



## Abererch Church SH 39903849

**Directions:** *In the upper part of Abererch village, follow the signs for Abererch off the A499 (Pwllheli – Porthmadog).*

Abererch Church is linked with two patron saints, Cawrdaf and Cadfarch. There are two wells in the parish to commemorate them, and also Cadair Cawrdaf (chair + Cawrdaf). There is a link with the saint in the name 'Abergowrda', which was a reference to the village in 1566.

The form 'Abher' was used in 1254.

This church was very prominent on the Pilgrim Route. Many of the pilgrims who were exhausted or ill couldn't complete the journey to Enlli / Bardsey and had to stay here. An aisle, shorter than the nave, was added in the C16th. The form of the place name in the early C19th, 'Abereirch' suggests a burial place for the pilgrims (Aber + caskets).

In the middle ages, the church belonged to the Augustinian abbey of Beddgelert – its most westerly property. The

western end of the nave was built in the C13th, and it was restored regularly after that over the centuries. The church has a misericord from the C15th, a number of stained glass windows and a mediaeval chest with a collecting box for money as part of it.

In the second half of the C19th fishermen from the Isle of Man would come to Pwllheli Bay to fish. They believed their hero Rhydderch Hael was buried under the floor on the northern side of the church altar. He was a king of the Hen Ogledd (old north) from the C6th. They were very religious and would come on pilgrimage to Abererch on a Sunday, and never go fishing on that day.

Others say that he was buried under the Dolmen at Ffôr .

The church was restored in the C19th, using plans by Henry Kennedy.

The grave of the poet Robert ap Gwilym Ddu is in the churchyard.



## Cawrdaf and Cadfarch



*Cadair Cawrdaf*

**Directions: Ffynnon Cawrdaf: (SH 39203572).** In a field opposite Ysbyty Bryn Beryl between Pwllheli and Y Ffôr (A499)

**Ffynnon Cadfarch: (SH 40003024)** Bear right towards Pencaenwydd on leaving Y Ffôr (A499) in the direction of Caernarfon. The well is in 800m on the right descending a hill

Cawrdaf is the patron saint of Abererch Church and he was the son of Caradog Freichfras and Tegau Eurfron and brother of Cadfarch and Maethlu. He was the chief adviser to King Arthur.

In the C16th there was a statue of Cawrdaf in Abererch Church, holding a book and a bell. He's linked to a number of places in the area.

The well of Ffynnon Cawrdaf (SH 39203752) has been modernized and is in a field opposite Ysbyty Bryn Beryl. Cadair Cawrdaf (SH 40773645) on the eastern side of the village is a massive stone in the shape of a chair.

The Feast Day of Cawrdaf is 5th December and a very unusual tradition was that the children of the parish used to take candles to the church the previous evening. The candles would be home made, one for each member of the family and with their name on it. They would kneel in front of the altar, light the candles and recite prayers. The candles belonging to the family would go out one by one, and that was the order in which those people would die.

At times, Cadfarch and his brother Cawrdaf were joint patron saints of Abererch. The well of Ffynnon Cadfarch (SH 40004025) is in the northern part of Abererch parish, close to the site of Capel Llangedwydd. This well has been modernized and South Caernarfon Creameries at Rhydygwystl uses water from it.

Cadfarch is the patron saint of Penegoes church, near Machynlleth. Cadfarch, like his brother Cawrdaf, had turned his back on King Arthur and fought in the army of his enemy Medrawd at the battle of Camlan.

## 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. Pilgrims used to visit Abererch Church because it was an important one where they would find some of Cawrdaf's relics.

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 times 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 sites, 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 early Christian remains to be seen in Llŷn these days are evidence of these pilgrims in the early centuries. Their history continues to enrich the area.

## The Pilgrim Southern Route



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 Llandyngwning 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.

## Attractions for Pilgrims



The large Abererch Church was an important resting place on the southern route to Ynys Enlli / Bardsey Island. They would visit several attractions related to Cawrdaf and Cadfarch. Then they would proceed to Llanbedrog where Pedrog's Spear was displayed before going on towards Llanengan. On their way they could visit the wells of Ffynnon Bedrog or Ffynnon Fyw in Mynytho.

These pilgrims would meet in the Aberdaron area with ones coming from the north from the direction of Clynnog Fawr. They would wait at the far end of Llŷn before crossing the dangerous Swnt over the sea to Enlli, 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.

## Church of Saint Beuno, Pwllheli SH 39903849



**Directions: Church of Saint Beuno (ruin):** Go up the hill of Allt Salem, following the signs for Coleg Meirion Dwyfor, past the college and turn right. The church is in the old Deneio cemetery.

