

The Old Chapels of Llanelli

Written by Richard Morgan

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PLACE-NAMES OF CARMARTHENSHIRE AND THE OLD CHAPELS OF LLANELLI

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In 2018 I started collecting evidence for a publication on the Place-Names of Carmarthenshire to match one which I published that year on Glamorgan. The purpose behind the publication is to draw attention to the importance of the subject in shedding light on our past. Whenever place-names hit the headlines it is usually about some argument over spelling or perhaps because an incomer has changed the name of a particular house without consulting anyone. Spelling should not be a serious issue if the place-name is Welsh because Welsh is a very consistent language. The problems start when a misspelling has been in use for a long time and efforts are made to regularise it in order to reduce duplication on sign-posts, official notices and maps. Sometimes it might be only a difference of a single letter or two and opposition may be founded on the false belief that a particular place-name has 'always' been spelt in a certain way. These arguments can usually be resolved by the Welsh Language Commissioner who consults local people, local authorities and language specialists.

What underlies these issues is that the importance of place-names is often not fully understood – in every sense. Many of the names which we see on modern sign-posts and maps may be hundreds of years old and their meanings can be critical to understanding our past and present. It is also important that before we adopt a new name for a street or a housing development we have to think about the consequences. They may be with us and our successors for hundreds of years. The names of our towns, villages, streets, houses and hills after all belong to all of us and even quite recent names may say something significant about our society and our values. Older names are at particular risk and can be underrated: we apply listed status to historic buildings, to areas of special scientific or historic interest and to areas of outstanding natural beauty – and rightly so - yet too often we ignore or trivialise names which may stretch back hundreds of years. Sometimes the 'make-up' of a place-name may suggest an origin centuries before its first written record.

The hardest part in writing about place-names – or toponymy - is gathering the evidence. Local assistance from individuals and groups such as Llanelli Community Heritage can prove critical in identifying sources and putting place-names in context. Place-name research usually starts with a visit to a local library or a website to check secondary sources, then moves on to a university library for rarer and specialist publications, and then to a local archives and a national archives for original evidence. That often means having to double-back several times to check publications and sources. Just about every scrap of written evidence on a place-name may have to be examined at some point. It may be taken from a parish register, a census return, a manorial account, a tax roll or legal conveyance, or edited transcript, and the document itself may be written in Latin, Welsh or English, often in poor and inconsistent handwriting. We have to remember that older records were compiled when there were no dictionaries, few if any gazetteers and maps. A Bible written in Latin, Welsh or English might serve as a spelling guide for clerks for common words but place-names and many Welsh and English personal names won't appear there. Even when literacy and printed books become widespread some inconsistencies – or 'received spellings' - will continue to appear in written records – Llanelly rather than Llanelli, Llanstephan rather than Llansteffan – and some places have both Welsh and English or anglicised names – Furnace and Ffwrnes, Pembrey and Pen-bre, Burry Port and Porth Tywyn, Tumble and Y Tymbl. That's not the end of the matter of course because all of this evidence has to be analysed and edited. Owing to the cost of publication we also have to carefully select the names which we include in a dictionary. That's not an easy matter but it is unavoidable: for Place-Names of Carmarthenshire I have opted to include the names of towns (Llanelli, Carmarthen), villages (Hendy, Trimsaran), parishes (Llan-non, Llangennech), ancient chapelries (see below), old historic divisions (Carnwyllon, Cydweli), and major rivers (Llwchwr, Tywi and Gwendraeth). Ideally, we should take the subject right down to the names of individual houses, hills, streams and fields and that has been done for some of our old counties such as Pembrokeshire but place-name dictionaries are not 'bestsellers'. Very few

of us have the means to buy lengthy expensive printed volumes and few publishers will accept the financial risks. Even those with a keen interest in history will not, in any case, be interested in convoluted and detailed discussions of every name which has ever been used and recorded. Many will simply want a concise analysis of a place-name and a straight answer to the question: what does this place-name mean? At the same time others will want to look more closely at the evidence and the arguments which have had to be omitted from the final published volume and take the matter further. Some will want a detailed examination of every house, street and field-name in Llanelli, for example. That's not an option for anyone tackling the place-names of a county, however, but we try to encourage others to take the investigation further. One way is to keep a digital database of the sources of the evidence which is collected and then to place this online so that they can follow 'the digital trail'. All of the sources for Place-Names of Glamorgan are now accessible through the website of the Welsh Place-Name Society/Cymdeithas Enwau Lleoedd Cymru and this policy will be followed for Place-Names of Carmarthenshire – *after* it is published. I hope that eventually all of the evidence and initial analysis which led up to both publications will also be accessible online.

