

Fig. 13a Eglwys Llanddwyn as depicted in Howell Hughes 'Beauties of Cambria' 1823



Fig. 13h Eglwys Llanddwyn *Cymru Vol.13 1897 p.109* [*Probably by Owen Williamson*]

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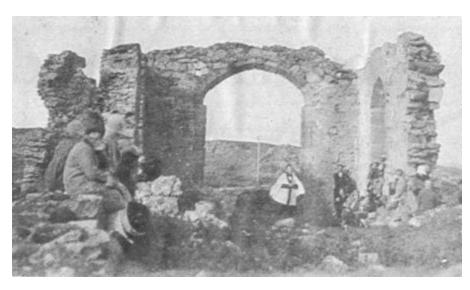


Fig. 13c Eglwys Llanddwyn *circa 1920*

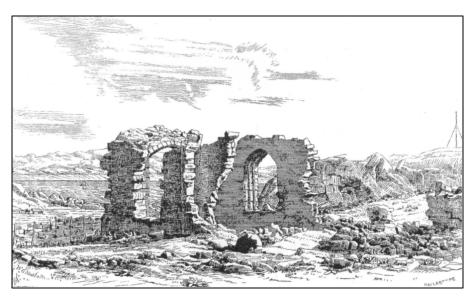


Fig. 13d Eglwys Llanddwyn *Archaeologia Cambrensis ser.iv vol. x 1879* [by Haslam, Menai Bridge]

2

8 Llanddwyn Island

Translation

Chapter 8 is in fact largely based on an article previously published in English by Hugh Owen in the *Transactions of the Anglesey Antiquarian Society and Field Club* for 1920. This is reproduced below omitting the illustrations unless not already reproduced above. Additional appendices are included dealing with Llys Rhosyr and the accout of Llanddwyn Island given by Rev. Henry Rowlands in his MS History of Menai *Antiquitates Parochiales* of c. 1710.

"Llanddwyn Island by Hugh Owen Esq. M.A., F.R.Hist.Soc.

A footpath, not always distinguishable owing to the driven sand, leads in a general south-westerly direction from Newborough village across an open sandy waste (1) for three miles to the sea-shore, where to the north of the sands and accessible by a short, low and narrow approach is Llanddwyn Island (2) - a compact mass of rock rising abruptly from the water, but nowhere to a greater height than fifty feet (3).

It is nearly a mile in length and about a quarter of a mile wide, while its coast consists of hard slaty shale with jagged points and blade-like edges. At the southern extremity of the island the coast is breached by two gravel-bottomed inlets, called *Porth Twr Mawr* and *Porth Twr Bach*. The four coves on its eastern side - the Pilots' Cove, *Porth y Clochydd* (4), *Porth yr Halen* and *Porth y Cwch* - are well-sheltered and covered with fine sand (5). A small cove - *Porth yr Ogof* - is to be seen on the west coast, near to the reputed Ffynnon Dwynwen (now called Ffynnon Dafaden).

Amidst dwarf brambles and wild rose, in a valley constituting the centre of the island, stand the remains of the once famous Llanddwyn Church. Practically covering the entire island is a coarse herbage of close turf with its monotony relieved by patches of bracken and of massed pansies.

A huge cross of white stone erected in 1903 by the Hon. F. G. Wynn, stands a little to the east of, and to commemorate, the ruined church and bears the following inscription - in Welsh and English [see above pp.59-60] (6).

On a headland further south and commanding a view of land and sea - to the N.E. Malltraeth Bay and the low-lying coast of Anglesey, to the S.E. the Menai Straits and the Carnarvonshire range from Penmaenmawr westward - has been erected another plain massive cross, about fourteen feet [4.2m] high in memory of the saint Dwynwen, while at the extreme (southern) end of the island dominates the lighthouse. In the small rock-sheltered hollow close by are the houses of the four pilots, whose duty is to attend to the lighthouse and to pilot vessels across the dangerous Carnarvon bar. Some representative of each cottage visits Newborough

almost daily - to purchase the necessities of life, the journey generally being made with a donkey.

Around Llanddwyn are several rocky islets, the chief of which are *Ynys y Crange* (Crab Island) and *Ynys y Mochyn* (Pig Island) to the south, *Ynys yr Adar* (Bird Island) to the west and *Ynys y Clochydd* (The Sexton's Island) to the east of the island. *Ynys y Crange* is the resort of cormorants that fish but do not breed there: between it and Llanddwyn Island is a small rock where oyster-catchers (7) (wading seabirds) gather.

On account of the deep water around *Ynys yr Adar*, landing at the latter is only advisable in very calm weather, as practically the whole surface of this shoreless islet consists of sharp points and jagged edges. *Ynys yr Adar* is an exclusive breeding ground for the common tern (8) whose shrill scream is heard without cessation by day and night, during its stay there from spring to autumn. The islet is almost entirely covered, in early summer, with terns' eggs -mostly in gravel-filled fissures, each bird being responsible for two, sometimes three, of the eggs, the colour of which varies from pale green to dark brown.

From the present ruins of the cruciform church of Llanddwyn we may fairly assume that at one time it must have been a fine building, and [the] Buck [brothers'] view of it from 1742 confirms this assumption. Lying in a hollow in the centre of the island, it is situated in as sheltered a spot as the nature of the ground would permit, the rising ground largely protecting it from the force of the western gales, while the highly inclined schistous rocks, rising like walls, afford it shelter on the north and south: the spot is singularly romantic and lonely, and no better site could have been selected if the object was to impress worshippers with awe and reverence by means of wild surroundings and a retirement from the world, for solitude is the keynote of Llanddwyn.

Of the ruins of the church, there is now little to be seen; small portions of the nave walls, with foundations of the porch at the S.W. corner, and of the transept walls, remain: but the walls of the choir still stand about five yards [4.5m] high. The length of the nave was the same as that of the choir, each being 25 feet [7.5m]: the total external length of the church was 70 feet [21m] and the width 27 feet [8.1m], while the transepts were 12 feet [3.6m] by 20 feet [6m] broad.

At the junction of the north transept and the choir are the remains of a small semi-circular tower which probably served as an approach to the rood-loft. The choir had three windows; though the sandstone dressings of two remain, the tracery and sills have disappeared. There are to be seen flat, hollow mouldings and a corresponding hood-moulding over the east window and they indicate the style of architecture in which the church was bult. The stone of the surrounding rocks was used as material for the walls which are of plain rubble work and thinly cemented on the interior side. The foundation line of the church slopes towards the east, and around it are traces of a circular fence wall.

In a line with the south wall, about 50 yards [45m] away, stands the N.W. corner of the remains of the rectory, which consists of a small building about 17 yards [15.3m] long and 8 yards [7.2m] broad, with a small semi-circular projection at the

S.W. corner extending about six feet [1.8m] underground. Five yards [4.5m] to the east of the rectory are traces of a detached and rectangular building (20 feet [6m] by 15 feet [4.5m]). The was probably the Sexton's House (9).

Nearer to the mainland than the church are the remains of a small building called *Merddyn Cul* or *Cil* (now locally known as *Merddyn Main*). It appears to have been rudely constructed, is oblong in form, and of dressed rubble work without mortar. Its purpose and date are problematical. (10)

The Church of Llanddwyn is said to have been erected in honour of Dwynwen, and by the latter's votaries (11). Dwyn or Dwynwen is the Welsh [equivalent of] St. Valentine, the Welsh patroness of true lovers. She was the daughter of Brychan (12), the Irish king of Brycheiniog (13), and settled, with her sister Cain or Ceinwen as her near neighbour at Llangenwen, in Anglesey (14).

"Her name in the oldest list of Brychan's children (the Vespasian Cognatio) is given as Dwyn, which is retained in *Llanddwyn* and *Porthddwyn*, her 'church' and 'port' in Anglesey. The form Dwynwen should more correctly be written Dwyn Wen,

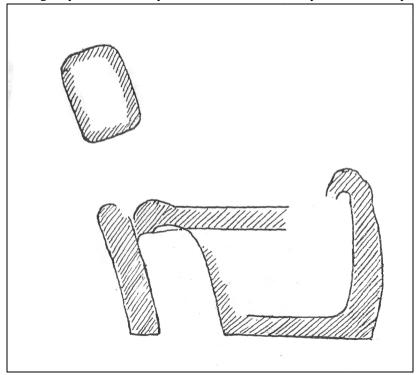


Fig. 13e Owen's sketch plan of the foundations of the supposed Llanddwyn Rectory and Sexton's House, the ruins of which lie to the south-west of the church ruins. *Transactions of the Anglesey Antiquarian Society* 1920 p.8

meaning 'the Blessed Dwyn', and so the name Ceinwen, the Cein or Cain of the Cognatio. With the names compare Mair Wen, for the blessed Virgin, Deiniol Wyn, and others. Her name is Latinized into Donwenna, and there was formerly a figure of her, with that name, in one of the windows in the choir of Bangor Cathedral (15)".

The legend as to how she became the Venus of Wales is given in the Iolo MSS (16):-

"Maelon Dafodrill and Dwynwen became enamoured of each other, but when he sought her hand she flouted him in a fit of caprice or levity. He greatly resented her refusal, and not only kept aloof from her, but cast reflections on her good name, causing her extreme sorrow and anguish. Thus pining away in silence and being unable to endure the mental torture, she, alone one night in a wood, prayed that God would cure her of her love, whereupon an angel appeared to her in her sleep, and gave her a piltre, which cured her immediately. A similar potion was administered to the offending lover, who forthwith became frozen into a lump of ice. Heaven also agreed to grant Dwynwen three requests, in consequence of which she asked that Maelon might be unfrozen: next, that all true-hearted lovers who invoked her might either obtain their hearts' desire or be relieved of their passion; and thirdly, that she herself might never wish to be married. The three requests being conceded to her, she took the veil and became a Saint."

Dafydd ap Gwilym, "the Welsh Ovid", wrote a 'Cywydd', addressed to Dwynwen (17), in which he entreats her to be his love-messenger, to procure assignations with Morfudd, his lady love:-

[Owen has notes additional to the copy in the main text, so this is reproduced in reduced font below to anchor the notes.]

"CYWYDD TO DWYNWEN" (18)

DWYNWEN deigr arien degwch,
Da y gw Är, gor fflamgwyr fflwch,
Dy ddelw aur diddoluriaw
Digion druain ddynion draw,
Dyn a wylio, gloyw-dro glân,
Yn dy gôr, Indeg eirian,
Nid oes glefyd, na bryd brwyn,
A el ynddaw o Landdwyn.
Dilaesblaid yw dy lwysblwyf,
Dolurus ofalus wyf!
Y fron hon o hoed gordderch
Y sydd yn un chwydd o serch!
Hirwayw o sail gofeiliaint,
Herwydd y gwn, hwn yw'r haint

Oni chaf, o byddaf byw,
Forfudd, llyna oferfyw!
Gwna fi yn iach, wiwach (19) wawd
O'm anwychder, a'm nychdawd.
Cymysg lateirwydd flwyddyn
A rhad au Duw, rhaid y dyn (20).
Nid rhaid, ddelw euraidd ddilyth,
Yt ofn pechawd fethlgnawd fyth.
Nid adwna da ei dangnef,
Duw a wnaeth nid ei o nef.
Ni rydd Eiddig ddig ddygn-bwyll
Ware ffon yt, wyry ei phwyll.
Ni'th w Ä mursen eleni
Yn hustyng yn yng â ni.

[Nid eill Eiddig ddyn dig du North ddragwm, fyth mo'th ddrygu] (21) Tyn o'th obr, taw, ni thybir Wrthyd, wyry gymhlegyd wir. O Landdwyn, dir gynired, I gwm y gro gem y gred. Duw ni'th omeddawdd, hawdd hedd, Dan iaith aml, dvn ni'th omedd. Diamau weddiau waith. Duw a'th eilw, du ei thalaith. Delid Duw dy letywr, Del i gof dwylaw v gÄr. Traws oedd y neb a'i treisiai, Tra ddel vm ol trwy ddail Mai. Dwynwen, pes parud unwaith Dan wÄdd Mai, a hirddydd maith.

