

Goradau Llanfair Wiers

Foreword

The discovery of a long lost 14th Century fishing complex consisting of two weirs, site of a storehouse and adjoining woodland. All situated on the banks of the Menai Strait below Plas Llanfair in the parish of Llanfairisgaer.

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Gorad - The origin of the word

In the Irish language the word Cora is used to denote a fish weir, (Cora or Cordah) a similarity can be seen in the English translation of Ceann Cordah (Kin Cora) meaning the head of the weir. ^{*1} Similarities can also be found in the other Celtic countries, such as the Scottish usage of Cairidh (plural Cairidhean) and of Coret in the old Breton language Professor Melville Richards suggested that the word Corad derives from the root word of “Cor” denoting its similarity to “Corlan” i.e. an enclosure fold or pen. ² Another word used extensively in the Welsh language to denote a weir, is “Cryw” or “Criw”.

Research has shown common usage with this term regarding gorad Llanfair. In fact the eminent Welsh place name researcher, Bedwyr Lewis Jones, stated that the origins of Crewe, in Cheshire derives from the name as also does the place name Crawia, which is situated on the banks of the River Seiont, near Llanrug. See also the explanation of Crew Green in the Dictionary of place names of Wales: *“The original Crew 1265, Crewe 1594, Kryw 1654, may have formerly applied to the modern village of Crew Green or more probably some other specific location near to a Creel, Weir, Cryw”*. Reference to crew can also be found in the Llanfair Brynoddol papers P20a Circa 1739. “Concerning the right of John Griffith to erect a crew on the river gwyrfaï parish of Llanwnda county of Caernarvonshire”. Of interest also is the Cornish translation of Weir i.e. Crew – Krew.

Location of Gorad Llanfair

Evidence of Gorad Llanfair’s existence first came to light following the close examination of the Lewis Morris chart of the Menai Strait (1748) ³, in which appears the distinctive features of an L shaped structure

1 T Keiran Mccarthy, Eels and people in Ireland.

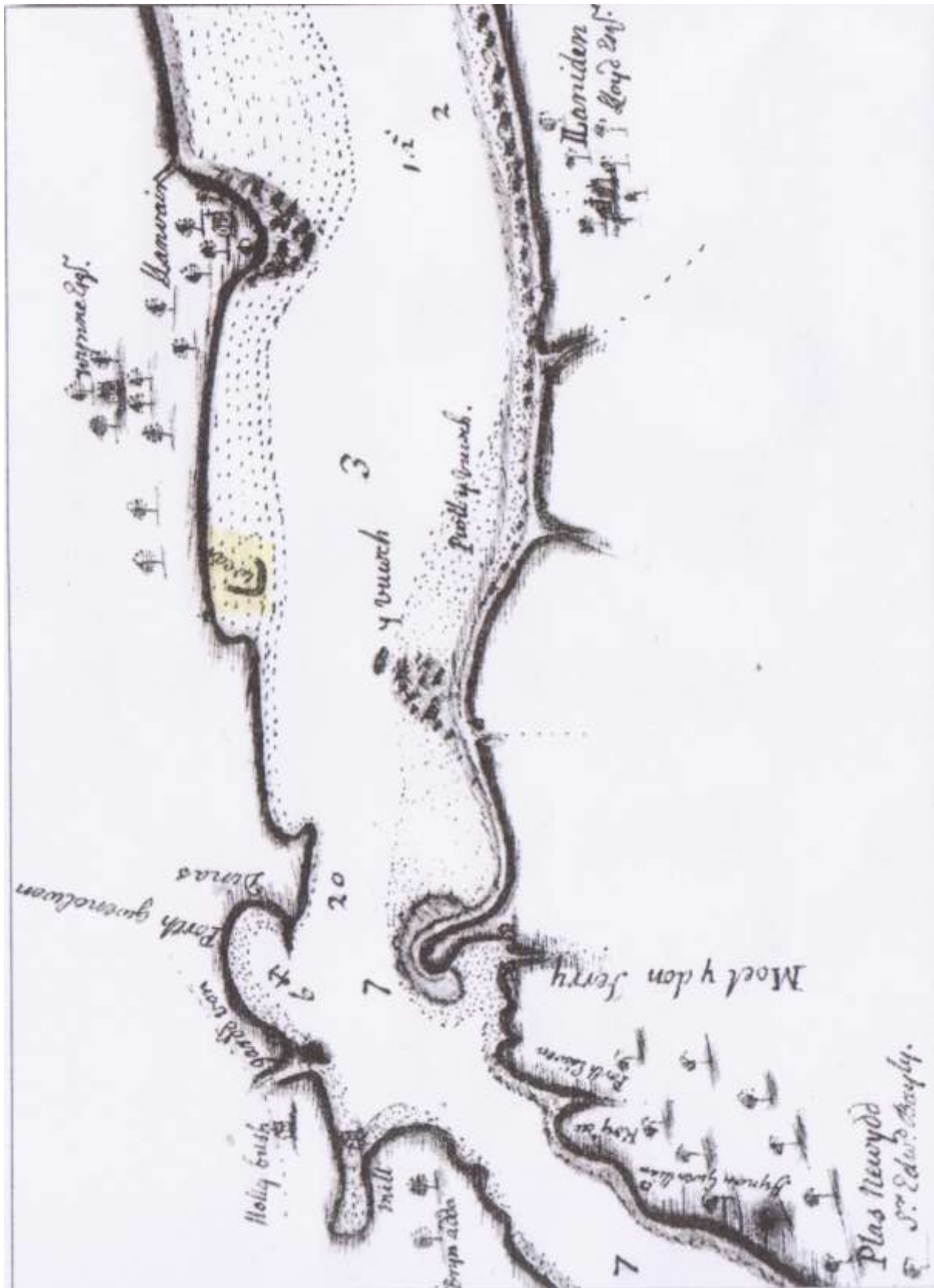
2 Lyn Davies, Pysgotwyr Cymru a’r môr.

