



CYMDEITHAS HYNAFIAETHWYR A NATURIAETHWYR MÔN

CYLCHLYTHYR • NEWSLETTER

ANGLESEY ANTIQUARIAN SOCIETY AND FIELD CLUB

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This summer AAS members made the most of the glorious weather to get out into the countryside and enjoy some wonderful excursions. We are now turning our attention to the autumn and winter months and looking forward to the forthcoming programme of lectures planned (please see page 12). We are also delighted to announce our Field School in the new year, 'Anglesey's Chapel Culture: Nonconformism and social change in the 'long' nineteenth century (1770-1914)'. Please see page 11 for full details.



CYFARFODYDD • 2022 • MEETINGS

Mai 29ain 2022

Darlith Goffa Thomas Alan Roberts

**Dave Hopewell: Cloddiad Gymunedol
Chwael Pen y Bryn - Gorffennaf 2019**

**Elin Tomos: Merched yr Ardaloedd Llechi -
Gofal Iechyd yng Nghartref y Chwaelwr 1875-1900**

Estynodd Frances Lynch groeso cynnes i Ddarlith Goffa Thomas Alan Roberts, a brasgamodd Gareth Huws ymlaen i ddweud ychydig am Alan 'Clifton' fel byddai ei ffrindiau yn ei adnabod.

Roedd Alan Roberts, gŵr mae'r Gymdeithas yn hynod ddiolchgar iddo am ei gymynrodd hael o £30,000, yn Fonwysyn i'r carn, ac yn deall y llinachau hynafol sy'n parhau i glymu'r Monwysion: cyswllt gwaed a hen hanes. Yn wylaid a dirodd, roedd ganddo wybodaeth hollgynhwysfawr o hanes Môn, ei heglwys, a hanes y Swyddfa Post. Mae ei gasgliad eang o gardiau post a roddwyd i Oriel Môn, yn adnodd amhrisiadwy gaiff ei weld yn fuan. Bu'n aelod ffyddlon o'r Gymdeithas, gan fynchu cyfarfodydd a gwibdeithiau, sefyll yn dawel o'r neilltu, byth yn mynnu sylw. Ond daeth awr i Alan Roberts ddod i'r amlwg - gyda darlith goffa flynyddol yn ei enw.

Roedd achlysur mor bwysig yn haeddu nid un ond dwy ddarlith, a thraddodwyd y gyntaf gan Dave Hopewell, cyn uwch-archaeolegydd gydag Ymddiriedolaeth Archaeolegol Gwynedd. Camodd ymlaen gyda gwên iach dyn sydd newydd ymddeol er mwyn siarad am gloddiad gymunedol Chwael Pen y Bryn Gorffennaf 2019.

Saif y safle yn Nyffryn Nantlle, ac mae map degwm Llandwrog 1849 yn dangos Fferm Pen y Bryn a adeiladwyd gan y teulu Garnon yn y 17eg ganrif hwyr. Yn ôl cyfrifiad 1861, dim ond y ffermdy oedd â rhywun yn byw ynddo; cofnodwyd saith tyaid yn 1871; naw yng nghyfrifiad 1881 - ymddengys fod y tai allan wedi eu haddasu'n gartrefi.

Dadorchuddiodd y cloddiad gymunedol dystiolaeth preswyllo, a lluniodd y tîm gynlluniau manwl o'r tai allan er mwyn deall y pum cyfnod preswyllo. Adeilad amaethyddol oedd y cyntaf - ysgubor y 17eg ganrif o garreg a godwyd yr un pryd â'r ffermdy. Yn hwyrach, ychwanegwyd estyniad o lechen, ac yn y 1860au rhannwyd yr adeilad

May 29th 2022

Thomas Alan Roberts Memorial Lecture

**Dave Hopewell: Pen y Bryn Quarry Community
Excavation - July 2019**

**Elin Tomos: Remembering the Women of the Slate Districts -
Healthcare in the Quarrying Home 1875-1900**

Frances Lynch welcomed members to the Thomas Alan Roberts Memorial Lecture, and Gareth Huws sprang forward to speak about Alan 'Clifton' as he was known to friends.



Thomas Alan Roberts

Alan Roberts, whose generous bequest of £30,000 to the Society is enormously appreciated, was a Monwysyn (Anglesey Welsh) to the very core. He understood the ancient 'dynasties' that still bind Monwysion: blood links, shared pasts, old obligations. Modest and unassuming, he possessed an encyclopaedic knowledge of Anglesey history, its churches, and the history of the Post Office. His extensive collection of old postcards, donated to Oriel Môn, is a priceless addition soon to be on display. He was a loyal member of the Society, attended meetings and excursions, yet remained quietly at the back, never seeking attention. It is only right and proper that Alan Roberts now stands in the spotlight - with an annual memorial lecture in his name.

Such an auspicious occasion merited not one but two lectures, and the first was presented by Dave Hopewell, former senior archaeologist with Gwynedd Archaeological Trust, who stepped forward with the insouciant smile of the newly-retired to speak about the Pen y Bryn Quarry Community Excavation of July 2019.

The site lies in Dyffryn Nantlle, and a Llandwrog tithe map of 1849 shows Pen y Bryn Farm which was built in the late 17th Century by the Garnon family. In the 1861 census, only the farmhouse was occupied; seven households were recorded in 1871; nine in the 1881 census - clearly, outbuildings had been converted into dwellings.

The community dig provided evidence of occupation, and the team produced detailed plans of the outbuildings in order to understand the five phases. The first was an agricultural building, probably a 17th Century barn of stone built at the same time as the farmhouse. A slate extension was added later, and in the 1860s, the building was sub-



Part of the new UNESCO WHS: The Slate Landscape of Northwest Wales

yn bedwar bwthyn crogloffit. Rhoddwyd ceginau croes yn ystod y pedwerydd cyfnod, ond erbyn y 1950au roedd y safle yn gytiau moch a chorlannau anifeiliaid drachefn.

Cafwyd atgofion dwysingol o'r preswyllo: gweddillion lle tân, teilchion llechen cerfiedig (grât addurnedig efallai), a gerddi bychain, yn ogystal â chanon carreg, a ffurf hynafol o J sydd fel arfer ond i'w chanfod mewn graffiti canoloesol ond oedd efallai wedi goroesi yn Nghymru oherwydd nad oes J yn y Gymraeg.

Pwysleisiodd Dave Hopewell nad barics fel yn Dinorwig yw bythynnod Pen y Bryn, ond cartrefi teuluoedd chwarelwyr yn sefyll mewn tirwedd diwydiannol ond yn cadw nodweddion amaethyddol. Ac wrth i fythynnod Pen y Bryn adfeilio'n dawel, rhoddodd Dave sylw i'w dyfodol fel rhan o Safle Treftadaeth y Byd, cyn i ddarlith gyfareddol a dadlennol ddod i ben.

Yna daeth Elin Tomos ymlaen i gyflwyno ei darlith ar ddarpariaeth gofal iechyd yng nghymunedau chwareli yr Oes Fictoraidd. Mae ei hastudiaeth yn dangos agweddau diwylliannol a pholiteicaidd y cyfnod, ond mae'n taflu golwg bersonol ar fywydau gwragedd y chwarelwyr hefyd.

