



# CYMCDEITHAS HYNAFIAETHWYR A NATURIAETHWYR MÔN CYLCHLYTHYR • NEWSLETTER

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Summer 2017: exploring the history of Rhosneigr. Excursion led by Andrew and Jo Davidson

## CYFARFODYDD 2017/18

James Sadler a'r daith  
balŵn gyntaf i Fôn

Medi 15<sup>fed</sup> 2017

Cyflwynodd ein llywydd, Frances Lynch, westai'r noson sef Mark Davies, arbenigwr ar hanes Rhydychen. Testun ei sgwrs oedd James Sadler, un o awyrenwyr cyntaf Prydain, ac arloeswr ym maes balwnio'r ddeunawfed ganrif hwyr a'r bedwaredd ganrif ar bymtheng gynnar. Roedd Sadler yn gymeriad diddorol, yn ddyn deallus ac amryddawn, ac ef oedd y Sais cyntaf i hedfan. Serch hynny, nid ysgolhaig cyfforddus ym mhrifysgol y ddinas mohono, ond pasteiwr diaddysg o Rydychen ei hun.

Yn ystod y cyfnod hwn, roedd y syniad o hedfan wedi cydio'n dynn yn nychymyg y bobl, ac erbyn 1783, roedd yr egwyddor o hedfan gyda balŵn wedi ei sefydlu. Yn Ffrainc, profodd y brodyr Montgolfier eu techneg mewn arddangosfeydd cyhoeddus. Gan nad oedd sicrwydd ba effaith gai esgyn i'r fath uchelfannau ar ddyn, anfonwyd anifeiliaid i'r atmosffer uwch yn gyntaf - dafad, hwyaden, a cheiliog oedd teithwyr cyntaf y Montgolfieriaid. Gyda llywyddiant yr arbrawf hon, dilynodd dynion yn fuan wedyn a daeth hediaidau'n boblogaidd dros ben. Daeth y teithio'n haws trwy ddefnyddio hydrogen, ac roedd pellteroedd o 30 milltir yn bosib.

Yn Ffrainc, roedd awyrenwyr yn mwynhau cefnogaeth y frenhiniaeth a'r aristocratiaid. Ym Mhrydain, ar waetha'r ffaith fod diddordeb ymysg y cyhoedd mewn teithio balŵn, prin oedd y gefnogaeth ariannol. Nid oedd Joseph Banks, llywydd y Gymdeithas Frenhinol bryd hynny, o'i blaid ac roedd ei agwedd yn gyffredin ymysg llawer un gydag awdurdod a dylanwad. Er mwyn rhwyddhau datblygu a hedfan mewn balŵn, bu'n rhaid crafu'r arian ynghyd - tasg annodd i James Sadler oedd yn

## MEETINGS 2017/18

James Sadler and the first  
balloon flight into Anglesey

15<sup>th</sup> September 2017



Mark Davies

Our Chairman, Frances Lynch Llewellyn, introduced the evening's speaker, Mark Davies, a specialist on the history of Oxford. The topic of Mark's lecture was James Sadler, one of Britain's first aeronauts, a pioneer of hot-air ballooning in the late-eighteenth and early-nineteenth-century. Sadler was an interesting character, an intelligent, multi-talented man who was the first Englishman to fly. He was not a scholar ensconced within the city's university, but an Oxford pastry cook with no formal education, as Mark summed up neatly 'from the town not the gown'.

This was an age where the idea of flight took hold of people's imagination. By 1783 the principal of balloon flight was proven. In France, the Montgolfier brothers tested their technique at public demonstrations. As it was not clear what effect ascending to such heights would have on man, animals were the first to be sent into the upper atmosphere. A sheep, duck and cockerel were the Montgolfier's first passengers. When this was a success, humans swiftly followed and piloted flights became the rage. The progression to the use of hydrogen allowed more efficient travelling, clocking up distances of c. 30 miles.

In France, the aeronauts had the support of the monarchy and aristocracy. In Britain, whilst there was a public appetite for balloon flights, financial support was in short supply. Joseph Banks, president of the Royal Society at the time, was not a huge fan and his attitude was shared by many in positions of power and influence. To enable balloon development and flight, funds needed to be scrapped together, not an easy task for James Sadler, a tradesman without means. Generally speaking, those that indulged

fasnachwr heb fodd. At ei gilydd, hanu o'r dosbarth breintiedig ac addysgiedig oedd y rhai a ymbleserai yn y chwilen newydd o falwnio. Nid oedd Sadler yn un ohonynt.

Yn 1784, anfonnodd Sadler falwn dibeilto yn llwyddiannus i Gaint, ac erbyn haf 1784, roedd Sadler yn barod i beilotio hediad. Ond roedd angen amser arno i gasglu tanysgrifiadau. Defnyddiodd math o gyllido torfol: byddai'r balwnwyr yn arddangos eu balwns cyn hediad, yn codi pris ar y cyhoedd, ac yn eu cymell i brynnu tocynnau er mwyn gwyllo'r esgyniad nesaf. Yn affodus, myfyrwyr oedd prif gwsmeriaid Sadler, ac roeddynt ar wyliau yn ystod yr haf. Gan hynny, gohiriodd y daith tan yr hydref. Perodd hyn iddo fetu'r fraint o fod y dyn cyntaf i hedfan ym Mhrydain – cafodd Eidalwr, Vincenzo Lunardi y blaen arno.

Ar Dachwedd 12fed 1784, rhoddodd Sadler arddangosfa gyhoeddus o esgyniad. Trwy ddefnyddio hydrogen llwyddodd yr hediad i deithio ugain milltir. Ar llwyddiant yma'n ei gynnal, ceisiodd groesi'r Sianel o Dover. Yn affodus, methiant fu'r daith. Gwnaethpwyd hŵyl am ei ben yn y papurau newydd, gan ei ddilorni a'i alw 'y Cogydd bach o Rydychen'. Dyma gymdeithas dan ormes dosbarth oedd yn edrych ar fasnachwyr gyda llygaid dilornus – annodd oedd ymryddhau o ragfarn dosbarth. Serch hynny, bu Sadler yn gyfrifol am wyth hediad arall yn ystod y flwyddyn ganlynol, gan gynnwys un o Beaudesert yn swydd Stafford, cartref Ardalydd Môn. Dyma'r cysylltiad cyntaf gydag Ynys Môn.

Roedd Sadler yn beiriannydd hunanddysgedig galluog ac amryddawn, ac yn ystod pum mlynedd ar hugain nesaf ei fywyd defnyddiodd eu allu mewn sawl maes. Fe'i penodwyd yn Feistr y Barics yn Portsmouth. Ef osododd yr injan stêm gyntaf mewn unrhyw ddoc llynges. Yn 1795 fe'i penodwyd yn gemegydd i'r Llynges Frenhinol ac wedi iddo droi ei sylw at ynnau, derbyniodd gefnogaeth Nelson i'w ddyluniadau.

Yn 1810, gyda'r rhyfel Napoleon yn dod i ben, rhyddhawyd Sadler o'r llynges. Dychwelodd i Rydychen ac ailgydiodd yn ei ddi-ddordeb mewn balwnio. Atgyfodwyd y cysylltiad gyda Môn yn 1811 pan ymunodd Sadler â Charles Paget ar gyfer taith mewn balwn. Yna cafodd Sadler awydd i groesi Môr Hafren, ac ef oedd y cyntaf i wneud hynny mewn balwn. Llwyddodd i hedfan dros ddaear Cymru, ond disgynnodd ar gyrion Gwlad yr Haf a bu saith awr yn y dŵr cyn cael ei achub. Yn 57 oed bellach, ond yn ddi-odfn ar waetha'r profiad, penderfynnodd mai ei sialens nesaf fyddai Môr Iwerddon. Er iddo ymdrechu'n wrol yn 1812, fe'i chwythwyd i gyfeiriad Lerpwl a disgynnodd i'r môr drachefn.

Yn 1817, llwyddodd Windham, mab Sadler, i achub enw da'r teulu trwy lansio balwn yn Nulyn a theithio i Fôn mewn llai na chwe awr. Gan iddo lanio yn ymyl Caergybi, prysurodd Capten Skinner, un o'r enwogion lleol, i'w groesawu.

Bu farw Windham yn 1824 yn dilyn damwain balwnio; yn 1828, bu farw James Sadler ei hun - yn ddyd tlawd.

Daeth Mark a'i sgwrs i ben trwy bwysleisio cymaint roedd y tad a'r mab, James a Windham Sadler, wedi gyflawni yn eu bywydau – James oedd y balwnydd cyntaf o Sais, Windham ei fab oedd y cyntaf i groesi Môr Iwerddon – ac eto prin maent yn ymddangos yn hanesyddiaeth hedfan cynnar. Mae darlith ardderchog Mark a'i lyfr diweddar *King of all Balloons: the adventurous life of James Sadler, the First English Aeronaut*, yn mynd ymhell tuag at lenwi'r bwlch hwn.

Ann Huws (Cyfieithydd)

in the new craze of ballooning were from the educated and privileged classes, Sadler was not so blessed.

