



Yn Eglwys Dyfrog Sant, Llanrhaeadr-ym-Mochnant, Sir Ddinbych, mae rhan o ffenestr liw o oes y Tuduriaid, dyddiedig 1533, yn dangos Coeden Jesse, sy'n olrhain llinach Crist o dad Dafydd a Samiwel.

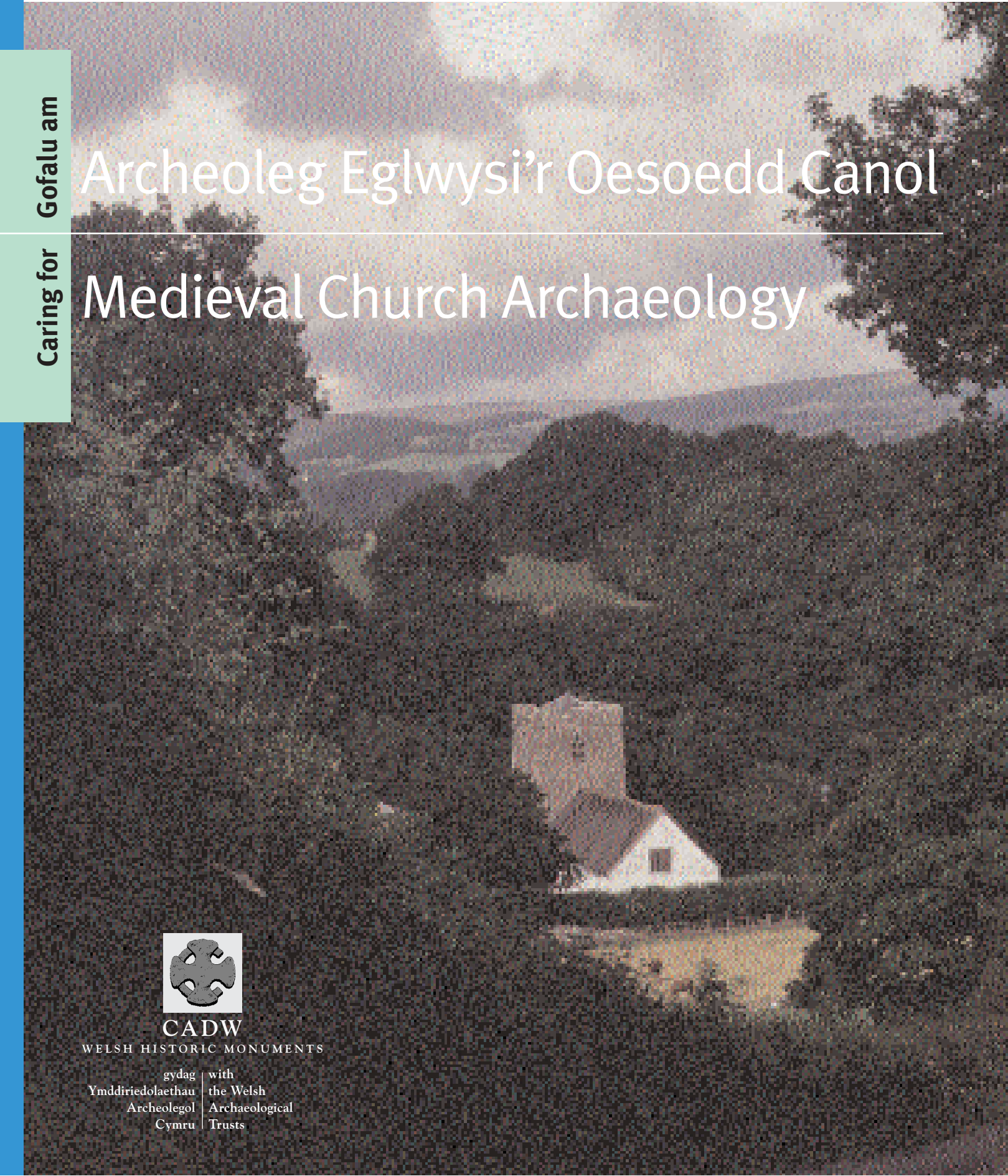
At St Dyfrog's Church, Llanrhaeadr-ym-Mochnant, Denbighshire, part of the Tudor stained glass window, dated 1533, shows the Tree of Jesse, which demonstrates the descent of Christ from the father of David and Samuel.

Gofalu am

Caring for

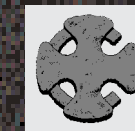
Archeoleg Eglwysi'r Oesoedd Canol

Medieval Church Archaeology



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Mae'r allor Romanësg nodedig hon yn yr eglwys ym Mhennant Melangell, Powys, yr cynnwys gweddillion Santes Melangell ac yn dyddio o tua 1160.

This remarkable Romanesque shrine in the church at Pennant Melangell, Powys, contains the remains of St Melangell and dates from about 1160.

Tried the echo in the field against the belfry and the west end of the poor humble dear little white-washed church sequestered among its large ancient yews. The echo was very clear, sharp and perfect. Richard Meredith told me of this echo.

Kilvert's Diary, Saturday 26 February 1870
St David's Church, Solva

Cyfeiriadau Defnyddiol

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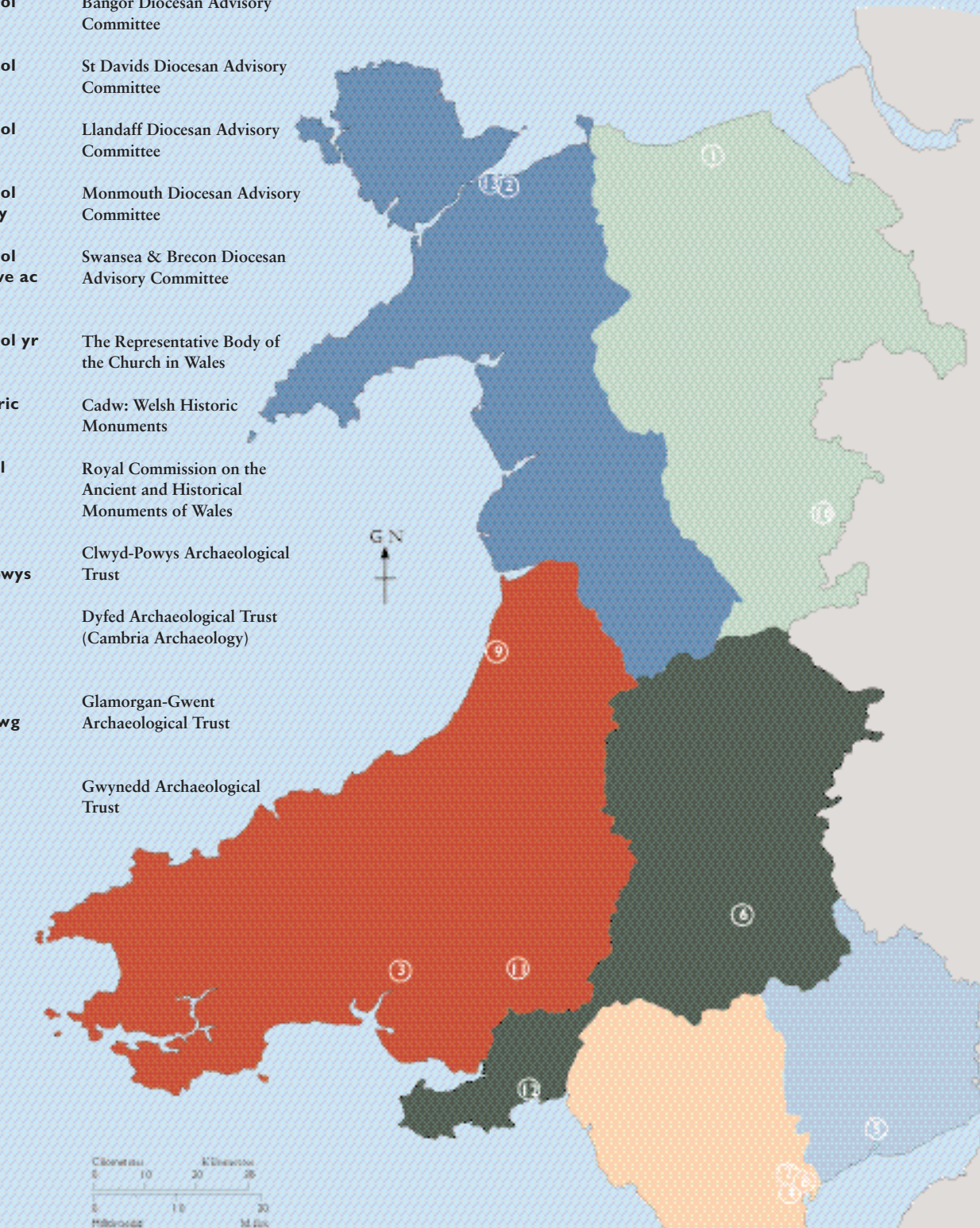
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Map yn dangos ffiniau esgobaethol a lleoliadau cysylltiadau defnyddiol

