



# CYMDEITHAS HYNAFIAETHWYR A NATURIAETHWYR MÔN CYLCHLYTHYR • NEWSLETTER

ANGLESEY ANTIQUARIAN SOCIETY AND FIELD CLUB  
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A warm welcome to this edition of the NL. The Society is delighted to have hosted a series of excellent lectures over the winter months. Now that Spring has arrived, we are looking forward to warmer weather and our summer excursions, we do hope you will be able to join us (see page 9 for full details). KJP



## GWIBDEITHIAU • 2022 • EXCURSIONS

Medi 10<sup>fed</sup> 2022

### Gwibdaith i Caer Belan, Llanwnda

Ar brynhawn braf o hydref cynnar, ac adar môr yn ymgecu'n biwis o'n hól, prysurodd Hynafiaethwyr Môn drwy'r twyni ar hesg i ymweld â Chaer Belan sy'n sefyll ar lannau Afon Menai rhwng Dinas Dinlle a maes awyr Caernarfon. Roedd perchennog y gaer, Mrs Jean Blundell, wrth law i'n croesawu, ar hanesydd Mr Ifor Williams i'n tywys.

Adeiladwyd y gaer yn 1775 gan Syr Thomas Wynn (1736-1807), oedd bryd hynny yn Aelod Seneddol dros Sir Gaernarfon, a Barwn

September 10<sup>th</sup> 2022

### Excursion to Fort Belan, Llanwnda

On a sun-washed autumn Saturday, Anglesey Antiquarians sped through sand-blown scrubland and axle-crunching potholes to visit Fort Belan situated at the south-western tip of the Menai Straits between Dinas Dinlle and Caernarfon Airport. Mrs Jean Blundell, Fort Belan's current owner, was on hand to welcome us, and historian Mr Ifor Williams to guide us around.

The fort was begun in 1775 by Sir Thomas Wynn (1736-1807), then MP for Caernarfonshire, later First Baron (or Lord) Newborough



AAS Members on the gun platform amongst the cannons

Photo: Gareth Huws

Cyntaf (neu Arglwydd) Niwbwrch yn ddiweddarach. Yn dilyn Rhyfel Annibyniaeth America, ofnai Syr Thomas fod arfordir Gogledd Cymru mewn perygl enbyd, ac yn 1761 comisiynodd adeiladu Caer Williamsburg ar ei stâd yn Glynllifon.

Ond roedd y gaer fechan honno'n fwy addas at bwrpas cymdeithasol, ac felly comisiynodd Caer Belan am £30,000 - oddeutu £5.5 miliwn heddiw. Yn betryal gyda muriau allanol, ffos, muriau mewnol, cwadrangl a barics, dyma'r unig gaer Rhyfel America a godwyd i'r pwrpas ar ochr ddwyreiniol yr Iwerydd. Datgelodd Ifor Williams fod 76 milwr yma yn 1776, ond ni fentrodd yr Americanwyr cyn belled â Chymru wedi'r cyfan. Serch hynny, chwaraeodd y gaer ran bwysig drwy wrthsefyll ymosodiadau ysbeilgar herwlongau America oedd yn prowla ar Fôr Iwerddon.

Yn 1824-26 penderfynodd yr Wynniaid, dan arweiniad yr Arglwydd Niwbwrch newydd (Spencer Wynn), addasu Belan yn gaer breifat - codwyd estyniadau, a daeth rhagor o ynnau. Yn 1890 cododd

of Glynllifon. The recent American War of Independence had convinced him of the coastline's vulnerability to attack, and in 1761 he commissioned the building of Fort Williamsburg on his family estate at Glynllifon.

But this rather small fort was better suited to social use, so he commissioned Fort Belan - built for £30,000 (about £5.5 million today). Rectangular with an outer wall, ditch, inner walls, quadrangle and barracks, it was the only purpose-built fortress of the American War on the eastern side of the Atlantic. Ifor Williams revealed that 76 soldiers were stationed here in 1776, but the Americans never ventured as far as Wales. However, in the late 1780s the fort did play a vital part in repelling American privateer raiding parties prowling the Irish Sea.

In 1824-26 the Wynn family, now headed by the new Lord Newborough (Spencer Wynn), turned Belan into a private fort, it was extended, and more guns added. In the 1890s a watchtower



One of the cottages: officers' accommodation

Photo: Gareth Huws

Frederick Wynn, mab ieuengaf Spencer, dŵr gwylio i gadw'i delesgop, ac yn ystod yr Ail Ryfel Byd, bu'r Gwarchodlu Cartref yn defnyddio'r safle. Bu'r gaer ym meddiant yr Wynniaid tan 1992, ond yna fe'i gwerthwyd, ac erbyn hyn ma'n cynnig llety hunan-arlwyo a chaiff ei llogi gan grwpiau â diddordebau arbennig.

Aeth Mr Ifor Williams a ni ar wibdaith hamddenol o amgylch Caer Belan. Tu'r tir, mae llwyfan gwn gyda'r muriau mewnol yn arwain at ddau dŵr crwn - un ar naill ochr y gaer. Twannel bwaog dan y llwyfan gwn yw'r brif fynedfa; yna rhaid croesi pont godi cyn cyrraedd giatws bwaog ble mae plac yn dangos eryr deuben - arfbais y teulu Wynn y credir iddo gysylltu hwy â Cilmin Troed Ddu ap Cadrod, pennaeth ac arweinydd llwyth y 9fed ganrif ac un o ddisgynyddion pymtheg llwyth Gwynedd.

Ar ochr draw'r cwadrangl, mae giatws arall gyda thŵr gwylio Freddie uwchlaw. Ar y giatws hwn mae deial haul a luniwyd gan gwmni Clerkenwell Llundain yn 1898. Mae iddo gefn llechen, wyneb pres, ac ma'n dangos 'amser haul' Belan.

Yn wynebu'r môr, mae magnelfa gwn a godwyd yn 1842; bryd hynny gosodwyd rhagor o ynnau mawr gyda phob un yn dyddio rhwng 1846 a 1847 a'r cyfan wedi eu hadfer o'r môr mae'n debyg. Yn 1976, tanwyd un a tarodd y belen canon gwch hwylio oedd ar Afon Menai gan arwain at achos llys a diryw o £25!

Wedi crwydro'r gaer, aeth yr aelodau ymlaen i ymweld â'r doc a godwyd yn 1824-26. Yno mae gweithdai, tri tanc dŵr anferth o lechen, gefail, a ffwrnais lanhau cadwyni llwyr unigryw - credir mai hon yw'r unig un sydd ar ôl yn y byd. Mae llystyfiant o'r môr yn casglu ar gadwyni cychod a rhaid eu glanhau'n reolaidd. Caiff y cadwyn ei halio drwy dwll ym mur y ffwrnais, ei thynnu drwy'r tân sydd yn difa'r llystyfiant, ei drochi mewn col-tar poeth a'i gadael i sychu cyn ei halio drwy dwll arall yn y mur a'i gollwng ar y doc unwaith eto.

Prysuodd yr aelodau 'nôl i'r gaer ble roedd Mrs Blundell yn disgwyl gyda thê a theisennau siwgr blasus. A phawb yn snafflio'n llon, cododd Frances Lynch i adrodd peth o newyddion diweddaraf



The unique chain cleaning furnace

Photo: Gareth Huws



One of the round towers

Photo: Gareth Huws

was built by Frederick Wynn, Spencer's youngest son, to house his telescope, and during WWII, the Home Guard were stationed here. It was owned by the Wynns until 1992, then sold; it now offers self-catering accommodation and is often hired by special interest groups.

Mr Ifor Williams took us on a leisurely tour of Fort Belan. On the landward side, there is a gun platform from which the inner walls lead towards two round towers - one each side of the fort. The main entrance is through a vaulted tunnel under the gun platform, across the ditch via a drawbridge, and to an arched gatehouse adorned with a plaque showing a double-headed eagle - the Wynn family emblem thought to be linked to Cilmin Troed Ddu ap Cadrod, a 9th Century chieftain descended from one of the 15 tribes of Gwynedd.

On the opposite side of the quadrangle is a second gatehouse with Freddie's watchtower above. On this gatehouse is a sundial made in 1898 by Clerkenwell Company of London. It has a slate back, a brass front and shows the 'sun time' of Fort Belan.

