

History of Neuadd and near-by buildings in Heol Non, Llanon, Llansantffraed, Ceredigion

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Summary of knowledge about Neuadd

The ruins of a Tudor building in Heol Non, Llanon, Ceredigion were, for much of the 20th century, thought to be the remains of Capel Non. As a result of this misidentification, they were purchased by Magdalene Jane Theodora [Dora] Jones of Roseland, Llanon (1892-979), and her sister Sarah, relatives of the Jones family who owned and occupied Neuadd during the whole of the 19th century. Neuadd, the museum cottage and some land for a community garden were given to Ceredigion Museum in 1986 by Mr Alex D. Cameron of Edinburgh in memory of his wife, Mrs Mary Joan Elsbeth Cameron (1926-1986) daughter of Dora Lloyd, née Jones.

Neuadd is a typical 16th century three-unit house with lateral chimney (later blocked). Surviving features include a cross-passage, lamp bracket and window openings. It is the only recorded remains of a Tudor house in Ceredigion. Excavations in 2013 revealed possible earlier remains beneath it.

An article in Welsh in *Yr Haul* in 1894 conflated descriptions of the ruins of Neuadd and Capel Non in some detail and assumed that the blocked-up lateral fireplace was '*like a recess that is seen in some old Churches*' but also implied that the same building incorporated the carved stones.

An article of 1912 also described Neuadd, and records traditions that it was connected to the chapel and was occupied by the incumbent of the chapel who used one room to live in and the other to keep his documents.

Suggett, Richard, 'Mediaeval Dwellings and their Successors', in Geraint Jenkins, et. al. *Cardiganshire County History*, vol. 2 (Mediaeval and Early Modern Cardiganshire), (2019), pp. 143-145

NGR SN 51472 66848

<https://coflein.gov.uk/en/site/5837>

<https://archwilio.org.uk/arch/query/page.php?watprn=DAT758>

Cadw Reference 12/165 St Non's Chapel

The Neuadd ruin was given Grade II listed status on 3/06/1964 as St. Non's Chapel.

The listing was deleted on 30/04/1996.

External dimensions: 16.75 x 7.12 m. (54 x 24 feet).

Summary of inhabitants of Neuadd

17th century owners of Neuadd

| | |
|------------|-------------------------|
| 1610 | David Griffith ap Ieuan |
| 1610 | Richard Philipp |
| 1649 (pre) | Richard Philipps |
| 1649 (pre) | Rees ap Morgan Jenkin |
| 1649 | Evan Rees |

19th century Owners and Occupants of Neuadd

| | |
|-----------|---|
| 1798 | [Jenkin] Jones? |
| 1805 | Catherine Jones (widow) and Daniel Jones (son) |
| 1827 | Magdalen Jones (Daniel's widow) |
| 1841 | Magdalen died aged 70 leaving the property to her daughter Elizabeth (30) as long as she looks after her brother Jenkin Jones (25) |
| 1854 | Both Elizabeth and Jenkin were described as idiots. The parish vestry looked into their affairs and reported that they were fit enough to live on their own. |
| 1857 | Jenkin died. |
| 1858 | Aberaeron Poor Law Union considered that Elizabeth was fit to live on her own |
| 1861 | Elizabeth (52), Sarah Parry (32) both described as a householders and labourers |
| | (Was Neuadd divided into two homes?) |
| 1864 | Sarah Parry died soon after giving birth. The child John Davies, was cared for by her widowed sister of Ty'r Capel |
| 1870-1872 | Elizabeth Jones was supported by the parish. |
| 1871 | Elizabeth Jones (67, idiot); Thomas Davies (81); David Davies (54); Elizabeth Lewis (75) |
| 1879 | Death of Stephen Morgan, Neuadd, Llanon, died 13 Oct. 1879, aged 53 |
| 1880 | Elizabeth Jones died a pauper. |
| 1880 | Ownership of Neuadd claimed by Rev David James Jones (1838-1922), Chaplain of the Cardiff Union. |
| 1881 | Jane Morgans householder, widow, aged 54; Hannah Morgans, daughter, aged 12; David Morgans, son, aged 11. |
| 1891 | David Morgans, householder, single, 21, seaman; Anne Morgans, sister, single, 30, servant; Hannah Morgans, sister, single 23, servant. Part unoccupied? (in the same grave as Stephen Morgan who died in 1879 (Llansantffraid, N 16) are his son, Capt. David Morgan, died 13 Dec 1916 aged 45 and his daughter Hannah Morgan, died 5 Sept, 1951 aged 80) |
| 1894 | Neuadd a ruin? |

Excavations of Neuadd

In the **1970s**, Douglas Hague of the Royal Commission on Ancient and Historic Monuments, Wales dug a trench from the fireplace, southwards against the dividing wall. No records of this excavation exist except some snapshots (at least one of which was printed backwards!) which show a trench about 50 cm wide and of similar depth. The length is unknown. In one photograph, an iron cooking pot is visible. It was seen by the curator of Ceredigion Museum who thought it to be mid-late Victorian. (RCAHMW archives).

During **1994**, some of the rubble covering the entrance on the south wall was removed by a Ceredigion Heritage Coast job creation project under the supervision of Gordon Lumby. All the stone and soil was used to widen the boundary wall of the adjacent public park. No significant archaeological deposits were disturbed.

In **July, 2000**, trial excavations were carried out under the direction of Elena Isayev on behalf of Ceredigion Museum with assistance from members of the Llansantffraed Historical Society. Two areas were excavated. The first straddled the entrance in the south wall to find the original inner and outer ground levels. The second trench was dug against the fireplace to establish the nature and level of the floor around it. (Archive and photographs in Ceredigion Museum).

In **2013** following vegetation clearance, a 3 week excavation in the internal area of the building was undertaken. The results of the excavation suggested that the 16th century hall was altered in the late 18th early 19th century and that the floor layer exposed during excavation was consistent with this later date. Possibly as part of the same alteration process the lateral fireplace was blocked, as was the opposing doorway in the north wall, the hall divided into two rooms, a new fireplace put into the eastern wall and the old floors dug out before laying new floors. During the 19th century it would appear that the east room was used as a small work/repair shop. Historic sources note that Neuadd is a ruin by 1894. Small trenches were excavated through the exposed floor layer in both rooms. Only in the west room was a small section of an earlier floor layer seen and from this a small fragment of probable 18th century pottery was recovered. Even earlier features were exposed below this floor layer including a stone wall on a completely different alignment to the Neuadd; suggesting pre 16th century occupation of the site.

<https://archwilio.org.uk/arch/query/page.php?watprn=DAT758>

Summary of knowledge about Capel Non

Further research is required to identify any early references to St Non's chapel – such as references to it in Diocesan accounts; in lists of early churches and chapels etc. but documents transcribed below suggest that payments were made to Llanddewi Brefi, not St David's.

Capel Non is supposed to have been on the site now occupied by Homerton, to the south of Ty Cefn, on the west side of Heol Non. <https://coflein.gov.uk/en/site/400410/> (incorrect NGR, should be SN 51460 66815)

Meyrick, writing in 1808, refers to the remains of an ancient chapel in Llanon, but did not mention the carving (the Sheela-na-gig).

An article in Welsh in *Yr Haul* in 1894 mentioned a thatched house nearby known as chapel house and of stone carvings in the form of heads. The author assumed that these two buildings were part of the monastery that Leland, erroneously identified as being at Llanon in 1540.

Later articles and field visits record the memories of old members of the community. One of these was by George Eyre Evans, the antiquary, who visited the building in 1902 and noted

that the chapel had a '*massive wall of unhewn stone and one small pointed arch ... whilst on the exterior wall, well protected by the thatch on the roof immediately above it is a carved stone*'. In 1905 Willis Bund followed the Cambrians in assuming that Neuadd was Capel Non, and that the building that the sheela-na-gig was in had been a barn. The last known use of 'Capel Non' was as a barn. In *The Lives of the British Saints* Baring-Gould and Fisher wrote that there was a chapel dedicated to Non at Llanon 'replacing an earlier one in ruins', suggesting, perhaps, that both Neuadd and 'Capel Non' has been chapels. The building was demolished in 1905 to make way for a new house called Homerton. The north wall of that house has an irregular projecting block of masonry at the base, about 2m high and 1m. wide. This is not thought to be the base of a fireplace and might be the base of an old wall.

George Eyre Evans returned in 1907 after 'Capel Non' had been demolished and drew a sketch of the carving over the arched doorway, presumably from memory.

A series of articles entitled 'Folk Law of the Cardiganshire Coast', published in the Welsh Gazette in 1912, by an as yet unidentified author records much extremely valuable information about Llanon suggesting that it was written by an inhabitant of the village. One of the articles clearly identifies the location of the former chapel as being in the garden of Homerton House, and notes that it was pulled down about six years previously. This is confirmed by the deeds of Homerton which describe the site as 'a messuage... commonly called Chapel House otherwise Capel Non.' The article described the chapel building as being 'about the size of a workman's cottage' and recorded that at the back of the building, there was a pointed arch which was probably used as a doorway. He or she knew of a man of 85 whose grandfather remembered a new thatch roof being put on the chapel in about 1700 and that services of the Church of England were held there but the congregation was small. The writer also recorded the tradition that the dead were buried inside the chapel, and that between 1820 and 1840 it was used by the Baptists and later for malting. The 1912 article reported that the church authorities of Llanddewi Brefi came to collect the dues which were owing from Capel Non, implying that it was one of their dependent churches.

It might be expected that in a village called Llanon, there would have been a chapel or church dedicated to Non, the mother of St David. The parish church is dedicated to St Bride, after whom the parish is named (Llansantffraed), but most of the village is called Llanon.

It has been suggested that the name 'non' was derived from the toponome 'onnen' or 'ash tree' (Ó'Riain, P., '*The Saints of Cardiganshire*' in Davies, JL, and Kirby, DP (eds.), *Cardiganshire County History*, (1994) vol. 1, p. 394), while others consider that *llan* place names with the toponym of surrounding vegetation, are limited only to Llannon and Llansbyddaid (church of hawthorn trees) in Breconshire.