[Morfudd, lawenddyn wen wych] (22) Dawn a budd yd, wen y bych (23) [Dawn ei bardd, da wen y bych] (24) Dwynwen, nid oeddud anwych! Dangos o'th radau dawngoeth Nad wyd fursen. Ddwynwen ddoeth! Er y crefydd, ffydd ffyrfryw, A wnaethost tra fuost fvw: Er dy rad lawn, a'th ddawnbwys (25) O benyd v byd a'i bwys: Er enaid, be'n rhaid yrhawg, Brychan Yrth. (26) breichiau nerthawg: Er yr eirian leianaeth, A gwyrdawd y coethgnawd caeth; Eiriawl er dy greuawl gred Yr em wyry, (27) roi ymwared

The following 'cywydd' is written in honour of Dwynwen by Sir Dafydd Trefor in the late 15^{th} century: (28)

[Owen has notes additional to the copy in the main text, so this is reproduced in reduced font below to anchor the notes. There are minor textual differences between the earlier and later versions printed here. Anybody wishing to study the verse in detail should probably refer to a more modern edition of Sir Dafydd's corpus.]

Y verch wenn o Vreicheinoc ar chwarael (29) avr ar i chloc (30) Merch annwyl y mraych (31) ynys Morwyn yn Llanddwyn ai llys Merch ni ad amarch i ni (32) Dwynwen mam pob daioni Merch Vrychan gloyw arian glych arglwyddwaed eryr gwleddwych Santes y mynwes (33) Menai ar thir ai heglwys ai thai Pennrhynn lle aml (34) dyn da Llanddwyn mewn gorlliw hindda Rhandir a welir i wenn dinas a nawdd dir (35) Dwynwen ffynhonniau gwrthiau (36) dan go oer yw'r dyn ni red yno Teml (37) dec (38) ty aml (39) dyn minteioedd y min (40) towyn

Merched o amrafael (41) wledydd meibion vil vyrddion a vy dd

Kleifion rhwng y ffynhoniau Krvplaid (42) a gweiniaid yn gwav Bronnydd val llvoedd brenin pobl (43) or wlad pawb ar i lin Taprav(44) kwyr(45) pabwyr er(46) pwyll pibay gwin pawb ai ganwyll Kryssav yn llawn brychav gar (47) bronn miragl wrth godi meirwonn Pob neges gan santes wenn a gaiff dyn wrth gyff Dwynwen Iechyd (48) a golvd a gaid svnwvr a hawshav enaid Vo roed oi bric (49) glenhigion (50) vo roed avr (51) tec (52) ar draed honn Bottymav (53) a gleiniav glân ar i phais (54) a orffwyssan

Chwevgeiniav (55) yn drolav a dric (56) noble i gadw n blygiedic (57)
Gwryfav (58) a rydd gwyr iefainck (59) grottiav rhyd ffrydiav o ffrainck
Ar saethe dan greirie r grwyn (60) a vwrid draw ir vorwyn
A gad ar dir gida r donn
parth a phenn (61) porth y ffynnon
Da lle bo dan (62) bwyll a bai
Kyhoeddvs (63) i kyhvddai (64)
A lleidr ni all adel
mwnai (65) na dim mann i del
Ysbys y (66) dengys i dwyll
a chenioc (67) bach a chanwyll

Wrth edrych yn entrych nef i roi no ir eneidief
Mae n dda galw yn ddwy golan (68)
Iessv ar ferch o Sir Von
Awn i Landdwyn at Ddwynwen
a chwyr(69) garllaw Nvwbwrch(70) wenn
Awn atti an gweddi yn gv
awn a thys i nith Iessv
Awn i ynnill ynn vnion
nef o law merch lana y Môn
Awn atti ar yn glinief
awn dan nawdd Dwynwen i nef.
[SR. DAFYDD TREFOR AI KANT.]

Ffynnon Fair at Llanddwyn continued in great repute for centuries (71), and is stated to have been inhabited by a sacred fish or eel, whose movements indicated the fortunes of the love-sick people who resorted to it, and afterwards offered into Dwynwen's 'cyff' or chest(72).

The following is an account of the ceremony, from a MS of William Williams, of Llandegai, written about 1800. "There was a spring of clear water, now choked up by the sand, at which an old woman from Newborough always attended, and prognosticated the lovers' success from the movements of some small eels which waved out of the sides of the well, on spreading the lovers' handkerchief on the surface of the water. I remember an old woman saying that when she was a girl, she consulted the woman at this well about her destiny with respect to her husband; on spreading her handkerchief, out popped an eel from the north side of the well, and soon after another crawled from the south side, and they both met on the bottom of the well; then the woman told her that her husband would be a stranger from the south part of Carnarvonshire. Soon after, it happened that three brothers came from that part and setled in the neighbourhood (73) where the young woman was, one of whom made his addresses to her, and in a little time married her. So much of the prophecy I remember. This couple was my father and mother (74)".

St. Dwynwen was invoked also for curing divers aches in the bones, stitches, &c. "There is a spot on the top of a rock called *Gwely Esyth* (75) where people under such pains lay down and slept, and after waking and cutting their name in the sod, they fancied they were cured (76)".

Dafydd ap Gwilym says:-

"Nid oes glefyd na bryd brwyn A êl ynddo o Landdwyn".(77)

She was also considered the patroness of the farmers' beasts. Williams writes further:-

"I remember hearing of an instance which happened I believe, about 150 years ago (i.e. circa 1650). The ploughing oxen at Bodeon, on April 25, taking a fright when at work, ran over a steep rock and perished in the sea. This being St. Mark the Evangelist's anniversary day, it was considered that doing work on that day was a transgression of a dvine ordinance, and to prevent such accidents for the future, the proprietorof the farm ordered that the festival of St. Mark should be for the future invariably kept a holy day; and that two wax candles should be annually on that day burned in the church porch of Llanddwyn, which was the only part of the building that was covered in, as an offering and memorial of this transgression and accident, and as a token that St. Dwynwen's aid and protection was solicited to prevent such a catastrophe any more. This was discontinued about 80 years ago, I think, (i.e. circa 1720). The south porch 'was kept in repair by the proprietor of Bodeon, and of almost all this parish, for the purpose of placing the candles therein'."

From the Record of Kaernarvon (p.104) it appears that there were only eight messuages (78) in Llanddwyn:

"Madyn goec. 79) david ap Moelyn. Meilir eius frater Goronwy ap Iorwerth. Ieuan frater eius Goronwy ap Madyn. Eduardus ap david tenent viii messuagia sine terra. Et reddunt per annum xi. Denarios in festo Omnium Sanctorum vii. Denarios Et in festo Apostolorum Philippi et Jacobi iiii. Denarios Et debent pro herioto v. solidos et pro Amobragio v. solidos Et sectam curie." (80)

In 1385 "Howel ap Ath' Grwn. Parson of Llanegrat with the Chapel (81) of Llanallgo annexed, in the diocese of Bangor, was presented to the church of St. Donwenne, in the same diocese, on an exchange with the king's clerk, Nicholas Slake." (82)

This presentation does not appear to have been very popular, for two and a half years later a mandate was given "to the justices and chamberlains of North Wales and those supplying their places, and to the sheriff of Anglesey in Wales, to arrest and bring before the King and Council all impugners of the King's title to present Hugh ap Ath Groon, late parson of Nantmawe with the chapoel of Llanoscowe, in the diocese of Bangor, to the church of St. Donwenne in the same diocese, on an exchange with Nicholas Slake, and any persons who by process in Court Christian seek to disturb the possession of the said Hugh in prejudice of the Crown."(83)

In 1402 the presentation of Thomas Barnbe, to the parish church of St. Dunwenna, was ratifid (84), and Richard Praty held the office in 1414. (85) Following the latter's resignation, John Hamond, chaplain, was presented to the living in 1416. (**86**)

St. Peter's Church, Rosfeire (Newborough) and "the parish church of St. Donwenna, Virgin", were subsequently united under Hugh Tresgarn, and this was ratified in 1465. (87) Evidently, this was a temporary arrangement, for, seven years later, Reginald Beaupie (88) was presented to "the parish church of Lanoyeff alias Llanddwyn alias Llanddoynwen in Anglesea."(89)

The following details relative to the living of Llanddwyn are taken from the Valor Ecclesiasticus of Henry VIII (1535);

•		
Val. Eccles. Henry VIII. vol. iv p.432 Rectoria de Llan Ddwyn d	£	S
Valet clare communibu annis per scrutinium et examinacione commissariorum	m xiiij	-
Decima inde (90)	-	xxviij
Val. Eccles Henry VIII vol. vi p.xvii Rectoria de Llan ddwyn, D. Hugo Rolant Rector	xx ma	arce (91)
Val. Eccles Henry VIII vol. vi p.xxiii Taxacio (? nes) Decanatuum de Llivon Malltrayth et Menai facta (? facte) per probos viros eorundem Decanatuum Proventus de Llanddwyn	xx ma	arce (92)
Val. Eccles Henry VIII vol. vi p.xxiv		

The church of Saynt Dunwen

The yerely value and profettes of the Benefice of Saynt Dunwen

extendith to theis somes following Exect the teeth corn

Fyrst the teeth com			va.
Item mor the lactuall tethes			viijd.
Item mor woll and lambes		XS	-
Item iiij offryng dayes		ijs.	vjd.
Item the offerynges of charitable peple to the Saynt			
in tymes past	xijli	vjs	vijd.
Summam totalem	xiijli	-	viijd.
Per me Hugonem Fanlod			

4.4

xiiij li.

Rector dictae ecclesiae Per discrecione Commissiariorum (93)

Of the whiche somme the seid person paeth to Doctor Dodley of anualle pencion (94) ixli vis. viijd. wher off he desyrith to be allowed and to be out deducted.

Val. Eccles Henry VIII vol. vi p.xxxiv

Proventus Rectorie de Llanddwyn communibus annis in bladis (*or* blado) agnis lana oblacionibus et decimus lactualibus (95) ac aliis omnibus minoribus decimis quo vis modo percipiendis ad communem (96) sumam totalem omnium et singulorum premissorum per juramentum Jevan ap Howell ap John ut sequitur viz, xiijli. (97)

Of the which summe the sayd Person paith to Doctor Dodley of annuall pencion ixli. vjs. viijd. whereof he desireth to be allowed and to be out deducted."

The subsequent history of Llanddwyn Church is at present a blank. (97a)

"The day of St. Dwynwen in Wales is January 25, which occurs in Calendars of the fifteenth century and later. Nicolas Roscarrok gives as her day July 13, and adds that St. Dwin is the same as Dwinwen. However, in his Calendar he gives Jan. 25 as Dwinwent or Damwent. *Llanstephan MS* 117 also gives July 13, possibly through misreading Dwynwen for Doewan." (98)

In the rabbit warren between Llanddwyn Island and Newborough is a small and reputed wishing well (99) called *Crochan Llanddwyn* ('Llanddwyn's cauldron') but it is not, as often stated, frequently visited *now* by love-sick lads and lasses, who formerly believed that if its waters boiled or bubbled whilst they performed their ceremonies it was a sign that their love was reciprocated.

It has been stated that "impressed by the potentialities of the shrine, a band of Benedictine monks erected a house there: that their prescience was justified inasmuch as it proved a Golconda: that in the reign of Henry IV the income exceeded that of any other monastery in North Wales: and that in the time of Henry VIII it was the wealthiest house in the Principality." (100)

Angharad Llwyd suggests that a Mr Lloyd, in 1776, stated that Llanddwynwen "once formed part of the possessions of the magnificent monastery of Dwynwen, and afterwards endowed one of the riches prebends in the diocese of Bangor." (101)

But was there at any time a monastery ? (102) The evidence adduced is not by any means convincing. There was a church - before and after the Reformation. If [the] Buck's view (see above) is not one of the church, where in Llanddwyn was the church situated ? Does [the] Buck's view represent what was a monastery before the fourteenth century, but which was subsequently transformed into a church ? (103) The present Ordnance Survey Map suggests this was the church, and that the Rectory and the Sexton's House were the Abbey ruins! Angharad Llwyd states (104) that Lord Dinorben, the owner of the island in her time, had built cottages for the pilots (105) upon the spot formerly occupied by the Culdees (106): is it possible that a monastery ever stood on that spot ?

At present there are two towers in Llanddwyn, viz. Twr Bach and Twr Mawr (the latter being the lighthouse). Twr Bach was originally erected as a landmark, but it was subsequently found to be too low to be seen by ships at sea.

Near Twr Bach, in a rock, is the old boat-house built (1852-3) together with the adjoining breakwater, by Robert Owen, Cerrigmawr, Newborough. In June 1853 it

was decided that the Carnarvon lifeboat should be stationed at Llanddwyn and its full crew at that time consisted of a coxwain and seven men. (107)

Steps were taken by the National Lifeboat Institution in 1861 to build another boathouse at Llanddwyn station, and to place a new light in Twr Mawr. To protect the latter an encircling wall was raised whilst a chimney and cistern were fixed to the lighthouse. The lifeboat was placed in the new boathouse in September 1861.