1 Pwyllgor Esgobaethol Ymgynghorol Llanelwy	St Asaph Diocesan Advisory Committee
2 Pwyllgor Esgobaethol Ymgynghorol Bangor	Bangor Diocesan Advisory Committee
3 Pwyllgor Esgobaethol Ymgynghorol Tyddewi	St Davids Diocesan Advisory Committee
4 Pwyllgor Esgobaethol Ymgynghorol Llandaf	Llandaff Diocesan Advisory Committee
5 Pwyllgor Esgobaethol Ymgynghorol Trefynwy	Monmouth Diocesan Advisory Committee
6 Pwyllgor Esgobaethol Ymgynghorol Abertawe ac Aberhonddu	Swansea & Brecon Diocesan Advisory Committee
7 Corff Cynrychioliadol yr Eglwys yng Nghymru	The Representative Body of the Church in Wales
8 Cadw: Welsh Historic Monuments	Cadw: Welsh Historic Monuments
9 Comisiwn Brenhinol Henebion Cymru	Royal Commission on the Ancient and Historical Monuments of Wales
10 Ymddiriedolaeth Archeolegol Clwyd-Powys	Clwyd-Powys Archaeological Trust
11 Ymddiriedolaeth Archeolegol Dyfed (Archeoleg Cambria)	Dyfed Archaeological Trust (Cambria Archaeology)
12 Ymddiriedolaeth Archeolegol Morgannwg Gwent	Glamorgan-Gwent Archaeological Trust
13 Ymddiriedolaeth Archeolegol Gwynedd	Gwynedd Archaeological Trust

Map showing diocesan boundaries and locations of useful contacts



Gofalu am
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Cyhoeddwyd gyntaf gan Cadw: Welsh Historic Monuments 2000.
First published by Cadw: Welsh Historic Monuments 2000.
ISBN 1 85760 181 5

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Llun ar y clawr: Eglwys Sant Cewydd, Disserth, Sir Faesyfed. Llun gan Paul Highnam i Cadw: Welsh Historic Monuments.
Cover photograph: St Cewydd's Church, Disserth, Radnorshire. Photograph by Paul Highnam for Cadw: Welsh Historic Monuments.

Er iddynt ymddangos yn ddigyfnewid, gwnaed llawer o waith adnewyddu, addasu ac atgyweirio cyson i eglwysi hanesyddol yn ystod y mil neu fwy o flynyddoedd diwethaf er mwyn diwallu anghenion a dyheadau cyfnewidiol eu cynulleidfaoedd. Oherwydd hyn maent yn ddolen gyswllt gref â'r gorffennol ac mae ganddynt hanes gwefreiddiol i'w adrodd am y cymunedau a'u hadeiladodd ac sy'n parhau i'w cynnal. Felly mae angen cynnal a chadw eglwysi hanesyddol a gofalu amdanynt gan barchu eu gwerth hanesyddol ac archeolegol yn ogystal â'u prif rôl fel manau addoli Cristnogol.

Er mwyn helpu ein dealltwriaeth o eglwysi hanesyddol Cymru, noddodd Cadw: Welsh Historic Monuments y pedair ymddiriedolaeth archeolegol yng Nghymru i ymgymryd ag arolwg archeolegol o'r eglwysi hanesyddol yn chwe esgobaeth yr Eglwys yng Nghymru, gan rychwantu tua 1,000 o eglwysi a adeiladwyd naill ai cyn dechrau'r bedwaredd ganrif ar bymtheg neu sydd wedi eu lleoli ar safleoedd a sefydlwyd cyn yr amser hwnnw. Mae canlyniadau'r gwaith maes a'r gwaith ymchwil hwn wedi'u cynnwys mewn cyfres o adroddiadau unigol ar eglwysi ac arolygon rhanbarthol sydd ar gael o'r ymddiriedolaethau. Mae'r llyfryn hwn yn defnyddio'r arolwg o Gymru gyfan ac yn edrych ar yr hyn y gall archeoleg ei ddweud wrthym am hanes eglwysi Cymru, a sut y gellir cadw a rheoli'r dreftadaeth archeolegol gyfoethog hon.

Though seemingly unchanging, many historic churches have witnessed constant renewal, adaptation and repair during the last thousand years or more to meet the changing needs and aspirations of their congregations. Because of this they provide a strong physical link with the past and have a fascinating story to tell about the history of the communities that built them and continue to maintain them. The care and maintenance of historic churches therefore needs to be carried out with regard for their historical and archaeological value as well as for their primary role as places of Christian worship.

To help our understanding of historic churches in Wales, Cadw: Welsh Historic Monuments sponsored the four Welsh archaeological trusts to undertake an archaeological survey of the historic churches in the six dioceses of the Church in Wales, covering around 1,000 churches that were either built before the beginning of the nineteenth century or which lie on sites established before that time. The results of this fieldwork and research are included in a series of individual church reports and regional surveys which are available from the trusts. This booklet draws upon the Wales-wide survey and looks at what archaeology can tell us about the history of Welsh churches, and how this rich archaeological heritage can be preserved and managed.



Archeoleg Eglwysi

Mae archeoleg o gymorth mawr i ni ddeall hanes eglwys a'r gymuned a wasanaethir ganddi, gan helpu i ddweud wrthym pryd a pham y sefydlwyd eglwys benodol, pwy a'i sefydlodd, sut y'i hadeiladwyd a pha ran a adeiladwyd gyntaf, sut yr oedd yn edrych ar y tu mewn yn wreiddiol a sut y mae ei golwg wedi newid drwy'r oesoedd. Mae archeoleg hefyd yn edrych ar sut y newidiodd mynwent yr eglwys a lle'r eglwys yn hanes y dref, y pentref, neu'r wlad o'i hamgylch.

Mae archeoleg eglwysi yn ymwneud â thystiolaeth sydd i'w chanfod uwchben y ddaear ac oddi tani ac mae'n gysylltiedig â llawer o wahanol ddisgyblaethau — astudio tystiolaeth hanesyddol, achyddol ac enwau lleoedd; dadansoddi a chofnodi waliau, plastr ar furiau, lloriau a thrawstiau to; topograffeg; hanes celf; ac astudio llawer o wahanol fathau o osodiadau a ffitiadau gan gynnwys gwaith coed, murluniau, gwydr lliw, gwaith metel, cerrig beddi, a phetheuach eraill yn y fynwent. Mae'n defnyddio nifer o dechnegau modern — megis ffotograffiaeth o'r awyr neu arolwg geoffisegol — er mwyn datgelu olion o feddi, muriau a gladdwyd, neu gromenni na ellir eu gweld bellach ar lefel y ddaear. Pan fydd cadwraeth yn anymarferol, gall archeoleg eglwysi ymwneud ag astudio a dehongli olion wedi eu claddu trwy gloddio, gan gynnwys gwaith gan arbenigwyr a ddarganfyddir mewn olion anatomaid dynol, crochenwaith canoloesol, priddoedd, geoleg, gweddillion planhigion, a thechnoleg gynnar.

Churches in Wales are more quiet and tranquil than those elsewhere. Around them the cattle graze so peacefully, not only in the churchyards, but outside, too, within the fences and ditches marked out ... to fix the sanctuary limits. The more important churches, hallowed by their greater antiquity, offer sanctuary for as far as the cattle go to feed in the morning and can return in the evening.

Gerald of Wales, *The Description of Wales*,
later twelfth century [about 1194]

Church Archaeology

Archaeology provides important insights into the history of a church and the community it serves, helping to tell us when and why a particular church was founded, who founded it, how and by what stages it was built, what it was originally like inside and how its appearance has changed through time. Archaeology also looks at how the churchyard has changed and the place of the church in the history of the town, village, or countryside in which it lies.