Wmffre, Iwan, *The Place-Names of Cardiganshire*, vol. 2 (2004), p. 729

Confusing Neuadd with Capel Non

Some of the articles written about Llanon conflated descriptions of Capel Non and Neuadd, so that by the 1920s, only 15 years after Capel Non had been demolished, it was firmly thought by some, that the ruins of Neuadd were those of Capel Non. This was supported by the incorrect interpretation of the blocked lateral fireplace of Neuadd as a niche '*like a recess that is seen in some old Churches*'; the discovery of a water stoup in the ruins (later transferred to Llansantffraed church); and local tradition that there had been a chapel in the area, supported by the name of the adjacent road as 'Heol Non'. Although the earliest records clearly place Capel Non as having stood where Homerton now stands, some of the later descriptions are ambivalent about its location.

In about 1958, Douglas Hague of The Royal Commission on Ancient and Historical Monuments (Wales) was convinced that Neuadd was Capel Non and dug a narrow trench through the floor of Neuadd but found nothing. When Neuadd, an adjacent thatched cottage and a plot of land were given to Ceredigion Museum in 1986 by Dr A Cameron of Edinburgh in memory of his wife, Elsbeth, (née Lloyd, daughter of Mrs T. Lloyd), a native of Llanon, the resulting publicity referred to Neuadd as the chapel of Llanon thus continuing the mistaken identification of the building.

The Sheela-na-gig

When the Cambrian Archaeological Society visited to Llanon in 1896 they noted that the *'sculptured stone apparently representing the Virgin and Child, but traditionally believed to be the effigy of St Non and the infant St David, is built into the wall of a barn in the village.'* George Eyre Evans, the antiquary, visited 'Capel Non' in 1902 and published the following in 1903: *'a massive wall of unhewn stone and one small pointed arch ... whilst on the exterior wall, well protected by the thatch on the roof immediately above it is a stone 14 inches tall and 12 inches broad on which is carved the face of a woman with a child in her arms traditionally reputed to be that of St Non with her boy'.*

He returned in 1907 after it had been demolished, but drew a sketch of the carving over the arched doorway, presumably from memory. He also commissioned the local policeman to photograph the stone and annotated a print of it, showing it representing St David in the arms of St Non.

A newspaper article of 1912 noted that over the arch of a doorway and immediately beneath the thatched roof of the house was a stone known as Carreg Non or Non's Stone, then in the possession of Mr J Clarke of Whitehall, Llanon who built Homerton on the site of 'Capel Non'. The author of the article noted that 'Vandal school boys have knocked the nose off but otherwise the outlines are well defined. Tradition tells how the worshipers used to bow down before the stone and it also tells of another and a larger stone inside and upstairs but of this we know nothing.' The author hoped that the Royal Commission for the Preservation of Welsh Monuments would give advice on what should be done with the stone since it had been stolen more than once with a view to monetary gain.

In 1912 another article in the same series was accompanied by a drawing of the stone by Miss Dora Jones (who later became the owner of the ruins), showing it representing St David in the arms of his mother. There is an annotated photograph of the drawing in the collection of Ceredigion Museum entitled 'Image of St Non with St David in her arm which formerly stood in a niche in the wall of St Non's Chapel in the parish of Llansantffraed, Cardiganshire'.

In 1919, Evelyn Lewis described the stone and its history in an article in *Archaeologia Cambrensis*, accompanied by a poor photograph but added little to our knowledge of it.

In 1947, J.T. Lewis wrote a series of articles on Llanon and Llansantffraed for the Welsh Gazette. He thought that some relics from the chapel had been deposited at a museum 'presumably the Welsh National'. When, in 1907, George Eyre Evans saw the carving in Whitehall Inn, owned by Mr Clarke, the builder of Homerton, he encouraged him to give it to the National Library of Wales once it was ready to receive it but by 1937 the sheela-na-gig had made its way to the Aberystwyth Joint Library, and was transferred to the newly established Ceredigion Museum in 1974. In a later article, he noted that the carving which he thought represented the Virgin and Child was known as *Delw Non* (Non's image).

In the 1990, Michael Freeman, the new curator of Ceredigion Museum, examined the carving and came to the conclusion that it was a Sheela-na-gig rather than a depiction of St David in the arms of St Non. The battered state of the stone makes such an identification rather difficult, but it has now been accepted by others.

Freeman, M., 'A Sheela-na-gig from Llanon, Llansanffraid, Ceredigion', *Arch. Camb.*, 2000 (2003), vol 149, pp. 14-19

Lord, Peter, *The Visual Culture of Wales, Mediaeval Vision*, (2003), pp. 88-89

John Harding of the Sheela na Gig project is uncertain that the carving from Llanon is a Sheela-na-gig. <https://sheelanagig.org/llanon/>

FULL TRANSCRIPTIONS OF DESCRIPTIONS OF CAPEL NON AND NEUADD, IN ARTICLES AND NEWSPAPERS

There are a number of articles which mention the church or chapel of St Non: the majority were written after 1894 and many of them were published in newspapers, rather than learned journals. A study of these shows clearly that there had been a chapel of St Non in the garden of what is now Homerton [SN 51453 66825] on the east side of the main road just north of the Clydan and it was in this that the Sheela-na-Gig had been until 1905. Some published accounts of the early 20th century confuse the chapel with the ruins of Neuadd which stand at the end of Heol Non, about 50 meters from the site of the chapel.

All the known references to the Chapel, Neuadd and the Sheela-na-Gig are noted below.

1733

Indenture (attested copy), being a lease for a year (so that a grant by release might be made) from Thomas Johnes of Dolecothy, co. Carm., esq., to Thomas Lloyd of Olmarch, co. Card., gent., and James Price of p. Mothvey, co. Carm., gent., of ... tmt's called Allt-llwyd, four stangs in Morva-yscob, **two cottages called Capell-llanon** and Tuy-yn-y-cwm, and three other cottages, all in p. Llansantfread;

NLW, Crosswood ms., II/170; II/171 (attested copy)

1772

Indenture (attested copy), being a lease for a year (so that a grant by release might be made) from Thomas Johnes of Croft Castle, Herefordshire, esq. (eldest son of Thomas Johnes of Penybont, co. Card., esq., dec.) and Thomas Johnes, junior, esq. (eldest son of the said Thomas Johnes, party hereto) to John Jones of Aberystwyth, esq., ... a tmt called Allt-llwyd, 24 slangs called **Cappel-lanon** and Tynycwm, tmt's called Ty-yn-y-mynydd, Tryal, Havod-Gronow, Pentre, and Llyast-llanvair, slangs called Pen-y-garreg slangs, a tmt called Penstare, slangs called Lleine Herbert, a water corn mill called Melin-rhiw-bwys, tmt's called Sputty-hael, Tyr-mawr-y-dre, Tyr-y-skybor, Tyr-gwag, Ty-yn-y-baily, Garn-fach, Ty-cam, and Gwirglodd-hallt, a slang called Llain-cwm-cafan [does not specify all parishes].

NLW, Crosswood ms., II/395,

1808

Meyrick, writing in 1808, says no more than

'In this parish (Llansantffraed), is the hamlet of Llanon, where are the remains of its ancient chapel, the architecture of which is in the pointed style. Its name has been given in consequence of its having been dedicated to St Non, the same person to whom Lanychaëron church is dedicated.'

Meyrick, S., *The History and Antiquities of the County of Cardigan*, (1808), p. 297-298

An article (in Welsh) described the chapel, but appears to have conflated elements of the remains of Capel Non and Neuadd.

Ar lan yr afon Cledan, ac o ddeutu hanner milltir o Eglwys Llansantffread, ym mhen uchaf y gwastadedd, ychydig i'r deheu, y safai hen gapel Llannon. Nid oes neb yn cofio addoliad ynddo. Trowyd ef yn dŷ annedd er ys canrifoedd, a gelwid ef y "Noydd" (Neuadd). Y cof cyntaf am berson yn byw ynddo oedd Daniel Jones, tad y Parch. J. Jones, unwaith ficer Llangwm, a thaid y Parch. G. A. Jones, Caerdydd - eiddo pa un ydyw yn awr. Bu John Jones yn amser y gwyliau, pan ydoedd yn Ystradmeurig, yn cadw ysgol ddyddiol mewn rhan o hono, ar ol i ysgolion Gruffydd Jones ymadael â'r pentref. Mae y fagwyr yn bresennol â llawer o honi ar lawr. Mesura y capel o ddeutu deunaw llath o hyd a naw o led dros y muriau, trwch pa rai sydd yn llawn llathen. Mae yn amlwg fod yna lawer o gyfnewidiadau wedi bod arno trwy wneuthur llefydd tân a ffenestri, ond mae digon yn sefyll i brofi pwy arddull ydoedd. Mae yr agoriad i'r drws yn y wal yn aros, a mesura 5 troedfedd o uchder wrth dair, a hanner o led, ac yn y *pointed style*. Mae hefyd arch y tu fewn iddo hyd hanner trwch y wal fel *recess* a welir mewn ambell hen Eglwys. Pan dynwyd coed y pen i lawr yr oeddynt o dderw i gyd, ac o faintoli mawr. Ger llaw iddo mae tŷ tô gwellt a adnabyddir wrth yr enw "Chapel House." Wrth y *pointed arches* a welir yn aros yn ei furiau wedi eu cau i fyny, a'r cerfluniau ceryg o lun penau a welir mewn rhan o hono, mae yn eithaf amlwg ei fod yn perthyn i'r capel hwn. Mae hefyd wrth dalcen y capel ddarn o dir a elwir "Llain y Neuadd," ac nid oes amheuaeth nad oedd yn y fan hon lawer o adeiladau i wŷr Eglwysig a Lleianod, ac mai atynt hwy y cyfeiria "Leland."

<https://journals.library.wales/view/2785689/2794719/12#?xywh=1346%2C1469%2C2098%2C1346>

On the banks of the river Cledan, and about half a mile from Llansantffread Church, at the top of the plain, a little to the south, stood the old chapel of Llannon. No one remembers worshipping in it. It was turned into a dwelling house for centuries, and was called the "Noydd" (Hall). The first memory of a person living in it was Daniel Jones, father of Rev. J. Jones, once vicar of Llangwm, and grandfather of Rev. G. A. Jones, Cardiff - whose property it is now. During the holidays, when he was in Ystradmeurig, John Jones kept a day school in part of it, after the Gruffydd Jones schools had left the village. The ruins are present with a lot of it on the ground. The chapel measures about eighteen yards long and nine wide over the walls, [Neuadd is 18 x 8 yds (16.75 x 7.12 m) externally] the thickness of which is a full yard. It is clear that there have been many changes to it by making fireplaces and windows, but enough remains to prove what style it was. The opening to the door in the wall remains, and measures 5 feet high by three and a half feet wide, and in the pointed style. There is also an arch inside it up to half the thickness of the wall like a recess that is seen in some old Churches. When the roof timbers were taken down they were all oak, and of great size. Near it is a thatched house known by the name "Chapel House."