Dynion oedd yn rheoli'r diwydiant chwarel, ac er nad oes llawer o wybodaeth am fywydau'r merched, cafodd Elin Tomos dystiolaeth o ragfarn chwynr ymysg yr adroddiadau ysgrifenydd gan swyddogion a pherchnogion y chwareli.

Cyfrannodd Dr Robert Herbert Mills Roberts at Adroddiad y Chwareli Agored 1894, ac ynddo condemniodd ddeiat y chwarelwyr gan fynnu bod eu gwragedd slebogaidd yn gwario'u hamser yn hel clecs ac yn cynnig ond te a bara menyyn yn brydiau bwyd. Ond fel llawfeddyg yn gyfrifol am Ysbyty Chwarel Dinorwig, enillai ef gyflog o £550, sef £80,000 heddiw. Hawdd allai fforddio bwyd maethlon a gwasanaeth cogydd; cyflogau pitw eu gwŷr oedd gan wragedd y chwarelwyr.

Pa mor gywir a gwrthrychol yw honiadau swyddogion fel Dr Mills Roberts tybed? Bu'n astudio niferoedd y cleifion â thwbercwlosis yn Llanberis (ble chwysai'r chwarelwyr mewn siediau caeëdig) gyda'r niferoedd yn Caernarfon. Dangosodd yr astudiaeth fod llawer llai â'r cyflwr yn Caernarfon, ond rhoddodd ei air i berchnogion y chwareli y byddai'n cadw'i gasgliadau o'r adroddiad swyddogol. Condemniodd adroddiad arall ddiffyg safonau glendid mewn tai teras yn Nant Peris, ond mae dystiolaeth yn profi bod y tai hyn, eiddo perchnogion y chwareli eu hunain, yn fach a gorboblog. Ai rhesymau politiciaidd neu ddosbarth oedd wrth wraidd y duedd i roi'r bai ar y gwragedd am ddiffyg iechyd y chwarelwyr?

Mae dystiolaeth anecdotaidd yn herio'r adroddiadau hyn: roedd deiat teuluoedd y tai teras gorboblog yn siwr o fod yn waelach na deiat teuluoedd mewn bythynnod gyda lleiniau tir i dyfu llysiau neu gadw ier, ond roedd swpar chwarel a lob sgows yn brydiau safonol mewn cymunedau chwarel; gwnai'r gwragedd ddefnydd o'r cyngor mewn papurau lleol: rysâit jeli troed llo, neu bupur coch at aflwydd ar y frest



Dinorwig Quarry Hospital, Llanberis

divided into four crogloffit cottages. A fourth phase added small lean-to sculleries to the cottages, but by the 1950s the site had reverted to pigsty and animal pens.

Poignant reminders of occupation were the remains of a cast iron range, bits of carved slate (a decorated fireplace perhaps), and small gardens, as well as a rock cannon and an archaic form of carved J usually found only in mediaeval graffiti but which may have carried on in Wales as there is no J in the Welsh language.

Dave Hopewell emphasised that Pen y Bryn cottages aren't barracks as in Dinorwig, but homes for workers' families in an industrial landscape yet retaining agricultural features. As Pen y Bryn cottages decay, Dave pondered their future as part of UNESCO's newest World Heritage Site, before a fascinating and illuminating lecture drew to a close.

Elin Tomos then came forward to present her lecture on healthcare provision in Victorian quarrying communities. Her study reveals cultural and political attitudes of the period, but is also a personal insight into the lives of quarrymen's wives.

The slate industry was very male orientated, and although little is really known about the lot of women, Elin Tomos found evidence of great prejudice amongst reports written by quarry officials and owners.

Dr Robert Herbert Mills Roberts contributed to the 1894 Report of Open Quarries in which he condemned the quarrymen's diet, claiming that their slatternly wives spent their time gossiping but served only tea, bread and butter at every meal. As surgeon in charge of Dinorwig Quarry Hospital, his annual salary was £550 (£80,000 today) - he could afford high-quality food and employed a cook; quarrymen's wives had only their husbands' meagre wages.

How objective and accurate are claims of officials like Dr Mills Roberts? He studied the incidence of tuberculosis in Llanberis (where quarrymen worked in enclosed sheds), with that in Caernarfon. His study showed far lower levels of tuberculosis in Caernarfon, yet he promised quarry owners he would exclude such findings from his report. Another inspector's report slammed poor sanitary standards in Nant Peris terraced houses, but evidence shows that these houses, owned by the quarry owners themselves, were small and grossly overcrowded. Were political or class motives behind the trend to blame wives for quarrymen's poor health?

Anecdotal evidence challenges these reports: the diet of families in overcrowded terraced houses was bound to be poorer than that of families in cottages with parcels of land to grow vegetables or keep chickens, yet swpar chwarel (quarry supper) or lob sgows (a hearty stew) were staple meals in quarrying communities; wives relied on health advice printed in local papers: a recipe for calf foot jelly (nourishment for the sick), and cayenne pepper for chest or bowel complaints; there is strong evidence that good nursing care was provided in the homes by families. Yet women were generalised;

ar colyddyn; mae tystiolaeth gref fod safon uchel o ofal nyrsio yn cael ei roi yn y cartrefi gan y teuluoedd. Cyffredinolwyd y merched; roedd gwreig-gasineb yn rhemp; dim ond wrth wrando lleisiau'r gwragedd cawn wybod y gwir.

Gyda chyflwyniad angerddol Elin Tomos yn dirwyn i ben, cafodd yr aelodau gyfle i holi'r ddau siaradwr, cyn troi am adref eto - efallai'n synfyfrio sut byddai Alan Roberts ei hun wedi ymateb wrth wrando ar siaradwyr a phynciau mor rymus yn ei ddarlith goffa gyntaf. Gyda nòd o bleser a gwen dawl o foddhad siawns!

Ann Huws

misogyny was rife - only by listening to the voices of the wives themselves can we know the truth.

As Elin Tomos' passionate account drew to a close, enthusiastic questions showered both speakers before members headed for home, perhaps pondering what Alan Roberts would have made of such powerful speakers and topics at his first memorial lecture. A gratified nod of approval and a smile of quiet satisfaction one thinks!

Ann Huws

Friday 20th May

Dr Rhian Parry: Place-names – Revealing History

Following a well-attended AGM, Professor Robin Grove-White introduced our evening speaker, Dr Rhian Parry. Rhian has a background in education and the civil service. Over the last few years, she has followed her passion and focused on promoting the importance of Welsh place names, both through her detailed research and involvement in community projects. Rhian treated society members to a fascinating talk on the significance of place names within the Welsh landscape. Names which, in many cases, have a long history and can help us to reconstruct the ways the land was utilized, perceived, and apportioned out in the past. Place names that can also provide glimpses of lost landscapes that once contained natural and manmade features which no longer survive as physical reminders of an area's history.