A new boat was received from the Trustees of Carnarvon Harbour on March 26, 1864, for the pilots' service at Llanddwyn, but was replaced by another - "John Gray Bell" - two years later. In 1866 several rocks at the end of Llanddwyn Island nearest the mainland were blasted, and for many months men were engaged there constructing a causeway. (108)

The first reference to the pilots' houses is made in 1868, when they are stated to have been whitewashed and supplied with eight chimney pieces.

Much damage was done to the breakwater and adjacent No.2 Lifebo at House by a very high tide in January 1869.

A tragic event that cast gloom over Llanddwyn for many a day afterwards occurred on January 24, 1874, when three of the four pilots stationed there, together with a son of one and a step-son of another, were drowned whilst returning in a boat from a schooner which had been piloted over the Carnarvon Bar. (109)

In 1885 the "John Gray Bell" lifeboat was replaced by the "Richard Henry Gould". However, with the disappearance of sailing vessels in recent years the lifeboat has been permanently removed from Llanddwyn.

Appendix A

Record of Kaernarvon p. 298

"To the Maior of the Towne of Newborough and to the Bailiefes there and to either of them for the time being. After our hartie Comendacions where there hath bene great complaint made unto us by the Tenantes and Inhabitaunts of Newborough towching the great Ruyne and decaie the saide Towne is like to run into by reason of th sandes from the Sea-side there blown with the winde overrunnyng their landes and opressing and overthrowing their houses.

Fforasmuche as it is thought by men of experience that the Sufferance and permitting the rushes there comonly called moreske and the roots of the same to stande and growe will in short time help very muche to thavoiding of the said inconveniences nolesse for the great benefit of the Quenes Majestie then thincomparable relief of her Subjects and pore Tenants there. We have thought good that you for your part being the Quenes officer there by whose diligence this enormitie may spedely be avoided shall observe and kepe as you tender your dutie to her highness. Theis our Orders hereunder mencioned.

Ffurst you shall among other your Ordinary braunches at every Courte by you to be holden within the Borough of Newborough give in chardge to the Jury there to

enquire and certifie you the names of such and somany persons as since your Court then last holden have cut digged rooted up or carried awaie any of the said Russhes called morresk or their roots or hassocks growing or being within two myles of the said burrowe any ware and to what quantitie.

Item that you give likewise in charge to the said Jury to taske and sease such severall fines uppon the severall offendors so founde by them as they in their conscience and uppon their othes shall think convenient according to the depth of the offence.

Item where thoffendors be so pore as by the oppinnion of the said Jury they be not able to pay any fyne that you in that case by your discreacion see them otherwise punished in example of others.

Item you shall within one ffortnight after ptaesentment exacte forth and deliver in parchment under your hand unto the Bailieffs of the said towne or borough the names and sommes dew by every such offender being within their Libertie to thinent they may aunswere the Quenes Majestie thereof at every Audite accordingly.

Item if any be presented and fyned not being within the said libertie you shall likewise exacte the names and sommes of such to the Shireff there to be leavied and aunswered by him.

Item that you bring your Courte rolles yerely before thawditor at thawdite to thintente he may chardge the fines accordingly.

Thus not Doubting your carefull diligence in thaccomplishment hereof we bid you hartely well to fare. Ffrome London the viijth of July 1561

Winchester. Ri. Sackvile. Wa. Mildmay."

Appendix B

Arch. Camb. I i. pp. 131-133 (1846) [*Antiquitates Parochiales* Rev. Henry Rowlands c.1710]

"It appears, however, certainly that in the time of Henry VIII, and long before, this was one of the principal benefices of the district, as well from the book of ecclesiastical values, then drawn up, as from the renown and reputation of the persons who often administered there; viz. Richard Cyffin, William Owen ap Meurick and other notable men. Add to this the style and remarkable beauty of the church bult there, while the roof was kept in good repair; and this will be evident to any one putting these circumstances together. The rents and produce of the church, whateve they were, together with the other emoluments, which went for the support of the incumbent and the decoration of the fabric, were derived no so much from tithes, which certainly for a long time must have been poor and scanty, as from oblations of all kinds brought by the superstitous common people, flocking hither at

stated times as was once their custom. To this I may add that there were not wanting crosses, sacred bones, fortune-telling wells, ordeals of chastity, ?????µa?te?a (diviners from fish), salutiferous places, and other similar vain fancies of darkness, to ensnare devout women of the lower orders who, in the madness of their superstition, used to flock hither from distant places in a surprising manner. By these means they greatly increased the gain and profit of the place and made the benefice one of great note; all which things, as they are nowadays obsolete, are hardly thought worthy of being mentioned. That this church was once one of the prebends of Bangor Cathedral, although the matter may have seemed otherwise to some, appears certain from the following charter:-

A Charter of Llanddwyn

"Be it known to all by these presents, that we Griffin Young, doctor of decrees, archdeacon of Meirionydd, original proctor of the venerable man, Dom. Wilhelm Vaughan, canon of the church of Bangor, and prebendary of the prebendal church of Llanddwyn, being duly furnished with the power of nominating any other or others proctor or proctors in our stead; to our beloved in Christ, Master Evan ap Bleddyn, archdeacon of Anglesey, Meredydd ap Tud'r, and Meredydd ap Cynvrig, esquires of the bishop of Bangor, greeting:-

Being fully confident in the industry of your circumspection, we, by these presents, do substitute you, conjointly and separately, as proctors and attorneys, according to the force, form, and effect of the proctorship in this part granted to us by the same canon and prebendary, for collecting the fruits, oblations, and emoluments, whatsoever pertaining to the aforesaid prebendal church of Llanddwyn, with the power of impleading even before any secular judges whatsoever, a certain Jorwerth Vychan, rector of Llanddoget, in the diocese of St. Asaph, who pretends to have a right to the oblations of the aforesaid prebendal church, violently and sacrilegiously carried off by him; and also of prosecuting certain others culpable in this matter, according as the law shall decree. In testimony of which thing our seal has been appended to these presents.

Given at our castle of Llanbadarn 19th Jan AD 1404."

From this charter I think it appears that this district and parish could not have been one of the least of the prebends of Bangor, and I also think it ought to be mentioned that according to common opinion, in this very corner [of the island] a man once greatly celebrated, Richard Cyffin, a most worthy dean of Bangor, and perhaps prebendary of this church, had his residence and carried on his crafty intrigues from this spot against Richard, king of England. Moreover, in this lonely retreat a convention and conspiracy was formed by this Richard Cyffin, as is commonly said, with Rees ap Thomas and other leading adherents of the Earl of Richmond, who was at that time living in exile in Brittany, against the power of the tyrant which was then advancing widely and rapidly. Letters also, with the same object, were frequently

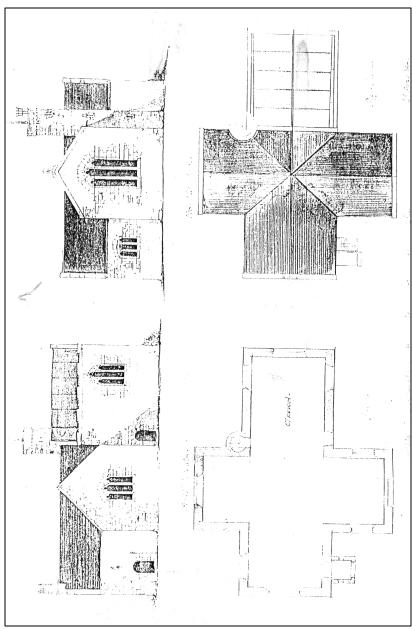


Fig. 13f Sir Clough Williams-Ellis's plan for the restoration of Llanddwyn Church, commissioned by the Hon. Fredrick Wynn, 1906. Ellis very plausibly conjectured that the tower would have born a brazier to act as a warning beacon for coastal defence. See R.Haslam *Clough Williams-Ellis* Academy Edns. London 1995

transmitted from hence in fishing boats to the same Earl of Richmond, and received from him, until at length the oppressed nation with a happy effort, the tyrant being deprived of his kingdom and his life, raised that hero of their own race to the highest dignity of the state (for so it pleased God) and saluted him as their king and most gracious prince, by the name of Henry VII."

Appendix C

"Ffynon Llanddwynen

Mae ffynon Llanddwynen yn rhedeg o hyd, Er hyny mae cariad yn byw yn y byd; Er gwaetha'r ellyllon sy'n byw yn y lli, 'Does dim eill wahanu fy meinwen a mi

Mi eis i Landdwynen ar ddiwrnod o haf Yn isel fy meddwl, o gariad yn glaf; Mi yfais o'r ffynon, ond trois yn ddioed I garu fy nghariad yn fwy nag erioed

Gofynais am gynghor, a dwedai hen wr, Y dylwn ymdrochi yn nghanol y dwr, Mi neidiais i'r ffynon, a suddais fel maen, Ond codais mewn cariad dan fwy nag o'r blaen

Mi eis im priodi ar fore têg haf, I eglwys Llanddwynen - helaethu ni wnaf; Er gwaetha Sant Dwynen, a'r ing imi roed, 'Rwyf heddyw mewn cariad mwy pur nag erioed.

Pob parch i Llanddwynen a'r ffynon or ffôl, Ond cofied y meibion sy'n aros ar ol; 'Does un feddyginiaeth, na dyfais, na dawn, Eill wella hen glefyd y galon yn iawn. *Oriau Eraill* gan Ceiriog Hughes (II. 116-17. Hughes & Son, Wrexham).

Appendix D

A list of vessels assisted by the Llanddwyn Lifeboat 1851 -1911.

Oct. 7. Government vessel with stores, from Holyhead to Plymouth.

Aug. 24 Flat *Emily Maria*; Capt. John Gates laden with sulphur ore from

Wicklow to Liverpool.

- Sept. 25 *Vlasity*; Pwllheli to Liverpool with pipe-clay. Schooner *Flint Castle*.
- Nov. 7 *Correo*; Capt. David Mackenzie: Liverpool to Rio de Janerio with general cargo.
- Dec. 5 Smack; Bristol to Bangor in ballast.
- 1852 Jan. 25 Schooner *Mentor* of Jersey; 102 tons; Capt. Gifford de la Taste; to Swansea in ballast.
 - May 15. Smack-rig *Anne* of Carnarvon; Capt. Wm. Davies: Dublin to Carnarvon with limestone and porter.
 - Dec. 20. Brig *Athena* 330 tons; Capt. Coloeundini; Alexandria to Liverpool: saved crew of 14 hands.
 - Dec. 25. Smack *Tivy Lash* of Cardigan; Capt. Harris: Newport to Liverpool with yarn.
 - Dec. 27. *Onw ard*, 200 tons; Capt. Welsh; Liverpool to New Orleans with salt and stones in ballast (the stones to be seen even now on the shore). Saved crew of 29.
- 1853 Oct. 29. Schooner *Energy* of Aberystwyth; Capt. David Jenkins: Liverpool to Aberystwyth with general cargo.
- 1854 Feb. 7. Alin of Pen Towyn with cargo of Cerri stones.
 - Feb. 8. Brig *Elisa*; Capt. Brother of Waterford; Cardiff to Liverpool with coal. Totally lost.
 - Dec. 3. Smack *Emerald*; Capt. Philis; Wicklow to Liverpool with oats.
 - Dec. 4 Schooner *Walburnot*; Capt. Abraham Dusting of Penzance; Seville to Liverpool with oranges. Totally lost.
- 1856 Feb. 12. Ship William Carev.
- 1856 July 8. Smack *Thomas and Henry* of Carnarvon; Capt. John Roberts.
- 1859 Jan. 18. Schooner *Aurore*; Capt. Philip Canivet, of Guernsey: Demerera to Liverpool with rum.
- 1860 Jan. 22. Schooner Baurnis ter Krafft. Capt. Kraft.
 - Jan. 23. Brigantine *Macedonia*, Capt. Mattio Vidassectz; Register 293.
 - Jan. 23. Ship *Ontario*; Capt. Osmar: Liverpool to New York in ballast.
- 1862 Aug. 3. Steam schooner (i.e. steamer rigged like schooner), Quarry Maid; Capt. David Lloyd.
- 1863 May 11. Flat Vixen; Capt. J. Atherton
 - Dec. 3. Schooner *Maria* of Amlwch; Capt. Jones: London to Amlwch with guano.
 - Dec. 4. Schooner Mary Russell.
- June 10. Smack *Sarah Jane* of Dublin; Arklow to Liverpool.
 Nov. 27. Barque *Devonshire*, Capt. Frank Parson: Rangoon to Liverpool.
- 1865 July 1. Ship Irene.
 - Dec. 31 Schooner Zillah.
- 1867 Aug. 16. Schooner *Minerva* of Liverpool; Capt. Owens: Swansea to Belfast with coal.

