

CPAT Report No 1090

Medieval and Early Post-Medieval Monastic and Ecclesiastical Sites in East and North-East Wales

The Scheduling Enhancement Programme



THE CLWYD-POWYS ARCHAEOLOGICAL TRUST

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The Scheduling Enhancement Programme

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Report for Cadw

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Cover photo: Strata Marcella Abbey near Welshpool. CPAT 88-c-045

Contents

- 1 Introduction
- 2 Monastic Sites
 - 2.1 Abbeys
 - 2.2 Friaries
 - 2.3 Nunneries
 - 2.4 Priors
 - 2.5 Colleges
- 3 Churches and Chapels
- 4 Inscribed Slabs and Sculpture
- 5 Holy Wells
- 6 Hermitages

1 INTRODUCTION

This report on medieval and early post-medieval monastic and ecclesiastical sites marks the initiation of a third phase of scheduling enhancement undertaken by the four regional trusts in Wales since the mid-1990s. The first phase began in 1995 when two pan-Wales projects were started, one looking at historic churches, the other on the heritage of the Welsh coast. Other pan-Wales projects followed, the results being used for increasing the schedule of protected ancient monuments, for increasing the coverage and quality of the four regional Sites and Monuments Records, and for more academic outputs. When we summed up the situation in the spring of 2010 in *The Archaeologist* Ken Murphy and the writer estimated that over 26,000 sites (or assets as we should perhaps call them) had been visited and more than a thousand new schedulings made.

In the second quarter of 2007/8, Cadw requested a scoping study of sites and assets recorded in the regional Historic Environment Records (the HER being the successor term to the SMR) that might still need assessment to complete the scheduling enhancement programme for prehistoric and Roman sites in the region, taking the study from the earliest times through to around 400 AD. Such a study was required to inform thinking on priorities for scheduling enhancement in the two years up to April 2010 which at that time was the projected date timetabled for the implementation of the proposals in the Heritage Reform White Paper.

Though the White Paper was ultimately shelved, the completion of the prehistoric and Roman studies went ahead, and between September 2008 and March 2010 a series of scheduling enhancement projects (SEPs) were conducted. Reports were submitted covering both themes (e.g. caves, mines and quarries, burnt mounds, Roman settlements) and geographical areas where multiple site types were in evidence (e.g. Vale of Clwyd, Elan Valley, Black Mountains etc). The submission of the final report in March 2010 effectively marked the end of the second phase.

The Background to the current project

In the summer of 2010 a scoping study was conducted by each of the Welsh trusts to examine the range of medieval and early post-medieval (pre-1750) site types that might warrant further assessment with a view to enhancing the schedule of designated sites. Various themes were identified of which one was a relatively cohesive group encompassing ecclesiastical, religious and monastic sites.

Relevant studies have been completed in the past on some of the subjects relevant to this theme. We can cite pan-Wales studies on historic Churches which was probably the first truly pan-Wales project to be undertaken by the Trusts from 1995 and which was completed with the submission of paper reports with gazetteers and synopses in 1998/1999 and the preparation of a join report with the other trusts in the journal *Church Archaeology* in 2000; and also the Early Medieval Ecclesiastical Sites programme which ran between 2001 and 2004. This trust also completed a Medieval Crosses and Crossheads survey in 2009/10.

An interrogation of the Historic Environment Record which has and continues to provide the baseline data for all of the scheduling enhancement programmes led to the identification of various types of asset (aka sites) which could be grouped under the ecclesiastical, religious and monastic headings noted above, and which in turn could be amalgamated as a theme.

Ecclesiastical assets include cathedrals, chapels, churches, church associated elements (internal shrines, carved stones), and features (bell towers, chantry chapels, churchyards, crosses, lychgates and preaching mounds). Bishop's houses (or palaces) do not feature in the record, but obviously should: for instance Michael Thompson (1998) lists five in the region.

Monastic sites include abbeys, friaries, monasteries and their appurtenances, nunneries, priories and their appurtenances, and their granges.

Religious assets are primarily hermitages, holy wells and external shrines.

Burials were also referenced in the scoping study and felt to be best fitted within this theme. But while they vary from individual tombs and inhumations through mass graves and ossuaries to cemeteries, it is not immediately apparent whether the vast majority of the recorded sites would qualify for consideration under a scheduling enhancement programme.

The Project

The project on monastic and ecclesiastical sites commenced in the third quarter of 2010/11, with all four trusts working on parallel tracks, although the variable numbers of assets involved in the different regions, particularly for holy wells, has meant staggered work programmes with some studies not being timetabled for completion until 2011/12.

The focus in this region has been on medieval monastic establishments, chapels, sepulchral slabs and holy wells. These were perceived to be the significant groupings within the theme and though there are other types of asset which have been identified above, it seemed unlikely that there would be any scheduling outcomes that emanated from their detailed assessment, although there can be little doubt that the quality of the HER would have benefited from their further study.

Two reports have resulted from the assessment. The present report, of which this text forms the introduction, is an attempt to pull together the information, previously known and new, on the assets in the study and its contents. This will act as a statement on the current state of knowledge of the topics under consideration and provide data for the enhancement of the regional HER. A second report, prepared solely for Cadw, provides a set of recommendations about potential scheduling targets in the region.

2 MONASTIC SITES

Background

In the initial scheduling enhancement assessment conducted in the first half of 2010/11, this sub-theme was defined thus:

Monastic sites include abbeys, friaries, monasteries and their appurtenances, nunneries, priories and their appurtenances, and their granges.

Abbeys. The HER contains only eight records of abbey sites as a whole, three of them relating to the same site, Cwmhir, and another which is a documented abbey without known physical survivals. Not surprisingly, the authentic examples are all scheduled.

Friaries. There are two friaries, one only documented, but also a friary guest house which appears to relate to a separate site.

Monasteries. The term appears to be used primarily where the nature, physical character and sometimes the date of a documented establishment remains uncertain. Some certainly are pre-Conquest.

Nunneries. There is only one documented, its location uncertain.

Priories. Four priories are documented, while the only one with physical remains – Brecon – appears under some of its constituent elements (hall, conventual building) but without the benefit of a general record

Granges. Grange records are more frequent with 57 examples, and represent a heterogeneous collection in that some relate to the tract of land or estate that constituted a grange, others to the buildings and earthworks that form the focal point of the estate. David Williams' Cistercian work features in the HER though only in the barest outline, G.C.G. Thomas' work on the Strata Marcella charters and Hays on Aberconwy not at all. The *Monastic Wales* website has yet to be accessed for the HER, and there are recent aerial photographs which elucidate the physical layout of these establishments.

Monastic appurtenances. Under this heading is a group of site types including monastic boundary, precinct boundary, monastic holding and priory building, though in actual numbers not numerous.

While some monastic site types are not likely to lead to any new designations or records, others such as grange and precinct have yet to be properly studied in their own right. This holds true for granges as physical manifestations, as much as for granges as tracts of landscape, the latter not falling within the remit of this study. This is largely a question of significance: the abbeys and kindred sites have found their way onto the record in some detail, the associated sites and features that supported these monastic establishments have been much more arbitrarily noted, and require rather more input for a consistent record. Lists provided by Williams and other sources cited above need to be examined.

Introduction

The present study examines only monastic sites that were established after the Norman Conquest. It is assumed that any monastic establishments that came into existence before the Conquest and managed to survive the change in regime will have already been assessed in the Early Medieval Ecclesiastical Sites project of the early 2000s. By way of example, a monastery at Llandrillo-yn-Rhos, listed by Knowles and Hadcock (1971, 477), reputedly originated in the 7th or 9th century and may still have been in existence in 1137. Its proximity to Gwynedd probably meant that it remained relatively unscathed at the time that border monasteries were coming under pressure.

What we are left with is a relatively small group of site complexes. The abbeys ostensibly have the best remains, are by far the best known and studied, and generally are better protected. The friaries and priories vary in their level of preservation and the degree to which their histories are known, but generally they are not in the same league as the abbeys. Ignorance is the key criterion for judging the two nunneries. Granges have been excluded – it has been decided in consultation with Cadw that these would be better assessed under a later, agrarian theme.

2.1 Abbeys

The abbey estate or landscape would include a range of features in addition to the church and the claustral buildings that were appended to it. A precinct, sometimes singly but on occasions both an inner and an outer enclosure, appears to have been a fairly standard feature. The emphasis in the literature is on stone walls forming the precinct boundary. Within the precinct but beyond the abbey church there could well have been other buildings, with a utilitarian purpose such as barns, stables, a dairy, a brewhouse and the like. There would have been fishponds, and normally a mill, probably served by a millpond and leats, their proximity to the abbey itself varying from site to site. At a greater distance, the abbey might have had a park.

Basingwerk Abbey, Flintshire (SJ 195774)

Background

The abbey (102397) is a guardianship site, extending over 1.16ha. Probably founded in 1131 by Earl Ranulf of Chester as a house for Savigniac monks, Basingwerk moved to its present site in the Greenfield valley in or about 1157, by which time it had become transferred to the Cistercian order. Enough of the abbey complex survives to indicate several phases of building work.

The nearby church of Holywell and the shrine chapel of St Winifred's had been in the possession of the community of St Werburgh's at Chester since the late 11th century, but were granted to Basingwerk by Daffydd ap Llywelyn in 1240 and this would have brought additional wealth to the abbey. Gresham has argued that it would also have become an important burying place for the uchelwyr of Tegeingl. It was dissolved in 1536. Massive industrial development of the Greenfield Valley in the 19th century has left the abbey ruins in a green pocket surrounded by industrial complexes, railway lines and housing. Not surprisingly, very little is known about the monastic landscape that surrounded Basingwerk.

One evaluation in 1994, 83m south of the church, and around 35m south of the known claustral buildings purportedly revealed no medieval activity, but it has proved impossible to locate a copy of the report on the work. Geophysical survey on behalf of Cadw two years previously in 1992 revealed a little sub-surface detail of the south range, traces of a building, incomplete, to the east of the east range, and arguably a length of the precinct wall immediately to the west of the church. However, this runs very close to the west end of the church and also has a range of anomalies up against it which adopt an entirely different alignment to the known structures of the abbey, so it is quite possible that these are wholly unrelated to the medieval establishment. There is also an obscure reference to a Basingwerk Abbey research project (58879) led by the late Diana Morgan. Unfortunately, no information on this has been encountered.

Existing scheduling. The scheduled area (FI001) covers approximately 1.4ha. It does not extend to the car park or the peripheral ground around it, though this is out to the east of the abbey church. In extent it corresponds with the guardianship area of Basingwerk except on the north where an additional tongue of high ground is taken in.

The Abbey and its Landscape.

Virtually nothing is known of the abbey other than of the church, its surrounding buildings and the abbey pond.

The Abbey Buildings. There is reasonable survival and all are in guardianship.

The Precinct Boundary. There is no evidence at all for the precinct boundary. Wood's map of Holywell in the 1830s shows the open space around Basingwerk stretching further south than today, and interrupted only by the introduction of the tan yard and its enclosure.

The Mills. The mill recorded close to the abbey at Basingwerk (103456) and within the curtilage of Abbey Farm is a post-medieval structure, and in the 19th century was referred to as Abbey Mills (Copper) by the Ordnance Survey. There is nothing to suggest that it occupies the site of a medieval predecessor, and indeed this looks to be an unlikely given the plateau-like location. Williams (1990, 38) records the existence of two water mills in 1240, apparently near the abbey gate, and known as the 'upper' and 'nether' corn mills; the former he equated with a mill site at SJ

186783, but again there is nothing obvious to corroborate the assertion. There were also two fulling mills known as the 'higher' and 'lower' walk-mills. A windmill probably lay away from the abbey itself and it is not immediately apparent how Williams came up with his NGR of SJ 191 758.

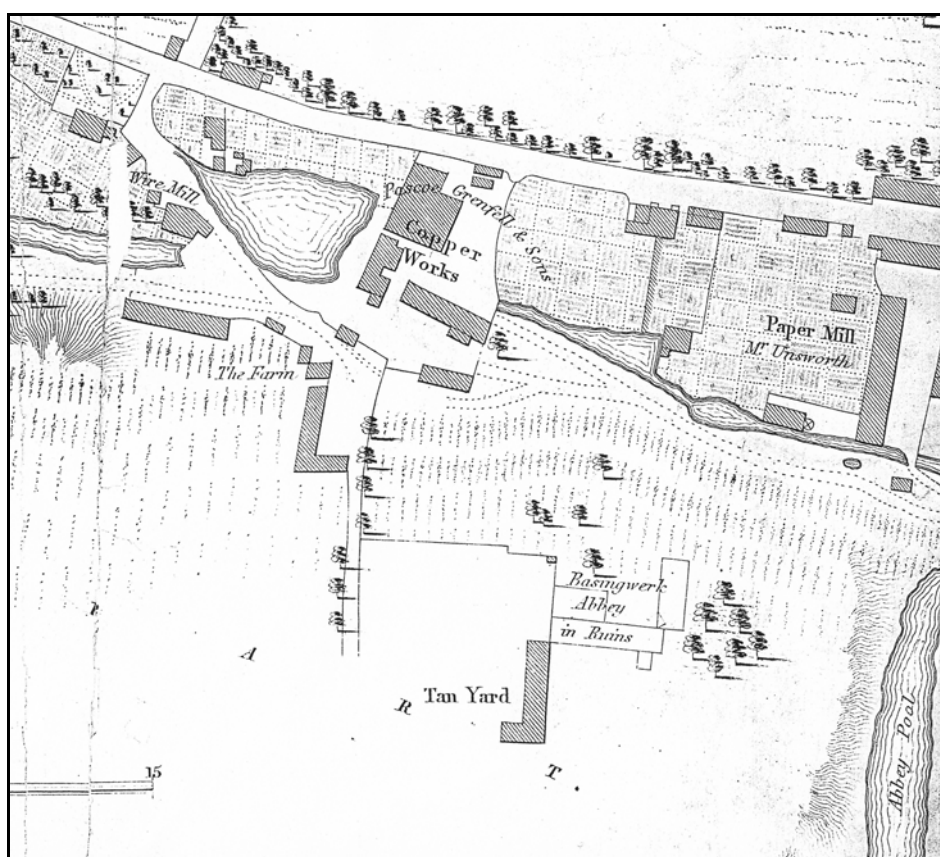


Fig 1 The Abbey and Abbey Pool as depicted by John Wood on his map of Holywell in 1833.

Fishpond. Just to the north of the abbey church was a reservoir (37948) which in a previous incarnation appears to have been the site of the abbey pool or fishpond. Late 19th-century Ordnance Survey mapping termed it the 'abbey pond', though it was suspiciously rectangular in its depiction at that time. More helpful is Wood's 1833 map which demonstrates that the pool was a more irregular and elongated body of water that extended further south-eastwards, probably

beneath the surviving railway embankment. There are discrepancies in Wood's mapping which give the impression that the pond also extended further to the north-west, but the natural topography belies this. The abbey pool is now a carpark.

Quarries. Gresham notes that the abbey lay close to quarries of fine-grained sandstone, which would have been used for sepulchral slabs, and probably other purposes.

The Setting

Farm buildings lie to the south and south-west and are now used by the Green Valley Trust as a show farm. Stone-built for the most part these blend in with the abbey ruins. The same can not be said for the large (?Edwardian) house that houses the offices, café and shop of the Trust immediately to the west of the abbey. Not so much the form but the pale yellow colour that it has been coated with, it is the one discordant element in this landscape, for the disused railway embankment on the south, and the falling ground into a valley to the north offer what is otherwise a reasonably attractive and homogeneous picture.

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Cridia Abbey, Powys (Montgomeryshire)

Background

Reputedly this was near Bryntalch in Llandyssil (Monts: SJ 1896). However, the existence of Cridia is dependent solely on an entry by Roger of Wendover (formerly attributed to Matthew Paris) for the year 1228 when Henry III having relieved Montgomery under siege from the Welsh pursued them into the forest beyond and came to the abbey of Cridia which belonged to the white monks, that is the Cistercians which he destroyed and then had his justiciar, Hurbert de Burgh, erect a castle on the site. Warrington in 1778 claimed that the monastery was situated on the Goranddu ridge, which lies in Llandyssil parish between Bryntalch and the river Severn, to the west. Other suggestions as to its location, also entirely antiquarian speculation have been Brynderwen, near Abermule, Cymmer Abbey near Dolgellau, and in the vale of Kerry where Samuel Lewis termed it a castellated mansion. Referencing the last of these Williams in 1882 picked up on Cefn y mynach (monks ridge) lying above the vale of Kerry, and determined this to be the site of Cridia Abbey; it is a name now applied to a farm at SO 149883. Pen-y-Castell immediately to the south-west then became Hurbert's castle. Needless to say there is no evidence to support either contention. William Rees reputedly believed that Cridia had been confused with Cwmhir or one of its granges, and another authority suggested that it was Cymmer Abbey near Dolgellau.

To add to the confusion, Morris Jones inadvertently termed the occupants the white friars or Carmelites, an attribution that can be discounted in as much as this order of mendicants does not appear to have been active in Britain so early in the 13th century. Most of the speculation was summed up by Morris Jones in 1873 and little more can be added. In conclusion Cridia is known from only one source and locating its site, assuming that it was an authentic monastic establishment, can be no more than speculation, of which there was plenty in the 19th century.

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Cwmhir Abbey, Powys (SO 055711)**Background**

Cwmhir is arguably the most studied of the abbeys in east Wales, not least because of its links with Llewelyn ap Gruffudd. Founded probably in 1176 it could have been the largest church in Wales, but seems to have declined after the Glyndŵr rebellion. Leland's Itinerary undertaken between about 1536-9 says that "no church in Wales is seen of such length as the foundation of walls there begun doth show; but the third part of this work was never finished. All the house was spoiled by Owain Glyndwr". The accuracy of the statement regarding the incomplete nature of the building is something that has never been properly tested, and it could be that the building described by Leland represented the post-Glyndŵr rebuilding of the original structure to a different plan. A grey-literature report was prepared by Thomas in 1998 which drew heavily on the assessment by Raleigh Radford in 1982 and also on earlier, 19th-century antiquarian reports. The abbey has also been the subject of a paper co-authored by Cadw and the Trust, and is considered, too, in the Historic Parks and Gardens Register for Powys.

Scheduling

The existing scheduled area is a seemingly arbitrary block of ground around 170m east to west by just over 80m north to south, centred on the abbey church. Great Park Shed within the Great Park is also scheduled. The abbey church lies within one part of the Grade II registered park and garden of The Hall at Abbeycwmhir and all of the surrounding ground lies within the essential setting of this gentrified landscape (Cadw 1999, 118).

The Abbey and its Landscape

The material components of this nationally important religious house are curiously thin. The *Abbey Church* in part remains in outline. The east end remains an enigma, for what is currently visible is just the nave, and views differ as to whether the east end including a crossing and chancel were ever built (see above). Excavation is required here to determine whether the scheduled area should be extended significantly to the east.

The Abbey Buildings. The abbey church and some of the abbey buildings were cleared in the 1820s, while others were referred to by Rees in 1849. Reputedly they extended as far south as the Clywedog brook. Stephen Williams towards the end of the 19th century tried to define the cloisters and the conventual buildings, and located some wall bases. By this time a small lake had been established beside the stream which must surely have removed some of the remains. Geophysical survey much more recently in 1988 was unproductive. It was Williams' belief, however, that the earlier works had not completely removed all the traces and that further excavations could reveal the plan of the monastic buildings. His attempt to define a rectangular cloister seems questionable, but it would not be unique (cf Basingwerk). It is evident from what has been written about the abbey layout that Cwmhir seemingly did not have a conventional plan.

The Precinct Boundary. This has been surmised on the north and east on the basis of field boundaries depicted on the early Ordnance Survey maps, together with earthworks on the west and south to enclose a rectangular area of about 16.5ha (32811-32814). Closer examination of the earthworks reveal a substantial bank, up to 15m wide and 1.0m high, running between SO 05181 71116 and SO 05221 71042 on the north side of the Clywedog Brook, reappearing on the south side of the brook at SO 05240 71006 and continuing to SO 05251 70979 as a bank which is up to 11m wide and 0.7m high. Its presence on both sides of the watercourse preclude it being some form of earthwork created by ploughing, although a possibility that it might be the remains of a dam or other water control feature cannot be completely ruled out. At its southern end, the line is

taken up by a linear hollow which runs directly upslope (south) to a terrace whose level area is about 5m wide and which runs slightly south of east to SO 05459 70923, where it meets the edge of a forestry plantation; it seems to continue within the plantation for at least a further 50m before the vegetation becomes too dense to permit further access. The terrace looks suspiciously like a trackway rising as a traverse of the relatively steep north-facing slope, and it is certainly in marked contrast to the bank previously described. To the east of the abbey, there seemed to be no particular reason to see the suggested alignment (32812) as anything other than a redundant field boundary.

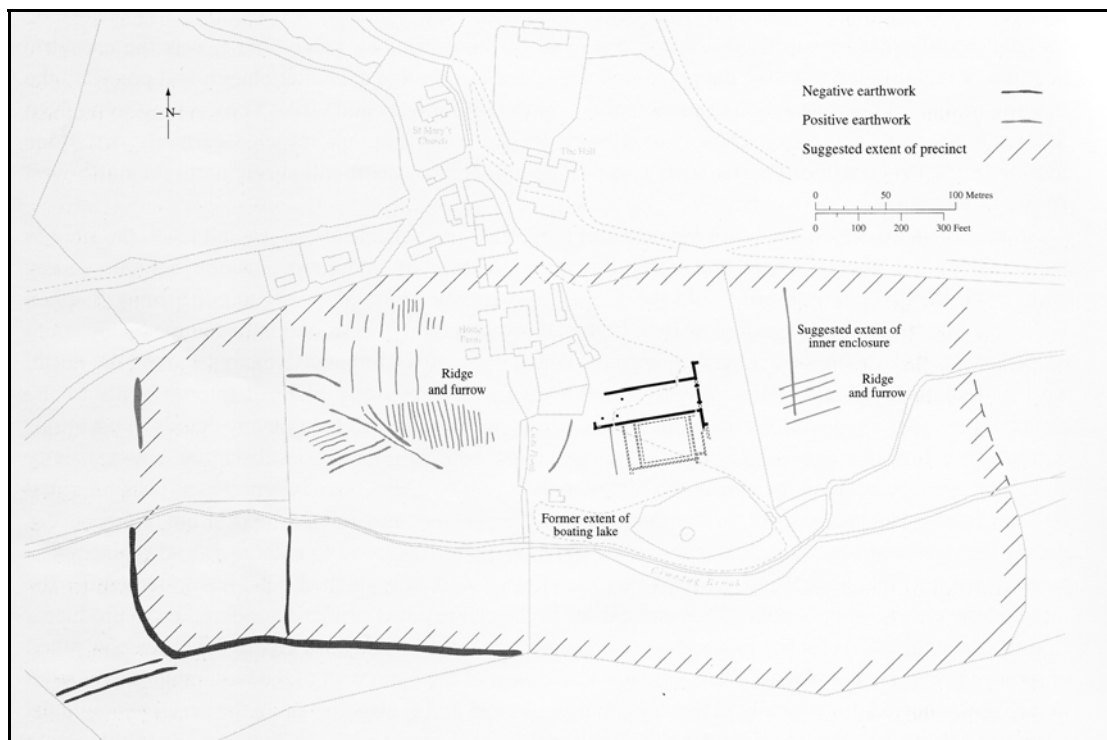


Fig 2 The proposed precinct of Cwmhir Abbey, from Rees *et al* 2005.

An inner precinct including a boundary just to the east of the church postulated from geophysics covered about 3.9ha, which equates well with W J Rees' mid-19th-century statement of an enclosed area of around 10 acres

The Mill. A former mill (16703) that existed 300m to the east of the abbey ceased to operate in about 1910; it is assumed to be on the site of the abbey mill. The survival of pre-Reformation remains seems unlikely. A mill leat does however survive, and presumably incorporates the line of its medieval predecessor, though Cooke's report in 1822 stated that it had been much widened and improved by Thomas Wilson in the early 19th century. The leat leads from the existing course of the Clywedog Brook running across the edge of the flood plain from SO 05664 70998 to the mill site at SO 05879 71064. The earthworks which define it are generally about 10m in width, initially a bank on the downslope side carrying a leat about 3m wide, but then running into a cutting which is 10m in overall width and 3m deep. As it stands the leat appears to have been directly related to the dam forming the boating lake next to the abbey, although the link is now cut by the present course of the Clywedog. Significant remains of the mill appear to survive, but it was not possible to examine these closely.

In addition to the mill described above, Williams (1990, 38) notes a second mill called 'Guellanisa', perhaps meaning Wenallt Isaf, which was presumably further up the valley to the

west. Its precise location has not been identified. No evidence of a mill was found at the Wenallt Isaf farm buildings.

Wenallt barn. There is a tradition that a stone-built barn (32806) c. 700m to the south-west of the abbey ruins could be a successor to a monastic farm building. Only the south-east range of this courtyard style group of buildings survives, from that depicted on the 1st edition OS mapping, and this has stone south-east and south-west walls with a wooden framed and weather-boarded north-west side. The remainder of the structures depicted on the 1st edition OS map have been replaced by modern agricultural buildings, but there is nothing to suggest that there is any great age to the original part of the structure.