By the pointed arches that can be seen remaining in its closed walls, and the stone sculptures of heads that can be seen in part of it, it is quite clear that it belongs to this chapel. There is also at the front of the chapel a piece of land called "Llain y Neuadd," and there is no doubt that here there were many buildings for Churchmen and Nuns, and that "Leland" refers to them. 'Y Diweddarch. William Herbert, Llansantffread ('Leygwr'): 'Ei Blwyf a'i Amseroedd', Yr Haul, cyf. 10, rhif 113, (Mai, 1894), t. 139

The author thought that Capel Non was in the possession of Rev G A Jones, Cardiff in 1894. The initials are wrong. It should be Reverend David James Jones of Strata house, Llanon and Cardiff, (1838-1922) as it was in the 1910 valuation.

1896

A report of a visit to the site by the Cambrian Archaeological Society (Cambrians) in 1896 stated:

'the sculptured stone apparently representing the Virgin and Child, but traditionally believed to be the effigy of St Non and the infant St David, is built into the wall of a barn in the village. The remains of the chapel [are] still standing and also the chaplains' house'.

Anon, 'Aberystwyth Meeting Report', *Archaeologia Cambrensis*, (1897), pp. 164-66

1902

George Eyre Evans visited the chapel in 1902

The ruins of the chapel of St. Non, in the part of the village rightly called Llanon are well worthy of a visit. The massive walls of unhewn stones, and one small, pointed arch, attest their former sacred use; whilst on the exterior wall, well protected by thatch of the roof immediately above it, is a stone, 14 inches tall, and 12 inches broad, on which is carved the face of a woman with a child in her arms, traditionally reputed to be that of St. Non with her boy. Certain is it the face of the mother is unlike any other known to me, as intended for the Virgin Mary.

George Eyre Evans, *Cardiganshire: A Personal Survey of Some of its Antiquities, Chapels, Churches, Fonts, Plate and Registers*, (Aberystwyth, 1903), pp. 176-77)

[The date of this visit is recorded in his detailed description of Neuadd and other buildings in Llanon when he visited again in 1907 (see below).

In the work of George Eyre Evans reference is made to the tradition that Non owned land in the Llanon area and that Dewi Sant divided the fields in Morfa Esgob between the poor fishermen.

1905

In 1905 J.W. Willis-Bund tried to show that St David had been born in Cardiganshire, not at the chapel of St Non near St David's cathedral as some believed.

Not far off [from Henfenyw where St David was said to have been born] is Llanon where the remains of a chapel dedicated to St Non are still standing. In the wall of a barn there is a sculptured stone of a woman with a child, probably a virgin and child, but the local legend is universal that it is St Non and St David.

J.W. Willis Bund, 'Early Cardiganshire : presidential address delivered at the Cardigan meeting of the Cambrian Archaeological Association, August, 1904', (1905)

1907

George Eyre Evans (GEE) saw the Llanon Sheela-na-gig in place over the door of the ruined chapel in 1902. He wrote (partially in note form):

On Thursday 3rd January, 1907 I went to Llanon to stay with my friend W.J. Evans, (of St David's College, student) at his mother's old fashioned farmstead at Treodyrhiw. One of the main objects was to see after the safety of the "Non" stone which from time immemorial has been fixed over the door of the ruined Chapel of St Non, and where I had seen it so placed in 1902. Since then the ruins have come into possession of Mr Clarke, licensee of the Whitehall public house where we found the stone carefully preserved. In building a cottage on site, (now called Homerton House!) he had caused the stone to be taken out and is willing to let me have it for the Welsh National Library in Aberystwyth, when it is ready to receive it. Police Constable Young very kindly photographed the stone for me. "Sany" Evans, the old postmistress was the last to live in ruined "Chapel of St Non" and succeeded to it after her husband who had received it from his father. Mr Clark bought it from "Sany". I remember her. In an interview afterwards in evening, by his cottage fireside with William Williams, aged 90, (born March 1817) he told us that Chapel Non always paid tithes to St David's

cathedral, and none (as others in the parish do) to the Vicar; that there were burial under and around site; that there was formerly “another and large stone upstairs & inside wall”; that quite recently children, by stone throwing, had smashed off part of the baby, Dewi Sant in the mother’s left arm; that he had always heard the stone called “St Non and Dewi Sant” Referring to the building hard by “Capel Non” and here pictured, [Photograph of ‘Neuadd Llanon photograph December 1906’], Williams in quaint language told us how it “was the hospital where the wounded were kept in the Welsh wars, when the kings of North Wales and South Wales were fighting with one another. They were bought here from Cae Cleifion (Field of the wounded) near to Cae Bach – his birthplace – in parish of Llanrhystud: here in Penrhos garden; on Heol Ystrad Teilo and on Alltllwyd farm were to be seen remains of castle? buildings’

He remembered people living in the ‘Neuadd’ eighty years ago.

The churches of Llansantffraed and Llanrhystud, (removed many years ago for present structures) had no pews in nave, only a stone seat all around the wall, floor of earth, folks gathered rushes on the mountains to place on the stone seats for warmth: an adder being once discovered amongst the rushes when placed on the seats was the reason why pews were first put in nave of Llansantffraed : worshipers used to bring their own benches. Burials were made in nave without coffins. Mabws pew at Llanrhystud had “a roof” over it (?canopy). He was 35 years of age when the church was rebuilt. [It was rebuilt from 1852, which is 35 years after William Williams birth in 1817.] Remembered when only five houses in Llanon had tiled roofs, all else were of thatch. {Glut of herrings along the coast.} The “Brachty” now in ruins, was originally built for salting herrings. Remembered that most if not all marriages were on horseback, all so riding to the church. {Sugar expensive and rarely used. Smuggling of candles, tea and whisky; illicit malting. Two ghost stories.}

W.T. Evans and I visited Llansantffraid church, a funeral service there, hymn sung in wailing minor key. {Bells and contents of tower loft. Sundial in churchyard now in vicarage garden. Visited Carreg Llechgron.}

*On the following morning we walked up the Peris Glen to see the site of Eglwys Wen – about 20 ft of south wall – with door space ? – can be traced in foundation stones. Burials were made here. The grandfather of farmer at **Wigod** [?Pant Wilog, SN 52037 66753] remembered such, and the shoemaker, Evan Evans, in village told us that his grandmother’s grandmother (Circa 1660) attended services there, walking from Alltgoch. A mound with a holly-tree growing on it is known as Bedd y pab – Pope’s grave. Near by is a well of good drinking water. {Brief description of Troedyrhiw kitchen.}*

G.E.E. Twelfth Day 1907

Letter from W.J. Evans of Troedyrhiw, dated 8th Jan. 1907, thanking GEE for his book, and stating that *The History of the Neuadd and Eglwys Wen is pouring in, and I shall let you know all the additional details by and by.* Another letter from W.J. Evans dated 29th Jan, 1907, from 43 Old Buildings, The College, Lampeter, invited GEE to visit him on St David’s Day to identify where the Llanio stone [Roman inscription] then in the college museum, was found.

The album includes a sketch drawing of the sculpture in the gable end of ‘Capel Non’ by GEE which he may well have drawn from memory of his visit in 1902 when he saw it in situ: by 1907, Capel Non had been demolished. Also photograph of Neuadd (the Clerical Gentleman is probably GEE) and an annotated photo of the sculpture.

GEE album, NLW ms 13488, pp. 61-67

Ddole Eglwys wen, Field, SN 52934 67033, Llansantffraed, Tithe map 1841

<https://historicplacenames.rcahmw.gov.uk/placenames/recordedname/eff555d6-5c10-4d8e-b369-57ee457a439f>

1911 TO BE SEEN

There was a stone on the exterior wall of the ruins of St Non's chapel, on which was carved the face of a woman with a child in her arms, traditionally reputed to be that of Non and her child David.

Davies, J.C., *The Folk lore of West and Mid Wales*, (1911), p. 325

1912

There are a series of articles entitled 'Folk Law of the Cardiganshire Coast' in the Welsh Gazette in 1912 by an as yet unidentified author. It seems that he or she was a native of Llanon since they provide a lot of extremely valuable local information and recorded a number of local stories and traditions but the aim of the articles was to show that St David was a Cardiganshire man. He or she concludes the article with the following:

St Non undoubtedly spent the whole of her life-time in Llanon. The whole evidence of present-day Non survivals points to this, and again, this mass of evidence points to the fact that Dewi himself was born here and educated here as a young man. We are certain of one of his homecomings late in life. His handywork on Morfa Esgog is a monument to his memory for all time. More than this we cannot and will not claim.

Any judicious and unbiased critic of the facts we have adduced as to the birth and parentage of Dewi Sant cannot but admit as conclusive these overwhelming claims which are almost tantamount to positive proof. We may add that Cardiganshire's antiquarian (Mr [George] Eyre Evans) is kindly disposed towards our view.

Our account is mainly based on oral tradition, strengthened and confirmed by names, building and land divisions which have survived.

Anon, 'Folk-lore of the Cardiganshire coast', Welsh Gazette, 18.1.1912 and 29.2.1912

Hefyd gw. Welsh Gazette, 4 Ionawr, 11 Ionawr 1912) CHECK WHICH DATE

1912

The most detailed account of Non's Chapel and Neuadd was the third in a series on St David and St Non. It makes all the others references to the buildings meaningful:

Capel Non or Non's chapel. The old building was pulled down about six years ago and upon the site now stands Homerton House.

The walls of Capel Non were of unhewn stones and these were probably taken from the river. At the back of the house - which was about the size of a workman's cottage, there remained one pointed arch which was probably used as a doorway in ancient times. Architecturally this arch might have been of any date between 1300 and 1500 and of itself bore witness to the sacred character of the building.

Over this arch and immediately beneath the thatched roof of the house was a stone known as Carreg Non or Non's stone. This stone is now in the possession of Mr J Clarke, 'White Hall', Llanon. It is 14 inches by 12 inches and on it is a very crude representation of a woman holding a child in her left arm. Vandal school boys have knocked the nose off, but otherwise the outlines are well defined and are unmistakably those of a woman. Traditionally it is held to be an image of St Non with the infant Dewi in her arm and we strongly support this view, though others suggest in a most tentative manner that it is a mediaeval representation of the Virgin Mary. Even if we admit this it stands quite by itself in that it is unlike any other early image of the Virgin known to one of Cardiganshire's most observing and painstaking historians. [Presumably referring to George Eyre Evans.]