The following notes were put together as part of preparation of the dictionary Place-Names of Carmarthenshire and should serve to illustrate some of the complexities which we meet with in place-name research. Most of this detailed background work has to be omitted but it is an essential part of 'getting our facts right' and making sure that our arguments are balanced and fair. To give an example, the initial work on Llanelli produced a list of twenty-nine examples of historic forms of the place-name taken from historical documents ranging in date from the mid-twelfth down to the twentieth century. Twenty-seven different sources had to be examined and a further ten checked for background information. The final total of place-names which will be examined in Place-Names of Carmarthenshire has not been finalised but it is likely to be over one thousand. At a conservative estimate, more than ten thousand historical spellings, sources and secondary publications will have been examined during this initial preparation. Place-name research is not for the faint-hearted.

OLD LLANELLI: THE FOUR ANCIENT CHAPELS

Everyone in Llanelli knows that the modern town has played an important part in Welsh industrial history particularly in regard to tinsplate and copper working, coalmining and maritime trade. However, they may not be quite so aware of the town's earlier history because the rapid growth of Llanelli in the nineteenth and twentieth centuries led to the destruction of houses, farms, buildings and fields. Streams were diverted, culverted or dammed, hills were quarried and mined, woods were cleared, new roads and railways cut wide paths through the landscape, and factories, shops and houses spread out over what were once agricultural land, floodplains, dunes and salt marshes. Development brought incomers, service industries, new forms of religion and educational facilities – all of which had a physical and social impact on the growing town.

Religious change was particularly evident in Llanelli: new churches and chapels for every Christian denomination - Baptists, Calvinistic Methodists (Presbyterians), Congregationalists or Independents, Wesleyan Methodists, Anglicans, Jehovah's Witnesses, and Roman Catholics, and later non-Christians. Christianity, of course, has long deep roots in Wales and reached into every corner of life. Every parish had its church, everyone was expected to attend services, and taxes (or 'tithes') were paid for the upkeep of the church and the payment of the minister and his assistants. Attending church was not always an easy practical matter, however, in the days before motor cars and buses: a visit to the parish church in large parishes might mean a ten-mile walk on foot or a ride on horseback or in a rickety cart. Even in a middling size parish like Llanelli travel might be slow, wearying and occasionally dangerous. Larger parishes eased some of these practical difficulties by constructing chapels-of-ease - typically a small building holding occasional religious services - often with a small burial ground. Some of these eventually became parish churches in their own right. Llangennech, for example, was once part of the parish of Llanelli. Not all of these early chapels-of-ease survive. From the seventeenth century, increasing numbers of parishioners preferred to attend Nonconformist services. Dwindling congregations in Anglican churches and chapels meant that many of the latter had to be abandoned, often leaving only ruins or slight traces on the ground. In some cases, we cannot always be sure of the location of a chapel even if it is mentioned in historical records.

As a general rule, the larger the parish then the more likely it was to have a chapel-of-ease. The large parishes of Caer and Llandeilo, for example, each had four chapels. What sets Llanelli apart is that the parish was quite small in comparison. From Pontyberem in the north, it is no more than six miles to the parish church. We might have expected one or maybe two chapels-of-ease in addition to the parish church but Llanelli has no less than four. Two of our earlier historians David Bowen (*Detholiad*, p.34) in 1856 and Arthur Mee (*LPC xlix-l*) in 1888 tell us that the parish was once divided into five hamlets – Borough (centred on the middle of the modern town around the parish church), Berwic (in the south-east), Glyn (in the north), Hengoed (in the middle) and Westfa (between the Borough and Berwic). Each hamlet – equivalent to a township in other parts of Carmarthenshire - served as a convenient subdivision of the parish for the collection of tithes and parish rates. Each of these hamlets – with the exception of Borough - was otherwise described as a *maenor* a term used in some parts of Carmarthenshire for very much larger areas. In Llanelli at least, the *maenor* sometimes alternated with a *gwestfa*. As an example, Hengoed was recorded as *Maner de Hengoed* and as *Hengoed Westva* in 1609 (SDL, pp. 277, 283).

