

MWYNHEWCH SIR DDINBYCH GANOLOESOL
ENJOY MEDIEVAL DENBIGHSHIRE



Cyflwyniad

MWYNHEWCH SIR
DDINBYCH GANOLOESOL

Bwriad y llyfrynn hwn yw ceisio denu'r ymwydd i grwydro Sir Ddinbych trwy dynnu sylw at rai o'r safleoedd a'r adeiladau canoloesol a chofrestredig sydd wedi goroesi yn y sir. Mae'r holl leoedd a restrir yn dyddio yn ôl i gyfnod cyn 1600 ond yr hyn y byddwch yn ei weld heddiw yw adeiladau a safleoedd sydd wedi cael eu dyfnyddio ar hyd y canrifoedd. Bydd yr amser y byddwch yn ei dreulio yn Sir Ddinbych yn rhoi blas i chi ar ychydig o'i hanes hynod ddiddorol.

Mae'r map yn rhoi syniad i chi o leoliad y lleoedd hyn ond ceir gwybodaeth fanylach ar Fapiau Ordnans. Gallwr ddewis rhwng trefi, pentrefi neu gefn gwlad. Gellir teithio i'r trefi a'r pentrefi mwyaf ar ffyrdd 'A.' Mae arwyddion ar y priffydd yn dangos y ffodd i fwyafrif y pentrefi eraill a rhaid teithio ar hyd lonydd cefn gwlad er mwyn cyrraedd nifer o'r safleoedd: yn aml iawn, lonydd troellog un lôn yw'r rhain, felly teithiwr yn ofalus iawn a byddwch yn barod i gymryd eich amser ar y daith.

Pellteredd (amcangyfrif):
Corwen to Ruthin (direct) 12 miles.
Llandrillo to Llangollen 15 miles.
Ruthin to Llangollen 15 miles.
Ruthin to coast 20 miles.

Beicio: Mae nifer o ffyrdd drwy ardaloedd prydferth yn y sir wedi eu dynodi ar gyfer beicio a gellir cael taflen o'r Canolfannau Croeso.

Cerdded: Gellir cael taflenni sy'n cynnwys manylion am lwybrau cerdded, rhai lleol a llwybrau hir megis Llwybr Clawdd Offa, o'r Canolfannau Croeso.

Pa ffodd bynnag y byddwch yn dewis mwynhau Sir Ddinbych Ganoloesol, cofiwch Reolau Cefn Gwlad os gwelwch yn dda.

Cofiwch hefyd mai addoldai a lleoedd ar gyfer myfyrdod a thawelwch yw'r Eglwysi, a'u bod yn bwysig iawn i'r cymunedau; felly, parchwch y dreftadaeth hon os gwelwch yn dda. Sylwch hefyd nad yw'r eglwys i'n codi tâl mynediad ac y gwerthfawrogrir unrhyw roddion tuag at y gwaith o'u cynnal a'u cadw.

Introduction

ENJOY MEDIEVAL DENBIGHSHIRE

This brochure hopes to tempt the visitor to explore Denbighshire by highlighting some of the listed medieval sites and buildings which survive throughout the county. All the places mentioned have their origins prior to 1600 but what you see today is the result of several centuries of use. Time spent in Denbighshire will reward you with a flavour of its fascinating history.

The map gives an indication of location, but Ordnance Survey maps provide more detail. Make your own choice of towns, villages and unspoilt countryside. Towns and larger villages are accessible via A-roads. Most other villages are well sign posted from the main roads and many sites are accessed via country lanes. These are often winding single track, so travel very carefully and be prepared to take time for the journey.

Approximate distances

Corwen to Ruthin (direct) 12 miles.
Llandrillo to Llangollen 15 miles.
Ruthin to Llangollen 15 miles.
Ruthin to coast 20 miles.



ABATY GLYN Y GROES VALLE CRUCIS ABBEY

Cycling There are way-marked scenic routes for cycling in the county and a leaflet is available from Tourist Information Centres.

Walking There are leaflets detailing way-marked routes, including both local and longer distance walks such as Offa's Dyke Path, available from Tourist Information Centres.

Whichever way you choose to enjoy Medieval Denbighshire, please remember the Countryside Code.

Also remember that churches are places of worship, meditation and quiet, and much valued by their communities. Please respect this heritage and note that, as churches do not charge an entry fee, all donations towards upkeep are most welcome.

www.borderlands.gov.uk
www.rhyl-prestatyn.co.uk
www.medieval.wales.com
www.timemachinewales.com

Atyniad twristaidd
e.e. gweithdy crefft

Tafarn

Mae'r mwyafrif yn gweini bwyd ond mae'r amseroedd a'r bwydleni'n amrywio

Siop

e.e. siop bapurau/siop leol/siop arbenigol

Swyddfa'r Post

Garej/Petrol

Caffi/bwyty/man bwyta rhagor na thafern

Amseroedd ac argaeedd yn amrywio

Gellir cael gwybodaeth ar gyfer ymwlwyr o:

Canolfan Croeso Y Rhyl
01745 344515
rhyl.tic@denbighshire.gov.uk

Canolfan Croeso Llangollen
01978 860828
llangollen@nwtic.com

Tourist attraction
E.g. craft workshop

Pub

Most serve food but times and availability vary

Shop

E.g. newsagent/local store/specialist shop

Post office

Garage/petrol

Café/restaurant/eating place other than pub

Times and availability vary

Tourist information can be obtained from:

Rhyl TIC
01745 344515
rhyl.tic@denbighshire.gov.uk

Llangollen TIC
01978 860828
llangollen@nwtic.com

Er bod y llyfrynn hwn yn cynnwys llawer o bethau diddorol, nid yw'n honni cynnwys popeth sydd i'w weld a'i wneud yn yr ardal. Gellir cael gwybodaeth fanylach o siopau llyfrau lleol, Ilyfrgelloedd a Chanolfannau Croeso.

Although much of interest is included, this brochure does not cover all there is to see and do in the region. Local book shops, libraries and Tourist Information Centres have more detailed information.

Er y gwnaed pob ymdrech i sicrhau bod y wybodaeth a gynhwysir yn y llyfrynn hwn yn gywir, ni all y cyhoeddwr dderbyn cyfrifoldeb am unrhyw wallau, camgymeriadau neu hepgoriadau, nac unrhyw fater yn gysylltiedigag, neu'n deillio mewn unrhyw fodd or, cyhoeddriad hwn.

FE'CH CYNGHORIR I GADARNHAU'R ORIAU AGOR CYN CYCHWYN AR EICH TAITH.

CYDNABYDDIAETHAU

Cafodd y llyfrynn hwn ei lunio gan Adran Twristiaeth Cyngor Sir Ddinbych. Gwnaed crynswth y gwaith ymchwilio ar y testun gan Dr Charles Kightly, ac ef yw ei awdru.

Fe'i golygydd gan Dr Carolyn Brindle. Dymuna'r Cyngor gydnabod yn ddiogoch gymorth CADW a thrigolion a busnesau Sir Ddinbych.

Cafodd y fersiwn hwn, a ddiweddarwyd, ei gyhoeddi ym Medi 2007.

Os oes gennych chi unrhyw ymholaethau pellach, gofynnir i chi e-bostio fiona.dolben@sirddinbych.gov.uk neu ffônio 01824 708236.

While every effort has been made to ensure accuracy within this publication, the publishers can accept no liability whatsoever for any errors, inaccuracies or omissions for any matter in any way connected with or arising out of this publication.

YOU ARE ADVISED TO CHECK OPENING TIMES BEFORE SETTING OUT ON YOUR JOURNEY.

ACKNOWLEDGEMENTS

This booklet was compiled by the Tourism Department, Denbighshire County Council. Main text was researched and written by Dr Charles Kightly and edited by Dr Carolyn Brindle. The Council gratefully acknowledges the help of CADW: Welsh Historic Monuments and the residents and businesses of Denbighshire.

This updated version was published in September 2007.

If you have any queries, please email fiona.dolben@denbighshire.gov.uk or telephone 01824 708 236.

European regions are working together to create cultural itineraries for the enjoyment of visitors.

Find out more about similar heritage trails

Visit the forests and rapids
Västernorrland, Sweden

Contact: Mid Sweden Tourism
Tel: + 46 611 55 77 50
Fax: + 46 611 221 07
Website: www.mittsvergeturism.se

*

Discover Le Pays Cathare
in the Aude, France

Contact: Comité Départemental du Tourisme
Tel: + 33 4 68 11 66 00
Fax: +33 4 68 1 66 03

*

Discover the cultural heritage of the Eleven Cities of Friesland,
The Netherlands

Contact: Friesian Tourist Board
Tel: +31 58 234 06 00
Fax: + 31 58 234 06 80
Email: info@friesnet.nl

*

Admire the cultural heritage of Stones and Water in Galicia, Spain
Contact: La Sociedad para o Desenvolvimento Comarcal
Tel: + 34 81 54 58 54
Fax: + 34 81 54 25 64
Website: www.pde.es

*

Follow the Monastic Trail in Ireland's Shannon region

Contact: Limerick Tourist Information Office
Tel: + 353 61 31 75 22
Fax: + 353 61 31 79 39
Website: www.commerce.ie/shannondev/tourism

An inter regional project initiated by ECTARC and supported by the European Regional Development Fund.



MURLUN ANFERTH O'R 15FED GANRIF O SANT CHRISTOPHER LLANYNYS 15TH CENTURY WALL PAINTING OF ST CHRISTOPHER, LLANYNYS

Cynnwys\Contents

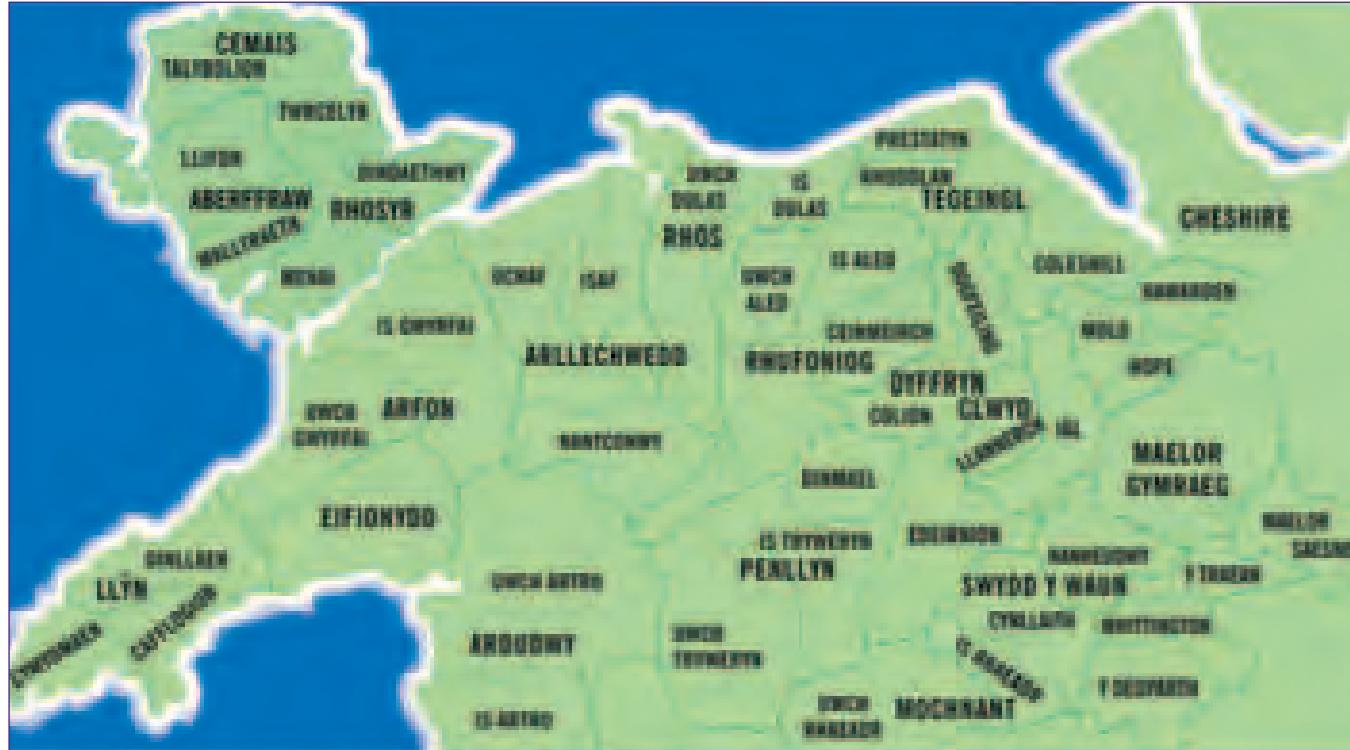
MWYNHEWCH SIR DDINBYCH GANOLOESOL\ENJOY MEDIEVAL DEMBIGHSHIRE

TUDALEN PAGE	TUDALEN PAGE
Y Berfeddwlad 5-8 The Lands Between	26 Llanarmon-yn-lâl 35-36
1 Rhuthun 9-12 Ruthin	27 Tomen y Faerdre 37-38
1c Llanrhŷdd 13-14 Llanrhŷdd	28 Llanferres 37-38
Toeon a Chroglenni 15-16 Roofs and Rood Screens	29 Llanbedr Dyffryn Clwyd 37-38
2 Llanfwrog 15-16	Pwerdy Cymru'r Dadeni 39-40
3 Cyffylliog 15-16	The powerhouse of Renaissance Wales
4 Efenechtyd 17-18	Gwydr Lliw 39-40
5 Clocaenog 17-18	Stained glass
6 Derwen 19-20	30 Llanrhaeadr 41-42
7 Ffynnon Sarah 19-20	Owain Glyndŵr 43-44
8 Ffordd y Pererion 21-22 Pilgrims' Track	31 Eglwys Llanfarchell, Dinbych 45-46
9 Betws Gwerfil Goch 21-22	St Marcella's Church, Denbigh
10 Gwyddelwern 21-22	32 Dinbych 47-50
11 Capel Rhug/Rug Chapel 23-24	Denbigh
12 Llangar 23-24	33 Nantglyn 49-50
13 Corwen 25-26	34 Henllan 49-50
14 Llandrillo 25-26	35 Llanelwy 51-52
15 Tomen Owain Glyndŵr 25-26 Owain Glyndŵr's Mound	St Asaph
16 Llantysilio 27-28	36 Rhuddlan 53-54
17 Llangollen 27-28	37 Plas Bodrhyddan 55-56
18 Dinas Brân 29-30	Bodrhyddan Hall
19 Glyn y Groes 29-30 Valle Crucis	38 Dyserth 55-56
20 Piler Eliseig 31-32 Pilar of Eliseig	Dyserth
21 Bryneglwys 31-32	39 Gallt Melyd 55-56
22 Llanelidan 31-32	Meliden
23 Llanfair Dyffryn Clwyd 33-34	Eglwysi Plwyf Canoloesol 57-58
24 Tomen y Rhodwydd 33-34	Medieval Parish Churches
25 Llandegla 33-34	Ffynhonnau Sanctaidd 59-60
	Holy Wells
	40 Tremeirchion 59-60
	41 Bachegraig 61-62
	Bach y Graig
	42 Bodfari 61-62
	43 Llandyrnog 61-62
	44 Llangwyfan 63-64
	45 Llangynhafal 63-64
	46 Llanynys 65-66

M 'Y Berfeddwlad'

Drwy gydol y canol Oesoedd, gwlad ar y gororau oedd y rhan fwyaf o'r ardal a ddisgrifir yn y llyfrynn hwn, ac ar y cyfan gwlad y bu ymrafael amdani ydoedd. Yr hen enw ar rannau helaeth o'r ardal oedd 'Y Berfeddwlad,' sef y tir rhwng twyssogaethau Gwynedd i'r gorllewin a Phowys i'r de; gorweddaい hefyd rhwng Lloegr a chefn gwlad Gogledd Cymru. Rhannwyd y Berfeddwlad yn ardaloedd o'r enw 'Cantrefi,' sef cant o drefi neu anheddiadau, ac y mae eu holion i'w gweld hyd heddiw. Roedd Pedwar Cantref yn y gogledd: Rhos rhwng Elwy a Chonwy; Tegeingl ar hyd yr arfordir rhwng Rhuddlan ac aber Afon Dyfrdwy; Rhufoniog fynyddig, a'i ganolfan yn Ninbych, a'i is-ardal yng Nghanmeirch; a Dyffryn Clwyd, yr ardal ffrwythlon honno o gwmpas Rhuthun. Ymhellach i'r de, rhwng Corwen a Llangollen, yr oedd cantref Edeyrnion; tua'r dwyraint yr oedd cantref lâl – a oedd i roi ei enw i brifysgol yn yr Unol Daleithiau ganriboedd yn ddiweddarach.

Pan ddatblygodd Cymru yn y Canol Oesoedd cynnar ar ôl teyrnasiad y Rhufeiniaid – yn ystod cyfnod tywyll a chwedlonol Oes Arthur – yr oedd Y Berfeddwlad yn destun ymrafael rhwng rheolwyr lleol eisoes.



CANTREFI GOGLEDD CYMRU NORTH WALES' CANTREFI

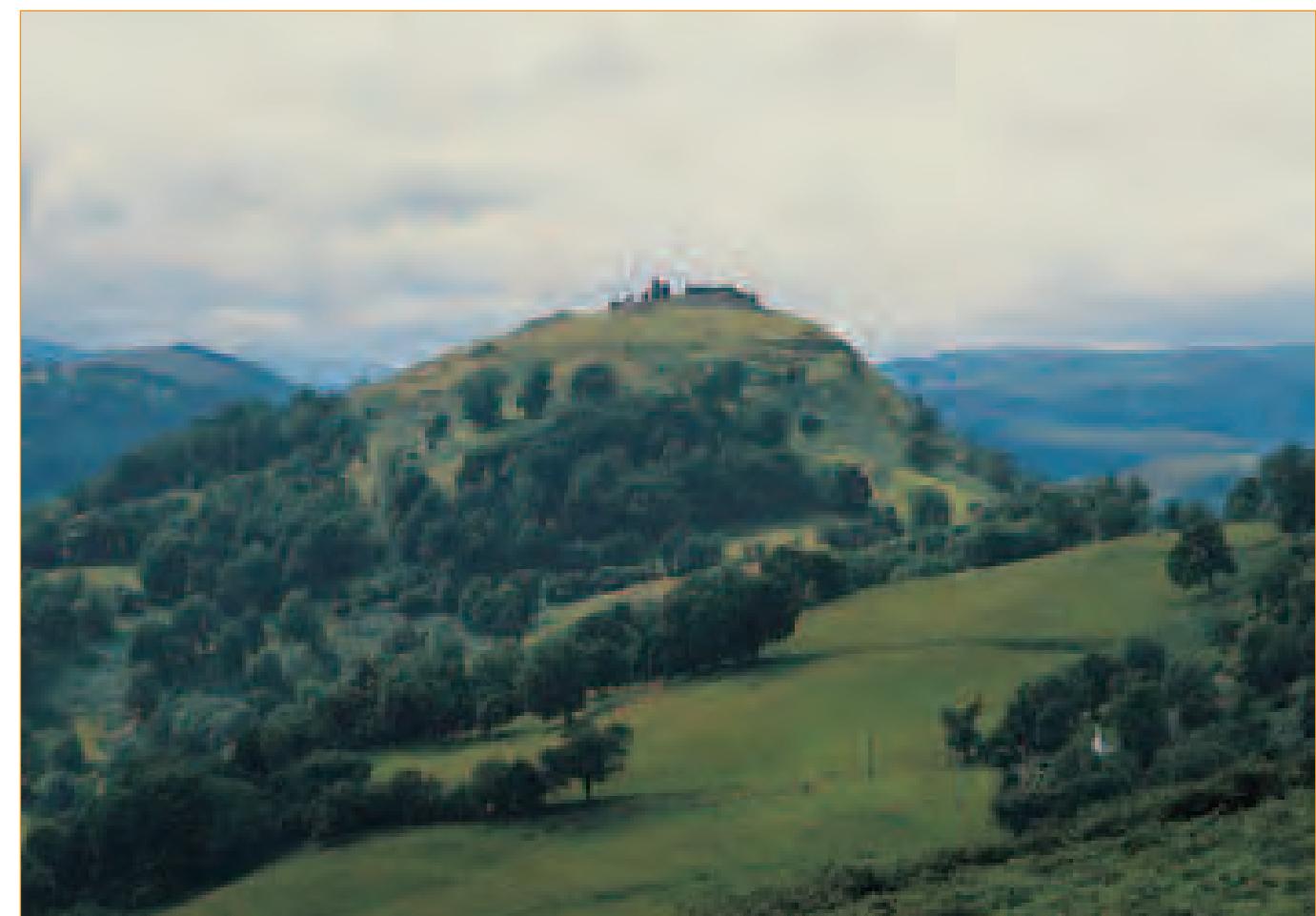
Honnai'r penaethiaid hyn – fel y cofnodir ar Biler Eliseg (Safle 20) – eu bod yn ddisgynyddion i'r Ymherawdwr Rhufeiniog a'r arwyr a sefydlodd genedl y Cymry, a cheisient fendith Cristnogaeth. Dyma hefyd Oes y Saint, pryd y sefydlodd llu o ddynion a merched duwiol yr eglwysi sy'n parhau i arddel eu henwau. Fodd bynnag, yr oedd bygythiad newydd ac arswy dus yn datblygu yn y dwyraint, sef yr Eingl-Sacsoniaid paganaidd a oedd yn ymledu tua'r gorllewin. Ar y dechrau, brenhinoedd Powys – dynion megis Cyngen ac Eliseg – a wynebodd eu hymosodiadau; yna, ar ôl eu gwanychu ganddynt, dyma wynebu rheolwyr cadarn Gwynedd, a lwyddodd i'w rhwystro yn aber Afon Clwyd.

Ar ôl 1066, fodd bynnag, adfywiwyd y bygythiad o'r dwyraint gan filwyr cadarn y Normaniaid; arweiniwyd eu hymgyrch gan wîr y Mers, pobl megis Robert o Ruddlan, a gododd gaer fawr 'Twthill' yno. Erbyn 1100, ymddangosai fel petai'r peiriant rhyfel Normanaidd, sef cestyll a marchogion, yn debygol o oresgyn nid yn unig Y Berfeddwlad ond Cymru gyfan yn ogystal. Yna, wrth i'r Cymry ymosod yn gadarn dan arweiniad twyssogion Gwynedd, llwyddwyd i wthio'r goresgynwyr yn ôl ac ail-sefydlwyd ffîn i'w lwcad i gyd o dan reolaeth y Saeson.

gan gaerau megis Tomen-y-Rhodwydd (Safle 24) a Thomen-y-Faerdre (Safle 27).

Ond nid oedd yr ymrafael drosodd, fodd bynnag. Drwy gydol y 12fed a'r 13eg ganrif, bu twyssogion Cymru ac Eingl-Normaniaid y Mers (gyda chefnogaeth ymyrraeth brenhinoedd Lloegr ar adegau) yn ymgescu'n ysbeidiol am oruchafiaeth Y Berfeddwlad. Y Cymry a orfu ar y cyfan ac yn ystod cyfnod o heddwch sefydlodd twyssog lleol Abaty Glyn y Groes (Safle 19) ym 1201. Cadarnhawyd Llwelyn Ein Llyw Olaf yn Dywysog Gwynedd ym 1267 a'i gydnabod yn ffurfiol gan y Saeson fel Tywysog Cymru a rheolwr cydnabyddedig Y Berfeddwlad.

Cafwyd trychinel ddeng mlynedd yn ddiweddarach fodd bynnag. Ymosododd y Brenin Edward I gyda byddin rymus o Saeson gyda chefnogaeth lluoedd y Mers a nifer o Gymry gwrrthryfelgar (yn eu plith yr oedd brawd Llywelyn, Dafydd) gan yrru Llywelyn yn ôl i gadernid Gwynedd. Cododd Edward gestyll megis Rhuddlan (Safle 36) er mwyn ei gadw dan reolaeth. Bu Dafydd yn teyrnasu dros Y Berfeddwlad am rai blynyddoedd, ond trodd ar ei gymheiriaid Seisnig ym 1282 ac arweiniodd at orchyfgu Cymru gyfan – gan gynnwys Y Berfeddwlad – gan adael y wlad i gyd o dan reolaeth y Saeson.



CASTELL DINAS BRÂN, LLANGOLLEN DINAS BRÂN CASTLE, LLANGOLLEN

M 'The Lands Between'

Throughout the Middle Ages, the region covered by this trail was a borderland – and generally a disputed borderland. The old name for much of it was 'Y Berfeddwlad,' 'The Middle Country' or 'The Lands Between': between, that is, the Welsh principalities of Gwynedd to the east and Powys to the south, though more crucially it also lay between England and the heartland of North Wales. It was divided into districts or 'Cantrefi' – literally 'a hundred settlements' – which even now retain a recognisably distinct local character. In the north were the 'Four Cantrefi': Rhos between the Elwy and the Conwy; coastal Tegeingl, between Rhuddlan and the Dee estuary; mountainous Rhufoniog, with its capital at Denbigh and its sub-district of Cinmeirch; and fertile Dyffryn Clwyd, the southern Vale of Clwyd, centred on Ruthin. Further south still, between Corwen and Llangollen,

was the Deeside cantref of Edeyrnion; and to the east the upland cantref of lâl or Yale – which would much later give its name to an American university.

When early medieval Wales emerged from the wreck of Roman rule – during the little-known, legend-haunted period sometimes called the Age of Arthur – the Middle Country was already disputed between rival native rulers. These Welsh warlords – as recorded on Eliseg's Pillar (Site 20) – claimed descent from Roman Emperors and founding heroes, and sought the blessing of Christianity. For this was also the Age of Saints, when the region's multitude of holy men and women founded the churches which still bear their names.

Meanwhile a new and terrible threat was brewing in the east, from the initially pagan and ever-encroaching Anglo-Saxons. At first the dominant Kings of Powys – men like Cyngen and Eliseg of the pillar – bore the brunt of their attack. Then, weakened by it, they gave way to the mightier rulers

of Gwynedd, who stemmed the Anglo-Saxon advance at the mouth of the Clwyd.

After 1066, however, the eastern threat was renewed by the still more formidable Normans, spearheaded by the freelance adventurers called 'Marchers' or borderers; men like Robert of Rhuddlan, who raised the big 'Twthill' fortress there. By 1100 the Norman war-machine of castles and mounted knights seemed likely to overrun not only the Middle Country, but all Wales. Then a powerful Welsh counter-attack, again led by the princes of Gwynedd, forced the invaders back and re-established a frontier east of the Lands Between, guarded by Welsh-built strongholds like Tomen-y-Rhodwydd (Site 24) and Tomen-y-Faerdre (Site 27).

But the struggle was by no means over. Throughout the 12th and early 13th centuries, Welsh rulers and Anglo-Norman Marchers – sometimes backed by the intervention of English kings – bickered intermittently for dominance of the Middle Country.

Er mwyn dal ei afael ar Gymru, comisynnodd Edward ei swyddogion i godi cestyll newydd, gan roi Dinbych (Safle 32) i Henry de Lacy, Iarll Lincoln, a Rhuthun (Safle 1b) i Reginald de Grey. Dyma ganolfannau newydd 'arglywyddiaethau' Seisnig y Mers. Codwyd trefi caerog yng nghyngod muriau'r cestyll ar gyfer mewnfudwyr o Loegr er mwyn cyflenwi'r cestyll ac, yn bwysicach na hynny, er mwyn sefydlu trefedigaeth Seisnig mewn gwlad wedi'i gorchfygu. I'r canolfannau Seisnig hyn yr heidiodd gwladychwyr o ystadau'r arglywyddi o oglled Lloegr: mae'n werth sylwi bod nifer o'r teuluoedd a ddaeth yn amlwg yn yr ardal – teulu Goodman, Myddelton, Thelwall, Salesbury a Clough – i gyd yn dwyn enwau Saesneg. Priododd eu disgynyddion â theuluoedd lleol maes o law, ond gwrrthwnebid eu presenoldeb (a'u manteision masnachol) yn hallt ar y cychwyn. Ar ôl ymrafael ar y dechrau, fodd bynnag, cadarnhawyd goruchafiaeth y Saeson dros Y Berfeddwlad yn heddychlon.

Bu'n gymarol heddychlon yn ystod y 14eg garnif a dyma pryd yr aildodwyd Eglwys Gadeiriol Llanellwy (Safle 35); dyma hefyd adeg sefydlu eglwysi megis Eglwys San Pedr, Rhuthun (Safle 1a), a chodi cofebion coeth i Gymry a Saeson fel ei gilydd fel yn Nhremerchion (Safle 40) ac yn Llanarmon-yn-lâl (Safle 26).

Ym mlwyddyn gyntaf y 15fed ganrif, fodd bynnag, dyma'r gwrrthwnebiad i lywodraeth y Saeson. A fu'n mudlosgi cyhyd, yn

SIARTER DINBYCH, 1510 DENBIGH CHARTER, 1510



fwrwyddro a dechreuwyd Gwrthyfel Owain Glyndŵr. Gwnaed difrod mawr yn yr ardal gan y ddwy ochr am gyfnod o rai blynnyddoedd: er enghraift, llosgodd Owain nid yn unig drefi Dinbych a Rhuthun, ond Eglwys Gadeiriol Llanellwy hefyd; yr un pryd, dinistriwyd tir Owain yn nyffyn Dyfrdwy. Yn araf iawn y gwellodd pethau a châi'r adferiad hwn ei lesteirio gan aflywodraeth remp a oedd yn boendod ar hyd y Gororau ganol y 15fed ganrif. Cyraeddodd hyn ei anterth gyda Rhyfeloedd y Rhosynnau, pryd yr ymosodwyd ar Gastell Dinbych dair gwaith (cadarnle'r loriaid) ac y llosgwyd tref Dinbych ddwywaith. Nid tan fuddugolaeth olaf Harri Tudor, yr hanner Cymro, y dechreuodd Y Berfeddwlad, o'r diwedd, ar gyfnod maith o heddwch a ffyniant.

Blodeuodd Y Berfeddwlad yn ystod yr hanner can mlynedd rhwng 1490 a 1540 fel diffeithwch ar ôl glaw. Fe wêl defnyddwyr y llawlyfr hwn nad gormodiaith mo hyn oherwydd y mae mwyafrif llethol y trysorau canoloesol yn perthyn i'r cyfnod hwn. O'r deg eglwys a hugain a ddisgrifir, er enghraift, aildodwyd, ehangwyd neu addurnwyd nid llai nag ugain ohonynt yn ystod y cyfnod hwn. Dyma pryd y gosodwyd holl wydr lliw canoloesol yr ardal a oedd wedi goroesi, felly hefyd y toeon, y croglenni a gwaith coed cerfiedig arall, sydd mor enwog yn Y Berfeddwlad. (Eglwys Plwyf Canoloesol, Toeon a Chroglenni.)

Rhwng 1536 a 1543. Y newid cyntaf oedd y Diwygiad Prostestannaidd, a ddinistriodd nifer o drysorau eglwysig canoloesol ond a gyfoethogodd nifer o dirfeddianwyr lleol y daeth tiroedd y mynachdai i'w dwylo. Yr un pryd, pasiwyd y Deddfan Uno, a ddileodd anffiliaeth gyfreithiol y Canol Oesoedd yn erbyn y Cymry a rhoi iddynt gynrychiolaeth yn y Senedd am y tro cyntaf.

Rhanwyd Gororau canoloesol Cymru – a oedd yn cynnwys Y Berfeddwlad – yn siroedd newydd. Felly daeth Y Berfeddwlad yn Sir Ddinbych.

Ffynnodd uchelwyr, masnachwyr a chlerigwyr y Sir Ddinbych newydd yn sylweddol o dan y drefn newydd. Agorwyd llwybrau newydd tuag at ffyniant – fel ynaden neu aelodau seneddol; fel gwyr llys neu wyr busnes; fel esgobion neu ddeoniaid. Ac er i newidiadau crefyddol olygu nad oedd ynt yn adeiladu neu'n addurno eglwysi, dangosent eu cyfoeth mewn tai ysblennydd a chofebau drudfawr. Yn wir, yn ystod cyfnod y Tuduriaid a blynnyddoedd cynnar y Stiwartiaid, daeth Sir Ddinbych yn Bwerdy Cymru's Dadeni, gan ymddihatru o'r canol oesoedd yn ogoneddus. ■

Sylwer* Dynodir erthyl ar wahân



MAP LLWYD O CYMRU, 1573
LLWYD'S MAP OF WALES, 1573



PORTH Y BWRDEISAID, MURIAU TREF DINBYCH
BURGESSSES GATE, DENBIGH TOWN WALLS

On the whole the Welsh prevailed, and during a period of peace a local ruler founded Valle Crucis Abbey (Site 19) in 1201. Eventually, in 1267, Prince Llywelyn (the Last) of Gwynedd was formally confirmed by the English as Prince of Wales and undisputed ruler of the Lands Between.

Ten years later, disaster struck. Heading a powerful English army backed by Marcher forces and Welsh malcontents – including Llywelyn's own brother Dafydd – King Edward I invaded Wales and drove Llywelyn back into the heartland of Gwynedd, founding castles like Rhuddlan (Site 36) to hem him in. For a few years Dafydd ruled the Middle Country, but in 1282 he turned on his English allies, sparking off the decisive campaign of conquest which left all Wales – including the Lands Between – under firm English rule.

To keep it so, Edward commissioned his lieutenants to build new castles, granting Denbigh (Site 32) to Henry de Lacy, Earl of Lincoln, and Ruthin (Site 1b) to Reginald de Grey. These were the centres of new English Marcher 'lordships,' and beneath their walls new fortified towns were founded for English immigrants, as sources of supply for the fortresses and (more importantly) a colonial presence in the conquered territory.

Colonists flocked to these English enclaves from the northern English estates of their lords. It is notable that many of the families which later rose to prominence in the area – Goodmans, Myddeltons, Thelwalls, Salesburys and Cloughs – bore distinctly

English names. Their descendants would inter-marry and merge with local Welsh families, but at first their presence and the commercial privileges they enjoyed were deeply resented. After initial unrest, however, the English dominance of the Middle Country was peacefully consolidated.

The 14th century was a time of comparative tranquillity, when St Asaph Cathedral (Site 35) was rebuilt, churches like St Peter's Ruthin (Site 1a) were founded, and fine monuments to Welshmen and Englishmen were erected (as at Tremeirchion Site 40) and Llanarmon-yn-lâl (Site 26).

In the very first year of the 15th century, smouldering resentment against English rule flared up into Owain Glyndŵr's*

Rising. For years, terrible damage was wreaked on the area by both sides. Owain, for instance, burnt not only Denbigh and Ruthin towns, but also St Asaph Cathedral; while the English ravaged Owain's lands along the Dee valley. Recovery was slow, and hindered by the endemic lawlessness which plagued the Welsh Marches during the middle years of the 15th century. This culminated in the Wars of the Roses, when Denbigh Castle (a Yorkist stronghold) was attacked three times, and Denbigh town burnt twice. Only after the final triumph of the part-Welsh Henry Tudor in 1485

SYR THOMAS MYDDLETON, 1586-1666
SIR THOMAS MYDDLETON, 1586-1666



TRWY GANIATÂD YR YMDDIREDOLAETH
GENEDELAETHOL, CASTELL Y WAUN
BY PERMISSION OF THE NATIONAL TRUST, CHIRK CASTLE

did the Middle Country begin a long period of settled peace and prosperity.

During the decades between 1490 and 1540, the Middle Country blossomed like a desert after rain. Users of this guide will find that this is no exaggeration, for the overwhelming majority of medieval treasures here belong to this period.

Of the 30 churches covered, for instance, no less than 22 were rebuilt, enlarged or substantially embellished during this time. All the region's surviving medieval stained glass was now installed, and so were nearly all the roofs, rood screens and other carved timberwork for which the Lands Between are famous. (Medieval Parish Churches,* Roofs and Rood Screens*)

The Lands Between, however, were about to take on a new name. Between 1536 and 1543 sweeping changes in church and state were under way. The first was the Protestant Reformation, which destroyed many medieval church treasures but greatly enriched the many local landowners who acquired monastic estates. At the same time Acts of Union were passed, removing medieval legal discrimination against Welshmen and giving them representation in Parliament for the first time.

The Acts divided the medieval 'Marches of Wales' – which had included the Middle Country – into new counties. Thus, the Lands Between became the County of Denbighshire.

The gentry, merchants and clergy of newborn Denbighshire flourished exceedingly under the new order. Their path to prosperity now lay open as magistrates or MPs, courtiers or entrepreneurs, bishops or deans. And though religious changes meant that they no longer built or embellished churches, they proclaimed their success instead with grand houses and sumptuous monuments. During the Tudor and early Stuart periods, Denbighshire became the powerhouse of Renaissance Wales,* ending the Middle Ages in a blaze of glory. ■

*Signifies separate article

1 Rhuthun

SAFLE 1

Mae Rhuthun, sy'n golygu 'caer goch,' yn un o drefi hanesyddol harddaf Gogledd-Ddwyrain Cymru. Dechreuodd fel anheddiad Cymreig ar grib strategol uwchben afon Clwyd, gyda'r fam eglwys i'r dwyrrain yn Llanrhudd (Safle 1c isod). Yna, yn dilyn degau o flynyddoedd o anghydffodau, daeth o dan reolaeth Lloegr ym 1282, a chodwyd castell cadarn yma (1b). O dan ei perchenogion newydd, sef y teulu barwnol de Grey, datblygodd Rhuthun yn gymuned Eingl-Gymreig ffyniannus, gydag eglwys fawr (1a) a marchnad brysur. Er i Owain Glyndŵr prif elyn yr Arglwydd Grey, losgi'r dref ym 1400, datblygodd yn gynyddol ffyniannus yn ystod cyfnodau cynnar Oes y Tuduriaid ac Oes Elizabeth, pryd y disgrifiwyd hi fel 'y dref farchnad fwyaf yn y Dyffryn, yn llawn trigolion gyda digoneidd o adeiladau.' Bydd y disgrifiad byr hwn yn canolbwyntio ar yr adeiladau hynaf, gan ddechrau yn y farchnad ar ben y bryn, sef Sgwâr San Pedr.