3 Plans of Harbours, Bays and Roads in St. George’s Channel

superimposed by the word “Wear”. This was located approx. 400 yds NE of the old mansion of Llanfair Hall, and $\frac{3}{4}$ of a mile East of Llanfairisgaer Parish church. The gorad’s location is in the vicinity of the mouth of the river Cerrig yr Afon in the area colloquially called “Cyttiau Cwn” – “The Kennels”, reference probably to where the Llanfair Estates hounds were kept. The existing building on the site was rebuilt on the original site of the kennels in the 1970s and renamed Llanfair boathouse which is now in the possession of Mrs Marion Wintringham. There is also a 19th Century dock adjacent to the boathouse. The topography of the area consists of a gently sloping beach composed of fine silts gravel and sand. Dominating the site, in fact, literally cutting the area through the centre, is the alluvial fan of the river Cerrig yr Afon. The gorad is only accessible on a 5.3m tide.

Documentary Evidence

As mentioned in the previous paragraph, initial evidence came to light from the Lewis Morris sea chart of 1748. Although an essential part of research, one has to treat the accuracy of the topographical measurements with caution. An attempt was made to correlate the chart with a satellite image (Google Earth) of the site, and by using the Llanfair mansion as a reference, a faint anomaly was visible running in a northerly direction from the foreshore for approximately 150 feet. The anomaly consisted of a stone scatter barely visible on the foreshore. Following this discovery, the Llanfairisgaer tithe survey of 1840-1 was consulted, (see map and schedule). Cae gorad can be seen (no 145) also mention is made of “Cottage and Garden No 144” in the vicinity of the present boathouse. Further corroboration of the existence of the gorad was to be found in the wealth of material obtained from the Gwynedd County Council website “Rhagorol On-Line”.



Lewis Morris Chart of the Menai Strait 1748. The “Wear” can be seen plainly beneath Plas Llanfair, the residence of Wynne Esq.



Section of 1840 – 2 Tithe Map of Llanfairisgaer

By inserting relevant key names into the website i.e. Gorad, Llanvair, Llanfair Weir etc. I was able to access the relevant reference numbers following a visit to the Caernarfon Archives. Two documents were found containing information, namely a rental inventory on behalf of John Griffiths Esq (the then owner of the Llanfair Estate) dated March 1798, (X Poole 2650) (see below), and secondly a presentment/indictment against Thomas William Morris for “Stealing a Salmon with force and arms” dated 1735. (XQS/1735/81) as regards the rental inventory for the recovery of John Griffiths Esquire’s late mother’s estate.