Fishpond. Williams at the beginning of the 19th century referred to a 'remarkably large fish pond', in the township of Cefn Pawl, called 'the Monk's pool' which when 'restored' in the 1820s, covered an area of 3½ acres. No sign of the pool is visible today, but a large dam exists close to the site of Fishpools Farm shown on the tithe map, about 3.2km to the north-west of the abbey (32802). Thomas has argued that good cultivatable land was in relatively short supply in the immediate vicinity of the abbey, so a fish pond might have been created on less productive land away from the abbey itself. Wilson in the early 19th century in addition to restoring the pool, also planted the bank and made a walk around it, implying that this was part of his landscaping programme.

The area of water depicted on the 1st edition OS mapping measured 150m NW/SE by 100m NE/SW at its widest. The earthwork dam at its lower end is 20m wide and up to 4m high with a flat top 1.5m wide, that runs for about 50m E/W, although its east end has been eroded by water and the dam is no longer effective. A sectional cast iron pipe has been sunken into the dam, with brick walls/supports within the earthwork on both its north and south sides, this probably relating to the 19th-century remodelling.

Parks. Two deer parks, the Great (3465) and Little Parks (21593) belonged to the abbey, and lay immediately to the north of the valley where the abbey was. It has been suggested by Cadw (1999, 119) that the parks are of Norman origin, and long-established by the time the Cistercians arrived in the valley. The basis for this view has not been established. Roger Mortimer was granted by Phillip, the Abbot of Cwmhir, the right to enclose with hedges an area in the Convent's wood of Cwmhir for the purpose of hunting animals of the chase in the mid-14th century.

Parts of the northern boundaries of Little Park (21595) and Great Park (21587) can be traced within the modern forestry plantation. They survive in places as a low bank between 0.5-1.0m high and 1.5m across, parts of which (between SO05397234 and SO05887252) have been destroyed by a recent forestry road. To the west of this disturbance a length of 621m can be traced, to the east, 948m. The eastern and western sides of the parkland appear to have been defined by streams. The southern boundary can no longer be clearly established but it seems likely to have extended to the foot of the steeper ground, just to the north of the abbey. A division between the Great Park and the Little Park is unclear but is likely to have been along the line of the Cwmpoeth brook. The suggested boundaries measure about 3.6 miles, well short of the seven miles quoted by Jonathan Williams, although his measurement probably also included the later Ty Faenor Park, the boundaries of which are uncertain.

Great Park Shed. The stone ruins described as the 'Great Park Shed' on early Ordnance Survey maps lie within Great Park (21585; SAM Rd163). Now known locally as the Deer Barn, it is likely to be one of the 'two deer-houses' noted by Jonathan Williams. It is possible that this represents the site of a medieval hunting lodge as its position, near to the highest point in the park, would be usual for a park lodge. A detailed survey of the ruins was carried out as part of the 1998 project, and with walls still standing to 1.2m, it is probable that the building was used in some capacity until relatively recently.

Stone quarries. Fowler's Cave (244) has long been considered the source of stone for the construction of the abbey. The site is still visible as an outcrop of quarried rock to the north-east of the abbey and was partially surveyed in 1998. The quarried face is up to 7m high with overhangs

in many places, explaining its description as a cave. No clear tool marks are visible on the exposed faces due to the nature of the stone itself. An inclined track (34359) runs up to the quarry from the south-east and can be traced winding through the forestry and adjacent farmland in the direction of the abbey. It has been argued that as the abbey itself became a source of stone in later centuries the quarry as now seen may be a largely medieval feature. The association with the Fowler family, post-Reformation owners of Abbeycwmhir, is of little significance.

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RCAHMW records via Coflein

Strata Marcella Abbey, Powys (Montgomeryshire) (SJ 251104)

Background

Strata Marcella lies on the west bank of the Severn, a little to the north of Welshpool. A Cistercian abbey, it was founded in 1170 at the invitation of Owain Cyfeiliog, prince of southern Powys, and he was buried there in 1197. The abbey suffered during Edward I's Welsh wars, but building work continued on the site until the early fourteenth century. In 1400-5 the abbey was partially destroyed during the Owain Glyndwr risings, and though the abbey remained active until the Dissolution it went into decline as a result. By 1536, when it was dissolved, there were few monks and some of the monastic buildings were already ruinous. It seems that the monastery was then largely dismantled, with some of the stone apparently being taken for use in the building of nearby churches.

Since the 16th century the abbey has lain in a largely open landscape beside the Severn, a farm – Abbey Farm – was erected in the ruins, probably over the claustral ruins with the cloister being used for the farm's courtyard. Excavations took place in 1890 and geophysical survey in 1990. Aerial photography has also played a part in elucidating the abbey landscape, allowing features to be plotted during the AP mapping exercises during the 1990s.

Scheduling

A rectangular tract of land of about 3.8ha up against the Severn is currently scheduled.

The Abbey and its Landscape

The Abbey Buildings. Only a part of the abbey church layout is known, together with the outline of the cloisters, and part of the adjacent east range. The main axis of the church lay on a south-west to north-east alignment. There are traces of buildings to the south-east of the abbey leat (q.v.) together with other undefined earthworks in this area, but their relationship to the main abbey complex is not clear.

Various stone surfaces, walls, a gully etc are visible in the river bank between SJ 25123 10321 and SJ 25099 10321. These reveal that the level from which structures were erected could be around

1.0m to 1.5m below the existing ground level and that medieval features are disguised by later silt deposits.

The Precinct Boundary. A ditch reputedly claimed as the Strata Marcella precinct can be seen on aerial photos, to the north-west of the modern road. It defines a rectangular area whose long axis is suspiciously similar to that of the modern road and other extant boundaries. The western portion shows as a cropmark (38131), to the north of the abbey it is a low bank (38134) and to the south an earthwork ditch which meets the leat 38129 (for which see below). It is now thought that much of this boundary is an element of a later field system.

It is most likely that the precinct boundary is represented by the large bank and ditch (overall 10m wide, bank up to 1m high) which is present to the south-west of the abbey (recorded a ditch of unknown function in the HER – 38133). This is partially overlain/disturbed by what appears to be the old road from Pool Quay to Welshpool to the west and north-west of the abbey.

The Gatehouse. David Williams has suggested that this was at SJ 24651045, though on what basis is unclear.

The Mills. It has been suggested that the abbey mill may have been on the site of the later Mill Farm to the north-north-east (20891) and that the weir (to the north-east of the abbey site) and mill leat (64532) could have originated in the medieval era. Another leat (38129) commences south-west of the abbey site and runs past it (and under the reredorter according to Williams) to join the post-medieval leat above. It would be logical to assume that the latter was a major source of water to the monastic community and perhaps served the mill, the latter a refurbishment in the post-medieval era. The evidence is circumstantial, though reasonably compelling. About 250m of the abbey leat lies within the scheduled area, running from SJ 2485 1010 to at least SJ 2538 1058.

Notice to should be taken here of R. A. Williams' reference to the potential of the immediate area in quoting *The Mining Journal* of 1889 in regard of the smelting which took place at Pool Quay. "The main water power source [for 17th-century smelting] was the great weir on the River Severn near the site of Strata Marcella Abbey. The massive weir was claimed to be the greatest water power source in southern Britain."

Fishpond. Interestingly, there is at least one field name indicative of fishponds or pools, but away from the river. 'Fishpool Piece' (64695) is several hundred metres to the west of the abbey.

Parks. There are field-names with the element 'park' in the vicinity. Thus Lower Park (64676), Rough Park (64676) and Middle Park (64675) all on the gently rising ground to the north-west of the abbey. While hunting may not have been a part of the monastic ideal, it was certainly something that some, perhaps many, monastic houses indulged in (Bond 2004).

Ridge and furrow. Aerial photography shows cultivation ridges over many of the surrounding field surfaces (64723). Some of this appears to overly the western end of the abbey church which provides a firm *terminus post quem* and may imply a general post-medieval origin for all of the cultivation traces.

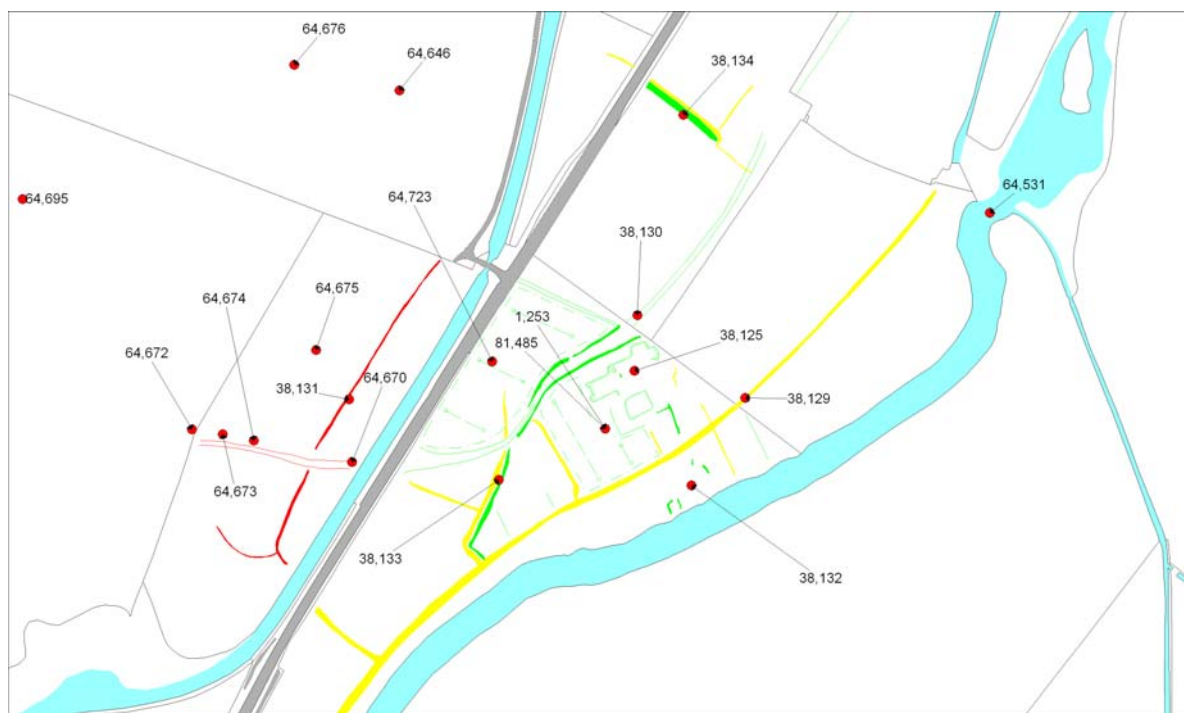


Fig 3 Strata Marcella, showing features plotted from aerial photographs by David Thomas on behalf of CPAT and Cadw. © Crown Copyright and database right 2011. All rights reserved. Welsh Assembly Government. Licence number 100017916.

Field system. There is confusion (or at least the potential for confusion) resulting from the cropmarks detected from the air. The modern field system is clearly that, something that has been introduced in the last two centuries. There may be an earlier, post-medieval field system associated with Abbey Farm. This is apparent from aerial photography coupled with the discrete tracts of cultivation ridges, and may also be apparent from cropmarks of double ditches and other recorded cropmarks (2495; 4908). Unfortunately this last HER record and perhaps others confuse the situation by tacitly linking the cropmarks to Strata Marcella.

Trackway. A trackway curves down towards the abbey from the west and then swings off to the north-east, generally appearing as a holloway and or cropmark (64670; 38130). This could be medieval but is said to show too on the 1618 estate map which could reflect a post-dissolution feature. The 1618 map also shows a trackway following the contours, a predecessor of the turnpike road. Williams has suggested that it was on this track that the abbey gatehouse lay.

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'Trawscoed' (Cantref Selyf) Abbey, Powys (Breconshire)***Background***

A grant of land in Cantref Selyf, formerly belonging to William de Foria, was made to Abbey Dore for the foundation of a monastery by Walter de Clifford of Bronllys, probably between 1172 and 1174.

The abbey is not mentioned by Knowles and Hadcock, but Williams associates it with the monastic grange of Trawscoed, Llandefalle (SO 0833 3448), probably following Gerald of Wales, who apparently stated that its mother house of Abbey Dore had reduced Trawscoed from its conventual status to that of a dependant grange by the early years of the 13th century. Gerald also mentioned a visit to the abbey by Abbot Canawg of Cwmhir. Bond suggests that the reason for the suppression of the abbey was probably that it failed to achieve a sufficiently large community, but political considerations may also have been significant. Trawscoed Grange is recorded in the HER (35766), but its possible earlier status seems not to have been recognised.

The Abbey and its Landscape

Trawscoed lies just to the north of the relatively narrow valley of the Dulas, on rising ground which faces to the south. About 1.4km to the south-south-east, the Dulas emerges from the narrow valley at Felin-fach, debouching into the wider vale which heads east-north-east in the direction of Bronllys.

The Abbey Buildings. It is unknown whether there ever were any significant monastic buildings or structures at Trawscoed. It may be that only temporary buildings were constructed to house the community, and that the abbey itself never fully materialised. With the exception of a blocked hood-moulded window, almost certainly of post-medieval date, at Lower Trawscoed, there is no evidence for dressed stonework around the various buildings at the hamlet of Trawscoed, and there is no local knowledge of anything else which might be relevant. It is, however, known that dressed stone has been found at the medieval moated site (543, designated as SAM Br049) along the Dulas, where its valley widens out below Felin-fach, and it could be argued that this is a far better potential site for the abbey than Trawscoed, which lies on an appreciable slope. It is certainly true that the original land grant was conditional on the abbey remaining in Cantref Selyf, so its failure and the resulting dispute may have meant that much of the land was repossessed by secular lords. Trawscoed might represent the retention by the abbey of a portion of the original monastic holding for pastoral purposes.

The Mill. Williams (1990, 43) records a possible mill site at Wernddyfwg (SO 074 357), but the valley of the Dulas immediately to the south of Trawscoed seems to be known as Cwm Felin and there is also the settlement of Felin-fach, only 1.4km to the south-south-east. The ruinous Felin Cwm mill (6736), lies a further 0.6km south of Felin-fach, where a waterfall was diverted in lieu of a leat; this site dates back to at least the first half of the 18th century.

Fishpond. There are two small ponds about 2km to the east-north-east of Trawscoed and a pond at Court Llaca some 1.5km to the east-south-east, but it is unknown whether any of these has an early origin.

Stone quarries. A sandstone quarry (34342) lies about 0.5km to the south of Felin-fach, but its age is unknown.

Sources

Field visit: 18th January 2011

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Ty Faenor Abbey, Powys (Radnorshire)

Background

This is supposedly the site of a Cistercian foundation (246) in 1143 which was the forerunner of Cwmhir Abbey, 1.5km higher up the valley to the west (PRN 245). The initiator of this idea appears to have been the Royal Commission in 1913, but there is no substantive evidence to support what looks to have been a purely speculative suggestion, other than the problem that Cwmhir is said to have had two foundation dates, in 1143 and again in 1176. Unfortunately, what was speculation became akin to fact in 1992 when Cooper said that the first abbey was 'probably' at Ty-faenor.

Sources

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Valle Crucis Abbey, Denbighshire (SJ 203443)

Background

Valle Crucis in the vale of Llangollen was founded as a Cistercian house by Madog ap Gruffydd Maelor, Prince of northern Powys (Powys Fadog) in 1201, on a site that was already occupied and known as Llanegwestl, the native inhabitants being removed to Stansty and Northcroft townships near Wrexham. Its subsequent history is complex but it clearly suffered during the Welsh wars of Edward I and again during the Glyndŵr rebellion and was finally dissolved in 1537. It has seen several episodes of excavation in both the 19th and 20th centuries, and probably has the fullest exposed plan of any monastic establishment in east and north-east Wales.

Scheduling

The abbey ruins are in guardianship and the existing scheduled area (De003) extends beyond this on the south and east, covering 1.9ha

The Abbey and its Landscape.

The abbey and its adjacent domestic buildings (101169) form a well-defined complex, in contrast to the rest of the precinct of which virtually nothing is known. The abbey took shape in the period immediately following its foundation, with subsequent remodelling in the mid-14th and early 15th centuries. This is partly attested by the gable top at the west front of the church which records that this building was undertaken by Abbot Adam (1330-1344). Following the dissolution, the building was adapted for use as a mansion and then at a later period became a farmhouse, before falling into decay. The west front was restored by Gilbert Scott in 1870.

The Abbey Buildings. These are well-evidenced around a central cloister. However, it is assumed that a further cloister serving the monastic infirmary, and perhaps the original abbot's house lay to the east. Nothing is known of them.

The Precinct and its Boundary. It has been suggested (by D. H. Evans) that the outer court lay off to the west. RCAHMW air photographs from 2006 suggest the parchmark of a wall line, although

there is nothing visible on the ground. The same photographs hint at anomalies that may also be monastic

A spring in a 19th-century well house (41496), 200m to the north-west of the abbey church, is claimed to have formerly been the water source for the abbey. Perhaps linked is an obtuse record to a well, unlocated but close to the road, dedicated to the Virgin Mary (70934).

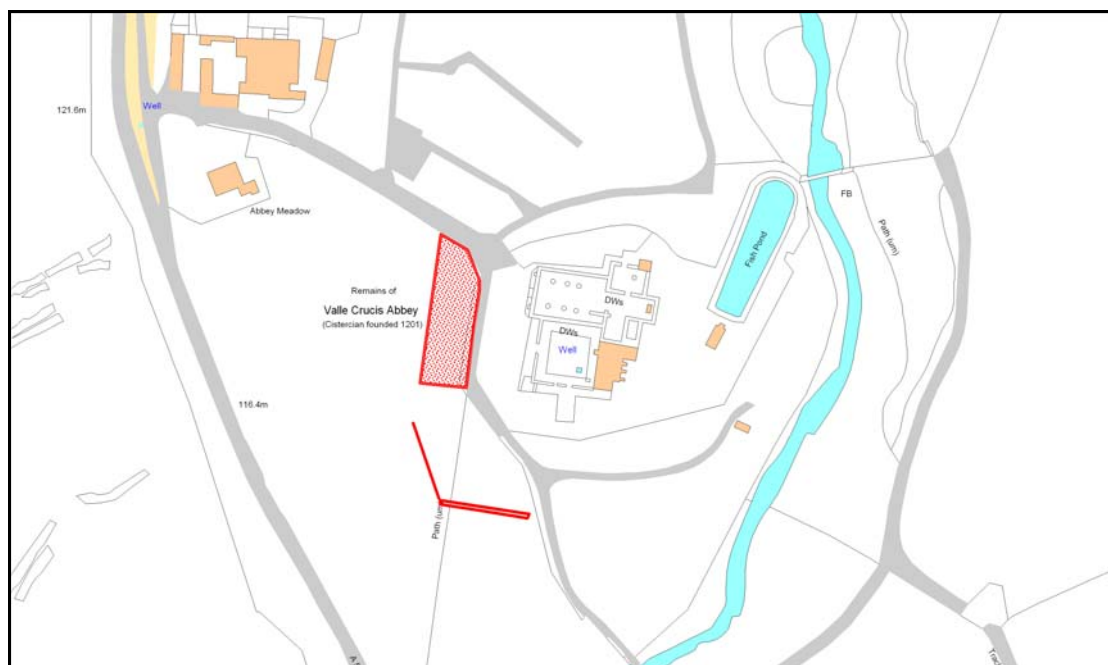


Fig 4 Valle Crucis Abbey in the centre with the possible precinct boundary to the south and parchmark anomalies, shaded to the west. © Crown Copyright and database right 2011. All rights reserved. Welsh Assembly Government. Licence number 100017916.

The Mills. At least one and probably two mills can be presumed somewhere in the vicinity of the abbey. Around 250m to the north of the abbey buildings was a fulling mill (69317) complete with mill leat (93481), which Williams terms the ‘Home Mill’ for the Abbey. He uses the same appellation for a water (corn) mill 500m to the south, where a mill is depicted on the 1st edition OS mapping of 1875. It seems reasonable to assume that the mills at these sites on the 19th-century maps were successors of the fulling mill and corn mill mentioned in a rental of 1606 (see Pratt 1997, 44-49), the fulling mill also formed part of a grant in 1537 (Pratt, 53). The field names in the vicinity of the fulling mill appear to match what would be expected at the site north of the abbey. The fulling mill depicted on the 19th-century OS mapping has been demolished and the house presently located near its site is of early 20th-century origin. A photograph of the mill in 1901 shows two windows placed in its south wall which are more akin to what could be expected in the abbey itself, though these may represent re-use of material from the abbey. Traces of the building are still apparent, if somewhat fugitive, although earthworks representing the mill pond appear to be relatively clear. A small-scale excavation carried out there by Chester and Durham Universities in 2007-8 seems to have been inconclusive.

The corn mill seems to have been at the location defined by Williams, but no corroborative information has yet come to light.

Fishpond. The pool to the east of the abbey ruins has normally been recognised as the monastic fishpond. This has recently been called into doubt with suggestions that it is more to do the planned, gentrified landscape of a local landowner, and perhaps to the adjacent ‘banqueting house’ or summerhouse (41502) which is on the same alignment. It may, of course, have been both: a

monastic origin, subsequently adapted and re-used. Another possibility is suggested by the 1606 rental which described 'five acres of moorish ground called Llyn yr Abbot', this probably lying near Maes-y-llyn farm (SJ 2017 4466). Williams (1990, 64) notes that there were three fishponds in the River Dee (either nearby or at Llangollen).

Sources

Field visit: 6th January 2011

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2.2 Friaries

The houses of friars were a feature of towns and cities from the 13th century onwards, and the bigger towns might have friaries of each of the four orders. In east Wales, however, one was probably the norm. Easterling listed ten authentic friaries in Wales. The properties that they occupied, but often did not own frequently had to be fitted into the existing layout of a town or its suburbs, but they could well have precincts, even if some of the attributes of rural monasteries – parks, fishponds etc – were absent.

The friaries in this part of Wales have received little attention in comparison to the abbeys. The last publication that addressed the theme as a whole was prepared nearly a century ago, by Easterling and though this was a thorough piece of research it focused on the historical aspects of the Mendicant Orders at the expense of the material remains.

Sources

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Brecon Friary, Powys (Breconshire) (SO 042298)

Background

Established before 1269, this was a Dominican friary which when it was surrendered in 1538 had ten friars in it. Of the ten friaries in Wales, it was the largest. It was sited in Llanfaes on the south side of the Usk facing the town of Brecon on the north side (603), and its position outside the main urban area, but probably in its suburbs is indicative perhaps of the degree to which Brecon was developing in the later Middle Ages. At the time of the Dissolution, it had about six acres of land and a small garden.

The religious use of the friary buildings did not end with the Dissolution, as the opportunity was taken by Bishop Barlow of St David's to found a new college there in 1541 and amalgamate this with the relocated prebendal college formerly at Abergwili in Carmarthenshire, which was itself originally founded in the late 13th century. The college continued in existence up to 1851, when it was closed, soon to become Christ's College, Brecon.

Scheduling

None of the site is scheduled. The chapel is listed as no 6826 (Grade I) and a block of buildings south of the chapel, presumably the hall(s) noted below, are listed as no. 6827 (Grade II*).

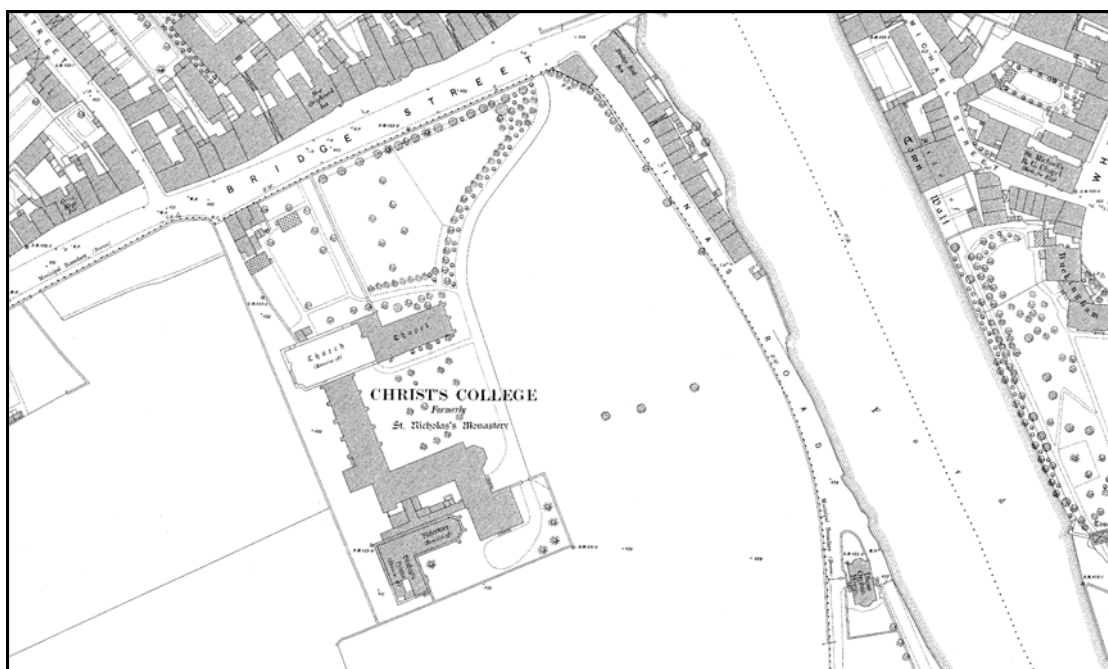


Fig 5 Christ's College at the end of the 19th century. The original pattern of the cloisters is particularly clear.

