Anglesey Antiquarian Society and Field Club.

TRANSACTIONS
1923.

LLANGEFNI:
W. O. JONES, FOUNDRY PRINTING WORKS.
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President:
The Right Honourable Lord Boston.

Vice-Presidents:
The Right Honourable Lord Sheffield.
Lady Hughes-Hunter.
Sir R. J. Thomas, Bart., M.P.
Miss Jones, Treanna.
E. T. John, Esq.

Hon. General Secretary:
E. Neil Baynes, Esq., F.S.A.

Hon. Treasurer:
H. R. Davies, Esq., M.A.

Excursion Hon. Secretary and Curator:
S. J. Evans, Esq., M.A.

Hon. Editor:
Hugh Owen, Esq., M.A., F.R.Hist.S.

Hon. Auditor:
J. Jones, Esq., J.P., Menai Bridge.

Committee:
The Hon. Gen. Secretary.
The Hon. Treasurer.
The Hon. Curator.
H. O. Hughes, Esq., J.P. (Chairman), Llangaffo.
The Right Honourable Lord Boston, Lligwy.
Mrs. Lloyd, Plas Tregaian.
Roland Lloyd, Esq., Ty’nygongl.
Mrs. Prichard, Llwydiarth Esgeb.
Miss Alice Ridsdale, Beaumaris.
Rev. T. Smith, Llangefni.
W. B. Thomas, Esq., Holyhead.
ANGLESEY ANTIQUARIAN SOCIETY AND FIELD CLUB.

LIST OF MEMBERS.

* Elected since April 1, 1923.

Honorary Members:

Dr. E. Greenly, F.G.S., Aethwy Ridge, Bangor.

Members:

Alton, Mrs. E. M., 5, Dartmouth Road, Dublin.
Baynes, E. S. A., 44, Primrose Mansions, S.W. 11.
Beaver, Hugh, Artillery Mansions, S.W. 1.
Boston, The Right Honourable Lord, Llwyd.
Boston, The Right Honourable Lady, Llwyd.
Burton, J. H., Friars, Beaumaris.
Burton, Mrs. do. do.
Burton, Miss, do. do.
Chadwick, Miss Myfanwy, Haulfre, Beaumaris.
Clegg, Mrs. M.B.E., Bryn Llwyd, Menai Bridge.
Clegg, Tobias, A.R.C.Sc., Inverleith, Llangefni.
Davies, Dr. Arnold, Menai Bridge.
Davies, Miss A. M., J.P., Ty'n y Caeau, Menai Bridge.
Davies, Rev. D. J., Bay View, Benllech.
Davies, H. R., M.A., Glanachwy, Bangor.
Davies, J., Bryn Pabo, Rhosgoch.
Davies, Rev. J. Ledwick, Llangadwaladr Rectory.
Davies, J., Rev. J. Ledwick, Llangadwaladr Rectory.
Davies, J., Rev. J. Ledwick, Llangadwaladr Rectory.
Davies, Richard, Bryn Gwynedd, Llangefni.
Davies, Robert, 17, William Street, Holyhead.
Edwards, Miss Wood, Treanna, Llanidan.
Ellis, Rev. J. J., Llanellian Vicarage.
Evans, G. Eyre, Ty Tringad, Aberystwyth.
Evans, Lewis O., Fron-Y-Deg, Talywarn, Carnarvonshire.
Evans, Rev. Richard, M.A., Llanidan Vicarage.
Evans, S. J., M.A., Nant Villa, Llangefni.
Evans, Mrs. do. do.

Evans, Thomas, Maelfa Boston, Gaerwen.
Evans, Mrs., Henblas, Llangristiolus.
Francis, Hugh R., The Manse, Elgin Road, Seven Kings.
Glazebrook, F., Tros yr Afon, Penmon.
Greenly, Mrs., Aethwy Ridge, Bangor.
Griffith, Bart., The Right Honourable Sir E. J. Ellis, M.A., K.C.,
1, Buckingham Palace Mansions, S.W. 1.
Griffith, Miss M. E., Simdda Wen, Cemais.
Henderson, Miss C. E., Orroland Cottage, Benllech.
Heworth, Miss, 6, Victoria Terrace, Beaumaris.
Holme, Geoffrey G., Bryn Afon, Penmon.
Holt, Mrs. M., Menaifron, Dwyran.
Horridge, John H., Plas Llanfair, Llanfair Pwll.
Horridge, Mrs., do. do.
Howell, Mrs., do. do.
Hughes, Miss A. E., Bryn Golau, Rhosgoch.
Hughes, H. O., J.P., Cefn Mawr, Llangaffo.
Hughes, Miss J. M., do. do.
Hughes, Miss A. D., do. do.
Hughes, H. R., 33, Crossfield Road, Durnong Road, Liverpool.
Hughes-Hunter, Lady, Plas Coch.
Hughes-Hunter, Bart., Sir William Bulkeley Hughes, Plas Coch.
Hughes, Richard, Ty Hen Isaf, Llanerchymedd.
Hughes, Mrs., do. do.
Hughes, Rev. Robert, Valley.
Hughes, Robert, Birmingham House, Holyhead.
Hughes, R. Lloyd, C.E., 71, Lansdowne Road, Dublin.
Hughes, Thomas, Bodllywyn, Pentraeth.
Hughes, Rev. Thomas, Ilys Myfyr, Llangefni.
Hughes, W. T., 2, Bryn Hyfryd, Llanfair Pwll.
Hutton, Miss Edith, St. Winifred, Benllech.
James, Rev. H. L., M.A., Aberffraw Vicarage.
John, E. T., Llanidan Hall.
Jones, Miss, Treanna, Llanidan.
Jones, Arthur Rhys, 9, Victoria Terrace, Beaumaris.
Jones, Mrs. do. do.
Jones, Mrs. Capt., Ynysfor, Amlwch.
Jones, David John, J.P., 28, Great Brunswick Street, Dublin.
Jones, Mrs. E. J., Bryn Hyfryd, Amlwch.
Owen, Dr. Ella G. Brisco, 15, Tavistock Road, Westbourne Park, W. 2.
Owen, Evan Richardson, Bodysan, Llangefni.
Owen, Mrs. Marion, B.A. do. do.
Owen, John, F.R.H.S., Garnedd Wen, Llanfair Pwll.
Owen, Dr. Richard, Pentraeth, Aberfforddian.
Owen, Robert, National School House, Holyhead.
Owen, William, Hyfrydol, Beaumaris.
Perry, Miss C. B.A., Council School House, Ruthin.
Perry, Miss Maggie, Shop Tabernac, Ty’nygongl.
Perry, Morris, 37, Victoria Road, Chester.
Perry, Rev. T. Penrhoslligwy Vicarage.
Paynster, Mrs., Belmont, Windermere.
Price, Richard, 39, Thomas Street, Holyhead.
Prichard, Mrs. Llwydiarth Estog, Llanerchynddol.
Prichard, Miss J. Ellinor, do. do.
Prichard, R. F. do. do.
Prichard, Mrs., Dinam.
Prichard, Miss Mary A., Dinam, and 109, Oxford Gardens, Notting Hill, W.
Pyce, A. Ivor, M.A., Diocesan Chambers, Bangor.
Prytherch, Dr. J. R., Doldir, Llanfair.
Prytherch, Mrs., B.A. do. do.
Prytherch, Miss, Bodfieddan, Ty Croes.
Rathbone, Miss Mary F., Belmont, Bangor.
Ras, T., Bodwenna, Frances Avenue, Colwyn Bay.
Reichel, Principal Sir Harry, University College of North Wales.
Richard, R. O., Post Office, Bodorgan.
Ridsdale, Miss Alice, 4, Green Edge, Beaumaris.
Ridsdale, Miss Edith, do. do.
Roberts, Mrs. Bowen, Trefor Blas, Llanbadarn.
Roberts, Miss Catherine Dew, Ilivy House, Farrar Road, Bangor.
Roberts, Miss Edith, Trefarthen.
Roberts, John, Craig Llwyd, Beaumaris.
Roberts, Capt. Henry, Neuadd Wen, Benllech.
Roberts, Miss Hannah, Bryn Hyddin, Bryn Rodd.
Roberts, Price, Preswylfa, Pentraeth.
Roberts, Mrs. do. do.
Roberts, R. Gordon, Rhosmeirch, Llanfair.
Roberts, R. W., J. P., Craig Owen, Menai Bridge.
## ANGLESEY ANTIQUARIAN SOCIETY AND FIELD CLUB.

### STATEMENT OF RECEIPTS AND EXPENSES, APRIL 1, 1922, TO MARCH 31, 1923.

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<thead>
<tr>
<th>RECEIPTS</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
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<td>Balance in hand March 31st, 1922</td>
<td>29</td>
<td>13</td>
<td>1</td>
<td></td>
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<tr>
<td>Subscriptions:</td>
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<td></td>
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<tr>
<td>Per Bank—13 of 5/-</td>
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<td>5</td>
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<td>6 of 7/6</td>
<td>2</td>
<td>5</td>
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<tr>
<td>Per Hon. Secretary:</td>
<td></td>
<td></td>
<td></td>
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<td>6 of 5/- for 1921—22 (Arrears)</td>
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<td>7</td>
<td>6</td>
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<td>10 of 7/6 in advance for 1923-1924</td>
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<td>6</td>
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<td>Dividend on £10 War Stock</td>
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<td>10</td>
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<td>Proceeds Sale of War Stock</td>
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<td>7</td>
<td>0</td>
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<tr>
<td>Lord Boston for Illustration to Dr. Greenly's paper</td>
<td>14</td>
<td>0</td>
<td>0</td>
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<tr>
<td>E. Maddox Jones, Esq., for prints of his papers</td>
<td>3</td>
<td>15</td>
<td>6</td>
<td></td>
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<td>Publications sold</td>
<td>6</td>
<td>4</td>
<td>3</td>
<td></td>
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<td><strong>Total Receipts</strong></td>
<td><strong>£137</strong></td>
<td><strong>10</strong></td>
<td><strong>10</strong></td>
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<table>
<thead>
<tr>
<th>PAYMENTS</th>
<th>£</th>
<th>s.</th>
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<tr>
<td>Subscription to Cambrian Archaelogical Association for 1922</td>
<td>1</td>
<td>1</td>
<td>0</td>
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<tr>
<td>Printing Transactions, etc. (250 copies)</td>
<td>75</td>
<td>6</td>
<td>6</td>
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<td>Printing Forms and Notices</td>
<td>3</td>
<td>16</td>
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<tr>
<td>Stationery, Postages, &amp;c. per Hon. Sec.</td>
<td>6</td>
<td>2</td>
<td>7</td>
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<tr>
<td>Postages and Disbursements per Hon. Excursion Secretary</td>
<td>4</td>
<td>17</td>
<td>3</td>
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<tr>
<td>H.M. Stationery Office, Tickets for Dr. Greenly's Paper</td>
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<td>12</td>
<td>6</td>
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<tr>
<td>Balance in hand March 31st, 1923</td>
<td>45</td>
<td>14</td>
<td>6</td>
</tr>
<tr>
<td><strong>Total Payments</strong></td>
<td><strong>£137</strong></td>
<td><strong>10</strong></td>
<td><strong>10</strong></td>
</tr>
</tbody>
</table>

Audited and found correct,—

(Signed) J. JONES.

18th April, 1923.
LOCAL OBSERVERS.

The undermentioned ladies and gentlemen have kindly consented to act as Local Observers for the following districts during the year 1923–24:


District II.—Llanbadrig, Llanfawr, Rhosbol: Mrs. Peichard, Llwydiarth Esq.

District III.—Holyhead, Rhoscolyn: W. B. Thomas, Esq., Duanein, Holyhead.


District VIII.—Bodwrog, Ceidio, Llandrygarn, Llanerchymedd, Llech-y-nerwy, Coedà: Mrs. Peichard, Llwydiarth Esq.

District IX.—Llanddvery, Llanihangel-y-Creigiau, Cowyn, Penrhoslligwy: Rev. T. Perkys, Penrhoslligwy Vicarage.

District X.—Aberfraw, Llangynwyll, Llanfairfach, Trefdraeth: Rev. H. L. James, M.A., Aberfraw Vicarage.


District XIII.—Llancarfan, Llanfihangel Eesciwig, Llanllawr: Rev. R. Evans, M.A., Llanllawr Vicarage.


The Misses Ridsdale, 4, Green Edge, Beaumaris.

The following Instructions have been issued to the Observers together with Maps of their Districts:

1. The red-ink numbers on the Map correspond with the numbers in the list of objects, thus showing their position.

2. You are requested to visit every object in your district every year at some date between September 1st. and the middle of the following February, and to forward a Report on the general condition of such objects to the Secretary before the end of February without fail.

3. It will be advisable also, if you can find an opportunity, to make a tour of inspection six months after your last visit.

4. If you are aware of, or should discover, other interesting objects not included in the official list, you should forward particulars to the Secretary with a view to their inclusion in such list.

5. In the event of any damage or destruction, threatened or perpetrated, to or of any scheduled object, you should immediately communicate with the Secretary and the Excursion Secretary. If the matter is pressing, a visit to the spot where the object is situated might enable you to prevent such injury or destruction.

6. If the object is an Ancient Monument under the care of the Commissioners for the Protection of Ancient Monuments (vide list), threatened or actual damage should be reported to H.M. Office of Works, in addition to the Secretaries.

7. Observers who are unavoidably prevented from making a special or half-yearly visit are permitted to request the Secretary to appoint some other person to make such visit for them and to furnish a signed Report thereon.

8. In many cases perforated stones, stone hammers and stone implements are to be seen on the window-sills and in the gardens of cottages. Usually the owner is ready to part with them for a small sum, and it is hoped that in this manner some specimens may ultimately find their way into the Society's Museum.
REPORT OF THE COMMITTEE.

Your Committee beg to present their eighth Report, for the year 1922—23.

Between April 1, 1922, and March 31, 1923, 26 new members were elected, 6 members have withdrawn, and the names of 16 members have been erased from the list of members, under Rule 10, because their subscriptions were more than six months in arrear. The total membership at the end of the current year was 201.

The Accounts of the Hon. Treasurer have been audited. The balance in hand at the end of 1922-23 was £45 14s. 6d. as compared with the balance of £29 13s. 1d. at the end of 1921-2. This increase is due to the sale of £10 War Stock, the raising of subscriptions from 5/- to 7/6 and also to the receipt of £5 4s. 3d. for sale of publications against £2 9s. received under this heading in 1921-2. The net cost of printing Transactions for 1922 was less than in the preceding year and it is hoped that a further reduction may be possible this year.

During the past year three Excursions were arranged. They are described in the Report of the Hon. Excursion Secretary.

A paper was read by Mr. E. Madoc Jones, M.A., at Holyhead, on "The Free Grammar School at Beaumaris," and another paper was read by the Hon. Gen. Secretary on "The Bronze Age in Anglesey," at Llangefni. The former appeared in Transactions last year and the latter will be included in this year's issue.

A valuable collection of stone and bronze implements, and a copper cake, have been lent by Mrs. Prichard, of Llwydiarth Esogb, to the Society. The collection is on view in the Society's cases.

The Rev. E. P. Howell, late of Pentraeth, called the attention of the Society to the discovery of a burial at Tyddyn Roger, Trefdraeth. The Rev. H. L. James, our Observer for the District, visited the spot and submitted a Report. The burial itself proved to be that of some animal but an interesting snuff-box was found in the hole in which the carcass had been placed. An illustration of the box and some remarks concerning it will appear in Transactions.

The Rev. Richard Evans, Observer for No. XIII. District, reported the discovery of an old stone bridge on the river Brant, between the farms of Cerrig y Beilio and Ty Du, in Dywyran. He added that the long horizontal stone had been removed to a farm not far distant. Mr. Hugh Thomas, of Beaumaris, under whose superintendence certain work to the river banks was being carried out, stated that he had given instructions for the stone to be replaced.

A second Report was received from the Rev. Richard Evans to the effect that some persons were working at Caer Lch. Enquiry showed that they were employed by H.M. Office of Works who proposed to erect a fence round the site.

The Rev. Richard Evans also reported a fall of some masonry from the wall of the old Church at Llanddwy. The Secretary wrote to the Hon. Fred. Wynn who replied that he would make enquiries into the matter and find out what could be done to prevent further falls from the walls.

Our member, Mr. Geoffrey G. Holme, has given the Society a copy of "A Guide to Penmon Priory," printed by Messrs. Jarvis & Foster, price one shilling. Mr. Holme has written this Guide in order that the proceeds of its sale may be devoted towards the restoration of some of the buildings which are in a state of decay. The public will find a great deal of interesting matter in the Guide and by purchasing copies will assist the preservation of one of the most interesting buildings in the Island.

Your Committee regret to state that the Rev. E. P. Howell has left Pentraeth and has accepted the living of Dyffryn Merioneth. Mr. Howell was an original member of the Society and was always interested in its work and a constant attendant at its meetings. He was responsible for the successful supervision of the excavation of the barrow at Merdyfn Gwyw, Pentraeth, and closely followed the exploration of two barrows at Ty’n-y-Pwwll, Llanddwyfan. Mrs. Prichard of Llwydiarth Esogb, has been elected a member of the Committee in his place.

Your Committee advise that the subscription for the current year shall remain unchanged.

Your Committee have met twice last year, the attendance of members being as under:

<table>
<thead>
<tr>
<th>Name</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr. H. O. Hughes (Chairman)</td>
<td>2</td>
</tr>
<tr>
<td>Miss Lisdel</td>
<td>2</td>
</tr>
<tr>
<td>Mr. R. L. Edwards</td>
<td>2</td>
</tr>
<tr>
<td>Mr. E. Neil Baynes</td>
<td>2</td>
</tr>
<tr>
<td>Mr. S. J. Evans</td>
<td>2</td>
</tr>
<tr>
<td>Mr. Hugh Owen</td>
<td>2</td>
</tr>
<tr>
<td>Lord Boston</td>
<td>2</td>
</tr>
<tr>
<td>Mrs. Lloyd</td>
<td>1</td>
</tr>
<tr>
<td>Rev. E. P. Howell</td>
<td>1</td>
</tr>
<tr>
<td>Rev. T. Smith</td>
<td>1</td>
</tr>
<tr>
<td>Mr. W. B. Thomas</td>
<td>1</td>
</tr>
<tr>
<td>Mr. T. Clegg</td>
<td>1</td>
</tr>
<tr>
<td>Mr. Roland Lloyd</td>
<td>0</td>
</tr>
</tbody>
</table>

(Signed) H. O. Hughes,
Chairman.

(Signed) E. N. Baynes,
Hon. Secretary.
ANNUAL GENERAL MEETING.

Annual General Meeting held at the New Chester House, Holyhead, on Saturday, the 13th May, 1922, at 2.30 p.m. Lord Boston (President) in the Chair.

The Minutes of the last Annual General Meeting, and of a Special General Meeting, were read and signed.

The Accounts of the Society were read by the Secretary and passed.

Mr. S. J. Evans proposed the re-election of the President. This was seconded by Mr. Owen Roberts and carried.

The President moved that Mr. E. T. John should be elected a Vice-President. Mr. W. B. Thomas seconded and the President's motion was carried.

The Vice-Presidents and other Officers were re-elected.

Mr. Madoc Jones having stated that he wished to leave early, he was invited to read his paper on "The Free Grammar School at Beaumaris."

Mr. Madoc Jones then read his paper.

Mr. S. J. Evans proposed a vote of thanks to Mr. Madoc Jones. This was seconded by Mr. J. H. Burton (Mayor of Beaumaris) and supported by Lord Boston and Mr. Owen Roberts. The vote was carried unanimously.

The ordinary business of the Society was then resumed.

The Report of the Committee was read and passed, on the motion of Mr. O. Roberts, seconded by Mr. W. B. Thomas.

The President referred to the loan of books and other implements by Mrs. Pritchard of Llwydiarth, and Mr. S. J. Evans stated that the corridor of the County School at Llanegi, where the exhibits are lodged, is always open to any member of the public who wishes to view the exhibits.

Miss Massey having written that she was unable to attend the meetings of the Committee, Mr. Roland Lloyd, of Tyngogl, was appointed a member of the Committee in her place.

The following ladies and gentlemen were elected members of the Society:

- Mr. J. P. Rowlands, Council School, Brynnciencyn.
- Rev. T. Peris Williams, Bryn Haul, Wrexham.
- Mr. T. Rea, Menaiiron, Dwyran.
- Mr. J. T. Jones, Penysarn.
- Mr. John Jones, 9 Jubilee Drive, Liverpool.
- Dr. Richard Owen, Pentreath, Abersoch, Carnarvonshire.
- Miss C. Parry, B.A., 14, High Street, Llanerchymedd.
- Mr. Wm. Hywel Rogers, 12 Thomas Street, Holyhead.
- Lieut-Col. Lewis Williams, Trevellyr, Bodorgan.

The names of those members whose subscriptions were over six months in arrear were removed from the list of members:

- Mr. Richard Evans, Gwydyrn Newydd, Llanfair Pwll.
- Mr. J. Morris Jones, Holyhead.
- Rev. R. Mills Jones, High Street, Llanerchymedd.
- Mr. G. H. R. Tildesley.

In the absence of the Treasurer the Secretary explained the position of the Accounts, and stated that the Treasurer proposed that the £10 War Loan should be sold and the proceeds paid to current account. This was agreed to.

The draft Report of the Committee was read and passed. A vote of thanks to the President for his work in connection with the Society was proposed by Mr. H. O. Hughes, seconded by Miss Ridsdale, and carried unanimously.

Miss Ridsdale called attention to the fact that books which could be borrowed from the Library bore no mark to show that they were the property of the Society. The Hon. Librarian agreed that books should bear the name of the Society and undertook to see that this would be done.

The dates of the Excursions were next considered, and it was felt that the dates should be distributed over a longer period than last year—possibly into September. Mr. S. J. Evans stated that he hoped a new Excursion Secretary could be appointed—one who could arrange excursions at any time of the year, not necessarily in school time. Mr. Evans moved that Miss Ridsdale should be appointed Excursion Secretary. Rev. E. P. Howell seconded the motion which was carried. Miss Ridsdale, later, expressed her regret that she felt herself unable to accept the position.

The following Excursions were proposed:

- To Conway—possibly in June.
- To Glynn and Groes Wion—the third week in July.
- To Llanbadrig and Llanfechell—the first week in September.

Mr. S. J. Evans agreed to arrange for the last two Excursions if some member of the Llandudno Field Club would lead the first.

Rev. E. P. Howell referred to some interesting hut-circles on Mynydd Llwydiarth, which he had found and hoped that the Secretary would take an opportunity of visiting them.

Lord Boston proposed a vote of thanks to Mr. H. O. Hughes for acting as Chairman of Committee, and to Mr. S. J. Evans for his work as Hon. Librarian, Curator and Excursion Secretary. This was seconded and carried unanimously.
SPECIAL GENERAL MEETING.

Special General Meeting held at the County School, Llangefni, on Friday, 10th November, 1922, at 2 p.m.

The Secretary stated that the President was unavoidably prevented from being present, owing to slight indisposition, and in his absence he had much pleasure in moving that the Chair should be taken by Mr. H. O. Hughes (Chairman of Committee). This was seconded by Mr. S. J. Evans and carried.

Mr. H. O. Hughes then took the Chair.

The Minutes of the last Annual General Meeting were read and signed.

A vote of sympathy with the President and regret at his absence was moved by the Chairman and carried unanimously.

Mr. Neil Baynes then read a paper on "The Bronze Age in Anglesey."

In addition to objects already in the Society's Museum, the bronze and stone objects collected by the late Mr. Thomas Prichard of Llwydiarth Esgob, and loaned to the Society by Mrs. Prichard, were on exhibition. Also an urn and bronze objects from Ty'n y Pwll, Llanddyfman, and a bronze dagger from Tre'r Dryw, by kind permission of the President. A mounted specimen, prepared under glass by Miss Massey, of the Star Thistle was also on view.

Mr. Bezant Lowe stated that the Llandudno Field Club proposed to hold an Exhibition at the end of January. He appealed for some of the objects on exhibition to be lent to the Club. It was decided to refer the matter to the Committee.

The Rev. E. P. Howell asked for the location of the bones found at Merdydd Gwyr and the Secretary replied that they were in the Museum of the College at Bangor but they still remained the property of the Anglesey Antiquarian Society.

The Chairman, in closing the proceedings, stated that although the President was unable to be present he had not forgotten the comfort of the members and had provided them with tea.

After partaking of tea Mrs. Bowen Roberts moved a vote of thanks to the President for his thoughtfulness in providing members with refreshment before their return homeward, and referred to his keen interest in the Society and his usual thoughtfulness for the members. Seconded and carried unanimously.

THE EXCURSIONS 1922.

Three excursions were arranged. The first, on Saturday, July 8th, was in the neighbourhood of Benllech. In spite of the threatening weather there was a good number of members at Pant-y-saer Cromlech (behind the Council School, Ty'nygongl) at 2-30. After a careful inspection and after hearing a summary of the views generally entertained regarding the use made of cromlechs in the early economy of the island, we proceeded to Glyn. The Rev. E. P. Howell, M.A., conducted the members through this interesting old residence and initiated a discussion on the plaster figures and other mural decorations. Then on to Croes Wion, the restoration of which was carried out some time ago by our Society.

