



CYMDEITHAS HYNAFIAETHWYR A NATURIAETHWYR MÔN

CYLCHLYTHYR • NEWSLETTER

ANGLESEY ANTIQUARIAN SOCIETY AND FIELD CLUB

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As I write this short introduction to the Newsletter, the sound of bird song drifts through the window and new leaves rustle on the trees. Spring is here in all her finery and we can start to look forward to the summer as Covid-19 restrictions are gradually lifted. As I am sure you will agree, the Society has stepped up to the challenge of lock-down and provided some excellent online lectures over the cold winter months. Now that the promise of brighter days lies ahead, plans are afoot to get Society members out and about again to enjoy some of the fabulous sites on our doorstep. We hope you will join us: details of excursions are listed on page 7.

CYFARFODYDD 2021

Ionawr 15^{fed} 2021

Gyda'r pandemig Cofid ar ei anterth a chyfarfod cymdeithasol wedi ei wahardd, aeth Hynafiaethwyr Môn i ymrafael â thechnoleg a mwynhau cyfarfodydd rhithiol trwy gyfrwng Zoom. Prawf oedd y cyfarfod cyntaf hwn - er mwyn asesu'r posibiladau a mesur y gefnogaeth.

Ond chwalwyd pob amheuaeth wrth weld bron 60 o'r aelodau'n 'ciwio' i ymuno, ac yna'n gwario munudau lawer yn cyfarch hen ffrindiau. Gyda phawb wedi logio'i mewn, rhoddodd Frances Lynch Llywelyn groeso cynnes i'r aelodau ac amlinellid o thema'r cyfarfod:

Gweithgareddau Gwledig ym Môn y 19^{eg} Ganrif.

Ein siaradwr cyntaf oedd Gerwyn James. Camodd i'n llwyfan rhithiol i gyflwyno:

Bendith neu Felltith? - Cystadlaethau Aredig Môn 1813-1918.

Pwysleisiodd Gerwyn fod dyn wedi aredig ers milenia - gyda gwydd syml yn y Neolithig, ac yn y Canol Oesoedd byddai ychen yn halio erydr trwm. Ond yn sgîl Rhyfeloedd Napoleon daeth prinder bwyd, ac aeth ffermwyr ati i ymchwilio dulliau mwy effeithlon i gynhyrchu digon - erydr ysgafnach â cheffylau i'w tynnu.

Yn y 19^{eg} ganrif gynnar, gyda ffermwyr yn mireinio'u sgiliau, daeth cystadlaethau aredig yn boblogaidd. Cynhaliwyd un o'r fath yn Llangefni yn 1813 gyda thri cystadleuydd a 500 o wylwyr. Yn rhyfedd iawn, cafodd y ffermydd eu henwi - Castellor, Pencraig a Treffos - ond nid y cystadleuwyr eu hunain.

Cyhoeddwyd y cystadlaethau yn y papurau lleol a buont yn llwyddiant ysgubol. Yn 1886 daeth 28 o'r aradrwyr gorau i gystadlaethau yn Aberffraw, ynghyd â chynulleidfia o 1,500 - ffermwyr, gweision, crefftwyr a merched. Dyrchafwyd y pencampwyr yn sebls, a phob un yn ennill gwobrau syfrdanol - cymaint â £2 neu £3 mewn un cystadleuaeth, a hynny mewn cyfnod pan oedd cyflog ond 6d yr wythnos.

Ond roedd ochr dywyll i holl hwrlibwrli'r cystadlaethau aredig. Yn ôl adroddiad o Llanfechell yn 1869, gwelwyd anfoesoldeb rhemp gyda'r anwariaid yn meddwi, rhegi ac ymladd.

Ond daeth y cyfan i ben gyda throad y 19^{eg} ganrif. Roedd y

MEETINGS 2021

January 15th 2021

With the Covid pandemic in full flow and social gatherings off-limits, Anglesey Antiquarian Society embraced technology and conducted virtual meetings via Zoom. The first meeting was a tentative trial run to assess how possible such meetings would be, and to measure the degree of enthusiasm for them.

But all doubts were quickly dispelled as almost 60 participants 'queued up' to be admitted, then spent a merry half hour greeting old friends. With everyone logged in, Frances Lynch Llewellyn welcomed members and outlined the meeting's theme:

Rural Pursuits in 19th Century Anglesey.

The first speaker was Gerwyn James who assumed the virtual stage to present:

A Blessing or a Curse? - The Ploughing Matches of Anglesey 1813-1918.

As Gerwyn emphasized, man has been ploughing for millennia - Neolithic man may have used a simple ard, and in Mediaeval times, oxen pulled heavy ploughs. But the Napoleonic Wars brought food supply problems, and farmers sought more efficient ways of producing increased supplies - lighter ploughs drawn by horses.

As farmers honed their skills, ploughing competitions became popular in the early 19th century. One such was held in Llangefni in 1813 with three competitors and 500 onlookers. Bizarrely, the farms were named - Castellor, Pencraig and Treffos - but not the competitors themselves.