Using map regression (working backwards from later to earlier maps) and a range of examples, Rhian was able to show how the study of the names of fields, farms, and cottages can reveal hidden histories and developments in the landscape. One example that proved extremely fruitful, and that she highlighted to the society, was the study of the landscape surrounding a farm called Penarth in the parish of Llanbedr, south of Harlech. Drawing on maps from 1840, 1790 and 1630 and cross-referencing with associated contemporary documents, under Rhian's expert guidance, we were able to trace continuity and change in the landscape. The tithe apportionment records, which provide evidence of field numbers, farm names, owners/tenants, land measurements and type of land usage, have proved particularly illuminating for Rhian's work. Tithes were a tax of 10% on land and goods. On the 1840 tithe map which features Penarth, the field names provide evidence of earlier farming traditions. The term *Erw* figures prominently within place names on the map. *Erw* denotes a traditional measure of land that was part of the statute acre established by law. It places Penarth within the wider economic context of Wales. In the landscape of Penarth, Rhian pointed out field names which included *Erw*: for example, two plots entitled 'y ddwy erw hir' (two long acres); five fields with the name *Erw Fallen* (referring to apple orchards) and *Erw Garneddog* (a field of cairns). These names put detail and colour back into the landscape by providing evidence of field usage and/or of features within them.

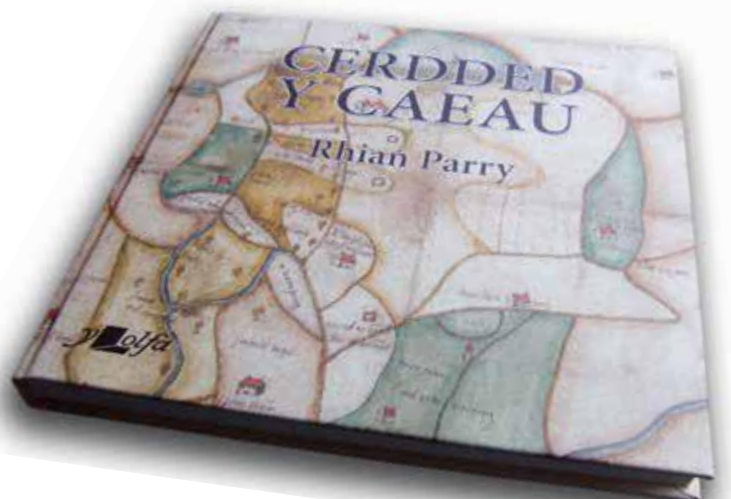
Drawing our attention to a beautiful map on vellum dated to 1630 from the Maesyneuadd collection at Bangor University, Rhian demonstrated how she was able to chart the changes in Penarth by comparing the maps of 1630 and 1790. On the 1630 map, one of the most striking things is that Penarth – the hendref or main dwelling - is depicted within a landscape of smaller crofts and cottages marked as 'freehold' dwellings. A summer house or hafod, Hafod y Llyn, oversees the summer grazing to the north. Some of the field boundaries are of different shapes and sizes to those marked on later maps, and hedges and wattle fences provide temporary enclosures. There is also evidence of narrow strips, a feature of medieval agricultural practice. Sometime between 1630 and 1790, the landscape around Penarth changed and we start to lose sight of the ancient traditions of kindred and community

farming preserved in the field patterns and the terminology of the 1630 map. To document such changes, Rhian has created a database which contains place names, together with the names of tenants and owners mentioned in state and crown documents. This has made it possible, in some cases, to reconstruct the medieval holdings and the occupancy of the land from the Edwardian conquest onwards.

Rhian is working alongside the Welsh Place-name Society on several community projects to raise the importance of place-name evidence. As Rhian demonstrated, by using the methodology outlined above, documents and maps can be effective tools to uncover the past. However, there are also place names that are part of oral history and not documented. There is a lot of work to do, and help is required to gather and record place names for the benefit of future generations. Rhian has helped to facilitate workshops across North Wales which inspire place-name community projects and are a means of gathering oral testimonies. This has been a very successful approach and workshops have been well attended. This is making it possible to repopulate maps of an area with place names that were in danger of falling out of common usage. For example, a project in collaboration with Cyfeillion Swtan (Friends of Swtan) at Swtan Heritage Museum, Church Bay, led to the re-discovery and recording of the creek names along the northern coast of Anglesey, enriching the knowledge and enjoyment of the local community and visitors alike.

Rhian's enthralling talk into the value of place-name evidence illustrated how crucial it is that Welsh place names are kept intact. As Rhian pointed out they are 'linguistic monuments' that deserve protection and research.

K J Pollock



Rhian's recent book (2022) Cerddded Y Caeau is an excellent contribution to the study of place names in Wales. Review forthcoming in the next Transactions.

Excursion to historically important chapels: Rhosmeirch/Llangefni 28th May

Ebenezer Congregationalist Chapel Rhosmeirch

Yn 1740/41 ysgrifennodd Hywel Harris “in that County is not one Dissenter”

Cychwynnodd y Mudiad Anghydfurfiol ym Môn. Dyma pryd y trowyd WILLIAM PRICHARD allan o denantiaeth fferm Glasfryn Fawr, Llangybi, Sir Gaernarfon oherwydd ei ddaliadau crefyddol a symud i Blas Penmynydd, Môn, fferm o eiddo'r Arglwydd Bulkeley, Baron Hill.

Profodd Wiliam Prichard newid dramatig i'w fywyd ychydig cyn symud i Fôn Wrth ddod adref o wasanaeth yn Eglwys Llangybi a galw yn y dafarn leol aeth ar goll a chanfod ei hun yn dychwelyd at gartref FRANCIS EVANS. Ar y trydydd tro edrychodd drwy ffenest a chanfu'r hen wr yn gweddio ac yn darllen y Beibl, Matthew pennod 25. Profodd hyn yn drobwynt yn ei fywyd ac o hynny ymlaen ymdyngedodd Wiliam Prichard i'r Mudiad Anghydfurfiol. Profodd ef a'i gyfeillion ddirmyg, erledigaeth a thrais yn y blynyddopedd cynnar gan aelodau'r eglwys a'r offeiriaid fel ei gilydd.

Symudodd i Fôn ym Medi 1741 Hyd yn oed yma fe'i triniwyd yn annynol.

Llwyddodd Wiliam Prichard iigofrestru bwthyn Minffordd rhyw ddwy filltir i ffwrdd fel ty cwrdd. Cyn hynny cynhelid gwasanaethau ym Mhlas Penmynydd a Melin Engan, Llansadwrn. Amharwyd yn

ffiaidd ar lawer cyfarfod. Yn 1744 cofrestrwyd CAEAU MÔN tyddyn (nepell o faes yr Awyrlu Mona heddiw) o eiddo JOHN OWEN fel ty cwrdd - yr eglwys Ymneilltuol gyntaf ym Môn (Eglwys Caeauamon) gyda JENKIN MORGAN yn weinidog arni.

Yn Chwefror 1743 ymgasglodd tua 200 o elynion yr Ymneilltuwyr ym Mhlas Penmynydd a chreu difrod mawr - torri ffenestri malurio eiddo a'r tai allan. Trowyd Wiliam Prichard o'i gartref a chafodd denantiaeth fferm Bcdlew, Llanddaniel. Yr un fu'r erledigaeth yno hefyd ac o fewn pedair mlynedd bu raid iddo ymadael. Yn 1749 cafodd denantiaeth tair o ffermydd bychain Clwchdernog, Llanddeusant, trwy garedigrwydd a chydymdeimlydd - William Bulkeley, sgweiar Brynddu, Llanfechell.

Cefnogwyr i'r Mudiad oedd dau efengylwr Howel Harris a John Wesley. Ymwelodd Hywel Harris â Môn droeon ac yn 1748 pregethodd i ddwy fil o ddilynwyr ar y comin yn Rhosmeirch. Pregethodd John Wesley yn aml ar yr Ynys ar ei ffordd i'r Iwerddon- unwaith efo Wiliam Williams, Pantycelyn a Jenkin Morgan yn cyfieithu pregethau Wesley.