By kind invitation of Miss Thomas the party were entertained to tea at Tyddyn, Pentraeth. The cordiality of our reception at Tyddyn, the ample provision made, and the beautiful view of Red Wharf Bay and Mynydd Llwydiarth commanded from the house and grounds, combined to make our first excursion this year a very pleasant one.

Llanfechell Church was our meeting place for the second excursion on Saturday, July 29th. A wet morning and a threatening noon must have kept a number of members away. Still there was a good muster and we had the great advantage of being conducted round the Church by Mr. Harold Hughes, the Diocesan Architect, whose expert description of the various items of interest in the sacred edifice was much appreciated. From Llanfechell we proceeded to the Meinir Hirion, and then on to the Village Hall, Cemaes, where a sumptuous tea was provided through the kindness of Lady Hughes-Hunter. The members greatly regretted the absence of her Ladyship who had not fully recovered after her recent indisposition. While at the Village Hall, a gap in our Pant-y-saer visit (first excursion) was filled: Mrs. Prichard, of Llwydiarth Esgob, had brought the article in Arch. Camb., written by her late husband, describing his excavation of Pant-y-saer Cromlech. The Honorary Excursion Secretary commented on the expert way in which the excavations were made and recorded. The old and valuable chalice was brought from Llanbadrig Church, and described to the members by the Vicar.
We then proceeded to Polbron where, at Lady Hughes-Hunter’s suggestion, her tenant had opened a number of ‘graves’ in the farm yard. Though we were puzzled by these shallow elongated pits, some doubt was expressed as to their having been intended for graves.

Our third excursion was to Conway, on the 16th of September. Rain in Anglesey kept many ardent antiquarians away, but those who risked the journey found continuous sunshine at Conway. Mr. Willoughby Gardner, F.S.A. was our guide and no one knows the Church and Castle better. We had Plas Mawr in our program but the visit to the Church and Castle under Mr. Gardner’s guidance proved so interesting and informing that we spent the whole time up to late tea exploring these two medieval structures. The company was so delighted with the excursion that Mr. Gardner was unanimously requested at tea to act as guide round Plas Mawr, if it was decided to have another excursion to Conway in 1923.

S. J. Evans,
Hon. Excursion Sec.

THE BRONZE AGE IN ANGLESEY.

By E. NEIL BAYNES, Esq., F.S.A.

Remains of palaeolithic man have never been found in Anglesey. This however is not surprising, since Dr. Greenly has told us that at certain periods in palaeolithic times the Island was covered with an ice-sheet nearly a third of a mile in thickness.

Neolithic man, on the other hand, has left many records of his work in certain of the dolmens (cromlechs) and megaliths and in his implements made of flint or some other hard stone.

It must not be imagined however that a hard and fast line can be drawn either between the two stone-age periods or the following centuries when bronze and iron were displacing stone in the manufacture of implements.

There was a certain amount of overlapping in the case of the stone-bronze period. Thus articles which might easily be lost, such as arrow-heads, were seldom made in bronze; and a perfected type of arrow-head was in use in the bronze period.

Probably in the bronze-iron period there was not such a long overlap owing to the evident superiority and abundance of the latter metal over the former alloy. Iron being a natural product could be obtained from the one source, whereas in the manufacture of bronze, copper perhaps from Anglesey and tin from Cornwall would be required.

In some countries copper was in use before the discovery that an admixture of about ten per cent. of tin provides the hard alloy known as bronze. But the unsatisfactory feature of copper is that it does not produce sound castings if poured into a closed mould. Copper axes therefore were cast in open moulds, after which the edge was hammered out in order to harden it.

While it is to be observed that the definite work of neolithic man in Anglesey is limited to his megalithic monuments and certain types of stone axes, it will be found that the bronze-age people have left more extensive evidence of their presence in the Island.

With regard to the dwellings of the people of the bronze period in Anglesey no definite pronouncement can be made as to their survival at the present day. It is possible, however,

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1. Recent discoveries show that the supposed gap between the palaeolithic and neolithic periods can be bridged.
2. This also applies to the bronze-iron period.
that some of the early forms of *cymtrwm* (hut-circles) may be in part, if not wholly, vestiges of this period but no certain conclusion can be reached on this point.

The funeral monuments however are fairly numerous and over twenty-four can be noted, while many have been demolished by the plough and others remain undiscovered. These tumuli, *carneddau* or barrows, in which there is conclusive evidence that the dead were buried, have been found at Holyhead, Llantrisant, Rhosybriw, Pentreath, Llanddewi and Bodermyn, Llanristiolus, Llangaffo, Llanddaniel and Menai Bridge. Certain place-names, e.g. Crug, Carn and Carnedd Fawr, Carnedd Du, Carnedd Wen and Carnedd Goch (Llannaf Pawl) suggest the sites of tumuli long since destroyed.

The barrows of the bronze age were round and differed in this respect from the long barrows of the neolithic period. In the early part of the bronze age the custom of inhumation, practised in the neolithic age, had not died out, but at a later period bodies were usually cremated and the ashes placed in urns.

Before considering the objects discovered in the barrows, or those found sporadically in the Island, it will not be out of place to devote some attention to the general features of the bronze age and the objects associated with that period, bearing in mind the evidence to be gathered in Anglesey.

In the British Isles the bronze age is estimated to have extended from 1800 to 1000 B.C.; in Anglesey it probably commenced later and lasted longer.

The people typical of the bronze age were tall, fair and round-headed, quite unlike the short, dark, long-headed men who preceded them.

They certainly shaved parts of their bodies and they wore cloaks fastened by buttons or some other objects. They kept domestic animals and exercised both ingenuity and artistic talent in the decoration of their pottery and ornaments. Their personal ornaments included torcs, or twisted collars of gold or bronze, armlets of the same metals and of jet or Kinneridge shale. Necklaces were made of jet and also of amber; finger rings, hair-pins, pins and brooches were included in their ornaments.

Although this paper is intended to deal only with Anglesey mention may be made in passing of the beautiful gold pectoral or breastplate for a pony, found at Mold in Flintshire in 1833, and which belongs to this period. It is now in the British Museum.

Of their implements for use in peace and war, much might be said, but in a paper of this description it is only possible to refer to a few of them.

The first implement, deriving from the neolithic stone axe, is the flat celt or axe of copper or bronze. This was followed by the flanged celt, with the edges hammered up so as partly to engage with the haft or handle, out to receive the smaller end of the axe, the two being afterwards firmly bound together. In order to prevent the small end of the axe from splitting the handle when hard blows were delivered, two stop-ridges were evolved. This form is known as the palstave. The next and last development was the hollow socketed celt; this form had the handle thrust into a hollow at the back of the celt, and a thong passed through a loop at the side secured to the handle. The loop is found on many palstaves.

Bronze daggers of different patterns are found. The knife or knife-dagger with a triangular blade is usually associated with early burials. The handle was of wood or horn and ended in a pommel. Long dagger blades, as well as rapiers, swords and shields are found.

The spear-head had a special evolution, by means of which it is possible to date such objects with some degree of accuracy.

Wooden dug-out canoes were used for travelling by water and for fishing, and bronze fish-hooks have been discovered.

Pottery of the bronze age is both interesting and distinctive, and we are probably indebted to the women of that period for the elegant shapes and rude artistic designs on the urns and other vessels which are typical of that period. While no two vessels appear to have been decorated in exactly the same manner, it must be admitted that the constant use of the horned-bone and chevron designs show that imagination and invention were either lacking or subservient to traditional custom.

Their ceramics may be divided into five classes:

1. "Cinerary Urns" of large or moderate size, badly fired and usually discovered in a broken or partly decayed condition.
2. "Drinking-cups," or "Beakers," well baked and often elaborately decorated.
3. Small urns, known as "Food Vessels," well baked.
4. Small vessels, often pierced with holes and called "Incense Cups."
5. Other pottery.

Of the different types of urn much has been written and a comprehensive work by Lord Abercorn, deals exhaustively with these objects. It must suffice here to state that cinerary urns contained the ashes of the dead and also in some instances objects made of bronze or other material, such as a food-vessel or incense-cup.
Beakers, survivals of neolithic times, are usually found with unburnt skeletons. Excavations at Pennewr prove that these vessels were in every-day use and not, like the urns, made solely for funeral rites. Tangible sustenance for the spirit of the deceased may have been placed in the food-vessels, but they are often found to contain ashes. The objects known as incense-cups are of doubtful use, but the name designates a certain type of vessel.

Designs on the pottery were produced by the aid of sharp flints, pointed pieces of wood or bone or the finger nail, but a twisted cord or thong was more usually employed, this being pressed into the clay before firing. The patterns usually found are the chevron, dotted or shaded, and the herring-bone. Stamps were also used.

We will now deal with the Anglesey evidence, taking first the barrows which have been excavated under supervision.

In 1907 the Rev. Evan Evans, lamented late member of our Society, finding that the new railway to Benllech would cut through a barrow situated on a farm called Morddwy Gwyn, Penrallt, asked the Rev. E. P. Howell, M.A., to let him know as soon as the cutting reached the mound. From the time that moment arrived the Revs. Evans and E. P. Howell and Mrs. Howell watched the work. Ultimately Mr. Harold Hughes, F.S.A., published a complete Report on the discoveries and it is thanks to these four members of our Society that the results of the first detailed examination of a barrow in Anglesey have been placed on record.

The barrow measured 84 feet by 74 feet and 6 feet in height. About 14 feet within its edge was a ring of large stones, incomplete on the north-east side. A little west of the centre of the barrow and 7 feet from the top of the mound, a large cap-stone was met with, and in a grave underneath it a crouched skeleton was found, with the head towards the north and facing south-east. Behind the head were fragments of a beaker 8.25 inches in height. These fragments were pieced together by Dr. P. J. White of the University College of North Wales, Bangor. A triangular bronze knife blade, 3.5 inches long, was also found in the grave, and a jet button pierced with converging holes.

At a distance of 13 feet from the centre of this grave, an extended skeleton was found 9.25 feet below the top of the barrow. No grave goods accompanied this interment. At a point south-east of these burials a cinerary urn was discovered, containing burnt bones of a woman and the pommel of a knife dagger. The decoration on this urn extended within the lip.

1. This beaker was accidentally broken and has again been restored.

Fragments of three other urns and two pieces of flint were found in the barrow.

Mr. Harold Hughes considers that the extended skeleton belonged to a "secondary interment" (Arch. Camb. 1908, p. 211).

Sir Arthur Keith says that the first burial, associated with the beaker, bronze dagger and jet button, was that of a man about 5 feet 9 inches in height and 40-45 years of age. His head was long, the cephalic index being 71.2, the bones comparatively slender and muscular markings not pronounced.

With reference to the extended skeleton, Sir Arthur writes that it represents a man about 58 years old, 5 feet 6 inches in height, and round headed (cephalic index 87.5). The bones were slender with muscular markings not strongly indicated. He points out the wide difference between the two types, and mentions that the skull of the crouched skeleton is of a type which Huxley regarded as characteristic of neolithic England, and shows identical features with a woman's skull from Towyn y Capel (Arch. Camb. 1909, p. 254).

In 1908 two barrows at Ty’n y Pwll, Llanddyfnan, were excavated. The Rev. Evan Evans had notified Lord Boston that the farmer proposed to level them, with the result that excavations were undertaken and carried out at his Lordship's expense. The brow on which the barrows were situated is called "Pone y Clychan" (The Bank of the Bells), doubtless from the bell-shaped mounds.

The barrow first opened measured 48 feet by 42 feet and 8 feet in height at the time the work was undertaken, but originally it must have been much higher.

Three cinerary urns had been turned up during preliminary ploughing operations, and four more were discovered during excavation.

No. 1 was broken to pieces by the plough. No. 2 stood upright and was discovered by the farmer. The lower portion was preserved and contained burnt bones and a flattish piece of bronze shewing marks of fire, also two smaller fragments of the same metal.

No. 3 stood upright. It was covered by a flat stone and probably had been protected by a cist. It contained ashes.

No. 4—the first discovered by the excavators—was nearly 12 inches high. It stood upright and was protected by a stone cist with cover stone. Among the ashes contained in it were three pieces of bronze, of which two had been melted by heat. The design applied to the urn extended within the rim, and consisted, on the exterior, of chevrons and crossed lines of small dots made with some pointed instrument.
No. 5, about 12.5 inches high, was inverted, and had been placed direct in the ground without protection. The burnt bones may have been those of a woman or young man. The decoration was external only, and consisted of chevrons and cross-cross lines formed with a sharp implement.

No. 6 fell without warning. It was unprotected and about 10 inches high. The impression left on the side of the cutting showed that it was barrel-shaped; it was therefore impossible to determine whether it stood upright or inverted. It contained calcined bones and a flattened piece of bronze which had passed through the fire. The applied pattern extended within the lip, and was formed of lines and chevrons produced with a twisted cord.

No. 7 was found inverted and protected by stones. It was 16 inches high. The pattern had been applied with a twisted cord in the form of herring-boning and zig-zags, both inside the rim and on the exterior. There was also a line of ornamentation produced by a stamp. The urn contained incinerated bones, a bronze knife-dagger blade, a curious implement like an attenuated celt, a small celt—twisted by heat, two minute fragments of bronze and part of the tine of a stag’s antler, 5 inches long.

Close to this urn, and touching it, were portions of another urn 7.5 inches in height. This differed in composition from the usual cinerary urn, being made of hard paste well fired. It may have been used for domestic purposes. Lines of cord pattern were found within the rim and outside.

In another part of the barrow a cist was found which contained a deposit of burnt bones.

Close to the edge of the barrow an extended skeleton was discovered—probably that of a woman.

During the course of the work three flint flakes were picked up.

The second tumulus, 200 yards from the above, was about 67 feet in diameter and 4 feet high. Five feet below the top of the mound a flat slab of limestone was met with. This covered a cist composed of clay and stones. Within the cist was a crouched skeleton lying on the left side with the head facing south-west.

Sporadic finds include:
A flat bronze axe from Ynys, Talwrn.
A bronze celt on Bodafon Mountain, recorded by Skinner.
A looped palstave, said by the late Mr. Thomas Frichard, to have been found at Lligwy.
A bronze dagger-blade, 7 inches long, found at Tre'r Dryv, Llanidian, now in the possession of Lord Boston.

A hoard of bronze celts at Rheiddd, on the Menai Straits at Llanidan. Chronicles by Rowlands.
Two palstaves, one with loop, found near Llanidan Lodge.
A bronze celt on Bodrwn Farm, by the boundary between Cerrigceinwen and Llangristiolus.
Part of a bronze celt from Pen y Bryn, Holyhead. Now in the British Museum.
Celts and palstaves unearthed by treasure seekers close to the dolmen at Perthi Duon, Llanidan.
A celt of simple shape, discovered in a semi-circular fort at Llanhuddlad.
Eight flanged celts, ploughed up near Menai Bridge. One was 6.25 inches long and weighed 1 lb. Lord Paget presented one of these celts to the British Museum in 1881. Another specimen, which belonged to the late Mr. Davies, father of our Treasurer Mr. H. R. Davies, M.A., has been presented to the University College of North Wales, Bangor.
A looped palstave, found near Llangefn, now in the British Museum.
Two palstaves found near Rhos y Gâd, near Llanfair Pwll Station. One was looped. The Rev. Hugh Jones, D.D., Rector of Beaumaris, presented one to the Royal Archaeological Institute.
A bronze palstave found about a mile east of Maen Eryr, Treganaw. Lent to the Society by Col. Lawrence Williams.
A hoard discovered in 1830 under a large stone at Ty Mawr, Holyhead, included a looped socketed celt, part of a chisel, three spear-heads, an armlet, rings and amber heads. In the British Museum.
A stone mould, with four flat sides for casting four different types of weapons, found between Bodrewyd and Tre-ddafydd, Aberffraw. A cast is in the British Museum.
In 1854, in a little stream 400 yards above Llangwyllog Church,—A bronze razor, tweezers, an armlet of thin bronze wire, an ornamental object, a hollow ring, a boss or button, rings from 0.4 to 1.1 inch in diameter, a ring of dark green stone and 18 beads of an amber necklace. Now in the British Museum.
A spear-head dug up near one of the three meini-hirion at Caer Maen Mawr, Llanhwydrus; mentioned by Camden.
Several bronze spear-heads were found at Rhuddgaer, Llangeinwen, some years before 1855.
Eleven gold armillae or armlets, said to have been found about 1856 at Gaerwen, Llanfair-y-owen, together with eleven ornaments of thin gold plate. They were sold in Newcastle and afterwards purchased by a Dr. Bruce. Two of the armillae and ornaments are in the British Museum.
Two gold armillae found near Beaumaris. Now in the British Museum.

Three gold armillae found on the farm of Ynys y Gwyddel, Llanfihangel, near Castell Crwn; also an ornament. Two of the armillae were purchased by Pennant.

Two boat-shaped stone axes from Maesgwyn, Coedana, may be included among bronze-age finds. One has been lent to the Society by Mrs. Prichard.

No bronze swords or shields have been recorded in Anglesey.

It is probable that bronze implements in the first instance were brought by traders into Anglesey and bartered with the inhabitants. In time, however, implements were broken or otherwise rendered unfit for use. These broken objects were stored away in hoards until such time as they could be melted down again and re-cast. The mould found near Bodwirian is strong evidence that implements were re-cast in the Island. In many cases, doubtless, the new implements were of a later type than the old broken ones. The find at Ty Mawr, Holyhead, may have been a "founder's hoard" since most of the objects were broken, but, at the same time, it must be remembered that amber beads were included among the finds.

It is to be noted that the inhabitants of Anglesey in the early bronze age were of a mixed type which shewed features both of the long headed neolithic man and the Goidelic Celt.

The Island was well peopled and the inhabited districts are indicated by the sites of finds. It is interesting to note, on plotting these finds on a map, that they fall into six groups which may be called the Menai, Henblas, Llaneugrad, Llanfechell, Llantrisant and Holyhead groups. These centres of habitation correspond with the groups of the neolithic period, but the Llanbadwr neolithic group is not represented.

Anglesey, in the bronze age, was separated from the mainland, and these groups of dwellings doubtless mark dry and amenable situations where good pasture for animals could be obtained.

The level reached by these men and women in their work as potters and metal workers, designers and decorators, lifts them above the uncultured savage with whom they might otherwise be placed. There is no reason why bronze-age man should not compare favourably with many inhabitants of Anglesey today.

COPPER CAKES FOUND IN ANGLESEY.

Parrys Mountain.—(3) 13 inches in diameter, weight over 30 lbs. In the possession of Miss Jones, Treanna. It has been stitched "VI" and with letters somewhat like "dut."

Llanfairyngarnowy.—(4) A cake found here was burnt in a furnace at Amlwch.

Llanfechell.—(5) Pennant mentions one of 50 lbs. weight found here. Other fragments have been discovered.

Castellor, near Gwaenfynydd, Llechylech.—(6) One 13 inches in diameter, weight 49 lbs. (7) A second 11 inches in diameter, weight 34 lbs. (8) A third was broken up by the finder.

Dindrifal.—(9) A specimen found here is said to have borne a "Roman impression."

Aberffraw.—(10) A copper cake at Mostyn is stamped "Socio Romae" and was reputed to have been found at Caerhun. Miss Angharad Lloyd stated that it was found at Aberffraw.

Llangwyryfon.—(11) A cake found here is in the possession of Sir Richard Williams Bulkeley, Bart.

Olgyru, Llanddyfman.—(12) This specimen was 11 inches in diameter, weight 35 lbs. This is probably the cake now exhibited in the Society's cases by kind permission of Mrs. Prichard of Llwydiarth Esq., together with part of another cake.

Mrs. Trevor, of Plas Trefor, Llanbadrwy, has permitted us to exhibit a rough lump of copper, which weighs 3½ lbs., brought to light by the plough in a field near Carreglas.

A flint knife, 2.11 inches long, found behind the skull, was the only object which accompanied this interment. There were indications that the corpse had been wrapped in some substance before burial. The individual was long-headed, the cephalic index being 71.1, and therefore of similar type to the crouched man at Murdlyn Gwyn, and the Town y Capel woman. Sir Arthur Keith considers the burial to be that of a male about 30 years of age. He was right-handed (Arch. Camb. 1909, p. 312).

It is probable that the crouched burial at Llanfyllin, associated with a flint knife, was that of a dark man of neolithic type who had been interred in the early part of the bronze age, and that the Murdlyn Gwyn burial, with a beaker, knife-dagger and jet button, was of a man of similar type but rather later in date. The urn burials both at Murdlyn Gwyn and Ty'n y Pwll may both be of approximately the same date, during the first half of the bronze age. The extended skeleton of Celtic type, at Murdlyn Gwyn, found at a level of two feet below that of the crouched skeleton, should mark a later burial, and lastly the extended skeleton at Ty'n y Pwll may be of any date, and was possibly an "alien interment."
Other, and earlier, discoveries of urn burials were as follows:—

In 1848, on removing a heap of stones at Porth Dafarch, Holyhead, an inverted cinerary urn was found in a stone cist. This urn was about 13 inches in diameter and was decorated with a twisted cord pattern. A smaller urn, of the food-vessel type, 3 inches high and decorated with twisted cord zig-zag bands, was found among the burnt bones in the larger urn. Both contained ashes. Near by was a second cinerary urn, and in it a small plain vessel, 2.65 inches high, full of ashes. Part of the rim of the first mentioned urn and the two food vessels are in the British Museum.

At Pen-y-Bone, Holyhead, two cinerary urns and a remarkable jet necklace were found in a cist. The necklace is in the British Museum.

It is said that when the dolmen at Treigynath was first uncovered, urns and human remains were found inside.

Close to the river Alaw, Llantrisant, at a spot known as Bedd Branwen, a cinerary urn was discovered in 1813, in a cist buried in a mound. The urn was inverted, full of ashes and 12 inches in height. It was at one time in the possession of Richard Llwyd, Bard of Snowdon, and is now in the British Museum.

It is of an early type, the decoration consists of impressions made with a pointed stick. Mr. Davies of Menai Bridge, the father or uncle of our member Mr. H. R. Davies, M.A., was instrumental in preserving the cist from destruction (Arch. Camb. 1860 and April 1908). In the same mound fragments of a beaker were discovered, but this object probably accompanied some other burial.

About 1870 a tumulus at Treorwerth, Beddgelert, was excavated, and fragments of two cinerary urns were discovered. The Hon. W. O. Stanley states (1875) that some years previously many urns were found at Presaddfed by Capt. King’s labourers, but Mrs. King had no antiquarian propensities and she bundled them all out of the window as rubbish.

A crouched burial, accompanied by fragments of a beaker, were found in the yard of a farm belonging to Mr. Lloyd Edwards at Rhosbeirio. The beaker, 8 inches high, was carefully restored. It has since been broken to pieces.

At Cerrig Dduw, Llangwyrgog, in levelling some grave mounds, a cinerary urn, 9 inches high, and containing burnt bones, was discovered not far from the spot where some bronze objects—to be described later—were found. The decoration on the urn was the herring-bone pattern produced by a pointed stick. Other finds were a small vessel, 2 1/2 inches high, with seven perforations—a so-called “incense-cup,” and a bronze palettes. The urn and incense-cup are in the British Museum.

It is said that an urn containing ashes was found close to Henblas Cromlech, Llangristiolus.

At Cae Mickney, near Dinam, some 32 interments were found, also about 12 broken urns.

Skinner describes a celt or palettes found under an “earthware pan” during the demolition of the smaller of two carneddau at Bryn Ceili. Ddu, Llanddaniel, about 1780.

Two cinerary urns were found close to the road opposite the Anglesey Arms Hotel, Menai Bridge. One of them was 13.5 inches high and contained ashes. It was protected by a cist.

In 1864 two cinerary urns containing burnt bones were found near the steamboat landing-place at Menai Bridge. One contained, besides ashes, a bronze pin about 3.5 inches long, one end pointed the other flat. A bronze “blade,” 2 1/2 inches long, was found amongst burnt bones at the same spot.

About 1825 a cinerary urn was discovered in the grounds of Plas Cadnant, when the lower road to Beaumaris was being made.

Tumuli which probably covered bronze-age burials, but concerning which no certain evidence is available, were:—

Two carneddau on the estuary, a mile west of Llanfair-y-mlchawel and half a mile south of Four Mile Bridge.

A tumulus at Towyn Tregon?

Two tumuli—of doubtful age—at Mynydd Caew, Llangwyfan.

Two tumuli between Llanfechell and Rhosbeirio Church.

A tumulus at Ty Newydd, Amlwch.

A tumulus at Hafod Onen, Amlwch.

A tumulus by the road-side, ½ mile west of Llanerchymedd Church.

Two carneddau at Tre'r Beirdd, Llandyfrodog.

Three carneddau on Bodafon Mountain, mentioned by Skinner.