Yr adeilad hynaf yw'r Hen Lys (Banc y National Westminster bellach). Fe'i codwyd ym 1401 – ar ôl ymosodiad Glyndŵr – fel canolfan weinyddol, llys a charchar. Y tu mewn gellir gweld hen drawstiau cadarn y to, a'r tu allan, ar y gornel ogledd-orllewinol, y mae gweddillion trawst y grocuren. Adeiladau o ffrâm bren yw'r ddau fanc arall sydd gerllaw

NANTCLWYD Y DRE RHUTHUN NANTCLWYD Y DRE RUTHIN



hefyd, ond codwyd y rhain yn y 1920au. O flaen Banc Barclays mae Maen Huail. Yn ôl y traddodiad, hwn yw'r maen lle y dienyddiod y Brenin Arthur ei wrthwnebwyd serch, a gafodd ei ddisgrifio fel cawr, lleidr a sant. Ar draws y sgwâr y mae Gwesty'r Castell, adeilad mawr Sioraidd, sy'n sefyll wrth ochr y Myddelton Arms, sy'n dyddio o'r ail ganrif ar bymtheg, gyda'i dri llawr o ffenestri dormer a ddisgrifir fel 'Saith Llygad Rhuthun.' Gerllaw, a heibio i dŷ arall o ffrâm bren, y mae gatiau haearn gyr hyfryd eglwys San Pedr a wnaed gan y Brodyr Davies, y cerfftwyr enwog o'r Bers.

Sefydlwyd Eglwys San Pedr (Safle 1a) gan John de Grey ym 1310 fel eglwys golegol, sef eglwys a oedd yn cynnwys cymuned o offeiriad – saith yn yr achos hwn. (Daw'r gair o'r Lladin collegium). Mae'r eglwys wedi newid llawer ers y cyfnod hwn, yn enwedig ers ei hadnewyddu ym 1854–9, pryd yr ychwanegwyd y meindwr sy'n ei nodweddu, a'r unig feindwr yn Nyffryn Clwyd. Nodwedd fwyaf trawiadol eglwys San Pedr yw ei ddu brif gorff, sy'n cynnwys dau ddarn hirsgwar o'r un hyd wedi eu hadeiladu ochr yn ochr ac sy'n cael eu gwahanu gan res o bilera.

Dyblwyd hirsgwar sengl yr eglwys tua diwedd y 14eg ganrif. Er bod cynllun dau brif gorff yn anghyffredin yng ngweddill Prydain, roedd yn boblogaidd yn Nyffryn Clwyd ac mae'n nodwedd leol. Mae 21 o eglwysi tebyg yn yr ardal.

Mae gan y ddau brif gorff do coed bendigedig, a ychwanegwyd yn gynnar yn ystod cyfnod y Tuduriaid (c.1500–40).

Mae to'r prif gorff gogledol yn arbennig o gywrain, gyda throwstiau addurnedig a thros 400 o baneli sy'n cynnwys amrywiaeth eang o ddyfeisiau cerfiedig – blodau, bathodynau a herodraethau teuluoedd barwnol. Mae'r to deheulol, sy'n dyddio o gyfnod diweddarach, yn symlach, ac yn cynnwys paneli plae o boglymau addurnedig (a rhan sydd wedi ei phaentio'n ddiweddar ger yr allor).

Ymhlihyd y cofebau niferus y mae dwy gofeb bres – sy'n brin iawn yng Nghymru. Fe'u gwelir ar wal ogledol prif gorff yr eglwys. Mae'r ffigur ar ei ben ei hun yn cynrychioli Edward Goodman, masnachwr Iliain a fu farw ym 1560, yn ei wisg fel Maer Rhuthun. Fe'i gwelir eto ar yr ail gofeb bres, gyda'i wraig a'u hwyth plentyn. Bu yntau farw yn 84 oed a bu ei wraig farw yn 90 oed. Coffheir eu hail fab, Gabriel Goodman mewn penddewl peintiedig trawiadol ger yr allor. Roedd yn glerigwr o fri, yn gaplan i 'Brif Weinidog' y Frenhines Elizabeth, William Cecil, ac yn Ddeon San Steffan. Bu'n hael iawn i'r dref a fu'n gartref iddo, a sefydlodd ysgol ramadeg ac ysgbyty yn y 'clôs' y tu ôl i'r eglwys. Yn ogystal, rhoddodd gefnogaeth ariannol i gyflieithu'r Beibl i'r Gymraeg (gweler Safle 35, Llanelwy).



GABRIEL GOODMAN

1 Ruthin

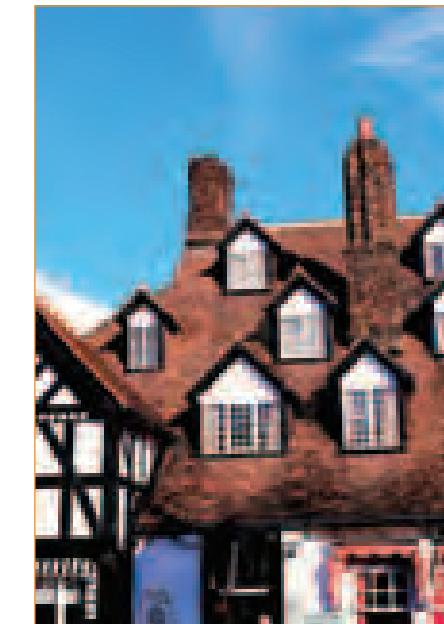
SITE 1

Ruthin is one of the most picturesque historic towns in north-east Wales. It began as a Welsh settlement – its name means 'the red fortress' – on a strategic ridge above the Clwyd river, with a mother church to the east at Llanrhudd (Site 1c below). Then, following decades of disputes, it finally fell under English control in 1282, becoming the site of a strong castle (1b). Under its new owners, the baronial de Grey family, Ruthin developed into a prosperous Anglo-Welsh community, with a big church (1a) and a busy market. Despite a setback when Lord Grey's Welsh rival Owain Glyndŵr burnt the town in 1400, its prosperity increased in the early Tudor and Elizabethan periods, when it was described as 'the greatest market town in all the Vale, full of inhabitants and well replenished with buildings.' This brief description will concentrate on the oldest of these buildings, beginning in the hilltop market place, St Peter's Square.

The earliest building here is the Old Court House (now the National Westminster Bank), built in 1401 – after Glyndŵr's attack – as the local administrative centre, court, and gaol. Visible within are fine old roof timbers, and on the north-west outside corner is the stump of a gallows beam. The two neighbouring banks are also 'half-timbered,' but were in fact built in the 1920s. In front of Barclays is the enigmatic boulder called the Maen Huail, traditionally the stone on which King Arthur beheaded a love rival, variously reputed to be a giant, a bandit or a saint. Across the square is the imposing Georgian Castle Hotel, beside the 17th century Myddelton Arms with its triple tier of dormer windows, 'the Seven Eyes of Ruthin.' Further along past another timber framed house, are the wonderful wrought-iron gates to St Peter's churchyard. These were made in the 1720s by the famous Davies Brothers, master craftsmen of Bersham.

St Peter's Church (Site 1a) was founded by John de Grey in 1310 as a 'collegiate' church – which is a church staffed by a community (Latin 'collegium') of priests, in this case seven. It has been much altered since then, particularly by a

SAITH LYGAID RHUTHUN THE SEVEN EYES OF RUTHIN



NANTCLWYD Y DRE RHUTHUN
NANTCLWYD Y DRE RUTHIN

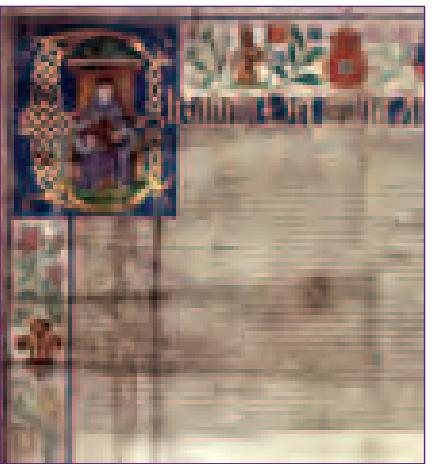
Victorian restoration in 1854–1859, when its 'trademark' spire – the only spire in the Vale of Clwyd – was also added. Inside, the most immediately striking feature of St Peter's is that it is 'double-naved,' consisting of two rectangles of equal length, built side by side and divided by a row of pillars. This arrangement resulted when the originally 'single rectangle' church was doubled in size in the late 14th century. Uncommon elsewhere in Britain, this double-naved form was much favoured in the Vale of Clwyd, becoming a distinctive local style. There are no less than 21 such double-naved churches in the district.

Both naves have magnificent timber roofs, added in the early Tudor period (c.1500–40). The northern nave roof is particularly elaborate, with decorated beams and over 400 panels carved with an immense variety of devices, flowers, badges and heraldry of baronial families. The later southern roof is simpler, with plain panels but decorated bosses (and a recently painted section near the altar).

Among the many memorials are two monumental brasses on the north nave wall – very rare in Wales. The single figure depicts Edward Goodman, a cloth merchant who died in 1560, in his robes as Mayor of Ruthin. Unusually he appears

again on a second brass with his wife (he lived to be 84, she 90) and their eight named children. Their second son, Gabriel Goodman is again commemorated by a strikingly painted bust near the altar. He was a most distinguished cleric, chaplain to Queen Elizabeth's 'prime minister,' William Cecil, and Dean of Westminster. A great benefactor to his home town, he founded both a grammar school and a hospital in the 'close' behind the church. Goodman also helped finance the Welsh translation of the Bible (see Site 35, St Asaph).

The Church Close. The attractive group of buildings behind St Peter's has very much the feeling of a small cathedral close. Originally the precinct of the medieval priests' 'college,' they were bought by Dean Goodman to house his benefactions. The earliest is the 14th century 'Old Cloister' with its pointed windows, attached to the church. Now part masonic temple and part music rooms, this was the priests' communal residence. At right angles to the cloister is the 18th century Old Grammar School, and, opposite, the (rebuilt) single storey 'hospital almshouses,' founded by Goodman for ten men, and two women who did the washing. At the opposite corner of St Peter's Square is Castle Street, the prettiest of all Ruthin's



SIARTER BRENNINOL YSGOL RHUTHUN, 1595. MAE COFNODION TRETHI CLERIGOL 1292 YN DANGOS BOD YSGOL YN RHUTHUN, YN CAEL EI RHEDEG GAN FRODYR YNGHLWM WRTH EGLWYS GOLEGAIDD SANT PEDR RUTHIN SCHOOL'S ROYAL CHARTER, 1595.

THE CLERICAL TAXATION RECORDS OF 1292 REVEAL THAT THERE WAS A SCHOOL IN RUTHIN RUN BY FRIARS, ATTACHED TO THE COLLEGiate CHURCH OF ST PETER'S

Clôs yr Eglwys. Mae awyrgylch clôs eglwys gadeiriol fechan yn perthyn i'r adeiladau deniadol y tu ôl i Eglwys San Pedr. Yn wreiddiol, prynwyd 'coleg' yr offeiriad canoloesol gan Ddeon Goodman at bwrpasau elusennol. Yr Hen Gloestr gyda'i ffenestri pigfain yw'r darn hynaf ac mae wedi ei gysylltu â'r eglwys. Mae rhan ohono'n Deml i'r Seiri Rhyddion a rhan ohono'n ystafelloedd cerdd bellach. Yn wreiddiol, dyma lety cymunedol yr offeiriad. Ar ongl sgwâr i'r Cloestr y mae adeilad yr Ysgol Ramadeg o'r 18fed ganrif a gyferbyn â hwn y mae un llawr yr elusendai 'ysbyty' (wedi eu hadfer), a sefydlwyd gan Goodman ar gyfer deg o ddynion a dwy ddynes a olchâ'r dillad.



CASTELL RHUTHUN, FEL Y'I GWELIR YN ENGRAFIAD SAMUEL A NATHANIEL BUCK, 1742
RUTHIN CASTLE AS IT APPEARED IN AN ENGRAVING BY SAMUEL AND NATHANIEL BUCK, 1742

Gellir ymweld â rhan o'r amddiffynfeydd gwreiddiol, sy'n cynnwys pum tŵr a gweddillion y giatws, o gael caniatâd rheolwyr y gwesty – neu gellir edrych arnynt dros y wal o Cunning Green, y llwybr sydd union y tu allan i'r porth Fictoriaid.

Saif y castell ar gopa deheuol hen grib y dref, gyda'r eglwys yn y pen gogleddol a Sgwâr San Pedr yn y canol. Oddi yno, mae stydoedd eraill Rhuthun yn disgyn i'r dwyrain ac i'r gorllewin, gan roi cipolwg o hen adeiladau deniadol a'r bryniau y tu hwnt. Ar ben uchaf Stryd y Ffynnon, a elwid yn 'Welsh Street' ar un adeg gan fod Cymry Rhuthun yn ffafrio'r rhan hon o'r dref, y mae rhes hardd o siopau o ffrâm bren, yn eu plith 'Siop Nain,' lle yr argraffwyd anthem genedlaethol Cymru gyntaf ym 1860.

Yn Stryd Clwyd Uchaf gellir gweld ar y siop lyfrau, sy'n dyddio'n wreiddiol o'r 15fed ganrif, arbais eryr deuben teulu Goodman, ac ar hyd Stryd Clwyd, mae nifer o dai a chanddyt ffryntiau o ffrâm bren, yn enwedig o gwmpas Gwesty'r Eagles. Ar y gwaelod, gyferbyn â'r Hen Garchar, y mae'r drofa i Stryd y Felin, a Melin Y Dref, sy'n dyddio o'r 13eg ganrif.

Fflatiau yw'r rhain bellach ond gellir gweld ei ffenestri pigfain gwreiddiol o hyd.

Mae'r adeiladau hyn, yn ogystal ag adeiladau sy'n dyddio o gyfnod diweddarach, yn cael eu cynnwys mewn dwy daith gerdded drefol a ddisgrifir yn Crwydro Rhuthun, sydd ar gael o Ganolfan Croeso'r Ganolfan Grefftau, ar y ffordd osgoi. Ffoniwch 01824 708236, am gopi neu ebostiwch

fiona.dolben@sirddinbych.gov.uk.



EGLWYS SANT PEDR, RHUTHUN
EBRILL – MEDI RHWNG 8YB – 5YH

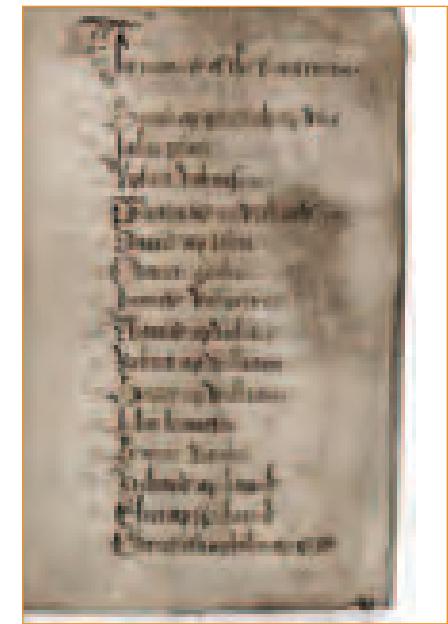


SYR THOMAS EXMEWE, GANWYD YN RHUTHUN TUA 1454, ARGWYDD FAER LLUNDAIN 1517, WEDI EI BRIODOLI I JOHN BETTES

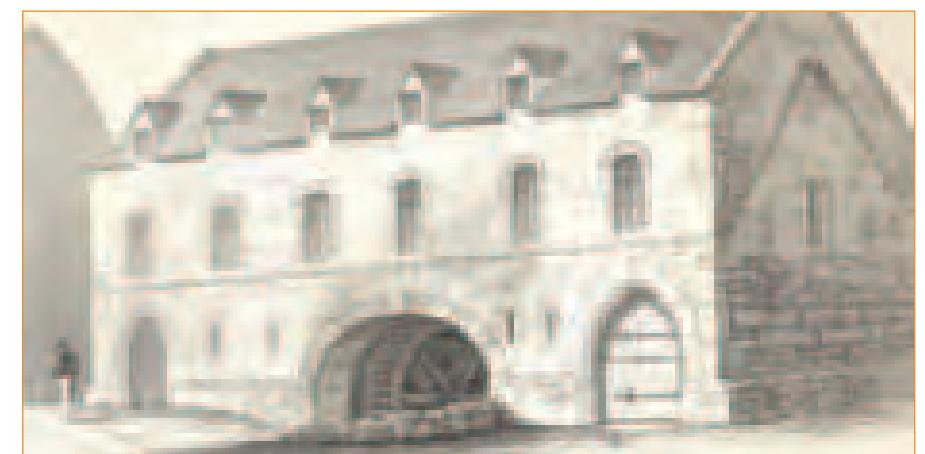
SIR THOMAS EXMEWE, BORN IN RUTHIN C.1454, LORD MAYOR OF LONDON 1517, ATTRIBUTED TO JOHN BETTES

streets. It begins with the colonnaded Wine Vaults and the attractively Dutch-gabled Corporation Arms. Further along is Sir John Trevor's House with its jutting timbered gable, then big Nantclwyd Y Dre with its characteristic 'porch on stilts.' Tree-ring dating has proved Nantclwyd Y Dre was begun c.1435, making it the oldest timber-framed house in Wales. It assumed its present impressive appearance in the later 17th century. It is now open to the public from June to September. Please telephone 01824 704976 for further details.

At the end is the Victorian gateway to the grounds of Ruthin Castle, now a hotel. Ruthin Castle (site 1b). The strong castle of Ruthin was begun in earnest in 1282, when Reginald de Grey was given the site by King Edward I after recapturing it from the Welsh. The King had already started a fortress here – intended, like Rhuddlan, to consolidate his newly conquered territory – and the royal masons continued the work for the new owner. The castle held out against Owain Glyndŵr in 1400 – though its defender, Glyndŵr's arch-enemy Lord Grey, was lured out and captured nearby. It also survived an initial siege by Parliamentary forces during the Civil War, but surrendered in 1646 and was substantially demolished. The ruins



TUDALEN GYNTAF COFRESTR CORVISERS RHUTHUN, 1570. TRWY GAREDIRGWYDD LLYFRGELL GENEDAETHOL CYMRU. YM 1496, RHODDODD GEORGE DE GREY FREINTIAU I'R 'MISTYERIE, ARTE, OCCUPACION, COMPENIE AND BROTHERHOOD OF CORVISERS AND SHOE MAKERS OF RUTHIN... NO MAN OF THEIR CRAFT SHOULD KEPE NO SHOES NOR SELL NO SHOES WITHIN THE SAID TOWNE OR LORDSHIP OF DIFFRINCLOID WITHOUT THEY SHULDE AGREE WITH THE BRETHREN OF THE SAID CRAFTE.' [SIC] THE FIRST PAGE OF THE REGISTER OF THE CORVISERS OF RUTHIN, 1570. COURTESY OF THE NATIONAL LIBRARY OF WALES. IN 1496, GEORGE DE GREY GRANTED PRIVILEGES TO THE 'MISTYERIE, ARTE, OCCUPACION, COMPENIE AND BROTHERHOOD OF CORVISERS AND SHOE MAKERS OF RUTHIN... NO MAN OF THEIR CRAFT SHOULD KEPE NO SHOES NOR SELL NO SHOES WITHIN THE SAID TOWNE OR LORDSHIP OF DIFFRINCLOID WITHOUT THEY SHULDE AGREE WITH THE BRETHREN OF THE SAID CRAFTE.'



MELIN TREF RHUTHUN FEL YR OEDD YM 1856 RUTHIN TOWN MILL AS IT APPEARED IN 1856

were later the setting for an immense mock-medieval mansion, whose Victorian battlements and towers so dramatically punctuate Ruthin's skyline.

Part of the original fortifications, with five towers and the remains of a gatehouse, can still be seen by permission of the hotel management – or glimpsed over the wall from Cunning Green, the footpath turning right outside the Victorian gateway.

The castle stands at the south end of the old town ridge, with the church at its northern extremity and St Peter's Square in the middle. From there, Ruthin's other streets drop away to the east and west, displaying glimpses of the hills beyond and attractive old frontages.

At the top of Well Street – formerly 'Welsh Street,' because it was favoured by Ruthin's Welsh inhabitants – are a fine

row of timber-framed shops, including 'Siop Nain' where the Welsh national anthem was printed in 1860. In Upper Clwyd Street, the originally 15th century bookshop bears the double-headed eagle arms of the Goodman family, and the long sweep of Clwyd Street has many timber-framed house fronts especially around the Eagles Hotel. At the bottom, opposite the Old Gaol, is the turning to Mill Street with its 13th century Town Mill, now flats but still displaying original pointed windows. These and other later Ruthin buildings are included in two town walks described in Exploring Ruthin, Please call 01824 708236 for a copy or email fiona.dolben@denbighshire.gov.uk



ST PETER'S CHURCH, RUTHIN APRIL – SEPTEMBER OPEN 8AM – 5PM

1c Llanrhudd

EGLWYS SANT MEUGAN

CYFARWYDDIADAU: O ganol Rhuthun, neu o'r ffordd osgoi, dilynwch yr arwyddion am yr Ysbyty. Ar ôl mynd heibio i'r ysbyty, cymerwch y ffordd ar y chwith ac ewch syth ymlaen am hanner milltir.

Saif Eglwys Sant Meugan mewn pentref gwledig bychan tua milltir o ganol y dref a hon oedd mam eglwys wreiddiol yr anheddiad Cymreig a ddatblygodd mae o law yn Rhuthun. Gwelir nifer o addurniadau nodedig yn yr adeilad bychan hardd sy'n dyddio o'r 15fed ganrif ac sydd wedi ei gysegru i sant meudwaidd o Gaerleon yng Ngwent. Yr un pwysicaf yw'r groglen hyfryd, a ddalai groes ar un adeg (gweler Derwen Safle 6). Mae'n dyddio o ddechrau'r 1500au mwy na thebyg ac mae'r enghraffft odigog hon o waith saer



Ileol wedi ei cherfio'n gain gyda rhwylwraith cywrain sy'n dangos aeron eidew ar hyd y rheilien uchaf – sy'n nodwediadol o Ddyffryn Clwyd. Mae'r Galeri Sioraidd orllewinol gyferbyn, sy'n dyddio o 1721, (ar gyfer côr a band yr eglwys) yn brinnach – tynnwyd mwyaf galerau'r ardal gan bobl cyfnod Fictoria.

Mae bwrdd addurnedig yr allor, sy'n dyddio o'r 17eg ganrif, ac sy'n cael ei warchod gan ddau lew sy'n sefyll, yn brinnach byth.

Ar walau gerllaw y mae cofebau diddorol i deulu Thelwall, a ddaeth i Ruthun gyda'i benarglywyddi, de Grey. Mae'r hynaf yn dyddio o gyfnod Elizabeth, sef John a Jane Thelwall a'u deg mab a'u pedair merch. Enwir y plant i gyd ac mae rhai ohonynt yn dal penglogau i ddangos eu bod wedi marw cyn eu rhieni. Coffheir y nawfed mab, Ambrose, mewn

penddelw cain hefyd. Bu'n llyswr i dri brenin o gyfnod y Stiwartiaid, a daeth yma i ymddeol yn ystod cyfnod cythryblus rheolaeth y Gwerniniaethwyr. Bu farw ym 1653.

Yn y fynwent ger y porth deheuol, saif coes naw troedfedd a berthynai i gores bregethu ganoloesol; ac yn y gornel ogledd-ddwyreiniol gwelir carreg fedd 'Alfred Corbett, Tramp,' cymeriad poblogaidd a fu farw ym 1947. Mae arweinlysfr da ar gael yn yr eglwys.

AGORIR EGLWYS SANT MEUGAN DRWY DREFNANT YMLAEN LLAW. FFONIWCH Y CLOESTRAU AR (01824) 702068.

AERON EIDDEW, LLANRHUDD
IVY-BERRY TRAIL, LLANRHUDD

SITE 1C

1c Llanrhudd

CHURCH OF ST MEUGAN

DIRECTIONS: From central Ruthin or the bypass, follow signs to the hospital. After passing this, take the left hand road at the fork and continue half a mile.

In a tiny rural hamlet a mile or so from the town centre, St Meugan's was the original mother-church of the Welsh settlement which became Ruthin. The pretty little 15th century building (dedicated to a hermit-saint from Carleon in Gwent) contains many notable furnishings – above all, the lovely rood screen which once supported a rood or crucifix (see Derwen Site 6). Dating probably from the early 1500s, this fine example of local carpentry is richly carved with intricate tracery, with an ivy-berry trail (a Vale of Clwyd speciality) along its upper rail. The Georgian west gallery opposite (for choir and church band) is an even rarer survival, dated 1721; most galleries hereabouts were removed by the Victorians. Rarer still is the ornate 17th century altar table, guarded by rampant lions.

On the walls nearby are the intriguing monuments of the Thelwall family, who came to Ruthin with its de Grey overlords. The oldest depicts Elizabeth John and Jane Thelwall with their ten sons and four daughters, all named and some holding skulls to show they died before their parents. The ninth son, Ambrose, is again commemorated by a fine portrait bust: a courtier to three Stuart kings, he retired here in the 'troublesome times' of Republican rule and died in 1653.

In the churchyard (not far from the south porch) stands the decorated nine-foot shaft of a medieval preaching cross. In the north-east corner is the gravestone of 'Alfred Corbett, tramp' a popular figure

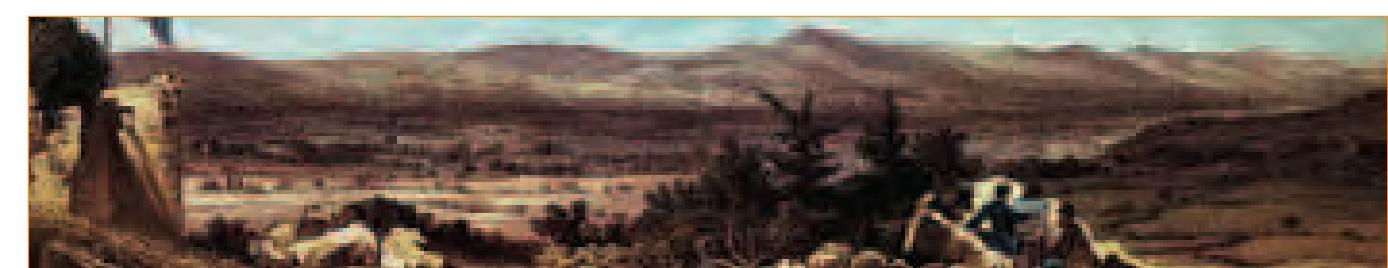


COFEB TEULU THELWALL THELWALL FAMILY MONUMENT

who died in 1947. A good guidebook is available in the church.

ST MEUGAN'S CHURCH OPEN BY APPOINTMENT.
CONTACT THE CLOISTERS ON (01824) 702068

ENGRAFIAD O DYFFRYN CLWYD O'R 19EG GANRIF
ARCHDYF SIR DDINBYCH
19TH CENTURY ENGRAVING OF THE VALE OF CLWYD
DENBIGHSHIRE RECORD OFFICE



Toen a Chroglenni

GOGONIANNAU GWAITH COED SIR DDINBYCH

*Gwnawn allor a chor a merch wen a chwyr
A cherygl a nenren A main nadd a cherfio'i nen'*

Dyama eiriau'r bardd Lewys Môn yn gynnar yn ystod y 1500au, a oedd yn lleisio penderfyniad pobl Llangollen i ailgodi eu heglwys ar ôl iddi gael ei difrodi gan dân. Mae'r to cerfiedig cain a wnaed yn sgil hyn ymhliith gweithiau celf godidocaf y canol oesoedd ym Mhrydain, sy'n brawf trawiadol o grefftwaith cerfwyr a seiri coed lleol. Yn wir, y mae gwaith coed o safon yn nodwedd amlwg yn nifer o eglwysi Sir Ddinbych.

Yn eu toen o goed y gwelir hyn amlycaf. Byddai'r rhai yn Eglwys Llanfarchell yn Ninbych ac yn eglwys Rhuthun, er engraffft, yn nodedig yn unrhyw le ac mae eglwysi rhai pentrefi eraill (er yn llai) yn cymharu'n ffafriol; mae toen Llanrhœadr, er engraffft, yn arbennig o gain. Efallai y gwel ym welwyr debygrwydd teuluol yn perthyn i rai o doeon eglwysi Sir Ddinbych ac yn wir maent oll yn perthyn i'r un cyfnod (tua 1480-1540). Adwaenir y mwyaf ohonynt fel 'toeon

trawstiau gordd a bwaog-gleddyfog' ac mewn nifer o achosion, addurnir y trawstiau gordd ag angylion cerfiedig – gellir gweld un yn agos yn Llangynhafal. Yn ogystal, mae gan nifer ohonynt 'ganopiau anhydedd' ar ffurf fowt faril sydd wedi eu cerfio'n arbennig o gain, sy'n pwysleisio sancteiddrwydd yr allor oddi tanynt.

Roedd crefft y cerfwyr lleol yn amlwg yn y pyrth o goed hefyd (megis yn Llanrhœadr) ac yn y croglenni hardd a gynhalia'r grog (y groes) a wahanair allor oddi wrth y gynulleidfa. Gwelir yr enghrafftwyaf nodedig yn Nerwen, lle y gwelir y groglloft yn ogystal. Unwaith eto, gwelir tebygrwydd teuluol, sy'n dynodi gwaith yr un cerfiwr neu'r yn grwp o gerfwyr. Yr oedd y motiff anghyffredin o 'aeron eidewd' yn ymblethu, er enghrafftwyf, yn nodwediadol o'r crefft-wyr a wnaeth y croglenni yng Nghlocaenog, Llanrhudd a Llanelidan. Mae paneli gwefreiddiol y groglwm ym Metws Gwerfil Goch, foddy bynnag, yn unigryw gan eu bod wedi goroesi'r difrod a wnaed i groglenni yn ystod cyffro'r Diwygiad Protestannaidd.

2 Llanfwrog

EGLWYS SANT MWROG A'R SANTES FAIR

Mae twr cadarn canoloesol Eglwys Sant Mwrog yn coroni'r bryn i'r gorllewin o Ruthun ac yn nodi'r fan lle y mae'r dref yn ffinio â'r wlad. Gyda dau brif gorff sy'n nodwedu arddull yr ardal, mae'r eglwys yn perthyn i ddiwedd y canol oesoedd, ond cafodd ei newid yn sylweddol pan gafodd ei hadfer yn ystod y cyfnod Fictoriaid.

Adferwyd yr eglwys eto ym 1999. Gellir gweld golygfeydd bendigedig o'r fynwent



EGLWYS SANT MWROG A'R SANTES FAIR, LLANFWROG CHURCH OF ST MWROG AND ST MARY, LLANFWROG

Roofs and rood screens

THE GLORIES OF DENBIGHSHIRE WOODWORKING

'We will make an altar, a choir, a white virgin, candles, a chalice, a roof beam, sculptured stones and a carven roof.'

So wrote the bard Lewys Môn in the early 1500s, voicing the people of Llangollen's determination to rebuild their fire-shattered church. The resulting carven roof is among the finest medieval works of art in Britain, striking proof of the craftsmanship of local woodcarvers and carpenters. Fine quality woodwork is a distinctive hallmark of many Denbighshire churches.

It appears most impressively in their timber roofs. Those at St Marcella's Denbigh and Ruthin, for example, would be outstanding anywhere, and some village churches (albeit on a smaller scale) are not far behind – Llanrhœadr's roofs being especially fine. Visitors may notice that many Denbighshire church roofs bear a noticeable family resemblance, and indeed they all belong to the same period (c.1480-1540). Most are technically known as hammer-beam and arch-braced roofs, and in many cases the protruding hammer beams are adorned with carved angels – one can be seen up-close at Llangynhafal. Several have especially richly carved and barrel-

vaulted canopies of honour, emphasising the holiness of the altar beneath.

Local woodcarvers also displayed their art on timber porches (as at Llanrhœadr) and the beautiful rood screens which separated the altar area from the congregation.

The most imposing example is at Derwen, complete with its rood loft. Here again a family resemblance is noticeable, indicating the work of the same carver or group of carvers. An unusual motif of trailing ivy-berries, for instance, was the trademark of the craftsmen who made the screens at Clocaenog, Llanrhudd, and Llanelidan. The touching rood screen panels at Betws Gwerfil Goch, however, are unique survivors of the destruction which engulfed many screens during the religious upheavals of the Reformation.

Thereafter, local carvers turned their attention to other furnishings – like pulpits (as at Llanelidan or Llangynhafal); altar rails (Denbigh); and communion tables (Denbigh again and Llanrhudd). That their expertise continued undiminished is proven by the wonderful 17th century woodwork at Rug Chapel – a reminder that much carved timberwork was originally also brightly painted. The tradition of local woodworking persisted into the Georgian

period and beyond – as witnessed in the timber chandeliers of Llanynys, Clocaenog and Betws Gwerfil Goch; the 'pelicans' at Llangynhafal and Llanrhœadr, and many a fine chair, chest and pew still gracing Denbighshire churches. ■



AERON EIDDEW, LLANELIDAN

IVY BERRY TRAIL, LLANELIDAN

3 Cyffylliog

EGLWYS Y SANTES FAIR

Leolir yr eglwys hon mewn pentref Lleniadol ac anghysbell yn nyffryn coediog afon Clywedog (ceir arwyddion yn Llanfwrog). Er ei bod wedi ei hadnewyddu'n sylweddol, mae'r to sy'n dyddio o ddiwedd y canol oesoedd yn parhau yma ynghyd â 'thŷ hers' anarferol o'r cyfnod Sioraidd. ■



EGLWYS SANT MWROG, LLANFWROG
ORIAU DYDD



EGLWYS SANTES FAIR CYFFYLLOG
ORIAU DYDD

2 Llanfwrog CHURCH OF ST MWROG
AND ST MARY

The sturdy medieval tower of St Mwrog crowns the hill west of Ruthin, marking the point where town gives way to countryside. Double-naved in the distinctive Clwydian style, the church is basically late medieval, but was much altered by Victorian restoration.

The church was again restored in 1999. There are fine views from the circular Celtic churchyard – St Mwrog was a little-known Welsh saint, perhaps from Anglesey. On a rise to the south by the road to Efenechtyd) stands an ancient thatched and whitewashed house (private).



ST MWROG'S CHURCH, LLANFWROG
OPEN DURING DAYLIGHT HOURS

3 Cyffylliog

CHURCH OF ST MARY



The church of a remote and attractive village in the wooded Clywedog valley (signposted from Llanfwrog). Heavily restored, it retains a late medieval ceiling and an unusual Georgian hearse house. ■



ST MARY'S CHURCH CYFFYLLOG
OPEN DURING DAYLIGHT HOURS

EGLWYS Y SANTES FAIR, CYFFYLLOG
CHURCH OF ST MARY, CYFFYLLOG

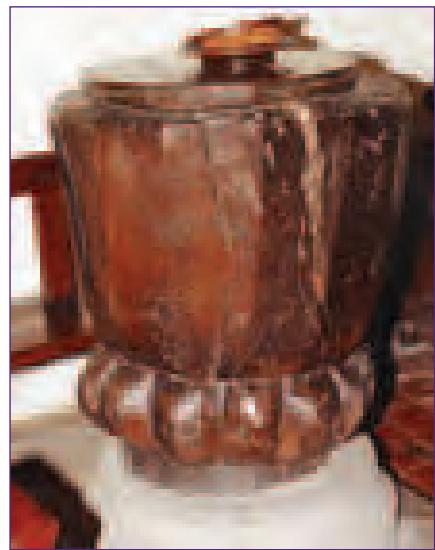
4 Efenechtyd

EGLWYS SANT MIHANGEL A'R HOLL ANGYLON



EGLWYS SANT MIHANGEL, EFENECHTYD CHURCH OF ST MICHAEL, EFENECHTYD

Wedi ei lleoli yng nghanol clwstr o hen dai mewn dyffryn dwfn ac anghysbell, eglwys fechan iawn mewn pentref hardd yw eglwys Sant Mihangel. Mae'r fynwent gron a'i choed yn nodweddiadol o'i thras Geltaidd ac mae'n bosib i'r eglwys gyntaf ar y safle gael ei sefydlu gan fynachod o gymuned St Saeran yn Llanynys (Safle 46): gallai'r enw 'Efenechtyd' olygu 'lle'r mynachod'. Mae'r adeilad presennol – sy'n ddim ond ugain troedfedd o led, a'r eglwys ail leiaf yn esgobaeth Llanelwy – yn dyddio o'r 13eg ganrif mwy na thebyg, ond fe'i adferwyd yn sylweddol ym 1873.



Mae'r drws hynafol, gyda'i gnocer haearn ar ffurf sbardun, yn arwain at heddwch a symlder y tu mewn. Y trysor hypnotaf yw'r bedyddfan bren ganoloesol, sef un darn crwn o dderw gyda phedair ochr ar ddeg dros gylch oleinwaith: hwyrach mai copi lleol o'r 15fed neu'r 16eg ganrif o'r bedyddfannau carreg a oedd yn boblogaidd yr adeg honno ydyw. Mae'r rheilen furfylchog isel, sydd ger yr allor ac sy'n dyddio o ddiwedd yr oesedd canol, yn rhan o groglon (gweler Derwen Safle 6), ond mae'r ffenestr ddwyreiniol yn hŷn ac efallai'n dyddio o tua 1300.

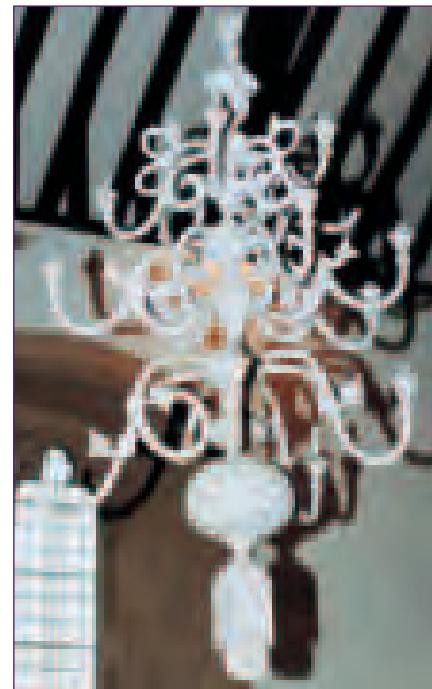
Ymhllith nodweddion eraill o bwys sy'n perthyn i gyfnod diweddarach y mae darnau prin o furlun Cymreig o'r Deg Gorchymyn (o'r cyfnod Elisabethaidd neu Jacobeaidd yn ddiau) a chofeb o bren i Catherine Lloyd (1810) sy'n cynnwys ceriwbaid a phenglog ac esgyrn croes. Mae'r gofeb Sioraidd i Joseph Conway'n cynnwys arfbais deuluol 'dyn du': gwelir pennau tebyg ar gatiau ei dŷ (prefat), Plas-yn-Llan, ychydig gamau o giât yr eglwys. Enw'r garreg gron ger y fedyddfaen yw 'Maen Camp', a ddefnyddid gynt mewn 'campau' neu chwaraeon lleol ar Ddydd Sant Mihangel, 29ain Medi. Arfear Samsoniaid y pentref ymdrechu i'w thaflu'n ôl dros eu pennau: peidiwch chi â cheisio gwneud hynny, da chi!

MAE'R EGLWYS AR AGOR I YMWELWYR
GAN AMLAF.