At the seaward end of the fort is a raised gun battery which was built in 1842, when more cannons were added, dated between 1846 and 1847 and all probably retrieved from the sea. In 1976 one of the cannons was fired, the cannonball hit a yacht out on the Menai Straits resulting in litigation and a paltry fine of £25!

Having explored the fort, we moved on to visit the nearby dock, built in 1824-26. It has workshops, three enormous slate water tanks, a smithy, and a unique chain cleaning furnace. Marine growth gathers on boats' chains and they must be cleaned regularly. Chains were pulled through a hole in the furnace wall, drawn through fire to destroy the growth, dipped in hot liquid tar then left to dry before being pulled through another hole and dropped onto the dockside once again.

Members scurried back to the fort where Mrs Blundell was waiting with tea and sugar-coated shortbread biscuits. As we munched happily, Frances Lynch brought us up to date on the latest news



A double-headed eagle - the Wynn family emblem

Photo: Gareth Huws



y cloddio ym mryngaer Dinas Dinlle gerllaw. Dyma gaer bentir o bridd a charreg yn cerfio twmpath o weddillion rhewlifol; mae iddi ddau ragfur a phorth syml i'r de-ddwyrain.

Oherwydd erydu difrifol yn dilyn newid hinsawdd, comisiynwyd archwiliad brys. Yn 2019 a 2021, datgelodd y cloddiadau olion tŷ crwn rhyfeddol o fawr, yn ogystal â thŷ crwn arall ychydig yn llai oedd yn cynnwys darganfyddiadau arwyddocaol. Credir i'r lleiaf o'r ddau dŷ ddyddio o gyfnod yr Oes Haearn, ac mae'r arteffactau Rhufeinig gafwyd yn awgrymu bod llwyth gyda mynediad rhydd at grochenwaith a thlyswaith Rhufeinig yn byw yno.

Mewn llai na 100 mlynedd, mae erydu difrifol wedi dileu holl olion amddiffyniadau Dinas Dinlle tua'r môr, ac fel bydd newid hinsawdd yn cyflymu bydd rhagor yn diflannu - nid yn unig yma, ond ymhobman. Onid yw'r bygythiad hwn, fel tranc rhywogaethau a chanlyniad catastroffig byd-eang newid hinsawdd cyflym, yn rybudd clir i bawb? Ac ar y nodyn heriol hwn, diolchodd Frances i Jean Blundell ac Ifor Williams am eu croeso cynnes a gogleisiol i Caer Belan, cyn i'r aelodau wibio ymaith ac am adref unwaith eto.

Ann Huws

from Dinas Dinlle hillfort nearby. It is promontory fort of earth and stone sculpting a mound of glacial debris; it has two ramparts and a simple entrance on the south-eastern side.

Because of climate change-induced coastal erosion, detailed study was urgently commissioned. Excavations in 2019 and 2021 uncovered one exceptionally large roundhouse, as well as a smaller one housing some significant finds. The smaller roundhouse is thought to be Iron Age, and Roman period artefacts found suggest it was occupied by a group with easy access to Roman pottery and jewellery.

In less than 100 years, severe erosion has removed all traces of Dinas Dinlle's seaward defences, and as climate change accelerates more will disappear - not just here, but everywhere. This, like species loss and the catastrophic pan-global geo-political fall-out of rapid climate change, must surely be a clear clarion call to us all. And on that rallying cry, Frances thanked Jean Blundell and Ifor Williams for a warm and thought-provoking welcome to Fort Belan, before members roared off for home once more.

Ann Huws

## CYFARFODYDD • 2022/23 • MEETINGS

16<sup>th</sup> September 2022

### Kelly Parry: Anglesey Archives – an underused treasure trove.

Frances Lynch introduced our evening's speaker, Kelly Parry, Anglesey Archive's Senior Archivist. Kelly began by explaining what led her to become an archivist. After a degree in Fine Art at Coleg Menai, she found a job at Glamorgan Archives, which was in the process of moving to new buildings. Kelly was tasked with going through the collections, doing some conservation work where needed, and boxing up the archives for removal. This gave Kelly the opportunity to spend time delving into Glamorgan's extensive and varied records - a process she found absolutely fascinating. From this point on, she knew she wanted to be archivist. Her career trajectory was set and, after a period at Conwy Archives and studying for an MA at UCL, Kelly took up her position in Llangefni.

Kelly's enthusiasm for her work and the collections at Llangefni was infectious and we settled down to enjoy an engrossing evening with Kelly as she guided us through some of the collections held at the Anglesey Archives. The archives hold a wealth of material which includes documentary, photographic and audio records. For example, oral histories such as *Anglesey Voices of the 1980s*. This 1980s project recorded the voices of islanders reminiscing about the 1930s. Personal written accounts in the form of diaries are a key part of the collections too - making it possible to read the thoughts and hear of the events which coloured ordinary people's lives at different times in Anglesey's history. Past and present are judged equally important and contemporary records form part of the collection. The Covid experience - the impact of Covid on people's lives - is something that the archives are keen to record and collect data on.

Local government records are stored at the archives. New technologies have made it possible to digitalize records. A recent project undertaken in collaboration with the National Archives has involved the digitalization of Poor Law Records. This will provide a digital dataset drawn from across the country - a fantastic research resource. The archives also hold lesser-known records, such as window tax records - a deeply unpopular tax which was levied on homes during the eighteenth and first half of the nineteenth

centuries. Kelly pointed out that family history researchers would benefit from talking to their local archivists because archives often hold material, such as the window tax or Poor Law records, that can supplement parish and census records and enrich the knowledge of family histories.

Kelly shared with us some of her favourite items at the archives. Among these treasures was an album which belonged to a nurse, Susie Hughes, who worked at Trearddur Bay's Red Cross hospital during WW1. The convalescing servicemen treated by Nurse Hughes contributed to her album with their autographs and sketches. We were shown a delightful drawing by a G.H. Williams, who had served at Ypres. Sapper Williams depicted himself in bed having his temperature and pulse taken by Nurse Hughes. He entitled the sketch, 'the administering angel'. Other gems included a letter by Kyffin Williams containing a sketch of badgers enjoying a midnight feast of Weetabix!

Kelly demonstrated that sometimes exceptional records come to light in unexpected places. This was the case when two boxes, of what were presumed to be council minutes, turned out to contain a wealth of valuable primary sources relating to the war memorial and its unveiling in Holyhead - for example, photographs, names of the memorial committee, letters to the relatives of servicemen and a seating plan for the unveiling ceremony. Finding such a rich resource has prompted Kelly and her colleagues to revisit catalogued items.

Kelly is keen to raise the profile of the archives and to get local people involved in their heritage. To this end, the archives are involved in a number of local and national projects. The archives work closely with the People's Collection Wales, the National Archives and many local community groups.

As Kelly's enlivening and informative lecture drew to a close, she reiterated that Anglesey Archives would be only too pleased to provide a tour of the archives, to answer any questions on collections, or to identify any material that may be of help to the individual research interests of AAS members.

KJP.

## Darlith Goffa Syr Ifor Williams

Yr Athro Marged Haycock:

Mentor Cofiant i Syr Ifor Williams

Â Phont Borth ar gau ers ond ychydig oriau, da oedd gweld cynulleidfda deilwng yn Oriel Môn ar gyfer Darlith Goffa flynyddol Syr Ifor Williams, a brasgamodd Sara Elin Roberts ymlaen yn sionc i groesawu pawb. Y siaradwraig wadd oedd yr Athro Emeritws Marged Haycock o Brifysgol Aberystwyth, ac yn hynod addas, pwnc ei darlith oedd: Mentor Cofiant i Syr Ifor Williams.

Roedd Syr Ifor Williams yn gawr o ysgolhaig, yn meddu athrylith ryfeddol nid yn unig fel ymchwilydd ond fel addysgwr a chyfathrebwr hefyd. Felly, wrth fentro cofiant iddo, cwestiwn cyntaf y cofiannydd yw: sut mae creu person o'r fath?