Its probable date is, according to the testimony of an expert, somewhere between 1300 and 1500. Tradition tells how the worshippers used to bow down before the stone and it also tells of another and a larger stone hidden away 'inside and upstairs', but of this we know nothing.

It is a great wonder that this stone which is still preserved, and not disappeared, for many of the villagers in the olden times were under the impression that the stone had a money value so that it was more than once stolen and hidden with a view to gain. We hope that when the Royal Commission for the Preservation of Welsh Monuments visits Llanon, it will tell us what to do with the Non stone.

We give the evidence of an old man of 85 in order to illustrate further the varying fortunes of Capel Non, and his evidence is that of his grandfather who died at 100.

200 years ago (i.e. about 1700) a new thatched roof was put on Capel Non by a man called Morgan the joiner. The oaken rafters came from Alltygeraint, near Aberayron. The religious services of the Church of England were held there but the congregation was a small one for some of the parishioners went to Llansantffraed Church, some to Eglwys Wen and some to Capel Non.

The dead were also buried there, but inside the walls. About 25 years ago when some new houses were being built it was rumoured that a stone coffin had been found but we have quite failed to trace it.

At any rate, the fact remains that the coffinless intra-mural burials took place in Capel Non about 1700.

[The account records the first use of a coffin in Llanon, and describes how the mourners took turns to lie in it].

During the 18th century we lose sight of Non's Chapel and its congregation, but early in the 19th century it comes to life again.

Between 1820 and 1840 Capel Non was a Baptist chapel. William Roberts of Llanrhystyd and Nicholas Lewis of Llanon ministered during that period to the needs of 40 souls, but Baptists were never very strong in Llanon and they later moved to Llanrhystyd.

At a later date a great deal of malting was done at Capel Non [an illegal activity - see the article on Brago/malting].

At the foot of Alltgrach is Ffynon Non. A little way from Non's Chapel towards the north stands Llwyn-Non or Non's Bush, now a bakery.

An old house 'Y Neuadd' within a few yards of Capel Non still remain for consideration.

Traditionally they may have been closely associated but as we believe, quite wrongly. The building itself is undoubtedly old. Though now only the ruins of the four walls are left, yet the unusual size of the building points to its former grandeur. Its massive foundations are of boulders taken from the river bed; while one pointed arch on the north side of the building points to a date somewhere between 1300 and 1500. Considerable structural alterations have taken place inside the walls owing to the fact that within living memory the building was used as a dwelling house. There are the traditions which have grown round the place, as far as we have been able to collect them from our most trusty and oldest villagers, 'Y Neuadd' was under the jurisdiction of Llanddewi Brefi, and it was here that the church authorities from that place received the dues which were owing from Capel Non, which from this account we may presume was a dependent church. The incumbent of Chapel Non lived in 'Y Neuadd', and he divided the house into two portions, one for his own private use, and the other for keeping the 'laws', registers and other documents.

From here, at any rate, was sold 2 generations ago a 'Bibl Mawr', which none of the villagers could read (presumably a Bishop Morgan Bible) for £15 and it is said to have come originally from Capel Non. And further, 12 freeholders from Llanon used to go once a year to a meeting of the court leet at Llanddewi Brefi in the hope of getting some slangs.

We are probably right in saying that Capel Non was formerly one of the prebends of the collegiate church at Llanddewi Brefi.

Y Neuadd - the name has no suggestion of Wen, Llwyd or ddu.

The Welsh tract: 'Naw ty a ddylyand y Bilaeneit eu hadeilat yr brenhin nyt angen neuadd etc' shows that 'there are 9 buildings which the villeins had to erect for the king, that is to say a hall etc.

Anon, Welsh Gazette, 18.1.1912, Article xvii (one of a series of articles on St David and St Non).

1912

In a series of articles which we wrote to the Welsh Gazette a little while ago, we tried to prove that our patron saint was born at Llanon, Cardiganshire.

The article repeats evidence for David's links with Llanon, and notes that during his last visit to his mother in Llanon, he allotted the slangs on Morfa Esgob.

This cutting is accompanied by a drawing of the carved stone, showing it as St David in St Non's arms by Miss Dora Jones, Llanon, signed D.J., 1912.

Anon, 'St David and Cardiganshire', Welsh Gazette, 29 Chwefror 1912, includes a sketch by Dora Jones of her interpretation of the carving.

Magdalene Jane Theodora [Dora] Jones, later Lloyd, of Roseland, Llanon

There is an annotated undated photograph of the stone in Ceredigion Museum with the following title:

"Image of St Non with St David in her arm which formerly stood in a niche in the wall of St Non's Chapel in the parish of Llansantfraed, Cardiganshire." It shows the carved stone, but it is almost unrecognisable. It shows a woman cupping a very small child in her right arm. The lower portion is completely plain up as if it had never been carved, and is quite unlike the original.

Ceredigion Museum, Catalogue no. 1974.77A.69

1913

A footnote to the entry for St Non in *The Lives of the British Saints* notes:

There is a persistent tradition at Llanon that St David was born in the village, that the church at Caermorfa, in which Gildas was struck dumb in the presence of Non and the unborn David was located on Morfa Esgob, that St David afterwards apportioned the Morfa to the poor fishermen of the parish and that, as a boy, David walked daily to his school at Henfynyw (old Minevia).

Dedications to Non are at Llanerchaeron and Llanon, a chapel under Llansantffraed replacing an earlier one in ruins.

*Also mentions **Ffynnon Non***

Baring-Gould and Fisher, *The Lives of the British Saints*, vol. 4, (1913), p. 22 (Cymmrodorian Series)

There appears to be some confusion here: what do they mean by a chapel ... replacing an earlier one. Did they think the present church is dedicated to Non, or that both Capel Non and Neuadd were churches dedicated to her?

1913

'Argus' writing in 1913 refers to an article in the Welsh Gazette published 'some time ago' in which the author believed that *the Virgin Mary would have formed a much more natural subject for representation in stone*. The editor agreed, suggesting that it was not the custom to represent non-Biblical Saints in the adornment of buildings.

Argus, 'Correspondence', *Transactions of the Cardiganshire Antiquarian Society*, vol. 1, no. 3, (1913), p. 36

1915

The Rev Morris wrote the following in 1915:

At Llanon in this parish [Llansantffraed], there can be seen the remains of an ancient chapel dedicated to Non, the mother of St David. The dedications to so celebrated a person as Non are not so numerous as might be expected, there being in the whole of Wales only two ancient parish churches, the three chapelries dedicated to her memory, all of which are situated in the immediate neighbourhood of churches attributed to her renowned son.'

Morris, J. Rev, 'Dedications of Cardigan Churches', *Transactions of the Cardiganshire Antiquary Society*, vol. 2, no 1, (1915), p 46

1919

Evelyn Lewis writing in 1919 noted and described the carved head [Sheela-na-gig]:

I do not know if any account of this very rude, and evidently ancient image has previously appeared in Arch. Camb., but perhaps the following notes on the subject may be of interest. The image is now in the possession of Mr. John Clarke of the White Hall Inn, Llanon, Cardiganshire. Fortunately, Mr. Clarke is aware of its value, and it is carefully preserved in his house, where it has been for the last fourteen years. [i.e. since about 1905]. There are those in the neighbourhood who remember it well thirty years ago standing in its rightful niche under the thatch in the gable end of a very old building, which, according to tradition, was originally the Chapel of St. Non. I am told that in those days this effigy held a child in its arms but it is evident that it must have had some rough usage between the time of removal from there and its safe harbourage in the White Hall Inn, as it is now exceedingly difficult to find any trace of what was no doubt once meant for the infant St. David. Possibly St. Non may have had a fall, for her nose, lips, and one eye have more or less vanished; and, although the shoulders and arms are well defined, her hands have, alas, disappeared also. The image - which looks like any rough stone of the country - is from the top of the head to the base 15½ inches, and across the shoulders it measures 8¾ in. At its base the stone measures about 12 in., and it is about 3¾ in. thick. It certainly has the appearance of great antiquity.

Lewis, Evelyn, 'Image of St. Non, at Llanon, Cardiganshire', *Arch. Camb.*, (1919), pp. 532-533 with photograph.

<https://journals.library.wales/view/4718179/4728335/559#?xywh=-411%2C403%2C3290%2C2111>

John Clark, sometime cattle dealer and publican (Whitehall Inn, Llanon <http://pint-of-history.wales/explore.php?func=showpub&id=174>) lived at Homerton in 1923 when he purchased the property known as Neuadd [and the museum cottage] from Thomas Edwin Jones and soon sold it to Trefor Daniel.

Is this Miss Evelyn Lewis of Tyglyn, Ciliau Aeron? <https://biography.wales/article/s2-LEWE-ANN-1873>

1947

T. J. Lewis wrote a series of articles on Llanon and Llansantffraed. The first included the following:

St Non's chapel at Llanon was not in too ruinous a condition in 1808 to debar Meyrick from a reference to its pointed style of architecture. It was, in fact, used as an outhouse 50 years ago and some relics I have been given to understand, have been deposited at a museum, presumably the Welsh National.

It was dedicated to Non Mam Dewi or Non Fendigaid so that a line of David foundations, Llanddewi Aberarth, Henfynyw and Llanarth was flanked by two dedications to his mother at Llanon and Llanerchaeron.

Lewis, J.T. Welsh Gazette, 25.12.1947

No items of this nature from Llanon are known to be at the National Museum of Wales, but the Sheela-na-gig was deposited at the County Library, Aberystwyth, which had a small museum.

1948

J. T. Lewis again wrote on various aspects of Llansantffraed and Llanrhystyd, mentioned the carving of a woman and child but did not say where it was. 'Many such mementos of historical value have been plundered by the museums, and are now numbered and exhibited in obscure corners of pretentious modern buildings.'

Lewis, J.T., Welsh Gazette, 4.3.1948

1957

Elsbeth Lloyd wrote an article describing repairs to Llansantffraed church.