The Friary and its Landscape

The Church and Friary Buildings. The choir and chancel of the friary church (20101) now functions as Christ College chapel, and its roofless nave stretches out to the west. The cloister is definable as a grassy square, and to its east there was presumably a dormer range on the first floor perhaps with sacristies beyond, something which is highlighted by the presence of a door in the south wall of the chapel at first floor height, the lack of windows in most of this wall, and the presence of some in-situ corbel stones. On the south side of the cloister, the college buildings incorporate medieval structures, probably a refectory and an adjacent hall. The earliest features are from around 1240. The hall may have originated as an infirmary, its apsidal end perhaps housing a chapel. A smaller hall may have been the guest hall. Lost buildings include the chapter house and indeed there is nothing on the east side of the cloister now, but open ground crossed by a road.

An evaluation in 1996 of an area around 35m to the north of the church picked up a boundary wall of unknown date, but no graves in an area considered to be close to the friary cemetery.

The Precinct and its Boundary. The precinct wall was clearly depicted by Speed at the beginning of the 17th century, its entire perimeter still in existence, with a gateway at the north-western corner. It has been suggested that this was largely destroyed later in the 17th century, as a visitation by the commissioners of Archbishop John Tillotson in 1694 stated that '...there is no outward gate to the said college as formerly'. A wall still exists along the Bridge Street frontage on the north, and on the river side to the east; its alignment is precisely that shown by Speed, but it remains in doubt whether this is in part the original medieval wall or an entirely later reconstruction. The northern length of the wall on the east seems to be the most promising for an early survival, comprising a wall up to 2.5m high and 1m thick with a capping course 0.3m from the top.

Sources

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Denbigh Friary, Denbighshire (SJ 059665)

Background

Denbigh was supposedly a late foundation, between 1343 and 1350, though the Royal Commission in 1914 claimed a date of 1289 and this is still usually accepted in commentaries on the site. A Carmelite friary and the only one of its kind in Wales, it housed four friars when it was dissolved in 1538. It lay at the north-eastern end of the town, well beyond the medieval town walls. RCAHMW record that the 'Bishop's Chamber' in the friary was used as a residence by the bishops of St Asaph in the early 16th century and that they leased the property after the Dissolution.

Scheduling

A small area is scheduled (De023), no more than 472m², covering the unroofed shell of the chapel chancel and extending into yard of Abbey Cottage. The chapel ruins also carry a Grade II listed building designation (no. 958). Both Abbey Cottage and Abbey House, immediately to the south of the friary church are listed as Grade II.

The Friary and its Landscape

The Church and Friary Buildings. A standard layout has been assumed by Manley with domestic buildings surrounding the cloister garth, the chapter house and main chamber on the east, the dormitory and refectory on the south and the hall and guest house on the west. This deduction, however, appears to be based solely on Speed's very small illustration on his plan of Denbigh and ought to be treated with caution, even if it is eminently logical. An inventory taken on the dissolution of the friary lists the choir or church, vestry, chamber, hall, kitchen, brewhouse and buttery, while another document of the same time mentions the house, stables, demesnes, terraces, gardens and orchards.

Little survives other than the scheduled remnants of the church, which were illustrated by Lloyd Williams and Underhill. Abbey House reputedly has some monastic stonework incorporated within it including an internal arch and probably should from its position be seen to be on the site of the west range of domestic buildings around the cloister. However Butler has suggested that it is Abbey Cottage that occupies the position of the south range and incorporates some of its fabric, implying a very small cloister no more than 15m across.

A cross head (100591) from the Friary was found in the grounds there in the 19th century and removed to Dolhyfryd, some 2.5km to the south-west.

The Cemetery. Bones were found during building works in 1985 in a trench immediately to the east of the south end of the existing school building range (101836), and were regarded as in-situ burials with the implication that the friary cemetery stretched at least 30m to the north-east of the church. A radiocarbon date of 1435± came from a bone sample.

A more controlled excavation in 1994 recovered a charnel deposit containing the bones of at least 170 individuals, tipped into a shallow charnel pit (evaluation report) or a stone-lined kiln (*Archaeology in Wales*), together with a fragment (evaluation report) or fragments (*Archaeology in Wales*) of glazed floor and roof tiles. It was thought possible that the kiln was associated with the 19th-century brewhouse which utilised the friary church, though no such claim was made for the pit. One possibility was that bones cleared from the vaults within the friary church were then re-buried out in the field. Regardless of whether this is correct, the bones were clearly not in situ and provide no indication of where the friary cemetery was located, assuming that this is where the bones came from.

The Precinct and its Boundary. No information exists on the location of the precinct wall.



Fig 6 Denbigh Friary with domestic buildings beyond it. CPAT 3205-0028

Setting

The setting of this monastic site is heavily compromised. The original setting would have been urban or at least suburban but not on the scale now witnessed here. The intrusiveness of the warehouse and its yard to the north and the domestic residences immediately to the south have disturbed the setting and the site is all the poorer for it.

Sources

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Rhayader Friary, Powys (Radnorshire)

Background

The existence of a Dominican friary at Rhayader relies entirely on a brief comment by the Radnorshire historian, Jonathan Williams. Others including Sir John Lloyd have doubted its existence. Curiously a map of c.1770 reputedly shows a tenement and small field on the east bank of the river called Black Friars, but it has not been possible to trace the whereabouts of this map.

Sources

- Easterling, R.C., 1914, 'The Friars in Wales', *Archaeologia Cambrensis* 14, 350

Rhuddlan Friary, Denbighshire (SJ 029774)

Background

Sometime prior to 1258 a Dominican friary was established at Rhuddlan (102025). In 1283 there were twenty-three friars, but at its dissolution in 1538 this had dropped to three. At that time there was a church with cemetery, cloisters, a chapter house, a hall with three chambers, other apartments, a kitchen and a stable, three acres of meadow-land, three gardens and two small orchards. On the evidence of a Buck print, most of the church was still standing in 1742, though this had gone by the time that Pennant visited it in 1784. What survives of the friary is now subsumed in the buildings of the misleadingly called Abbey Farm.

Gresham has noted that it was close to the freestone quarries of north Flintshire, and that this could have been a centre or perhaps even the centre for the school of stone carving that created the many fine monuments in the churches of Denbighshire and Caernarvonshire.

Evaluations in advance of developments occurred in 1981 and 1987 (26138). Nothing of significance was encountered in either.

Scheduling

Because of the developed nature of the site almost all of it is unscheduled. All surrounding ground is scheduled as FL129, within the Saxon burh, though an area of pasture to the north of the farm has been excluded from the scheduling. The main farm buildings are listed as Grade II*.

The Friary and its Landscape

The Friary Buildings. It has been suggested in the past that part of the south range of the cloister was included in a barn which otherwise dates to the second half of the 18th century, and whose construction was probably contemporary with the brick-built farmhouse. The north wall of the barn includes four blocked, square-headed windows which might suggest it may be of medieval construction and could be a part of the dormitory range, although so many other putative medieval features here have been re-set in later buildings that this must remain in doubt. The east range of the farm buildings with its cowhouse (42274) incorporates some worked stones, and there is a niche with an eroded 14th-century effigy in it, although the building itself is obviously post-medieval in date. The west range (36157) was perhaps originally a cart-shed and incorporates part of a tomb slab with a cross-circle motif, of early 14th-century date, in the wall over one of the doorways, one of at least four such slabs on the site. Although the west wall of the west range looks to be medieval from a cursory examination, closer scrutiny reveals that the pointed arch windows have been re-set and do not extend through the full width of the wall. It seems that some licence has been displayed by whoever constructed the range in the 18th or 19th centuries. Although there is still a reasonable possibility that the plan of the farm yard fossilises the cloister, the absence of confirmed in-situ stonework means that this could only be confirmed by excavation.

The Precinct Boundary. No trace of this has been recorded. However, a caveat should be entered here. The east to west boundary lying just to the north of the farm complex adopts a curious line. Initially adopting a straight line where it runs out from the town ditch, it then changes course to the north before following a slightly more erratic line westwards. In this it is atypical of the majority of straight-aligned boundaries in and around, and it can be argued that this is remnant of the friary precinct boundary. However, it may simply be that the curved section follows a natural stream course which extends through the field to the east of the farm in a south-east direction, the straight section being a later addition to subdivide the area incorporated within the town ditch. This seems to have been destined to protect a settlement that was never developed, and it may be that the town ditch itself became the *de facto* precinct boundary hereabouts, though the total area it defined measures about 30ha overall.

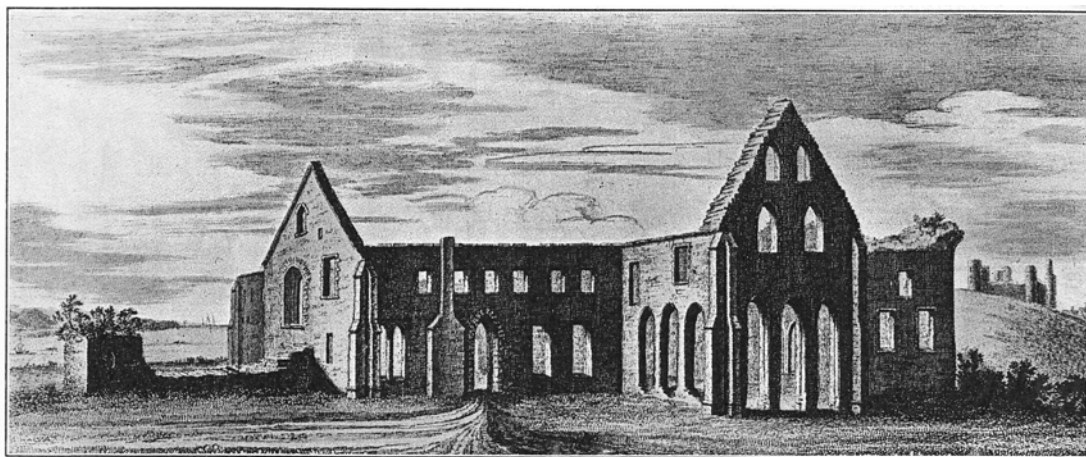


Fig 7 Rhuddlan Priory as depicted by Samuel and Nathaniel Buck in 1742

Sources

Field visit: 6th January 2011

Gresham, C.A., 1968, *Medieval Stone Carving in North Wales*, Cardiff: University of Wales Press, 257.

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York: Council for British Archaeology, 3

RCAHMW records via Coflein

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Ruthin Friary, Denbighshire

Leland suggested that there was a Carmelite friary at Ruthin, but Easterling could find no evidence of its existence, Sir John Lloyd dismissed the claim, and Knowles and Hadcock, though stopping short of rejecting Ruthin, were sceptical.

Sources

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Knowles, D., and Hadcock, R.N., 1971, *Religious Houses of England and Wales*. London: Longman, 237

2.3 Nunneries

Llanllugan Nunnery, Powys (Montgomeryshire)

Background

This elusive religious house is believed to have been established by **Maredudd ap Rhobert**, the lord of Cedewain in the early 13th century, although it has been argued that the charter in question may be a confirmation of an earlier grant of the period 1170-1190. Its main (and probably only) claim to fame being that an abbot of Strata Marcella eloped with one of the nuns. That it existed there can be absolutely no doubt: enough records survive including a reference in the 1291 *Taxatio*, mention in a later 14th-century poem, and it still existed at the Dissolution in 1536. Leland (in 1536-9) described it as "a very little poor nunnery about the border of Cedewain and Nether Powys".

No unequivocal traces of the nunnery have ever been identified. Williams following others has pinpointed it at the church of Llanllugan, and has adduced several architectural features within the

church to support his case. The problem is that most are standard features that might be encountered in any ancient Welsh church and are not distinctive enough, either individually or collectively, to localise the nunnery. However once committed to print, this then becomes fact, with Wikipedia stating that: “uniquely, its church remains as the parish church of Llanllugan”.

Likewise field names (1759) to the north-east of the church – *maes y cwrt ucha* and *maes y cwrt issa* – have been interpreted as representing meadow attached to the abbatial court house by RCAHMW. Felin Isaf (20897), 200m to the south-west of the church, has been claimed as the approximate site of a former medieval mill of Llanllugan manor, part of the lands of the abbey of Llanllugan, although the written history of this mill only goes back to the 1770s. It has been suggested by Williams (1990, 45) that Hydan in Castle Caereinion may have been an early site of the abbey, perhaps in part because there was both a water mill and a fulling mill there.

Fixtures and fittings

It has been suggested in the past that a beam across the fireplace at Gwernfyda House (20226) had come from the nunnery, mainly as it has carvings on it which include an amphisbaena (two-headed serpent) and a crucifix. The beam, though, could have originated in any local church. A stained glass window in the present church apparently depicts an abbess, nun or patron of the nunnery and is believed to be of late 15th-century date. Gray and Morgan-Guy deal in rather more detail with the stained glass, arguing that the iconography it displays, and the date of 1453 recorded by Archdeacon Thomas in the second half of the 19th century, mean that it was put in place at the behest of Richard Plantagenet, Duke of York and father of both Henry IV and Richard III, who would have become the Lord of Cedewain when he came of age in 1432.

Scheduling

There is no scheduling that relates to this site.

The Nunnery and its Landscape

Williams has taken a very optimistic stance on the nunnery: “today only slight vestiges of the conventual buildings remain; it has been suggested that they were south of the church on a flat space of ground above the southern Rhiw, and in the south wall of the present church are signs of a door which may have entered its cloister, but there is also evidence of buildings having been attached on the north side. Field evidence is that the precinct extended beyond the present churchyard” (1975, 160).

Despite the positive stance on its location from first Williams, and now Gray and Morgan Guy, there seems to be no substantive evidence for the nunnery being in the immediate vicinity of the parish church at Llanllugan. The latter with its curvilinear churchyard is probably an early medieval foundation, in place long before the foundation of the nunnery. In itself this is hardly a conclusive argument against the siting of the nunnery here, but until some indisputable element of the nunnery surfaces, the case remains unproven.

No field visit was undertaken here.

Sources

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- RCAHMW, 1911, *Inventory of the Ancient Monuments in Wales and Monmouth I - County of Montgomery*, 119-120.
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- Williams, D.H., 1975, 'Cistercian nunneries in medieval Wales', *Cîteaux* 25, 155-174
- Williams, D.H., 1990, *Atlas of Cistercian Lands*, Cardiff: University of Wales Press

Llansantffraed in Elvel Nunnery, Powys (Radnorshire)

Background

This Cistercian nunnery in northern Radnorshire was reputedly founded by Enoch, the first abbot of Strata Marcella sometime before 1174, the only source for its establishment being Gerald of Wales. It is likely to have been dissolved before 1186, after Enoch eloped with one of the nuns. Williams assessed all the evidence in 1975 including a consideration of alternative locations and felt that as there was no evidence to the contrary Llansantffraed in Elvel remained the favourite, but that the nuns may have been relocated, perhaps to Llangullan, quite quickly.

Assuming that the recorded history is sound, the lifespan of the nunnery is too short for the nunnery to have been fully developed. Little surprise then that its location has never been identified.

Sources

Knowles, D., and Hadcock, R.N., 1971, *Religious Houses of England and Wales*. London: Longman, 274

Monastic Wales <http://www.monasticwales.org/site/39>

Williams, D.H., 1975, 'Cistercian nunneries in medieval Wales', *Cîteaux* 25, 156-7

2.4 Priors

Brecon Priory, Powys (Breconshire) (SO 044289)

Background

The priory was established early, at the end of the 11th century, by Bernard de Neufmarché. It was positioned close to his castle on the west side of the Honddu. Brecon was founded as a cell of Battle Abbey in Sussex and continued as a dependency of Battle until its Dissolution in either 1536 or 1538. The priory church remained as a parish church, a role it had performed in the Middle Ages, and in 1923 it became a cathedral.

A thorough definitive study was made of the cathedral and its accompanying buildings by Tony Parkinson for the Royal Commission in the early 1990s. Unless future developments lead to excavation this is likely to remain the definitive account of the priory, and constitutes one of the most important accounts of a monastic establishment anywhere in Wales.

Scheduling and Listing

No part of Brecon Priory is scheduled, but listing has been applied extensively and is arguably the more appropriate designation. The Almonry, the precinct wall on the north and some of the 19th-century buildings are Grade II, the 17th-century barn and the close wall further south which the listing implies could be partly medieval (41858) Grade II*, while the priory church/cathedral (50427), the Deanery (50659) and the Canonry (50661) are all Grade I.

The Priory and its Landscape.

What is known of the priory of St John is restricted very much to the cathedral close and the graveyard to the north.

The Priory Buildings. Some medieval buildings survive as the present deanery, canonry and vestry range and the Almonry. The cloisters were demolished in the late 18th century, but the cloister garth seems to have been rectangular.

The Precinct Boundary. The cathedral close wall may well mirror the medieval precinct wall, but probably little of the latter survives. The Royal Commission imply that the short stretch of wall (50539) on the north side to the west of the Almonry is the best candidate while the remainder of the present wall is probably post-medieval.

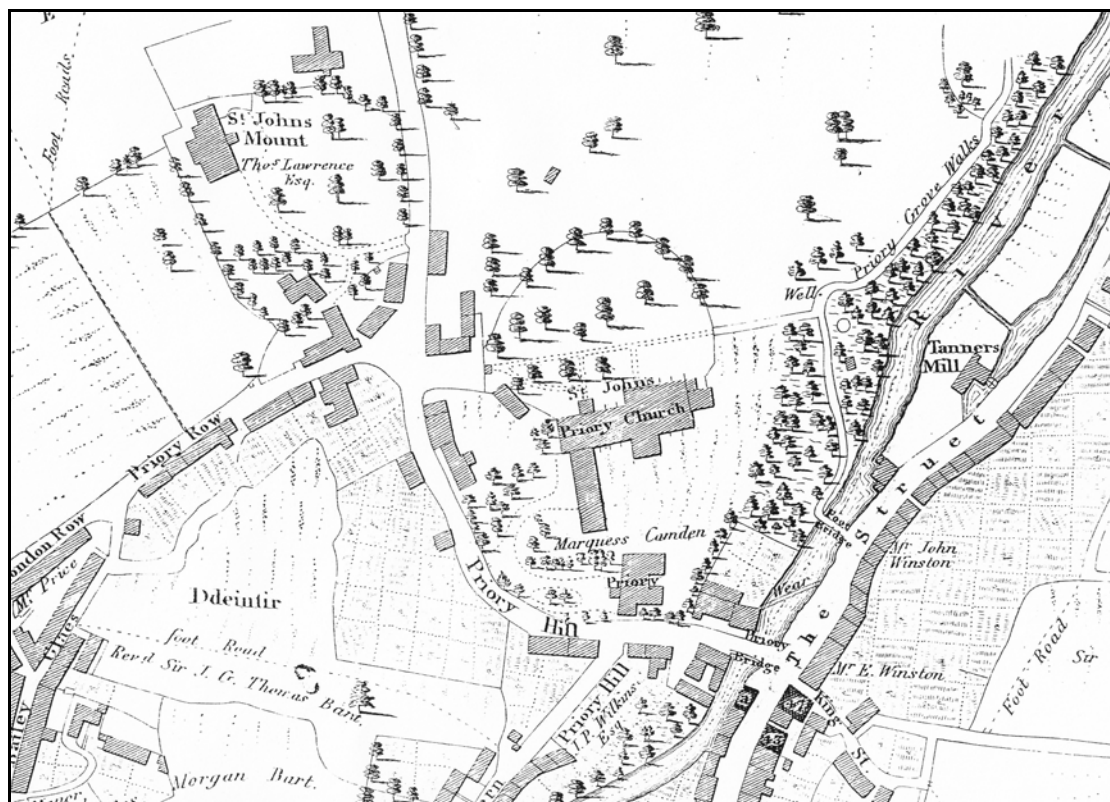


Fig 8 The siting of Brecon Priory after John Wood (1834)

Sources

- Heale, M., 2004, 'The Dependent Priors of Medieval English Monasteries', *Studies in the History of Medieval Religion*, 22.
- Knowles, D., and Hadcock, R.N., 1971, *Religious Houses of England and Wales*. London: Longman, 60
- Monastic Wales <http://www.monasticwales.org/site/2>
- RCAHMW, 1994, *The Cathedral Church of St John the Evangelist, Brecon. An architectural survey*, Brecon: Friends of Brecon Cathedral

Gwenddwr Priory, Powys (Breconshire)

Background

The HER carries a record for the alleged site of a Cistercian priory (2917) on the west side of the Wye Valley in Breconshire. The record continues: the site of the medieval priory has not been identified but it may lie close to the present church. It is not clear if the present church was a monastic building.

Present thinking focuses on documentary evidence that points to a grange (or farm) here in the 14th century, belonging to the Cistercian Dore Abbey in Herefordshire, not a daughter priory as has been suggested in the past. The exact location of the grange is not known, and it is little more than speculation that St Dubricius' church was a chapel for it, though Williams favours this view. Dore abbey's lands are recorded as being purchased by a David Williams at the Dissolution.

Sources

- Williams, D.H., 1990, *Atlas of Cistercian Lands*, Cardiff: University of Wales Press, 43

Snead Priory, Powys (Montgomeryshire)***Background***

A priory of Augustinian Canons was founded at Snead by Robert de Buthlers, lord of Montgomery, in 1190, but removed to Chirbury in c.1195. In 1281 Edward I granted a licence for the canons to move back to Snead but the community appears to have decided to remain at Chirbury.

The short-lived location of the priory is not known. It has been assumed without any solid evidence that the small church at Snead was part of the priory.

Sources

Knowles, D., and Hadcock, R.N., 1971, *Religious Houses of England and Wales*. London: Longman, 154.

2.5 COLLEGES**Ruthin College, Denbighshire (SJ 123584)*****Background***

The HER has a record, notable for its brevity, flagging the 'suggested site of Carmelite Priory close to the gate of St Peter's Church (now underlying Ruthin Post Office)' (16333).

Other sources are most expansive. According to Knowles and Hadcock the monastery or college of St Peter was founded in 1310 for seven regular priests by John de Grey, son Reginald, lord of Ruthin. It had failed or been secularised by 1478 when an attempt was made to revive it, a Scottish monk requesting permission of the pope to move to the monastery at Ruthin, then called an institution of Bonhommes, a monastic order which was peculiar to the British Isles. Its re-establishment, however, appears not to have been successful, though a subsequent attempt apparently was, but the monastery was finally dissolved in 1535.

Soon after the Dissolution John Leland was informed that the Bonhommes house had been converted into the parish church. A Carmelite Friary is also attested by Leland (see above), but doubts have been expressed as to its existence, and if so any relationship with the Bonhommes college.

Scheduling and Listing

The Church and Old Cloisters are listed, the former Grade II, the latter Grade II*. Nothing here is scheduled.

The College and its Landscape

The picture of St Peter's College is confused by the fact that after the Dissolution the college buildings were converted into Christ's hospital and twelve almshouses were erected. Significantly the college buildings were on the north side of the church and appear to have been laid out around a quadrangle.

The College Buildings. Of the church only the nave remains (100871) for the chancel to the east was demolished in the later 17th century. The building backing on top the church on the north and now known as the Old Cloisters (41775) has medieval origins and was one of the college buildings that faced on to the quadrangle. It is two-storeyed, the bottom one with fine ribbed vaulting said to be of the 14th century. Two doorways survive on the east side, while further north is a transverse passage, with pointed tunnel-vault and chamfered ribs, and containing blocked doorways with hoodmoulds. All other buildings have gone, and no reconstruction plan of the layout of Ruthin College is known.

Sources

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Monastic Wales <http://www.monasticwales.org/site/48>
Randall, P., 1984, *The Collegiate and Parochial Church of St Peter, Ruthin*, Ruthin: Parochial Church Council
Smith, L.T., (ed.) 1964, *The Itinerary of John Leland in or about the Years 1535-1543* 5 vols, London: Centaur Press, i, 304
Soulsby, I., 1983, *The towns of medieval Wales*. Chichester: Phillimore, 238

3 **CHURCHES and CHAPELS**

Background

In the initial scheduling enhancement assessment conducted in the first half of 2010/11, the sub-theme was defined thus:

Churches in use and on sites first occupied prior to 1800 were examined and reported on in the Churches survey, though ruined and abandoned churches were not included in that survey. All of the latter, however, were assessed during the Early Medieval Ecclesiastical study in 2001-4, though it is not clear whether all of the scheduling recommendations were followed up and, even where it was, whether the scheduling was sufficiently extensive, as was the case with the *clas* church at Glasbury. Remaining examples are relatively few in number. It can be assumed that internal features, extremely unevenly referenced in the HER, were covered during the churches survey.

Cathedrals. There are two – St Asaph and Brecon – in eastern Wales. Cathedrals were not included in the Churches survey, but St Asaph was assessed independently by one of the writers in 2006. Brecon was thoroughly examined and published by the Royal Commission in 1994.

Churchyards, crosses, sundials etc. Still functioning churchyards were covered in the Churches survey with a few others examined in the Early Medieval Ecclesiastical programme. Those known examples that remain to be assessed are few. Crosses of all types were looked at in the Medieval Crosses and Crossheads survey and require no further assessment. Sundials are included here because the majority in the HER including all four medieval examples are associated with churches. Preaching mounds, traditionally associated with St Garmon, were also examined in the Early Medieval Ecclesiastical programme

Chapels also formed an element, albeit a minor one, of the Early Medieval Ecclesiastical programme. Coverage at that time was uneven. Over 90 appear in the HER, either as buildings or through documentary sources, though the numbers registered under these two headings is unreliable: the form of the scheduled chapel at Maescelyn (Brecon) is cited as a document, for example, while St Elynd's Chapel (Brecon) also scheduled, though no longer visible, is classed as a building. There are six scheduled examples and two listed in the eastern counties. Nonconformist chapels, the earliest of which date to the mid-17th century in Wales, have been excluded from consideration, as these have been covered comprehensively by the Royal Commission and their collaborators in recent years.