Llanfair Estate

<i>Parish</i>	<i>Tenements</i>	<i>Occupiers</i>
<i>Llanvairisgaer</i>	<i>Llanvair y Plas Cae Gorad, Cae Sgubor, Cae Bryn Dinas. Garden and orchard woodlands.</i>	<i>John Griffiths</i>
<i>Being here to show part of Llanfair Demense</i>	<i>Wern Cwtta, Park Bach, Storehouse and Weir</i>	<i>Joseph Thomas (Free Fishery in the River Menai.)</i>
	<i>Ffridd parcel, Bryn Glan Ravon</i>	<i>O Jones & Partners</i>
	<i>Bryn Llwyd</i>	<i>Elz Griffith, widow</i>

References are made to Cae Gorad, storehouse and weir in the possession of a certain Joseph Thomas for a “Free Fishery in the River Menai”. Research was carried out into the location of Joseph Thomas’s grave in the Llanfairisgaer churchyard, which unfortunately proved negative. The parish record regarding Joseph Thomas was fortunately to reveal a wealth of information pertaining to his life. Born in 1756 the son of Thomas Owen Tyddyn Bach in the parish of

Llanfairigaer, his occupation is recorded as ‘Boatman’ in one register. On the 11/11/1785 we see that Joseph Thomas marries a certain Anne Hughes. Significantly, regarding the gorad, the record of the birth of his offspring could be of importance in determining when Joseph ceased operating or left the gorad. See the following:

Name	Year of Birth	Birthplace
Robert Joseph	1786	
Jane	1788	
Elin	1790	
Anne	1792	Storws Llanfair
Robert	1795	Storehouse “
Lowry	1797	Storehouse “
Phoebe	1800	Tyn Lon Tafarn Grisiau
William	1804	Tyn Lon
Thomas Owen	1807	
Elizabeth	1809	

It is of interest to note that sometime between the 1798 (March) entry in the rental inventory and the birth of his daughter Phoebe the family have moved to Tyn Lon Tafarn Grisiau (in the area near the present St Mary’s Church y Felinheli).

Further research was to show that Joseph Thomas was to play a significant role in the development of Methodism in Y Felinheli.

Owing to the fact that in the year 1819 Joseph, upon seeing the need for a religious revival in the village (most Methodists at the time had to worship in Llanrug chapel) ⁴ was to open the doors of his house “TanRallt” as a sabbatical school for the emerging non-conformists and TanRallt even to this day is locally called Ty Joseph. Joseph Thomas was the Great Grandfather of the Rev Joseph Owen

⁴ Morris Hughes, Y Felinheli (T Gwynedd Roberts)

(Wesleyan) who in turn was the Grandfather of Joseph Heber Owen the present owner of Tanrallt. ⁵ Joseph Thomas sadly was to meet his maker in the year 1824 ⁶ having left a lasting legacy of non-conformity in y Felinheli.

Presentment/indictment 1735 (XQS 1735/81)

The jurors for our sovereign lord the king upon their oath do present that Thomas William Morris late of the Parrish of Llanllechid in the county of Carnarvon. The first day of September in the ninth year of reign our sovereign lord George the 2nd, now king of Great Britain and so forth. With force and arms entered the close of William Wynne Esquire at the Parrish of Llanfairiscaer in the county aforesaid did unlawfully create and suffer and then did suffer with force and arms and one fish called a salmon then and from a certain wear and piscary of the said William Wynne called gorad Llanfair. Being found did unlawfully and unjustly from the same wear or piscary take and carry away and other engines has to him the said William Wynne then and there did against the piece of our said lord the King his crown and dignity.

William Wynne Esq.

Prosecutor

William Thomas

Both sworn witnesses

Thomas Humphrey

We now turn to the second piece of documentary evidence, the presentment/indictment against Thomas William Morris of the Parish of Llanllechid (1735). Significantly, this is the first time we see the weir being named Gorad Llanfair. William Wynne Esq (the prosecutor in the document) was the then owner of Gorad Llanfair and a Grand Father to the John Griffiths mentioned in the 1798 Rental Inventory.

⁵ The Whirlgig of time (Nesta Owen)

⁶ Hanes Methodistiaeth Arfon (W Hobley)

As can be seen from the document, the sworn witnesses are William Thomas and Thomas Humphrey and credence has to be given to the theory that both were the keepers of gorad Llanfair. One has to surmise that gorad Llanfair was of such an economic asset to the Llanfair Estate that it was deemed necessary not only to maintain the structure but also to defend it. All weirs would have had a permanent dwelling or storehouse built adjacent where the weir keeper would have kept a constant vigil on the site. The day to day running of Gorad Llanfair would have necessitated being “on site” to harvest the catch twice daily at low water. William Thomas and Thomas Humphreys (by using the Welsh patronymic system) could have been father and son i.e. Thomas Ap Humphrey father of William AP Thomas. This is pure conjecture, as I was unable to find any reference to them both in the parish register and also no record of the punishment of Thomas William Morris was found.