Wrth i'r Mudiad dyfu adeiladwyd capel pwrpasol yn Rhosmeirch yn 1748 ar dir Tyddyn yr Aethnen oedd ar les i Jenkin Morgan. Wiliam Prichard a John Owen oedd y ddau gyntaf o driarddeg o'r Ymddiriedolwyr arwyddodd gytundeb dyddiedig 15ed Chwefror, 1762. Difrodwyd llawer o'r adeilad tô gwellt gan wrthwynebwyr Gwnaethpwyd gwelliannau yn 1757 ac fe'i ail adeiladwyd y 1811.

Claddwyd Wiliam Prichard ar lawr yr hen adeilad yn 1773 a chodwyd cofeb gan danysgrifwyr ar achlysur y canmlwyddiant yn 1873.

Codwyd y capel presennol yn 1869.

Gwynfor Roberts

Howel Harris writes in 1740/1, “in that County is not one Dissenter”

1741 marks the beginning of the Nonconformist Movement in Anglesey. This was when WILLIAM PRICHARD was evicted from his tenancy of Glasfryn Fawr farm, Llangybi in Caernarfonshire because of his religious beliefs. He moved to Plas Penmynydd farm owned by Lord Bulkeley of Baron Hill.

Wiliam Prichard had experienced a dramatic change some time before moving to Anglesey. Returning home following a church service in Llangybi and a visit to the local tavern he got lost and found himself walking in circles and arriving each time near the house of a certain FRANCIS EVANS. On the third attempt, peering through a window, he could see the old gentleman at prayer and reading Matthew Chapter 25. This experience proved a turning point in his life and thereafter Wiliam Prichard was committed to the Nonconformist movement. He and his followers suffered contempt, scorn, persecution and violence in the early years by church members and clergy alike.

He moved to Anglesey in September 1741. Even here he was treated inhumanely.

Wiliam Prichard succeeded in having Minffordd cottage some two miles away registered as a meeting place in 1743. Prior to this time, meetings were held at Plas Penmynydd and at Melin Engan, Llansadwrn. Several

meetings were severely disrupted. In 1744 CAEAU MÔN a smallholding (near the now Mona airfield) owned by JOHN OWEN was registered for meetings and became the first Nonconformist Church in Anglesey (Eglwys Caeauamon) and JENKIN MORGAN became its first minister.

In Feb 1743 some 200 enemies of the Anglesey Nonconformists gathered at Plas Penmynydd and proceeded to tear the place apart smashing windows and

destroying goods and implements and mixing corn and barley-such was their animosity. In 1745 W Prichard was evicted but was able to secure the tenancy of Bodlew fawr farm, Llanddaniel Fab but within 4 years he was evicted yet again. In 1749 he was given the tenancy of three small farms - Clwchdernog in Llanddeusant owned by a sympathetic William Bulkeley Squire of Brynddu, Llanfechell.

Two evangelists, Howel Harris and John Wesley supported the movement. Howel Harris visited Anglesey several times and in 1748 preached to two thousand followers on the Common here in Rhosmeirch. John Wesley also preached on the Island- on his frequent visits to Ireland- once with William Williams, Pantycelyn with Jenkin Morgan translating the sermons.

As the movement grew a purpose-built chapel was erected in Rhosmeirch in 1748 on land at Tyddyn yr Aethnen leased to Jenkin Morgan. Wiliam Prichard and John Owen were the first signatories of the thirteen Trustees in an agreement dated 15 Feb 1762. The thatched chapel was much vandalised; improvements were made in 1757 and rebuilt in 1811.

Wiliam Prichard was buried under the floor of the old chapel in 1773 and a memorial was erected by subscription to mark the centenary in 1873.

The present chapel was built in 1869.

Gwynfor Roberts



Capel Ebenezer, Cildwrn. This is another small rural chapel with a graveyard and chapel house attached, even though it is now within the town. The Rev Ieuan Elfryn Jones spoke to us here and gave a brief introduction to the history of the Baptist 'network' in Britain as well as of this chapel which was founded in 1781 and had a particularly notable link to Christmas Evans who was minister here from 1792 to 1826.



Capel Cildwrn.

The Baptists or Anabaptists, who particularly stress the role of adult baptism as part of their public affirmation of their belief in Christ, originated in Switzerland and Germany and first emerged in Britain between 1600-1609. Vavasour Powell, an Oxford educated schoolteacher from Knucklas, Powys, was one of the first Baptist chaplains in Cromwell's army and is recorded as preaching on Anglesey. After the Act of Toleration of 1689 life was easier for Nonconformists, but Baptists were still at some risk. However there is a record of two men being baptized in the Cefni river near Llangefni in 1779 and there were enough subscribers to found this small chapel in 1781 at a time when the only other Baptist chapels in north Wales were in Wrexham and Glynceiriog. Sadly, as with many tight-knit groups, there were quarrels among the congregation in the first ten years but when Christmas Evans came to minister to them in 1792 he was able to end the feud.

Christmas Evans (1766-1838) was born in Ceredigion and had a rough childhood but became a farm servant to a Presbyterian minister and learnt to read and write in both Welsh and English; his intellectual powers were recognized and he became a teacher and renowned preacher. He was baptized by immersion in the River Duar, and later came north and was based in Anglesey until 1826 but he did many preaching tours, spreading the Word and also gathering funds to found new chapels. In 1826 he moved to south Wales where he was equally successful. In 1832 he returned to Caernarfon but died in 1838 while on a preaching tour in Swansea.

The Cildwrn Chapel was twice enlarged, in 1814 and 1846 as the congregation grew. In 1897 a new Baptist chapel was built in the centre of town and the importance of Cildwrn declined. It is currently in use as an Evangelical Church and the Chapel House (named Tŷ Catherine in honour of Christmas Evans' first wife who is buried in the chapel cemetery) is used as their office.

Capel Moreia is currently undergoing a transformation from a huge unmodernized chapel to Canolfan Glanhwfa - still a chapel, but with a Community Centre filling its extensive school and meetings rooms at the back. We were privileged to be able to come into the impressive, still unchanged Chapel and hear about these plans from the chairman of the new charity, Ieuan Wyn Jones, the former Leader of Plaid Cymru and Deputy First Minister of Wales.

The chapel was originally a Calvinistic Methodist Chapel built in the centre of the town in memory of the Rev John Elias, like his contemporary, Christmas Evans, was a very notable preacher. It now serves members of four Christian communities, the Wesleyan Methodists, the Welsh Baptists, the Independents (Annibynwyr) and the Welsh Presbyterians, but this grand space is only used on Sundays and once a month by a literary society. It needs a New Life. The aim



Capel Moreia.

is to bring in 3rd Sector organizations serving older and vulnerable people, with a Day Centre and Lunch Club, and serving youth too, providing training and space for music and concerts. The cost of this transformation will be some £400,000. About half has come from the Welsh Government and the Lottery, but fundraising is necessary. The programme is in three stages. Stage 1 will modernize the buildings behind the chapel, provide more toilets, a kitchen and three meeting rooms of varying sizes. Stage 2 will add a lift to make use of the upper level rooms and Stage 3 will make changes to the chapel itself, within the constraints of the Listed Buildings (Grade II*) regulations. Cadw has agreed that double glazing can be installed; the charity hopes to remove most of the pews but the Sêl Fawr and organ – both very fine – have yet to be discussed with Cadw. Stage 1 is currently well underway.