Two tumuli at Tai Marian, Llanfair-mathafarn-eithaf.

A carnedd at Tregarnedd, Llangefni.

A tumulus—Mynydd y Llwyn—Llangristiolus.

A tumulus in which human bones have been found, at Cruc Las, near Hendregadog, Llangaffo.

Remains of a circle of stones, known as Twr Gwilm or Gwilm, at Tre Wilmot, Holyhead. An old inhabitant remembers the time when the circle was almost complete, with an opening to the east.
ANCIENT FORTS IN ANGLESEY.

BY H. HIGGINS, Esq., M.A., ROYALEY, TREFRII.

"Môn, mam Cymru," however that saying may have originated, to whatever feature of national life it may be applicable, to the ethnologist it is a truism at any rate. Beginning with the earliest of aboriginal peoples known to have settled in our country, both history and tradition show that every ethnological element that combines in the up-building of the modern Welshman, has forced its way into Anglesey; the Avern probably of the Cangi, the Goeland possibly of the Leighen, the Brython of the northern Manaw, the Norsemen, both of the Cenedd duwn and of the "fair strangers," the Norman and his English successor. Each of these races has left not only traces of ancestral racial peculiarities and features, but also many megalithic remains now in ruin, of the life they led and the struggles they had to wage.

Too many of our people regard the past as a dead thing, to be "buried by its dead," but to those who have examined into social characteristics and to those who have studied the remains of ancient structures, the past is known as a very sentient thing, full of dormant and obscured life, only waiting for the release which research and knowledge can provide. As the gardener rejoices to see the bulbs and seeds, which were hidden in the earth, sending forth in response to his care, glorious and odoriferous flowers, so may those who engage in the work of endeavouring to bring to light the unwritten history of the past, rejoice in the results of their labours.

It is not impossible that, in the ancient defensive enclosures, examples of the work of each and every one of the various races may be disclosed.

There are some which are exceedingly simple in structure, consisting of only a single earthen bar across the neck of a headland or other peninsula. Unfortunately there are but few, if any, of this class of structure known to me. Lewis Morris indicates such a fort or camp on the estuary of the Cefni; he calls it Dinas Llwyd, and writers in the Arch. Camb. have even described the bar which made the peninsula into a fort, but to-day the traces are too weak to offer much enlightenment. There may have been such protected sites at Porth Ardudor, on Holy Island, a spot which on the O.S. maps still carries the name Dinas. There are Dinas Treffriw, Dinas Mawr and Dinas Fach, all in the neighbourhood of Aberffraw, and Dinmor near Puffin Island; but alas! if ever there were any forts on these sites, to-day, no definite traces can be found.

There are a number of enclosures inland equally lacking in material evidence as to what they may have been, e.g., Din Dryfoel or Cadynau, below Gaerwen, and several broken rings in the north and centre of the Island. It would be an easy disposal of our difficulty to assume that in these simple structures we had the defensive enclosures of the ancient Avern, but that is not sufficient. Again, on the south-east coast adjacent to the Menai Strait, in the area between the Ceñni and Plas Newydd, are a number of enclosures strongly suggestive, if not of actual Roman construction, at least of Roman influence; Porth-arnel, Caer Idris, Caer Llǣb, and certainly Rhuddag, may be included. Cybi Church, Holyhead, has around it many signs of what may have been the ancient Roman Camp. There is a curious rectangular area in the north, bearing the equally curious name of Morwyl Amraw, a name which has a whiff of the atmosphere of Imperial Rome about it. There are other rectangular enclosures which are unquestionably not Roman, whatever else they may be, e.g., Dinnaethwy.

There remains an exceedingly opaque mist hanging around the class of fort which so far has been mentioned, and there is but a little lesser density hovering over the greater forts. On the sea-shore there are Tomen y Parc on the south, Dinor Gymfor on the north-west coast near Llanbadrig; these structures are equal in character to the great forts at Caer Tawr on Holy Island, Parciau, Pearsos Lligwy and Din Sutwy. There are also two large ring-forts—Caer Mawr on Red Wharf Bay and Caer Helen or Auen near Valley. These great forts have so many features in common that, like the simpler forts, they offer a great temptation to conclude they are the work of the same race; but apart from a legitimate classification of the similarities in each, the search for their builders must be carried into other fields. The forts in other lands, the lands from whence came the Goeland, the Brython, the Norseman or other comers, these lands must be searched and their forts and buildings closely studied; the place names, not only of villages and towns, but of fields, brooks, rocks and marshes, and indeed, every feature of topography must be tabulated; this search must penetrate into documents of bygone days, old charters, deeds, property gifts, alienations and folktale lore; local words and terms should also be studied, and comparison made with the localisms of other parts of the country, and comparisons carried even to the languages of the other lands from which our ancestors came.
May a few examples be given in conclusion? The Goidelic form *Lough*, "a lake," has apparently yielded to the Norse *Lume* in Wales. *Turf Square* in Carnarvon may have been a spot for depositing turf, or it may merely be a tautological form, as *Toro* is Norse for a "square." Again, in place names, *Bryn Ewryn*, a fortified hill near Colwyn Bay, and also *Dinas Cynfor* in Anglesey, bear the names of medieval chieftains; both are obviously pre-Norman structures, and in the first example, the presence of a farm bearing the name of *Dinarth* or *Dinaeth* on the same hill suggests an original name's displacement. *Caer Cybi* could scarcely have been the original name of the camp in Holyhead Churchyard; any more than were *Caer Rhun* on the Conway or *Castell Colwyn* in Radnor, both of which are Roman forts.

Here is pleasant work for the members of the Anglesey Antiquarian Society and Field Club, and there will be much enjoyment and knowledge to be gained thereby.

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NOTES ON SOME NON-DYNASTIC ANGLESEY CLAN-FOUNDER.

By GWILYM PEREDUR JONES, M.A.,
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Probably nothing has contributed so much to the confusion of Welsh pedigrees as the invention, at some time previous to the late fifteenth century, of the Fifteen Tribes of Gwynedd. In origin, their idea may well have been scientific; a hypothesis to explain the geographical distribution of kindreds, and was an aid to the remembering and understanding of the large number of pedigrees known to the bardic and genealogists of the fifteenth and sixteenth centuries. The underlying idea is natural and, in those days, was almost inevitable, that the inhabitants of a country should be descended from a group of related ancestors as the Hebrews from the twelve tribes of Israel. What fifteenth and sixteenth century genealogists did not sufficiently appreciate was the founding of families in Wales by invaders and incomers; but with the apparatus at their disposal they cannot be blamed. On the whole their methods were more scientific than one would have expected and there is abundant proof of their general accuracy. Their patient and voluminous work is of the utmost value and importance for the study of Welsh history.

Another point where genealogists were liable to go wrong was with personal names, particularly names then obsolete. Welsh personal names are many but the names used in one kindred at one period are few, and the inquirer is constantly faced with the difficulty of identifying men whose pedigree is given only for three generations. That is to say, the man is known by the names of his father and grandfather, *A ap B ap C*. His cousins, brothers, second cousins and uncles all probably bear the same three names in different, but sometimes in the same, combinations. With regard to the Madog, Iorwerth and Ieuan of their day the pedigree compilers were duly careful and often had the aid of nicknames and by-names doing duty for surnames. With regard to ancestors in the twelfth and earlier centuries there was, however, a tendency to work on the principle of "one man, one name." Cases can be found of a

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1. A similar arrangement for Powys is to be found in the enumeration of Powys clans attributed to Cynhelwr; *Anwy's Genealogy*, p. 73.
2. The present writer has a list of considerably over 500 epithets used for purposes of distinction.
distinction made between several men of the same name, as in
Penarth MS. 134, fo. 132, where four men called Iaruddur are
distinguished, but such cases are rare. An instance of the
contrary is to be found in the Llywydiarth pedigree in Lewis Ddu
II. 41, where a Tegerin ap Carwed is linked on to Aelaw ap
Greddyf who, it will be shown, could not possibly have been
his ancestor, but was the ancestor of an entirely different Tegerin
ap Aelaw. Both Tegerins may have been related and descen-
dants of Cilynn Ynfyd, but there is now small hope of ascertain-
ing that relationship. A similarity in their pedigrees was treat-
ied as an identity, and little can now be done but to hazard a guess
that both belonged to the same one of the Fifteen Tribes.

Another source of confusion in pedigrees was the record of
marriages, in some cases regarded as the chief distinction of the
pedigree. Confusion of common names such as Angharad and
Gwenllian probably accounts for many of these. In any case
they are generally untoward and worse than useless as
checks. The following, a mild instance, will serve as an example
of the absurdities to which these "matches" lead:

1. Einws (for Cwnws) Ddu.
2. Greddyf.
8. Sanddef Harld.

In this case there is a difference of two generations, or about
sixty years, in the period of Greddyf, according as to whether
it be calculated through the maternal or paternal descent of
Sanddef Harld.

In dealing with pedigrees, therefore, the best method would
appear to be to disregard the marriages as a general rule and,
instead of attempting to work down from antiquity to the Fifteen
Tribes, to start from reliable dates and work backwards, seeking
to disentangle the founders of the tribes, and, if possible, to find
their dates. The following is an attempt to separate some
confused elements in the Anglesey genealogies.

Of the fifteen tribes three are commonly allotted to Anglesey,
namely Hwfa ap Clynddelw, Llywarch ap Bran and Gweiryd ap
Rhys Gech, but there were many Anglesey families not to be
explained as descendants of any of these. Examination of the
pedigrees given in Lewis Ddu Vol. II. makes possible a class-
ification roughly as follows:—

1. Descendants of Hwfa ap Clynddelw.
2. Of Cadrod or Caradog Harld.
5. Of Tegerin ap Carwed.
6. Of G. ap Cynan or some other member of the House
of Gwynedd.
7. Of Llywarch ap Bran.
8. Of Madog or Iorwerth ap Iaruddur.

The two latter groups, more probably than not, were in-
comers, the one from Arellechygell and the other from the neigh-
bourhood of Abergele. With these the present paper is not
concerned, nor is it proposed to consider the descents from the
House of Gwynedd. It remains to be seen what can be dis-
covered of the others.

I. LLYWARCH AP BRAN.

The descendants of Llywarch ap Bran were to be found in
the sixteenth century in Anglesey at Llanddyfman, Llandwelm,
Llanfihangel Tre'r Beirid, Bodafon and Mossoglen, and in
Carnarvonshire at Clynom. It is probable that the clan spread
to most of these after 1352, and that before then it was located
about Pentomas.

1. At least two groups historically, though not genealogically, important are not
included, the descendants of Ezri o Dywiddion and the equally mysterious
line of Pentomas.

2. Families descended from this Iaruddur lived in the sixteenth century in Llandu,
Penarhos, Bodseren, Artholl, Clynyd and Castell Byclewin. There
were others in Llandudno in Arellechyd. I can find no conclusive
evidence of the Anglesey pedigrees in the Book of Carnarvon, but there
was a descent ap Iaruddur holding land in Gochel in 1332 (R.C. p. 109).
It is far from certain, however, that he was the Iorwerth ap Iaruddur of the
pedigrees.

3. There may well have been an Anglesey Efnidfa Fychan, but the somewhat
of Llywelyn Fawr was more probably Efnidfa Fychan of Brynfaith, whose
descendants in that neighbourhood can be traced in 1334 Survey of Denbigh.
The following stem will suffice to fix the period of Llywarch ap Bran:

1. Llywarch ap Bran.
2. Cadwgan
3. Ierwerth
4. Gwyn Phylip
5. Hywel Madog
6. Ifan Llywelyn
7. Madog Dafydd Gethin
8. Ifan Llywelyn
9. Llywelyn Tudur
10. Huw Dafydd
11. Dafydd John
13. Rhys

The Cadwgan and Ierwerth of line 2 gave their names to gweilyau in Porthamal (R. C. pp. 81, 82), the gweily of Cadwgan being held in 1352 by Howel ap Gwyn (line 5) and a son of Madog ap Phylip (line 5) among others. Among the holders in the gweily of Ierwerth were Ieuan Wyddel (line 6) and the heirs of Goronwy ap Meredydd (line 4). Howel ap Gwyn (line 5), Llywelyn ap Madog (line 6) and Ieuan Wyddel (line 6) all appear as jurors in Oswmd Menai in 1352 (R. C. p. 78).

Since the descendants of Bran in the fifth and sixth generations were living in 1352, Bran himself may be taken with fair probability as having lived circa 1150–80. There is thus no chronological improbability about the statement that —

"This Llywarch (ap Bran) was in hy's tyme the chief man in Anglesey and from this Llywarch the ancients Gentlemen of Anglesey do convey their Genealogy . . . Llwyn ap Jorwerth Prince of Nur Wales and Powys marryd Tanglwyst his daughter, by whom he had a daughter called Gwladys Ddu . . . of whom The Queens Majesty (i.e. Elizabeth) doth descend."

If that marriage took place we can hardly be wrong in regarding Llywarch ap Bran as a neighbour and adherent of Llywelyn Fawr.

Bran's pedigree in all the sources goes back to Rhodri Mawr, but it is clearly suspect. The stem is thus given in five versions:

1. Rhodri Mawr
2. Llywarch
3. Meredydd Ddu
4. Ieuan Wyddel
5. Phylip

Psilur
Meredydd
Meredydd
Ieuan Wyddel
Phylip

Psilur
Meredydd
Meredydd
Ieuan Wyddel
Phylip

Psilur
Meredydd
Meredydd
Ieuan Wyddel
Phylip

Psilur
Meredydd
Meredydd
Ieuan Wyddel
Phylip

Psilur
Meredydd
Meredydd
Ieuan Wyddel
Phylip

(Notes.—do. means agreement with column 1).

No Llywarch ap Rhodri Mawr is known apart from Peniarth MS. 131, and since this generation and the next occur in this one source only, they can be discounted. It is possible also that Tudwal (Twydwal) and Dinawal of versions 2, 3 and 5 are the same name, but even if both be counted as separate generations the stem is too short to reach from Bran (1150–80) to Rhodri Mawr (ob. 877). Since the deficiency is only about two generations in nine, however, the pedigree cannot be rejected as demonstrably false. It is to be noted, nevertheless, that the names, with the exception of Tudwal, are not those of the House of Rhodri. Eunydd occurs elsewhere, and Aelaw occurs in other Anglesey pedigrees. Aelaw may be a bungling of Asser. In any case, whether descended from Rhodri or not, there had probably been inter-marriage between this clan and some foreign one, possibly Germanic.

II. RHYS GOCII.

Descendants of Rhys Goch were to be found in the sixteenth century in Llanfechell, Bodewyd, Llanfwrog, Llanfagail, Llangbed, and perhaps in Arilech wedd in Carnarvonshire. It is probable that the clan spread to these places from the neighbourhood of the first named.

Rhys Goch had a son Gwion, who had, among others, two sons named respectively Madog and Euniny. Both gave names to gweilyau in Comlyn (R. C. p. 61). Another son of Rhys Goch was Gweiriyd, among whose descendants were those in the following stem:

1. Cardiff MS. Ph. 12453 fo. 43.
1. Rhys Goch
2. Gweirydd
3. Cathaern
4. Meurig
5. Ednyfed
6. Ieuan
7. Howel
8. Gruffydd
9. Howel
10. Gruffydd
11. Llywelyn
12. Rhys
13. Dafydd

The sons of Cathaern (line 3), of whom three are named in the Record of Caernarvon, gave names to gweilyau in Caerdegog. Meurig ap Cathaern’s (line 4) gweily was held in 1352 by Howel ap Ieuan ap Ednyfed (line 7).²

Whether computed from this Howel or from the date 1603 on line 14, the period of Rhys Goch is circa 1150–70.

III. EINION AP GWALCHMAI.

Descendants of Einion ap Gwalchmai³ were in the sixteenth century living at Llangristiolus, Cerrig Ceinwen and Llandeusant. The clan was in the same district in the twelfth century.

The Extent of Maldraeth made in 1352 shows a Wele Eginion ap Walghmey (R. C. p. 44) in Lledwigan and a Wele Meleion⁴ ap Walghmey close by in Trefastrodion. Near by also was a place then and now called Tref Walsem. The extent pedigrees showing the descendants of Einion ap Gwalchmai are comparatively few and incomplete. None of the men named in the sources quoted below (footnote⁵) occur in the Record of Caernarvon as holders of land among the heirs of Einion ap Gwalchmai, but the pedigrees are not thereby impugned, since most of the heirs in 1352 are covered in the Record by a comprehensive, but from the genealogist’s point of view unfortunate, “et al.”

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1. Cythyrn (Lewis Den., II., 262); Cadhayrn (Ceridwyn MS., Ph. 13856, fo. 35); named as Phaneiron (Lewis Den., II., 107) and Kythyrn (Penrhyn MS., 132, fo. 225).
2. To be distinguished from Hywel ap Ieuan ap Ednyfed of line 9.
3. Lewis Den II., 291; British Museum, MS. 28084, fo. 634.
4. Possibly for Mellirion, “descendants of Mellir.”
5. Lewis Den II., 76, 128.

Since Einion ap Gwalchmai gave his name to a gweily he probably lived two, three or four generations before 1352. He lived, that is to say, about the period of the eulogy attributed to him in the Myrionian Archaology,¹ the age of Llywelyn ap Iforwth. His father Gwalchmai could well have composed eulogies of Owen Gwynedd and his sons² and his grandfather probably sang the elegy on Gruffydd ap Cyman attributed to him.³

IV. CARADOG HARDI.

Caradog (or Cadwal) Hardi had a son called Sandde Hardi. Whether the latter is identical with the Sandde Hardi claimed as an ancestor by families in south-east Denbighshire, it is not necessary to determine here. We are concerned only with the descendants of Sandde in Anglesey.

In the sixteenth century they were to be found at various places in Twrog, and possibly also in Talbokin; their original location was probably in the south-east of the former commote.

Among the sons of Caradog Hardi were Sandde and Eiddon, who were probably the Sandey and Ithon whose descendants held gweilyau in Bodon in 1352. From Sandde was descended Howel Chwth, thus:—

1. Caradog Hardi
2. Sandde Hardi
3. Howel
4. Dafydd Fychan
5. Dafydd Ddu
6. Kwnws
7. Llywelyn
8. Goronwy
9. Howel
10. Thomas
11. Huw
12. Thomas

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1. Anwyl’s ‘Grugsafiad’, p. 118. 2. Ibid., p. 32 seq. 3. Ibid., p. 28.
4. Lewis Den II., 76, 128.
This Howel Chwth (line 4) is named first of twelve jurors in 1322 called upon for evidence with regard to the villani of Pennhos Lligwy.1 It is fairly certain, therefore, that his own holding was in that neighbourhood, and it is possible that he was among the more important landholders of the district.

Whether computed from him or from the date 1608 for lines 12—13, the period of Caradog Harwd would appear to be circa 1200—1230.

V. HWFA AP CYNDEDELW.

His descendants in the sixteenth century were to be found in Llanbadrig, Holyhead, Llanfroeg, Lantrisant, Rhodogeddd, Llanallgo, Llanengrad, Bodedern, Llanfair-yn-Neubwlch, Llech-yachel, Llanddyfman, Llanfaelog and Trefdraeth. It is probable however, that the earliest location of the clan was in the west, in Llifon and on the southern border of Talybonton.

Hwfa, according to the pedigrees, had five sons—Ierwerth, Cyfrineth, Dyn, Bletrus and Methusaleh.2 All five are named in a 1352 extent (R.C. p. 51) as founders of gwyliau in Comminoki. The date of Hwfa can thus be determined with fair certainty. His son Ierwerth had descendants thus:—3

1. Cynfrineth
2. Hwfa
3. Ierwerth
4. Cynfrineth
5. Goronwy
6. Dafydd Llwyd
7. Dafydd Fychan.

The Dafydd Llwyd ap Cynfrin of line 7 appears in the Record among the heirs of Wele Jerworth ap Hwfa, and his father was probably the Ken ap Gron named among the jurors for the cymuned (R. C. p. 51). Hwfa ap Cynfrineth therefore lived circa 1200—1230.

VI. TEGERIN AP CARVED.

There were descendants1 of this Tegerin in Llwydiarth, Llanamlwch and Bodafon in the sixteenth century. One stem is thus given:—

1. Carwed
2. Tegerin
3. Goronwy
4. Ierwerth
5. Ierwerth Fychan
6. Cynfrineth
7. Howel
8. Dyn
9. Dafydd
10. Gwilym
11. Dafydd
12. Rhys.

Howel ap Cynfrin (line 7) is named in an extent of Trecelyn4 as one of the heirs of Wele Tegeryn ap Carwed, which lay near Aniwch. Whether calculated from this date 1352, or from line 12 (1550—74), the period of Carwed is circa 1150—70. It is impossible, therefore, that the Tegerin of this pedigree should have been an ancestor of Gwalechmai ap Meilir.

VII. THE "DESCENDANTS OF GWRON."

The relation of Tegerin ap Carwed to Emion ap Gwalechmai being at present unknown, it will be better to regard the former's descendants as outside the group to which the latter belonged. Emion ap Gwalechmai, Hwfa ap Cynfrineth, Rhys Goch and Sandeff Harwd were all, according to the pedigrees, descendants of Gwron ap Cunedda. It is in the nature of things impossible to determine whether they were so in fact, but it will be of use to set down the data in a way that indicates where the sources cannot be accepted.

1. L.D. II. 141, 291. 2. R.C. p. 50.
The stems of Einion ap Gwalchmai and of Rhys Goch present least difficulty and may perhaps be regarded as a standard line. The former, for eleven generations, is given thus:—

4. Aylwv Aylaw Aylaw Aylaw Aylaw
5. Tegryn Tegein Tegein Tegwyn Tegwyn
6. Mor do. do. do. do. do.

The descent of Rhys Goch is the same from line 1 to line 7; it then proceeds:—
7. Iardur
8. Sanddef
9. Rhys Goch
10. Gweirydwyd.

Rhys Goch was thus a cousin of Meilir ap Mabon. It has been previously shown that the dates of both are about the same: the occurrence of both in the same generation on this pedigree is therefore some confirmation of it.

Hwaf ap Cynddelw's stem is thus given:—


The second version tabulated above is an instance of a common occurrence in pedigrees where the same name occurs twice within a few generations: the scribe jumps from the later to the earlier, omitting the generations in between. It may be that something similar has happened also with the other versions, for the interval from Killyn Ynfyd to Hwfa is greater in point of time than the interval from Killyn Ynfyd to Rhys Goch, but whereas in the Rhys Goch stem there are nine generations the Hwfa stem contains only six to cover the interval. It is probable therefore that four generations are missing.

The Sanddef Hardd stem is thus given:—


Caradog Hardd has been shown to have been contemporary with Hwaf ap Cynddelw. The interval between him and Cillyn Ynfyd should therefore be about equal to that between Hwaf and Killyn Ynfyd. In these pedigrees it is two generations less, the stem is therefore probably syncopated.

That however cannot be assumed; instead of the Hwaf and Sanddef stems being syncopated it may be that the Rhys Goch and Einion ap Gwalchmai stems have been padded. There is no lack of examples of such a proceeding but, so far as is known, with the exception of some deliberate forgeries rarely encountered, the padding process is confined to fabulous stems, particularly those borrowed from Geoffrey's Historia Regnum. On the other hand the omission of names, singly and in blocks, occurs time and time again; it was in fact the easiest error for a pedigree compiler to make, either when "jumping" as in the already cited or when reading such a phrase as "ac i Rys" as "ap Rys." The balance of probability is in favour of the Rhys Goch stem being more nearly correct than that of Sanddef Hardd.

It is now time to consider the rest of the stem, the portion from Cillyn Ynfyd to Cynddelw. There are some scores of versions of this but, apart from those obviously syncopated, there are no variants of more than orthographical importance, of which the chief ones are indicated in the stem that will now be given:—

1. Cynddelw
2. Gwron
3. Meilir Meilirfawn

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3. 1, Llyfr Sien Brodwyd 100; 4, Cardiff MS. Ph. 13856, fo. 116.
4. Kerlyn (Kynyr, Peniarth MS. 134, fo. 289 ; Keivyri,
Peniarth MS. fo. 453 ; Kernhir, Peniarth MS.
131, fo. 50).
5. Pill
6. Bran
7. Marchwyn (Marchwyn, Cardiff MS. Ph. 13856, fo.
25).
8. Gwyflyn
9. Tyfodedd (Tyfodd, Peniarth MS. 131, fo. 14)
10. Tudai (Tydai, Peniarth MS. 131, fo. 14; cf. Tydai
Tad Awen).
11. Meilir Eyr Gwy Gersedd
12. Peredur Teyrnog (Peredwr Teyrnog, Mestyn
MS. 149, fo. 38; Predwr tyndedd, Peniarth MS. 131,
fo. 14; tair no, Peniarth MS. 131, fo. 50).
13. Killin Ynfyd (Variants indicated in previously given
tables).

If Meilir ap Mabon be taken to have been living circa 1300
then, according to the Emion ap Gwalchmai stem, Cillyn Ynfyd
lived circa 870. From him to Cunedda, according to the table
given above, there were twelve generations, or about four centu-
ries, which would date Cunedda circa 470, a date that agrees
with calculations from many other pedigrees.