Church archaeology is concerned with evidence to be found both above and below the ground and involves many different disciplines — the study of historical, genealogical, and place-name evidence; analysis and recording of walls, wall-plaster, floors, and roof-timbers; topography; art history; and the study of the many different kinds of fixtures and fittings including woodwork, wall paintings, stained glass, metalwork, gravestones, and other graveyard furniture. It makes use of a number of modern techniques — such as aerial photography or geophysical survey — to reveal traces of graves, buried walls, or vaults no longer visible at ground level. Where preservation is impractical, church archaeology may involve the study and interpretation of buried remains by excavation, involving work by specialists in human anatomical remains, medieval pottery, soils, geology, plant remains, and early technology.



Cynhaliwyd gwaith cloddio archeolegol yn Eglwys Santes Melangell, Pennant Melangell, Powys, law yn llaw, â'r gwaith adfer a bu'n gymorth i daflu goleuni ar hanes cynnar yr eglwys. Chwith: Datgelodd y gwaith cloddio seiliau cromfan o'r ddeuddegfed ganrif a adeiladwyd fel cell bedd, neu gapel bedd, uwchben bedd y santes o'r wythfed ganrif y cysegrwyd yr eglwys iddi. Adferwyd y gromfan (Ymddiriedolaeth Archeolegol Clwyd-Powys).

Archaeological excavation at St Melangell's Church, Pennant Melangell, Powys, was carried out hand-in-hand with restoration work and helped to elucidate the early history of the church. Left: The excavations revealed the footings of a twelfth-century apse built as a cell y bydd, or grave chapel, above the grave of the eighth-century female saint to whom the church is dedicated. The apse has been restored (Clwyd-Powys Archaeological Trust).

Nodir dyddiad sefydlu Eglwys Santes Mihangel, Llanfihangel-y-Traethau, Gwynedd, yn anarferol ddigon, ar garreg fedd yn y fynwent. Fe'i hadeiladwyd yn gyntaf gan wraig o'r enw Wleder, yn amser y Brenin Owain, un o frenhinoedd enwog Gwynedd (a oedd yn byw tua 1100–1170 OC). Ymddengys bod llawer o eglwysi anghysbell wedi'u hadeiladu yng Nghymru yn y cyfnod hwn (Hawlfraint y Goron: Comisiwn Brenhinol Henebion Cymru).



The foundation of St Michael's Church, Llanfihangel-y-Traethau, Gwynedd, is, unusually, dated by a tombstone in the graveyard. It was first built by a woman called Wleder, 'in the time of King Owain', a famous king of Gwynedd (about 1100–1170). Many now isolated Welsh churches appear to have been built in this period (Crown Copyright: Royal Commission on the Ancient and Historical Monuments of Wales).

Stori Unigryw

Mae gan bob un o'n heglwysi hanesyddol stori unigryw i'w hadrodd. Mae'n amlwg i rai ohonynt gael eu sefydlu gan wŷr neu wragedd crefyddol yn y cyfnod canoloesol cynnar ac fe'u hurddasolwyd yn saint. Cychwynnodd nifer o'r eglwysi mwyaf fel mynachlogydd Cymreig brodorol neu clasau, wedi'u sefydlu'n aml o fewn mynwentydd cylchog, tra sefydlwyd rhai o'r eglwysi llai yn gyntaf fel capeli a oedd yn ddibynnol ar fam eglwys, neu fel capel preifat arglwydd neu uchelwr Cymreig lleol. Adeiladwyd rhai ohonynt yn gyntaf pan grëwyd yr aneddiadau Eingl-Normanaidd newydd yn yr unfed ganrif ar ddeg a'r ddeuddegfed ganrif, neu yn y trefi newydd a ymddangosodd yn sydyn ar draws Cymru yn dilyn y goresgyniad Edwardaidd tua diwedd y drydedd ganrif ar ddeg. Roedd nifer o eglwysi plwyf heddiw yn perthyn ar un adeg i'r mynachlogydd neu'r abatai a ddi-ddymwyd yn ystod teyrnasiad Harri'r VIII (1509–47). Sefydlwyd rhai eraill o'r newydd rhwng yr unfed ganrif ar bymtheg a'r ddeunawfed ganrif. Gall hyd yn oed eglwys fach sy'n ymddangos yn syml, ac a ailadeiladwyd yn gyfan gwbl yn ystod oes Fictoria, gadw serch hynny dystiolaeth bwysig yn dyddio o ddechrau Cristnogaeth ar Ynsoedd Prydain.

A Unique Story

Each of our historic churches has a unique story to tell. Some were evidently founded by religious men or women in the early medieval period and dignified with the title of saint. A number of the larger churches began life as native Welsh monasteries or *clasau*, often set within circular churchyards, whilst some of the smaller ones were first established as dependent chapels of a mother church, or as the private chapel of a local Welsh lord or noble. Some were first built when the new Anglo-Norman settlements were created in the eleventh and twelfth centuries, or in the new towns which sprang up across Wales following the Edwardian conquest in the later thirteenth century. Several present-day parish churches once belonged to monasteries or abbeys that were closed down during the reign of Henry VIII (1509–47). Others were new foundations of the sixteenth to eighteenth centuries. Even a small and apparently simple church, thoroughly rebuilt in the Victorian period, may none the less still preserve important evidence dating back to the beginnings of Christianity in the British Isles.

Adeiladwaith yr Eglwysi

Mae llawer i'w ddysgu o hyd am gynlluniau eglwysi Cymreig cynharach yr Oesoedd Canol. Yn aml, yr unig ffordd i ddarganfod hanes adeilad yr eglwys yw trwy edrych am newidiadau yng ngwneuthuriad y muriau sefydlog, neu drwy edrych am olion o adeiladau pren cynharach neu sylfeini cerrig cynharach sy'n goroesi o dan furiau a lloriau diweddarach. Mae cerrig dyddio yn anghyffredin cyn yr ail ganrif ar bymtheg a phrin yw'r cofnodion ysgrifenedig o adeiladau eglwysi sy'n goroesi cyn diwedd yr ail ganrif ar bymtheg a'r ddeunawfed ganrif. Mae rhywfaint yn hysbys am ffurf nifer o'r prif eglwysi clas o ddiwedd y ddeuddegfed ganrif a dechrau'r drydedd ganrif ar ddeg — sef cyfnod pan adeiladwyd llawer o eglwysi newydd yng Nghymru — ond ychydig a wyddys am y strwythurau a'u rhagflaenodd. Prinnach byth yw ein gwybodaeth am yr eglwysi a'r capeli llai, er bod cloddio archeolegol yn dechrau dangos bod rhai eglwysi cynnar yn fathau nad ydynt yn goroesi yng Nghymru bellach, gan gynnwys eglwysi a adeiladwyd o bren neu eglwysi â chromfannau crymion yn y pennau dwyreiniol a gorllewinol.

Yn aml gall newidiadau yn yr adeiladwaith ddweud llawer wrthym am hanes eglwys. Yma yn Eglwys y Santes Fair, Conwy, mae drws a thair ffenestr uchel y tŵr gorllewinol yn perthyn i ben gorllewinol eglwys yr abaty Sistersaidd. Newidiwyd hwn yn dŵr i eglwys y plwyf yn ystod teyrnasiad Edward I (1272–1307) drwy ychwanegu tŵr grisiau a ffenestr yn yr ail gam. Codwyd y tŵr eto yn y bymthegfed ganrif. Mae'r cloc a'r bwresi yn newidiadau modern.



Changes in build can often tell us a great deal about the history of a church. Here at St Mary's Church, Conwy, the door and the three tall windows of the west tower belong to the west end of the Cistercian abbey church. This was turned into a tower for a parish church in Edward I's reign (1272–1307) by adding a stair tower and a window at the second stage. The tower was raised again in the fifteenth century. The clock and buttresses are modern alterations.