Rev Ieuan Elfryn Jones then spoke about the Rev John Elias and the history of the construction of this huge chapel which, not surprisingly, caused financial difficulties and took a long time to complete from its conception in the early 1890s to its opening in 1898.

John Elias (1774-1841) was born near Pwllheli, and as a teenager became a Calvinistic Methodist and a powerful and influential preacher. He came to Anglesey in 1799 and lived in the Llanfechell area (as did his younger brother, David, also a Calvinist preacher). After the death of his first wife he married the widow of Sir John Bulkeley and was influential in both politics and religion.

The Calvinistic Methodists originally worshiped on the outskirts of Llangefni, at Dinas Chapel, but in the 1890s, like the Baptists, they planned to move to the centre. James Done, the minister at the time, was a shrewd businessman and knew how to gather patrons. He identified a suitable site, bought it, and engaged an architect (R G Thomas) to design a chapel whose cost should not exceed £3500. Thomas's plans were very fine, but clearly too expensive, so another architect, Owen Roberts, was asked to reduce them without reference to Thomas. There was a considerable row when Thomas found out about this, especially as he had not been paid properly! There was also some difficulty with contractors, but eventually R&J Williams of Bangor, were engaged while they were also working on the Baptists' new Peniel Chapel. In the end £5,467 was paid, but £2,500 of debt remained to be paid off, and the building was not finished until 1898. It does, however, stand as a notable statement of power.

Our final visit of the day was to **Capel Penuel**, the new Baptist Chapel opened in 1897 in the centre of Llangefni. The congregation of Cildwrn had spent some 30 years discussing this move without reaching an agreed conclusion – to the frustration of several of their Ministers. Rev Thomas Frimston who was Minister when the move was first discussed left for South Wales and when he was recalled years later it was still not resolved. He then took a forceful but democratic stand on the argument. He set up a ballot box, gave all members two cards, a red and a white (red for move, white for stay) and asked each to vote without further discussion. The result favoured the move. He was applauded for his diplomacy and an appeal was subsequently made to the Bulkeley Estate for half an acre of land backing onto the river Cefni where baptisms could be performed in the manner recorded in the Acts of the Apostles.

The medium-sized chapel then built on the site, which was a memorial to Christmas Evans who had been Minister at Cildwrn and was the most notable Baptist preacher of his day, was designed by Evan Evans of Caernarfon and built by J. Williams of Bangor, who was at the same time building the new Moreia Chapel for the Calvinistic Methodists. Penuel was able to open in 1897, just before the huge Moreia was completed, and at notably less cost.

Rev William Jenkins, a World War One military hero, was Minister here from 1938 -58 and the congregation flourished. As in all chapels it gradually diminished and the chapel closed, but is now in use as the offices of a local Funeral Director, R and A Hughes and Son. Its Baptist congregation now worship with other Nonconformists in the re-opened Moreia.

This new use has led to a very sensitive conversion of the interior, designed to allow the Sêr Fawr and the gallery to be used for services,



Capel Penuel.

lectures, films and other meetings. The Baptismal Pool is visible beneath a glass floor (and removable carpet). All the pews on the ground floor have been removed and replaced by chairs around the Sêr Fawr and the front of the building has a foyer with toilets, a kitchen and offices for the funeral director, while the back is being extended for further professional facilities. Everyone agreed that the conversion was very successful in every way.

Frances Lynch Llewelyn

Mehefin 25ain 2022 Gwibdaith i Bodafon

Ni fu'r cymylau trymion na'r gwynt gerwin yn rwystr i aelodau'r Gymdeithas, a heidiodd nifer sylweddol at ei gilydd i fwynhau'r ail o wibdeithiau Haf 2022. Wedi parcio brys a brith draphlith braidd, prysurodd pawb at safle cyntaf y dydd sef cyfres o aneddiadau tai cryniön.

Cyn trafod yr aneddiadau eu hunain, cyflwynodd Andrew Davidson drosgolwg o o'r ardal sy'n sefyll ar garreg frig cyn-Gambriaidd - Mynydd Bodafon. Yn ôl Syr Ifor Williams, mae'n bosib bod yr enw Bodafon yn deillio o gerdd a ysgrifenyddwyd gan Taliesin, ond mae'n fwy tebyg ei bod gan fardd llawer hwyrach oedd yn dymuno cysylltu ei hun â thraddodiad Taliesin. Mae'r gerdd yn cyfeirio at Archaddon neu Archeiddon, gŵr oedd yn bennaeth tylwyth ym Môn, ac mae'r enw Bodafon yn dilyn yr un patrwm ieithyddol: Bodaddon neu Bodeiddon.

Wrth ein harwain ar hyd dracffordd garegog, dangosodd Andrew leoliad muriau a sylfeini fu unwaith yn rhan o aneddiadau amgaeedig. Cloddiwyd y safleoedd hyn gan W. E. Griffiths yn y 1950au. Ymhellach draw roedd safle arall - fferm efallai gyda sylfaen siâp L, yn ogystal â thŷ crwn gydag adeilad hirsgwr ynghlwm ynddo. Bellach, mae'r cyfan bron ynghudd dan redyn a choed, ond datguddiodd cloddiad yn 1954 deilchion crochenwaith gwydrog yma.

Gan osgoi cawod sydyn, brasgamodd yr aelodau i Blas Bodafon ble roedd Mrs Olwen Green, y perchennog ers 1999, yn aros i'n croesawu. Tŷ deulawr yn dyddio o'r 17eg ganrif yw Plas Bodafon, gyda simdde ganolog sgwâr uchel a thalcen gogleddol grisiog. Mae

June 25th 2022 Excursion to Bodafon

Rain-laden clouds and a fresh breeze were no deterrent as a worthy number of members came together to enjoy the second of the Summer 2022 excursions. After some hurried and somewhat higgledy-piggledy parking, we set off merrily to the first port of call: a series of hut circle settlements.



Chwilio am yr aneddiad - Looking for the settlement. Photo: Gareth Huws

Before presenting the settlements themselves, Andrew Davidson offered a background picture of an area set on the pre-cambrian outcrop that is Bodafon Mountain. According to Sir Ifor Williams, the name Bodafon may come from a poem written by Taliesin, or more probably by a far later poet who wanted to associate himself with the Taliesin tradition. The poem refers to Archaddon or Archeiddon, an Anglesey chieftain, and the name Bodafon follows the same linguistic pattern: Bodaddon or Bodeiddon.

As we tramped a well-worn track, Andrew pointed to wall and hut

foundations which would once have formed enclosed settlements. These sites were excavated by W. E. Griffiths in the 1950s. Further along was yet another site - possibly a farmstead with L-shaped foundations, a roundhouse and a rectangular building attached. All are now almost completely obscured by bracken and forest, but excavations in 1954 unearthed sherds of glazed pottery here.

