

North Wales Pilgrims' **Walk**

9th to 23rd May 2015

Details of the Places *en route* including brief histories

Nearest supermarkets and shops listed

Overnight accommodation

Daily distances, ascents and estimated times of walks

**Guide to pronunciation and meanings of
Welsh Place Names**

Brief histories of some Welsh Saints

North Wales reports of the 1904/5 Welsh Revival

Day 1. Sat. Basingwerk to Trelawnyd. 11.3 miles, 2020' ascent, 5½hrs.

Basingwerk Abbey, Greenfield

The abbey was founded in 1132 by the 4th Earl of Chester, who had already brought Benedictine monks from Savigny Abbey in southern Normandy. The abbey became part of the Cistercian Order in 1147. It was a daughter house of Buildwas Abbey in Shropshire. By the 13th century, the abbey was under the patronage of Llywelyn the Great, Prince of Gwynedd. In 1536, abbey life came to an end with the Dissolution of the Monasteries during the reign of Henry VIII.

Greenfield Valley Park

A 70 acre industrial heritage site. The majority of the factories in the valley were built in the late 18th century and they were powered by Water Power which came from the Holywell Stream. Most factories had eventually closed down by the 1960s. Alongside the abbey ruins are a **Visitor Centre** and the **Old Schoolhouse**. Some of the other buildings that can still be seen today are:

The Battery Works employed local people to shape pots and pans from brass sheets, the energy needed to do this was made by using a Water Wheel, the water came from the Battery Pond.

Battery Row, houses (now in ruins) where many of the employees would have lived.

The Battery Factory now lies next to the Battery Pond in ruin, the site is now supported by the 'National Welsh Heritage Lottery Fund'.

Meadow Mill was built in 1787 and produced rolled copper sheets.

Lower Cotton Mill was one of many cotton mills that flourished throughout the valley. The factory still stands to this day, tourists are not allowed to enter the building. Today remains of machinery that was used can be viewed as it lies outside of the factory.

Abbey Wire Mill where copper and brass wire was made. Most of the factory has been destroyed and only a few features from the ruins are visible.

St Winifred's Well

Situated close to where we cross Greenfield Road is the famous well and its adjoining visitor centre. The healing waters of what is known as "The Lourdes of Wales" have been said to cause miraculous cures. The legend of Saint Winifred tells how, in AD 660, Caradoc, the son of a local prince, severed the head of the young Winifred after she spurned his advances. A spring rose from the ground at the spot where her head fell and she was later restored to life by her uncle, St. Beuno. The well became a pilgrimage destination as early as the 11th century. Richard I visited the site in 1189 to pray for the success of his crusade.

In the late 15th century, Lady Margaret Beaufort had built a chapel overlooking the well, which now opens onto a pool where visitors may bathe. Some of the structures at the well date from the reign of King Henry VII or earlier. Later, King Henry VIII caused the shrine and saintly relics to be destroyed, but some have been recovered and have been housed at Shrewsbury and Holywell. James II is known to have visited the well with his wife Mary of Modena during 1686, after several failed attempts to produce an heir to the throne. Shortly after this visit, Mary became pregnant with a son, James. Princess Victoria, staying in Holywell with her uncle King Leopold of Belgium, visited the Well in 1828.

St Winifred was buried at Gwytherin (which we pass through on Day 4).

Holywell

Although we skirt around the town it's worth noting that, of course, its name comes from the proximity of the well. Other notable buildings in Holywell are **The Old Workhouse** and 15th century **St James' Parish Church**. The town's population is about 7,000.

Main food retailers: **Tesco**, **Iceland**. Also **Boots** and **Rowlands** chemists.

Pen-y-Ball

The monument at the top of Pen y Ball Hill, 820ft above sea level and made of Halkyn stone, was erected in 1893 to commemorate the marriage of the Duke of York, heir to the English throne. It also commemorates him being proclaimed King George V in 1910 and his silver jubilee in 1935.

Pantasaph

In the village is a Roman Catholic complex of buildings. These include St David's Church (built in 1846 by Viscount Fielding, later becoming the Earl of Denbigh) a Franciscan friary and a retreat centre. The Franciscan Friary and associated buildings were built by Viscount Fielding between 1858 and 1865 following his conversion to Catholicism. The gardens were laid out between 1875 and 1879. On the wooded hillside behind the friary are the Stations of the Cross, representing Christ's journey to Calvary which were constructed in the mid to late 19th century. These can be seen by following a well-marked zigzag path through the woods and consist of 14 stations laid out in alcoves.

Lloc

Capel Sion (Zion Chapel) is one of the very few chapels that have retained the Plygain tradition. Plygain carols are a specific variety of Christmas carols sung in Wales in the Welsh language. The carols, which date from the 17th to the 19th century are sung with a full voice and a full heart. It has a renewing and life-enhancing effect on both singers and listeners. These services are held at dawn, *Plygain* coming from the Latin words *pulli* (cock) and *cantus* (song). Traditionally the services were as early as 3 or 4 on Christmas Day morning.

Maen Achwyfan Cross

Just over halfway between Lloc and Trelogan is this late tenth-century cross, richly decorated and showing Scandinavian influence.

Trelogan and Berthengam

Twin villages making up one built-up area with a population of about 400. Many people in Japan are familiar with Trelogan, as UK scientists developed here a process to plant the semi-toxic (at least to plants) spoil tips from the lead-zinc mines with native UK plant species. Up to this point it had not been possible to grow plants on this type of semi-toxic terrain which was common in Japan due to the many lead-zinc mines in operation. The process is now widely used in Japan.

Llanasa

Named after St Asaph the village is known to have existed since at least c.600 AD and was originally called Llanasaph. It was where the tomb and relics of Saint Asaph were enshrined before they were moved to the larger St Asaph Cathedral sometime before 1281. This ancient parish church was later the burial place of Gruffudd Fychan (the father of Owain Glyndŵr).

NB: The prefix Llan in Welsh does not (as is often incorrectly stated) mean "church". The word refers to an enclosure of land on which, often some time later, a church was erected. Many village names in Wales refer the saint (holy man) who created the llan and settled there to spread the gospel. Many of these saints came from Armorica, the coastal area between the Seine and the Loire rivers in France, and we tend to know them as the Celtic Saints.

Gop Hill

The Gop is a neolithic mound lying north of Trelawnyd. Oval in form, it is the second-largest such mound in Britain after Silbury Hill near Avebury in Wiltshire. Excavations have uncovered no burial chambers or other underground works. The mound lies on top of Gop Hill (823 feet), a natural limestone outcrop, in the side of which are the Gop Caves.

Trelawnyd (End of Day 1)

Between 1710 and 1954 the town was called Newmarket. It was renamed by John Wynne who bought the lands to develop the area into a large market town. The plan never materialised but the name stuck for nearly 250 years. Trelawnyd means "town full of wheat". **The Crown Inn** is 17th century and there is a **24-hour Spar Shop** half a mile south-east on the A5151 at Marian. The nearest supermarket is **Sainsburys** on the Rhyl road out of Rhuddlan (6 miles) closes 10 p.m. Sat.

Overnight: Trelawnyd Village Hall (ladies at Jan Cameron's in St Asaph)

Day 2. Sun. Trelawnyd to St Asaph. 9.4 miles, 850' ascent, 4hrs 10m.

The first half of today's leg of the Pilgrimage Walk takes us directly south, much of which follows part of the **Clwydian Way** which is a 122 miles circular route. We will leave it near Tremeirchion and catch up with it again near St Asaph. There are no villages or town until Tremeirchion but, after crossing the A55, we pass near two places of note:

St Beuno's College

...or to give it its correct title **St Beuno's Ignatian Spirituality Centre**. It was built in 1848 as a place of study for Jesuits. It was built as a "theologate", a place where trainee priests study theology, along the lines of a small Oxbridge college. The dedication of the college – not to a traditional Jesuit saint but to a well-known local abbot, St Beuno – is very unusual. The architect of the building was Joseph Aloysius Hansom, best known for the Hansom cab. Outwardly the fine stone buildings give a grand impression; inside there are broad corridors and large but simple rooms.

Rock Chapel

On top of Garreg Fawr, just north of Tremeirchion, is what can best be described as a folly, the "Rock Chapel", was built on a wooded hill to the south of St Beuno's. This was designed by a Jesuit student, Ignatius Scoles, who trained as an architect before joining the Jesuits to become a priest. He went on to design St Wilfrid's Church in Preston. Rock Chapel was built in 1866.

Tremeirchion

The population of the village is just over 1,500 and the local church is Corpus Christi. The first recorded vicar, in 1350, was Dafydd Ddu Hiraddug. The local hostelry is the Salisbury Arms after the main landowners of the area (formerly spelt Salusbury).

The remainder of the day's walk does not pass through any village and the only building of note is the Farmer's Arms at **Waen Goleugoed** built in 1775. About halfway between Waen and St Asaph we will cross the fast flowing Afon Clwyd (River Clwyd) by footbridge.

St Asaph (End of Day 2)

With a population of just 3,500 this is the second smallest city in Britain (St David's being the smallest). Its Welsh name, Llanelwy, is derived from its position on the banks of the River Elwy – the Clwyd being a little more distant. There was a very early church (6th century) on or near the site of the cathedral which was founded by St Kentigern (also associated with Glasgow where one will find St Mungo's Cathedral – Mungo being derived from his pet name of *fy nghu* ("dear one")). The earliest parts of the present building are 13th century. The parish church is dedicated to both saints, Asaph and Kentigern.

Notable sons of St Asaph include former Welsh soccer captain Ian Rush and Bishop William Morgan (translator of the Bible into Welsh) – the original Welsh Bible is on display in the cathedral. The city's hospital is named after journalist and explorer H M Stanley, who came from Denbigh, and there is a memorial to him.

The nearest supermarket is **Sainsburys** on the Rhyl road out of Rhuddlan (6 miles) but it closes 4 p.m. on Sundays. There is a Co-op store just over the River Elwy.

We are hoping to arrive in St Asaph in time to participate in the cathedral's Choral Evensong at 3-30 p.m.

Overnight arranged by Chris & Jenny Potter at Jan Cameron's in St Asaph

Inspired by a pilgrimage to Santiago de Compostela in Spain, Chris and Jenny were instrumental in forming the group in that has set up The North Wales Pilgrims' Walk. The long distance walk from East to West across North Wales took place for the first time in August 2011. Formerly the Dean of St Asaph Cathedral, Chris is Archdeacon of St Asaph.

Jan Cameron has completed this walk many times and is an enthusiastic member of the group.

Day 3. Mon. St Asaph to Llansannan. 10.3 miles, 1900' ascent, 5hrs 10m.

