



Attractions for Pilgrims

The pilgrim routes led to the Aberdaron area, through Anelog and Uwchmynydd from the north from Clynnog Fawr, and through Abererch and Llanengan from the south and east. They would wait at the far end of Llŷn before crossing the dangerous Swnt over the sea to Ynys Enlli / Bardsey Island, and usually had to wait for favourable weather to get across. But there would be plenty of attractions in the area to deepen their religious experiences before they crossed the sea. Enlli was regarded as the Rome of Wales, and three visits to Enlli were equal to one visit to Rome.

The earliest pilgrims had found a particular place to retreat to on the slopes of the mountain in Anelog, and they established a clas there. This is probably the location of Capel Anelog (SH 15592745), one of the early lost chapels of Llŷn. This is where the stones, Cerrig Anelog, were discovered, evidence that Christianity had reached this area in the C5/6th. On one of the stones commemorates the priest Senacus and a 'host of brothers' and maybe many of the frail pilgrims who failed to complete the journey to Enlli are amongst them.

Afon Saint flows from Anelog to Aberdaron. There would be an opportunity to drink the medicinal waters of Ffynnon Saint (SH 16542671) and meditate at the altar of Allor Hywyn. This was the large flat stone near the well, destroyed when the bridge nearby was built. Pilgrims would visit Ffynnon Fair (well + Mary) (SH 13952519) in Uwchmynydd, at the edge of the Swnt. There they would try to find the marks of the hooves of Ceffyl Mair (horse + Mary) and the marks of Mary's fingers in the rocks, before drinking the holy water and returning up the steps, Grisiau Mair.

The chapel of Capel Mair (SH 13922534) was on the flat land between Mynydd Mawr and Mynydd Gwyddel and there bodies of the dead were kept, waiting for good weather to be taken to Enlli for burial.

Accommodation was available at Gegin Fawr in Aberdaron or Cwrt, Uwchmynydd – a farm that did not have to pay the tithe because pilgrims were accommodated there.

When the weather allowed, boats would wait for people at Porth Meudwy (SH 16302552). This name (meudwy = hermit) and Bodermyd nearby refer to pilgrims and the time they spent living as hermits. They could also sail on all tides directly across the Swnt (sound) from Ffynnon Fair to Bae'r Nant on Enlli / Bardsey.



Pilgrimage in Llŷn



For a pilgrim, it's not important where they start from on their journey, but instead their experiences on the way and the end of the journey. Pilgrimage existed before the Christian period, and we can imagine that people would pay tribute to chieftains buried in dolmens, cairns and possibly under standing stones. They would visit at particular time of the year, especially the summer solstice and when there were significant movements of the constellations.

Water in special wells had particular healing powers or the ability to foretell the future, and they became holy, because of belief or superstition. Gradually, with the spread of Christianity, the early Christians adopted the practices and traditions of the pagan community.

Superstition, legend, fear and naivety ruled people's lives, and they feared the uncertainty and fragility of life. They believed that illness and disability were a punishment for sins.

But the Christian priests, the 'early saints' came amongst them and offered hope. By visiting particular places and drinking water from a holy well, people came to believe their illnesses would be cured and their sins forgiven. If they punished themselves on the journey and were given penance by a priest, that would promote recovery.

It was easier to get their lives in order by severing the link with their community and isolating themselves for a while, to pray.

That was the attraction of the island on the horizon seen by Cadfan from his cell in Tywyn, Meirionnydd, and he managed to persuade his followers to withdraw to Ynys Enlli / Bardsey Island. They did missionary work as they went on their journey and established 'llan' communities here and there, more often than not within reach of wells.

A monastic clas developed on the slopes of the mountain, Mynydd Anelog, priests were soon attracted to come to the far end of Llŷn, and Ynys Enlli developed to be a holy place.

The influence of Cadfan's followers spread beyond Llŷn, and Beuno and his followers also came to have a great influence on the communities of Llŷn.

The churches and their saints, the holy wells and signs of early Christianity to be seen in Llŷn these days are evidence of these pilgrims in the early centuries, and their history continues to enrich the area.

The Pilgrim Route (North)



The early pilgrims would congregate in Clynnog Fawr, (SH 41464970) to prepare for the tiring journey over the Eifl mountains and on to Ynys Enlli / Bardsey Island. Pilgrimage was popular in Llŷn.