Y Tu Mewn i'r Eglwysi

Gyda threigl y canrifodd bu cryn newid y tu mewn i'r eglwysi hefyd, yn aml mewn ymateb i newidiadau yn nhrefn addoli. Ymddengys bod gan lawer o eglwysi loriau pridd syml wedi'u taenu â brwyn hyd at mor ddiweddar â'r ddeunawfed ganrif. Arfer cyson oedd claddu aelodau mwy blaenllaw o'r gymuned y tu mewn i'r eglwys tan yr amser hwn, yn aml mewn beddi gweddol fas. Darperid ychydig o seddau neu ddim seddau o gwbl ar gyfer y gynulleidfa hyd at yr unfed ganrif ar bymtheg a'r ail ganrif ar bymtheg, yn dilyn twf pregethu yn ystod y cyfnod Tuduraidd diweddarach. Lle maent yn goroesi, gall lloriau cynnar fod o gymorth i ddangos sut yr arferid cynllunio y tu mewn i'r eglwys, gan gynnwys lle safai'r bedyddfeini, allorau, croglenni neu feddrodau er enghraifft ar un adeg. Mae lloriau cynnar yn bwysig i'r archeolegwyr hefyd wrth helpu i gysylltu gwahanol gyfnodau o weithgaredd adeiladu mewn gwahanol rannau o'r eglwys â'i gilydd ac o bryd i'w gilydd drwy ddarganfod ynddynt arteffactau sy'n helpu i'w dyddio. Yn aml, addurnwyd muriau mewnol eglwysi cynnar yn gywrair â phatrymau lliwgar neu olygfeydd crefyddol. Cuddiwyd llawer o'r paentiadau hyn gan wyngalch yn ystod Diwygiad Protestannaidd yr unfed ganrif ar bymtheg a'r ail ganrif ar bymtheg, a'u disodli weithiau gan yr Arfbais Frenhinol neu destunau crefyddol yn Gymraeg neu Saesneg. Yn aml gellir dod o hyd i olion gwaith paentio cynnar o'r math hwn o dan haenau diweddarach o blastr ar y muriau.

Mae'r tu mewn i eglwys fach ac unig Issui Sant ym Mhatrisio, Powys yn dangos y newidiadau mewn arferion crefyddol dros y canrifoedd. Yng nghorff yr eglwys, a lenwir gan y groglen a chrogloft wedi'u cerfio'n gain, mae allorau cynharach ag ochrau cerrig a phwlpudd diweddarach. Paentiwyd testunau crefyddol o'r ddeunawfed ganrif ar y waliau. Yn y rhan fwyaf o eglwysi, cafwyd gwared ar ffitiadau cynharach yn ystod y Diwygiad a dim ond cofnodion a chloddadau archeolegol a all ddangos sut mae'r cynlluniau mewnol wedi esblygu gydag amser.



The interior of the small and lonely church of St Issui at Patrisio, Powys, demonstrates the changes in religious practices over the centuries. In the nave, which is dominated by its finely carved rood screen and loft, there are earlier stone side altars and a later pulpit. Eighteenth-century religious texts are painted on the walls. In most churches, earlier fittings were swept away during the Reformation and only archaeological recording and excavation can show how the internal layouts evolved over time.

Church Interiors

Church interiors have also altered considerably over the centuries, often in response to changes in the acts of worship. Many churches seem to have had simple earthen floors strewn with rushes until as late as the eighteenth century. It was a regular custom to bury the more prominent members of the community inside the church until this time, often in relatively shallow graves. Little or no seating was provided for the congregation until the sixteenth and seventeenth centuries, following the growth of preaching during the later Tudor period. Where they survive, early floors can be helpful in showing how the interior of the church used to be laid out, including where, for example, fonts, altars, rood screens or shrines once stood. Early floors are also important to the archaeologist in helping to relate different periods of building activity in different parts of the church and occasionally by producing artefacts which help to date them. The inside walls of early churches were often elaborately decorated with colourful patterns or religious scenes. Many of these paintings were obscured by limewash during the Protestant Reformation of the sixteenth and seventeenth centuries, sometimes being replaced by the Royal Coat of Arms or religious texts in Welsh or English. Traces of early painting of this kind can often be found below later layers of wall plaster.

Toeon a Nenyfau

Mae toeon a nenyfau yn cynnig gwledd o wybodaeth am y penseiri coed a'u gwaith a'r arddulliau a fabwysiadwyd mewn gwahanol ardaloedd yng Nghymru. Fodd bynnag, mae dyddiad codi to canoloesol yn aml yn fater o ddyfalu, ac os bydd gwaith atgyweirio mawr yn digwydd gall fod yn werth comisiynu rhaglen o ddyddio coed yn ôl y cylchoedd i ganfod yn fanwl gywir pryd y cafodd y to ei adeiladu. Prin y goroesodd unrhyw do gwreiddiol, a hwyrach mai'r unig dystiolaeth yw'r hyn y gellir ei ganfod trwy gloddadau archeolegol.



Roofs and Ceilings

Roofs and ceilings provide a wealth of information about the master carpenters and their work and the styles that were adopted in different areas of Wales. The date when a medieval roof was erected is often a matter of guesswork, however, and if major repairs are being undertaken it may well be worthwhile commissioning a programme of tree-ring dating to find out very accurately when a roof was built. Rarely has any of the original roof covering survived, and the only evidence may be that found by archaeological excavation.

This part of the late fifteenth- or early sixteenth-century wooden ceiling in the chapel of St Elian's Church, Llanellian-yn-Rhos, Conwy, is painted with a scene showing the Adoration of the Shepherds. The medieval Welsh poet, Siôn Cent, was moved by the skill with which images of this kind were painted:

*A painter of images with his brush,
Painting many images
And a host of saints with the colours of the stars.*

Expert advice is needed to ensure that paintings of this kind are preserved for the future (Crown Copyright: Royal Commission on the Ancient and Historical Monuments of Wales).

Mae'r rhan hon o'r nenfwd pren sy'n dyddio o ddiwedd y bymthegfed ganrif, neu ddechrau'r unfed ganrif ar bymtheg yng nghapel Eglwys Elian Sant, Llanellian-yn-Rhos, Conwy, wedi'i baentio â golygfa yn dangos 'Addoliad y Bugeiliaid'. Ysbrydolwyd Siôn Cent, y bardd canoloesol Cymreig, gan y fedr a ddefnyddiwyd i baentio delweddau o'r math hwn:

*A phaentiwr delw â phwntel,
Yn paentiau delwau lawer,
A llu o saint â lliw sêr.*

Bydd angen cyngor arbenigol er mwyn sicrhau y cedwir paentiadau o'r math hwn ar gyfer y dyfodol (Hawlfraint y Goron: Comisiwn Brenhinol Henebion Cymru).

*I often call there.
There are no poems in it
for me. But as a gesture
of independence of the speeding
traffic I am a part
of I stop the car,
turn down the narrow path
to the river, and enter
the church with its clear reflection
beside it.*

R. S. Thomas, Llananno, 1975

Celfi a Ffitiadau

Gwaetha'r modd, aeth llawer o drysorau eglwysi'r Oesoedd Canol yng Nghymru ar goll. Ysbeiliwyd gwrthrychau canol gwerthfawr yn ystod cyrhoedd y Llychlynwyr yn yr unfed ganrif ar ddeg, neu fe'u hanrheithiwyd yn ystod rhyfeloedd annibyniaeth Cymru tua diwedd y drydedd ganrif ar ddeg a gwrthryfel Owain Glyndŵr ar ddechrau'r bymthegfed ganrif. Fel yn Lloegr, collwyd llawer yn ystod y Diwygiad yn yr unfed ganrif ar bymtheg ac yn ystod diwygiadau Piwritanaidd yr ail ganrif ar bymtheg, pan ysbeiliwyd llawer o allorau, beddrodau a chreiriau. Mor ddiweddar â'r ddeunawfed ganrif a dechrau'r bedwaredd ganrif ar bymtheg symudwyd llawer o groglenni a addurnwyd yn dra chywrain o ddiwedd yr Oesoedd Canol i wneud lle ar gyfer rhagor o seddau. Symudwyd corau cynnar a ffitiadau eraill am resymau tebyg ar ddiwedd y bedwaredd ganrif ar bymtheg. Mae'r eitemau a oroesodd — cofebau, clychau, offerynnau cerddorol, celfi'r allor, llestri arian, gwydr lliw, deunyddiau, paentiadau, croglenni, beddrodau, creirfeydd, cistiau, bedyddfeini, canwyllyrau, drysau, neu fframiau clychau — yn bwysicach byth, a hwyrach y bydd angen cadwraeth arbenigol i sicrhau eu bod yn dal i oroesi.



Furnishings and Fittings

Many of the treasures of the medieval church in Wales have, sadly, been lost. Precious objects were plundered during the Viking raids of the eleventh century, or were looted during the Welsh wars of independence in the late thirteenth century and the Glyn Dŵr uprising at the beginning of the fifteenth century. As in England, much was lost during the Reformation in the sixteenth century and during the course of the Puritan reforms of the seventeenth century, when many altars, shrines and relics were stripped away. As late as the eighteenth and early nineteenth centuries many richly ornamented late medieval rood screens were removed to make way for more seating. Early box-pews and other fittings were removed for similar reasons in the late nineteenth century. The items that have survived — early memorials, bells, musical instruments, altar furniture, silverware, stained glass, fabrics, paintings, rood screens, shrines, reliquaries, chests, fonts, candelabra, doors, or bell-frames — assume an even greater importance, and may require specialist conservation to ensure their continued survival.