In 1784, Sadler successfully sent an unmanned balloon to Kent. By the summer of 1784, Sadler was ready to man a flight. However, he needed time to gather in subscriptions. He employed eighteenth-century crowd funding: balloonists displayed their balloons in advance of flights, charged the public to view, and then encouraged them to purchase tickets for a forthcoming launch. The trouble was, this was summer, and Sadler's main customers were students, away on summer vacation. He delayed his flight until the autumn. This cost him the honour of being the first man to fly in Britain – an Italian, Vincenzo Lunardi beat him to it.

On the 12th November, 1784, Sadler put on a public demonstration of an ascent. With the use of hydrogen, the flight was able to cover twenty miles. Buoyed up by this success, he attempted to cross the English Channel from Dover. Unfortunately, in this instance, the flight was failure. The newspapers made great sport of him, making disparaging comments and calling him the 'little Oxford cook'. This was a class-ridden society that viewed tradesmen in a negative light – it was not easy to shake off class prejudice.

Nevertheless, over the next year, Sadler was responsible for eight more flights. Of note is the flight he made to Beaudesert, Staffs, home to the Marquess of Anglesey. Thus we see the first link with Ynys Môn.

Sadler was a capable, self-taught engineer with many talents. During the next twenty-five years of his life he used his skills in a number of different areas. He was given the position of Barrack Master at Portsmouth. He installed the first steam engine in any navy dockyard. A year later, in 1795, he was given the job of chemist for the Royal Navy, and turning his attention to guns, got the backing of Nelson for his designs.

By 1810, when the Napoleonic wars appeared to be coming to an end, Sadler was dismissed from the navy. He returned to Oxford and pursued his interest in ballooning. The Anglesey connection was renewed in 1811, when Sadler teamed up with Charles Paget for a balloon ascent. Sadler then had a desire to cross the Bristol Channel, making him the first man to make the crossing in a balloon. He managed to fly over Welsh soil but came down near Somerset, spending seven hours in the water before rescue. Now 57 years of old, but undaunted by his ocean experience, he decided his next challenge would be the Irish Sea. Unfortunately, whilst he made a valiant attempt to make the crossing in 1812, he was blown off course to Liverpool and landed in the sea once again.

Sadler's son, Windham, was able to restore the Sadler family's ballooning reputation in 1817 when he launched a balloon from Dublin and, in just under six hours, made the flight to Anglesey. Arriving close to Holyhead, Captain Skinner, local celebrity, was quickly on the scene to welcome him.

Windham died in 1824, unfortunately in a ballooning accident; James Sadler died in 1828, in an impoverished state.

Mark concluded his talk by reiterating just how much father and son, James and Windham Sadler, had achieved in their lifetimes – James was the first English balloonist, his son Windham the first to cross the Irish Sea - yet they rarely figure in the historiography of early flight. Mark's excellent lecture and his recent book, *King of all Balloons: the adventurous life of James Sadler, the First English Aeronaut*, do much to rectify this situation.

Karen Pollock

# Darlith Mark Redknap, Amgueddfa Cymru, ar Brosiect Llys Llywelyn Sain Ffagan

Hydref 20<sup>fed</sup> 2017

Daeth cais yn gofyn i'r gymdeithas helpu'r Amgueddfa Genedlaethol i godi ymwybyddiaeth o'u prosiect delweddu Llys Tywysogion Cymru'r 13eg ganrif ar gyfer y casgliad adeiladau yn Sain Ffagan, yn ogystal â'r opera wedi selio ar fywyd mewn sefydliad o'r fath. Daeth Dr Redknap atom i ddisgrifio'r ymchwil cefndirol wnaethpwyd ar gyfer y delweddu hwn.

Yn gyntaf, rhoddodd amlinelliad o gyd-destun hanesyddol y llysoedd: safleoedd ar gyfer y Tywysogion peripatetig oedd yn gweinyddu cyfiawnder ac estyn croeso ym myrdd ganolfannau poblog eu teyrnas. Ym Môn, roedd Aberffraw a Llanfaes yn fwy, ond mae'r cloddio yn Rhosyr wedi cynnig gwell cynllun o'r adeiladau. Yn anffodus, prin yw'r dystiolaeth o natur ac ansawdd yr adeiladau hyn. Yn Aberffraw, mae'r cerflun sydd yn yr eglwys o ansawdd dda, fel y cerflun yng Nghastell y Bere ym Meirionnydd, ond yn Rhosyr, nid ydym yn gwybod yn sicr ai carreg ynteu o goed oedd y prif adeilad. Ymwelodd Gerallt Gymro, ond ni roddodd ddisgrifiad.

Lluniwyd Siarter yn Llys Rhosyr – rhodd o dir i Briordy Penmon yn 1237. Gan hynny, y 1230au, pan sefydliwyd ffair a marchnad yno, yw'r cyfnod a adlewyrchir yn y prosiect delweddu. Datguddiwyd dau adeilad yn ystod y cloddio – neuadd, ac adeilad llai ger y porth. Cadarnhaodd archwiliad geoffisegol fod nifer o adeiladau bach byrhoedlog tu draw, ac fe'u hail-adeiladwyd. Nid yw'r prwras yn bendant, ac mae dogfennau'n defnyddio sawl gwahanol enw i ddisgrifio adeiladau'r Llys: neuadd/ ystafell/cegin/seler/seler medd/cytiau cŵn. Efallai bu newid yn y defnydd wnaethpwyd o'r adeiladau – yn sicr, ychwanegiadau yw'r coridorau caeedig sy'n cysylltu'r ddau brif adeilad, a hynny'n adlewyrchu tywydd garw y cyfnod mwy diweddar efallai.

Credai Dr Redknap byddai'r muriau o garreg wedi asio â chlai, gan eu bod yn rhy lydan i gynrychioli adeilad ffrâm goed. Ond bydd y gwaith coed tu mewn i'r adluniad wedi selio ar Balas yr Esgob yn Henffordd sydd yn meddu ar arcedau o ansawdd uchel, ond yn saernïol debyg i ysguboriau ag eiliau. Edrychir ar waith coed o Scandinafia, ar gestyll y Tywysogion sy'n parhau i sefyll, ac ar eglwysi cyfoesol fel Penmon gyda'i harcedau dall. Daw gynllun y ffenestri o eglwysi, ond bydd eu lleoliad yn adlewyrchu anghenion golau mewn adeilad teuluol. Gosodir to gwellt gan nad oes dystiolaeth archaeolegol o ddefnyddio llechen na theilsen. Mae'r cestyll yn tystio fod ffurfiau cymreig wedi nesau at ddulliau Engl-Normanaid, ac mae'r arteffactau gafwyd wrth gloddio'r cestyll yn dangos y bu masnach a chysylltiadau led-led Ewrop.

Cerfweithiau a phaentiadau cyfoesol fydd yn llywio dyluniadau'r dodrefn a'r addurniadau crog. Mae cypyrddau, cistiau, byrddau trestl, meinciau a chadeiriau cefn isel gyda chlustogau lliwgar i gyd yn ymddangos yn llawysgrifau'r cyfnod. Gwneir y crochenwaith yn arddull Saintonge, mewnforyn cyffredin ddaeth yn sgil masnachu gwin o orllewin Ffrainc. Mae'r crochenwaith Ham Green o Fryste, oedd hefyd ar gael yng Nghymru, yn llai egsotig. Daw golau o gresedau crog a chanwyllbrennau uchel. Creïr paentiadau ac addurniadau crog i adlewyrchu cerddi a hanesion y cyfnod wedi'u dewis gan Sioned Davies o Brifysgol Cymru. Ysgol Niwbwrch a Brodwyr Môn fydd yn llunio'r addurniadau crog.

Bydd rhaid gwneud mân addasiadau er mwyn cyfarfod ag anghenion Iechyd a Diogelwch, yn enwedig gan fod bwriad cynnal nosweithiau preswyl ar gyfer plant yn yr adeiladau, ond mae llawer o waith ar droed er mwyn sicrhau dilysrwydd. Aiff

# Lecture by Mark Redknap of Amgueddfa Cymru / National Museum Wales on the Llys Llywelyn Project at St Fagan's.

October 20<sup>th</sup> 2017

The Society had been contacted last autumn to help the National Museum raise awareness of their project to provide a visualisation of a Llys of the mid 13th century Welsh Princes for their buildings collection at St Fagans, and also their Opera, based on life in such an establishment. Dr Redknap was discussing with us the background research on which this visualisation was being based.



Dr Mark Redknap

He first discussed the broad historical context of the llysoedd, bases for peripatetic Princes administering justice and hospitality in the various population centres of their lands. In Anglesey Aberffraw and Llanfaes would have been larger, but the excavations at Rhosyr have provided a better plan of the buildings. Sadly there is little evidence for the nature and quality of the buildings there. At Aberffraw the sculpture in the church is of high quality, as is the sculpture at the castle at Bere in Merioneth, but at Rhosyr, we do not even know for certain whether the main building was of wood or stone. Giraldus visited it, but gives no description.