We have in these pedigrees then, what seems to be a record
of continuous filiation from the fifth century Cunedda to
notables of the twelfth century and further to Anglesey gent-
lemen of the sixteenth. Despite the fact that we find this record
in late compilations it is not necessarily to be regarded
as a late source itself; any more than an inscribed stone
discovered in 1923 is a twelfth century authority. A pedigree
is founded upon orally transmitted fact or belief preserved
by memory but damaged by faulty remembrance in the course of
centuries, just as an inscription on a stone is worn by weather
or partly destroyed by chipping. Nevertheless, though we must
be aware of dismissing these pedigrees as worthless, it is not
probable that the stem from Cillyn Ynfyd to Cunedda is an accurate
record of the succession of generations. It is clear that some
Scandinavian elements are contained in it, and one of them at
least wrongly placed.

Of the sons of Gwron ap Cunedda it is said:
“Ke... Meilir ag ymeincir: melyn Gwron
mab Cunedda a bywcynt eil tri y gyft a Catawlauu
Ihwiw eu kefnderw y deol Gwyddyl fffichdi o ynyws
fon ag od yna y diffant yn lwyw y Gwyddyl ffichdi o ffon pan lauddd
Kaswallauu lweigh Serig Wyddet y Lan y Gwyddyl y
Mon.”

It is possible that this gloss was connected with the state-
ment in Historia Brittonum that the sons of Llathan were ex-
peled by Cunedda and his sons but, on the contrary, it may
contain a fact of which the statement in the Historia is an ex-
aggeration: that the Gwyddyl were driven from Anglesey is at
least possible; that they were driven from Britain is demonstr-
atably untrue. The expulsion here referred to, however, took
place not in the fifth century but in the Viking period. As
Rhys has shown, Serig or Sergru is ON. Sigtrygggr;
the “Gwyddyl Ffichdi” were Irish Danes.

This pedigree may throw light upon an obscure passage in
Annales Cambriae and Brut y Tywysogion referring to the
Scandinavians in Anglesey. The former states that in 907
“Igmun in insula Mon venit et tenuit Mæg Ossemlum.”
Ossemlum was explained by the late Owen Rhosconyl as Os-
semlu, descendants of Osmeul ap Cunedda, the real name of
Gwron (“hero”). Another explanation however is possible.
In Brut T, the passage reads:—
“Naw cant mynlaid oed oet Crist pan dewth Igmun y
ynys yna ac y kynhalyawd maes Ros Meilir.”

“Kynhalyawd” is a translation of “tenuit,” and shows that
the scribe used some form of Ann. Camb., but his “Ros Meilir”
suggests that it was not a version known to us. It is perhaps
permissible to take “Meilir” as having lost the contraction
mark for “er” or “ir,” and to read “Ros Milirion.” In that
case Igmun was fighting against the descendants of some
Meilir, probably Meilir Meilirion or his descendant Meilir Eyr

1. Cf. Rhosconyl. The early form must have been something like Ynysgy, stressed
on the end. The name occurs at a later period in Ynysicyr ap Brochwed
ap Mardog Dua (Carly MS. 1957, fo. 274; Cardiff MS. Ph. 13856, fo.
16).
2. Hamwng Hen, fo. 84: “Ynghyr melli
Marili ap y wryghan ap Cunedda, wliche amant iu tri gliad Clawaddock
wliche i kefnderwr y deol y gwyddyl ffichdi o yna y diffant yn
lhyw yna y fffichdi o ffon pan lauddd Clawaddock lweigh Sergru yweddi yn
lan y gwyddyl.”
3. The names of Cunedda’s sons even in Harley MS. 3859 are unrecognizable; an
Addioe is there included: this form is used in Brut T for Olaf; it may,
however, have been obtained via Irish, the spelling of an Addioe to be
companied with the dating of Brecon and Havelock (Havelock the Dune was Olaf’s
Sacram: Welsh Anlech or Anlech (Havelock). If Cunedda really had a son called
Addioe he must be dated in the Viking period.
4. It is possible, however, that we ought to read “Rhys Meilir.”
Gwyrf Gorsedd, who, if our calculation be correct, lived about a century before this battle.

In the passages quoted “maes” had its original meaning of “field” or “plain” rather than its acquired meaning of “battlefield” which, in Ann. Camb. and Brat. T. would be called not “maes” but “gweith.” What is meant is that Igmwud occupied the territory of the Meilir clan; there was a Scandinavian conquest. Whether the descendants of Igmwud and his men held the territory is unknown: there are no traces of them in the Anglesey pedigrees, but that may merely mean that they died out or were absorbed by intermarriage in a few generations. Nor is it known whether this was the first Scandinavian attack that the Meilir clan suffered, though one may hazard a guess that it was the successful culmination of a series.

With the history of Scandinavian invasions of Anglesey this paper has nothing to do, nor with Scandinavian traces in place names, as for instance in Porth Wygyr, which is not improbably, is from ON. *ök, gen. *ök, “inlet, bay.” Since, however, the Scandinavian element in the Gwyned stems has been referred to, it will not be irrelevant to note some such traces in personal names.

The following may be cited:

CILLA. The variants show forms in-Ing, a tribal suffix: these however may be mistaken, and the -yn suffix may merely have been a diminutive. The name itself was Kell or Kiel: ON. *Ki or *Kil is often found in compounds as a shortened form of Kettul, an instance being Thorkeil (which with the -yn suffix gives Twreclwy). It is not suggested, however, that Cilla-yn was obtained from this shortened form, but it is not unlikely that ON. Kettul should have become *Kil and that *Kell should have become Cilla or Cilla. An alternative derivation would be from ON. Kiölting: cf. Welsh Gafan.

2. MOR. In Bonedd Gwyf y Gogion (Penarth MS. 45) occurs Mar ap Ceneu: a similar form is found in the Vita S. Cadoci (Rees, Cambro-British SS. p. 22): “Mar (obtunuit) Margan; Cettul (obtunuit) Chettgneri.” In later generations of the clan of Mar ap Ceneu occurs Mor ap Pasgen ap Urian. Both may be from ON. Mör, for which see Lind, Norsk-Islandska Dompnamn, 759.

3. IARDDUR. The earliest instance of the name is Hargvardur vab Merchyn (Haardus fillus Merune, Ann. Camb.) drowned A.D. 953, and is therefore well in the Viking period. The name can scarcely be from Havarn-udder, which makes no sense: it may be either the ON. personal name Targar (for which see Lind, 614) or else ON. Hjarf, “herd.” Cf. Hjarfarnes, Hjarvarra, place names in the Landnámabók.

4. PILL. May be from ON. Pilr, for which see Lind, 835.

MARWNAD HYWEL AB OWAIN GWYNEDD.

GAN IFOR WILLIAMS, M.A.

Ymhîth beirdd y ddeuddegfed ganrif prin y cîr un mor
ddiddorel a Hywel ab Owain Gwynedd, a hynnall odder cyft erfyr.
Bardd o dwysog ydeodd, o limh brethonodd Gwynedd o dî cî ddaed, ond o fin Gwyddfny Iwerddon o dî cî ddin, fel y deugf
ei gyfen fy Ap Gwyddfnyes. Rhyfelw dor o lwyddiant ydeodd yn ystod teyrnasiad eil daed, yn ymmadr ar flaen caledodd Gwynedd ymhelac ac yn agos, yn ol ei cîrion ei hun,
Pan fel lawen hear, pan frynai weald,
Pan ywgr weary.

Dyna dîno Cynddelw Brydyyd Mawr, a Gwalchmai, a’u gorf
foedd yn y frwydr. Nid ac ei hen ci hun y saif yn hyn o beth.
Ond fel bardd sefh, pwy o’r gyfyl wna’i hafal iddo?
Y mae ei odlau i’w ‘ddewis ralin’—nagfe, i’w ‘ddewis rianedd’
—yn ddiogym ymhîth cynnyrch ei oes, ar bwynt eu tynyddwy, eu swyn, a’u huniaigr ychydig, os gwir arfer o gymry ag hag.
Cawennon hyw ydint, a’r eniad yn aros ydint. Efallai mai ei saffel fel tywysog, ac nid ei dras Wyddelig a fu’n fantas iddo, i brydwy felly.
Tennill nawdly a thal gan y penmaeth y canarl beirdd llys oedd yn cyfioedd ac ef: ond canarl’r tywysog iawn wy enol ei olymwy i wallt merch oedd fel y chwystai ei hun, neu i mudd a i odlau’r afdalen, ac ni aur, na meirch, na dillad oedd y tal a ddigwymlai. Ni ddim ond oedd am foddio, ac rhyw unbenne neu’i gilydd. A cheir newy asbri ei o eiddi i’w helyniodd ym mynd enbych serch a rhyfel.

Canodd hefyd mewn gorwain hoew ei gariad at dir ei wlad a’i gogomiant amrydfel—peth na wnaeth y beirdd llys gyfaint ag unwaith. Nid oedd gwydd yna’i talu am gerdd! Ond ymfristora Hywel yn ei gariad at dir Gwynedd, y wlad oedd drasach yng ngolwg Lleorg.

Caer ei moria a’i mynyddodd,
A’i chas eu chiodo, a’i chain dircel)
A’i dolydd, a’i ddrwi, a’i ddiwynnechg,
A’i gwyfogion, a’i gwympis wraigwed.
Caer ei milwy a’i meirch hywel,
A’i chiodo a’i chedwyn, a’i chyfanedd,
Caer ei broexedd, bran hywel,
A’i ddiaphar neufaith a’i mannech.

Nid oes dim tebyg i hyn gan y gywr wrth gerdd—gariad tywysog
te ei wlad ei hun ydyw. Gymw i’i foddal am gerdd tywysog arall, Owain Cylifedog, sydd lathau yn sefyll yna unig, lle ceir
ymfristor a balheider trist gywr dewr o dwysog yn y dewrion a
ymhaddai, ac a gwmpais drosto ar fawr y gad.
Ond i ddiwylyddi at Hywel, ei biau gan yr altudd hefyd, 
yn unig ym mysg y Gogynfeirdd. Niwn at bu galedi y cyfreia, 
altudd yw yn siwr ddigon.

Gorpywyf olynyngdawd o altuddedd.

Yna daw ei goel mewn gwel ffawd sydd i ddilynn.

Breadwedd a’i dywald, a Duw a’i medd.

Iddo ef medru oedd meddyu, a Duw fedrai sierau dychweliad 
iddo o fro altuddedd. Fe’i gwelir yn marchogeth yn gofynn
ddyydd a nos ar ei farc ‘melyn,” o Gymru i gyfeeiriad Ystrad
Clwyd yn neheudir Scotland. ‘Arglywdd nef a llawr!’ meddai,

Mor bell o Geri Gaer Liwellydd!

Taith go ffin oedd carlamu’n ddiorffwys o Geri yn Nhrefaldwyn
i Gaer Liwellydd, neu Carlisle yn y Gogledd, ac ni rhifydwy ei
ebychiad. Bron na thymba’i weithiau mai chw使者er altuddedd
yn fyw na thwimlad tywywogaidd a ddysgodd iddo gan mor ang-
herddol eir gariad at dir ei wlad.

Ae yna i gloi ‘r rhmanr daw’r cof am y dyned grist oedd
yn ei aros, wedi iddo ddiwylyd, sef syrtio yng nghanol ei
ddyddiau drwy law ei hanner brawd Dafydd, wrth fwydro am
orsedd Gwynedd ar ol marw ei dad gan 1170. Syrthiodd ym
Môn, a thymbydd i gyllaen dal llety, ‘auchogrwm hwn, ddiol
didderdeb mewn ddwy dafaru’ (obil y dynydd) o farwil ar ei
ol gan frawdwaeth iddo, Peryf ap Cedifor Wynnws. ‘I mi y mae
swyn rhifydwy ei y rhain. Clyswydd dddigaen gan haneswyw arn
y ddwy a’r difrod a barodd y dull Gymreig o roi tywywogaion isaeni
‘ar faeth’ neu’i wy magu, gan arglwyddi di, ac fel y symbylyd
hwy gan eu tadmaethau a’u brodyr maeth i godi ei orlyn eu
gwir deuluo a phopa’r cyffyl. Yna cymn yw ochr a fer i darlun
ffyddlondeb hyd farw y brodyr maeth hyw i’r tywywogaidd, eu
cairiad aro a eu hiraeth ar ol ei golli. Os ddwy oedd yr hen arfer,
nid ddwy i gyd.

Yn awr, yr a ddwy gân. Printwyd un yn y Mynyddo
Archaeology (All Arg., 1870) t. 346 daf gwaith Peryf fab Cedifor,
veddi ei chlymwyd, meddi y teidl, o L.I.E.D. sef Llwyf neu
Lawysgrif yr meddiant y Parch, Edward Davies, Olveston, Sir Gaerlowy.
A barnu odelwr yr argraiffio, lawysgrif salw a ddiweddi
ydoddi L.I.E.D. Y mae’r testun yma aneutholiol o lwyr yma ac
ae, ond gellir llanio trefn newydd ar y rhun fwyaf, efallai,
trwy gyngor o’r camgymmeriadau amlycaf. Gan fod y gyntaf
olr’ fath ag yw, mor hylaw i ysgolheidinni, ni raid i mi nodi
pho amrywiad a waf arno yna. Rhof y cwbl mewn ograf ni
ddiweddar, hyd y medrad, a chychieithiad ffyrrhonnol bron i Saesneg.

1. Ef blywyddyn ydych yn ddwy—i’r haegi,
Ni’n haegi a fo mwy;
Dou ym y dygen ofo,
4. Ni’n dygy—a fo hwy.

‘For a year or two have I fostered thee, I shall foster thee no more. . .’

Ni fedrai gael synnwyr yr drydeddy a’r bedwaredd linell o’r englyn,
yn y cyflym y maent. Rhy gynnau yr’r cyfnod pan ganwyd ef,
i gael cynghanedd reolaidr dryddydo, neu buosai gwbwl gobaith.
Y mae’r ddwy linell yn fyr o un sillafl. Cefi’d cynnwd rhyw
ddiwygiad arnynt, ond mampywol a fyddeir megis,

Duggi i los dygyn ofo,
Ni’n dygric hoed a fo hwy.

Y meddai fyddei ‘I have endured a grievous sorrow. No more
lasting grief will ever affict me.’

5. Ddhau’r ddiau ci teas,
Yn y peddywn uch Penrhos, 
Ym Môn, i mewn y hynys,

‘On Thursday verified was his death. On the headland above
Penrhos, in Môn, within the island, men fight with blue (steel) blades.”

Proest yw’r mesur, pedair linell o saith sillafl yr un. Felly
newidiadau ddarllenodd L.I.E.D. yna (ddiwydd i’r ddaun llaw) i’i gaer
hyd iawn yn ll. 5. Penrhos, yn ol pob tebyg yw Penboscilwagw,
sanys cyfreirio isod at Bentreaeth, yn y gân arall, ond o ran hynny,
ceir aml Benrhos ei ein bro.

9. Dieth Mhb Duw (dyyn aeddyl) —Hywel,
Hawl Echele (och aros),
Am haddad, fraw freuolach,
12. Ef ei fwydor, marwblwy, maeth.

‘May the Son of God against Hywel,—grievous is the lament,—
whose claim now that of Echele,—Also for the purpose—his claim for
(his) stolen (patrimony). Treacherous was his death, together with his
foster-brothers, the heroes!’

Defnydddir dieth yn ll. 9 i ddagteg dymuniad, neu orychymyn,
fel y pryd wedyn ni dieth. Yn ll. 10 ceir yn L.I.E.D. Haeld eurol,
ond heb ei bresi rhaiad dal lenn Haeld fel isod. ll. 17, 33, yn cyfreiro
at ei haeld, ‘claim,’ i orsedd Gwynedd. Echele, enw un o’r awyrwy
Ytwl ymgythwch ac Olaus (R.B. Mab. 107, 139), ac Echele
brenin Denmarc ar y Brut (Oxford, 224, 322). Y laddad
yn ll. 11 wy ei drefodd yr oedd ei fwydor Dafydd a Rhodri
yn ei llad-rate oddarno. Anser yw ystyr diweddi ll. 10. A elid dal lenn
aeth aros. Ystyr Brynedd ym ll. 11 wy marwoleth, fel ym marwun Llywelyn Fawr gan Dafydd Benfras (Myv.
Arch., 220) lle somir am ei diglynnau neu ‘dristwech’ ei luoeddi.

Am ei freuolach hiraeth hyd.
A cheir digon o engheiffiau o breuddwyd ym golygu 'marwol, darfodedig.' Yn ll. 12, y gaer diweddan ym ol L.E.D. yw anawet. Gwna hyn y llenill yr hir o siâlaf. Pwy bynnag sydd wedi gweld hen hloegaf, fe wyr mor debwy'r hyn m weun hiau ohonynt i an. Yn sier, camddarllen meic a vnaethwyd. Wrth ei ddychnewyd yr i testun, cei yr hyd iaun, a chychanhgen sain hollol gywir. Cydwaith wrth froyd yr i roi froyd meic, rhag i ni feddwil mai ei froyd cyfreithiol a olygir. Am Hywel a'i froyd meic, rhodd y bardd ddatganiad byr i'w deimlu atynt, Mawrwy! Rhywbeth rhwng 'heroic souls,' a 'generous hearted ones,' yw meddwl.

Yn daw Englyn o'r Hen Caniad, ac Englyn Unodl:


'e Siain was the hero of the battlefield, the strength of men ('). Siain was Hywel the Fair, son of Owain. Siain was the handsome hero, above the sea-marsh. Together with Hywel, the hero of vigorous claim, a right bold lion, mighty in spending—where there shall be vengeance, fierce, complete, slain were the Sons of Cedifor Wennyws, the Fair.'

Yn y Mabinogion (R.B.M. 49—50) dywedir am y baedd pan safai i herio'r oin “Kwyarth a rodei yr kwn heb gliais yr ydant.” Yna pan nesai'r gwyr “y kiliei elweth ao yr torrei gwynath.” Felly rhodd cyfarth raw 'stand at bay,' gan fod yr oin yr prydd hwnnw yr gyfarth yr wllgo o'i gwmpeis: a thorri cyfarth yr wy cilio o'u canol, 'break away.' Hywel yw'r arth yrma, a lladdwyd ef pan yr ymddyg i'r pen hefyd gilio troedfedd. Yn L.E.D. fod bynnag, ar ychaf y gwynach (1) yw'r testun, a rhoir yr darlleniod ciwyr yng waelodol i ddalen. Yn ll. 14, nthwr awyr sydd argaffegd. Gwna hyn y llenill yr oin o siâlaf. Rhaid efallai disylwedd ym ddiweddu yr od ei oed eyr mewn math ar gyfer gynhadled saith. Meddyliodd i ddechreu am Llyr, neu Pwr, gan gymharu Haewl Edhel uchod, gan fod llusgo i mewn enwau arwyr felly y rhan o golffyddig y Gogynfedl. Eineth methaf wedi y pasibrywiad ei ne ddarllen ym lle fel aw. Ond gan fod coipyd y L.E.D. oesoes yn ll. 12 wedi camddarllen m fel an, tybiais mai gwell darllen yma hefyd m. Yn hyd ag anghyfarwydd, fel y sylwyd yr barod, tebyg yw'r m i an, ond ni fedr y cyfarwydd chwaith fod yr siyn ei amu prin ar y, ni ai ymynu i'w ddarllen. Rhaisai hyn awyr. Yn ol ei arfer troisai L.E.D. u yn w, a dyna awyr. Ystyr myf yw 'moroedd,' lluosog mör. ‘Ebyg

north myr)' felly i diriwd mawl megis greddf eigion a'r cyffelyb. Yr ystyr yma yw fod iddo north fel tonn yn torri ar y treath, north anfordod y mör y mwn ei gynddrear. Esbioniaid cymhysytatau ll. 17 yr Meurfaidd Maxen (ac yr d. 220). Daw o brodyr, a'r meddwl yma yw 'vigorous.' Am hawl, gweler uchod ar ll. 10. Gyfeiria traol at haebion Hywel. Diffyswy 'uchel,' neu 'ragorol.' Y mae dechreu ll. 19 yr anodd iawn : yn ol L.E.D. y darlleniod ei'r Pla ple do, siâlaf yr normod. Tyfai mai neidio llenill a wnaeth y copiwyd, a dechreu ysgrydenw Plant: ond gwedol ei gamgymraidd cyn gorffen yr gair. Ond fel yr hyd dyn wedi cycywyn ar gyferthom, yma'r pl o hyd ar ei feddwil, ac yn lle lle, y gair sydd yn rhoi cymeriad cynganedd a dwy llenill gyntaf yr englyn, mynnoedd wedyn roi ple i lawr. Cynigfiad hynnyna fel esbionaidd ar yr hyn hynasai lladdwyd. Am da, fe i ceir yr y gyfres o ddiarchebion a wth Overview a geir yr Skene, Four Ancient Books, 11. 304—5, fel ym gyfrystyr a daw.

Gobal byw etr dy daw.
Gobal byw etr dy daw.
Gobal byw etr dy daw.

Y meddwl yw fof goludy hyd yn mynd ac yn dyfod : d a daw. Gweler hefyd Llyfr Taliesin 38, 17. Yn ll. 20 Gwennys yr am sodar o Gwent, gŵr o Went. Yn daw presel fel o'r blun.


It is the slaying of the gentle Brochfael that I bewail. It is remembering the slaying of Aedward that makes me away; it is the slaying of Rhirdi that tortures me, and the slaying of Iddon and Addaf.

Yn ll. 21 nowidiais yny i fwy i gadu cynganedd llug. Aedward yr 'enw a roes Iddon o ddîlweddol, megis yr Tref Iddon. Efyr Sydod, pres, pres yr uchaf yr ll. 22: a lli d yll. 23. Am ystwr y cyntaf, cymharer curio, 'to waste away,' ac am yr ail, cymharer llidio 'to become inflamed.' Gan fod lif i god eu'n golygu 'file,' 'saw,' yr ydym i ddeall yna, nid llif dagarac, ond poen sydd fel dannewd llif yw arfeithio ac yn poenlyd o'n barhaus. Cymharer y modd yr aeth gwy又有 'spear,' i olygyn 'poen'; a'r modd y defnyddir cyllid yw anw, 'mynd trwod fel cyllid.'

25. Brochfael ac Iddon, brodrodian—Hywel, A fywy geralocian, By llas o llafnau rhuddlon.

28. Ar llys drwy i llys dragen.

'Brochfael and Iddon, brothers of Hywel, whom minstrels were wont to praise. They have been slain with red blades, for the sake of a prince in the court of a ruler.'
Defnyddid brodorion gynt am ‘frodyr,’ fel y profir gan Silvan Evans. Yn ll. 26, a holyn sydd yn L.E.D. Sylwer ar yr hen gysawran, treigol gyda hyn y testun ar ol berf yn y rhif lluosog, fel yn Llyfr Taliesin 24. 1. ‘Yn grysonant weillt a gwyw. Kenynt gerddordian:’ Llyfr Aneurin (Skene II. 67) “Kwaidyn gynhwydion Eg cat blymnwynt.” Trŵr gŵr y cewt y copio L.E.D. nodd oed y gysawrun hon yn hysbys, a thwythiaf iddo newid a holyn gerddordian, oedd y ffôn dan holol fel y deall ganddo ef, ‘who used to praise minstrels’ i a holyn gerddordian, ‘who used to claim, demand, minstrels.’ Ond gan fod modd, yna ol yr hen gysawran a nodwyd, i gynryd gerddordian fel testun y ferf, eredaf y dydd diwydiwr i llinell fel uchod, a darllen holyn, ‘whom minstrels used to praise.’ Os gwel gan caiff gadw holyn, gelliad eilfeithiu ‘whom minsrels used to ask for,’ ond i mi, nid yr ‘defnydd hwn o hol y ymddangos yn naturiol. Yn ll. 28, cofraig a droog y ddau yn golygu arglwydd neu dwyysog. Cedwidiad y gydaen ar ol yr gynt; megis er i lles. Felly ar i lles. Yn mewn, yw ‘er mwyn,’ fel ym Myv. Arch. 142—3, lle dywaid Gwarchmhau iddo ymhadd ar i lles Gwain, ac ar i lles wedig. Mon—yn y naill a’r llail o’r engheisftiau hyn priniriwyd ar i lles, a rhoi ar i lles, darllen i ym. Moddeu y tuaddol! Er mwyn eu tywyso, Hywel, fel u laddwyd yn llys tywyso arall, Dafydd—felly y deallaf y geriau. Nid ar ffaen y gad y serythiodd y ddau hyn, ond diwydiad hwy ar ol y frwydr efallon, ym mhlas Dafydd.

30. Can eddyw Acedardur, ardytryws—a fer.
Yn tydryd, car diffywy.
Ciliai rhag ei la Loegryws.
32. Cadwr fab Cefin Wevynys.
‘Since Acedardur is gone, there is furious wrath. In the tumult of battle he was a tall oak tree. Before his death, the men of Lloeg used to retreat. The brave son of Cefin Wevynys!’