CHAPELS

Introduction

An initial examination of chapel sites was conducted during the Early Medieval Ecclesiastical Sites project which lasted from 2001 to 2004. At that time it was argued that although in their final form, whether standing building, ruin or site, a chapel would almost certainly be medieval or perhaps post-medieval in date, even if its origins could well lie in the early medieval era, just as was surely the case with many of the parish churches in the region. They were thus legitimate inclusions in that project, but equally they are of relevance to a medieval enhancement project such as this.

The dataset then available to us had a little over one hundred entries in it, covering a broad range of site forms ranging from standing buildings to place-names and quite numerous antiquarian jottings, particularly from Edward Lhuyd and the great St Asaph historian, Archdeacon Thomas. A few previously unrecorded or putative sites have come to our attention since then.

Six chapel sites are currently scheduled, three in the old county of Breconshire, two in Denbighshire and one in Flintshire, and this tends to emphasise how very few chapels have survived in a form that is immediately recognisable for what it was. At least thirty-eight chapel sites were examined in sufficient detail in 2001-4 to make further assessment and examination during the present project superfluous. Inevitably perhaps, these tended to represent the better preserved or better documented examples in the region, including five of the six scheduled examples. At the other end of the spectrum, many chapels, however, are evidenced solely on the basis of vague and often antiquarian comments or on field-names lacking any corroborative support, or alternatively are so ill-located in the landscape that their location established through a GIS-based HER which demands precise co-ordinates will undoubtedly mislead the unwary.

In between are those chapels which are reasonably well-attested, but previous commentaries give little ground for optimism over the survival of significant remains. These form the majority of sites assessed during the present study (see final column in the table below). With these it has been necessary to re-visit the original sources, because the quality of the précised information in the HER is highly variable. Coincidentally, this number too reaches thirty-eight, though there are three overlaps where potentially new information has come to light since 2004.

Field visits have been restricted, because there has been relatively little to suggest that a visit would provide additional information that could support a scheduling recommendation. It is noticeable that back in 2004, only one scheduled recommendation – for Aberllynfi chapel – was made for the chapels that had been studied and as noted above these were as a group the most potentially interesting. It comes as little surprise then the chapels in the current group have generated no recommendations.

Stepping back to look at chapels as a group, it is evident that the larger numbers of chapels that appear to populate the western counties of Wales has been the envy of those of us who work in the eastern part of the country. Rather like the pre-Conquest inscribed stones, chapels look to be rather sparse, a point made succinctly by Laurence Butler some years in a specific reference to those areas of Wales that rapidly succumbed to Norman domination (Butler 1996). Whether this reflects the actuality is not clear. There are certainly antiquarian references which hint at a more densely ‘chapel-populated’ landscape. From the early pages of *Archaeologia Cambrensis* we learn that there was in Clocaenog parish (Denbs) a lost chapel near Cefn-fynydd which was in ruins at the beginning of the 19th century (1864) and that Henllan (Denbs) in addition to its parish church had four chapels none of which were then standing (1864); Archdeacon Thomas, historian of the diocese of St Asaph recorded that there was a *Capel Collen* in the manor of Dinhinlle (Thomas 1911, 283), that there was a Melai Chapel two miles west of the parish church at Llanfair Talhaiarn which had fallen into disuse by 1700 and was ruined by 1748 (Thomas 1913, 222), and that Llanrhaeadr-ym-Mochnant had two early chapels (Thomas 1911, 242). A fuller analysis of the entries in Edward Lhuyd’s *Parochialia* might perhaps give some idea of the percentage of chapels in a particular area that have been lost since the late 17th century, but it is worth remembering that Lhuyd’s returns were very sporadic. Only five of his correspondents bothered to reply to his questionnaire from Montgomeryshire.

The loss of chapels was a feature of the centuries following the Reformation. Assuming that they were abandoned at or soon after the Reformation, it was the two to three hundred years after that saw them gradually disappear as identifiable entities in the landscape. The chapel by Pentre Hall in Churchstoke (202) looks to have still been recognisable for what it was at the time of a boundary perambulation in 1702, but two hundred years later, even its precise position had dropped from the collective memory. Similarly, the Cambrians in the 1880s knew of the location of an old chapel in Llandrillo-yn-Edeirnion, but could find no physical trace of it in their visit; we have had to conduct some detective work involving both early Ordnance Survey maps and place-names even to locate the spot that the Cambrians visited.

There is no intention here to write a history, however brief, of chapels in east Wales; but a few points may be usefully made. Our list of chapels excludes a small group still in use – Bettws Clyro

and Bettws Disserth, for instance – but those that remain no longer standing buildings still in use, which are still precisely identifiable in the field is small. What we have yet to establish is whether chapels such as Capel Spon (100102) near Buckley (Flints) are the rather exceptional result of good geophysics (backed up by trial excavation) or are typical of a site type whose prevalence has yet to be appreciated.

It is impossible to judge how many of our sparsely evidenced chapels are authentic. What validity does one attach to a field-name that incorporates the term ‘chapel’. In our earlier study we cited an example on the outskirts of Brecon and hinted that the field could even have obtained its name because the cathedral, earlier the priory church, was visible down the valley. This can only be supposition, but it is necessary to go no further than the first entry in the gazetteer below to see how information can become distorted in transcription and how sites can materialise from nothing.

Some chapels are of unequivocal authenticity. Capel Banhadlog (1543) may not show any medieval masonry, but the combination of a documented 16th-century name, a tradition of a chapel on the site or close to that of an early 19th-century successor, a *fynwent* field-name and two fields referring to a saint’s well offer sufficient authority.

The Cae Capel building foundations (5685) may indeed be Edward Lhuyd’s *Capel y fyn* but only excavation will confirm that the visible remains of today are indeed those of a chapel, even if the group of three field names containing the element *cappell* do congregate around it.

Quite a number of chapels have suffered because of a lack of application on the part of those who enter records. As an example Tair ywen Chapel (PRN 3119) has a record founded on Poole’s 1886 commentary in a volume and a rather imprecise grid reference which seems to have been generated by someone finding the easiest option on an Ordnance Survey map. Five hundred metres away to the west and certainly known about since the 1960s when Richard Kay visited and drew it, is a very plausible candidate for Poole’s chapel (PRN 5385).

A remarkable number of farms in southern Radnorshire carry ‘Llan’ names. By way of example, within 5km of Painscastle there are Llanoley, Llanerchir, Llancoed, Llaneast, Llanbwlchllyn, Llandevirion, Llanbachowey, Llanogen, Llanfechan and Llan-Marchell. Ffances Payne however was dismissive of these, pointing out without elaborating that many names were originally prefixed in *Llwyn* and that this term became corrupted to *Llan*.

Sadly, some chapels are modern creations, reflecting a failure on the part of modern researchers to comprehend their sources. Thus Griffiths Edwards’ speculations in the third quarter of the 19th century about where chapels might have existed in the Middle Ages to serve outlying communities remote from the parish church in Llangadfan, have been transformed into physical realities, albeit ones that cannot now be located on the ground – hardly surprising when there is actually no evidence whatsoever to indicate that they ever existed.

Town chapels are a rarity. Hay-on-Wye still has St John’s, albeit in a virtually unrecognisable, 20th-century shell.

Sources

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- Lhuyd, E., 1909-1911, *Parochialia being a Summary of Answers to Parochial Queries* etc, London: Cambrian Archaeological Association
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- Thomas, D.R., 1913, *History of the Diocese of St Asaph Volume 3*. Oswestry: Caxton Press.

Known and Potential Chapels in East Wales

The table below lists the known and possible chapels on which the HER holds information, together with a few others which have come to light as a result of recent work. The penultimate column indicates which of these were examined back in 2002/3, and the last column those that have been examined during the current project. A few chapels have been omitted from both. By and large these are place-names which it is difficult to translate into physical remains or specific locations, or well-established chapels such as St Anne's in Denbigh where only the undercroft of existing town house mark its position, or Glasbury chapel which appears from its grid reference to be the same as Pipton chapel which is also recorded in much fuller detail in the HER.

Name	Count	PRN	NGR	Form	SAM	Assessec 2002/3	Assessec 2010/11
Aber Henllau Chapel	Powys	3468	SN89957229	Document		X	
Abergele chapel	Clwyd	81717	SH94547766	Building		X	
Abergele, Old Chapel	Clwyd	105477	SH94507781	Building			
Alltgyrbyd old Chapel	Clwyd	106491	SJ20405480	Building		X	
Blaen Cownwy Chapel	Powys	1198	SH98701830	Document			X
Bryn-yr-Eglwys	Clwyd	19083	SH87305236	Place-name			X
Builth Castle chapel.	Powys	2687	SO04455100	Document	Br031	X	
Burton Green Chapel	Clwyd	100361	SJ345584	Building			X
Cae Chapel Building	Powys	5685	SN87482315	Building		X	X
Cae Chapel fieldname	Clwyd	34045	SJ00727333	Place-name			X
Caer Chapel Fieldname	Clwyd	102986	SJ04307270	Place-name			
Capel Aelhaiarn (site of)	Clwyd	100771	SJ08705033	Document		X	
Capel Banhadlog	Monts	1543	SN98118059	Building		X	X
Capel Beuno (site of)	Clwyd	102471	SJ1183	Document		X	
Capel Dolwen	Powys	17924	SH977075	Document			X
Capel Glyn Collwng	Powys	81679	SO07801715	Document		X	
Capel Gorllwyd placename	Powys	3462	SO06307139	Place-name			
Capel Gwenfrewi	Clwyd	100444	SH87666140	Building	De240	X	
Capel Hen Chapel	Powys	8377	SJ07502328	Building			X
Capel Hirbryd Chapel	Powys	66	SJ17321649	Document			X
Capel Hwlkyn	Clwyd	102588	SJ10066935	Place-name			X
Capel Llangors	Brecs	21024	SO15472804	Place-name			X
Capel Madog	Powys	1644	SN93896575	Building		X	
Capel Maes-y-bwlch	Powys	81676	SN84583520	Document			
Capel Nant-ddu	Powys	81719	SO00341475	Building		X	
Capel Ogwen	Clwyd	81561	SH858786	Document			
Capel place-name	Powys	72454	SN87332315	Place-name			
Capel Senni	Powys	81677	SN92902330	Building			
Capel Spon Chapel	Clwyd	100102	SJ28246271	Building	Fl193	X	
Capel Taf Fechan	Powys	81748	SO05571376	Document			X
Capel y Ffin Place-name	Powys	3131	SO254316	Place-name			
Capel-y-coed, Llandrillo	Mers	118301	SJ04673943	Building			X
Capel-y-ffin Church	Powys	15876	SO25583152	Building		X	
Caple Llan Ycha	Powys	81564	SO24721848	Place-name			
Cappele chapel	Clwyd	81769	SH90304740	Document		X	
Carneddau Chapel	Powys	1616	SO04835316	Document			X
Chapel Close place-name	Powys	71291	SO22439243	Place-name			
Chapel Croft Fieldname	Clwyd	100359	SJ344587	Place-name			
Chapel Field place-name	Powys	81702	SO031748	Place-name			
Chapel Meadow placename	Powys	71292	SO22329214	Place-name			
Close y Capel place-name	Powys	72432	SO11822680	Place-name			X
College chapel	Clwyd	81765	SJ0570	Document		X	
Denbigh, Chapel (St Anne)	Clwyd	102749	SJ04986604	Building			
Dol Chapel Place-name	Powys	1737	SH97820750	Place-name			
Dyffryn Merthyr chapel	Powys	81713	SN970905	Document			
Dyrysgol Chapel	Powys	903	SN95107389	Document			

Eglwys Cross, Hanmer	Flints	118300	SJ47154091	Place-name			X
Emral Hall, chapel	Clwyd	100190	SJ42004434	Building		X	
Felindre Chapel	Powys	523	SO18643680	Building			X
Ffynnon Fair Chapel	Clwyd	102141	SJ02917107	Building	De038		
Gelli Chapel	Clwyd	81552	SJ12767828	Building			X
Gelli Talgarth Chapel	Powys	863	SN97055738	Building		X	
Glanirwch chapel	Clwyd	35794	SJ14374556	Document			X
Glasbury Chapel	Powys	20174	SO16783807	Duplicate			
Great Chapel place-name	Powys	72446	SO04782940	Place-name			
Gwaun y Capel placename	Powys	72449	SN99893182	Place-name			X
Gwernygo chapel	Powys	81764	SO221919	Document			X
Hay-on-Wye Chapel	Powys	15882	SO230424	Building			X
Hen Eglwys	Denbs	101485	SJ17674844	Building			
Hwlkyn place-name	Clwyd	81557	SJ09327111	Place-name			
Llan Guared place-name	Clwyd	81558	SJ42404663	Place-name			X
Llandeilo'r Fan Chapel	Powys	4377	SN8934	Document		X	
Llandinir	Powys	81684	SO1798	Document		X	
Llandynan, Llantysilio	Denbs	118303	SJ18874470	Place-name			X
Llanfair Trellwydion	Powys	81682	SO10217315	Document			
Llanfechan place-name	Powys	81685	SH7705	Place-name			X
Llanfechan place-name	Powys	81686	SO0797	Place-name			
Llanifan	Powys	81683	SO1561	Document		X	
Llanilid	Powys	81680	SN8827	Document			X
Llanloddian place-name	Powys	81687	SJ1008	Place-name		X	
Llanmarchell, Llanstephan	Powys	81689	SO137424	Place-name			X
Llanthomas chapel	Powys	81681	SO2140	Document		X	
Lle yr Hen Eglwys	Powys	6	SH99312534	Building			
Llechfaen chapel	Powys	81716	SO08052843	Building			
Llyweni chapel	Clwyd	81718	SJ025680	Building		X	
Maes Llymystyn Chapel	Powys	1214	SH96901160	Document			X
Maescelyn Chapel	Powys	700	SO20681950	Document	Br055	X	
Melai chapel	Clwyd	81562	SH9067	Building			
Melin Llangwm	Clwyd	100709	SH96544493	Document			
Minera chapel	Clwyd	81563	SJ26885195	Building		X	
Nantglyn St Mordeyrn's	Clwyd	17495	SJ00656202	Place-name			
Pen Cerig Calch chapel	Powys	72430	SO22302263	Document		X	
Pennllys church	Brecks	3009	SN 998584	Antiquarian		X	X
Pentre Fidog Chapel	Clwyd	105556	SH87465133	Building			
Pentre Hall Chapel	Powys	202	SO2791	Document			X
Pipton Chapel	Powys	521	SO16773806	Document		X	
Plas Mawr Chapel	Clwyd	102716	SJ104779	Building			
Plas y Bold, Caergwrle	Clwyd	101297	SJ30485707	Building			
Pont Rhyd-y-Bettws	Brecks	118302	SO01222521	Place-name			X
Pont Y Capel Place-name	Clwyd	100381	SJ33625422	Place-name		X	
Spwdwr Chapel	Clwyd	100084	SJ21426491	Earthwork			X
St Catherines, Watton	Powys	6889	SO049283	Document			
St Cenau's Chapel	Powys	4910	SO24141817	Document		X	
St Elyned's Chapel, Brecon	Powys	617	SO05792861	Building	Br236	X	
St Ilid's Chapel	Powys	3137	SN89032717	Building		X	
St John's, Hay-on-Wye	Powys	30906	SO23004240	Building			
St Mordeyrn's Chapel	Clwyd	100592	SJ00656202	Building			X
St Nicholas, Brecon	Powys	20101	SO04202842	Building			
St Peter's Chapel, Rossett	Clwyd	101535	SJ369575	Building			X
St Trillo's Chapel, Rhos	Clwyd	100500	SH84138113	Building	Listed		
Taf Fechan chapel site	Powys	9786	SO11302262	Building			
Tair y Wen Chapel	Powys	3119	SO243388	Document			X
Talerddig Chapel Site	Powys	1320	SH9300	Document			X
Talybont Chapel	Powys	655	SO11302262	Document		X	
Tan y Fedw Chapel	Powys	3140	SN89132573	Building		X	
Tir Sant	Clwyd	101492	SJ18645946	Place-name			

Trehydan chapel	Powys	81763	SJ1407	Document		X	
Tyddyn-cochyn chapel	Clwyd	72088	SJ07434812	Building			X
Tywysog Chapel Site	Clwyd	101815	SJ00306673	Finds only			
Upper Chapel Place-name	Powys	6080	SO00744055	Place-name			X
Waun Tywysog chapel	Clwyd	81766	SH995661	Document		X	
Waun y Capel Chapel	Powys	3333	SO11881788	Building		X	
Whitewell Chapel	Clwyd	102664	SJ49494149	Building			

Gazetteer

Blaen Cownwy Chapel (1198)

The site has been recorded in the HER as a small chapel served by monks from Strata Marcella in the township of Cowney, citing an article by Reverend Griffith Edwards in 1869. Field visits in the past have produced no supporting evidence for the site and it has been further suggested that it was confused with the grange complex known as the Llanwddyn hospitium (495). No physical evidence for a chapel has been found at the nearby farms.

A re-assessment of Edwards' original article clarifies the dilemma. He speculated that a chapel might have existed here, because he was unable to explain why people in the township did not appear to use the parish church at Llangadfan. He had, however, not a single shred of evidence to support his theory. The Blaen Cownwy Chapel is in other words a non-site, given a reality by someone who failed to understand the source material.

Sources

Edwards, G., 1869, History of the parish of Llangadfan, *Montgomeryshire Collections* 2, 317-44

Bryn yr Eglwys place-name (19083)

The place-name was flagged up as suggestive by Williams in connection with the Hiraethog grange belonging to Aberconwy, though he did not go as far as positing a church here. Certainly there is no evidence as yet to corroborate any foundation here. Possibly significant is a house called 'Gell' less than 1km to the east-south-east (at SH 8819 5210), which might imply the presence of a monastic cell in the vicinity. However, admittedly small-scale, early 19th-century mapping does not name Gell, nor does the Tithe survey of the mid-19th century and its first appearance is on the first edition OS mapping for the area, produced in 1875.

Sources

Williams, D.H., 1990, *Atlas of Cistercian Lands*, Cardiff: University of Wales Press

Burton Green Chapel (100361)

The site of a chapel noted on the Tithe map of 1844, but no evidence of a structure was found when the site was visited by CAS in 1981. The field name Chapel Croft (100359) in the Tithe survey is considered to relate to this chapel (PRN 100361).

Cae Capel field-name (34045)

On the roadside, a building that on the first two editions of the Ordnance Survey map was termed Pentre-cefn had become Pentre-capel by the time of the 3rd edition in 1913. This building has now gone. While this might hint at a relatively late origin for the name, the assessment report from which this record originates includes the information, not recorded in the HER, that the source for the name is the Tithe map. This is confirmed with two names, one to either side of the road carrying the *y capel* element. This is insufficient evidence to confirm the existence and position of a medieval chapel site (although there is nothing to indicate a post-medieval foundation) but perhaps enough to hint at its former presence.

Sources

Gibson, A., 1996, *Proposed Cefn Meiriadog Watermains Refurbishment: archaeological assessment*, Welshpool: Clwyd-Powys Archaeological Trust Report No 180

Cae Capel Building (5685)

Edward Lhuyd in the late 17th century reported a large, early medieval inscribed stone in a farm garden in Devynnog which had come from a chapel called Capel y fyn (PRN 3145). Research by Redknap and Lewis (2007, 235) has suggested that the chapel might be indicated by the Tithe map names *Cae'r Capel* and *Coed-y-capel* about 500m to the south-west of the farm at SN 873230. The site adjoined the Cwm Newynydd book and it is claimed that in the 1950s the ruins of the chapel were still visible as a rectangular building, 6 yards by 3 yards in extent.

The foundations of a building which local tradition has as the chapel (at SN8748023150) were recorded in more detail in 2002. Nothing more can be added, other than the fact that three *cappell* field names group on the north side of the stream. While there is nothing inherent in the building remains to confirm this as the chapel, it seems a reasonable assumption to make.

Cae'r and Gwaun y Capel field names (72449)

Two adjoining fields whose names suggest the former presence of a chapel. They are located low down on the west side of the Yscir valley at a point equidistant from the two small settlements of Aberyscir and Pont Faen (Brecks). They do not seem to have been visited in the past, so it is uncertain whether there are any physical remains to support the place-name evidence. Is it significant that there is a farm about 600m to the north with the highly suggestive name of Ynysmynach?

Capel Banhadlog (1543)

This site is recognised primarily because of a now derelict chapel built here in 1826. However, the earliest date given by the place-name specialist Richard Morgan, in a source that is not specified by the HER, is to *banhadla yn llwydiarth* in c.1562, indicating reasonably conclusively that this was originally a medieval chapel-of-ease that survived the Reformation. The Royal Commission thought it a grange chapel attached to Wigmore Abbey, a view in part founded it seems on William Rees' map of Wales and the Marches in the 14th century.

Nothing survives of this medieval chapel, which comes as no surprise in view of the recent history of 19th-century development on the site. But in addition to early Ordnance Survey maps carrying the annotation 'old chapel' which might be a reference to the Georgian chapel the Tithe survey reveals that the field immediately to the north of the group of buildings was called 'clos y ffynwent' [close of the graves] and that about 350m to the south (SN 982801) were two fields called 'Cae ffynnon saint' [saint's well field]. No well has yet been recorded here, but together these form an interesting chapel complex, certainly of medieval date, perhaps earlier, though insufficient remains to warrant a designation.

Capel Dolwen (17924)

Williams records the presence of a grange chapel to Strata Marcella at Dolwen, 5km south-west of Llangadfan, its location highlighted by the fieldname 'Cae Capel' on the Tithe map (Williams, 1983, 234). Morris Jones claimed that it was in ruins in 1792. There are however no *Cae Capel* field names here but there is both a *Pen bonc yr capel* and a *Dol capel ucha*, adjacent fields that lie beside the river and to the south-east of Dolwen Farm. A visit to this location in 1977 failed to reveal any traces of a building, and a further visit is unlikely to be more productive.

Sources

Jones, C.M., 1872, The abbey of Ystrad Marchell (Strata Marcella) at Pola, *Montgomeryshire Collections* 5, 109-48
Williams, D.H., 1984, *The Welsh Cistercians*, Caldey Island: Cyhoeddiadau Sistersiaidd

Capel Hen Chapel (8377)

The chapel is not relevant to the present study, but epitomises the value of desk-top assessment for HER enhancement. The HER currently records this as the site of a chapel, now rebuilt 1.5 miles down the road, the entry dated to 1978. Under period it is recorded as (1) post-medieval and (2) medieval. While there are no extant chapels at this distance, it seemed most probable that the chapel in question is the nearest to the site, namely the Wesleyan Methodist Pen Nebo Chapel (15364), which was built in 1890. This is rapidly confirmed by the 1st edition Ordnance Survey map published in 1886 which reveals that the first Capel Pen-Nebo was still in existence at SJ07542329.

Capel Hirbryd (66)

Capel Hirbryd is shown as a former site on the first edition of the large-scale Ordnance Survey map towards the end of the 19th century, with the wood of Coed y Capel directly above it. The earliest written reference seems to be in the Royal Commission's 1911 *Inventory*, but this is simply a recognition of what is on the map, so it must be assumed that the Ordnance Survey surveyors were informed of it during their work.

The site lies on the southern slopes of a small valley; a footpath meanders past the site, and a unusually small triangular field enclosure still surrounds it. The larger field immediately to the north-east was in the mid-19th century divided into two, both called *Cae Capell*. A more significant map source is an 1812 enclosure map for Peniarth township in Meifod which depicts a building here with the given name of *Erw Capel*. It thus suggests that remains of the chapel survived into the early part of the 19th century.

Visited in March 2011, there was no visible trace of the chapel or any other building at the spot marked by the Ordnance Survey. The triangular area in which it lay is demarcated by a gully with a very small stream flowing down it (in contrast to the hedged boundaries nearby), which perhaps reflects a conscious decision of past generations to distinguish its location even though the building itself had been demolished.

Capel Hwlkyn (102588)

The remains of this chapel are represented by a ruinous building, which is locally known as the chapel site and where the names of adjacent fields are recorded as 'Erw Capel' and 'Cae Capel' in the Bodfari (Aberwhiler township) Tithe survey; these are approximately centrally placed within the parish, which corroborates Llwyd's original reference. It is possible that this site provided the moulded stonework which was subsequently incorporated in the farm (now derelict) of Fron Uchaf (37215, located at SJ 113712).

The building is still known as Capel Hwlkyn by the landowner, and it comprises a small, derelict building, 6.8m N/S by 6.0m and surviving to a height of 2.0m, constructed of mortared stone and situated at the boundary between two fields. There are some inserted bricks which appear to be 18th-century in date, but no surviving moulded stonework. A full description appears in the HER. The owner believed it was an old chapel-of-ease to Bodfari, before being used as a barn.

Capel Llangors (21024)

The HER record covers Capel House which seems to be of the early 17th century. The Tithe survey in the mid 19th century confirms the longevity of the name – it was then Capel farmstead – but offers no clue as to how this appellation was acquired. A detailed study of the house by Jones and Smith in the 1960s failed to show any surviving stonework., and a medieval chapel site for the present remains only a speculation.