Clynnog Church was established by Beuno. He was a saint who had a great influence on early Christianity in north-west Wales. He had many followers and one of them was Aelhaearn, who established Llanaelhaearn Church. People would call in there and drink from the well, Ffynnon Aelhaearn before climbing to the pass at Bwlch yr Eifl.

Another route would be to follow the edges of the mountain, Moel Carnguwch, and visit Carnguwch Church, another of the 'llan' establishments set up by Beuno.

Pistyll Church was also established by Beuno, and even now you can sense the atmosphere of the early centuries in the church. On the hill, after leaving the church and heading towards Nefyn there is a stone with a cross on it.

In Llanfair in Nefyn in the Middle Ages there was a monastery which has given us the name Stryd y Mynach (street + monk) and Nefyn Maritime Museum is in the old church. In Stryd y Ffynnon (street + well), there is Ffynnon Fair (well + Mary), between the two churches of Nefyn.

The pilgrims could follow the coast from Nefyn to Aberdaron. They would go past Tudweiliog Church and Ffynnon Cwyfan then on to Llangwennadl Church. From there, through Bodferin parish, where there is the site of



Bodferin Church, and then to Aberdaron.

Or from Nefyn they could go past Ffynnon Gybi Bach (well of Cybi, the lesser), at the foot of Garn Boduan and Boduan Church is not far away. Past Ceidio Church then on towards Garn Fadrun and visit Llandudwen Church and its healing well. After going past Bryncroes Church and the well, Ffynnon Fair on to Aberdaron and an opportunity to visit Ynys Enlli / Bardsey Island and its holy attractions.

Penllech Church (SH 220344)



A bare, simple church that was recently re-roofed.

By now, services are only held in Penllech church very occasionally and it is looked after by the 'Friends of Friendless Churches'.

It is dedicated to St. Mary although there are references to it as the church of St Belyn. We have no information about Belyn, but Belyau was one of the daughters of Brychan Brycheiniog and sister of Nyfain (Nefyn). Near the church there is a house called 'Tyddyn Belyn' (smallholding + Belyn). The church is open all the time.

In the cemetery is the grave of Rev. J Bodfan Annwyl, minister, author and editor of Spurrell's English – Welsh Dictionary. He lived at Bryn Bodfan (Nant), Llangwnnagl.

Llangwnnagl Church (SH 20883324)



In the outer wall of the church on the southern side there's a cross with a reddish tinge to it. It's believed to show the site of the grave of Gwynhoedl, patron saint of the church. There's an inscription on a column in the northern side to identify his tomb.

There's a stone in Oriol Glyn y Weddw with the inscription VENDESETL on it, namely Gwynhoedl. It was found at Tir Gwyn, Llannor and it shows where Gwynhoedl was buried. Was his grave perhaps moved from there to Llangwnnagl?

There's a reference to an area of land called 'Nantwyneydel' that belonged to the abbey of Enlli / Bardsey in 1252 and reference to a chapel here in 1504. There's no mention of a church.

The church had to be extended to three times its previous size in the C16th because it was so popular as a meeting place for pilgrims on their way to Enlli. The northern arcade was erected in 1520 and an inscription on it refers to that, namely 'HEC EDES EDIFICATA EST IN ANNO DNT IHRO. The southern aisle was also built. The roof timbers are from the same time period. The church was repaired and restored under the direction of Henry Kennedy in 1850 and the screen removed – because of the influence of the Oxford Movement.

There are gravestones in the church and the cemetery to commemorate the Lloyd family, Nantgwnagl. Inside the church there's a replica of a Celtic hand bell from the C9th - 10th – the original one's in the National Museum Wales, Cardiff.

On the inside of the northern wall is a key that was used for marriages when the couple marrying could not afford a ring.