- 1867 Oct. 21.Barque *James Campbell* of Halifax, Nova Scotia: Capt. John Jenkins: Demerera to Liverpool with greenheart timber.
- 1868 Oct. 5. Schooner *Gipsey* of Bangor; Capt. Owen Cardiff to Carnarvon with steam coal.
- 1869 Feb. 3. Schooner *Amety* of Carnarvon; Capt. Griffths: Dublin to Carnarvon in ballast.
 - Feb. 3. Schooner *William* of Liverpool; Capt. Gardner: Llanaelhaearn to Runcorn with setts.
- 1870 Feb. 14. Schooner *Lewis* of Carnarvon.
 - Oct. 12.Smack *Ann* of Carnarvon; Capt. Griffiths: Belfast to Carnarvon in ballast.
 - Oct. 20.Schooner *Mary* of Newport ; Capt. Earnmaid: Baltimore to Newport with vats.
 - Oct. 20.Brigantine *John Bagshaw* of Liverpool: Capt. Yeoman: Pernambuco to Liverpool with cotton and hides.
 - Oct. 21. Schooner Silver Land of London.
 - Oct. 21.Schooner *Pacific* of Belfast: Capt. Murray: Archangel to Bristol with timber.
 - Oct. 24.Brigantine *Inetev Hag* of Londonderry: Capt. Chas. Radden: Londonderry to Swansea with iron ore.
- 1871 Feb. 8. Brig *Alert* of Pwllheli; Capt. Ellis: Dublin to Pwllheli in ballast. Aug. 24. Fishing smack *Alice* of Carnaryon.
- 1872 Dec. 5. Schooner *Lilly Green* of Liverpool; Capt. Evans; Llanaelaearn to Dublin with setts.
- 1873 Oct. 20.Schooner *Tickler* of Liverpool; Capt. Cowan: Barrow to Porthcawl with iron ore.
 - Dec. 10.Smack *Thomas and Sons*; Capt. Williams of New Quay: Carnarvon To Llanelli with slate.
- 1874 Oct. 2. Fishing boat *Ann Betsey*.
 - Oct. 18.Brigantine *Beauty* of St. John's; to Carnarvon with timber.
 - Oct. 21.Barque *Franklin* of Norway; Capt. Erikson: New York to Liverpool With paraffin oil.
- 1875 Jan. 19. Barque *Maria De e'* of Bilbao; Capt. Agiorsi: Wilmington to Liverpool with cotton and resin.
 - Mar. 19. Barque *Emily* of Carnarvon.
 - Sept. 26.Schooner Mary Reynolds of Carnarvon; Capt. Ellis: all drowned.
- 1876 Mar. 18. Schooner Arethusa.
- 1877 June 24. Schooner *Hannah and Joseph*.
 - Oct. 30.Brigantine *Fred Eugene* of Portland, Maine, U.S.A., with coal (Some of its wreckage visible now near Abermenai.)
- 1881 Nov. 27 *Fritz van Sadoir*, Capt. Carl Pagelo: Belise to Liverpool with mahogony wood.
 - Nov. 27. *Mizpah* of Cowes; Capt. J. Mimcey: Newhaven to Liverpool

With flintstones.

1883 July 9. Smack Bagatelle of Carnarvon.

Aug. 14. Barque *Ocean Child* of Porthmadog; Capt. Edwards: Darien to Carnaryon.

Dec. 1 Flat *Maria* of Carnarvon; Capt. Williams: Liverpool to Porthdinlleyn with coal.

Dec. 12. Barque Lady Hincks.

1885 Dec. 28.Smack *Seagull* of Beaumaris; Kidwelly to Garston with bricks and sand.

1886 Aug. 15. Schooner *Wisch* of Youghal; Youghal to Carnarvon in ballast.

1887 Dec. 16.Schooner *Margaret* of Carnarvon; Capt. Jones: Cardiff to Carnarvon with coal.

1888 Aug. 12. Smack *Umpire*; Capt. Jenne of Jersey.

Oct. 5. Schooner George of Liverpool; Dublin to Carnarvon in ballast.

1889 Aug. 20. Schooner *Amity*; Capt. Pugh of Carnarvon.

1890 Oct. 24.Schooner *Lady Fife* of Glasgow; Capt. Hughes: Aberdaron to Carnaryon in ballast.

1891 Oct. 21.Brigantine *Bern* of Stavanger Norway; Liverpool to West Africa with general cargo.

Nov. 28. Schooner Mersey of Carnarvon.

1893 Feb. 1. Smack Daniel of Carnarvon.

1902 Apr. 13. Yacht; Capt. Thomas Lillie.

1903 Feb. 6. Schooner *John and Henry* of Runcorn: Llanaelhaearn to Runcorn.

1911 Oct. 26.Ketch *Capricorn* of Cast etown, Isle of Man: Queenstown to Garston with pitwood.

Appendix E

List of pilots stationed at Llanddwyn.

Nov. 8. John Jones, resigned.

Nov. 9. Jack Jones (Cerrig Mawr, Newborough) succeeded him.

1868 Sept. 30.Griffith Griffith resigned.

1868 Oct. 8. Robert Parry (Carnarvon) appointed.

1873 Dec. 31. Hugh Jones superannuated.

Robert Roberts (Newborough) succeeded him.

Jan. 24. Jack Jones aged 49 years drowned.
 Robert Parry aged 49 years drowned.
 Robert Roberts aged 32 years drowned.

Feb. 5. John Owens (Dwyran) appointed; resigned Nov. 30, 1876.
Thomas Williams (Newborough) appointed; resigned Nov. 1, 1909.
Thomas Roberts (Newborough) appointed; resigned Sept. 11, 1876.

Nov. 7. John Jones appointed; resigned July 24, 1877

Oct. 8. Richard Hughes appointed; resigned Dec. 31, 1916.

Jan. 8. William Jones (coxswain) died. Sept. 13.Owen Williams appointed; resigned Jan. 29, 1894.

1891 Oct. 31. William Parry resigned.

1892 May 4. William Williams appointed; resigned Feb. 17, 1894.

1894 May 7. Henry Jones appointed; resigned Feb. 18., 1908. Re-appointed Feb. 25. 1913.

July 1. Hugh Parry appointed; resigned Sept. 12., 1916. Dec. 11.David Williams appointed; resigned Dec. 31, 1912.

1913 Feb. 25. William Williams appointed.

Notes [by Hugh Owen on the above supplement and its Appendices]

(1) "During a great storm on the feast of St. Nicholas, 1331, one hundred and eighty-six acres of the demesne lands of Rhoshir were so entirely destroyed by the sea and overrun by sand that they were useless for further cultivation." *Mediaeval Boroughs of Snowdonia* by E. A. Lewis p.53 (Sotheran & Co. London 1912). See also Appendix A above.

(2) (a) Strictly speaking, it is a peninsula, being only an island at high warer.

(b) "There is in Mone as right againe Neuen tounne in Lline, that is a kenning of, a litle isle caulid Sainct Dunwen, a woman, and in this isle is the chirche of S. Dunwen. This isle is veri fertile of cunnies, and hath ii fair welles. There is now a litle balk of sand cast up, the wich at low waters prohibiteth the se to cum about. This isle is a ii mile from Henerosser." *Leland's Itinerary in Wales* ed. by L.T. Smith p.53 (Bell, London 1906). [Henerosser - Hendre Rossyr i.e. Newborough]. *Cunnies*: Early Eng. *cunin* - cony, rabbit; Med. Latin, *coningeria* - rabbit warren: hence local name: "Gwninger".

(3) (a) There are some who believe that the present level of the ground at Llanddwyn is considerably above the level in St. Dwynwen's time – or in Roman days. If we imagine a line drawn from Malltraeth rocks and Bodorgan Point to the Rivals in Roman times, we might then have a level plain of grazing land, with Caer Arianrhod on the coast line; also the Menai Straits with only one outlet at the Beaumaris end; the Seiont river and other streams running only between the Belan, the Foel and Aber Menai.

(b) There is a curious legend current in Carnarvonshire about Saint Beuno and the curlew. "When saint Beuno lived at Clynnog, he used to go regularly to preach at Llanddwyn on the opposite side of the water, which he always crossed on foot. But one Sunday he accidentally dropped his book of sermons into the water, and when he had failed to recover it a *gylfin hir* or curlew, came by, picked it up and placed it on a stone out of reach of the tides. The saint prayed for the protection and favour of the Creator for the *gylfin hir*, it was granted, and so nobody ever knows where that bird makes its nest." - [Sir John] Rhys *Celtic Folklore* p.219.

- (c) "There is a Tradition that this peninsula (i.e. Llanddwyn) extended much farther formerly into the sea, and that a town, called Cantref Waelod, was 'all consumed and eaten up by the incessant beating of the sea upon it'." *Topographical Dictionary* Nicholas Carlile (London 1811).
- (d) "Llanddwynwen parish, as Mr Pennant remarks, extends below into the sea, terminating in a narrow peninsula." *History of the Island of Anglesey* by Angharad Llwyd p.222 (Ruthin 1833).
- (4) Now called *Porth Cae Bach*.
- (5) Among the list of harbours in Anglesey where ships or balingers can land is the following note: "The roode of St. Donwen is forland and the three enteringe there." *Letters and Papers, Foreign and Domestic, Henry VIII*, vol. iv. Part 1 (AD 1524 26) p.425.
- (6) The Hon. Fred[ric]k G. Wynn informs me that he found these lines in a Latin MS which is in his possession.
- (7) "Oyster catchers feed by the sea continually, circling out over the water when disturbed, but, without attempting to settle upon it, circling back again to land: they are runners, almost from the [egg]shell." *Nature Tones and Undertones* by J. MacClair Boraston, p.23 (London 1905).
- (8) "It is white in all but its pearl-grey upper parts and its black skull-cap. In his light body, long flickering wings and extended tail-feathers, he is the very opposite of the guillemot: yet both live upon fish captured beneath the water ... Hovering a considerable height above the sea surface, it hangs suspended a moment upon sighting its victim, then folding its wings, shoots head downward plumb into the water, using the acquired momentum to pursue it through a narrow range should it fail to grip the fish at once in its bill." *ibid* pp. 40-41.
- (9) (a) "There is not at present nor had there been, time out of mind when Mr. Rowland ('Mona Antiqua') wrote, any House within considerable distance from the church. The ruins of two Houses are still visible, one called Ty'r Person i.e. The Parson's House, and the other Ty'r Clochydd i.e. the Sexton's House." *A Topographical Dictionary* Nich[olas] Carlile sub Llan Ddwynwen (London 1811).
- (b) Angharad Llwyd quotes a Mr Lloyd [actually Rev. John Lloyd of Caerwys, her father] as having written in 1776 that "Richard Cyffin, Dean of Bangor, who died in 1480 [but see note (89) below], was rector of Llanddwynwen, where the ruins of his house are still to be seen. All the parish excepting that, the walls of the church and the warrener's house are swallowed by the sea." -*History of Mona* by Angharad Llwyd p.223 (Ruthin 1833).
- (10) Local tradition suggests it was used as a gaol! The Hon. Fredk. G. Wynn, Llanwnda, in a letter to me, states that it had a concrete floor and that some islanders cut through this floor in search of buried treasure: he suggests it was a bath used by pilgrims before reaching the end of their journey to St. Dwynwen's shrine. There is certainly a spring of water nearby. He also adds that there is a spot near the roadside on a hillock just before the church comes into view where the Crucifix stood and marked now by a heap of pilgrims' stones round, white stones of the size of a potato