Announced in local newspapers, competitions were a phenomenal success. An 1886 competition in Aberffraw drew 28 of the best ploughmen and a crowd of 1,500 onlookers - farmers, servants, craftsmen and women. Champions became local celebrities, each earning staggering prizes - as much as £2 or £3 in one match, at a time when salary was 6d a week.

But there was a dark side to the social whirl of ploughing competitions. According to a report from Llanfechell in 1869, immorality was rife with 'roughs drinking, cursing and brawling'.

But competitions declined as the 19th century drew to a close. The sport divided society - some claimed they improved skills; others



Gerwyn James

cystadlaethau'n holli cymdeithas - rhai'n honni eu bod yn mireinio sgiliau; eraill yn credu eu bod yn hybu camymddwyn. Bendith a mellthith efallai?

Yna neidiodd Gareth Huws i'n sgrins i gyflwyno:

Y Polyn Llithrig a'r Eithafwyr - pennod o hanes eil-ddiwyllynnol Caergybi.

Tyfodd Caergybi'n gyflym yn y 19^{eg} ganrif. Gyda dyfodiad y rheilffordd, roedd mwy a mwy o ymwelwyr yn awyddus i ddod i Gymru, ac yn yr 1850au prysurai'r cyfoethog i brynnu cychod a throï'n llongwyr brwd. Yn grediniol bod modd cyflwyno Caergybi fel hafan i fwynhau awyr môr a phleserau hwylio, ceisiodd grŵp bach o'r mân-fwrgeisiaeth ddenu twristiaid i'r dref.

Cynhaliwyd regata yn 1854. 'Doedd hon ddim amgenach na mân rasys ymysg cybolfa o gychod rhwyfo a llusglongau, ond daeth cynulleidfia enfawr i'w gwyllo. Yn 1855 llwyddodd pwyllgor i godi arian a chynnig cwpannau - byddai enillydd Cwpan Caergybi'n derbyn 60 gini; roedd Cwpan Stanley'n cynnig gwobr o 20 gini; a Chwpan yr Harbwr yn rhoi 15 gini. Prysuodd iotmyn o'r Iwerddon a Chaer i gymryd rhan, a llamsachodd gwahoddedigion goludog mewn Dawns Fawreddog ble roedd siampên yn llifo fel afon.

Roedd regata 1856 yn cynnwys gemau a rhialtwch ar gyfer y werin - rasys mulod, rasys sach, helfa mochyn, a chystadleuaeth polyn llithrig sef darn o gig dafad ar ben polyn llithrig gyda'r cyntaf i ddringo'r polyn yn ennill y cig.

Digon di-sylw fu regata 1857, ond yn 1858 ymddangosodd placardiau'n beirniadu'r regata a'r gemau. Roedd Caergybi'n ferw, a W. O. Stanley'n gandryll gan gondemnio'r protestwyr fel eithafwyr crefyddol cul.

Ymatebodd y protestwyr trwy labelu'r pwyllgor fel 'y crachach' - y dosbarth canol uchelgeisiol o gartrefi seisnig. Wedi'r cyfan, roedd gwreiddiau Cymry Caergybi'n ddwfn mewn anghydfurfiaeth. Ond nid brwydr rhwng Cymreig a Seisnig, piwritaniaeth a hedoniaeth oedd yma, ond brwydr dros hawl pob un i gydraddoldeb ac urddas.

Roedd y blaenoriaid yn hunandysgedig, yn eang eu gorwelion, ac yn glynu'n dynn i'r gred na ddylai unrhyw un fod yn destun gwawd. Iddynt hwy, roedd y 'polyn llithrig' yn israddol gan iddo beri i'r sawl oedd yn cymryd rhan fod yn destun sbort i'r 'crachach'.

Tystiai'r trefnwyr fod regata 1858 yn llwyddiant ysgubol; mynnodd y protestwyr mai ond ychydig o wylwyr fu'n bresennol a methiant fu ceisio perswadio'r cyhoedd i gymryd rhan yn y rhialtwch. Beth bynnag y gwir, bu'r ffrwgwd yn ffrwtian yn hir. Condemniwyd y gemau yng nghyfarfod blynyddol Ysgolion Sul Môn; prysuodd Cymanfa'r Methodistiaid i wneud yr un modd.

Erbyn 1868 roedd llawer mwy â'r hawl i bleidleisio; roedd arferion gwaith yn cael eu hadolygu; tyfodd hollt gynyddol rhwng gwleidyddiaeth asgell dde a chwith. Daeth gwerin Caergybi o hyd i'w llais a lleisio'u hegwyddorion - nid oeddynt am ddioddef ecsbloetiaeth a gwawd. A dyna ddiwedd ar y regata.

Suddo'n ddiruddas wnaeth regata Caergybi, ond parhau wnaiff yr Hynafiaethwyr Ar-lein - mae llwyddiant ysgubol y prawf cyntaf yn sicrhau hynny!

Ann Huws

believed they encouraged bad behaviour. A blessing **and** a curse perhaps?

Then Gareth Huws sprang to our screens to present:

The Greasy Pole and the Fanatics - an episode from Holyhead's bi-cultural history.

In the 19th century, Holyhead was growing at an incredible rate. The coming of the railway tempted visitors to Wales, and in the 1850s the wealthy bought yachts and became passionate sailors.