Ganwyd Ifor Williams yn Tregarth ger Bethesda yn 1881, yn un o chwech, ei dad yn chwarelwr a'i fam yn wraig ddeallus a chadarn. Pan yn 14 oed, syrthiodd Ifor Williams a brifo'i gefn, ac o ganlyniad i'r godwm datblygodd Pott's Disease - math o diwberciwlosis yr asgwrn cefn. Ar amrantiad, daeth ei addysg i ben, bu'n rhaid iddo dderbyn llawdriniaeth yn Ysbyty Frenhinol Lerpwl ac yna gorwedd yn ei gartref ar wely arbennig am ddwy flynedd gron. Croes egr i fachgen ifanc, ac un newidiodd am byth ei ffordd o feddwl ac edrych ar fywyd.

Serch hynny, cafodd addysg amgen gref: dylanwad ei daid, Huw Derfel Hughes - bardd, storiwr a hanesydd; iaith lafar gyfoethog pobl ei fro; dylanwad diwinyddol ac ysbrydol Capel Penygroes, Tregarth; a'r holl gyfoeth ieithyddol a llenyddol flasodd wrth ddarllen bob math o lyfrau a phregethau. Roedd Môn yn edau arian a redai drwy gydol ei fywyd: gallai weld Môn o'i gartref yn Pendinas; bu'n byw ym Mhorthaethwy o 1913 wedi ei briodas â Myfanwy; bu'n aelod a chyhoeddodd draethodau yn Nhráfodion Hynafiaethwyr Môn; ac mae ei gyfrol Enwau Lleoedd yn cynnwys sawl cyfeiriad at fannau ym Môn.

Cwestiwn arall oedd: beth i'w gynnwys mewn cofiant? Yn ogystal â hanes bywyd, hanfodol oedd trafod natur a phersonoliaeth y dyn ei hun, a'r hyn oedd yn ei galon. Yn nyddiadur 1899, ac yntau'n raddol gryfhau wedi'r salwch, gwelir Ifor Williams y cofnodwr fflorensens yn rhestru ei weithgareddau bob dydd, y llyfrau mae'n darllen, a'r hyn mae'n feddwl a themlo wrth frwydro i ad-ennill nerth. Mae ffynhonnell breifat o'r fath yn drysor prin.

Mae llythyrau gan ffrindiau a chydweithwyr yn dangos dyn deallus a doeth, parod i helpu eraill gyda'u hymchwyl, addysgwr, cyfathrebwr, ysgolhaig ieithyddol a ieithegol, ond dyn yn meddu hiwmor iach - a bachog ar adegau hefyd. Mae hanner can mlynedd o lythyrau dwyffordd rhwng Syr Ifor Williams a Henry Lewis (1889-1968) yn adrodd hanes Sir Ifor yn bygowtha dan bwysau gwaith marcio papurau arholiad Ysgolion Sir, yn cwyno bod Syr John Morris Jones yn pwyso gormod arno, yn canmol gwaith Syr Thomas Parry ond braidd yn chwyrn am T Gwyn Jones. Ac mae pytiau personol hefyd fel y nodyn fod tad Myfanwy wedi colli ei fraich mewn damwain ar y fferm.

Wrth gwrs, rhaid i bob cofiant gynnwys manylion am waith y sawl dan sylw, a rhaid asesu gwaith Syr Ifor Williams fel ysgolhaig er mwyn cwmpasu ei werth, ei ddylanwad, a sut mae'r gwaith wedi dal ei dir gan mlynedd wedi ei gychwyn. Wedi adfer iechyd, enillodd Ifor Williams ysgoloriaeth i Brifysgol Bangor i astudio Groeg a Chymraeg gyda'r bwriad o fynd i'r Weinidogaeth. Er iddo bregethu'n gyson yng nghapeli'r fro, ni aeth i'r Weinidogaeth wedi'r cyfan, a gwariodd weddill ei yrfa ym Mhrifysgol Bangor.

Arbenigodd mewn Hen Gymraeg gan astudio'r barddoniaeth cynharaf yn yr iaith: Canu Llywarch Hen; Canu Taliesin; Canu Aneirin. Yn wir, lluniodd nodiadau ar Y Gododdin sef cerdd o'r 6ed ganrif gan Aneirin sy'n adrodd hanes brwydr Catraeth, a golygodd Pedair Keinc Y Mabinogi (1907). Dyma swmp o waith

## Sir Ifor Williams Memorial Lecture

Professor Marged Haycock:

Venturing a Biography of Sir Ifor Williams

Undeterred by the newly-announced closure of the Menai Bridge, members thronged to Oriel Mon for the annual Sir Ifor Williams Memorial Lecture. Sara Elin Roberts strode briskly forward to introduce the guest speaker, Emeritus Professor Marged Haycock of Aberystwyth University, and very appropriately, her subject was: Venturing a Biography of Sir Ifor Williams.

Sir Ifor Williams was a titan of Welsh learning - a remarkable intellect, gifted researcher, inspiring teacher and natural communicator. So, when venturing to write a biography, the first question must be: how is such a person created?

Ifor Williams was born in Tregarth near Bethesda in 1881, one of six children, his father a quarryman and his mother an intelligent and strong-minded lady. When only 14 years old, Ifor Williams fell and injured his back as a result of which he developed Pott's Disease or tuberculosis of the spine. His education ended in a flash, he underwent surgery at Liverpool Royal Hospital, followed by two years at home confined to a special bed. A harrowing experience for any young man, and one that changed his way of thinking and interpreting his world for ever.

But he enjoyed a somewhat alternative education: the influence of his maternal grandfather, Huw Derfel Hughes - poet, storyteller and historian; the rich spoken language of his community; the theological and spiritual influence of Penygroes Chapel, Tregarth, and his linguistic and literary genius was forged by the books and sermons he read. Anglesey was a constant presence in his life: he could see the island from his home Pendinas; he lived in Menai Bridge from 1913 and his marriage to Myfanwy; he was a member and published essays in Anglesey Antiquarians' Transactions; and his volume of place names, Enwau Lleoedd, contains many references to places on Anglesey.

Another question to ponder: what should be included in a biography? As well as his life story, it is vital to consider character, personality and innermost feelings of the man himself. In his diary of 1899, as he gradually recovers from his illness, we discover Ifor Williams the forensic mind listing his everyday activities, the books he reads, and all he thinks and feels as he battles to regain his strength. Such a private resource is a rare treasure indeed.

Letters from friends and colleagues reveal a wise and intelligent man, happy to help others with research, a teacher, communicator, a linguistic scholar, but also a man with a keen and at times acerbic sense of humour.

A half century of two-way correspondence between Sir Ifor Williams and Henry Lewis (1889-1968) reveal Sir Ifor grumbling about mountains of County School examination papers he must mark, complaining that Sir John Morris Jones heaps too much work on his shoulders, praising Sir Thomas Parry, but rather scathing about T Gwyn Jones. And there are some personal touches too such as a note that his wife Myfanwy's father has lost an arm in a farming accident.

But of course, every biography must refer to its subject's work, and it is vital to assess Sir Ifor Williams's work as a scholar in order to encompass its value, its influence, and how it is as important today as it was almost a century ago. Having regained his health, Ifor Williams, who initially intended to enter the Ministry, secured a scholarship to Bangor University to study Greek and Welsh. Despite preaching regularly at local chapels, he didn't enter the Ministry but spent the rest of his career at Bangor University.

He specialised in Old Welsh, studying the earliest poetry written in the language: the poetry of Llywarch Hen, Taliesin, and Aneirin. Indeed, he notated Y Gododdin, a 6th Century poem by Aneirin

arloesol yn dangos oes aur o olygu gwaith y cywyddwyr sy'n parhau hyd heddiw. Ond hefyd bu Syr Ifor Williams yn cydweithio ar ddarparu llyfrau at waith coleg; bu ar flaen y gad i sefydlu Geiriadur Prifysgol Cymru; bu'n hybu'r iaith Gymraeg fel cyfrwng dysgu ac addysgu; datblygodd berthynas agos gydag ysgolheigion yr Iwerddon.

Wedi ystyried cynnwys y cofiant, ble mae dod o hyd i'r wybodaeth? Pwysleisiodd Marged Haycock fod casgliad Archifdy Prifysgol Bangor wedi bod yn drysor. Yno mae'r llythrau ysgrifenedig at Syr Ifor Williams gan y celtegwyr Nora Chadwick (1881-1972) a Kenneth Jackson (1909-1991), yr Athro J E Caerwyn Williams (1912-99), a Syr Idris Foster - un arall o fechgyn Bethesda ac Athro Celteg yng Ngholeg Iesu Rhydychen.