- which the pilgrims carried all the way and dropped at the end of their pilgrimage at the foot of the crucifix. He states the same was done at Clynnog at the shrine of St. Benno
- (11) "Churches in Wales were first dedicated to others than their founders" Councils and Ecclesiastical Documents relating to Great Britain and Ireland ed. by A. W. Haddan and W. Stubbs v.1 p.203 sub anno 717. (Oxford: Clarendon Press 1869): see *Brut y Tywysogion* s.a. 717 and *Annales Cambriae* s.a. 718.
- (12) Or Brychan Urth, one of the holy Colidei, or primitive Christians of Britain, who lived in the fifth century. *History of Mona* by Angharad Llwyd p.224 (Ruthin 1833). (13) "The Saints of Wales belong to eight great families:
 - (i) That of Maxen Wledig or Maximus the Usurper A.D. 383-388.
 - (ii) That of Cunedda, which came from the North, from the defence of the Wall and which had been seated in the ancent Roman Vaentia.
 - (iii) That of Cadell Deyrnllwg in Powys which sent out a branch into Glywyssing.
 - (iv) That of Brychan king of Brycheiniog. This was an Irish family. Anlach, father of Brychan, made himself master of Brecknock. The family produced an incredible number of saints, who are found not only in their native district, but also in N.E. and E. Cornwall.
 - (v) That of Caw of Cwm Cawlwyd in North Britain.
 - (vi) That of Coel Godebog.
 - (vii) That of Cystenin Gorneu. From this stock was derived that of Caw (5).
 - (viii)That of Emyr Llydaw from Armorica." *Lives of the British Saints* by Baring-Gould and John Fisher. 1, p.34-5.
- (14) Myvyrian Archaiology pp. 419,423: *Iolo MSS* pp. 111,120 (where she is said to have a church also in Ceredigion). 140. In *Jesus College MS* 20. her name is written Gwen. Gwenddwyn was the name of one of Cyndrwyn's daughters (Myv. Arch. p.91). Cardiff MS 26 (circa A.D. 1714 states "Some say that she (i.e. Dwynwen) was martyred here." (i.e. at Llanddwyn). *Lives of the British Saints* II. p.388
- (15) *ibid II*. 388 See Browne Willis *Bangor [Cathedral]* pp.17-8. "It was put in by Dean Kyffin, rector of Llanddwyn." Dean Kyffin, one of the chief of Richmond's party was incumbent there. A number of poems addressed to him by various bards reveal him in the character of a mediaeval Maecenas dispensing hospitality with an open house and lavish hand to all members of the tuneful tribe." *Y Cymmrodor* XXIII p.323 *note*.
- (**16**) *Iolo MSS*. p.84
- (17) In another of his poems Dafydd ap Gwilym obscurely associates Rhystyd with St. Dwynwen:

"Rhystud Sant, rhyw ystod seerch, A'i elinedd ar lanerch

A'i ben ar Ddwynwen enyd

Huno bu'n hwya'n y byd."

- Lives of the British Saints by Baring-Gould and John Fisher IV 117 n.3

- (18) The text is printed as No. lxxix in the 1789 Edition of Dafyddd ap Gwilym, and has been corrected by Prof. Ifor Williams, Bangor by means of *Peniarth MS* 54 (80) *a* and *Gwyneddon MS*. 3 (52b) *b*. Other copies not consulted are *Peniarth* 49 (87), *British Museum* 29 (257) and 53 (23b), *Mostyn* 212 (129), and *Cardiff* 7 (836).
- (19) *a*; weddyssach *b*; weddusach, text.
- (**20**) Text: rh'od y dyn..
- (**21**) not in *a* or *b*.
- (22) Text.
- (23) a.
- (24) b.
- (25) b; Er a ddefeist yn ddownbwys, a; Er a wnaethost trw ddanbwys, Text
- (26) Arth, a.
- (**27**) Ar em wyry, *b*.
- (28) The text is that of *Peniarth MS*. 112. (367-370); c *Cardiff MS*. 7 (278-281)
- (**29**) *c*. chwarel
- (**30**) *c*. chlog
- (**31**) *c*. mraich
- (**32**) *c*. mi
- (**33**) *c*. ymynwes
- (**34**) *c*. amyl
- (**35**) *c*. nowdd dir
- (36) c. gwrthiau i.e. gwyrthiau
- (**37**) *c*. temyl
- (**38**) *c*. deg
- (**39**) *c*. amyl
- **(40)** *c.* ymin
- **(41)** *c.* ymmrafel
- **(42)** *c.* kruptaid
- (43) c. pobyl
- (44) Eng. 'tapers'
- (**45**) *c*. cwyr (**46**) *c*. a.
- (47) *c*. ger (48) *c*. iechud
- (**49**) *c*. brig
- **(50)** *c.* glenigion
- (**51**) *c*. am
- (**52**) *c*. teg
- (**53**) *c*. botymau (**54**) *c*. ffais
- (**55**) *c*. chweigeiniau
- (**56**) *c*. drig

- (57) c. gadw yn blygedig
- (**58**) *c.* gwryfiau
- (**59**) *c.* ifaink
- **(60)** *c.* greigie r wyn
- (**61**) *c*. ffen
- (**62**) c. ? dau
- (63) c. kywheddus
- (**64**) *c.* kuhuddai
- (**65**) *c*. ?mwn ai
- (**66**) c. i
- (**67**) *c*. cheiniog
- (**68**) *c*. golon
- (**69**) *c.* golon (**69**) *c.* chwy
- (**70**) *c*. niwbwrch
- (70) c. iliwowich

- (71) "The underlying principle of water worship is readily recognizable. Water was beneficent and recreative *(cf.)* the old Eastern proverb 'Of all things water is the first'); it afforded refreshment and invigorated the human frame after fatigue. Verdure and life flourished on the banks of rivers. Showers renewed the fertility and revived the face of the earth. Further, many wells possessed medicinal virtues; and these sanative springs enjoyed a wide celebrity, ministering as they did to imperative needs of humanity ... The most usual method of producing wells in Christian lore was by the stroke of the Saint's staff, hand or foot ...". *Y Cymmrodor* XXIII pp. 381-2. (72)(a) *Lives of British Saints* by Baring-Gould and J. Fisher II p.389
- (b) "But sacred wells did more than remedy bodily and mental disease. They resolved perplexities and afforded insight into futurity. A deep sense of awe crept over the worshipper as he approached the oracle. The methods of interpretation were varous; ripples on the surface of the water; strains of music, which the votaries fancied they detected; the rise and fall of the water; stones or sticks flung into the well; the movements of the fish disporting themselves in the water; all were infallible tokens. If the answer was ambiguous or obscure, a Lady of the fountain, a tawny Sibyl or other fortune-teller, was at hand to interpret the omen to the quaking petitioner." *Y Cymmrodor* XXIII p.393
- (73) Was the neighbourhood that of Newborough? A man named Evan Williams of Llandwrog, Carnarvonshire, married Margaret Williams (widow) of Newborough, at the latter place, on 3rd Feb. 1761; also Owen Williams, labourer of Llandwrog married Elizabeth Williams (spinster) of Newborough, at Newborough Church on 29 Sept. 1767 Newborough Parish Registers. Possibly these were two of the three brothers?
- (74) Lives of British Saints by Baring-Gould and J.Fisher II, pp.383-390
- (75) An elderly parishioner who has lived nearly fifty years at Llanddwyn tells me that *Craig Esyth* is the name formerly given to the rock on which the lighthouse stands.
- (76) Williams's MS (Cardiff MS 2. 48): in Fenton's Tours in Wales (Arch. Camb. Supplement 1917 pp. 269-270).
- (77) Poem LXXIX of his published works (see [original] page 11 of this article).
- (78) i.e. a dwelling-house with outbuildings nd land assigned to its use.
- (79) Dr. J.E.Lloyd, Bangor, suggests Madyn to be a familiar form of Madog (cf. Gutyn, Deio, Iolo for Gruffydd, Dafydd and Iorwerth) and coeg = 'empty', hence in this connection "sterile", "impotent".
- (80) 'Impotent Madog, David ap Moelyn, Meilir his brother, Goronwy ap Iorwerth, Ieuan his brother, Goronwy ap Madog, Edward ap David held eight messuages without land. And they pay annually eleven pence. At the feast of All Saints seven pence. And at the feast of the Apostles Philip and James four pence. And they owe a heriot of five shillings and an 'amobr' of five shillings. And suit of court'.

Heriot - a money payment to the lord on the decease of a tenant.

Amobr - a payment on the marriage of an uchelwr's i.e. a free tribesman's daughter: it varied in amount - generally keeping pace with the heriot and relief.

- (81) "Cappellae" or chapels of ease were without burial grounds History of Tithes by H.W.Clarke p.22 (London 1887).
- (82) Cal. Pat. Rolls Rich. II 1381-85., p.520 (83) Cal. Pat. Rolls Rich. II 1385-89., p.393
- (84) Cal. Pat. Rolls Hen. IV 1401-05., p.60 (85) Cal. Pat. Rolls Hen. V 1413-17., p.247
- (86) Cal. Pat. Rolls Hen. V 1416-22., p.50 (87) Cal. Pat. Rolls Ed. IV 1461-67., p.428
- (88) Cal. Pat. Rolls Ed. IV, Hen. VI 1467-05., p.335
- (89) "It must not be forgot that Richard Cyffn, 'y Deon Du o Bangor', when Rector of Llandwynwen resided here in the time of Richard III and being a strrenuous supporter of the House of Lancaster, in concert with Sir R. Herbert, continued by means of fishing boats and other small vessels, to carry on a correspondence with the Duke of Richmond, then in Brittany, his friend Bishop Morton being with Henry: Sir Rhys ap Thomas was an active agent in this affair. Dean Cyffin died in 1502 and founded a chant[r]y in the cathedral of Bangor (where he was buried) ... History of Mona by Angharad Llwyd pp. 224-5. [A chantry is an endowment for priest(s) to sing masses for the founder's soul.]

(90) Rectory of Llanddwyn. £ s. d.

It is worth net (clear) in ordinary years according to

The inquiry and investigation of the Commissioners 14 0 0

The tithe thereof 1 8 0

(*Tithe* is "the tenth part of the increase yearly arising and renewing from the profits of lands, the stock upon lands and the personal industry of the inhabitants." - *Blackstone*)

- (91) The Rectory of Llanddwyn Doctor Hugh Rolant, Rector 20 marks (Mark in money equals 13/4d [67p]).
- (92) Valuations of the Deaneries of Llifon, Malltraeth and Menai, made by "good men and true" of the same Deaneries.
- (93) "Accoding to the estimates of the Commissioners".
- (94) Pensio "payment, rent."
- (95) decimi lactuales would include tithes of butter, cheese etc.
- (96) coem, which is printed, is probably an error for 'veram' as in the Trefdraeth entry on the same page.
- (97) "Profits of the rectory of Llanddwyn in ordinary (or average i.e. year in, year out) years, in corn, lambs, wool, oblations and tithes of milk (or lactual tithes) and all other lesser tithes howsever received (perceived is the archaic word) to the true sum total of all and singular the aforesaid by the oath of Ieuan ap Howell ap John, as follows, to wit £13".
- (97a) (a) Mr Ivor Pryce, Bangor, informed me a few years ago that Hugh Rolland, rector of Llanddwyn, (see *Val. Eccles.* r. VI., p.xvii.) was succeeded by William Owen on July 7, 1556, and on the latter's death by David ap _____ on Oct. 8, 1557.

- Was Hugh Fanlod (Val. Eccles., VI., p.xxiv.) made Rector of Llanddwyn subsequent to 1557 ?
- (b) "At the time of the Reformation, William ab Owen, a younger son of Bodowen, enjoyes this Llanddwyn." *Hist. of Mona* by Angharad Llwyd p.225.
- (c) "Soon after the Reformation, it (i.e. Llanddwyn Church) was despoiled of all the timber and lead, which the neighbouring families converted to domestic uses." *Ibid*, p.224
- (d) See Appendix B.
- (98) Lives of the British Saints by Baring-Gould and Jno. Fisher, II., p.392. "However, in Brevddwyd y Mab o gywaeth Arwystli in *Peniarth MS* 205 (15th century) her festival is mentioned as being in the summer 'nosswyl ddwynnwenn yn yr haf.'"
- (99) I am told that, about 50 years ago, a wooden cup was found there with pins stuck in it all ways: but I have not had an opportunity of verifying this statement. "Horseshoes, stones, nails and pins (accompanied with a wish, silent or expressed), were thrown into 'pin-wells' to win the Saint's favour, or for purposes of divination or witchcraft. The interpretation turned upon the region of the sky indicated by the pin or needle's point. Sometimes the pin was bent and then thrown into the water as a sign of liberation of the afflicted from the disease. But in all probability these objects must be included under the head of oblations. Rags, which were hung on branches near, should probably be regarded as mystic means of healing, the theory being that the disease was transferred to the shreds of cloth." Y Cymmrodor XXIII p.397
- (100) Y Cymmrodor XXIII p.323
- (**101**) (a) *History of Mona* p.223 (Ruthin, 1833)
- (b) There is also a legend that a dying abbot was carried out of the Abbey to see the sun-set, and was laid down with his back resting in the hollow of a rock......; but he could not see the sun on account of an intervening rock, which latter rock was promptly cleft by the hand of an gel in order that the dying abbot might have a full view of the setting sun.
- (102) There is no reference in "Dugdale" or "Tanner" to a monastery at Llanddwyn.
- (103) This is highly improbable.
- (**104**) *History of Mona* p.225
- (105) There is evidence that some of the masonry from the church has been used in the erection of the pilots' cottages. I am told by an old Llanddwyn pilot that a man named Owen Williams, who had served his time in the Navy, was keeper of Llanddwyn before the pilots were appointed; and that both the Lighthouse Tower and the pilots' cottages were built by a William Williams about 1840.
- (106) Were these of the Dwynwen cult?
- (107) viz. Griffith Griffiths, Hugh Jones, William Williams, David Owen, Owen Williams, David Williams, Hugh Hughes, William Jones.
- (108) This was considerably repaired and cemented about fifteen years ago.