Convinced Holyhead could be presented as a haven for sea air and sailing, a small group of petty bourgeoisies sought to draw the tourists.

A regatta was held in 1854. It was little more than a few races between a rag-tag of wherries and luggers, but a huge crowd turned up. In 1855 a committee raised prize money and offered presentation cups - the winner of the Holyhead Cup would be awarded 60 guineas; the Stanley Cup offered a prize of 20 guineas; the Harbour Cup 15 guineas. Yachtsmen came from Ireland and Chester to take part in the regatta, and wealthy invitees attended a Grand Ball where champagne flowed like water.

The 1856 regatta included games and revels for 'the locals' - donkey races, sack races, a pig hunt and a greasy pole competition wherein a leg of mutton

was placed on top of a greasy pole and the first to climb the pole took home the mutton.

The 1857 regatta was quite a low-key affair, but in 1858, placards appeared denouncing the regatta and its games. Holyhead buzzed with speculation as W.O. Stanley fumed and accused the protesters of being 'illiberal religious fanatics'.

The protesters denounced the committee as 'y crachach' - the wannabe bourgeoisie from anglicized homes. After all, the real people of Holyhead hailed from staunchly nonconformist roots. But this was no dispute between Welsh and English, puritanism versus hedonism - this was about the universal right to equality and dignity.

The *blaenoriaid*, the chapel elders, were self-taught yet well-read and clung to the belief that all human beings were equal and worthy of dignity and respect - nobody was to be ridiculed. They condemned the 'greasy pole' as degrading because participants were made to look ridiculous for the delight of 'y crachach'.

Organisers pronounced the 1858 regatta a great success; protesters argued that few onlookers were present and nobody could be persuaded to take part in the revels. Whatever the truth, the dispute simmered on. The annual general meeting of the Anglesey Sunday Schools denounced the games; the Methodist Assembly promptly followed suit.

By 1868, more people were enfranchised; working practices were being revised; there was growing schism between right and left-wing politics. The ordinary people of Holyhead found their voice and voiced their principles - they would not be exploited, they would not be ridiculed. And with that, the regatta was no more.

The Holyhead regatta sank ignominiously, but Antiquarians Online will continue - the resounding success of this first trial will see to that!

Ann Huws



Gareth Huws

Annie Williams

Ar noson oer o Chwefror, ymnythodd yr aelodau'n gyfforddus i'w soffas, gan oleuo'u gliadiaduron a swatio'n glyd i fwynhau ail gyfarfod rhithiol Hynafiaethwyr Môn.

Ond ni all aros gartref, cadw pellter, a chynnal cyfarfodydd rhithiol lyffetheirio greddf gymdeithasol yr Hynafiaethwyr - mae gwario amser yn cyfarch hen ffrindiau, rhannu newyddion, a hyd yn oed edmygu silffoedd llyfrau yn weithgaredd hanfodol bellach!

Ein siaradwraig wâdd oedd Annie Williams ddaeth atom i gyflwyno: ***Galwedigaeth i'w Chasáu? - Gweini yng Ngogledd Cymru 1800-1930***, darlith wedi selio ar yr ymchwil gynhaliodd Annie i gyflogaeth merched ym Môn y 19^{eg} ganrif.

Wrth gychwyn ei darlith, pwysleisiodd Annie Williams mai delwedd afreal o weini a grëir gan gyfresi teledu fel *Downton Abbey*. Nod ei sgwrs oedd cynnig cipolwg o'r darlun go iawn. Roedd Môn yn ffynhonnell gyfoethog ar gyfer astudiaeth oherwydd bod yr ynys wedi cynnal nifer uchel o ystadau pur gyfoethog mewn ardal gymharol fechan - Penrhos, Baron Hill a Phlas Newydd i enwi ond tair. Yn wir, roedd ond 23 teulu yn berchnogion ar 67% o'r ynys yng nghanol y 19^{eg} ganrif. O ganlyniad, roedd gweini'n gyflogwr enfawr.

Ymysg gweision a morwynion ym mhlasau'r ynys, roedd hierarchaeth bendant, a'r person pwysicaf oedd Meistres y Tŷ - roedd ganddi hi awdurdod a dylanwad aruthrol. Mae llythyrau Elizabeth Sainsbury, meistres y tŷ ym Mhenrhos tra oedd ei meistres, Ledi Maria Stanley, yn byw yn Alderley, yn amlygu'r awdurdod hwn. Roedd Elizabeth yn chwarae rhan allweddol yng ngweinyddiaeth Penrhos - penodi staff, prynu anifeiliaid, talu trethi, a rhoi cymorth i dlodion y gymuned ehangach. Trwy ymddangos yn ymostyngar i Ledi Maria a chaniatau iddi hi dderbyn clod am y dyngarwch, roedd Elizabeth mewn gwirionedd yn 'rheoli' ei meistress hefyd.

Yr ail yn yr hierarchaeth oedd Morwyn Bersonol, swydd bwysig gyda statws ychwanegol. Yna gwelir Athrawes Gartref, rôl barchus i ferch ddi-briod. Roedd rhaid iddi edrych a chwarae'r rhan, ac ychydig iawn o ferched lleol oedd yn meddu'r sgiliau i wneud y gwaith.