We cannot be certain why Llanelli should have four chapels. It is easy enough to understand why Glyn and arguably Hengoed possessed their own meeting places but Westfa and Berwic were only a little over one and two miles respectively from the parish church. Both have ancient dedications to Dewi (David) and Gwynllyw too and must have been built in the Middle Ages. Perhaps the clue lies in their names: Westfa or Y Westfa means literally ‘the food render’, that is ‘area paying a food render’ (*gwestfa*). The *gwestfa* is recorded in the medieval Welsh Laws as a payment in kind, later commuted to a cash-payment. We cannot always be sure what a particular food render might be although there is an example at Idole, near Carmarthen, where it was simply a cow! Berwic by contrast is a borrowing from medieval English and means literally ‘barley farm’, that is ‘a farm which provides barley (and other grain)’. In both cases, the food render or barley would have been paid to the local ruler. Were both chapels built for the exclusive use of the people who lived in Westfa and Berwic? Was the old parish church – enlarged in the early nineteenth century – simply too small to accommodate everyone even for those who lived just a short distance away? Is it coincidence that the old parish church had two transepts known as Glyn and Berwick chapels? The names must have been acquired when Capel Ifan (Glyn) and Capel Gwynllyw (Berwic) chapels were abandoned in the seventeenth century.

Matters like these have to be examined and hopefully solved before a place-name dictionary is completed and sent off to the publishers. It’s worth looking at all four chapels in detail and the ways in which they have to be examined: firstly, the chapel is named in standard form and given an Ordnance Survey grid reference; secondly, historical forms are listed and sources are cited; thirdly the name is interpreted and its elements specified; and fourthly the name is analysed and discussed. All sources are listed at the end of this article. The final printed volume of Place-Names of Carmarthenshire will refer any place-name elements to a Glossary to avoid repetition and where they can be cross-referred to similar place-names. The dictionary will also omit most sources and will have a far more concise analysis of each place-name. I owe a special debt to Lyn John for providing scans of the histories written by David Bowen and Arthur Mee and links to archaeological reports, and for contributing his personal local knowledge and insight.

Capel Dewi: the chapel in Westfa

SN 52010059

‘chapel dedicated to Dewi’, *capel*, personal name *Dewi*

chapple of Saynt D’D 1552 CRMCH, p.30; *Capel dewye* 1578 SaxtonRBCC; *Capell Dewi* 1598 NLW Derwydd 191; (chp. yard) *Chappell dewy* 1600 NLW Cwrtmawr 1211; *Cappel Dewi* 1619 GA CL/DEEDS/1/1772; *Cap: Dowhee* 1675 Ogilby, pl.17; *Cappel Ddewy* 1729 BowenNSW; *Dewi Chap. (ruined.)* 1742 Ecton, p.610; (small ruin) *Chapel Dewy* 1807 Malkin II, p.436

The chapel appears to be *Capel (Remains of)* 1880 OS 1:2,500 located near a farm shown as *Capel-isaf* (recorded on OS maps between 1830 and 1954) and a short distance from *Capel-uchaf* (recorded as *Capeluchaf* 1813 OS drawing and *Capel-uchaf* 1830-1954) on OS maps meaning ‘upper Chapel (farm)’ and ‘lower Chapel (farm)’. A piece of wall in the yard of Capel-isaf was said in 1917 to be traditionally part of the chapel. Investigations in 2007 and 2019 revealed evidence of medieval burials and a possible chapel. The two names simply indicate ‘lower’ (*isaf*) and ‘upper’ (*uchaf*) parts of houses known collectively as

Capel (q.v.). The site was also identified by Arthur Mee (LPC, l.) and in the Inventory (RCAHM V, 119, no. 348) with Capel Gwynllyw (q.v.) otherwise known as Capel Berwic, near Llwynhendy. Mee was apparently drawing on David Bowen (Detholiad, p.34) who refers to ruins in Maenor Westfa called *Capel Gwenllo* in the farm-yard of *Capel Isaf* near Box (*Mae adfeilion capel Maenor Westfa, yr hwn a elwid Capel Gwenllo, yn muarth fferm Capel Isaf, gerllaw y Box*). Bowen was a local man and the reason for his confusion is difficult to understand.