However there was a Charter written at Llys Rhosyr, a grant of land to Penmon Priory in 1237. So the 1230s, when a fair and a market were established there, is the period reflected in the visualisation project. The excavations revealed two buildings – a hall and a smaller building close to the entrance. Geophysics reveals a number of small, more ephemeral buildings behind, which were rebuilt. The uses are not fixed; documents use several different words for the buildings of the Llys: hall/room/ kitchen/ cellar/ mead cellar/ kennels. Uses may have changed – certainly the enclosed corridors linking the two main buildings are additions, which may reflect the bad weather of the later period.

Dr Redknap thought the walls would have been clay-bonded stone since they are too wide for a timber framed building. But the internal woodwork will be based on the contemporary Bishop's Palace in Hereford which has free-standing arcades of high quality, but is structurally similar to aisled barns. They would be looking at Scandinavian woodwork, at the surviving castles of the Princes, and at contemporary churches, such as Penmon with its blind arcading. Window design will come from churches, but the placing of them will reflect where light is needed in a domestic building. The roof will be thatched because there was no archaeological evidence for slate or tiles. The castles show that Welsh styles were moving close to Anglo-Norman fashions and the artefacts found in castle excavations reveal widespread European trade and contact.

Contemporary carvings and paintings will be the guide to the design of furniture and hangings. Cupboards, chests, trestle tables, benches and low backed chairs with colourful cushions all appear in manuscripts of the period. The pottery will be made in the Saintonge style, a very widespread import which followed the wine trade from the west of France. Less exotic is the Ham Green pottery from Bristol which was also available in Wales. Lighting will be from hanging cressets and tall candle sticks. Wall hangings and paintings will be created, reflecting contemporary poems and stories selected by Sioned Davies of the University of Wales. The Newborough School and the Anglesey Embroiderers would be making the hangings.

Some slight adjustments will be made for Health & Safety requirements, especially as it is planned to hold children's 'sleepovers' in the buildings, but a great deal of work is going

trafodaeth o'r dewisiadau wnaethpwyd law yn llaw â phob elfen bensaernïol o'r adluniad; gwahoddir y cyhoedd i ymuno â'r drafodaeth hon, ac i ddod â'u dychymyg eu hunain i'r hyn gaiff ei greu yn Sain Ffagan. Bwriedir cwblhau'r prosiect erbyn diwedd Haf 2018, a bydd y Galeri Ganoloesol newydd yn Sain Ffagan ar agor yr un pryd.

Aeth Dr Redknap ymlaen i ystyried rhai o'r problemau sydd yn codi wrth ystyried arddangos olion y safle wreiddiol yn Rhosyr sydd, oherwydd yr ysbeilio eang fu yno, yn annodd i'r ymwelydd cyffredin eu dehongli. Credai y dylid sicrhau cysylltiad gwell â'r eglwys, ac y dylid datblygu llwybrau troed yn arwain o feysydd parcio Llanddwyn. Gallai sawl safle nad yw'n heneb - caearau Llychynnig wedi'u gwastadu, adeiladau coed colledig yn Nenmarc a gogledd yr Almaen - fod yn batrwm. Mireiniwyd llwybrau tuag at ac o amgylch y tirweddau arwyddocaol gyda phaneli gwybodaeth, ac adeiladau rhithiol yn dangos nodweddion coll. Yn adeiladau deongliadol newydd Sain Ffagan ac ar y safle wreiddiol, dylid ceisio ysbrydoli dychymyg deallus yr ymwelydd.

Camodd ein Llywydd, Yr Athro Tony Carr, ymlaen i ddiolch i Dr Redknap, a chyfaddefodd mai llugoer fu yntau tuag at brosiect Llys Llywelyn wrth glywed amdano gyntaf, ond llwyddodd y ddarlith gyfareddol hon i newid ei feddwl.

Ann Huws (*Cyfieithydd*)

into establishing authenticity. Each architectural element of the reconstruction will be accompanied by a discussion of the choices made; the public will be invited to join the debate, to bring their own imagination to the stage set created at St Fagan's. It is planned to have the project completed by late summer 2018 when the new Medieval Gallery in St Fagan's will also be open.

Dr Redknap also discussed the problems of displaying the remains of the original site at Rhosyr, which, because of the extensive robbing, was difficult for the average visitor to appreciate. He felt that the church should be more closely linked and that footpath access from the Llanddwyn car parks should be developed. Several non-monumental sites, flattened Viking forts, lost timber structures, in Denmark and north Germany might be models. The route to and around the significant landscapes was enhanced by information panels and 'ghost' structures indicating lost features. In both the new interpretative buildings in St Fagan's and on the original site, the aim should be to inspire visitors' own informed imagination.

Dr Redknap was warmly thanked by our President, Professor Tony Carr, who said that he had been unenthusiastic about the Llys Llywelyn Project when he first heard of it, but that this fascinating lecture had changed his mind on the subject.

Frances Lynch Llewellyn

## Ynys Lannog a Thiroedd Coll Helyg ap Glannog – Dr. Ceridwen Lloyd Morgan, Tachwedd 17<sup>eg</sup> 2017

## Ynys Lannog and the Lost Lands of Helyg ap Glannog – Dr. Ceridwen Lloyd Morgan, November 17<sup>th</sup> 2017



*Dr Ceridwen Lloyd Morgan, Donald Glyn Pritchard and our President, Professor Anthony Carr.*

Ar noson oer o Dachwedd, daeth nifer ynghyd i wrando darlith Dr. Ceridwen Lloyd Morgan, doethur o brifysgol Rhydychen, Cymrawd Cymdeithas Ddysgedig Cymru, a chyn-bennaeth Llawysgrifau a Delweddau Gweledol y Llyfrgell Genedlaethol yn Aberystwyth.

Tra'n ymchwilio Y Seint Greal, cyfieithiad i'r Gymraeg o ddwy ramant Ffrengig yn dyddio o'r 13eg ganrif gynnar, sef La Queste del Saint Graal a Perlesvaus, daeth Dr. Morgan ar draws rhywbeth annisgwyl.

Cwblhawyd y cyfieithiad ym Morgannwg yng nghyfnod y noddwr Hopcyn ap Thomas (oddeutu 1400OC), ac mae'n cynnwys hanes marchog yn dod at ynys – enw'r ynys yw Ynys Lannog. Ond nid dyma enw'r ynys yn y llawysgrif Ffrengig gwreiddiol - dyma'r eithriad annisgwyl ogleisiodd chwilfrydedd Dr. Morgan.

Ynys Seiriol yw Ynys Lannog, ac er i'r enw Ynys Seiriol gael ei sefydlu erbyn yr 16eg ganrif, mae'r enw Ynys Lannog yn llawer hŷn - yn wir, mae cofnod o'r enw cyn belled yn ôl â 629OC.

On a cold November evening, members attended a lecture given by Dr. Ceridwen Lloyd Morgan, Oxford graduate, Fellow of the Learned Society of Wales, and former head of Manuscripts and Visual Images at the National Library.

While researching Y Seint Greal, a translation into Welsh of two French manuscripts dating from the early 13th Century - La Queste del Saint Graal and Perlesvaus – Dr. Morgan spotted an unexpected anomaly.

The translation was produced in Glamorgan under the patronage of Hopcyn ap Thomas (approximately 1400AD), and features the story of a knight who sees a distant island – the island is Ynys Lannog. But this wasn't its given name in the original French manuscript – here lies the anomaly that fired Dr. Morgan's curiosity.

Ynys Lannog is Ynys Seiriol (Puffin Island). Although the name Ynys Seiriol was established by the 16thC, Ynys Lannog is much older – indeed, a record of the name can be found as far back as 629AD.

Credir mai Glannog oedd tad Helyg ap Glannog, sef arglwydd Tyno Helyg - y deyrnas iseldirol a ymestynnai o Ynys Lannog a thrwyn Penmaenmawr tua'r Gogarth. Gellir canfod cyfeiriad at Dyno Helyg yng ngwaith y bardd Mab Clochyddyn a ganai ym mlynnyddoedd cynnar y 14eg ganrif, mewn cerdd gan Gronw Gyriog o'r un cyfnod, ac mae Rhys Goch Eryri yn cyfeirio at Draeth Helyg. Dyma brawf pendant fod Helyg a'i hanes yn gysylltiedig â'r safle ers y 14eg ganrif gynnar. Beth oedd stori Tyno Helyg, a beth ysgogodd gŵr o Forgannwg i fabwysiadu'r enw Ynys Lannog tra'n cyfieithu'r llawysgrif Ffrengig?

Mae sawl fersiwn o'r hanes mewn bodolaeth, ond ymhob un mae'r môr yn ruthro'i mewn a boddi plas Helyg a'i deyrnas gyfan. Mae'r fersiwn mwyaf poblogaidd yn disgrifio Helyg ap Glannog fel arglwydd creulon a thrahaus a ormesai pawb yn ei deyrnas. Tra'n marchogaeth un diwrnod, clywodd lais yn ei rybuddio:

"Daw dial!"

"Pryd?" gofynnodd Helyg.

"Yn oes dy blant, a phlant dy blant," atebodd y llais.

Anwybyddu'r rhybudd wnaeth Helyg.

Un noson, cynhaliwyd gwledd ysblennydd ym mhlas Helyg, gydag ef a'i deulu i gyd o'i gwmpas. Ond rhuthrodd y môr i mewn gan foddî'r plas ar deyrnas. Bu'n rhaid i bawb ffoi i gopa Trwyn y Wylfa (Penmaenmawr), ar bore canlynol gwelsant fod pobman dan ddŵr môr. Wedi colli ei blas a'i deyrnas, ciliodd Helyg i Eryri i edifarhau.