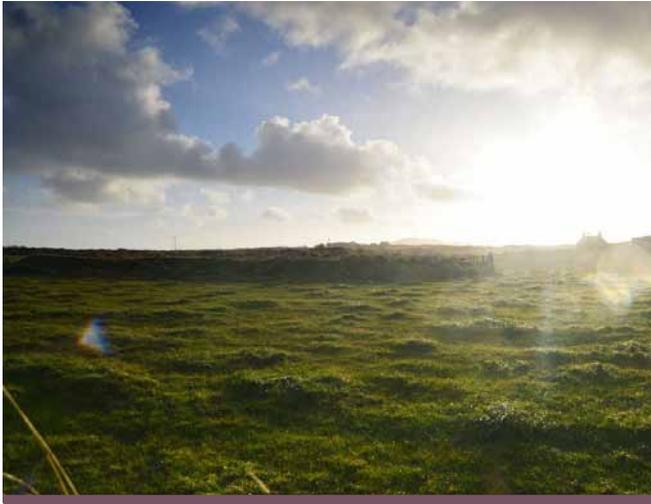
In the cemetery is a gravestone to commemorate Griffith Griffiths, Methlem who died in 1746 having lived during the reigns of nine kings/queens of England.

The cemetery also has the graves of Meddygon y Ddafad Wylt, Griffith Griffith of Siop Penygraig and his son Owen. They used to treat a form of skin cancer (the ddafad wylt) there for many years. Also the grave of Jennie Jones, Tŷ'r Ysgol, author of the Welsh language *Diliau Dyli* and the character Porci in the comic *Hwyl*.

The other side of the river are the well Ffynnon Gwynhoedl and Cae Eisteddfa (field + sitting place) where pilgrims would rest on their journey.



Bodferin Church (SH 17303150)



Only the site of this church can be seen by now.

The parish of Bodferin is between the parishes of Llangwnnadr and Aberdaron. It's said to be a parish without a tree, smithy or church in it. But there was once a church here and the site can be seen as a cairn and small area of higher ground. Some of the walls were still standing in the mid-C20th.

The first reference to 'Llanerin' is in 1254 and 'Bodveryn' in 1535. Saint Merin was from the C6th, brother of Gwynhoedl, patron saint of Llangwnnadr and son of Seithennyn, who was responsible for guarding the gates of Cantre'r Gwaelod. Saint Merin is linked with Llanmerin and Plomelin in Brittany and St. Merryn in Cornwall.

The name may be explained as Bod + Merin (abode + Merin).

There is a tale the church was attacked and destroyed by raiders. One of them stole the bell and as he was getting away he leapt over a cleft in the rock near Porth Ferin and dropped the bell. That explains the name of that cleft - Llam y Lleidr (leap + thief).

In a book on the history of the churches and parishes of Llŷn 'Hanes Eglwysi a Phlwyfi Llŷn' it's said this church was destroyed by raiders in the same period as Capel Mair was destroyed in Uwchmynydd. When the farmer began work to clear away the ruin in order to be able to use the land he was taken ill and was never able to work again. It was said that was because he interfered with the church.

Nearby are Porth Ferin and Porth Iago, their names suggesting a religious link.

A new church of Saint Merin was built in 1900, not far away from the ruin, but by now it's a house.

Aberdaron Church (SH 17322637)



The church at Aberdaron was established by Hywyn in the C6th. He was one of the followers of Cadfan, the first abbot of Ynys Enlli / Bardsey Island, and a nephew of King Arthur.

This was the main church of Llŷn, the richest one and with a monastic background. The clas moved here from Anelog in the C13th and kept to an agreement about lands with the monks of Enlli. The beautiful Norman entrance is typical of the architecture of that age. The rest of the church was built early in the C16th when it was extended for pilgrims on their way to Enlli.

It was from here in 1094 that Gruffudd ap Cynan managed to escape to Ireland when the Normans were after him, and he was helped by the canons. In 1115 Gruffydd ap Rhys was given sanctuary in the church before escaping to the Tywi valley when Gruffudd ap Cynan was after him.

In the first half of the C19th erosion by the sea was threatening the church building and a New Church was built above Aberdaron. But the parishioners soon returned to the church of Saint Hywyn.

The work on the building was finished in 2013 and it is hoped it will restore a building that was so central to the history of pilgrimage through the centuries.

The stones of Cerrig Anelog are kept in the church. These are two stones from the C 5/6th and prove that Christianity had reached Llŷn early on. The font in the church is from the C15th.

There are marks on one of the pillars showing that Cromwell's soldiers sharpened their swords in this building during the Civil War.

The poet R S Thomas was the priest here from 1967 till 1978 and there is an exhibition in the church of his life and work.



Aberdaron's New Church (SH 17532725)



It was recorded by Hyde-Hall in 1809-11 that part of the church of Saint Hywyn, Aberdaron was, like many churches in Llŷn, in serious condition but that a school was being held in one part of it.