Ond roedd rhesymau brith i egluro pam nad oedd merched lleol yn llenwi'r swyddi allweddol hyn, ac roedd iaith yn ffactor pwysig. Ni allai'r merched lleol siarad Saesneg, a gwell gan y bonedd oedd cyflogi morwynion di-Gymraeg er mwyn sicrhau cyfrinachedd - wedi'r cyfan, nid oedd morwynion uniaith Saesneg o Loegr yn debygol o wyntyllu cyfrinachau'r bonedd led-led yr ardal!

O blith yr 17 dyn ac 17 merch oedd yn gweini ym Mhlas Newydd yn ystod y 19^{eg} ganrif, dim ond un (morwyn y golchdy) oedd â chyfenw cymraeg. Byddai'r stadau cyfoethog yn cyflogi morwynion allweddol o du hwnt i Fôn, gan ddod o hyd iddynt trwy gyfrwng rhwydwaith o berthnasau, ffrindiau, a ffrindiau eu ffrindiau.

Annie Williams

On a cold February evening, a host of enthusiastic members snuggled down on sofas, logged on to laptops, and settled back to enjoy another virtual meeting of the Anglesey Antiquarians.

But staying home, maintaining distance, and holding meetings virtually present no barriers to the Antiquarians' sociability - time spent greeting old friends, catching up with news, and even admiring bookshelves has become *de rigueur*!

Our guest speaker was Annie Williams who logged on to present: ***A Detested Occupation? - Domestic Service in North Wales 1800-1930***, which is based on research she conducted into the employment of women in 19th Century Anglesey.

Kicking off her talk, Annie Williams emphasised that television programmes such as *Downton Abbey* offer a view of domestic service very far removed from reality. The aim of her lecture was to offer a snapshot of the true picture. Anglesey was a rich source for study as the island supported a significant number of wealthy estates in a comparatively small area - Penrhos, Baron Hill and Plas Newydd to name but three. Indeed 23 families owned 67% of the island in the mid 19th century. Consequently, domestic service was a huge employer.

Among the servants working on the island's estates, there was a well-defined hierarchy, and the most important servant was the Housekeeper - she wielded immense power and influence. The letters of Elizabeth Sainsbury, housekeeper at Penrhos while her mistress, Lady Maria Stanley, was in residence at Alderley, highlight

this power. Elizabeth played a pivotal role in the organisation of Penrhos - employing staff, buying stock, paying taxes, and giving aid to the poor in the wider community. But by seeming deferential to Lady Maria, allowing her take credit for such philanthropy, Elizabeth was 'managing' her employer too.

Next in the hierarchy was the Lady's Maid, a much sought-after role which carried extra status. Then came the Governess, a respectable position for a single woman. She had to look and act the part, and few local women had the skills for the role.

But there were good reasons why local women did not fill these key roles, and language was an important factor. Local women did not speak English, and the gentry preferred non-Welsh speakers - monoglot English servants were far less likely to spread gossip about the family in the local community. Of the 17 men and 17 women in service at Plas Newydd, only one (the laundry maid) had a Welsh surname. The wealthy estates imported key servants from

outside Anglesey, finding them via a network of relatives, friends, and friends of friends.

With the growth of the middle class there was even greater demand for servants classed as maids-of-all-work, and this time one servant shouldered all the work. The duties of a maid in a



Image: Mark Forrester - F0rrester's Pictorial Miscellany fo rthe Family Circle, Public Domain, <https://commons.wikimedia.org/w/index.php?curid=3483286>

Gyda thwf y dosbarth canol, tyfodd y galw am weithwyr a elwir yn Forwynion Gwaith a'r tro hwn roedd un morwyn yn gwneud y gwaith i gyd. Roedd bywyd morwynion mewn cartrefi dosbarth canol is yn galed gydag oriau hirion, dylestyddau diflas, cyflog isel, dim rhyddid, a dim parch.

Ceir atgofion llafar sydd yn dangos i'r morwynion ran amlaf fod yn ifanc, yn unig, ymhell o gartref, ac yn wynebu bob math o ecsbloetiaeth, gan gynnwys ecsbloetiaeth rhywiol. Mewn Archifdai lleol ceir Llyfrau Bastardiaeth, sef cofnodion o geisiadau gan ferched oedd yn ymofyn cymorth y plwyf i gynnal plant siawns, ac mae'r cofnodion yn dystiolaeth o orfodaeth a thrais rhywiol. Ond ychydig iawn o gyfiawnder oedd ar gael i'r merched, byddai'r achosion fel arfer yn cael eu gwrthod, a'r cyflogwyr yn cael eu gollwng yn rhydd.

Ond wrth i'r 19^{eg} ganrif dynnu i'w therfyn, daeth newid. Gydag ymlediad addysg, tyfodd diflastod tuag at weini. Roedd merched yn mynnu oriau rheolaidd, mwy o ryddid, a mwy o annibyniaeth fel oedd ar gael wrth weithio mewn siopau, swyddfeydd a ffatrioedd. Erbyn y 1880au a'r 1890au roedd hi'n llawer mwy anodd cyflogi morwynion.