Our attention now is focussed on another source of invaluable information from the Llanfair Brynodol papers. These documents dating from the 13th century were deposited at the National Library of Wales, Aberystwyth archives in 1941 by a descendent of the Griffiths family, namely the Rev R LL Langford James. Much research has been made upon these archives, and a great deal of information was gathered from Dr B E Howells informative book “A Calendar of Letters relating to North Wales” (1967). Of significance were two letters dated 8th/9th of March 1648, one from Major Richard Griffith to Gaynor Griffith Trefarthen his wife, and another to Sir William Williams Faenol (Sir William was related through marriage to Richard Griffith having married his wife’s niece, Margaret of Castellmarch).

80. Llanfair-Brynodol letters
1648/9 March 9. [Aboard ship at West Kirby]
Richard Griffith to Sir William Williams of Vaynol

*Took ship early in the morning at Bewmares on Friday 2 March, and sailed towards Holyhead, but meeting with contrary winds was forced to steer about and make for Chester water, anchoring that night about the point of Veare. Next morning the wind was fair and the right course taken but the ship was forced back to Chester water where, late on Saturday evening, they put into harbour over against Whestcerbye: they have remained there since. Tries to set out today, and will write further upon arrival in Dublin. They waited so long in expectation of some packets, which were received today. Gives love and respects to his sister, Johnes, cousin Williames and the rest of his friends.
Postscript: The old proverb is “Lle y caffo y Cimro y Cais”, so he petitions recipient to help his wife with some wood to repair his weir. Would have made some other shift if he had been home himself.*

81. Llanfair-Brynodol letters

1648/9 March 9. [Aboard ship at West Kirby]

Richard Griffith to his wife Gaynor Griffith at Llanfair-Is-Gaer

Began his voyage on the 2 [March] but meeting with contrary winds he was forced back to Chester water where he remained until today: now hopes to set sail and be in Dublin tomorrow. Has written to Sir William Williams desiring him to give recipient some wood to mend the weir. If he refuses, she is to give order for Thomas Gruffyth to cut poles in the little park and rods in Kae Alis o'r Nant where he finds them best, and cause as many small rods to be gathered as will make two little 'cludes' for both the 'crews'. They are to be cut in the wane of the moon, and recipient is to send for Arthur to make them: he will not deny to come. Presents his duty to his mother and love to his sister Macthelen, his father, Red Nose, and the rest of his friends, not forgetting recipient and the writer's son. With remembrance to the vicar and parishioners.

It seems that Richard Griffith was aboard ship in West Kirby, wind bound, and on his way to Dublin to negotiate the release of Griffith Jones (Castellmarch), the later having been kidnapped by the royalist

privateer Captain John Bartlett and held imprisoned at Wexford. See Aled Eames, *Ships and Seamen of Anglesey*. It is thought that Griffith Jones was to be a bargaining tool against the imminent execution of Sir John Owen, who had been captured following his defeat at the battle of Dalar Hir Llandygai.

Richard Griffiths was at the age of 21 appointed captain of the trained bands of Eifionydd and uwch Gwyrfai. (13 March 1639), his commission being renewed on it Feb 1643. In the early stages of the civil war he was in charge of a Royalist Caernarvonshire contingent with the task of defending the North Gate during the siege of Chester⁷. He was also to see action in early February 1645 whilst engaged in the defence of Denbighshire under Sir John Owen against an expected attack by parliamentary forces, and he was also involved with the defence of Bristol under the command of Prince Rupert. The letter sent to his wife shows the significance of Gorad Llanfair was to his finances and it also gives us an insight to the construction methods of the Gorad.

Richard Griffiths commands to *“Cut the Poles in the Little Park”* (Park Bach mentioned in the 1798 Rental) and Rods in *Kae Alis o’r Nant*. He also mentions the gathering of small rods to make two little *“cludes for both the crews”* and *“They are to be cut in the wane of the moon”*. Even to this day farmers and gardeners will still adhere strictly to the circles of the moon. In this case, Richard Griffith was of the opinion that timber felled on the wane of the moon would be more durable and last longer.