Pontnewydd Cave

Pontnewydd Cave, is a limestone cave close to the hamlet of Bontnewydd. The cave was excavated in 1872 and 1978, and the site produced the oldest dated hominid remains in Wales. These comprise jaw fragments and teeth of Lower Paleolithic early Neanderthals. Just after the cave we enter the village then cross over the River Elwy for the second time today.

From the Elwy Valley we rise up into the hills around Cefn Berain then drop down to the Aled Valley at Bryn Rhyd-yr-Arian from which point it will be a leisurely stroll up river to Llansannan along the **Clwydian Way**.

Llansannan (End of Day 3)

With a population of less than 1,500 we are now moving into "Welsh Wales" as here around 70% of residents speak the Welsh language. The church of St Sannan is a grade 2 listed building and the local pub is the Red Lion. A village landmark is the statue of the "Little Girl" that commemorates notable figures from the area. The work of William Goscombe John, the statue was officially unveiled in 1899, shortly after the death of local politician T. E. Ellis, whose brainchild it had been.

Nearest supermarket: **Tesco** in Abergele (9 miles) open 6 a.m. 'til midnight.

Overnight: Self Catering at Cleiriach (2 nights).

Day 4. Tues. Llansannan to Llangernyw. 12.8 miles, 2300' ascent, 6hrs 20m.

We start our fourth day by heading up the valley of the River Aled following one of the two **Clwydian Way** routes then we head west across the marshy Gors Llyn Gwyn and the lower slopes of Bryn Hafod to Gwytherin in the valley of the River Cledwen.

Gwytherin

Gwytherin is a peaceful and picturesque little village in a small valley through which the River Cledwen flows. Winner of 'Best Kept Village' on four occasions. In the centre of the village opposite the Lion Inn is the Church of St Winifred which was built and dedicated to her in 1869. The original church on this site dated from the mid 600's AD and was erected by Prince Eleri who then went on to set up a double monastery in the village. He was the Abbot to the monks, and his cousin's daughter, St. Gwenffrewi was the Abbess to the nuns.

St Winifred had her head severed by an enraged chieftain after she spurned his advances. A spring arose where her head landed and she was later restored to life by her uncle St Beuno. Even today, pilgrims today visit the healing waters at Holywell. St Winefride died and was buried in the churchyard in November 660AD. Her bones were removed by Benedictine monks in the 12th century and taken to their abbey in Shrewsbury.

In the peaceful churchyard at St Winefride's are three ancient yew trees. You will also find a row of four ancient standing stones approximately one metre high and aligned roughly east to west. A close look at the first stone reveals carving and what appears to be a 'W'.

Pandy Tudur

Its name derives from Pandy ("fulling mill") and Tudur (from the Tudur, or Tudor, family who were extensive landowners in the area). It sits on the River Cledwen.

Llangernyw (End of Day 4)

Llangernyw is a rural, mostly Welsh-speaking, village. and community in Conwy County Borough, Wales. At the 2001 census it had a population of 982, 67 per cent of which were Welsh-speaking. The village lies on the A548 between Llanrwst and Llanfair Talhaiarn, at the point where the Afon Cledwen, a tributary of the Afon Elwy, is crossed by the main road. Situated on the outskirts of the village is Hafodunos, a gothic mansion ravaged by fire in 2004.

The churchyard of St Digain's parish church in Llangernyw is the site of an ancient yew tree, Llangernyw Yew, estimated to be around 4,000 years old. In June 2002 the Tree Council, in celebration of the Golden Jubilee of Queen Elizabeth II designated the Llangernyw Yew tree one of the Fifty Great British trees in recognition of its place in national heritage.

Also of note is the Sir Henry Jones Museum, which is dedicated to the life of the philosopher and academic, Henry Jones, who grew up in the village. The museum is his childhood home, a small cottage, which has been preserved internally and externally.

Overnight: Self Catering at Cleiriach near Llansannan.

Day 5. Wed. Llangernyw to Rowen. 11.1 miles, 2500' ascent, 5hrs 50m.

Eglwysbach

The village plays host to an annual Agricultural and Horticultural Show each August, which includes displays of local cattle, sheep, heavy and light horses, showjumping, a horticulture marquee, fairground rides and trades stands. At the 2001 census, it had a population of 928. An estimated 54% of the residents of Eglwysbach speak the Welsh language.

The village boasts a traditional public house at its centre, The Bee Inn, whose flag is proudly displayed by its patrons at various Wales International Football matches abroad.

The parish church is dedicated to St. Martin.

Tal-y-Cafn

(Welsh meaning : "place opposite the ferry-boat") It lies in the Conwy valley close to the Roman settlement of Canovium at Caerhun and was the site of a Roman river-crossing point of the River Conwy. A medieval ferry, which operated from as early as 1301, was replaced by a steel bridge of rivetted plates and angles on piers of concrete and masonry in 1897. Originally a toll bridge, it is now toll free, and is the only road bridge over the river between Conwy and Llanrwst.

The present bridge dates from 1977-8 following severe rusting of the original structure. The chosen design by A. M. Hamilton is of interest, being a Callender-Hamilton type B10 bridge of unit construction and intended for rapid deployment in civilian and military applications. The pre-fabricated steel sections are hot-dip galvanised for protection against corrosion, and no part is too heavy for two men to carry. The piers of the old bridge were in perfect condition, and it was a stipulation that the footway be available for use at all times during reconstruction. It was therefore decided to adopt an unusual installation method, whereby the new bridge was assembled through and around the old bridge. Once completed, the new bridge was lowered onto the piers by cutting away piece-by-piece the old bridge.

The River Conwy

From its source to its discharge in Conwy Bay it is a little over 27 miles (43 km) long. It rises on the Migneint moor where a number of small streams flow into Llyn Conwy, then flows in a generally northern direction, being joined by the tributaries of the rivers Machno and Lledr before reaching Betws-y-Coed, where it is also joined by the River Llugwy. From Betws-y-coed the river continues to flow north through Llanrwst, Trefriw (where it is joined by the Afon Crafnant) and Dolgarrog (where it is joined by Afon Porth-llwyd and Afon Ddu) before reaching Conwy Bay at Conwy. During spring tides the river is tidal as far as Tan-lan, near Llanrwst. This means that the river is tidal beyond where we cross at Tal-y-Cafn.

Rowen (End of Day 5)

In recent times the name of the village has been variously spelt as "Y Wy- Wen" (white river), "Rowen", "Ro-wen" and "Roewen". Although the Religious Census of 1851 records the name "Rowen", most early 20th-century maps simply use the name "Y Ro", Welsh for "gravel" or "pebbles". Wen means "white", or could mean "holy". The Afon Roe, a tributary of the River Conwy, flows through the village.

The village has a shop, a pub (y Tŷ Gwyn) and a village hall, but the small primary school closed in 2011. In the past, however, the village had a greater significance; it had three mills, and several ale houses and inns. It also had a pandy or fulling mill, so woollen cloth must have been made nearby. The village is identified in the Caerhun common enclosure award maps. The award map refers to the creation of the White Hart Road on the mountain above Fotty Gwyn and the Roman bridge, possibly related to the old royal mail coaching days. There are past associations with cattle droving and fairs. Bulkley Mill (completed 1684) is one of the notable old mills of the village. One historic source refers to a mountain cloud burst happening above the village with properties being lost (probably mid-1800s).

Nearest supermarkets: **Tesco** (24h) and **Asda** (7-10) in Llandudno Junction (6 miles).

Overnight: Rowen Youth Hostel.

Day 6. Thu. Rowen to Abergwyngregyn. 11.3 miles, 2710' ascent, 6hrs 5m.

Coed Mawr Hall

Built in 1810 and now B & B and Self Catering Accommodation.

Llangelynnin Church

Possibly one of the remotest churches in Wales and is amongst the oldest; It is dedicated to Saint Celynin, who lived in the 6th century and probably established the first religious settlement here. A small and simple building, it probably dates from the 12th century and was probably pre-dated by an earlier church of timber, or wattle and daub construction.

The twist-turned altar rails and the altar screen date from the 17th century. The removal of a pulpit to the left of the altar revealed inscriptions on the east wall, and further removal of whitewash revealed the Creed, the Lord's Prayer and the Ten Commandments, in Welsh. The inscription "Fear God and honour the King", together with scrollwork, can clearly be seen today, as can a skull and cross-bones! The Welsh version of the Lord's Prayer, on the sill, is hardly visible, after vandalism.

The remains of the rood screen in front of the more recent lectern date from the 14th century, and would have separated the nave from the chancel. The church once had a rood loft and gallery, and the remains of these can be seen in on the nave walls, and from the beam at the back of the church.

The reader's desk possibly dates from the 16th century, although the door is more recent.

Just inside the church, on the wall, is a holy water stoup, used until the 19th century for making the sign of the Cross. At the back of the church is an octagonal font, which probably dates from the 13th or 14th century. The bell has no inscription and its date is therefore unknown. On the wall in the nave is a bier, used to carry the dead to the churchyard.

Carneddau Range

This is the longest distance we experience in this Pilgrimage Walk where we don't pass, cross or walk along a public highway. We cross the eastern Carneddau first walking below and to the north of Cefn Maen Amor (*cefn* = ridge) then we pass between Ffridd Wanc (394 metres above sea level) and Cefn Côch. At this point we are following the North Wales Path. We drop down Jewry Drive (sorry, I haven't been able to locate the derivation of this name) and cross the Afon Llanfairfechan just above the town of that name before rising to Garreg Fawr and circumnavigating the northern slopes of Foel Ganol then dropping to the beautiful Aber Falls.

Aber Falls

The waterfall is formed as the Afon Goch plunges about 120 feet (37 m) over a sill of igneous rock in the foothills of the Carneddau range. As two tributaries merge the enlarged stream is known as Afon Rhaeadr Fawr; from the old road bridge, strangely called Bont Newydd, the name becomes Afon Aber. Visitors walking along the main footpath from the falls may spot several small Bronze Age settlements including an excavated roundhouse and smithy fenced off with an information plaque adorning it, several standing stones and cairns are also present, most of these sites can be found on the right side of the pathway.

Abergwyngregyn (End of Day 6)

Generally shortened to Aber, is a settlement of great antiquity and pre-conquest importance. It was the seat of Llywelyn ap Gruffudd, the last native Prince of Wales, whose daughter Gwenllïan of Wales was born here in June 1282. His wife, Eleanor de Montfort, died here as a result of the birth on 19 June 1282. Aber had a station on the North Wales coast line until 1960.

Overnight: Platts Farm Bunkhouse, Llanfairfechan. Ladies in B & B.