Able dodging a sudden shower, members strode on to Plas Bodafon where Mrs Olwen Green, its owner since 1999, was waiting to welcome us. Plas Bodafon is a late 17th century two-storey house with a tall square central chimney stack and stepped North gable. An inscribed stone above a window (which may once have been a

carreg arysgrifedig uwchlaw ffenestr (fu unwaith yn borth efallai) yn darllen: IV 1584 IR, gan awgrymu bod tŷ cynharach wedi sefyll ar y safle ar un adeg, ac yn wir, mae'r pren mewn ffenestr yn y nenlofft wedi ei ddyddio i'r 1440au. Ailwampwyd ac ychwanegwyd at y tŷ yn yr 17eg ganrif hwyr neu'r 18fed ganrif gynnar, a cafodd ei ymestyn ymhellach yn y 1920au.

Dangosodd Olwen Green ddogfennau a ffotograffau o Blas Bodafon yn ystod rhai o'i wahanol gyfnodau, ac amlinellodd ddarlun diddorol o'i hanes aml-wedd. Am flynyddoedd lawer, bu ym meddiant y teulu Williams - un o hen deulueodd Môn oedd â'i linach yn dyddio 'nôl i 1000 OC ac oedd yn hanu o Cadrod Hardd, arglwydd cyntaf Bodafon. Yn ystod y Rhyfel Cartref, roedd y teulu'n cefnogi'r brenin, a buont yn fyddlon i'r Eglwys.

Bu Richard Williams yn byw ym Mhlas Bodafon yn ystod teyrnasiad y Frenhines Anne (1702-1714) a Siôr I (1714-1727), ac fe'i dilynwyd gan dri offeiriad, a'r tri yn dwyn yr enw Richard. Yn 1815, priododd merch ac aeres y trydydd Barchedig Richard Williams gyda Dr William Mason o Gaernarfon, meddyg uchel ei barch fu'n trin y ddarpar Frenhines Fictoria yn ystod ei hymwelid â Môn yn 1832.

Tra bu'r aelodau'n mwynhau panad o de ar deras oedd bellach yn fôr o haul, dangosodd Olwen Green allwedd wreiddiol Plas Bodafon ynghyd â phlac yn nodi arwyddair y teulu Williams: Duw a Diwedd Da.

Wedi gorffwys a thorri syched, prysurodd pawb dros y caeau tua'r safle olaf ar restr y diwrnod: Eglwys Penrhos Lligwy, adeilad rhestredig Gradd II* sydd wedi ei gysegru i Mihangel Sant, a sydd hefyd yn eglwys ganol-oesol aml-adferedig. Mae'r ffenestr ddwyreiniol yn dyddio o'r 1400au, ac felly hefyd bwa'r gangell sydd yn nodwedd anarferol ym Môn o leiaf. Wedi eu harysgrifennu ar garreg y 6ed ganrif sydd ym mur y cangell deheuol mae'r geiriau: HIC IACIT MACCVDECCETI sydd yn nodi gorweddffan olaf un o dras Wyddelig. Atgyweiriwyd yr eglwys yn 1865 gan Henry Kennedy a osododd ffenestri newydd yn ogystal â chyntedd a festri. Mae plac ar fur yr eglwys yn coffáu Margaret Morus, mam y Morisiaid.

Gyda gwibdaith lwyddiannus yn dirwyn i ben, diolchodd Frances Lynch i Andrew Davidson am arwain y grŵp, ac i Olwen Green am ei chroeso cynnes a'r lluniaeth, ac yna ymlwybrodd mintai lawen o aelodau yn ôl i adfer ceir ac anelu am adref.

Ann Huws



Plas Bodafon.

Photo: Gareth Huws

Richard Williams was married to Dr William Mason of Caernarfon, a well-respected physician who treated the future Queen Victoria during her visit to Anglesey in 1832.



Allwedd wreiddiol Plas Bodafon
The original key to Plas Bodafon

Photo: Gareth Huws

mediaeval church. The east window dates to the 1400s, as does the rather unusual (for Anglesey at least) chancel arch, and a 6th century stone in the south chancel wall is inscribed: HIC IACIT MACCVDECCETI indicating the final resting place of someone of Irish descent. The church was restored in 1865 by Henry Kennedy who put in new windows and added a porch and vestry. A plaque on the wall commemorates Margaret, mother of the well-known and multi-talented Morris brothers.

Frances Lynch thanked Andrew Davidson for leading the group and Olwen Green for her warm welcome and much-appreciated refreshments, before a happy band of members trudged back to unscramble vehicles and head for home.

Ann Huws

doorway) reads: IV 1584 IR, suggesting an earlier house on the site, and indeed, the timber in an attic window has been dated to the 1440s. The house was enlarged and remodelled in the late 17th or early 18th century, and was extended further in the 1920s.

Olwen Green brought documents and photographs of Plas Bodafon at different periods of its life, and painted a fascinating picture of its multi-faceted history. For many years, it was owned by the Williams family - an ancient Anglesey family whose lineage dates back to 1000AD and whose members were descended from Cadrod Hardd, the first lord of Bodafon. During the Civil War, the family supported the King and remained staunch members of the Church.

Richard Williams who lived at Plas Bodafon during the reign of Queen Anne (1702-1714) and George I (1714-1727) was followed by three clergymen all named Richard. In 1815, the daughter and heiress of the third Reverend

While members enjoyed a much welcome cup of tea on a now sun-bathed terrace, Olwen Green showed the original key to the house together with a plaque of the Williams family motto: Duw a Diwedd Da (God and a Good End).

Rested and pleasantly refreshed, we marched over fields to our final port of call: Penrhos Lligwy Parish Church, a Grade II* listed building dedicated to St Michael and also a much-restored

The production of this newsletter has been a team effort. Grateful thanks go to Frances Lynch Llewellyn, Ann Huws, Gareth Huws, Gwynfor Roberts and Robin Grove-White for providing information and reports. Ann has also provided translations for this edition and deserves special thanks for her contribution. Many thanks also go to Ian Jones and Gareth Huws for their excellent photographs and to Tom Pollock for design and layout.

July 13th Excursion to Llyn Cerrig Bach

In the early evening of a warm sunny day in July some 16 members of the Antiquarians, with two or three friends who were keen to join the Society and had come quite a distance, assembled at the side of the fabled lake. Esther Roberts and Ian Jones had brought with them replicas of several of the well-known pieces of metalwork found in the peat which had formed in this lake over the two thousand or more years which had passed since this Iron Age wealth had been thrown into the water.

Frances Lynch first of all spoke about the likely motives of people in the past throwing valuable and beautiful weapons and tools into the water. In the case of this collection of which the best known pieces dated to about 60AD – the date of the Roman invasion of Anglesey – it might be thought to be related to fear and despair at this traumatic event. But more recent work on the collection, which also contained a lot of animal bone which can be radiocarbon dated, has shown that the tradition of throwing sacrificial material into this lake started almost 500 years before the Romans appeared, and continued for perhaps 50 years or so after the initial battle for the island.

With the help of the replicas, she discussed the dating of some of the swords. Handing the swords around, everyone was impressed by the size and weight of the later ones – and of the iron spearheads. The tongs and other blacksmiths tools also impressed – for their size and for the lack of change in these practical objects. She also discussed the way in which the iron currency bars had been bent and welded in order to demonstrate the quality of the iron. The infamous slave chain was examined closely to demonstrate how each prisoner was secured in the chain. The closure of each collar must have been very difficult and very frightening.