Mae'r Tywysog Brochwel i'w weld ar groglenn o'r bymthegfed ganrif ym Mhennant Melangell, Powys. Mae'r cerfiad yn rhan o gyfreslun sy'n cynnig i ni'r portread cynharaf o chwedl Santes Melangell, yn seiliedig yn ôl pob tebyg ar draddodiad llafar yn dyddio nôl i'r wythfed ganrif o leiaf. Mae'n briodol bod y beirdd Cymreig tua diwedd yr Oesoedd Canol yn hoff o gymharu eu sgiliau llenyddol â sgiliau'r cerfiwr pren (Ymddiriedolaeth Archeolegol Clwyd-Powys).

Prince Brochwel is figured on the fifteenth-century rood screen at Pennant Melangell, Powys. The carving forms part of a frieze which gives us the earliest representation of the legend of St Melangell, probably based on an oral tradition stretching back to at least the eighth century. It is appropriate that late medieval Welsh poets were fond of likening their literary skills to those of the wood carver (Clwyd-Powys Archaeological Trust).

Chwith: Dengys braslun lliw gan y Parch John Parker ym 1837 i'r groglenn ym Mhennant Melangell gael ei phaentio ar un adeg mewn lliwiau cryf amryliw. Prin y gellir gweld y gwaith paentio bellach, sy'n pwysleisio gwerth cofnodi archeolegol a'r gofal y mae'n rhaid ei gymryd wrth gadw neu lanhau ffitiadau eglwysi (Llyfrgell Genedlaethol Cymru).

Left: A coloured sketch by the Revd John Parker in 1837 shows that the rood screen at Pennant Melangell was once richly painted in various colours. The paint is now barely visible, emphasizing both the value of archaeological recording and the care which must be taken when conserving or cleaning church fittings (National Library of Wales).

Mynwentydd

Mae mynwentydd yn bwysig oherwydd y wybodaeth a gedwir ynddynt am hanes yr eglwys, ac i'r un graddau, ei chymuned. Mae cerrig coffa, beddau, croesau mynwentydd, deialau haul, neu gylch o goed yw hyd yn oed, oll yn bwysig i'n dealltwriaeth o hanes cymdeithasol a diwylliannol y gymuned leol. Gall adeiladau atodol fod o ddiddordeb hefyd. Er enghraifft, mae'r stablau sydd ynghlwm wrth rai mynwentydd yn ein hatgoffa o'r ffordd yr arferai offeiriad gwledig yng Nghymru wasanaethu eu plwyfi gwasgaredig. Gall mynwentydd hefyd gadw tystiolaeth a gladdwyd yn y ddaear, gan ddangos efallai fod safle wedi'i ddefnyddio am y tro cyntaf yn y cyfnod cyn Crist neu fod mynwent ar ffurf a maint hollol wahanol yn wreiddiol.

Churchyards

Churchyards are significant for the information they preserve about the history of the church and, equally, its community. Memorial stones, tombs, churchyard crosses, sundials, or even a ring of yew trees, are all important to our understanding of the social and cultural history of the local community. Ancillary buildings may also be of interest. The stables attached to some churchyards, for example, are a reminder of the way in which the Welsh rural clergy used to serve their dispersed parishes. Churchyards may also preserve evidence buried in the ground, perhaps showing that a site was first used in the pre-Christian era or that a churchyard was originally of an entirely different shape and size.

Mae'r olygfa hon o Eglwys Canna Sant, Llangan, Sir Gaerfyrddin, yn dangos bod yr eglwys a'r fynwent wedi'u lleoli o bobtu olion cnydau ffosydd tir amgaeedig a amddiffynwyd yn dyddio o gyfnod cynhanesyddol diweddar. Mae'n bosibl nad yw'r lleoliad yn arwyddocaol ond gallai ddangos ei fod yn ailddefnyddio safle cynharach yn fwriadol (Hawlfraint y Goron: Comisiwn Brenhinol Henebion Cymru).

This aerial view of St Canna's Church, Llangan, Carmarthenshire shows the church and churchyard astride the cropmarks of the ditches of a late prehistoric defended enclosure. The siting may not be significant but it could demonstrate the deliberate reuse of an earlier site (Crown Copyright: Royal Commission on the Ancient and Historical Monuments of Wales).

Eglwys ym Mywyd y Gymuned

Bu eglwys bob amser yn fannau ymgynnull pwysig, yn arbennig o fewn cymunedau gwledig Cymreig cynnar, a gallant gynnig tystiolaeth o'r gweithgareddau anghrefyddol a oedd yn digwydd ynddynt ac o'u cwmpas, gan gynnwys digwyddiadau ym myd chwaraeon neu ffeiriau lle byddai nwyddau'n cael eu prynu a'u gwerthu. Ychydig o dystiolaeth weladwy neu ddim o gwbl a oroesodd o'r dramâu miragl y gwyddys iddynt gael eu perfformio mewn eglwys a mynwentydd yn ystod y bymthegfed ganrif ac ar ddechrau'r unfed ganrif ar bymtheg, ond mae olion i'w canfod o dro i dro o'r gêmâu pêl neu weithgareddau eraill a arferai ddigwydd. Mae'n hysbys bod talyrnau hyd yn oed o fewn rhai mynwentydd. Mae gwreiddiau llawer o'r gweithgareddau hyn yn deillio o'r *wyl mabsant* ganoloesol — gwledd nawddsant — a daeth llawer o'r traddodiadau hyn i ben yn ystod diwedd y ddeunawfed ganrif a dechrau'r bedwaredd ganrif ar bymtheg.

Mae Eglwys Tysilio Sant, Llandysilio, Sir Benfro, yn ei mynwent gron, yn dal yng nghanol y pentref. Adeiladwyd eglwys eraill mewn mannau anghysbell neu collwyd yr aneddiadau yr oeddynt yn rhan ohonynt ar un adeg. Gall ymchwiliadau archeolegol yn aml sefydlu pam fod eglwys wedi'i hadeiladu mewn man arbennig (Hawlfraint y Goron: Comisiwn Brenhinol Henebion Cymru).

St Tysilio's Church, Llandysilio, Pembrokeshire, in its circular churchyard, is still at the hub of the village. Other churches were built in isolated locations or have lost their associated settlements. Archaeological investigation can often establish why a church was built in a particular place (Crown Copyright: Royal Commission on the Ancient and Historical Monuments of Wales).

Churches in the Life of the Community

Churches have always been important gathering points, particularly within early Welsh rural communities, and may provide evidence of the non-religious activities that took place in and around them, including sporting events or fairs at which goods were bought and sold. Little or no visible evidence has survived of the mystery plays known to have been performed in churches and churchyards during the fifteenth and early sixteenth centuries, but occasional traces are to be found of the ball games or other activities which used to take place. Even cockpits are known inside some churchyards. Many of these activities have their origin in the medieval *gŵl mabsant* — the feast of the patron saint — many of whose traditions fell out of custom during the later eighteenth and earlier nineteenth centuries.



Rheoli Archeoleg Eglwysi Hanesyddol

Yn ogystal â chyflawni ei rôl bennaf fel addoldy, gall eglwys hanesyddol daflu goleuni ar hanes cymuned a hefyd fod yn adnodd gwerthfawr ar gyfer mentrau addysgol neu dwristiaeth. Gellir turio am rywffaint o wybodaeth hanesyddol mewn dogfennau hanesyddol neu yn yr adeilad ei hunan, ond mae llawer o hanes eglwysi yn aros i'w ddarganfod o hyd, wedi ei guddio yn y ddaear neu yn adeiladwaith yr adeilad. Yn aml mae olion archeolegol yn fregus, a gellir eu difrodi neu eu dinistrio yn ddiarwybod. Felly dylid cynnal gwaith addasu ac atgyweirio ar eglwysi hanesyddol mewn modd cytbwys gan wella felly ein dealltwriaeth a'n gwerthfawrogiad ohonynt, tra'n lleihau'r perygl o golli gwybodaeth archeolegol unigryw.