Some of the stones [on the tower] were split and had to be replaced. *The Rev Madoc Thomas had the fitting idea of obtaining them from the ruined chapel of Non in the village. This was the original church of the parish until the consecration of the tower and a chapel of ease and resting place for pilgrims on their way to St David's.*

Lloyd, Elsbeth, Welsh Gazette, 5.9.1957

1958

J. T. Lewis wrote another article in 1958:

The parish church is dedicated to St Bridget who was a contemporary of St Patrick and St David, although the great abbess was old when St David was yet a young man and its chapel of which a few fragments may still remain together with a representation in stone of the virgin and child generally known as Delw Non, was appropriately named after another Celtic Saint Non, who according to tradition and evidence of place names etc loved and gave birth to her famous son here.

Lewis, J.T., Welsh Gazette, 30.1.1958

1958

Douglas B Hague RCAHMW Aberystwyth wrote in a letter dated 27/11/1958 to Mrs Lloyd: *It is a mediaeval stoop. Earlier this century this stoop for holding holy water was recovered from a building in Llanon, national grid [SN] 5148 6685 known as Neuadd, where it is said to have been built into some of the surviving wall. Although this ruin has the appearance of being secular, there is this and other evidence suggesting that it stands on the site of St Non's Chapel. It is hoped to confirm this by excavation. The fact that this chapel is not mentioned in the surviving church records suggest that it must have been abandoned, presumably in favour of the church of Llansantffraed, at an early date. This stoop cannot be closely dated. As it is most unlikely that it was ever associated with any secular use of the site it must have been connected with the old chapel, and if so, no later than the 15th century.*

A small trench was dug across Neuadd by Douglas B Hague: no detailed records survive but copies of photographs are in the RCAHMW and Ceredigion Museum archives.

1960s

In a talk given at Siloh Chapel in the 1960s Mrs Lloyd (1892-1979, the owner of Neuadd) said of Neuadd ruins:

The village began as a small community living in cottages built around the church of Non, Capel Non from which it derived its name. We have the ruins of this old edifice today. It has been scheduled as an Ancient Monument. ... I remember the font, a mediaeval stoop in the

wall of this old church and there are two of us in the village, probably more, Mrs Beckett Jones Shop Newydd and Mr J D Davies Northland who also remember it there. In our play we used to fill it with water and make it a flower vase.

Tape recording in Ceredigion Museum (There is a transcription of some of this recording in the Llansantffraed and Llanon History Society archives.)

Mrs Lloyd states her source as information handed down by her parents and grandparents. At this time the cottage appears to have been unoccupied and the ruins were widely and firmly believed to be the ruins of Capel Non.

Elsbeth Cameron (née Lloyd) inherited Neuadd cottage, the ruins and adjacent slang from her mother Magdalene Jane Theodora Lloyd, née Jones, (1892-1979).

1981

Lle saif tŷ o'r enw Homerton Heddiw by unwaith addoldy o'r enw Capel Non, neu Llan Non. Pwy a ŵyr, hwyrach mai dyna fel y cafod y pentref ei enw. Adeiladwyd y capel o gerrig garw wedi eu codi o afon Cledan gerllaw, a daeth y coed at y trawstiau o allt Hengeraint – hen ffermdy ar glogwyn uchel sydd yn wynebu Dyffryn Aeron lle y dywedir y cartrefai Geraint, llyngesydd y brenin Arthur. Ar un o furiau'r capel gwelid carreg Non ac arni lun dynes yn cario Baban yn ei braich chwith. Dywed traddodiad mai llun Non a'i baban oedd, ac arferai addolwyr y capel ymgrymu bob amser wrth fynd heibio i'r garreg yma. ...

Wrth draed Allt-y-grach 'roedd ffynnon Non a chredid ar un adeg fod rhin ei dyfroedd yn gwella pob clwy.

Where stands a house called Homerton Today there was once a place of worship called Capel Non, or Llan Non. Who knows, maybe that's how the village got its name. The chapel was built from rough stones raised from the nearby river Cledan, and the timber came to the beams from Hengeraint hill - an old farmhouse on a high cliff facing Dyffryn Aeron where Geraint, King Arthur's admiral is said to have lived. On one of the walls of the chapel a Non stone was seen and on it was a picture of a woman carrying a baby in her left arm. Tradition says that it was a picture of Non and her baby, and the worshipers of the chapel used to always bow when they passed this stone. ...

At the foot of Allt-y-grach there was Non's well and at one time it was believed that its waters cured all ailments.

Jones, Mary, *Ddoe*, (1981), p. 26 based on Welsh Gazette, 18.1.1912

1984

All that is now left of Capel Non is a small ruin of rough stones behind the post office

Lewis, W.J., *Aberaeron*, (1984), p. 3

1986

There are a number of newspaper articles which refer to the Y Neuadd which were published when it, the thatched cottage and a plot of land were given to Cyngor Dosbarth Ceredigion in 1986 by Dr A Cameron of Edinburgh in memory of his wife, Elsbeth, (née Lloyd), a native of Llanon.

Eglwys Wen (white chapel)

A field listed in the tithe schedule of 1841 is named Ddole Eglwys Wen (White church meadow), on the edge of Afon Peris (SN 52934 67033). There are no identified remains of a building in this field but when George Eyre Evans visited Llanon in 1907 he '*walked up the Peris Glen to see the site of Eglwys Wen – about 20 ft of south wall – with door space? – can be traced in foundation stones. Burials were made here. The grandfather of farmer at Wigod* [*?Pant Wilog, SN 52037 66753*] *remembered such, and the shoemaker, Evan Evans, in*

village told us that his grandmother's grandmother (Circa 1660) attended services there, walking from Alltgoch.'

In one of the articles in the Welsh Gazette, (18.1.1912), the anonymous author suggested that one of the reasons that Capel Non went out of use was because the parishioners had the choice of three Anglican places of worship – Llansantffraid church, Eglwys Wen and Capel Non.

Summary of knowledge about the museum cottage

The cottages near Neuadd.

There were a number of properties close to Neuadd, all with Neuadd in their names.

Neuadd (2 parts)

Neuadd Wen (2 cottages)

Neuadd Fach

Neuadd Uchaf

Neuadd cottages (2 units)

Neuadd House

It has not always been possible to link each name to a particular building and hence all the details are included below.

Details of reference to ownership of Neuadd and near-by cottages in chronological order

See also spread sheet which attempts to summarise the following.

1610

y Noyadd Vawr, Llanon

David Griffith ap Ieuan, yeoman gave the following to Richard Philipp my 'Woyr'

One messuage or tenement houses, gardens and parcels of land with the appurtenances called 'Y-NOYADD-VAWR in Llanon now in the tenure and occupation of James ap Rynallt

Will of David Griffith ap Ieuan, NLW MSS SD/1610/128

1649

1649, Sept. 27 [TO BE SEEN: there seem to be two versions of this – see also below.]

PROBATE of the will of Rees ap Morgan Jenkin of p. Llansaintfreid, co. Card., yeoman, dated 23 April 1649, referring to a m. called Tythin Tre vaes, p. Llanbadarn Tref Eglwis in hd Ilar, four parcels with a cottage and garden in Morva yr Escob and Llan y Prisc in hundred of Ilar, a quillet and parcel near the highway leading from Cardigan to Aberystwith and near a place called y garddey bychain, lying in Morva yr Escob and Llan y Prisc, p. Llansaintfreid, a mansion or dwelling house called Neyadd vawr, a little chamber in the end thereof called yr stavell vach, two stangs of arable land, and a parcel called Llain y llwyn dy, all in p.

Llansaintfreid, a parcel lying in Morva yr Escob, a m. called Badchwilog, a stang of ground on Morva yr Escob, and a parcel in Batchwillog called Craig y geifer, all in p. Llansaintfreid, a dwelling house with a garden and two stangs of arable ground abutting on the garden hedges or stone ditches between the highway leading from Llanon village towards the church of Llansaintfreid, a parcel called Llain y berth, a pedwaran or the fourth part of an a. or stang of arable ground lying on the middle or the middle Hyttir in Morva yr Escob, a quillet in Morva yr Escob abutting on the **sea bank**, and a parcel in Morva yr Escob called Llain y perthy, all being in Llanon and Morva yr Escob, p. Llansaintfreid, two small parcels, the one abutting on a water mill near Morva yr Escob called Melin y Maes gwin and the other abutting near the way leading from a place called Pen y berth to the church of Llansaintfreid and being in

Morva yr Escob, a parcel in Morva aforesaid called Llain y dwfer, one little garden place by Glan vair, two parcels in Morva yr Escob near a place called Ergid Non, and a parcel called Llain penrhiw in Morva yr Escob.

NLW **CWRTMAWR DEEDS**, No. 1546.

Bequeathed to **Evan Rees** my eldest and natural son one Mansion or dwelling house called and known by the name Noyadd Fawr which I purchased of Richard Phillipps late of Llansanffraid aforesaid gent, one little chamber in the end thereof called y staffell bach and other ... thereunto whatsoever belonging or ... or ... by me or any undertenants at any time ... or ... enjoyed, ex... the right and title out of the said premises unto (*Lowry Watkin*) the now wife of Humphrey Roberts during her lifetime as her thirds from the said Richard Phillips her former husband ... Wife Elizabeth vch Thomas gets "mansion or dwelling house wherein I dwell" (called **Ty mawr**) and other land for life thence to youngest son Jenkin ap Rees.

Also mentions second son James Rees gets Tythyn Tre Vaes in Llanbadarn Trefeglwys and a cottage and lan on Morfa Esgob.

Youngest son Jenkin ap Rees gets Batwhilog and other property under mortgage

Daughters Elizabeth wife of Griffith Hugh and Dyddgy wife of James Moris

Friend and vicar of Llansanffraid Humphrey Roberts and son in law? James Watkin

Also mentions **Egrid Non** in Morfa Esgob

Will of Rees ap Morgan Jenkin, NLW MSS SD/1649/72, 1649

[Digital version on-line, difficult to read].

The use of 'Fawr' may have been used to distinguish it from the adjacent cottages, some of which included Neuadd in their names.

Humphrey Roberts was the vicar of Llansanffraed 1638 -1661

The youngest son, Jenkin ap Rees, yeoman, sold a number of properties including Ty Mawr 'near unto pwll Gwili in the river or brooke called Cledan' to David Lloyd Prichard of Gwasta gwrda, Cards, gent by indenture 4 December 1653.