Gadewais allan yn o flaen ardytryws i gywiro ’r mesur. Gall bwr yn y llinell hon gyfeirio at Acedardur ei hun, a’i Hymnigrwyd ‘yn tydryd.’ Po felwy, arhosai’r frawdog Can eddyw, ‘because he has gone,’ heb ei gorffen, hyd yr enegyn nesaf. Nid wyf yn hoffi hynny. Yn ll. 32 ceir can, ansoddair sydd i’w gael yn Llydaweg fel casr, a kasar yn golygu ‘hardly.’ Yn Gymraeg y mae peth o ffas cadarn arno. Cymharer bravo am ‘bold,’ a ‘fine’ yn Saeson a Pheragen, ond yn Gymraeg nid oreds ond yr ystyr olaf, braf.

33. Am fyned Hywel, hawl dinhehor—traws, Daeth tristyf i’r cynger.
Yn meur i Fugnog, Ddw, a dau fab Cefin.
36. ’For the going of Hywel (stubborn and proud in his claims, was he)
under the fresh turned soils in Bangor, yesterday, and the two sons of Cefin, sadness has come over me heart.’

Yna daw pen na cheir mo’i debyg ond yn Ymadawiad Arthur Gwyn Jones, sef “crawe anglywdes gras
Brân ddau groch ar bren oedd grin.”

Defnyddiodd Gwynn graue y fra’n i atal canme Bedwyr—ac effeitl ei hun yw ei nodyn. Ei Beryf fab Cefin, daeth ei chrawe ag arswyd anninadwy y necht hyn ar frwydr—darogan drwg.

37. Wy nhwiln ein grym rhag erchais—y fra’n,
Dechrai gwain, dychrynais.
Gwnei fla, pan ei herdais.
40. Gwnew yn Hywel a weiais.
‘My heart trembles at the harsh note of the raven. When the flight began, dremd fell upon me. Woe’s me, when I awaited it. A spear thrust into Hywel did I see.’

Yn ll. 38, gwâni yw gwreiddlyn gwawu. Nd ‘pierco’ yw’r ystyr, ond ‘tara.’
41. Bran a greg ‘n gwyfartha,
Ni ddarogan im dim den,
Bod ma brenin gwyn Gwynedd.
40. Yn gorwedd yn yr aera.
‘A raven croaks on the battlefield (it bodes me no good) that the fair
son of the king of Gwynedd lies fallen in the fight.’

Ar efywarch, gweler uchod ar ll. 13. Cre yw gwreiddlyn creu, fel yn y Bardd Gwse, “dylluod, cigfrain, ac adar y cyff, a’r cyfrwy, yr en nh y gig yth.” Yn a’r dar odlaf hwn yn ddefnydd o oedol yr enoch yr ochr ag Ymadawiad Arthur, daf chwyd Beryf fab Cefin ar bincad ymysg beirdd ei oes.

Am ei gan arall, ceir testun gywch oherin ym y Myv. Arch. td. 281, gyda’r teitl “Awdyl. Nis gwyddyn pwy a’i cant. O L.E.D.” sef o Lyfr y Dr. Davies o Fullwyd. Fel ceir’r yr llawysgrif hyfrydol sydd newydd ddefnydd i’r amhwy, MS. Ignatius Williams, td. 126b., a chwpe oherin o’r fan hyn o yddo Dr. Davies. Ni raid i mi golli amser bellach gyda chwyriadion ac y testun, ond er mwyn hwylystod, trof y cwbol i orgraff ddiweddar. Heb le i amheuath, dengys yr englynion hyn mai Mab Cefin a’u cant, ac godiog ydych, yn arbenig y cyfrif o’r pedwyeryd. Cydia Can eddyw Hywel yn ll. 9 with Can eddyw Acedardur uchod, ll. 29, yn y gan arall.

1. Tra ffaen on seeith, trisith—ni’n bleddlai.
Ni’n ciliai eyn ein eiflai.
Ni ddeis, ysgymlu o’r seeith
Namun tri, trim diolosid.
5. Seithwyr y buann, dinam—digyfudd
Digyfudd eu cyfyll.
Seithwyr hwyf, ffo diadlau.
Seeith gynt ni gymeryst gan.
Can eddyw Hywel, hwyd ddddef—cad,
Cyd fuam gyd ag ef,
Handym oll gall gyfaddaf
Handid tegnach teulu nef.

Meibion Cefiyr, cyd chelaeth—blant,
Yn y pant uch Pennath.

Buant brysgion, hRing arafach,
Buant brrw gw e braod faeth.

Yn y berwedd brad, Brython—angristiawen,
O Grisiai a l’meibion.
Ni bo dya ym myw ym Môn
O’r brychfaelaidd brychfaelion.

Er a ddiot o da deula tir.—Present
Prawylod anghwyriw.
A gwno—gwne Ddaiydd enwir 1—
Gwân gwarch rhych, Hywel Hir.

Caradawg fab Cefiyr,
Gwnech byddin, gwernor goron,
Hobawg teulu, eu caisynn.
Anawdd gennym dy henper.

1. ‘As long as there were seven of us, three sevens would not challenge us. Would not force us back while there was life in us. There remain, alas, but three of the seven, who never flinched from the fight.

5. Seven were we, faultless, fearless, resolute in the charge. Seven mighty warriors. Flight before us could find no succour. Seven of you who never tamely submitted to a wrong.

9. Since Hywel is gone, the battle enduring. (We were wont to be with him) utterly lost are we all. But the host of Heaven is the safer!

13. Sons of Cefiyr, a noble generous blood together, in the hollow above Penfawr, they feared together, strong of purpose, beside their foster-brother, and by his side were they cut down.

17. Because of the treachery planned by Christina and her sons, Un-Christian Britons, may not a man be left alive in Môn of the treacherous, bold Brochfael (1)

21. In spite of the wealth that comes from owning land, this present world is a deceptive dwelling place. With a spear—Was to vie Dafydd! —was smitten the hawk of battle, Hywel the Tall.

25. Caradawg, son of Cefiyr, hawk of the army, protector of the host, falcon of the war-band, beloved, high-minded. Hard is it for us to live without them.’

Y mae'r englyn cyntaf yn ddigymar, am ei ymffrost milwrol yn y saith gyfraeth a heiri daethau eu nifer, y saith na welod heb y gelyn eu cefnau: y tristwch nad oes ond ei ym y aros, ac os na hyrddio y ddenuol olaif i wneb y byd, saith oeddynt na fu idd wyneid osogi brrwir. Fe gan y bardd yn hynngwrryd ei hiraeth, ond myn ddifweddu ei englyn nid ym bendrist, ond â’i lygaid yn llachio balethir yn ei frrwydr. Dyna ’r oysterodion hiefyd sydd yn ll. 15—16: 'comrades at the feast, comrades in death'; cydyfed yn y wledd, a’u ‘hasfaeth’ yn llawn o gongiant y fuddigolfaeth a dd disgwyliaint; ac yna y cydorwedd yn angau gydau’n braodfaeth, a’u hargwyddodd. Daw'r gân o galon cyfnod beirdd y twyssogion.

Ychydig o nodiadau sydd yn angenrheidiol. Yn ol ll. 4, nid oes ond tri ym aros o’r saith. Yn y gân gynaf, ll. 20, dywedir lladd plant Cefiyr gyda Hywel; yna rhoir yr enwau Brockfael, Aearddwr, Rhirid, Iddon ac Addaf, fel petaent oll yn blant Cefiyr, a’r olwedd wedi eu lladd. Yna enwir drachefn, ll. 25, Brockfael ac Iddon fel brodorion Hywel: ac Aearddwr, ll. 32, fel mab Cefiyr. Yn yr ail gân, cywrniai colli Caradawg fab Cefiyr. Ai y pedwar olaf o hyd yn unig oedd y feibion Cefiyr? Os felly, gall tri sefyll yn y testun. Ond os ydym i ddeall y gall yn ol rethiaid naturiol y geiriau y oedd Rhirid ac Addaf hefyd yn blant Cefiyr, a lliaddu hwylwch. Callwyd chwe brawd, yn ol hynny, a Pheryf y bardd yn unig sy’r aros. Galwai hynny am newid ll. 4 i "Naman un," a byddai dydd rai blys copiwr am ymgyhanedd gyda trin o dros yr un yn ddiw. Rhoddai’r cywiriad hwn, os cywiriad yw, rym arall i ll. 11, ond nid mor addas i’r cyd-destun. A phetasai Poryf wedi ei adael yn hollol unig, dysgwyliau iddo daro’r nodyn hwmw y fwyrpendant. Hwmd ffasai iddo roi enw dath gynhaft ymhlith ei frwydr colli, i orffen y rhes o fer petai, ond rhoes englyn cyfan i Aearddwr ei frawd, englyn arall i Frochwel ac Iddon, a phrosen cyfan i Caradawg. Traidlun brawdol a baroddi hynny ym diniau. Sywrwr ar y chware chwerw ym ll. 17—8 ar enw Cristina, gwraig Owain Gwynedd, mam Dafydd a Rhoindi, y deuluo hanner brawd ymladdai o'r cefn fawr. "Cristin i," muddai Poryf, "Cristin Anghristiawen." Both yw gryn ll. 20, ni wn. Petasai modd darllen Broch-faelaid, gellid ei gymryd fel llusog Brochfael, am deuluo gwr o enw y Môn, oedd a rhann amgylch ganulo’r marwolaeth Hywel. Neu gall fodd yn llysenw ar deuluo Cristina, o broch, mochyn daeare, 'badder'. Cymeryd yn y beriadau ll. 17, fel yn gyfystyr Ar Lladin Abative Absolue (gweled Bulletin B.C.S. I., 11, H. Lewis) er y gellid cyfieithu yn y fel 'where,' Ergyd i Ddaiydd ym ll. 21—4, er abai biau ’r tir bollach, nid oes coed i’r roi ar gyfoeth. Lleiddiaid ei frawd ydyw.

Erys fodd bynnag amryw o bwyntiau yn aneglar. Dywadd Brut y Twyssogion yn gwta, "Deg mynnedd a thrugain a chant a mil oed oed crist pan lad awd dafon ab o wen Hywel uab oeineu y brawt hynaf idaw" (Bruts Oxford, td. 326). Pwyfog y Wyddefau oedd mam Hywel, a Christina oedd mam Dafydd, a Christina oedd hoff wrwg Owain Gwynedd i’r diwed. Y tebyg yw fod Hywel fel y brawd hynaf, a’r rhifyfelwr mwyaif profiadol o’r teulu, yn ymgeisydd cadarn am yr orsedd. Fel ci’r mor gynnag ar...
1143 yn arwain byddin i losgi castell Aberystwyth (History of Wales, Lloyd, 490). Bellach aeth saith mlynedd ar hagiau heb ei hynny, ac nid bychan ei fri fel cadfodig. Amlwg yw badd Cristin yn ogystal a'i meibion. Dafydd a Rhodri, yn ei erbyn, plant y Gymraes yn erbyn mac y Wyddeles. Yn ol ll. 17, 18, byddi ei bardd, paratoi dithell a wnaethant f'w iadd; enwir 'faithless' yw Dafydd, ll. 24: 'yn y gân gynafa, ll. 11, 12, trwy frawd freuolacth y darfu am Hywel a meibion Cedifor: ll. 28, yn llwy dderwen, sef yn llwy Dafydd, y lladdwyd dâu o leiaf o felubion Cedifor, ond yn ol ll. 10 'uch morfa y lladdwyd Hywel ei hun. Bu ymladd yn y penrhyn uch Penhos, ll. 6, 8. Aif Rhos y Gad yw! (History of Wales, Lloyd, 349 n65, Arch. Camb. VI. iv. 82—4). Os felwy, beth yw ystyr y cyfriad at y pant uch Pen- trach, ll. 14 o' r ail gân? A ddechreuodd yr ymladd ar y penrhyn, a ddiweddu yn y pant? Eto mae'r pant yn 'uch na Phentraeth, pant ar fyyn ondwy ac nid mewn dyffryn, a chytau ag 'uch morfa'. Collodd Dery llawer brawd, ond dâu yn unig a ddi- weddir eu chadlu ym Mangor gyda Hywel. Nid sym acladdu Hywel yno, gan mai yn yr Eglwys Gadeiriol ychydig wythnosau yngnynt ac y chladdes ei dad, Owain Gwynned. Ond pam y chladdwyd dâu o felubion Cedifor yr holl hordd o ardal Pentraeth i Ffongor? Pam nad y pedwar, os parch oedd y cheswm? Tybed, mai r ddau ydodd Brochfael ac Iddon, y ddiweddir eu chadlu yn llwy Dafydd, ac mai yn Aber neu Ffongor y lladdwyd hwy?

Gadawaf y cwestiynau hyn i hanesywr a hynafaelthwy'r yr Ynys yw yw troed a'u penderfynu. Fy amcan i ydoddi ceisio rhoi iddylt destun i weithio arna a llai o anawsterau leithdyddol na'r un yn y Mywyrian, hebllaw mantesio ar y cyfle i ddechrau sylw at gerdd gampus a ganwyd yn eingwlad dros saith gant a hamner o flynyddoedd yn ol.

THE NON-PAROCHIAL REGISTERS OF ANGLESEY.

By GEORGE EYRE EVANS.

For those of my fellow members and others who would essay, truly and impartially, to write the histories of Anglesey parishes, it may not be amiss to place on record in our Transactions a list of those Non-Paroohal Registers of the County which must be consulted, if such histories are to be of that completeness which is now demanded of modern research workers.

By an Act of Parliament, on the 10th August, 1840 (3 and 4 Vict. cap. 92) and extended in 1855 (21 Vict. cap. 25) the Non-Paroohal Registers, collected and authenticated by the Royal Commissions appointed in 1827 and 1828, were made receivable in legal evidence, in common with Parish Registers, subject to certain conditions and restrictions: a fact not generally known in the Principality.

These invaluable Registers, equally as important as Parish Registers for the periods covered, are in the custody of H.M. Registrar-General, and are stored in the General Registry, Somerset House, where they can be consulted daily upon personal application (no fees are answered as to their contents), upon the payment of a small nominal fee. A printed catalogue of the "Non-Paroohals"—as they are called—can be perused in the hall of the General Register Office.

Over 800 Non-Paroohal Registers have passed through the present writer's hands. Like Parish Registers, one never knows upon what quaint or valuable entries the researcher will light. The oldest in date, generally speaking, are those kept by the Presbyterian (now Unitarian) Congregations, and the Society of Friends, which as a rule begin in mid-seventeenth century. As Dissenters, except Friends and Jews, could not after the Act of 1735, marry in their places of worship, there are very few Marriage Registers. One of these few, for example, is that of the Presbyterian (now Unitarian) Congregation worshipping at Hindley, where we find—"A Register of such couples or persons as were married at Hindley since Septemb. the seaventh, 1644, and the time of their marriage.

Who in writing the history of the parish of Llangwebych, Glamorgan, would care to omit the baptism of Margaret and Jane Davia—that those were Twins, their mother died at their birth and the children were baptized at her funeral on their mother's coffin.
The earliest Anglesey Non-Parochial claims to date from—Llangristiolus, Paradivis, an Independent congregation founded in 1770, which began to keep a register of births and baptisms in 1785; and Llanyrhyd-did, Rhydawy, Baptist society, which began to register in 1789. The Carmel Independent congregation, Amiwech, began its register in 1790, that of Zion Chapel, Beaumaris, in 1791, and Rhoehuned, Llangerni [an Independent society dating from 1747], in 1798.

The following is a list of all the Anglesey Non-Parochial which the Royal Commissioners collected and authenticated. (The names are as printed in the "Lists" of 1830).

<table>
<thead>
<tr>
<th>No.</th>
<th>Place</th>
<th>Denomination and Date of Foundation</th>
<th>Name of Minister prior to or at the period when the registers were deposited with the Commissioners</th>
<th>What period extending over</th>
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<tr>
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<td>Abberisraw, Talbradod</td>
<td>Calvinistic Methodist, 1780</td>
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<td>2</td>
<td>Amiwech, Carmel</td>
<td>Independent, 1790</td>
<td>Wm. Jones</td>
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<td>3</td>
<td>Do. Bethesda</td>
<td>C.M., 1777</td>
<td>Wm. Roberts</td>
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<td>4</td>
<td>Do. Horeb</td>
<td>C.M.</td>
<td>—</td>
<td>1813—1837</td>
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<tr>
<td>5</td>
<td>Beaumaris, Zion</td>
<td>Ind.</td>
<td>John Evans</td>
<td>1813—1837</td>
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<tr>
<td>6</td>
<td>Do. Teddley</td>
<td>C.M.</td>
<td>Hugh Hughes</td>
<td>1805—1837</td>
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<tr>
<td>7</td>
<td>Do. Trinity</td>
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<td>Carmel</td>
<td>C.M.</td>
<td>—</td>
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<td>11</td>
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<td>Ind., 1818</td>
<td>Wm. Griffith</td>
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<tr>
<td>12</td>
<td>Do. Horeb</td>
<td>C.M., 1777</td>
<td>—</td>
<td>1806—1836</td>
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<td>13</td>
<td>Llanalbog, Carmel</td>
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<td>Hy. Edward</td>
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<tr>
<td>14</td>
<td>Do. Paradiso</td>
<td>C.M., 1812</td>
<td>—</td>
<td>1813—1836</td>
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<td>15</td>
<td>Llanarachythemlau and Mandadwy, Perid and Hebron</td>
<td>Ind., 1802</td>
<td>Evan Davies</td>
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<td>16</td>
<td>Do. Tabernacle in parish of Amiwech</td>
<td>R., 1817</td>
<td>D. Williams</td>
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<td>17</td>
<td>Do.</td>
<td>C.M., 1812</td>
<td>Hugh Jones</td>
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<td>Do. Salom</td>
<td>C.M., 1805</td>
<td>Griffith Davies</td>
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<td>David Jones</td>
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<td>C.M., 1812</td>
<td>—</td>
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<tr>
<td>21</td>
<td>Llangristiolus, Paradivis</td>
<td>Ind., 1770</td>
<td>—</td>
<td>1786—1837</td>
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<tr>
<td>22</td>
<td>Do. Horeb</td>
<td>C.M., 1812</td>
<td>—</td>
<td>1809—1837</td>
</tr>
<tr>
<td>23</td>
<td>Llanfair</td>
<td>C.M., 1812</td>
<td>—</td>
<td>1811—1837</td>
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THE MAT-WEAVING INDUSTRY IN NEWBOROUGH.

BY HUGH OWEN, M.A., F.R.Hist.S.

Apart from the Newborough Parish Registers it is difficult to secure any reliable information in connection with the occupations of the former parishioners, and for this purpose even these Registers only cover a period of seventy-six years (1734—1810). From this source the numbers of different persons engaged in the various occupations (excluding farming and labouring) are as follows:—

"Weavers 14, mat-weavers 2, net-weaver 1, straw-joiner 1, cord-weavers 5, broom-maker 1, hair-ropes maker 1, mat carriers 4, coopers (carriers) 2, leather-cutter 1, glover 1, millers 7, mill carriers 5, smiths 5, wheelwrights 3, millwright 1, carpenters 9, joiners 3, masons 8, slaters 3, thatchers 2, shoemakers 12, cobblers 1, tailors 7, bakers 2, butchers 3, inn-keepers 9. (‘Grey hound,’ ‘Stoop,’ ‘Ship,’ ‘Gig,’ ‘Hare,’); shopkeepers 7 (‘Feathers,’ ‘Sign,’ ‘Siop-Sharp’); Excise Officers 7, coopers 1, collier 1, miner 1, warrener 1, bailiff 1, glazier 1, mariners 12, ferrymen 8, soldiers (militia) 3, fiddlers 2, school-master 1.

Of the above the two industries which gave employment to most men were weaving and milling; there were mat-weavers and mat-carriers as early as 1750, but it must be borne in mind that milling appears to have been most flourishing about 1788 and onwards—synchronizing with the French Revolution and the Napoleonic Wars.

As the mat-weaving industry is somewhat unique, it will be described in detail.

The "sea grass" (mor-hesog) harvest lasts from August to November. Portions of the warren—Newborough Common—where this grass grows so abundantly, are sub-let only for the mor-hesog season to different individuals. Until recent years women were employed at 1/6 a day plus food, to harvest the mor-hesog which is cut, a handful at a time, by means of a small kind of sickle. Then the mor-hesog is placed in a pile, care being taken that the root-ends of the grass blades are equally distributed between the two ends of the heap—groes ymgyros; on tying this pile with a woven cord of mor-hesog it is carried to a level spot where, by gripping the top ends of the grass, a handful of it at a time, it is thoroughly shaken so as to remove both sand and stubble (gfr.) Then the mor-hesog is carefully arranged in a circular heap (gaf), the grass being placed in its natural vertical position; more is then added to this heap, until its base can be roughly encircled by both arms outstretched, and its top by the two hands.

The next duty is to leave it to ripen—a matter of two or three weeks—until the green blade becomes almost white—just like hay, after which the mor-hesog in two circular heaps is put lengthways on the ground, the "tops" of one heap and the "bottoms" of the other being placed together to ensure its being properly fastened by a mor-hesog woven cord. This pile is called a sheaf (gyrh), and a number of these are heaped up to form a stack which is thatched with stubble (gfr.) and left there until convenient to cart it home. Before being ready for use the mor-hesog is steeped in water over-night to make it supple, and the blades (or reeds) are all placed the same—the "tops" together.

The actual process of mat-weaving as practised in this parish can be thus described:—

The strands of a plait must be odd in number; in an ordinary plait of about three inches wide there are eleven strands. Eight Welsh yards (a Welsh yard is forty inches) make a "thong" or "luc" (carrai, pl. carreaux), and eight carreaux thus plaited are sufficient to make an ordinary mat. A large carrai of thirteen strands is made for the edges of the sides of the mat, so as to be strong enough to hold the sticks driven through them when necessary to fasten the mat as a covering to the hay-stack.

In commencing a plait, as much mor-hesog should be fastened together as can be loosely held between the finger and thumb of the left hand; this small bundle is then divided into strands—eleven or thirteen, according to the nature of the plait. Place a blade of mor-hesog with the strand on the right and plait it towards the left, with three or four of the strands nearest in succession to it, then take hold of the strand on the left side and plait it similarly towards the right to meet the one previously plaited. Place another blade with the strand on the right again, and so each time, plaiting in the same manner as was done after putting the first blade. Both hands will thus be occupied continuously, the one taking hold of the plait while the other plaits the side next to it.
It is said that one woman can plait eight carreiau, that is, sixty-four Welsh yards, in one day, and that some women can even plait eight carreiau, sew them together, and finish a mat in that time. Formerly, a house was a little factory where women could be seen plaiting, the husband sewing the carreiau together or making small brooms (ysgubau), the boys making "ropes" (tannau), and even the smallest children helping with their active little fingers and making strings of mor-hesyg to sew the carreiau together.

The mats—five or four yards by one and a half yards—were mostly taken by road to farmers in other parts of Anglesey, Carnarvonshire, Flintshire and Denbighshire, to be used for covering hay-stacks before thatching; but the industry has declined during the last forty years to about one fourth of its former extent.

Goronwy Owen.

Gan J. H. Roberts, Amloch.

Llawer o ysgrifennu a fu’n ddiweddar mewn papurau newydd a chyfnodolion ar Oronwy Owen, un o’r pennaf o wyr mawr Môn ac un o brifcystad y genedl; a phrhiodau lawr hynny yn gynomaint ag iddo gaed ei ond ddau can milneged i’r ffyddlon hon. Bu gwyrr cymwys fel Syr John Morris Jones a’r Athro T. Gwynn Jones yn gosod sufon inni i fesur gweithiau’r bardd wrthi, a rhos ar y Parch. T. Shankland ni fel cenedl dan deyled drom iddo am yr ymdebiliadau dygyn a geolais a wnaeth i hanes gyfra Goronwy; ac mor fanwi a thrwyddi yw’r rhain fel na ellir bellach ysgrifennu dim ar y pwnc yma heb llythrennau’n heolaeth y llafar hwn a dafledd oleuni gynaint ar y cyfnod y perthynas Goronwy iddo nes bod llawer syniad a geleddi gennym gwynt fel gwirionediyn diflannu’n ddistaw fel niw d y bore. Yma ac aw, mewn tref a phentref, fe geid hefyd ufer o feithion a merchaid yn awyddu gywydd robagor am Oronwy Fawr o Fôn ac yn ymgasglu i deall- llen i farddoniaeth a’i lythyrau, a medrent eu deall yn well na chynt oherwydd y wybodaeth ddiweddarach a chwyriach oedd ganddynt at eu law. Onid dyma’r modd y dynynasai Goronwy ei hun weled daithu dau cammlywyddiant ei enedigaeth yn hytrach nag a daf y dawr undyd i ddatgan rhwy fath ar cymgyddo hybodlog?