5 Clocaenog

EGLWYS Y SANTES FODDHYD (MEDDVYTH)

Saif yr eglwys dwt a thrwsiadus hon Sar fryn – ystyr 'Clocaenog' yw bryncyn grugog – uwchben y pentref. Fe'i cysegrwyd i'r Santes Foddhyd (Meddvyth) ac yn ôl yr hen archifau ei nawddasant oedd 'Santes Meddyvyth y Forwyn,' merch Sant Idloes o Lanidloes, Powys. Prif nodwedd y tu mewn i'r eglwys, sydd wedi'i hadfer, yw 'croglen' gain (gweler Derwen). Cerfiwyd dail esgynol ar hyd ei rhan uchaf ac mae paneli ei rhan isaf yn cynnwys motiffau 'fflamau canhwylau.'

 CANHWYLLYR CLOCAENOG
CHANDELIER, CLOCAENOG

Mae'r rhain yn dyddio'n ôl i tua 1538, sef y dyddiad a gofnodwyd mewn arysgrif yn y ffenestr ddwyreiniol uwchben yr allor ar un adeg, sy'n cynnwys darnau o'i gwydr lliw gwreiddiol. Mae'r ffenestr hon yn cynnwys pennau dynion ac anghlylion a thraed tyllog y Crist croeshoeliedig (yn y darn uchaf ar y chwith). Perthyn y to i ddiwedd y cyfnod medieval, felly hefyd y gist anferth, o bosib, a gerfiwyd o un darn o bren. Ymhllith trysorau o gyfnod diweddarach y mae'r pulpud o 1695, a chanhwyllyr o bren sy'n cynnwys addurniadau o bennau bwystfilod ac sy'n dyddio o 1725.

EGLWYS SANT PEDR FODDHYD, CLOCAENOG.
ORIAU DYDD

4 Efenechtyd CHURCH OF ST MICHAEL
AND ALL ANGELS

Set amid a cluster of old houses in a deep and remote valley, St Michael's is the tiny church of a pretty hamlet. Its circular yew-grown churchyard is a sign of Celtic origins, and the first church here may have been founded by monks from St Saeran's community at Llanynys (Site 46). The name Efenechtyd could mean place of the monks. The present building, only 20 feet wide, and the second smallest church in the diocese of St Asaph, probably dates from the 13th century, but was extensively restored in 1873.

The ancient door with its spur-shaped iron knocker leads to a simple and very peaceful interior. Its most remarkable treasure is the rare medieval wooden font, a single circular oak block hewn with fourteen facets over a ring of beading. It is probably a 15th or 16th century local copy of the stone fonts then fashionable. The low battlemented rail nearer the altar is also late medieval, and part of a rood screen (see Derwen Site 6), but the east window is older (perhaps c.1300).

Notable later features include a rare fragment of a Welsh wall-painted Ten Commandments (doubtless Elizabethan or Jacobean) and a painted timber monument to Catherine Lloyd (1810), with cherubs and skull and crossbones. The Georgian monument to Joseph Conway displays his family crest of a blackamoor's head. Similar heads adorn the gateposts of his (private) house, Plas-yn-Llan, a short step from the churchyard gate. The rounded stone by the font is the Maen Camp, formerly used at the local campau (sports) on St Michael's Day, the 29th of September. Village Samsons strove to hurl it backwards over their heads – please do not try this!

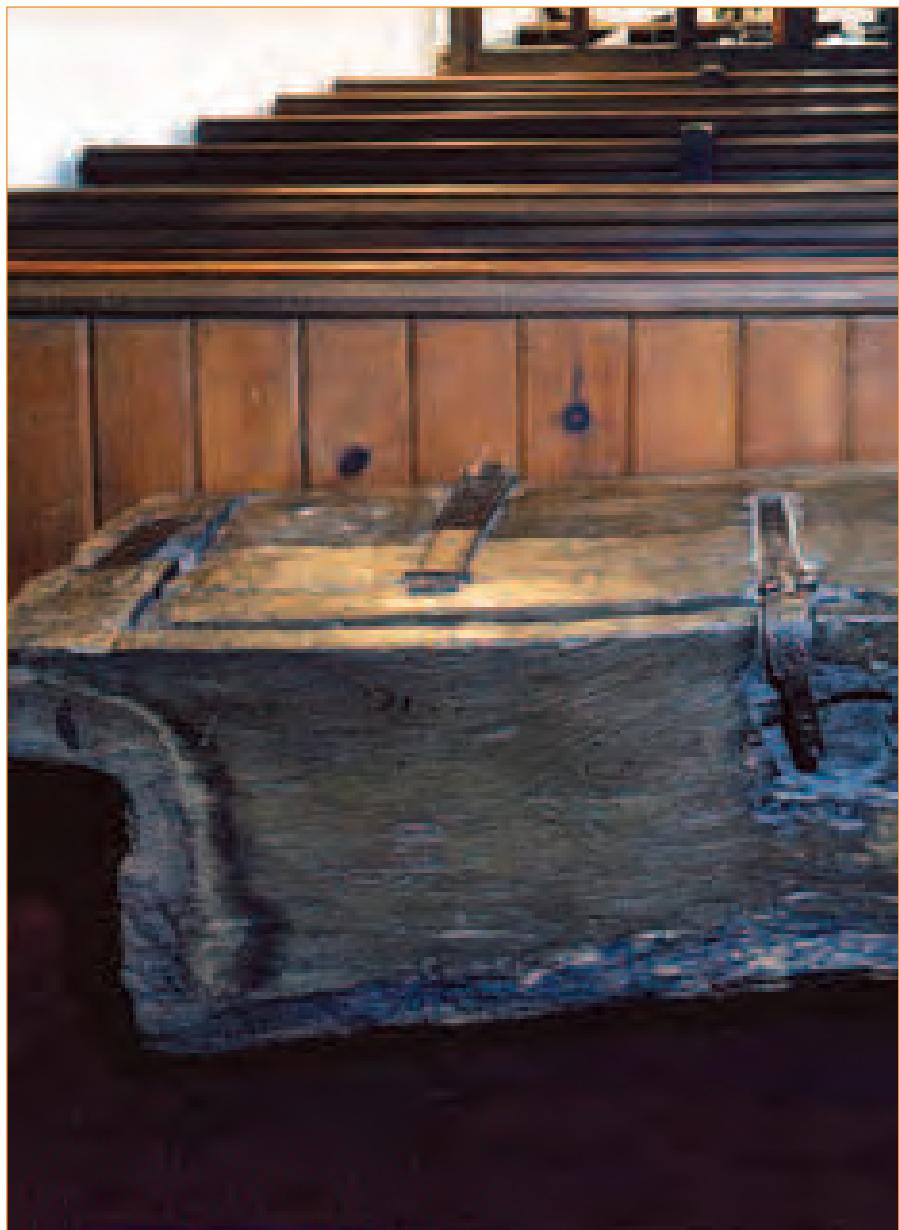
THE CHURCH IS GENERALLY OPEN
FOR VISITORS

5 Clocaenog

CHURCH OF ST FODDHYD (MEDDVYTH)

This neat and well-kept church stands on a hill – Clocaenog means mossy knoll – above the village. Dedicated to St Foddhyd (Meddvyth), ancient records show that its patron was St Meddyvyth the Virgin, daughter of St Idloes of Llanidloes in Powys.

The restored interior is dominated by a fine rood screen (see Derwen), its top rail intricately carved with trailing foliage and its lower panels with candle-flame motifs. These date to about 1538, the date once inscribed in the big east window above



CIST WEDI'I NADDU O UN DARN O GOED, EGLWYS Y SANTES FODDHYD, CLOCAENOG.

DUG-OUT CHEST HEWN FROM A SINGLE TREE TRUNK, CHURCH OF ST FODDHYD, CLOCAENOG.

6 Derwen

CROES BREGETHU AC EGLWYS Y SANTES FAIR

Saif Eglwys y Santes Fair mewn pentref uwchben Dyffryn Clwyd ac mae'n cynnwys dau drysor eithriadol o'r cyfnod canoloesol. Croes bregethu o'r 15fed ganrif, sy'n sefyll yn y fynwent ac sydd o dan ofal CADW bellach, yw'r trysor cyntaf. Dyma un o'r engreifftiau gorau yng Nghymru ac arferai fod yn ganolbwyt pregethau awyr agored gan fyneich crwydro a phregethwyd eraill.

Mae ei choes wythochrog cerfiedig yn dal pen sgwâr ac arno ffigurau dan gysod canopi: y Croeshoeliad ar yr ochr orllewinol, Morwyn a'i Phlentyn ar yr ochr ddeheuol (wedi treulio); Coronï'r Forwyn ar yr ochr ddwyreiniol; a ffigur cain o Sant Mihangel yr angel yn dal cleddyf i fyny a chlorian ar gyfer tafol eneidiau ar yr ochr ogleddol. (Mae tŷ'r eglwys' gerllaw yn borth i'r fynwent sy'n cynnwys ysgoldy ar y llawr cyntaf.)

Mae trysor canoloesol hynod anghyffredin y tu mewn i'r eglwys, sef 'croglen' a 'chroglloft' o'r 15fed ganrif neu o flynyddoedd cynnar yr 16eg ganrif.

Mae crogleni canoloesol yn lled anghyffredin (mae engraffit wych yng Nghlocaenog) ond mae'r galeriâu neu'r 'llofftudd' yn brin iawn: mae'r un sydd yn Nerwen yn un o gwta ddwsin yng Nghymru. Dinistriwyd miloedd o galeriâu yn ystod Diwigaidd Prostestannaidd cyfnod y Tuduriaid oherwydd eu prif bwrras oedd dangos y croesau peintiedig a gondemniwyd gan y diwygwyd fel eilunod. Cyraedd y galeri trwy esgyn grisiau yn y wal ac fe'i defnyddid gan bregethwyd, cerddorion a chantorion. Rhoddir rhes o ganhwylau ar hyd y parapet ar achlysuron arbennig.

Mae croglen a chroglloft Derwen, gyda'i dail cymhleth, cerfiedig, cain a'i rhwylwaith cain yn deyrnged trawiadol i grefftwaith seiri coed canoloesol Cymru. Er bod y 'grog' a'i lliwiau llachar gwreiddiol wedi hen ddiflannu, mae'n gyfle prin i'n hatgoffa o arddull y tu mewn i eglwysi cyn y newidiadau mawr a ddechreuwyd gan Harri VIII. ■■■

MAE'R EGLWYS AR AGOR AR GYFER YMWELWYR
GAN AMLAF.

CROES BREGETHU, DERWEN

PREACHING CROSS, DERWEN



ARCHDEACONSHIP OF DENBIGHSHIRE RECORD OFFICE

6 Derwen

PREACHING CROSS AND CHURCH OF ST MARY



CROES BREGETHU, DERWEN PREACHING CROSS, DERWEN

7 Ffynnon Sarah

FFYNNON SARAH: FFYNNON GYSEGREDIG SANT SAERAN

FFYNNON SARAH, FFYNNON GYSEGREDIG
SANT SAERAN

FFYNNON SARAH, ST SAERAN'S HOLY WELL

CYFARWYDDIADAU: Gellir cymryd y B5105 o Ruthun tuag at Gerrigydudion. Trowch i'r chwith yng Nglawdd Newydd ac ewch ar y ffordd gul (hen Ffordd y Pererinion) tuag at Felin-y-Wig. Ewch heibio i'r drofa ar y chwith i Derwen a gyrrwch am tua hanner milltir. Mae'r ffynnon ar y dde ger pant yn y ffordd a'r arwydd ar gyfer y llwybr i Ffwrn Braich. Chwiliwch am gilfan ger wal gerrig isel a giât a phlac o garreg ac arni Ffynnon Sarah. Gellir cyraedd y ffynnon ar hyd llwybr palmantog fflat.

Ffynnon Sarah yw'r enw ar hon bellach F ond fe'i cysegrwyd yn wreiddiol i Sant Caeran o Lanyrys. Saif y ffynnon gysegredig anghysbell hon ger ffordd y pererinion uwchben Derwen. Ar ôl hir esgeulustod, cafodd ei hadfer yn dringar gan Reithor Derwen ym 1972-1973.

Ffrydia'r ffynnon i mewn i gist o garreg o dan gysgod y coed ac yna mae'n llifo i Nant Myrian. Credid ei bod yn gwella cryd cymalau a'r cancwr, ac arferai clefion daflu 'rhoddion' o binnau i mewn i'r gist ddŵr i ymdrochi. Rhoddai'r rhai a wellid eu ffyn a'u baglau fel offrwm diolch a'u gadael mewn bwthyn gerllaw; mae hwn wedi diflannu bellach. Deuai pobl yma i chwilio am feddyginaeth hyd at gyfnod Fictoria, ac efallai eu bod yn parhau i dddod, ond rhybuddir ym welwyr heddiw beidio ag yfed y dŵr. ■■■

In a hillside village high above the Clwyd valley, St Mary's displays two outstanding medieval treasures. The first is the 15th century preaching cross in the churchyard, now in the care of CADW: Welsh Historic Monuments. Among the best-preserved examples in Wales, the cross was the focus of open-air sermons by travelling friars and other visiting preachers.

Its carved octagonal shaft supports a box-like head with canopied figures, the Crucifixion on the west side (facing away from the church), a battered Virgin and Child to the south, the Coronation of the Virgin to the east, and a fine figure of St Michael the Archangel, with raised sword and scales of weighing souls on the north side. (The adjacent church house is a walled-up churchyard gateway, with schoolroom above.)

Within the church is an even more unusual medieval treasure – a 15th or early 16th century rood screen complete with its rood loft. Surviving medieval rood screens are themselves quite uncommon (there is

a fine example at Clocaenog) but the galleries or lofts which originally surmounted them are very rare survivals indeed. Derwen's is one of only a dozen or so in Wales. Thousands of lofts were destroyed during the Tudor Protestant Reformation, because their main purpose was to display the large painted roods (an Old English word meaning crucifix) which reformers condemned as idolatrous. Reached (as here) by stairways set into the wall, loft galleries were also used by preachers, musicians and singers, their parapets being lined with candles on special occasions.

Derwen's screen and loft, richly carved with intricate foliage and delicate tracery, is a striking tribute to the skills of medieval Welsh carpenters. Though its rood and original coat of bright colouring have long gone, it provides a very rare reminder of what church interiors looked like before the upheavals begun by Henry VIII. ■■■

THE CHURCH IS GENERALLY OPEN FOR VISITORS

7 Ffynnon Sarah

FFYNNON SARAH: ST SAERAN'S HOLY WELL

DIRECTIONS: From Ruthin, it is possible to take the B5105 road towards Gerrigydudion. At Clawdd Newydd, fork left onto the minor road (the Pilgrim Track) towards Melin-y-Wig. Pass the first left turn to Derwen and drive on about half a mile. The well is on the right, by a dip in the road and the signed track to Braich farm. Look for a layby near a low stone wall with a gate and stone plaque inscribed Ffynnon Sarah. The well is then accessible via a paved flat path.

Now called Ffynnon Sarah but originally dedicated to St Saeran of Llanynys, this remote and atmospheric holy well stands by the ancient pilgrim trackway above Derwen. After long neglect, it was sensitively restored by the Rector of Derwen in 1972-1973.

The spring bubbles into a tree-shaded stone bath, overflowing into the little Nant Myrian brook. It was believed to heal not only rheumatism but also cancer, and sufferers dropped in gifts of pins before descending the three steps to bathe in the well-tank. Those cured here left their sticks and crutches as thanks-offerings in a nearby cottage, now vanished. Cure-seekers came here well into the Victorian period, and may come still – but modern visitors are warned that the water is not suitable for drinking. ■■■



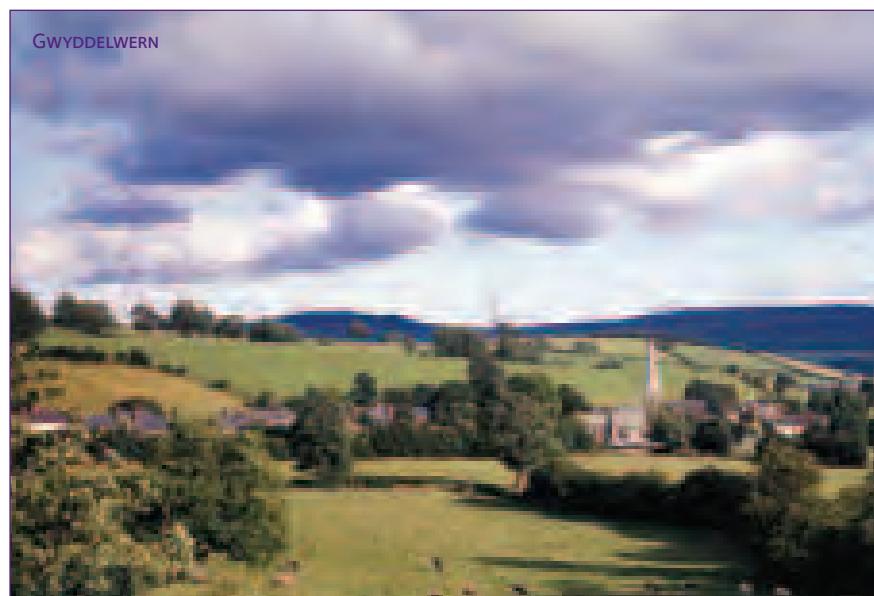
8 Ffordd y Pereiniion

CLAWDD NEWYDD I FETWS GWERFIL GOCH

Arferai'r ffordd o Glawdd Newydd heibio i Ffynnon Sarah ac i Fetws Gwerfil Goch fod yn rhan o ffordd faith o gornel gogledd-ddwyrain Cymru i bellafoedd de-ddeheuol y wlad. Fe'i defnyddid gan bererionion canoloesol ar eu taith o gysegrfan y Santes Wenffrewi yn Nhreffynnon, Sir y Fflint, i feddron Dewi Sant yn Eglwys Gadeiriol Tyddewi.

Rhed y ffordd ar hyd copao y bryniau rhwng Clawdd Newydd a Melin-y-Wig, ac yn aml iawn gwelir golygfeydd dramatig tuag at Ddyffryn Clwyd a'r wlad i'r gorllewin, a cheir cip ar ambell wal gerrig a gwartheg duon Cymreig. Dylai ym welwyr heddiw fod yn ofalus, fodd bynnag: mae'r ffordd yn gul mewn mannau ac mae ambell allt serth a thro cas – ac mae ceir yn teithio'n llawer cynt na'r pererionion canoloesol. 

EGLWYS Y SANTES FAIR, BETWS GWERFIL GOCH
CHURCH OF ST MARY, BETWS GWERFIL GOCH

**9 Betws Gwerfil Goch**

EGLWYS Y SANTES FAIR

Saif pentref bychan anghysbell Betws Gwerfil Goch – 'tŷ gweddi Gwerfil Goch' – mewn dyffryn serth ar ffordd hynafol y pererionion ar draws Cymru. Saif y 'tŷ gweddi' yng nghanol y pentref; yn ôl y traddodiad, fe'i sefydlwyd ar gyfer pererionion gan y Dywysoges Gwerfil o Feirionnydd yn y 12fed ganrif, w̄wyres walltgoch y brenin Owain Gwynedd o Ogledd Cymru. Ail-godwyd ei heglwys yn y 15fed ganrif a'i hadfer ym 1879. Gwnaed y porth o dri maen mawr ac mae'r tu mewn i'r eglwys yn hynod ddiddorol.

Ymhllith y pethau pwysicaf yn yr eglwys y mae'r paneli cerfiedig y tu ôl i'r allor, sy'n unigryw ym Mhrhydain. Fe'u gwnaed tua diwedd y 15fed ganrif ac y maent yn dangos golygfâr croesholiad. Arferent fod yn rhan o 'groglen' ar un adeg (gweler Derwen Safle 6): dinistriwyd miloedd ohonynt yn ystod y Diwygiad Prostestannaidd gan y credid eu bod yn gyfystyr ag eilunaddoliaeth. Taflwyd llawer ohonynt gan 'adferwyr' diweddarach. Llywyddwyd i gadw paneli Betws oherwydd bod y pentref mor anghysbell effalai, ac fe'u hail-ddarganfuwyd ym 1840 o dan 'domen sbwriel'. Er eu bod wedi'u cerfio'n amrwd, y maent yn wefreiddiol. Maent wedi'u treulio gan amser, ac effalai gan bererionion, a dengys y tri phanel canolog Grist dan gwfl (o dan y geiriau Lladin 'Ecce Homo' – 'Wele'r Dyn').

Ar y naill ochr iddo y mae ffugrau Sant Ioan y Disgybl Annwyl a'r Forwyn Fair yn wylod.

10 Gwyddelwern

EGLWYS SANT BEUNO

Er iddi cael ei hail-godi mewn arddull ysblynnedd ym 1880, gan gynnwys tŵr pigfain, mae gan Eglwys Sant Beuno grymدو cerfiedig o ddiwedd y cyfnod canoloesol yn ogystal â waith coed cerfiedig hynafol arall.

Darganfuwyd 'tŷ ffrâm goed o ddiwedd yr unfed ganrif ar bymtheg adeg adfer tafarn y Tŷ Mawr yn 2000. Gellir gweld y gwaith coed canoloesol y tu mewn a'r tu allan bellach.

GELLIR CAEL ALLWEDD AR GYFER YR EGLWYS.
MAE TŶ MAWR AR AGOR YN YSTOD ORIAU
ARFER TRWYDDDEDIG ARFER.

8 The Pilgrims' Track

CLAWDD NEWYDD TO BETWS GWERFIL GOCH

The minor road from Clawdd Newydd via Ffynnon Sarah to Betws Gwerfil Goch formed part of an ancient long distance route from the north-east corner of Wales to its south-westernmost tip. It would have been used by medieval pilgrims journeying from the famous shrine of St Winifred at Holywell in Flintshire to the tomb of St David in his Pembrokeshire cathedral.

Running along the hill tops between Clawdd Newydd and Melin-y-Wig, it often provides dramatic views both towards the Clwyd Valley and the wild country to the west, with glimpses of dry-stone walls and Welsh Black cattle. But modern travellers must beware – the road is often very narrow, with occasional steep inclines and sharp bends – and cars travel much faster than medieval pilgrims. 

10 Gwyddelwern

CHURCH OF ST BEUNO

Tough lavishly rebuilt in 1880, with a spired tower, St Beuno's still displays a fine carved late medieval wagon roof and other ancient woodwork.

A late 16th century timber framed house (with some features dating from the 14th century) was discovered during renovation at the Tŷ Mawr public house in 2000, the medieval woodwork is now visible for external and internal inspection. 



A KEY IS AVAILABLE FOR THE CHURCH
TŶ MAWR IS OPEN USUAL LICENSED HOURS

TŶ MAWR, Gwyddelwern
TŶ MAWR, Gwyddelwern

9 Betws Gwerfil Goch

CHURCH OF ST MARY



PANEL O'R GROGLEN, BETWS GWERFIL GOCH ROOD PANEL SCREEN, BETWS GWERFIL GOCH

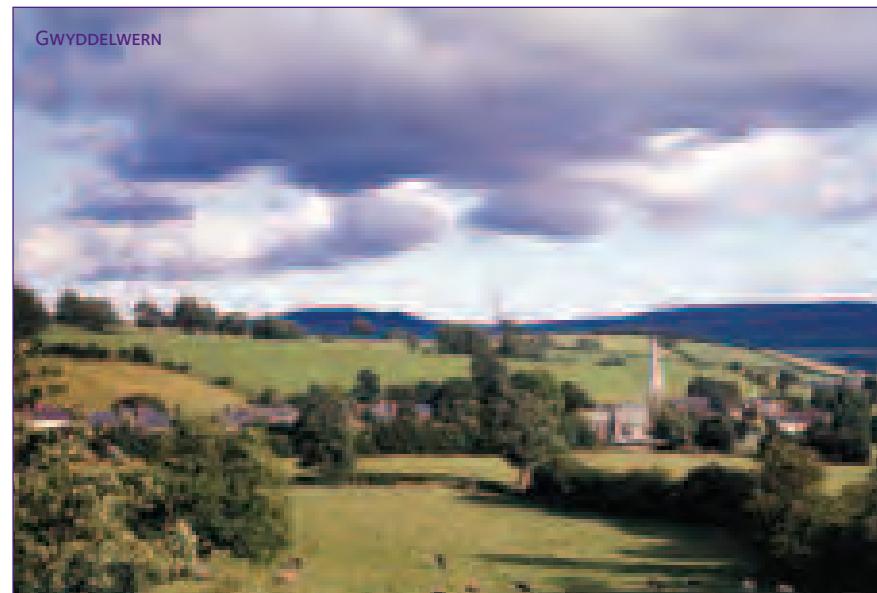
The remote hamlet of Betws Gwerfil Goch – 'the prayer-house of Gwerfil the Red' – lies in a steep-sided valley, on the ancient Pilgrims' Trackway across Wales. At its hub is the prayer house itself, traditionally founded for pilgrims by the 12th century Princess Gwerfil of Meirionydd, red-haired granddaughter of King Owain Gwynedd of North Wales. Her church was rebuilt in the 15th century and restored in 1879. Entered via a doorway formed from three big stone slabs, its interior is packed with interest.

Foremost are the carved panels behind the altar, unique in Britain. Made in the late 15th century, they depict a crucifixion scene, and were once part of a rood screen (see Derwen Site 6). Thousands like them were destroyed as idolatrous at the Reformation, or discarded by later restorers. Perhaps because of its remoteness, the panels at Betws have alone survived, to be rediscovered under a heap of rubbish in 1840. Crudely carved and worn by time, and perhaps the hands of pilgrims, the three central panels show a cloaked Christ (beneath the Latin words 'Ecce Homo' – 'Behold the Man') flanked

by weeping figures of St John the Beloved Disciple and the Virgin Mary. On either side are the symbols of the Crucifixion – hammer, spear, club, pincers, nails and crown of thorns.

The panels alone would be worth a visit, but there is also plenty more to see. The present rood screen is recent, but fragments of its original predecessor, carved with beasts and flowers, remain in the roof flanking the altar, and the fine medieval roof has carving of its own – notably a maned lion above the pulpit. From the roof hangs a spectacular and most unusual chandelier of turned wood with brass arms, probably 17th or 18th century, with Victorian oil lamps nearby. The Georgian pulpit and the sturdy bench pews, the harmonium, Welsh memorials and churchwardens' chest-cum-settle all help to make St Mary's one of the region's most atmospheric country churches; it remains to this day a well-used and well-loved prayer house.

A KEY IS AVAILABLE FOR THE CHURCH

NB The church is home to a protected colony of bats which can cause a nuisance in summer. 

11 Capel Rhug

GER CORWEN



CAPEL RUG RUG CHAPEL

Er nad yw'n perthyn i'r Canol Oesoedd, ni ddylai'r ymwelydd â thrysorau canoloesol. Sir Ddinbych golli'r cyfle i ymweld â Chapel Rug. Dyma em o adeilad, ac y mae'r addurniadau'n gydnaws ag addurniadau eglwysi canoloesol. Yn wir, mae'n dangos gydag afiaith yr hyn y gallai peintwyr a seiri lleol ei wneud o gael y rhuddid gan noddwr cyfoethog a ddiornai symrwydd y Piwrarianaid. Un felly oedd y Cynwl William Salesbury, a gafodd ei lasenwi'n 'Yr Hen Hosanau Gleision.' Daeth yn enwog maes o law fel amddiffynnydd Castell Dinbych ar ran y Brenhinwyr a chomisiynodd y capel preifat hwn ym 1637.

Digon dinod yw'r ardd ac nid yw'r tu allan yn rhoi awgrym o'r cyfoeth sydd y tu mewn i'r capel. Yno, mae bron pob darn o goed wedi cael ei gerfio neu ei beintio, yn aml iawn y ddua. Y to yw'r mwyaf ysblennydd o holl

12 Llangar

EGLWYS YR HOLL SANT

CYFARWYDDIADAU: Gwelir arwydd i'r eglwys ar ffordd y B4401 o Gorwen i'r Bala (arwydd Cynwyd). Parciwch yn y gilfan ac ewch i lawr y llwybr caregog ger y nant, ewch heibio i'r tŷ a chwiliwch am giât ac arwydd arni ar y dde. Yna fe welwch yr eglwys. Nid yw'r llwybr yn addas ar gyfer pobl anabl neu fethedig. Gellir gweld y tu mewn i'r eglwys drwy ffenestr y dwyraian.

Mae'n werth cerdded i lawr y llwybr at eglwys unig Llangar oherwydd ei lleoliad delfrydol uwchben y man lle y mae Afon Alwen yn uno ag Afon Dyfrdwy; lleolir y fynwent ar oleddf serth ac mae'r beddfeini'n haenau brith-draphlith. Yn ôl y chwedol, 'Llan Garw Gwyn,' oedd yr enw gwreiddiol, sef y carw hudol a ddiflannai ac a ysbrydolodd ei sefydlu. Heddiw, mae'r tu allan i'r eglwys wedi cael ei pheintio'n wyn, fel mwyafir yr eglwysi lleol hyd at y cyfnod Fictoriaid. Mae'r olwg dwt sydd arni (ac yn wir ei goroesiad) yn ganlyniad i'r gwaith achub a wnaed gan CADW ar ôl dros ganrif o esgeulustod a dirywiad.

Mae gwaith adfer gofalus CADW wedi cadw addurniadau Sioraidd Llangar: y pulpud trillawr uchel; y corau bocs ar gyfer bonedd a'r meincau garw ar gyfer meidrolion y llawr; yr 'oriel ganu' a'i stondin gerdd bedair-ochrog. Darganfuwyd nifer o nodweddion cynharach yn ogystal, megis y to coed canoloesol a'i 'ganopi anrhyydedd' ar ffurf crymdu uwchben yr allor. Ail-ddarganfuwyd ac adferwyd wyth haen o furluniau, yn amrywio o seintiau canoloesol a 'Phechoda Marwol' mewn fframiau o goed peitiedig i lun Angau o'r 18fed ganrif, gyda'i bicell, awrwydr ac offer torrwr beddau. Dyma, felly bum canrif o hanes yn cael eu dadlennu heb amharu ar awyrgylch grymus y man unig, hudolus hwn.

AGORIR YR EGLWYS RHWNG 2.00 YH A 3.00 YH (MERCHER – SUL) A GELLIR CAEL MYNEDIAD DRWY DREFNU YMLAEN LLAW GYDA CHEIDWAD CAPEL RUG (SAFLE 11). MAE LLAWLYFR AR GAEL.

gyfoeth y capel – mae'n cynnwys paneli wedi'u lliwio o'r naill ben i'r llall ac angylion a ffris o flodau a bwystfilod. Gwelir rhagor o fwystfilod (rhai go iawn a rhai dychmygol) yn chwarae ymhllith y dail ar dalcenni'r corau, ac mae corau teulu cefiedig ar naill ochr y allor yn edrych i'r gorllewin drwy sgrin gerfiedig (ddiweddgarach) tuag at ganhwyllyn ceriwbaid a pharapet turnedig, cerfiedig, peintiedig marmor yn y galeri. I sobreddio'r ymwelydd, gwelir murlun prin o'r 17eg ganrif sy'n cynnwys sgerbwld, penglog ac awrwydr, a phennill Cymraeg sy'n cyfeirio at fyrhoedledd bywyd. Saif Capel Rug i'n hatgoffa pa mor lliwgar yr oedd nifer o eglwysi Cymru cyn i naill ai'r Piwrarianaid neu'r adferwyr Fictoriaid gael eu ffordd.

CAPEL RHUG. AGORED EBRILL – MEDI 10YB – 5YH, CAU DYDD LLUN A DYDD MAWRTH OND AGORED DYDD LLUN GWYLIAU BANC.

11 Rug Chapel

NEAR COWEN

While not strictly medieval, Rug Chapel should not be missed by any visitor to the treasures of medieval Denbighshire. This gem strikingly preserves the spirit of late medieval church decoration, exuberantly demonstrating what local painters and carpenters could do when given free rein by a wealthy patron who scorned Puritan simplicity. Colonel William Salesbury, nicknamed 'Old Blue Stockings' and later famed as the Royalist defender of Denbigh Castle, commissioned the private chapel in 1637.

Modest in its garden setting, the exterior gives no warning of the richness within. Almost every available timber surface is either carved or painted, and frequently both. Most spectacular of all is the roof, panelled and coloured from end to end, decked with cut-out angels, and lined with a frieze of flowers and beasts. Even more carved animals (real and imaginary) play among the foliage of the bench ends. Carved and canopied family pews flank the altar, looking westward through the (later) carved screen towards the painted cherub chandelier and the turned, carved, painted and marbled parapet of the gallery. More soberly, a rare 17th century wall painting with skeleton, skull and hourglass reminds viewers (in Welsh verse) that time flies by and life is short. Rug Chapel itself meanwhile survives to remind us how colourful many Welsh churches were, before either Puritans or Victorian restorers had their way with them.

RUG CHAPEL. OPEN APRIL – SEPTEMBER 10AM – 5PM, CLOSED MONDAYS AND TUESDAYS BUT OPEN BANK HOLIDAY MONDAYS



12 Llangar

CHURCH OF ALL SAINTS

DIRECTIONS: The church is signposted from the B4401 Corwen to Bala road (signposted Cynwyd). Park in the lay-by and descend a rocky footpath by a brook, passing a house and looking for a labelled gate on the right. The church will then come into view. The footpath is not suitable for the disabled or infirm. The interior can be viewed through the east window.

Awalk down the footpath to the isolated church of Llangar is amply rewarded by its idyllic setting above the confluence of the Dee and Alwen rivers, in a steeply sloping churchyard with jumbled tiers of tombstones.

According to legend, it was originally named 'Llan Garw Gwyn,' 'the church of the white stag,' after a magical deer whose appearance prompted its foundation. Today the exterior is brightly whitewashed, as most local churches were until Victorian times. Its present neat

appearance (and indeed its survival) is due to a rescue operation by CADW: Welsh Historic Monuments, after more than a century of abandonment and decay.

CADW's painstaking restoration retained Llangar's charming Georgian furnishings: the towering three-decker pulpit, the box-pews for gentry and rough benches for lesser mortals, and the singing gallery with its four-sided music stand. It also revealed many much earlier features, including the medieval timber roof with its barrel-vaulted canopy of honour over the altar. No less than eight layers of wall paintings were rediscovered and restored, ranging from medieval saints and deadly sins within painted timber framing to the grim 18th century figure of death with dart, hourglass and gravediggers' tools. Here are five centuries of history, revealed without disturbing the powerful atmosphere of this lonely and magical place.

ACCESS BETWEEN 2.00PM & 3.00PM (WED-SUN) CAN BE GAINED BY PRIOR ARRANGEMENT WITH THE CUSTODIAN AT RUG CHAPEL (SITE 11) GUIDEBOOK AVAILABLE

13 Corwen

Lieolir Corwen rhwng godre Mynyddoedd Berwyn ac Afon Dyfrdwy ac fe'i haedwaneir fel 'Croesffordd Gogledd Cymru.' Am ganrifoedd lawer, bu teithwyr ar hyd yr A5, y ffordd o Lundain i Gaerbybi, a'r ffordd o'r Bala i Gaer, yn aros yma, yn eu plith fyddinoedd ymosodol neu warchediol, porthmyn Cymreig, teithwyr y goets fawr ac ymwelwyr â ffeiriau enwog y dref. Awgryma'r enw 'Gôr Gwyn' neu 'Eglwys Wen' ac mae ei gwreiddau'n dyddio'n ôl i'r 6ed ganrif, pryd y tyfodd o gwmpas cymuned greyddol a sefydlwyd gan seintiau o dras Llydewig a Chymreig,



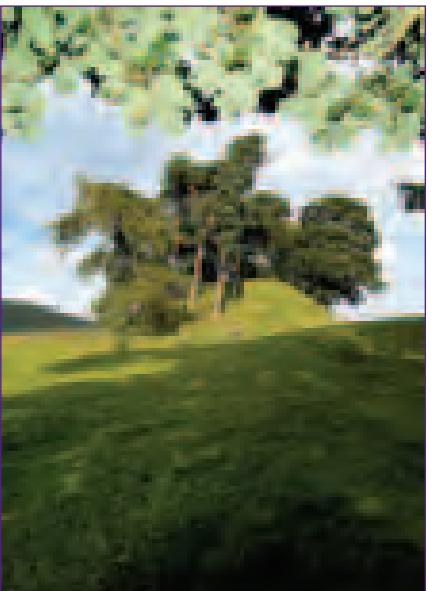
CROES BREGETHU, CORWEN
PREACHING CROSS, CORWEN

14 Llandrillo EGLWYS SANT TRILLO

Mae'r fynwent gron a'r hen ywen yn awgrymu sefydliad hynafol. Cafodd yr eglwys ei hadfer ym 1887-8, ac ychwanegwyd y meindwr ar y twr sy'n dyddio o tua 1500. Gellir gweld bedrod prin a chwfl arno o'r ddeunawfed ganrif yn y fynwent.



EGLWYS AR AGOR BOB DYDD SADWRN YN
YSTOD GORFFENNAF AC AWST, 10.00YB
– CANOL DYDD. GWERTHIR COFFI.



TOMEN OWAIN GLYNDWR, GER CORWEN
OWAIN GLYNDWR'S MOUND, NEAR CORWEN

15 Tomen Owain Glyndŵr

Cyfarwyddiadau: Saif y domen yn amlwg ar dir preifat ar ochr chwith yr A5 o Gorwen i Langollen, thua thrif chwarter milltir i'r dwyrrain o Llidiart-y-Parc. Fe'i lleolir ar dir preifat a rhaid edrych arni o'r ffordd.

Cadarnle amddiffynol castell tomen Ca beili Normanaidd oedd y domen goediog, drawiadol hon yn wreiddiol; daeth yn gartref i deulw Owain Glyndŵr maes o law – safai ei lŷs yn y cae gerllaw (hyd oni chafodd ei ddinistrio gan y Saeson yn 1403). Yn ôl y traddodiad, ar y domen hon y cyhoeddwyd Owain yn Dywysog Cymru ar 16eg Medi 1400 a dyma a ysgogodd ei wrthryfel enwog yn erbyn teyrnasiad Lloegr.



MAE'R EGLWYS AR AGOR YN YSTOD GOLAU
DYDD, EBRILL – HYDREF GAN AMLAF.

13 Corwen

Picturesquely set between the foot of the Berwyn Hills and the fast-flowing River Dee, Corwen is known as the 'Crossroads of North Wales.' Travellers along the A5 London-Holyhead road and the route from Bala to Chester have halted here for many centuries. Among them invading or defending armies, Welsh drovers, stage coach passengers and visitors to the town's once-famous fairs. As its name indicates, Corwen means 'the white church,' the town's origins date back to the 6th century, when it grew up around a religious community founded by the Breton-Welsh saints Mael and Sulien. Corwen's medieval treasures are still concentrated around the parish church which bears their name.