Mae'r traddodiad o adrodd neu ganu am diroedd ar goll dan y môr yn gyffredin yn chwedloniaeth y cyfnod - gweler chwedl Ker-Is o Lydaw neu stori Cantre'r Gwaelod o Geredigion.

Yn 1866, clustnododd Hugh Derfel Hughes, taid Syr Ifor Williams, dair elfen bwysig arall sydd yn gyffredin i'r chwedlau hyn: yr elfen onomastig (sef y syniad o gysylltu enw gyda safle penodol); collfarn yr unigolyn; derbyn rhybudd ond ei anwybyddu.

Os felly, ai addasiad o hanes Cantre'r Gwaelod yw chwedl Helyg ap Glannog, ynteu oes olion o'r plas i'w gweld ar lanw isel? Yn ystod Eisteddfod Llandudno yn 1896, aeth dau allan mewn cwch a thyngu iddynt ganfod olion pendant o'r plas, ond bu F. J. North y daearegydd yn archwilio'r safle yn 1939, a mynnodd mai nodweddion daearegol naturiol yn nhirwedd y bae yw'r hyn oll sydd yno.

Mae rhai academyddion yn gosod hanes Helyg ap Glannog ym Mae Ceredigion - honnant mai fersiwn amgen o'r chwedl wedi ei throsglwyddo i'r Gogledd yw hon. Wrth gwrs, mae'r traddodiad llafar yn sicrhau fod storiâu'n symud lleoliad, yn newid yn gyson, gyda'r adroddwyr yn addasu ac ychwanegu er mwyn teilwrio'u gwaith i ateb disgwyliadau'r gwrandawryr.

Ond mae academyddion eraill yn mynnu fod chwedlau yn ymwneud â hen atgofion réal, yn adlais o ryw beth ddigwyddodd mewn gwirionedd yn y gorffennol pell. Mae fforestydd petraidd yn dystiolaeth fod arfordiroedd Cymru ar un adeg uwchlaw'r môr - yn gyfanheddol, ond hawdd i'w boddi.

Sut wnaeth yr enw Ynys Lannog gyrraedd Morgannwg? Oedd cerddi Mab Clochyddyn a Gronw Gyriog wedi treiddio o Fôn i lys Hopcyn ap Thomas - naill ai ar dafodau'r beirdd a'u canai, neu gan eraill? Yn sicr, roedd y chwedl ar cerddi'n adnabyddus yng ngogledd Cymru ymhell cyn dyddiad y cyfieithiad ym Morgannwg.

Chwedl ar daith, neu hen atgof o ddigwyddiad réal - pwy a wŷr. Ond wrth droedio'r Carneddau ar hirus haf, gyda'r haul yn machlud dros orllewin Môn a Thraeth Lafan yn ymestyn o'n blaen, gallwn eto ddychmygu cosb Helyg ap Glannog, ar môr yn ruthro i foddî ei deyrnas am byth.

Gyda'r ddelwedd bwerus a hudolus honno'n fyw yn ein llygaid, daeth Dr. Morgan a'i darlith i ben. Brasgamodd Donald Glyn Pritchard ymlaen i ddiolch iddi'n gynnes am ddarlith ddiddorol a disglair. Atgwyd ei eiriau gan gynulleidfa werthfawrogol.

Ann Huws (Cyfieithydd)

It seems that Glannog was the father of Helyg ap Glannog, lord of Tyno Helyg - a lowland kingdom extending from Ynys Lannog and the headlands of Penmaenmawr to the Great Orme. References to Tyno Helyg are found in the work of the poet Mab Clochyddyn writing in the early 14thC, in a poem by Gronw Gyriog dating from the same period, and Rhys Goch Eryri too refers to Helyg Sands - proof positive that a strong connection between Helyg, his fate, and the site has existed since the early 14thC. But what happened at Tyno Helyg, and what inspired a man from Glamorgan to adopt the name Ynys Glannog as he struggled to translate the French manuscript?

Many versions of the story exist, but in each the sea rushes in and inundates Helyg's court and kingdom. The most popular version describes Helyg as a cruel and arrogant lord who oppresses his people. Out riding one day, he hears a warning:

"Vengeance will come!"

"When?" asked Helyg.

"In your time, that of your children, and your children's children," comes the reply.

Helyg ignores the warning.

One evening, surrounded by his family, he hosts a magnificent feast at court. But the sea rushes in, flooding court and kingdom, and all must flee to Trwyn y Wylfa (Penmaenmawr). At dawn, Helyg realises that his kingdom is gone - drowned by the sea. Wracked with guilt, he retires to Eryri to rue his sins.

The theme of lands lost to the sea is a common thread in the folklore of the period - it occurs in the legend of Ker-Is from Brittany, and the tale of Cantre'r Gwaelod from Ceredigion.

In 1866, Hugh Derfel Hughes, grandfather of Syr Ifor Williams, highlighted three other important elements common to these legends: onomastics (the association of name with specific place); condemnation of the individual; the motif of a warning which is ignored.

So, are we to conclude that the legend of Helyg ap Glannog is an adaptation of the tale of Cantre'r Gwaelod, or is there archaeological evidence - at low tide perhaps? During the Llandudno National Eisteddfod of 1896, two men rowed out to explore the site and swore they had located ruins. But geologist F. J. North, investigating in 1939, claimed their "ruins" were merely natural geological features in the undersea landscape.

Some academics place the legend of Helyg ap Glannog in Cardigan Bay, claiming the other is merely an alternative version transposed to Anglesey. Of course, the oral tradition ensured that stories did move around, were adapted or expanded as the storyteller tailored his work to meet the expectations of his listeners.

But other academics maintain that ancient legends are the retelling of true memories, echoes of real events that happened in a long distant past. Certainly, petrified forests are evidence that the coasts of Wales were once above sea level - inhabitable, yet vulnerable to inundation.

How did the name Ynys Lannog reach Glamorgan? Did the poetry of Mab Clochyddyn and Gronw Gyriog spread osmotically from Anglesey to the court of Hopcyn ap Thomas - repeated by the poets themselves, or by others? To be sure, the legend and poems were well known in northern Wales long before the translation in Glamorgan.

Migrating tale, or ancient memory? Who knows. But roaming the foothills of the Carneddau on a summer's evening, the sun setting over western Anglesey and the Lafan Sands stretching before us, we can easily visualise Helyg ap Glannog's downfall as the seas rush in and his kingdom is lost forever.

With this powerful image, Dr. Morgan brought her lecture to a close. Beaming with delight, Donald Glyn Pritchard sprang to his feet to thank her for an enthralling and learned lecture. His thanks were applauded by an appreciative audience.

Ann Huws

## Cyfarfod Cybolfa

Ar noson stormus, daeth yr aelodau ynghyd i fwynhau Cyfarfod Cybolfa blynyddol yr Hynafiaethwyr, ac fe'i croesawyd yn gynnes gan Frances Lynch. Thema'r noson oedd y Rhyfel Byd Cyntaf a'i effaith ar Fôn.

Julie Stone oedd gyntaf gyda disgrifiad brwd o Brosiect Rhyfel Byd Cyntaf Treftadaeth Menai a sefydliwyd i ymchwilio effaith y gyflafan ar Borthaethwy a'i phobl – milwyr ar faes y gad, gwragedd a phlant gartref, dyngarwyr fu'n gweithio i gefnogi'r rhai'n dioddef dan effaith y rhyfel. Bu tîm o ymchwilywyr ymroddgar yn casglu atgofion personol, llythyrau, ffotograffau a medalau er mwyn creu arddangosfeydd, ysbyrdoli sgyrsiau a theithiau, a threfnu gweithgareddau cymdeithasol gan gynnwys cyngerdd llwyddiannus oedd yn adlewyrchu diwylliant y cyfnod.

Aeth Bridget Geoghegan ati i ddatblygu'r thema gyda chyflwyniad bywiog o'r gwaith wnaethpwyd i adnabod a chofnodi beddau a chofebau'r Rhyfel Mawr ym Mhorthaethwy. Ymysg y nodedig mae beddfaen milwr: Leonard Branwood fu farw'n 1612 oed ar ôl syrthio oddi ar ei geffyl a dioddef lliid yr ymennydd; Albert Evans Jones (Cynan) a wasanaethodd, a orsoesodd, ac a ddychwelodd adref i gofnodi ei brofiadau mewn barddoniaeth angerddol a dwys; a Gracie Davies o Ceris fu'n gweithio'n ddygn i gefnogi'r Groes Goch ac i annog adeiladu'r Promenâd Belgaid fel bo modd i ffoaduriaid dderbyn cyflog.

Yna, camodd Jane Kenney ymlaen i gynnig peth o hanes Blaengad Môn y Rhyfel Mawr - ffrwyth ei hymchwil eang i sefydliadau a safleoedd milwrol ar yr ynys. Roedd yr aelodau wedi'u cyfareddu wrth wrando arni'n amlinellu safle strategol Môn.