Managing the Archaeology of Churches

As well as fulfilling its primary role as a place of worship, an historic church can illuminate the history of a community and also provide a valuable resource for educational or tourism initiatives. Some historical information can be gleaned from historical documents or from the building itself, but much of a church's history still awaits discovery, hidden in the ground or in the very fabric of the building. Archaeological remains are often fragile, and can be damaged or destroyed inadvertently. Alterations and repairs to historic churches should therefore be carried out sympathetically, in a way that enhances our understanding and appreciation of them, and minimizes the loss of irreplaceable archaeological information.



Chwedl Santes Melangell ar groglenn ym Mhennant Melangell.

The legend of St Melangell on the rood screen at Pennant Melangell.

Canllaw i Arfer Gorau

- annog diddordeb yn hanes yr eglwys a'i chymuned
- ceisio gwrthbwysu'r angen am newid yn erbyn y dymuniad i gadw olion archeolegol er mwyn i genedlaethau'r dyfodol eu gwerthfawrogi
- gwneud trefniadau ar gyfer cofnodi archeolegol priodol wrth ymgymryd â gwaith addasu neu atgyweirio

A Guide to Best Practice

- encourage an interest in the history of the church and its community
- try to balance the need for change against the desirability of preserving archaeological remains for the appreciation of future generations
- make arrangements for proper archaeological recording when alterations or repairs are undertaken



Tŵr ysblennydd Eglwys Sant Giles o ddechrau'r unfed ganrif ar bymtheg yw un o'r ychydig bethau gwladwy sy'n ein hatgoffa o statws Wrecsam fel un o aneddiadau canoloesol mwyaf Cymru. Ceir sôn am yr eglwys am y tro cyntaf ar ddechrau'r drydedd ganrif ar ddeg ond fe'i sefydlwyd yn ôl pob tebyg yn gynharach o lawer, o bosibl fel rhan o un o aneddiadau gwreiddiol y Sacsoniaid. Bellach y dyddodion sydd o dan yr eglwys a'r dref fodern yw'r unig ffynhonnell bosibl o wybodaeth sydd gennym am yr eglwys a'r anheddiad cynharaf.

The splendid early sixteenth-century tower of St Giles's Church is one of the few visible reminders of Wrexham's position as one of the larger Welsh medieval settlements. The church is first mentioned in the early thirteenth century but was probably founded at a much earlier date, possibly as part of an original Saxon settlement. Deposits buried below the church and modern town are now our only potential source of information about the earliest church and settlement.

Esgusodiad Eglwysig

Mae'r rhan fwyaf o'r eglwysi a'u ffitiadau yng Nghymru ym meddiant Corff Cynrychioliadol yr Eglwys yng Nghymru, a phlwyfi unigol sy'n gyfrifol am ofalu amdanynt. Ac eithrio gwaith dibwys iawn neu waith brys, bydd angen cymeradwyaeth y Canghellor Esgobaethol priodol ar gyfer yr holl newidiadau neu waith atgyweirio arall i eglwysi, mynwentydd, gosodiadau a ffitiadau. Cynghorir pob canghellor gan Bwyllgor Esgobaethol Ymgynghorol (PEY) sy'n cynnwys aelodau sy'n meddu ar wybodaeth am adeiladau hanesyddol ac archeoleg. Pan fydd hynny'n briodol, bydd y PEY yn ceisio cyngor gan grwpiau diddordeb arbennig eraill, megis y Gymdeithas Fictoraidd, y Gymdeithas Sioraidd, y Gymdeithas er Diogelu Adeiladau Hynafol, a Chyngor Archeoleg Prydain. Oherwydd y gweithdrefnau hyn, caiff eglwysi sy'n adeiladau rhestredig eu hesgusodi'n eglwysig rhag llawer o'r rheolaethau adeiladau rhestredig a weithredir gan yr awdurdod cynllunio lleol.

Ceir achosion lle bydd rheoliadau adeiladau rhestredig ac ardaloedd cadwraeth yn parhau i fod yn gymwys; er enghraifft, pan fydd gwaith yn effeithio ar adeiladau neu strwythurau eraill o fewn tir eglwys sydd hefyd yn rhestredig, pan fydd gwaith i'w gynnal ac eithrio ar ran yr eglwys, neu pan argymhellir dymchwel adeilad yn gyfan gwbl. Bydd angen caniatâd cynllunio hefyd, er enghraifft, pan fydd cynigion yn golygu newid mewn defnydd, codi adeiladau newydd, newidiadau i fynediad neu lifoleuadau, neu estyniad i gladdfa. Os bydd y gwaith yn effeithio ar heneb gofrestrredig, megis safle archeolegol neu garreg arysgrifedig o fewn mynwent, bydd angen caniatâd heneb gofrestrredig hefyd gan Cadw: Welsh Historic Monuments. Bydd awdurdodau lleol a Cadw fel rheol yn ceisio cyngor gan gyrff eraill pan gyflwynir ceisiadau iddynt, ac o ganlyniad hwyrach y bydd cyngor archeolegol ychwanegol yn cael ei roi. Efallai y bydd yn angenrheidiol hefyd cadw mewn cof y ddeddfwriaeth a'r rheoliadau sy'n effeithio ar symud olion ysgerbydol o dir cysegredig. Gall ystyriaethau tebyg fod yn berthnasol i eglwysi hanesyddol segur hefyd.

Ecclesiastical Exemption

Ownership of the majority of churches and their fittings in Wales is vested in the Representative Body of the Church in Wales, with individual parishes bearing the responsibility of looking after them. With the exception of very minor or emergency works, all other changes or repairs to churches, churchyards, fixtures and fittings, need the approval of the appropriate Diocesan Chancellor. Each chancellor is advised by a Diocesan Advisory Committee (DAC) which includes members with a knowledge of historic buildings and archaeology. Where appropriate, the DAC will seek advice from other special interest groups, such as the Victorian Society, the Georgian Society, the Society for the Protection of Ancient Buildings, and the Council for British Archaeology. Because of these procedures, churches have ecclesiastical exemption from many of the listed building controls operated by the local planning authority.

There are cases where listed building and conservation area controls continue to apply; for example, where work will affect other buildings or structures within church grounds which are also listed, where works are to be carried out other than on behalf of the church, or where total demolition is proposed. Planning permission will also be needed where, for example, proposals involve change of use, the construction of new buildings, changes to access or floodlighting, or the extension to a burial ground. If the works affect a scheduled ancient monument, such as an archaeological site or an inscribed stone inside a churchyard, scheduled monument consent will also be needed from Cadw: Welsh Historic Monuments. Local authorities and Cadw both normally seek the advice of other bodies when applications are submitted to them, and additional archaeological advice may be given as a result. It may also be necessary to bear in mind the legislation and regulations affecting the removal of skeletal remains from consecrated ground. Similar considerations may also apply to redundant historic churches.



Mae gan lawer o blwyfi gyfrifoldeb dros ddiogelu croesau cynnar, cerrig beddi hynafol neu ddarnau pensaernïol. Cedwir y casgliad cain hwn yn Eglwys Illtud Sant, Llanilltud Fawr, Bro Morgannwg, a dyma'r hyn sy'n atgoffa rhywun orau am y fynachlog Gymreig enwog ar y safle hwn (Bwrdd Croeso Cymru).

Many parishes have responsibility for safeguarding early crosses, ancient tombstones or architectural fragments. This fine collection is housed in St Illtud's Church, Llantwit Major, Vale of Glamorgan, and is the most vivid reminder of the famous Welsh monastery on this site (Wales Tourist Board).

Rhai Bygythiadau Posibl i Archeoleg Eglwysi

- tanategu neu ailbwyntio muriau
- ailosod gwaith cerrig neu blastr treuliedig
- cloddio draeniau neu ffosydd cyflenwi
- gosod systemau gwresogi
- ailosod lloriau
- ailblastro waliau mewnol
- glanhau celfi a ffitiadau
- clirio mynwentydd
- adnewyddu neu greu llwybrau
- atgyweirio ffiniau mynwentydd
- ymestyn mynwentydd
- datblygiadau gerllaw eglwysi hanesyddol

Ceiso Cyngor yn Gynnar

Ceisiwch gyngor os bydd siawns y bydd gwaith arfaethedig yn effeithio ar olion archeolegol, gan gofio ei bod bob amser yn well cael cyngor yn gynnar, tra bydd cynigion yn dal i gael eu trafod, ac mewn da bryd cyn ymgymryd ag unrhyw waith. Gall gwaith cadwraeth, cofnodi neu gloddio fod yn ddrud, a bydd cael syniad cliriach o'r hyn y mae'n ei olygu yn galluogi pensaer yr eglwys, er enghraifft, i ganiatáu amser ar gyfer cofnodi archeolegol mewn amserlen waith, a darparu ar gyfer cost y gwaith hwn mewn ceisiadau a gyflwynwyd i gyrff sy'n dyfarnu grantiau.