There are **Co-op** and **Spar** shops in Village Road, Llanfairfechan. **Tesco** and **Asda** have super-

markets in Llandudno Junction (9 miles) and **Asda**, **Tesco** and **Morrisons** in Bangor (10 miles).

Day 7. Fri. Abergwyngregyn to Bangor. 11.6 miles, 1740' ascent, 5hrs 35m.

Llanfairfechan (our previous overnight)

"Little St Mary's Parish" lies on the north coast on the route of the A55 road, between Penmaenmawr and Bangor. It has a railway station on the North Wales Coast Line. Morfa Madryn, the salt marsh area immediately west of the town on the shore of Traeth Lafan, is a local authority-managed nature reserve of outstanding beauty and a favourite haunt of bird watchers. The site is home to cormorants and shags. The rare Little Egret can also be spotted.

It was only in 2011 that the process of town twinning between Llanfairfechan and Pleumeleuc in Brittany was formally completed.

Afon Rhaedr Fawr and the northern slopes of the Carneddau

We start our day by walking up eastern side of the Rhaedr Fawr valley as far as **Aber Falls** then coming back down the western slopes of the valley below Cae'r Mynydd. We follow the North Wales Path west below Moel Wnion for most of the day until we start dropping down the lower Ogwen Valley, crossing the river close to the A55 Expressway.

Llandygai

There is evidence of human occupation of this site from Neolithic times here. Excavations in the 1960s at the site of the current Industrial Estate uncovered two large henge monuments and a series of hengiform pit circles from the late Neolithic period.[1][2] Excavations in 2006 and 2007 at the Bryn Cegin site. In 1648 during the English Civil War the Battle of Llandygai was fought at Y Dalar Hir, near Llandygai. The village is next to the Grand Lodge affording the principal entrance to Penrhyn Castle,

A church was founded by Saint Tegai in the fifth century. Relics of the Saint include a stone coffin and a cross bearing his name are kept at the church. The present church dates to around 1330 and was extended in 1853. There was a station on the North Wales Coast line until 1960.

Bangor (End of Day 7)

The city has a resident population of less than 20,000 and the university adds over 10,000 to that figure. The origins of the city date back to the founding of a monastic establishment on the site of the cathedral by the Celtic saint Deiniol in the early 6th century. Bangor itself is an old Welsh word for a sacred wattled enclosure such as the one that originally surrounded the cathedral site. The cathedral is built on a low-lying and inconspicuous site, possibly so as not to attract the attention of Viking raiders from the sea. The cathedral contains the "Mostyn Christ", a figure of the Pensive Christ carved in oak and thought to date from the late 15th century, depicting Christ prior to the crucifixion, seated on a rock and wearing the crown of thorns. In the grounds of the cathedral, the "Biblical garden" is planted with an example of every plant mentioned in the Bible

Bangor Mountain casts a shadow across the High Street, Glan Adda and Hiracl areas, so that from November to March some parts of the High Street in particular receive no direct sunlight.

Bangor University received its Royal Charter in 1885 and was one of the founding member institutions of the former federal University of Wales. From September 2007 it became known as Bangor University, having become independent from the federal University of Wales. According to the Sunday Times University Guide 2012 it is rated top in Wales for teaching excellence.

The Normal College is an independent teacher training college, founded in 1858. It became part of the university in 1996. The term "normal school" originated in the early 16th century from the French école normale, a French concept to provide a model school with model classrooms.

Bangor has a range of shops and supermarkets including **Asda** in Farrar Road, **Morrisons** in Upper Bangor Road and **Tesco** in Caernarfon Road. **Boots** is at the bottom of High Street and **The Wash House Launderette** is at 9 Bangor Road, Upper Bangor, just past Morrisons on the left.

Overnight: St John's Methodist Church Hall, High Street, Bangor (opp Farrar Rd)
Day 8. Sat. Bangor to Llanberis. 11.2 miles, 2430' ascent, 5hrs 50m.

Glasinfryn

The village is noted for having two bridges, one carries the old Bethesda to Bangor railway trackbed on the attractive Victorian Cegin Viaduct, the other is a concrete flyover built in the 1980s to carry the A55. "Infryn" means turf, therefore the name of the village means literally "blue turf". The church is dedicated to St Elizabeth.

Bethesda Branch Railway

For part of today's walk we use the bed of the former railway past disused Felin Hen station. The line was opened in 1884, closed to passengers in 1951 and closed completely in 1963. The branch line closely followed the line of the a narrow gauge horse drawn Penrhyn Railway which had been built by Lord Penrhyn in 1800 to link the slate quarries near Bethesda to Penrhyn Port on the coast near Bangor. We leave the line of the old railway at Tŷn Lôn and head south, eventually passing over a pass between Moel Rhiwen and Parc Drysgol.

Deiniolen

At the foot of Elidir Fawr. Deiniolen has views over Caernarfon (7 miles away) and on a clear day Holyhead Mountain and occasionally the Wicklow Mountains in Ireland can be seen. The slate industry was an important employer in Deiniolen, but since the closure of the quarry in 1969, the economy of the village has been in decline. The main chapels are Ebeneser (the village's original name) and Capel-y-Waun.

Dinorwig

Although we pass below the village it is worth noting that this area was part of the territory of the Ordovices tribe, and that 'Dinorwig' means "Fort of the Ordovices". The village has a long history of slate quarrying. The Romans used local slate for the construction of *Segontium* (Caernarfon) and slates from the valley were used in the construction of Caernarfon Castle. The main local quarry was the Dinorwic Quarry, which was worked from the late 1770s until 1969. After the First World War, cheaper alternative roofing materials became available and production at the quarry declined. This led to a decline in population which is now only about 200. We arrive at the shores of Llyn Padarn through Coed Dinorwig (Dinorwig Wood).

Llanberis (End of Day 8)

On the southern bank of the lake Llyn Padarn and at the foot of Snowdon, the highest mountain in Wales, Llanberis is a popular centre for outdoor activities including walking, mountaineering, climbing, mountain biking and pony trekking as well as water sports such as Scuba Diving. Llanberis takes its name from Saint Peris, an early Welsh saint. The churches of St Peris and of St Padarn are both grade 2 listed buildings as is the chapel of Capel Coch. Over 80% of the population are Welsh speakers.

The **Snowdon Mountain Railway** starts its ascent from Llanberis and there is also a narrow gauge railway alongside Llyn Padarn.

On the opposite side of Llyn Peris from the town is **Dinorwig Power Station** and the **Electric Mountain** experience where the public learn, inside the mountain, the intricacies of monitoring the varying needs of consumption of electricity throughout the UK – even to watching out for main TV programmes and the timing of commercial breaks during soap operas!

Llanberis Mountain Rescue Team deals with 150–200 incidents a year and is one of the busiest mountain rescue teams in the country. The team is run entirely by volunteers who rely solely on donations from the public for funding and has been featured on numerous TV documentaries.

There is a small **Costcutter** supermarket in Llanberis. Caernarfon, 6 miles away, has **Tesco**, **Asda** and **Morrisons** plus a branch of **Boots**. There is a **Rowlands** chemist in High Street, Llanberis.

Overnight: Llanberis Youth Hostel, Llwyn Celyn.

Day 9. Sun. Llanberis to Penygroes. 11 miles, 1780' ascent, 5hrs 20m.

Snowdon

Although not on our route (great sighs of relief!) we will be walking around its northern foothills. Snowdon (or *Yr Wyddfa* meaning “tumulus”) has an elevation of 1,085 metres (3,560 ft) and is the highest point in the British Isles outside the Scottish Highlands. It has been described as “probably the busiest mountain in Britain”. The rocks that form Snowdon were produced by volcanoes in the Ordovician period, and the massif has been extensively sculpted by glaciation, forming the pyramidal peak of Snowdon and the arêtes of Crib Goch and Y Lliwedd. The cliff faces on Snowdon, including Clogwyn Du'r Arddu, are significant for rock climbing, and the mountain was used by Edmund Hillary in training for the 1953 ascent of Mount Everest.

The **Snowdon Mountain Railway** is a narrow gauge rack and pinion mountain railway that travels for 4.75 miles (7.6 km) from Llanberis to the summit of Snowdon. It is the only public rack and pinion railway in the United Kingdom and after more than 100 years of operation it remains a popular tourist attraction. Single carriage trains are pushed up the mountain by either steam or diesel locomotives.

Waunfawr

In English its meaning is “a large moorland” and it is a village with a population of about 1,000. It has a station on the Welsh Highland Railway between Caernarfon and Porthmadog which adjoins the Snowdonia Park Brewpub and Inn at the southern end of the village. The Waunfawr landscape reflects the village name and with the surrounding mountains Mynydd Mawr and Moel Elio and there are views of Snowdon from some locations.

From Waunfawr we head south near the peak of Moel Smytho (343m) and skirt Moel Tryfan (427m). Our highest point on today's walk is about 360m (1181ft).

Y Fron – also known at Cesarea

The village overlooks the Nantlle Valley near Rhosgadfan and Carmel, on the western tail of Mynydd Mawr, with epic views of Trum Y Ddysgl and Craig Cwm Silyn. Mynydd Mawr is also called Elephant Mountain. In 2002 the Moel Tryfan quarry was used to film “Lara Croft Tomb Raider: The Cradle of Life”. The historic 'Cesarea' Chapel was demolished in 2009, to make way for developing houses. Annually in April Y Fron plays host to an endurance race called Râs Mynydd Mawr (Big Mountain Race) to the peak of Mynydd Mawr, which is approximately 3.75 miles, raising 1500'.

Cilgwyn

To the south of the village is **Cilgwyn Quarry**, one of the earliest slate quarries in Britain, being worked as early as the 12th century. King Edward I of England was reputed to have stayed in a house roofed by Cilgwyn slates, during the Welsh Wars of Independence (1277-1284). Cilgwyn Quarry was connected to the 3ft 6in gauge Nantlle Railway by a pair of inclines that dropped from the Cilgwyn mill level through Glantwyfedw Quarry to a junction at Talysarn Uchaf. Internally the quarry had its own extensive network of 2 ft (610 mm) gauge tramways.

Talysarn

In the slate quarrying Nantlle Valley the village is part of the community of Llanllyfni. The song "Ciosg Talysarn" by the Welsh folk singer Dafydd Iwan was written after two secret agents were found bugging a public telephone in Talysarn in 1982.

Penygroes (End of Day 9)

The end of today's walk, Penygroes appears to have little individual history. Its biggest employer is a paper-converting plant producing hand tissues and toilet rolls. There is a **Co-op** in Water Street. The Spar is currently for sale so I don't know if it's open. Nearest supermarkets to our overnight in Golan are **Tesco**, **Aldi** and **Lidl** in Porthmadog (5 miles) where there is also a **Rowlands** Chemist. However please remember that it's Sunday opening hours!