Church of Saints Mael and Sulien

Begun in the 13th century, the church stands back from the main street, in a yew-grown churchyard beneath a wooded hill slope. Built into its entrance porch is a prehistoric standing stone or 'Carreg y big yn y fach rhegwyllyd' (the pointed stone in the icy corner) perhaps indicating that this was already a pagan sacred site when Mael and Sulien came here. To the right of the porch stands the tall shaft of a preaching cross, its broken head displaying carved interlacing, it may date from the 9th century. Another ancient stone forms the lintel of the south door, at the

opposite corner of the church. This stone is incised with a dagger-like cross, supposedly cut by the weapon of Owain Glyndŵr, hurled in rage from his Seat on Pen-y-pigyn hill behind the church. The Dee Valley was this great Welsh hero's ancestral homeland, and he is well remembered in Corwen, most recently by a statue in the market square.

The church's interior was drastically remodelled in Victorian times. Medieval survivals include the ancient 12th century font, a massive dug-out chest and in a niche by the altar, the splendidly carved memorial to a 14th century vicar, Lorwerth Sulien, who lies in his mass vestments, holding a communion chalice, beneath an inscription requesting our prayers.

The iron age hill fort of Caer Drewyn, incorporating the remains of medieval dwellings, commands a hill to the north-east of the town, beyond the Dee. The fort can be reached by a signposted path starting near the swimming pool and leisure centre.



THE CHURCH IS USUALLY OPEN DAYLIGHT HOURS APRIL – OCTOBER

ENGRAFIAD O DDECHRAU'R 19 GANRIF, CORWEN
EARLY 19TH CENTURY ENGRAVING, CORWEN



14 Llandrillo CHURCH OF ST TRILLO

Acircular churchyard and a very old yew tree indicate an ancient foundation. The church was restored between 1887-1888, and a spire added to the tower c.1500. A rare early eighteenth century hooded tomb can be found in the churchyard.



OPEN SATURDAYS IN JULY – AUGUST 10.00 AM – NOON, SERVING COFFEE

15 Owain Glyndŵr's Mound



SÊL FAWR OWAIN GLYNDWR, WYNED BLAEN TRWY
GANIAITÂD AMGUEDdfa GENEDLAETHOL CYMRU
OWAIN GLYNDWR'S GREAT SEAL, OBVERSE BY
PERMISSION OF THE NATIONAL MUSEUM OF WALES

DIRECTIONS: The mound stands prominently on the left of the A5 Corwen-Llangollen road, about a quarter of a mile east of Llidiart-y-Parc. On private land, view only from the road.

This impressive tree-ground mound was originally the motte strongpoint of a Norman earthwork castle, and was later part of the ancestral home of Owain Glyndŵr, whose mansion (destroyed by the English in 1403) stood in the adjacent field. According to tradition, it was on this mount that Owain was formally proclaimed Prince of Wales on 16th September 1400, thus beginning his famous uprising against English rule.

16 Llantysilio

EGLWYS SANT TYSILIO



EGLWYS SANT TYSILIO, LLANTYSILIO
CHURCH OF ST TYSILIO, LLANTYSILIO

CYFARWYDDIADAU: Os dymunwch, trowch i'r chwith oddi ar y A5 gwta filltir i'r gorllewin o Langollen, ger Gwesty'r Chain Bridge: dilynwch arwydd 'Bwlch yr Oernant'. Ar ôl croesi'r Ddyfrdwy a dringo rhiw, trowch i'r chwith a dilynwch yr arwydd am Lantysilio: saif yr eglwys ar y chwith ymhen hanner milltir.

O'r braidd y gellir dychmygu lleoliad mwy dymunol ar gyfer eglwys, gyda bryniau coediog, serth o'i chwmpas; o dan y fynwent serth mae'r Ddyfrdwy'n disgyn dros raeadr enwog Rhaeadr yr Oernant: mae manau picnic a maes parcio ar gael. Mae gan Eglwys Sant Tysilio ddigon i'w gynnig. Cysegrwyd yr eglwys i fynach tywysogaidd o deulu brenhinol Powys ac fe'i codwyd yn ystod y 15fed ganrif mwy na thebyg, er, gwelir darnau o gerrig cerfiedig cynharach o gwmpas ffenestr fechan sy'n wynebu'r gogledd. Mae to canoloesol gwych a 'chanopi anrhyydedd' uwchben yr allor; darlithfa ganoloesol brin ar ffurf eryr derw; bedyddfaen gerfiedig; a dau ffigur mewn gwydr lliw yn dyddio o'r 15fed ganrif yn y ffenestr ogleddol.

Sant Iago o Compostella, nawddsant pererinion, yw'r isaf o'r ddua ffigur. Gellir gweld llawer o waith da o'r cyfnod Fictoriaidd ac Edwardaidd, yn enwedig y ffenestr ddyreiniol 'Cyn-Raffaelaidd' a'r gofeb i'r Fonesig Martin o Fryntysilio, a oedd yn actores Shakesperaidd. Cedwir Sant Tysilio ar agor ar rai prynhawniau yn ystod yr haf gyda chymorth 'Ymddiriedolaeth Eglwys Agored' Andrew Lloyd Webber.

MAE'R EGLWYS AR AGOR AR WYLIAU'R BANC, SAD, SUL, LLUN. MAI – MEDI 2.00YH – 4.00YH. FE'I HAGORIR AR ADEGAU ERAILL DRWY DREFNIANT.

17 Llangollen

Saif Llangollen, sy'n enwog am ei Heisteddfod Gerddorol Gydwladol, mewn lleoliad hynod brydferth ar lan Afon Dyfrdwy, yng nghyngod Mynyddoedd y Berwyn i'r de a Mynydd Rhiabon i'r gogledd, gyda Castell Dinas Brân (Safle 18) yn edrych dros y dref. Bu'r dref yn dynfa i deithwyr ac ymwelwyr ers blynnyddoedd cynnar y 19eg ganrif; yn wir, cai nifer ohonynt eu denu gan y cyhoeddusrwydd a gâi 'Ledis Llangollen'. Yn ystod y Canol Oesoedd, fodd bynnag, nid oedd Llangollen fawr mwy na phentref mawr, yn bennaf enwog am ei phont garreg (sydd yno hyd heddiw), ac a godwyd tua 1400 mwy na thebyg, ac am ei heglwys, sef Eglwys Sant Collen.

Eglwys Sant Collen

Sefydlyd yr eglwys gyntaf yn y 6ed ganrif gan Sant Collen, a oedd o dras Gwyddelig a Chymreig, sant y tyfodd nifer o straeon a chwedlau amano. Dywedir bod Collen, a oedd yn filwr-amddiffynnydd Cristnogaeth ac yn feudwy ar Foel Ynys Wydrin (Glastonbury) wedi hynny, wedi ymddeol yma ar ôl iddo drechu cawres leol a arferai fwyta dynion. Roedd ei feddrod yn y fynwent hyd at ganol y 18fed ganrif pryd y'i dymchwelwyd er mwyn cael cerrig ar gyfer codi'r tŵr presennol. Dechreuwyd codi'r adeilad presennol yn y 13eg ganrif ond cafodd ei ail-lunio'n sylwedol ym 1864–7 ac fe'i newidiwyd o fod ar ffurf corff dwbl i fod yn eglwys draddodiadol ac iddi dair ystlys – sy'n nodwedd brin yn yr ardal hon. Diolch byth, fodd bynnag, fod y pâr gwych o doeon trawstiau gordd wedi cael eu cadw: y maent ymhliad trysorau canoloesol pwysicaf Sir Ddinbych.

Plas Newydd.

Saif 'Bwthyn Rhamantus' rhyfeddol y Ledis (digon o arwyddion) i'r de-ddwyrain o'r dref. Ymhliad y cywreinbethau a gasglwyd ganddynt y mae coes Croes Uchel ganoloesol o Gaer a'r fedyddfaen o Abaty Glyn y Groes.



EGLWYS SANT COLLEN, LLANGOLLEN
AGORED PNAWNIAU MAI – MEDI.
CAU DYDDIAU LLUN

Plas Newydd, Llangollen



MAE'R EGLWYS AR AGOR AR WYLIAU'R BANC, SAD, SUL, LLUN. MAI – MEDI 2.00YH – 4.00YH. FE'I HAGORIR AR ADEGAU ERAILL DRWY DREFNIANT.

16 Llantysilio

CHURCH OF TYSILIO

DIRECTIONS: If you wish, turn sharply left off the A5 one mile west of Llangollen, at the Chain Bridge Hotel – the road is signposted Horseshoe Pass. After crossing the Dee and climbing a hill, turn left at sign for Llantysilio. The church is half a mile further on, to the left.



TO CERFIEDIG EGLWYS SANT COLLEN, LLANGOLLEN
CARVED ROOF, CHURCH OF ST COLLEN, LLANGOLLEN

A more delightful setting for a church could scarcely be imagined. All around are steep wooded hills, and below the sloping churchyard the Dee plunges over the picturesque Horseshoe Falls. Picnic and parking places are provided. St Tysilio's itself, dedicated to a princely abbot of the Powys royal house, also has plenty to offer. It was probably built in the 15th century, though fragments of earlier carved stones surround a little north window.

There is a fine late medieval roof with panelled canopy of honour over the altar, a rare medieval oak eagle lectern, a sculpted font, and two little 15th century stained glass figures in the north window. The lower figure is St James of Compostella, patron of pilgrims. Much good late Victorian and Edwardian work is also on view, notably the pre-Raphaelite east window and the Monument of Lady Martin of nearby Bryntysilio, a Shakespearean actress. St Tysilio's is kept open on some summer afternoons with assistance from Andrew Lloyd Webber's Open Churches Trust.



CHURCH USUALLY OPEN BANK HOLIDAYS,
SAT'S, SUNS & MONS. MAY – SEPTEMBER,
2.00 PM – 4.00 PM. OTHER TIMES
BY ARRANGEMENT

17 Llangollen

Renowned for its International Musical Eisteddfod, Llangollen occupies a supremely picturesque setting by the Dee, sheltered to the south by the Berwyns and to the north by Ruabon Mountain, and overlooked by Castell Dinas Bran (Site 18). The town has been a magnet for travellers and visitors since the early 19th century, many of them initially attracted by the publicity

surrounding the romantic Ladies of Llangollen. In medieval times, however, Llangollen was little more than a large village, chiefly known for its (still surviving) stone bridge – probably begun in about 1400 – and its famous church of St Collen.

Church of St Collen

The first church here was founded in the 6th century by the Welsh-Irish Saint Collen, the subject of many tales and legends.

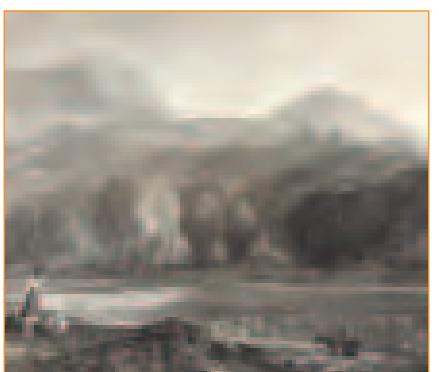
A warrior-champion of Christianity and later a hermit on Glastonbury Tor, he is said to have retired here after vanquishing a local man-eating giantess. Until the mid-18th century – when it was demolished to provide stone for the present tower – his tomb-shrine (or Old Church) survive in the churchyard. The present building was begun in the 13th century, but drastically remodelled in 1864–1867, when it was altered from the local double-naved form into a conventional three-aisled church – a rare thing in these parts. Thankfully, however, the fabulous pair of hammer-beam roofs were spared: they remain among the greatest medieval treasures of Denbighshire.

Erected in about 1530 after a disastrous fire, these amazing works of art are sometimes (wrongly) said to have come from Valle Crucis Abbey. In fact they were made for the church, a striking testament to local pride and craftsmanship.

Most elaborate is the roof of the central aisle. It is bedecked with choirs of angels – blowing trumpets, holding shields, swords, books and spears. Towards the east end (where it is panelled-in as a canopy of honour over the original altar space) the carving grows richer still.

The roof members are embellished, and the angels are interspersed with pious or comic figures. (Many of these carvings are illustrated in a special guide pamphlet.)

The roof of the north aisle is plainer, but this too is adorned with angels and carvings of beasts, birds, fish and flowers and an old Welsh inscription ('Y nav i ti, Mair, vydd barod bob awr') meaning 'for thee, Mary, heaven will be open every hour.'



ENGRAFIAD O DDECHRAU'R 19 GANRIF,
DINAS BRÂN A LLANGOLLEN
EARLY 19TH CENTURY ENGRAVING,
DINAS BRÂN AND LLANGOLLEN

There is more to see here, including a finely carved 14th century founder's tomb in the north aisle and many later features. Among the most remarkable is the south aisle's plaque to the Ladies of Llangollen, given in 1937 by Dr. Mary Gordon: curiously, the figures are modelled not on the Ladies but on the donor and her sculptress, Violet Labouchere. The Ladies themselves lie beneath a triangular monument outside the entrance door, along with their beloved housekeeper Mary Carryl.

Plas Newydd

The Ladies' amazing Romantic Cottage stands (well signposted) to the south-east of the town. Among the curiosities they collected there are the shaft of Chester's medieval High Cross and the font from Valle Crucis Abbey.



CHURCH OF ST COLLEN, LLANGOLLEN
OPEN AFTERNOONS MAY – SEPTEMBER
CLOSED MONDAYS

18 Castell Dinas Brân

GER LLANGOLLEN

CYFARWYDDIADAU: (Ar droed o Langollen.)
Dilynwch y llwybr troed sy'n dechrau ger rhan ogledol pont y gamlas.

SYLWER: Mae'r daith yn cynnwys dringfa serth iawn: mae angen esgidiau priodol.

Saf adfeilion dramatig Castell Dinas Brân ar gopa bryn unig 750 troedfedd uwchben Llangollen, a gellir eu gweld am filltiroedd. (Rhaid dringo'r bryn serth os ydych yn dymuno'i weld.) Yn wahanol i lawer o gestyll yng Nghymru, ni chafodd ei adeiladu gan Normaniaid na Saeson a oedd wedi concro'r ardal, ond gan arweinydd brodol, Gruffydd ap Madog, Tywysog Powys. Addasodd safle bryngær cynhanesyddol, atgyfnethrodd ei hamddiffynfeydd drwy dorri ffosydd dwfn yn y graig ar yr ochr ddeheuol a dwyreiniol; mae amddiffynfeydd naturiol ar yr ochr gorllewinol lle mae'r bryn yn disgyn yn serth.

Gwelir gorthwr hirsgwar yn y pen dwyreiniol (gyferbyn â'r fynedfa ger y llwybr troed) gyda giatws gerllaw. Mae tŵr ar ffurf y llythyren D ger y gorthwyr – arddull a gâi ei ffafrio gan adeiladwyr o Gymru – a chysylltir y ddu gyda neuadd sy'n cynnwys ffenestri deulol y gellir eu gweld o bell ond sydd wedi erydu erbyn heddiw.

Codwyd y castell tua 1260, ond dim ond am gyfnod byr y cafford ei ddefnyddio. Ym Mai 1277, ymadawodd y Cymry â'r castell ar fwriad, a'i losgi, yn ystod ymgrych gyntaf Edward 1 yng Nghymru er mwyn rhwystro'r ymosodwyr rhag ei ddefnyddio. Fodd bynnag, gwnaeth y Saeson ddefnydd ohono ond ni chafodd y gaer ei hail-godi. Serch hynny, mae ymweld â Chastell Dinas Brân yn werth yr ymdrech: mae mawredd ei leoliad yn ddial ac mae'r golygfeydd dros Ddyffryn Llangollen yn syfrdanol. 

19 Abaty Glyn y Groes

GER LLANGOLLEN

Daw enw'r abaty hwn o'r Lladin, Valle Crucis, sef croes Piler Eliseg gerllaw, a saif mewn dyffryn hyfryd wrth odre Bwlch yr Oernant. Dyma'r gweddillion gorau o blith holl abatai Gogledd Cymru. Fe'i sefydlwyd ym 1201 gan y tywysog lleol, Madog ap Gruffydd, ar gyfer myneich Sistersaidd – y Mynaich Gwynion, Mynnau eu rheolau eu bod yn ymsefydlu mewn mannau anghysbell fel hyn. Mae cragen yr eglwys, sydd ar ffurf croes bron yn gyflawn, ac mae ei hochr orllewinol (sy'n wynebu'r ffordd) yn dangos ffenestr bigfain driphylg gyda ffenestr gron hyfryd uwchben.

Mae'r ochr ddwyreiniol – sy'n edrych dros unig lyn pysgod mynachaidd Cymru – yn fwy hynod byth, gyda'i threfniant cain o bum ffenestr bigfain o fewn ffrâm o fwtresi bwaog.

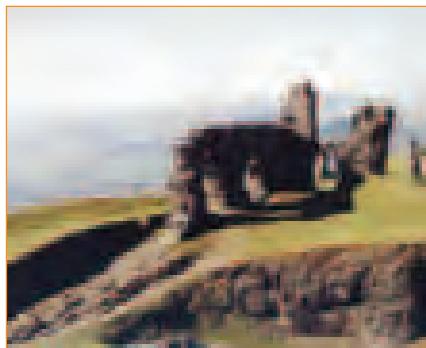
Roedd yr abaty'n un ffyniannus – yn ail i Dintyrn yn Nghymru gyfan o ran ei chyfoeth. Adlewyrchir ei chyfoeth yn y cloestrau dwyreiniol, a ail-godwyd o'r garreg orau yn sgîl tân yn y 15fed ganrif. Mae rhes ddifwlch o fwâu yn arwain at y gysegrfa; y llyfrgell a'i sgrîn o rwylwraith; a'r cabidyldy – yr ystafel lle'r arferai'r myneich ymgynnull yn feunyddiol i wrando ar bennod o'u rheolau'n cael ei

darllen. Y cabidyldy yw un o rannau prydferthaf yr abaty, gyda'i fowt asennog a'i ffenestri rhwylwraith cain. Uwchben, y mae ystafell gysgu'r myneich, sy'n cysylltu ar un pen â'r toiledau cymunedol ar y llawr cyntaf a 'drws nos' ar y pen allar yr arferai'r myneich fynd drwyddo ar gyfer y gwasanaeth boreol am 2.00 o'r gloch y bore. Dyma un o'r wyth gwasanaeth y byddai'n rhaid iddynt eu cynnal bob dydd. Arddangosir yma gasgliad o gofebion i uchelwyr lleol, yn eu plith y mae maen cerfiedig gwych i Fadog, gorwyr sefydlydd yr abaty a hen-daid Owain Glyndŵr.

Yma y bu farw'r bardd Guto'r Glyn (c.1435 – c.1493). Canodd nifer o gywyddau ac englynion i'r Abad Dafydd, a'i ymgeleddodd yn ei ddyddiau olaf.

Mae'n werth treulio cryn amser yn Abaty Glyn y Groes (gyda chymorth y llawlyfr) oherwydd bydd yn rhoi darlun trawiadol o fywydau'r myneich a ddylanwadodd gymaint ar Gymru ganoloesol. Dyma, yn wir, un o drysorau mwyaf Sir Ddinbych ganoloesol. 

VALLE CRUCIS, LLANGOLLEN
EBRILL – MEDI AGORED 10.00YB – 5YH



CASTELL DINAS BRÂN DINAS BRÂN CASTLE

18 Castell Dinas Brân

NEAR LLANGOLLEN

DIRECTIONS: On foot from Llangollen, take the footpath beginning at north end of canal bridge.

NOTE: This site is only accessible via a steep climb; boots necessary.

Crowning an isolated hill 750 feet above Llangollen, the dramatic ruins of Castell Dinas Brân are visible for many miles around. Those who want a closer look must tackle a steep climb. Unlike many castles in Wales, it was not built by invading Normans or English, but by a native Welsh ruler Gruffydd ap Madoc, Prince of Powys Fadog. He adapted the site of a prehistoric hill fort, strengthening its defences by hewing deep rock-cut ditches to the south and east – the north and west sides are naturally protected by steep drops.

At the east end (furthest from the footpath entrance) is a rectangular keep, with a gatehouse beside it. The keep is joined to a D-shaped tower – a type favoured by Welsh builders – by a hall, whose twin windows (now worn to gashes) figure prominently in distinct views.

Constructed in about 1260, Dinas Brân had a very short active life. In May 1277, during Edward I's initial Welsh campaign, it was deliberately abandoned and fired by its Welsh garrison to prevent its use by the invaders. The English did nevertheless occupy the site, but never rebuilt the fortress. All the same, a visit to Dinas Brân is well worth the effort: the grandeur of its setting is unmatched, and the views over the Vale of Llangollen are breathtaking.

19 Valle Crucis Abbey

NEAR LLANGOLLEN

Taking its Latin name from the vale of the cross – the cross being nearby Eliseg's Pillar – Valle Crucis stands in a lovely valley at the foot of the Horseshoe Pass. This best-preserved of all north Wales' monasteries was founded in 1201 by the local Welsh ruler Madoc ap Gruffydd, for the white-robed Cistercian monks whose rule directed that they settle in such isolated places. The shell of their magnificent cross-shaped abbey church is nearly complete, its west front (facing the road) displaying triple pointed lancets with a lovely circular wheel window above.

The east front – overlooking the only surviving monk's fishpond in Wales – is still more distinctive, with a beautiful arrangement of five pointed windows framed by curving buttresses.

The abbey was a prosperous one, the second richest (after Tintern) in all Wales. Its wealth is reflected in the well-preserved east range of the cloister, rebuilt in the finest quality stone after a 15th century fire. Here the serried rank of arches leads to the sacristy, the book cupboard or library with its traceried screen, and the



VALLE CRUCIS, LLANGOLLEN
APRIL – SEPTEMBER OPEN 10.00AM – 5PM

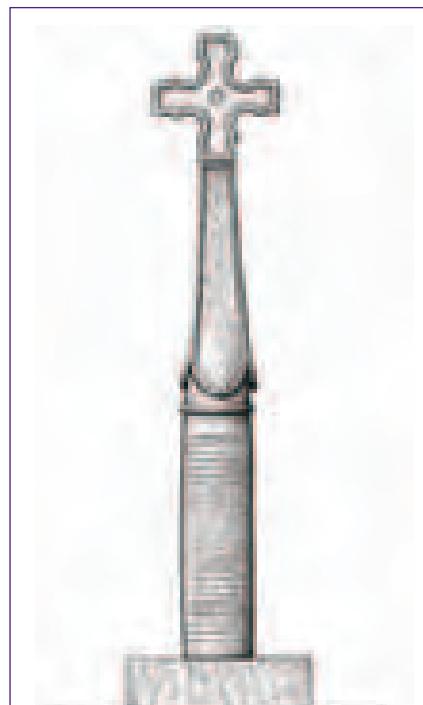
ABATY GLYN Y GROES VALLE CRUCIS ABBEY

chapter house – the meeting room where monks assembled daily to hear a chapter of their rule read out. The chapter house is one of the most beautiful parts of the abbey, with ribbed roof vaulting and fine traceried windows. Above is the monk's dormitory, connected at one end to a first-floor communal lavatory and at the other to the night door through which monks processed to their 2.00am matins, one of the eight services a day they were required to perform. Here too are displayed a collection of monuments to local Welsh nobles, including the splendid sculptured slab of Madoc, great-grandson of the founder and great-grandfather of Owain Glyndŵr.

Well worth a lengthy visit aided by the guide book. Valle Crucis will provide a telling insight into the lives of the monks whose influence on medieval Wales was so strong. It is truly one of the greatest treasures of medieval Denbighshire. 

20 Piler Eliseg

GER LLANGOLLEN



ATGYNHYRCHIAD O BILER ELISEG
RECONSTRUCTION DRAWING OF ELISEG'S PILLAR

Yn sefyll ar siambr gladdu isel mewn cae ger Abaty Glyn y Groes, mae'n hawdd colli Piler Eliseg. Er hynny, mae hon yn gofob o bwys, gan ei bod yn gysylltiad prin gyda chyfnod pwysig yn hanes cynnar Cymru. Safai tuag ugain troedfedd o uchder ar un adeg, gyda chroes ar ei phen; hyn a arweiniodd at alw'r dyffryn cyfan yn 'Valle Crucis' sef 'Glyn y Groes.' Mae arysgrif (sydd bellach bron wedi erydu'n llwyr, ond a gopiwyd dair canrif yn ôl), yn cofnodi i'r gofeb gael ei chodi yn gynnar yn y 9fed ganrif gan Cyngen, brenin annibynnol olaf Powys, er cof am ei hen-daid, Brenin Eliseg, 'a enillodd dir Powys yn ôl oddi ar y Saeson gyda thân a chreddyf.'

Mae'r arysgrif yn honni bod Eliseg yn ddisgynydd uniongyrchol i Wrtheyrn, a fendifithiwyd gan Sant Garmon, ac i'r Ymherawdr Macsen Wledig, un o'r rheolwyr Rhufeinig olaf ym Mhrydain ddiwedd y 4edd ganrif. Mae Gwethyrrn, Garmon a Macsen yn ymddangos mewn chwedlau ochr yn ochr â Myrddin ac Arthur, Hengist Sais a Helen Luyddog, Mae Piler Eliseg, felly, yn gysylltiad balch gyda'r arwyr hyn o gyfnod cynnar Cymru.



21 Bryneglwys

EGLWYS SANT TYSILIO

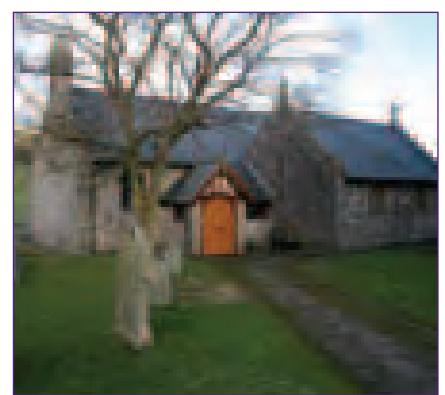
Wedi ei lleoli ar gyrion y pentref a'i hamgylchynu gan goed yw, mae eglwys Sant Tysilio wedi ei chysegru i'r sant Cymraeg a allai fod wedi sefydlu'r eglwys yma dri chant ar ddeg o flynyddoedd yn ôl. Mae'r adeilad presennol yn dyddio o'r 15fed ganrif yn bennaf, ac mae ychwanegiad o Oes Elizabeth yn dwyn i gof gysylltiad enwog ag America. Er bod ei thu mewn golau, siriol ac annwyl yn adlewyrchu gwaith adnewyddu sylweddol o gyfnod Fictoria, mae nifer o nodweddion hŷn yn parhau yma, yn eu plith y ffenestr ddwyreiniol ganoloesol a'r crymrod uwchen yr allor.

Yn fwy hynafol byth, y mae'r maen coffa, sydd wedi ei osod yn y capel ar ochr lâl. Wedi ei gerfio â dail cywrain ac arysgrif dreuliedig, mae'n coffâu Tangwystyl, merch Ieuan ap Maredudd, a fu farw tua 1320: daeth yma Abaty Glyn y Groes.

Ychwanegwyd y capel, a wahanir o'r eglwys gan ddau biler enfawr o goed sydd wedi eu brasnaddu, tua 1575 gan Dr. Thomas Yale, Canghellor Archesgob Caergaint o dan y Frenhines Elizabeth I. Roedd Dr. Yale yn dod o Blas-yn-lâl, gerllaw, a daeth aelod diweddarach o'i deulu – Elihu Yale (1649–1721) – yn gyfoethog iawn trwy fasnachu yn India. Fe'i ganed yn America (lle y bu i'w rieni Piwritanaidd ffoi rhag erledigaeth), a chynnorthwyodd i sefydu prifysgol enwocaf America. Felly, mae Prifysgol Yale wedi ei henwi ar ôl Cymro, yntau wedi'i enwi ar ôl ardal lâl yn Sir Ddinbych.

MAE'R EGLWYS AR AGOR YN YSTOD GOLAU DYDD FEL ARFER.

MAE'R EGLWYS AR AGOR YN YSTOD GOLAU DYDD FEL ARFER.



EGLWYS SANT TYSILIO, BRYNEGLWYS
CHURCH OF ST TYSILIO, BRYNEGLWYS

22 Llanelidan

EGLWYS SANT ELIDAN

Saif Llanelidan yn bentref bychan gwsgaredig a hardd yn nyffryn Afon y Maes, sy'n isafon i Afon Clwyd. Saif yr eglwys wrth dafarn, wedi ei hamgylchynu gan goed yw a hen gerrig beddi Cymraeg. Mae'r eglwys wedi ei chsegru i sant lleol na wyddys llawer amdano. Wedi ei hadeiladu yn y 15fed ganrif, mae'n cynnwys dau brif gorff, yn unol ag arddull yr ardal, ac mae'n parhau i gadw nifer o nodweddion canoloesol, er gwaethaf gwaith adnewyddu sylweddol yn ystod cyfnod Fictoria.

Ceir pâr o ganopiau anrhedd crymrod dros yr allor, darnau o wydr canoloesol, sef symbolau'r croesholiad mewn tariannau glas uwchben yr allor, ac yn bwysicach oll, gwaith coed cerfiedig rhyfeddol. Mae rhannau o'r groglen ganoloesol (a fu'n gywrain iawn ar un adeg mae'n siwr) wedi eu gosod wrth y pulpud, yn eu plith fwystfilod ar ffurf cefylau, tariannau crynnion cain, a gwinwydd ac aeron eiddew. Perthyn i'r pulpud

Jacobeidd ei gerfiedau ei hun, gyda mwy o baneli sy'n dyddio o'r un cyfnod y tu ôl i'r allor. Mae'r hen gorau bocs, sy'n gofebau i ysgweiriaid Plas Nantclwyd gerllaw, a'r portread teimladwy o'r merthyr Pabyddol lleol, Edward Jones, yn gwneud yr eglwys hon yn werth ei gweld.

MAE'R EGLWYS AR AGOR YN YSTOD GOLAU DYDD FEL ARFER.

Mae'n bosib y bydd rhai pobl benderfynol yn dewis dilyn y ffordd fach gul o Llanelidan Lanfair Dyffryn Clwyd, gyda chymorth map Arolwg Ordnans, gan fynd heibio i nifer o hen ffermdai a bythynnod hyfryd a bryngae'r cynhanesyddol a amddiffynnir gan greigiau naturiol (ar yr ochr chwith, milltir o Lanfair). Fodd bynnag, mae'n haws dychwelyd ar hyd yr A494 a throi i'r dde am Lanfair Dyffryn Clwyd.

MAE'R EGLWYS AR AGOR YN YSTOD GOLAU DYDD FEL ARFER.

20 The Pillar of Eliseg

NEAR LLANGOLLEN

Standing on its low burial mound in a field beside Valle Crucis Abbey, Eliseg's pillar is easy to miss. Yet this is a monument of great importance, a rare link with a shadowy but crucial period of early Welsh history. It once stood some twenty feet high, surmounted by a cross which gave its name – 'Valle Crucis,' the vale of the cross – to this whole valley. An inscription (now almost worn away but copied down three centuries ago) records that it was raised in the early 800s by Cyngen, last independent King of Powys, in memory of his great-grandfather King Eliseg 'who recovered the land of Powys from the English with fire and sword.'

This Eliseg, the inscription claims, was the direct descendant of Vortigern (Gwrtheyrn) 'whom St Germanus blessed' and of the Emperor Magnus Maximus, one of the last Roman rulers of Britain in the late 4th century. Vortigern, Germanus and Maximus figure in legend alongside Merlin and Arthur, Hengist the Saxon and Helen of the Hosts. Eliseg's Pillar proclaims a proud link with these founding heroes of Wales.



PILER ELISEG PILLAR OF ELISEG



21 Bryneglwys

CHURCH OF ST TYSILIO



EGLWYS SANT TYSILIO, BRYNEGLWYS
CHURCH OF ST TYSILIO, BRYNEGLWYS

22 Llanelidan

CHURCH OF ST ELIDAN

Llanelidan is a pretty, scattered hamlet in the green valley of the Afon y Maes, a tributary of the Clwyd. The church – uniquely dedicated to an obscure local saint – stands beside the inn, surrounded by yews and old Welsh tombstones. Built in the 15th century and double-naved in the distinctive local style, it retains many medieval features despite extensive Victorian restoration. There are a pair of barrel-vaulted canopies of honour over the altar spaces, fragments of medieval glass – notably the symbols of the crucifixion in blue shields above the altar – and above all a wonderful display of carved woodwork.



GWAITH COED CERFIEDIG, LLANELIDAN
CARVED WOODWORK, LLANELIDAN

Sections of the medieval rood screen (which must have been especially fine) are set by the pulpit, including horse-like beasts, intricate roundels, and trails of vines and ivy-berries. The Jacobean pulpit has carvings of its own, with more panels of the same date behind the altar. Old box pews, monuments to successive squires of nearby Nantclwyd Hall, and a touching portrait of the local Roman Catholic martyr Edward Jones, all help to make this a church well worth a visit.



CHURCH USUALLY OPEN DAYLIGHT HOURS

The determined, armed with an Ordnance Survey map, may choose a narrow minor road from Llanelidan to Llanfair Dyffryn Clwyd passing several fine old farmhouses and cottages and (on the left a mile from Llanfair) a prehistoric hill fort defended by natural rock outcrops. It is, however, easier to return to the A494 and turn right for Llanfair Dyffryn Clwyd.

23 Llanfair Dyffryn Clwyd

EGLWYS Y SANTES FAIR A SANT CYNFARCH

Mae Eglwys y Santes Fair yn Nyffryn Clwyd wedi ei chysegru i ‘Sant’ Cynfarch hefyd – mae’n debyg mai penneth llwyth o ogledd Prydain yn perthyn i Coel Hen ydoedd. Mae’r eglwys fawr hon yn dyddio o’r 15fed ganrif ac mae ganddi ddau brif gorff a thŵr trawiadol, sy’n nodwedd anarferol yn yr ardal hon. Yn y fynwent ceir coed yw enfawr, gweddillion hen groes bregethu, ‘tŷ festri.’ Sioraidd a phorth mynwent o goed ac arno’r arysgrif ‘Heb Dduw, Heb Ddim.’

Er bod y tu mewn i’r eglwys wedi ei adnewyddu'n sylwedol, erys rhai nodweddion canoloesol. Mae’r ddua do wedi eu cerfio â chanopïa anrhedd ar y deupen dwyreiniol – nodwedd leol – ac mae rhan o’r groglen canoloesol yn parhau i sefyll ger yr ystlys ddeheuol. Wrth yr allor, gwelir cofeb sydd o bosib ddwy ganrif yn hŷn na’r gwaith coed hwn. Mae hon wedi’i chadw’n rhymedol o dda ac mae’n coffau marchog Cymraeg o ddechrau’r 14eg ganrif. Dafydd ap Madog: mae’n dangos ei law yn dal ei gleddyf, gyda llew sy’n ymdebygu i gath ar ei darian

25 Llandegla

EGLWYS Y SANTES TEGLA A FFYNNON SANCTAIDD TEGLA

CYFARWYDDIADAU: Mae’n anodd dod o hyd i ffynnon sanctaidd Tegla bellach ac y mae ar dir preifat. Dechreuwch ger yr eglwys (gan ofyn am ganiatâd yn Ffwrn y Felin i ddechrau), ewch trwy’r glwyd alwminiwm sydd ar y dde i’r rhes o fythynnod, heibio i adeiladau fferm ac yna dros gamfa wrth ymwl y glwyd nesaf; mae hawl tramwy cyhoeddus yma. Ar ôl yr ail glwyd, ewch i’r dde oddi ar y llwybr troed a cherddwch ar hyd y cae tuag at y nant hyd nes y byddwch yn cyrraedd glan isel. Trowch i’r chwth ar hyd y lan hon a byddwch yn dod o hyd i’r ffynnon ddinod – cafn o garreg sydd wedi ei suddo – rhwng y lan a’r nant.

Ailgodwyd eglwys dwt y Santes Tegla yn gyfangwbl ym 1866 ond ceidw ei bedyddfan wreiddiol a’i chanhwyllyr pres rhyfedol o’r oesoed canol a wnaed, yn fwy na thebyg, yn Bruges (Gwlad Belg) tua 1500.

Mae ganddo ddeuddeg o freichiau cangennog, deiliog, Cain, gyda dolen ar ffur bwystfil oddi tanynt a delwedd o’r Forwyn

floeduog. Y nodwedd canoloesol hynotaf, foddy bynnag, yw'r mosaic o wydr lliw (dyddiedig 1503), mewn ffenestr ddeheuol, sy’n dangos seintiau a thraed Crist wedi eu trywanu â hoelen euraid enfawr.

Yn ôl y traddodiad, yr oedd y gwydr hwn yn y ffenestr fawr uwchben yr allor ar un adeg, a llwyddwyd i’w chadw rhag cael ei dinistrio adeg y Rhyfel Cartref trwy ei chladdu yn y gist dderw haearnwym fawr sy’n sefyll gerllaw. Ceir mwy o wydr canoloesol yn y ffenestr wrth y fedyddfaen, ger y gofeb Elizabethaidd i Thomas ap Rice, a fu farw ‘ar ganiad y ceiliog ar ddydd Sul’ ym 1582. Bydd y llawlyfr ardderchog yn cyfoethogi ymwelliad a’r eglwys ddeniadol hon.

Mae Tomen-y-Rhodwydd ymhli y cestyll gwrtglasol canoloesol gorau yng Nghymru ac fe’i codwyd gan Owain Gwynedd pan orchfygodd Ogledd Powys ym 1149. Fe’i lleolir mewn man strategol, ac y mae’n rheoli’r ffordd tuag at fwlch Nant-y-Garth trwy Fryniau Clwyd.

Yn wreiddiol, byddai tŵr o bren ar ben y domen o bridd a byddai stocâd o bren o gwmpas y lloc a’i hamgylchynnai. Fe’i meddianwyd yn ddiweddarach gan Brenin John o Loegr yn ystod ei ymgrych yn erbyn Llywelyn Fawr ym 1212.

MAE’R EGLWYS AR AGOR YN YSTOD GOLAU DYDD FEL ARFER.

25 Llandegla

EGLWYS Y SANTES TEGLA A FFYNNON SANCTAIDD TEGLA

fair goronrog uwch eu pen. Dywedir i’r canhwyllyr hwn, a chanhwyllyr Llanarmon gerllaw (Safle 26), ddod o Abaty Glyn y Groes.

Mae’r canhwyllyr yn crogi o flaen ffenestr Sioraidd hynod a wnaed yn wreiddiol ym 1800 ar gyfer Eglwys Gadeiriol Llanelwy. Mae’n cynnwys gwydr sydd wedi ei baentio (yn hytrach na’i staenio) ac mae’n dangos yr lesu ifanc yn myfyrio dros weledigaeth o’i Groeshoeliad ac a gyflwynir gan geriwbaid.