Ystyrir y flwyddyn 1910 yn drobwynt symbolaidd oherwydd grym cynyddol yr undebau llafur. Ac o'r cyfnod hwn ymlaen, mae'r broblem o sicrhau morwynion yn digwydd o fewn cyd-destun trafodaeth llawer ehangach am statws merched - pleidlais i ferched.

Yn ystod y Rhyfel Mawr, merched oedd yn ysgwyddo gwaith dynion - cynhyrchu arfau, gyrru bysiau. Wedi i'r rhyfel ddirwyn i ben, nid oedd y merched hyn am ddychwelyd i weini. Erbyn 1931, dim ond 23% o ferched mewn gwaith oedd yn gweini.

Daeth Annie Williams a darlith fyrlymus i ben trwy bwysleisio bod gweini wedi taflu cysgod tywyll dros hanes merched. Yn anffodus, prin yw'r dystiolaeth o gyflogwyr da. Roedd hwn yn fywyd o galedi, ecsbloetiaeth, unigrwydd a cholli potensial catastroffig ymysg y merched oedd yn gweini.

Ann Huws

lower middle class home were arduous - hours were long, duties were tedious, pay was low, there was no freedom, and no respect.

Recorded recollections reveal that maids were usually young, lonely, isolated, and open to exploitation of all kinds - including sexual exploitation. Local Archives preserve Bastardy Minutes Books, records of applications made by women for poor relief to maintain bastard children, which reveal evidence of sexual coercion and rape. But women had little access to justice, applications were usually refused, and the employer was let off.

But more change came as the 19th century drew to a close. Distaste for domestic service intensified with the spread of education, and women wanted regulated hours with greater freedom and independence - all possible if working in shops, offices and factories. By the 1880s and 1890s, it was much harder to find domestic servants.

The year 1910 is considered a symbolic turning point because of the growing strength of trade unions. And from this point, the problem of securing servants occurs within the context of a much wider debate about the status of women - suffrage.

During WWI, women undertook some of men's roles - munitions, driving buses. After the war drew to a close, those women certainly didn't want to go back into domestic service. By 1931, only 23% of working women were in domestic service.

Annie Williams brought a sparkling lecture to a close by emphasising the long dark shadow cast by domestic service over women's history. Sadly, there is scant evidence of good employers. It was a life of harsh conditions, exploitation, loneliness and the catastrophic lost potential of the women who served.

Ann Huws

March 19th 2021, Michael Freeman: 'Scientists, Sightseers & Licencees'

Our Chairman, Frances Lynch Llewellyn, introduced the evening's speaker, Michael Freeman. Formerly the curator of the Ceredigion Museum in Aberystwyth, Michael has, in recent years, focused on the history of Wales during the eighteenth and nineteenth centuries and has researched the area of early tourism.

The topic of Michael's talk was early ascents to the summit of Snowdon. He explained that there are over 3,000 accounts of tours of Wales: some brief itineraries, others multi-volumed works.

Michael has transcribed 500 records of visits to Snowdon, which he has made available on his excellent and informative website: Early Tourists in Wales <https://sublimewales.wordpress.com/>

Drawing on this valuable resource, Michael treated AAS members to a fascinating lecture on the many and various visitors to Snowdon. Records start in the mid seventeenth century and Michael shared with us the motivating factors that propelled these intrepid explorers to the mountain top: surveyors visited to calculate Snowdon's height; artists and poets came to muse and paint; botanists and herbalists searched the heights to collect and identify plants; and geologists studied the rock formations. There were other reasons too. Some folk came to watch the sun



rise or set, others made the trip for spiritual nourishment, and some climbed the mountain to prove their mountaineering skills. Tourists visited mainly in the summer months but there were a few that took their chances during the winter. Michael recounted the tale of a Christmas in the 1860s when three men from London, armed with rake handles refashioned with spikes to the handle ends, came to conquer the snowy peaks. Thankfully, they all lived to tell the tale!

The need for accurate maps became increasingly important from the seventeenth century onwards as surveyors mapped out the land for developing infrastructures across the nations – roads, canals, and railways. As the highest peak in England and Wales, Snowdon was included in Ordnance Survey trigonometric surveys from the early nineteenth century. However, as early as 1682, John Caswell, professor of astronomy at Oxford, together with John Adams, calculated Snowdon's height. The understanding that barometers could measure altitude led to the barometric measurement of heights. Using this method, Halley (of Halley's comet fame) measured the height of Snowdon in 1697. Later scientific calculations of Snowdon's height included the methods employed by Sir George Shuckburgh Evelyn who, in 1778, used both the barometric and the boiling point of water methods (on a measurable scale, the boiling point lowers as elevation increases).

By studying the extant accounts of tours of Snowdonia, Michael was able to demonstrate that many famous botanists made their way up the mountain. These included Thomas Johnson who made the ascent in 1639; John Ray, also in the seventeenth century, who wrote on the Parsley Fern; William Pamplin, editor of the *Phytologist* in the mid nineteenth century; and perhaps, most pertinent to the AAS, the antiquarian and polymath Edward Lhuyd, keeper of the Ashmolean Museum and compiler of entries for Camden's *Britannia* in the eighteenth century. Lhuyd identified the Snowdon Lily which is named after him (*Lloydia Serotina*). Herbalists also sought the plants of Snowdon and Michael pointed out their rationale: it was believed that plants growing on the mountains at some height held more potency than those that grew lower down in the valleys.