Overnight: Cwm Pennant Hostel, Golan near Garn Dolbenmaen.

Day 10. Mon. Llanberis to Penygroes. 10 miles, 950' ascent, 4hrs 20m.

Lôn Eifion Cycle Path

After crossing the A487 Penygroes Bypass we head, possibly a little surprisingly, north away from our destination using Lôn Eifion for a short way. Lôn Eifion is part of Lôn Las Cymru, the Welsh National Cycle Route, which is about 400 km (250 mi) long. Lôn Eifion itself is the section of the former Caernarfon to Afon Wen railway line (which was famous for taking holidaymakers to Butlins Pwllheli) which runs 12 miles south of Caernarfon. The line closed in 1964.

We head south from here to cross the Afon Llyfni then, as we ascend, we gradually see increasing views of the Caernarfon Bay coastline which we will follow until the end of our pilgrimage.

Capel Uchaf

Meaning “Upper Chapel” this refers to the second oldest Calvinistic Methodist chapel in Caernarfonshire, opening in 1761. It is believed that in this chapel started the first Sunday school in the county and that as a result of encouragement from Thomas Charles of Bala when he preached there. There is reason to believe that there was a Sunday school there five years earlier. This is the famous chapel of Robert Roberts, Clynnogfawr, followed by crowds to wherever he went exactly as they are attracted to pop singers today.

Clynnog Fawr

The main feature of the village is the parish church, dedicated to Saint Beuno, which is much larger than would be expected in a village of Clynnog's size. The site is said to be that of a Celtic monastery founded by Beuno in the early 7th century. Clynnog means 'the place of the holly-trees' (there is a Breton village of *Quelneuc* meaning the same). It developed into an important foundation and some Welsh law manuscripts specify that the Abbot of Clynnog was entitled to a seat at the court of the king of Gwynedd. The church is recorded as burnt in 978 by the Vikings and later by the Normans. By the end of the 15th century it was a collegiate church, one of only six in Wales. The church was an important stopping place for pilgrims heading for Bardsey Island and contains Cyff Beuno, an ancient wooden chest hollowed out of a single piece of ash and used to keep alms donated by those on pilgrimages. Maen Beuno or "Beuno's Stone" has markings reputed to be those of Beuno's fingers. Outside in the churchyard there is a sundial dated late 10th century. Ffynnon Bueno (St Bueno's Well) is a grade 2 listed structure at the south-west end of the village.

Gyrn Ddu

Between Clynnog Fawr and Trefor we pass below the heights of Gyrn Goch (1,614ft) and Gyrn Ddu (1,713ft), both climbers' “Marilyns”.

Trefor (End of Day 10)

Trefor is 9 miles north from Pwllheli and 13 miles south west from Caernarfon and is surrounded by the sea and mountains. There is a small harbour and a beach with some sand. At the top of the beach is an emergency telephone to summon help in the event of a maritime emergency. Rising steeply behind the village is **Yr Eifl** and its neighbouring hills. A granite quarry, 'Trefor granite quarry' or the Yr Eifl quarry opened there in 1850. The industrial narrow gauge railway—Trefor Quarry railway—opened in 1865 and brought rock from the quarry to the coast, but was gradually replaced by road transport and was finally closed in 1960. Trefor granite is used to make curling rocks.

Visitors can surf the other side of the harbour wall at Trefor. It can be a nice walk over a stony reef thrown off the headland. There is a small pier next to the harbour; it has been deemed unsafe so is currently closed to the public.

There are **two retail outlets** in Trefor: a village shop, which opens between 7.00 am and 7.00 pm Monday to Friday with shorter hours at the weekend, and a post office.

There is a **Spar** in Nefyn and there is **Asda** and a larger **Spar** supermarket in Pwllheli (7 miles).

Overnight: Pendorlan Self Catering, Ffordd y Traeth, Nefyn (2 nights).

Day 11. Tue. Trefor to Nefyn. 6.2 miles, 1440' ascent, 3hrs 20m.

Yr Eifl

Incorrectly referred to in English as “The Rivals” the Welsh *Yr Eifl* means “the fork” in reference to the three peaks. **Garn Ganol** (“Central Cairn”) the central summit (1,841ft), is the highest point on Llŷn, with an ancient cairn, and it houses the trig point. Across the pass called Bwlch yr Eifl and overlooking the sea is **Garn For** (“Cairn by the Sea” 1,457ft) the northern summit. It has a microwave radio relay station on it, as well as cairns and granite quarries and a cliff face leading down to the Irish Sea. The third summit **Tre'r Ceiri** (“Home of the Giants” 1,591ft) on the south-eastern side is the location of an Iron Age hill fort. It is regarded as one of the best examples in Europe of a prehistoric hill fort and there is a path leading up to this summit. We will be walking over Bwlch yr Eifl to an elevation of about 1150ft.

On the western slopes of Yr Eifl, beneath the menacing shadow of Graig Ddu (a cliff on the W slope of Garn Ganol), is a small valley leading down to the sea. This is **Nant Gwrtheyrn**.

Nant Gwrtheyrn

Sometimes referred to as 'the Nant' and named after the valley where it is located, Nant Gwrtheyrn ("Vortigern's Creek") which lies in isolation by the sea at the foot of Yr Eifl houses a Welsh language residential. The centre is built within the structures of the former quarrying village Porth y Nant, which was abandoned mid-way through World War II after the cessation of quarrying. The beach has views across to Porthdinllaen and South Stack lighthouse. The remote character of the centre means that it is difficult to access.

The original road down into the village was very steep and full of sharp bends, and was unsuitable for nervous or inexperienced drivers, or for bad weather conditions. It was for this reason used as a "corkscrew" testing ground by many international motor firms. In 1934 British Pathé characterised driving up the road as "Climbing the Unclimbable" and filmed a car successfully ascending it. The road has now been improved and has passing places.

<https://www.youtube.com/watch?v=cpBvjhuzekk>

Pistyll

Bethania Chapel and St Beuno's Church are the two main buildings. In the 6th century, this spot was a place of solitude for Beuno, a tireless missionary. It was later a hospice for pilgrims travelling to Bardsey. The current church mostly dates from the 15th century, some of it possibly from the 12th. According to Cadw, the official heritage body, the walls are of rhyolite rubble and the interior features a five-bay arch-braced roof from the 15th century. The roof was thatched until the early 20th century, when a slate roof was added. Holes for the ropes which secured the thatch are visible in the timbers.

Buried in the churchyard is actor Rupert Davies, best known for playing the detective Maigret on television. His introduction to acting was remarkable. He became a sub-lieutenant observer with the Fleet Air Arm in the 2nd World War, but in 1940 his plane crashed. He was imprisoned in Stalag Luft III, the POW camp famous for the 1943 escape from it by three inmates, who had used a vaulting horse to conceal the tunnel they were digging. Hiding the ever-growing volume of spoil was a problem, until a seat in the camp's theatre was adapted for storage. The camp's theatre crew, which Davies had joined, then rehearsed each day to distract from the illicit activity.

Nefyn (End of Day 11)

The history of the area can be traced back to 300BC with the Iron Age hillfort of Garn Boduan overlooking Nefyn. The remains of 170 round stone huts and ramparts are still visible on top of the (917ft) hill. Gerald of Wales writing in his account of a journey around Wales in 1188 states he slept at Nefyn on the eve of Palm Sunday. The sea was always an important part of the economy of Nefyn and the town's coat of arms bears three herrings.

The foundations of the old St Mary's parish church date from the 6th century, although the present

building was erected in 1827.

Overnight: Pendorlan Self Catering, Ffordd y Traeth, Nefyn

Day 12. Wed. Nefyn to Tudweiliog. 7.2 miles, 876' ascent, 3hrs 20m.

Morfa Nefyn

It lies on the crossroads of the B4417 and B4412 and has traditionally been left off the tourist trail. More recently, the village has seen a rise in popularity as house prices in nearby places on the Llŷn Peninsula such as Abersoch and Llanbedrog have risen rapidly. Many homes are now holiday homes and a complex of holiday flats has recently been built by the entrance to the beach.

Web will walk alongside the beach at Morfa Nefyn which is mainly sand with small amounts of shale. From Morfa Nefyn there are excellent views of Porthdinllaen.

Porthdinllaen

This is a small coastal village on a promontory and has been owned by the National Trust since 1994. There are only about two dozen buildings at Porthdinllaen, with the Tŷ Coch pub the centre of the village. Vehicular access to the village is restricted to residents with a car permit; visitors must walk across the beach from Morfa Nefyn or across the golf course on top of the headland, past the Iron Age hillfort.

In the 19th century, North Wales lacked good roads, and so the sea was the easiest way to access many places. Porthdinllaen became important as a harbour of refuge and a busy port, with over 700 ships passing through the port in 1861. After storms in 1863, the local parish priest wrote to the Royal National Lifeboat Institution to request that a lifeboat be positioned in the harbour. The boat shed and slip were commissioned in 1864. Manned constantly since, Porthdinllaen Lifeboat Station is the only lifeboat station where Welsh is the normally spoken language of the crew. The current coxswain is Mike Davies, who has served as coxswain since 2004.

In May 1806, a parliamentary bill approved new buildings when it seemed that Porthdinllaen would be chosen as the port on the route to Ireland, rather than Holyhead. Porthdinllaen was almost as far west as Holyhead, but Holyhead was more accessible, due to Thomas Telford's road developments. Porthdinllaen Harbour Company was formed in 1808 in preparation by the Jones Parry family of the Madryn estate (the company's assets included the village and the harbour) but the bill before Parliament to constitute Porthdinllaen as a harbour for Irish trade was rejected in 1810. Pig farming was important to the economy of the Llŷn Peninsula, and Porthdinllaen was the main point of export to Liverpool. In 1830, the farmers and merchants asked the Madryn estate to build a bigger pier, but the estate refused. The first steamer, the "Vale of Clwyd", did not therefore enter service until 1832. Apart from goods intended for the local population and the farmers, Porthdinllaen imported large quantities of salt to create the Nefyn herring.

Llŷn Coastal Path

This is a waymarked 91 mile long-distance footpath running from Caernarfon to Porthmadog. Gwynedd County Council and the Countryside Council for Wales, the path opened in 2006, though it has since been changed and improved. This is now integrated into the Wales Coast Path, an 870-mile walking route around the whole coast of Wales from Queensferry to Chepstow which officially opened in May 2012. Much of our walk along the coast follows this route and is within an officially designated **Area of Outstanding Natural Beauty**.