Mae hanes ffynnon sanctaidd y Santes Tegla, ger afon Alun y tu allan i’r pentref, yn fwy hynod byth. Yn ôl dogfen a ysgrifennwyd yn yr 2il ganrif, roedd y Santes Tegla yn ddisgybl i Sant Paul, ac yr oedd yn byw yn Iconium (Konya yn Nhwrchi heddiw): yr oedd yn enwog am ei galluodd iachao ac fe’i merthyrwyd yn 90 oed. Ni wyddys yn iawn sut y daeth Sir Ddinbych i anrheddudur’ santes hon, ond yr oedd Tegla Cymru, hefyd, yn enwog am iachâu clefyd o’r enw ‘Clwyf Tegla; neu epilepsi, gyda dŵr ei ffynnon. Arferai dioddefwyr gymryd rhan mewn defod gymhleth, sef

Anrheddudir Ffynnon y Santes Tegla yn flynyddol ar ei dydd gŵyl ym mis Medi. Nid yw ei nant byth yn rhedeg yn sych ac yn ystod cyfnod o sychder ym 1921 parhâi i ddarparu dŵr ffres. Pan gloddiwyd y ffynnon ym 1935, daethwyd o hyd i nifer o binnau, darnau arian ac offrymau eraill.

EGLWYS SANT TEGLA, LLANDEGLA AR AGOR YN YSTOD ORIAU DYDD

24 Tomen-y-Rhodwydd

GER LLANDEGLA

CYFARWYDDIADAU: Saif y domen mewn llecyn amlwg ar ochr chwith (y gogledd) yr A525, Rhuthun – Wrecsam, ger Nant-y-Garth.

Fe’i lleolir ar dir preifat a gellir cerdded ato ar draws cae trwy droi i’r chwith yn fuan ar ôl y domen a pharhau i fyny’r lôn. Rhaid cael caniatâd yn y fferm.

Mae Tomen-y-Rhodwydd ymhli y cestyll gwrtglasol canoloesol gorau yng Nghymru ac fe’i codwyd gan Owain Gwynedd pan orchfygodd Ogledd Powys ym 1149. Fe’i lleolir mewn man strategol, ac y mae’n rheoli’r ffordd tuag at fwlch Nant-y-Garth trwy Fryniau Clwyd.

Yn wreiddiol, byddai tŵr o bren ar ben y domen o bridd a byddai stocâd o bren o gwmpas y lloc a’i hamgylchynnai. Fe’i meddianwyd yn ddiweddarach gan Brenin John o Loegr yn ystod ei ymgrych yn erbyn Llywelyn Fawr ym 1212.

Mae’r eglwys y Rhodwydd mewn llecyn amlwg ar ochr chwith (y gogledd) yr A525, Rhuthun – Wrecsam, ger Nant-y-Garth. Fe’i lleolir ar dir preifat a gellir cerdded ato ar draws cae trwy droi i’r chwith yn fuan ar ôl y domen a pharhau i fyny’r lôn. Rhaid cael caniatâd yn y fferm.

Yn wreiddiol, byddai tŵr o bren ar ben y domen o bridd a byddai stocâd o bren o gwmpas y lloc a’i hamgylchynnai. Fe’i meddianwyd yn ddiweddarach gan Brenin John o Loegr yn ystod ei ymgrych yn erbyn Llywelyn Fawr ym 1212.

EGLWYS SANT TEGLA, LLANDEGLA AR AGOR YN YSTOD ORIAU DYDD

23 Llanfair Dyffryn Clwyd

CHURCH OF ST MARY AND ST CYNFARCH

The church of St Mary in the Vale of Clwyd – in Welsh Llanfair Dyffryn Clwyd – shares its dedication with Saint Cynfarch, apparently a Celtic chieftain from northern Britain, related to Coel Hen or Old King Cole.

A fine, big 15th century double-naved church with an impressive tower – an unusual distinction hereabouts – it also shares its churchyard with massive yew trees, the stump of a preaching cross, a Georgian vestry house and a timbered lychgate inscribed ‘Heb Dduw, Heb Ddim’ (Without God, Without Anything).

Though the interior is much restored, medieval features remain here. Both roofs have carved canopies of honour over their east ends – a distinctive local feature – and part of the medieval rood screen still stands in the south aisle. Beside the altar, and perhaps two centuries older than this woodwork, lies a splendidly preserved monument to an early 14th century Welsh knight, David ap Madoc. It depicts his hand clutching his sword, and a delightfully cat-like lion on his flowery shield.

The most outstanding medieval survival, however, is the mosaic of stained glass (dated 1503) in a south window, including figures of saints and the feet of Christ pierced by a huge golden nail. According to tradition, this glass was once in the big window above the altar, and was preserved from destruction during the Civil War by being buried in the mighty iron-bound oak chest which stands below its present position. There is more medieval glass in the window by the font, near the Elizabethan memorial to Thomas ap Rice, who died ‘at cock-crow’ on a Sunday in 1582. The well-written guide book will enhance a visit to this attractive church.

Though the interior is much restored, medieval features remain here. Both roofs have carved canopies of honour over their east ends – a distinctive local feature – and part of the medieval rood screen still stands in the south aisle. Beside the altar, and perhaps two centuries older than this woodwork, lies a splendidly preserved monument to an early 14th century Welsh knight, David ap Madoc. It depicts his hand clutching his sword, and a delightfully cat-like lion on his flowery shield.

CHURCH GENERALLY OPEN DAYLIGHT HOURS



24 Tomen-y-Rhodwydd

NEAR LLANDEGLA

DIRECTIONS: The earthwork stands prominently to the left (north) of the A525 Ruthin-Wrexham road. Soon after this it passes through the wooded Nant-y-Garth pass. On private land, access on foot via the field reached by turning sharp left soon after the earthwork, and continuing up lane. Permission must be obtained at the farmhouse.

A mong the finest medieval earthwork castles in Wales, Tomen-y-Rhodwydd was raised by Owain Gwynedd during his conquest of northern Powys in 1149.

It occupies a strategic site, controlling the approach to nearby Nant-y-Garth pass through the Clwydian Hills. The earthen motte or mound would originally have been topped by a timber tower and the encircling enclosure by a wooden stockade. It was later occupied by King John of England during his campaign against Llywelyn the Great in 1212.

complex ritual which included bathing in the well, walking round it three times carrying a chicken (a hen for a woman, a cockerel for a man) and sleeping under the church altar (with the chicken) using the Bible as a pillow. Pins driven into the bird were cast into the well, and finally its beak was put into the patient’s mouth. The epileptic fits were thus transferred to the chicken, which (not surprisingly) staggered about to confirm the cure. Though condemned by the church authorities, these rites were allegedly often successful, continuing until at least 1813.

St Tegla’s Well is still honoured annually on her feast day in September. Its never-failing spring provided fresh water during a drought in 1921, and when excavated in 1935 produced many pins, coins and other offerings.

CHURCH OF ST TEGLA, LLANDEGLA OPEN DURING DAYLIGHT HOURS

The neat church of St Tegla was entirely rebuilt in 1866, but retains its old font and a quite outstanding medieval brass chandelier, probably made in Bruges (Flanders) in about 1500.

It has 12 elaborately branched and foliated arms, with a beast-head ring below and a crowned image of the Virgin Mary above. Like a similar chandelier at

26 Llanarmon-yn-lâl

EGLWYS SANT GARMON



COFEB I'R CAPTEN EFAN LLWYD, LLANARMON-YN-LÂL MONUMENT TO CAPTAIN EFAN LLWYD, LLANARMON-YN-LÂL

Llanarmon yw prif bentref yr ucheldir a ladinabyddir fel lâl, sy'n golygu 'tir bryniog', ac yn y pentref hwn gwelir un o eglwysi hyntaf Sir Ddinbych. Saif mewn mynwent fawr sydd fel grîn pentref, a bu'n safle 'clas', neu gymuned grefyddol Geltaidd, a oedd wedi'i chysegru i Sant Garmon, yr enw Cymraeg am Sant Germanus o Auxerre ym Mwrgwyn. Yr oedd yr esgob-ryfelwr hwn o'r 5ed ganrif (c.378-448) yn ffigur hanesyddol. Wedi ei anfon i Brydain i frwydro yn erbyn heresi ar ôl i'r llywodraeth Rufeinig ddodi i ben, fe'i cafodd ei hun yn rheoli lluoedd lleol dihyder yn erbyn byddin o Bictiaid a Sacsoniaid paganaidd a oedd yn ymosod ar y wlad.

Ar ôl gosod rhagod mewn bwlch cul, dywedodd wrth ei ddynion am weiddi "Haleliwia" pan fyddai'n codi'r faner: adleisiodd y waedd sydyn drwy'r bwlch gan beri i'r gelyn ffoi mewn braw (yn ôl Bede), "gan feddwl bod y creigiau a'r awyr yn syrthio ar eu pennau." Mae'n bosib mai ym Maes Garmon ger y Wyddgrug, neu ym Mwlch yr Oernant – lle y gwelir enw Germanus ar Biler Eliseg (Safle 20) gerllaw – y digwyddodd y "Fuddugoliaeth Haleliwia" hon (tua 429 OC mwy na thebyg).

Parhaodd pererinion i dyrru i gysegrfan Garmon yn Llanarmon hyd at Gyfnod y Tuduriaid, gan gynorthwyo, mwy na thebyg, i ariannau adeladu'r eglwys fawr a chanddi ddua brif gorff. Fe'i hadnewyddwyd yn sylweddol yn ystod y 1730au, gan roi iddi nawr Sioraidd sy'n anarferol yn yr ardal hon.

hŷn ohono y tu mewn i ddrws y fynedfa. Yna, mae dwy hen gist plwyf leol; cofr eraud a gyflwynwyd gan brechenog Castell Gwrych; a sgrîn festri a wnaed o hen gorau bocs. Mwy na digon, yn wir, i annog unrhyw un i ymweld âr eglwys ryfeddol hon.

Mae taflen ar gael a gellir prynu hanes cynhwysfawr o'r pentref (sy'n cynnwys Safle 27) o Swyddfa'r Post gerllaw. [\[1\]](#)



EGLWYS SANT GARMON, LLANARMON YN LÂL.
FEL ARFER RHWNG 10YB – 4YH

EGLWYS SANT GARMON, LLANARMON-YN-LÂL
CHURCH OF ST GARMON, LLANARMON-YN-LÂL



35

26 Llanarmon-yn-lâl

CHURCH OF ST GARMON

The capital of the upland region called Yale or Lâl – which means the hill-country – Llanarmon possesses one of Denbighshire's most notable churches. It stands in a big churchyard like a village green, the site of a clas or Celtic religious community dedicated to St Garmon, the Welsh name for St Germanus of Auxerre in Burgundy. This 5th century warrior bishop (c.378-448) was very much a historical figure. Sent to Britain to combat heresy soon after the end of Roman rule, he found himself commanding the nervous local forces against an invading army of pagan Picts and Saxons.

Setting an ambush in a narrow pass, he told his men to cry out 'Alleluia' as he raised the standard. Their sudden shout echoed round the pass, whereupon (reported Bede) the enemy fled in panic, 'thinking the very rocks and sky were falling on them.' This bloodless 'Alleluia Victory' (probably in AD 429) may have taken place at Maes Garmon near Mold, or in the Horseshoe Pass – near which Germanus' name appears on the Pillar of Eliseg (Site 20).

Pilgrims continued to flock to Garmon's shrine at Llanarmon until Tudor times, probably helping to finance the building of the big double-naved church. It was extensively restored during the 1730s, giving it a Georgian character unusual in these parts. To this period belong the big round-topped windows, the Classical-style porch, the elegant Georgian font and the timber pillars separating the two halves of the church.

Yet many outstanding medieval features remain, including the fine timber roofs. Near the altar hangs Llanarmon's greatest treasure, an 18-branched brass chandelier made in Bruges (Flanders) in about 1500. Even finer than its counterpart at Llandegla, its triple tier of leafy arms enclose a canopied statue of the Virgin. It may have come from Valle Crucis Abbey, or from the nearby mansion of Bodridris. Certainly two lords of Bodridris lie in the south aisle, the earlier the Welsh knight Gruffydd ap Llywelyn ap Ynyr. His well-preserved effigy of c.1320 wears

a padded surcoat over chain mail, with his sword in hand and his name inscribed round his shield. On the wall nearby is the magnificent and most unusual monument of his descendant Captain Efan Llwyd, who died in 1639. Retaining much original colouring, it shows his bearded and armoured figure reclining in a triple-arched niche, behind an inscription remarkable for its early use of Welsh to record his offices and services to 'Brenin Siarls yn Ywerddon' (King Charles I in Ireland).

A guide pamphlet is available, and a comprehensive history of the village (including Site 27) can be bought in the nearby post office. [\[2\]](#)



CHURCH OF ST GARMON, LLANARMON YN LÂL
GENERALLY OPEN DAILY 10AM – 4PM

MANYLN O'R GOFEB I'R CAPTEN EFAN LLWYD, LLANARMON-YN-LÂL
DETAIL OF MONUMENT TO CAPTAIN EFAN LLWYD, LLANARMON-YN-LÂL



27 Tomen-y-Faerdre

LLANARMON-YN-ÎÂL



TOMEN Y FAERDRE, LLANARMON-YN-ÎÂL

CYFARWYDDIADAU: Trowch i'r chwith ar y B5431, yn syth ar ôl y bont dros afon Alun ar gyrrion y pentref. Mae ychydig o le i barcio ar ymyl y ffordd ger y llwybr troed sy'n mynd trwy dir y gaer.

Lleolir y gaer ganoloesol hon mewn llecyn braff ar lan afon Alun. Mae'r domen (neu'r mwnt) wedi ei haddasu o'r graig naturiol; mae'r afon yn ffin naturiol canoloesol Llanarmon ar un adeg. [\[i\]](#)

yr ochrau eraill. Yn ddiau, bu'n gartref i arglyddi lâl, ac ar un adeg fe'i coronid â thwîr o garreg. Mae'n bobis ei bod yn dyddio o'r 11eg ganrif ac fe'i hatgyfnerthwyd gan y Brenin John yn ystod ei ymgryrach yn erbyn Llywelyn Fawr ym 1212.

Ar draws y ffordd gellir gweld ogof fawr (prefat) lle y daethpwyd o hyd i olion cynhanesyddol. Roedd y ffermdy gwyn cyfagos (Plas Isaf) yn rhan o faernordy canoloesol Llanarmon ar un adeg. [\[i\]](#)

27 Tomen-Y-Faerdre

LLANARMON-YN-ÎÂL

DIRECTIONS: Just outside the village, left over the B5431 immediately after the bridge over the Alun. Some parking on the verge, near the signed footpath through the castle site.

This medieval fortress is picturesquely sited by the river Alun. Its mound (or motte) is adapted from a natural rocky outcrop, ditched round on the sides away from the river. Doubtless the home of the Lords of Îâl, it was once crowned by a stone tower. It may originate from the 11th century, and was strengthened

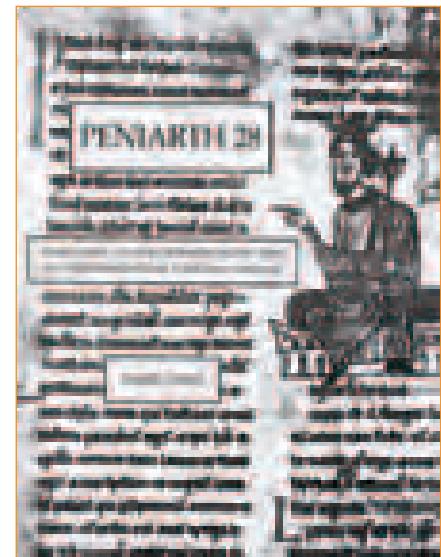
by King John during his campaign against Prince Llywelyn the Great in 1212.

Visible across the road is a large cave (private) where prehistoric remains were found. The white farmhouse nearby (Plas Isaf) was part of the medieval manor house of Llanarmon. [\[i\]](#)

LLUN BRENNIN AR EI ORSEDD O LAWYSGRIF PENIARTH

28B.TRWY GAREDIGRHYDD LLYFRGELL
GENEDELAETHOL CYMRU

IMAGE OF A KING ON HIS THRONE FROM PENIARTH
MANUSCRIPT 28B. BY KIND PERMISSION OF THE
NATIONAL LIBRARY OF WALES



28 Llanferres

EGLWYS SANT BERRES

Yn wreiddiol, eglwys ganoloesol oedd hon ond bellach mae'n perthyn i gyfnod Sioraid a Fictoraidd yn bennaf ac mae ganddi gwt clychau 'lantarn'. Mae'r eglwys, y Druid Inn gerllaw a'r fferm (breifat) yn grwp o adeiladau diddorol. Cyfoethogir ymwiad gan y daflen sydd ar gael yn yr Eglwys. [\[i\]](#)



EGLWYS SANT BERRES, LLANFERRES
OS NAD YW'R EGLWYS YN AGORED FFONIWCH
UN O DALIWR ALLWEDD Y RHODDIR EU RHIFAU
FFÔN GER Y FYNEDFA .

29 Llanbedr Dyffryn Clwyd

EGLWYSI HEN A NEWYDD SAN PEDR



RHUTHUN RUTHIN

Mae gan bentref hardd Llanbedr, ger ffordd yr A494 wrth iddi ymdroelli i lawr Bryniau Clwyd, eglwys Fictoraidd brydferth a chanddi do a waliau strepiog a thyred-meindwr pigfain. Mae'n lle i eistedd ac i fyfyrion ynddo, i syllu ac i brofi'r awyrgylch gyfeillgar, heddychlon, lonydd. Yr unig nodwedd ganoloesol yw darn o faen cerfiedig yn y porth ac iddo wyneb pen cyriog yn y gornel.

Yn rhan o garreg fedd o'r 14eg ganrif, daethpwyd ag ef o'r eglwys ganoloesol ar hen safle'r pentref ar lethr i'r gogledd. Fe'i gadawyd pan godwyd yr eglwys newydd ac erbyn hyn mae'r hen eglwys yn adfail; gellir ei gweld yn y pellter o'r B4529 i Landyrog a dim ond trwy gerdded ar hyd llwybr troed y gellir mynd ati. [\[i\]](#)



EGLWYS SANT PEDR LLANBEDR DC
RHWNG 9YB - 4YH

28 Llanferres

CHURCH OF ST BERRES

Originally medieval, it is now mainly a Georgian and Victorian church with a jolly lantern bellcote. The church, adjacent Druid Inn and farm (private), form a pleasing group. A visit will be enhanced by the guide pamphlet available in the Church. [\[i\]](#)



CHURCH OF ST BERRES, LLANFERRES
IF THE CHURCH IS NOT OPEN WHEN YOU VISIT,
PLEASE RING ONE OF THE KEYHOLDERS
WHOSE PHONE NUMBERS ARE ON DISPLAY
NEAR THE ENTRANCE



EGLWYS SANT BERRES
CHURCH OF ST BERRES, LLANFERRES



EGLWYS NEWYDD LLANBEDR DYFFRYN CLWYD ST PETER'S (NEW) LLANBEDR DC

29 Llanbedr Dyffryn Clwyd

NEW CHURCHES OF ST PETER

The village of Llanbedr, by the A494 as it snakes down the Clwydian Hills, has a pretty little Victorian church, with stripey roof and walls and a spiky spire-turret. The church is a place to sit, ponder, gaze, and experience an atmosphere of friendliness, peace and tranquillity.

The only medieval feature is a fragment of carved slab in the porch, with a curly-headed face in the corner. Part of a 14th century gravestone, it was brought from

the medieval church in the old village site along the slope to the north. Abandoned when the new church was built, the old church is now a ruin, distinctly visible from the B4529 to Llandyrog and only accessible by a footpath. [\[i\]](#)



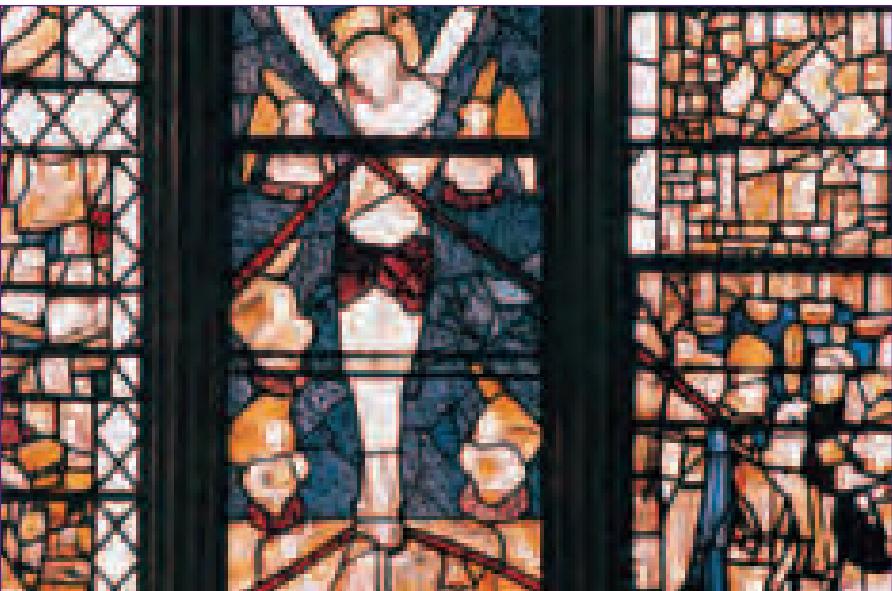
CHURCH OF ST PETER LLANBEDR DC
OPEN DAILY 9AM – 4PM

M Gwydr Lliw

Mae gwydr liiw canoloesol yn brin yng Nghymru ond mae gan Sir Ddinbych fwy na'i chyfran o'r cyfanswm cenedlaethol.

Y mwyafr trawiadol, wrth gwrs, yw'r 'Ffenestr Jesse' yn Llanrhaeadr, yr odidocaf, a'r fwyaf cyflawn, o holl ffenestri Cymru, mae'n siwr. Ceir 'Coeden Jesse' dda arall yn Nisarth (Safle 38), a ffenestr anarferol y 'Saith Sacrament' yn Llandyrnog (Safle 43), ynghyd â phortreadau gwydr o seintiau Cymru.

Gellir gweld mosaics o ddarnau canoloesol neu ffigurau sengl – sy'n dystio i ogoniannau diflanedig – yn Llanfair Dyffryn Clwyd (Safle 23), Tremeirchion (Safle 40), Clocaenog (Safle 5), Llantysilio (Safle 16), Llanelidan (Safle 22) ac mewn mannau eraill, ac ni ddylid colli'r cyfle i weld y ffenestr beintiedig ryfedol gyfnod Sioraidd yn Llandegla (Safle 25). ■



MANYLYN O FFENESTR, LLANDYRNOG DETAIL OF WINDOW, LLANDYRNOG

M Pwerdy Cymru'r Dadeni

Yn ystod y ganrif a hanner rhwng Rhyfeloedd y Rhosynnau a'r Rhyfel Cartref (1480-1640), cynhyrchedd Sir Ddinbych fwy o gymeriadau nodedig nag unrhyw ran arall o Gymru. Ffynnaï'r beirdd yma, cyfieithodd ysgolheigion a chanddyt gysylltiad â Llanelwy y Beibl i'r Gymraeg a daeth Humphrey Lhuyd o Ddinbych yn 'Dad Daeryddiaeth Fodern.'

Yn y cyfamser, ymledodd grŵp o wyr bonedd masnachol, a oedd yn perthyn i w gilydd, o'r wlاد i ymgyoethogi yn Lloegr – yn y llys ac ymhellach i ffwrdd – gan ddychwelyd adref yn aml i gyhoeddi eu llwyddiant ar ffurf tai crand a chofebau ysblennydd. Gadawodd teuluoedd Myddleton a Salusbury, Dinbych, teulu Goodman, Rhuthun a'r llyswyr Thelwall o Lanrhudd eu hōl ar hanes Prydain ac ar yr adeiladau sydd wedi goroesi yn Sir Ddinbych. Felly hefyd y cymeriad arbennig Syr Rhisiart Clwch o Bachegraig, pumed mab menigrw o Ddinbych, a fu'n llwyddiannus yn Antwerpen ac a fu farw dramor; ond sicrhodd fod ei galon a'i law dde yn cael eu hanfon mewn cist arian i'w claddu yn eglwys y plwyf, Llanfarchell (Safle 31).

Ymhliith yr holl wyr hynod hyn, ni ddylid anghofio am wraig hynod – Catrin o Ferain. Priododd yr aeres hon o Sir Ddinbych (a oedd yn gyfnither o bell i'r frenhines Elisabeth) aelod o deulu Salusbury, Syr Rhisiart Clwyd, ac yna aelod o deulu Wynn ac o deulu Thelwell, ac esgorodd ar gynifer o ddisgynyddion uchelwrol, fel y'i gelwir yn 'Fam Cymru'. ■



CATRIN O FERAIN GAN ADRIAEN VAN CRONENBURGH. TRWY GANIATÂD AMGUEDdfa GENEDLAETHOL CYMRU KATHARINE OF BERAIN BY ADRIAEN VAN CRONENBURGH, BY PERMISSION OF THE NATIONAL MUSEUM OF WALES

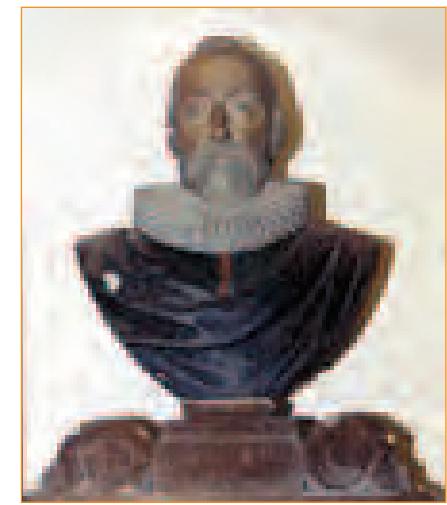
M The powerhouse of Renaissance Wales

During the century and a half between the Wars of the Roses and the Civil War (1480-1640), Denbighshire produced more outstanding personalities than any other part of Wales. Poets flourished here, the scholars of St Asaph translated the Bible into Welsh, and Humphrey Llwyd of Denbigh became 'the father of modern geography.'

Meanwhile, a band of closely inter-related merchant-gentry spread out from the country to grow rich in London, at court, and even further afield, frequently returning to proclaim their success with fine houses and splendid monuments at home. These Myddeltons and Salusburys of Denbigh, Goodmans of Ruthin and courtier Thelwalls from Llanrhudd all made their mark on British history, and on the surviving buildings of Denbighshire. So too did the extraordinary Sir Richard Clough of Bach-y-Graig, the fifth son of a Denbigh glover, who prospered in Antwerp and died abroad, but sent his heart and right hand in a silver casket for burial in his parish church of St Marcella (Site 31).

Among all these remarkable men, one remarkable woman should not be forgotten – Katharine of Berain (Catrin o'r Berain). This Denbighshire heiress (a distant cousin of Queen Elizabeth) married a Salusbury, Sir Richard Clough, a Wynn and a Thelwall, producing so many noble descendants that she is called 'Mam Cymru' (the Mother of Wales). ■

COFEB I AMBROSE THELWALL, LLANRHUDD MONUMENT TO AMBROSE THELWALL, LLANRHYDD



M Stained glass



MANYLYN O FFENESTR JESSE, LLANRHAEADR-YNG-NGHINMEIRCH
JESSE WINDOW DETAIL, LLANRHAEADR YC

Medieval stained glass is rare in Wales, but Denbighshire has more than its fair share of the national total. Most outstanding of course is the magnificently complete Jesse Window at Llanrhaeadr, probably the finest of all Welsh windows.

There is another good Tree of Jesse at Dysert (Site 38), and an unusual Seven Sacraments window at Llandyrnog

(Site 43), along with a glass portrait gallery of Welsh saints. Mosaics of medieval fragments or single figures – evidence of lost glories – can be seen at Llanfair Dyffryn Clwyd (Site 23), Tremeirchion (Site 40), Clocaenog (Site 5), Llantysilio (Site 16), Llanelidan (Site 22) and elsewhere, and the remarkable Georgian painted window at Llandegla (Site 25) should not be missed. ■

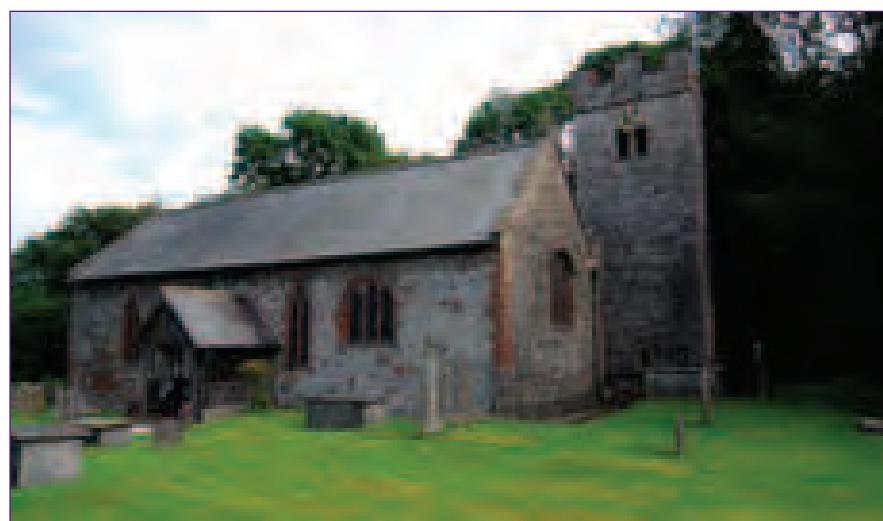
30 Llanrhaeadr-yng-Nghinmeirch

FFYNNON SANCTAIDD AC EGLWYS SANT DYFNOG

Mae eglwys Llanrhaeadr-yng-Nghinmeirch yn bwysig iawn ymhllith eglwysi plwyf canoloesol Cymru. Perthyn iddi nifer anhieg bron o atyniadau, gan ddechrau gyda'i lleoliad mewn pentref, sy'n cynnwys tafarn, gefail (sydd bellach yn grochendy), amrediad godidog o elusendai Sioraidd gwylgachog, a glyn coedig nant fechan. Mae'r llwybr ger y tŵr yn ymdroelli gyda'r nant i fyny'r glyn at Fynnon Sanctaidd Sant Dyfnog – a dyma darddiad ei hewn a'i chyfoeth canoloesol.

Yma, mae nant danddaearol yn llifo o lan greigio, gan ddisgyn fel rhaeadr i gafn y ffynnon. Ac yma, yn ôl y traddodiad, y trigai Sant Dyfnog yn 6ed ganrif, yn cyflawni'i benyd trwy sefyll o dan y dŵr yn gwisgo crys rhawn wedi ei gau â gwregys o gadwyn haearn. Rhoddai ei rinweddau rym iachâu gwyrthiol i'r dŵr a fedrai wella nid yn unig 'crachod a'r gosfa' ond hefyd (yn ôl rhai) y frech wen a hyd yn oed fudandod a byddardod. Erbyn diwedd y canol oesoedd yr oedd ei 'nant nerthol' ymhllith yr enwocaf o ffynhonnau sanctaidd Cymru; denai nifer fawr o bereinion ac ysbrydolodd nifer o gerddi mawl. Dôi nifer helaeth o bobl yma hyd yn oed yn y 18fed ganrif, pryd y rhoddyd llawr marmor i'r 'baddon' ac y codwyd ystafelloedd ymdrochi o'i chwmpas. Mae'r adeiladau hyn wedi diflannau, ynghyd â'r ffigurau dynol bychain a'u haddurnai: ond mae'r rhaeadr a'r baddon yn parhau, yn ogystal ag offrymau pererinion y ffynnon (tu mewn i'r eglwys).

EGLWYS SANT DYFNOG, LLANRHAEDR-YNG-NGHINMEIRCH
CHURCH OF ST DYFNOG, LLANRHAEDR YC



Y PELICAN EURAID, LLANRHAEDR-YNG-NGHINMEIRCH
GOLDEN PELICAN, LLANRHAEDR YC

Darnau yn unig sydd ar ôl bellach ac fe'i cysgodir braidd gan wychder y ffenestr Jesse sydd bron yn berffaith. Wedi ei dyddio 1508, mae'n cynnwys rhan o gyfarchiad Gabriel i'r Forwyn Fair. Daethpwyd o hyd iddi mewn ffermdy leol yn ystod y cyfnod Fictoriaid.

Nid y gwydr yw'r unig drysor canoloesol hynod yn Llanrhaeadr. Perthyn i ddu gorff yr eglwys doeon trawstiau gordd gwych sy'n perthyn i tua'un cyfnod â'r ffenestr Jesse. Addurnir to'r gogledd, lle y lleolir yr allor, ag angylion: mae'n furfio fowt faril a 'chanopi anrhedd' sydd wedi ei gerfio'n gywrain, ac sydd mewn cyflwr da. Mae hon yn engraffit hynod o gain o'r nodwedd leol. Byddai ei thoeon eu hunain yn gwneud eglwys Sant Dyfnog yn werth ymwelâ hi.

Dylai ym welwyr sicrhau nad ydynt yn collîr pelican euraid ger y ffenestr Jesse, a gopwyd ym 1762 o'r aderyn mytholegol sydd wedi ei baentio uwchben pen y Forwyn yn y ffenestr ei hun. Yn bwydo'i adar ifainc gyda'i waed ei hun, mae'n symbolleiddio aberth Crist dros ei bobl. Ni ellir anwybyddu ychwaith y gofeg farmor drawiadol o'r ysgweiar Maurice Jones o Blas Llanrhaeadr, a ddangosir yn lled-orwedd yn ei beriwig 'Brenhines Anne' ymhllith ceriwbaid wylodus.



MAE EGLWYS SANT DYFNOG AR AGOR YN YSTOD GOLAU DYDD DRWY'R FLWYDDYN FEL ARFER.

30 Llanrhaeadr-yng-Nghinmeirch

HOLYWELL AND CHURCH OF ST DYFNOG

The church of the waterfall in the district of Cinmeirch ranks very high among Welsh medieval parish churches. It has an almost unfair number of attractions, beginning with its village setting surrounded by an inn, a smithy (turned pottery), a fine range of whitewashed Georgian almshouses, and the wooded dingle of a little stream. A stream-side path from the tower winds up the dingle to the reason for its name and the source of its medieval wealth – St Dyfnog's Holy Well.

Here an underground stream gushes from a rocky bank, descending as a waterfall into the well tank. And here, according to tradition, lived the 6th century St Dyfnog, doing penance by standing under the torrent in his hair shirt belted with an iron chain. His virtues gave the water miraculous healing powers, capable of curing not only 'scabs and the itch' but also (some said) smallpox and even dumbness and deafness. By the late middle ages, his mighty spring was among the most renowned Welsh holy wells, attracting numerous pilgrims and bardic poems in its praise. It was still much resorted to in the 18th century, when the bath was paved with marble and 'provided with all conveniences of rooms for bathing built around it'. These buildings have disappeared, along with the small human figures which bedecked them. The waterfall and bath remain, and so (within the church) do the products of well-pilgrims' offerings.

The late medieval rebuilding of the double-naved church, may have been among these benefits. It is entered by a fine timber porch, richly adorned with carving of about 1530 and surmounted by a niche for St Dyfnog's lost image. Once inside, Llanrhaeadr's great medieval treasure is immediately apparent. The big, glowing Tree of Jesse window, called 'the finest Glass window in all Wales, exceeded by few in England' It depicts the descent of Christ from Jesse (father of King David) who lies asleep in a walled garden at its base. From him springs a many-branched family tree inhabited by Christ's kingly ancestors, with King David holding his harp in the central position. The figures rather resemble 'court' playing cards, which took



MANYLN O FFENESTR JESSE, LLANRHAEDR-YNG-NGHINMEIRCH
JESSE WINDOW DETAIL, LLANRHAEDR YC

their present form at about the time the window was made in 1533, the date inscribed in Latin in the bottom right corner. Near the top, in pride of place, stand the Virgin and Christ-child in a blaze of sunrays.

Much is known about this truly magnificent work of art (whose detailed history is given in a fine colour booklet available in the church). According to one tradition, it was paid for by pilgrims' offerings, though an inscription recorded it as the grateful gift of a priest named Robert Jones. It was preserved from destruction during the Civil War by being buried in the massive dug-out chest which still stands beneath it. More medieval glass, albeit fragmentary and overshadowed by the nearly perfect Jesse window, is displayed in the window over the vestry. Dated 1508 and including part of Gabriel's Annunciation to the Virgin Mary, it was found in a local farmhouse in Victorian times.

The glass is not Llanrhaeadr's only outstanding medieval treasure, for both

naves have splendid hammer-beam roofs, of much the same date as the Jesse window. That of the north (altar) nave is also decked with angels, and above the altar forms a barrel-vaulted and elaborately carved canopy of honour, an unusually fine and well-preserved example of this characteristically local feature. Its roofs alone would make St Dyfnog's worth visiting.

Visitors should not miss the golden pelican near the Jesse window, copied in 1762 from the mythical bird painted above the Virgin's head in the window itself. Feeding its young with its own blood, it symbolises Christ's sacrifice for his people. Nor can one ignore the imposing marble monument to squire Maurice Jones of Llanrhaeadr Hall, shown reclining in his Queen Anne periwig amid weeping cherubs.



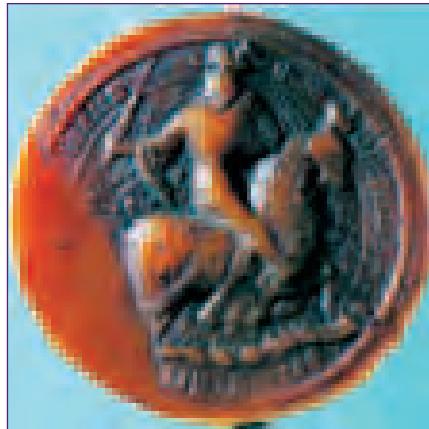
ST DYFNOG'S IS GENERALLY OPEN ALL YEAR DURING DAYLIGHT HOURS

M Owain Glyndŵr

Owain Glyndŵr (tua 1359-tua 1417) yw arwr enwocaf Sir Ddinbych. Cymerodd ei enw o'i ystadau o gwmpas Glyndyfrdwy – rhwng Corwen a Llangollen – ac arweiniodd y gwrthryfel olaf yn erbyn teyrnasiad Lloegr; bu bron iddo lwyddo i wneud Cymru'n wlad annibynol. Roedd yn dirfeddiannwr cyfoethog, canol oed, fe'i addysgwyd yn Llundai a chafodd yrfa ddisglair ym myddin ac yn llynges Lloegr; yn wir, yr oedd yn arweinydd annisgwyl ar wrthryfel. Fodd bynnag, yr oedd yn ddisgynydd i dri theulu o dywysogion, ac ef, yn ôl y beirdd, oedd gwareddwr ei bobl.