The sea was eroding the cemetery and endangering the building, so it was decided to build a new church on land belonging to Bodernabwy in the upper part of the village.

This was a completely different building and many people were critical of its architecture. It was opened in 1841 but was not popular and the parishioners soon returned to the church of Saint Hywyn.

Aberdaron cemetery is here, and funeral services are held in the church.

The Pilgrim Route (South)



Cadfan came from Brittany in the 6th and established a church at Tywyn, Meirionnydd. A number of followers came with him, such as Cynon, Padarn, Lleuddad, Gwyndaf, Tanwg and Maelrhys.

Cadfan may have noticed an island on the horizon and thought it would be ideal to retreat to. That was Ynys Enlli

/ Bardsey Island and he went on pilgrimage towards it and established a community of monks. It has remained a destination for pilgrims to this day. The early pilgrims would have followed the coast of Cardigan bay.

One of his followers, Tanwg, established a cell that grew to be Llandanwg. There was a chapel of rest here, where bodies could be kept before taking them onwards and over the sea to Enlli.

The pilgrims would also visit the church at Ynyscynhaearn, that was an island at that time, established by Cynhaearn, one of the disciples of Beuno. In Llanystumdwy there was a famous statue of the Virgin Mary.

Some would visit the well of Ffynnon Gybi, one of the most famous medicinal wells, before resting for a while at Abererch .

They would have kept away from the marsh where Pwllheli is now, and gone through Deneio on higher ground before calling at Penrhos church and be welcomed and have a chance to rest at Penyberth. Then they would call in at Llanbedrog before going towards Morfa Neigwl and Llangian and especially Llanengan. Here they would commemorate Engan (Einion), king of Llŷn, who gave Ynys Enlli to Cadfan to establish a retreat on it.

The shortest route after that would be to go over the mountain at Rhiw and call in at Ffynnon Aeliw and Ffynnon Saint before descending to Llanfaelrhys Church and on to Aberdaron.

But there would have been another choice at Morfa Neigwl, namely to go past Llandyngwng Church and Botwnnog, and on through Bryncroes and to Aberdaron. More often than not, they would have to wait for fair weather to cross the Swnt to Enlli, but there were plenty of attractions in the area to keep them occupied.

The Holy Wells





A substantial number of the wells in Llŷn are on the Pilgrim Routes to Enlli / Bardsey, leading to the tip of Llŷn. People believed in their medicinal powers, and it's easy to imagine the pilgrims, maybe not in the best of health, trudging wearily towards them. We know about some of the wells, but the secrets of the others have been lost for centuries.

The wells existed before Christian times and before the ancient churches were established in Llŷn. They show where the holy sites of our pagan ancestors were and activities in the Middle Ages.

Our ancestors' belief in the abilities of the wells' waters was tightly woven into their religious beliefs. But by now, with the influence of Puritanism, this is seen as superstition. A letter sent by Ieuan Llŷn to Dafydd Ddu Eryri in 1796 mentions Ffynnon Fair (well + Mary) Uwchmynydd and that the mark of a horse's hoof was believed to be in the rock.

Ritual and ceremony were essential when drinking the water or bathing in it, as at Ffynnon Gybi and Ffynnon Beuno. Doctors understand why the Meddyges (Woman Doctor) of Bryn Canaid in Uwchmynydd used water from Ffynnon Saint.

Wells were important in cultures and civilizations worldwide. The belief was that gods lived in wells and lakes, and they and rivers were worshipped. As a result, they were sites for giving offerings, places to hold ceremonies, and the water was often believed to be medicinal. The rivers Dwyfor and Dwyfach were 'Duwies Fawr' (the Great Goddess) and 'Duwies Fach' (the Lesser Goddess).

There is a very interesting variety in the wells of Llŷn – in their names, their nature and characteristics.

Local Holy Wells



The wells' names refer to their nature and their links with the pilgrims.

Ffynnon Saint, Rhiw (SH 242029450)

Directions: *Take the track at Morfa Neigwl (SH 24222863) off the Mynytho – Aberdaron road, going towards the mountain of Mynydd y Rhiw. Take the path to the left towards the mountain wall and go through a gate to the west of the woodland.*

This is on the eastern slopes of Mynydd y Rhiw, on land belonging to the National Trust. There are remains of a wall surrounding the well and three steps going down to it. In about 1940 the western wall was 1m high. On Ascension Thursday the women of the area would come to the well to bathe their eyes and throw pins into the water to give thanks.