Tudweiliog (End of Day 12)

The village is predominantly Welsh-speaking and the population has risen from 801 in 2001 to just over 900. Agriculture is the main industry with numerous farms both pastoral and arable. The village has a post office, Y Llew (The Lion Hotel), a smithy, St Cwyfan's Church, a nonconformist chapel and a primary school which celebrated its centenary in 2007.

The community has many attractions including Coetan Arthur (a burial chamber on Mynydd Cefnamwlch), Bronze Age remains at the summit of Carn Fadryn and the sandy beaches of Tywyn and Penllech.

Overnight: Penrallt Coastal Campsite

Tudweiliog's facilities are 2 miles away. Larger shops are in Nefyn and supermarkets are in Pwllheli (10 miles).

Day 13. Thu. Tudweiliog to Aberdaron. 11.3 miles, 1455' ascent, 5hrs 10m.

Traeth Penllech

Traeth Penllech (*traeth* = "beach") is an unspoilt wide sandy beach about one mile in length. At high tide it all but disappears whilst at low tide you have rock pools to explore. It can be popular with surfers when conditions are right. There are many warnings to be careful as the tide comes in as the beach disappears and you can get cut-off. It is also known as Porth Colmon.

Porth Tŷ Mawr

The next beach we walk alongside. One of the most colourful stories ever to come out of Llŷn was the loss of the Iron Barque "Stuart" which came to grief on the north coast at Porth Ty Mawr on a foggy and drizzly morning, 6th of April 1901. She left Liverpool on Good Friday bound for New Zealand with a load of porcelain, whisky, and a general cargo that included amongst other things, Pianos and Cotton bales. Some say the reason she was wrecked was that she ran over the Sorrento, a three masted American sailing vessel that foundered in a storm at the very same spot thirty one years earlier in October of 1870, others suggest that the mishap occurred because of the inexperience of her crew.

Llanferin

The church of St Merin (1591) stood in a small enclosure, or llan, 400 yds from our route. It fell into decay after the Reformation. The walls of the church now stand to a maximum height of 3 ft. and are obscured by vegetation.

Porth Oer (Whistling Sands)

This small, picturesque NT beach, backed by steep grassy cliffs, gains its nickname based on the sound the granules make underfoot when you walk over its gleaming sand. The sound is created due to the shear stress of weight that is put upon the sand, there are only two beaches in the whole of Europe where you can experience this.

Aberdaron (End of Day 13)

Sometimes referred to as the "Land's End of Wales" the village was the last rest stop for pilgrims heading to Bardsey Island, the legendary "island of 20,000 saints".

Evidence from one of the most important archaeological sites in Wales, the Iron Age hillfort at Castell Odo on Mynydd Ystum, suggests that the area around Aberdaron was colonised early as a wave of Celtic settlers explored the Irish Sea probably around the 4th century BC. The church at Aberdaron (St Hywyn's) had the ancient privilege of sanctuary. In 1094 Gruffudd ap Cynan, the exiled King of Gwynedd, sought refuge in the church while attempting to recapture his throne; he escaped in the monastic community's boat to Ireland. During the Second World War **Y Rhiw** played a vital role in preparations for the Normandy landings. A team of electronic engineers set up an experimental ultra high frequency radio station there from where they were able to make a direct link to stations in Fishguard and Llandudno. The system employed a frequency that the German forces were unable to either monitor or jam, and was used in the 1944 landings.

Two stone bridges, Pont Fawr and Pont Fach, cross the Afon Daron and Afon Cyll y Felin in the centre of Aberdaron. The Old Post Office was designed by Portmerion architect, Clough Williams-Ellis. Y Gegin Fawr was built in the 13th century as a communal kitchen where pilgrims could claim a meal on their way to Bardsey Island. Aberdaron was the last place on the route for rest and refreshment and pilgrims often had to wait weeks in the village for a chance to cross the treacherous waters of Bardsey Sound. Next to the car park is Gallows Field near which is a large red rock. In the Middle Ages the abbot from the monastery on Bardsey Island visited the rock to dispense justice to local criminals; if they were found guilty, the wrongdoer would be hanged and thrown into Pwll Ddiwaelod (The Bottomless Pool).

Overnight: Aberdaron Bunk House, Anelog (2 nights).

Pwllheli is 15 miles distant. Aberdaron has a **Spar** shop. A grey heron called Billy can often be seen on the roof of the shop. For around eight years Billy has been visiting the store daily. Shopkeeper John Williams feeds him meat daily before the bird flies off back to his nest.

Day 14. Fri. Ynys Enlli (Bardsey Island)

Unfortunately there is no guarantee of sailings to Bardsey Island as the currents in Bardsey Sound can sometimes prohibit the journey. If we are unable to visit Bardsey on the Friday we will try again on Saturday which will involve returning home later in the day rather than after breakfast.

Ynys Enlli (Bardsey Island)

Bardsey Island, the legendary "Island of 20,000 Saints", lies 1.9 miles off the Llŷn Peninsula. The Welsh name means "The Island in the Currents", although its English name refers to the "Island of the Bards". The island is ½ mile wide and 1 mile long. The north east rises steeply from the sea to a height of 548 feet at Mynydd Enlli which is a Marilyn, while the western plain is low and relatively flat cultivated farmland.

Bardsey has been an important religious site since Saint Cadfan built a monastery, St Mary's Abbey, in 516AD. In medieval times it was a major centre of pilgrimage and, by 1212, belonged to the Augustinian Canons Regular. The monastery was dissolved and its buildings demolished by Henry VIII in 1537. A gnarled and twisted apple tree, growing by the side of Plas Bach, is believed to be the only survivor of an orchard that was tended by the monks who lived there a thousand years ago. In 1998, experts on the varieties of British apples at the National Fruit Collection in Brogdale stated that they believed this tree was the only example of a previously unrecorded cultivar the Bardsey Apple (Afal Enlli). The cultivar has since been propagated by grafting and is available commercially

Bardsey Island is now as famous for its wildlife and rugged scenery. A bird observatory was established in 1953, largely due to the island's position on important migration routes. It is of European importance, cited as a nesting place for Manx shearwaters and choughs, its rare plants, and habitats undisturbed by modern farming practices. It is one of the best places in Gwynedd to see grey seals and the waters around the island attract dolphins and porpoises.

The spirituality and sacredness of the island, its relative remoteness, and its legendary claim to be the burial site of King Arthur, have given it a special place in the cultural life of Wales, attracting artists, writers and musicians to its shores.

For many years Bardsey Island formed part of the Newborough Estate (Anglesey) and between 1870 and 1875 the island's farms were rebuilt, a small limestone quarry was opened and a lime kiln constructed. Carreg and Plas Bach are separate buildings, but the remaining eight were built as semi-detached houses, each pair with outbuildings set around a shared yard. The buildings are Grade 2 listed and, in 2008, Cadw approved a grant of £15,000 to cover the first phase of repairs. Only one of the original croglloft cottages, Carreg Bach, survives.

Given the choice of a harbour or a new church, in 1875 the islanders asked the estate to provide a place of worship – a Methodist chapel was built.

Bardsey had a population of 132 in 1881 but by 1961 it had fallen to 17. The island's small school, opened in a former chapel in 1919, closed in 1953 and by 2003 the population was down to 4.

The Bardsey Island Trust bought the island in 1979 after an appeal supported by the Church in Wales and many Welsh academics and public figures. The trust is financed through membership subscriptions, grants and donations and is dedicated to protecting the wildlife, buildings and archaeological sites of the island promoting its artistic and cultural life and encouraging people to visit as a place of natural beauty and pilgrimage. When, in 2000, the trust advertised for a tenant for the 440 acres sheep farm on the island they had 1,100 applications. The tenancy is now held by the Royal Society for the Protection of Birds and the land is managed to maintain the natural habitat. Oats, turnips and swedes are grown. Goats, ducks, geese and chickens are kept and there is a mixed flock of sheep and Welsh black cattle.

You will now have travelled 135 miles, ascended and descended 22,951ft (4.35 miles) in equal measure and visited many places of beauty and historic interest. Congratulations – whether you have managed to walk the whole route or not you have completed the North Wales Pilgrim's Way.

WELSH PLACE NAMES

As we pass through the countryside of North Wales there may be many place names unfamiliar to you. Some seem hard to pronounce. We hope this guide helps. The nearest English equivalent of the pronunciation is given in *italics* in the first column. But first a little alphabetical guidance:

Consonants:

ll has no English equivalent – put your tongue to the roof of your mouth and sound “L”.

ch = as in Scottish “loch”.

d = d but **dd** = a soft “th” as in the.

f = “v” but **ff** = “f”.

l = “l” but **ll** as described above.

n = “n” but **ng** is as in “song” - most non-English languages use the letter **ŋ** for this.

r = “r” but for **rh** you need to “roll your Rs”.

t = “t” but **th** = a hard “th” as in thick.

Vowels:

a = a (apple) but **â** as in “**bar**”

e = e (leg) but **ê** as the “a” in **Mary**.

i = i (lit).

o = o (Ron) but **ô** as in “**horn**”.

u = a short sharp equivalent of the “ee” as in “**meet**”.

w = as the “u” in “**run**” but **ŵ** as the “oo” in “**moon**”.

y = similar to pronouncing the “u” in the Simpsons “**Duh!**” but **ŷ** is the longer “ee” in “**meet**”.

Despite the most common surnames in Wales being Jones and Evans there is no **J** or **V** in the alphabet nor will you find **K**, **Q**, **X** or **Z**.

There is a definite article (the) in Welsh – **y** or **yr**. There is no equivalent of the indefinite article (a).

In the Welsh language there are mutations of first letters mostly dependent on gender thus, for instance, Fach instead of Bach, Groes instead of Croes.