Pwllheli is in Deneio parish; we don't know the origin of the name Deneio but it may have been the name of a mediaeval township.

Rhodri Mawr, a C9th prince, gave land to Saint Beuno's Church in Clynnog Fawr but there is no evidence a church was built on that site. There is no mention of Deneio in the Valuation of Norwich 1254 and it's possible it was part of Llannor parish at that time.

Pilgrims on their way to Enlli / Bardsey, after leaving Abererch, would aim for Deneio because the flatter land of Pwllheli was too boggy and difficult to cross.

The parish was probably a chapel of ease at first, consecrated to Beuno because of the early link with Clynnog.

The old church is in the north-western part of the parish cemetery and it was extended in 1770 because the population of Pwllheli had increased.

*Llwybr y Llan* path leads from Deneio across the shoulder of Garn to Penlon Llŷn (Llŷn Street). The Tithe Barn for Deneio was on this path.

In the mid C17th, Chancellor John Owen was the rector of the parishes of Llannor and Deneio and there was a disagreement between him and his followers and Howel Harris in Llannor cemetery in 1741.

In the early C19th the building was in good condition but the population living closer to the sea increased and there was a demand for a new church in the town.

The building at Deneio deteriorated and was only used for funerals. After the old church was demolished there was room for more graves. The new church of Deneio was built, and consecrated in 1860.

The old building was demolished by the mid C20th.

## St. Peter's Church, Pwllheli SH 37403527



*Eglwys Sant Pedr*



**Directions: Saint Peter's Church: On the left at Lleiniau (which leads to Pentrepoeth (North Street). At the top end of Stryd y Llan which leads from Stryd Fawr (High Street).**

Pwllheli is in Deneio parish. We don't know where the name Deneio comes from but it may have been the name of a mediaeval township.

Rhodri Mawr, a C9th prince, gave land to Saint Beuno's Church in Clynnog Fawr but there is no evidence a church was built on that site. There's no mention of Deneio in the Valuation of Norwich 1254 and it's possible it was part of Llannor parish at that time. Most of the population of Deneio was in the upper part of the parish, and that's where the Church of St. Beuno was built.

The population increased on the flat land near the sea in Pwllheli, and a new church was built there.

There was an official procession through the town on Saint David's Day 1832 and the foundation stone of the new church was laid. This church cost £1,350 and was consecrated to Saint Peter.

In the mid-1870s it was felt a more attractive church was needed for Pwllheli and one was designed by J Oldrid Scott. The old one had to be demolished and the new one was opened in 1877, in early Gothic style.

It has a nave, chancel and southern aisle of local granite, but inside are Ruabon Stone and Runcorn Sandstone and it cost £5,000. An aisle was added in 1909 but it never had a tower. It had 13 stained glass windows added between 1895 and 1929. One of the windows shows Saint Martin of Tours, in the middle of the chancel, and an angel ministering to someone who is ill. Saint Asaph and Saint Cyndeyrn (Kentigern) are shown on each side. The theme is an end to all wars.

The Church Hall was opened in 1905.

At the end of the First World War, those who died were commemorated by fitting a reredos, and another was added at the end of the Second World War.

Changes were made during the time of Canon Hugh Pierce Jones to add to the religious atmosphere of the building as well as renaming the Chapel of the Virgin Mary as Capel Beuno.

## Llannor Church SH 39903849



**Directions: In the village of Llannor on the narrow road (Efailnewydd – Llithfaen) off the A497 or the B4417.**

Llannor Church was named the Church of the Holy Cross, and that is difficult to explain. It was probably originally consecrated in the name of a Celtic saint.

We need to bear in mind that the Pemprys Stones commemorating Vendestl (Gwynhoedl), the saint of Llangwnnadr and Iovenalis (son of Eternus – a form of Edern) were discovered in this parish and that another stone in memory of Figulius son of Loculitus can be seen near the church entrance. This suggests strongly that Llannor was a Christian centre of some importance in the C5-6th although there is no tradition of pilgrimage here.

In the main nave of the church there are remains of a mediaeval building, showing the form of the early church. In the Valuation of Norwich (1254) there is mention of 'Lanvaur', and later 'Llanvaur' which again suggests the importance of this place (Llan + greater).

In 1855 the chapel of Capel Bodfel was demolished and the southern transept built to replace it. The stone at the entrance to the church probably came from that chapel. It has the arms of Collwyn ap Tango on it, associated with Bodfel.

The square tower with the crow-stepped gables to its top is unique in this area. There was considerable drama in the cemetery in February 1741 when Howel Harris went to listen to John Owen, the Rector, preaching. The Rector expressed a great deal of hatred towards him in his sermon, and on his way from church stones were thrown at him in the cemetery. Harris was also derided in an anterliwt popular drama – Ffrewyll y Methodistiaid (The Methodists' Whip) by William Roberts, sexton of Llannor. The sexton was paid £50 by the nobility who met in Bodfel mansion – probably keen worshippers at Capel Bodfel in the church.