Sources

Jones, S.R., and Smith, J.T., 1964, 'The houses of Breconshire, Part II', *Brycheiniog* 10, 142

Caple Llan Ycha field name (81564)

A field named 'Caple Llan Ycha' on Llangenny Tithe map. There is some doubt about the putative site of the chapel or oratory of St Cenau in this parish and it was thought possible that this place-name defined the field in which it lies.

The historical records suggest that the chapel was demolished about 1790, and that it was located around 650m to the west-south-west, in the grounds of Pen y daren farm (4910). Jones and Bailey comment that 'The situation of the original chapel or oratory....is marked by the finding of a small bell.... It was dug up some years back on a farm eastward of the old church, called Pen y daren, upon the summit of a rocky knoll....No vestige of the walls appears, but there was a considerable heap of rubbish where the bell was found, which was cleared away by the farmer'. Pendarren House is now owned by Haringey Council and run as an adventure centre, but the former landowner has mentioned that there was formerly a large yew (said to be 6 feet thick) on the site and that there were traces of walling visible in the late 1950s.

It appears that there are no surviving traces of the chapel at either locality and it seems improbable that a simple field visit will reveal anything of relevance. It may, however, be significant that the presumed holy well of Ffynnon Cenau is in close proximity to the location suggested by the historical sources.

Sources

Jones, T., and Bailey, J.R., 1911, *History of the County of Brecknock* (Glanusk), 145

Capel Maine = Talerddig Chapel site (1320)

Saxton in 1579 depicted a chapel at Talgarth. This name is otherwise unknown, but Lewis (1833) claimed a chapel of ease at Talerddig, dependant on Llanbrynmaur, though by his time no traces remained. Williams (1990, 60) has linked this to Capel Maine, associating it with the manor of Tirymynach with its manorial courts being held at Talerddig. His grid reference, however, is for Talerddig village and should be treated with caution in the absence of any corroborative evidence. A suggestive house name - Cwm Llan (Ty-cwm on modern maps) – is depicted on the Tithe map at SH 93920075. Just possibly this points towards the valley of Afon Ty'n-y-rhos as being the site of the chapel; but the dwelling Capel yr Aber in a valley a few hundred metres to the west is misleading for this was formerly a Congregational chapel. A field-name 'Cae hunt ir capel' (field beyond the chapel) at SN 93029994 is presumably also related to another Congregational chapel, this one in Talerddig village. In summary, while the evidence for a chapel is strong, its location is unknown.

Capel Tâf Fechan (81748)

This chapel lay on the west bank of the Taf-Fechan only a few metres from the river itself, and beside a lane which ran down the valley towards Merthyr Tydfil. Perhaps significantly, the 'site of' a Roman road is marked on early Ordnance Survey maps, also passing within a few metres. This was presumably a medieval chapel site, although no details of its structure and date have been recorded. It was set in a small, D-shaped yard, which looks to have been used for burial if the Ordnance Survey map is a reliable guide. Whether it was established in the early medieval era cannot be determined. The chapel lies just inside Powys, but is now under the waters of the Pontsticill Reservoir.

Capel-y-coed, Llandrillo (118301)

When the Cambrian Archaeological Association met at Bala in 1884, they visited the defended enclosure at Cryniarth (100838) and then reported that below the site in the wood was the site of an old cockpit and still lower below the turnpike road was Capel-y-coed, the site of an old chapel of which nothing was known. The wood must be Coed Moelfa and the chapel which does not figure in the HER ought to be close to one of the several farms that lie just to the west of the modern road.

The most likely location is the former dwelling at Ty'n-yr-ywen (79565), the 'ywen' of the name referring to yew trees, evidence of which was still present when the site was visited during a Tir Gofal study by CPAT in 2001. At the time of the visit a small building with a substantial foundation was recorded, although two buildings are depicted there on the 1st edition Ordnance Survey map of the late 19th century. This has now been confirmed by the Tithe survey which reveals that Ty'n-yr-ywen was known as *Capel-y-coed* in the mid-19th century.

A field visit showed only the foundations of the west-north-west end of a building butting up against an old yew tree, the maximum height of the former being 1.2m. No features that might signal a chapel were recognised, but it seems likely that the chapel was converted into or replaced by a small farmhouse in the post-medieval centuries. A field sketch is included in the site records.

Sources

Field visit: 17 March 2011

Carneddau Chapel (1616)

It has been noted in the past that William Rees on his map of 1932 recorded a chapel in the area of Carneddau but that nothing of it survived. The name, however, appears to have originated with the HER while the Ordnance Survey were also responsible for the claim it could no longer be identified. In 1978 a possible building platform was noted below the modern farm, a link was made between the documented and the physical evidence, and this was reinforced by CPAT's fieldwork in 2003 which recorded the platform, even if the question was left open as to whether this the chapel site.

A re-examination of Rees' map shows that the chapel location was positioned by a field name of 'Cae Maerdy', not Carneddau. The Ordnance Survey record gives only a 4-figure grid reference for this site, and it has not proved possible to locate 'Cae Maerdy' in the Tithe surveys, but the location mapped by Rees appears to be approximately 0.5km to the north of the existing record in the HER, perhaps somewhere near PRN 33883 (SO 04945370), where the remains of a walled structure aligned approximately east/west were recorded by CPAT in 1996. Here there were the remnants of a building consisting of parallel stone walls aligned almost east/west, with a scarp and some stone marking a return on the west side. The east end had been destroyed by a modern track and the feature is bisected by a fence line. The overall size of the building does not seem to have been recorded. It was felt that enclosure boundaries nearby were perhaps associated with it.

Sources

Rees, W., 1932, *Map of south Wales and the border in the fourteenth century*, Southampton: Ordnance Survey

Close y Capel placename (72432)

The record in the RCAHMW archive is simply of two field-names for adjacent fields, derived from the Tithe survey. There is no suggestion of a structure here on the 1st edition OS mapping, and in this agricultural environment little way of eliciting any further information other than by fortuitous aerial photography.

College Chapel, Henllan (81765)

The record by Thomas in 1911 refers to a former chapel located in a field called 'Cae'r Capel' on College farm in Henllan parish, that was converted into a cottage. There seems to be no knowledge of the site locally and the Tithe survey for the parish does not record field names.

Given that College Farm (SJ 05643 70180) is depicted on the first edition OS map of 1875, it seems reasonable that this is the correct approximate location, although which cottage is being referred to remains open to question. Ty-Newydd cottages, 360m to the south, are evidently more

recent as they only appear on the OS mapping after 1875. No obvious candidates are visible elsewhere on the OS mapping.

Eglwys Cross, Hanmer (118300)

The potential interest of this place-name seems to eluded past researchers. Place-names containing the element *Eglwys* are far from common in east Wales. This one was current in the 19th century but we have not been able to verify its existence in previous centuries (though Evans has it as Eglwys Groes in 1795). Nevertheless, there is no obvious reason for its occurrence here, as far as can be established. On the other hand the adjacent motte is well attested and there must be a strong possibility that it was once accompanied by a church or chapel.

Felindre Chapel (523)

The chapel of Felindre was situated close to the village green at the junction of roads from Gwernyfed and Llanigon, where a field depicted on the Tithe map is described as 'Site of the old church at Velindre'. It is believed that it was extant in the 14th century as it is depicted on Rees' map of south Wales in the fourteenth century (1932). The Glasbury registers show that it was in use up to 1695, but it seems to have become ruinous soon thereafter. Prior to 1973, a headstone was found on the site during building work for a bus shelter, but its present location is unknown. There are no visible traces of the chapel, for the site is now the location of the village hall, constructed in c.1976.

The only surviving feature from the chapel is a believed to be a doorway which forms the entrance to the porch at Old Gwernyfed house. In the past, this has been claimed to be Norman from around 1080, a 'fact' repeated in the HER, but its style is obviously later. Its pointed arch is of 12th or 13th-century date. Current thinking sees the doorway as early 13th-century and a full technical description can be found in the Cadw listing report. The upper floor of the porch has a stone-mullioned window, perhaps of 17th or early 18th-century date, above the entrance and there seems to be no real evidence that the arch was inserted at a later date. If this is correct, then the removal of the arch from its original position could be roughly dated by the style of the window.

Sources

Field visit 18 January 2011

Jones, S.R., and Smith, J.T., 1964, 'The houses of Breconshire, Part II', *Brycheiniog* 10, 89

Gelli Chapel (81552)

Thomas (1911) recorded a pre-Reformation chapel at Gelli, which was subsequently converted into a farmhouse and later into cottages. It apparently formed part of the grange belonging to Basingwerk Abbey, something which was accepted by Williams (1990). The record for the grange (102341) notes that the building is of perpendicular date (early 14th to early 16th century) and was largely in its original condition in 1993, but Thomas' description points to Gelli Fawr, a little to the south. A Coflein entry does not mention a chapel, but the full report was not accessed.

Sources

Thomas, D R, 1911 *History of the Diocese of St Asaph Volume 2*. Oswestry: Caxton Press.

Williams, D.H., 1990 *Atlas of Cistercian Lands*, Cardiff: University of Wales Press

Glaniwrch Chapel (35794)

Williams notes that there is a tradition of a chapel and sanctuary at Glaniwrch, but no proof that it was in Cistercian ownership. He includes it as a possibility that it was an appurtenance to the nearest grange which is Gwernfeifod, which belonged to Valle Crucis. The source of Williams' information on the tradition has not been established, and as yet no independent evidence of a chapel here has yet surfaced.

Sources

Williams, D.H., 1990, *Atlas of Cistercian Lands*, Cardiff: University of Wales Press

Gwernygo Chapel (81764)

The presence of a monastic grange at Gwernygo, forming part of the lands of Cwmhir Abbey, is undisputed. Evidence for a chapel there seems compelling, given that Thomas (1908, 548) records the evidence that some ruins were still surviving near the end of the 19th century, and the old font was in use as a trough in the farmyard at Lower House (SO 207916). Two fieldnames (71291 and 71292) to the north-east of Gwernygo have 'chapel' elements recorded in the Kerry Tithe apportionment, suggesting it was probably on this side of the grange buildings.

Sources

Thomas, D R, 1908 *History of the Diocese of St Asaph Volume 2*. Oswestry: Caxton Press.

Hay-on-Wye town chapel (15882)

The HER quotes Haslam, who refers to the Chapel of St John in Lion Street, which was allegedly founded in 1254 and was the guild church of the tradesmen of Hay in the Middle Ages. Dissolved by Edward VI in 1547, it was a ruin when John Wesley preached here in 1774. Much of the building dates from 1930 when it was presented to the parish after restoration, and although listed (Grade II) it is not clear from the listing description if any visible features might remain from the medieval era, though it seems unlikely.

Hen Eglwys, Bryneglwys (101485)

Because this is typed as a grange in the HERR, it was overlooked in the early stages of this study. The HER records "a small rectangular building 5.5m by 4.5m and 2.1m high attached to an enclosure which is thought to be either a chapel or a monastic grange". It is termed Hen-eglwys on the late 19th-century Ordnance Survey map, so there is some history to the site, and it is unfortunate that it has not been possible to arrange a site visit.

Llandynan, Llantysilio (118303)

Llandynan is a modern settlement in the middle Dee valley to the west of Llangollen. It appears to comprise two elements, Llandynan proper and Llidiart Annie a few hundred metres away and a little closer to the river. In itself this does not warrant an entry in the HER. The Tithe map, however, names several adjacent fields as *Llandynan* or *Llan dynnon*, a couple of them now under Llidiart Annie, the others upslope towards modern Llandynan. More importantly in this context, Llandynan was classed as a *ville* in the 1315 extent of Bromfield and Yale, its medieval name being much the same as its modern one. A medieval nucleated settlement here is unlikely, but it is tempting to assume with such early place-name evidence, that there was perhaps a medieval chapel with early medieval beginnings, distinct from Llantysilio which lies about a kilometre down the valley. Needless to say no traces of this have yet been identified.

Sources

Ellis, T.P., 1924, *The First Extent of Bromfield and Yale, A.D. 1315*, London: Honourable Society of Cymmrodorion

Richard, M., Melville Richards Archive Place-name Database, website

Llanfechan nr Llanwrin (81685)

The record relates to a hill of this name, recorded as early as 1547 which is located approximately 5km to the north-north-east of Machynlleth. Evidence has yet to be revealed for a church or other ecclesiastical site in the immediate vicinity, but the name is certainly suggestive, all the more so because of its relatively early date. The nearest site of potential relevance is the church at Llanwrin, 2.5km distant, so it is unlikely that the two are related.

Sources

Morgan, R., 2001, *A Study of Montgomeryshire Place-Names*, Llanrwst: Gwasg Carreg Gwalch

Llanilid (81680)

This is a duplicated reference for St Ilid's chapel (3137).

Llanmarchell, Llanstephan (81689)

A site which was suggested as an early chapel site by Dorothy Sylvester, only on place-name evidence. The name appears on the early 19th-century OS surveyors drawing (No 196) at SO 13830 42375, and also on the first edition OS 1:2500 map of 1889 (Radnorshire 35.12). The Llan prefix is missing from the Tithe apportionment of 1841, which names the farm as 'Marchell'.

On present evidence this cannot be claimed as a lost chapel, and Ffances Payne (see above) was adamant that such names were illusory..

Sources

Sylvester, D., 1967, 'Glasbury, Norton and the problem of the nucleated village in Radnorshire, *Trans Radnorshire Soc* 37, 17-26

Llan Guaered field name (81558)

The field name of 'Llan Guaered' is recorded in the Tithe survey some 600m north-east of Worthenbury on low-lying ground which appears to be prone to flooding. Archdeacon Thomas in 1908 thought the name might be related to a chapel dedicated to St Gwerydd, on the basis of the *llan* element but that term does not, of course, have exclusively ecclesiastical overtones. The name 'gwaered' has the meaning 'descent', so possibly it signifies some form of low-lying enclosure, and this view is strengthened by the appearance of the polygonal pattern of field drains which create a distinctive enclosure on the flood plain to the north-east of the village of Worthenbury. The three fields making up the enclosure had in the mid 19th century the names *Llan Guaered*, *Little Guaered* and *Dig Lake*.

Penllys quarry/church site, Llys dinam (3009)

The confusion over this site needs to be resolved. It has been suggested at least in the HER that the Ordnance Survey pinpointed the site of a church or chapel near Llys dinam and close to the scheduled ringwork at Pen-llys on the strength of Theophilus Jones's statement in about 1800. In fact Jones was not specific about the location stating that it was Llanafan Fawr parish and about a mile to the north-east of another chapel on Rhos y capel, and at that date was 'entirely dilapidated'. The distance between the two sites is in fact virtually two miles, though precision from Theophilus Jones should not be expected. Nevertheless we must presume that it was the Ordnance Survey surveyors who positioned the chapel, based presumably only on local tradition, and also the fact that adjacent were the earthworks of the medieval ringwork.

That tradition could be correct, but no traces of a building have been recognised at this spot over the years and clearly were not evidence to the late 19th-century surveyors who classed it as 'site of'. Not surprisingly, no remains of the chapel have been identified by more recent commentators, but there is a quarry on the site, hence the nature of the record. On balance it doesn't look very likely that the chapel remains would have been removed and then the ground beneath it quarried away. Another location should probably be sought.

Maes Llymystyn Chapel (1214)

The HER records that a chapel in the township of Maes Llymystyn in Llangadfan was noted by the Rev Griffith Edwards in 1869, who suggested that it was served by the monks of Strata Marcella, or at least this is what the HER claims. The latter assumption is not supported by Williams, who gives the main holdings of Strata Marcella in the area as Dol-y-maen, 3km distant,

and Cyffin, over 7km distant. The site of the alleged chapel is unknown but the record could well have been aided by the ruined house of Lle'r Gell (or 'place of the cell', about 1km to the east-south-east of Maes Llymystyn, which is locally referred to as the 'monk's cell'. However, as with Blaen Cownwy Chapel (*q.v.*) this is another non-site. Edwards did not claim it existed, only that he supposed it should have existed.

Sources

Edwards, G., 1869, History of the parish of Llangadfan, *Montgomeryshire Collections* 2, 317-44

Pentre Hall chapel, Churchstoke (202)

The earliest specific reference to this chapel is in a paper on the boundary of the parish which was perambulated in 1702 when it was termed the 'old chappell', and the boundary passed by the side of it. The commentator on the perambulation who wrote at the beginning of the 20th century stated that the chapel was 'not now to be seen'. The Tithe schedules from the mid 19th century carries names that include Chapel Meadow which was mentioned in the perambulation. A CPAT visit in 1978 noted that one of the barns at Pentre Hall appeared to have ancient foundations, but this building does not tie in well with the description of the boundary perambulation. It can be deduced that the chapel disappeared from view in the 18th or 19th century, but that it probably lay around SO 27679177 on the south side of Chapel Meadow close to the alignment change in the parish boundary north of Pentre Hall.

Pont Rhyd-y-Bettws (118302)

The name is suggestive, with *bettws* frequently indicative of a chapel, or from its middle English origins, an oratory. No chapel has been identified here, and a search of the relevant Tithe surveys has failed to reveal any significant field names.

Sources

Roberts, T., 1992, 'Welsh ecclesiastical place-names and archaeology', in Edwards, N and Lane, A (eds) *The Early Church in Wales and the West*. Oxford: Oxbow Books, 44

Rossett: St Peter's Chapel (101535)

The chapel of St Peter, a chapel of ease to Wrexham was demolished at the end of the 18th century. It is mentioned in documents from 1562 until 1702, and was reputedly a private chapel of the commote of Marford. Ogilby depicted it in 1765, to the south-west of the village as it then existed. Samuel Lewis in 1833 claimed that a chapel of ease had lain in the township of Allington in the parish of Gresford (presumably one and the same) but all traces of it had gone, except for the cemetery which marked the spot. One record, in garbled fashion, implies that the chapel lay to the north of Rossett Green, the precise position of which cannot now be established but was certainly off to the north-west of the village. However, the location shown on Ogilby's map coincides broadly with the present position of the church at Rossett, Christ Church. This was first erected in 1841 and rebuilt fifty years later. It now seems likely that the old chapel was in the same location.

St Mordeyrn's Chapel, Nantglyn (100592)

Leland and Llwyd refer to a chapel dedicated to Saint Mordeyrn, although only its foundations were visible in Llwyd's day, 1699. It has since been completely destroyed, but construction of a new farmhouse next to its presumed site revealed traces of a stone-lined hearth in the late 1980s (see PRN 17495), although it is not clear if this had any connection with the chapel itself. Geophysics in 2004 failed to reveal any traces

Spwdwr Chapel (100084)

The remains of Spwdwr Chapel, noted by Clough in 1854 may be represented by a series of stony banks on a flat knoll, since planted with trees, this information presumably from a Clwyd Archaeology Service visit of 1979. Thomas noted that the chapel was dedicated to St Isodore. Ffynnon y Gwaed or the Bloody Well was nearby which gained its name from a battle associated with the mission of St Germanus in AD 420. The chapel may have been founded as a result of the battle. An obelisk was erected on the site of the battle in 1736 to commemorate it.

Sources

Thomas, D.R., 1911, *History of the Diocese of St Asaph Volume 2*. Oswestry: Caxton Press, 404

Tair ywen Chapel (5385 formerly 3119)

The site of a chapel dedicated to St Celyn was recorded by Poole in 1886 as being in ruins, and sited by the side of a track from Hay to Llanthony. At that time a small quarry had apparently destroyed part of the structure (Poole 1886, 216). The HER has a record for this feature but the NGR is only a six-figure one and no obvious features can be found close to the spot. Poole was probably referring to the site now classed as PRN 5385, about 500m to the west. The reference to the site being alongside a track from Hay to Llanthony could equally well apply to the latter which is adjacent to a track used by the Offa's dyke Path. (PRN 3119 is at SO 243388; PRN 5385 is at SO23803886).

The rectangular structure, measures at least 13.8m ENE/WSW by 7.0m and has walls up to 1.1m high, marked by edge-set flat slabs on three sides, though the north-north-west side has been lost to quarrying. The south-south-east side has two large slabs with adjacent packing and some graffiti, and the east-north-east side has one large slab which is almost flat and has two incised crosses (one in a square set at 45 degrees to the horizontal) on its upper surface. The stones appear to be deeply set. The incised crosses reputedly resemble those noted on the structure of the Ty Illtud chambered tomb near Llanhamlach (Brecknock; PRN 614), which Stephen Briggs has interpreted as stone quarrymen's marks, though it is much more likely, at least in this author's view, that they were incised by pilgrims and other travellers in medieval and even later centuries.

Sources

Kay, R., 1961, Notebook in NMR includes sketch.

Poole, E., 1886, *The Illustrated History and Biography of Brecknockshire*, Brecon.

RCAHMW, 1997, *An Inventory of the Ancient Monuments in Brecknock (Brycheiniog). The prehistoric and Roman monuments. Part i. Later prehistoric monuments and unenclosed settlements to 1000 A.D.* Aberystwyth: RCAHMW, 32

Tyddyn-cochyn chapel site (72088)

There are claims of a ruined medieval building here, possibly a chapel, although the basis for this is unclear. Only one wall now stands, but a trial trench was excavated alongside it in 1999 and foundations of other buildings were discovered below. It is unclear however where the idea originated. None of the adjoining names on the Tithe map suggest that this may have been a chapel site and an incised and dressed stone recorded in the farmyard at nearby Hendre and formerly claimed as relevant evidence is certainly part of a post-medieval press.

Upper Chapel Placename (6080)

The name of the settlement almost certainly originates with Capel Dyffryn Honddu (PRN 20106), which is a building with a simple archetypal medieval plan, though without any obvious fabric predating the 19th century. It seems reasonably certain, however, that there was an earlier chapel here. Morgan and Powell refer to *Capel defrune honthye* recorded in 1578. Rees' map reveals that he believed that it existed in the 14th century, and was presumably a chapel of ease to Merthyr Cynog.

Sources

- Morgan, R. and Powell, R.F.P., 1999, *A Study of Breconshire Place-names*, Llanrwst: Gwasg Carreg Gwalch
- Rees, W., 1932, *Map of south Wales and the border in the fourteenth century*, Southampton: Ordnance Survey

4 **INSCRIBED SLABS AND SCULPTURE**

Introduction

Inscribed or incised grave (or sepulchral) slabs are a feature of a number of churches, and very occasionally also in secular contexts in the north of the region. They are generally of 13th to 15th-century date. Those in north Wales were the subject of an exhaustive study in the late 1960s by Colin Gresham, but he did look further south than the northern part of Montgomeryshire (Gresham 1968). The relatively few in the more southerly parts of Powys have not been assessed so thoroughly, probably because they are so small in number that it would be unlikely to be profitable. In total between 130 and 140 sepulchral slabs, either complete or fragmentary, have been identified in the region, the majority of them still extant.

Since the 1960s no one has maintained Gresham's corpus of stones, although new examples do come to light periodically. And it is only relatively recently that Dr Madeleine Grey has initiated a project at the University of Wales College, Newport to study the monuments throughout the entire country. The HER contains an incomplete set of records of such stones, but for other purposes the writer has maintained an unpublished database of records for much the same area as Gresham examined and this has been utilised for the present assessment.

Gresham's corpus also incorporated effigies almost all of which are housed in ecclesiastical contexts. Finally it needs to be recognised that there could be some inscribed stones of a secular nature which best fall within this programme of work, even if their ecclesiastical associations are vague.

Criteria for Scheduling

Cadw has compiled the following guidelines for the sub-theme of inscribed stones which also includes medieval crosses, a subject topic that was completed by CPAT ahead of schedule in 2009-2010.

The sub-theme will cover the period 1066-1540. It will exclude all items described in the Corpus of Early Medieval Sculpture in Wales, and any stones thought to date within the period 1540-1750 (eg early gravestones).

In the initial sift of data the following criteria will apply:

1. *That they are not contained within or built into the fabric of an ecclesiastical building in use or a domestic house.*
2. *That they are firmly fixed to the ground or are part of an external structure, eg a wall, gateway, garden building etc.*
3. *That they are not already scheduled or listed.*

Once the initial sift has been completed, the scheduling criteria can be applied:

Period: that the majority of the structure belongs to the period 1066-1540.

Rarity: for common types such as churchyard and market crosses, a selection will be made. For finely carved or other rare types, all should be considered for scheduling.

Documentation: evidence for it being in its current position for a long period is particularly valuable. Antiquarian descriptions and illustrations identifying lost fabric also highly significant.

Group value: particularly relevant for items in churchyards and market squares.

Survival/condition: at least 50% of the original structure should survive, and the same level of surface detail on what survives.

Fragility/Vulnerability: relevant if vulnerable to theft, mechanical[sic], weathering or stone decay.

Diversity and Potential: not particularly relevant to this category of site.

Inscribed stones***Sepulchral Slabs***

It is estimated that in this region there are around 150 inscribed sepulchral slabs that are either extant or have been lost but were recorded in the past in sufficient detail to be certain of their typological relevance. The vast majority of these slabs are in churches, with some of the latter having significant numbers, and are therefore excluded from this scheduling enhancement exercise by the criteria laid out above. In similar fashion the slabs known at Basingwerk and Valle Crucis Abbeys should be excluded as they are within the curtilages of guardianship monuments. General data is tabulated below and ordered by historic county, and this serves to emphasise the northerly distribution of the slabs.