Aber – <i>A-bèr</i>	Estuary of confluence. <i>Aberdaron, Abergwyngregyn.</i>
Afon – <i>A-von</i>	River. <i>Afon Elwy, Afon Seiont, Afon Conwy.</i>
Allt – <i>Allt</i>	Hillside, Rise. <i>Pen-yr-Allt (Top of Rise). Allt y Brenin (Hill of the King).</i>
Bach – <i>composer</i>	Small. <i>Eglwysbach (Small Church).</i>
Bedd – <i>bèth (soft th)</i>	Grave. <i>Beddgelert (Gelert's Grave – Gelert was Prince Llewelyn's dog). Plural Beddau.</i>
Betws	Small Chapel. <i>Betws-y-Coed means Chapel in the Wood.</i>
Blaen - <i>Bline</i>	Source of Stream or Upland. <i>Blaenplwyf means Parish Upland. Plural Blaenau.</i>
Bryn – <i>Brin</i>	Hill. <i>Bryngwyn means White Hill.</i>
Bwlch	Pass, Gap in Hills. <i>Bwlch y Groes means Pass of the Cross. Plural Bylchau.</i>
Cae – <i>K-eye</i>	Field. <i>Cae Ddu means Black Field.</i>
Caer – <i>K-ire</i>	Fortress, Stronghold. <i>Caernarfon, Caergwrle, Caer (Welsh for Chester).</i>
Capel	Chapel. <i>Capel Curig.</i>
Carn	Cairn, Heap of Stones. <i>Garndolbenmaen (Cairn in Meadow at Top of Stone). Plural Carnedd.</i>
Castell	Castle. <i>Castell Coch (Red Castle).</i>

Cefn	Ridge. <i>Cefn Mawr (Big Ridge), Cefn Coed (Ridge in a Wood)</i> .
Cei	Quay. <i>Cei Bach (Little Quay)</i>
Cil	Corner, Recess. <i>Cilcain (Cain's Corner)</i> .
Clog	Steep Hill. <i>Clog yr Eglwys (Church Hill)</i> . Plural Clogau.
Coed – Koyd	Wood, Forest (although this is also <i>Fforest</i> or <i>Coedwig</i>). <i>Coedpoeth (Burnt Wood), Betws-y-Coed</i> .
Cors	Bog. <i>Gors Goch (Red Bog)</i> .
Croes – Kroyss	Cross, Crossroads. <i>Penygroes (Top of the Crossroads), Croesnewydd (New Cross)</i> .
Crug – Kreeg	Barrow. <i>Bryncrug (Barrow on the Hill)</i> .
Cwm – Kum	Smaller Valley. <i>Cwm Pennant (Small Valley at the top of the Brook)</i> .
Cwmer – Kumèr	Confluence of two smaller valleys. <i>Cwmer Abbey</i> .
Din	Hillfort. <i>Edinburgh (thought it would be fun to slip that one in! Same meaning)</i>
Dinas	City. <i>Dinas Dinlle (City with a Hillfort), Dinas Brân (Crow City)</i> .
Dol	Meadow. <i>Dolwyddelan (Gwyddelan's Meadow), Dolmaen (Stony Meadow)</i> .
Dŵr – Dooer	Water. <i>Glyndŵr (Valley of Water)</i> .
Dyffryn	Valley. <i>Llanarmon Dyffryn Clwyd (Enclosure of Garmon in the Valley of the Clwyd)</i> .
Eglwys	Church. <i>Eglwysbach (Little Church), Bryneglwys (Church Hill)</i> .
Erw – Èroo	Acre. <i>Erw Fair (Mary's Acre)</i> . Strangely near Wrexham there is an Anglo-Welsh <i>Acrefair</i> .
Ffin	Boundary. <i>Coed y Ffin (Boundary Wood)</i> .
Ffordd	Road. <i>Penyfford (Top of the Road)</i> .
Ffridd	Small wood, Copse. <i>Ffriddoed (is a plural = Copses)</i> .
Ffynnon – Funnon	Spring, Fountain. <i>Ffynngroew (A Well that is Pure or Clear)</i> .
Garth	Promontory. <i>Gwaelod-y-Garth (Foot of the Promontory)</i> .
Glan	Bank of River, Lake or Dee. <i>Glan-y-Môr (Seaside)</i> .
Glyn	Deep Valley. <i>Glyn Ceiriog (Valley of the Ceiriog)</i> .
Gwaun – Gwine	Moorland. <i>Gwaun Celyn (Celyn's Moorland), Pen-y-Waun (Upland of the Moor)</i>
Hafod – Havod	Summer Farmstead. <i>Hafod y Wern (Farmstead with an Alder Swamp)</i> .
Hafn – Hav'n	Ravine. <i>Hafn Deg (PrettyRavine)</i> .
Hen – Hèn	Old. <i>Henllan (Old Church)</i> .
Hendre – Hendrè	Winter Farmstead. <i>Hendre Bach (Little Farmstead)</i> .
Llan	Walled Enclosure (normally now containing a church). <i>Llansannan, Llanfairfechan</i> .
Llannerch	Clearing. <i>Llannerchymedd (A clearing where Mead is made)</i> .
Llech	Stone. <i>Llechwen (White Stone)</i>
Llyn	Lake. <i>Talyllyn (Outcrop by the Lake)</i> .
Maen – Mine	Stone. <i>Penmaenmawr (Top of the Big Stone)</i> .
Mawr	Big. <i>Penmaenmawr</i> .
Melin	Mill. <i>Pentrefelin Mill Village), Melyn-y-Wig (Mill in the Big Wood - "coedwig")</i> .
Merthyr – Mèrther	Of a Martyr or Martyrs. <i>Merthyr Tydfil (Tydfil was a virgin martyr)</i> .
Moel – Moyl	Bald Hill. <i>Moel Fammau (Mothers' Hill), Rhyd y Foel (Ford by the Hill)</i> .
Môr - More	Sea. <i>Bryn y Môr (Hill by the Sea)</i> .
Morfa – Morva	Marsh. <i>Morfa Nefyn</i> .
Mynydd – Munith	Mountain. <i>Mynydd Mawr (Big Mountain), Penymynydd (Mountain Top)</i> ,
Nant	Brook, Small Valley. <i>Nant Gwrtheyrn (Vortigen's Valley), Pen-y-Nant (Head of the Valley)</i> .
Newydd – Nè-with	New. <i>Bontnewydd (Newbridge)</i> .

Ogof – Ogov	Cave. Tan y Foel (<i>Below the Hill</i>).
Pandy	Fulling Mill. <i>Pandy Tudur (Tudor's Mill)</i> .
Pant	Hollow, Shallow Valley. <i>Pantycelyn (Celyn's Valley)</i> , <i>Pant yr Ochain (Moaning Valley)</i> .
Parc	Park. <i>Parc y Tywyn</i> .
Pen	Head, Top. <i>Penmaenmawr. Penmachno</i> .
Penrhyn	Promontory. <i>Penrhyn Bay, Penrhyndeudraeth (Promontory with Two Beaches)</i> .
Pentre – Pen-trè	Homestead, Village. <i>Pentrecelyn (Celyn's Village)</i> .
Pistyll	Heavy Waterfall. <i>Pistyll (nr Nefyn), Pistyll Rhaedr</i> . From verb “to pour”. The Welsh for “It is pouring” is <i>Mae hi'n pistyllio</i> which does have an English equivalent!
Plas	Hall, Mansion. <i>Plas Newydd (New Hall)</i> .
Pont	Bridge (as in many other languages). <i>Pontypridd (Bridge by an Earthen House)</i> , <i>Bontnewydd</i> .
Porth	Port, Harbour, Gateway. <i>Porthmadog (Madog's Port)</i> , <i>Porthywaun (Entrance to the Moorland)</i> .
Pwll	Pool. <i>Pwllheli (Salt Pool)</i> .
Rhaedr – Rye-dèr	Waterfall. <i>Llanrhaedr (Church Enclosure by the Waterfall)</i> .
Rhiw	Hill, Slope. <i>Rhiwnant (Valley Hill)</i> , <i>Rhiwbina (Beuno's Slope)</i> .
Rhos	Moorland. <i>Rhosesmor (Esmor's Moorland)</i> , <i>Rhosllannerchrugog (Moor/Clearing/Barrows)</i> .
Rhyd	Ford. <i>Rhyd y Groes (Ford Crossing or “of the Cross”)</i> , <i>Pontrhydfendigaid (Bridge/Holy/Ford)</i>
Sarn	Causeway. <i>Sarn Meyllteyrn, Sarn Helen, Sarn Bach (Little Causeway)</i> .
Sîr – Seer	County, Shire. <i>Sîr Dinbych (Denbighshire)</i> .
Stryd	Street. <i>Pen y Stryd, Stryd Fawr (High Street)</i> .
Tafarn – Tavarn	Tavern, Pub, Inn. <i>Tafarn y Rhos (Moorland Tavern)</i> , <i>Tafarn Newydd (New Inn)</i> .
Traeth – Trithe	Beach. <i>Ffordd Traeth (Beach Road)</i> , <i>Pentraeth (Top of the Beach)</i> .
Tref – Trèv	Town, Large Village. <i>Pentref (Top of the Town / Hightown)</i> , <i>Trenwydd (Newtown)</i> .
Tŷ – Tee	House. <i>Tŷ Newydd (New House)</i> .
y, yr, 'r – er	The. <i>Y Wern (The Alder Swamp)</i> , <i>Yr Eglwys (The Church)</i> , <i>Tre'r Capel (Chapeltown)</i> .
Ynys – use u in <i>duh!</i>	Island. <i>Ynys Enlli (Enlli's Island)</i> .
Ysbyty – ends “tee”	Hospital. <i>Ysbyty Ifan (Evan's Hospital)</i> , <i>Ysbyty Glan Clwyd</i> .
Ysgol	School. <i>Ysgol y Pentref, Ysgol Dewi Sant (St David's School)</i> .
Ystrad	Long Valley. <i>Ystrad Mynach (Monks' Valley)</i> , <i>Ystradgynlais (Vale of the River Cynlais)</i> .