Prif wasanaeth y chwilio a’r chwalo hwn fu symud ymaith y syniad a gau a fu’n orchudd tros y gwir am Oronwy Owen, ac wrth wneuthur hynny, chwiliwio’r gandryll ddameiniaethau disail a chyfeiliornus a wnaethai gryn gamwri a’r bardd a’i deulu. Anodd yw gywydd paham yr ymadog y cofiant neu ssydd gor y chwalaeth Oronwy, os nad a n fod lleithiau dily yn golgu llawer o drafferth’r fawr cael ac fod y defnyddiau a deiff oleuni ar y pwnc yn wasgaredig mewn tair gwlad. Nid oedd llwythrau’r Morysiaid ychwaith wedi’u casglu y gryn o’u chyfoedd pan ysgrifennid y cofiant neu, ac heb eu help hwy, aneglir ydyw unrhyw drem ar hanes Môn a’i phobl am y test hadder cystef y ddeuwawfed ganrif. Eithin y mae un nodwedyn yn gyfrifol i’r cofiant neu o gyd, ond bod y nodwedion heno’n anlwyth o ddiweddarach o cofiant, sef yw hynny, y modd y clodforir ac y dychheir y brodor a thrhlythgar y Morysiaid, ac hynny er mwyn sarhaui a daro’i wng Goronwy a’i deulu, yn enwedig, ei dad. Cloc i enw’r Parch. Robert Jones, Rotherhithe, am ddwyw alân yn 1876 ei waith mawr ar Oronwy Owen, ond ei, yn ddifiwed deignon, bid sier, a ddechreuod y gwrthuni
Hwn trwy gamddenhgli darnau o lythyraru' r Morysiaid ac o eiddo Goronwy ei hun; a syniadau Robert Jones a fu'n sail i'r cofiannau diweddarach, ond bod y cyfeilirnadau yng nghwrs anser wedi magu llawer mwy o gnaud. Yr argraff ddyfrwr Ylun Isaf cyn i ydwu fod y bardd yn dyddio wrth i deulu enwog Pentre Eirinam am y cwbl yodeodd ac am y cwbl a wnaeth; Marged Morys a ddiwellodd ei gylla newysoig yn hogyn, ac a roes goinog yn mynoed y tlothen bach i brynu papur yng greffu'i àsgaen tra y dilynai ysgol Llanallgo er pob ymdrech ar ran ei dad ofer ei lestefio ei addysg; Lewis Morys a ddarganfu ddiwyddodd bardd ynddo yr un-ardeg oedd, ac ef hefyd a'i cynhaliodd yr Ysgol y Priars am bedair blynedd ac a'i cynorthwydodd i gael eisem yr Mhiriysogl Rhodrychenn am dair. Trwy garedigrwydd cyson y brodor hael y cafodd Goronwy drawodd fodd y fi y mmanu'r yb. ac ni hwnynhwy, beth bynnag, fe'n bren eu hydredigion i gael iddo fywolnaieth fras yn ei Ton fau. Y bardd yntau yn bradu syth y Cryfelgarwch diffiant y tri bardd trwy fyw 'n aflednais, yr anwadol ei holl fyrdd, yn ddigawydodd ac yn amioleghar am yr holl gymwysig eraill. Yn ddiad, fe eiodi yn rhwydd gasgli mai ar gerdod y by Goronwy fyw o'i febyd i'r fodd. Bellach, gyda'n rhywbeth mai amwri'r holl 'syched' a wnaed a'r bardd trwy'r chwedian dychmygol hyn, a'i fod yn fwy parchus, ac annibynol ei ysbryd, yn medi hyfrydol a oesoed, ac ei wynn llaenau a phharc he ei gynnig ar 'n noddydd heneidig a'i chynhuadwy.


Arferiad cyffredin ydoedd bedyddio plant gweiniaid ddiwedd eu geni. Yr oedd Gronwy bach ym "faban gwan gweury," a bu iddo yntau ymhen blwydodd wedyn pan yn gurad yn Walton feddyddio ei eneth fach ei hun y diwyd yng ni gan heida. "Mi a'i beiddoedd hyn hy hun y noswth y ganwyd hyn; ac yr wyt ym golchi bethau bellach o bod, gyro Dewu, wedi gorchfygu yn Convulsion Fists" (Llythyr Morysia Goronwy Owen, Rhif 21, Isaac Foulkes, Liverpool, 1895).

Gwraig wineddol nodiged oedd Sian Parri, ym meddau cryfder cymriad a diwylliant meddwl uchelaw'r cyffredin yng yr oes honno. Meddai William Morris amandai, "Nid ollai fod dynes gwreiddiaeth, ia. a dinweiddia na Sian" (Morris Letters I, 42, J. H. Davies, Aberystwyth). Hyfi oedd anghel bywyd Goronwy a phan sonia am ei fam, ymmfrostiai bob anser yn y nodweddiorn rhagorol a feddai. Dyma'ı diystiolaeth amandani ddeuaiddeg mlynedd wedi el marw:

"I may say in justice to the memory of my mother, I never knew a mother, nor even a master, more careful to correct an unorthodox, uneductive phrase or vicious pronunciation; and that, I must own, has been of infinite service to me." (Llyth. G. O. Rhif 31).

Ynbed am Owen Gronw, ei dad? Rhyw ddailrion go anadaf a dymydd ohono er yn cofiannau aрграффед, a dywedw y bendant wrthym yno mai dlilir yr meddai a diwyddodd, "a reckless ne'er do well," "neglected his home for the brawls of a public house," "throwing obstacles in the way of the boy's intellectual improvement," "eurythca thwa," "a mender of broken articles who spent much of his working hours drinking at a neighbouring inn," etc., etc. Nid oes ond ddy fynyhonnol i gael portread o dad a mam Goronwy, sef llythyraru'r Morysiaid a llythyr Goronwy ei hun, ac y ddiwys ddigon fel allem yng rhesymol ddigwyd fod disgrifaid mor bendant ac ysgubol o Owen Gronw wedi ei selio'n deg ar y llythyr ynaen. Ond, atolwgr, ef chwilio'n fanwl dwyddoddent oll, ni ceir un rhith o diystiolaeth a ddaw ar gyflyf y disgrifaidau gwfrhun hyn, odddeithiarn gyda gosodiad ddiwedd oedd iddo Wnn. Morris. A dyma hwnnw "Nid oes ond ddu dydd mwy yddidion na Owen Gronw (Morris Letters I, 41). Gair llafar gwlad ydyw diddioni, a arferidi gynt, ac eto, o ran hynny, yr enghraif am yw'r neb y soniwn amadano i fyny a'n dymuniad. Datleni'r llythyraru'r Morysiaid, a gwir fel ddogfodd o wyr a gwraedegon diddioni o'r bl y byw hyn. Onn ni freuddiwydodd o am gysylltu medd-dod, orefod a diogydd o'r hwnynhwy. Ond yr un gair yma unuo a diflymyddiwyd i bentruwr gwfrh onn ni amseredd o' rhon Owen Gronw, er dangos ym clyde o help a allai Goronwy ddigwydd o'r lath. Ond uau wedyn yn gorff dibynnau ar gymwysig eraill a heulio'r rhwyrau eraill. Siersy Goronwy bob tro yn y moddi mwyaf parchus am ei dad yn gystal a'i fam. Meun llwyth yw Owen Meurig o Ffogderan, meddai:

"Summa per pauperum parentum industria apud scholaram publicam Bangorensem versusum sum ab anno 1737 ad 1741 a phan y gwasanaethau am dair wythnos fel curad ym Llanfair M.E., ymalfachiai fod ei dai "y un o'r plwyfion." Ond os nad oes gyfarth o'r llythyr yma'n dillom Owen Gronw fe go i'w ynddiant doreh o diystiolaeth sy'n profai fi ddrw diwyliogid ym ei ardal, yn hoff i 'r llythyr yma'n dillom Owen Gronw fe go i'w ynddiant doreh o diystiolaeth sy'n profai fi ddrw diwyliogid ym ei ardal, yn hoff i 'r llythyr yma'n dillom Owen Gronw fe go i'w ynddiant doreh o diystiolaeth sy'n profai fi ddrw diwyliogid ym ei ardal.
Dafydd Ddu Eryri yn y Diddanwch Teuluidd, 1817, a gyfhwyn odd y stori mai yn y Dafarn Goch y ganed Goronwy. Têith a sgrienna ef ei hun ym 1765 fel hyn: "Yr hen dy, lle ganed fy nhad, a’m taid, a’m henaid, a’n gorhenhaid, etc." (Llyth. G.O. Rhif 45), ond nid yw’n son unile mai’r Dafarn Goch odd oedd ei enedigaeth ef. Yr odd taid Goronwy, "yr hen odd oedd mewn ia enedigaeth.” Y Rhif 114, y byw ym y Tûdwy hwnnw am rai blynyddoedd wedi geni’r bardd, a thrigau Owen Gronw a Sian Parry gerllaw mewn rhwy dy arall ym Rhosfawr (Y Beirniad Goronwy, 1914). Y macu’n egru mai tua dechrên ganrif o’r blaen oeddwyd y ty a ddanghosir i ymwyllwr fel mangle geni’r Goronwy Owen.

Cafodd Goronwy yr addysg o’r aallai ei dad a'i fam ei rodd iddo. Bu yn dilyn Ysgol Llanaligo neu yr odd ym "ddeg neu un-ar-ddeg oed." Niwg ysgol gyhoeddus mawr, ac nid un o ysgolion etholed y Griffith Jones ychwaneg, canys ni ddaeth y gynfai o’r rhney i ororau Môn hyd 1746, ond un o’r ysgolion hynny a gynheli ym Môn ac Arfon gan afain, gan ymddudlau a’r arhosw mewn ardal am gynfod i ddysgu plant a’i ysgrifennu a darllen. Diane’r yr Ysgol, ddwyfer i’r gartref, a wnaeth Goronwy ar y cyntaf ym ddiarwybod i’w dad a’i fam, ac’r fryder y tafalwyd y fam iddo yng Nghymru fel phlentyn. "Iawn i’afael fel Ion Iafoina’n barocch i’w dad, ac’r gyfyngiadau gan ddychwel yna adref. Cambedd hon ydai hwnnw o llwyth Goronwy gyw’r disgrifio’r helynt o esod Goronwy Gronw fel lleistriwr addysg ei fab.

Yn y flwyddyn 1734 neu 1735 anfonod ei rieni ef i Ysgol Ramadegol Pwllheli-nid i Potwnog, fel y dywed Llyfrbyr (Barddonnaeth Goronwy Owen, tudd. 6, Isaac Foulkes, Liverpool, 1902) a bu yno am ddwy ffeinide. Ysgol Rhyd ydoedd hon a waddolwyr gan Hugh Jones, person Llanystumdwy, ac y gwir y fyddig yw o Môn ac Arfon a’r Meironnydd. Yr athro ym ystod y gyfnod hwn oedd Andrew Edwards, B.A., curad Abererch, ef Andrew Eddys, fy hen feistr gynfai, ef ym anwr Person Llandegfan (Llithyrwau G.O., Rhif 19).

Ymddegs i’r Oronwy yn 1737 fynd ar ei union o Bwlheli i Ysgol y Friars, Bangor, ac arhosodd yno hyd ddiwed wedi flwyddyn ysgol yn 1741, yntau erbyn hynny ym bedair ar bymtheg oed. Un o’r ysgolion gramadegol gwein y ddechrau hon ym meiddu traethlonodd ef enwog ac gyfrif yr addysg glasur di ddiweddfawr a gyfreniad yw bath. Perthynai iddi hefyd ym ystod y gyfnod hwn anghrafon nad oedd ni’w gwâl i ddysgu bechnen ym y math yma ac addysg. Gellir nodi dau ym arbenig ohyony y bu Goronwy o ddyneu ymmwylio’i fefell grymus, ac ym sefydlu ei gymeriad fel ysgol, llenor a bardd, sef Edward Bennett, M.A., ac Humphrey Jones, M.A.—gwyrr ardderchog a benodwyd ym ddiweddarach ym offeiriaid ym Môn, y naill y Llanruddied a’r llall ym Llanafathlu (Y Beirniad, Haf 1915). Meddai Goronwy ymhen blynyddoedd wedyn am ei ddau athro wrth ysgrifennu at Wm. Morris ym Mai 1752: ‘I beg you would . . . present my hearty respect and duty to both (Humphrey Jones) and my old master, Bennett, and my humble thanks as a grateful acknowledgement for past favours’ (Llyth. G.O. Rhif 3).

Fel ysgolion rhhyd yr aeth Goronwy i’r Friars. Rhoddas Gwilym Glyn ym 1557 ei gyfeiriwr i o’r yr ysgol, ac ewyllysidd ar fodi o blant llydawen ym Môn, a’u bod hefyd ym cadi dyw bunt y flwyddyn at ytretradu heblaw manteision cefais. Glyn Scholar a’l gwlwys i bechgyn hynny, ac yr oedd Goronwy yn un o’r deg a’eth lawyd ym 1737. Trwy’r moddion hyn, ac hefyd, fel y dywed ef i’r hyn, "Summa per passuum parentum industriam," y gallwyd cynnal y bachech ambedain blynyddoedd ym y Friars. A gywidodd iddo wnaeth o llydawen gynnal o’r addysg, olynuodd ym ol pob ystiau, ac yddech efallai o’r addysg. O’r Roeg, o’r Roeg, o’r Roeg, o’r Roeg, o’r Roeg, o’r Roeg, o’r Roeg, o’r Roeg, o’r Roeg, o’r Roeg.

Yn Ebrill 1741, ac yntau ymron ar derfyn ei gwrs ym Mangor, bu farw gan Goronwy, a rhodd archoll i friwod ffon y bachech, canys carai hi a chariad angerddol. Pridodd ei dad ei llais iawn, "O ast, yr un flwyddyn, a dyma’r rhewyr dros ymweinidau allan ym Môn a’i gartref, olynuodd bellach econedd oedd yr rhoi’r aelwodd ac ni oedd yno farw ar goesog i’w dderbyn. O hyn allan, ni oedd gwristawyr nag yr ymgeledd i’r Oronwy: ‘ego sine cortice nunc coactus sum,’ moddai ef i’r llwyth a Owen Meurig (Llyth. G.O. Rhif 1). Ond er i’r cyfenwiaid hyn ddyr hyd ychydig a’r amgylcheddau, ni newidodd ddim ar ei gyfuno. Ym Medi 1741, apleidio am un o ysgoloriaethau Dr. William Lewis, Gwrog, M.A. a’r ffaesol yr ei cynnal wyth o feichyn o llofn y siro Mhrifysgol Rhydychen neu Gaergrawnt am bum mlynnod. Ar y pryd, ni oedd yno un olynyon ar gael, ond cafodd y gyntaf a rydfawr, ac yna oeddodd ar y 3 o Felin 1742 yng Ngheog Lesn, Rhydychen. Dyma’r cofnod am arlunciadaeth Goronwy o Rostr Urddlodaeth y Briophysgol yn ym Alunoi Ozonein gan Fosor: Owen, Goronwy (Goronwy) s. Owen of Llanfair Mathafarn, plw. Jesus Coll., matric. 3 June 1742, aged 10.

O’r flwyddyn hon ym 1747 ymddengys ei enw ym flwyddyn y Rhesytr y Seilotors ond o’r hyn hynny, addaswyd i wedd y Rhydychen ym ystod y blynyddoedd hyn. Yn hytrach, fe ddechreuodd y llithyr ymchwilwyo a anfonwyd eto Esgob Bangor fod Goronwy yn is-athro ym Ysgol Ramadegol Pwllheli o Feli 1742 hyd Felin 1744 a chwir ystiau ymhen hefyd iddo ddyl iddo sywd.
Er yn gymnar iawn yr oedd bryd Goronwy ar y wainidogaeth, prif uchelgaith gwroinwr yr yr oes honno. Dyma dyddheadd i fam, a daroganasai Marged Morys, Pantre Biranell, y byddai ef rhwng dydd "yn glamp o berson." A'r perth i fyned drwyddo i'r offeiriad oedd nnil ai Rhodychen neu Gaergrawnt. Canodd ei "Englynion o Weddi" (Brifysgol, G.O. bwl. 17) lle y datgan ei ymyrrysgriadau i wasanneth ei Dduw, ychydig amser cyn myned i'r Brifysgol.

"Da gywyddost wrando weddi—dy weision, Dowisaist eu noddi; A minnau wyf o mynni Duw Iesu deg, dy was di.

Minnau, Duw Nef, o mynni—anherchaf Hyn o archiad iti; Bod yn fingail caiff Celi, A dod im dy eglwys Di.

Ni chesiaf gan Naf o noedio—gyfoeth, Na gofal brenhinioedd; On arail wyn ei diroedd, Duw a'i gwel, a digon oedd."

Ysgrifennod oddant y 1757

"A bendigaid fo’i Enw, fo’i gymnaeth.”

Fe ganasai Goronwy ym 1735, a’r iath Lladin yng Ngol y Friars, ond yn ystod y tynor y bu ym Rhodychen dechreuodd brydlydu ym 1747 i fab. Pan ym Mhwlheifi, daeth i gylech llenyddol dwyfledig, a chyfarfu a llenorion a boird o fri. Ymhilio ei gydnabod yr oedd Edward Price, Edern, perchen llawysgrifani Gymreig ym cynnwys hen farddoineaeth, a William Elias, o Bllas y Glyn, Llanfrolog, wedyn, ymiant eu eifeidur gramadac a phhrydlydinaeth Gymraeg à Goronwy. Yn ystod y tynor hwn y cyfansoddwyd o "Galedron y Carwgr," ac efallai "Bonedd yr Awen" heblaw darau eraill.

Gadawodd Rhodychen ym 1735 heb gymryd ei radd, nid am na allai, ond am y costiai ormod o arian, ac ni roddodd nemor bws i wrad adeg honno. Cyn diwedd y flwyddyn, ym ei lythyr ef at Richard Morris (Llyth. G.O. Rhyd 4) fe'i hiruddwyd yn ddiacon, "yr hyn o eifw’n pobl ni yn offeriad hanner pamm," ond cangymrodd beth yngychen yr amser, cynys dysgys y llythyr aelwyd oedd i Esgob Bangor ar gyfar ei urdd iddo gael ei ordeinio o ddiacon ym niweddon tonawr neu ddechreu Chwefror y flwyddyn ddilynol (Genihinein, Ionawr 1923).
Tua'r adeg yma yr oedd erlyn a chynnwrf ym mhlywyf ei fabod, Llanfair Mathafarn Eithaf. Achos sythiaisai’r curad i ganu wedid gwaramwyddus, ac esgyrnwyd ef. Ni oedd Dr. Hutton, yr Esog, gartref, ond cytymodd y capan a Goronwy iddo ef fynd i Lanfair, ac yno y bu am dair wythnos, “yn fawr fy mharch a’r eniad gyda phobl o fawr i faeth, a’m Tad yr amser hwmw yn fyw ac ieach, ac yno u’r plwyfionion.” Ond pan glywir yr Esog benodi Oronwy anfonod y cychwynnwyd at ei gaplan iddo addo’r guraidiaeth hon ers talm i John Ellis, LL.B., o Gaerforon. Gorflu’r ar y bardd weithred lle i’r “young clergyman o’r very great fortune” hwn, a throi ei elfaith yn athrist ei galon i sir Dinebwy, lle y chwedd yn unig hanes eu guraidiaeth arall yn Nghroesoeswallt, a llwyddodd i’w chael odddiar law ficer y plywg, Thomas Trevor, M.A. Ni oedd ond tair ar hugain oed pan droed ei gefn am y tro olaf ar ei anwyrron Ffan dirion. “Ni weldais ac ni threthiadas my ngwynlau Môn, nae ychhwaith un ewr arall o Gymru, ond unawth, pan ofru arm af fynd i Lan Elwy i gael urdd offeriadydd” (Llyfr G.O. Rhif 4). Yn Mehefin 1746 y dechreuodd ar ei hwyddonnewd am y cymlog o ddau gini ar hugain, ceff dâu gini yn rhagor nag a addoedd iddo yn ei bwy’r genedigon. Yr oedd Owen, ei unig frawd, wedi cartrefio yng Nghroesoeswallt ers tro, yr enill ei fywoliaeth wrth delwra, ac ef am flynyddoedd lawer, a’i wddu a’i blant wedyn, a’i ffn blycheddion yr ychhwaith honno. Gollir yr hwyddon gasgli o Oronwy fynd i Groesoeswallt ar beriswedd ei frawd, a dau mai gydag ef o preswyliai cyn iddo yntau briddio yn Awst 1747. Tair blwydd fu hyd ei dymor yn y dref hon, ac amser prysurddigon iddo o fu hwmw; cyffwng i’i orenhwydd fel offiwiadau ar hyd yr wythnos a phiregathai yn Gymraeg a Saeong yn yr Sul. Yn eglwys yr dref, mae’n llen debig, y cyfarfu Goronwy Owen ag Ellen Hughes, eymar cyntaf fywyd. Yr oedd hi bum mlynedd iddyn yn hyn na’r bardd, ac yna fach i Owen Hughes, masehchrir llod dda amo, ac yno wr o beth bri a Dylanwyr oherwydd fe fn ffer i Groesoeswallt yn 1748 heblaw daf ameryddiwr. Yn rhyw resym neu’r gilydd nid oedd Goronwy Owen yn fefrinyn tong ngolwg ei dad-ynghyfraith, ac ni fu’r bardd ddim ei ddibris ar y cherthynas. “Pobl gefnog gyfrifol yr enedal fy nghwraig i,” meddai, “ond ni fym i’r eirol ddim gwyl cerrdynt, er wa’i ddwygas moni heb eu cennad hwynt, ac ni ddimigau moni crowthwynt” (Llyfr G.O. Rhif 4).

Yn 1748 cyfnwiodd ei guraidiaeth bresennol am un Pungling a chymoedd hefyd y swydd o athro mewn ysgol gyfagos yn Nennington. Person y plywg, y gwasanaethai tano oedd Dr. John Douglas, Ysgotyn a llenor dysgedig a wnaeth enw iddi’r hun trwy ysgrifennu o blaid Milton yn erbyn un Lader a’i culliau. Swn ei gyllog weithian ymdeidd chwe phunt ar hugain

ynghyd a thhydd hyn bychan am rent blynyddol, ond prin y caffai deu pen y limyn yng Nghroeswallt yr oedd ei deulw wedi cynhydlyd; ganesid Robert, “y rhodd bert bach” yng Nghroesoeswallt yn 1748 a Goronwy yn 1751 yn Nennington. Gorchwyllydd anodd oedd cadw’r cartref ar gyflog mor tân, a gwasanaethu tan feistr fel Douglas, a ymdychod mor agasg a amryno tuagat Oronwy. Parai heibolion byw ynganioni lledi a’r hefrin beunyddiol ynglŷn a’r ysgol iddo dros ei wyn heb mewn hiraeth tua “Môn doreithio a’r mân draethau” lle dyfymiai gymle.


"I must own, it greatly surprised me to meet with such a perfect poem (Cymrydd y Farn) in the present age... It doth not in my opinion come short of anything I have hitherto to read in our language (Poet. Works of G. Owen, i. p. 21, ed. Robt. Jones).

"I wrote to you a good while ago in behalf of poor Gorony Owen, the greatest genius, either of this age, or that ever appeared in our country; and perhaps few countries can shew the like of him for universal knowledge. I showed you Cymrydd y Farn and some other pieces of his when I was last at Namnau; and I have four pieces of his since that are the best that ever were wrote in our language, and will endure while there is good sense, good nature, and good learning in the world." (Ibid. ii., p. 274).

Weddy canfod mawrred Gorony Owen, addawodd Lewis Morris bethau gwych a gobogenadus iddo, meigis bywolaeth o'r drychiadau ym yr Eglwys. A chwazydd ynodd oebethion na allai byth eu sylweddoli. Ond rhoses y bardd ei ymddiried ei ei nodwdr honedig a'ch ciai tuag, a achiau semdeigaethau ym genlli droes ei ben es peris gwaithlas a afonllyweddwl i'w enwod a fu'n foddon i fw n' rmany'n arall onddidd ifw'r afal a rhain o'r gwlad. Eto yr ochyd dynnau Lewis Morris ar Goronyw yn fawr y pryd hwn ac ar flwyddonedd wedyn. yr ochyd y naill en wr canol oed, ac ar byfnref Cymru, a'r llafl en wr ffarw naw ac hagnaid oen o byrlymym o awydd am wybodaeth helaethach o' Gymraeg; sylwarch er ei lythyrnam fel y creig am fyfrwgam madogad, am weithiau’r heirdd ac uchryanweth arall a ddgwyrr berwynas a’ r ffaeth i’i llenyddiaeth. Beth ochyd fwy naturiol nag i’r bardd oesod y pwys mwyaf ar farn Lewis Morris, a chredun ieithyddol y deuai ar hagolion diglaig ar broffwyddar a’r eirio n’ ryn yr wyr ddwydd? Llunwyd ef yn ebrwydd a blodyn llenyddol newydd a’r aeth ar ddiurif ym bwyd yddu. O fewn ychydig fisoedd ei ffasionoddd ei gywyddau "Y Mwyn Gweryddo," "I’r Awen," "I Lewis Morris," "I'r Calon 1759," "Y Farf," "Mawrwaun Mared Morey," "I Dwyseog Cymru," ac "Aewd y Golfedh." Heblaw hyn, dechreuodd oedyd a' g Morlysiaid a rhoddwyd hi ni gyfres o lythianau’n eu hafal o hanes llenyddiaeth Cymru o ran gwerth eiithyddol.

