



CYMDEITHAS HYNAFIAETHWYR A NATURIAETHWYR MÔN

# CYLCHLYTHYR • NEWSLETTER

ANGLESEY ANTIQUARIAN SOCIETY AND FIELD CLUB

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I'm writing this on the first meteorological day of Autumn and reflecting on what a stunner of a sunny summer we have enjoyed! To keep us going through the winter months, we have a great lecture series coming up (see page 10). As the reflective muse is upon me, in this 'Season of mists and mellow fruitfulness', I just wanted to take the opportunity to say a huge thanks to everyone who has pitched in with reports, photos and news on upcoming events – this NL would not be possible without your help – thank you all.

KJP



## CYFARFODYDD • 2025 • MEETINGS

Friday 21st March

### The National Slate Museum: 5 decades of collecting. Cadi Iolen

It was with great pleasure that Frances Lynch Llewellyn invited Cadi Iolen, Senior Curator at the National Slate Museum (NSM), Llanberis, to take the stage and deliver the evening's lecture on 'five decades of collecting'. Cadi began by setting out the historical context behind the establishment of the museum. In 1969, after two centuries of slate extraction, Dinorwig Quarry closed. The quarry owners were bankrupt and the quarry and associated workshops at Gilfach Ddu were placed in the hands of administrators. Plans were made to sell off the company's assets. Seeing the quarrymen forced to down tools and lose their livelihoods shocked the community



Gilfach Ddu, NSM © Gail Johnson | Dreamstime

to its core. The prospect of tools and machinery going under the auctioneer's hammer was a bitter pill to swallow. Cadi related how Hugh Richard Jones, the chief engineer, was galvanized into action to try and save Gilfach Ddu after he learnt of plans to melt down its massive waterwheel for scrap! Due to the passion of Mr Jones and like-minded individuals, the idea of a museum was born. This vision became a reality with the support of Caernarfon County Council, The National Museum of Wales and the Ancient Monuments Board for Wales. Amgueddfa Lechi Cymru opened its doors in May 1972.

The NSM is currently closed for major redevelopment. This marks an important stage in its history. In its authentic setting, it is a very popular museum that attracts high visitor numbers. Cadi

noted that almost 150,000 visitors per year passed through its doors pre-Covid. She emphasized that its collections are the heart of the museum - objects which educate visitors on local quarrying heritage but that also demonstrate the slate industry's global influence. To illustrate this, Cadi chose five objects to share with us - one collected in every decade since the museum's foundation.

The first acquisition is the Gilfach Ddu building itself, built in 1870 by the De Winton Company of Caernarfon - an impressive late Victorian building containing four rows of workshops facing an inner courtyard. Innovative for its time, it was designed to provide an integrated self-sufficient centre to meet the maintenance and engineering needs of the quarry. It contained carpentry workshops, fitters, forge, foundry and pattern loft. The machinery was powered



Gilfach Ddu, NSM © Andy Chisholm | Dreamstime

by the largest waterwheel in mainland Britain, approximately 15 metres in diameter. A grade 1 listed building, Cadi reflected that Gilfach Ddu is testimony to the skill and ingenuity of the local men who worked at the site during its 99-year history.

The second object Cadi presented was a small slate plaque inscribed with the words, 'Swyddfa Undeb y Chwarelwyr' (Quarrymen's Union Office). It became part of the collection in 1987 and represents part of a much bigger story - the fight for workers' rights, an integral component of industrial history. In 1874 the North Wales quarrymen's union was established. Meetings took place in the open at Craig yr Undeb (Union Rock) close to the shore of Llyn Padarn. The Penrhyn Quarry strike in Bethesda between 1900 and 1903 demonstrates the difficult and challenging history

of unionism in the area. Interestingly, the plaque was originally sited outside the Coach and Horses pub in Bethesda (now The Bull), where the front parlour is believed to have been used as a union office.

The third object was acquired by the NSM in 1996 – a saw table manufactured by John Owen in 1872 at Menai Iron Works in Bangor. The table was originally sited in a small quarry in Waenfawr. Cadi's choice of this object was two-fold: (1) to illustrate that the slate industry buoyed up the local economy by supporting ancillary industries such as Iron works and foundries; and (2) to demonstrate the development of mechanization within the slate industry. Saw tables became an effective method of cutting slates. Innovations in their design led to industrial use and the construction of large sawmills. Unfortunately, alongside the benefits of increased productivity to feed the global market, came the cruel scourge of silicosis, caused by the dust produced in the sawmills. As Cadi explained, the air could be so thick with fine dust that the quarrymen could not see their colleagues across the mill.

The fourth object highlights the rich cultural life of the quarrymen. It takes the form of a bardic chair awarded in 1938 to Emyr Jones from Waunfawr at the Caban Mills Eisteddfod at Dinorwig Quarry.

It signifies the significance of the *caban* – a simply furnished room with table, benches and stove where quarrymen gathered during their lunchbreaks to warm themselves, chat over the important issues of the day and to entertain each other with songs and recitals. The *caban* culture fostered the desire for competition and led to *eisteddfodau* being held in some of the large galleries of slate quarries. The chair itself was designed in the '*blocyn tân*' style to represent the low chairs used by quarrymen for slate splitting.

The final object came into the museum's possession during Covid in 2021 – a humble pair of quarryman's trousers! Made of white cotton and worn with braces, such trousers were everyday work clothes. Because they were considered of little value once they were old and worn, very few have remained in the archaeological record. The survival and acquisition of the trousers allows a broader narrative that embraces the wider community and the women who would wash and cook for their husbands and sons working in the quarries. Often invisible in the history of the slate industry, women made important contributions to their communities.

Cadi's lecture opened a fascinating window onto the history of the slate industry. The carefully chosen objects from the NSM were woven into an absorbing account of the quarries and the communities that helped shape their history.

KJP

## Darlith Goffa Syr Ifor Williams: Ebrill 25<sup>ain</sup> 2025

### O'r Eglwys Blwyfol i'r Tŷ Cwrdd: Parchedig Ieuan Elfryn Jones, Cyfarwyddwr Hyfforddiant Y Coleg Gwyn, Bangor

Gyda'i steil gynhenid, camodd Donald Glyn Pritchard ymlaen i estyn croeso cynnes i'r aelodau, ac i gyflwyno'r Parchedig Ieuan Elfryn Jones i draddodi darlith goffa Syr Ifor Williams. Ei bwnc oedd trosolwg o Gristnogaeth gyfundrefnol o'r dyddiau cynnar hyd heddiw.

Trodd yr Ymerawdwr Rhufeinig Cystennin at Gristnogaeth yn 312 OC, ac yn y flwyddyn ganlynol cyhoeddodd Orchymyn Milan roddodd statws cyfreithiol i'r grefydd newydd. Bu'r penderfyniad i beidio erlid y credwyr yn drobwyt pwysig i'r Gristnogaeth gynnar, ac ymledodd y ffydd ar draws yr Ymerodraeth Rufeinig a thu hwnt.

Mae Cristnogaeth yng Nghymru yn dyddio o'r 4ydd ganrif, ac wedi i'r llengoedd Rhufeinig adael y wlad, datblygodd Cymru'n gadarnle yr eglwys Geltaidd. Yn ystod y 6ed a'r 7fed ganrif, sefydlwyd aneddiadau mynachaid dan arweiniad gwŷr fel Cybi, Seiriol a Deiniol. Ac yn y cyfnod hwn, datblygodd y Cymry hunaniaeth genedlaethol bendant yn tarddu o'u hiaith a'u credôau crefyddol.