Ffynnon Lleuddad, Llangwennadl (SH 21963273)

Directions: *Take the farm road to Carrog farm, near the hill of Mynydd Cefnamwlch off the B4417 (Tudweiliog – Llangwennadl). It's on the farm's land.*

This is named after Lleuddad, the second Abbot of Ynys Enlli / Bardsey Island and was said to cure a variety of ailments in people and animals. Near by there is a house called Bryn Lleuddad (hill + Lleuddad), on Enlli there are fields known as Gerddi Leuddad (gardens + Lleuddad) and a cave close to Aberdaron called Ogof Lleuddad (cave + Lleuddad).

Ffynnon Saint, Aberdaron (SH 16532671) **Directions:** Take the road from Aberdaron to Uwchmynydd. The well is to the right of the first junction.

This was a very famous well in its day, as its name suggests (well + saints). This is a medicinal well and the Meddyges (woman doctor) of Bryn Canaid would use the water to treat a variety of ailments.

Ffynnon Aeliw, Rhiw (SH 23392848)

Directions: *Follow the signs for 'Porth y Swnt' on the Mynytho – Aberdaron road. Turn off it at the bottom of the hill (Gallt y Rhiw) (SH 24222863); continue towards Porth y Swnt and onwards for 0.6 km.*

This is south of the church in Rhiw, on the land of Tyddyn Aeliw, and has been restored by Llŷn AONB. There are steps or seats around the well and it's protected by a fence and wall. The water would be used to treat scrofula and a skin complaint known as 'Man Aeliw'.

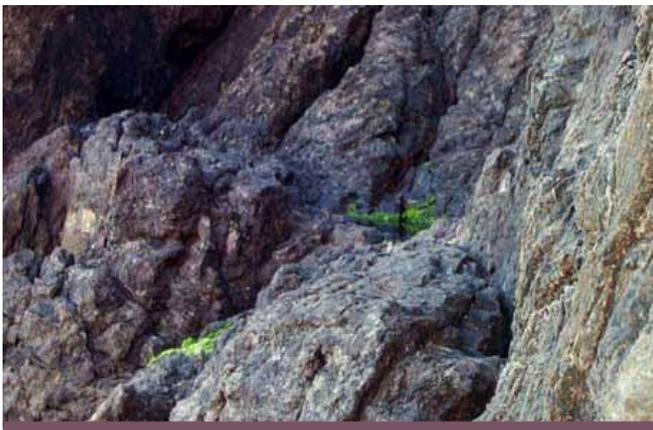
Ffynnon Cefn Lleithfan, Rhiw (SH 23633010)

Directions: *Take the road from Bryn croes/Botwnnog to Rhiw along the side of the mountain, Mynydd y Rhiw. Tegfryn is on the lower side of the road, and the well almost opposite it.*



This well has been modernized by now, and the walls that surrounded it have disappeared. It was important in its day and the water was said to heal skin warts. But there had to be a ceremony of walking towards it without neither looking back nor speaking a word to anyone. The skin had to be washed using a greased cloth, then the cloth hidden under a stone. After that, leaving the well in the same way. It was said the warts would disappear when the cloth rotted.

Ffynnon Fair (St Mary's Well)



Directions: Take the narrow road from Aberdaron and through Uwchmynydd. Parking available at the foot of Mynydd Mawr mountain, on National Trust land, SH 142256.

Take the path and steps between Mynydd Gwyddel (SH 142252) and Mynydd Mawr (SH140269) down to sea level. The green seaweed on the rocks on the right shows its location.

Be careful going down the steep steps.

Ffynnon Fair is one of the most famous wells in Wales. It's associated with the Pilgrim Route and although there's no tradition of the water having any healing powers, it has some very interesting characteristics.

The green seaweed that grows on it shows this well has fresh water, despite the sea coming over it at high tide.

People believe the well can grant them their wishes, and the coins in the well are proof of that. There's a tradition that a young woman would get what she wished for if she could hold water from the well in her cupped hands and carry it up the steps without losing a drop.