For whatever reason people made their way up Yr Wyddfa, they all had the same basic needs of refreshment and shelter when they reached the top. Michael was able to provide sketches and photographs of the summit and documentary evidence of the type of accommodation and sustenance available. For example, John Orlando Parry's painting provides a visual record of the top of the summit in 1828. There are also numerous written accounts such as the one by Anne Lister. Her diary entry in 1822 records sitting in a hut shelter on stone benches which, unfortunately, had an adverse impact on her aunt's health. In 1842, Bishop Stanley of Norwich visited his son, a surveyor working on Snowdon, and spent the night in one of the huts on the mountain. He writes in a letter to his wife that, although there were freezing conditions, he enjoyed an excellent supper and breakfast. The trip obviously has a big impact on the bishop for he pens that, on reaching the summit, he, his son, and another officer, were the nearest to the moon! Whilst some may have had a comfortable stay, Michael pointed out that the huts on Snowdon were in a very exposed location. There is evidence that at the end of the nineteenth century, the huts were strapped down and bolted to the rocks, to prevent them blowing away. The iron bolts attracted lightning and, on one occasion, killed an unfortunate tourist.

Michael's lecture demonstrated that Yr Wyddfa has attracted visitors for centuries and continues to do so. The evidence he has collated throws a light on the rich natural and cultural heritage associated with Snowdon and the wider landscape of North Wales. A constant across the years has been the unpredictability of the weather and this is reflected in many of the accounts. These wonderfully vivid records, researched, transcribed, and brought to our attention by Michael, echo down through the years, and one cannot help but empathize with the many visitors, who, after strenuous effort, reached the mountain top only to be met with clouds and mists that cut visibility down, in some cases, to the ends of noses. But it is also heartening to know that many tourists came back to try again and were rewarded for their efforts by the sweeping panorama of mountains, lakes, and sea.

K J Pollock

In Memoriam

Thomas Alan Roberts 'Alan Clifton' (1947-2019)

"Yn sydyn ond yn dawel" oedd y geiriau yn y papur newydd wrth son am farwolaeth Alan Roberts (02.12.19) ac heb os, gellir defnyddio'r un geiriau am ei fywyd. Yn feddyliwr craff ac yn berchenog ar ddealltwriaeth sydyn ond yn ddyn tawel ym mhob man. 'Roedd pobl Llangefni yn ei adnabod fel 'Alan Clifton' wrth gofio'i ei fam weithgar fu'n cadw'r enwog Caffi Clifton yn Stryd yr Eglwys am flynyddoedd lawer. Bu yntau'n gweithio am gyfnod hir yn ffatri Cunliffe yn y dref, ond fel un fu'n ymwneud â 'phethe hanes' bydd darllenwyr y Cylchlythyr hwn yn ei gofio. Ei brif ddiddordebau oedd hanes y Gwasanaeth Post a hanes Eglwysi Môn, ac wrth gofio amdano, 'rydym yn meddwl am ei ymroddiad i'r meysydd astudio hyn. O safbwynt y Post, 'roedd yn aelod brwd o'r 'British Postmark Society' ac yn cyfrannu'n gyson i gangen Cymreig o'r mudiad hwnnw. O'i ddiddordeb yn hanes y Post, daeth ei arbenigedd yn y Cerdyn Post fel cyfrwng cyfathrebu, ac 'roedd ei gasgliad personol o gardiau post gyda chysylltiadau â Môn a Llangefni yn benodol yn eang a chynhwysfawr. Ei bleser mawr oedd ymweld â'r ffeiriau hen greiriau a'r ocsiynnau o gynnwys tai er mwyn chwila am ddeunydd diddorol i'w gasgliad. Roedd yn Eglwyswr ffyddlon ac yn naturiol ddigon tyfodd ei ddiddordeb a'i wybodaeth o hanes a phensaerniaeth adeiladau'r Eglwys.



Thomas Alan Roberts 'Alan Clifton' (1947-2019)

"Suddenly but peacefully" were the words used in the newspaper announcement of the death of Alan Roberts (02.12.19) and, without a doubt, the same words could be used to describe his life. A deep thinker with a talent for sudden insights but whose demeanour was always that of a quiet, peaceful man. The people of Llangefni knew him as 'Alan Clifton' as they remembered his hard-working mother who, for many years, ran the famous Clifton Café in Church Street. Alan himself worked for many years at Cunliffe's factory in the town but to the readers of this Newsletter he will always be remembered as one who loved history. His main interests lay in the history of the Postal Service and the history and architecture of Anglesey churches and his knowledge of these two fields of study was immense. He was an enthusiastic member of the 'British Postmark Society' and made many important contributions to the Welsh branch of that organisation. From this immersion in the development of the Post grew his specialist knowledge of the Postcard as a hitherto overlooked medium of communication and his own impressive collection of postcards with connections to Anglesey and Llangefni. His particular delight was to visit antiques fairs and country house auctions in order to search out elusive and rare items for his collection. He was a staunch

Roedd Alan yn aelod hynod dryw i Hynafiaethwyr Môn – yn mynychu'r darlithoedd yn gyson ac yn hoffi ymuno yn y teithiau cerdded. Nid oedd yn amlwg yn y digwyddiadau hyn ond byddai'n hoffi cael gair bach efo'r siaradwr gwadd neu tywysydd y daith ar y diwedd, ac yn ddi-os, roedd ei gwestiynnau bryd hynny'n dreiddgar a pherthnasol.