Bu Goresgyniad y Normaniaid o Gymru yn broses llawer arafach na'u darostyniad o'r frenhiniaeth Sacsonaidd yn 1066. Ni chafwyd y fath ddigwyddiad unigrwy yma - yn hytrach bu cyfres o ymosodiadau gan arglwyddi Normanaidd â'u holl fryd ar ymestyn y tiroedd roeddynt eisoes wedi feddiannu. Aeth y rheibwyr hyn ati i ddiwygio'r Eglwys hefyd, ond bu'n rhaid iddynt wynebu Eglwys Gymreig oedd yn glynnu'n dynn yn ei thraddodiadau hynafol. Roedd rhai o'r eglwysi mwyaf (Bangor, Caergybi) wedi cychwyn fel mynachdai neu *glasau*, weithiau'n sefyll yng nghanol mynwentydd cylchog, ond roedd y Normaniaid yn ffafrio steil gwahanol o bensaerniaeth a dull amgen o addoli. Seriodd y Normaniaid eu



Ieuan Elfryn Jones Ffoto/Photo: Ann Hughes

## Sir Ifor Williams Memorial Lecture - April 25<sup>th</sup> 2025

### From the Parish Church to the Meeting House: Rev Ieuan Elfryn Jones, Director of Training, North Wales Baptist College, Bangor

With his innate panache, Donald Glyn Pritchard stepped forward to extend a warm welcome to members, and introduce Reverend Ieuan Elfryn Jones to present the Sir Ifor Williams memorial lecture. His topic was an overview of organised Christianity from its earliest days to the present.

The Roman Emperor Constantine converted to Christianity in 312 AD, and in the following year issued the Edict of Milan which granted the fledgling religion legal status. This decision to end persecution of believers was a turning point for early Christianity which then spread rapidly across the Roman Empire and beyond.

Christianity in Wales dates from around the 4th century, and after the Roman legions departed, Wales became a stronghold of the Celtic church. The 6th and 7th centuries saw the establishment of monastic settlements led by men like Cybi, Seiriol and

Deiniol. During this period, the Welsh people developed a distinct national identity arising from their language and religious beliefs.

The Norman conquest of Wales was a much slower process than the rapid subjugation of the Saxon monarchy in 1066. In Wales, there was no such one-off event but a series of raids by Norman lords intent on extending the lands they had conquered. These marauding land-grabbers also set about reforming the Church, but they faced a Welsh Church which still retained many of its ancient characteristics. A number of larger churches (Bangor, Caergybi) had begun as monasteries or *clasau*, sometimes set within circular churchyards, but the Normans preferred a different style of architecture and a reformed system of worship. With a chain of castles, they stamped their authority on the Welsh, culminating in Edward I's conquest of Wales in the late 13th century.



hawdurdod ar y Cymry gan adeiladu cadwyn o gestyll cadarn, a daeth y goncwest i'w brig gyda goresgyniad Edward I o Gymru yn y 13eg ganrif hwyr.

Yn ystod y 15fed a'r 16eg ganrif, gwlad Catholig oedd Cymru o hyd, gyda'r Eglwys â'i dylanwad dros fywyd a chredo crefyddol. Cynhaliwyd y gwasanaethau mewn Lladin, a rhaid oedd i'r bobl gyffredin ddibynu ar gerfluniau, darluniau a chreiriau i ddwyn ystyr. Ond yn y 16eg ganrif, torrodd Harri VIII yn rhydd oddi wrth Eglwys Rhufain, sefydlu Eglwys Lloegr, a daeth grym pabaeth i ben. Newidiodd yr iaith o'r Lladin i'r Saesneg, a than Ddeddfau Uno 1535 a 1542 bu'n rhaid i'r Cymry dderbyn cyfraith a'r iaith Saesneg.

Ond led-led Ewrop, roedd hadau gwrthryfel yn egino, a than ddylanwad gwyr fel Martin Luther, ymledodd Protestaniaeth yn gyflym. O ganlyniad i'r Ddeddfau Uno a thwf Protestaniaeth, daeth cynnydd mewn enwadau Anghydfurfiol yng Nghymru. Gyda'u cysylltiad agos â'r iaith a'r hunaniaeth ddiwylliannol Gymreig, daethant yn gynyddol boblogaidd a dylanwadol. Yn 1588, cyfieithodd yr esgob Anglicanaidd William Morgan y Beibl i'r Gymraeg gan roi i'r Cymry y modd o addoli yn eu hiaith eu hunain. Wedi dymchweliad Jâms II, pasiwyd Deddf Goddefiad 1689 oedd yn cynnig rhyddid crefyddol i'r anghydfurfwr Protestanaidd addoli'n gyhoeddus yn eu tai cwrdd a'u capeli eu hunain.

Gan symud i'r 18fed ganrif, eglurodd Elfryn Jones sut aeth pregethwyr allweddol fel Daniel Rowland, Howell Harris a William Williams Pantycelyn ati i arwain y diwygiad Methodistaidd Cymraeg. Teithiodd y tri trwy Gymru benbaladr gan bregethu eu brand eu hunain o Brotestaniaeth. Adeiladwyd tai cwrdd a chapeli, a'r cyntaf oedd Ebenezer - Capel yr Annibynnwr, Rhosmeirch (1748-1749).

Rhoddodd y diwygiad Methodistaidd hwb i anghydfurfwr eraill fel y Bedyddwyr a'r Annibynnwr a gwelsant hwythau dwf ac adfywiad. Erbyn canol y 19eg ganrif gwlad anghydfurfiol oedd Cymru yn bennaf.

Trodd Elfryn Jones at brif enwadau Môn gan roi sylw arbennig i'r Bedyddwyr. Ymddangosodd yr enwad yng Nghymru tua 1630, ac yn 1779 gwelwyd y bedyddio trwy drochiad cyntaf i oedolion. Bu pregethwr hynod ysbrydoledig, Christmas Evans, yn weinidog ar gapel Ebenezer Cildwrn (Llangefni) am 18 mlynedd, a bu'n goruchwylio'r holl gapeli Bedyddwyr eraill ym Môn hefyd.

Od erbyn canol yr 20fed ganrif, roedd holl enwadau Cristnogaeth cyfundrefnol yng Nghymru a thu hwnt yn blasu dirywiad - trodd diferiad yn ffrydlif, ac erbyn heddiw dim ond ychydig o gapeli sydd ar agor. Wnaiff y llanw droi? A ddaw diwygiad arall i ddefro angerdd y gorfennol? Pwy all ddweud - amser a ddengys.

Ann Huws

In the 15th and 16th centuries, Wales was still predominantly Catholic, and the Church maintained its authority over religious life and belief. Services were held in Latin and ordinary people had to rely on statues, pictures and relics to find meaning. But in the 16th century, Henry VIII broke away from the Church of Rome and established the Church of England - thus ending the power of the Papacy. Language changed from Latin to English, and the Laws in Wales Acts of 1535 and 1542 imposed English law and language on the Welsh people.

But across Europe, the seeds of change were beginning to germinate - under the influence of men such as Martin Luther, Protestantism spread rapidly. Religious change brought about by the Laws in Wales Acts and the spread of Protestantism sparked the rise of dissenter denominations in Wales. These, often associated with the Welsh language and cultural identity, rapidly gained popularity and influence. In 1588 William Morgan, an Anglican bishop, translated the Bible into Welsh thus offering the people of Wales the chance to worship in their own language. After the overthrow of James II, the Toleration Act of 1689 was passed - it granted Protestant dissenters religious freedom to worship publicly in their own meeting houses and chapels.