Pedair blynedd a hanner fu hyd tymor Gorony Owen yn Nonnington. Cyn ei ddiweddu, diflannai yr holl oebethion gwir a goleddau, ac ar ben hynnau cododd anghyfdo o'r rhuthro a Mr. Boycott, un o Yorkiddiolwyr yr Ysgol. Meddai Gorony Owen am y gwrr hwn, "Dyma'r anifail, wedi eael ohonon ni y wnaeth eu hailau dieflig, yn dwyn fy nhipyn tair o'ddarnaf, without the least colour of reason or justice, or even the formality of a warning. Yn iaith weithian i lefrith a pho'sed declaeth, ni weif bellach mor dan teithu hynny heb i mi synnwadd pawb fy nhaid. Ni wii i mi rhagsawdd ddiwyddi dim dailio'n yna, ac oedd am aros ddin yn hwy na hanner y gwannwyn o'r eiwaith." (Llyfr G. O. Rhif 11). Ychydig fu radd iddo aros ar ol y ffrwydd hon, ohrrwydd bu Wm. Morris, Cynghylch, yr fodddol iddo gyd gwared aledo a'r Einbl 1753 gan Thomas Brooke, ffer o'r pwy. Yn neud yna deall y bydd yn beth gweddol a ma'. Y mae yna Ysgol rach yr hon a gafodd pob curad o'r blan, ac a gaf ffinnaf oni ddod ganddo; hi daf deallir a ddeig yna ffrwyddo." (Llyfr G. O. Rhif 13).

Yn yr un llyfrth gyredd Gorony Owen broedrf anfarwld o Mr. Brooke, "gyr o'r mwynaf," a gellir barnu ‘r ddau fwy ar dderau rhoddon a'u gyflyd tra bu'n gwwasanaethu tanu. Ymhen ypythfynous wedi iddo ef gyraedd Walton, diflwyn dy ef gan Elin ei wrag, a'r plant. Gwerthwyd y dedref oedda ganddynt ym Nonnington a dechreuasant sefydlyd cartref o'n newydd yn y 'fy y'n y Ffynnon yn Walton. "Dyma fi, i Dduw y bo'r diolch," oboi Goronyw tua chanol Gorffennaf, "yn y 'fy y'n y ffinnewon a'm teulu gyda myfi, ac ar derlparu byw di'on deignog tachus, os Dduw rydyd hail a leicid." (Ibid. Rhif 13).

Nid ochyd brinder gwaith i guras yn Walton ar y Bryn, a rhwng y galwadau aro’r fel offeiriaid ac ysgolion, ni chafodd 'r bardd fawr hamdden i ddiwedd i hon ond y nodi o’r enw gyda'r nos. Ymddafai a’i hol egni i fawr ynaethog yw gyflymog, a rhyfedd ei feitir ynaethog. Ymhen yna y ffrwyddo a hamner gwnaeth Gorony Owen dro trwstain a fu’n achos poen iddo yr hawg. Dywedais Richard Morris wrtho fodd ym mynd y Cymry ym Llandain sefydliu Eglwys Gymraeg yn y Brifddinas ac y caffai ef eu gwwasanaethu ynddi heblaw cyflymedd i Gymdeithas y Cymry Goronyw a rhyw fan swyddi eraill. Ar hyn o am, rosys Goronyw rybudd i'r ffer y byddai'n geadal Walton Calon Mai 1755. Cyn pen y mis, goddiweddwyd ef am ymthyno gan y cryd, a bu farw ef Elin 'lw himon, fy ngenedig oleiblhet fon" yna byntheng mis oed a chladdwyd hi hiymynnew Walton, Ebrill 11, 1755, "o fewn deurfudd neu dri at y fan y fanwyd hi." (Llyfr G. O. Rhif 40).

Ni fu ffrwyth barddol Gorony Owen mor dereithion yn Walton ag ym Nonnington. Yn un peth, yr ochyd ei dymor yno yr yfrych, ac yr ochyd ei gartref yr y ffrwyth. Aeth eu gwystyd o'r rhuthro eu gwaith eu gwaith eu gwystyd eu gwarch. Heddai yna eu ymwybod mwyyn eu Lerpwl, yno'n dal ei gyfrifachyn eu y taflau i morwyr o’r Einbl a rhannau eraill o Gymru, lle y cyflwyn i apai Cymraeg ac y mwynhau ddiddanwyd eu admygedd rhai o'r un gwaed ac

Cyn gadaw Walton, am heunast Goronwy fodd y cytundeb rhychhgo a R. Morris yng Nghymru bywolaeth yr y Briddinas wedi mynd i’r clawdd, ond rhoddais oesoedd ryhuddo i Mr. Broce, ac nid oedd dim o’i flaen ond wedyn ansawryd y dyfodol. Meddai wrth Wm. Morris, "Byddwch gan hyn yng nghyd-ymrwad a o flaen y gwaith a goi a chyferbiaeth o’r coch y dygaf a bri y dyna’r gwaith ym Mhrisiaid ar y tair o’r dde." Oni wedyn i’n mynd â y gwaith i’r system, fe dyydodd i’w gyfrifelo. Yn ystod llawer cyfrifol, fe dyyddodd i’w gwybodaethau, ond wedyn byddai’n adnabod, am ystod yr ystod o’r rhan hynny.

"Llith. G.O. Rhif 38." Am yr ael dro, gwerthodd ei ddodrefn a chesiadroedd berswadio Elin i fynd a’r plant gyda hi i’r Cyssegradau ni Fôn, ond yn offer. Yn y diweddiain gorfedd o’i ddaflu bach yng Nghymru, a chyfansoddiad yr cynghrodd yr Mhrisiaid ar y dde.

"Llith. G.O. Rhif 40." Yn ystod yr ael dro, gwerthodd ei ddodrefn a chesiadroedd berswadio Elin i fynd a’r plant gyda hi i’r Cyssegradau ni Fôn, ond yn offer. Yn y diweddiain gorfedd o’i ddaflu bach yng Nghymru, a chyfansoddiad yr cynghrodd yr Mhrisiaid ar y dde.

Ymhlith y darnau pryddydol o gyfansoddiad yr Mhrisiaid ar y dde, wedyn ystod yr ael dro, gwerthodd ei ddodrefn a chesiadroedd berswadio Elin i fynd a’r plant gyda hi i’r Cyssegradau ni Fôn, ond yn offer. Yn y diweddiain gorfedd o’i ddaflu bach yng Nghymru, a chyfansoddiad yr cynghrodd yr Mhrisiaid ar y dde.

Ymhlith y darnau pryddydol o gyfansoddiad yr Mhrisiaid ar y dde, wedyn ystod yr ael dro, gwerthodd ei ddodrefn a chesiadroedd berswadio Elin i fynd a’r plant gyda hi i’r Cyssegradau ni Fôn, ond yn offer. Yn y diweddiain gorfedd o’i ddaflu bach yng Nghymru, a chyfansoddiad yr cynghrodd yr Mhrisiaid ar y dde.

Ymhlith y darnau pryddydol o gyfansoddiad yr Mhrisiaid ar y dde, wedyn ystod yr ael dro, gwerthodd ei ddodrefn a chesiadroedd berswadio Elin i fynd a’r plant gyda hi i’r Cyssegradau ni Fôn, ond yn offer. Yn y diweddiain gorfedd o’i ddaflu bach yng Nghymru, a chyfansoddiad yr cynghrodd yr Mhrisiaid ar y dde.

Ymhlith y darnau pryddydol o gyfansoddiad yr Mhrisiaid ar y dde, wedyn ystod yr ael dro, gwerthodd ei ddodrefn a chesiadroedd berswadio Elin i fynd a’r plant gyda hi i’r Cyssegradau ni Fôn, ond yn offer. Yn y diweddiain gorfedd o’i ddaflu bach yng Nghymru, a chyfansoddiad yr cynghrodd yr Mhrisiaid ar y dde.
in a Picture"). Yr oedd yn taeu'r un amser fy mod wedi hanner crapia; ac yn wir maen atgof genyn yfed o honof ran o phiolais o Bwnts yn rhy y Car H. Prys eyn dyfod yno. Ond gaddwch ei hymyd fford: nid yn amly bydd y gweddid hwnnw arnas, , etc.

Yn nechenn 1757 daeth i glust Goronwy fod awdurdodan Coleg William a Mary, Williamsburg, Virgini, cisiau a thrh i Ysgol Ramadegol oedd ynglyn a'r Coleg, a chynnigent £200 storiing o gyflog. Cisediad ynaunt yswydd, heb yneg gair wrth yr un o' r Morysiaidd, a chafoedd hi. Derbyhdod hefyd warrant ym awdurdodan yr Trysorlys i dalu £200 i Ysgol tuagat dreulian o'r fordiath, ond nid oedd hyn ddigion o lawer, a gwnaeth ymgaes ofar ac i argraffu a gwerthu ei weithiau barddolion. Cadwodd ei gyfrinach yng Nghiridia Virginia hyd o ffein mawr hwylio wrth y wlad, ond pan wybwr Morysiaidd am ei ffrwd ac nad oedd troi'n o' r ol, yngysnedir oedd Lewis a bwrddio ei gablodd a'i lymnaedd am ben y bardd (Morris Letters, I V., 443). Ni chynyorthwyoedd ddim arno ar gysgar i sialt hirfaith i wlad y gorfod, ond bu Richard a charedigion eerieinon ym chwareg awn wrtho. Ni ddieth dim ynorthwyo iddo ychwanegodd y cymroedd eri o Goronwy anfon apel ddu ynnynt. Ac ar y 14 o Dacherwdd yr oedd y bardd a'r wraig, Robert, Goronwy, ac Owen bach dengmis oedd arwydd y llong "Trial" tan odef anghenfif o ddyw Capten Charon. Chlaidir llong lwyth o ddirywthrethawi, meilhon a merchd condwam, a morfhiai arwylion ymddiethoedd ym Goronwy a ddieth dim arno a'i gorfod hirfaith y mawr bach. Y Goronwy daeth ni draden y gwasaeth claddu cyn ei gollwng yr i'r dyfnwr; ac ych y llong gyraedd Petersburg yn nechenn Mawrth 1758, bu radd iddo gyfhalwi'r un gwasaeth uchelhyn dyflyd ffeid ei "Elun rywog olen," a'i haban bach Owen.

Gorchennir gyfra ramentus Goronwy Owen, yn Virginia hyd yma a'ch alyr lawer a ddargelwch, ond gellir c'hinein y prif ddigwyddiadau hyd yna ag ef ym llen slir, ac efafalai y dawr marw eleni anferiaid yr i'w goleu cin hir. Y mae'n un peth ar y llwyg, nad eddychennadd o ydau unwaith gymryd ei daith i wlad y gorallwin. Credodd o dechreuod iddo uafalniaid i olyd Rhyhiaeth; mwyddiadau o afael i llwythfach a'r Morysiaidd, a chafoedd iddo'n ddiol ddiwydiant yno hyd derfylyn ei oes. Wedi glanio ym Mheterburg, bu ef a'i ddenu i amdallad, Robert a Goronwy, yn teithio amlwg am oddiethu deng milltir ac hugain, taith a gwythyn iddyn fis cyn cyraedd eu pennod. Dechreuodd Goronwy yr ddiymatro ar ei waith yr athro yn Ysgol Ram
John Lloyd, a Goronwy a Richard Brown. Ynogyn a’i ewylls hefyd fel nodir ei eiddo personol, a’i lyfrgoll gwerth £150 a phediwr o gaethwecion. Ychydig o ddimm llenyddol a gynhyrch-odd Goronwy yr ystod y blwyddoedd y by wn Virginias; eflysai farw Wm. Morris yn 1763 a Lewis Morris yn 1765, a chanodd ar ei ol Awdll Farwnad a ddaengys iddo bara’n feistr ar y grefft er byw cyhyd ynghanol “hiligaeth lladron o bob gwlad,” heb glywed, nae’n debig, nemor ddimm Gymraeg. Ysgrifenodd y llythyr olaf o’i eiddo sydd ar gael i R. Morris ar y 23 o Orffennaf 1767.

Bwria’dar ysgrif hon roddi braslon o hanes bywyd Goronwy Owen, a hwnnw wedid i seillo, nid ar ddyrchmygion ac enlib, ond ar dystiolaethau y chwiliwyd amdanwynt gan Mr. Shankland ac ar ffotiauau y gellir bod yn sio ym eu cylch. Diau nad ystyrrir unrhyw ysgrif ar Goronwy Fawr o Fon yn delwng oni thrafodir ynddi ei wychter ysplenydd fel bardd a llenor, oni sonir am ei gywyddau anfarwol, oni fynegir ei wasanaeth dihafal i’r iath Gymraeg ac oni thrwy ei fiant ei aborth wrth fyw yn Gymro trwydded ymhob gwlad y bu’n byw ynddi. Eithir un ffodd anheper i ddatlu dau canmlwyddiant ei enedigaeth ydwy lleddenau ei gwir amdana fel dyn a lladd am byth y chwedlan eu wydddeg a ddodwyryd mor rhwydd am gyhyd o amser. Mae’n wir y perthynan i Goronwy wneddian amryw; hwydai’n потio a meddwi ym ddigon mynydd, ond gwneudau yn perthyn i’w oes ydoedd y rhein. Yn yr oedd bron bawb yn llymdeithian y prydd hwnnw, ym offensive a llwythgar, ac i ddychweddir arnynt yn ddimm gwaeth er hynny. Ond yr oedd Goronwy fel y gwefr trwy’i lythyr o amser, o ymwr syml, diniwed, rhydd oddiwrth ragfarn a malais a throeon sâl, a chasa’i cyfrwyth beth a’r cas perffraeth. Ffowysaf y ddeilenir ei gymeriad, a pho fanyllaf yr edrychir ar ei yrfa ramentus, goreu oll yr ymddengys dynoliedaeth braff Goronwy Owen. Dathliwinnau’r dau canmlwyddiant trwy gyhoeddin oon ei genadwr ymhob cyllch a mynegi'r gwir amdana heb gela dim.

THE NATIONAL EISTEDDFOD AND ANGLESEY.

BY BERIAH GWYNFED EVANS
(National Eisteddfod Recorder).

It was with some diffidence I acceded to the Editor’s request to contribute to the “Transactions” an article on the Eisteddfod—particularly in its connection with Anglesey. My only claims to association with the literary traditions of the island county are, first, that I had the honour of being the Medallist Essayist of the County Eisteddfod at Holyhead at the beginning of my Eisteddfodic career in 1879, the year when I was also first Gold Medallist at the National Eisteddfod; and secondly that at the beginning of the present century I had, on a number of occasions, the by no means enviable duty of adjudicating at the County Eisteddfod where long ago I had been an anxious competitor.

I would further premise that I make no claim to original research as the foundation for what is here presented. I have simply consulted and collated material in the form of published records available to the public at the National Library, and elsewhere. I should perhaps add that this article does not purport to survey the whole field of the history of either the National Eisteddfod or of the County gatherings in Anglesey. I simply aim at giving, and briefly, illustrative instances in broad survey rather than in detail.

Though it may appear surprising when one remembers the literary traditions of Anglesey, and the great names which add lustre to its past history, the County cannot, so far as I have discovered, claim to have even welcomed the “National” Eisteddfod, either in the form it now appears, or in that it assumed in the Middle Ages. This statement may, perhaps, be qualified by pointing out that the Beaumaris Eisteddfod of 1835, and the “Royal” Aberfraw of 1849, approximate to the “National” type.

Taking the more ancient type first, it is recorded that from the tenth to the sixteenth centuries various of the Welsh Princes or Nobility summoned, in different parts of the Principality, great historical gatherings of the Bards and Minstrels, which revived and re-established, in possibly modified form still older customs which recognised, and presumably developed and systematised, a Brotherhood of Bardism. They codified and enforced rules for the exercise of the Art of Poetry, and particularly in its alliterative form known as Cymhaneiddion. As
typical of these may be mentioned Rhys ap Gruffydd’s twelfth century Eisteddfodau of Ystrad Tywi and Cardigan Castle; those of the Lords of Morgannwg in the historic Cadiar Tir Yarl in the thirteenth century; Earl Mortimer’s in Avelor in the fourteenth century; Gruffydd ap Nicholas’ equally Bardically historical gathering at Carmarthen in the fifteenth; and Queen Elizabeth’s Royal Eisteddfod at Caerwys, in connection with which Sir Richard Bulkeley figures, in the sixteenth century. These, and other great gatherings, worthily maintained the Bardic apostolic succession from century to century, each in turn producing some great historic figures in Welsh Literature. Ifor Hael’s Cadiar Morgannwg at Maesaleg gave Wales Daiydd ab Gwilym Llewelyn ab Gwilym’s “Cadiar Ceredigion a Dyfed” at Diddogoch in Emlyn presents as outstanding figures the “Northman” Rhys Goch Eryri, and the South Welsh Sion Cen; while Iolo Goch figures in Mortimer’s great Powys gathering.

The three last named Eisteddfodau are popularly known as “Tair Eisteddfod Dadeni.” There have been, however, repeated instances of “Dadeli,” or Regeneration of systematised and organised Bardism, from time to time. Among these, future historians may conceivably rank last year’s gathering at Ammanford, where the “Eisteddfod Reform Bill” was discussed; and this year’s “National” at Mold, where the “Gorsedd Reform Bill” comes under consideration. Here we may note as historic landmarks in the evolution of the Eisteddfod, in addition to the “Tair Eisteddfod Dadeni,” e.g. the great Carmarthen Eisteddfod of 1451, when Daiydd ab Edwnant, and the great Llawdden, established universally recognised rules of Welsh poetry; the “Royal” Eisteddfod of Caerwys, in 1697, when the Bardic Brotherhood in its various “Degrees” was re-incorporated; and that of Carmarthen in 1819, at which the much denounced Iolo Morgannwg appeared, and at which the dispute between “The Old School” and “The New School” of Bardic of that day was amicably settled.

I have, as I have said, come across no record of any gathering held in Anglesey comparable with these epochmaking Eisteddfodau. The ever changing social conditions of the country necessarily involved some modification of procedure, both in the summoning and the holding of these historic gatherings in the past. Thus we are told that Gruffydd ab Nicholas, with the authority of King Henry VI. to hold the Carmarthen Eisteddfod—

“a beris gyhoeddî hyspysiad ym mhob llan a llys, ac ym mhob ffair a marched, ac ym mhob llu a thyrfa gyfreithiol, y byddai Eisteddfod ar hrydyddion a phob gwyr wrth gerdd dafof a thant yng Nghaerfyrddin.”

The Anglesey County Eisteddfod Committee today does not send the town-crier round the streets at Llangefni Market, nor at Fafl y Borth at Menai Bridge, to announce a year and a day in advance the holding of the County Eisteddfod at Llangefni in 1924. The Eisteddfod, and the Bardic Brotherhood under whatever name it may have been called, have, like all other institutions, undergone the process of evolution. This was inevitable under the universal law of nature. The truth is illustrated by what is said to have taken place between Gruffydd ab Nicholas and Daiydd ab Edwnant at Carmarthen.

“Pa beth yw achos, a defnydd, a dychwelyd Eisteddfod?” e.e Gruffydd ab Nicholas.

“Cof am a fa, ystyr am y sydd, a barn am a fydd,” e.e Daiydd ab Edwnant.

“Am a fa, nis gellir ei wellau; am y sydd, nis gellir amgen nag y mae; am a fydd, gellir anawst gwellau.”

There we have the whole philosophy of Eisteddfodic progress and of Gorsedd Reform, the justification for their existence and the necessity for their continuance.

Coming more particularly to Anglesey, the County appears during the nineteenth century to have made more up for its apparent lack of the Eisteddfodic spirit at earlier periods. To Llangefni pertains the honour of having inaugurated the Eisteddfodic era in Anglesey, and of holding, during the last century a greater number of Eisteddfodau (19) than any other two towns in the County—its neighbour Llanerchyndd making a good second with 12, Beaumaris running a bad third with six, and Amlwch and Holyhead sharing the fourth position with five each to their credit. It was in 1817 that the new era dawned, and it is worthy of note that it is to the enthusiasm of Welshmen in London that Anglesey is indebted for the honour. The Gwyneddigion Society formed in London, in the latter half of the eighteenth century conceived the admirable idea of reviving the ancient institution throughout North Wales. It is obvious that a celebrated historian is mistaken in saying that “no Eisteddfod of any sort was held in Gwynedd or Powys after the Caerwys Eisteddfod (1567) until the year 1798, when a ‘kind of Eisteddfod’ (sic) was held at Caerwys under the patronage of Owain Myfyr and the Gwyneddigion Society of London.” For we have record of Eisteddfodau held at Bangor in 1740, Llanfairfrais Glyn Ceiriog 1743, Bala 1760, Llanidloes 1772, Dolgelley 1775, Llangollen 1788, Bala 1789, Corwen 1789, St. Asaph 1790, Bangor 1790, Bala 1790, Llanwrtyd 1791, Denbigh 1792, Bala 1793, Dolgelley 1794, Penmorfa (Penmachno) 1796, and Dinorwig 1797. Several of these were organised, financed, and controlled by the Gwyneddigion.
The Caerwys Gwyneddigion Eisteddfod so slightly referred to as "a sort of Eisteddfod" was really only less historically important than the two "Royal" gatherings in the same place. There were present and taking part in the proceedings a considerable number of notabilities from London and various parts of Wales. The "Notice" convening the Eisteddfod, specified that the Bards, Harpists, and Vocalists would be awarded prizes "according to their degree and merit." The meeting was held in the hall where had been assembled Queen Elizabeth's "Great" Eisteddfod of 1567, and possibly that of Henry VIII in 1524. At each of the three "Degrees" and "Grades" of Bards were recognised, regularised, and the Fraternity duly registered and scheduled. The names and degrees of fifty-five persons who received their "Degrees" at the 1567 Eisteddfod, are still on record; while at the 1798 "sort of an Eisteddfod" twenty Bards, eighteen Musicians, and twelve Harpists are given, the celebration continuing over two days.

The records of these old gatherings remind us that there is nothing new under the sun. Thus we find that as now there were quarrels between "Schools," as well as between "individual" Bards. The dispute between the "New" and the "Old" Schools of that day was amicably arranged at Carningill in 1819. Sion Cenh and Rhysog Eryr sought eagerly to obtain the Emlyn Eisteddfod in 1329. Two notable duellists, Gwaller Mechain and Twm o'r Nant were at loggerheads at Caernarfon in 1789. They had been co-competitors, the prize being awarded to the former, who crowed:

"Twm o'r Nant a'i fant fwy'n
A lliodd i Drefaldwyn."

But Twm, so far from "yielding" alleged the prize had gone by favour rather than merit, disclaiming:

"Rhoi clod i Wallter dalfder du
Cyhoeddus eyn ei haeddu."

Even at the great Aberffraw "Royal" Eisteddfod in 1849, three great Bards came into collision over the adjudication on the Chair Ode, the subject being "The Creation," Eben Parri, Chwanege Môn, and Iocyn Ddu, the adjudicators, each favouring a different competitor. The first pronounced the ode sent in by "Emrys" to be the best of the twelve competing; Chwanege Môn gave precedence to "Niaod's" production; while Iocyn Ddu held that of "Bardd Môn" to be the best. Ultimately the prize was awarded to Niaoder, then Curate of Amlwch. So, too, at the first of the nineteenth century Anglesey Eisteddfodau at Llanfihangel, 1817, Bardic rivalry between North and South Wales was embittered by the award of the prize for "The

Ancestors of the Welsh" to Gwilym Morganwg's composition was really superior.

Then, too, as now, attempts were made to impose a new orthography upon the Bards by absolute autonomy rather than by common consent. The Gwyneddigion, who had rendered such excellent service to the old institution in North Wales for so many years, endeavoured in 1793 at Bala to "simplify" Welsh orthography by substituting the sign "z" for the Welsh "dd," after the example of Brittany. Later Principal Michael D. Jones, of Bala founded a "School" of "new orthographers," which aimed at other changes, including the use of "v" for the Welsh "f," and "f" as in English for the Welsh "ff," and the English "x" for the Welsh "ch." All these efforts proved failures, as necessarily must any sought to be imposed by autocratic methods, or on the authority of any individual however well qualified. "Reforms" must come by general consent after deliberation and mutual consultation by the various interests concerned.

Of recent years there has been an increasing volume of condemnation of the prevailing practice of a National Chaired Bard again competing at succeeding Eisteddfodau. It is no new grievance. A century and a quarter ago (Denbigh 1792) the "Gwyneddigion" officially pronounced a veto against Gwaller Mechain and Dafydd Ddu Eryr competing for the next two years.