Mae rhai ohonom yn astudio hanes oherwydd diddordeb, ond mae rhai ohonom sydd â'n gwreiddiau'n ddwfn yn nhirwedd Môn wedi byw yr hanes ac yn adnabod y cysylltiadau cyfarwydd rhwng unigolion a theuluoedd, tai ac ardaloedd sy'n cyfrannu at ddarlun ehangach. 'Roedd Alan Roberts yn un o'r rhain ac mae Cymdeithas Hynafiaethwyr Môn wedi'i chyfoethogi o'i adnabod. Diolch iddo am ei gyfraniad ar bob ystyr.

Gareth Huws

Anglican and a natural progression to his faith was a growing interest and understanding of the ever-fascinating world of church architecture.

Alan was always a truly loyal member of the Anglesey Antiquarians' Society – a regular attendee of lectures and excursions, he seemed to enjoy the company of historians. He avoided the prominence offered by asking questions publically or standing up to put forward alternative ideas but he would often quietly approach the lecturer or the excursion organiser at the end of the session and his comments and questions then were always pertinent and astute.

Some of us study history because of our interest in the subject, but some, whose roots go deep into the land of Anglesey live the history and are aware of the familiar connections between individuals and families, between houses and localities and this gives the historical study an added dimension. Alan Roberts was amongst this latter group and all of us in the Anglesey Antiquarians' Society have been enriched from knowing him. We thank him, at so many levels, for his contribution to the Society.

NEW ACCESSIONS AT ANGLESEY ARCHIVES

Acc. No.	Acc. Date	Cat. No.	Covering Dates	Title
6463	11.03.2020	WSJ/1/101	[c. 1950]	Llun: Pont Aberffraw
	30.01.2017	WP/3/55 - 56	[c. 1940]	Plans Beaumaris Town Cemetery
6464	16.03.2020	WP/17/17 - 18	2014 - 2019	Cofnodion Cyngor Cymuned Llanddaniel Fab
	06.02.2017	WBN/1090	1980 - 2013	Lluniau Gwanaethau Democrataidd CSYM
6465	16.03.2020	WM/2459/7 - 10	1949 - 1951	Tre-Arddur House School booklets of plays and prospectus
	10.02.2017	WM/2603	1787 and 1939	BRA Transfer of a lease by Lord Bulkeley of a house in Middx and Draft abstract of title of Lord Boston in Anglesey
6466	22.07.2020	WM/2715	[c. 2009]	Research Papers and files of Tim Hale re his work on W. D. Owen
	20.02.2017	WM/2604	1983 - 2016	Papers of Pentraeth and District Labour Party
6467	28.07.2020	WAD	1828 - [late 20th cent.]	Mona Maelor Jones Collection
	21.02.2017	WM/2605	1885 - 2016	Papurau Hugh Williams Pant y Saer a Theulu Helen Rowlands
6468	22.07.2020	WDAAJ/97	1887	Items relating to John Owen of Llanfairpwll
	24.02.2017	WDAAW	1775	Volume: Anglesey History
6469	08.09.2020	WM/2660/4	2012 - 2020	Family History Folder: Hughes Teilia, Llanbadrig; Roberts, Tyn Llan, Cemlyn. Rowlands of Cemaes Mill
6470	09.09.2020	WM/2716	1963 - 2003	Cofnodion Cyfundeb Annibynwyr Môn
6471	29.09.2020	WM/VID/21	1946 - 2020	Shipping/rail videos magazines and Music cassettes
6472	30.09.2020	WAC	[c. 1990]	Papers of John Coppock, Zoologist
6473	05.10.2020	WM/2707 add	[20th cent.]	Beaumaris Yacht club regatta programmes
6475	14.10.2020	WM/2718	[c. 1950]	Papers of Megan Williams, Llanfairpwll
6476	19.10.2020	WM/2369/11	2020	Anglesey Mining plc 2020

ANGLESEY ARCHIVES RE-OPENING MONDAY TO WEDNESDAY. PLEASE SEE DETAILS BELOW

Mi fydd Archifau Ynys Môn yn ail agor Dydd Llun 19eg o fis Ebrill trwy apwyntiad yn unig.

Ffôn 01248 751930 neu archifdyarchives@ynysmon.gov.uk

09:15 - 11:30

13:15 - 15:30

Ar hyn o bryd dim ond gwasanaeth cyfyngedig fydd yn cael ei ddarparu gyda dau gwsmer ar y tro.

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 will re-open on Monday 19th of April by appointment only.