Moving on to the 18th century, Elfryn Jones described how great preachers such as Daniel Rowland, Howell Harris and William Williams Pantycelyn led the Welsh Methodist revival. They travelled the length and breadth of Wales spreading their own brand of Protestantism; meeting houses or chapels were built, and the first in Anglesey was Ebenezer Independent Chapel Rhosmeirch (1748-1749).

The Welsh Methodist revival empowered other nonconformist dissenters, such as the Baptists and the Congregationalists, who experienced growth and renewal too. By the mid-19th century, Wales was a mainly Nonconformist country.

Elfryn Jones turned to the main denominations in Anglesey, and the Baptists in particular. The denomination appeared in Wales around 1630, and 1779 saw the first adult baptism by immersion in Wales. A truly inspirational preacher, Christmas Evans, was minister at Ebenezer Cildwrn chapel (Llangefni) for 18 years, and also supervised all the Baptist chapels in Anglesey.

By the middle of the 20th century, all denominations of organised Christianity in Wales and beyond were experiencing decline. A trickle became a torrent, and today only a few chapels remain open. Will the tide of decay turn? Will another revival wake the fervour of the past? Who can tell - we can only wait and see.

Ann Huws

## Friday 16<sup>th</sup> May Archaeological research into Anglesey's past Arwyn Owen

Joanna Robertson (AAS Chair) warmly welcomed our evening's speaker, Arwyn 'Ash' Owen. Arwyn from Ynys Môn was awarded a BA in Welsh History and Archaeology from Bangor University, completed a Research Masters in Archaeology at Manchester Metropolitan University and is currently in the second year of his PhD. With a keen interest from an early age in the natural and cultural heritage of Wales, Arwyn paid tribute to AAS for contributing to his passion for the history and archaeology of Ynys Môn and recalled how Frances Lynch's book, *Prehistoric Anglesey*, had been pivotal in sparking his initial interest in Anglesey's ancient past.

Arwyn explained that his doctoral research focuses on the central parts of Ynys Môn, which, whilst not devoid of archaeological exploration, have tended to receive less attention over the years



Arwyn Owen

Photo: Dr Warren Kovach

than the Island's coastal areas. Working alongside archaeological colleagues and local community groups, Arwyn is plotting hitherto unrecorded sites across central Anglesey and creating distribution maps which pinpoint areas for further examination.

Arwyn employs a broad-based methodology of desk-based analysis, fieldwork and excavation. Relatively new technologies such as Lidar and drone imagery (both of which provide 3D bird's-eye models of landscapes) have added to this toolkit. These high-tech prospection techniques identify potential sites for further exploration, in the form of geophysical surveys or fieldwalking. This multi-method approach has reaped dividends: expanding knowledge of known archaeology and revealing exciting new sites.

Enthusied by Arwyn's infectious love of archaeology, AAS members settled down to enjoy a fascinating overview of a range of different site types which have produced evidence worthy of more investigation. For example, in the north-west of Anglesey, in a lush undulating landscape of river valleys and gentle rises, there is a significant number of potential archaeological sites, some more speculative than others. To the south of Llanddeusant, Lidar imagery highlighted a large ditch feature on the summit of a hill, suggesting an upland enclosure, perhaps an Iron Age hillfort. Similarly, on high ground at Llanfachraeth, underneath modern field boundaries, a sub-circular crop mark with possible ancillary features was identified. Arwyn tentatively interpreted these features as prehistoric but emphasized that, as with all sites, further exploration is needed to verify date and function.

As an example of how different types of evidence can be used collectively to investigate the past, Arwyn drew our attention to an oil painting by Kyffin Williams in the Oriel Môn collection. It is a pastoral scene painted in Llanerch-y-medd c. 1955. The view is a charming one, depicting a windmill and white-painted houses overlooking a tussocky field. In the field, Kyffin painted

a prominent standing stone. No stone stands in the field today. Arwyn speculated that the stone in the picture might represent a cattle rubbing stone or, indeed, be artistic license on Kyffin's part. However, hoping to unravel this mystery, Arwyn carried out a geophysical survey. This showed a series of anomalies indicative of pits. Arwyn mooted that this could be evidence of the remains of a stone circle. If this is the case, it would suggest that Kyffin's stone was part of a larger prehistoric ritual monument. He also pointed out that local stories recall that a standing stone was buried in the field. So, we have artwork, oral history and geophysics working together to reveal an intriguing possibility of prehistoric activity at this site.

Whilst few of the potential sites highlighted by Arwyn have yet been excavated, a dig can be the culmination of compelling prospection evidence. On the strength of a geophysical survey, drone images, aerial photography and ploughed-out artefactual evidence, an excavation took place to investigate an oval enclosure on a small hill at Bodewryd near Llanfechell – a site set within a wider landscape of known prehistoric activity. Interpretation is still ongoing, but the stone objects and lithics suggest a multiperiod site that saw activity from the BA and at various times up until the early medieval period.

Arwyn concluded his lecture by showing us an image of a site very close to his home on Ynys Môn. Brought to the field surface by recent ploughing, he discovered a copper-alloy loop with a fastening pin – an artifact that the NMW tentatively identified as an Iron Age sword belt loop. An artefact that would surely be lost to the soil without Arwyn's sharp observational skills! Anglesey has such rich archaeological remains; we are fortunate to have such a dedicated and motivated archaeologist as Arwyn in our midst, one who is passionate about seeking out and protecting the Island's past for the future.

KJP

## GWIBDEITHIAU • 2025 • EXCURSIONS

### Niwbwrch: barddoniaeth, daeareg, haelioni a hanes - Mai 17<sup>eg</sup> 2025

Ar bnawn heulog o haf cynnar, prysurodd yr aelodau i Niwbwrch sydd enwog am ei lys canoloesol ac anfad am ei drafferthion traffig!

Dan arweinyddiaeth meistrrolgar Dr Sylvia Pinches, daethom ynghyd ar libart Sefydliad Prichard-Jones i edmygu'r Gogolofn Rhyfel - carreg arw yn cofnodi enwau a chyfeiriadau dewrion Niwbwrch a gollwyd mewn dau Ryfel Byd.

Safodd pawb gerllaw Ysgol Santes Dwynwen a camodd Andrew Davidson ymlaen i osod y pentref mewn cyd-destun hanesyddol fel maerdref a chanolfan rheolaeth un o chwe cwmwd canoloesol Môn. Pwysleisiodd Andrew fod Edward I, er mwyn sefydlu porthladd

### Newborough: geology, history, poetry and philanthropy - May 17<sup>th</sup> 2025

On a gloriously sunny afternoon, members thronged to Newborough - famous for its mediaeval royal court, and infamous for its traffic problems!

Under the masterful leadership of Dr Sylvia Pinches, we gathered in front of the Prichard-Jones Institute to admire its War Memorial - a rough stone structure recording names and addresses of Newborough citizens lost in two World Wars.

We paused outside Ysgol Santes Dwynwen and Andrew Davidson stepped forward to place the village in historical context as the demesne (maerdref) and seat of governance for one of six mediaeval



Rob Crossley explaining the evolution of Malltraeth sands

Photo: Ian Jones



newydd ym Miwmares, wedi troi trigolion Llanfaes o'u bro a'u hanfon tua'r gorllewin i sefydlu'r 'fwrdeistref newydd' a enillodd ei siarter yn 1303.

Wedi symud ymlaen ychydig, tynnodd Rob Crossley ein sylw at Forfa Malltraeth, ac eglurodd fod tywod sy'n cael ei chwythu o'r aber yn sicrhau tir â'r yn yr ardal. Tystiodd sawl aelod lleol fod trigolion Niwbwrch yn hir enwog am dyfu moron - llysieuyn sy'n ffynnu ar dir tywodlyd!