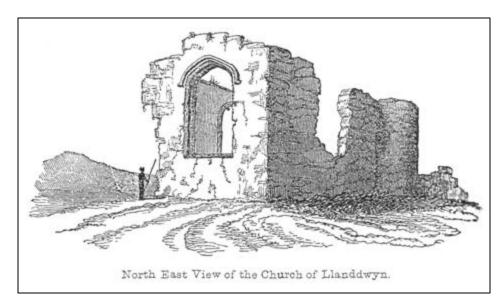


Fig. 13g View of Llanddwyn Church in 1844, almost certainly by Rev. Henry Longueville-Jones, who was one of the Editors of the new journal *Archaeologia Cambrensis* in which *Antiquitates Parochiales* appeared from 1846 onwards.

Appendix F

Antiquitates Parochiales

[Rev. Henry Rowlands' MS c.1710 printed in *Archaeologia Cambrensis* vol.1,1846 et seq.]

Parish of Llanddwyn

"This, the most southern part of the island of Mona, is a small peninsula stretching out at the extreme afflux of the Maene. The whole, almost, has been overwhelmed with a mass of sand, inasmuch as the violent winds have blown from the opposite coast of Arvonia sand raised up by the force of tempests and thrown upon this shore; which sand being cast down upon this spot, is not, as in other flat countries near the sea, arranged in a level manner, but being thrown up on the dry shore by the waves, is piled up everywhere, by the winds blowing from various quarters, into heaps against little mounds of stones, which occur there in numbers. And this, too, has been so much the more disastrous to the place since dwellings, enclosures, fields, meadows, pastures, and other things of the kind belonging to persons formerly living here, and which indeed, it seems, excelled, in luxurious and fertility of soil, and sufficed for the maintenance of many families, are now buried deeply beneath the

monticules of sand; but in such a manner that at times some of them, when the sandy heaps are torn up and removed from their places by the fury of the winds, are seen n the bright and open daylight, as, indeed, has often been witnessed; and afterwards are again buried deeply - such is the reciprocation of the spot - under other hillocks of the same kind, not to come to the light of day again for perhaps a century. This parish, if I mistake not, formed one township under the name of Llanddwyn, subject to the authority of the bishop of Bangor; and the tenants of its lands, as many as depend upon the bishop, pay to him the rents and the usual fines whenever they fall due. In length and breadth this most desolate little district comprises about two miles, more or less, each way; and at the present time, according to its own reckoning, shows not more than six or seven messuages; what, too, is extraordinary, it did not number more than eight dwelling-houses (Weles, as they used to call them), in the time of King Edward III. As may be plainly seen, by an extent of the bishop of Bangor made at that perod. It appears, however, certainly that in the time of Henry VIII, and long before, this was one of the principal benefices of the district, as well from the book of ecclesiastical values, then drawn up, as from the renown and reputation of the persons who often administered there; viz. Richard Cyffin, William Owen ap Meurick and other notable men. Add to this the style and remarkable beauty of the church bult there, while the roof was kept in good repair; and this will be evident to any one putting these circumstances together. The rents and produce of the church. whatever they were, together with the other emoluments, which went for the support of the incumbent and the decoration of the fabric, were derived not so much from tithes, which certainly for a long time must have been poor and scanty, as from oblations of all kinds brought by the superstitious common people, flocking hither at stated times as was once their custom. To this I may add that there were not wanting crosses, sacred bones, fortune-telling wells, ordeals of chastity, ?????µa?te?a (diviners from fish), salutiferous places, and other similar vain fancies of darkness, to ensnare devout women of the lower orders who, in the madness of their superstition, used to flock hither from distant places in a surprising manner. By these means they greatly increased the gain and profit of the place and made the benefice one of great note; all which things, as they are nowadays obsolete, are hardly thought worthy of being mentioned. That this church was once one of the prebends of Bangor Cathedral, although the matter may have seemed otherwise to some, appears certain from the following charter:-

A Charter of Llanddwyn

"Be it known to all by these presents, that we, Griffin Young, doctor of decrees, archdeacon of Meirionydd, original proctor of the venerable man, Dom. Wilhelm Vaughan, canon of the church of Bangor, and prebendary of the prebendal church of Llanddwyn, being duly furnished with the power of nominating any other or others proctor or proctors in our stead; to our beloved in Christ, Master Evan ap Bleddyn, archdeacon of Anglesey, Meredydd ap Tud'r, and Meredydd ap Cynvrig, esquires of the bishop of Bangor, greeting:

Being fully confident in the industry of your circumspection, we, by these presents, do substitute you, conjointly and separately, as proctors and attorneys, according to the force, form, and effect of the proctorship in this part granted to us by the same canon and prebendary, for collecting the fruits, oblations, and emoluments, whatsoever pertaining to the aforesaid prebendal church of Llanddwyn, with the power of impleading even before any secular judges whatsoever, a certain Jorwerth Vychan, rector of Llanddoget, in the diocese of St. Asaph, who pretends to have a right to the oblations of the aforesaid prebendal church, violently and sacrilegiously carried off by him; and also of prosecuting certain others culpable in this matter, according as the law shall decree. In testimony of which thing our seal has been appended to these presents.

Given at our castle of Llanbadarn 19th Jan AD 1404"

From this charter I think it appears that this district and parish could not have been one of the least of the prebends of Bangor, and I also think it ought to be mentioned that according to common opinion, in this very corner [of the island] a man once greatly celebrated, Richard Cyffin, a most worthy dean of Bangor, and perhaps prebendary of this church, had his residence and carried on his crafty intrigues from this spot against Richard, king of England. Moreover, in this lonely retreat a convention and conspiracy was formed by this Richard Cyffin, as is commonly said, with Rees ap Thomas and other leading adherents of the Earl of Richmond, who was at that time living in exile in Brittany, against the power of the tyrant which was then advancing widely and rapidly. Letters also, with the same object, were frequently transmitted from hence in fishing boats to the same Earl of Richmond, and received from him, until at length the oppressed nation with a happy effort, the tyrant being deprived of his kingdom and his life, raised that hero of their own race to the highest dignity of the state (for so it pleased God) and saluted him as their king and most gracious prince, by the name of Henry VII.

I find that this church of Llanddwynen was dedicated to a daughter, called Donwenna, of a certain Brychan, one of our native Colidei (commonly called Culdees). Giraldus Cambrensis makes mention of this Brychan in his Itinerary. He had many sons and daughters, to whom everywhere throughout the Cambrian portion of Britain, churches are dedicated under the names of saints. In the middle of the peninsula (for the head of the promontory stretches out in such a manner that when the tide rises it is separated from the rest of t by a neck of land, and is washed by the waves round its sides) in the middle of this peninsula, on a pleasant and open spot of level ground, surrounded by rocks, as by a wall, on every side, lies the church, of melancholy appearance, stripped of its roof, and doomed to fall into ruin from the destructive effects of age. The prebendary's house, which is not far from the church, is now altogether fallen down, and a mass of ruins; but time, *edax rerum*, has been more lenient to the church, and has spared it more, since it has its walls still standing firm and upright, without any chinks in them; although the roofs with their lead and timber were long since, as it is said, taken away for domestic purposes, yet with bad

luck to the despoilers, (such is the retribution that attends upon sacrilege!) so that now, alas! There is nothing left of the church except the stones. I am of opinion that this place was once entirely surrounded by the sea, and therefore must have been exceedingly solitary, previously to its being converted from an island into a peninsula by the filling up of the narrow channel with sand through the setting in of the tide. Our native Colidei (for so they were formerly named in the greater and the lesser Britain) who were of ancient fame and of pure and holy lives, such as Cybi, Tysilio, Genivenna, and this Donwenna, seem to have been particularly fond of, and as it were fascinated by, lonely abodes such as this; for in such corners and recesses, removed from the noise of men, and therefore admirably suited to their peaceful life and habitual pursuits, these despisers of worldly affairs, no doubt for the sake of devotion and solitude, built their oratories, waited diligently upon God, and obtained and peacefully enjoyed the most profound tranquility as well as security.

With regard to the other portion of the parish, it is entirely sandy, rough, and uncultivated, if you except a few holdings near Newborough, which are not unsuitable to the cultivation of grain; but from which, since there is no parish priest appointed there, no tithes are collected. The remaining land, however, of this township, as is well known, being full of rabbit burrows and covered with sea rushes, which being twisted into mats and ropes give employment to the inhabitants of Newborough, belongs to the Bodowen family, having been granted by some bishop of Bangor, to be held as a warren. I have not the means of saying anything about the rare shells with which these shores abound, nor about other points concerning this place which are worthy of note; but prefering to leave this spot in the occupation of the little animals (that hold it) I betake myself to the descriptive of the nearest land fit for cultivation at the hand of man."

Notes by Eds. Arch. Camb. vol.1 1846

"Llanddwyn consisted of eight messuages in the year 1305, of which no traces exist at present. The presentation to it ['s living] appears to have been vested in the Crown, and in the form of institution it is styled 'Ecclesia Parochialis Sanctae Diniwenne'. Feast of dedication January 25. William Vaughan above mentioned was succeeded by Thomas Barneby, on whose resignation in 1414, it was presented by Henry V to Richard Praty, Cler; and two years afterwards to John Himond, Cler.

Dean Kyffin had for his successor William Owen, son of Owen Meyrick of Bodowen, by Ellen, daughter of Rhees ap Meredydd of Glynllifon.

The last incumbent was Edmund Prys, archdeacon of Meiron[eth], who was instituted April 16, 1580".

Appendix G

Richard Fenton's notes 'Out of [William] Williams' MS: Llanddwynwen Church' from *Arch. Camb.* supplement 1917, entitled *Fenton's Tours in Wales* p.269-270

"In ruins, and has been so for 200 years. Edmund Prys, Archdeacon of Merrionydd (he versified the Psalms into Welsh, now sung in our Welsh Churches), was the last who held the living by virtue of his Prebend. The loose sand has covered every Inch of the Parish, having reduced it into a mere Rabbit Warren; wherefore it may be said of great population and very prolific. The Church stood on a small Isthmus 2 Miles South West of Newborough, jutting into ye Sea.

Dwynwen, the Patron Saintess, was one of the Daughters of Brychan. She was the tutelary Saint of Lovers, and therefore the sainted Well there was much resorted to formerly, and even in our Days. Spring now choak'd up by the Sands, at which an old Woman officiated and prognosticated the lover's success from the motions of some Eels which issued out of the sides of the Well, on spreading the Suitor's Handkerchief on ye surface of the Water. This Saintess was petitioned for curing divers diseases, particularly (what Mr. Kemble would call Atches) Aches, Stitches, &c. There is a spot on the top of a rock called Gwely Esyth (Qu. if not Esmw yth) where people under such pains lay down and slept, and after waking and cutting their name in the sod, they fancied they were cured.

The Welsh Ovid, Dafydd ap Gwilym, says:--

"Nid oes glefyd na bryd brwyn A ê1 ynddo o Landdwyn."

[i.e., there is neither disease nor sorrowful countenance that will follow a man from Llanddwyn.]

She was likewise considered the protectress of the farmer's beasts. Remembers to have heard a story of what happened about 150 years ago, that the ploughing Oxen at Bodeon, on the 25th April, taking fright when at work, ran over a rock and perished in the Sea, as the Sea bounds that Demesne on the East, South, and West. This being St. Mark's Day, it was considered a sin to have done work on that day; and this by the farmer was considered a Judgment. Wherefore in future he religiously kept that day sacred, and vowed that 2 Wax Candles should annually on that day be burnt in Llanddwyn Church, in honour of Dwynwen, and for the prosperity of the farm stock; and when the body of the Church became a perfect ruin, the porch over the South door was kept in repair by the Proprietor of Bodowen, and of almost all this parish, for the purpose of placing the Candles therein; a custom not discontinued above 60 years.

At the prebendal house of Llanddwyn were frequent meetings held in favour of the Earl of Richmond, with whom they corresponded in France, as well as with Sir Rhys ap Thomas in So[uth] Wales, by means of fishing boats. Some parts of the Walls of this house still remaining."