Mae llyfrau nodiadau Syr Ifor Williams yn dangos cwmpas ei ysgolheictod ieithyddol a ieithegol, a thrysor diddorol arall yw sgript ei ddarllediad radio cyntaf yn 1931. Cyfaddefodd yn ddiweddarach iddo faglu dros ei eiriau tra'n recordio, a rhedeg allan o amser cyn darfod!

Cafodd Marged Haycock hyd i hanes y llwyddiant aruthrol fwynhaodd Syr Ifor yn Nulyn yn 1943 wrth draddodi tair darlith ysgubol: Lectures on Early Welsh Poetry. Roedd Taoiseach y cyfnod, Éamon de Valera, a'r cabinet cyfan yn y gynulleidfâ; cynhaliwyd cinio i anrhydeddu Syr Ifor; bu cyfweliad ag ef ar y radio.

Wrth grynhoi a chloi ei darlith, pwysleisiodd Marged Haycock nad oes pendraw ar ysgrifennu cofiant, ac yn wastad mae rhagor i'w ddarganfod: ymchwilio i'w fywyd ysbrydol; dadansoddi'r sgrisiau llafar gafodd mewn cysylltiadau wyneb-yn-wyneb; a rhaid sicrhau rhagor o wybodaeth am Myfanwy, ei wraig. Cryn sialens felly, yn enwedig o gofio bod hanner ei lyfrgell ym mhrifysgol Nagoya, Japan erbyn hyn. Dyna antur byth-gofiadwy i'r cofiannydd!

Prysuorodd Gwynfor Roberts ymlaen i ddiolch yn gynnes iawn i Marged Haycock am ddarlith mor ddisglair a diddorol, a gyda hynny daeth cyfarfod arbennig i ben.

Ann Huws

which tells of the Battle of Catterick, and he also edited *Pedair Keinc Y Mabinogi* (1907). This pioneering mass of work spotlights a golden age of work on the cywyddwyr which still holds sway today. But Sir Ifor Williams also helped to establish Geiriadur Prifysgol Cymru; he developed close working relationships with scholars in Ireland; he worked in tandem with others to prepare university teaching books, and encouraged the use of Welsh as a medium for teaching and learning.

But having encapsulated what must be included in a biography, where is the researcher to find information? Marged Haycock emphasised the fact that Bangor University Archives was her go-to treasure trove of knowledge. There she found letters written to Sir Ifor Williams by the celticists Nora Chadwick (1881-1972) and Kenneth Jackson (1909-1991), Professor J E Caerwyn Williams (1912-99), and Sir Idris Foster - another Bethesda boy done good and Professor of Celtic Studies at Jesus College Oxford.

Sir Ifor Williams's notebooks show the scope of his linguistic scholarship, and yet another gift is a script of his first radio broadcast in 1931. Later he admitted that he'd bungled his lines, and had run out of time long before he reached the end!

Marged Haycock discovered details of the remarkable success Sir Ifor enjoyed in Dublin as he delivered three sweeping lectures: Lectures on Early Welsh Poetry. The Taoiseach of the time, Éamon de Valera, and his whole cabinet were present; a banquet was held to honour Sir Ifor, and he was the subject of a radio interview.

Bringing her lecture to a close, Marged Haycock emphasised that there is no finite end to a biography and there is always more to learn: his spiritual life; analysis of the face-to-face conversations he enjoyed; and more about Myfanwy his wife. Quite a challenge then - especially when one hears that half Sir Ifor's library is at the University of Nagoya in Japan. What a wonderful adventure for a biographer!

Gwynfor Roberts stepped forward happily to thank Marged Haycock for such an erudite and informative lecture, and thus a memorable evening drew to a close.

Ann Huws

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## Holyhead – Gateway to Irish Independence

Prof. Catherine Duigan and Dr Gareth Huws

18<sup>th</sup> November 2022

Frances Lynch, our chairman, introduced the evening's lecture, a co-presentation by Dr Gareth Huws and Professor Catherine Duigan. Both speakers shared the floor to collaborate in an absorbing and detailed account of the pivotal role Holyhead played during the eventful decade that led up to Irish Independence in 1922.

To begin, Gareth drew attention to the close geographical connection between Anglesey and Ireland: a juxtaposition which has fostered social, economic and political links over many centuries and where travel between the two landmasses can be traced back to prehistory. Holyhead and Dublin were crossing points and Gareth made the point that, at crossing points, 'history happens'.

As a port, Holyhead is on the itinerary of many a traveller. Over the years, it has featured in the travel logs, diaries and works of several notable writers and commentators and this has helped to put Holyhead on the literary as well as the physical map. Not all historical reports of Holyhead have been positive: in the eighteenth century, Jonathan Swift was damning about his stay in the town and keen to depart without delay. Gareth, however, pointed out this was perhaps more to do with Swift's lugubrious disposition than Holyhead itself! On the other hand, Holyhead has many fans. Gareth drew our attention to RS Thomas, the esteemed poet, who was Holyhead born and bred and proud to make his home there. Holyhead features in the works of Jane Austen and James Joyce, it has provided hospitality for many travellers on their sojourns back and forth across the Irish

Sea, including Queen Victoria. Holyhead grew more significant as a port after the construction of Telford's London to Holyhead Road in 1826 and the expansion of the railways in the 1850s. These two developments massively reduced travel time – the journey from Euston to Dublin could now be made in 12 hours. Catherine and Gareth explained that the links between Holyhead and Dublin and the experiences of those that lived in Holyhead or travelled through the ports has led to a shared heritage: a heritage which marks crucial moments in the history of both Ireland and Britain.

The focus of the evening's lecture was the decade preceding 1922, which saw unprecedented social and political events that affected both nations. Catherine outlined some of these – the loss of the Titanic and Lusitania, WW1, the Easter Rising of 1916, the struggle for independence, civil war, partition, and the forming of the Free State. Extraordinary events which had a notable impact on ordinary people and determined the fate of the prominent historical figures involved. This remarkable timeline has led to the *Decade of Centenaries* initiative in Ireland, which seeks to mark some of these significant and turbulent moments in Ireland's history with a series of memorial events and, in doing so, cultivate a mutual understanding of the past which respects the different traditions of the people of Ireland.

The Home Rule movement was a constant theme throughout this difficult decade. Catherine introduced us to Erskine Childers. A Cambridge Law graduate, born in London of Anglo-Irish descent. Childers supported home rule and an independent Ireland. 1914 was a dangerous time across Europe. In Ireland, in response to the Ulster Unionists arming themselves with a consignment of German guns, Childers facilitated the import of 1,500 Mauser rifles from an arms



dealer in Hamburg. Using a yacht to sail from Conwy to the Belgium coast, Childers and his wife, Molly, delivered the consignment of guns to Ireland. Bad weather meant that they had to take shelter in Holyhead, where Childers nipped on shore for a haircut, leaving the ammunition and guns covered with a canvas to prevent detection from the coastguard. The story has a poignant and sad ending: in the fraught times leading up to the end of 1922, Childers was tried by military tribunal and executed for possessing a gun during a time when carrying arms was outlawed.

Gareth explored the dynamics of politics during the end of the nineteenth century and leading up to Gladstone's pushing forward a Home Rule Bill. By 1885 the Irish Parliamentary Party (IPP), founded by Parnell, had been making the case for home rule and had won 85 seats of the 100 of Irish seats at Westminster. Gaining further traction under Redmond as their leader, the IPP held the balance of power at Westminster and the Home Rule bill went through parliament. Holyhead saw the coming and going of Irish MPs through its port during these long challenging years of transition. The Great War delayed home rule but, in anticipation of its implementation at the end of the war, many young Irish men travelled from Dublin to Holyhead to join regiments in France. 45,000 Irish men died in the war.

Holyhead also played a part in transporting many men in the wake of the Easter Rising of 1916 to the remote Frongoch internment camp close to Bala. Frongoch has been dubbed the 'University of Revolution' because it brought together those from many different walks of life, instilling in them a sense of camaraderie, and providing the space and time to study, train, and think pragmatically about how to achieve home rule. Amongst those interned was Michael Collins, who would be one of the signatories of the Anglo-Irish Treaty in 1921.