Pan ddygodd yr Arglwydd Grey o Ruthun ran o'i ystad, apelodd Owain am iawn i'r Brenin Harri IV a'i gysylltiadau personol yn y Senedd – cafodd ateb negyddol a dirmygus. Ymatebodd yn gwbl sydyn gan ddatgan ei hun yn Tywysog Cymru ar 16eg Medi 1400 – ar safle Tomen Owain Glyndŵr (Safle 15) yn ôl y traddodiad. Yna, cymerodd fyddin fach benderfynol gan ymosod ar Ruthun (Safle 1) a'i llosgi – a oedd yn llawn ymwelwyr â ffair flynyddol – gan symud ymlaen wedyn ac ymosod ar Saeson Dinbych (Safle 32), Rhuddlan (Safle 36), Y Fflint, Penarlâg, Holt, Croesoswallt a'r Trallwng o fewn wythnos. Yna fe'i trechwyd yn llwyr gan filwyr Lloegr a dychwelodd i'r bryniau gyda dyrnaid o'i ddilynwyr.

Er yr ymddangosai fod y gwrthryfel drosodd yn fuan, o'r braidd yr oedd Owain Glyndŵr wedi dechrau. Ymledodd y newyddion drwy Gymru ac i Loegr a denwyd myfyrwyr o Gymru a oedd yn Rhydychen, a gweithwyr yn Lloegr, adref i ymuno o dan ei faner. Yn y cyfamser, gweithredodd llywodraeth Loegr gyfreithiau gwrth-Gymreig yn llym – ond canlyniad hyn oedd cynyddu'r gefnogaeth i Owain Glyndŵr. Yn ystod y ddwy flynedd nesaf, ymosododd yn sydyn ar wahanol rannau o Gymru gan ddiflannu o flaen lluoedd rhagorach Lloegr ac ymddangos eto ym mhen arall y wlad. Ym 1402, caffod lwyddiant ysgubol – a ragfynegwyd gan gomed danllŷd. Ym mis Ebrill, syrthiodd ei arch-elyn, yr Arglwydd Grey, i'w fagl – a'i ddal yn wylt am swm anferth a dalwyd maes o law – ac ym mis Mehefin ymosododd ar fyddin Seisnig ym Mhyllalai, Sir Faesyfed, gan ddal eu harweiniydd, Edmund Mortimer.



SEAL OWAIN GLYNDŴR OWAIN GLYNDŴR SEAL

Ar ben hyn, pan ymosododd lleuoedd dialgar Lloegr ar Owain, fe'u gyrrwyd yn ôl gan dywydd garw. Dinistriwyd pafiliwn y Brenin gan storm sydyn. Credid mai dewiniaeth gyfrwys Owain oedd yr unig eglurhad am hyn – chwedl y cyfeirir ati gan Shakespeare yn ei ddrada Henry IV Part I.

Ym mis Mai, 1403, dechreuodd mab ifanc y Brenin, y Tywysog Harri – Harri V yn ddiweddarach – ymddangos fel gwthrwynebydd cadarnaf Owain Glyndŵr ac ymosododd ar ei diroedd yn Sir Ddinbych mewn cyrch sydyn a hynod ddnistriol. Ond gwnaed iawn am hyn yn sgil llwyddiannau yn ne-orllewin Cymru lle y daliodd Owain gastell ar ôl castell. Enillodd gymheiriad pwerus newydd yn ogystal, yn eu plith Edmund Mortimer (a briododd â merch Owain Glyndŵr), a'i frawd-ying-nghyfaith enwog, 'Harri Danbaid.'

Gwelwyd pinac llwyddiannau Owain Glyndŵr ym 1404 a 1405. Yr oedd yn llwodraethu dros ranau helaeth o Gymru eisoes, a phan ildiodd cestyll cadarn y Saeson yn Aberystwyth a Harlech iddo, yr oedd yn llywodraethwr diamheul o Aberteifi i Gaernarfon. Felly dechreuodd weithredu fel tywysog cydnabyddedig, gan alw Senedd ym Machynlleth a Harlech, llunio rhaglen ar gyfer eglwys annibynol yng Nghymru ac ar gyfer dwy brifysgol. Bu'n cynnal trafodaethau ar Gytundeb gyda gelyn Lloegr, Brenin Ffrainc, yn enw 'Owain, Tywysog Cymru drwy ras Duw'. Llwyddodd hwn i ddwyn ffrwyth gofethiol, os nad dros dro, pan gyrhaeddodd llu o Ffrancod o Chymry o fewn wyth miltir i

Gaerwron – ond cilio fu eu hanes yn sgil cyrch diganlyniad yn erbyn byddin Lloegr.

Pyllodd goruchafiaeth Owain wedi hynny. Syrthiodd ardaloedd pellennig ei dywysogaeth i ddwylo'r Saeson yn sgil pwysau gan y Tywysog Harri; syrthiodd Castell Aberystwyth ym 1408, a Harlech ym 1409 – ar ôl iddo gael ei daro gan fagnelau trymion Lloegr – gan adael gwraig Owain Glyndŵr a'i ferched yn nwyo'r Saeson. Pyllodd ei fri, ond ymddengys fod tiroedd ei gyneidau yn Sir Ddinbych wedi aros yn deyrnгар iddo, ac oddi yno y lansiodd ei ymosodiad mawr olaf ar ffriniau Swydd Amwythig ym 1410: bu'n fethiant llwyr ac yr oedd y gwrthryfel drosodd.

Fodd bynnag, yr oedd Glyndŵr yn parhau'n rhydd a gwrtododd y cyfamod a'r pardwn a gynigiwyd iddo ym 1415 gan ei hen wrthwyebydd, y Brenin Harri V. Diflannodd yn fuan wedi hynny. Mwy na thebyg ei fod wedi marw erbyn 1417, ac efallai ei fod yn gorwedd ger cartref ei ferch yn Swydd Henffordd. Ond ni wyddom i sicrwydd a chredai rhai Cymry cyfoes nad oedd wedi marw o gwbl. Os yw'n parhau i huno (fel y Brenin Arthur) hyd oni wêl ei wlad wir angen amdano, ers y cof amdano'n fyw: yn enwedig yn nhiroedd ei hynafiaid o gwmpas Corwen (Safle 13). ■

M Owain Glyndŵr

Owain Glyndŵr (c.1359-1417) is Denbighshire's most renowned hero. Taking his name from his estates around Glyndyfrdwy – between Corwen and Llangollen – he led the last great Welsh rising against English rule, and very nearly made Wales an independent nation. A wealthy middle-aged landowner, educated in London and with a distinguished service record in English armies and fleets, Glyndŵr seemed an unlikely rebel leader. But he was also the descendant of three Welsh princely dynasties, identified by bards as the prophesied saviour of his people.

When his neighbour Lord Grey of Ruthin seized part of his estate, Owain appealed for redress to King Henry IV and his own establishment contacts in Parliament – only to be contemptuously rebuffed. He reacted with striking suddenness, declaring himself Prince of Wales on 16th September 1400 – traditionally at the site of Owain Glyndŵr's mound (Site 15). Next he set out with a small but determined force to raid and burn Ruthin (Site 1) – crowded with visitors to an annual fair – moving on to ravage the English settlements of Denbigh (Site 32), Rhuddlan (Site 36), Flint, Hawarden, Holt, Oswestry and Welshpool, all within a week. Then he was crushingly defeated by an English levy, retiring into the hills with only a handful of followers.



CERFLUN O OWAIN GLYNDŴR, CORWEN
STATUE OF OWAIN GLYNDŴR, CORWEN



COFEB I HENDAID OWAIN GLYNDŴR, ABATY GLYN Y GROES

MONUMENT TO OWAIN GLYNDŴR'S GREAT GRANDFATHER, VALLE CRUCIS ABBEY

Apparently so soon extinguished, Glyndŵr's rising had in fact scarcely begun. News of it spread quickly through Wales and into England, drawing Welsh students at Oxford and Welsh emigrant labourers home to join his banner. Meanwhile the English government enacted sternly anti-Welsh laws – which only served to increase support for Glyndŵr. During the next two years he struck unexpectedly in many parts of Wales, melting away before superior English forces to appear again at the other end of the country. In 1402 he achieved two spectacular coups – heralded, it was believed, by a blazing comet. In April, near Ruthin, he ambushed and took his arch-enemy Lord Grey – later ransomed for a huge sum – and in June he routed an English army at Pilleth in Radnorshire, capturing their leader Edmund Mortimer. Moreover, when three avenging English expeditions advanced against Owain, they were driven back by appalling weather. The King's own pavilion was demolished by a sudden storm. Such disasters, it was thought, could only be explained by Owain's skill in wizardry – a legend recalled by Shakespeare in his play Henry IV Part I.

In May 1403, the King's young son Prince Henry – later Henry V – began to emerge as Glyndŵr's most formidable opponent, ravaging his Denbighshire lands in a destructive lightning raid. But this setback was more than redressed by successes in south-west Wales, where Owain took

fortress after fortress, and by the acquisition of powerful new allies – including the captured Mortimer (who married Glyndŵr's daughter) and Mortimer's famous brother-in-law Harry Hotspur.

The years 1404 and 1405 saw the zenith of Glyndŵr's fortunes. He already dominated much of Wales, and when the strong English castles of Harlech and Aberystwyth surrendered to him he ruled undisputed from Cardigan to Caernarfon. He began to act as an acknowledged sovereign prince, summoning Welsh Parliaments at Machynlleth and Harlech and drawing up a programme for an independent Welsh church and two Welsh universities. As 'Owen, but the Grace of God Prince of Wales,' he also negotiated a treaty with England's opponent the King of France.

This bore temporarily hopeful fruit when a Franco-Welsh expedition advanced to within eight miles of Worcester – only to retire again after an indecisive stand-off with an English army. Thereafter, Owain's star gradually waned. Under energetic pressure from Prince Henry, outlying parts of his domain began to capitulate to the English. Aberystwyth Castle fell in 1408, and Harlech – after a bombardment by English heavy cannon – in 1409, leaving Owain's wife and daughters in English hands and his prestige greatly reduced. Denbighshire apparently remained loyal to him, and from there he launched his last major raid on the Shropshire borders in 1410. It failed disastrously, and the rising was now a spent force.

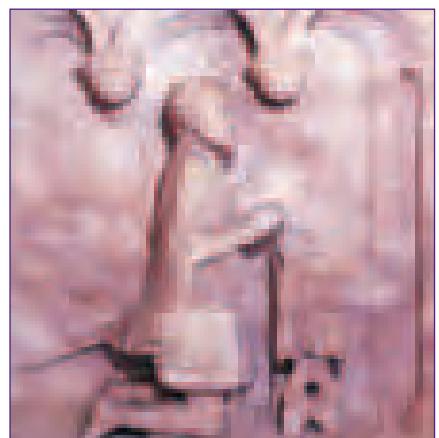
Glyndŵr nevertheless remained at large, rejecting a reconciliation and pardon offered in 1415 by his erstwhile opponent, now King Henry V. Soon afterwards he simply disappeared. He was probably dead by 1417, and perhaps lies buried near his daughter's home in Hertfordshire. But we do not know for sure, and some contemporary Welshmen believed he never died at all. Whether or not (like King Arthur) he still lies sleeping until his country's greatest need, his memory certainly still lives on, nowhere more so than in his ancestral lands around Corwen (Site 13). ■

31 Dinbych

EGLWYS PLWYF LLANFARCHELL

Adwaenir Llanfarchell fel yr Eglwys Wen oherwydd ei walau allanol gwyngalchog gwreiddiol mwy na thebyg a hon yw'r eglwys odidocaf o holl eglwysi plwyf canoloesol Sir Ddinbych. Dywedir bod ei nawddsant, Marchell Forwyn, wedi sefydlu ei meudwyfa ger ffynnon sanctaidd yma yn y 7fed ganrif, ac mae'n amlwg y cāi'r safle ei anhydeddu fel un arbennig o gysegredig. Er ei bod yn sefyll ar ei phen ei hun filltir o'r dref bresennol (ac ymhellach byth oddi wrth yr hen dref gaerog ger y castell), Llanfarchell fu eglwys plwyf Dinbych erioed. Fe'i hailgodwyd ar ffur eglwys ddau gorff ar ddiwedd y 15fed ganrif, gyda thŵr trawiadol ac amrediad ardderchog o ffenestri perpendicwlar mawr.

Yn wir, mae'r tu mewn i'r eglwys yr yn mor drawiadol â'r tu allan ac fe'i llenwir â golau sy'n lilo trwy'r ffenestri mawr hyn. Ceir pileri canolog main a bŵau sydd wedi eu mowldio'n gain ac mae'r rhain yn ymgodi'r bâr o doeon trawstiau gordd, sydd wedi eu panelu a'u haddurno ag angylion. Maent yn



COFEH HUMPHREY LLWYD YN EGLWYS YN EGLWYS LLANFARCHELL, DINBYCH
MONUMENT FOR HUMPHREY LLWYD AT ST MARCELLA'S CHURCH, DENBIGH



EGLWYS PLWYF LLANFARCHELL
ST MARCELLA'S PARISH (LLANFARCHELL) CHURCH



gorwedd ar gorbelau o garreg gyda bwystfilod a mwy o angylion cerfiedig, a ffris o garreg sydd wedi ei addurno'n gain â blodau a phennau a grotesgu – bachgen yn tynnu cynffon asyn, llwynog ac ysgarfarnog – oll wedi eu hail-baintio mewn arddull fywiog yn ddiweddar.

Islaw, ger y ddwy allor, y mae cofebau i enwogion Dinbych a Sir Ddinbych o Oes Elisabeth. Ar yr ochr ogledol, mae Humphrey Lluyd yn penlinio mewn teml Glasurol, gydag angylion yn dal glôb, a deial daearyddwr. Yn feddyg, yn gerddor ac yn Aelod Seneddol, yn ysgolhaig enwog ac yn 'Dad Daearyddiaeth Fodern,' cynhyrchodd Lluyd y mapiau cywir cyntaf o Gymru ychydig cyn iddo farw ym 1568. Gerllaw mae cofeb bres (sy'n brin yng Nghymru) yn portreadu Richard Myddelton (bu farw ym 1565) gyda'i wraig a'i un ar bymtheg o blant, saith ohonynt yn ferched sydd wedi eu gwisgo'n ffasiynol a naw mab. Daeth un o'r rhain, Syr Thomas Myddelton, yn Arglwydd Faer Llundain yn ddiweddarach a sefydlodd linach Castell Y Waun; bu mab arall, gor aur ac entrepreneur, Syr Hugh, yn gyfrifol am drawsnewid cyflenwad dŵr Llundain, gyda'i brosiect 'Afon Newydd.'

Bu'r allor ddeheuol, ar un adeg, yn gapel preifat i deulu grymus Salesbury – dyma sy'n cyfrif am geinder ei bwrdd cymun cerfiedig a'i rheiliau allor. Yma y saif y gofeb alabastr beintiedig ysblennnydd o Syr John Salusbury (bu farw ym 1578) a'i wraig, y Fonesig Jane (Myddelton arall). Mae'n gorwedd mewn arfwisg, gyda'i gleddyf a'i gyllell hela – ac yn ei gwain ceir cyllell a fforc bychan: mae ei draed yn gorffwys ar anifail rhyfedd – nid ei filgi na'r 'Bwystfil Caledfryn' mytholegol, ond, yn syml, llew sydd wedi ei

MAE'R EGLWYS AR AGOR DDYDD SADWRN CYNTAF BOB MIS, 10.00YB – GANOL DYDD, PASG – HYDREF.

COFEH ALABASTR BEINTIEDIG YSBLENNYDD, EGLWYS Y SANTES FARCHELL MAGNIFICENT PAINTED ALABASTER MONUMENT, ST MARCELLA'S PARISH CHURCH

31 Denbigh

ST MARCELLA'S (LLANFARCHELL) PARISH CHURCH

The grandest of all medieval Denbighshire parish churches, St Marcella's (or Llanfarchell) is also known as Whitchurch or Eglwys Wen (the white church), probably from its originally whitewashed exterior. Its patroness Marchell the Virgin is said to have established her hermitage by a holy well here in the 7th century, and clearly the site was honoured as especially sacred. Though it now stands alone a mile from the present town centre (and further still from the old walled town by the castle), St Marcella's has always been Denbigh's parish church. As such it was lavishly rebuilt in the local double-naved form during the late 15th century, with an imposing tower and a noble range of big perpendicular style windows.

Its impressive exterior is more than matched by an interior filled with light from these great windows. Slender central pillars and finely moulded arches rise to a pair of grand hammer-beamed roofs, panelled and decked with angels. They rest on stone corbels sculpted with beasts and more angels, and a stone frieze also exuberantly decorated with flowers, heads and grotesques – a boy pulling a donkey's tail, a fox and hare – all recently and vividly re-painted.

Below, around the twin altars are the monuments of Denbigh and Denbighshire's Elizabethan notables. On the north side, Humphrey Llwyd kneels in a Classical temple, with angels holding a globe and a geographer's dial. Physician, musician and Member of Parliament, renowned scholar and father of modern geography, he produced the first accurate maps of Wales just before his death in 1568. Nearby, a monumental brass (rare in Wales) portrays Richard Myddelton (d.1575) with his wife and their 16 children, seven fashionably dressed daughters and nine sons. One of these, Sir Thomas Myddelton, became Lord Mayor of London and founded the Chirk Castle dynasty. Another, the goldsmith-entrepreneur Sir Hugh, transformed London's water supply with his New River project.

The south altar was once the private chapel of the powerful Salesbury family –

hence the splendour of its carved communion table and altar rails. Here stands the magnificent painted alabaster monument of Sir John Salusbury (d.1578) and his wife Dame Jane (another Myddelton). He lies in armour, with sword and hunting knife, its scabbard housing a miniature knife and fork set, his feet rest on a strange animal – not his hound, nor the mythical Beast of Caledfryn, but simply a badly-carved lion. Dame Jane wears her high-ruffed widow's dress, her feet peeping out from stiff petticoats. Round them stand their nine sons (all armoured except a black-gowned cleric) and four daughters, two who died in infancy are shown as swaddled babies.

On the wall nearby is the monument to the last Salusbury heiress, with her vast fortune honestly gotten, well bestowed and prudently managed. At the back of the church are nine hatchments (diamond-shaped heraldic panels carried at funeral) of other Denbighshire gentlefolk. These were the very people that Twm o'r Nant (the Cambrian Shakespeare) loved to satirise in his Welsh verses and dramatic interludes. Ironically, he is now commemorated among them

(back of the north aisle). Self-taught bard and actor, by turns farmer, mason, toll-keeper and bankrupt, he died in 1810 and lies in the churchyard, where many still visit his (signposted) grave. ■

CHURCH OPEN THE FIRST SATURDAY OF EACH MONTH 10.00AM – NOON EASTER TO OCTOBER INCLUSIVE



GOLYFA O CASTELL DINBYCH VIEW FROM DENBIGH CASTLE

32 Dinbych

Dprif reswm dros fodolaeth Dinbych yw'r creigiau serth y mae'r castell a'r hen dref yn sefyll arnynt. Yma, yn edrych i lawr dros ddyffryn llydan afon Clwyd y safai cartref a chadarnle tywysogion Cymru, dyma brif dref cantref Rhufoniog. Yr oedd gan Llywelyn Fawr a Llywelyn Ein Llyw Olaf llys yma ac oddi yma, ym 1282, y dechreuoedd Dafydd, brawd Llywelyn Ein Llyw Olaf y rhyfel a arweiniodd at oresgyniad terfynol Edward I dros Ogledd Cymru. Bellach, nid oes dim ar ôl o'r gaer wreiddiol (din = caer amddiffynnol + bych = bach). Fe'i meddiannwyd gan y Saeson yn ystod hydref 1282, ac fe'i disolwyd gan y cadarnle presennol.

Castell Dinbych (32a)

Mae Castell Dinbych ymhliith y cestyll mwyaf a'r mwyaf trawiadol yng Nghymru, eto i gyd mae ymhliith y rhai y gwyddys leiaf amdanynt. Fe'i codwyd ar gyfer Henry de Lacy,iarll Lincoln, y cadlywydd o Sais y rhoddwyd y safle iddo gan y Brenin Edward I. Dechreuwyd ar y gwaith o'i godi ym 1282, a bwriadwyd iddo fod yn rhan o gylch o gaerau a godwyd gan Edward o gwmpas canoldir Gogledd Cymru (fel Rhuthun a Rhuddlan), ac yn ddiau, fe'i cynlluniwyd gan bensaer enwog y brenin, James o St George. Cafodd y gwaith ei rwystro pan feddianwyd y gwaith ar ei hanner gan wrthryfel newydd gan y Cymry ym 1294 a chymerodd bron ddeng mlynedd ar hugain i'w gwblhau. Yn ôl traddodiad lleol, rhoddwyd y gorau i gabol i'w adeilad ar ôl i fab ifanc de Lacy syrrhio i'w farwolaeth yn ffynnon y castell.

Mae'r gaer yn cynnwys wal gaeädig gadarn a amddiffynnir gan saith tŵr a phorth mawr, gydag amddiffyniad ychwanegol y dref gaerog (gweler isod), sydd wedi ei hadeiladu ar weddill copa'r bryn. Ar yr ochrau deheuol a gorllewinol, lle y mae'r llethr fwyaf serth, sef yr ochrau hawsaf i'w hamddiffyn, mae'r tyrrau plaan hanner-crwn yn fach – er bod ochr hon y castell wedi cael ei hatgyfrerthu gan fantellan allanol ar ôl iddi gael ei meddiannu ym 1294. Ond ar yr ochrau gogledol a dwyreiniol – sy'n wynebu'r dref a'r tir a oedd yn fwy gwastad ac yn fwy peryglus o safbwyt ymosodiad – roedd y tyrrau'n amlochrog ac yn llawer cadarnach. Y cryfaf ohonynt oedd y porth, sy'n parhau'n fynedfa i'r castell. Yma mae tri thŵr wythochrog gyda'i gilydd yn gorchuddio



ATGYNHYRCHIAD O GASTELL DINBYCH FEL YR EDRYCHAI YM MLNYDDOEDD CYNNAR Y 14EG GANRIF
RECONSTRUCTION OF DENBIGH CASTLE AS IT WOULD APPEAR IN THE EARLY 14TH CENTURY

rhodfa a amddiffynnid gan bont godi yn wreiddiol, agennau saethau, 'tyllau lladd', tri phorthcwli, y naill ar ôl y llal, a dau bâr o ddrysau'n agor allan. Mewn cilfach uwchben y glwyd allanol saif cofeb wedi'i herdyd – i'r brenin Edward I mwy na thebyg.

Y Dref Gaerog (32b)

Fel holl gestyll Edward, ni fwriadwyd i Gastell Dinbych sefyll ar ei ben ei hun. Wrth ochr y cestyll, sefydlai'r brenin, neu ei is-gapteiniaid (fel de Lacy) drefi caerog ar gyfer mewnfudwyr o Loegr a fyddai'n gwasanaethu'r gaer ond hefyd a fyddai'n bresenoldeb trefedigaethol yn y Gymru orchfygedig. Daeth teuluoedd o ystadau de Lacy yng ngogledd Lloegr i Ddinbych, felly wedi eu tempio gan dir rhad a breintiau masnachol. Amddiffynnid eu hanneddriad (neu 'fwrdeistref') o'r cychwyn gan wal gaerog dros gilomedr o hyd (1,200 o lathenni) ac fe'i hamddiffynnid gan bedwar tŵr a dau borth.

Mae un o'r pyrth hyn, Porth y Bwrdeisiaid, gyda'i ddua dŵr cadarn, wedi goroesi tan heddiw, ynghyd â'r rhan fwyaf o'r wal. Mae'r rhan fwyaf trawiadol y gall ym welwyr ym weld â hi yn rhedeg o Dŵr yr larles i Dŵr y Coblyn a amddiffynai ffynnon bwysig. Ychwanegwyd yr amddiffyfeydd hyn yn diweddarach, ar ôl terfysgoedd y Cymry ym 1294, a daethant i chwarae rhan bwysig ym mrwydr olaf y castell.

Fodd bynnag, erbyn hyn bydd ym welwyr wedi sylwi bod llawer o'r tir o fewn mur y dref yn dir agored neu'n dai gwedol newydd. Y rheswm dros hyn yw bod y dref gaerog, yn y pen draw, wedi bod yn fethiant, Ni lwyddodd y muriau i amddifyn y trigolion ym 1294, nac ychwaith yn erbyn cyrch

32 Denbigh

The main reason for Denbigh's existence is the steep rocky outcrop on which its castle and old town stand. Here, overlooking the wide Vale of Clwyd, stood a residence and stronghold of the Welsh princes, the capital of their district of Rhufoniog. Llywelyn the Great and Llywelyn the Last both held court here, and from here in 1282 the latter's brother Dafydd launched the war which ended with Edward I's decisive conquest of north Wales. Nothing now remains of this Welsh 'little fortress' – the origin of the name Denbigh. Taken by the English in the autumn of 1282, it was immediately superseded by the present mighty stronghold.

Denbigh Castle (32a)

Among the biggest and most spectacular yet least known, of all castles in Wales, Denbigh was built for Henry de Lacy, Earl of Lincoln, the English commander granted the site by King Edward I. Begun in 1282, it was intended (like Ruthin and Rhuddlan) as part of Edward's ring of fortresses around the heartland of North Wales, and was doubtless designed by the King's famous architect James of St George. Delayed when a new Welsh rising temporarily captured the half-built works in 1294, it took nearly 30 years to complete. A strong local tradition maintains that finishing touches were abandoned after de Lacy's young son fell to his death in the castle wall.

The Walled Town (32b)

Like all Edward's castles, Denbigh was never intended to stand alone. Alongside them, the king and his lieutenants (like de Lacy) founded fortified towns, to be settled by English immigrants who would both service the fortress and become a colonial presence in conquered Wales. To Denbigh, then, came families from de Lacy's estates in northern England, tempted by grants of cheap land and commercial privileges.

Engraving of Denbigh (32c)



Their settlement (or borough) was protected from the outset by a fortified wall, eventually over a kilometre (1,200 yards) long and defended by four towers and two gatehouses. One of these gateways – the strong, twin-towered Burgess Gate – still survives, as does the greater proportion of the wall. The most impressive section accessible to visitors runs from the Countess Tower to the big Goblin Tower, which protected a vital well. Added after the Welsh rising of 1294, this protruding salient of defences was later to play a leading part in the castle's last battle.

Visitors will notice that much of the space enclosed by the town wall is currently occupied by open spaces or relatively recent housing. This is because the fortified town was, in the long term, a failure. Its walls did not protect its inhabitants in 1294, or against Owain Glyndŵr's raid in 1400, or against Jasper Tudor's Lancastrians who burnt the town in 1468 – though on both the latter occasions the castle itself held out. Besides, the hilltop walled town was cramped, cold, and inconvenient, lacked a convenient water supply and stood far from the main road. By 1305 there was already twice as many houses outside as inside the walls. By 1540 the walled town was mostly derelict, and by 1586 it was deserted. Its inhabitants had progressively voted with their feet, establishing a new, much larger and highly successful town on its present site further downhill.

32 Dinbych

oherwydd y casineb a deimlid tuag ato yn sgil ei ormes, rhoddodd larll Caerlŷr y gorau i godi'r adeilad ac ni chafodd ei gwblhau. Mae'r gweiddillion yn awgrymu mai codi eglwys fawr, blaen hirsgŵr oedd y bwriad a'i bod wedi ei chynllunio ar gyfer addoliad Protestannaidd yr oedd yr larll mor bleidiol ohono.

Ymhellach i ffwrdd, ar ffin ogledol muriau'r dref y saif Ffreiderdy Dinbych (32e). Fe'i sefydlwyd ym 1289 ar gyfer 'Brodr y Gwyn' Urdd y Carmeliad, ac mae cragen yr eglwys a'i ffenestr ddwyreiniol rwylog fawr wedi goroesi.

Brywdr olaf y castell

Daeth cyfnod castell Dinbych i ben yn ystod y Rhyfel Cartref. Erbyn hynny yr oedd y dref gaerog wag yn rhan o amddiffynfeydd y castell, er bod y ddaud wedi dirywio'n sylwedol bellach. Er hynny, llwyddodd y Cynrol Brenhinol oedrannus, William Salesbury – 'Yr Hen Hosanau Gleision' o Rug (Safle 11) – i wrthsefyll yn ddewr warchae a barhaodd am chwe mis ym 1646. Canolbwytiodd byddin y Senedd eu hymosodiadau afluwyddiannus ar Dŵr y Coblyn yn y gobaith y byddent yn torri cyflenwad dŵr y castell: gellir gweld yn y caeau chwarae islaw y cloddiau gwarchae a godwyd er mwyn amddiffyn eu magnelau. Dim ond pan nad oedd unrhyw obaith o gael cymorth – ac nid tan iddo dderbyn gorchymyn ysgrifenedig gan y Brenin – yr ildiodd 'Yr Hen Hosanau Gleision.'

Gellir cael taflen sy'n disgrifio pedair taith gerdded o gwmpas o dref o'r Llyfrgell. Yn ogystal, y mae llawlyfr rhagorol i'r castell a'r hen dref gan CADW.



GELLIR GWELD MWYAFRIF Y SAFLEOEDD O'R TU ALLAN. MAE'R CASTELL AR AGOR MAWRTH – GWENER, 10.00YB – 5.00YH. (AR AGOR GWYLIAU'R BANC). PENWYTHNOS 9.30YB – 5.00YH. MYNEDIAD AM DDIM I'R GERDDI AR ADEGAU RHESYMOL YN YSTOD Y GAEAF.

33 Nantglyn
SANT IAGO

Ger Dinbych, ar hyd y B5435 i gyfeiriad Llyn Brenig a'i Lwybr Archaeolegol, gellir gweld Eglwys fach Sant Iago, gyda'r phulpud awyr-agored diddorol wedi ei adeiladu mewn ywen yn y fynwent.

34 Henllan
 EGLWYS SANT SADWRN

Hon yw'r unig eglwys sydd wedi ei chysegru i'r meudwy lleol, Sant Sadwrn neu Saturnus. Mae'r hen eglwys hon, neu'r 'hen lan,' yn unigryw yn Sir Ddinbych hefyd, oherwydd y tŵr sy'n sefyll ar ei ben ei hun, sy'n ymdebygu i dŵr caer ac sydd wedi ei adeiladu ar graig uwchben mynwent serth. Un rheswm am hyn (yn ôl y sôn) yw y gellid clywed y clychau'n well o'r fan honno nag o'r eglwys islaw – ac yr oedd hyn yn hanfodol mewn plwyf a oedd ar un adeg yn un ar bymtheg o filltiroedd o hyd. Mae'n debygol bod y tŵr yn dyddio o'r 15fed ganrif, ond ailfodelwyd yr eglwys ei hun ddwywaith yn ystod y cyfnodau Sioraidd a Fictoriaidd. Er hynny, ceidw ddrws festri o'r



EGLWYS SANT JAMES, NANTGLYN
TRWY DREFNIANT YN UNIG



TŴR AC EGLWYS HENLLAN HENLLAN CHURCH AND TOWER

32 Denbigh**St Hilary's Chapel (32c)**

One of the few surviving ancient buildings within the town walls – nearby Bryn Awelon (private) is probably the only remaining medieval house – is the 14th century tower of St Hilary's. The rest of the church was demolished in 1923. It was built for the inhabitants of the castle and fortified borough (whose official parish church was over a mile away at St Marcella's) but continued to serve the new town until Victorian times. Leicester's Church (32d), whose ruins stand nearby, was intended to replace St Hilary's. The only large new church founded in Britain during the Elizabethan period, it was begun in 1578 for Robert Dudley, Earl of Leicester and Lord of Denbigh – a favourite of Queen Elizabeth, but perhaps the most violently unpopular man in north Wales. Only five years later, 'by reason of the public hatred he had incurred (by) his tyranny,' Leicester abandoned the building, which was never completed. Its remains show that it would have been a big plain rectangular church, designed for the strictly Protestant worship which Leicester favoured.

Further away, at the northern extremity of the later medieval town outside the walls, stands Denbigh Friary (32e). Founded in 1289 for Carmelite White Friars, the shell of its church largely survives, with a large traceried east window.

The final act

The fortress of Denbigh played its final part in history during the Civil War. By then the abandoned walled town was part of the castle's defences, though both were badly decayed. All the same, the elderly Royalist Colonel William Salesbury (Old Blue Stockings of Rug, Site 11) gallantly withstood a six month siege in 1646. The Parliamentarian attackers fruitlessly concentrated on bombarding the Goblin Tower, hoping to cut off the castle's main water supply. The siege works they raised to protect their cannon can be still be traced in the playing fields below. Only when all hope of relief had gone, and then only after receiving the King's written order, did Old Blue Stockings at last surrender.

A leaflet describing four interesting town walks is available from the library. There is also an excellent CADW guide to the castle and old town.



MOST SITES VISIBLE EXTERNALLY, CASTLE OPEN WEEKDAYS 10.00AM – 5.00PM (NOT MONDAYS EXCEPT BANK HOLIDAYS)

**WEEKENDS 9.30 AM – 5.00 PM
IN WINTER, ACCESS TO THE GROUNDS AT ALL REASONABLE TIMES.**



Y CYRNOL SALESBURY, YR HEN HOSANAU GLEISION. TRWY GANIATÂD CAREDIG NANCY, Y FONESIG BAGOT COLONEL SALESBURY, OLD BLUE STOCKINGS, BY KIND PERMISSION OF NANCY, LADY BAGOT

33 Nantglyn
ST JAMES

Near to Denbigh, on the B5435 heading towards Lake Brenig and its archaeological trail, you can see the exterior of the little Church of St James with its intriguing open air pulpit built into a churchyard yew tree.

ST JAMES, NANTGLYN BY APPOINTMENT ONLY

34 Henllan
ST SADWRN

TAFARN Y LLINDIR, HENLLAN
LLINDIR INN PUBLIC HOUSE, HENLLAN

The one and only church dedicated to the local hermit St Sadwrn or Saturnas, this old church, or Welsh 'llan,' is also unique in Denbighshire for its fortress-like detached tower, built on a rocky outcrop above the steeply-sloping churchyard. It is said that one reason for this is that the bells could be heard better from here than from the church below – very necessary in a parish once 16 miles long. The tower probably dates from the 15th century, but the church itself was twice drastically remodelled during the Georgian and Victorian times. All the same, it retains a 14th century vestry door, a late medieval east window, a fine Jacobean altar table and a pair of Georgian chandeliers. Outside the porch are the shaft of a medieval preaching cross and an ancient font.

Opposite the lower gate to the churchyard stands the thatched Llindir Inn, named from the flax, or Welsh 'llin,' once grown here. Late medieval in origin, it is said to be haunted by the murdered wife of a former landlord.

CHURCH OPEN EASTER – SEPTEMBER
MON – SAT 9.00 AM – 5.00 PM

35 Llanelwy

Mae gan Llanelwy, y ddinas fechan yng Ngogledd-ddwyrain Cymru, wreiddau hynafol iawn. Pa un a oedd caer Rufeinig 'Varae' yma ai peidio, mae'n sicr bod y safle'n cael ei anheddu tua 560 gan Sant Cyndeyrn, mab yr arwr Arthuraid, Owain ab Urien; daethai'r Alban yn wreiddiol a gorfodwyd iddo ffoi o'r wlad honno. Dywedir i bron fil o fynachod ymgasglu o gwmpas y ffigur carismataidd hwn, a adwaenid hefyd gan ei lysenw o gyfnod ei blentynnod, 'Mungo' ('anwylaf') fel nawddsant Glasgow. Pan ddychwelodd yno, ymddiriedodd y fynachlog yng Nghymru i ofal ei hoff ddisgybl, dyn lleol o'r enw Asaph. Gydag amser, daethpwyd i adnabod yr eglwys ar lan afon Elwy fel St Asaph yn Saesneg; mae ei hanes parhaus fel esgobaeth yn dyddio o 1143.

Eglwys Gadeiriol Llanelwy

Hon yw'r gadeirlan hynafol leiaf yng Nghymru a Lleogr – dim ond 182 troedfedd o hyd ydyw, ac mae'n llai, er enghraifft, nag eglwys Glyn y Groes. Dioddefodd lawer gan ei bod mor agos at lwybr y goresgynwyr i Ogledd Cymru. Dechreuwyd ei chodi tua 1239, ond fe'i llosgwyd yn ddifrifol gan filwyr Edward I ym 1282; fe'i hailgodwyd yn sylweddol rhwng 1284 a 1381 ond llosgwyd hi unwaith eto gan wrthfelwyr Owain Glyndŵr ym 1402; cafod ei hatgyweirio ar ddiwedd y 15fed ganrif, a'i hail-fodelu'n llwyr gan y pensaer Fictoriaid, Gilbert Scott, ym 1867-75.



EGLWYS BLWYF SANT CYNDEYRN A SANT ASAPH PARISH CHURCH OF ST KENTIGERN AND ST ASAPH



WILLIAM MORGAN, COFEB Y CYFIEITHWYR,
CADEIRLAN LLANELWY
WILLIAM MORGAN, TRANSLATORS' MEMORIAL
ST ASAPH CATHEDRAL

Mae prif stryd hen ddinas Llanelwy yn rhedeg i lawr y bryn o'r gadeirlan tuag at afon Elwy, heibio i nifer o hen dai; mae tu blaen y tai hyn wedi eu diweddu i raddau helieth. Ar y gwaelod y mae eglwys blwyf Sant Cyndeyrn a Sant Asaph, adeilad dau gorff sy'n dyddio o ddiwedd y canol oesoedd, gyda thu mewn atyniadol. Mae pileri gosgeiddig yn gwahanu'r ddua brif gorff, ac mae eu ffenestri dwyreiniol yn wahanol iawn, ond perthyn i'r ddua doeon o drawstiau gordd cain; addurnir to'r ystlys deheuol, sy'n hŷn na'r llall, gydag angylion. Wrth ymwl yr allor, y mae sinc biscina ddwbl brin ar gyfer golchi'r llestri sanctaidd. ■



EGLWYS GADEIRIOL LLANELWY AC EGLWYS
SANT KENTIGERN. EGLWYS GADEIRIOL AR AGOR
BOB DYDD, 8YB – 6YH. BYDD EGLWYS Y PLWYF
YN AGORED YN YSTOD YR WYTHNOS.
FFONIWCH SWYDDFA'R DEON AR 01745 583429

35 St Asaph

St Asaph, the tiny cathedral city of north east Wales, has very ancient origins. Whether or not the Roman fort of Varae really stood here, the site was certainly settled in about 560 by St Kentigern, a son of the Arthurian hero Owain ab Urien who was forced to flee his native Scotland.