Old county	Number of churches	Churches with a single slab	Churches with more than one slab	Maximum number of slab in any church
Breconshire	6	6	0	1
Denbighshire	12	6	6	9
Flintshire	17	3	14	9
Montgomeryshire	2	1	1	3
Radnorshire	3	3	0	1

New examples emerge periodically. Excavations at Abergele church (Denbs, now Conwy) in 2006 uncovered a decorated slab built into the foundations of the church beneath the priest's door in the south wall, and another slab was revealed against or by the churchyard wall during its tidying up in 2009 and has now been brought into the church. The refurbishment of the churchyard wall at Caerwys (Flints) in 2003 produced a decorated fragment of a slab which was then set into the new wall in a prominent position.

The majority of slabs inside churches are in reasonably satisfactory condition, given that some simply fulfil the role of masonry in walls, window frames and the like. Others are pinned to walls or permanently fixed in other ways. But there are a handful which lie loose within their churches, potentially open to being misplaced or discarded during renovation work or under an unsympathetic regime. Such stones are liable to disappear. Churches where slabs have disappeared include Bangor Is-y-coed, Meliden and Llanefydd, while Hanmer's stone was supposedly lost in the fire of 1889.

A further problem is the question of what happens to slabs which are housed in churches that are declared redundant. This is relevant to three churches in the region, namely Gwytherin, Llandefaelog Tre'r-graig and Llangwm, all of which are Grade II structures and have their slabs mentioned in the listing descriptions. However, Llangwm has long been empty and unused and its fragmentary slab displaying an heraldic shield has been set into the gable of the porch where lichen and the weather is slowly obscuring it. Gwytherin could be heading in the same direction, although at least the sepulchral slabs are inside the church. At Llandefaelog Tre'r-graig, the slab with a number of other furnishings from the church were in store and awaiting relocation when last seen. On paper, all these slabs are secure, but whether this is actually true remains to be established.

The number of known sepulchral slabs in churchyards or in other, secular contexts is small, and these are set out below.

Slabs in none-ecclesiastical contexts

Chirk Castle

Inscribed slab to John, son of Nicholas, precentor, with an accompanying poem. Madeleine Grey thinks it could be 14th or even 15th century while Gresham expressed the view that it might have come originally from England. When last heard of, in 2005, this was in an antique dealer's shop in London, having come from the chapel in the Castle and presumably been sold on when the family sold up a few years ago. Maddy Grey could garner little extra information, other than it had been sold on and was now in private hands. It is fully described as Gresham 21.

Llangollen, Pengwern

This was declared lost by Gresham, but was formerly built into the wall of the house. A rubbing was published in 1848 in *Archaeologia Cambrensis*.

Llangollen, Siambr Wen

Gresham recorded one slab built into the wall of a garage at Siambr Wen, having formerly been in the garden and before that built into Llangollen bridge. A second stone is recorded as being at the same house (Gresham 40 & 41).

Llansannan, Plas Isaf

Slab is used as a lintel over a door at Plas Isaf. Gresham provides more information. .

Rhuddlan: Abbey Farm

There are (or were) five slabs here and one effigy, according to Gresham. These are: 1) One built into jamb on east side of south door of the barn; 2) built into the wall over the door of a modern outbuilding on the west side of the farmyard; 3) the upper part of a slab, loose against a wall to the east of the farmyard; 4) recently been broken into five pieces (in 1968) was found lying in the manure of the cattle sheds; 5) Walled up in a blocked window in range of buildings on the south side of the farmyard (Gresham 147); 6) An effigy (Gresham 167).

Effigies

Specific effigies are rarely referenced in the HER, there being only two entries both relating to Pennant Melangell. Gresham, however, gazetteered about 35 medieval effigies in the northern part of the region in 1968, all but three of which are in churches. This number excludes several semi-effigies where the figure is raised in relief from a slab of stone. No list exists for the south of the region and in view of the coverage of the churches survey there is little value in examining this for baseline information as the guideline criteria advise against church buildings. On the basis of the criteria above, only the three effigies are considered below.

Denbigh: Denbigh Friary

Semi-effigy of a female which was in the garden of Abbey House adjacent to the ruins in the late 19th century. It is no longer to be seen here., and its present whereabouts are not known.

Rhuddlan: Rhuddlan Friary

An effigy, much mutilated and weathered, is built upright into a recess in the west wall of a modern range of buildings forming the east side of the farmyard at Abbey Farm.

Tremeirchion: St Beunos

An effigy broken in three pieces. Brought to St Beuno's from Tremeirchion church at the same time as the head of the medieval churchyard cross, but unlike the latter was not returned to the church in 2004 (see Silvester and Hankinson 2010). It is assumed still to be there.

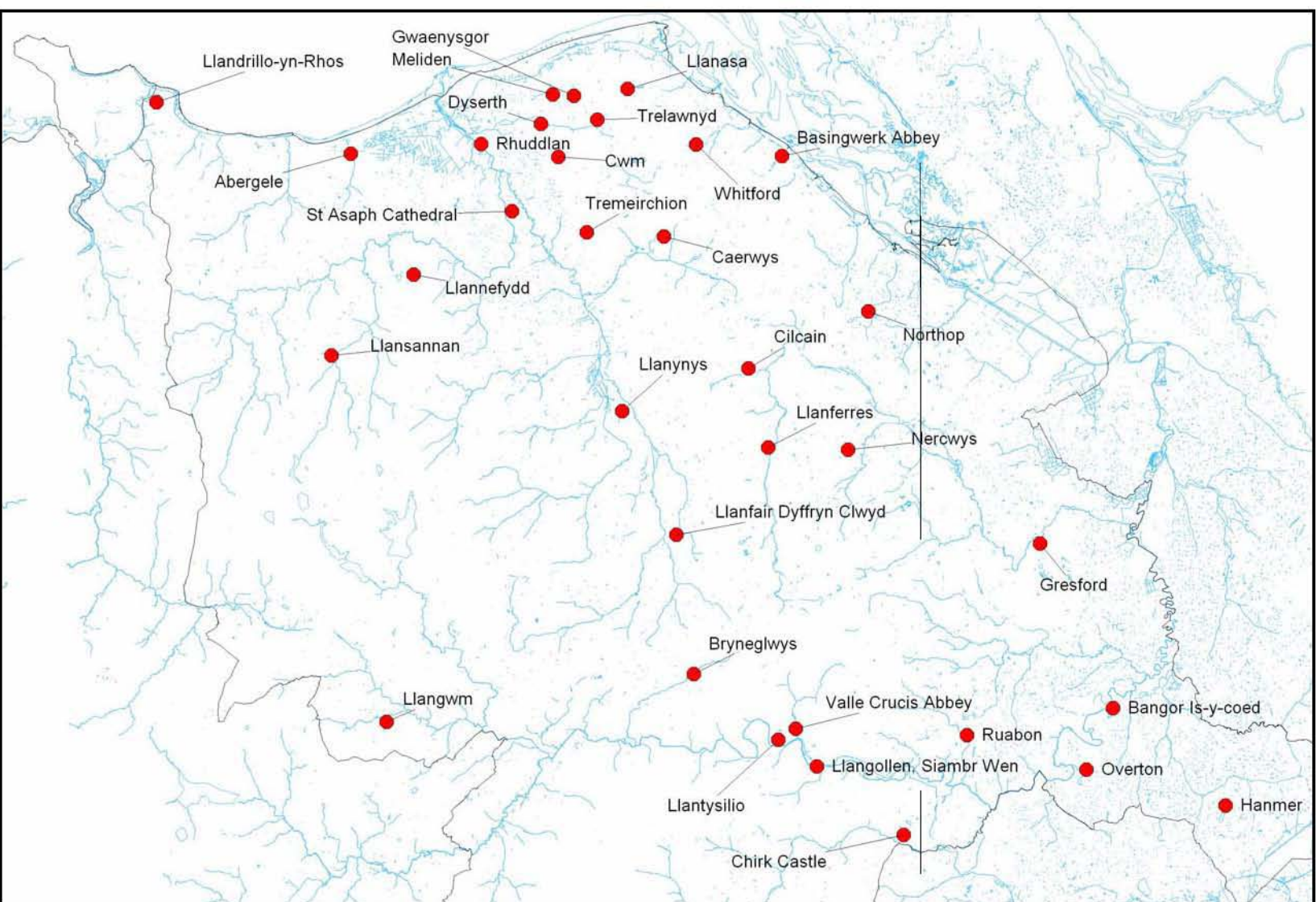


Fig 9 Location map of sepulchral slabs in north-east Wales

Secular inscribed stones

These are uncommon. Only two examples are known to the HER.

Blaen-y-cwm (Llandrillo) stone (23254). This was found in or beside a wall at Blaen-y-cwm at the head of Cwm Pennant, the valley that runs down to Llandrillo-yn-Edeirnion, and was noted on the first edition of the large-scale Ordnance Survey maps at the end of the 19th century. It has a six or seven-line inscription, the top line perhaps being a decorative frieze rather than lettering. Unfortunately it is so worn that no one has successfully interpreted the inscription, so its historical significance cannot be assessed. The stone was moved into the church some years ago, and is now scheduled (Me066). Blaen-y-cwm is at SJ02173259, the church at SJ 03423706

Levelinus stone (100403). This was found in Pentrefoelas and has been known since at least the 17th century. It now resides, safely, in the National Museum in Cardiff. It dates to the period 1198x1230 and commemorates a gift of land from Llywelyn ab Iorwerth to Aberconwy Abbey (Williams 1940)

Sources

- Grant, I., 2006, *St Michael's Churchyard, Abergele. Report on archaeological excavations*. Welshpool: Clwyd-Powys Archaeological Trust Report no. 775
- Gresham, C.A., 1968, *Medieval Stone Carving in North Wales*, Cardiff: University of Wales Press, 257
- Silvester, R.J., 2003, *Caerwys Churchyard Wall, Flintshire*. Welshpool: Clwyd-Powys Archaeological Trust Report no. 589
- Silvester, R.J., 2006, *Whitford Church, Flintshire. The inscribed and decorated stones*. Welshpool: Clwyd-Powys Archaeological Trust Report no. 816
- Silvester, R.J., 2007, *Cilcain Church, Flintshire. The inscribed and decorated stones*. Welshpool: Clwyd-Powys Archaeological Trust Report no. 858
- Silvester, R.J., and Hankinson, R., 2010, *Medieval Crosses and Crossheads. Scheduling enhancement*. Welshpool: Clwyd-Powys Archaeological Trust Report no. 1036
- Williams, I., 1940, The Levelinus inscription, *Archaeol Cambrensis* 95, 1-8

5 HOLY WELLS

Holy wells were initially examined during the Early Medieval Ecclesiastical Project in 2002/2004. The focus then was on what appeared to be from the records the best-preserved wells, and implicit in the assessment was the assumption that although holy wells rarely carry explicit dates for their origins, many of them could have been created or achieved their reputation in the early medieval (or pre-Conquest) era.

The current assessment has focussed on those holy wells that were not examined nearly a decade ago. Inevitably this has led to the focus being on lesser wells, lacking perhaps the sacred connotations of places such as St Isho's (Issu) well at Partrishow (Brecknock), or the infrastructure associated with say St Winifred's well at Holywell (Flints) or, less dramatically, Ffynnon Dyfnog beside the church of the same name at Llanrhaeadr-yng-Nghinmeirch. Most of what might be termed the 'topflight' examples have, then, already been assessed. No new sources of information have been tapped, with the HER providing the basis on which the assessment has been carried out. The one exception is the website of the Welsh Holy Wells Society (www.ffynhonnaucymru.org.uk) which was recommended to us as a useful source of information by the Dyfed Archaeological Trust. This does allude to wells that are no longer extant such as Ffynnon Bedr in Ruthin, the position of which can no longer be determined, and also one or two new examples in east Wales such as the well below St Tydecho's church at Cemmaes (Monts).

Some of the wells in the region have elaborate superstructures, but the majority of these were assessed in the earlier programme. Nevertheless, a few unexamined examples have come to light. As with the chapels, it is the desk-top re-assessment that has been most illuminating, and the scale of the revision and amendment required to the HER has been of considerable benefit and a surprise. Fieldwork has been restricted to only a limited number of sites where the existing record seem to imply some potential, whether as a well or spring bearing a saint's name or because of the building or structure around it.

Throughout this work there has been a strong sense of wells being erased from the landscape as the need or desire from them has waned. When linked to saints or with other devotional associations they served some purpose as a place that people resorted to. The same can be said of those wells with reputed medicinal or curative powers, though lacking holy attributes. As faith or superstition has faded, so has the pulling power of the wells, and if they no longer provide a required water supply, there is every chance they will disappear from the landscape. Only those wells with visible superstructures have a reasonable chance of survival, unless the water flow is sufficiently and regularly strong to maintain the well in itself, as for instance is the case with Ffynnon y Mynaich (496) which is scheduled because it lies within the curtilage of the Llanwddyn hospitium.

Known and Potential Wells in East Wales

The table below lists the known and possible wells on which the HER holds information, in the same way as the chapels above. The penultimate column indicates which of these were examined back in 2002/3, and the last column those that have been examined during the current project. A few wells have been omitted from both.

The table lists some 182 wells. Of these five already have a statutory designation as a scheduled ancient monument and at least a further twelve are listed. Eighty-three wells were examined during 2002-4, a further 64 have been assessed (and three re-assessed) during the current programme. Some wells have simply been omitted from study because it is clear that they have nothing to offer the historian. Such a well is St Garmon's Well in Castle Caereinion (102) which the HER reveals is now covered over and piped, providing a portion of the community's water supply. Others such as Ffynnon Dwgan (32) have been visited in the recent past in conjunction

with other projects, obviating the need for further desk-top and field work. And inevitably there are also some duplicate records.

Cadw have provided the following guidelines for the study of wells

For a well on the HER to be considered under the Medieval and Post-Medieval Scoping project as a holy well it must:

1) Sorting

a) Be associated with a named saint and/or have healing properties (see Francis Jones 1992, The Holy Wells of Wales)

b) Retain some structural remains that pre-date 1750.

2) Scheduling Criteria

The first stage would be to identify which wells in each region are already scheduled. This will help to establish a threshold and also identify geographical gaps or well types which are under represented.

The second task will be to apply the scheduling criteria as set out in Annex 3 of Circular 60/96 In this case we have set the period and we have chosen a type which is not rare. I also think that the Diversity and Potential criteria are of little relevance. This leaves:

a) Survival/Condition: survival in plan must be pretty complete, condition of any superstructure less so.

b) Group Value: especially close associations with churches/chapels, ECMs or prehistoric monuments (especially megaliths see Jones)

c) Documentation: Pre-1750 written evidence for use.

d) Fragility/Vulnerability: Sites that are threatened or where the structure is decaying. If a site is already listed then it should not be vulnerable.

Name	Historic county	PRN	NGR	Form	Sched-uled	Assessed in 2002/2003	SEP assessment 2010/11
All Saints Well	Denbs	100357	SJ34595519	Landform		X	
Black Well	Rads	3559	SN96896810	Document			X
Brecon, Priory Well	Brecs	6888	SO0452429060	Structure			X
Brecon, Saint Nicholas's Well	Brecs	5691	SO042284	Document			X
Cefnlllys spring	Rads	81700	SO08646155	Earthwork			X
Clyro Well	Rads	4278	SO22504343	Structure		X	
Craig y Rhiwarth cave II	Brecs	80328	SN84611565	Landform		X	
Crin Fynydd Penny Well	Rads	67041	SO1769159891	Earthwork			X
David's Well	Rads	3457	SO05987858	Landform		X	
Dinas Well	Brecs	569	SO17893022	Landform	BR015		
Ffynnon Armon	Denbs	81733	SJ15733290	Structure			X
Ffynnon Asa	Flints	81712	SJ0751778925	Structure			X
Ffynnon Benyw	Denbs	81553	SJ11435569	Document			
Ffynnon Beuno	Flints	102157	SJ0835072363	Structure	LB		
Ffynnon Beuno	Mers	100790	SJ07584691	Structure		X	
Ffynnon Ceneu Well	Brecs	4002	SO24141810	Structure		X	
Ffynnon Cerog	Denbs	101207	SJ26194208	Document		X	X
Ffynnon Cwm Ewyn	Monts	11	SJ02542736	Structure			
Ffynnon Cwyfa	Flints	102075	SJ05617939	Landform			

Ffynnon Cynfran	Denbs	100465	SH89317759	Structure			X
Ffynnon Dadur Well	Monts	1725	SH82970182	Structure		X	X
Ffynnon Ddeuno Well	Denbs	101537	SJ31365191	Building		X	
Ffynnon Ddewi Well	Brecs	3453	SN85325258	Landform		X	
Ffynnon Ddu Well	Monts	781	SO08809403	Structure		X	
Ffynnon Ddu Well	Monts	1218	SH98731186	Structure		X	
Ffynnon Dduw Well	Brecs	5887	SN96795563	Document			
Ffynnon Diefer Well	Denbs	102014	SJ09467002	Landform		X	
Ffynnon Digain Holy Well	Denbs	100428	SH8714168335	Structure		X	
Ffynnon Dila Well	Monts	1226	SJ0816	Document			X
Ffynnon Drillo	Mers	81560	SJ03273750	Structure		X	
Ffynnon Drillo	Denbs	81727	SH9154864973	Landform		X	
Ffynnon Drillo Well	Denbs	100539	SH91536497	Structure			X
Ffynnon Dwgan Well	Monts	32	SH98292203	Structure			
Ffynnon Dyfnog Well	Denbs	100603	SJ07966334	Structure	LB	X	
Ffynnon Dyssilio	Denbs	81735	SJ14874714	Structure			
Ffynnon Elian	Denbs	100460	SH86087691	Structure			X
Ffynnon Elidan	Denbs	100958	SJ10754790	Document			
Ffynnon Elwoc	Denbs	101997	SH95267719	Structure		X	
Ffynnon Erfyl Well	Monts	1540	SJ03131008	Structure		X	
Ffynnon Erfyl Well	Monts	4289	SJ03350980	Structure			X
Ffynnon Fach Well	Monts	1690	SJ07931682	Structure		X	
Ffynnon Fael A Sulie	Flints	102078	SJ06657745	Landform			X
Ffynnon Fair	Denbs	81740	SJ08066311	Structure			X
Ffynnon Fair	Flints	81742	SJ03387803	Structure			
Ffynnon Fair	Flints	81743	SJ14637808	Structure			
Ffynnon Fair	Flints	100344	SJ2095570985	Landform		X	
Ffynnon Fair	Flints	102543	SJ152719	Structure			
Ffynnon Fair Holy Well	Denbs	102142	SJ02907107	Structure	DE038	X	
Ffynnon Fair Spring	Denbs	102646	SJ27084567	Landform			X
Ffynnon Fair Well	Rads	256	SN96916842	Structure		X	
Ffynnon Fair Well	Monts	758	SJ10360648	Structure		X	
Ffynnon Fair Well	Monts	1826	SO28969544	Landform			X
Ffynnon Fair Well	Rads	5739	SO17067780	Structure			X
Ffynnon Fair Well	Denbs	100696	SH95384894	Structure		X	
Ffynnon Fair Well	Brecs	3215	SO2663522460	Document		X	
Ffynnon Fan St Marys Well/	Flints	102079	SJ0677	Document			
Ffynnon Farcel Well	Denbs	102022	SJ06736612	Structure		X	
Ffynnon Fihangel	Denbs	81741	SJ09007088	Structure			
Ffynnon Fynws Well	Mers	100827	SJ0740	Document		X	
Ffynnon Gadferth Well	Brecs	3413	SN92754839	Document			X
Ffynnon Garmon Well	Monts	1485	SJ19252013	Structure			X
Ffynnon Gattwg	Brecs	692	SO20531812	Structure		X	
Ffynnon Gedwyn Well	Monts	1850	SN96498951	Structure		X	
Ffynnon Gegidog	Denbs	102012	SH9764275668	Structure	LB/DE186	X	
Ffynnon Geiliog Well	Monts	1698	SJ06201335	Document		X	
Ffynnon Gewydd	Rads	81709	SO0438258313	Earthwork		X	
Ffynnon Gloch Felen Well (site of)	Mers	100821	SJ07834334	Landform			
Ffynnon Gwern Beuno	Mers	100794	SJ075464	Structure			X
Ffynnon Gyngar	Flints	81723	SJ31625821	Structure			X

Ffynnon Gynog	Brecs	81730	SO0121	Landform			
Ffynnon Gynydd Well	Rads	408	SO16414128	Structure	LB	X	
Ffynnon Idloes Well	Monts	1539	SN95668468	Document		X	X
Ffynnon Illog Well	Monts	42	SJ04942313	Landform			
Ffynnon Ishow Well	Brecs	3219	SO27772238	Structure	LB	X	
Ffynnon Ishow well	Brecs	31209	SO2784322428	Structure	LB		
Ffynnon Iwan	Monts	81744	SJ0522	Structure		X	
Ffynnon Leinw Well Basin	Flints	100239	SJ1861067700	Structure	LB	X	
Ffynnon Leucu	Flints	81724	SJ06967706	Structure		X	
Ffynnon Madoc Wells	Monts	107	SJ12120454	Landform			X
Ffynnon Mihangel	Flints	102445	SJ12287292	Landform			X
Ffynnon Modrib Well	Monts	3804	SJ1818	Document			X
Ffynnon Nefydd	Denbs	81728	SH9827270830	Landform		X	
Ffynnon Newydd Well	Rads	3458	SO07257656	Document			X
Ffynnon Oerrog	Denbs	70935	SJ26294208	Document			Duplicate
Ffynnon Oswallt	Flints	81722	SJ16867762	Structure			X
Ffynnon Oswalt	Flints	102495	SJ16847761	Structure			
Ffynnon Pen Y Capel	Flints	97703	SJ2335568991	Structure			
Ffynnon Rhigos Well	Monts	3883	SH98471185	Landform		X	
Ffynnon Sadwrn Well	Denbs	101471	SJ04076722	Structure		X	
Ffynnon Santffraid	Mers	100973	SJ1043	Document			X
Ffynnon Sarah	Denbs	100763	SJ06435154	Structure	LB	X	
Ffynnon Silin Well	Denbs	101085	SJ20812825	Structure			
Ffynnon Sulien well	Mers	100813	SJ0688444099	Structure	LB	X	
Ffynnon Thewy Well	Brecs	3414	SN85305250	Landform			Duplicate
Ffynnon Tisilio	Denbs	24672	SJ12754640	Building			X
Ffynnon Trillo	Mers	100832	SJ03263750	Landform			X
Ffynnon Tudur Well	Denbs	102776	SJ12484915	Landform			X
Ffynnon Tydecho	Monts	118305	SJ83966251	Structure			X
Ffynnon Tysilio	Denbs	100959	SJ13104685	Landform			X
Ffynnon Wen well	Denbs	101469	SJ02036879	Structure			
Ffynnon Wenfil	Denbs	81734	SJ18875708	Structure			X
Ffynnon Wnnod	Denbs	100711	SH96924441	Structure			X
Ffynnon Wtra Heilyn	Monts	1241	SJ09501014	Structure			X
Ffynnon Wryyd	Flints	98438	SJ12117528	Structure			X
Ffynnon y Campiau Well	Monts	1329	SJ03780753	Structure			X
Ffynnon y Capel	Denbs	81738	SJ33445415	Structure		X	
Ffynnon y Creiriwr	Denbs	81737	SJ05476969	Structure		X	
Ffynnon y Foel	Monts	81746	SJ21612052	Structure			
Ffynnon y Gwrlodan	Brecs	675	SO1821	Document		X	
Ffynnon y Mynaich Well	Monts	496	SH99831934	Landform	MG241		
Ffynnon y Saint	Flints	81736	SJ39424582	Structure		X	
Ffynnon y Saint	Denbs	81739	SH9275	Structure		X	
Ffynnon Y Saint Well	Denbs	100699	SH98254947	Landform	LB	X	
Ffynnon y Wrach Well	Monts	4291	SJ056096	Structure			X
Filo Well	Brecs	4492	SO11903320	Structure		X	
Forden Well	Monts	3810	SJ23000053	Structure		X	
Fynnon Cynhafal	Denbs	100611	SJ13316383	Structure	LB		X
Gamallt Well	Rads	5192	SN96537119	Structure			
Gelli Farm Well	Monts	4670	SJ23701940	Structure			X
Graig y Don Well	Rads	6090	SO262737	Document			X
Holy Well	Monts	4369	SJ22331549	Document		X	

Holywell Meadow	Denbs	100367	SJ362595	Placename			X
Holywell, St Winefride's Well	Flints	102417	SJ1850776269	Building			
Jacket's Well	Rads	1141	SO27787183	Structure			X
Lady Well	Monts	1801	SO10909147	Structure			X
Lady's Well	Monts	115	SJ17910079	Landform			X
Llanafan Fawr well	Brecs	6388	SN96795563	Landform		X	
Llanbadarn-y-garreg holy well	Rads	81703	SO11184867	Earthwork		X	
Llanddew Castle Well (Bishop Gower's Well)	Brecs	2664	SO0551730770	Structure	LB/ BR057		
Llandefalle Church, well	Brecs	4485	SO10743560	Structure		X	
Llandrindod Church, holy well	Rads	81710	SO06566009	Earthwork		X	
Llanfihangel-yng-ngwynfa Church well	Monts	1689	SJ08121686	Structure		X	
Llangors, holy well	Brecs	70570	SO1327	Document			
Llanllugan Well	Monts	1335	SJ05780233	Structure			X
Llanllwchaiarn Well	Monts	1800	SO1091	Landform			X
Llanstephan Church, well	Rads	85279	SO12014212	Structure		X	
Lyssun well	Monts	1323	SJ03131008	Structure		X	
Maen Du well	Brecs	81732	SO0390029635	Structure			
Nicholas Well	Monts	1252	SJ26961617	Structure			X
Penegoes Church, well	Monts	1276	SH76840093	Structure		X	
Penny Well	Rads	81750	SO17705989	Landform			
Peter's Well	Rads	81711	SO20725778	Earthwork		X	
Pilleth Church, well	Rads	287	SO25636823	Structure		X	
Pistyll Cablyd well	Monts	118304	SJ01552668	Structure			X
Pistyll Canpwll	Monts	1787	SO12199611	Structure			X
Pistyll Cynllo holy well	Rads	81708	SO1107773289	Earthwork		X	
Pistyll y Clawdd Well	Monts	82	SJ15391091	Structure		X	
Saint Garmon's Well	Monts	102	SJ16790584	Landform			
Saint's Well	Rads	243	SO0494074300	Landform		X	
Saints Well Meadow	Denbs	100143	SJ372454	Placename			X
St Anne's Well		81707	SO3218464622	Earthwork			X
St Benion's Well	Monts	29	SJ26642055	Structure			X
St Bennion's well	Monts	81745	SJ28051814	Structure		X	
St Beuno's Well	Flints	102410	SJ18417619	Landform			X
St Cadfan's Well	Monts	1230	SJ01101044	Structure	LB	X	
St Chad's Well	Flints	100213	SJ45324037	Landform		X	
St Collen's Well	Denbs	70933	SJ204446	Document		X	
St Dogfan's Well	Denbs	101576	SJ09452901	Structure		X	
St Eigon's Well	Brecs	1063	SO21523998	Structure			X
St Elyned's Well	Brecs	38588	SO05792861	Structure	BR236	X	
St Garmon's Well	Denbs	100939	SJ18555343	Structure			X
St Mary's Well (Ffynnon y Saint)	Denbs	100784	SJ03334667	Landform			X
St Mary's Well/St Melyd's Well	Flints	102245	SJ06858141	Structure			X
St Michael's Well Pentre	Flints	102290	SJ17426495	Structure		X	
St Mordeyrn's Well	Denbs	100595	SJ00436225	Landform		X	
St Myllin's Well	Monts	56	SJ1393019525	Structure	LB	X	
St Peter's Well	Denbs	101536	SJ36725788	Landform			X
St Tecla's Well	Denbs	100931	SJ19485227	Structure		X	

St Tydecho's Well	Monts	1217	SH95571197	Structure		X	
St Tysilio's Spout	Monts	3808	SJ23810970	Landform			X
The Virgin Mary Well	Denbs	70934	SJ202442	Document			
Tre Owen Well	Monts	4001	SO110910	Buried			X
Trinity Well	Monts	1251	SJ25951593	Structure		X	
Trinity Well I	Monts	97	SJ21891296	Landform		X	
Trinity Well I	Monts	130	SJ26660780	Landform			X
Trinity Well II	Monts	4370	SJ28691222	Structure		X	
Trinity Well II	Monts	4661	SJ20401422	Structure			
Ty'n y Llan Spring	Brecs	3418	SN93934990	Landform		X	
Well Houses Well	Brecs	735	SN87124702	Structure		X	
Wern Ddu Well	Monts	4814	SO0848093180	Structure			
White Well	Flints	100215	SJ49484137	Structure		X	

Gazetteer

Black Well, Rhayader (3559)

This well to the north of Rhayader castle, is traditionally said to have been its water supply. It lay in a field called Waun y Capel, but its site cannot now be traced and it is not depicted on any known map. Francis Jones placed it in his Class B, presumably on the strength of its chapel association, yet there is no reference to it having any 'holy' or curative properties.