It is not possible in this brief report to relate all the tales of political manoeuvring and intransigence discussed by Catherine and Gareth,

or to note all the events they eloquently explained as playing a part in the push for home rule during the volatile years leading up to 1922, some of which had tragic consequences for those involved. But perhaps one of the most extraordinary events that Holyhead witnessed was the meeting between William Cosgrave, president of the Executive Council of the Irish Free State, and Tim Healey in a train carriage at Holyhead in early December 1922. William Cosgrave had made a special effort to cross the Irish Sea to meet up with Healey and congratulate him on his new position as Governor General. Gareth suggested that, 'you could say that the act of diplomacy between Ireland and Britain began in a train carriage in Holyhead'.

Frances thanked our speakers for such a fascinating lecture. We left for home much better informed on Ireland's history and the part Holyhead played in facilitating the movement of people, ideas, and eventually Irish independence.

KJP



Prof. Catherine Duigan and Dr Gareth Huws

Photo: Ann Huws

## The Llanfeirian Experiment: Transforming the Bodorgan estate landscape in the mid-20th century.

On Friday 20 January 2023, the AAS received a visit from a research team from Bangor University's Institute for the Study of Welsh Estates (ISWE), who came to talk about their recent research collaboration between Bodorgan Estate, Anglesey. This research has shed new light on how that Estate was put to a variety of uses during and after the Second World War.

Opening the evening, Dr Shaun Evans (Director of ISWE) discussed how the Bodorgan Estate, as part of a Welsh Government-funded project, are constructing a new public footpath through part of the estate and linking it to the existing Wales Coast Path. This new route has been designed to draw public attention to various aspects of landscape, society and culture associated with the route, via a number of heritage interpretation installations. With the focus on changing landscapes researchers from ISWE were excited to join the project and undertake research to discover the significance of two features in the economic, social, and military history of south-west Anglesey more broadly, the Bodorgan Estate specifically. Dr Evans' introduction was followed by two talks based on research undertaken.

First, Dr Marc Collinson, Lecturer in Political History at Bangor University, delivered a brief overview of archival research undertaken by PhD student Matthew Rowland. Dr Collinson discussed the development of at RAF airbase on the Bodorgan Estate during the Second World War and the so called so-called 'Llanverian Experiment'. This was a radical initiative that reimagined how the land within the boundary of the Bodorgan Estate might be managed after it was vacated by the Royal Air Force after the War, that attempted agricultural and horticultural experimentation. This



Catrin, Marc & Shaun.

Photo: Lowri Ann Rees

marked a significant change from the historic estate-oriented land management system that had long predominated.

Second, Catrin Williams, a PhD Candidate from Bangor's School of Natural Sciences, spoke about her contribution to the project. To complement the archival research, she had undertaken a comprehensive oral history project that involved interviewing locals still resident in the Aberffraw and Hermon area, getting a sense of how both interventions in the local landscape affected the area's communities and the extent to which it had remained in local memory, and how it had been remembered. As both talks attested, for historians interested in rural society, examining the impact of a major infrastructure project that affects the landscape can provide a rare opportunity to delve into how it has changed. However, Catrin Williams' talk inspired a deep discussion about the oral history of rural Anglesey and the need for further work to be undertaken. The audience participation that followed was very enlightening and has provided serious food for thought for the project team. More projects will surely follow!

Marc Collinson

# AAS Day School 2023: Anglesey's Chapel Culture: Nonconformism and social change in the 'long' nineteenth century (1770-1914)

Held at Glan Hwfa Community Centre  
(Capel Moreia/Moriah), Llangefni on 11 February 2023

The recently refurbished vestry rooms at Capel Moreia/Moriah proved to be both an appropriate and welcoming venue for our Day School. Attendees entered through the chapel, giving them an opportunity to admire the lavish late-Victorian fittings of this Calvinistic Methodist (latterly Presbyterian) chapel, which, in a welcome ecumenical move, is now shared with the Baptist congregation of Llangefni and used by many social groups. We then passed into the warm and well-appointed meeting rooms beyond, well set-up for both our lectures and our refreshments.

The focus of the study day was the social impact of the Nonconformist movement, rather than the minutiae of the theological disputes and divisions which led to such a plethora of chapels all over the island. After warm welcomes by our Chair, Frances Lynch, and the guiding spirit of the day, Revd Ieuan Elfryn Jones, Prof. Densil Morgan, Emeritus Professor of Theology at the University of Wales Trinity St David, set the scene with a wide-ranging lecture on 'Dissent, Nonconformity and the Free Churches in Wales during the long nineteenth-century, 1760-1914'. He explained that the term 'Nonconformity', rather than the older 'Dissent', became used during the nineteenth century, as Dissenting congregations became more confident in their identities. After the disestablishment of the Anglican Church in Wales in 1920, the more constructive-sounding term 'Free Churches' was adopted.

Our second speaker was Dr Eryn White, of the University of Aberystwyth, who spoke about 'Early Methodism in Anglesey'. The movement was slower to start here than in the south of the country, partly because the Diocese of Bangor was not as poor as some of its southern counterparts, meaning that more clergy were resident in their parishes, leading to less resentment by the inhabitants. The difficulty of accessing the island before the construction of the Menai Bridge also had its part to play in the slow spread of the Methodist doctrine. The wife of William Williams, Pantycelyn, fell out of the ferry crossing over to the island! Even so, leading lights of the movement, such as John Wesley and George Whitfield did visit Môn. The problems that they (and South Walian missionaries) had with the North Wales language also caused difficulties in spreading the word, but it gradually took root.

The next lecture was by Dr Gareth Evans Jones, of the University of Bangor, giving a stirring lecture on 'The Methodist Pope: Reflections on the Religiosity of John Elias of Anglesey'. Brought up by his grandfather (whose surname he took) in Abererch in the late-eighteenth century, Elias was a religious child from the start. He moved first to Caernarfon, then to Anglesey in 1811, settling in Llanfechell, where he was ordained minister. He became an influential preacher, holding high Calvinistic views.

Our appetites whetted both intellectually and physically, we then adjourned to the

adjacent room for a two-course hot lunch. (Full marks to the caterers.) The buzz of conversation around the room was a tribute both to the stimulation of the morning's talks and the delight of members (and visitors) catching up with each other or making new connections. Frances held us strictly to time, though, and we returned to the lecture-room for the afternoon's lectures promptly for 14.10.

Densil Morgan coped admirably with that difficult post-lunch slot, keeping us all awake with his talk on 'Christmas Evans – Baptist Minister and Nonconformist pioneer on Anglesey'. Evans was born in Llandysul, Ceredigion, in 1766 and became a Baptist in 1788. Thereafter he devoted his life to spreading the Baptist message. He moved to Anglesey in 1791, working tirelessly in the Baptist cause here, before moving to Caerphilly in 1826.

Ieuan Elfryn Jones then gave us an interesting overview of 'The Social Life of the Chapel in Anglesey'. He took three terms as the core of his discourse:

- Needs: after early nineteenth-century growth, during the period 1880-1920 chapels felt themselves under threat of declining congregations.
- Nearness: the chapel brought people together, not just religiously but socially.
- Nurture: the promotion of the Christian life; charity and mutual support; community.

The final talk of the afternoon was given by Sue Fielding of the Royal Commission on Ancient and Historical Monuments Wales, who spoke about 'The Architecture of Chapels'. Her wide-ranging presentation explained the denominational and architectural developments of the nineteenth century, setting the buildings of our Anglesey chapels in context.

The day finished with a plenary session of questions and discussion, led by Dr Sylvia Pinches. This could have gone on for some time, given the interest shown by the attendees, but Dr Pinches kept us to our appointed 17.00 finish, allowing those who needed to get away to do so without disgrace. However, it was noted that many small groups hung back, chatting and discussing some of the points raised by this most stimulating day: a tribute to the topic and our speakers.