As it stands, the place-name Westfa is a little enigmatic. The first references to it in 1549 (*Westva* NLW MUDMBE/1216) and 1571 (*Y Westva* 1571 NLW DERWYDD/138) describe it as a ‘manor’ which is a substitution for Welsh *maenor*. The full name of Westfa is likely to have been Maenor y Westfa. Welsh *maenor* meant ‘administrative unit’ and was sometimes confused with English *manor*. The South Wales recension of the Welsh Laws state that the *maenor* was a much larger area covering anything between seven and twenty-four townships (*trefi*). Place-name and other historical evidence shows, however, that in the Llanelli area at least the *maenor* was a small unit often co-terminous with a township or hamlet (*amlwd*) which paid various tolls and rents to the lord or king. Gwestfa was originally a contribution of hospitality and food paid to the Welsh lord or king and his entourage when on circuit. This was later converted into a food render delivered to the king’s court (*llys*) and eventually commuted into cash. Capel Dewi must have served as chapel-of-ease to Maenor y Westfa.

Capel Gwynllyw: Llwynhendy

‘chapel dedicated to Gwynllyw’, *capel*, personal name *Gwynllyw*

(parish) *Llanwnlliw* (in Carnwyllon) 1533 NLW MUDMBE/2235; (*Bwrig near*) *capellam gunlliw* 1553 NLW Cilymaenllwyd 4; *Capel Gunllo* 1578 SaxtonRBCC; *the chapele of S. Gwnlet* late 16cent ACOD 1877, p.i; *Capell Gwnlliw* 1605 NLW Cilymaenllwyd (cited in HWW, p.27); (chapel of ease) *Chappell Gwnllian* 1612 NLW Probate SD/1612/71; *Cap: Gwenllwee* 1675 Ogilby, pl.17; (ruined) *Capel Gwenlhiw ... now called Capel Byrwig* c.1700 Fenton, p. 339 (Lhuydiana); *Cappel Gwenllo* 1729 BowenNSW; *Dyddwen Chap. (ruined)* 1742 Ecton, p.610; *Burwich or Dyddwen Chap. (ruined.)* 1763 Ecton 1763, p.472; *Capel Berwig* 1796 Iolo Morganwg in CAS 24 (1988), p.46

Gwynllyw is presumably Gwynllyw, confessor, father of St Cadog who has a number of dedications in Carnwyllon covering the Llanelli area. Gwynllyw warrants several mentions in the Life of St Cadog and the Life of Saint Gwynllyw which survive in a manuscript dating to c.1200 (‘Vita Sancti Cadoci’ and ‘Vita Sancto Gundlei’ in VSBG, pp. 24-141, 172-193) along with a list (or ‘kalendar’) of saints which says that Gwynllyw’s feast-day was 29 March (Silas M. Harris in JHSCW III, p.29). Gwynllyw, was said to be the eldest son of Glywys who gave his name to Glywysing, a large area of south-east Wales, probably extending from the land of Cydweli to Newport, Gwent. The chief court of Glywysing is described as at Gwynllyw’s Hill or Allt Wynllyw, Newport, where Gwynllyw built a church. This can be identified with St Woolo’s church, Newport. Gwynllyw is also said to have given his name to Gwynllŵg (*Gundliauc*) an area extending from the Wentlooge Levels (between Cardiff and Newport) to the eastern end of the Brecon Beacons. How much truth there is in these Lives is difficult to say because we know that tales were sometimes invented to amplify the holiness of a particular saint or to ‘explain’ a place-name (an onomastic tale). The popular connection of Gwynllyw with Llanelli, however, is certain since Cadog’s son was Elli, the saint to whom Llanelli church is dedicated. This must explain the dedication of the chapel to Gwynllyw although it still does not tell us how old the chapel is.