Wedi cyrraedd Eglwys Pedr Sant, daeth Andrew ymlaen i adrodd peth o'i hanes. Y nodwedd gynharaf yw'r fedyddfaen y credir iddi ddyddio o'r 10fed neu'r 11eg ganrif oherwydd dylanwad Llychlynnaidd amlwg ei dyluniad. Yn ymyl drws yr eglwys mae plac yn coffáu Henry Rowlands (1655-1723) awdur Mona Antiqua Restaurata: *An Archaeological Discourse on the Antiquities, Natural and Historical, of the Isle of Anglesey* - gŵr fu'n reithor Eglwys Pedr Sant am gyfnod.

commotes of Anglesey. Andrew reminded members that, in order to promote his new port at Beaumaris, Edward I evicted the inhabitants of nearby Llanfaes and sent them west to found a 'new borough' which gained its charter in 1303.

Moving on, we were invited by Rob Crossley to look out over Malltraeth sands and grasp how sand blown from the coast ensured there was good arable land in the area. Native Society members confirmed that Newborough people were known to be excellent growers of carrots - a vegetable that thrives in sandy soil!

Coming to St Peter's Church, Andrew told some of its history. The earliest feature is the font believed to be 10th to 11th Century owing to the Viking influence in its design. Near the church door is a plaque commemorating Henry Rowlands (1655-1723), author of *Mona Antiqua Restaurata: An Archaeological Discourse on the Antiquities, Natural and Historical, of the Isle of Anglesey*, who was rector at St Peter's for a time.



St Peter's Church

Photo: Ian Jones

Brasgamodd yr Athro Sara Elin Roberts, un oedd ond y bore hwnnw wedi abseilio i lawr Tŵr Marcwis er mwyn codi arian at achos da, ymlaen i roi amlinelliaid o gysylltiad Dafydd ap Gwilym â Niwbwrch. Ystyrir Dafydd ap Gwilym fel un o feirdd pwysigaf Cymru, ac un o feirdd mwyaf Ewrop yn y Canol Oesoedd. Er ei bod yn anodd cadarnhau union adeg ei eni a'i farw, mae ei farddoniaeth yn adlewyrchu sut bu i'r diwylliant Cymraeg ffynnu hyd yn oed ar ôl marwolaeth Llywelyn ap Gruffudd. Ganwyd Dafydd yn Llanbadarn Fawr ger Aberystwyth ym mlynnyddoedd cynnar y 14eg ganrif, ac eto gwyddom fwy am ei gyfnod ym Mangor a Niwbwrch. Canodd fawl i Hywel ap Goronwy, Deon Cadeirlan Bangor, a perodd hynny i Sara Elin Roberts awgrymu bod Dafydd wedi gwasanaethu fel offeiriad yno.

Mae dylanwad y traddodiad ewropeaidd o Gariad Llysaid i'w ganfod yng nghanu Dafydd, ond mae ei waith yn adlewyrchu ei brofiadau a'i deimladau ei hun hefyd. Dengys llinellau cyntaf *Sarhau Ei Was* fod Dafydd wedi gwario amser yn Rhosyr (Niwbwrch) ar Wyl Sant Pedr (Mehefin 29ain). Cafodd ei swyno gan ferch yn y ffair, cael ei chyfeiriad, ac anfon ei was yno gyda cherwyn o win. Taflodd y ferch y gwin dros y gwas. Beth berodd ei dicter? Y rhoddwr, y cludwr, ynteu'r gwin?

Mae *Trafferth Mewn Tafarn* yn adrodd hanes problemau mae Dafydd yn wynebu wrth geisio cyfarfod ei gariad mewn tafarn. Mae'n bosib mai tafarn yn Niwbwrch oedd hon gan nad oes awgrym yn ei waith iddo ymweld â phentrefi eraill.

Cerdd o fawl i'r pentref yw *Niwbwrch*, a dyma un o'r enghreifftiau cynharaf o farddoniaeth wedi ei ysgrifennu fel moliant i le penodol. Mae'n amlwg fod Dafydd yn hoff iawn o Niwbwrch - pentref hynod

Professor Sara Elin Roberts, who had only just that morning abseiled down the Marquis's column in aid of charity, strode forward to outline Dafydd ap Gwilym's connections with Newborough. Dafydd ap Gwilym is universally regarded as a leading Welsh poet, and one of the great poets of Europe during the Middle Ages.

Although it is difficult to establish his exact dates, Dafydd's poetry reflects ways in which Welsh culture continued to flourish even after the death of Llywelyn ap Gruffudd. He was born in Llanbadarn Fawr near Aberystwyth during the early 14th Century, yet more is known about his time in Bangor and Newborough. He wrote in praise of Hywel ap Goronwy, the Dean of Bangor Cathedral, which led Sara Elin Roberts to suggest he may have been a cleric there.

The European tradition of Courtly Love's influence is seen in Dafydd's poetry, but his work also reflects his own experiences and feelings. The opening lines of *Sarhau Ei Was* refer to Dafydd's presence in Rhosyr (Newborough) on Gŵyl Sant Pedr (June 29th). He takes a fancy to a girl at the fair, obtains her address, and sends his servant there with a vat of wine. But she throws the wine all over the servant. To which did she object? The giver, the bearer, or the wine?

*Trafferth Mewn Tafarn* tells of the problems Dafydd faces as he tries to meet his lover in a tavern - possibly a Newborough tavern as there is no suggestion in his poetry that he visited other towns.

*Niwbwrch* is a poem to Newborough and is the earliest example of poetry written to praise a specific place. Clearly Dafydd was attached to Newborough - a very Welsh town, teeming with taverns, poets and pretty girls. Her eyes twinkling, Sara brought her presentation to a close with a reading of the poem.



Library, P J Institute

Photo: Rob Crossley

Gymreig, yn doreth o dafarndai, beirdd a merched hardd. Âi llygaid yn pefrio, daeth Sara a'i chyflwyniad i ben trwy ddarllen y gerdd hon.

Gan chwerthin wrth gofio anturiaethau Dafydd ap Gwilym, prysurodd pawb at Lys Rhosyr - un o brif lysoedd Tywysogion Cymru. Awgrymodd cloddiadau fod y llys mewn defnydd rhwng 1247 a 1314. Mae'r muriau allanol yn amgylchu prif adeilad y lys, y bloc preswyl, ac adeiladau eraill hefyd.

Wedi'n digoni'n hanesyddol a diwylliannol ond yn awchus am banad, brasgamodd yr aelodau yn ôl i Sefydliad Prichard-Jones ble roedd te a theisennau yn aros. Rhoddodd Sylvia Pinches a Morwenna Owen ychydig o hanes y dyngarwr Syr John Prichard-Jones - bachgen o Niwbwrch dyfodd yn seren byd busnes a chyd-berchennog siop Dickens and Jones yn Llundain. Serch hynny, cadwodd yn driw i'w wreiddiau gan gefnogi addysg, rhoi arian i godi'r neuadd sy'n dwyn ei enw ym Mhrifysgol Bangor, y Sefydliad yn Niwbwrch, a'r chwe elusendy cysylltiedig.

Camodd Joanna Robertson, cadeirydd newydd Cymdeithas Hynafiaethwyr Môn, ymlaen i gynig diolchiadau twymgalon i Morwenna Owen am ei chyflwyniad a'r te, ac i Sylvia Pinches a'r holl siaradwyr a sicrhodd fod hon - gwibdaith gyntaf yr haf - yn llwyddiant ysgubol.