Attention now is made to focus on the following sentence *“And cause as many small rods to be gathered as will make two little Cludes”* for both the *Crews* the method of weir construction usually consisted of

⁷ See Norman Tucker’s NLW Journal, 1963- Richard Griffith, the Siege of Chester

poles driven into the shore (usually about 8' long) at intervals of 18" apart, these in turn were interwoven with small "rods" of hazel or Willow, the whole structure would then be protected by a loose boulder wall at the base of the poles.

The term "Cludes" in this instance derives from the Welsh word "Clwyd" = "Clwydo" = "Plethu" neu eilio a chlwyd – translated to weave a gate with rods or to close with a gate. I have no doubt that Richard Griffith has reverted to his native language in this instance. The same has to be said of the usage of the word Crews. An Anglicised version of the Welsh word, "Cryw". Both sounding phonetically similar in both English and Welsh. What is of significance is the mention of "*Both the Crews*" as can be seen from the 1748 Lewis Morris Chart - only one Crew of Gorad is shown. Further research was later to reveal the answer.

Another piece of information gleaned from the Llanfair Bryn Odol papers is the inquisito post mortem of Richard Griffith's father, Robert Griffith, dated 25th of October, 1624. Robert had died in 1617 (Richard Griffith was born two months before his Father's death) and mention is made of a Weir among his many possession in Llanfairsigaer and Llanddeiniolen. Last but not least, documentary evidence came to light regarding the gorad from the Welsh periodical "Y Genghinen", 1883 – 1884. It contains a translation from the original Latin into Welsh of the extent of Carnarvonshire 1352 by J Jones. I have included the relevant passage regarding the Gorad. "Mae'r Gored wedi eu wnaethu'r o newydd yn ymyl Egwlys Llanfair, ac yn werth 40c" translation – "The Weir has been built from new near Llanfair Church and is worth 40d". Significantly the erection of the gorad, being 1352, coincides with the appearance of the Black Death in Wales, having first appeared in Pembrokeshire in 1349. A second reference regarding the 1352 extent of Caernarfon was to be found in the

September 1917 edition of the Welsh periodical Cymru, page 95, author WG Williams (William Gilbert Williams 1874-1966) Schoolmaster (Felinwnda) and eminent local historian. He also mentions the new weir at Llanfair in his article – Cwmwd is Gwyrfaï (The commote of Is Gwyrfaï). Below is an excerpt of the article.

“Dywedir fod Henry D Plesyngton yn dal dymor o ddeng mlynedd argae newydd a wneithid wrth ymyl Eglwys Llanfair. Translated – “it is recorded that Henry D Plesyngton, held for a period of 10 years a new weir built near Llanfair Church.”

It is believed that Henry De Plesynton originated from the township of Pleasington, Blackburn, Lancashire.

W Gilbert Williams proceeds in the article to mention the effects of the black death upon the commote of Is Gwyrfaï, noting numerous forfeit holdings which through the lack of male heirs, would have automatically reverted to the king, thereby allowing men such as Henry De Plesynton to acquire lands in the area. We can only surmise the great importance of Gorad Llanfair as a valuable source of both income and food in these austere times.

As with many goradau in the area, a connection can be made with the religious orders that existed at the time. The connection between the parish church of that time and the Beddgelert priory (Augustinians) could be of significance, but no evidence has come to light as yet to form a tangible link with the erection of Gorad Llanfair.

Physical Evidence

Having thus confirmed the existence on paper of the gorad, steps were taken to obtain permission from the existing land owner for access to the site. (The Gorad can also be accessed along the shoreline from both Llanfairisgaer church and Rowen Bay – Low Water Only). In conjunction with Nigel Campbell Bannerman (N C Bannerman is an

expert on the goradau of the area and has published numerous articles on the subject), a preliminary survey of the site was organised.

As mentioned earlier, access to the gorad is only possible on a 5.3 meter (or lower) tide.