Appendix H

A prehistoric settlement in Anglesey by T.Pape F.S.A.

Transactions of the Anglesey Antiquarian Society 1927 pp.23-33

While we were spending our summer holiday of 1926 in Anglesey, on ten half days my son and I searched for flints chiefly on the debris washed down from the long chain of rocks stretching for about two mile in a south-westerly direction in Newborough warren and ending in reefs off Llanddwyn Island.

THE FINDING OF THE FLINTS.

This search for relics of a prehistoric age provided a change from boating, bathing, fishing, photography and cricket which were our chief recreations. It began when my son brought back, on Saturday, August 14, from the warren where he had been collecting geological specimens, a well-formed flint scraper. In the following week we spent three afternoons exploring the central part of the rocky ridge and collecting flint chips, flakes and a few scrapers. We were most successful on the afternoon of Wednesday, August 18, when my own collection of all sorts of flints in the space of two hours amounted to 81 specimens, and I also picked up from a sandy slope, which came down steeply from the main plateau where we obtained most of our finds, about 30 fragments of primitive red pottery. When on the following Saturday my son found, not far from the scene of our first search, a sand-filled cave or cleft in the rocky cliff, below which was a sandy slope containing some very poor and weathered flints and a few fossilized bones. I wrote off to the Editor of these Transactions to whom I had recently been introduced, and asked him if he had any record of this early British settlement. In consequence of my letter, Mr. Hugh Owen came over to see for himself what we had found and to go over the site with us. Up to that time we had confined our search to the slopes of the highest rocks of the main ridge marked on the ordnance map as Bryn Llwyd. On the eastern slope the debris has formed a small plateau on which numerous flint flakes and chips were collected. When Mr. Owen went baclr to Newborough in the late afternoon of Friday, August 27, he had seen the cave, the site of the pottery and the chief areas from which we had collected the flints, and he took back with him about one hundred specimens for deposit in the Museum of the Anglesey Antiquarian Society at Llangefni. Also he had the satisfaction of picking up specimens of flints and some small sherds of pottery. After that we extended our field of search and this resulted in flints being found at all points of the rocky ridge which, as stated above, is about two miles in length. Half a mile from the first site other primitive pottery fragments were picked up and, close by, quite a lot of lustrous flint flakes and some scrapers were found in a confined area.

¹ The Arch. Camb. editors remark that this is Poem LXXIX of the then standard canon of Dafydd's published works.

THE LOCALITY

The S.E. part of Anglesey consists of a stretch of land with an average width of 4 miles between the Menai Strait on the S.E. side and a valley on the N.W. side formed by the river Ceint (which flows N.E. into Red Wharf Ray) and the river Cefni (which flows S.W. into Malldraeth Bay). An almost continuous ridge of very old rocks runs from Red Wharf Bay in a S.W. direction above this valley and ends in the reefs of Llanddwyn Island. Before reaching the island the rocks in crurnpled masses stand out in bold relief in the sandy wastes of the warren S.W. of Newborough. The ridge, which rises from 50 to 120 feet [15m to 36m] above the continually changing sanddunes, consists of metamorphosed rocks, many being of a crystalline character. The rocks vary very much in their colour, due to the presence of mica, hornblende, chlorite, etc. In the ridge, near the Anglesey Column, there is an extensive development of schists containing glaucophane, which is composed of sodiumhornblende of a beautiful blue colour not found elsewhere in the British Isles. We found flints of varied character on both sides of the rocky ridge a quarter of a mile north of Bryn Llwyd and all along in a S.W. direction to Llanddwyn. At three points on the northern part of Llanddwyn Island flints were picked. up, and some poor specimens were observed at one likely point examined near the south end.

Owing to the shifting sand-dunes it was rather difficult to locate on the 6" [1-10000] ordnance map of the district the various sites, so a sketch map which shows the positions of the main finds was drawn by my son from numerous traverses and triangulation. About a mile away in the warren to the east of the centre of the ridge a small rocky eminence provided us with a few more flints. In the vicinity were the ruined foundations of two fairly recent cottages. A little way to the south of this ridge, in a level part of the warren watered by a stream with deeply-cut banks we found other flints, and in the centre was what might very well prove to be a primitive hut circle. It was ridged up all round with deeply embedded rocks, hollowed towards the centre and about nine paces in diameter.

THE CAVE AND THE BONES

In the eastern face of the dolomitic limestones of Bryn Llwyd [see Fig. 1 of Chapter 1.], where they come almost sheer down, is a small natural cave which we found almost filled with sand. On four occasions much of this was dug out. It seemed all of recent intrusion, and contained only one flint flake which had most likely come through a shaft that extended eight or nine feet [2.4m to 2.7m] up to the rocky plateau above. All the sand in one part was cleared away and in a low cleft red or brown clay was found. We kept a ball of it as it was evidently similar to that which must have been used to make the pottery we found.

Dr. Thomas, F.G.S., has kindly furnished the following report on this substance: "The material is a non-calcareous limonitic gritty clay containing abundant fragments of quarrtzite, green schist and other rocks which are of all sizes up to that of a pea.

The finer matter consists of subangular quartz sand, micas and an impalpable residue of limonitic and aluminous character. As a material for pottery, its uneven grade would debar it from making any but the roughest ware, unless washed or otherwise treated. It is non-calcareous and this would in all probability cause it to be refractory, unless the high iron content compensated in some measure for the deficiency in lime. I am doubtful if this material could have been used for the making of pottery, unless well ground or washed, and possibly mixed with some calcareous shale. In its raw state the plasticity is low".

As far as could be estimated, the cave sloped from the entrance upwards for about four yards when it narrowed very considerably. No attempt was made to get out all the sandy deposit in the back part of the cave.

At the foot of the rocky cliff below the cave was a steep slope of sand, much of which must have come from the rocks above or from the cave itself. In this no flint implements were found, only some badly weathered natural pieces of flint and fragments of bones. The latter were submitted for report to the Geological Department of the British Museum. Miss Dorothea M. A. Bate could only identify (1) the lower cheek teeth of a small ox and (2) an imperfect human premolar tooth. The other pieces of bone were unidentifiable, but she considered that from their state of preservation they did not appear to be of any great age, geologically speaking.

DEDUCTIONS.

From a consideration of all the different pieces of flint collected, certain conclusions can reasonably be made. Because there is such an abundance of small chips and flakes, as well as some nodules of flint from which chips have been flaked off, the making of flint implements must have been carried out on the site. We cannot imagine one or two flint-knappers losing or leaving such a lot of waste material. There must be literally thousands of flints buried in the sandy slopes of the rocky ridge, for we did no digging except in the cave, and there not thoroughly, as explained. We searched along the plateau to the south-east of the third cairn not once but many times, especially after rain and wind, and every time we found flints worth collecting. No doubt during the winter months many more flints will come to light. Bryn Llwyd is quite steep on three sides and forms a natural fort. Just to the south are two streams which, after uniting, soon lose themselves in the wilderness of sand, but it is quite possible that ages ago the streams flowed into the sea half a mile away. There, at any rate, was a water supply for the primitive people who lived at this spot.

Also the flints must have been supplied from different pieces because the cores of various pieces differ so widely. They could hardly have come from the same locality.

THE WASTE FLINTS.

The majority of the flints have a lustrous creamy-white interior and they are coated with a cortex of the same colour. For some unknown reason one triangularshaped nodule has had two thips flaked off it, and then was lost or rejected as unsuitable for the purpose in hand. This piece of flint well illustrates the prevailing cream colour, both inside and outside. Another similarly patinated piece which has been very considerably flaked is roughly circular and measures 2.69 ins. [6.5 cm] in diameter. In contrast to these two other pieces should be considered. One measures 2.19 ins. [5.5 cm] in length, is semitransparent and is black in colour; in two places remains of the rough white crust are visible. The other measures 1.87 ins. [4.8 cm] in length, and is of a semi-transparent brown colour with an outer covering of rough white chalk. Most of the waste white material can be divided into (1) chips or small flakes, (2) badly shaped and unused larger flakes, and (3) well-shaped flakes which do not show secondary chipping. It is quite possible that some of class (3) may have been used as implements. In certain cases from the sharper edges of the flakes very small irregular chips have been detached, but these irregular notches appear to have been formed accidentally by pressure of stone particles during movements of the sandy soil. Quite a number of thin and regularly curved flakes may have been used as scrapers. They would have been excellent implements for removing fat and other matter adhering to the inner side of a hide, but because there is no evidence of secondary chipping along the edges they ought not to be classed as implements.

THE IMPLEMENTS.

As is usual in finds like this the proportion of implements to waste material is quite small. Of the 450 pieces of flint retained, only 32 or roughly 7% may be considered implements. Each of these shows secondary chipping and may be divided into two main classes, viz., I. SCRAPERS of three types, (a) with a duck-bill shaped end, (b) chiseledged on one side, sometimes on two, and (c) 'thumb' or round, and II. PYGMY IMPLEMENTS, including very small thumb scrapers and a 'battered back,' i.e. a ribbed blade with secondary work along one edge.

The most important scrapers found (Fig. 13h below) can briefly be described as follows:-

No. 1. A broken long scraper of duck-bill shape. Patination - lustrous white with trace of yellow. 2.12" [5.3 cm] long, 1.17" [2.8 cm] wide and .24" [0.9cm] thick.

No. 2. Oval but more pear-shaped. Patination - lustrous white. 1.25" [3.2cm] long, .81" [2.2cm] wide and .24" [0.6cm] thick.

No. 3. Thumb scraper. Patination - lustrous mottled grey. 1.18" [3cm] - long, .88" [2.3cm] wide and .24" thick.

No. 4. Oval. Patination - smooth and lustrous white, with traces of yellow. 1.44" [3.7cm] long, .77" [2.2cm] wide and .24" thick.

No. 7. Thin leaf-shaped and sand polished. Patination - mottled grey. 1.87" [4.8cm] long, .75" [2.2cm] wide and .19" [0.5cm] thick.

No. 8. Pound thumb-scraper. Patination - mottled grey on one side and dull creamywhite on the other. Average diameter 1.13" [2.7cm] and .2" [0.5cm] thick.

No. 11. Of peculiar shape. Patination - lustrous grey where cortex has been removed. 1.3"[3.1cm] long, .82"[2.3cm] wide and .74" [2.2cm] thick. All the foregoing are most likely implements of the Mas d'Azil type.

No. 12. Part of a "battered back," i.e. a ribbed blade chipped or battered along one side. Triangular and dull white with a sharp black point. .76 [2.2cm] long, .44" [1.2cm]wide and .19" [0.5cm] thick.

No. 14. Pygmy round scraper. Patination - creamy-white. Diameter .63" [1.4cm] and .26" [0.6cm] thick.

Nos. 12, 13 and 14 are pygmy implements of the Tardenois type.

The other implements, which it would be tedious to describe in detail, consist of (a) 14 thumb scrapers, one of which can certainly he called 'pygmy,' nine are poor and damaged and the remaining four are good specimens; (b) 3 damaged ordinary scrapers and one good microlith; (c) 2 scrapers found on Llanddwyn Island.

THE BRITISH MUSEUM REPORTS

Before attempting to date the finds let us consider the reports from the British Museum. In September, 1926, a selection of flints and pottery was sent to the British Museum to Mr. Reginald A. Smith, F.S.A., who edited the "Guide to Antiquities of the Stone Age in the department of British and Medieval Antiquities." The following is his report:

"There is probably more than one date for the series, as the small round 'scraper's are generally referred to the Mas d'Azil period (transition to Neolithic) and the beakers are earliest Bronze Age. The 'thumb-scrapers' are usually associated with 'pygmies'. You do not send any microliths, however, and may not have observed. them, but they do occur on the Pennine hills. I have sorted out the best of the unmarked flints - quite a pleasing lot. Two of the thumb-scrapers are burnt, and if they are not of Mas d'Azil date I can suggest no other. The beaker was generally used in burials, in which case the fragments would be below the living surface of the period, on which earlier flints might have been buried. I should not like to say all the pottery is beaker type, but some fragments certainly are."