Ann Huws



Library, P J Institute

Photo: Rob Crossley

Still chuckling at Dafydd ap Gwilym's escapades, we moved on to Llys Rhosyr - a court of the Welsh princes. Excavations suggest the site was occupied from about 1247 to 1314. The outer walls enclose the main court, accommodation block, and other buildings too.

Sated historically and culturally, but decidedly hungry, members hurried back to the Prichard-Jones Institute where tea and cake awaited. Sylvia Pinches and Morwenna Owen presented a history of philanthropist Sir John Prichard-Jones - a Newborough boy done good who became co-owner of the famous London store Dickens and Jones. Despite his success, he remained loyal to his roots, was a great supporter of education, and donated money to build the great hall at Bangor University, the Institute in Newborough, and its six associated alms-houses.

Then new AAS Chairperson Joanna Robertson stepped forward to propose a very warm vote of thanks to Morwenna Owen for her presentation and the lovely tea and cakes, and to Sylvia Pinches and all the speakers whose contributions made this - the first excursion of the summer - such a resounding success.

Ann Huws

## Friendless Churches Make Friends on Ynys Môn Saturday June 14<sup>th</sup>, 2025

The day began with the Met Office yellow warning of thunderstorms being vindicated. We woke to the crash-bang of thunder and lightning and the thudding of heavy rain on the roof. But by mid-day when we gathered at Llangefni the storms had passed and the sky had cleared.

We were meeting to begin the second AAS excursion of the year, visiting three of the ancient churches on Anglesey owned and cared for by the charity Friends of Friendless Churches (FoFC), in the company of their director Rachel Morley. Founded in 1957 by journalist and politician Ivor Bulmer-Thomas and a group of others, including poets TS Eliot and John Betjeman, its mission is to "secure the preservation of churches and chapels ... for public access and the benefit of the nation." They take over disused churches of historical or architectural significance and undertake repairs and conservation. They then ensure they are open to the public, with doors unlocked day and night for visitors at any time. They currently care for 64 churches in Wales and England, including five on Anglesey that are open to the public. Restoration work is beginning on a sixth (Llandyfrydog), and others are under consideration for adoption. Rachel became the director of FoFC in 2018 and has overseen growth in the number of staff and of churches in their care. Raised in Cork, Ireland, she started off as a chemical engineer, but then studied building conservation at

Trinity College Dublin and has previously been involved with the Churches Conservation Trust and the Society for the Protection of Ancient Buildings.

Our first stop was St Twrog's, Bodwrog, one mile north-east of Gwalchmai. This simple 15th century church sits atop a hill with panoramic views across the farmlands of central Anglesey. It was adopted by the Friends last year and restoration has been going on for many months, mainly dealing with damp on the south wall. After we took our places in the newly restored box pews Rachel gave us an introduction to the charity, followed by the story of the conservation work that has been taking place. Besides repairing the pews and floorboards, they also overhauled the roof drainage, fixed some of the window glazing, repointed the outer south wall with lime mortar, and replastered the interior of the south wall. That wall was so damp that the internal plastering is still slowly drying, and the final layers of plaster won't be applied until later this year.

After pointing out that this and other Friends churches are open every day, all the time for visitors ("it's here, it's open, it's yours"), Rachel then handed over to Andrew Davidson to tell us more about the history of the church. He said that there is some uncertainty about the dedication to St Twrog, as there may have been two saints with similar names. One of them was a disciple of St Cybi, which fits in with the fact that from an early date the tithes from here were owed to the church in Holyhead. After the Reformation the tithes were given over to Jesus College, Oxford,





*Rachel Morley looks on as Andrew Davidson talks about the history of St Twrog's church.*  
*Photo: Dr Warren Kovach*

who had strong connections to many parts of Wales. Later the Bulkeley family became associated with the church by buying the nearby Bodwrog farm in the late 15th century, around the time the present church was built. Their influence is shown in the carved bull's heads, a symbol of the family, over the main door and above another window. We then filed out of the church (with hoods up, as the rains had briefly returned) to view some of the external features.

The next church was St Peulan's, Llanbeulan (a mile south-west of Gwlachmai). We were kindly allowed to park in the farmyard at Tŷ Mawr then proceeded along the flower-lined green causeway down into the hollow where the church is sited. Rachel told us that it has been in the care of the Friends for about 25 years. Repairs of the roof and drainage took place in 2021 and 2022, but it still has problems with damp on the west wall, which is being carefully monitored. She pointed out that when built the external walls would have been lime-washed and white, giving added protection against the weather. In the 12th century it was written that Gruffudd ap Cynan, king of Gwynedd from 1081 to 1137, filled Gwynedd "with white churches like stars in the firmament". But since Victorian times the



*Heading down the causeway to St Peulan's church*  
*Photo: Dr Warren Kovach*



*St Twrog's church*  
*Photo: Dr Warren Kovach*

trend has been towards bare stone external walls. The Friends have recently done lime-washing of some of their restorations, so that they now have white (or even pale pink) exteriors, which may be more historically accurate but has met with some criticism. She also highlighted the nicely carved font, probably dating from the 11th century, which is unusual in being rectangular and very large. It may have originally been an altar holding relics.

Andrew then took the floor to tell us about St Peulan and the church. Peulan was the brother of Gwenfaen, to whom the church at Rhoscolyn is dedicated, and Gwyngeneu, whose church on Holy Island no longer exists. They were the children of Paul Hên o Fanaw, whose name suggests he immigrated to Anglesey from the Isle of Man. The earliest part of this church dates from the 12th century, with a chancel and chapel being added to the nave in the 14th century. A stone plaque on the outside wall near the door, with the date 1637, and a chancel stall inscribed "The seat of William Bold of Treyrdol Esquir 1664", commemorate later work on the church in the 17th century. The west wall, above the font, sports two boards in early 20th century Arts and Crafts style with the Lord's Prayer/Apostles' Creed and the Ten Commandments, surmounted with the phrase "Myfi yw Bara y Bywyd" ("I am the Bread of Life").

It was just a short drive to the final church, which was a chapel of ease to Llanbeulan. Like the previous two, St Mary's, Tal-y-Llyn is picturesquely set in the landscape, this time on a raised mound overlooking a lake and wide fields devoid of dwellings. Rachel declared this one of her favourite Friends churches. It is remote with the wide skies "galloping and racing around you", but you enter the simple church "enclosed by thick walls that enfold you as a friend". This church has required very little in the way of refurbishment since they adopted it in 1999. It is so simple that it is almost of indeterminant age, and it represents religion without pretension, with everyone, no matter who they are, sitting on backless planks in a basic rectangular space. The original benches were stolen in the 1990s but the thieves kindly left one behind so that a complete set could be recreated. The original 12th century font was removed when the church was made redundant in the 1990s but is still in use at Llanfaelog church. A 15th century font has now been placed in St Mary's.

Andrew pointed out that the church sits on a mound, perhaps a prehistoric man-made one, and is enclosed by a circular wall. In the medieval period there were 22 dwellings around the church, but all have now long disappeared, except perhaps for the nearby Tal-y-Llyn farm, where the current house has late 16th century elements. The oldest part of the church may be 12th century, but the doorway and most of the windows are very modest without characteristics that would allow them to be dated. The massive roof trusses date from a late medieval period reroofing. The east



*Inspecting the carvings on the font at St Peulan's church*

*Photo: Dr Warren Kovach*

window in the chancel can be dated to the 16th century, and the side chapel was probably added in the 17th century.