Having thus ascertained the approximate location of the anomaly found on Google Earth, Mr Bannerman and I were of the opinion that the stone-scatter corresponded with the remnants of a Gorad. The stones were of a rough rectangular nature, as opposed to the more rounded beach stones, to be found higher up the beach. We were both of the opinion that they were quarried stones, and had been placed in that position by a human hand. Of interest, directly behind the site of the present boathouse, there is an escarpment running in a southerly direction from the shore. This was probably the source of the stone. Also of interest was the discovery of copper dross/slag, on the upper reaches of the beach (see Mining History: The Bulletin of the Peak District Mines Historical Society. Volume 14, No.4, Winter 2000, NV Campbell Bannerman, Beach Slags of the North Wales Coast). Measurements were then taken of the location of the stone-scatter using the present dock (adjacent to the boat house) as a reference point. No evidence as yet was to be seen of the wooden structure of the gorad. A period of two weeks were to elapse in awaiting a favourable tide (15/07/2014).

Having again visited the site, focus was drawn to two large stones emerging out of the boulder scatter. Being of the opinion that the larger the stones, the less likelihood of movement expected by the elements along the shore. My theory was to prove fruitful; having dug a small hole adjacent to the stones there appeared to be the remnants of a stake, approx. 4" in diameter, and attached to the said stake was a small length (2 ½") of hazel rod, or wattle. Careful excavation was

later to reveal another stake positioned 18” from the original, a Cubit (the length of a man’s arm from elbow to middle finger, still used as a measure in hedge laying to this day).

Having thus, at last, confirmed the physical existence of Gorad Llanfair, the next step forward was to contact the Caernarfon archaeologist, Rhys Mwyn for assistance and guidance.

Rhys Mwyn and I were the following evening to find a further 25 yds of stakes (significantly, all of which had the appearance of having been sawn flush, with the level of the shore). Research into other Goradau had shown a decay or erosion pattern similar in shape to an inverted carrot, having had years of erosion and exposure to air. Gorad Llanfair it seemed, had been deliberately cut down. Also the discovery of a section of stake positioned horizontally on the surface was of significance, located 6 ft to the North of the alignment of stakes. The end of the said stake was formed into an 18” long four-sided taper, and still bore the axe-marks of its maker. It seemed probable that the stakes function was to form a diagonal brace, to support the gorad. This method of construction has been seen on many Irish medieval weirs. ⁸ Of significance was also the discovery of two sheep’s heads, positioned 3” below the surface, abutting two of the stakes. One wonders if the goradwyr purposely baited the weir in order to supplement their catch with crab, lobster or eel. Corresponding evidence of this theory is to be found in the unpublished account of Nigel Bannerman’s research into the Gogarth fish weirs, Llandudno. *“During post stump surveys, when stones were occasionally moved to facilitate measurements, numbers of sand eels (ammodytes tobianus)*

⁸ Dr Aidan O’Sullivan

were disturbed which accords with comments that fish traps tend to be colonised by creatures that act as bait to attract larger fish.”⁹

The following excerpt was taken from the associated finds section of the paper, *“The skull of a domesticated cow was discovered along with a single rib, probably bovine”*. This statement strongly suggests that the goradau were regularly baited with surplus animal parts, which coincides with the sheep’s heads discovery made on gorad Llanfair.

As regards to the dismantling of the gorad, reference has to be made concerning the salmon fisheries act of 1865, in which legislation was passed in which all fish weirs were deemed harmful to fish stock and were ordered to be removed. If proof of origin of the goradau predated the Magna Carta (or from time in memorial), they were allowed to stand. In gorad Llanfair’s case, no such tribunal was found in the records.

⁹ Jones. Cecil. ‘Walls in the sea-the goradau of Menai’ *The International Journal of Nautical Archaeology and Underwater Exploration* [1983], 12.1:27-40



Rhys Mwyn having excecuated a post.



A line of posts as seen in relation to the shore leading toward the headland near Llanfairisgaer Church.



Distance between the posts.



Location of Gorad Llanfair taken inland from the water's edge leading to the boathouse on the shore.

In fact, there is no documentary evidence of the gorad since the 1798 rental that has yet come to light. One wonders if the re-location of Joseph Thomas from store house, Llanfair to his new home at Tyn Lon, Tafarngrisiau, is of significance to the removal of the Weir. No evidence of a gorad was found on the 1841-1842 tithe survey of the parish of Llanfairisgaer.