The party also went to look at the two new Cadw notices – one discussing the Iron Age material found in the lake, and the other explaining the context of this discovery in the history of the use of Valley Airfield during the Second World War. Sadly Evelyn Owen-Jones could not be there to explain her father's crucial role in the discovery of the treasure, both as the instigator of the spreading of peat over the new runways to prevent sand blow, and as the man who first recognised the importance of the finds in 1942 and alerted Sir Cyril Fox at the National Museum of Wales. We also admired the metal plaque on a large stone beside the road which was erected by the Anglesey Antiquarian Society to help visitors identify this famous site, which was without any marker until 1972.

The final event of the evening was a 're-enactment' of the act of sacrifice of a chain similar to the slave chains from the treasure. Andrew Davidson had kindly supplied it. It is surprisingly difficult to throw a long chain into the water to give an impressive splash and ripple. Ours had had a length of rope tied to it so it could be retrieved and everybody had a turn at making their offering. It was generally agreed that Ian Jones of Oriel Môn was the best caster of treasure into the lake and that the disappearance of the offering, as the ripples widened, gave the suitable impression that the gods were pleased with your sacrifice. As we left, the sun went down over the sea.

Frances Llewellyn.



Llyn Cerrig Bach: AAS members discuss Iron Age activity

Photo: Ian Jones



'Re-enactment' of the act of sacrifice

Photo: Ian Jones



Perfecting the art of votive deposition

Photo: Ian Jones

Gorffennaf 22ain 2022 Gwibdaith i Dai Crynion Tŷ Mawr, Mynydd Caergybi

Ar brynhawn pêr, prysurodd Hynafiaethwyr Môn i Ynys Cybi i fwynhau ymweliad â Thai Crynion Tŷ Mawr ar Fynydd Twr. Gan godi aelïau wrth dalu croc-bris parcio ger Ynys Lawd, linc-di-lonciodd yr aelodau at y tŷ crwn cyntaf a chlwydo'n glyd ar ei furiau cyn i Frances Lynch gamu i'r canol a chyflwyno cymhlethfa'r cytïau. Taniodd ei sgwrs gyda throsolwg byr o dri cyfnod eu cloddio.



Tŷ Mawr: Frances explains the construction and phasing of the settlement.
Photo: Ian Jones

Mae'r safle'n sefyll ar lethrau Mynydd Twr, ac fe'i cloddiwyd yn wreiddiol gan W. O. Stanley rhwng 1862 ac 1868. Datgelodd Frances nad ysbeiliwr barus mo Stanley ond archaeolegydd gofalus gyda diddordeb brwd mewn patrymau anheddu a'r dullïau gorau o ddiogelu henebïon. Yn 1865, cofnododd o leiaf 50 adeilad a nodi bodolaeth rhai eraill hefyd. Serch hynny, dim ond 20 sydd i'w gweld heddiw. Wedi cloddio oddeutu deuddeg cwt, gadawodd y safleoedd yn y golwg fel bo modd i eraill eu gwerthfawrogi. Ond ymledodd y rhedyn a'r eithin gan ymwithio i'r

murïau isel, ac aeth y tai crynïon o'r golwg unwaith eto.

Yn unol â Deddf Diogelu Henebïon 1910 oedd â'r nôd o fireiniô'r gofal a gynigir i henebïon Prydain, gosodwyd y safle dan ofal y Wladwriaeth a dechreuodd rhaglen o glirio ac atgyfnerthu yn 1912-13: cloddio a chofnodi, nodi cyd-destunau adeiladu a phreswylïo, a chasglu unrhyw ddarganfyddïadau gafwyd.

Unwaith eto, pwylllog oedd yr agwedd, a roedd athronïaeth

July 22nd 2022 Excursion to Tŷ Mawr Roundhouses

A balmy Friday brought Anglesey Antiquarians to Holy Island for a tour of the Tŷ Mawr roundhouses. With wry smiles about high parking charges at South Stack, members ambled to the first hut and perched demurely on its walls as Frances Lynch stood centre-stage to present the roundhouse complex. She began with a brief overview of its three phases of excavation so far.

The site sits on the slopes of Holyhead Mountain, and was initially explored by W. O. Stanley between 1862 and 1868. Frances revealed that Stanley was no ruthless tomb robber but a meticulous archaeologist fascinated with settlement patterns and best ways of preserving ancient monuments. In 1865, he recorded at least 50 buildings and noted the existence of others too, but only about 20 are visible today. After excavating about twelve huts, he left sites exposed and visible so that others could appreciate them. But bracken and gorse spread, invaded low stone walls, and the huts disappeared from view once more.



Photo: Ian Jones

In accordance with the Ancient Monuments Protection Act of 1910 which aimed to improve the protection afforded to ancient monuments in Britain, the site was placed under state guardianship and a programme of clearance and consolidation began in 1912-13: excavating and recording, noting construction and occupation contexts, and gathering any finds recovered.

Again the approach was cautious, and the philosophy of the 1912



AAS members demonstrate the spacious nature of a roundhouse

Photo: Ian Jones

archaeolegwyr 1912 yn agos iawn at gredo W. O. Stanley: sut i gynnal safleoedd henebion gyda chyn leied o ymyrraeth â phosib. Yn gyntaf, roeddynt yn dod o hyd i furiau mewnol y cytiau, yna'r murial allanol, yn clirio cylch o'u cwnpas (fel ffos o amgylch caer neu gastell) i rwystro'r rhedyn ac eithin, ac yna'n gosod tyweirch ar gopa'r muriau. Mae'r cynllun yma'n bodoli hyd heddiw. Cynhaliwyd y trydydd cloddiaid gan Chris Smith rhwng 1978 ac 1982, ac unwaith eto yr athroniaeth oedd ymchwilio a chadwraeth manwl ond gofalus.

Yna gyda Frances yn arwain y ffordd, aethom ati o grwydro ymysg yr adeiladau eu hunain. Roedd un tŷ crwn fel pe bai wedi ei rannu'n ddau; gadawodd W. O. Stanley freuan garreg yn llawr un arall; roedd cyntedd ac olion rhyw fath o simdde mewn trydydd cwt; efallai



Photo: Ian Jones

mai storfa danddaearol neu weithdy oedd adeilad hirsgwar bychan gerllaw; tu allan i'r pedwerydd tŷ crwn roedd beth allai fod yn ysgubor wedi ei chodi ar saith postyn, ac ardal o bridd ffrwythlon - gardd arbenigol efallai.

Ond beth mae'r cyfnodau ymchwilio a chloddio hyn yn ddangos? Mae tystiolaeth gronol yn dangos preswyllo aml-gyfnod o'r Mesolithig i'r 6ed ganrif OC. Roedd yr adeiladau'n cynnwys muriau carreg isel, traeniau, cynteddau ac aelwydydd; ymysg y darganfyddiadau roedd fflint, breuanau, tystiolaeth o weithio metel, a'r darnau arian Rhufeinig gafodd Stanley hyd iddynt yn un o'r cytiau, ond efallai bod rhain wedi eu claddu'n ddiweddarach. Mae'n amlwg nad gweddillion aneddiad unigol yw'r tai crynion ac adeiladau hirsgwar yma o'r Oes Haearn, ond cyfres a ffermydd bychain fu mewn bod dros gyfnodau eang.