Stories of Saints Associated with the Pilgrimage Walk

DAVID	<p>We can't possibly omit the patron saint of the land we are walking in. David was the son of Sandde, Prince of Powys, and Non, daughter of a chieftain of Menevia. The site of Davids birth (in about 500AD) is marked by the ruins of a tiny ancient chapel close to a holy well near the more recent 18th century chapel dedicated to his mother Non which can still be seen near St. David's Cathedral. The young David grew up to be a priest, being educated at the monastery of Hen Fynyw under the tutorage of St. Paulinus. According to legend David performed several miracles during his life including restoring Paulinus' sight. It is also said that during a battle against the Saxons, David advised his soldiers to wear leeks in their hats so that they could easily be distinguished from their enemies, which is why the leek (later the more attractive daffodil) is the emblems of Wales!</p> <p>Becoming a missionary David travelled throughout Wales and Britain and even made a pilgrimage to Jerusalem where he was consecrated bishop. He founded 12 monasteries including Glastonbury and one we now know as St. Davids which he made his bishops seat. He was named Archbishop of Wales at the Synod of Brefi in 550AD.</p> <p>His best-known miracle is said to have taken place when he was preaching in the middle of a large crowd at the Synod of Brefi: the village of Llanddewi Brefi in Cardiganshire stands on the spot where the ground on which he stood is reputed to have risen up to form a small hill. David is said to have</p>
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	denounced Pelagianism during this incident and he was declared archbishop by popular acclaim.
WINIFRED	<p>According to legend, Winefride was the daughter of a Welsh nobleman, Tyfid ap Eiludd. Her mother was Wenlo, a sister of Saint Beuno and a member of a family closely connected with the kings of south Wales. Her suitor, Caradoc, was enraged when she decided to become a nun, and decapitated her. In one version of the tale, her head rolled downhill, and, where it stopped, a healing spring appeared. Winifred's head was subsequently rejoined to her body due to the efforts of her maternal uncle, Saint Beuno, and she was restored to life. Seeing the murderer leaning on his sword with an insolent and defiant air, St. Beuno invoked the chastisement of heaven, and Caradoc fell dead on the spot, the popular belief being that the ground opened and swallowed him. St. Beuno left Holywell, and returned to Caernarfon.</p> <p>After eight years spent at Holywell, Winefride received an inspiration to leave the convent and retire inland. Accordingly St. Winefride went upon her pilgrimage to seek for a place of rest. Ultimately she arrived at Gwytherin near the source of the River Elwy More elaborate versions of this tale relate many details of her life, including Winefride's pilgrimage to Rome.</p>
ASAPH	<p>Local tradition points out the site of his ash tree, his church, his well, and his valley, Onnen Asa, Llanasa, Ffynnon Asa, Pantasaph. All these sites are near Holywell in <i>Tegeingl</i> (Flintshire), indicating probably that the saint once had a hermitage in that neighbourhood. He was a son of King Sawyl Penuchel from the Old North or Yr Hen Ogledd; his mother was said to be Gwenaseth, daughter of Rhufon Rhufoniog.</p> <p>During exile (c. 545), Kentigern (<i>see below</i>) took himself to Wales and there founded the Celtic Monastery of Llanelwy (the church on the River Elwy), as the Welsh still call the town of St Asaph. Llanelwy is among the best documented of Celtic monasteries: the church was described as built "of smoothed wood, after the fashion of the Britons, seeing that they could not yet build of stone". The 965 disciples, of whom Asaph was one, were divided into three groups: 300 of the unlettered farmed the outlying lands, 300 worked in the offices around the monastery, and 365 (the number corresponds to the days of the year) attended to the divine services. Of these the oldest assisted Kentigern in the government of the diocese, and the rest were subdivided into three choirs. "As soon as one choir had terminated its service in church, immediately another entering commenced it: and that again being concluded another entered to celebrate."</p> <p>Kentigern would frequently pray standing in the icy cold river. On one occasion, having suffered very severely under this hardship, he sent the boy, Asaph, who was then attending him, to bring a brand of blazing wood to burn and warm him. Asaph instead brought him live coals in his apron, and the miracle revealed to Kentigern the sanctity of his disciple. So when the old man was recalled to Strathclyde, after the Battle of Arfderydd, in 573 Asaph was consecrated bishop to succeed him, and became the first Welsh bishop of the see. Asaph is said to have died in 596.</p>
KENTIGERN	<p>In Scotland he is know as St Mungo but in England and Wales Kentigern. Kentigern's mother Teneu was a princess, the daughter of King, Lleuddun, who ruled in the Haddington region east of Edinburgh. She became pregnant after being raped by Owain mab Urien (according to a British Library manuscript). Her furious father had her thrown from the heights of Traprain Law. Surviving, she was then abandoned in a coracle in which she drifted across the River Forth to Culross in Fife and there Kentigern was born.</p> <p>Kentigern was brought up by Saint Serf who was ministering to the Picts in that area. It was Serf who gave him his popular pet-name, Mungo. At the age of twenty-five, Mungo began his missionary labours on the Clyde, on the site of modern Glasgow. He built his church across the water from an extinct volcano, next to the Molendinar Burn, where the present medieval cathedral now stands.</p> <p>A strong anti-Christian movement in Strathclyde, headed by a certain King Morken, compelled Mungo to leave the district, and he retired to Wales, via Cumbria, staying for a time with Saint David at St David's, and afterwards moving on to Gwynedd where he founded a cathedral at Llanelwy. Years later the new King of Strathclyde, Riderch Hael, invited Mungo to return to his kingdom. He decided to go and appointed Saint Asaph as Bishop of Llanelwy in his place.</p> <p>For some years, Mungo fixed his Episcopal seat at Hoddum in Dumfriesshire, evangelising thence the district of Galloway. He eventually returned to Glasgow where a large community grew up around him, becoming known as Clas-gu (meaning the 'dear family'). It was nearby, in Kilmacolm, that he was visited by Saint Columba, who was at that time labouring in Strathay. The two saints embraced, held long converse, and exchanged their pastoral staves.</p>
SANNAN	<p>St Sannan founded a religious establishment in what we now know at Llansannan in the sixth century. He was an Irish monk who travelled widely and may have befriended Dewi (David). It is said that he was buried near St Winifred in Gwytherin after his death in Ireland. The village's name Llansannan denotes the walled enclosure (llan) of Sannan.</p>
DIGAIN	<p>Saint Digain (also known as Dygain) was a 5th-century Welsh saint and Prince of Dumnonia (now the English West Country). He founded the church that now bears his name in Llangernyw, meaning "the church of the Cornishman". His sainthood was due being a confessor, meaning he was of remarkable</p>

	virtue and confessed of the faith through writings and preachings, and has the feast day of November 21st.
CELYNNIN	Celynin lived in the 6th century and according to tradition was one of the sons of Helig ap Glanawg, a prince who lived at Llys Helig before the sea inundated the land off the coast of Penmaenmawr. It is said that Celynin was related to Rhun, son of Maelgwn Gwynedd, Prince of Gwynedd, who is known to have ruled in the 6th century. He founded the church at what is now known as Llangelynnin.
TYGAI	Saint Tegai (sometimes spelt Tygai) is the patron saint and founder of Llandygai. According to <i>Enwogion Cymru</i> Tegai was a saint who lived in the early part of the sixth century. He was one of the sons of Ithel Hael and with his brother Tecwyn accompanied Saint Cadfan from Brittany to Wales and became a member of the college of Bardsey Island. He founded the church of Llandygai.
DEINIOL	Saint Deiniol (died 584) was traditionally the first Bishop of Bangor. The present Bangor Cathedral, dedicated to him, is said to be on the site where his monastery stood. He is venerated in Brittany as Saint Denoual. In English and Latin his name is sometimes rendered as Daniel. Deiniol is said to have studied under Cadoc of Llancarfanis described as one of the seven blessed cousins who had spent part of his early life as a hermit "on the arm of Pembrokeshire". He was called to be a bishop despite deficiencies in his formal education and he left for Gwynedd where he founded the monastery of Bangor under the patronage of Maelgwn Gwynedd who endowed it with lands and privileges, later raising it to the rank of the official seat of a bishop, sharing a common boundary with the principality of Gwynedd. Deiniol spent the remainder of his days here as Abbot and Bishop. He attended the Synod of Llanddewi Brefi in 545AD with St David when the subject of rules for penance was being discussed. According to the <i>Annales Cambriae</i> Deiniol died in 584 and was buried on Bardsey Island.[2]
PERIS	Little is known of 6 th century Saint Peris. He is referred to in the <i>Bonedd y Saint</i> as a 'Cardinal of Rome'. However, he may have been one of the many children of Helig ap Glannog of Tyno Helig. He is believed to have retired to the solitude of the valley below Snowdon. Ffynnon Peris is named after the saint who, according to tradition, kept two fish there and drank from it daily.
PADARN	Padarn was an early 6th century abbot-bishop, the eponymous founder of St Padarn's Church, Llanbadarn Fawr. Padarn also built a monastery in Vannes and is considered one of the seven founder saints of Brittany. Padarn was Armorican by race and son of Petran and Geuan. His parents "dedicated themselves to Christ" and Petran left Letavia for Ireland. The boy elected to follow his example and he joined a fellowship of monks travelling to Britannia, founded a monastery on the Britannic shore then travelled to join his father in Ireland. It is said that Padarn travelled on a pilgrimage to Jerusalem with St David and Teilo, gaining the gift of tongues on the way, for all three to be ordained bishops by the patriarch.
BEUNO	Beuno was said to have been born at Berriew near Welshpool and to have been the grandson of a prince of the local dynasty which descended from Vortigern king of Britain. After education and ordination in the monastery at Bangor he became an active missionary with the support of Cadfan, king of Gwynedd. Cadfan's son and successor Cadwallon deceived Beuno about some land and, when the saint demanded justice, proved unsympathetic. Thereupon, Cadwallon's cousin Gwyddaint "gave to God and Beuno forever" his land at Clynnog Fawr. Beuno established his own monastery at the site and died there peacefully "on the seventh day of Easter".
CWYFAN	Cwyfan was a 7 th century saint who founded a <i>llan</i> at what is now the tidal island of Cribinau off Aberffraw, Anglesey. Prior to roads the sea was the main transport route along the Welsh coastline and it is thought that Cwyfan travelled regularly between his <i>llan</i> and the Llŷn peninsula.
MERIN	Merryn (or Merin) was the son of Seithennin, a sub-king of Caer Rihog (the Llŷn). He entered the religious life as a hermit at Bodfelin on Ynys Mon (Anglesey) before emigrating to Brittany where he was a zealous missionary, establishing churches dedicated to him at Lanmerin and Plomelin. He later returned to Britain and settled in Cerniw (Cornwall), living at St. Merryn near Padstow.
HYWYN	Hywyn was founder and patron of a number of churches in western England. He was a disciple of St. Cadfan, who founded monasteries in Wales. Hywyn founded the <i>llan</i> in what is now Aberdaron. He is sometimes called Ewen or Owen.
	<i>Although not on our route this Saint is well worth knowing about</i>
GARMON	Germanus of Auxerre is best remembered for his journey to Britain in or around 429AD. It was alleged that Pelagianism was rife among the British clergy, led by Agricola. Germanus went to combat the threat and satisfy the Pope that the British church would not break away from the teachings of divine grace. During that time he led the native Britons to a victory against Pictish and Saxon raiders near what is now Mold. When the enemy came near them, he cried out <i>Alleluia</i> three times which his army repeated. The sound echoed from the hills with a noise so loud that the

barbarians, judging from the shout that they were facing a mighty army, flung down their arms and ran away. He is commemorated in any place called Llanarmon and it is fairly certain that he encamped his army in what are now Llanarmon (near Llanystumdwy, Llŷn), Llanarmon Dyffryn Ceiriog, Llanarmon yn Iâl and Llanarmon Dyffryn Clwyd.

North Wales and the Welsh Revival

The 1904–1905 Welsh Revival was the largest Christian revival in Wales during the 20th century. It was dramatic in terms of its effect on the population and triggered revivals in several other countries. The revival kept the churches of Wales filled for many years to come and the Awakening swept the rest of Britain, Scandinavia, parts of Europe, North America, the mission fields of India and the Orient, Africa and Latin America.