Ar y dde: Darganfuwyd y paentiad o Sant Christopher, nawddsant teithwyr, o ganol i ddiwedd y bymthegfed ganrif, yn Eglwys Saeran Sant, Llanynys, Sir Ddinbych, o dan haenau diweddarach o blastr ar y muriau mor ddiweddar ag 1967, ar y mur sy'n wynebu drws y de. Gwelir y sant yn cario'r plentyn Iesu ar draws afon, a gynrychiolir gan heigiau o bysgod wrth ei draed. Mae'r felin wynt ar y chwith, sef un o symbolau Sant Christopher, yn bortread prin o felin wynt ganoloesol yng Nghymru. Mae'n rhaid cymryd gofal bob amser wrth wneud atgyweiriadau i blastr ar furiau y tu mewn i eglwysi hanesyddol (Hawlfraint y Goron: Comisiwn Brenhinol Henebion Cymru).

Some Potential Threats to Church Archaeology

- underpinning or repointing walls
- replacing perished stonework or plaster
- digging drains or service trenches
- installing heating systems
- relaying floors
- replastering internal walls
- cleaning furnishings and fittings
- clearing graveyards
- renewing or creating paths
- repairing churchyard boundaries
- extending graveyards
- developments next to historic churches

Seek Advice Early

Seek advice if there is a chance that proposed works will affect archaeological remains, remembering that it is always best to get advice early on, while proposals are still being discussed, and well before any work is undertaken. Conservation work, recording or excavation may be expensive, and having a clearer idea of what is involved will enable the church architect, for example, to make allowance for archaeological recording in a schedule of works, and to make provision for the cost of this work in applications submitted to grant-awarding bodies.

Right: The mid- to late fifteenth-century painting of St Christopher, the patron saint of travellers, at St Saeran's Church, Llanynys, Denbighshire, was discovered below later layers of wall-plaster as recently as 1967, on the wall facing the south door. The saint is shown carrying the infant Jesus across a river, represented by shoals of fish at his feet. The windmill on the left, one of the symbols of St Christopher, is a rare representation of a medieval windmill in Wales. Care must always be taken when repairs are being made to wall plaster inside historic churches (Crown Copyright: Royal Commission on the Ancient and Historical Monuments of Wales).



Uchod: Yng Nghaerwent, Eglwys ganoloesol Sant Stephen yw canol tref Rufeinig Venta Silurum, yn agos i adfeilion y deml baganaidd. Canfuwyd powlen biwter o'r bedwaredd ganrif â symbol Cristnogol wedi'i stampio arni yn ystod gwaith cloddio. Dyma'r dystiolaeth gynharaf o Gristnogaeth yng Nghaerwent. Adeiladwyd yr eglwys yn rhannol o gerrig adeiladu Rhufeinig wedi eu hailddefnyddio (Hawlfraint y Goron: Comisiwn Brenhinol Henebion Cymru).

Above: At Caerwent, the medieval St Stephen's Church is in the centre of the Roman town of Venta Silurum, close to the ruins of the pagan temple. A fourth-century pewter bowl stamped with a Christian symbol was found in excavations. This is the earliest evidence for Christianity in Caerwent. The church is partly built of reused Roman stone (Crown Copyright: Royal Commission on the Ancient and Historical Monuments of Wales).



Daeth Eglwys Beuno Sant, Clynnog Fawr, Gwynedd, yn ganolfan bwysig i bererinion a oedd yn ymweld â bedd Beuno, ffigwr mawr ei fri yng Nghymru yn y chweched neu'r seithfed ganrif. Ailadeiladwyd yr eglwys yn arddull Berpendiciwlar ar ddechrau'r unfed ganrif ar bymtheg, ond datgelodd gwaith cloddio seiliau capel bedd posibl o dan y capel bedd diweddarach y gellir ei weld, i'r chwith o'r eglwys.

Mae olion adeiladau eglwysig cynharach yn dal yn aros i'w darganfod mewn mynwentydd ym mhob cwr o Gymru (Hawlfraint y Goron: Comisiwn Brenhinol Henebion Cymru).

St Beuno's Church, Clynnog Fawr, Gwynedd, became an important centre for pilgrims visiting the grave of Beuno, a highly revered figure in sixth- or seventh-century Wales. The church was rebuilt in Perpendicular style in the early sixteenth century but excavations have revealed footings, possibly of a grave chapel, below the later detached capel y bedd, visible to the left of the church. The remains of earlier church buildings await discovery in churchyards elsewhere throughout Wales (Crown Copyright: Royal Commission on the Ancient and Historical Monuments of Wales).

I Bwy y Dylid Gofyn am Gyngor

Mae gan bob un o chwe esgobaeth yr Eglwys yng Nghymru archeolegydd sy'n aelod o'i Bwyllgor Esgobaethol Ymgynghorol (PEY). Byddant yn cynnig cyngor ar oblygiadau archeolegol cynlluniau gwaith sy'n effeithio ar eglwysi a gyflwynwyd i'r PEY i'w hystyried.

Cadw: Welsh Historic Monuments yw asiantaeth y llywodraeth sy'n gyfrifol am gynghori Cynulliad Cenedlaethol Cymru ar gofrestru henebion a rhestru adeiladau hanesyddol. Yn ogystal â darparu cyngor technegol, mae grantiau ar gael hefyd gan Cadw tuag at gost gwaith cadwraeth ac atgyweirio ymarferol. Bydd yn rhaid cael caniatâd Cadw ar gyfer gwaith sy'n effeithio ar henebion cofrestredig.

Mae gan awdurdodau lleol swyddogion cadwraeth a all gynnig cyngor ar ddiogelu adeiladau rhestredig a materion cadwraeth ehangach gan gynnwys y rheiny sy'n gysylltiedig ag ardaloedd cadwraeth.

Mae Comisiwn Brenhinol Henebion Cymru yn cadw Cofnod Henebion Cenedlaethol Cymru, sef cofnod canolog yr holl safleoedd archeolegol a hanesyddol yng Nghymru. Efallai y bydd staff y Comisiwn yn gallu darparu gwybodaeth am eglwysi hanesyddol a chynnal gwaith cofnodi brys ar adeiladau rhestredig.

Mae'r pedair ymddiriedolaeth archeolegol yng Nghymru yn cynnal y Cofnodion Safleoedd a Henebion (CSHau) rhanbarthol — sef cofnodion cynhwysfawr o dreftadaeth ddiwylliannol eu hardaloedd — ac yn darparu cyngor archeolegol eang trwy eu gwasanaethau curadurol. Mae'r CSHau yn cynnwys adroddiadau am eglwysi unigol o ganlyniad i'r arolwg archeolegol o eglwysi hanesyddol Cymru a noddwyd gan Cadw yn ddiweddar, ac mae copïau ohonynt ar gael ar gais.

Who to Ask for Advice

Each of the six dioceses of the Church in Wales has an archaeologist as a member of its Diocesan Advisory Committee (DAC). They will provide advice on the archaeological implications of schemes of work affecting churches put to the DACs for consideration.

Cadw: Welsh Historic Monuments is the government agency responsible for advising the National Assembly for Wales on the scheduling of ancient monuments and listing of historic buildings. As well as providing technical advice, grants are also available from Cadw towards the cost of practical conservation work and repair. Consent must be obtained from Cadw for works affecting scheduled ancient monuments.

Local authorities have conservation officers who are able to offer advice on the preservation of listed buildings and broader conservation issues including those associated with conservation areas.

The Royal Commission on the Ancient and Historical Monuments of Wales (RCAHMW) holds the National Monuments Record (NMR) for Wales, the central record of all archaeological and historical sites in Wales. Commission staff may be able to provide information on historic churches and to carry out emergency recording work on listed buildings.

The four Welsh archaeological trusts maintain the regional Sites and Monuments Records (SMRs) — the comprehensive records of the cultural heritage for their areas — and provide wide-ranging archaeological advice through their curatorial services. The SMRs include reports on individual churches resulting from the archaeological survey of Welsh historic churches recently sponsored by Cadw, copies of which are available on request.