Roedd yr Almaen wedi datblygu llynges danfor rymus, ac yn 1917, gyda Phrydain yn mewnforio cyflenwadau cynyddol o fwyd, magodd yr Almaen safiad ymladdgar gan ymosod ar brif linellau cyflenwi Môr Iwerddon. Roedd arfordiroedd Môn bellach yn bair tanbaid o suddlongau! Er mwyn gwrthsefyll y bygythiad a rhybuddio llongau o'r peryglon, sefydliwyd maes llongau awyr morwrol ym Mona. Hwyliai'r llongau awyr led-led Môr Iwerddon, gan nodi lleoliad llongau tanfor, ac adrodd yn ôl â throsglwyddyddion i'r orsaf radio tonfedd fer ger Llaneilian. Nid oedd ymosod ar y llongau tanfor o'r awyr yn opsiwn ymarferol, fel y cadarnhawyd gan ffotograff led ddoniol o beilot mewn gogls yn ymestyn dros ymyl llong awyr a gollwng bom o'i law. Erbyn diwedd y rhyfel, roedd awyrennau ag esgyll sefydlog ar gael, sefydliwyd maes awyr bychan i'r dwyrain o Bangor, ac ymunodd deunaw o awyrennau Airco DH6 â'r ymgyrch ragchwilio.

Ond arwyneb y môr oedd orau ar gyfer ymosod ar y llongau tanfor. Adeiladwyd gorsaf forwrol yng Nghaerdybi, ac yn 1918 sefydliwyd Llyngesan Erlid Môr Iwerddon. Cychod modur oedd calon y llyngesan – bychan, symudadwy, gyda hydroffonau er mwyn lleoli safle'r llongau tanfor, a bomiau tanddwr i ymosod arnynt. Fel datgelodd un ffotograff, roedd rhain yn effeithiol fel offer pysgota hefyd! Bu'r Llyngesan Erlid yn hynod lwyddiannus – yn ystod misoedd olaf y rhyfel, gwelwyd lleihad sylweddol yn nifer y llongau suddwyd gan longau tanfor ym Môr Iwerddon.

## Pot Pourri

On a wind-swept evening, members gathered for the Antiquarians' annual Pot Pourri meeting, and were warmly welcomed by Frances Lynch. The theme for the evening was World War One and its impact on Anglesey.

Julie Stone opened with an enthusiastic account of the Menai Heritage WWI Project, set up to explore the impact of the conflict on Menai Bridge and its people – soldiers at the front, women and children left behind, local philanthropists working to support those affected by the war. A team of committed researchers gathered personal accounts, letters, photos and medals to create displays, inspire talks and walks, and to organise social events such as a successful 'wartime' concert which recalled the everyday culture of the time.

Bridget Geoghegan proceeded to develop the theme with a lively account of the work done to identify and record WWI graves and memorials in Menai Bridge. Notable graves include those of Private Leonard Branwood who died aged 1612 years after falling from his horse and contracting meningitis; Albert Evans Jones (the poet Cynan) who served, survived, and returned home to record his experiences in profound and powerful verse; and Gracie Davies of Ceris who worked tirelessly to support the Red Cross and to promote the building of the Belgian Promenade so that refugees could receive pay.

Jane Kenney stepped forward to present an account of Frontline Anglesey in WWI based on her extensive research of relevant sites and military installations on the island. Members were spellbound as she emphasised Anglesey's frontline position.

Germany had developed an effective U-boat fleet, and in 1917, as Britain imported increasing supplies of food, Germany became more aggressive, attacking main shipping lines in the southern Irish Sea. The coasts of Anglesey were a U-boat hot-spot! To counteract this threat and alert ships to likely attack, a naval airship base was established at Mona airfield. The airships cruised the Irish Sea, spotting U-boats, and reporting back via wireless transmitters to a short-wave station near Llaneilian. Attacking U-boats from airships was not a practical option, as confirmed by an almost comical photo of a begoggled airshipman leaning over and dropping a bomb by hand. By the end of the war, fixed wing aeroplanes were available, a small airfield was set up east of Bangor, and 18 Airco DH6 planes joined reconnaissance efforts.

But the best way to attack U-boats was from the surface. A naval station was set up in Holyhead, and in 1918 the Irish Sea Hunting Flotilla was established. Motor launches were the linchpin of the flotilla – small, manoeuvrable, equipped with hydrophones to detect submerged U-boats, and depth charges to attack. As one contemporary photo revealed, these last were also very handy for catching fish! The Hunting Flotilla was remarkably successful in its efforts - numbers of ships sunk by U-boats in the Irish Sea dwindled significantly in the last months of the war.



*The coasts of Anglesey were a U-boat hot-spot.*

Yn rhyfedd iawn, Caergybi glywodd gyntaf fod diwedd y Rhyfel Byd Cyntaf wrth law. Roedd chwe cwch modur americanaidd yn rhan o'r Llyngesan Erid, a bore Tachwedd 11eg cawsant neges yn cyhoeddi'r Cadoediad. Aeth Caergybi ati i ddatlu!

Ond daeth dioddefaint i ran Caergybi hefyd, fel datgelodd Gareth Huws yn ei gyflwyniad angerddol: Caergybi a'r Llong Newidiodd y Byd. Y llong dan sylw oedd yr RMS Leinster, llong bost gyflym suddwyd ym Mae Dulyn ar Hydref 10fed 1918 a hithau'n hwylio am Gaergybi gyda 700 ar ei bwrdd. Deng diwrnod ynghynt, gan eu hystyried yn gymharol ddiogel, rhoddwyd gorchymyn i'r llongau post hwylio yn ystod oriau dydd yn unig. Ag eithro cuddliwiau a'r un gwn ar ei bwrdd, unig amddiffyniad y Leinster oedd ei chyflymdra rhyfeddol. Ond ym Mae Dulyn, nid oedd cyflymdra'r Leinster ar ei uchaf, ac roedd llong danfor 123 yn aros. Rhoddodd y capten orchymyn; tanwyd torpido; trawyd y Leinster. Taniodd y llong danfor drachefn, suddodd y Leinster, a boddwyd 501.

Er mwyn dirnad arwyddocad y trychineb, rhaid ystyried gwleidyddiaeth y cyfnod. Rhyfel ymerodraethau oedd y Rhyfel Mawr (y Cytundeb Triphlyg yn cynnwys Prydain, Rwsia a Ffrainc, yn erbyn yr Almaen, yr Ymerodraeth Awstria-Hwngaraidd a gweddillion yr Ymerodraeth Ottoman) – rhyfel dan arweiniad cadfridogion hen-ffasiwn a fynnai 'ryfel gwâr'. Mewn gwirionedd, roedd ynt yn goruchwylio lladdfa fecanyddol ar dir ac anwarineb ar fôr.

Yn 1916, cydnabyddodd Woodrow Wilson, arlywydd America, fod y rhyfel yn anenilladwy, ac yn 1917 awgrymodd negydu 'Heddwch heb Fuddugoliaeth'. Yn Hydref 1918, cytunnodd yr Almaen bydda'i derbyn democrateiddio – roedd y Rhyfel Byd Cyntaf yn dirwyn i ben. Yna, ar Hydref 10fed 1918, suddwyd y Leinster. Cafwyd ymateb chwyrn a phenawdau ymflamychol yn y wasg: 'mwrdrw', 'anwarineb', 'barbariaeth'. Cynhaliwyd cyfarfod o'r Cabinet Rhyfel, a'r Leinster oedd gyntaf ar yr agenda. Gwelwyd cymalau yng nghofnodion y Cabinet Rhyfel yn pwysleisio 'torri Cyfraith Rhyngwladol', 'galw am dalu'r pwyth yn ôl', 'cosbi'r Almaen am bob colled.

Erbyn Rhagfyr 1918 roedd cysyniad 'Heddwch heb Fuddugoliaeth' yn deilchion – yr unig nod oedd Dial a darostyngiad llwyr yr Almaen. Roedd tiroedd fu unwaith yn rhan o'r Ymerodraethau Awstria-Hwngaraidd ac Ottoman ar gael i'w cipio: gosodwyd y Rheindir dan reolaeth ryngwladol, aeth tiroedd dwyreiniol yr Almaen i Rwsia, a rhannwyd tiroedd y gyn-ymerodraeth Ottoman – yr ardaloedd rydym bellach yn adnabod fel y Dwyrain Canol a Gogledd Affrica – rhwng Prydain a Ffrainc.

Penodwyd dau beiriannydd i osod ffiniau – aethant ati heb ystyried y brodorion lleol a'u teyrngarwch llwythol neu grefyddol. Ymysg y gwledydd ffurfiwyd bryd hynny mae'r rhai byddwn heddiw'n adnabod fel Iraq, Iran, Syria, Palesteina a Libya. Bu rheibio byrbwyll 1918 yn achos symudiadau seismig yn y tirwedd boliticaidd, ac mae'r symudiadau hynny'n dirgrynu hyd heddiw. Yn wir, bu suddo'r Leinster yn ddigwyddiad allweddol i'n byd.

A'r aelodau'n amgyffred y dadansoddiad ysgytwol hwn, brasgamodd Robin Grove-White ymlaen i ymdrin â'r myrdd gwestiynau godwyd yn sgîl y sgysiaiu, cyn dod â chyfarfod gogleisiol i ben.