The location of the chapel in some historical sources is also unclear in our historical sources and the ruins were described by David Bowen in 1856 as dedicated to Dewi. Arthur Mee describes the chapel in English form as St David’s in 1888 (LPC li) while the Royal Commission on Ancient and Historical Monuments prefers Capel Dewi in 1917 (RCAHM v, 119, no. 347). Capel Dewi, however, was in Westfa hamlet and references for 1553 and c.1700 state specifically that Capel Gwynllyw was at or near Berwic. This is confirmed by *Berwick Chapel* 1836 (OS 1:63,360) and *Capel Berwic (Ruin of)* 1880 (OS 1:2,500). The confusion with Capel Dewi seems to begin with David Bowen and was perpetuated by Arthur Mee. Iolo Morganwg describes the chapel as a ‘ruin’ with its churchyard ‘open to the high roads’ in 1796 (CAS 24, 48). The alternative form *Dyddwen* in 1742 and 1763 may be through confusion with Capel Dyddgu (q.v.). St

David's Church Hall was built on the site and the remains were uncovered when the hall was demolished before 2012. The present church of St David, on the opposite side of the road, was built in 1882 and its dedication must have been inspired by the misidentification of Capel Dewi.

Capel Gwynllyw served as chapel-of-ease for the township or *maenor* of Berwic. This is first recorded as the manor of *Burwyk* 1499 x 1504 (TNA DL.43/12/14), manor of *Burwyg* 1542 (GA CL/DEEDS/1/1648), *Maynor Vorwick* 1552 (NLW DERWYDD/32), *Bwrwig* 1646 (NLW PENAER B/14/4) and *Berwick* 1805 (NLW PENAER B/18/63). Berwic or Berwig derives from late medieval English *berwick*, Old English *berewic*, meaning a 'barley farm'. English place-names are very uncommon in south Carmarthenshire and are mainly concentrated around Cydweli/Kidwelly where there were English settlers. Most English place-names in Llanelli are quite modern – Furnace, Halfway and Sandy – so that it is not entirely clear why an administrative unit or *maenor* should have an English name. It is possible that Berwig has simply replaced an older, unrecorded Welsh name or that the administrative units of Llanelli were re-organised and Berwig was adopted as a new name from the farm bearing this name – a farm that was notable for producing barley. We know that *maenor* remained as a current place-name element in Carmarthenshire because there are examples elsewhere which appear to be late adoptions such as Maenor y Fferi at Llansteffan. There is incidentally a similar name Ferwig near Cardigan and it is interesting to note that some historic spellings of Berwic include *Verwicke* 1752 (NLW NEVILL/19) and *Vwrwig* 1551 (ColD 178, p.46).

Capel Ifan: St John's in Glyn

SN 498104

'chapel dedicated to (St) Ifan (John)': *capel*, personal name *Ifan*

(*Llanellye* with) *the chaple of Saynt John* 1552 CRMCH, p.30; (tmt. of lands) *littill Chapell Evan* 1676 NLW Probate SD/1676/79; (tmt. of land) *Cappell-Evan-Caernawllon* 1740 NLW Probate SD/1740/20; *Ifan St. John, Chap. To Llanelly; in Ruins* 1763 Ecton, p.472; *Capel Ivan* 1744-5 Cwmsêl, p.142; *Capel ifan* 1763-4 Cwmsêl, p.152; *Capel Ifan church* 1851 RC I, p.285; *St. John's Church*, (ho.) *Capel Ifan*, (~) *Capel Bach* 1880 OS 1:2,500

The chapel is first recorded in 1552 CRMCH, p.30, but it appears to have been abandoned probably before *littill Chapell Evan* is recorded in 1676. Arthur Mee says that it was 'ruinated' in 1735 and though he does not specify a source he is probably drawing on an edition of John Ecton's *Liber Valorum*. The chapel was certainly in ruins by 1763 (reference cited). It is not clear how long it remained in this condition. Several references to Capel Ifan in 1745-64 in Cwmsêl, pp. 108, 142, 151-2, make no mention of a chapel. Carlisle's Topographical Dictionary (CarlisleTD) in 1811 states that St John's had been repaired at some point by subscription and that it was then used by the Methodists. Mee was sceptical because marriages and burials had taken place there at intervals and doubted whether the Methodists and Church shared a consecrated edifice. What he overlooks is that Methodists regarded themselves as reformed Anglicans rather than Nonconformists and in their view at least would have found no ecumenical difficulty in using consecrated Church property. There are in any case other examples in Carmarthenshire of Nonconformist meetings making use of abandoned chapels such as Llangynheiddon where the old chapel-of-ease was used by Calvinistic Methodists. What is certain is that the Bishop of St Davids granted a licence and authority on 20 December 1837 for the performance of divine service in *the chapel of St. John's, alias Capel Ifan* and on 21 December 1837 for the solemnisation of marriages (LPC, I-li). The chapel was subsequently re-built and placed under the direction of Holy Trinity, Felin-foel. The church was disused in 1906 (OS 1:2,500).

