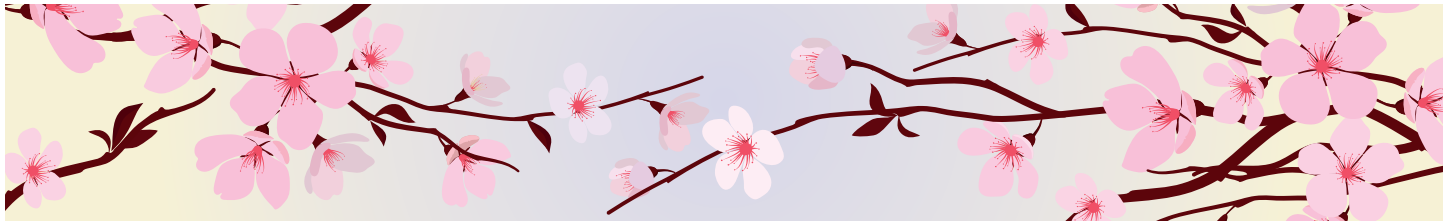
Leader – Joanna Robertson. Please book with Leader – joannar2010@gmail.com

Parking, toilets, refreshments and timing details will be provided to participants before the excursion date.

Saturday 14th September, 2.00 pm. Excursion to Llanelian church and Point Lynas Lighthouse.

Meet outside Llanelian church for 2.00 pm start, parking in church car park or nearby. Then enter and discuss Grade 1-listed medieval Llanelian church – outstanding features including rood-screen. After which, proceed (4 mins) by car to Point Lynas car park – leading to walkabout and discussion of the Lighthouse complex, as well as history and role of the 1820s Telegraph station on the adjacent hill. Then short drive back past church to Llanelian WI Hut, for tea and cakes. Contributions of £5 requested to cover costs. Number will be limited to the first 30 who apply.

Contact: Robin Grove-White (email rgrovewhite@gmail.com Tel. 07470-165761) by 9th September.



Archifau Ynys Môn / Anglesey Archives
Rhestr o eitemau sydd newydd ar gael / List of items recently available

Acc. No.	Cat. No.	Covering Dates	Title
2565	WAH	1697 - 1930	Llwydiarth Esgob Papers
6186 and 6231	WM/1851/add/10	1775 - 2002	Papers of the late Chas Parry-Jones, Benllech.
6405	WM/2610/25 - 27	[c. 1880] - 1917	Papurau Ychwanegol: Lewis Owen Jones a Edith May Pritchard
6428	WM/2698	1971 - 2019	Papurau Clwb Cinio Cymraeg Caergybi
6440 and 6473	WM/2708	1959 - 2019	Royal Anglesey Yacht Club Regatta Programmes
6451	WD/48	1846 - 1980	Cofnodion Capel Salem, Llanfwrog
6481	WM/2797	1958 - 2021	J. S. Kent Collection [We don't know anything about him or his initials sorry]
6489	WM/2724	2000 - 2021	Seiriol local newsletters including The Puffin
6512	WM/2736	1856 - 1977	Deeds Caeronw, Cerrigceinwen
6620	WM/2773	1875 Feb. 26	Deed: Lease of Gwyndy and Bodychen Llandrygarn a Bodwrog
6621	WM/2708/4	1885 Gorph. 7 - 8	Taflen: Emynau i'w canu ar ddathliad jiwibili yr achos dirwestol
6627	WM/2776	1886 - 1901	J.J. Gray, Ironmongers, Llangefni
6680	WA/45/1/LOG/1 WSG/9/178-179	1897 - 1917 [c. 1900]	Log Book: Penmon National School Photographs: (2) Penmon National School
6685	WSD/892 WSG/9/180	1958 and 1965	Photographs: South Stack Lighthouse Photograph and Negative: Penmon Lighthouse taken from the sea.

Archifau Ynys Môn

Ffôn 01248 751930 neu archifdyarchives@ynysmon.gov.uk

Llun i Mercher trwy apwyntiad yn unig.
10.00am to 4.00pm

Plis gweler ein gwefan am mwy o fanylion:
<https://www.anglesey.gov.uk/en/Residents/Archives/Visiting-Anglesey-Archives/Plan-your-visit-to-the-Archives.aspx>

Anglesey Archives

Phone 01248 751930 or archifdyarchives@ynysmon.gov.uk

Monday to Wednesday by appointment only.
10.00am to 4.00pm

Please see our website for more information:
<https://www.anglesey.gov.uk/en/Residents/Archives/Visiting-Anglesey-Archives/Plan-your-visit-to-the-Archives.aspx>

The next edition of the newsletter will be published in Autumn 2024. Please forward any articles to: Karen Pollock, Tanffordd Bach, Glanrafon, Llangoed, LL58 8SY or karen@excellentdesign.plus.com

The production of this newsletter has been a team effort. Thanks go to Frances Lynch Llewellyn, Ann Huws, Gareth Huws, Andrew Davidson, Ian Jones and Amanda Sweet for providing reports, photographs and information. Thanks also go to Tom Pollock for design and layout.

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