Astonishingly, Holyhead was first to hear of the coming end of WWI. The Hunting Flotilla included six American launches, and on the morning of November 11th they intercepted a telegram announcing the Armistice. Holyhead celebrated!

But Holyhead suffered too, as Gareth Huws revealed when he presented his passionate account of Holyhead and the Ship that Changed the World. The ship in question was the RMS Leinster, a super-fast mailboat sunk in Dublin Bay on October 10th 1918 as it sailed for Holyhead with 700 passengers on board. Ten days earlier, thought to be at comparatively little risk, mailboats were ordered to sail during daylight hours only. The Leinster was painted in camouflage colours and fitted with a gun - its only other protection was its phenomenal speed. But in Dublin Bay, the Leinster had yet to reach maximum speed, and U-boat 123 was waiting. Its captain ordered the attack; a torpedo was fired; the Leinster was struck. The U-boat fired again, and the Leinster sank with the loss of 501 lives.

To grasp the significance of the atrocity, it is important to consider the politics of the time. WWI was a war of empires (the Triple Entente including Britain, Russia and France, versus Germany, the Austro-Hungarian Empire and the remnants of the Ottoman Empire), run by old-style generals who proposed a 'civilised war'. In reality, they oversaw mechanised slaughter on land, and savagery at sea.

In 1916, American President Woodrow Wilson acknowledged the war was unwinnable, and in 1917 offered to negotiate 'Peace without Victory'. In October 1918, Germany agreed to democratisation - WWI was ending. Then, on October 10th 1918, the Leinster was sunk. There was uproar. Newspapers headlined with words like 'murder', 'savagery', 'barbarism'. The War Cabinet met and the Leinster was top of its agenda. Phrases in War Cabinet Papers emphasised: 'breach of International Law', 'call for reprisals', 'Germany to pay for every piece of destruction'.

By December 1918 the concept of 'Peace without Victory' was dead – the only aim was Revenge and the abject humiliation of Germany. Lands that formed part of the Austro-Hungarian and Ottoman empires were up for grabs: the Rhineland was placed under international control, German land to the east went to Russia, lands of the former Ottoman Empire - places we now recognise as the Middle East and North Africa - were shared between Britain and France.

Two engineers were appointed to decide borders - they did so with little consideration for indigenous peoples or religious affiliations. Among the countries 'created' then are those we now call Iraq, Iran, Syria, Palestine and Libya. That ill-considered land-grab of 1918 caused seismic shifts in the geo-political landscape that reverberate today. The sinking of the Leinster was indeed a pivotal moment for our world.

As members absorbed this final sobering analysis, Robin Grove-White strode forward to field the many questions that followed, before a thought-provoking meeting drew to a close.

Ann Huws

Ann Huws (*Cyfieithydd*)



## Ddydd Sadwrn 3 Chwefror 2018 'Spheres of Influence'

Ar ddydd Sadwrn 3 Chwefror, cynhaliwyd Ysgol Un-Dydd Cymdeithas Hynafiaethwyr Môn 'Spheres of Influence' mewn cydweithrediad âg Ymddiriedolaeth Archaeolegol Gwynedd (GAT) a Sefydliad Ymchwil Ystadau Cymru (ISWE), Prifysgol Bangor. Roedd Plas Cadnant, Porthaethwy yn leoliad godidog i'r diwrnod.



*Anthony Tavernor*

Cawsom groeso cynnes gan Dr Shaun Evans, cyfarwyddwr ISWE, ar ran yr holl drefnwyr. Estynwyd diolchiadau o'r galon i Anthony Tavernor a Plas Cadnant am ddarparu'r lleoliad ar gyfer y diwrnod.

Yn cyflwyno sesiwn cynta'r diwrnod, 'Tir, tras a grym' yr oedd Andrew Davidson o GAT ac AAS. Yn gyntaf i siarad yr oedd yr Athro A. D. Carr, Athro Emeritws ym Mhrifysgol Bangor a Llywydd y Gymdeithas. Siaradodd am ymddangosiad y bonedd ac ystadau Môn yn ystod yr Oesoedd Canol hwyr. Y cyfnod Tuduraidd hwyr oedd ffocws y papur nesaf. Trafododd yr Athro Robin Grove-White (AAS ac ISWE) y brwydro am bwr ymysg perchenogion ystadau Môn yn ystod y cyfnod hwn. O fewn y fath awyrgylch, roedd cyfleodd i'r rhai â'r modd i gael gafael ar gyfoeth, pŵer a statws.

Yn dilyn egwyl am banded o de neu choffi, cadeiriwyd sesiwn dau, yn archwilio tirweddau hynafiaid, gan Frances Lynch Llewellyn. Cyflwynodd Andrew Davidson o GAT ac ISWE fewnwelediadau newydd o Eglwys St Gredifael, Penmynydd, a dangosodd nifer o ddelweddau atyniadol o enghreifftiau o bensaerniaeth eglwysig. Nesaf oedd Richard Suggett o Gomisiwn Brenhinol Henebion Cymru, a siaradodd am ei ymweliadau maes â thai Môn. Disgrifiodd Suggett amryw o dai Canol Oesol Môn, gan gynnwys y 'Tudor Rose' (gwelwysom ar daith o'r Gymdeithas yn ddiweddar) a Hen Blas (sydd wedi diflannu yn anffodus) ym Miwmares.

Darparwyd cinio cynnes, wedi ei weini ar ddau eisteddiad. Yn ystod amser cinio, fel wnaeth Anthony Tavernor, perchennog Plas Cadnant, draddodi darlith arbennig ar y broses o adnewyddu'r gerddi. Yn garedig iawn, fe wnaeth draddodi'r ddarlith ddwy waith her mwyn rhoi cyfle i bawb cael cinio a clywed ei ddarlith.

Yn ystod y trydydd sesiwn ar nawdd a pherfformio, wedi ei



*Andrew Davidson*



*Professor Robin Grove-White*



*Professor Ann Parry Owen*

## Saturday 3 February 2018 'Spheres of Influence'

On Saturday 3 February, the Anglesey Antiquarian Society Day School 'Spheres of Influence' was held in conjunction with Gwynedd Archaeological Trust (GAT) and the Institute for the Study of Welsh Estates (ISWE), Bangor University. The venue was the beautiful Plas Cadnant, Menai Bridge.

We were warmly welcomed by Dr Shaun Evans, Director of ISWE, on behalf of the organisers. Heartfelt thanks were extended to Anthony Tavernor and Plas Cadnant for providing the venue for the day.

Andrew Davidson of GAT and AAS then introduced the first session, entitled 'Land, lineage and power'. First to speak was Professor A. D. Carr, Emeritus Professor at Bangor University and President of the Society. He spoke of the emergence of the gentry and estates of Anglesey in the later Middle Ages. The next paper brought us forward to the late-Tudor era. Professor Robin Grove-White (AAS and ISWE), discussed the power struggles between Anglesey estate owners during this period. Within this environment, there were opportunities for those with means to acquire wealth, power and status.

Following a break for tea or coffee, session two, chaired by Frances Lynch Llewellyn, explored the theme of ancestral landscapes. Andrew Davidson of GAT and AAS provided new insights from St Gredifael's Church, Penmynydd, and showed a number of visually stunning images of examples of church architecture. Next was Richard Suggett of the Royal Commission on the Ancient and Historic Monuments of Wales (RCAHMW), who talked of his site visits to Anglesey houses. Mr Suggett described various medieval houses on Anglesey, including the Tudor Rose (which we saw on a recent excursion of the Society) and Hen Blas (sadly now gone) in Beaumaris.

A hot lunch was provided, and served in two sittings. During this lunch break, Anthony Tavernor, owner of Plas Cadnant, delivered a special lecture on the process of restoring the gardens. He kindly delivered this talk twice so that everyone had the opportunity to have lunch and hear his talk.

The third session on patronage and performance, chaired by Dr Shaun Evans (ISWE), saw Ann Parry Owen from the Centre for



*Dr Shaun Evans*



*Professor A. D. Carr*



*Frances Lynch Llewellyn*



*Richard Suggett*





*Violin duet by Huw Roberts and Stephen Rees*



*George Meyrick*



*Stephen Rees*



*Dr Lowri Ann Rees*



*Dr Dinah Evans*

gadeirio gan Dr Shaun Evans (ISWE), siaradodd Ann Parry Owen o'r Ganolfan Uwchefrydiau Cymreig a Cheltaidd am nawdd barddol ar Ynys Môn. Cawsom wedyn bapur gan Stephen Rees, darlithydd cerdd ym Mhrifysgol Bangor ac ISWE, ar gerddoriaeth ym Môn yn ystod y ddeunawfed ganrif, a wnaeth ddechrau gyda deuawd ar y ffidl gyda Huw Roberts. Pwysleisiwyd bwysigrwydd hanesyddol dyddiaduron William Bulkeley a llawysgrif tonau ffidl Morris Edwards.