It is said that nearly 1,000 monks gathered round this charismatic figure, also known by his childhood nickname Mungo (most dear) as patron saint of Glasgow. When he returned there, he consigned his Welsh monastery to his favourite pupil, a local man named Asaph. In time, Llanelwy, 'the church by the river Elwy', still its Welsh name, became known as St Asaph. Its continuous history as a bishopric dates from 1143.

St Asaph Cathedral

The smallest ancient cathedral in Wales or England, it is only 182 feet long, smaller for example than the church of Valle Crucis, St Asaph suffered from its proximity to the main invasion route into north Wales. Begun in about 1239, it was disastrously burnt by Edward I's English soldiers in 1282, substantially rebuilt between 1284 and 1381, but burnt again by Owain Glyndŵr's Welsh troops in 1402. It was repaired in the late 15th century,

and thoroughly remodelled by the Victorian architect Gilbert Scott in 1867-1875.

What now remains is a largely 14th century shell with many Victorian alterations. The most striking medieval features within are the unusual pillars and arches of the spacious nave, flowing into each other uninterrupted by capitals (heads) on the pillars. The somewhat severe effect produced is attributed to masons from Caernarfon Castle, and accustomed to military architecture. It contributes much to the 'dignity and grandeur' (Dr Johnson) of this 'strong and grave Welsh cathedral church' (Hubbard).

The canons' stalls by the high altar – the only medieval canopied stalls in North Wales – are by contrast elaborately decorated and carved. They date from the late 15th century, when local woodcarving reached a peak of excellence. Finely sculptured, too, is the tomb of Bishop Anian II, who began the great rebuilding of the cathedral in 1284. The tomb lies in the south nave aisle, near the Greyhound Stone with its hound, hare, shield and sword, a knightly memorial of c.1330. Two and a half centuries later, in Queen Elizabeth's reign, St Asaph became a focus of an enterprise crucial to the survival of the Welsh language – the translation into

Welsh of the Bible and Prayer Book. The translators, including Bishop William Morgan and other St Asaph clergy, are remembered in the north transept by a display of early Welsh editions, and again by the prominent 'Translator's Memorial' on the Cathedral Green.

The main street of old St Asaph city runs downhill from the cathedral to the river Elwy, past several old houses largely disguised by later frontages. At the bottom is the parish church of St Kentigern and St Asaph, a late medieval double-naved building with an attractive interior. Separated by slender pillars, the two naves have very different east windows, but both have fine hammer-beam roofs, decked with angels in the older south aisle. By the altar there is a rare 14th century double piscina sink for washing sacred vessels. ■



ST ASAPH CATHEDRAL AND ST KENTIGERN'S CHURCH, CATHEDRAL USUALLY OPEN DAILY, 8AM – 6PM, THE PARISH CHURCH IS OPEN WEEKDAYS BY APPOINTMENT

CONTACT THE DEAN'S OFFICE 01745 583 429

ENGRAFIAD O LANELWY, DYDDIEDIG 1860
ENGRAVING OF ST ASAPH, DATED 1860



36 Rhuddlan

Daeth Rhuddlan – sef ‘ian rudd’ (= coch) oherwydd cochni pridd glan yr afon – yn hanesyddol bwysig oherwydd ei lleoliad ger hen groesfan afon Clwyd: roedd y sawl a feddiannai'r rhyd yn rheoli'r ffordd orau ar gyfer goresgyn Gogledd Cymru. Felly, am gyfnod o bum canrif bu Rhuddlan yn fflachbwyt yn rhyfeloedd y Saeson a'r Cymry; yn ei dro bu'n safle'r frwydr fawr rhwng y Brenin Offa o'r Mers a'r Cymry, yn fwrdiastref gaerog i'r Sacsoniaid, yn llys i dywysogion Cymru, yn gaer Normanaidd, (y 'Twthill'), ac yn olaf, yn gastell cadarn o garreg.

Castell Rhuddlan

Dechrewyd codi Castell Rhuddlan ym 1277, a dyma brif drysor canoloesol y dref. Fe'i cynlluniwyd ar gyfer y Brenin Edward I gan y pensaer enwog, James o St George, a hwn oedd y cyntaf o'r caerau consentrig chwyldroadol – yn eu plith Conwy, Harlech a Biwmares – a gododd Edward er mwyn amgylchu Gogledd Cymru a'i rheoli.

Yn hytrach na'r gorthwr traddodiadol, mae ei amddiffynfeydd yn cynnwys tri chylch consentrig o amddiffynfeydd. Cadarnle ar ffurf diemwent yw'r cylch mewnol, a'r un mwyaf trawiadol, gyda phyrth dau-dyrrog mewn dwy gornel a thyrrau unigol crwn yn y corneli eraill. Y tu hwnt i hwn ceir cylch



ATGYNHYCHIAD O GASTELL TOMEN A BEILI TWTHILL RECONSTRUCTION OF A MOTTE AND BAILEY AT TWT HILL

allanol o furiau tyredog is, a'r tu hwnt i hwn ceir ffos ddofn syd wedi ei chysylltu ag afon Clwyd.

Trwy gampwaith peirianyddol canoloesol, felly, trawsnewidiwyd yr afon araf, droellog hon yn sianel ddofn i'r môr fel y gallai llongau Edward ddod â nwyddau i'r castell adeg gwarchae. Cymerodd tua saith deg o gonsgriftiaid o'r Lincolnshire Fens dair blynedd i gwblhau'r sianel ddwy filltir o hyd gyda llaw.

Y dref ganoloesol ddiweddarach

Pan adeiladodd Edward ei gastell newydd, sefydlodd dref newydd i'r gogledd o'i gaer yn ogystal. Mae ei phatrwm gwreiddiol o strydoedd ar ffur grid – y Stryd Fawr bresennol, sy'n cael ei chroesi gan Strydod y Castell a'r Eglwys a Stryd y Senedd a Stryd Gwindy – yw calon Rhuddlan hyd heddiw, a gellir gweld rhai o'i ffosydd amddiffynnol o hyd rhwng Lôn y Ficerdy a Rhodfa Kerfoot. Ar gornel y Stryd Fawr a Stryd y Senedd saif y Senedd-dy (yn ôl y sôn) – effalai mai llys canoloesol y dref oedd hwn er bod yr arysgrif arno'n honni iddo fod yn senedd-dy.

Tomen Twthill

Eglwys y Santes Fair

Sefydlwyd Eglwys y Santes Fair tua 1300 i wasanaethu'r gymuned newydd. Ddwy ganrif yn ddiweddarach, dyblwyd ei maint trwy ychwanegu ail gorff, gan ei thro'i eglwys dau gorff sy'n nodwediadol o Ddyffryn Clwyd, ac ychwanegwyd tŵr. Yn ddiweddarach byth, ym 1820, ychwanegwyd bedrod caerog ar yr ochr ogledol, sef lle diogel i gladdu teulu Plas Bodrhyddan (Safle 37). Er iddi gael ei hadnewyddu'n sylweddol ym 1868, erys nodweddion cynharach y tu mewn iddi, yn eu plith destunau Cymraeg o'r 17eg ganrif, sydd wedi eu peintio'n uchel ar furiau'r gogledd a'r dehau. Yn ogystal, gwelir cofebau o'r 13eg a'r 14eg ganrif (yng nghefn yr ystlys ddeheul yn bennaf) a ddaeth o'r hen ffreiderdy yn Fferm yr Abaty. Yr hymnotaf o'r rhain (ger yr allor) yw'r maen sydd wedi ei engrafu i'r Brawd William de Freney, sy'n gwisgo'i regalia fel Archesgob teitlog 'Rages' neu Edessa (yn Nhwc i heddiw).

Mae llyfr yn rhagorol am y castell a'r dref gan CADW ar gael yn y castell a gellir cael tafleni gynhwysfawr i Eglwys y Santes Fair o'r eglwys. ■



CASTELL RHUDDLAN

EBRILL – MEDU RHWNG 10YB – 5YH

36 Rhuddlan

Rhuddlan – meaning the red bank, from the colour of the riverside soil – owes its great historical importance to its position by an ancient crossing of the river Clwyd. Whoever held this fort also controlled the easiest invasion route to (and from) the heartland of north Wales. Thus, for five centuries Rhuddlan was a flashpoint in Anglo-Welsh wars, the site in turn of a great battle between King Offa of Mercia and the Welsh, a Saxon fortified borough, a Welsh princely palace, a Norman fortress (the Twthill), and finally a powerful stone castle.

Rhuddlan Castle

Begun in 1277, this castle remains Rhuddlan's outstanding medieval treasure. It was designed for King Edward I by the famous architect James of St George, the first of the revolutionary concentric fortresses – among them Conwy, Harlech and Beaumaris – which Edward raised to hem in and control north Wales. Instead of the traditional keep, its defences consist of three concentric rings of fortification. The innermost and most impressive is a diamond-shaped stronghold, with twin-towered gatehouses at two corners and single round towers at the others. Beyond this is an outer circle of lower turreted walls, and beyond again a deep moat linked to the river Clwyd.

By an amazing feat of medieval engineering, this then sluggish and winding river was converted into a deep-water channel to the sea, so that Edward's ships could relieve the castle at times of siege. Some 70 labourers – conscripts from the Lincolnshire Fens, using only hand tools – took three years to complete the two mile long channel. Rhuddlan Castle thereafter became the base for Edward's decisive invasion of Wales in 1282. According to the oldest versions of the tale, it was here – and not Caernarfon – that he proclaimed his baby son ('born in Wales, and without a word of English') the first English Prince of Wales, was promulgated by a parliament held here in 1284.

Twthill Mound

King Edward's great stone castle, however, is only one element of Rhuddlan's surviving medieval heritage. A short walk away (via a marked footpath) stands the impressive earthen mound called Twthill or 'look-out' hill. Once crowned by a timber tower, this was the strongpoint of the Norman predecessor to Edward's fortress. It was raised in 1073 by Robert of Rhuddlan, traditionally on the site of an earlier Welsh palace. At its foot was a stockaded enclosure, and beyond that again a ditched Norman town. This had its own priory of Dominican black friars, some of whose buildings form part of Abbey Farm (private).

The later medieval town

When Edward built his new castle, he also established a new town north of his fortress. Its original grid pattern of streets – the present High Street, crossed by Castle and Church Streets and Parliament and Gwindy Streets – still forms the heart of modern Rhuddlan, and part of its ditched defences are still visible between Vicarage Lane and Kerfoot Avenue. At the corner of High Street and Parliament Street stands the so-called Parliament House – not, as its inscription claims, the site of a parliament, but perhaps the medieval town's court house.

The Church of St Mary

St Mary's was founded in about 1300 to serve the new community. Some two centuries later it was doubled in size by the addition of a second nave – turning it into a typical double-naved Vale of Clwyd church – and the tower was added. Later still, in 1820, a kind of fortified mausoleum was attached to the north side, as a secure burial place for the family of Bodrhyddan Hall (Site 37). Though much restored in 1868, the spacious interior of the church preserves earlier features, including the 17th century Welsh texts painted high on the north and south walls. There are 13th and 14th century monuments (mainly at the back of the south nave) brought here from the old friary at Abbey Farm. The most remarkable of these (by the altar) is the engraved slab to Friar William de Freney, wearing his full regalia as Titular Archbishop of Rages or Edessa (in modern Turkey).

An excellent CADW guide to the castle and town is available at the castle, and a comprehensive guide to the church at St Mary's. ■



RHUDDLAN CASTLE

APRIL – SEPTEMBER OPEN 10AM – 5PM



CASTELL RHUDDLAN RHUDDLAN CASTLE



NEUADD BODRHYDDAN BODRHYDDAN HALL

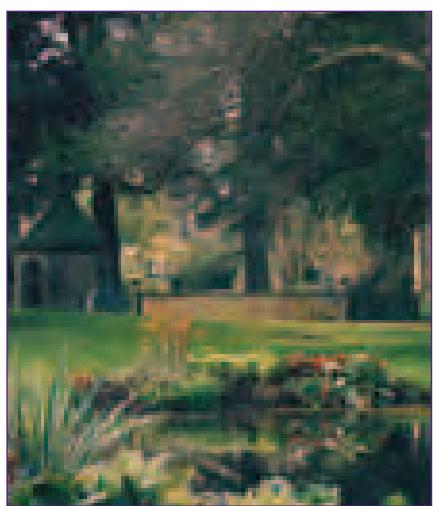
37 Ffynnon Fair

PLAS BODRHYDDAN GER RHUDDLAN

Mae Ffynnon Fair yn gwbl wahanol i ffynhonnau sanctaidd anghysbell megis Ffynnon Sarah (Safle 7). Saif yng ngerddi prydferth Plas Bodrhyddan, sy'n adeilad cofrestredig Gradd I ac yn gartref i'r Arglwydd Langford. Mae'n dŷ gwyth o'r 17eg ganrif ac fe'i ail-luniwyd yn arddull y Frenhines Anne ym 1875, ac eto, cewdwr rai olion o gyfnod cynharach.

Amgaewyd y ffynnon ei hun mewn tŷ ffynnon wyth ochrog ym 1612 gan y pensaer mawr Inigo Jones yn ôl y sôn; rhoddwyd pelican duwiol, sy'n rhan o arbais teulu Conwy, yn goron arno. Llifa'r dŵr i mewn i lyn hirsgwar mawr ac yn ôl y chwedl, roedd y ffynnon yn hoff safle priodasau dirgel. ☰

NEUADD BODRHYDDAN – TIR A GERDDI'N AGORED MEHEFIN – MEDI, DYDD MAWRTH A DYDD IAU 2.00 – 5.30YH. GRWPIAU ARBENNIG TRWY DREFNIANT UNRHYW ADEG. TAL MYNEDIAW.



FFYNNON Y SANTES FAIR ST MARY'S WELL

38 Dysert

EGLWYS Y SANTES FFRAID A SANT CWYFAN

Ystyr 'Dysert' yw 'man anghyfannedd, meudwfa' – effalai mai dyma feudwyfa Sant Cwyfan o Sir Ddinbych, ac iddo ef, yn ogystal ag i'r Santes Ffraid o Kildare, Iwerdon, y cysegrwyd yr eglwys. Y Santes Ffraid a anrhodedd fwyaf ymhlieth y santesau Celtaidd. Mae'n ddiau fod yr eglwys gyntaf yma wedi datblygu o gell y meudwy: fe'i cofnodi yn Llyfr Domesday ym 1087 a mwy na thebyg nad yw'r Groes Geltaidd gerllaw, sydd bron yn gyfan (ac a gedwir y tu mewn i'r adeilad bellach) yn llawer diweddarach na'r dyddiad hynnw. Roedd yn un o bâr o groesau – dim ond gwaelod y llal sy'n wedill – ac y mae wedi'i cherfio'n gain gyda chylchoedd a phatrymau plethog.

Saif eglwys bresennol mewn llecyn braf ar lethrau Moel Hiraddug ychydig gamau o raeadr ysblenniyyd Dysert. Fe'i hailadeiladwyd yn helaeth ym 1873-5 gan Gilbert Scott, y pensaer Fictoraidd enwog. Mae rhan o'r to yn Elisabethaidd (cerfiwyd 1579 ar drawst) ac y mae cofeb o'r 15fed ganrif i ddau farchog sy'n fodrwr yno yn ogystal. Ond prif drysor canoloesol Dysert yw'r ffenestr wydr ddwyreiniol, sy'n perthyn i ddua gyfnod. Mae'r rhan rwylog uchaf (sy'n perthyn i tua 1450) yn dangos y deuddeg apostol, pob un yn cyfleu'r priodoedd sy'n perthyn iddo fel y gallai pobl anlythrennog eu hadnabod. Yn y darn uchaf ar y dde, er engraffit, gwelir loan yr Efenglydd gyda'i bren olewydd a'i gwpan cymun.

Dengys prif ran y ffenestr 'Goeden Jesse,' neu goeden achau, Crist. Rhoddwyd hon yn y 1530au, sy'n ei gwneud yn gwbl gyfoes â'r Goeden Jesse yn Llanrhaeadr (Safle 30); mae ei harddull yn gwbl wahanol fodd bynnag. Gwelir hynafiaid brenhinol Crist, wedi'u coroni, yn cario teyrwiafen ac yn gwisgo'g gynau, ymhlieth coedwigaeth eraidi; yn y canol ar y pen uchaf (uwchben y Brenin Dafydd a'i delyn), gwelir y Forwyn Fair a'r baban lesu'n edrych dros bawb, yn ymddangos o lili ynganol pelydrau'r haul. Yn anffodus, fodd bynnag, mae'r ffugwr o Jesse'n huno ar goll o baneli isaf y ffenestr.

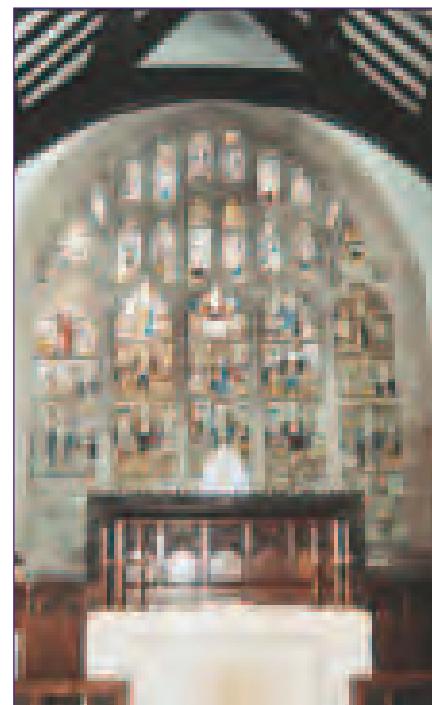
Mae'n werth crwydro'r fynwent yn ogystal, yn enwedig er mwyn gweld y ddua fodd o'r 17eg ganrif ger y goeden fawr y tu ôl i'r eglwys. Mae'r ddua fodd yn nodwediadol



EGLWYS SANT MELYD, MELIDEN BOB DYDD
RHWNG 2.00 – 4.00YH. MEHEFIN,
GORFFENNAF AC AWST



MAE'R EGLWYS AR AGOR SADWRN A'R SUL
2.00YH – 4.00YH O BENWYTHNOS OLAF
GORFFENNAF TAN 30 Awst.



FFENESTR LIW DDWYREINIOL, DYSERTH
STAINED GLASS EAST WINDOW, DYSERTH

39 Gallt Melyd

EGLWYS SANT MELYD

Saif Eglwys fechan ganoloesol Sant Melyd ger Meliden; cafodd ei hadfer yn gyfangwbl yn ystod y cyfnod Fictoraidd ond y mae'n parhau i fod yn eglwys ddeniadol. ☰



EGLWYS SANT MELYD, MELIDEN BOB DYDD
RHWNG 2.00 – 4.00YH. MEHEFIN,
GORFFENNAF AC AWST

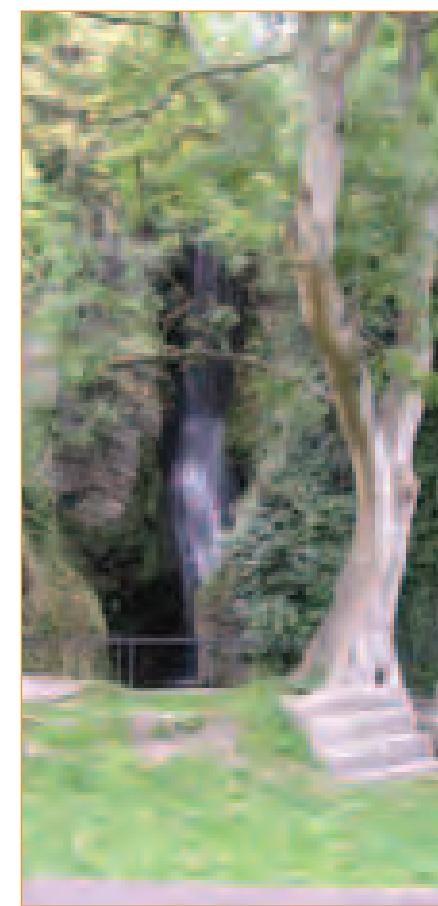
37 St Mary's Well

 BODRHYDDAN HALL
NEAR RHUDDLAN

St Mary's Well – Ffynnon Fair in Welsh – presents a complete contrast to remote holy wells like Ffynnon Sarah (Site 7). It stands in the attractive gardens of Bodrhyddan Hall, the grade I listed home of Lord Langford – a fine house of the 17th century, remodelled in Queen Anne style in 1875, yet with traces remaining of an earlier building.

The well-spring itself was enclosed in 1612, allegedly by the great architect Inigo Jones, in an octagonal well house, surmounted by a pelican in her piety, part of the coat of arms of the Conwy family. The water flows into a big rectangular pool and, according to legend, the well was once a favoured site for clandestine marriages. ☰

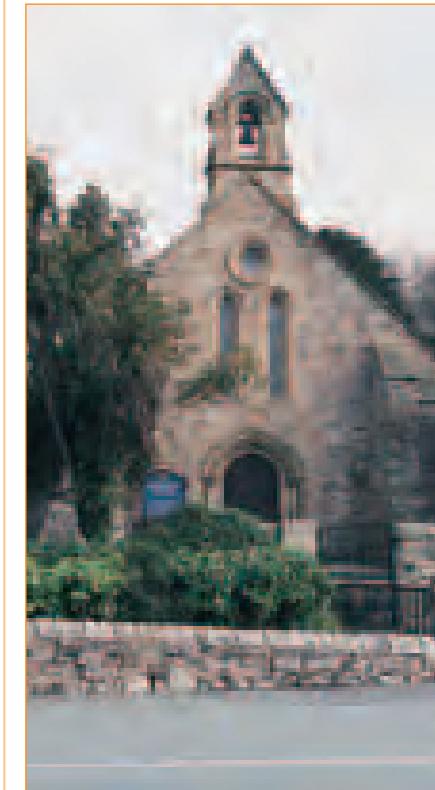
BODRHYDDAN HALL – HOUSE & GROUNDS
OPEN JUNE – SEPTEMBER, TUES & THURS
2.00 – 5.30PM. SPECIAL GROUP VISITS
BY ARRANGEMENT AT ANY TIME
ENTRANCE CHARGE



PISTILL DYSERTH DYSERTH WATERFALL

38 Dysert

CHURCH OF ST BRIDGET AND ST CWYFAN



is the glowing stained-glass east window, of two dates. The upper tracery portion (of about 1450) depicts the 12 apostles, each holding the attribute by which illiterate viewers could identify him. In the uppermost right-hand light, for example, is St John the Evangelist with his palm branch and chalice.

The main section of the window, meanwhile, displays a Jesse Tree, or family tree of Christ. This was given in the 1530s, making it the exact contemporary of the Jesse Tree at Llanrhaeadr (Site 30) – though the style is noticeably different. The figures of Christ's kingly ancestors throng crowned, sceptred and robed among a forest of the Virgin and Christ-child preside over all, emerging from a lily into a blaze of sunrays. Sadly however, the sleeping figure of Jesse is missing from the window's lowest panels. The churchyard is also worth exploring, especially for the pair of 17th century hooded table tombs – a distinctive local fashion – by the big tree behind the church. A helpful guidebook for the church and village is available.

On the hilltop half a mile north-east stood Dysert Castle, built by the English in 1241 to replace or reinforce their Twthill fortress at Rhuddlan (Site 36). Soon afterwards wrecked by Llywelyn the Last of Gwynedd, very little of it now survives. ☰

CHURCH OPEN SATURDAY AND SUNDAY
2.00 – 4.00PM FROM THE END OF JULY
AND ALL THROUGH AUGUST

39 Meliden

CHURCH OF ST MELYD

Close by at Meliden is the small medieval Church of St Melyd, thoroughly but attractively restored by the Victorians.



CHURCH OF ST MELYD, MELIDEN
CHURCH OPEN DAILY 2.00 – 4.00PM
JUNE, JULY & AUGUST

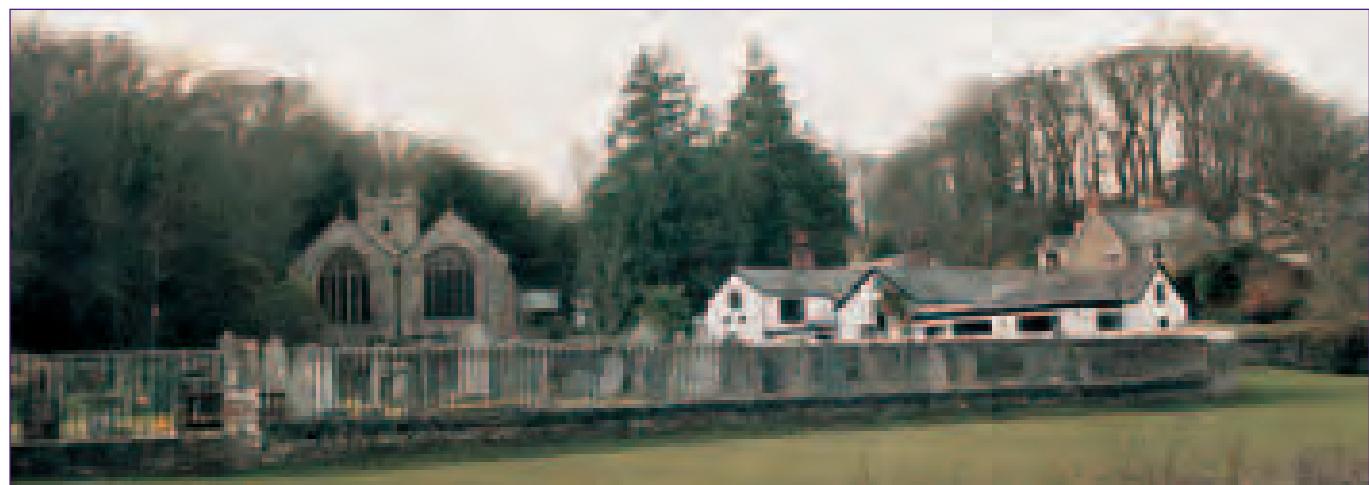
Eglwysi Plwyf Canoloesol

Ei heglwysi plwyf yw trysorau canoloesol mwyaf niferus Sir Ddinbych. Hwy, hefyd, yw gogoniannau mwyaf y sir, a'r mannau sy'n ein dwyn agosaf at ei phobl ganoloesol. Efallai bod cestyll mawr Dinbych a Rhuddlan yn fwy ysblennydd, ac eglwys Abaty Glyn y Groes ac eglwys gadeiriol Llanelwy yn fwy o ran eu maint a'u hurddas. Ond codwyd y rhain gan ac ar gyfer arglwyddi'r ardal – rhai brenhinol, barwnig neu offeiriadol o'r tu allan. Codwyd yr eglwysi ar gyfer y bobl leol a addolai yno (a chanddynt hwy gan amlaf), ac yr oedd y bobl hyn yn eu hystyried gyda chryn falchder.

Fe wêl yr ymwelydd fod dau fath sylfaenol o eglwysi yma. Mae rhai, yn enwedig yr eglwysi sydd mewn mannau anghysbell, yn adeiladau bychain, syml megis Efenechtyd (Safle 4) neu Betws Gwerfil Goch (Safle 9). Ond mae eglwysi ardaloedd ffynnianus Dyffryn Clwyd a Bryniau Clwyd, yn fwy ac y mae iddynt arddull nodwediadol, sef 'eglwys daur gorff': Adwaenir yr eglwysi llydain, eang hyn, sy'n cynnwys dau hirsgwar cyfochrog wedi'u rhannu gan res o bileri, fel 'eglwys Dyffryn Clwyd'. Er eu bod yn niferus yn Sir Ddinbych – mae mwy nag ugain ohonynt, a chynhwysir tair ar ddeg ohonynt yn y llawlyfr hwn – y maent yn hynod brin yng ngweddill Prydain. Maent yn gwbl ddeithriad i ymwelwyr ac y maent yn teilyngu gair o eglurhad.

Rhaid dweud yn gyntaf na chafodd yr eglwysi hyn eu codi fel adeiladau 'dau gorff' o'r cychwyn cyntaf; yn hytrach, canlyniad ydynt i ehangu ochrol ar yr eglwysi

EGLWYS SANT DYFNOG, LLANRHAEDR YNG NGHINMEIRCH CHURCH OF ST DYFNOG, LLANRHAEDR YC



gwreiddiol drwy ychwanegu ail gorff hirsgwar ochr yn ochr â'r un a oedd yno eisoes, a thrwy hynny ddyblu maint yr adeilad. Digwyddodd yr ehangu hwn yn ystod cyfnod byr o hanner canrif yn ddieithriad bron, sef rhwng tua 1480 a thua 1540, sef yn ystod cyfnod heddychlon a ffyniannus teyrnasiad y Tuduriad rhwng Rhyfeloedd y Rhosynnau a chyffro'r Diwygiad Protestannaidd. Ond bu cryn ddyfalu pam yr helaethwyd yr eglwys yn y dull anghyffredin hwn – pam y crêwyd dwy eglwys gyfochrog, megis, yn hytrach na helaethu un pen o'r adeilad, neu adeilad, neu adeiladu dwy fraich ar ffurf croes?

Cynigiwyd pob math o eglurhad am yr eglwys 'dau gorff': Dywed rhai bod y ddau gorff wedi cael eu hadeiladu gan ddau deulu gwrrthwynebus, neu bod yn y naill ar gyfer addoli ynddo a'r llall yn llety ar gyfer pererinion, neu bod y porthmyn yn lletya yn y naill ystlys tra bo'r anifeiliaid yn y llall. Fodd bynnag, nid oes unrhyw dystiolaeth i gadarnhau'r damcaniaethau hyn. Mae'r syniad fod y ddau gorff wedi cael eu cysegru i wahanol saint yn fwy credadwy, neu bod y naill yn cynnwys allor nawddsant yr eglwys a bod y llall yn cynnwys un i'r Forwyn Fair.

Unwaith eto, prin yw'r dystiolaeth i gefnogi hyn, a dim ond dwy eglwys dau gorff sydd wedi cael eu cysegru i ddua sant, ac o'r rhain, dim ond un (Llanfair Dyffryn Clwyd Safle 23) sydd wedi'i chysegru i'r Forwyn Fair.

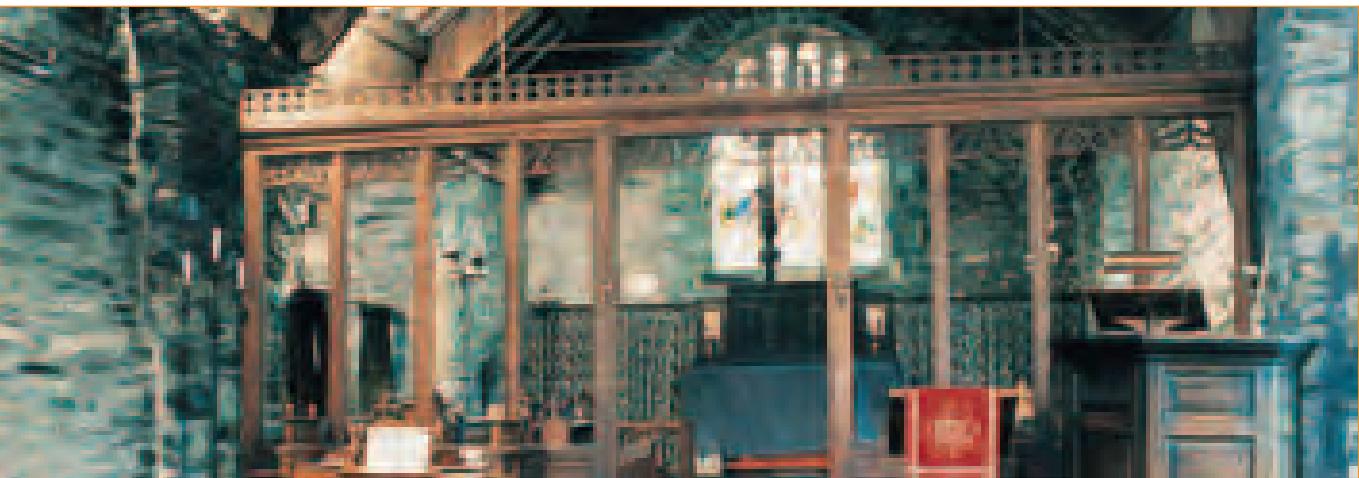
Eglurhad mwy dieneiniad, efallai, ond un mwy tebygol, yw bod codi 'dau gorff' yn ddull rhatach a chymharol haws o ehangu eglwys, ac nid oedd angen llawer o newidiadau i'r

adeiladwaith. Dim ond un wal o'r adeilad gwreiddiol yr oedd yn rhaid ei thynnu i lawr, ac o ganlyniad llwyddid i ddyblu maint y llawr; roedd y golau'n well yn sgil gosod dwy ffenestr ddwyreiniol (a allai ddangos rhagor o wydr lliw). Roedd dau do o faint cymesur yn gyfrwng i hwyluso defnyddio arbenigedd canoloesol arall yr ardal, sef cerfio cain (gweler Toeon a Chrogleni).

Pam, felly, y codwyd eglwysi dau gorff yn Nyffryn Clwyd ac nid mewn manau eraill? Efallai mai dylanwad ffasiwn yw'r ateb. Yn rhannau eraill o Brydain ganoloesol, er engraiiff, tyrrau mawr oedd y ffasiwn – fel yn Ne-Orllewin Lloegr – neu feindyrâu tal fel yn Nwyrain Canolbarth Lloegr. Efallai y gwêl yr ymwelydd fod tyrrau canoloesol yn lled anghyffredin yn Sir Ddinbych ac nad yw meindyrâu canoloesol yn bodoli o gwbl.

Yn yr ardal hon, mae'n amlwg mai eglwysau dau gorff oedd yn ffasiynol. Mwy na thebyg y cychwynnodd hyn yn Eglwys San Pedr, Rhuthun (Safle 1a), sef eglwys gyfoethog ac urddasol canolfan Dyffryn Clwyd, a'r eglwys 'dau gorff' gyntaf.

Wedyn daeth Eglwys Llanfarchell, Dinbych (Safle 31). Yna, dyma rai o'r pentrefi cyfoethocaf, fesul un, (neu eu sgweieriaid), yn codi eglwysau dau gorff rhag i'r trefi a'u cymdogion cyfagos ragori arnynt. Pa ffordd well o ddangos balchder cymuned, i gadw i fyny â'r ffasiwn, a gwneud mwy o le ar gyfer seremoniâu – ac ar y un pryd sicrhau lle yn y Nefoedd? (Gweler hefyd Toeon a Chrogleni – Gogoniannau Gwaith Coed Sir Ddinbych.)



EGLWYS Y SANTES FAIR, BETWS GWERFIL GOCH CHURCH OF ST MARY, BETWS GWERFIL GOCH

Medieval parish churches

The most numerous medieval treasures of Denbighshire are its parish churches. They are also the county's greatest glories, and the places which bring us closest to its medieval people. The great castles of Denbigh and Rhuddlan may be more spectacular, the abbey church of Valle Crucis and the cathedral of St Asaph bigger and more dignified, but these were built by and for the area's overlords – royal, baronial or priestley outsiders. The parish churches were raised for (and usually by) the local people who worshipped there, and whose greatest pride they were.

Visitors will find that these churches are of two basic types. Some, particularly in remote upland country, are small and simple buildings like Efenechtyd (Site 4) or Betws Gwerfil Goch (Site 9). But in the richer Vale of Clwyd and among the Clwydian Hills they are often much bigger, and of a very distinctive type – the double-naved church. These wide and spacious buildings, consisting essentially of two rectangles side by side divided by a row of pillars, are known as Vale of Clwyd churches. Though numerous in the Denbighshire region – there are over twenty of them, thirteen included in this trail – they are exceedingly uncommon elsewhere in Britain. Strikingly unfamiliar to visitors, they merit some explanation.

It must first be said that these distinctive churches were never built as double-naved from the outset. They result rather from the sideways enlargement of existing

churches by adding a second rectangular nave alongside one already there, thus doubling the size of the building. Such enlargement almost invariably took place during a short span of five decades: between the Wars of the Roses and the religious upheavals of the Protestant Reformation. But the reasons why the enlargements were done in this unusual way – why, as it were, two parallel churches were created, instead of lengthening the building or giving it projecting cross-arms – have long been the subject of speculation.

All kinds of explanations have been advanced for the double-naved church phenomenon. Some say the two naves were built by rival families, or that one was for worship and the other a hostel for pilgrims, or even that cattle drovers were lodged in one nave and their beasts in the other. There is, however, not a scrap of evidence for these tales. More plausible is the belief that each nave was dedicated to a separate saint, or that one housed an altar to the church's patron saint and the other to the Virgin Mary. Here again evidence is lacking, and only two of the double naved churches have two saint dedications, only one of these Llanfair Dyffryn Clwyd (Site 23) including a dedication to the Virgin.

A more prosaic but more likely explanation is that double-naving was a cheap and easy way of increasing the size of a church, with minimum structural change. Only one wall of the original building

needed to be removed, and what resulted was a church with doubled floor-area, better lit by two big eastern windows which could also display more stained glass. Two roofs of manageable span, meanwhile, gave ample rein to the region's other medieval speciality, ornate wood carving (see Roofs and Rood-Screens).

Why, then, were double-naved churches built around the Vale of Clwyd, and not generally elsewhere? The answer may well be the influence of fashion. In other parts of medieval Britain, for example, the fashion was for grand church towers – as in south-west England – or tall spires, as for example in the east midlands. Visitors may notice that medieval church towers are quite uncommon in Denbighshire, and medieval spires non-existent. Here the fashion was clearly for double-naved churches. It all but certainly began at St Peter's, Ruthin (Site 1a), the wealthy and prestigious church of the Vale of Clwyd's capital and the first church to be double-naved.

St Marcella's, Denbigh (Site 31) later followed suit. Then the wealthier villages or their squires, unwilling to be outdone by the towns or (worse still) by their rural neighbours, also double-naved their churches in quick succession. What better way to proclaim community pride, keep up with fashion, make more room for ceremonial – and at the same time assure a place in heaven? (See also Roofs and Rood Screens – The Glories of Denbighshire Woodworking.)

Ffynhonnau Sanctaidd

Oherwydd ei daereg, neu effallai o ganlyniad i rinweddau ei seintiau, ceir nifer o ffynhonnau sanctaidd yn Sir Ddinbych. Cynhwysir chwech o'r rhai mwyaf hygrych yn y llyfryn hwn, ond mae llawer mwy i'w darganfod. Mae'n bosib mai'r ffynhonnau yr honnir iddynt fedru iacháu yw mannau addoli hynaf yn y sir. Yn sicr, yr oedd ymhliith y Celtaid paganaidd gwilt poblogaidd yn gysylltiedig â ffynhonnau, pyllau a llynnoedd. Effallai fod y cwlt yn hŷn na hyn. Gwneid offrymadau iddynt ac mewn rhai mannau fe'u cysylltiedig hefyd â chwlt Celtaidd y pen toredig proffwydol (gweler Tremeirchion, Ffynnon Beuno Safle 40).