NLW Cwrt Mawr Deeds no.463

Jenkin Rees ap Morgan of p. Llan Saint ffreid in hd Ilar and co. Card., yeoman. 2. David Lloyd prichard of Gwastad gwrda, co. Card., gent. Bargain And Sale of a mansion or dwelling house called y Ty Mawr near pwll Gwili in the river called Cledau, land abutting upon the garden hedges or stone ditches between the way leading from **Llan Onn** village towards the church of Llan St ffreid, a parcel called Llain y Berth, a fourth part of an a. or stang lying in the Middle or middle Hyttir in Morva yr Escob, another parcel in Morva yr Escob abutting upon the sea bank, a parcel called Llain y perthi, also in Morva yr Escob, a parcel abutting upon a mill called Melin y Maes gwynn, a parcel abutting on the way leading from Pen y berth to the church or churchyard of Llan St ffreid, a parcel called Llain y dwfr in Morva yr Escob, and a little garden place by glan Vair, being part of the said lands, all in p. Llan St ffreid and hd of Ilar, co. Card.

Bargain And Sale of a mansion or dwelling house called y Ty Mawr near pwll Gwili ... 4 Dec. 1753

NLW Cwrt Mawr Deeds no.463

1670

Lowry Watkin was listed as having 1 [hearth] 'under value'.

Hearth Tax, Llansaintffred parish – Lady Day 1670, Ceredigion Archives, ADX 152

1798

Proprietor [? of Neuadd]: [blank] Jones Esq. Occupier: Mr John Evans, assessed £3.0.7

Land Tax Assessments, NLW IR23/113 Cards film 901

Could this occupier Mr John Evans be the salt officer? Could the owner be Mr Jenkin Jones of Porthmawr? Porthmawr is a farm to the north-east of the village centre.

All the other entries in this list are assessed at less than 10 shillings and often at less than 1 shilling; only 2 are assessed at more than £1

1805

Wife of Jenkin Jones, Catherine to get half of Neuadd Fawr late in the occupation of John Evans salt officer.

Son, Daniel Jones to get the other half of Neuadd Fawr

Will of Jenkin Jones, Porthmawr, Farmer, 22 May 1805, NLW SD 1805/178

April 24 1801 marriage of Daniel Jones of Llansantffraed and Magdalene Williams

Llanrhystud Parish Register

1805 between Feb and April – Elizabeth, daughter of Daniel Jones and Magdalene his wife was baptised.

Llanrhystud Parish Register

1812

Grandson Jenkin Jones, son of Daniel Jones Porthmawr to get her half of Neuadd at age 21.

**Will of Catherine Jones widow, Llannon Feb 1812, widow of Jenkin Jones formerly of Porthmawr
NLW SD/1815**

1827

It may have been known as the Chaplain's house.

The father or grandfather of Rev David James Jones, Chaplain of Cardiff Union, (see grave stone) who lodged in Strata Florida, Llanon, died in Neuadd in 1827.

1827

I give and devise all the messuages and lands called Noiadd, consisting of the house I now live in together with the garden I now hold, the house and garden in the tenure of James Evans, mason, also the house in which my **son David Jones** teaches school together with my outhouses unto my beloved wife Magdalene Jones, during her lifetime, as also the slang adjoining which I bought of colonel Lewis of Llanairon, but the said slang subject to the mortgage thereon, and after her decease I give all the said devises unto my **Daughter Elizabeth Jones** subject to the taking care of my **son Jenkin Jones** for his life time.

All the rest residue and remainder of my personal goods, chattels, cattle, household goods, implements of husbandry, horses; i.e. all my personal goods of whatsoever nature I shall die possessed I give unto my beloved wife and my beloved son John Jones whom I appoint to be joint executors of this my last will, revoking all former wills by me heretofore made and witness my hand and seal this 27th day of March 1827

Signed by Daniel Jones

Witnesses: D Herbert vicar, David Evans and Owen Owens

Will of Daniel Jones, Neuadd, NLW MSS SD/1828/233

Daniel Jones of Noyadd died April 5th 1827 age 58

Llansantffraed Parish Register burials 1813-1860, No 199

1833

Anne daughter of John and Sarah Jones recorded in registers as of Neuadd, almost certainly the last child born in Neuadd. By 1835 when the next child was born, John and Sarah had moved to the Castle Inn.

Llanrhystud Parish Register 1739-1812

1837

Mentioned in the vestry book

1841

Magdalene Jones, widow, age 70, Independent means

Elizabeth Jones, daughter, age 30

Jenkin Jones, son, age 25

Census, 1841

1841

Death of Magdalene Jones Neuadd August 17, 1841 age 73

Llansantffraed Parish Register burials 1813-1860, No 442

1841

Elizabeth Jones born to aspiring minor gentry in 1805 inherits Neuadd on her mother's death in 1841 provided that she cares for her brother Jenkin.

Will of Daniel Jones, Neuadd, NLW MSS SD/1828/233 (above)

1841

No. 251 Llainfawr 1 acre 1 rood 16 perches arable

Owner / Occupier Elizabeth Jones

This is the same reference number used to identify the property Neuadd owned by Rev David James Jones in 1884-7

Tithe map

1851

Elizabeth Jones, Householder, age 47

Jenkin Jones, brother, age 45

Census, 1851

1854

It is agreed that Evan Evans Rhyd-y-Dorth uchaf and Daniel Morgan Perth-y-gwennin be appointed to investigate the affairs belonging to Elizabeth Jones and Jenkin Jones of Neuadd

Llansantffraed Vestry Book 12th December 1854

1857

Elizabeth and Jenkin Jones continue to live together at Neuadd until Jenkin's death at age 50 in 1857. Both are described as idiots at various times by the Medical Officer.

1853-1858

The 1853 Lunatic Act required Medical Officers to visit lunatics each quarter. To be paid 2/6 per visit. Visits for Llansantffraed recorded as follows

Page 1051 December 1853 Morgan Lewis, Elizabeth Jones and Jenkin Jones

Page 1082 June 1854 Margaret Davies, Jane Jones, Elizabeth and Jenkin Jones

Page 1096 September 1854 Elizabeth and Jones, Jenkin Jones plus 2

Page 1138 August 1855 Elizabeth and Jenkin Jones plus 2

Page 1148 October 1855 Elizabeth and Jenkin Jones plus 2

Page 1185 October 1856 Elizabeth and Jenkin Jones plus 2

Page 1195 January 1857 Elizabeth and Jenkin Jones plus 2

Page 1207 April 1857 Elizabeth and Jenkin Jones plus 2

Page 1215 July 1857 Elizabeth Jones plus 2

Page 1226 September 1857 Elizabeth Jones plus 2

Page 1235 January 1858 Elizabeth Jones plus 2

Page 1238 In response to a query from the Poor Law Commissioners the MO reported that amongst others Elizabeth Jones of Llansantffraed was safe to live alone in her own home.

Page 1246 April 1858 Elizabeth Jones plus 2

After this no more Medical Officer visits are recorded for Elizabeth Jones although they continue for the other 2 [years?]

Aberaeron Poor Law Union Records Ceredigion Archives CBG 964

[Caution – There was another lunatic in Llanon called Elizabeth Jones! However she was committed to the Vernon House Lunatic Asylum at Briton Ferry in June 1846 where she subsequently died in a fever epidemic.

Page 848 Lunatic August 15th 1849

"Report from Mr Leach keeper of the lunatic asylum at Briton Ferry stating that Elizabeth Jones from the parish of Llansantffraed therein died of the cholera on the 12th June? last?]

1861

Neuadd Fach – Jane Davies, householder, widow, 80; Elizabeth Davies, daughter, 11, born London

Neuadd Uchaf – Thomas Davies, householder, widower, 69, mariner, born Llanina; Mary Davies, daughter, single, 43

Neuadd – Sarah Parry, householder, single, 29, general labourer

Neuadd - Elizabeth Jones, householder, unmarried, age 52 labourer

Census, 1861

1864

Sarah Parry who lived at Neuadd in 1861 gave birth to **John Thomas** on 13th January 1864 presumably at Neuadd. Sarah died that same year aged 32.

Source

John Thomas survived and was raised by Sarah's widowed sister, **Margaret Davies**.

Ty'r Capel – **Margaret Davies**, head, widow, 52, general servant, born Llanon

Ty'r Capel – **John Thomas**, nephew, 7, born Llanon

1871 census

1870-1872

September 1870 Elizabeth Jones age 65, idiot of Neuadd, Llansantffraed Parish in receipt of weekly relief 3/-. Total 3-18-0

March 1871 Eliza Jones age 66, idiot of Neuadd, Llansantffraed Parish receives relief total £3-4-0

September 1871 Elizabeth Jones, 66, idiot, of Neuadd, Llansantffraed Parish in receipt of relief total £3-1-0

March 1872 Eliza Jones, 67, weak mind, of Neuadd, Llansantffraed Parish receives relief at 2/- per week. Total £2-12-0

September 1872 Eliza Jones, 68, idiot of Neuadd, Llansantffraed Parish receives relief at 2/- per week. Total £2-14-0

Relieving Officers Accounts, Ceredigion Archives, ADX 1364/3

1871

Neuadd - Elizabeth Jones, householder, unmarried, age 67 idiot

Neuadd – Thomas Davies, householder, widow, age 81, labourer;

Neuadd - David Davis, son, single, 54

Neuadd - Elizabeth Lewis, householder, widow, age 75;

Neuadd Fach – William Daniel Williams, householder, aged 34, school master, born Angelsey;

Neuadd Fach – Mary, wife, aged 36, school mistress, born Trefylan

Ty'r Capel – Margaret Davies, head, widow, 52, general servant, born Llanon

Ty'r Capel – John Thomas, nephew, 7, born Llanon

Census, 1871

1873 to be seen

Described the houses but did not name the inhabitants

136 Capel Non no. 1

Distance of pig sty 3 yds,

Capel Non 2

Capel Non 3

Neuadd Fach 1

Neuadd Fach 2

Neuadd Wen 1

Neuadd Wen 2

Sanitary Report, 1873 ANR/NL/1/1

1874

20 plots of land, mostly slangs on Morfa Esgob

'Neuadd' is marked near the museum cottage

Tan Allt-Lwyd Estate on Morfa Esgob, drawn by S Evans, L.S., Llanrhystid, 1874, NLW PA 8099B

1879

Stephen Morgan of Neuadd died in 1879

Llansantffraid churchyard, grave N 16

1880

Elizabeth Jones of Neuadd, daughter of Daniel Jones and Magdalen Williams,

1805-1880 died a pauper.

Llansantffraed Register.

No grave marker, no will or entry in the Probate Registry.