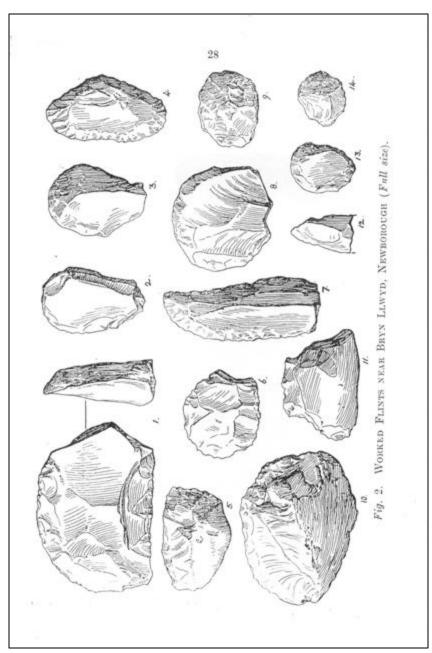


Fig. 13h Pape's figure depicting his flint tools

Forty-eight pieces of flint, mostly unw orked or flakes, were picked up at various points on Llanddwyn Island. Five of these were marked "L" and put in a separate envelope for Mr. Reginald Smith's comments. He described one as a small brown round scraper, sand polished; another was a small white scraper of exceptional lustre, with buff patination on two edges; a third was a buff slice most likely removed from a plane in order to sharpen the edge, and the remaining two were flakes.

In consequence of Mr. Smith's remark about the absence of mic roliths, another selection, this time of chips, small flakes and a few small implements, was sent. From the reply the following comments are perhaps the most important:

"Your specimens are lustrous and well patinated, but mostly chips from a workshop floor. In the small envelope are three selected; a creamy thumb-scr-aper (which should be of Tardenois date), half a 'battered back' - that is, a ribbed blade dressed along one side - and a brown thumb-scraper (incomplete). I do not suppose the pottery is of Tarclenois date (usually put between Paleolithic and Neolithic), but that period is well authenticated in the Pennines and elsewhere in England."

DATE OF THE IMPLEMENTS.

When we consider the conclusions at which Mr. neginald Smith has arrived, we see that another site in southern Britain occupied by people in the transition period between the palolithic and the Neolithic ages - probably between 7000 and 5000 B.C. - has been discovered. As one might expect there is no evidence of flints of the Paleolithic or early Stone Age. At one period in the Great Ice Age the ice sheet, extended as far south as the Thames, and it is generally recognized that the presence of the ice sheet sufficiently accounts for the absence of Paleolithic implements in Britain north of a line drawn from the Wash to the Bristol Channel. 2 It is not so long ago since the view was held that in Britain we had practically no evidence of man's occupation of the land between the old stone age and the Neolithic. Now it is generally conceded that the Mas d'Azil Cavern, connected with the river Arise, a tributary of the Garonne in southern France, supplies evidence of the kind of implements which man of the transition period used, viz., small thumb scrapers, flat and perforated harpoons of deer-antlers, also pebbles painted with symbols of different kinds. Since Piette first made known his discoveries and deductions, in the intervening forty years additional evidence has only confirmed his main theory. As quite a number of thumb scrapers are among the Newborough warren finds they can he assigned to the Azilian or transitional period.

Another problem which puzzled the worker in Prehistory was the occurrence of minute flint implements, made to pattern, in many isolated parts of the world. As

² See, however, implements of Palaeolithic type found Scotland. *The Upper Palaeolithic Age in Britain* by D.A.E. Garrod (Clarendon Press 1926). *The Times* 15 February 1927 *Ed. Trans.*

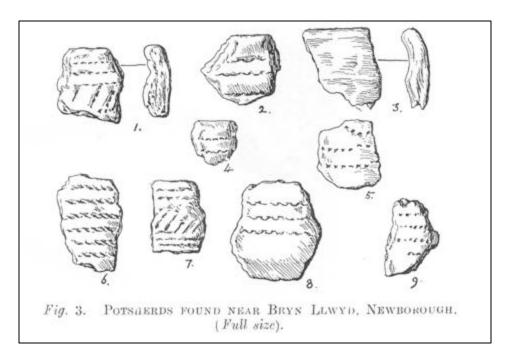


Fig. 13i Pape's figure depicting his pottery finds

these pygmy implements are found in three continents they cannot have been made for a special and local transient purpose. They are named after Tardenois, 23 miles west of Rheims and are also assigned to the transition period. Often Azilian flints and the Tardenois microliths are found in close conjunction, as here in S.W. Anglesey. So far, I believe, this is the only site where they do occur in North Wales, although there are three or four sites in Central and Southern Wales. The locality in Southern Britain where the microliths have been studied most carefully is on the Pennines, where an interesting discovery was made by Mr. Francis Buckley of a series of thirty-five small implements. all of one pattern arranged in a line, at intervals of 1.5 to 2" [0.7 to 0.8 cm], under an inch [2.54cm] of sand and below six inches [15cm] of peat. This arrangement suggests that they were the teeth of a saw or the barbs of a large harpoon set originally in a grooved piece of wood which has subsequently perished. The Newborough warren site is no exception to the general rule that the Tardenois flints are found in sand.

In regard to the pottery a much later date must be assigned than to the flint implements. Perhaps the earliest date to which it could be assigned is about 2000 B.C. Most of the fifty fragments - not one of which is larger than 1.44 ins. by 1.37 ins. [3.7cm by 3.6 cm] -were found in two small areas some distance apart. To judge by the difference in thickness and composition of the pottery, as well as by the rude ornamentation on some of the pieces, there were at least four small pots or beakers. Some fragments are thin and a dull red all through, others average .18" [0.1cm] in thickness, red on the surface of both sides but a dull black in tile middle. Still thicker pieces average .34 ins. [0.15cm] in thickness, and they also have a dull black core with a thicker layer of red on the outside and a thinner red layer on the inside. Some of the markings by way of ornamentation have been made by pressing it small piece of plaited cord or grass round the beaker that had just been moulded into shape. Other markings seem to have been made by using a sharp point of wood or bone, such as the irregular small holes and the diagonal small marks.

In conclusion. I would point out that as we only skirnmnd the surface over a considerable area there are many more finds awaiting the diligent investigator in the same locality.

Appendix I

The shell-mounds of Newborough warren by Neil Baynes *Transactions of the Anglesey Antiquarian Society 1927* pp. 34-37

For some time past the sand dunes between Newborough and Llanddwyn have attracted the geologist and the antiquary. The geologist has studied the interesting rocks which crop out of the sands in the neighbourhood of Bryn Llwyd, while the shell-mounds and flint implements appeal to the antiquary.

Mr. T. Pape, F.S.A. (whose: paper on flints and pottery from this district appears earlier in this journal), made the most of his opportunities during his stay at Llanddwyn, in conjunction with Mr. Hugh Owen, F.S.A., by searching the sands for relics of a prehistoric culture, and they are both to be congratulated on their perseverance and also for presenting the results of their labours to the Museum of our Society.

When dealing with surface finds, such as these, we cannot fix one date for the entire series since such objects are dropped or thrown away from time to time during a long period, but it is possible to define their limits with some certainty.

At Newborough we have the following objects to consider: 1. Shell-mounds, 2. Flint implements, 3. Pottery, 4. A bone needle, 5. A certain number of teeth and bones of domestic animals, and a human tooth, 6. Pot-boilers.

The Newborough shell-mounds are distributed over a fairly large area, and are exposed either in hollows of the sand or in gullies, such as that which can be seen

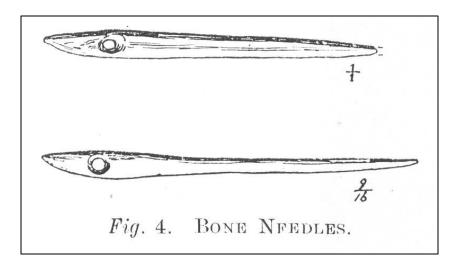


Fig. 13j Baynes's figure depicting his bone needle find.

lying between the spectator (who is standing on the edge of a sand bank) and Bryn Llwyd (Fig.1, ch.1). Doubtless there are many more shell-mounds buried under the sand which may be uncovered at some future date.

The shell-mounds, superficially examined, range from about 10 feet [3m] in diameter to 30 feet [9m]. Most of them are shallow and not more than a foot or so [30cm] in depth. The larger examples are the deeper. They consist for the rnost part of cockle shells of medium size.

The shells observed were:-

Buccinum undatum Ostrea edulis

Cardium edule Abundant. Cardium norvegicum Scarce. Cyprina islandica Myrtilus edulis " and small. Tapes virgineus A few. Mactra [spisula] solida Pectunculus [Glycimeris]glycimeris A few. Pecten [Chlamys] opercularis Pecten [Chlamys] varius Littorina littorea Patella vulgata Not common.

It must not be assumed that these shell-moundx are necessarily of their original shape or at their original level. A shell-mound heaped on sand becomes lower and

Common in one spot.

flatter in course of time owing to the action of wind and rain which, by removing the sand, may lower the mound many feet.

The writer found chipped flints in the shell-mounds but no finished implements similar to those described by Mr. Pape.

A find of exceptional interest is the hone needle discovered by Dr. C. A. Matley, F.G.S. a few years ago, lying on a shell-mound close under Bryn Llwyd. ⁴ This needle is the upper one of the two figured below.

Mr. M. C. Birkitt, F.S.A., very kindly lent me a bone needle of similar type which was recovered from a lake-dwelling in Switzerland; this is the lower one. The two needles are pointed at the eye end and no doubt both were pointed at the other end, but part of the Newborough specimen has been broken off. Of the two the Newborough specimen is the flatter, and the eye is not so neatly formed as in the case of the other which is perfectly round. This needle is nearly twice the length of the former. The manner in which the eye of the Newborough specimen is worn suggests that this end was inserted first through the substance to be sewn. This operation would be less likely to fracture the needle by breaking it at the eye. It is difficult to date the Newborough specimen, but it may perhaps be assigned to the end of the Neolithic period.

A collection of flint implements is illustrated in Fig. 2 [Fig. 13h above] of Mr, Pape's article and most of them have been described by him. It is probable that many of them represent the earliest type of flint implement to be found in Anglesey. No. 11, however, is of poor workmanship and may belong to the Bronze period. A poorly made implement is not necessarily an early attempt in the industry, but is often a decadent example when the art of chipping is being lost.

The fragments of pottery are all small, those illustrated [above] being full size, but they are not the less interesting on that account. Nos. 1 and 7 have been identified by Mr. Reginald Smith, F.S.A., as of the beaker type, or early bronze age. No. 6 distinctly shews the twisted-cord pattern - found both in the Neolithic and bronze ages, while Nos. 4, 5, 8 and 9 have been decorated with a pattern made by impressing the edge of a cockle shell on the plastic clay. Impressions differing in character can be made with the cockle shell, both by varying the angle at which the shell is held and by the amount of pressure employed. The impressions on Nos. 5 and 9 appear at first sight to have been made with a pointed tool. Careful examination shews that part of the pattern is repeated, and actual experiment with a cockle shell and modelling wax proves that the design can be produced in this manner. At the top of No. 5 it will be noticed that the curved end of the shell has been employed. ⁵

⁴ Presented by him through Dr. Edward Greenly F.G.S. to the Museum of our Society

⁵ Part of the rim of a pottery vessel decorated with the cockle-shell pattern, was found under Lligwy cromlech.



The animal bones are not instructive and consist for the most part of teeth of *bos* and sheep or goat. Miss Dorothea Bate is of opinion that one broken bone may be the proximal end of the metacarpus of a red deer (*cervus elaphus*).

The human pre-molar is certainly not of recent date. The enamel has been worn down flat owing to the rough or gritty nature of the diet; the dentine has been exposed and the tooth is cracked. We can imagine that the man has worn the tooth down so far that, on crunching a piece of grit rather larger than usual, the tooth itself is broken.

Do the scrapers of early type represent the work of the first people to wander into Anglesey? There is nothing against this theory. Possibly at this date the sea had not broken through the Menai Straits and it was feasible to walk from Caernarvonshire to Anglesey on dry land. We know, however, that these early people used boats and it is equally probable that they migrated up the west coast of Wales bit by bit, leaving their shell-mounds and flints behind them as evidence of their progress.

We have objects resembling the culture of the Mas d'Azil, the Tardenois, the beaker period and the early bronze age, It is difficult to fix dates of occupation with any accuracy if the basis of the estimate is the type of implement or object found. A culture which can be dated in the east may have taken many years to reach the west, and the same may be said of south and north. The safest course is to assign the latest date and, if necessary, work backwards. The latest date of occupation, as shewn by the evidence before us, may be nearer 1000 than 2000 B.C. It is hoped that Mr. Hugh Owen will continue his work and make further searches in Newborough Warren, which may result in the discovery of a harpoon or some other object which is useful for dating purposes.

⁶ Dr R.E.Mortimer Wheeler believes that Craig Llwyd Caernarvonshire is the starting point for the study of Neolithic implements in West Britain. *Prehistoric and Roman Wales* (Cl\arendon Press 1925).