Wedi egwyl sydyn am de a choffi, cadeiriwyd sesiwn ola'r diwrnod gan Dr Lowri Ann Rees, golygydd Trafodion y Gymdeithas a darlithydd mewn hanes modern ym Mhrifysgol Bangor. Dechreuodd y sesiwn, 'yr ugeinfed-ganrif a thu hwnt: cymuned, parhad a newid' gyda phapur Dr Dinah Evans o Brifysgol Bangor ar Cecilia Constance Irby, Arglwyddes Boston, bonheddwraig wnaeth fynd tu hwnt i'r rôl traddodiadol 'Lady Bountiful', drwy gymryd diddordeb gweithredol mewn amodau byw a gweithio ar Ynys Môn ar ddechrau'r ugeinfed ganrif. Traddodwyd papur ola'r diwrnod gan George Meyrick, Canghellor newydd Prifysgol Bangor, ac ISWE. Siaradodd am etifeddu Bodorgan a sut roedd ymwybyddiaeth hanesyddol o orffennol Bodorgan a'i gyndeidiau yn dylanwadu ar yr ystad yn y presennol.

I gloi'r digwyddiad, fe wnaeth yr Athro A. D. Carr gynnig sylwadau ac estyn diolchiadau.

Dr Lowri Ann Rees (*Cyfieithydd*)

Advanced Welsh and Celtic Studies talk about bardic patronage in Anglesey. Stephen Rees, lecturer in music at Bangor University and ISWE, then delivered a paper on music in eighteenth-century Anglesey, which began with a violin duet with Huw Roberts. The historical value of William Bulkeley's diaries and Morris Edward's manuscript of fiddle tunes were highlighted.

After a quick tea and coffee break, the final session of the day was chaired by Dr Lowri Ann Rees, Editor of the Society's Transactions and lecturer in modern history at Bangor University. The session, entitled 'the twentieth-century and beyond: community, continuity and change' began with a paper by Dr Dinah Evans of Bangor University on Cecilia Constance Irby, Lady Boston, who created a role for herself beyond that of a traditional 'Lady Bountiful', taking an active interest in living and working conditions on Anglesey during the early 20th century. The final paper of the day was delivered by George Meyrick, the new Chancellor of Bangor University and ISWE, who spoke of inheriting Bodorgan and how historical awareness of Bodorgan's past and his ancestors influences the present estate.

To draw the day's proceedings to a close, Professor A. D. Carr delivered concluding remarks and thanks.

Dr Lowri Ann Rees

# Professor Robin Grove-White

## Friday 16<sup>th</sup> February 2018

### The enclosure of Mynydd Mechell Common.

The subject of the evening's talk by Professor Robin Grove-White, Vice Chairman of the AAS, was the enclosure of Mynydd Mechell Common, Llanfechell, Anglesey. This is an area Robin has been familiar with since boyhood, spent at the family home of Brynddu, Llanfechell.

Just over a mile to the south-west of Llanfechell, the land rises to form Mynydd Mechell – an undulating and rocky landscape studded with smallholdings. It was enclosed by a parliamentary Order in the 1860s and sold off into private hands.

Robin explained that it is a popular misconception that common land was originally owned by the general public. It was always owned by one, or a small number of people (generally the crown or lord of the manor) but other people, 'commoners', had traditional rights, which, in the past, helped to supplement lifestyles – rights such as livestock grazing or the collection of wood or turves for fuel. Mynydd Mechell was owned by the crown but managed by the church as glebe land. Local people had customary rights but a number of freeholders had statutory rights. This distinction in law meant that there were both winners and losers as a consequence of the common's enclosure.

Enclosure had been a growing trend in England and Wales which gathered pace from the 17th century. From 1600-1914 over 6.8 million acres were enclosed in England and Wales. Enclosure was authorized by parliament and was usually motivated by a desire to increase food production. Private ownership made it easier for individuals to employ new agricultural techniques across large swathes of land no longer subject to common use. In Wales, more than a quarter of a million acres were enclosed, 50% after 1840.

The mid-nineteenth century was a difficult time for many inhabitants of Anglesey.

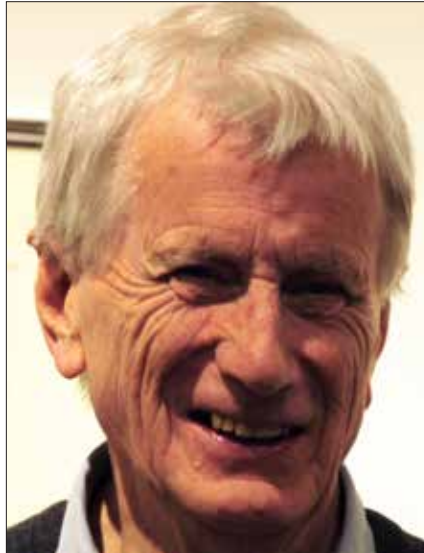
Anglesey's population had increased by 60% over the last five decades as new people came into the area, attracted by the prospect of work on big engineering infrastructure projects – road, bridge and railway construction. However, by the 1850s many of these projects were finished. This also coincided with the decline of Parys Mountain Copper Mine. Unemployment was high and the responsibility for alleviating the hardships of those unable to find work fell on the shoulders of local rate payers through the Poor Law System. This meant that individual parishes contributed financial support to those in need. Robin suggested the probability that, as well as local encroachments, people from further afield, lacking work or housing, moved onto the common at Mynydd Mechell, living in reduced circumstances, throwing up dwellings and colonising small sections of land.

Two men, both freeholders with commoners' rights, initiated the actual process of enclosure of the common - Roger Edwards, rector of the parish for 22 years (1840-62), and

William Bulkeley Hughes MP, of the Brynddu/Plas Coch estate. Both men appear to have been of good repute and conscious of the interests of local people. Roger Edwards was known to be sympathetic and helpful to small struggling farmers and William Bulkeley Hughes had done much to improve the neighbourhood with building projects. The motivation behind their desire to enclose the common appears to have been less a wish to appropriate the common for their own ends, than to prevent overcrowding of the mountain and relieve pressure on the local community, potentially crippled by poor rates. The stated purpose to the enclosure commissioners was to 'put a stop to the system of squatting on the land which threatens to pauperise the parish'.

Enclosure itself was a long drawn-out process. It involved an investigation and valuation carried out by an assistant commissioner on behalf of the enclosure commissioners. Permission to enclose was given in 1865.

Under the 1845 Act, which standardized procedures for enclosure, strict criteria had to be followed. Freeholders



*Professor Robin Grove-White*

had statutory entitlement to land: at Mynydd Mechell, eight freeholders acquired 146 acres between them. But those who had encroached illegally on the common had to prove they had lived there for at least 20 years. If not, their property was confiscated and claimed by the crown. The common was then divided into numbered allotments which were auctioned. People were allowed to bid for plots of land they had worked and inhabited. But here's the rub, the price was calculated on the value of the cultivated land, worked and cared for over 20 years or more. Many could not afford to buy back their holdings. This was the case for Hugh Williams - who died aged 45 in 1867 - a man who keenly felt the loss of his one-acre holding. Clearly his family held enclosure responsible.

The inscription on his grave at Bodewryd churchyard inferred that his demise was man-made; he died a broken man, as a result of the common's enclosure.

Robin concluded by drawing attention to the Royal Commission Report of 1896 (30 years after enclosure), which implied that the common at Mynydd Mechell had been enclosed to enrich the gentry. However, this report was compiled at a time of widespread tensions between landlords and tenants, suggesting such an interpretation may have been coloured by contemporary perceptions. Robin's research into the enclosure at Mynydd Mechell offered a more nuanced account. Here was a complex run of events, putting undue strain and hardship on the parish. Those who instigated the enclosure were not simply grasping landlords. They acted to stop the continuing encroachment of people onto the common, a situation that was causing high rates and difficulties for established local people. However, the consequences of the enclosure process meant that other folk without sufficient means, such as Hugh Williams, lost their homes and livelihoods.

The production of this newsletter has been a team effort. Grateful thanks go to Frances Lynch Llewellyn, Ann Huws and Dr Lowri Ann Rees for providing reports. Ann has provided reports and translations for this edition and deserves special thanks for her contribution. Thanks also go to Siôn Caffell for his excellent photographs and to Tom Pollock for design and layout.

## Eryl Rothwell Hughes March 16th 2018

### From Cruck to Medieval Hall in North Wales: 60 years of house photography

On a balmy Spring evening, the Tunncliffe Room at Oriel Môn was packed to the rafters with members avid to hear this fascinating talk. Warmly welcomed by Frances Lynch, Eryl Rothwell-Hughes stepped forward to introduce his subject – the development of medieval houses in North Wales as seen through the lens of his camera.

What better way to start than with the homes of the medieval super-elite: royal courts built of stone. Slides of 1992 excavations at Llys Rhosyr detailed the foundations of the Great Hall with its aisled roof supported by pillars at which court officials stood – each one literally “at his post”. Only two officials were without posts: the gatekeeper who remained at the gate, and the falconer who stayed with his falcons lest they enter the Hall only to be blinded by the smoky atmosphere inside.