Neuadd ownership is claimed/assumed by her nephew, Rev David James Jones (1838-1922),

Chaplain of the Cardiff Union.

[Irene Phillips powerpoint including a family tree].

Reverend David James Jones, late chaplain of Cardiff Union, died Nov 7th 1922 age 84.

Llansantffraed Churchyard

1881

169 Neuadd – Jane Morgans householder, widow, aged 54; Hannah Morgans, daughter, aged 12; David Morgans, son, aged 11

170 Neuadd Fach – Margaret Morgans, householder, aged 40, masons wife; Catherine A, daughter, aged 17; John, son, aged 15, mason; David, son, aged 9; Margaret J, daughter, aged 7; Mary, daughter, aged 4; Thomas, son, aged 1month.

175 Frances Square- Richard Williams, H,47, tailor; Sarah, wife, 44 [museum cottage]

Census 1881

Neuadd occupied but cannot tell whether it is the adjoining cottage or Neuadd proper.

The museum cottage appears to be occupied by Margaret Morgans and 6 children! Richard and Sarah Williams are shown as being in Frances Square.

It is possible that Jane Morgans and Margaret Morgans and family were in fact occupying some parts of Neuadd proper and that the Williams family were in the museum cottage which the enumerator added to the cluster in Frances Square particularly since the main entrance may have been on the other side of the building in 1881?

1884

251B Noyadd house and garden – occupier Richard Williams

Tithe Collectors Schedule c1884-1887, Properties owned by Rev David Jones

The reference number no. 251 on the Tithe map of 1841 was used to identify the property

Neuadd owned by Rev David James Jones in 1884-7

No. 251 Llainfawr 1 acre 1 rood 16 perches arable

1891

124 Neuadd Cottage Richard Williams, age 58 **taylor**; Sarah, wife, age 56 [?museum cottage]

125 Neuadd David Morgans, householder, single, 21, seaman; Anne Morgans, sister, single, 30, servant; Hannah Morgans, sister, single 23, servant.

Neuadd unoccupied

126 Neuadd Wen Mary Davies, householder, single, 63, charwoman

Neuadd Wen unoccupied

Capel bach uninhabited

60 **Non Chapel** Jane Evans, widow, 67; Richard Evans, son, 41, imbecile

Census, 1891

“This mediaeval stoop was greatly respected by the old lady who lived in the old cottage opposite. She was worried in case the falling stones should hide it. She was known as Para [?Sarah] Tailor. Her husband was a **taylor** with long white whiskers and sat cross-legged on a table by the window busily sewing all day long.”

Mrs Lloyd (born 1892) Roseland’s talk in the 1960s

1894

By this date, Neuadd was a ruin

1900

November 6th 1900 burial of Richard Williams, Neuadd [?fach], age 69

Llansantffraed Register

1901

152 Neuadd Fach [?museum cottage] occupied by Sarah Williams age 67 widow retired charwoman, pauper.

153 Neuadd Cottage Mary Evans, single, 60, washerwoman; Jane Evans, daughter, single, 24

Neuadd - Unoccupied

155 Neuadd Wen 1 Mary Davies, householder, single, 72, retired charwoman

Neuadd Wen 2 Unoccupied

1901 Census

See Irene Phillips’ powerpoint, map with numbers.

1910

Land owned by Rev. David James Jones, Strata House, Llanon (see 1922 below)

655 Neuadd cottage .16 occupied by Jane Evans

656 Neuadd garden .4 occupied by John Clark

657 Neuadd cottage .2blank

658 Neuadd fach cottage.18 occupied by Sarah Williams

659 Neuadd garden .8 occupied by Eliz. Thomas

660 Neuadd garden .2 occupied by Ino Clark

1910 Land Tax Assessment

See Irene Phillips' powerpoint, map with numbers.

At first sight this appears to place Sarah Williams in the cottage attached to Neuadd ruins but note that numbers on the map do not match the description given for the same number in the schedule e.g. Belmont becomes Roseland on the map, Mount cottage becomes 665 on the map and 659 is a garden in the schedule but a building on the map.

1911

72 Neuadd – Sarah Williams 77, widow, formerly domestic servant on farm, born Llanon

75 Newadd – Jane Griffith Evans, householder, single, aged 35, born Llanon [born c. 1876]

76 Neuaddwen – Margaret Evans 80, widow, formerly woollen weaver, born Llanina

77 Neuaddwen – Mary Anne James householder, aged 40, single, charwoman, born Llanon:

Evan James James son, aged 11, born Llanon

1911 Census

1913

September 13 1913 burial of Sarah Williams 12 Water St Aberayron, age 79

Llansantffraed Register

1918

Miss Jane G., Neuadd

CM Chapel Collection records

1919

16th June 1919 Adfeilion y Neuadd Tir Dwy site. [ruins of Neuadd, ?St David's land]

This appears to be consultation on possible sites to build new houses. The owner is identified as Rev T E Jones which is then crossed out and David Jas Jones inserted.

Parish council minute book

1921

M. J. Theodora [Dora] Jones age 29 years, 11 months, [born 1892] lived with her widowed mother Mary (aged 71 [born at Roseland, Llanon

Mary Anne James (mother, school cleaner, age 49 years, 6 months) and Evan James James (son, Mercantile Marine, 21 years, 5 months) lived at Neuadd Wen

Miss Magdalen Richards (age 83 years 11 months), single, lived at Neuadd Wen.

[I was unable to find any other cottages with Neuadd in the place name, so perhaps all the others were vacant or demolished.]

Census, 1921

1921

Miss Jane G., Neuadd

CM Chapel Collection records

1922

BE IT KNOWN that the Reverend David James Jones of Strata house, Llanon in the county of Cardigan clerk formerly of 308 Cowbridge Road Canton Cardiff in the county of Glamorgan died on the 7th day of November 1922 at the Cheadle Royal Asylum in the county of Chester. Nephew of deceased the sole executor named in the said will: Reverend Thomas Edwin Jones of the Vicarage Holyhead in the county of Anglesey Clerk.

Grant of Probate, Estate of Revd David James Jones [1838-1922], dated 13th day of December 1922, Her Majesty's Courts Service

1924

Electricity sub-station planned for carpenter's hut by Trefor Daniel of Llanelli but he went to New Quay to set up a sub-station there. (Cambrian News)

Conveyance, 14.3.1924

Conveyance of freehold hereditaments known as Neuadd in the parish of Llansantffraed in the County of Cardigan (with plan) between John Clarke of Homerton, Llanon, Cattle Dealer, (vendor), and Trefor Daniel, of 52 Trinity Road, Llanelli, electrical engineer, (the purchaser). By deed dated 26.10.1923 made between Thomas Edwin Jones and the vendor, part [of] the hereditaments hereby assured were (with others) conveyed to the vendor.

The vendor has agreed to sell the property to the purchaser for £130

The purchaser has all that piece or parcel of land together with the messuages and other buildings now standing thereon or on some part known as Neuadd in Llansantffraed as marked on map.

Deeds of properties bequeathed to Cyngor Dosbarth Ceredigion 1986

1924

Indenture and Conveyance, 22.11.1924

Indenture between Trefor Daniel of New Quay, engineer (Vendor) and Sarah Annie James, the wife of Gwilym James of Caeglas, Station Rd, Llanelly (Medical Practitioner), and Magdalene Jane Theodora [Dora] Jones of Roseland, Llanon, spinster (the purchasers). Purchased for £165 of land known as Neuadd as marked on map.

Magdalene Jane Theodora Lloyd and Sarah Annie James owned a number of properties in Llanon including some slangs.

Deeds of properties bequeathed to Cyngor Dosbarth Ceredigion, 1986

Deed of Partition 24.8.1959 between Sarah Annie James, formerly of Caeglas, Station Rd, Llanelly, now of 32 Marine Terrace, Aberystwyth and Magdalene Jane Theodora Lloyd of Roseland, Llanon

Deeds of properties bequeathed to Cyngor Dosbarth Ceredigion, 1986

1945

Neuadd = Bryn Dolau [next to museum cottage]

1938

18 April 1938 – The lead pipe leading from the main to the standpipe at Neuadd Llanon burst on two occasions during the month and it has been temporarily repaired by me.

I have made arrangements with Messrs George Thomas contractors of the Llanarth scheme to replace this defective lead pipe by a clay puddled wrought iron pipe as soon as these pipes are supplied to the Llanarth scheme.

11 May 1938 – The defective lead pipe leading from the water main to the stand pipe at Neuadd Llanon has been replaced by me with a new wrought iron waterpipe and is now working satisfactory

6 June 1938 – The undermentioned applications to connect premises with the water mains have been received by me:- **Neuadd Llanon (wash house)** for Dr Lloyd Roseland; Commercial for Miss D A Thomas, Belmont; Enkrateia for Miss G.G. Thomas, Belmont.
From Inspector of Nuisances Reports Ceredigion Archives

1950

Mr John D. Davies [Ty Cefn] used the museum cottage for his carpentry and undertaking business until the 1950s when he retired and moved to Northlands.

Grave of John Daniel Davies, Northlands, Llanon, died 3.1.1972 aged 83 [born 1889] and his wife Jane died 2.9.1975 aged 96

Llansantffraid church yard, U38

1986

The ruins of Y Neuadd, a cottage and a plot of land were given by Dr A.D. Cameron of Edinburgh in memory of his wife, Mrs Mary Joan Elsbeth Cameron (01.08.1926 - 12.01.1986) formerly of Roseland, Llanon.

References to Llanon place name

There are many ways in which the village name was spelled:

Llanon (used to distinguish it from Llannon in Carmarthenshire); Llan-non, Llan Onn, Llan On; Lanon, Lannon.

The name Non could have resulted from a (deliberate) misinterpretation of the church name Llan-on(n) which may mean church of the ash (tree). Alternatively, Non could represent Latin nonna (nun) ... Non shows signs of having been invented with a view to fleshing out the story of Dewi's birth and youth in Ceredigion. In Rhygyfarch's Life of St David, the saint's name is spelt Nonnita.

Ó'Riain, P., 'The Saints of Cardiganshire' in Davies, JL, and Kirby, DP (eds.), Cardiganshire County History, (1994) vol. 1, p. 394

I feel that the interpretation 'church of Non' is likelier to be correct, as the three Llannon toponyms in existence would otherwise seem to be the only Welsh llan names qualified by the specificity of the surrounding vegetation ...