Erbyn y Canol Oesoedd, fodd bynnag, yr oedd y ffynhonnau hyn wedi'u cysegru i seintiau lleol – er ei bod yn debygol bod rhai ohonynt yn Gristnogol o'r cychwyn, sef nentydd naturiol a oedd wedi eu sancteiddio oherwydd eu hagosrwydd at gell meudwy neu eglwys gynnar. Mae rhai o'r defodau a oedd yn gysylltiedig â hwy, fodd bynnag, – megis yn Llandegla (Safle 25) – yn awgrymu cymysgedd gyfleus o gredoau hen a newydd.

Cyrhaeddodd ffynhonnau sanctaidd (fel ffynnon Sant Dyfnog yn Llanrhaeadr (Safle 30) eu hanterth o ran eu poblogrwydd yn union cyn y Diwygiad Protestantinaidd. Ar ôl hynny, condemnwyd y defnydd a wneid ohonynt yn swyddogol fel arferion ofergoelus – er na chymerodd pobl Sir Ddinbych fawr o sylw hyn. Yn wir, o safwynt y tlodion, y rhain oedd yr unig feddyginiath a oedd ar gael at glefyd neu anabledd ac erbyn y 18fed ganrif, dôi ymdrochwr mwy ffasiynol i ymweld â hwy fel rhan o'r ysfa gyfoes am 'ffynhonnau meddginiaethol.'

Yna, ar ôl cael eu gwrti gan 'wyddoniaeth', treiodd eu poblogrwydd unwaith eto a chollwyd llawer ohonynt, fe'u hanghofiwyd, fe'u draeniwyd neu fe'u llanwyd – mae Ffynnon anghysbell Sarah (Safle 7), a gafodd ei hadfer yn ddiweddar, yn eithriad nodedig. Bellach, yn ffodus, mae'r diddordeb ynddynt yn cynyddu unwaith eto, hyd yn oed os nad ydynt bob amser yn gwella 'dafennau, crachod a'r gosfa.' Cofiwch offrymadau gwreddi, pin neu ddarn o arian, yn ôl eich dynuniad – mae'r lleoedd sanctaidd hyn yn werth ymweld â hwy.¹¹



40 Tremeirchion

EGLWYS CORFF CRIST A FFYNNON SANT BEUNO

Mae Tremeirchion – 'Din Meirchion' yn wreiddol, sef caer Meirchion y pennath – yn bentref prydferth ar odre Bryniau Clwyd sy'n edrych dros weddill y dyffryn. Ger yr eglwys brydferth, sydd rhwng ffynhonnau sanctaidd a'r cwlt-pennau Celtaidd paganaidd; ni wyddys dyddiad y pen cerfiedig hwn.¹¹

EGLWYS CORPUS CHRISTI, TREMEIRCHION
BRON BOB DYDD RHWNG 9YB – 3YH,
OS CEWCH ANHAWSTER CAEL MYNEDIAID
FFONIWC H 01745 730584



EGLWYS CORFF CRIST A FFYNNON SANT BEUNO
CHURCH OF CORPUS CHRISTI AND
ST BEUNO'S WELL

Ymhliith y nodweddion hynaf, y mae maen-groes blethelig o'r 13eg ganrif i Hunyd, gwraig Carwed, ar ffurf sedd yn y porth. Y tu mewn i'r hen ddrws cain y mae dwy ffenestr y festi'n dangos mosaig o wydr lliw da o ddiweddyd y canol oesoedd, sy'n cynnwys pen eurgylchog y Santes Ann, mam y Forwyn Fair. Mae ffenestr ddeheul ger y pulpud yn dangos portreadau anghyffredin o wydr lliw sy'n dyddio o'r 17eg ganrif (o'r hen ficerdy). Mae'r portreadau'n cynnwys Iago I, Siarl I a John Williams, o Ogledd Cymru a ddaeth yn Esgob Lincoln ac yn Archesgob Efrog, ac a fu'n ymladd dros y Brenin ac o blaidd y Senedd yn ystod y Rhyfel Cartref.

Yn estyniad transept y gogledd (a ychwanegwyd adeg adnewyddu'r eglwys ym 1864), y gorwedd marchog mewn crys haearn o tua 1280; mae'n gorwedd â'i goesau wedi ei croesi â'i gleddyf yn ei law. Effallai mai'r nodwedd fwyaf trawiadol yw'r bedrod mawr â chanopi sy'n dyddio o'r 14eg ganrif sy'n sefyll ger yr allor; dyma fedrod yr offeriad Dafydd ap Hywel ap Madog, a adwaenid fel Dafydd Ddu Athro o Hiraddug. Yr oedd y ficer hwn yn enwog fel bardd, awdur ac (yn ôl y traddodiad) fel proffwyd ac mae'n gorwedd o dan fwa pigfain cain, ar fedrod sy'n dangos tariannau herodrol teuluol a symbolau eraill 'n gysylltiedig â'r croesheliad (mae côr o'i flaen yn plygu ymlaen i ddatgelu'r trysorau hyn).

Ymhliith nodweddion hynod diweddarach y mae cist Sioraidd gain, cloch law y plwyf ar gadwyn, llechfaen i Hester Thrale, sef ffrind Dr Johnson, awdur enwog y 'Dictionary.'

Saif Brynbella, plasty Mrs. Thrale (preifat) sy'n dyddio o'r 18fed ganrif, islaw'r pentref, y tu ôl i wal hir o garreg ger y B5429. Gyferbyn â'i glwyd isaf, mewn lloc o garreg ger tŷ llwyd a leolir mewn pant, y mae Ffynnon Beuno, a oedd yn enwog am iacháu ar un adeg. Llifa'r dŵr allan o geg pen sydd

wedi ei gerfio'n fras o garreg, yn union fel petai'n ceisio pwysleisio'r cysylltiad a oedd rhwng ffynhonnau sanctaidd a'r cwlt-pennau Celtaidd paganaidd; ni wyddys dyddiad y pen cerfiedig hwn.¹¹

40 Holy wells

40 Tremeirchion

CHURCH OF CORPUS CHRISTI AND ST BEUNO'S WELL

Due either to the virtues of its saints or the nature of its geology, Denbighshire boasts many holy wells. Six of the most accessible are included in this trail, but there are many more to be sought out. These allegedly healing water sources may well be the oldest of the area's places of worship. Certainly there was a thriving cult of wells, pools and lakes among the pagan Celts, if not long before; offerings were made to them, and in some places they were also associated with the Celtic cult of the prophetic severed head (see Tremeirchion, Ffynnon Beuno Site 40).



GWYDR (MANYLYN), TREMEIRCHION
GLASS (DETAIL), TREMEIRCHION

By the Middle Ages, however, these wells had been christened and dedicated to local saints – though there is also a strong likelihood that some were Christian from the outset, natural springs sanctified by their nearness to the hermit's cell or early church. Some of the rituals associated with them – as at Llandegla (Site 25) – nevertheless point to a comfortable blend of old and new beliefs.

Holy wells (like St Dyfnog's at Llanrhaeadr (Site 30) reached a zenith of popularity just before the Protestant Reformation. Thereafter their use was officially condemned as superstitious – though many Denbighshire people apparently took little notice. For poorer people, they must always have been the only available remedy

chest, a chained parish handbell, and a tablet to Dr 'dictionary' Johnson's friend Hester Thrale.

Brynbella, Mrs Thrale's 18th century mansion (private), stands below the village, behind a long stone wall beside the B5429. Opposite its lower gateway, in a stone enclosure by a grey-rendered house in a hollow, is Ffynnon Beuno – St Beuno's Holy Well, 'once in great repute for healing.' As if to emphasise the link between sacred springs and the pagan Celtic head-cult, its water gushes from the mouth of a roughly carved stone head of unknown age.¹¹

CHURCH OF CORPUS CHRISTI, TREMEIRCHION
OPEN MOST DAYS 9AM – 3PM, IF YOU HAVE
ANY PROBLEMS WITH ACCESS PLEASE CALL
01745 730 584

being a notable exception. Now, fortunately, interest in them is again reviving: even if they do not always cure 'warts, scabs and the itch' – remember to offer a prayer, a pin or a coin, according to inclination – these venerable holy places are worth seeking out.¹¹



41 Bachegraig

GER TREMEIRCHION

CYFARWYDDIADAU: Yn fuan ar ôl Ffynnon Beuno, mae modd troi i'r dde oddi ar y B4529 a mynd ar hyd y ffordd fach sy'n mind i gyfeiriad Dinbych a Threfnant. Parciwch tua milltir i lawr y ffordd, ger pont dros afon Clwyd. Gellir gweld y tŷ ar draws y caeau, ar y chwith, a gellir mynd ato ar hyd llwybr sydd wedi ei farcio.

Bachegraig oedd y tŷ brics cyntaf yng Nghymru. Fe'i codwyd ym 1567 gan Syr Rhisiart Clwyd, dyn o Ddinbych a ddaeth yn gyfoethog fel masnachwr yn Antwerpen (Fflandrys), a gynorthwyodd i sefydlu'r Gyfnewidfa Frenhinol yn Llundain, ac ef oedd yr ail o bedwar gŵr Catrin o Ferain, 'Mam Cymru.' Adeiladwyd y tŷ gan grefftwwr o Fflandrys, gan ddefnyddio brics o Flandrys ac efelychwyd arddull Antwerpen. Roedd gan y tŷ rhyfeddol hwn do pyramid uchel, ffenestri rhesog a simneiau uchel. Edrychait y tŷ mor ddieithr fel tadogaï'r brodorion ef ar y Diafol ei hun.

Yn anffodus, dymchwelwyd y prif dŷ ym 1817, ond erys ei borth/storfa ac adeiladau eraill fel fferm. Gall ym welwyr gerdded ar hyd y llwybr natur ar draws deugain erw o goetir hynafol, sy'n rhan o goedwig frenhinol ganoloesol yr arferai Edward y Tywyssog Du hela ynddi. Erys y gwrthgloeddiau gwreiddiol sy'n creu'r ffiniau, a cheir yma nifer o rywogaethau brodorol prin o blanhigion. ■

GOFYNNWCHWRTHY TŶ FFERM (PREIFAT) TAL MYHEDIAD I'R LLWYBR.



PORTREAD O SYR RHISIART CLWCH
PORTRAIT OF SIR RICHARD CLOUGH

42 Bodfari

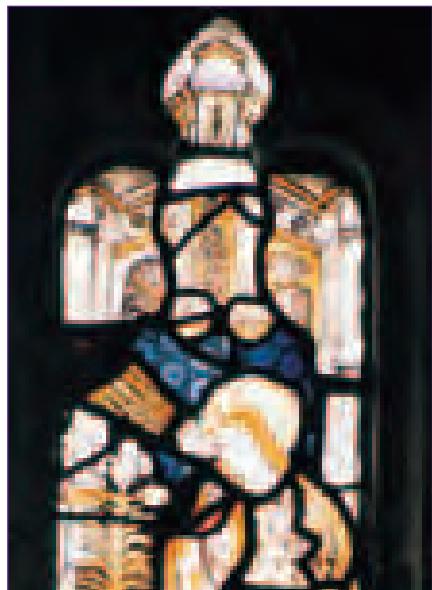
EGLWYS SANT STEFFAN

Saif tŵr mawr canoloesol Eglwys San Steffan yng nghanol y pentref a gellir gweld golygfeydd hardd o'r fynwent. Ailadeiladwyd corff yr eglwys ym 1865. Bu Bodfari'n arhosfan Rufeinig o bosibl, ac ar un adeg bu'n enwog yn sgil ffynnon sanctaidd Sant Deifar, lle y trochid plant deirgwaith, 'er mwyn eu rhwystro rhag criod yn ystod y nos.' Yn ôl awdurdodau sobr mae'r ffynnon hon wedi hen ddiflannu bellach, ond cred optimistaidd mai hon yw'r un a yn Mar y Ffynnon yn y Dinorben Arms.

Fodd bynnag, anogir rhieni i beidio â throchi eu plant yno! ■



EGLWYS SANT STEFFAN, BODFARI
DYDD SADWRN A DYDD SUL YN YSTOD ORIAU
DYDD. GELLIR TREFNU YMWEILIADAU ADEGAU
ERAILL. FFONIWCH CAERWYS 01352 720223



MANYLN O FFENESTR 'Y SAITH
SACRAMENT', LLANDYRNOG
DETAIL OF 'SEVEN SACRAMENT'
WINDOW, LLANDYRNOG

43 Llandyrnog

EGLWYS SANT TYRNOG

Saif yr eglwys yng nghanol y pentref prysur, ac fe'i cysegrir i sant lleol. Yn ôl y traddodiad, yr oedd yn fynach o'r 6ed ganrif ac yn frawd i'r Santes Farchell o Ddinbych a Sant Deifar o Fodfari. Fel cynifer o eglwysi mawr lleol o ddiweddu y Canol Oesoedd, mae ganddi ddau gorff. Perthyn iddi gymeriad hynod iawn, yn bennaf oherwydd y gwaith adnewyddu ym 1876-8 gan y pensaer unigolyddol o'r cyfnod Fictoriaidd, Eden Nesfield.

Fe'i rendrodd â gro o liw pinc a gadawodd ei 'nod masnach' yn y tariannau crwn blodeuog ar blastr a gwaith coed y porth o goed, ynghyd ag ar y corau ac ar addurniadau eraill y tu mewn.

Y gwydr lliw yn ffenestr fawr ddwyreiniol yr eglwys yw'r nodwedd ganoloesol bwysicaf sydd i'w gweld yma; cafodd ei hail-lunio'n rhannol o ddarnau y daethpwyd o hyd iddynt yng nghist y plwyf neu o dan y llawr. Maent yn dyddio o tua 1490, ac mae'r prif banel canolog yn dangos y Croesheliad, a gwaed Crist yn llifo'n ffrydianu. Ar un adeg, arweinai pob un o'r rhain at olygfa a ddangosai un o 'Saith Sacrament' yr eglwys ganoloesol. Mae ffenestri Saith Sacrament o'r fath yn hynod brin a dyma'r unig yn sydd wedi goroesi yng Nghymru; dim ond wyt h a geir yn Lloegr.

Ar y ochr dde i'r groes, mae'r panel uchaf yn dangos offeiriad yn derbyn sacrament Ordinhad gan offeiriad, gyda sacrament Priodas islaw. Dengys mwy o baneli darniog i'r chwith berson claf sy'n gwisgo cap gwyn yn derbyn sacrament yr Eneiniad Olaf, ac uwchlaw mae ffigur yn penlinio o flaen offeiriad sy'n eistedd, yn derbyn sacrament Penyd. Mae gweddill y Sacramentau (Offeren, Bedydd a Bedydd Esgob) ar goll.

O gwmpas y paneli canolog y mae ffigurau'r apostolion, ac y mae'r paneli rhwyllog uchaf yn cynnwys portreadau o seintiau Cymru a seintiau eraill. Yn y paneli uchaf oll, y mae Sant Asaph a Sant Deiniol (a bortreadir fel esgobion) yn sefyll y naill ochr i'r Forwyn yn cael ei choroni. Islaw iddynt y mae rhes o santesau (o'r chwith i'r dde) y Santes Farchell o Ddinbych; y Santes Wenffrewi o Drefynnon; Y Forwyn Fair a'r Angel Gabriel; Santes Frideswide o Rydychen a'r Santes Catherine, nawddsant merched beichiog, gyda'i 'Holwyn Catherine.' Yn ogystal ceir cist sydd wedi ei naddu o goed derw, sy'n rhyfeddol o goeth. Mae llyfrlyn defnyddiol ar gael sy'n llawn gwybodaeth am yr eglwys hynod hon. ■



EGLWYS SANT TYRNOG, LLANDYRNOG
BOB DYDD YN ORIAU DYDD

41 Bach-y-Graig

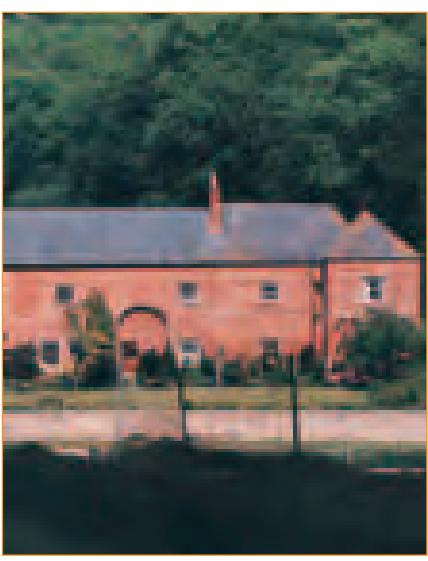
NEAR TREMEIRCHION

DIRECTIONS: Soon after St Beuno's Well, it is possible to turn right off the B4529 onto a minor road signposted to Denbigh and Trefnant: park about a mile further on, by the bridge over the river Clwyd. The house can be seen across the fields to the left, or reached by a marked track.

Bach-y-Graig (originally 'Bachegraig') is the earliest brick-built house in Wales. It was erected in 1567 by Sir Richard Clough, a Denbigh man who grew rich as a merchant in Antwerp (Flanders), helped to found the London Royal Exchange, and was the second of the four husbands of Katharine of Berain, 'the Mother of Wales.' Built by Flemish craftsmen in Flemish bricks, this Antwerp-style prodigy house had a towering pyramid roof with tiered windows and soaring chimneys. So alien did the house look that locals attributed it to the Devil himself.

The main house, sadly, was demolished in 1817, but its gatehouse-cum-warehouse and other buildings still survive as a farm. Visitors can walk a nature trail through forty acres of ancient remnant woodland, part of a medieval royal forest hunted by Edward the Black Prince. The forest retains its original earthwork boundary banks and hosts several rare native plant species.

APPLY AT THE FARMHOUSE (PRIVATE)
ENTRANCE CHARGE FOR TRAIL



BACHEGRAIG BACH-Y-Graig

42 Bodfari

CHURCH OF ST STEPHEN

The big medieval tower of St Stephen's church stands at the centre of the village and fine views can be had from the churchyard. The body of the church was rebuilt in 1865. Perhaps the site of a Roman way-station, Bodfari was once famous for St Deifar's holy well, where children were dipped three times 'to prevent their crying at night.' Sober authorities maintain that this well has now disappeared: optimists believe it is

the one on view in the Well Bar of the Dinorben Arms. The dipping of children there, however, is usually discouraged. ■



CHURCH OF ST STEPHEN, BODFARI
CHURCH OPEN SATURDAY & SUNDAY DURING
DAYLIGHT HOURS, PRE-ARRANGED GROUPS
AVAILABLE AT OTHER TIMES, CONTACT THE
RECTORY, CAERWYS 01352 720 223

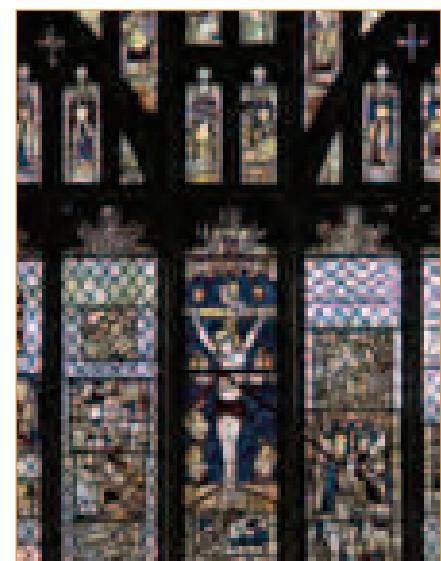
43 Llandyrnog

CHURCH OF ST TYRNOG

At the heart of a busy village, St Tyrnog's is dedicated to a local saint, reputedly a 6th century monk and the brother of St Marcella of Denbigh and St Deifar of Bodfari. Like so many big late medieval churches hereabouts, it is double-naved. The church has a most distinctive character, largely due to restoration in 1876-8 by the individualistic Victorian architect Eden Nesfield. He rendered it in pinkish pebbledash and left his trademark of flowered roundels (sunflower pies) on the plaster and woodwork of the timbered porch, as well as on the choir stalls and other furnishings within.

The outstanding medieval feature here is the stained glass of the big east window, partly re-assembled from fragments found in the parish chest or concealed beneath the floor. Dating from about 1490, the main central panel shows the crucifixion, with streams of blood flowing from Christ's body. Each of these once led to a scene depicting one of the seven sacraments of the medieval church. Such 'seven sacraments' windows are extremely rare; this is the sole survivor in Wales, and there are only eight others in England.

On the right of the crucifix, the upper panel shows the sacrament of ordination of a priest by a bishop, with the sacrament of marriage below. More fragmentary panels to the left show the sacrament of extreme unction (last rites) being given to a sick man in a white cap, with a figure kneeling before a seated priest to receive penance above. The remaining sacraments



FFENEST GWYDR LIIW LLANDYRNOG
STAINED GLASS WINDOW LLANDYRNOG

(mass, baptism and confirmation) are lost. Flanking the central panels are figures of apostles, while the upper tracery lights of the window contain a portrait gallery of Welsh and other saints. In the uppermost panels, St Asaph and St Deiniol (shown as bishops) flank the coronation of the Virgin. Below them are a row of female saints: (left to right) St Marcella of Denbigh; St Winifred (Gwenfrewi) of Holywell; the Virgin Mary with the angel Gabriel; St Frideswide of Oxford and St Catherine – patroness of pregnant women – with her 'Catherine Wheel.' A helpful guide book – and an exceptionally fine dug-out oak chest – provide further good reasons for visiting this notable church. ■



CHURCH OF ST TYRNOG, LLANDYRNOG
OPEN DAILY DURING DAYLIGHT HOURS

44 Llangwyfan

EGLWYS SANT CWYFAN

Saif eglwys ganoloesol fach hardd Sant Cwyfan ger lôn serth sy'n dringo llethrâu Bryniau Clwyd. Mae'r cyffion sydd y tu allan i'r fynwent yn oroesiad anghyffredin, ac mae'r ffath fod yr Eglwys hon wedi osgoi gwaith adnewyddu yn ystod y cyfnod Fictoriaidd yn fwy anghyffredin byth. Mae'r tu allan wedi ei rendro, a phâr o bileri sydd wedi eu cysylltu â'i gilydd â charreg lorio yw'r 'clochdy'. Ychydig iawn o newid a fu i'r tu mewn gwyngalchog Sioraidd, gyda'r nenfwd crwm a chorau bocs twt sydd wedi eu peintio'n wyrdd, ers i Cadwalader Edwards a Thomas ap Hugh, wardeniaid yr eglwys, osod eu henwau gyda balchder uwchben eu porth newydd ym 1714.

EGLWYS SANT CWYFAN, LLANGWYFAN
AR AGOR BOB DYDD YN ORIAU DYDD RHWNG Y PASG A DIWEDD HYDREF .



Fotograffau trwy ganiatad caredig/Photography by kind permission of:-

National Portrait Gallery
Llyfrgell Genedlaethol Cymru/The National Library of Wales
CADW
Archifyd Sir Ddinbych/Denbighshire Archives
Yr Ymddiriedolaeth Genedlaethol/The National Trust
photography@garethparry.co.uk
David Roberts Photography
www.gedimages.com
Charles Kightly
Fiona Dolben



PELICAN WEDI'I BEINTIO, LLANGYNHAFAL
PAINTED PELICAN, LLANGYNHAFAL

45 Llangynhafal

EGLWYS SANT CYNHAFAL

Ni ddylid cyfle i ymweld ag Eglwys Sant Cynhafal. Hon yw'r unig eglwys i'w chysegru i'r sant hwn – mynach o'r 7fed ganrif ydoedd mwy na thebyg ac yr oedd ei ffynnon yn enwog am gael gwared ar ddafadennau a'r cryd cymalau. Saif mewn mynwnt 'Geltaidd' gyda Moel Famau yn gefndir ysblennydd iddi. Gwelir ffermdy a phlasdy hanner ffrâm bren Plas-yn-Llan gerllaw.

Fel cynifer o eglwysi mwy yr ardal, mae'r adeilad llwyd yn dyddio o ddiwedd y 15fed neu ddechrau'r 16eg ganrif ac y mae iddi 'ddau gorff'. Mae gan y ddau gorff do trawst gordd a chleddyfog (sy'n nodweddu'r ardal) sy'n cynnwys pennau cerfiedig ac angylion. Tynnwyd un o'r rhain i lawr er mwyn ei gweld yn well: mae ganddi adenyydd a choron ac y mae'n dal tarian ac yn arnofio ar gwmwl. Saif ffigur bychan arall o'r 15fed garnif ger y fynedfa i'r eglwys fawr, olau, sy'n llawn nodweddion rhyfedol a swynol.

Ymhliith y mwyaf trawiadol y mae'r 'pelican' peintiedig sy'n ymdebygu i alarch ar ei nyth uwchben yr allor ddeheuol; mae'n bwyo ei chywion gyda'i gwaed ei hun. Mae'r symbol hwn o Grist (sy'n bwydo Ei Eglwys gyda'i waed ei hun) yn dyddio o 1690, felly hefyd yr angel sy'n dal utgorn sydd wedi'i beintio islaw. Ymddengys y pelican unwaith eto ar y pulpud sy'n dyddio 1636, ynghyd â llew, ceiliog neidr a chrocodeil.

Fodd bynnag, ni all unrhyw restr o nodweddion gyfleo'r awyrgylch heddychlon a chroesawgar sy'n perthyn i eglwys Sant Cynhafal; yn wir mae'n werth gwneud yr ymdrech i ymweld â hi. Mae taflen ddefnyddiol a diddorol ar gyfer ymwelwyr sy'n tynnu sylw at ei nodweddion penodol.



EGLWYS SANT CYNHAFAL, LLANGYNHAFAL
AGORED TRWY DREFNIANT

44 Llangwyfan

CHURCH OF ST CWYFAN

A pretty little church of medieval origin, St Cwyfan's stands by a steep lane climbing the slopes of the Clwydian Hills. The stocks outside the churchyard are an unusual survival, and more unusually still, St Cwyfan's has largely escaped Victorian restoration. The exterior is rendered, the bell tower simply a pair of pillars joined by a flagstone. The plain whitewashed Georgian interior, with curved ceiling and neat green-painted box pews, can have changed little since Cadwalader Edwards and Thomas ap Hugh, Churchwardens, proudly set their names above their new porch in 1714.

CHURCH OF ST CWYFAN, LLANGWYFAN
OPEN DAILY DURING DAYLIGHT HOURS FROM EASTER TO OCTOBER

45 Llangynhafal

CHURCH OF ST CYNHAFAL

St Cynfal's is not to be missed. The one and only church dedicated to this saint – probably a 7th century Welsh monk, whose holy well was renowned for banishing warts and rheumatism – it stands in a circular Celtic churchyard against the splendid backdrop of Moel Famau, with a farm and the timber-framed mansion of Plas-yn-Llan for company.

Like so many of the region's larger churches, the grey-rendered building dates from the late 15th or early 16th century, and is double-naved. Each nave within has a fine, and also characteristically local hammer beamed and braced roof, with carved heads and angels. One of these has been brought down for closer viewing; winged and crowned, he holds a shield and floats on a stylised cloud. Another little 15th century figure flanks the entrance to the spacious, light-filled and clearly well-loved interior, which abounds in curious and delightful features.

Among the most striking is the painted swan-like pelican on her nest above the south altar, feeding her chicks with her own blood. This symbol of Christ who nourishes His church with His own blood dates from 1690, like the trumpet-

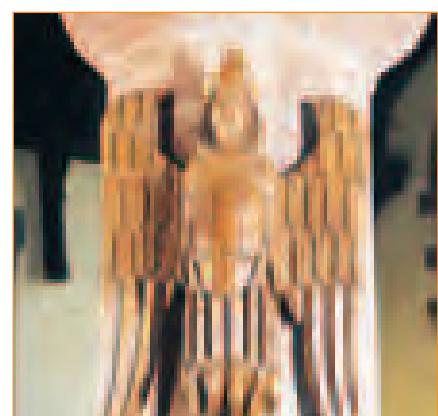


bearing angel painted below. The pelican appears again on the pulpit of 1636, along with a lion, cockatrice and crocodile.

No list of features, however, can convey the peaceful and welcoming atmosphere of St Cynhafal's, a church well worth seeking out. There is a helpful and amusing guide sheet for visitors which points out the distinctive features.



CHURCH OF ST CYNHAFAL, LLANGYNHAFAL
OPEN BY ARRANGEMENT



ANGEL CERFIEDIG, LLANGYNHAFAL
CARVED ANGEL, LLANGYNHAFAL

46 Llanynys

EGLWYS SANT SAERAN

Eglwys Sant Saeran yw un o eglwysi mwyaf deniadol a rhyfeddol yr ardal. Saif mewn pentref tawel. Eto i gyd, hon oedd mam-eglwys de Dyffryn Clwyd, a bu, ar un adeg, yn gartref i 'glas' (sef cymuned grefyddol Gymraeg), a sefydlwyd efallai yn y 6ed ganrif ac y gysegrwyd i'r esgob-sant Saeran na wyddys llawer amddano bellach (gweler hefyd Ffynnon Sarah Safle 7).

Y nodwedd hynaf sy'n perthyn i'r eglwys bresennol yw'r porth gorllewinol sy'n dyddio o'r 13eg ganrif; nid yw'n cael ei ddefnyddio mwyach ac mae wedi ei orchuddio ag eiddew. Gellir ei weld wrth i chi fynd i mewn i'r fynwent bryderth gyda'i choed yw hynafol. Mae'r rhain yn creu rhodfa i'r porth mawreddog o goed sydd wedi ei gerfio'n gain ac sy'n dyddio o gyfnod y Tuduriaid; gwelir y dyddiad 1544 (mewn Lladin) uwchben y porth sy'n dyddio o gyfnod y chydig yn gynharach.

Mae'r tu mewn yn fawr ac mae hyn yn gydnaws â phwysigrwydd yr eglwys ar un adeg ac â'i chysylltiadau agos ag Esgobion Bangor, a fu'n berchen arni am gyfnod maith. Mae ganddi ddau gorff, fel cynifer o eglwysi Sir Ddinbych, yngyd â dau do gwydha a thrawstiau gordd sy'n dyddio o ddiwedd y Canol Oesoedd. Mae'r pileri rhychiog o goed rhwng y ddau gorff yn fwya anghyffredin ac yn llawer mwy diweddar, gan eu bod yn dyddio o gyfnod yr adnewyddu ym 1768.

Yn union gyferbyn â'r drws y mae prif ogoniant Eglwys Sant Saeran, sef murlun anferth o'r 15fed ganrif o Sant Cristopher. Ail-ddarganfuwyd y murlun canoloesol hwn o dan y plastr ym 1967 – dyma' un gorau o ddigon yng Ngogledd Cymru. Yn ôl y chwedl, yr oedd y sant yn gawr a weithiau fel fferiwr ac fe'i dangosir yn cario'r baban lesu ar draws afon, gyda gwialen flodeug yn ei law a haig o bysgod o gwmpas ei draed. Sant Christopher (sef 'carriwr Crist') yw nawddsant teithwyr a châi ei beintio'n aml gyferbyn â drysau eglwysi, lle y gallai teithwyr ei weld ar unwaith a thrwy hynny credid na fyddent yn 'perlewgyu nac yn syrthio' yn ystod y diwrnod hwnnw. Mae'r gred yn parhau ar ffurf cylchau allweddol a bordiau blaen ceir heddiw.

Gerllaw'r peintiad y mae dau drysor canoloesol arall: bedrod-ddelw tolciog o offeriad sef, o bosibl, yr Esgob ap Richard o Fangor (a fu farw yma ym 1267) a gallai'r



Bwyd a Diod:

Mae mwynhau bwyd a diod da yn rhan bwysig o unrhyw wyliau ac mae Sir Ddinbych yn cynnig dewis rhagorol. Mae dewis ardderchog o dafarnau yn y trefi neu yn wlad sy'n darparu bwyd blasus mewn awyrgylch traddodiadol. Yn ogystal, gellir cael tâ a chacennau hufen, a gellir bwyta mewn tafarnau gwin, tai bwyta neu westai; gellir hyd yn oed fynychu gwledd ganoloesol.

Llety:

Ceir llawer mwy o ryfeddodau yma. Yn eu plith y mae paneli diddorol o gyfnod Elizabeth ger yr allor sy'n cynnwys bwystfilod a phlanhigion cerfiedig, rhyfedd a ddaeth o Fachymbyd Fawr, gerllaw, sef cartref y Cynol Cafalir William Salesbury, 'Yr Hen Hosanau Gleision' o Gapel Rug (Safle 11) a Chastell Dinbych (Safle 32). Gosodwyd mwy o waith coed cerfiedig or hen gorau yn seddau'r côr ac y mae tri chanhwyllyr, dau ohonynt wedi eu gwneud o goed o'r cyfnod Siorsaidd ac un o bres o'r cyfnod Fictoriaidd. Ceir byrrdau elusen Cymraeg a Saesneg, arfbais frenhinol beintiedig fawr o gyfnod Siarl II a hyd yn oed feel cŵn brin (mewn câs gwyr) a ddefnyddid i ddal ac i gael gwared ar gŵn afreolus o'r eglwys.

Bydd y llawlyfr yn gymorth i ymwelwyr edrych o gwmpas a mwynhau'r eglwys hyfryd hon.



EGLWYS SANT SAERAN, LLANYNYS
AGORED YN ORIAU DYDD.

Digwyddiadau ac Adloniant:

Cynhelir nifer o ddigwyddiadau blynnyddol ym mhentre'r a threfi Sir Ddinbych. Mae digwyddiadau mawr fel gwyliau cerdd, sioeau lleol, treialon cŵn defaid, perfformiadau awyr agored o ddramâu Shakespeare a gwyliau diolchgarwch yn rhan o fywyd yr ardal. Gofynnwch i'r Ganolfan Croeso am y wybodaeth diweddaraf.

Celf a Chrefft:

Mae'r celfyddydau creadigol yn ffynnu yn Sir Ddinbych. Yn sgil derbyn grant gan Gyngor y Celfyddydau, bydd gan Ruthun ganolfan flanllaw ar gyfer y celfyddydau cymhwysol. Mae'r Ganolfan Grefftai i fod i agor yn hwyr yn 2008.

Gellir gweld arddangosfeydd o waith lleol a rhwngwladol yn Y Capel ac yn y Pafiliwn Rhwngwladol, ill dau yn Llangollen. Yn aml iawn, ceir arddangosfeydd diddorol mewn llyfrgelloedd ledled y sir, a lleolir crefftwy'r siopau stiwdio ger rhai o'r safleoedd canoloesol.

46 Llanynys

CHURCH OF ST SAERAN

One of the region's most attractive and fascinating churches, St Saeran's stands in a quiet hamlet. Yet it was once the mother church of southern Dyffryn Clwyd, the home of a clas (or Welsh religious community) founded perhaps in the 6th century and dedicated to the now obscure Celtic bishop-saint Saeran (see also Ffynnon Sarah Site 7).

The oldest feature of the present church, however, is the disused ivy-grown 13th century west doorway, visible as you enter the pretty churchyard with its ancient yew trees. They form an avenue to the imposing and intricately carved timber Tudor porch, dated (in Latin) 1544 above the slightly earlier entrance door.

The interior is large and spacious, as befits the church's former importance and its close links with the Bishops of Bangor, long its rectors or owners. Double-naved like so many Denbighshire churches, it has a fine pair of the characteristically local late-medieval hammer beamed roofs. The fluted timber pillars between the naves are more unusual, and much later, dating from a restoration in 1768.

Directly opposite the door is St Saeran's greatest glory, a huge 15th century wall painting of St Christopher. Rediscovered under plaster in 1967, this rare survival is much the finest medieval wall painting in north Wales. The saint – according to legend a giant who served as a ferryman – is shown carrying the infant Christ across a river, with a flowering staff in his hand and a shoal of fish round his feet. The patron saint of travellers, Christopher (Christ-bearer) was often painted opposite church doorways, where wayfarers could easily glimpse his image and thus (it was believed) be preserved from fainting or falling all that day. The belief lives on in the St Christopher's of modern key rings and car dashboards.

Near the painting are two more medieval treasures. The battered tomb effigy of a priest may be Bishop ap Richard of Bangor (who died here in 1267) while the figure of a mitred bishop on the hexagonal stone may represent St Saeran himself. Crozier in hand, the little figure is apparently

standing on a muzzled bear, and on the stone's reverse is a crucifixion scene. It stood until recently in the churchyard, and perhaps marked the saint's tomb or shrine, said to be 14th century, it could be much older.

There are many more delights here. Among them are the charming Elizabethan panels near the altar, carved with fantastic beasts and strange plants.

They come from nearby Bachymbyd Fawr, home of the Cavalier Colonel William Salesbury, Old Blue Stockings (Hosanau Gleision Hen) of Rug Chapel (Site 11) and Denbigh Castle (Site 32). More carved woodwork from old pews is set into the choir stalls, and there are three chandeliers, two of Georgian timber and one of Victorian brass. There are bilingual charity boards in Welsh and English, a big painted Royal Arms of Charles II, and even (in a glass case) a rare set of telescopic dog tongs, used to seize and expel unruly hounds.

The guide book will help visitors explore and enjoy this wonderful church.



CHURCH OF ST SAERAN, LLANYNYS
CHURCH IS OPEN DURING DAYLIGHT HOURS



ESGOB MEITROG, LLANYNYS
MITRED BISHOP, LLANYNYS

Eating and drinking

The enjoyment of good food and drink is all part of a holiday and Denbighshire offers a wonderful choice. There is a splendid range of town and country pubs and inns providing excellent food in a traditional surroundings. Cream teas, wine bars, more formal hotel and restaurant dining and even a complete medieval banquet are also on offer.

Accommodation

There is a wide range of accommodation in Denbighshire for you to choose from. You can stay in an imposing castle with peacocks on the lawn, or in a youth hostel or camp site. There are comfortable and convenient town centre hotels and cosy welcoming farms and guesthouses. From four poster to sleeping bag, the choice is yours. Tourist Information Centres can give details of verified accommodation, and will help you book.

Events and entertainment

There is a yearly cycle of events in the towns and villages of Denbighshire. Large scale events, music festivals, local shows, sheep dog trials, outdoor Shakespeare and harvest festivals are part of the fabric of daily life. Check with the TIC for up-to-the minute information.

Arts and crafts

The creative arts flourish in Denbighshire. Following an Arts Council grant, Ruthin will have a new premier centre for applied art. The Craft Centre is due to open late in 2008.

Displays of both local and international work can also be found at Y Capel in Llangollen and at the Royal International Pavilion in Llangollen. Local libraries across the county often have interesting exhibitions of work and, alongside some of the medieval sites can be found craft workers and studio shops.