Capel Sylen: the chapel in Hengoed

‘chapel at Mynydd Sylen’: *capel*, mountain *Sylen*

Capel-sylen (SN 510065), (ht.) *Sylen* 1880 OS 1:2,500

Capel Sylen takes its name either from the mountain Mynydd Sylen (SN 511070) (*mynydd*) recorded as *Mynidd Sylen* in 1609 (SDL, p.283), as a common *Mynyth sellen* in 1618 (NLW Derwydd/90) and as *Mynydh Coese Cawr a Common, alias Mynydh Syle* c.1700 by the scholar Edward Lhuyd (Fenton, p.339). The mountain also gives its name to a house Glynysylen meaning ‘valley of Sylen’ (*glyn*) recorded in the nineteenth century. The meaning of Sylen is uncertain but it may possibly be a variant of the name of a supposed saint who gives his name to the parish of Sulien, co. Cardigan. As a personal name, Sulien is thought to be a variant of Tysilio recorded in a number of parishes in other parts of Wales.

The apparent absence of references to Capel Sylen in earlier historical sources is at first sight baffling but it is identifiable with Capel Dyddgu as Arthur Mee suggests (LPC, I). Capel Dyddgu is first recorded as *the chapple of Saynt Diddgye* in 1552 (CRMCH, p.30). The mapmaker Saxton shows *Capel duthgye* (SaxtonRBCC) mid way between Llanelli and Llan-non and his map-form is repeated in 1607 on a *Map of Carmarthenshire* reproduced from Camden’s *Britannia* (at the end of HCRM II) and John Speed’s *Capel Duthgye* in 1610 (‘Caermarden Both Shyre and Towne described’ in Speed 1610). The name survives down to c.1830 as *Capel Dyddgu* on Teesdale’s map of South Wales (Teesdale). See also Emanuel Bowen’s map 1729 below. Other sources confuse Dyddgu with a reputed personal name Dyddgen. These confused forms include *Cappel Dyddgen* 1753 (Welch Piety 1752-3, p.55), and *Capel Dyddwen* 1807 (Laurie & Whittle). The most unreliable reference is given as *Burwich or Dyddwen Chap, (ruined.) Cap. to Llanelly* in an edition of John Ecton’s gazetter in 1763 issued by Browne-Willis. This source contains many errors and plagiarisms.

The location of Capel Sylen is difficult to determine. David Bowen (Detholiad, p.34) says that *Capel Maenor Hengoed*, as he calls it, was about quarter-of-a-mile from the farmhouse Capel Sylen in the middle of a plantation of a Mr Nevill on the side of Mynydd Sylen. The farm appears as *Capel-sylen* on the first OS 1:63,360 in 1830 but it is called *Blaen-y-ddau-gwm* in 1880 (OS 1:2,500) by which time the name *Capel-sylen* (SN 511065) had been transferred to a house less than 1km to the west, apparently constructed some time between 1830 and 1880. This brings us no closer to the actual site of Capel Dyddgu/Capel Sylen. One possible location is at what is now shown as a nearly-complete rectangular enclosure in a former plantation at about SN 51401 06684 south of Sylen crossroads. The plantation was cleared between 1907 and 1915 (OS 1:10,560 and OS 1:2,500). Only archaeology can prove whether this is the correct location.