Sylvia Pinches



Plenary session

Photos: Siôn Caffell



Ieuan Elfryn Jones



Densil Morgan



Eryn White



Gareth Evans Jones



Sue Fielding



Sylvia Pinches



Cymdeithas Hynafiaethwyr Môn:  
Chwefror 17<sup>eg</sup> 2023  
Darlith Goffa Thomas Alan Roberts  
Shân Robertson: Brad y Llyfrau Gleision

Brasgamodd criw bywiog i Oriel Môn i wrando darlith, wedi ei chyflwyno gydag afiaeth ac angerdd, gan Shân Robertson, archifydd a goruchwylwraig casgliadau printiedig arbennig Prifysgol Bangor. Teitl ei darlith? Brad y Llyfrau Gleision.

I sawl mewnfudwr i Fôn, dydy'r teitl gogleisiol hwn yn golygu fawr ddim, ond i'r rhai sydd wedi eu geni a'u magu yma, mae gwarth ac anghyfiawnder y Llyfrau Gleision yn atsain hyd heddiw. Ond beth oedd y Llyfrau Gleision, a pham y brad?

Ar ddechrau'r 19<sup>eg</sup> ganrif, anwadal oedd addysg yng Nghymru (ac yn Lloegr) ac wedi ei ddarparu rhan amlaf gan elusennau neu'r Eglwys. Yn 1846, pwysodd William Williams, aelod seneddol Coventry, ar y Llywodraeth i sefydlu Ymholiad i'r prinder cyfleon ar gyfer plant tlawd yng ngwlad ei febyd, ac apwyntiwyd tri bargyfreithiwr o Sais - Lingen, Symons, a Vaughan Johnson - fel comisiynwyr i arwain yr Ymholiad. Ond 'doedd 'run yn siarad Cymraeg, nac yn gwybod am addysg yng Nghymru - nac yn unman arall chwaith o ran hynny.

Gosodwyd nod ac amcanion yr Ymholiad gan James Kay-Shuttleworth, ysgrifennydd y Cyngor ar Addysg a gŵr oedd yn credu mai addysg oedd yr unig ffordd i wella bywyd y tlawd, ac apwyntiwyd byddin o gomisiynwyr cynorthwyol i gasglu tystiolaeth. Aethant o amgylch y wlad yn ymweld ag ysgolion a phentrefi ac yn profi'r plant uniaith Gymraeg. Bu'n rhaid i'r plant ddarllen darnau astrus o'r Beibl - yn Saesneg; bu'n rhaid iddynt ddarllen a datrys problemau mathemategol cymhleth yn y pen - yn Saesneg.

Cwblhawyd yr Ymholiad yn 1847 a phrintiwyd yr adroddiad mewn tri llyfr mawr gyda chloriau glas. Ac o hynny cafwyd y teitl: Y Llyfrau Gleision. Daeth yr adroddiad i'r casgliad deifol fod ysgolion yng Nghymru yn annigonol, a'r plant yn dwp. Er enghraifft, mynnodd yr adroddiad fod 36 plwyf ym Môn heb unrhyw ysgol, ond roedd natur ddaearyddol yr ynys yn peri mai yn y plwyf nesaf oedd yr ysgol agosaf ar gyfer llawer o'r plant. Dyfarnodd mai ond tair ysgol ym Môn oedd yn weddol effeithlon: yr Ysgol Genedlaethol ym Miwmares, yr Ysgol Frutanaid ym Llanrhuddlad, ac ysgol babanod yng Nghaergybi.

Ond mae tystiolaeth yn cadarnhau bod mwyafrif y boblogaeth yn meddu lefel o lythrennedd. Roedd cariad at lenyddiaeth - ac i'r gwerthwyr llyfrau crwydrol a'r diwylliant Eisteddfodol a atgyfodwyd gan Iolo Morgannwg mae'r diolch am hynny, yn ogystal ag i ddylanwad cynyddol yr Ysgolion Sul anghydfurfiol. Yn ôl cyfrifiad crefyddol 1851, roedd tri-chwarter y boblogaeth yn selog yn y capel a'r Ysgol Sul.

Ond cododd y storm ffyrnicaf pan ymestynwyd gorchwyl yr Ymchwilad i gynnwys moesau ac ymddygiad y Cymry. Mae'n ansicr pam yr ychwanegwyd hwn - siawns na fyddai ganddo fawr o effaith ar elfen addysgol yr adroddiad. Ond portreadwyd y Cymry fel lladron, celwyddgwn, meddwon, segurwyr, a llac eu moesau rhwyiol - yn enwedig y merched:

“ . . . mae nifer y plant siawns fel canran o boblogaeth Môn yn uwch nag unrhyw sir arall yn y deyrnas.”

Gosodwyd bai am yr holl fethiannau hyn ar Anghydfurfiaeth a'r iaith Gymraeg.

Mae rhywun yn dechrau amau nad safon addysg yng Nghymru oedd pryder y Llywodraeth. Pam? O'r 1820au cynnar roedd Cymru yn ferw: cyffro yn Nhredegar a Merthyr, brwydro yn Ngheredigion oherwydd

Anglesey Antiquarians Society:  
February 17<sup>th</sup> 2023  
Thomas Alan Roberts Memorial Lecture  
Shân Robertson: The Treachery of the Blue Books

A lively group strode briskly into Oriel Môn, intrigued by the subject of a lecture delivered with verve and passion by Shân Robertson, Bangor University archivist and overseer of printed special collections. The title of her lecture? The Treachery of the Blue Books.



Shân Robertson

Photo: Gareth Huws

For many incomers to Wales, this title probably means little, but to those born and bred here, the injustice and infamy of the Blue Books resonate to this day. But what are the Blue Books, and why treachery?

At the beginning of the 19th century, schooling in Wales (and England) was haphazard, and provided mainly by charities or the Church. In 1846, William Williams MP for Coventry pressed the Government to set up an Inquiry into the lack of opportunity for poor children in his homeland, and eventually three English barristers - Lingen, Symons, and Vaughan Johnson - were appointed as commissioners to investigate. But they spoke no Welsh and knew nothing about education in Wales, or anywhere else for that matter.

James Kay-Shuttleworth, secretary to the Council on Education, who believed the lot of the working poor could be improved by education, drew up the Inquiry's terms of reference, and a host of assistant commissioners were chosen to collect evidence. These assistant commissioners toured the country, visited schools and villages, and tested the Welsh-only speaking children. Pupils were forced to read passages from the Bible - in English; they were compelled to read and solve complex mathematical problems in their heads - in English.

The Inquiry was completed in 1847 and the report printed in three large blue-covered books - hence the title The Blue Books. The report concluded that schools in Wales were inadequate, and when published, it was scathing: Welsh children were poorly educated and ignorant. For example, it claimed that 36 parishes in Anglesey had no schools at all, but the very nature of the island's geography meant that for many children the nearest school was in the next parish. It deemed only three schools on Anglesey to be efficient: The National School in Beaumaris, the British School in Llanrhuddlad, and the infants' school in Holyhead.

But evidence shows that most of the population had a degree of literacy; there was a growing literary culture thanks to itinerant booksellers, the Eisteddfod culture revived by Iolo Morgannwg, and the growing influence of Non-conformist Sunday Schools. According to the 1851 religious census, three-quarters of the populace were regular chapel and Sunday School goers.

But the real trouble came when the remit of the report was widened to include a study of the morals and behaviour of Welsh people. Why this was added is unclear - surely it would have little impact on the educational element of the Inquiry. Yet Welsh people were portrayed as thieves, liars, drunkards, idlers and sexually promiscuous - particularly the women:

“ . . . the proportion of illegitimate children to the population of Anglesey . . . exceeds that in any other county in the kingdom.”

Non-conformism and the Welsh language were blamed for these failings.

One starts to suspect that education in Wales wasn't the Government's prime concern. Why? From as early as the 1820s, Wales was a centre of major discontent: disturbances in Tredegar and Merthyr, near war in Ceredigion about land enclosures, the Chartist march of 1839, and



cau tiroedd, Ymdaith y Siartwyr yn 1839, a Therfysgoedd Beca o 1839 i ganol y 1840au fu'n achos y fath anrhefn led-led canolbarth a de Cymru. Ofnai'r rhai mewn grym fod gwrthryfel ar droed - a'r cynllwynio i gyd trwy gyfrwng y Gymraeg. Oedd y Llywodraeth eisiau difa'r Gymraeg er mwyn trechu'r Cymry?