After a brief inspection of the church, inside and out, we headed off back towards our rendezvous point in Llangefni, but with the all important panad stop at Neuadd Llangristiolus. Over tea and biscuits we discussed the beautiful simplicity of the churches we'd



*St Mary's, Tal-y-Llyn*

*Photo: Dr Warren Kovach*

seen and the wonderful work the Friends of Friendless Churches has done in saving them for future generations. We are very grateful to Rachel for travelling to Anglesey especially for the fieldtrip. Her knowledge and insights into the restoration and care of our precious churches were delivered with Celtic eloquence. It was a very memorable and enjoyable day of damp delight.

Warren Kovach

## **Llanfeirian, Bodorgan ac Aberffraw - Gorffennaf 12<sup>fed</sup> 2025**

Ar Sadwrn hudolus o haf, daeth yr Hynafiaethwyr i Llanfeirian - ond ar wibdaith tra wahannol tro hwn. Yn dilyn paratoadau gofalus Rhys Davies, Joanna Robertson a Robin Grove-White, troesom ein llygaid oddi wrth y Cynfyd a'r Canol Oesoedd at gyfnod mwy diweddar - yr Ail Ryfel Byd.

Ein siaradwr cyntaf oedd Dave Bateson, rheolwr Lleisiau'r Tirwedd - prosiect a sefydlwyd gan Ystâd Bodorgan i ymchwilio ei hanes o 1940 i 1965, ac i ddarparu rhaglen o osodiadau treftadaeth yn amlygu'r tirwedd a'i hanes cymdeithasol, diwylliannol ac amgylcheddol, yn ogystal â chynllun adfer ecolegol.

Rhoddodd y cydweithio rhwng Ystâd Bodorgan a Sefydliad Ymchwil Ystadau Cymru Prifysgol Bangor gyfle i weld sut cafodd yr ystâd a'i thir eu defnyddio yn ystod ac wedi'r Ail Ryfel Byd. Bu ymchwilwyr o'r brifysgol yn chwiloa drwy archifau eang Bodorgan, ac yn casglu tystiolaeth lafar gan y trigolion lleol fu'n byw drwy'r cyfnod er mwyn deall sut gweddnewidwyd y tirwedd dros amser.

Gyda chychwyn y rhyfel a chyrchoedd di-drugaredd yr Almaen led-led Ewrop, daeth pryder y gallai'r Natsïaidd lansio ymosodiad o'r Gorllewin - rhaid cofio bod Iwerddon bryd hynny'n wlad niwtral. Meddiannodd Llywodraeth Prydain rannau enfawr o diriogaeth Ystâd Bodorgan, ac yn 1940 adeiladwyd is-faes awyr ar gyfer yr Awyrlu - yn wreiddiol ar gyfer awyrennau targed radio-reoledig (y Queen Bees) a ddefnyddiwyd i hyfforddi'r gynwyr gwrth-awyrennau ym maes saethu Tŷ Croes gerllaw. Yn ddiweddarach defnyddiwyd y safle ar gyfer storio awyrennau bomio a'u cadw'n ddiogel rhag ymosodiadau'r gelyn. Erys un o'r hen lanfeydd glaswellt i greithio'r tirwedd hyd heddiw - atgof ingol o'i defnydd gwreiddiol.



*Remnants of the grass landing strip.*

*Photo: Ann Huws*

## **Llanfeirian, Bodorgan and Aberffraw - July 12<sup>th</sup> 2025**

On a sun-blessed July Saturday, Summer came to Anglesey and the irrepressible Antiquarians came to Llanfeirian - but for a different kind of excursion this time. Ably organised by Rhys Davies, Joanna Robertson and Robin Grove-White, we turned our attention from the prehistoric and mediaeval to more recent times - World War II.

Our first guide was Dave Bateson, manager for Voices in the Landscape - a project set up by the Bodorgan Estate to research its 1940 to 1965 story, and to assemble a package of heritage installations highlighting the landscape and its social, cultural and environmental history, together with a habitat restoration plan to protect its ecology.

Collaboration between the Bodorgan Estate and Institute for the Study of Welsh Estates at Bangor University presented an opportunity to see how the estate and lands were used during and after WWII. Researchers from the university scoured Bodorgan's extensive archives and gathered oral testimony from locals living at the time in order to understand how the land was repurposed over time.

With the onset of war and Germany's relentless march across Europe, there was palpable fear that the Nazis could launch an invasion from the West, Ireland then being a neutral country. The British Government commandeered vast swathes of Bodorgan Estate land, and in 1940 a satellite airfield was built for the RAF - initially as home for radio-controlled target planes (the Queen Bees) used to train anti-aircraft gunners based at the nearby Tŷ Croes Firing Range. Later the site was used to store bomber planes and protect them from enemy attack. One of the old grass runways still bruises the landscape to this day - a poignant reminder of its former use.



Perodd y newidiadau seismig i'r tirwedd, ynghyd ag adeiladau oedd yn parhau i sefyll wedi'r Ail Ryfel Byd a mynediad at gyflenwad dŵr dibenadwy o Lyn Coron gerllaw, i'r Weinyddiaeth Amaeth ystyried yr ystâd ar gyfer prosiect amaethyddol graddfa fawr: dyna gychwyn 'Arbrawf Llanverian (sic)'. Camodd Dr Marc Collinson ymlaen i ddisgrifio'r fenter arloesol oedd yn ail-ddelweddu sut y gellid addasu ac ail-ddefnyddio tir ac isadeiledd y cefnwyd arnynt yn syth wedi diwedd y rhyfel.

Gan gredu byddai'r fenter yn effeithiol a phroffidiol, tywalltodd Llywodraeth Llafur arian cyhoeddus i'r prosiect mewn benthyciadau - bron i £150,000 dros ddwy flynedd. Taflwyd tenantiaid o'u cartrefi, a 'doedd gan y teulu Meyrick ddim dewis ond prydlesu'r tir i'r Weinyddiaeth Amaeth, Pysgodfeydd a Bwyd.

Gyda diogelwch bwyd yn holl-bwysig ac angen prosiectau ffermio masnachol i gynhyrchu bwyd i'r wlad gyfan, roedd Arbrawf Llanfeirian yn amaethu 1,000 acer fel un uned. Doedd dim cnydau moethus yma, gosodwyd y pwyslais ar gynnyrch sylfaenol: tatws, moron, bresych a grawn. Dangosodd Joan James anfoneb am dunnell o foron gan gwmni *Llanverian Estate Limited* a gyflwynwyd yn 1953 i'w thad - signalwr rheilffordd gyda greddf entrepreneuriaidd gref. Pris y moron oedd 5/- am ganpwys, ac 20 bag am 2/- yr un; cyfanswm: £7. Siawns mai rhannu'r moron ymysg ei gymdogion wnaeth tad Joan.

Ond ni fu allgynnyrch Arbrawf Llanfeirian cystal â'r gobaieth, daeth i ben yn 1965, a rhoddwyd y tir yn ôl i feddiant Ystâd Bodorgan. Ond roedd y fenter wedi newid y berthynas rhwng y Llywodraeth, y tîrfeiddianwyr a'r gymuned wledig am byth.

Ynghudd mewn cornel fechan o'r ystâd mae darn bach o'r Fôn ganoloesol - Eglwys Llanfeirian, neu yr oll sy'n weddill ohoni. Ar un adeg, roedd Llanfeirian yn blwyf yn ei rinwedd ei hun ac yn dyddio i'r 15fed neu'r 16eg Ganrif. Defnyddiwyd yr eglwys fel capel anwes ar gyfer tri eiddo gerllaw: Bodowen, Bodsilin a Bodorgan. Bu mewn defnydd hyd oddeutu 1750, ond yr oll sy'n weddill erbyn hyn yw olion sylfaen adeilad bychan. Ar waethaf y chwyn sy'n gorchuddio'r safle, roedd yr archaeolegydd Andrew Davidson yn amlwg ar dân i gael neidio dros y ffens a chychwyn ymchwilio!