Wmffre, Iwan, The Place-Names of Cardiganshire, vol. 2 (2004), p. 729

c. 1215-1229 to be seen

Rhandyrlannon

J. C. Davies, *Episcopal Acts and Cognate Documents Relating to Wesh Diocese 1066-1272*, vol. 1, (Historical Society of the Church in Wales, 1946), p. 357

1281 to be seen

Llanvon

Calendar of Charter Rolls, 1226 – 1516, (????), p. 257

1753

ditches between the way leading from **Llan Onn** village towards the church of Llan St ffreid,
Bargain And Sale of a mansion or dwelling house called y Ty Mawr near pwll Gwili ... 4 Dec.
1753, NLW Cwrt Mawr Deeds no.463

1755 to be seen

Llan Onn

Glanrhydw and Ty-mawr ms., p. 42

1760

Freeholder: Thomas Herbert; place of abode: Llanbadarn y Creuddyn: situation of Freehold: Llanon.

List of Cardiganshire Freeholders and Leaseholders of ... Cardiganshire, in West Wales Historical Records, vol. 3, (1912-1913), pp. 77-106

1772

a tenement called Allt-llwyd, 24 slangs called **Cappel-lanon** and Tynycwm, tenements called Ty-yn-y-mynydd, Tryal, Havod-Gronow, Pentre, and Llyast-llanvair, slangs called Pen-y-garreg slangs, a tmt called Penstare, slangs called Lleine Herbert, a water corn mill called Melin-rhiw-bwys, tenements called Sputty-hael, Tyr-mawr-y-dre, Tyr-y-skybor, Tyr-gwag, Ty-yn-y-baily, Garn-fach, Ty-cam, and Gwirglodd-hallt, a slang called Llain-cwm-cafan,
NLW, Crosswood ms., II/395,

1793 to be seen

Llanon village

Sur[?vey] map [no more detail in Iwan Wmffre]

1803 to be seen

Llanon

Map. J. Singer

1803 to be seen

Llannon

Malkin, p. 400

1814

Llanon, Llannon, Lanon, Lannon

Parish Registers, Llansantffraed

1819 to be seen

Llanon

OS map

1894

Ar ol Mr Edwards daeth Mr Thomas H Williams genedigol o **Lan On**, Ceredigion.

(After Mr Edwards, came Thomas Williams a native of **Llan On**.)

David Samuel, 'Ein Hathrofydd a'n Hysgolion, VIII, Ysgol Llanbedr', Cymru, vol. 6, p. 176

1899

Abraeron, **Llan On**, Llanrhystud, Aberystwyth ...

R. Jenkin Jones, 'Ar Draws Ceredigion', *Cymru*, vol. 16, p. 35

'Non' place names beyond Llansantffraid

It is not inconceivable that the name Llannon was coined by the authorities of St David when the land was given to the Bishop of St Davids by Rhys Ieuanc ab Grufudd ab Rhys ? c. 1222
Wmffre, Iwan, *The Place-Names of Cardiganshire*, vol. 2, (2004), p. 729

See Placenames map, **Llanon**

Map of 11 dedications to St David and St Non (no details).

E.G. Bowen, 'The Celtic saints in Cardiganshire', *Ceredigion*, Vol. 1, no. 1 (1950), p. 16

List of relics and churches 'owned' by St David, in Gwynfardd's poem

Cist Non; St Non's Bay, St David's

SM 75107 24081

Eglwys Non (St David's, Pembs.)

Llannon, Carmarthenshire

Church of St Non, and village name
SN 54033 08408

St Non's church, Llanychaeron

Lunnon (Ilston, Glams.)

Llan-non near Michaelchurch Eskley

Cregruna or Craig Furuna, St. David * Llanbadarn y Garreg, Padarn * Llannon, Non

St Non's Wells

Neuadd Wen, Llanon, Ceredigion

There is a well in the garden of Neuadd Wen behind the ruins of the sixteenth century house.

Info: Rose Simpson who lives in Neuadd Wen.

Cartwright, Jane, 'Santesau Ceredigion', *Ceredigion*, vol 14, no. 1, (2001), p. 13

Allt-y-grach

[SN 516 667]

[Place name not found on Placenames map]

Wmffre, p. 738 (giving source as Mary Jones, 1981)

Wrth draed Allt-y-grach 'roedd ffynnon Non a chredid ar un adeg fod rhin ei dyfroedd yn gwella pob clwy.

At the foot of Allt-y-grach there was Non's well and at one time it was believed that its waters cured all ailments.

Jones, Mary, *Ddoe*, (1981), p. 26 based on Welsh Gazette, 18.1.1912

St Non's Well, St Michael's church, Eglwysfach, Ceredigion

SN 685 956

Cope, Phil, *The Living Wells of Wales*, (2019), p. 139

Re-dedicated 2017

St Non's Well, St David's Pembrokeshire

SN 7510 2438

Cope, Phil, *The Living Wells of Wales*, (2019), p. 300-302

Ffynnon Non, Llannon, Carmarthenshire

SN 53738 07925

OS map 1900

St Non and St David

Non is supposed to be the mother of Dewi Sant / St. David, but in Dewi's Life, the name of the mother is given as Nonnita.

https://en.wikipedia.org/wiki/Saint_Non

According to The Life of St David (died either 588 or 601), probably written in the 1090s, David was the son of Non, the daughter of Cynyr from Caer Gawch who was raped by Sant ap Ceredig, king of Ceredigion.

There is no Welsh *Life* of Non, but there is one in French. There is a story that she was buried at Altarnun in Cornwall.

Various Welsh, Cornish and Breton stories place St David's birth in Llanon, Ceredigion; Lan-non in Carmarthenshire; Altarnun in Cornwall; Dirinon in Brittany and St Non's chapel, near St David's, Pembrokeshire.

It is said that he was educated at Henfynyw, near Aberaeron, and gave land in Llanon to various people.

There are very few stories linking St Non and St David with Llanon, Ceredigion, before the end of the 19th century, and those might have been written to explain the name Llanon.

Rygyfarch compiled a Life of St David in Llanbadarn Fawr (Ceredigion) towards the end of the eleventh century. It was translated into Welsh at Llanddewibrefi around 1346 by an anonymous monk. Llanddewibrefi was the location of the great parliament where the earth miraculously rose under Dewi's feet so that everyone in the crowd can hear him preach and he is recognized as head of all the saints of the British Isles.

The Welsh Life of St David, gol. D. Simon Evans (Cardiff, 1988), tt.xiv-xv;

There are many dedications to David and Non in Ceredigion. E. G. Bowen identified eleven dedications to the patron saint and his mother in Ceredigion.

E.G. Bowen, 'Celtic Saints in Cardiganshire', *Ceredigion*, vol. 1, pp. 3-17

There are many references to St Non and St David in Ceredigion in early Welsh poetry, more than there are to St David's in Pembrokeshire.

M.E. Owen, 'Canu i Ddewi' yn Gwaith Llywelyn Fardd i ac Eraill o Feirdd y Ddeuddegfed Ganrif, goln. K. A. Bramley et al. (Caerdydd, 1994), t.437

[There are several references to Non in the work of the Poets. The poets are very fond of comparing the wives of their patrons to Non, especially when praising their generosity and beauty.](#)

Gwaith Tudur Aled gol. T. Gwynn Jones (Caerdydd, 1926), t.166; Gwaith Lewys Glyn Cothi, gol. Johnston, tt. 96, 234, 376, 479, 491, 506)

Lewys Glyn Cothi confirms the tradition that Dewi was born in Menyw (Tyddewi), although he connects Non and Llannon in Carmarthenshire:

Mae Non ei fam yno'n fyw

Am ei eni ym Mynyw.

Llawn yw o wyrth yn Llan-non

Er hyn oll yng Ngharnwyllon.

Mae'n Llan-non rhwng bron a bro

ŵr hael iawn o'r hil yno.

His mother's Non is there alive

For being born in Mynyw.

It is full of miracles in Llan-non

Despite all this in Carnwyllon.

It's Llan-non between bron and bro

a very generous man of that race.

Gwaith Lewys Glyn Cothi, ed. Johnston, p.72.

But although Lewys Glyn Cothi refers to Non forty-four times in his poems, he does not link the saint specifically with Llanon in Ceredigion.

Cartwright, Jane, 'Santesau Ceredigion', *Ceredigion*, vol 14, no. 1, (2001), pp. 3-13

c. 900

Rhygyfarch's Life of St David, the saint's name is spelt Nonnita.

1188

Of all the miracles that are read about him, three seem to me most worthy of wonder: namely concerning his birth and conception; about his pre-election thirty years before his birth; and what is higher than all, regarding the earth that rose up to his feet, in the sight of the people, and to their surprise, when he was preaching in Brefi.

Gerald of Wales, *Journey through Wales*, Thomas Jones (Caerdydd, 1938), t.104

What does he say about place of birth?

c. 1175-1176

Canu i Ddewi. A long ode of praise for St David by Gwynfardd Brycheiniog, sung c.1175/6, probably at Llanddewibrefi under the patronage of Lord Rhys ap Gruffudd.

This mentions Llanddewibrefi more than Mynyw.

Owen, M., (ed), [more detail in *Celtic Hagiography*]

<https://saint2.llgc.org.uk/texts/verse/DewiGB/edited-text.eng.html>

What are the links between Mynyw (Menevia, St David's, called 'Mynyw in the south' until the 14th century) and Hen Mynyw (Henfynyw in Ceredigion).

J. Wyn Evans, 'St. David and St. David's: some observations on the cult site and buildings', in *Celtic Hagiography and Saints' Cults*, edited by Jane Cartwright, (2003), pp. 10-25

Bowen, E.G., *The Settlement of the Celtic Saints in Wales*, (Cardiff, 1954)

Henken, E.R., *Traditions of the Welsh Saints*, (1987) [NLW open shelves]

Heather James, 'The cult of St. David in the Middle Ages', *Journal of the Pembrokeshire Historical Society*, Vol. 7, (1996/1997), pp. 5-25

See *The Welsh Life of St David*, vol. D. Simon Evans (Cardiff, 1988), notes on pp 55-56

<https://welshsaints.ac.uk/the-edition/>

1912

Non's Bush might have served a purpose very much like the 'gospel oaks' in England. From a rostrum near this bush, Non and her Christian supporters might have preached to the tribal chieftain and his followers, the divine mission of Dewi, her son, and also the claims of the peaceful Christian life upon every individual and that at a time when Non's 'llan' had not been thought of.

Welsh Gazette, 18 Ionawr 1912