Bu adwaith chwyrn yng Nghymru yn dilyn cyhoeddi'r adroddiad: roedd arweinwyr radicalaidd yn arwain protestiadau yn erbyn ei honiadau; gwelwyd ymosodiadau dychannol a heriau dadansoddol ac ystadegol eu sail yn y wasg - yn enwedig mewn erthyglau gan Evan Jones (Ieuan Gwynedd). Llwyddodd y Llyfrau Gleision i wleidyddoli'r bobl, a'r canlyniad oedd creu hunaniaeth Anghydfurfiol hunan feddiannol Gymreig newydd ymysg y Cymry.

Mewn amser, esblygodd y protestiadau'n weithredu politicaidd trefnus ddaeth i'w anterth yn y symud tuag at Ryddfrydiaeth Cymreig fel a welir yng nghanlyniadau Etholiad Cyffredinol 1868. Ac eto, mynnodd Saunders Lewis yn ei ddarlith i'r BBC: Tynged yr Iaith, fod y Llyfrau Gleision, er eu myrdd ffaeledau, wedi troi Cymru'n wlad ddwy-ieithog gan fod rhaid wedyn dysgu Saesneg fel ail iaith.

Fel daeth Shân Robertson a'i darlith ysbrydoledig i ben, gan gysegru'r sgwrs i'w diweddar ffrind - Gwyneth Tyson Roberts, awdur *The Language of the Blue Books: The Perfect Instrument of Empire*, rhaid i ni i gyd gydnabod bod y gynddaredd a'r cur achoswyd gan y Llyfrau Gleision yn llosgi mor chwyrn ag erioed, a ninnau'n parhau'r frwydr i gadw 'iaith y Nefoedd'.

Ann Huws

the Rebecca Riots from 1839 to the mid-1840s which caused such mayhem across mid and south Wales. In the corridors of power, it seemed likely that sedition was being planned - in the Welsh language. Did the Government want to stamp out the Welsh language so as to subjugate the people?

The report's publication resulted in a furious backlash in Wales: radical leaders led meetings to protest against its claims; satirical attacks and statistically-based analytical challenges appeared in the press - particularly in articles penned by Evan Jones (Ieuan Gwynedd). The Blue Books politicised the people and the result was the creation of a new self-consciously Welsh Non-conformist identity in Wales.

Over time protests evolved into an organised political action which culminated in a shift towards Welsh Liberalism as seen in the 1868 General Election results. And yet, Saunders Lewis in his BBC lecture, Tynged yr Iaith (*The Fate of the Language*) maintained that the Blue Books, despite all their misrepresentations, turned Wales into a bilingual country because learning English as a second language became compulsory.

As Shân Robertson brought her inspiring talk to a close, dedicating it to her late friend - Gwyneth Tyson Roberts, writer and author of *The Language of the Blue Books: The Perfect Instrument of Empire*, we acknowledge that the rage and anguish caused by The Blue Books still burn fiercely today as we still fight to preserve 'the Language of Heaven'.

Ann Huws

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## The Society's Summer Excursions for 2023

Please contact the leader for each event if you plan to come, or need more information.

**Sat May 27<sup>th</sup> 2.00pm.** Visit to **Bangor University to see the scientific collections** in the Brambell Building with Helen Gwerfyl. These include geology, fossils animal skeletons and a particularly good botanical collection which shows the way the preservation of these crucial specimens have changed over the years. The Brambell Building is opposite the Asda roundabout, but the meeting will start in Storiel where you can get coffee and cake. **Contact:** Ian Jones ([ian.jones7@sky.com](mailto:ian.jones7@sky.com)) 01248 470271)

**Sat June 10<sup>th</sup> 2.00pm Cors Bodeilio** A peatland tour with Dr Peter Jones, at the best time of the year for orchids and other rare plants. The official entrance to the Reserve is at NGR SH 506 773. Sharing cars is recommended as there is limited parking at the Reserve. From Pentraeth, turn left and take the valley-bottom road through the houses for 1.5 miles (just after a sharp bend). From Talwrn, drive through the village for 1 mile and turn left; continue for 1.5 miles (shortly after another sharp bend). The Talwrn Group have offered to give us tea in the village hall after our walk. **Contact:** Ian Jones ([ian.jones7@sky.com](mailto:ian.jones7@sky.com)) 01248 470271)

**Sat July 15<sup>th</sup> 2.00pm Llanddwyn Island** Assemble at the car park near the shore. We will walk through the dunes to the island and see the well and the Church (which has seen some recent archaeological work) and also the Pilot Cottages. We hope to have a member of GeoMôn to guide us round the most important geological sites on the island. On our return we will visit some of the mediaeval and earlier archaeological sites in the forest. **Contact:** Ian Jones and Andrew Davidson ([andrew.davidson@heneb.co.uk](mailto:andrew.davidson@heneb.co.uk)) 01407 720431)

**Wednesday July 26 6.00pm** Last year we ran out of time on our visit to **Holyhead Mountain** and failed to visit **Capel Llochwyd** which is on the cliff top above Gogarth Bay. The views from there are spectacular and it's a pleasant walk. We won't search for the well, which is lower down the cliff, but there is a great Bronze Age cairn nearby and, of course, the hillfort above. Both these are optional! We will hope for a brilliant sunset and lots of seabirds. Park up near the café. **Contact:** Andrew Davidson ([andrew.davidson@heneb.co.uk](mailto:andrew.davidson@heneb.co.uk)) 01407 720431)

**Sat September 9<sup>th</sup> 2.00pm Swtan Museum at Church Bay, and Llanrhyddlad church and chapel.** Assemble at the Museum car park (just below the public car park). The visit will cost £4.00 each (please pay on entry). The Museum will be open to the public then, and we will aim to arrive as a 'party' and view the introductory video, then disperse around the buildings in smaller groups. From the museum we will drive up to the Parish Church to see the 9<sup>th</sup> century 'celtic' bell (pub (former rectory) has a car park) and then drive up to the 20<sup>th</sup> century Llanrhyddlad village built by Sir William Thomas, with its very beautiful chapel, and the school. We might see a 'pillow mound' at Rhydwyn. **Contact:** Frances Llewellyn ([flynchllewellyn@gmail.com](mailto:flynchllewellyn@gmail.com)) 01248 364865)

## TRANSACTIONS NEWS

The Society extends a warm welcome to the new editor of the Transactions, Dr Sylvia Pinches. A native of Trefdraeth, Bodorgan, Dr Pinches (née Roberts) went to the University of Warwick at the age of eighteen and spent most of her adult life in the English Midlands. As a mature student she completed her MA and PhD in Local History at the University of Leicester. She has worked in a variety of heritage and educational settings until returning to north Wales in 2018, and continues to teach part-time for the University of Oxford Department of Continuing Education. Her editorial experiences include editing the annual *Newsletter* of the Friends of the Centre for English Local History, University of Leicester, and of *Warwickshire History*, the journal of the Warwickshire History Society. She says, 'After a long sojourn in the Midlands, I have been thinking of getting more involved with the AAS, of which I have been a member for years, either vicariously through my now-deceased parents or in my own right. (Andrew Davidson and I are old school friends, and both belonged to the Junior Antiquarians, when such a thing existed!) I am honoured to take on the editorship of the *Transactions*'.



Please contact Sylvia if you are interested in contributing to the Transactions.

## NODIADAU I GYFRANWYR

Croesewir erthyglau a nodiadau byrion ar holl agweddau hanes, archeoleg, tirwedd a byd natur Ynys Môn, yn Saesneg neu yn y Gymraeg. Dylai erthyglau ar gyfer eu cyhoeddi fod rhwng 4,000 ac 8,000 o eiriau.

Fe adolygir cyfrolau sy'n berthnasol i amcanion a diddordebau'r Gymdeithas, ac fe annogir cyhoeddwy'r ac awduron i anfon llyfrau ar gyfer eu hadolygu.