But the well also has religious connections, which have given it its name. The early pilgrims used to visit it, and it's very possible they would get a boat to Enlli from here, as well as from Porth Meudwy. Capel Mair (Mair y Môr or Mary

of the Sea) above the cliff was a convenient temporary storage place to keep the bodies of people who had died and wanted to be buried on Enlli. Although there are dangerous currents in the Swnt, it's possible to sail straight across from here to Bae'r Nant on Enlli on every tide.

There's a tradition that Mary visited this well, riding a white horse. The horse's hooves sank into the rock and left hoof prints there. Mary drank water from the well and when she leaned on the rock she left marks from her hand there.

The gully running down to the well, where the steps of Grisiau Mair are, is called Ogof y Gath (cave + cat). On the slopes to the west there's a prominent rock outcrop where Maen Melyn Llŷn (rock + yellow + Llŷn) can be seen (SH 13902525). The mediaeval commote of Cymydmaen in Llŷn was named after this. Dafydd Nanmor the poet referred to it when he described Llio's hair as 'a eulogy of gold and yellow, the same colour as the rock in Llŷn.'

'Mewn molawd o aur a melyn

Mae'n un lliw â'r maen yn Llŷn.'

Early Christian Remains



A gravestone with a pilgrim's costume on it (Ynys Enlli)

Christianity reached Llŷn early on, and part of the evidence of that are the numerous memorial stones. The most significant are the two now in Aberdaron church, namely Cerrig Anelog. There are also two stones from this period



in the chapel on Enlli / Bardsey, one probably a gravestone and another a stone with a cross on it. Llangwnnadr church has a stone with a cross on it as well.

Christianity came to Britain with the Romans by the end of the C5th. Christianity may have spread to Llŷn because of missionary work by the 'saints'. They were the missionary pilgrims who would travel about, setting up 'llan' (religious enclosures) here and there. The holy wells and the early Christian stones are evidence of that.

Not every stone commemorates Christians, and it was also usual to turn a site into a Christian one by putting an inscription and a cross on stones from an earlier age. Nash-Williams refers to these two groups of stones.

Gravestones are stones with an inscription on them, usually to commemorate a priest or man of high rank. The Latin or Ogam language would be used, and these stones tell us something about the lives of the generations of Early Christians.

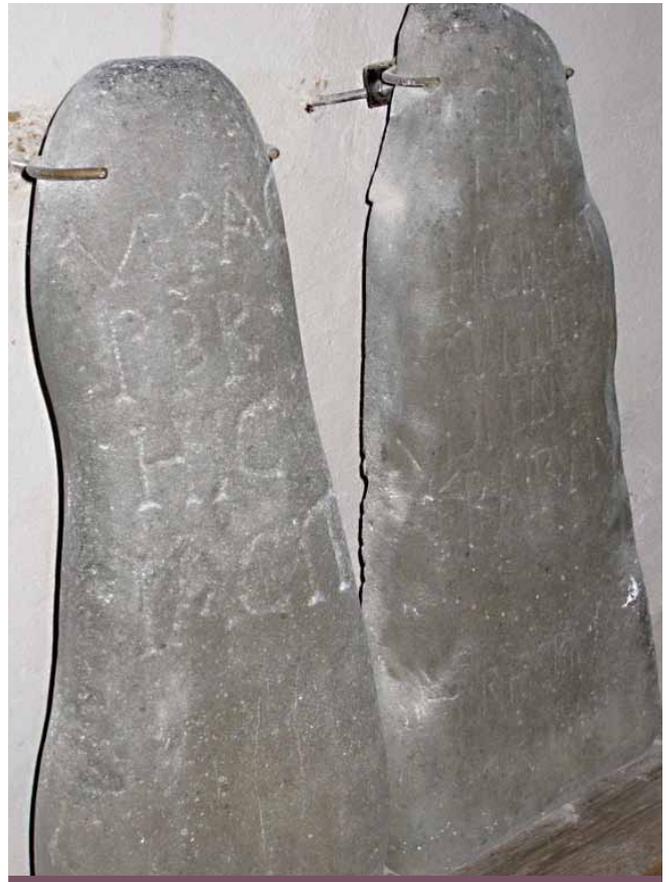
In Llŷn there are a number of other stones from the early age of Christianity.