Possibly, the removal of the Weir coincided with improvements to Plas Llanfair itself. Having thus discovered the alignment of one arm of the Gorad, further work was carried out, with the assistance of Rhydian Gwilym (Caernarfon) and Berwyn Ifor Jones (Bethel) into determining the full extent of the gorad. As mentioned previously, in the documentary evidence section, new information was to come to light regarding the “*both the crews*” statement made by Richard Griffith in his letter to his wife from West Kirby. Following the purchase of the estate map of 1800 ¹⁰, of the Llanfair demesne (National Library of Wales), a detailed description of a crescent shaped Weir was apparent. It was approximately located 200yds from the newly discovered L-shaped Gorad. The omission of the L shaped Weir on the map strongly suggests that it had been dismantled by 1800, thereby corresponding with Joseph Thomas’ departure to Tyn Lon, Tafarngrisiau, also in 1800. This significant discovery of the second Weir was to throw new light on the accepted construction methods of Goradau in the Menai Straits. Only three such examples of a crescent shaped gorad can be found, that being at Traeth Lligwy, on the east coast of Anglesey, and Goradau Maelgwyn and Wyddno at Deganwy, both of ancient origin ¹¹. The accepted mode of construction in the Menai being either L-Shaped, V Shaped, W Shaped or S-shaped.

10 Plan of Llanfair demesne in the parish of Llanfair, Caernarvon by Richard Owen

11 Fish Trap Types (NV Bannerman and C Jones 1999), a component of the maritime cultural landscape, international journal of nautical archaeology 2.8.1:70-84



Richard Owen's Map of 1800 denoting a crescent shaped gorad with Llanfair wood to its right (no. 10), Cae Gorad (no. 9), Cae Alis o'r Nant (no. 11)



An enhanced view of the Crescent Shaped Weir and storehouse below.



Typical Example of the Method of Construction of a gorad taken at Rhos Fynach, Rhos-On-Sea late 19th Century.



View from Google Earth, showing stone scatter of Gorad Llanfair (highlighted in the circle)

As regards the accessibility of Gorad Llanfair, the wier itself becomes exposed only on a 5m+ low water tide, thereby severely hindering the day to day running of the gorad, and prohibiting the gathering of the catch on a regular basis. Mr N C Bannerman's paper on the rising sea levels of the Menai Straits ¹² suggests that the goradau of the Menai Straits were originally built when sea levels were significantly lower.



The author marking each stake. Castell Gwylan can be seen on the left, on the Anglesey Shore, and the Marina, y Felinheli is seen to the right.



Berwyn Ifor Jones with one of the 4 sided tapered stakes.



One of the stakes measuring approximately 4" in diameter.



A section of wattle can be seen exposed between two posts.

Social, Economic and Religious Impact of Gorad Llanfair

One must regard the initial construction of Gorad Llanfair of having far reaching implications in such a rural community as Llanfairisgaer. Not

¹² Flood, Folklore and Fishweirs (Bannerman & Jones)

only in its constant ability to provide nutrition, but also to provide an economic benefit to the Llanfair estate itself (Richard Griffiths' letter (1648) to his wife corroborates this). During and after the gorad's inception, religious beliefs dictated that the eating of animal flesh was prohibited to certain days of the week, fish was obviously the only alternative. A plethora of religious doctrine ensured that the consumption of meat was forbidden for 130 days of the year (35%)¹³.

Credence must now be given to the day to day running of the gorad. Winter storms would have necessitated constant repairs, and with the supply of suitable pollard timber from coed Llanfair and Cae Alys being essential in preserving the integrity of the gorad. The ability also (in times of glut) to preserve the catch was another important factor. Three methods were available i.e. Air Drying, Salting or Smoking. The term "Storehouse" is also significant to the site (mention is also made in the rhagorol online records of a storehouse adjoining Gorad y Gut, Bangor). The parish records of the birth of Joseph Thomas' children provide documentary evidence of the term "storws" or storehouse as being his permanent abode.

The disposal and selling of the catch would also have been of significance to the longevity of the gorad. One can assume the close proximity of Caernarfon (2 miles), with its inherent population would be an element in providing a ready market for any surplus fish. All in all, the running of gorad Llanfair would have incorporated a significant investment, not only in labour and transportation, but also in the financial stability of the Parish. Further research will undoubtedly reveal a wealth of information regarding the gorad, and hopefully will enhance and promote the history of Y Felinheli and the parish of Llanfairisgaer for future generations. From the gorads initial inception

13 R C Hoffman, 2008

during the horrors of the Black Death, through to the tumultuous times of the civil war and beyond, Gorad Llanfair's remains still stand to this day as a tribute to the tenacity and forbearance of our forefathers, and as such should be cherished and protected for time immemorial.

Alun Lewis Jones

Ty Hen Stesion

Y Felinheli

Gwynedd

LL564JQ