Cysylltwch â'r Golygydd os gwelwch yn dda i drafod addasrwydd a hyd yr erthygl dan sylw, a hynny cyn gynted â phosib. Bydd cyfranwyr yn derbyn Taflen Arddull fydd yn ganllaw ar gyfer fformatio a chyfeirnod. (Mae'r Gymdeithas yn defnyddio troednodiadau ar gyfer erthyglau - nid arddull Harvard o gyfeirnod o fewn y testun). Mae croeso i chwi ddefnyddio llyfryddiaeth a rhestrau o ffynonellau, ond nid yw'r rhain yn orfodol. Serch hynny, mae'n rhaid i bob erthygl gynnwys cyfeiriadau. Dylai pob erthygl ddrafft fod yn nwylor Golygydd cyn diwedd mis Hydref bob blwyddyn er mwyn caniatáu amser digonol ar gyfer ei golygu a'i chyhoeddi'r mis Mai canlynol.

Bydd pob erthygl yn cael ei gosod gan ddylunydd yn yr arddull a fabwysiadwyd gan y Gymdeithas. Dylai'r testun gael ei fformatio er mwyn sicrhau fod ystyr y testun yn glir. Anfonwch y testun, os gwelwch yn dda, ar fformat digidol cyffredin megis Word, ond nid fel pdf.

Dylid darparu delweddau o ansawdd uchel fel ffeiliau ar wahan. Dylid cysylltu â'r Golygydd mor gynnar â phosib os gwelwch yn dda, er mwyn cael y manylion technegol parthed delweddau.

**Cysylltwch â'r Golygydd:**  
**TAAS@HanesMon.org.uk**

## NOTES FOR CONTRIBUTORS

Articles and short notes on all aspects of the history, archaeology, landscape and natural history of Anglesey are welcome and may be submitted in English or Welsh. Articles for publication should be between 4,000 and 8,000 words in length.

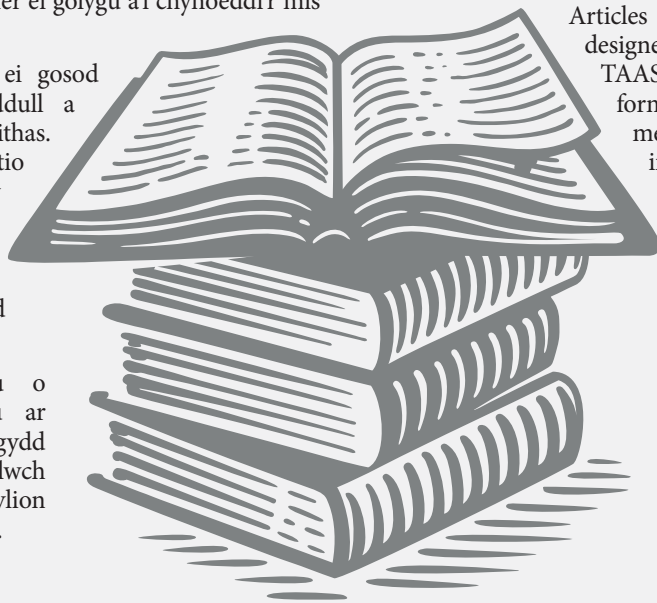
Books relevant to the aims and interests of the Society are reviewed, and publishers and authors are encouraged to submit books for review.

Please contact the Editor to discuss the suitability and length of the proposed article as soon as possible. Contributors will be given a Style Sheet giving guidance on formatting and referencing. (The *Transactions* uses footnotes to reference articles, not the in-text Harvard system.) Bibliographies and lists of sources are welcomed but are not compulsory. However, all articles must include references. Draft text should be received before the end of October in any year to allow for editing, for publication the following May.

Articles will be set by the Society's designer in the style adopted by TAAS. Submitted text should only be formatted in a way to ensure that its meaning is clear. Please send text in a common digital format such as Word, although not as a pdf.

Images must be provided as separate files at high enough resolutions to be printed. Contact with the Editor for technical advice about illustrations must be made at an early stage.

**Contact the Editor:**  
**TAAS@HanesMon.org.uk**





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

Acc. No.	Cat. No.	Covering Dates	Title
6358	WCD/475	1920 - 1926	6" to 1 mile OS maps Anglesey
6436	WP/44	1967 - 2016	Cofnodion: Cyngor Tref Llangefni
6462	AA/48	2006 - 2010	Reports: Gwynedd Archaeological Trust Parc Cybi Excavations
6470	WM/2716	1963 - 2003	Cofnodion: Cyfundeb Annibynwyr Môn
6471	WM/VID/21 - 25 WM/2742	1946 - 2020	Shipping/rail videos magazines and music cassettes
6480	WM/2458/9 WM/2720	[c. 1935] 1984 - 2013	Cine Tape: Anglesey Beagles (sent to screen and sound archive Aberystwyth for digital conversion) Papurau Clwb Rugbi Llangefni
6529	W/MAPS/154	[c. 1940]	Site Plan: Saunders Roe, Llanfaes
6533	WM/2646 Add	1968 - 1987	Annual Reports: North Wales Wildlife Trust Additional
6540	WQCE/220	2022 Feb.	Electoral Register: Ynys Môn
6547	WDBH	2013 - 2021	Reports: C.R. Archaeology
6549	WCD/473	1950 - 1980	OS maps: Anglesey
6551	WSB/396	[tua 1920]	Llun: Sgowtiaid 1st Amlwch Troop
6563	WM/2448/2	2013	Dyddiaduron: Eitemau ychwanegol Prosiect dyddiaduron 2012-13
3151	WSM/383/302 onwards	[c. 1907]	Glass Slides of Maurice Price, Photographer, Llangefni. Now scanned.
6028	WM/1851/ Add	[c. 1890] - [c. 2014]	Additional items of the collection of Dr W. Parry Jones, Doldir, Llangefni.
6032	WDAV/Add	1904 - [1980]	Misc. photographs, certificates and postcards relating to John Wynne Lewis and his family.
6433	WM/ 2703/3 - 4	1951 - 1957	Saunders Roe Negatives.
6492	WAF	1943 - 2020	Casgliad Mr R. J. H. Griffiths (Machraeth).
6504	WM/2733	1947 - 2013	Casgliad William John Williams (Talwrn).
6510	WM/2715/2	2008 - 2011	Research papers by Tim Hale on George Cockram, artist Rhosneigr.
6539	WM/2744	[tua 1925]	Rhestr o enwau hogiau Bodedern rhyfel byd Cyntaf gan Harry Hughes Williams.
6568	WD/53	1895 - 2019	Cofnodion Capel Seion y Bedyddwyr Llanfairmathafarneithaf.
6575	WBN/1099	1980 - 1995	CSYM/IOACC Holyhead Regeneration Exhibition Panels.
6581	WM/2650/25	2021-2022	Blwyddlyfr Clwb Ffermwyr Ifanc Ynys Môn.
6589	WDBI	1992 - 2007	Geo Môn Geological Conservation Review (GCR) Reports and Regionally Important Geological and Geomorphological Sites (RIGS) Group Records.
6590	WD/54	1950 - 1998	Bird Watching Logs by John P. Wilkinson of Malltraeth.
6608	WM/2763	1922 - 1932	Llangefni County School Magazines.
6611	WM/ 2369/12 - 13	1921 - 1922	Annual Reports: Anglesey Mining plc.

## Archifau Ynys Môn

Ffôn 01248 751930 neu [archifdyarchives@ynysmon.gov.uk](mailto:archifdyarchives@ynysmon.gov.uk)

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

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

## Anglesey Archives

Phone 01248 751930 or [archifdyarchives@ynysmon.gov.uk](mailto:archifdyarchives@ynysmon.gov.uk)

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

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



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The next edition of the newsletter will be published in Autumn 2023. Please forward any articles to: Karen Pollock, Tanffordd Bach, Glanrafon, Llangoed, LL58 8SY or [karen@excellentdesign.plus.com](mailto:karen@excellentdesign.plus.com)

AAS Publications Members who require items through the post, may contact our Publications Officers, Robert and Margaret Bradbury, Bryniau Mawr, Pentraeth. LL75 8LJ • Tel/Ffon 01248 450132

The production of this newsletter has been a team effort. Thanks go to Frances Lynch Llewellyn, Ann Huws, Mark Collinson, Lowri Ann Rees, Sylvia Pinches, Gareth Huws, Siôn Caffell and Amanda Sweet for providing reports, photographs and information. Thanks also go to Tom Pollock for design and layout.

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