Sources

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 217

Brecon Priory, Priory Well (6888)

In the HER this is recorded as a circular embanked reservoir occupying a flat terrace, to the north-east of the priory church, now disused and shown on Wood's map of Brecon from 1834. Francis Jones noted that pins were dropped in it in the past as offerings.

The Welsh Holy Wells Society reported in 1999 that the 'Wellsprings' organisation have cleared the dirt and mess from the spring. In 2007 they noted vandalism, with stones pulled from under the spout causing the water to flow to the bottom of the bath.

Sources

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 146
Welsh Holy Wells Society website

Cefnlllys Spring, Cefnlllys (81700)

The HER records that a spring (possibly a holy well?) is to be found east of Cefnlllys church, citing the NMR as a source in 2001. The spring is depicted on current large-scale Ordnance Survey maps, but an enquiry to the NMR has failed to establish any details of the claimed source, so it is unclear as to which authority originated the view that this could be a holy well. On present evidence this feature should be demoted as a 'natural landform'.

Ffynnon Armon (81733)

The Royal Commission provided topographical detail noting that this holy well was near a place called "The Saint's Crossing", and the field to the north was called Cae'r Saint. Jones added that it was said to have miraculous properties. The HER recorded that its location was uncertain but the well is clearly marked (though not named) on late 19th-century Ordnance Survey maps at SJ 15743291, and it lies within the gardens of the West Arms Hotel.

Sources

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 172

Ffynnon Asa, Cwm (81712)

Edward Lhuyd recorded that a Richard Parry of Pwll-Alog had 'sett neat pillars' around this well, while Dr Johnson claimed that it was covered by a building that had disappeared. Thomas Pennant also towards the end of the 18th century wrote that it was 'enclosed with stone in a polygonal form'. Archdeacon Thomas recorded that there were still indications in his day of "five angles or porches". Curiously, there is no record in the HER of any recent visits.

The main part of the site is fenced off and the only structure now apparent is a modern stone building, 5m north-west/south-east by 4m and 3m high, which seems to act as a control building for the abstraction of water for public use. Some water flows in a conduit from the building and acts as the source for the stream that flows through Dyserth. The water was formerly used to supply the waterwheel at Marian Mill to the north-north-west and there were at least two other mills downstream, demonstrating the quantity that was discharged by the spring.

Sources

Field visit 9 March 2011

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 178

Thomas, D.R., 1908, *History of the Diocese of St Asaph Volume 2*. Oswestry: Caxton Press, 398.

Ffynnon Cerog (101207)

Early Ordnance Survey maps display a group of three springs at this spot though with no supporting evidence to suggest that they had any significance. The Royal Commission in 1914 confirm this location by stating that this was the most copious of several springs at this spot. It was used for treating sprains and rheumatic pains. They however called it Ffynnon Oer[r]og (70935) and this has led unfortunately to a duplicate record being created. It is unclear from where the name 'Cerog' came.

Sources

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 176

RCAHMW, 1916, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: IV – County of Denbigh*, London: HMSO, 117

Ffynnon Cynfran, Llysfaen (100465)

About 90m to the north of St Cynfran's church in Llysfaen, the well according to the HER has a diameter of 2.2m and is filled with sludge to ground level. It is partly surrounded by a semi-circular dry stone wall let into a hedge bank. This record was made by the Clwyd Archaeology Service in the 1980s and it is likely that its condition has deteriorated further in the intervening years. Archdeacon Thomas records that local people resorted to the well to make offerings for the well-being of their horned cattle. Curiously, Francis Jones has no mention of it, despite its record by Edward Lhuyd.

A semi-circular drystone revetment was set into the hedge bank. It is open on the north-east, but its dimensions are difficult to gauge because of the vegetation cover. Water is visible in the centre, perhaps about 1.2m below field level.

Sources

Site visit

Lhuyd, E., 1909, *Parochialia being a Summary of Answers to Parochial Queries etc*, London: Cambrian Archaeological Association

Thomas, D.R., 1913, *History of the Diocese of St Asaph Volume 3*. Oswestry: Caxton Press, 225.

Ffynnon Cynhafal, Llangynhafal (100611)

The well is set within a rectangular enclosure arched in above and with a descent of 2.7m to water level by stone steps. The lower half of structure is of dry stonework, the upper half brick. Nine stone steps lead down to an area of 2.75m x 3.3m covered by the brickwork vault. It is reported that its water was invariably used for christenings but its chief fame was for its curative powers, particularly for warts. For reasons unknown it was not shown or named on early editions of the Ordnance Survey maps but this has been rectified on modern ones. It lies about 400m to the north of the church.

A field visit confirms that this is a sunken chamber or cistern dug into the slope, with an arched roof. The lower half does indeed consist of stonework but it is bonded by lime mortar. Sketch drawings are included in the field notes.

Sources

Field visit 18 March 2011

RCAHMW, 1916, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: IV – County of Denbigh*, London: HMSO, 130

Ffynnon Dadur Well (1725)

This allegedly holy well is claimed in the HER to be a natural spring, now encased in dry-stone work and set into the outside of Darowen churchyard wall at the north-west end, where it is used as a drain. Its omission from Jones (1954) is not significant, its absence from the earliest Ordnance Survey map more so. Its proximity to the church is suggestive, but Darowen was not covered in Lhuyd's *Parochialia* and in the absence of some early evidence for the occurrence of this name, its attribution as a holy well must remain uncertain.

Given the existing description, there seems to be only one possible location for the well, at NGR SH 82976 01848, where the churchyard boundary is faced in stone externally. A small amount of water flows from the base of the stone facing and runs down the shallow gully on the east side of the fence which runs north from the churchyard.

Sources

Field visit 10 March 2011.

Ffynnon Dila Well (1226)

The site is noted as a holy well by the RCAHMW, and was apparently much frequented on Trinity Sundays. Unfortunately the RCAHMW record only says that the well was within Llanfihangel yng Nghwynfa parish, and that it is not shown on the Ordnance Survey map. A very vague location can be gained from the attribution of the site to the area covered by the OS 1:10,560 map, Montgomeryshire 14NW. Possibilities that fall within the area of the map include a spring at SJ 0640 1662, a well marked on the 1st edition OS map at SJ 1007 1442, and a (modern ?) well and pump house at SJ 0831 1487; but it is not possible that the well can be precisely located from the existing information.

Sources

RCAHMW, 1911, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: I – County of Montgomery*, London: HMSO, 94

Ffynnon Drillo, Llansannan (100539)

The Royal Commission recorded this in 1912 as a spring rising in the lower side of a bank, the well formed by rough masonry is an enclosure 0.79m square. They also noted the presence of a building a few yards to the west but felt that there was not necessarily a connection (and this is born out by the presence of a cottage-like structure on the 1st edition Ordnance Survey map of 1875 which went by the name of Ffynnon Drillo. Jones added to this simply by noting that it was about a mile and a half from the church in Llansannan, but gave it his highest classification

because it sported the name of a saint, albeit one not otherwise known in the immediate area. Subsequently, a forward retaining wall of brickwork was noted, but it was said that there was no local knowledge of it as a holy well.

The well is not now visible. The farm or cottage that was there in the late 19th century and was known as Ffynnon Drillo has gone, as have the nearby field boundaries. The well has presumably been filled in.

Sources

Field visit 18 March 2011

Jones, F., 1992 *The Holy Wells of Wales*, Cardiff: University of Wales Press, 141

RCAHMW, 1916, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: IV – County of Denbigh*, London: HMSO, 150

Ffynnon Elian (100460)

Ffynnon Elian is one of the most famous holy wells in the region. Reputed as a cursing well, there is a growing body of literature on the subject, and at the time of writing the owner has recently completed a dissertation on the subject.

Archdeacon Thomas describes the well as being circular in shape, covered with a stone arch and sods, and enclosed by a strong square wall seven feet high. His suggestion that its reputation as a “cursing well” might indicate that it has pre-Christian origins should be treated more cautiously. Today the well provides water to a nearby property and is encased in modern materials and surrounded by a boggy area. The NGR should be corrected to SH 8607 7692.

Ffynnon Erfyl (4289)

Regrettably, this well has become badly confused in the HER. The Royal Commission stated quite clearly that the well was positioned to the north-west of the church at Llanerfyl from which a footpath led directly to it. Water from it was used in baptisms. It did not have any structural features. The earliest large-scale Ordnance Survey map shows the well though without naming it and the footpath, together with another well out to the west; the NGR given for this HER record is correct. The confusion seems to emanate from Francis Jones’ report which states that the well was 400 yards north-west of the church, which would mean quite a walk for collecting baptismal water, let alone the crossing of the river. This has led to the creation of a second record (1323) with the same site name, located on the edge of the castle mound at Llyssun on the opposite side of the river, and a detailed record produced by CPAT in 2003. Evidently then there are two wells, but only one – that close to the church – deserves the appellation Ffynnon Erfyl.

Field-visited in March 2011, there is now no obvious trace of this holy well on the slope below the churchyard. There are however some covered manholes and also some springs.

Sources

Field visit 17 March 2011

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 197

RCAHMW, 1911, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: I – County of Montgomery*, London: HMSO, 80

Ffynnon Fael y Sulien, Cwm (102078) and Fynnon Fair [102245]

An interesting well, because of its associations. The Royal Commission made the association between the Vicarage Spring in the vicarage garden and the well, said to have been known as Ffynnon Fael y Sulie(n) to Lhuyd’s correspondent. Given the adjacent church’s dedication this seems a reasonable identification, except that it is Ffynnon Vair [102245] which is specifically mentioned as being by the vicarage. When seen by the Royal Commission it was covered or protected by a slab which they thought to be a portion of a medieval sepulchral slab [it is not clear whether this is one of the three fragmentary slabs now in the church]. The well was probably

renovated in 1772, the date appearing on a timber cover seen in 1910. The well has apparently now been filled in, but to add to the uncertainties, early Ordnance Survey maps do not show the well in the garden, but do show one by the road against the front wall of the garden, where modern maps appear to record a trough. Could this be Ffynnon Fair.

The only possible water source seen in the area is the tank-like trough set into the wall of the vicarage fronting the public road. This is now dry, but a buried feed runs into it from somewhere within the vicarage garden. The trough is formed by ceramic slabs laid on edge and mortared together within a recess in the stone wall. The recess measures 0.9m north-east/south-west by 0.8m in plan, while the basin is 0.6m deep with a gap above it allowing access, 0.6m high and 0.8m wide. It should be noted, too, that the wall is capped by ceramic slabs of the same type that form the trough.

Sources

Field visit 09 March 2011

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 178

Lhuyd, E., 1909, *Parochialia being a Summary of Answers to Parochial Queries* etc, London: Cambrian Archaeological Association, 64

RCAHMW, 1912, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: IV – County of Flint*, London: HMSO, 19

Ffynnon Fair, Churchstoke (1826)

This is given as a Lady Well by Francis Jones, his information coming from the periodical *Bygones* in 1911. Early Ordnance Survey maps record nothing other than a stream source, and the attribution seems to be based solely on a local tradition.

Sources

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 198

Ffynnon Fair, Beguildy (5739)

Anglicised as the Fair Well on both early and modern Ordnance Survey maps, this is the source of a small stream in the Radnorshire uplands. Apart from the fact that it may now be fenced in there is nothing to suggest that there is any structure to it, and the original reference by R H Bird in 1977 has not been tracked down.

The site of the well lies inside a fenced enclosure, triangular in shape, with sides about 20m long. The fencing is of chain-link construction with concrete posts and there is a gate into the enclosure at the north corner. Inside the enclosure, the well itself has a locked steel lid and this, together with an inspection cover just outside the enclosure to the north-west, within which water can be heard running, suggests that the water is now taken for domestic or farm use. The works appear to be late 20th-century in date. A small amount of water still flows on the surface, running both west and north-north-east to meet the Warren Brook.

Sources

Field visit 10 March 2011

1889 OS 1st edition map (Radnorshire 10.01)

Ffynnon Fair, Llanrhaiadr yng nghymeirch (81740)

Ffynnon Fair was according to Edward Lhuyd at the end of the 17th century ‘a little above’ Ffynnon Dyfnog (100603). The HER has pinpointed a well marked on modern maps as the most probable location (see current NGR) but this does not fit Lhuyd’s description as it is the same height as Ffynnon Dyfnog, and there is no inherent evidence for this association. The Royal Commission confused Ffynnon Fair with Ffynnon Dyfnog itself, by claiming that the former was the springhead (i.e. Ffynnon Dyfnog) above the bath. In conclusion there is no precise information as to where Ffynnon Fair was located.

Sources

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 174

RCAHMDW, 1916, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: IV – County of Denbigh*, London: HMSO, 134

Ffynnon Fair, Ysceifiog (102543)

From the Royal Commission we learn that this copious spring was covered by flat stones, yet the Clwyd Archaeology Service recorded that it was brick-covered.

The site of the well is shown by a rectangular brick structure, 1.6m north-east/south-west by 1.2m and 0.5m high, with a concrete top and a gap on its north-west side from which water presumably once flowed. It is now redundant as the water bubbles up about 4m to the north, perhaps a result of the silting of the original site. The well lies about 10m from the nearby stream but this whole section is very flat and waterlogged so there is no difference in elevation between it and the watercourse.

Sources

Field visit 9 March 2011

Ffynnon Gadferth's Well (3413)

Jones records that Edward Lhuyd referred to this as a small spring by the road at the ascent from Camarch to Cefn Trellis in Llangammarch parish. He was minded to class this only as a well named after a secular person, because of the marginal difference between Cadferth and Cadfarch, the saint to whom the local church was dedicated. It seems fairly evident that the spring in question is the one shown on all editions of the Ordnance Survey on the historic track from the river (Cammarch) to the ridge top on which Trellis sits.

The spring now shows as a small, damp hollow, beside the green lane leading over the hill. It is no more than 1.5m across with a thin trickle of water running downhill to the west. There is no evidence of a pool of water or a superstructure, and nothing to suggest that the spring has been recognised for what it was in the past.

Sources

Field visit 31 March 2011

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 146

Lhuyd, E., 1911, *Parochialia being a Summary of Answers to Parochial Queries* etc, London: Cambrian Archaeological Association, 45-6

Ffynnon Garmon Well, Llanfechain (1485)

The holy well dedicated to St Garmon is depicted and named on the early Ordnance Survey map of 1887. The RCAHMDW, in 1911, described it as being 'the ancient parochial well, dedicated to St Germanus' and said that it was roughly built around with stone and covered with stone slabs and earth. It measured 0.78m from front to back and 0.68m wide, internally. The water was said to be shallow and had been used for baptisms and bathing in the past. The HER notes that it was used for baptisms up to 1950, but on what authority is not clear. Its location appears to be slightly incorrect to judge from the early OS mapping, and an NGR of SJ 19257 20141 would seem to be more appropriate.

Following concerns raised by the Welsh Holy Wells Society about the neglected condition of this well, the Rector asked the Community council to proceed with the restoration of the well with a dedicated path to it as part of their millennium activities (1997). Its current state is not known.

Sources

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 197

RCAHMW, 1911, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: I – County of Montgomery*, London: HMSO, 89
Welsh Holy Wells Society website

Ffynnon Gwern Beuno, Gwyddelwern (100794)

This well appears under a variety of names. Jones classed it as a Ffynnon Fair, although the source of his information is unknown. The Royal Commission provided alternatives including the name it is now given in the HER, Ffynnon Wen and Ffynnon Issa. No particular properties are attributed to the well. Its position too seems a little uncertain.

Sources

Jones, F., 1992 *The Holy Wells of Wales*, Cardiff: University of Wales Press, 191
RCAHMW, 1921, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: IV – County of Merioneth*, London: HMSO

Ffynnon Gyngar, Hope (81723)

It is recorded that this well carrying the same saint's name as the church in Hope was filled in 1880. It was depicted on the large-scale Ordnance Survey map published in that year but at a slightly different NGR, namely SJ 3163 5819.

Ffynnon Idloes, Llanidloes (1539)

Archaeological excavations by Cambrian Archaeological Projects in Spring 2006 (prior to the site being developed for houses) found little trace of the well

Sources

Archaeology in Wales, 46 (2006), 227-8

Ffynnon Madoc Wells (107)

A mineral spring, noted by Francis Jones as having been of recent repute and resort in 1894, quoting a source of that date, which seems to be repeated by the Royal Commission. A well and pump are marked on the 1st edition OS map of 1886, but neither are named. Similarly, a poetic verse referring to the curative properties of the 'waters of Caereinion' is dated 1823 and is believed to refer to this site, although it is not named specifically. There appear to be two springs, at SJ 12120454 and SJ 12130453, both with rock basins but no original structural remains. Modern reconstructions seem to have been undertaken.

Four wells are mentioned here in 2002 by Nia Rhosier of the Welsh Holy Wells Society - though accessing two of the four springs was reported to be rather difficult. Owners (of a house called Madog's Wells) were apparently willing to carry out clearance work to facilitate visitors

Sources

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 198
RCAHMW, 1911, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: I – County of Montgomery*, London: HMSO, 85
Welsh Holy Wells Society website

Ffynnon Mihangel, Caerwys (102445)

Springs collect in a large natural limestone basin, and a stream known as Afon Mihangel flows from it. The Royal Commission made the point that it was the sacred well of Caerwys church. Edward Lhuyd referred to it, as did Fenton in the early 19th century, and it is shown on Thomas Badeslade's map of Maes Mynan in 1742. The Welsh Holy Wells Society noted that there are remains of buildings around it, and claimed too that in 1999 the town council were asking for the help of the owner to re-open the access to the well.

Contrary to the Wells Society's comments, there are no buildings or other artificial features directly associated with the well. It consists of a natural stream resurgence part way down the otherwise dry valley in Coed Maes-mynan. Water flows from three points in a naturally recessed area, above which there is a short section of narrow and twisting rocky gorge.

Sources

Field visit 9 March 2011

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 179

RCAHMW, 1912, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: IV – County of Flint*, London: HMSO, 9

Welsh Holy Wells Society website

Ffynnon Modrib Well (3804)

The Royal Commission itemised this in 1911 (though they referred to its medicinal properties and did not claim it to be a holy well which seems to be an HER misclassification). They stated that it was on Glanbrogan Hill, but there is nothing to pinpoint its position there.

Sources

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 202

RCAHMW, 1911, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: I – County of Montgomery*, London: HMSO, 89

Ffynnon Newydd Well (3458)

Jonathan Williams, the early 19th-century Radnorshire historian, reputedly claimed this as a holy well which was frequented because of its medicinal purposes, particularly for scrofulus complaints during the summer months. It appears to have been not a holy well but a curative one. The Ordnance Survey field investigators could apparently not locate it, but it has become linked at least in the HER with a spring or well in the area known as New Well, the well showing on early editions of the Ordnance Survey map, and this seems to be the same as the water supply for Rock House that was shown to the field investigators. The link that has been established is thus a tenuous one, although the local place-names provide some encouragement, and it seems unlikely that further research will clarify the picture.

The only evidence of the well is a patch of wet ground at the corner of the field, although its position is depicted on the 1st edition Ordnance Survey map with a path leading to it from a house called 'Llawr-ddol'. In addition to this, there is a 'spout' marked on the 1st edition map at SO 07237 76488, which was probably the supply for 'Well House'. Either could be the water source alluded to by Williams. The existing supply for 'Rock House' seems to come from above, where there is an earthwork, perhaps piped, leading from the trackway above to some above-ground water containers.

Sources

Field visit 10 March 2011

Jones, F., 1992 *The Holy Wells of Wales*, Cardiff: University of Wales Press, 218

Ordnance Survey card SO 07 NE 5.

1889 OS 1st edition map (Radnorshire 09.05)

Ffynnon Oswald, Whitford (81722)

There is some antiquarian information about this well. Pennant recorded that a nearby field was called *Aelod Oswallt* commemorating the fact that the saint was said to have been dismembered at the time of his martyrdom. He also speculated that there might have been a cross nearby. The Royal Commission noted that the spring discharged a considerable quantity of water and that it was protected by a modern brick arch, but they could find no explanation for the name.

The structure as it survives is 19th- or 20th-century in date and comprises a brick façade incorporating a brick arch and fronting a rectangular basin. The whole is sunk into a short slope on

top of which Ffynnon Oswallt house is built. A trickle of water runs away to the east demarcated by lines of stones. It seems to be in use as a domestic supply for the house but this could not be confirmed.

Sources

Field visit 9 March 2011

Pennant, T., 1796, *History of the parishes of Whiteford and Holywell*, London: B and J White, 156

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 179

RCAHMW, 1912, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: IV – County of Flint*, London: HMSO, 98

Ffynnon Santffraid, Llansantffraid Glyndyfrdwy (100973)

According to Lhuyd at the end of the 17th century, the well was "a quarter of a mile above the church". Local sources told the Clwyd Archaeology Service that the well was in the corner of a field at SJ 1051 4409, but they found one 23m to the NW at SJ 1051 4411 with two phases of construction which they were inclined to believe was Ffynnon Santffraid. There is no depiction of a well on early Ordnance Survey maps even though there is an adjacent house, and nothing to tie the early record to this spot for the distance from the church is much closer to half a mile. This well is likely to remain lost.

Sources

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 192

Ffynnon Tisilio (24672)

This HER generated as a result of an upland survey by Denbighshire County Council looks to be the result of a spurious grid reference which positions the well away from the unenclosed uplands. There is a Ffynnon Dyssilio (81735) about 2.2km to the north-east but this too is not in the uplands.

Ffynnon Trillo, Llandrillo-yn Edeirnion (100832)

A holy well recorded by Lhuyd and named by the Ordnance Survey, it has more of a story than many. It seems that it is not longer detectable.

Sources

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 190

Ffynnon Tudur, Llanelidan (102776)

This is listed by Jones but without the benefit of any earlier authority, and the Royal Commission does not appear to have known of it. Early Ordnance Survey maps show the farm of Ffynnon Dudwr but not a well. Evidence is lacking that this was ever treated as a holy well.