Anglesey publicly and somewhat ungratefully voiced through the President of the Holyhead County Eisteddfod 1879 a protest against the action of London Welshmen interesting themselves too much in the Eisteddfod. The Eisteddfod had been held the previous year on an unusually grand scale at Birkenhead. Mr. Richard Davies, Treborth, in his presidential address at Holyhead expressed the hope that "no effort would again be made to transplant the Eisteddfod to English soil. He had heard with dismay proposals to hold a grand Eisteddfod in London. He would as soon try to carry Snowdon to London as the Eisteddfod." In less than ten years after that speech was delivered, an historic Eisteddfod, on a scale which would have made any County Committee bankrupt, was held in London.

Eisteddfod Reform was then (1879) in the air. The old institution was even then being reorganised, remodelled, reformed, and brought under national control. The Holyhead president, though holding perfectly orthodox views on some points of Eisteddfod Reform, was, therefore, a day after the fair, in saying: "The Eisteddfod may be made a really National Institution, worked by a central committee, within certain limits as to time and place."
The late Mr. Cadwaladr Davies of Menai Bridge, to whom the County Eisteddfod movement owes so much, in his capacity as Chairman of the County Association, gives, in his Preface to the "Transactions of the Anglesey County Eisteddfod for 1907," a list of Eisteddfodau held in the County during the preceding century. The list, far from complete, gives in tabular form the year, place, chief subject, and prize winner, at some three dozen Eisteddfodau between 1817 and 1900. These were not all County gatherings, and barely a third of the total number is given. I append a much fuller list, though this, too, probably shows more or less important omissions.

**Anglesey Eisteddfodau in the Nineteenth Century.**

(Note. — There are probably many omissions in this list, which research of press reports will be able to supply. Those contained in Mr. Cadwaladr Davies' list are marked with an asterisk.)

<table>
<thead>
<tr>
<th>Year</th>
<th>Place</th>
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<tr>
<td>1817</td>
<td>Llangernyw.</td>
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<td>1823</td>
<td>Beaumaris.</td>
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<td>1836</td>
<td>Llanerchymedd.</td>
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<td>1841</td>
<td>Llithfaen.</td>
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<td>1842</td>
<td>Nant Rhaeadr.</td>
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<td>1843</td>
<td>Bodenr.</td>
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<td>1846</td>
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<td>1847</td>
<td>Aberffraw.</td>
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<td>1848</td>
<td>Llanerchymedd.</td>
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<td>1849</td>
<td>Aberffraw.</td>
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<td>1853</td>
<td>Llanfachreth.</td>
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<td>1856</td>
<td>Llanerchymedd.</td>
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<td>1859</td>
<td>Beaumaris.</td>
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<td>1863</td>
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<td>Llanerchymedd.</td>
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<td>1867</td>
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<td>1870</td>
<td>Llanerchymedd.</td>
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<td>Gwalchmai.</td>
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<td>1875</td>
<td>Porthaethwy.</td>
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<td>1874</td>
<td>Llanerchymedd.</td>
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<tr>
<td>1875</td>
<td>Gaerwen.</td>
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</tbody>
</table>

References to the above List.

3. The Great "Royal" Eisteddfod, August 14, 15, 16.
7. Christmas.
10. Easter.
11. Eisteddfod Gadeiriol Mon.
12. This year a "National" Eisteddfod was held in Bangor.
13. New Year's Day.
14. Good Friday.
15. June 11.
18. Ascension Day.
19. April 16 and May 4.
20. May 1.
21. In 1863 "Gorsedd Gymraeg" was established in Carnarvonshire, and an annual celebration held thereafter for many years.

The above list is both interesting and instructive as showing the ever increasing popularity of the institution, whether local or county. This is especially noticeable, not only in Anglesey, but generally, since circa 1860. The number today is legion. The recent development of "Village Institutes," and the suggestions for linking up the various local Eisteddfodau with the County organisation, and that in turn with the "National" Association, appear to have been fore-shadowed, if not in effect anticipated in practice in Anglesey, half a century ago. Mr.
Richard Davies, in his Presidential address at the Holyhead County Eisteddfod in 1879, referred to “Eisteddfod Gadeiriol Mon and its many subordinate gatherings,” suggesting, apparently, some sort of connection between them.

The earlier Eisteddfodau in the list were obviously inspired, and to some extent at least organised and controlled, by the Gwyneddigion Society of London. The first on the list, that of Llangefni, 1817, was “held at the request of the London Gwyneddigion, in an upper-room of the hotel. In order to have a worthy celebration three Londoners attended to conduct the proceedings, namely William Jones (Bardd Môn), and his brother, and Daniel Dafis.”

That of 1832 at Beaumaris, was frankly so, its published “Transactions” being entitled “The Gwyneddigion,” of the “Beaumaris Eisteddfod and North Wales Literary Society.” It was “Edited by W. Jones, Esq., Honorary Secretary of the Society; Honorary Member and Librarian to the Royal Cambrian Association; late President of the London Welsh Literary and Gwyneddigion Societies; author of “A Dictionary of the Primitives of the Welsh Language,” &c., &c.

This Eisteddfod was largely on the lines of a National Eisteddfod. The “Transactions” published in 1839, seven years after the event, is dedicated to the late Queen Victoria, who, as Princess Victoria, had been present at the Eisteddfod. She, and her mother, the Duchess of Kent, are given as the “Patronesses.” The list of “Patrons” is suggestive as indicating the co-operation of the whole of North Wales, Merionethshire being the only County not officially represented. The names given are:

“His Royal Highness the Duke of Sussex.
His Excellency the Marquess of Anglesey, President of the Eisteddfod at Carnarvon.
Lord Viscount Clive, President of the Eisteddfod at Wrexham.
Sir W. W. Wynn, Bart., M.P., President of the Eisteddfod at Wrexham.
Sir Edward Mostyn, Bart., President of the Eisteddfod at Denbigh.
Lord Mostyn, President of the Eisteddfod at Mold.
The Right Hon. the Marquess of Westminster.
The Right Hon. Lord Dinorben.”

The President was “Sir R. B. Bulkeley, Bart.,” and there is a long list of Vice-Presidents from all parts of North Wales. The “Committee of Management,” twenty-five in number, includes names from Jesus College, Oxford; Bodfari; Ruthin; Llanasa; Christ Church, Oxford; Chester; Egryn; Caerwys; Llangynwy; Talacre; Llanrwst and Carnarvon, with half a dozen from Anglesey.

The Balance Sheet shows a total expenditure of £1,050 14s. 4d. and receipts amounting to £1,015 15s. showing a deficiency of £35 6s. 4d. A note is appended showing that “The above deficiency, Sir R. Bulkeley, Lord Mostyn, the Hon. E. M. Ll. Mostyn, and Sir E. Mostyn, Bart., have since liberally paid.” These four gentlemen had previously subscribed £200 out of the £486 received in subscriptions. For purposes of comparison with present day Eisteddfod finances, it is worth noting that of the £1015 receipts, £486 came as subscriptions, £520 from the sale of tickets, and the remainder is given as “Produce of Sale of Books.” On the expenditure side Printing cost £97; Prizes, and Gratuities to Bards, £247; Musical Artists (Vocalists), £508; Instrumental ditto, £95.

The “Transactions” of the Llanerchymedd Eisteddfod, 1835, is entitled “Gwyneddigion.” It contains no Balance Sheet. Only two members of the Committee came from outside the County, both being residents of Carnarvon. The volume contains two features worthy of note. The Members of the Gorsedd given are:

Bards:—Dewi Wyn o Eifion, Robert ab Gwilym Ddu, Gwilym Caeddfryn, Gwilym Peris, Gwynafad Eryri, Gwilym Padarn, Cymwyddodd, Monwysiad, Gwilym ap C. Padarn, Huw Tegai, Bardd Du Mon, Robin Goch, Owain Llwyfo.
Oxates.—Blegwyd ap Seisyllt, Tegeri, Ieuan o Glocrnen, Hogarth o Walia, Orfeus o Lydaw.

Dysgybl pen corff.—Ael Harian Hir.
Dysgyblion.—Dysgybl o Fon, Gwilym Oghen, Oghen, Walter Bach, Gwilym Mawrth, Gwilym Bethesda, Gwilym Llechid.

(Dysgyblion Corff dant.—R. Jones, Liverpool; Eos Tywyn, Es Tregelin, Eos Tywyn, Meillionion Meirion.
(The names in the list of Bards are, for the most part, of men of national reputation).

The other noticeable feature is in the Preface, which states:—“This Eisteddfod was established between the Commissioners (Query of the Gwyneddigion?) and those named as Patrons. . . . The whole of the proceedings were conducted in the Welsh language, the adjudications being translated into English for the benefit of those who did not understand Welsh, but were ardent supporters of the Eisteddfod. The Eisteddfod had the support of the great body of the educated people of the country, and the opposition of a small number of ignorant and prejudiced persons who went about the country reviling it.”
The “Transactions” of the “Aberffraw Royal Eisteddfod, 1849” shows that the “Patron” was “His Royal Highness the Prince Albert” (The Prince Consort). The President was Mr. Fuller Meyrick. The Vice-Presidents numbering two dozen, included the Marquis of Anglesey; Viscount Fielding; Lord George Paget, M.P.; The Bishops of Norwich, St. David’s, and St. Asaph; Lords Boston, Dinorben, and Stanley of Alderley. The Executive Committee, with a few exceptions, were Anglesey men, with the Rev. H. N. Lloyd, Aberffraw, as Chairman; Rev. J. H. Williams, Rector of Llangadwaladr, Treasurer; Rev. Hugh Owen, Trefdraeth, Hon. Secretary, and Mr. David Griffith (Clwydardd) Carnarvon as “Bard”—these names heading the list of the Executive Committee.

The Balance Sheet is of very modest dimensions, the receipts amounting to only £500, including £285 in subscriptions, £99 sale of tickets, £115 sale of timber. The expenditure amounting to £506, is made up of £156 in prizes, £20 “Bards and other expenses at the Prince Llewelyn Inn,” Tent and Timber £190, Instrumental Performers £11, Stationery and Postage £30, Printing and Advertising £48, and Incidental Expenses £41. It will be noted that the erection of the Pavilion only cost the Committee £75, the sale of the timber having produced the balance.

Coming to a later period, the County Eisteddfod held at Llanfechell in 1877 is typical of the festival as held in more rural areas. The prizes constitute a larger, and the fees of the artistes a lesser, proportion of the total expenditure. Of a total outlay of £245, Prizes, Adjudicators, and Gorsedd, account for over one-third of the total, and the artistes only one-eighth. The sale of tickets produced within about £70 of the total expenditure, the subscriptions amounting to just one-half of the receipts from the sale of tickets. The nett cost of the Pavilion to accommodate 2,000 people was less than £30, the sale realising over two-thirds of the initial cost. The Executive Committee were all drawn from the County, and for the greater part from the locality of Llanfechell.

The County Eisteddfod held two years later in Holyhead was on a more ambitious scale, but the Balance Sheet is not available. The previous year it had been held at Menai Bridge, and had proved a financial loss. Among the patrons of the 1879 Eisteddfod at Holyhead were The Marquis of Anglesey, the Hon. W. O. Stanley, Mr. Richard Davies, M.P., Mr. W. W. Morgan Lloyd, M.P., Admiral Sir Edward Sotherby, Admiral Mackenzie, Capt. E. H. Verney, R.N., Capt. Dent, R.N., Capt. Cay, R.N., the Dean of Bangor, Archdeacon Wynne Jones, Chancellor Briscoe, and other notabilities.

It is interesting to note that the Presiding Bard, the acting Archdruid, at all the great Eisteddfodau in Anglesey from that of Llanerchymedd 1835 onward, was the late Clwydardd who, when the National Gorsedd Association in its present form was established later, was formally recognised as The Archdruid of Wales. At all these gatherings an open-air Gorsedd was held, and Bards, Ovates, and Musicians, were initiated and invested with Bardic Degrees. This initiation and investiture was also a feature of much earlier Eisteddfodau. At all the important Festivals, the Chief Bard of the year was chaired by the assembled Bards with all bardic ceremonials. A unique feature of the Beunamaris Eisteddfod of 1832 was that although the awards were announced at the Eisteddfod itself, the successful competitors were “invested” at Baron Hill the afternoon of the second day, by Her Royal Highness Princess Victoria—crowned queen five years later. There were two other features of this festival, which would today be deemed incongruous, but which nevertheless served to emphasise the essentially social side of the institution, and were certainly not out of harmony with what obtained at the National Festival in the Middle Ages. These were the Ball on the last night of the literary competitions, and the Regatta which followed the next day. The latter may, possibly, be taken as Anglesey’s modern representation of the Sports which were a feature of the Bardic Gatherings summoned by the Welsh Princes in the Middle Ages. At the Beunamaris Eisteddfod the expenses of the Ball £58, are debited to the Eisteddfod account, but no reference to the Regatta appears in the Balance Sheet. It should be noted that in the official “Transactions” of the Aberffraw Royal Eisteddfod of 1849, all the intervening meetings in Anglesey after the Beunamaris Eisteddfod of 1832 are ignored, as also are such celebrations outside Anglesey as the Gwyneddigion Eisteddfod of Holywell, 1833; of the Cymreigydion at Llanfihangel, 1835; of the Gwyneddigion in Liverpool, 1838; of the four days’ Festival in Liverpool, 1840; and others of equal note. The credit is claimed for “a few friends in the neighbourhood of the Ancient Town of Aberffraw ..., who resolved to become the Originators of the Bardic Festival.” However their claim to be “the Originators” may be regarded, they recognised what were then still traditional Bardic claims, by holding an open-air Gorsedd, with customary rites, under the presidency of Clwydardd, on Bryn Llewelyn near the town. The claim of the Bards was emphasised by Clwydardd at the Chairing ceremony in the Pavilion, when declaiming:—
"Arweiniwch, Feirdd, ar ei union,—yn awr
Yn ei deddf y Beirddion,
Y gwr a bia'r goron,
Gyd a rhwysg i'r gadair hon."

The social side, and the ancient hospitality traditionally associated with the National Festival, were observed in the "Dinner to the President," at which sat "the President, Patrons, Committee, Bards, and chief auditors of either sex."

A second "Gorsedd" was held on the third day of the Eisteddfod. The "Transactions" dealing with this records it as being "a ceremonial at once ancient, symbolical, and impressive. . . . It is of Druidic origin, and associated with the most remote history and the most national impressions."

Among those who the "Transactions" say "graduated as Bards" and were "invested with the Bardic Robe," were Gwilym Arfon, Owain Ffraw, Gweirydd ap Rhys, Ieuan Ionawr, Macwy Mon, Hwfa Mon (who succeeded Clwydfardd as Archdruid over forty years later), Daniel Ddu o Fon, Gwilym Cefni, Ieuan Alaw, Meilir, and others. Among the "Druids" invested were Rev. John Vaughan Lloyd (Bleddyn ap Cynfyn), Rev. John Hughes Williams (Cadvan), Rev. Joseph Hughes (Carn Ingli), Rev. Thomas James of Netherong, Yorkshire (Llallawg ap Lago).

A number of ladies were invested as "Ovates," including Mrs. Richards, Tre Iorwerth, as "Bronfraith"; Mrs. Vaughan Lloyd, "Meilioniyn Mon"; Mrs. Williams, "Gwenynen Llangadwaladr"; Miss Williams, Llangadwaladr, "Eos Mon"; Miss Jane Wynne Jones, "Eos Iorwerth"; as well as a number of gentlemen novitiates.

"The ceremony of conferring these degrees was conducted by the Rev. D. James, F.S.A., of Kirkdale, Liverpool, who officiated as Archdruid."

A feature of this, and of the other gatherings of the last century were the addresses of the Presidents, and well-known public men, many of them finished orations,—a feature the disappearance of which of recent years is a distinct and serious loss alike to the nation and to the Eisteddfod. The celebrated Rev. J. Hughes, "Carn Ingli," for instance, on the third day of the Aberffraw Eisteddfod, delivered an inspiring address on the national characteristics of Wales which, he said, "exhibits a striking antithesis to the general decay of nations, languages, and tongues,"—a theme he elaborates. He called the shades of the ancient "Druids of Mona" to witness the fidelity of their descendants to their national characteristics, in customs, language, and literature, and burst forth:
THE COLLECTING OF ANGLESEY FOLK-SONGS.

BY R. GWYNEDDON DAVIES, LLANWINDA.

When the question of forming a Welsh Folk-Song Society was mooted during the Elstedi of 1906 at Caernarvon some contended that there was no need of such a society or rather that there would be nothing for it to do. It was urged that all the songs current among the common folk in Wales had already been garnered into some collection or other, and that the old people who sang them had all passed away. Nevertheless the Society was formed, and the results have fully justified those friends of Welsh music who were so confident that much remained yet to be accomplished in the collection and salving of beautiful melodies still lingering in the memory of the old folk, or bequeathed by them orally to their descendants. Some hundreds of folk songs have been saved from oblivion through the efforts of the members of the W.F.S.S. In these and the many others previously recorded will be found the purest and most unadulterated expression of the natural music-language of our nation. Some future Grieg or Schubert, a Jones from Sir Fôn or a Williams from Meirion, steeped in all that is best of music wherever created, will draw his inspiration from these folk-melodies, and upon them lay the foundation of a school of music which will be characteristically Welsh.

Notwithstanding this splendid achievement of the Society, there is plenty of work yet to be done in the same direction. The supply, we are convinced, is by no means exhausted; there are treasures still locked up in the memory of our old peasants which will be readily yielded to the skill and tact of enthusiastic collectors. We believe that Anglesey offers a fruitful field for research. We hear of an old blacksmith here or a cobbler there, a hasmmon or a sailorman, who sing the songs of their childhood or youth, and it only remains for someone to gain their confidence, and persuade them to tell what they know of the tunes and airs they sang, or danced to, in the heyday of their youth, and to unlock the storehouse before its contents vanish with old age and its attendant ills. We would like to impress upon members of the Anglesey Antiquarian Society and Field Club that there is no time to be lost. The memory of the old singers gets feebler day by day, and one after another passes away. In the case of the middle-aged who remember the songs their grand-

fathers sang, there is a distinct tendency to disparage the simple old melodies and to reckon them of no account, as compared with the concert platform tosh, both English and Welsh, and the challenge solo impositions, of today. They, too, must be seen without delay, and be enlivened to recall the songs which lie somewhere in the background of their mind.

Let the collector approach the old folk, note-book and pencil in hand, or better still with the phonograph, and record the songs simply as they are sung—mistakes, repetitions and all. Care should be taken not to correct an apparent mistake whether of word, note, or method. It disturbs the singer and may make him reluctant to proceed. Moreover, it may be no mistake at all—the suspected word may be an obsolete and archaic form preserved in the song; the singer may be, indeed almost surely is, singing in a mode with which we are not familiar in modern music, and it must always be remembered that the vocal method of the folk singer is not that of the cultured and trained singer. The collector must convince the singers that he is sincere in his love of folk songs, and once that is done they enter into the pursuit with zest; they will sing until they can no more, and will always be ready to ransom their memories for a fresh supply at another visit.

Most of the songs in the collection of Anglesey Folk-Songs published by my wife, were sung to her by the late Mr. Owen Parry, Tyddyn-y-gwyt, Dwyran. He had a wonderful store of them, and though he spoke deprecatingly of the value of his own singing, he was intelligently interested in their preservation and took pains to record them, particularly when he felt “a fyddai'r daith yn hir.” Mr. Parry was not shy of singing into the phonograph, and was greatly pleased to hear that wonderful instrument reproducing his own quivering but clear tones. The phonographic records of Mr. Parry’s songs will shortly be deposited in the University College Library at Bangor.

It cannot be said that there is any special characteristic marking the folk-songs of Anglesey, or differentiating them from those collected in other parts of Wales. It is, however, rather striking that there should be so many songs of the communal or convivial kind current in the island—songs with a burden or chorus, songs where there was a leader and a chorus, and where the farmer sang and the company joined in the “fal la!” or “lam ti lam” burden, songs of the competitive cumulative type, and of the “question and answer” type, with the antithesis between the solemnity of the chorus and the gaiety and light-heartedness of the leader. The explanation of the pre-
valence of songs of this nature may lie in the fact that Anglesey was always a county where large farms abounded, with consequently a great number of "llofft stabal" communities, and also that the proverbial hospitality of its folk conduced to frequent convivial gatherings in the "gegin fawr" of its farms and in the "neuadd" of its old mansions.

Carol-singing also must have been greatly in vogue in Anglesey, as is proved by the large number of carol tunes still extant, and which were sung regularly at Christmas and other feast days within the memory of some of the old people still living. In fine, Anglesey must have been a veritable nest of singing birds a century or two ago, and its folk as music-loving as any in Wales. It is not too much to say that examples of most of our folk-songs or variants of them have been found in the island, and further research cannot fail to add to its tale of melody and song.
SOME NOTES ON A SNUFF-BOX FOUND AT
TYDDYN ROGER, TREFDRAETH.

By E. NEIL BAYNES, F.S.A.

In August 1922, a man employed by Mr. W. Williams, of
Tyddyn Roger, began to clear a small hillock covered with
gorse, near a spot known as Twill y Mwg, and in the course
of his work exposed a hole, about 3 feet square, in which the
carcass of some animal had been buried. There was a quantity
of adipocere in the hollow, and it was clear that the burial had
been that of a very fat animal.

When clearing out the hole a curious metal snuff-box was
discovered. Apparently it had been dropped, unnoticed, by the
person who originally dug the grave.

The box is of lead or pewter and was made at the end of the
18th century. It measures 3 inches in length, 1½ inches in breadth
and is half an inch deep.

The lid is cracked and its hinge is broken or has rusted away,
but the box itself is in fair preservation.

A scene in a panel on the lid depicts the Flight into Egypt.

On the left can be seen the Virgin Mary with the Child Jesus
in her lap, and close to her an animal—possibly a sheep. In the
background is a house, in front of which stands Joseph, with
his right hand outstretched as if he were receiving something
from a man who seems to lean from a window. Towards the
right a saddled ass is grazing, and on the extreme right stands a
tree. The panel is bordered with roundels composed of
concentric circles.

Just below the lower edge of the panel are some letters, now
much defaced, but which appear to read "FLUCHT NACH
(AE or) EGUPTEN."

A number of Dutch snuff-boxes, generally made of brass,
found their way to this country towards the commencement of
the 18th century but the box in question is of German origin
and of later date.

The snuff-box is preserved by Mr. W. Williams at Tyddyn
Roger.
REVIEW.

"GYDA'R WAWR" (Hughes and Son, Wrexham; 2s. 6d.) is a brief account of Prehistoric Wales, written by four Aberystwyth graduates, under the editorship of Dr. H. J. Fleure, who so ably uses the modern ethnological method to throw light on early Welsh history. When perusing this attractive and interesting book, the reader should bear in mind that one cannot reconstruct the past by trying to reduce it to a uniform system. The prehistoric world, and prehistoric Wales in particular, at any given moment was much less uniform and homogeneous than the world we know—and surely it is sufficiently varied and unexpected. Several maps illustrative of the text are included, also sketches—actual size?—of the stone weapons. Photographs of some of the National Museum of Wales exhibits would have been very useful in such a work as this. In Chapt. V., early camps in Wales are mentioned, but no suggestion is made as to whether, or not, the difference in the weapons used had any effect on the site and type of early military structures; this problem deserves investigation. Perhaps at some future date more light will be thrown on prehistoric roads and the early camp communities in Wales. Reference is rightly made to the importance of place-names, for the science of place-names in Wales has barely assumed form as yet, and it demands from the student not only a sound philological knowledge, but historical imagination and a lively sense of the extreme difficulty of his task. Though the book is occasionally speculative, it provokes thought and interest, and the authors are to be congratulated on publishing it in Welsh.—H.O.

HOLYHEAD EISTEDDFOD (1928) ART EXHIBITION.

At the Art Exhibition of the Anglesey Chair County Eisteddfod held at Holyhead last year were several exhibits of interest to the local historian. Amongst them were an engraving of "The Landing of His Majesty George IV. at Holyhead, Aug. 7, 1821," and one of the Menai "Tubular Bridge" (1848) lent by the Misses Williams, Hilton Leigh; a print of "The House of Captain Skinner, Holyhead" (1828) by James Sparrow, and "A Map of Anglesey" (1818), both lent by Mr. T. G. Owen, Penrhos Brandwen, together with "A Map of Holyhead Bay" (1656) by G. Collins, lent by the Holyhead Public Library.

Other exhibits belonging to Mr. T. G. Owen were "A Legal Document (1630) bearing the arms of the Parry's (Par-rys Mountain) of Amiwech in Anglesey"; some "Silver Plate specimens, including a Silver Clasp of the retainers of Lord Penrhos in 1750"; and an "Agreement between His Majesty George II. and William Wilson of Dublin, being a contract for the carrying of mails between Holyhead and Dublin."—H.O.

Note.—The name of Rev. J. Hughes Jones, The Rectory, Newborough, was inadvertently omitted from the List of Members.

Mr. Price Roberts, Preswylfa, Pentraeth, has kindly consented to act as Local Observer for District XIV.