Phone 01248 751930 or archifdyarchives@ynysmon.gov.uk

09:15 - 11:30

13:15 - 15:30

At the moment only a limited service will be offered with two customers at a time.

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>

PUBLICATIONS

A Prism for his Times: Late-Tudor Anglesey and Hugh Hughes of Plas Coch, by Robin Grove-White.

'This is an important and timely book for Welsh history, providing a highly detailed case study to demonstrate that the early modern Welsh gentry could develop careers and contacts in England while still maintaining their interest in Welsh language and culture.'

'*A Prism for His Times* is a study of one man's life, but it is also an excellent introduction to early modern Wales.'

Sadie Jarrett, *The Local Historian*

'A book which offers some excellent close-focus revisionist thinking on late sixteenth- and early seventeenth-century Wales.'

Madeleine Gray, *The Welsh History Review*

'This handsomely produced volume by Professor Grove-White, a direct descendant of the Hugh Hughes (1548-1609) of the title, is the thirteenth in the splendid series of 'Studies in Anglesey History'.

... Hugh Hughes was not just a prism for his times, but a prism for our times too.'

Prys Morgan, *Transactions of the Anglesey Antiquarian Society*

A Prism for his times. By Robin Grove-White, 2020.

ISBN 978-0-9568769-1-1

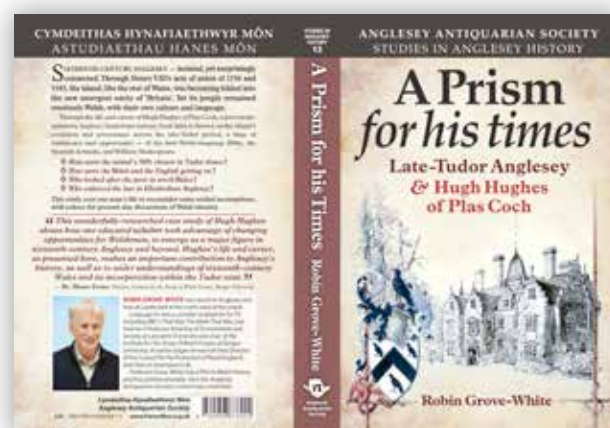
Price £20.00 postage £3.00 in UK

(Publication 20 March 2020)

How to order

If you would like to order by post or online please visit our website:

Anglesey Antiquarian Society
Cymdeithas Hynafiaethwyr Môn
<http://www.hanesmon.org.uk>



List of Summer Excursions

Please book with the individual organiser in advance because we anticipate that some regulations and social distancing etc. will continue to apply.

Llanerchymedd Village and church; Llwydiarth Esgob

Saturday afternoon June 26th

Organisers Andrew Davidson and Ash Owen. Contact: andrew.davidson@heneb.co.uk or 07827 857545

We will visit this large village, well-known in the 18th century for its Hiring Fair, and look at new work which is being done on its history and archaeology, and then move on to Llwydiarth Esgob which has produced a group of interesting Neolithic artefacts and also had the only Anglesey cup and ring marked boulder. Members may like to have lunch in the Community Café in Llanerchymedd, if regulations allow.

Bodychen W of Llynfaes on B5109

7.00pm Evening Wednesday, July 21st

Organisers Andrew Davidson and Richard Parry (Contact as above)

Bodychen was a late Medieval Hall House, similar in scale and importance to Cochwillan near Bangor, but now a ruin. In the 19th century it was used as a prison (with gallows on hill opposite). Earthwork remains of a garden survive. Road still known as 'Prisoners' Road'. Meet on the road at NGR SH 391 792 (2km west of Llynfaes turn left, c. 300m on R)

Llanbedrgoch

Saturday afternoon August 21st

Organiser: Margaret Bradbury. Contact: margarete.bradbury@btinternet.com or 01248 450132

A visit to Glyn with the permission of Roger and Debbie Tebbutt we will certainly visit the Viking site (see TAAS 2007) under the guidance of Roger and of Leona Huey who worked on the excavations. If Covid regulations allow we may see the 16th-century plasterwork in the house. We may also visit the small megalithic tomb nearby and Llanbedrgoch church where early mediaeval burials were recently found.

Cemaes

Saturday afternoon, September 25th

Organiser: Robin Grove White Contact rgrovewhite@gmail.com or 01407 710769

Assemble at 2.00 pm in the Car Park off the High Street in Cemaes Bay. Then, taking in the Village Hall, a walk (300 yards) through the Cemaes valley, along the river Wygyr to the former Brickworks. After that, back along the path to the beach, and the Time-and-Tide Bell, with short discussion led by RGW about the historic Attorney-General v Jones case of 1865 (ownership of manorial rights to the Cemaes beach). We will then walk up to Penrhyn to see the geology. Alternatively a short visit to the private Maritime Museum of Mr David Burkett Evans might also be possible for small numbers.

Then back for tea in the Cemaes Heritage Centre, where there's also a village historical display.

The production of this newsletter has been a team effort. Grateful thanks go to all involved

The next edition of the newsletter will be published in the Autumn 2021. Please forward any articles to: Karen Pollock, Tanffordd Bach, Glanrafon, Llangoed, LL58 8SY or 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

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