- Cerrig Alitorius and Melitus (Stones of Alitorius and Melitus), Llanaelhaearn Church (SH 387448)
- Carreg Plas Bach (stone of Plas Bach), Ynys Enlli (SH 12072214)
- Cerrig Anelog (stones of Anelog), Aberdaron Church, (SH 17332637)
- Cerrig Penprys, (stones of Penprys), Plas Glyn y Weddw, Llanbedrog, (SH 328314)
- Carreg Melus, (stone of Melus), Llangian Churchyard (SH 29562894)
- Carreg Llannor, (stone of Llannor), Llannor Church (SH 35393727)

Examples of stones with crosses inscribed on them are rare in Llŷn. These are from the C7th to the C9th, when Christianity had spread throughout Wales.

- Carreg Groes Llanaelhaearn, (cross stone of Llanaelhaearn) (SH 387448)
- Carreg Croes Pistyll (cross stone of Pistyll) (SH 31974182)
- Carreg Hendy (stone of Hendy), Ynys Enlli (SH 12072214)
- Carreg Croes Goch, (red cross stone), Llangwnnadr (SH 20882332)

The stones of Cerrig Anelog (SH 17332637)



Directions: In Aberdaron Church, in the middle of the village.

They were discovered on the slopes of the mountain, Mynydd Anelog. The chapel of Capel Anelog is probably on the land of Gors, Anelog (SH 156274) and it was the clas of Aberdaron. The stones were kept safely at Cefnamwlch, Tudweiliog and then moved to Aberdaron Church. The inscription on them probably dates back to the late C5th or early C6th.

The inscription on one of them: VERACIUS/PBR/HIC/IACIT commemorates a priest named Veracius, but it could be an Irish saint whose name was the equivalent of the name Berach.

On the other stone the inscription is: SENACUS/PBR/HIC/IACIT/CVMMVLITIV/FRATRVM which notes that Senacus the priest lies there 'with a host of brothers'. This is evidence there was a community of a substantial number of people at Capel Anelog and that pilgrims were active in the area. Three pilgrimages to Enlli / Bardsey were the equivalent of one to Rome.

One archaeologist suggests that people have misread and misinterpreted the unclear Latin lettering. This, it is said, is what has led to the belief that twenty thousand saints are buried on Enlli.



Senacus is interpreted in Welsh as Hunog, and it's interesting to note there is a farm called Bryn Hunog (SH 20103090) in Rhoshirwaun.

Stones on Enlli (SH 12072214)



Directions: On Enlli / Bardsey, take the road northwards and go to the chapel, on the right.

Hendy Stone

Nash-Williams says it is from the C7th to C9th period. On it is a linear cross with short transverse bars and it could have been covering a grave. It was moved from above the entrance to the barn at Hendy (SH 12002220) to the abbey tower (SH 12012217) and then put on display in the chapel.

Plas Bach Stone

This is from the C10th or C11th. Reading downwards, it has the following inscription, but the meaning is not clear.

IESILLI(?)MAR:QUEN.

According to a diary kept by a resident of Enlli, this stone was in Plas Bach (SH 11922174) in 1882.

Croes Goch Stone, Llangwnnadr (SH 20883323)



This stone is in the southern wall of Llangwnnadr church and has a red cross etched on it. It has been dated to the C6th and was found when work was being done on the building in 1940. It was originally painted red and a hint of that colour can still be seen on it.

This could be a gravestone for Gwynhoedl, the patron saint of the church. On one of the pillars of the church in the northern part we are told that Gwynhoedl is buried there. A stone to commemorate him was discovered between the two standing stones at Tir Gwyn, Llannor, but they are by now at Oriol Plas Glyn y Weddw.

Capel Mair, Uwchmynydd (SH 13922534)



Capel Mair on right

Directions: Take the road from Aberdaron through Uwchmynydd and onto the National Trust land at Mynydd Mawr.

By now only the shape of it in the ground remains, and it's much easier to see during dry weather. It's close to the top of the steps going down to the well of Ffynnon Fair in Uwchmynydd.



Ein Treftadaeth
Our Heritage

Pilgrims *continued*



This was a chapel where pilgrims could rest as they waited to cross to Enlli / Bardsey. They would go from Ogof y Gath (cave + cat) near Ffynnon Fair across the Swnt to Bae'r Hendy on Enlli. This chapel was also used for keeping bodies that would be taken, when the weather permitted, over to Enlli for burial.

There is a painting of the ruins in 1777 by Moses Griffith, the artist who went with Thomas Pennant on his journeys around Wales.



Follow the Story...

Find out more about sacred places by visiting St Hywyn Church, Aberdaron.