Ein ymweliad olaf oedd at safle magnelfa gwrth-awyrennau unllawr - un o nifer oedd yn ffurfio amddiffynfeydd maes awyr Bodorgan. Mae'n adeilad rhyfedd: wedi ei adeiladu o frics gyda phlinth crwn ar gyfer gwn, a thŵr sgwâr i goroni'r cyfan. Safodd y gwibdeithwyr o flaen y safle i dynnu llun grŵp - y Carneddau â'u llethrau gleision yn golewyrchu mewn haul crasboeth ac yn gefndir hudolus i'r cyfan.

Ond roedd yn hwyrhau, roedd panad a theisen yn ein haros yn Llys Llywelyn, ac felly gohiriwyd rhan olaf y wibdaith tan Haf 2026 pryd byddwn yn prysuro 'nôl i Aberffraw i ddarganfod blodau meindlws y twynni tywod - Caldrist y Gors, Glesyn y Gaeaf, a sawl math o'r Degeirian.

Ann Huws



Anti-aircraft gun emplacement

Photo: Ann Huws

Such seismic landscape changes, together with buildings left over after WWII and the presence of a reliable water supply from nearby Llyn Coron, persuaded the Ministry of Agriculture to consider the estate for a large-scale agricultural project: the 'Llanverian (sic) Experiment' was born. Dr Marc Collinson stepped forward to describe a radical initiative that re-imagined how estate land and infrastructure abandoned by the RAF could be adapted and reused during the post-war period.

Hoping for agricultural efficiency and profitability, the Labour Government poured public money into the project - nearly £150,000 in loans over two years. Tenants were evicted from their cottages, and the Meyrick family had no choice but to lease land to the Ministry of Agriculture, Fisheries and Food.

As food security was paramount, large-scale commercial farming projects were needed to provide food for the country, so the Llanfeirian Experiment farmed 1,000 acres of land as one unit. There were no fancy crops, the emphasis was on basics: potatoes, carrots, corn and kale. Society member Joan James presented a 1953 *Llanverian Estate Limited* invoice sent to her father, a railway signalman with a strong entrepreneurial streak, for one ton of carrots at 5/- a hundredweight and 20 bags at 2/- each. Total bill: £7. One assumes Joan's father shared the carrots with neighbours.

But the Llanfeirian Experiment's output was never as good as was hoped. It came to an end in 1965, and the land was returned to the Bodorgan Estate. But the venture had changed the relationship between central government, landowners and rural communities forever.

Tucked away in an overgrown corner of the estate is a little piece of mediaeval Anglesey - Llanfeirian Church, or all that is left of it. Llanfeirian was once a parish in its own right and dates back to the 15th or 16th Century. The church was used as a chapel of ease for three nearby properties: Bodowen, Bodsilin and Bodorgan. It was in use until about 1750, but all that remains are foundations for a small building of some sort. Despite extensive vegetation, archaeologist Andrew Davidson was clearly itching to hop over the fence and start exploring!

Our last visit was to a single-storey anti-aircraft machine gun emplacement - one of a number forming part of RAF Bodorgan defences. It is an odd building: brick-built with a circular plinth for the gun, and topped with a tower. We paused for a group photo before the gun emplacement - the Carneddau, slate-stained and shimmering in the hot July sun, presenting a spell-binding backdrop to the scene.

It was getting late, we were expected at Llys Llywelyn for tea and cakes, and so the final part of the excursion was postponed until Summer 2026 when, led by Joanna Robertson, we will hurry back to Aberffraw to admire delicate dune flowers such as Marsh Helleborine, Wintergreen and Marsh Orchids.

Ann Huws



Group Photo

Photo: Ann Huws

## Neges gan y Gadair newydd - Joanna Robertson.

Methodd y rhai ohonoch oedd ddim yn gallu mynychu ein CCB y broses o drosglwyddo'r Gadair oddi wrth Frances Lynch Llewellyn i fi!

Ymunais â ChHM yn 2014, a rwyf wedi mwynhau yn fawr cael cyfarfod â'r llu aelodau gyda'u diddordebau eang.

Ers ymddeol rwyf wedi dilyn fy niddordebau mewn twristiaeth treftadaeth, sicrhau cymhwyster Tywysydd Bathodyn Gwyrdd, a gweithredu fel Ymddiriedolwraig gyda mudiad Treftadaeth Menai, gan esgyn i'r Gadair maes o law.

Yn 2016, sicrheais radd meist'r mewn Hanes Canoloesol o Brifysgol Manceinion - a Frances yn garedig iawn yn cefnogi fy nghais!

Mae newidiadau eraill yn yr arfaeth, ac mae'r Pwyllgor yn gwahodd aelodau i ystyried cynnig eu hamser a'u sgiliau mewn swyddi mygedol - ysgrifennydd, trysorydd ac Archwiliwr Annibynnol yn ogystal â dylunio ar gyfer ein Trafodion. Bydd cefnogaeth a chymorth trosglwyddo ar gael. Os oes gennych ddiddordeb neu rydych yn gwybod am rywun arall allai fod â diddordeb, cysylltwch â fi ar [chair@hanesmon.org.uk](mailto:chair@hanesmon.org.uk)



*Soaking up the atmosphere, the Alhambra, Spain*

## A message from the new Chair - Joanna Robertson

Those who were not at our AGM missed the handover of the Chair from Frances Lynch Llewellyn to me!

I joined AAS&FC in 2014 and have thoroughly enjoyed meeting its many members, with their wide-ranging interests.

Since retiring I have pursued my interests in heritage tourism, becoming a Green Badge Guide, Trustee for Menai Heritage and eventually its Chair.

I obtained a master's degree in Medieval History from the University of Manchester in 2016 - with Frances kindly supporting my application!

Other changes are in the pipeline and the Committee invites members to consider offering their time and skills in honorary positions - secretary, treasurer and external examiner as well as design for our Transactions. Support and handover will be provided. If you or anyone you know might be interested, please contact me at [chair@hanesmon.org.uk](mailto:chair@hanesmon.org.uk)

## RHAGLEN 2025-26 PROGRAMME

### 2025

| Dyddiad/Date          | Darlithydd/Speaker | Teitl/Title   |
|-----------------------|--------------------|---|
| 19 Medi/Sept          | Prof Dan Hicks     | 'Augustus Pitt-Rivers at Penrhyn'   |
| 17 Hydref/<br>October | Dr Alec Moore      | 'Fishistory - herrings and Anglesey'  |
| 21 Tachwedd/Nov       | Dr Mari Wiliam     | 'O'r Bom i Butlin's'. Gweddnewid Gogledd Cymru yn y 1950au a'r 1960au.<br>Darlith Goffa Syr Ifor Williams |

### 2026

|                 |                        |   |
|-----------------|------------------------|---|
| 16 Ionawr/Jan   | Dr Gareth Huws         | 'Anglesey's Ireland' - Plas Newydd estate and its holdings in County Louth.   |
| 20 Chwefror/Feb | Dr Warren Kovach       | 'The Windmills of Anglesey'.  |
| 20 Mawrth/March | Prof Robin Grove-White | 'A Mile Apart: Two Anglesey villages - Two Histories'.<br>Thomas Alan Roberts Memorial Lecture  |
| 17 Ebrill/April | Rachel Morley          | Friends of Friendless Churches<br>'Saving the Unwanted'.<br>A whistle-stop tour through our 69 years of rescuing, repairing, and re-opening historic churches |
| 15 Mai/May      | Dr Marc Collinson      | 'The road to Wylfa': a nuclear North Wales?   |