Rheoliadau, Deddfwriaeth ac Arweiniad Cynllunio Allweddol ar Gyfer Eglwysi Hanesyddol yng Nghymru

Cyfansoddiad yr Eglwys yng Nghymru, Y Canonau a'r Rheolau a'r Rheoliadau, 1995. Rheolau a rheoliadau sy'n effeithio ar newidiadau i eglwysi, tiroedd eglwysi a gosodiadau a ffitiadau y tu mewn i eglwysi cysegredig ym meddiant Corff Cynrychioliadol yr Eglwys yng Nghymru.

Deddf Cynllunio (Adeiladau Rhestredig ac Ardaloedd Cadwraeth) 1990. Deddfwriaeth sy'n berthnasol i eglwysi ac adeiladau a strwythurau cysylltiedig eraill a ystyrir yn adeiladau rhestredig neu a gaiff eu cynnwys o fewn ardaloedd cadwraeth.

Yr Esgusodiad Eglwysig: Beth yw hwn a Sut mae'n Gweithio, Adran Treftadaeth Genedlaethol a Cadw: Welsh Historic Monuments, 1994. Crynodeb o weithdrefnau ar gyfer adeiladau neu strwythurau eglwysig sydd wedi eu heithrio o reolaethau adeiladau rhestredig, fel y'u gweithredir gan esgobaethau unigol o fewn yr Eglwys yng Nghymru.

Deddf Henebion ac Ardaloedd Archeolegol 1979. Deddfwriaeth sy'n ymwneud â safleoedd archeolegol a henebion o bwys cenedlaethol, a ddiogelir fel Henebion Cofrestredig. Prin y bydd hyn yn effeithio ar yr eglwysi eu hunain, ond gall fod yn berthnasol i safleoedd archeolegol o fewn mynwentydd, cerrig arysgrifedig, croesau mynwentydd, neu adeiladau canoloesol sy'n adfeiliedion.

Arweiniad Cynllunio (Cymru), Y Swyddfa Gymreig 1996. Yn darparu'r fframwaith cyffredinol ar gyfer Cylchlythyrau 60/96 a 61/96 y Swyddfa Gymreig y manylir arnynt isod.

Cylchlythyr 60/96 y Swyddfa Gymreig: Cynllunio a'r Amgylchedd Hanesyddol: Archeoleg. Yn darparu cyngor ac arweiniad manwl ar arfer gorau. Mae'n esbonio'r meini prawf ar gyfer cofrestru ac yn argymhell y gweithdrefnau asesu, gwerthuso, cadwraeth a lliniaru.

Cylchlythyr 61/96 y Swyddfa Gymreig: Cynllunio a'r Amgylchedd Hanesyddol: Adeiladau Hanesyddol ac Ardaloedd Cadwraeth. Cadw yn nodi'r cyngor ar ddeddfwriaeth a'r gweithdrefnau sy'n ymwneud ag adeiladau hanesyddol ac ardaloedd cadwraeth ac arweiniad ar arfer gorau.

Key Regulations, Legislation and Planning Guidance for Historic Churches in Wales

The Constitution of the Church in Wales, The Canons and The Rules and Regulations, 1995. Rules and regulations affecting changes to churches, church grounds and fixtures and fittings inside consecrated churches in the possession of the Representative Body of the Church in Wales.

Planning (Listed Buildings and Conservation Areas) Act 1990. Legislation relevant to churches and other associated buildings and structures classed as listed buildings or falling within conservation areas.

The Ecclesiastical Exemption: What it is and How it Works, Department of National Heritage and Cadw: Welsh Historic Monuments, 1994. Summary of procedures for ecclesiastical buildings or structures exempt from listed building controls, as operated by individual dioceses within the Church in Wales.

Ancient Monuments & Archaeological Areas Act 1979. Legislation relating to archaeological sites and monuments of national importance, protected as Scheduled Ancient Monuments. This rarely affects churches themselves, but may be relevant to archaeological sites within churchyards, inscribed stones, churchyard crosses, or ruinous medieval buildings.

Planning Guidance (Wales) Welsh Office 1999. Provides the general framework for Welsh Office Circulars 60/96 and 61/96 detailed below.

Welsh Office Circular 60/96 — *Planning and the Historic Environment: Archaeology.* Provides detailed advice and guidance on best practice. It explains criteria for scheduling and recommends procedures for assessment, evaluation, preservation and mitigation.

Welsh Office Circular 61/96 *Planning and the Historic Environment: Historic Buildings and Conservation Areas.* Sets out advice on legislation and procedures relating to historic buildings and conservation areas and guidance on best practice.

Grantiau Adeiladau Hanesyddol a Grantiau Ardaloedd Cadwraeth, Cadw: Welsh Historic Monuments 1997. Yn amlinellu pa grantiau y gall Cadw eu rhoi ar gyfer adeiladau hanesyddol ac ardaloedd cadwraeth, ac mae'n esbonio sut y gallwch gael rhagor o wybodaeth am y grantiau hyn.

Mae gan Gynlluniau Datblygu ar gyfer pob ardal awdurdod lleol a pharc cenedlaethol bolisiau a gynlluniwyd i ddiogelu safleoedd archeolegol, adeiladau hanesyddol, a thirweddau hanesyddol.

Historic Buildings Grants & Conservation Area Grants, Cadw: Welsh Historic Monuments 1997. Outlines what grants Cadw can give for historic buildings and conservation areas, and it explains how you can find out more about these grants.

Development Plans for each local authority area and national park contain policies designed to protect archaeological sites, historic buildings, and historic landscapes.



Rhan o lechen fur wedi ei phaentio y tu mewn i Eglwys Sant Martin, Cwmioy, Sir Fynwy. Gwaith John Brute (1752-1834) yw'r cerfiad, aelod o drydedd cenhedlaeth y teulu Brute o Lanbedr y gellir dod o hyd i'w gwaith mewn llu o eglwysi yn ardal y Mynydd Du yn Sir Frycheiniog a Mynwy. Mae henebion o'r math hwn yn enghreifftiau pwysig o grefftwaith lleol a chwaeth boblogaidd yng Nghymru yn y ddeunawfed ganrif a dechrau'r bedwaredd ganrif ar bymtheg (Liz Pitman).

Part of a painted wall tablet inside St Martin's Church, Cwmioy, Mommouthshire. The carving is by John Brute (1752-1834), a member of the third generation of Brutes from Llanbedr whose work can be found in numerous churches in the area of the Black Mountains in Breconshire and Mommouthshire. Monuments of this kind are important examples of local craftsmanship and popular taste in eighteenth- and early nineteenth-century Wales (Liz Pitman).

Awgrymiadau ar gyfer Darllen Pellach

Stephen Friar, *A Companion to the English Parish Church* (Stroud 1996).

Warwick Rodwell, *Church Archaeology* (Llundain 1989).

John Blair a Carol Pyrah (golygyddion), *Church Archaeology: Research Directions for the Future* (Caer Efrog 1996).

J.H. Bettey, *Church and Parish: A Guide for Local Historians* (Llundain 1987).

Inside Churches: A Guide to Church Furnishings (Cymdeithas Genedlaethol Cymdeithasau'r Celfyddydau Addurnol a Chain 1993).

Suggestions for Further Reading

Stephen Friar, *A Companion to the English Parish Church* (Stroud 1996).

Warwick Rodwell, *Church Archaeology* (London 1989).

John Blair and Carol Pyrah (editors), *Church Archaeology: Research Directions for the Future* (York 1996).

J.H. Bettey, *Church and Parish: A Guide for Local Historians* (London 1987).

Inside Churches: A Guide to Church Furnishings (National Association of Decorative and Fine Arts Societies 1993).



Fel arfer mae modd defnyddio nifer o ffynonellau amrywiol o wybodaeth i olrhain hanes eglwys benodol. Mae'r gofeb bres hon o 1531 i Syr John ap Meredydd yn Eglwys Beuno Sant, Betws Cedewain, Powys, yn cofnodi i'r tŵr gael ei adeiladu yn ystod yr amser yr oedd yn ficer. Gellir ei weld fel y gwelai ei gynulleidfa ef yn aml mae'n rhaid, wrthi'n paratoi ar gyfer yr offeren ac yn dal cwpan cymun ac afrlladen (Amgueddfa Genedlaethol Cymru).

Many varied sources of information can usually be called upon to tell us about the history of a particular church. This memorial brass of 1531 to Sir John ap Meredyth in St Beuno's Church, Betws Cedewain, Powys, records that the tower was built during the time that he was vicar. He is shown as he must often have appeared to his congregation, holding a chalice and wafer in preparation for the mass (National Museum of Wales).