The matter has been complicated by confusion with a Baptist chapel recorded in the vicinity known as Capel y Mynydd because of its location near Mynydd Sylen. An illustration entitled ‘Capel y Mynydd’ depicting what are said to be the (substantial) ruins of the chapel was published in the *Llanelly Mercury*, 25 June 1932, to accompany a short article on the centenary of Horeb Baptist chapel (SN 498056) near Five Roads. There is no obvious trace of ruins on contemporary or older Ordnance Survey maps and the precise location of Capel y Mynydd is not given in the newspaper. A more informative article in the *Llanelly Star*, 25 June 1932, states that there was an early Baptist meeting house on Mynydd Sylen variously known as Capel Sylen, Tŷ’rmynydd and Capel y Mynydd. The chapel was evidently too small to accommodate the congregation and open-air communion services had to be held. This also mentions ruins and states that the chapel was abandoned and services were thenceforth conducted at Minhertach, Gelli-hir and other farmhouses in the vicinity.

SOURCES

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Ecton 1742	John Ecton, <i>Liber Valorum et Decimarum</i> (London 1742)
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LPC	Arthur Mee, <i>Llanelly Parish Church: its history and records</i> (Llanelli 1888) www.archive.org/details/llanellyparishch00llan
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Ogilby	John Ogilby's road maps 1675: facs. <i>Britannia</i> (Reading 1971) and 1698
OS	Ordnance Survey, followed by date and scale
OS Drawing	British Library Ordnance Survey online drawing
RCAHM V	RCAHM. <i>An inventory ... V. - County of Carmarthen</i> (London 1917)

SaxtonRBCC	Christopher Saxton, <i>Radnor Breknok Cardigan et Caermarden</i> 1578
SDL	<i>Survey of the Duchy of Lancaster Lordships in Wales, 1609-13</i> , ed. William Rees (Cardiff 1953)
Speed 1610	<i>The Counties of Britain. A Tudor Atlas by John Speed</i> , introduction by Nigel Nicolson. British Library 1988
Teesdale	Henry Teesdale, map of <i>South Wales</i> . London c.1830
TNA	The National Archives, Kew
VSBG	<i>Vitae Sanctorum Britanniae et Genealogiae</i> , ed. A.W. Wade-Evans (Cardiff 1944). New edition by Scott Lloyd (Welsh Academic Press, Cardiff, 2013)
Welch Piety	Griffith Jones, <i>Welch Piety or a Collection of the several Accounts of the Circulating Welsh Charity Schools, 1737-76</i> [London. Annual reports]

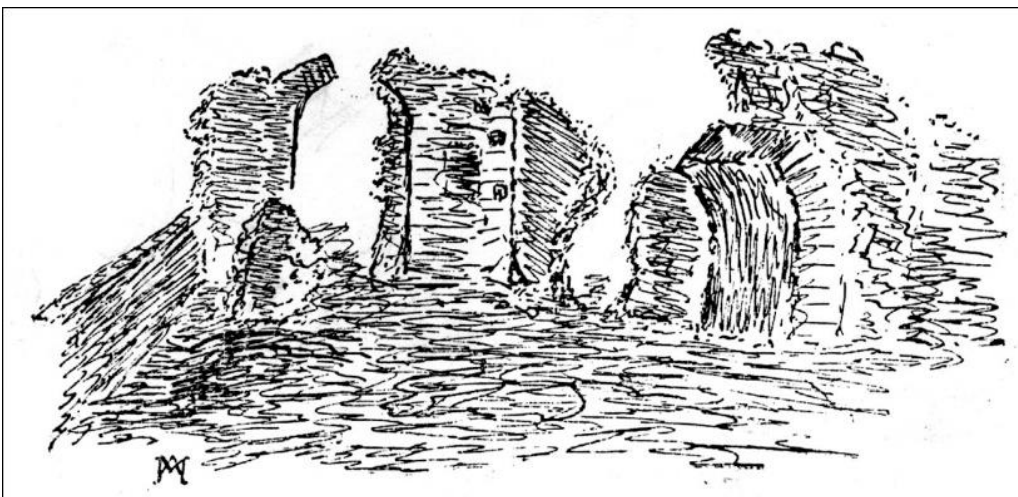


Capel Berwic

Clearance of the site c2007, revealed the ruins of the South wall of the ancient chapel at Llwynhendy.

Capel Berwic

Shows the ruins of the chapel with the present day St David's church in the background, c2010.



Capel Berwic

The sketch of the ruins drawn by Arthur Mee c1888.