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

| Acc. No. | Cat. No.                 | Covering Dates                          | Title  |
|----------|--------------------------|---|--|
| 6496     | WM/2728                  | 1842                                    | Notebook on Navigation   |
| 6496     | WM/2728                  | [c. 1972]                               | Slides and diaries of T. G. Walker   |
| 6509     | WM/1267/11 - 24          | [c. 1900] - 1980                        | Eitemau Capel Tabernacl, Caergybi  |
| 6511     | WD/57                    | 1896 - 1967                             | Llyfrau Capel Paran M.C. Rhosneigr   |
| 6517     | WM/2737                  | 1946 - 1950                             | Photograph Album from the estate of Mary Elizabeth Liquorice includes mixed Anglesey and Gwynedd images  |
| 6543     | WM/2746                  | [c. 1891]                               | Llyfr Nodiadau John Williams, Menai Bridge "A brief chronology, civil and ecclesiastical"  |
| 6544     | WM/1288/50 - 51          | 1977 - 2017                             | Amlwch English Methodist Church additional Minutes   |
| 6557     | WM/2827                  | 1633 - 1675                             | Indenture 1644 & Copy Will Hugh Gray 1633 re Llwydiarth Fawr   |
| 6566     | WSB/397 - 399<br>WSF/560 | 1965 - 1970                             | Slides Amlwch Harbour and Menai Suspension Bridge  |
| 6600     | WM/2717/4                | 1993 - 2016                             | Cofnodion Cymdeithas Amaethyddol Môn   |
| 6623     | WM/2774                  | 1994 - 1995                             | Study of Llanfair M.E., Erw Ddu, Lanes, and Church by Mary Costello  |
| 6643     | WM/2784                  | 1707                                    | Bargain and Sale of Land at Tyddyn Yr Efail, Llaneilian  |
| 6648     | WM/2787                  | 1950 - 1957                             | Minute Book, Holyhead Presbyterian Church Sewing Class   |
| 6652     | WM/2789                  | 1893 - 1895                             | Notes of Coal deliveries from Cornelyn Manor, Llangoed. (Also a padlock and a handle from the treadmill of Beaumaris Gaol transferred to Beaumaris Gaol) |
| 6655     | WM/2707 add              | 1960, 1965, 1969-71, 1975-6, 2009, 2017 | Menai Strait Regattas Programmes   |
| 6656     | WM/2790                  | 1934                                    | Llangefni County School Magazine   |
| 6659     | WM/2707 add              | 1994 and 2009                           | Menai Strait Regattas Yachtsmen's Service and Sailing Rules  |
| 6672     | WM/2798                  | 1780 Sep. 1                             | Indenture: Deed declaring uses of a fine of Ty'n Rhose, Penrhose Bach, Cae'r Ddol, and Ty'n y Weun, in Llanfairyrneubwll                                 |
| 6686     | WM/2717/4                | 1979 - 2014                             | Sioe Môn programmes with results and stewards' badges  |
| 6694     | WM/2831                  | 1995                                    | Y Cylch - Cylchgrawn Eglwys Bresbyteriaidd Cymru   |
| 6698     | WM/2780                  | [c. 1900] - 2013                        | Eitemau Ychwanegol Casgliad Sian Bevan sef Lluniau swper ffarwelio Mrs Sian Bevan a Mrs Ann Huws Ysgol Uwchradd Bodedern                                 |
| 6703     | WM/2810                  | 1846 Nov. 13                            | Lease of six dwellings in Cross Street, Holyhead made between Lord Stanley of Alderley and Hugh Jones of Holyhead, latter                                |
| 6708     | WM/2812                  | [1788]                                  | Act for Confirming the Building of a Lighthouse on the Skerries  |
| 6720     | WM/2727                  | [pre 1972]                              | Rolled parchment coeden teulu Robert Owen of Pencraig  |
| 6721     | WM/2817                  | 1762 - 1949                             | Casgliad Richard Hugh Edwards hefyd yn cynnwys cofnodion plwyf Llangwyllog   |
| 6728     | WF/207                   | 1968                                    | Sales catalogue, Haulfre, Llangoed   |
| 6729     | WM/2822                  | 1891 Jun. 11                            | Will of John Jones, Black Bridge Foundry   |
| 6730     | WM/2650/26 - 27          | 2022 - 2023 and 2023 - 2024             | Blwyddlyfrau Clwb Ffermwyr Ifanc Ynys Môn  |
| 6733     | WCD/478                  | 2024                                    | Definitive Map of Anglesey Public Rights of Way  |
| 6737     | WM/2825                  | 1992                                    | File of papers re welcoming Bosnian refugees to Anglesey and projects undertaken with them   |
| 6741     | WM/2828                  | 1964 - 1990                             | Country Quest Magazines including Anglesey related articles  |
| 6745     | WD/53/2 additional       | 1926 - 2004                             | Hanes Eisteddfod Gadeiriol Capel Seion Y Bedyddwyr Marianglas  |



## Archifau Ynys Môn / Anglesey Archives

Rhestr o eitemau sydd newydd ar gael / List of items recently available (continued from page 11).

| Acc. No. | Cat. No.                   | Covering Dates   | Title   |
|----------|----------------------------|------------------|---|
| 6746     | WM/2830                    | 2024             | Trefn Gwasanaeth y diweddar Huw Roberts, Llangefni  |
| 6750     | WSC/678                    | [pre 1976]       | Colour slides of Beaumaris Lifeboat Blue Peter II   |
| 6751     | WM/2704                    | [c. 1920]        | Leaflet re water divining by Richard Owen of Llanerchymedd  |
| 6758     | WM/2832                    | 1955 - 2009      | Menai Bridge War Memorial Community centre Minutes and Accounts   |
| 6762     | WDBK/1                     | 1999             | National Museums Liverpool Archaeological Unit - Desk based assessment Dinmor Quarry, Penmon  |
| 6765     | WM/2835                    | 2025 Jan. 27     | Order of service for the funeral of Anne Venables past county Archivist here at Anglesey Archives   |
| 6770     | WA/50/3/MIN and ADM        | 1983 - 2012      | Cofnodion a Llyfrau Cofrestru Ysgol Rhosybol  |
| 6771     | WM/2838                    | 1949 Nov. 25     | Poster: Bye-laws Tywyn Llyn Common, Llanfaelog  |
| 6773     | WA/48/3 and 4              | 1896 - 2000      | Cofnodion Ysgolion Bwrdd achyngor Pentraeth   |
| 6776     | WM/2840                    | 2025 Apr. 17     | Order of service for the funeral of Dorothy Winifred Dickie, Nee Dean   |
| 6779     | WA/20/1, WA/20/2 a WA/11/4 | 1872 - 2024      | Cofnodion Ysgolion Talwrn a Garreglefn  |
| 6787     | WSF/561 - 566              | 1906 - [c. 1950] | Postcards transferred from Conwy County Archives from the estate of the late David Atkinson. Menai Bridge and Strait, steamers and Garth Pier |
| 6793     | WM/2650/28                 | 2024 - 2025      | Blwyddlyfr C.F.F.I. Ynys Môn  |

### 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>

The next edition of the newsletter will be published in Spring 2026. Please forward any articles to: Karen Pollock, Tanffordd Bach, Glanrafon, Llangoed, LL58 8SY or [kjo.pollock@pm.me](mailto:kjo.pollock@pm.me)

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