Here are some North Wales extracts the website www.ukwells.org which lists contemporary reports. We encourage you to look more thoroughly at this site which carries accounts of revival events across the UK over the centuries:

Llandudno Town Hall: Seth Joshua preached here in November 1904, at the beginning of the revival and 50 gave their lives to the Lord on the Sunday.

Welsh Methodist Chapel, Menai Bridge: Rev. T. Charles Williams says: “The meetings are characterized by much spiritual fervour, and many dozens have taken part in public worship for the first time. There are over sixty converts. The prayers of the children in some of the meetings have been remarkable in their effect. The revival broke out in this place without any visible human agency, and the movement is not directly guided by anyone.”

Penuel Baptist Chapel and Capel Mawr, Rhosllanerchrugog: During the fortnight blessed meetings were held—meetings where the divine influence could be felt moving through every gathering. Who can ever forget the Friday night service? We were there until half past ten and I believe that no one present would have objected to the meeting going on until the same time the following morning.

Saturday, November 26: The Revival in Rhos reached high tide last Friday. The service was announced for ten o'clock in the morning. From then on it continued without a break until almost ten o'clock at night. The first part of the meeting was held in Penuel and until about six o'clock it was spent in prayer and pleading; ministers of the district took it in turn to lead each hour. Such a meeting was not only a novelty, the influence of the Holy Spirit was also constraining some to wrestle with God for a blessing and for a mighty demonstration of the power of the gospel to change characters. As a result prayer was felt to be red-hot and when they moved across to Capel Mawr for the final meetings of R. B. Jones' mission the expectation of an outpouring of the Spirit had never been higher during that whole series of meetings. *From 'The Rhos Herald'*.

Dozens, personally prayed for, have come as Gods answer, and given themselves to Christ during these three weeks. That very afternoon, when the invitation was given, a father, whose son had been praying for him the previous week in the very same pew, gave himself to the Saviour. Let not those who watch from a distance be misled: this revival is not a mere out-burst of emotionalism, of worked-up excitement, and sometimes blazing into extravagances; unhappily, it is not, and could not well be, in every single instance, without these. But the true revival, which is lifting thousands of souls and changing visibly thousands of lives, is born and fed in unrecorded prayer-meetings, in a nation's wistfulness for God.

Seion Baptist Church, Ponciau: The whole of Monday morning and afternoon was full of excitement and it was soon apparent that the fervour had not in the least subsided—wave after wave rose, each of which was gradually growing stronger. By Monday night everyone was melted by the atmosphere and had been brought to that frame of mind that one had every reason to expect revival. ...the feelings of all were at boiling point. The floodtide was rising and it needed only a sermon with an earnest invitation in it for a great impact to follow. And that is what happened when the Rev. J. R. Jones rose and took his text from the last three verses of Isaiah chapter 55. The sermon exactly fitted the temperature of the congregation as was seen from the responses heard throughout the chapel. There was testimony from coalminers that strong men were seen weeping bitterly and the

'Amens' were breaking out in pit head showers. Who can describe the effect created when he called out at the top of his voice, 'Come in, come in'. The word 'come' was ringing in their ears resulting in many moments of lost sleep that night. There is no doubt that it passed through the chapel like an electric current and that it rose up in a great swell over everybody. The effects were sweeping. The oldest people in the congregation testified that they had never been in a service where the Spirit of God had been working so mightily.

Nebo Congregational Chapel, Bwlchgwyn: The prayer meetings are still being kept on with glorious results. Drunkards, some of whom are caught in open air meetings, become abstainers and old debts are being paid off etc.

Bersham Colliery: The men were called out in Bersham Colliery on Thursday straight after going down, because of a defect had been discovered in one of the ropes. The men gathered in the 'eye' and there was no likelihood of them being brought up for some hours. To pass the time one of them suggested they should hold a Prayer Meeting there. Mr John James, Butcher Street, Rhos, was asked to lead and without hesitation he began to sing 'In the great waters and waves' to the tune, 'Ton y Betel', as the hymn most appropriate to the circumstances they were in. They sang it with special anointing and then one of them was asked to lead in prayer. Several did this and in the dark depths of the pit there was something strange and eerie about it all. Between singing and praying the meeting lasted for some hours. Some were deeply affected. We heard about one who fled back to hide in the works, unable to stand in the presence of the One he had for so long despised. Another elderly listener testified that it was a blessing that the rope snapped in view of the kind of meeting they had had, and as he spoke the bright tears furrowed the black faces. For many there was nothing so heavenly during all the meetings of the Revival and, for sure, there was nothing more effectual. *From 'The Rhos Herald', 31st December 1904.*

Jerusalem Welsh Calvinistic Chapel, Bethesda: The free churches decided to have a series of meetings, starting November 21st in Jerusalem chapel and they invited a revivalist, Hugh Hughes to preach. For two weeks there were many meetings and prayer meetings. Job said the people were, 'conquered by the death of the Cross'. There was a sense of God's presence, but more was expected, hoped for!

From 11 to 18 December the Christians separated to their various chapels and the meetings in these were continued on a daily basis. But they came together again at Jerusalem Chapel the following week. Joseph Jenkins had come to North Wales on a preaching tour bringing with him some of the young people so that they might share what was happening in New Quay. He came to the village of Talysarn, a few miles south of Caernarfon, and there was much blessing in those meetings. It was natural that he should respond to a call from his old friend Job, and on Wednesday, 21 December, he arrived in Bethesda, together with two of the New Quay girls Florrie Evans and Maude Davies. He also brought with him three girls who had been set aflame at Talysarn.

Christ Church Congregational Chapel, Johnstown: 37 were added to this church from the start of R B Jones' meetings in Rhos from November to the end of January 1905. 16 were added to Siloh, 12 to the Wesleyan chapel and 10 to Noddfa.

Horeb Calvinistic Methodist Chapel, Llanfairfechan: Rev. T. C. Roberts, Llanfairfechan, says: The revival was first felt in Llanfairfechan during the last week in November. The following week all the chapels had special prayer-meetings, which were well attended, and were the means of arousing the whole place. Hardly a night passed in any of the chapels without some converts. The following week we had united prayer-meetings and special services. The week after all the chapels had their own meetings. Every Saturday evening from the commencement we have had a united prayer-meeting, either in one of the largest chapels or in the Public Hall, and, wherever it is held, the place is always packed. Every Saturday evening, previous to the meeting, there is always a procession through the whole place. The women also are having a united prayer-meeting twice a week, which is well attended, and a great means of blessing. The workmen also are having prayer meetings in the Penmawr Quarries at the dinner hour. Since the revival came there is a vast improvement in the moral tone and behaviour of the whole place.

Salem Congregational Church, Coedpoeth: The revival is now at its height in Coedpoeth, and there are no signs of lukewarmness at any of the chapels, which are crowded at every opportunity. *From 'The Wrexham Advertiser', 24th December 1904.*

There is a new phase in the revival movement at Coedpoeth, the district being divided into sub-districts, each including several chapels and meetings are held in each place of worship in turn. The numbers of converts is still on the increase and altogether much good is being done. *From 'The Wrexham Advertiser', 11th February 1905.*

Dinas, near Caernarfon: Up to Sunday, the number of converts at Dyffryn and Egryn amounted to 50. At Llangian ten new members joined the church, and 18 at Dinas. At Porthmadog the same day there were eight converts. The Rev. Ross Hughes could not preach, as the congregation sang and prayed all the time. *From 'The Carnarvon and Denbigh Herald', 23rd December 1904.*

Horeb Baptist Church, Garndolbenmain: At Garn Dolbenmaen, ten new members have joined the Baptist church. *From 'The Carnarvon and Denbigh Herald', 23rd December 1904.*

Gosen Calvinistic Methodist Church, Trefor: The revival continues to spread over Lleyrn and Eivion. At Trevor, Llanaelhaiarn and Llithfaen the number of converts increases daily. *From 'The Carnarvon and Denbigh Herald', 30th December 1904.*

Victoria Hall, Wrexham:** The revival meetings at the Victoria Hall have been daily growing in intensity. Prayer meetings have been held daily and some remarkable cases of conversion have resulted. *From 'The Rhos Herald', 24th December 1904.*

**Victoria Hall was a Methodist Chapel, now Grove Park Little Theatre in Hill Street.

Penygroes Congregational Church: Penygroes, a very unexpected place, became a heavenly resort, and people from all parts poured into this quiet countryside to be refreshed in the Spirit. Tongue can never describe, nor can mind imagine what we saw with our eyes, what we looked upon and what our hands handled in those days. God's visitation to this village was like unto a moral earthquake, shaking the neighbourhood to its foundation. Sinners trembled with fear at God's justice, dreamers were awakened from their spiritual stupor, and lingering prejudice was dealt with at its very roots. At other times it was like thunderclouds bursting forth in abundance of torrential praise and exhilaration, gladness and exhortation; at other times, as the gentle dew distilling quietly until vast congregations were melted into sobs and loud weeping. The burning heat of the Divine presence would sometimes be so intense as to engender a desire to flee away. Congregations were elevated to the heights above by the glory of God, then they were brought down to the depths of humiliation and prostration. The mountains echoed and re-echoed with the praises and acclamations of Zion's new-born sons and daughters. Homes were changed, people of various stations in life were regenerated, we witnessed the sublime manifestations of the Holy Spirit with 'tongues of fire'.
D P Williams.

Bangor University: In the course of a smoke-room conversation at Bangor University college last week, among half a dozen of the students, one of them touched on the subject of the revival, expressing the opinion that it was a real thing. A second student thereupon started a hymn tune, another prayed, and ere long hymns and prayers were in full swing. The singing attracted other students, and presently the smoke-room was crowded to its utmost capacity. The students cut lectures, and remained in this impromptu prayer-meeting from 11 to 1:30. In the afternoon from 300 to 400 of the students attended a prayer-meeting at one of the chapel school-rooms, at which five lady students in turn engaged in prayer. At night the students formed a procession and marched, singing, through the streets to the Tabernacle, the largest chapel in the town, which was soon filled with a fervent crowd of worshippers. The interest of the students is remarkable, as hitherto they have, as a body, manifested no particular interest in the revival. *From 'The Great Revival in Wales' by S B Shaw*

Father, we thank you for the move of your Spirit during the Revival of 1904/5. We ask you not that we return to those times but that we are the generation that will bring in the next and ultimate Revival. Jesus send your Holy Spirit to rest on us and live in us. May we be the carriers of your Gospel to our land by Your Word, by Your Spirit and by the example of our lives. There is an old saying, "Preach the gospel. Use words if necessary." Please help us day-by-day to fulfil that. As we walk this way

following the footsteps of thousands of your saints let us encourage and help one another and truly be Your ambassadors to all we meet. In Your Precious Name we pray. Amen.