## Penrhos Church SH 341333769



*Penyberth before being demolished in 1936*

The church was closed years ago and is now a house.

**Directions: It can be seen from the A487 (Llanaelhaearn – Abersoch) on the slope near the entrance to Penyberth, Penrhos.**

The church was consecrated to Cynfil or Cynwyl. He is also the patron saint of Cynwyl Elfed and Aberporth. He was one of the Knights of the Round Table and it is said in the tale of 'Culhwch ac Olwen' that he was the last to leave King Arthur after he was injured at the battle of Camlan.

Penrhos church was linked with Abererch Church and from that with the Augustinian priory in Beddgelert. There is a reference in 1577 to a chapel of 'Kynvill'.

Edmund Hyde-Hall visited the church in 1801 and found it in a shameful condition, as were a number of other churches in Llŷn. The church was restored within forty years.

Near the church was the mansion house of Penyberth. There are references to it as 'villa Penyberth' during the reign of Edward I, King of England. The family sponsored Welsh bards over the centuries, and in Penrhos cemetery there is a stone 3m tall to commemorate Gruffyth ap John Wynn, one of the sponsors, who died in 1613.

In September 1936 there was an air force base here, described by some as a Bombing School, and it was burnt by three Welsh nationalists – it had been built despite determined protests by many Welsh people. In their defence in Caernarfon Court, Saunders Lewis, who was one of the three, described Penyberth as:

***'That house was one of the most sacred in Llŷn ... '  
'... the people who ought to be in this dock are  
the people responsible for the destruction of  
Penyberth farmhouse.'***

The farmhouse had been a place of welcome and accommodation for pilgrims on their way to Ynys Enlli / Bardsey Island.

The Polish Camp at Penyberth has by now expanded to also be a home for the elderly. At the side of the road leading to Llŷn Golf Course is a memorial to Saunders Lewis, D J Williams and Lewis Valentine.

## The Holy Wells of Llŷn



*Ffynnon Cawrdaf, Abererch*

A substantial number of the wells in Llŷn are on the Pilgrim Routes to Enlli, 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 oldest of the churches were established in Llŷn. They show where the holy sites of our pagan ancestors were and show what people's beliefs and activities were 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. This was Ceffyl Mair (horse + Mary) and Ieuan Llŷn refers to it as one of the 'remnants of Catholicism'.

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

It's interesting to notice how close to each other the wells and churches are in the area:

## **Ffynnon Gybi, Llangybi SH 4272941278**



**Directions: Follow the signs for 'Ffynnon Gybi' either from the B4354 (Chwilog – Y Ffôr) or from the A499 (Y Ffôr – Llanaelhaearn)**

This is one of the principal wells in Wales looked after by Cadw.

The local church is the only one consecrated to Cybi in the area, although he was buried on Ynys Enlli / Bardsey Island. On the coast, there is a rock called Carreg Cybi on Enlli and another one east of Aberdaron.

At Ffynnon Gybi there is a stone building with two wells, one bigger than the other, and a caretaker's house. It was built in the C18th when the site became the property of the Rhiwlas estate.

This was a very popular medicinal well, and many people came here if they suffered from any of a number of diseases including arthritis, lameness, eye problems and warts on the skin.

The person seeking a cure would need to drink a mixture of the well's water and seawater for a day – morning and afternoon – and then bathe in the larger well. People would drink well water with buds from the broom plant and wood soot in it, then rest in the caretaker's house. If the patient warmed themselves under a blanket, it was believed they would be sure to be cured.

From the well, a path leads past Cadair Cybi (chair + Cybi) to the top of Moel Pentyrch.

## **Ffynnon Felin Bach SH 36433533**



**Directions: In Pwllheli, head northwards from the Maes and along Stryd y Moch 'street + pigs' (Goal Street) and turn left then up Penlon Llŷn (Llŷn Street) Follow the road for 1km and the well is on the left at the bottom of a hill.**

There were four open wells in Pwllheli in the mid C18th but they were misused and their water was often dirty. As the town extended new wells were opened and a woman got the job of cleaning some of them, while pumps were fitted on other ones.

In 1878 a mains water supply from taps became available in the town, coming from Mur Cwypw about 7.5km away in the direction of Llanaelhaearn. There was a reservoir to store the water at the top of the hill of Allt Fawr.