Eirlys Jones who lived at Ffynnon Tudur Farm from 1941 (writing to the Welsh Holy Wells Society) states that the well was some 50 yards from the house. Eirlys Gruffydd in 2006 (Welsh holy Wells website) mentions that one tradition gives the well the name "Ffynnon y Pasg" (The Easter Well), but another gives the name "Ffynnon y Pas" ("pas" meaning whooping cough) as the water was reputed to cure that disease. The well has now disappeared and there is no certainty about its location

Sources

Jones, F., 1992 *The Holy Wells of Wales*, Cardiff: University of Wales Press, 193

Welsh Holy Wells website

Ffynnon Tydecho, Cemmaes (118305)

The Welsh Holy Wells website record a holy well (and illustrates it with a sketch of a rectangular stone-built pool) below the northern wall of the cemetery, that is the churchyard, though elsewhere the report suggests that it is closer to the river. No other references to this well have been encountered, and it is not on the HER. The basis for its 'holy' attribution is as a consequence unclear.

Its existence is, however, beyond doubt. It consists of a sunken and stone-faced rectangular hollow or cistern near the base of the slope dropping down from the churchyard to the river; the wall-facing is about 1.6m high on the uphill side, 0.7m on the downhill side. A small amount of water is visible in the base of the cistern. A few stone steps are visible at the east-north-east corner leading down into the cistern. A revetment wall crosses the slope above the well but has partially collapsed in places.

Sources

Field visit 17 March 2011
Welsh Holy Wells website

Ffynnon Tysilio, Bryneglwys (100959)

A good example of the declining significance of the holy well. Lhuyd referred to it in the late 17th century, the implication being that it was an identifiable and perhaps frequented feature. The Royal Commission were guided to a specific spot near Blaen Ial in 1911, where an old inhabitant claimed the well to be, though by this time the spring had degenerated to a boggy spot. Ordnance Survey maps show nothing here, while aerial photographs reveal that the field as a whole is a damp one.

The owner could not be found, but the view from the road confirms the boggy nature of the ground here. A possible earthwork is visible at NGR SJ 1309 4684, although there is a strong suspicion that this could be a result of recent drainage works.

Sources

Field visit 18 March 2011
Lhuyd, E., 1909, *Parochialia being a Summary of Answers to Parochial Queries* etc, London: Cambrian Archaeological Association, 122
Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 173
RCAHMW, 1916, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: IV – County of Denbigh*, London: HMSO, 19

Ffynnon Wen well (101469)

Though there are two structures here, one reportedly a bath-house, the other a dressing chamber, there is no suggestion that this was a holy or even a medicinal well.

Ffynnon Wenfil (81734)

Mentioned by Edward Lhuyd in his late 17th-century *Parochialia*, and by Francis Jones as a well carrying a saint's name, this lies in Llanarmon parish about 20m or so from the River Alun. Its waters reputedly relieved sprained limbs. Early Ordnance Survey maps depict a spring here but there is no evidence to suggest that the well was ever encased in a structure.

Sources

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 175
Lhuyd, E., 1909, *Parochialia being a Summary of Answers to Parochial Queries* etc, London: Cambrian Archaeological Association, 157

Ffynnon Wnnod, Llangwm (100711)

Lhuyd recorded *Fynnon Wnnod* or St Gwnnod's well) about one-quarter of a mile from the church in Llangwm, but according to the Royal Commission in modern times it was simply known as Fron Bach spring. The water flow was unprotected except for a couple of flag stones. Jones notes that the church at Llangwm was formerly dedicated to St Gwnnod and St Nathan.

The Welsh Holy Wells Society allude to an article in the *Clwyd Historian* by Patrick Radley of Melysfan, Llangwm who re-discovered and restored the well in the 1980s. He reported that the well was 8ft below ground and roofed with rough masonry. It was a round well with a wooden lid decorated with a celtic cross and its name Ffynnon Wnnod. The lid would appear to have been put over it to keep the water pure some time after the Royal Commission visited in 1912. In 1998 the well was reported to be in good condition and fenced off.

Today the roughly circular well is lined with rough stone and is covered by slate slabs. It is set in a fenced enclosure. The owner relates that it was formerly used as a water supply for the village but no longer. The grid reference for its location is been corrected.

Sources

Site visit

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 175

RCAHMW, 1916, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: IV – County of Denbigh*, London: HMSO, 127

Clwyd Historian, 1986

Ffynnon Wtra Heilyn Well (1241)

The HER record describes this as a former well, once roofed over and used by bathers who it is said then proceeded to Garth Eilin (1242), which is believed to have been the site of a stone circle, some 830m to the west-north-west. In 1981 the OS noted that it remained as three sides of stone walling, measuring 1.3m by 1.5m by 1m by 0.2m high. The 1st edition OS map of 1886 shows the position of the well but leaves it unnamed.

Sources

RCAHMW, 1911, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: I – County of Montgomery*, London: HMSO, 94

Ffynnon Wryyd, Caerwys (98438)

The significance, if any, of this named well is unclear. The Royal Commission chose to record it because of its abundant supply of excellent water which was protected by stone slabs and had a flight of steps leading down to it. Its historical significance, however, seems to be based solely on the name which appears to be a personal one, and despite the claim of the HER, the name was given to a cottage on early Ordnance Survey maps, not the well which was not shown. The Welsh Holy Wells website mentions buildings at Ffynnon Mihangel (102445) in Caerwys but none are present there – could it be that their reference is to this well?

Today, the well structure consists of four vertically set stone slabs with a capstone nearly two metres long over the top; one slab is set lower than the others to allow water to be extracted. A flight of steps leads down on this side, flanked by stone walls. The whole structure has been restored in the modern period for cement capping is visible in various places, and as the feature shown on the earliest large-scale Ordnance Survey maps does not correspond with what is there now, the structure could well be of the 20th century.

Sources

Field visit

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 180

RCAHMW, 1912, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: IV – County of Flint*, London: HMSO, 9

Ffynnon y Campiau (1329)

The HER description for the site seems rather more informative than other available sources. Jones places it in his Class E group, which are miscellaneous wells about which some traditions survive. In this case, according to the RCAHMW in 1911, sweetened water from the well was drunk before people congregated for the playing of games. The name is presumably derived from 'campio', or 'to play games' and there seems to be no known holy attribution.

In 1911, the well was said to be recognisable by a large covering stone, with a small plateau just below where the games were played. It was not located by the Ordnance Survey field investigators in 1977, but seems to have been assigned to the position of a spring marked on the 1st edition map at SJ 0378 0753 by the HER. This appears to be in conflict with the RCAHMW description which describes it lying on the upper slopes of the eastern side of Disgwydfa Hill. Perhaps a more appropriate location would be at the head of a small gully at SJ 03605 07603.

Sources

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 203

RCAHMW, 1911, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: I – County of Montgomery*, London: HMSO, 84

OS 1st edition 1:2500 maps of 1886 (Montgomeryshire 21.08)

Ffynnon y Saint, Bettws Gerfil Goch (100784)

Edward Lhuys recorded it at the end of the 17th century as *Ffynnon y Saint*, Samuel Lewis in the 1830s as St Mary's Well. By the time the Royal Commission came to record it in the early 20th century, it was located in a meadow called *Gwerglodd y Saint* to the north-east of the church, though its name had apparently been forgotten locally and there was no notice of it on early Ordnance Survey maps.

Sources

Jones, F., 1992 *The Holy Wells of Wales*, Cardiff: University of Wales Press, 190

RCAHMW, 1921, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: IV – County of Merioneth*, London: HMSO

Ffynnon y Wrach Well (4291)

This was recorded under the heading of holy wells by the Royal Commission in 1911, as a spring on the north-west slope of Moel Pentyrch. The Ordnance Survey could find no trace of it in 1977 and early Ordnance Survey maps do not show it. However, Jones notes that it had been degraded from a holy well, for the Welsh *gwrach* means 'witch', but people in the 19th century still assembled there to drink sweetened water.

Sources

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 128

RCAHMW, 1911, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: I – County of Montgomery*, London: HMSO, 85

Gelli Farm Well, Llansantffraid (4670)

This would seem to be the same well as the Royal Commission's *Ffynnon y Domen* which they recorded in 1911 as being closed and the waters drained into adjoining brook. As to why the name should have been arbitrarily changed is unclear.

Sources

RCAHMW, 1911, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: I – County of Montgomery*, London: HMSO, 85

Graig y Don Well (6090)

According to the HER this was the traditional site of a holy well probably associated with a hermitage (1144). There seems to no further detail recorded.

There is a fundamental inconsistency in the position of the well recorded in the HER. The NGR given of SO 262 737 is well away from the farm (SO 2641 7348) where it perhaps should have been placed. There are two or three possible locations for a well in the area, including a spring at SO 2596 7375 which was formerly the farm water supply, though this needed mechanical pumping. There is also a pond near to the farm that was the site of a well on the 1st edition OS map at SO 2643 7337, and another nearby at SO 2648 7337. Any of these could be the holy well in question and for the present the actual site remains unclear. No water is visible at the HER location which is on very steep north-facing ground.

Sources

Field visit 10 March 2011

Holywell Meadow, Burton (100367)

The Royal Commission provides a much more adequate description of this site than the HER. They record that at the beginning of the 20th century there were only faint traces of the well in a boggy patch in the corner of a meadow. But in its heyday it was a famous spring, one of the fixed points in the border between England and Wales, and as such was mentioned in Ministers' Accounts in 1448, and also reputedly figured on a map accompanying John Norden's survey of Bromfield in 1620. There is no suggestion of a constructed well house or other setting here.

It is not now possible to identify this spot on modern maps but a reasonable possibility is at SJ 3597 5966 where a footpath runs past the field corner.

Sources

RCAHMS, 1916, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: IV – County of Denbigh*, London: HMSO, 134

Jacket's Well (1141)

A named well, situated on the south bank of the Wylcwm Brook, west of Knighton. Gregory claims that in the Middle Ages the church authorities made it a holy well, and for centuries, Christians visited it to take advantage of its healing properties. It is not evident what his source of information was. He claimed to that it was previously known as Edward's well (as is the parish church at Knighton). He believed too that it was used in the Bronze Age, but this seems to be due to the proximity of the Jacket's Well barrow (1137), which was excavated in the 1930s and lay less than 100m to the south-west of the well.

The well was named and depicted on early Ordnance Survey maps at the end of the 19th century, but is apparently now covered over with a brick and concrete structure. Jones, following Howse, comments that its water was applied externally in cases of sprains and rheumatism. He also mentions the suggestion that the name is a corruption of Ffynnon Iechyd (Spring of Health), which seems a reasonable possibility given the lack of Welsh speakers in the area.

Sources

Gregory, D., 1994, *Radnorshire: A Historical Guide*, Llanrwst: Gwasg Carreg Gwalch, 14 & 140

Howse, W.H., 1949, *Radnorshire* (E J Thurston)

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 217

Lady Well, Newtown (1801)

Recorded by the Royal Commission in 1911 under the general heading of holy wells, there is no indication that the Lady's Well had any particular properties though it was listed by Francis Jones,

and it was sufficiently significant to give its name to two thoroughfares in Newtown and is still recalled in the name of local buildings. In the late 19th century(?) the pump formerly used by the poorer inhabitants of Newtown was abandoned by order of the 'sanitary authority' and the well covered over. This was presumably after 1883 when the large-scale Ordnance Survey plan of the town depicted the trough by the side of Ladywell Court Lane.

Sources

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 198

Lady's Well, Berriew (115)

The HER records two holy wells at this site, without any surviving original structure. Both are said to be capped and piped. Jones used the RCAHMW record which described the site as 'a well dedicated to Our Lady, formerly provided with a can attached to a chain; now disused and filled up but the spring flows all year round'.

Sources

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 198

RCAHMW, 1911, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: I – County of Montgomery*, London: HMSO

OS 1st edition 1:2500 map of 1886 (Montgomeryshire 30.06)

Llanllugan Well (1335)

Jones mentions a well near Llanllugan parish church and near the Lliw (actually Rhiw) river. A tree was said to grow over it. The site was not located by the Ordnance Survey in 1981. Although Jones has placed the well in his Class E (miscellaneous) group, it may have rather more significance due to its proximity to the Cistercian nunnery of Llanllugan, which is believed to have occupied the same site as the church which was almost certainly of early medieval date.

Sources

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 203

Llanllwchaiarn Well (1800)

This has never been classed as a holy well. Jones received information personally that the well have been used for exorcising evil spirits, which normally took the approach of bottling them up and dropping down the well. The location of the well has never been pinpointed.

Sources

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 203

Nicholas Well, Llandrinio (1252)

Nothing is shown at this location on early Ordnance Survey maps, and the site was first noted by the RCAHMW early in the 20th century. They described it as having formerly been of much repute, presumably in the curing of various ailments. At the time that their report was made, the well had been converted to supply the house at Trederwen Farm. Site visits made by the OS in 1971 and CPAT in 1978 mention that it had been infilled and ploughed over.

Sources

RCAHMW, 1911, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: I – County of Montgomery*, London: HMSO, 74

OS 1st edition 1:2500 maps of 1886 (Montgomeryshire 16.01)

Penny Well, Llanfihangell Nant Melan (67041)

Marked as 'Penny Well' on early and modern Ordnance Survey maps, this spring has acquired a life, even though as the Radnorshire historian, W H Howse, put it, 'nothing appears to be known

about its history'. Its very obvious omission from his booklet *Radnor Old and New* (1944) implies that its past significance was very limited

Sources

Howse, W.H., 1944, *Radnor Old and New* (reprint 1989)

Howse, W.H., 1949, *Radnorshire* (Hereford), 211

Pistyll Cablyd well, Pennant Melangell (118304)

This was identified as a well by Mr Frank Olding when he was working as an inspector for Cadw in 2001. From the photography provided, however, it seems much more likely that it is a root store.

Sources

F. Olding correspondence on file.

Pistyll Canpwl (1787)

The HER states that this is a spring with religious associations, used as a water supply for Bettws Cedewain. No further details were available and it could not be identified by the Ordnance Survey investigators in 1982. The spring in Tyn y Twyll Wood 700m to the south of Bettws was considered an unlikely water source.

In fact, Francis Jones, the only authority of Welsh wells places Pistyll Canpwl in Tregynon parish where it was resorted to on Trinity Sunday, while the RCAHMW noted that though it was in Tregynon parish, it was close to the village of Bettws Cedewain and furnished its water supply [note the use of the definite article, not the indefinite as above in the HER record]. Its holy credentials are thus not overwhelming, and either way Tyn y Twyll Wood seems a most unlikely setting for the well, when presumably it was just over the river (which here forms the parish boundary) from Bettws.

Saint's Well, Bangor-on-Dee (100143)

Edward Lhuyd located a well called *Ffynnon y Saint* in Bangor, and the Royal Commission in 1914 pinpointed this as a spring rising close to the Hopyard Coppice. The HER records that there is a Saints Well Meadow and that though nothing is visible today a local source informed the Clwyd Archaeology Service in 1981 of a destroyed well in the vicinity. However, early Ordnance Survey maps show a well with a small stream running off it at the west end of a wooded area known today as The Hopyard. This well is at SJ 3687 4574 and seems an entirely better candidate for *Ffynnon y Saint*, the field presumably taking its name from the well which was nearby but within its boundary.

Sources

Lhuyd, E., 1909, *Parochialia being a Summary of Answers to Parochial Queries* etc, London: Cambrian Archaeological Association, 136

RCAHMW, 1916, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: IV – County of Denbigh*, London: HMSO, 176

St Anne's Well, Presteigne (81707)

Francis Jones considered this to be a holy well, categorising it in his top group of wells. This is as may be, but both he and W H Howse seemed to have overlooked the fact that as revealed on modern Ordnance Survey maps this is on the east bank of the Lugg in Herefordshire.

Sources

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 216

Howse, W.H., 1949 *Radnorshire* (Hereford), 211

St Bennion's Well (29)

The HER records the site as a former holy well, said to have been replaced by a modern well before 1972 and now totally overgrown. The name probably relates to St Beuno according to Jones. The RCAHMW noted that it was still in use in 1910, although it had a neglected appearance.

Sources

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 197

RCAHMW, 1911, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: I – County of Montgomery*, London: HMSO

St Beuno's well, Holywell (102410)

This is recorded in the HER as a pool of water rather muddy, 2m by 3m, partially enclosed by a stone wall, with a slight spring is evident. The Royal Commission in 1910 was less complimentary, noting that it was pool rather than well, irregular in shape, and that it had recently been cleaned out. This is certainly the case today with a deep, wide pit looking more like a mine shaft than a well, and showing little sign of water in it. There is a tradition of pilgrims knocking coins into a sacred tree here, as an offering, but the tree has now been killed by the coins and removed. A committee was established to examine the possibility of attracting lottery money to transform the site and create footpaths and conduct an archaeological excavation at the site of the well in c.2006. This came to nothing.

Sources

RCAHMW, 1912, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: IV – County of Flint*, London: HMSO, 45

CPAT (RJS) field visit 2008

Welsh Holy Wells Society website

St Chad's Well (100213)

St Chad's Well is one of the many wells which has largely disappeared through a lack of use and neglect, despite its links with Hanmer church. When the Royal Commission saw it at the beginning of the 20th century there was a deep circular pool here, but by 1973 this had deteriorated to a muddy marshy hollow. Because of this no field visit took place.

Sources

RCAHMW, 1912, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: IV – County of Flint*, London: HMSO, 109

St Eigon's Well, Llanigon (1063)

The structure lies on the north-east side of the Digedi Brook, near Brook House and is described in the HER record as being a modern arched construction which originally had steps down to the water level. It further mentions that, although the possibility of an earlier structure is suggested by the name, no evidence for one is apparent. The site is not named on the 1st edition OS map of 1888, but a structure in the same location and of similar dimensions does appear to be depicted.

Sources

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 144

St Garmon's Well, Llanarmon yn Ial (100939)

St Garmon's Well is a text book example of how a well can deteriorate as its relevance to society lessens. Lhuyd noted that it had been much frequented in the past, the implication being that by the end of the 17th century this was much less the case. Adjacent minor place-names reinforced the sanctity of the area. The Royal Commission in the early 20th century found that the well though protected by masonry disappeared in dry weather and the surrounding ground boggy. Clwyd

Archaeology Service in 1981 found a muddy swamp and that seven years later there was no sign of any masonry nor any water flow. However, while the well was not known to the early Ordnance Surveyors, the well is marked on modern maps.

There are now no visible traces of this well. The existing NGR places it where a small streamlet runs, though water first appears about 30m to the south-west. It seems likely that the well has been erased during land improvements works in the past.

Sources

Field visit 18 March 2011

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 172

RCAHMSW, 1916, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: IV – County of Denbigh*, London: HMSO, 86

St Nicholas's Well, Brecon (5691)

There is some confusion with this asset. The earliest source cited for a well close to St Nicholas' chapel is Richard Fenton at the beginning of the 19th century, but Fenton in fact linked it to Carmarthen. His editor in 1917 suggested that this was an error by Fenton and that the latter had meant the castle chapel at Brecon which was reportedly dedicated to St Nicholas, although no holy well was known in its vicinity. Francis Jones gives more information about the curative use of the well without specifying its location. And it appears to have been an HER decision to link it to the former priory that is now Christ's College.

Sources

Fisher, J., 1917, *Tours in Wales (1804-1813) by Richard Fenton*, London: Cambrian Archaeological Association, 340

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 145

St Peter's Well, Rossett (101536)

The well is believed to have had an undefined association with nearby St Peter's Chapel. Early Ordnance Survey maps show it though without naming it. The Royal Commission visiting it in 1912 found a choked spring though with water still flowing into the Lavister Brook.

The owner could not be located, and the field access has a locked and barbed-wired gate prohibiting entry.

Sources

Field visit

RCAHMSW, 1916, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: IV – County of Denbigh*, London: HMSO, 13

St Tysilio's Spout (3808)

This is on the west side of a hill known as the Rhualt on the edge of Welshpool, and is referenced as early as A.D. 1202 in Gwenwynwyn's charter to Strata Marcella when it was termed *fons Tessiliau*. Its location is still to be seen on the opposite side of the road to the aptly named Spout House, but it now has a concrete cap, somewhat incongruous for a well with a name that carries the name of such an important saint, attested in the area with dedications at both Meifod and Llandysilio.

Sources

Jones, F., 1992, *The Holy Wells of Wales*, Cardiff: University of Wales Press, 199

RCAHMSW, 1911, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: I – County of Montgomery*, London: HMSO, 185

Tre Owen Well (4001)

The well was said to be 400m due south of St David's church in Newtown. A salvage excavation was carried out in 1976 by J Connell who recorded it as 1m in diameter and 4m deep and cut into shale. Finds included 2nd-century samian and several animal heads but there appears to be no published report, other than of a small decorated disc of mudstone, now lost. Even its precise position has not been identified. The earliest Ordnance Survey map shows a spring at SJ 10969114 and another at SJ11119119, but the archive notes of the discovery make no mention of this being a known water feature, so it is unlikely to have been either of these. All the land here has been lost beneath a housing estate, presumably the reason for the salvage work. This is a Roman well and there is no reason to class it as a holy well.

Sources

Britannia 9 (1978), 473

Trinity Well I, Welshpool (130)

A spring just within the Black Bank forestry plantation on the south side of a minor road. There was no trace of an associated building and no lingering tradition associated with it when the site was visited by the Royal Commission at the beginning of the 20th century. By the time the OS visited it in 1971 it had been capped with a concrete cistern and piped. The 1st edition OS map of 1886 shows the (named) well at the location given by the HER.

Sources

RCAHMW, 1911, *An Inventory of the Ancient Monuments in Wales and Monmouthshire: I – County of Montgomery*, London: HMSO
OS 1st edition 1:2500 map of 1886 (Montgomeryshire 24.05)

6 HERMITAGES

Background

In the initial scheduling enhancement assessment conducted in the first half of 2010/11, this sub-theme was defined thus:

Hermitages are few, usually recorded in documents rather than as physical remains, and as likely to be post-Conquest as later. The eremitic life does not appear to have had a wide appeal in Wales, and although the well-evidenced, 19th-century hermit's cot on Llanbedr Hill described by Kilvert seems not to have got onto the HER, tracking down others of an earlier date is unlikely to be an easy task. HER enhancement of the existing records is likely to be the primary outcome here.

Discussion

There are only nine sites claimed as hermitages in the HER. Most appear to be natural places which have acquired the reputation of being associated with a saint or holy man, but reveal little in the way of man-made modifications that might strengthen the case not only for their use, but also for their statutory protection. Thus Gwely Melangell (18) is a natural rock-shelf, as is Gwely Wddyn hermitage (35). Others such as Croes Cynon (1981) and Wechelen's hermitage at Llowes (4347) are vague locations only, while it is the place-name itself at Dyserth (81721) which has connotations that could point to a hermitage if only circumstantially, while the hermitage link at Cae Abba Addi (102794) is at best, very tenuous.

It might be interesting to examine whether some of these traditions emanated only in the antiquarian speculations of the 18th and 19th centuries. Eglwys Caradog Cave (1534) is a good example. Termed Ogof yr Esgyrn by the Royal Commission who did not allude to its potential status as a hermitage, it is variously associated in 19th-century sources with the saints Caradog and Gunleus. Even its precise position is unclear. Fieldwork in 2003 identified a more likely candidate two hundred metres away.

Whether the HER is inadvertently creating other hermitage sites by injudicious terminology is also an issue. Thus the field name of Dol Meudwy (398) in Llanstephan (Rads) may be translated as the meadow of the hermit, but it does not necessarily mean that there was a hermitage here or even in the vicinity. The problem, of course, is that once an idea gets into print, it is impossible to dislodge it. The site known as Gwely Gwyddfarch (71) on Gallt yr Ancr above Meifod (Monts) has long been recognised by archaeologists as a pillow mound and as such is clearly recorded in the HER. Unfortunately, an antiquarian tradition developed in the past that is reflected in the name and the erroneous association is still fuelling less academic publications such as that by the Zaluckyjs.

There is not a single site in eastern Wales which could stand as a hermitage on its own physical merits. All of those in the HER rely to a greater or lesser extent on some supposed association with a holy man or anchorite, an association which has been enhanced or even perhaps been created by antiquarian jottings. None therefore can be recommended for statutory designation.

Name	Historic county	PRN	NGR	Form	Scheduled	Assessed in 2002/3	SEP assessment 2010/11
Gwely Melangell	Monts	18	SJ02472623	Landform			
Gwely Wddyn Hermitage	Monts	35	SH99422057	Landform			
Dol Meudwy Placename	Rads	398	SO11804140	Placename			
Graig y Don Hermitage	Rads	1144	SO262737	Document			
Eglwys Caradog Cave	Brecs	1534	SN84491580	Landform			
Croes Cynon Hermitage	Rads	1981	SO1273	Document			
Llowes Hermitage	Rads	4347	SO1941	Document			
Dyserth hermitage	Flints	81721	SJ05617939	Placename			
Cae Abba Addi possible Hermitage Site	Denbs	102794	SJ21684181	Placename			

Sources

- Hankinson, R., and Silvester R.J., 2009, *Caves. The scheduling enhancement programme*. Welshpool: Clwyd-Powys Archaeological Trust Report no. 980, 22
- Zaluckyj, S., and J., 2006, *The Celtic Christian Sites of the Central and Southern Marches*, Almeley, Herefordshire: Logaston Press, 106
- RCAHMW, 1997, *An Inventory of the Ancient Monuments in Brecknock (Brycheiniog). The prehistoric and Roman monuments. Part i. Later prehistoric monuments and unenclosed settlements to 1000 A.D.* Aberystwyth: RCAHM (Wales), 11