Gyda Mynydd Twr yn hepian yn yr haul, rhoddodd Jo Davidson gyflwyniad byr i Capel Lochwyd - un arall o safleoedd hynafol Ynys Cybi, ac un y credir iddo fod yn weddillion cell mynach. Mae'r olion yn glynu'n dynn i lethrau'r mynydd, yn ymyl hollt ddofn yn y graig, a gyda ffynnon yng ngwaelod y clogwyn. Does fawr ddim ar ôl o'r capel ac felly does gennym neno'r ddim syniad sut olwg oedd arno, ond mae rhywfaint o olion muriau a iard i'w gweld.

Yn ôl hanes lleol, ar Orffennaf 25ain pob blwyddyn, byddai ieuenctid Caerdybi yn mentro sialens heriol ger Capel Lochwyd: roedd gofyn i bob un fynd i lawr at y ffynnon a chario dyrniad o ro a chegiad o ddŵr yn ôl i'r top er mwyn sicrhau hir oes a hapusrwydd gyda'i wir gariad. Gyda'r ddelwedd ramantus yma yn y cof, ystyriodd rhai aelodau gerdded at Capel Lochwyd, ond roedd cysgodion yn casglu a'r caffi yn galw. Gan ddiolch yn gynnes i Frances a Jo, brasgammodd yr aelodau i lawr y bryn gyda'u cegau'n grimpu am goffi a chacen.

Ffocysodd ein ymweliad nid yn unig ar safleoedd Mynydd Twr ond hefyd ar ddilema ehangach goruchwyliaeth tymor hir, cadwraeth a dulliau cyflwyno. Ac erys y cwestiwn: mewn cyfnod o brinder cyllid cyhoeddus, meddylfryd gwleidyddol anwadal, a bygythiad newid hinsawdd catastroffig, sut ydym ni am ddiffino, cynnal a chyflwyno safleoedd hynafol yn adeiladweithiau sefydlog a gweladwy fel bo modd i genedlaethau'r dyfodol ymweld â hwy, eu dehongli a'u gwerthfawrogi?

Ann Huws

archaeologists was similar to that of W. O. Stanley: how to preserve sites of ancient monuments with minimum interference. First, they located the inner walls of huts, then the outer walls, cleared a circle of land around them (a kind of moat or firebreak - or should one say 'bracken-break' perhaps) so as to discourage bracken and gorse, and then topped the walls with turves. The lay-out remains to this day. The third excavation was conducted by Chris Smith between 1978 and 1982, and again the philosophy was one of further detailed but cautious exploration and preservation.

Then Frances led the way as we explored some of the buildings themselves. One roundhouse appeared to be sub-divided; another hut contained a stone mortar which W. O. Stanley left buried in



Photo: Ian Jones

the floor; a third featured a passage and evidence of some kind of chimney; a small rectangular building may have been a partially subterranean store or workshop; outside a fourth roundhouse was what may have been a seven-posthole raised granary, and an area of extra-rich soil - a specialized garden plot perhaps.

But what did these phases of exploration and excavation reveal? Cumulative evidence shows multi-phase occupation from the Mesolithic period through to the 6th century AD. Buildings featured low stone-faced walls, drains, passages and hearths; finds included flints, querns, evidence of metal-working, and Stanley's discovery of Roman coins in one of the huts - possibly buried later. Clearly these Iron Age roundhouses and rectangular buildings are not the remains of one single settlement but a series of farmsteads occupied at different periods.

As Holyhead Mountain dozed in the summer sun, Jo Davidson presented a brief introduction to Capel Lochwyd, another Holy Island site and thought to be the ruins of a hermit's cell. The remains cling to the slopes of Holyhead Mountain, near a deep cleft in the rock, with a well at the bottom of the cliff. Little is left of the chapel so we don't really know how it might have looked, but some evidence of enclosure walls and a larger yard can be seen.

According to local legend, on July 25th each year, the young people of Holyhead braved a daunting challenge at Capel Lochwyd: each had to climb down to the well and carry fistfuls of gravel and a mouthful of water back to the top to ensure life-long happiness with his (or her) own true love. With this romantic image in mind, members briefly considered a walk up to Capel Lochwyd, but the shadows lengthened and the café beckoned. Warmly thanking Frances and Jo as they left, members skipped merrily down the hill, mouths watering at thoughts of foaming cappuccinos and generous slices of carrot cake.

Our visit focused not only on the Holyhead Mountain sites but also on the wider question of long-term management, preservation and presentation. And the question remains: in a time of dwindling public finances, flip-flopping political thinking, and the threat of catastrophic climate change, how do we define, maintain and present ancient sites as visible and stable structures for future generations to visit, interpret and appreciate?

Ann Huws

Announcing the forthcoming
Anglesey Antiquarians Day School,
on Saturday ~~12th~~ 11th February 2023.

Please book early, as high demand is anticipated!

Anglesey's Chapel Culture: Nonconformism and social change in the 'long' nineteenth century (1770-1914).

During the nineteenth century, Anglesey experienced a spectacular rise in Nonconformist religious denominations, with profound social and cultural consequences.

The Day School will examine and discuss the rise and influence of Nonconformism across the island between 1770 and 1914.

- What factors shaped its rise?
- What role did Nonconformism come to play in Anglesey people's lives?
- How has it shaped understanding of the social history of the island?
- What is its present-day legacy?

As well as presentations by several prominent historians, the Day School will include participatory panel discussions, and lunch, tea and coffee.

The speakers will include:

- Rev Professor Emeritus Densil Morgan (University of Wales)
- Dr Eryn White (Aberystwyth University)
- Dr Gareth Evans Jones (Bangor University)
- Rev Ieuan Elfryn Jones (Y Coleg Gwyn, Bangor)
- Susan Fielding (RCAHMW)

Tickets £30 (incl lunch & refreshments):

11th February 2023, 9.30 am-4.30 pm. Venue to be announced.

For Bookings and Inquiries:

Please contact Gareth Huws at g.huws@hanesmon.com, or 07957-314584.



Cymdeithas Hynafiaethwyr Môn Anglesey Antiquarians' Society

Rhaglen 2022-23 Programme

Dyddiad/Date	Darlithydd/Speaker	Teitl/Title
16.09.22	Kelly Parry	Anglesey Archives – an under-used treasure trove (provisional title)
21.10.22	Darlith Goffa Sir Ifor Williams Memorial Lecture Prof. Margiad Haycock	Mentro Cofiant Syr Ifor* *Darlith cyfrwng Cymraeg. Welsh language lecture
18.11.22	Prof. Catherine Duigan and Dr Gareth Huws	Holyhead – Gateway to Irish Independence
20.01.23	Bangor University Postgraduates	Present-day researches into Anglesey history (provisional title)
17.02.23	Thomas Alan Roberts Memorial Lecture Prof. Robin Grove-White	'A Mile Apart: Two North Anglesey Villages'
17.03.23	Catherine Rees	"Ymgartrefu, Symud Ymlaen a Dod yn ôl - Darganfyddiadau Cynhanesiol yn Llanfaethlu Settling Down, Moving on and Coming Back – Prehistoric Discoveries at Llanfaethlu"
21.04.23	Huw Roberts and Friends	'Welsh Harpists & English Tourists' (Comments from the 18th & 19th century on the harping tradition in Anglesey and north Wales)
19.05.23	AGM Lecture to be announced	Lecture to be announced

The next edition of the newsletter will be published in Spring 2023. Please forward any articles to: Karen Pollock, Tanfordd Bach, Glanrafon, Llangoed, LL58 8SY or karen@excellentdesign.plus.com

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