The second type of building highlighted was the cruck-roofed hall – often the court of a rich and important lord. Eryl Rothwell-Hughes demonstrated how a tree trunk with angled boughs could be cut lengthwise to produce pairs of cruck beams subsequently used to support the roof span. Five pairs of crucks created a structure with four distinct bays and, as confirmed by drawings, this became a standard plan for halls of the period: the top bay became private quarters; two middle bays formed the great hall with its central hearth and cross passage with doors at each end; the last bay was the domestic wing. Stunning photos of Hafod Ysbyty near Ffestiniog with its ornate trefoil truss, Rhowniar near Tywyn, and Pantglas near Ruthin brought sparkling clarity to detailed descriptions.

In time, spear trusses were adopted, making it easier to create wider bays. Not many such buildings appeared in Wales, but some buildings incorporated single spear trusses in what were otherwise cruck-roofed constructions. Photos of Plas Uchaf near Corwen show the spear truss between the cross passage and the great hall, clearly demonstrating this amalgamation.

Many medieval halls can be found concealed within modern buildings. Photos of Althrey Hall near Wrecsam show Victorian brickwork, but restoration work revealed its medieval timber-

built pedigree. Cwrt Plas y Dref, Dolgellau was thought to have been demolished in the late 19th Century, but painstaking research confirmed that it had been carefully dismantled by a rich businessman and rebuilt outside Newtown.

During the Medieval Period, windows had no glass so during bad weather, shutters were drawn across the inside of window frames – the elite had to choose between light with draughts, or draught-free but smoke-filled halls.



*Eryl Rothwell Hughes*

Smoke from the central hearth was an enormous problem for medieval owners, so Eryl Rothwell-Hughes turned his focus to the eventual advent of the chimney. But an add-on chimney did not resolve matters, and a medieval hall remained smoky because builders had not incorporated a flue to draw the smoke upwards. Chimneys were built higher and higher in the hope that this would solve the problem.

Unusually for the period, Cochwillan medieval hall near Llanllechid was constructed with a lateral chimney, but this was not rebuilt to full height when the hall was restored in 1969/70. Hafoty near Llansadwrn was built in the early 15th Century but the chimney, with the Buckley family motto inscribed, was added by Richard Buckley at some point after 1511.

With the arrival of the 16th Century, styles continued to evolve: privacy was of increasing importance, so smaller and more private chambers were vital; glass was readily available for windows - as can be seen at Gloddaeth Hall near Llandudno; cross passages were no longer in evidence, and minstrel galleries appeared. The Tudor Period had arrived.

Stunning photos of the great hall at Gloddaeth with its magnificent curved canopy above the lord's dais brought an awe-inspiring talk to a fitting end. With obvious pleasure, Robin Grove-White strode forward to thank Eryl Rothwell-Hughes for his presentation – a unique collection of photos, each photo telling a story, and each story told with intelligence, wit and verve by Eryl Rothwell-Hughes.

Ann Hughes

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## SUMMER EXCURSIONS

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26 May (Sat)	Bala – Carndochan Castle and the Roman forts at Caer Gai and Llanfor. (full day)
16 June (Sat)	Dwyran – Bryn Gwyn Circle and Maes y Porth (afternoon visit)
27 June (Weds)	Llangwenllyfo Churches (evening visit)
14 July (Sat)	Llangadwaladr and Aberffraw (afternoon visit)
5 Sept (Sat)	Gloddaeth and Bodysgallen, Llandudno (afternoon visit)

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Full details are included with the AGM papers and are also available on the AAS Website:  
[www.hanesmon.org.uk](http://www.hanesmon.org.uk)

# Archifau Ynys Môn / Anglesey Archives

## Rhestr o Ddeunydd a Dderbyniwyd yn Ddiweddar / List of newly received documents

Acc. No.	Acc. Date	Cat. No.	Covering Dates	Title
6276	22.09.10	WDBD	[c. 1910] - [2000]	Parry Family Collection
6277	02.10.2017	WP/49/9 - 16	1931 - 2016	Cyngor Cymuned Llanddaniel
6280	02.10.2017	WM/2483/2	1840 - 1890	Pentraeth related receipts
6281	09.10.2017	WM/2623	1952 - 1997	Associated Ethyl/Octel, Amlwch
6282	09.10.2017	WM/2624	1960 - 2007	Cymdeithas Pysgota Cefni
6283	10.10.2017	WM/2625	2000	Biodiversity Plans
6284	10.10.2017	WM/2626	1985 & 1992	Casgliad E. Wyn Hughes, Bodlwyfan
6285	12.10.2017	WM/2627	Mid 20th cent.	William Lloyd Lewis papers
6286	16.10.2017	WM/2610 add	1819 - [c. 1945]	Papurau ychwanegol Sophia Pari-Jones
6287	24.10.2017	WM/2628	1864	Sheet with notes about Burwen Cemetery
6288	25.10.2017	WDBB/3	2016	Headland Archaeology project Wylfa Newydd WPWA17
6289	31.10.2017	WD/3/1/142 - 143 WP/44/41 - 42 WM/2629/1 - 2	1931 - 2010	Women's Institute additional records; records of Llangefni Town Council; Records of Memorial Institute Llangefni and Cefni Hospital League of Friends
6290	01.11.2017	WM/1823/	1987 - 2017	Merched y Wawr Rhanbarth Môn a Thalwrn
6291	02.11.2017	WD/43	1995 - 2008	Marriage Register Church of Jesus Christ of Latter Day Saints, Gaerwen
6292	02.11.2017	WSG/13/1	1907 Mai	Interior Eglwys M.C. Penucheldref, Llansadwrn
	07.06.2016	WBM/53	1989	Economic Development folders on proposed developments and renovation works
	13.06.2016	wd/34/2/2 - 4 wd/36/1 - 5	1981 - 1988 1917 - 1987	Marriage register English Presbyterian Church Menai Bridge and Capel Bryndu (CM) Llanfaelog
6293	07.11.2017	WM/1823	2013 - 2014	Merched y Wawr Rhanbarth Môn
6294	08.11.2017	WM/2629	1914 2005	St John Ambulance Certificate of Owen Roberts, Holyhead and 'A History of St. Ffraid's Church'
6295	15.11.2017	WM/2630	1916 - 1919	Autograph Album [Student Teachers] Môn B.N.C. [Bangor Normal College] during WW1 to Miss Bessie Owen
6296	06.12.2017	WDBA/5 - 8	2007 - 2016	Wessex Archaeology Anglesey Projects
6297	17.11.2017	WM/2631	1974 - 2017	Papurau Côr Meibion y Traeth
6298	23.11.2017	WM/2632	1914 - 1968	Papurau Mrs Gaynor Nice
6299	24.11.2017	WSG/9/176 - 177	[c. 1905] and 1931	Postcards showing Ivy Cottage and Penmon Priory
6300	28.11.2017	WM/2633	1987 - 2005	Video tapes of the remembrance Day services at Llangefni War Memorial
6301	12.12.2017	WD/36/6	1987 - 2005	Marriage Register Capel Bryn Du, Llanfaelog
6302	13.12.2017	WQC/E/216	2017 Dec.	Register of Electors (Full Version)
6303	13.12.2017	WM/2595/1/25 WM/2595/2/12 WM/2634	2017	Menai Bridge and District Civic Society Newsletter and Memories Photographs belonging to Ieuan Williams
6304	14.12.2017	WM/2635	1872 - 1997	Ffeil o bapurau amrywiol
6305	27.12.2017	[in the searchroom]	1994 and 1997	OS Maps Landranger 114
6306	10.01.2018	[in the searchroom]	[1964]	Isle of Anglesey Official County Guide
6307	17.01.2018	WD/3/1/144 - 145	1972 - 1997	WI Federation Photograph Album and File of Newspaper Cuttings
6308	18.01.2018	WM/2636	[mid 19th cent.]	Sheets from Bible kept in Beaumaris Gaol
6309	24.01.2018	WCD/471		OS map Anglesey
6310	30.01.2018	WD/37/3 -	1911 - 1990	Casgliad Capel Ebenezer Llanfaethlu

**Anglesey Archives**, Bryncefni Industrial Estate, Industrial Estate Road, Llangefni. LL77 7JA. Tel 01248 751930  
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The Senior Archivist is Hayden Burns.

### Archives Service Opening Hours

Monday to Wednesday:  
09:15 - 13:00 & 14:00 - 16:45  
(closed for lunch between 1pm - 2pm)

The next edition of the newsletter will be published in Autumn 2018. Please forward any articles to: Karen Pollock, Tanffordd Bach, Glanrafon, Llangoed, LL58 8SY or [karen@excellentdesign.plus.com](mailto:karen@excellentdesign.plus.com) AAS Publications Members who require items through the post, may contact our Publications Officers, Robert and Margaret Bradbury, Bryniau Mawr, Pentraeth. LL75 8LJ • Tel/Ffon 01248 450132

You can view and print the pages off our Website.  
*Gallwch weld a printio y tudalennau oddiar ein Gwefan.*

### Appointments

The Anglesey Archives Service operates a booking system. Users are therefore required to book a place in the search room in advance of their visit. Bookings can be made in person, by email, telephone or letter. Please be advised that a booking is required for each person wishing to use the service. If you have any special requirements please mention them when booking.  
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### Research Service.

There is a paid postal research service with an initial charge for the first hour. Please contact Archive Service for the current fee.

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