But not all the town's residents were happy to use tap water. One of them was the grandmother of the bard .She lived at Penlon Llŷn and used to send Cynan to fetch water from the well of Ffynnon Felin Bach (well + Mill + the lesser) to make 'a proper cup of tea'.

When Cynan was in Macedonia during the First World War he longed for his home and dreamt of the area where he'd been brought up. His *prydest* poetry *Mab y Bwthyn* (son of the cottage) won him the crown at the National Eisteddfod in Caernarfon in 1921 and it contains these lines:

***O! Felin Bach's cool, limpid spring  
What memories of my youth you bring.  
How often as a boy I ran  
To you to fill Grandmother's can.  
She'd say, 'It makes far btter tea  
Than their lead-piped commodity.'***



*I loved this spot, and here I'd lie  
Watching the cloud ships sailing by,  
Forgetting she awaited tea;  
Spring water cooled my thirts for me.  
And here, through quiet summer hours,  
I'd dearm 'mid bird songs and wild flowers.*

*O! let me taste again the joy  
This spring could give me as a boy,  
When water from some Heavenly Hill  
With cleansing grace my heart would fill.*

*And here, some virtue still must lie  
To cool your fever, passer by.*

Free translation and adaptation by Cynan

There is a slate plaque above the well, quoting a couplet from that poetry, and it also notes the well was restored by Pwllheli town in 1967.

## Early Christian Remains



*Pilgrim's costume on a gravestone (Ynys Enlli)*

Near the main entrance to Plas Glyn y Weddw, Llanbedrog you can see two very special stones. They are called Cerrig Penprys and they were discovered on Tir Gwyn farm, Llannor in the C19th.

Christianity came to Britain with the Romans by the end of the C5th and these stones are evidence of it.

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 enclosure) establishments 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.

- Cerrig Alitorius and Melitus (Stones of Alitorius and Melitus), Llanaelhaearn Church (SH 38704480)
- Carreg Plas Bach (stone of Plas Bach), Ynys Enlli / Bardsey Island (SH12072214)
- Cerrig Anelog (stones of Anelog), Aberdaron Church, (SH17332637)
- Cerrig Penprys, (stones of Penprys), Plas Glyn y Weddw, Llanbedrog, (SH 328314)
- Carreg Melus, (stone of Melus), Llangian Churchyard (SH29562894)
- Carreg Llannor, (stone of Llannor), Llannor Church (SH35393727)

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 Church, (cross stone of Llanaelhaearn) (SH 387448)
- Carreg Groes Pistyll (cross stone of Pistyll) (SH 31974182)
- Carreg Hendy (stone of Hendy), Ynys Enlli (SH12072214)
- Carreg Croes Goch, (red cross stone), Llangwnnadr (SH 20882322)





## Stone in Llannor Church SH 35383726



**Directions:** In Llannor village on the narrow road (Efailnewydd – Llithfaen) off the A497 or the B4417.

This stone is 1.5m tall and is in the porch of Llannor Church. It was at one time a gatepost at the entrance to the churchyard.

The inscription, dated to the C5/6th, is FIGVLINI FILI/ LOCVLITI/HIC IACIT which is 'Figulius son of Loculitus lies here'. That's all we know about it.

## Cerrig Penprys, Oriol Glyn y Weddw, Llanbedrog (SH 32903143)



**Directions:** Follow the signs for Oriol Glyn y Weddw off the A499 (Pwllheli to Abersoch). The stones can be seen near the front door of Oriol Glyn y Weddw.

These stones were discovered in a grave, between two standing stones in a field at Tir Gwyn, Llannor (SH 34403910). The inscription is to commemorate VENDESELT (Gwynhoedl) and IOVENALIS (son of Eternus – a form of Edern).

Sir Love Jones-Parry, Madryn reported in 1847 that the grave contained the body of a man 7 feet (2.13m) tall. The stones were moved to the Ashmolean Museum in Oxford in the late C19th but were returned to Llŷn following a campaign by Cyfeillion Llŷn.

The Latin inscription on one stone is from the C5th to the C7th and it shows the Roman influence although Llŷn was not conquered by them.

The IOVENALI FILI / ETERNI / HIC IACIT commemorates Iovenalis, son of Eternus.

The village of Edern was probably named after him.

The other stone has the name VENDESTL on it. This is Gwynhoedl, patron saint of Llangwnnadr Church and the inscription shows he was buried there. Was this stone perhaps moved from Llangwnnadr to Tir Gwyn, Llannor? Is there a link between the 'gwyn' (white) part of Tir Gwyn and Gwynhoedl?



### Follow the Story...

Find out more about sacred places by visiting Llanengan Church – An important location on the South Pilgrim's Way, it was established by Einion, King of Llŷn who gave land on Bardsey Island to Cadfan for a monastery.