

Chapter 1 : Wales – The Hedge Druid

*The Sacred Places of Wales: A Modern Pilgrimage [Peter N. Williams] on blog.quintoapp.com *FREE* shipping on qualifying offers. This book takes the reader on an armchair tour of the sacred places of Wales, a tiny country in the western region of the British Isles that has retained much of its Celtic culture and language.*

Including ancient churches, medieval cathedrals, and hilltop chapels – Wales has got the lot! From a list nominated by churches and chapels and religious and heritage organisations, you can choose from fifty from all over Wales. People can vote online at www. The religious heritage of Wales belongs to all of us. Speaking at the launch, Huw Edwards, broadcaster and journalist, said: Her well is said to be the oldest continual pilgrimage site in Britain. The shrine building is a sixteenth century Perpendicular Gothic building, a Scheduled Ancient Monument. The Catholic parish of St Winefride cares for the shrine, relics, and holy well. It replaced a one story building on land gifted by Viscount Tredegar to the parish in 1878. Its clean modern lines include walls of jewel-like windows. It was modified by Pugin who designed the high altar, font, Lady Chapel reredos and a statue of the Madonna. Of particular note is the Victorian stained glass. It is also designed to start a debate about their future. Once the centre of Welsh society, many churches and chapels are still vital for community life. However, the job of looking after religious buildings is becoming harder as congregations decline. The Supporting Places of Worship in Wales Survey a new report produced by the National Churches Trust, published in July , highlights some of the problems being faced by many Welsh churches and chapels. A severe shortage of volunteers to look after church and chapel buildings. Keeping churches and chapels open and in good repair is often up to volunteers. A lack of skills needed to raise funds for repairs. But fundraising skills are in short supply. Churches and chapels want funding to help carry our regular maintenance. One of the best ways of preventing the need for expensive repairs is to carry our regular maintenance. A total of 100 places of worship responded between May and July A full report of the survey is attached. Key questions that need answers include: How can they best be funded? How can they attract more visitors? How can more of them be turned into community hubs, hosting post offices, farmers markets and helping people in need? With the help of government, heritage bodies such as CADW and the Heritage Lottery Fund and local people, they can be part of our future, too. Read more 25OCT Giving voice to the Liturgy in the English speaking world When the Second Vatican Council permitted the introduction of the vernacular mother tongue to the Liturgy it did so to promote a better understanding of what the Church is praying Read more 27OCT Proclaim The conference was truly transformative Read more 01NOV Reformation Great hymn singing marks a great occasion Christians of many denominations showed that when it comes to singing no nation can beat the Welsh! Read more 11NOV Remembering our fallen One of the major events to take place was the General Election that resulted in another hung parliament Advent is a time of renewal and preparation for welcoming Christ at the end of time, and of course at Christmas; but for Rev. Peter Davies the celebration of the start of Advent Lubomir Rehak, took a break from leading a business delegation to Wales to experience something of the Welsh education system The TV Christmas advertisements have been bringing tears to the eyes over the same period of time. The beauty and form of poetic prose touches the deepest seat of human emotions Read more 02FEB The Joy of Love celebrated at Cathedral Tuesday 20th January was a day of immense celebration at Cardiff Cathedral as newly weds, and couples who have celebrated 25, 40 50 and 60 years of marriage gathered in joyful thanksgiving to celebrate the gift of Amoris Laetitia the Joy of Love in their live. A time of discipline and preparation is important Together with Ash Wednesday it marks the beginning of that journey we all make in following Jesus to his Passion in Jerusalem, his death at Calvary and his Resurrection in the Easter Garden.

Chapter 2 : Wales Sacred Places Tour |

Sacred Sites of Wales Sacred Welsh landscape and how modern spiritual practitioners can engage with it, through ritual and pilgrimage, is our inspiration for creating this web page. It is dedicated to the places that have captivated us and brought us into relationship with this ancient and sacred landscape.

Sacred Waters - Holy Wells by Mara Freeman It is an extraordinary thing to consider that there are still literally thousands of holy wells in the British Isles. Most of these are natural springs; some open pools like St. The majority, however, are in ruins, overgrown and no longer visited. Some have been desecrated by cattle or human presence. And yet, many, like St. People visited the wells for their traditional virtues of healing and divination. If a physical cure was sought, the believer would drink or sometimes bathe in the water. And in fact, the water of some holy wells have indeed been found to contain curative properties, mostly due to the presence of certain minerals. But the healing influence of the wells was due to more than their medicinal qualities. The well itself was viewed as a shrine dedicated to the miraculous emergence of living water, in all cultures a symbol of generation, purification, and the matrix of life itself. The holy wells of the British Isles were, in fact, such popular places of worship in pagan times, that the early Roman Church took great pains to stamp them out. But, as is the way with an unsuppressable archetypal force, the form changed while the essential mystery continued unaltered: The rituals continued down the centuries: A great many wells were supposed to cure eye problems, which scholars have traced to the magical perception of the well as the eye of a god. And the sympathetic link between water and fertility led, as one might expect, to a number of wells gaining a reputation for curing childlessness. Agnes Well at Whitestaunton in Somerset gained fame when Henrietta, the wife of King Charles I, was rumored to have wished for a child there, and became pregnant soon after. At the well, the petitioner would leave a token piece of clothing, usually hung on a bush or a tree as at St. This humble gift was the successor of the great treasures discovered at the bottom of wells frequented in Celtic and Roman Britain: The healing power of wells was also accessed through what appears to be a British equivalent of dream-incubation. The Asclepian temples at which this form of therapy was practised in the Classical world were situated at sacred wells and springs; here the sick would fast and take part in rituals designed to invoke a healing dream. In Roman Britain a dream-temple was built at Lydney Park in Gloucestershire over several springs, while records indicate St. A severely crippled man, John Trelille, "upon three several admonitions in his dreams, washing in St. Madern or Madron was a nearby stone seat which was customarily used for dream-incubation purposes, no doubt a cold and highly uncomfortable but perfect medium for the disturbed sleep necessary to give rise to vivid and easily remembered dreams. Recent research has, moreover, verified this strange connection between wells and dreams: Earth Mysteries researcher Paul Devereux, in Earthmind, recounts incidences where people have become unaccountably drowsy and fallen asleep at the site of a holy well, a phenomenon he correlates with the mildly radioactive properties found at many of the well sites. Dreaming at holy wells was also used as a method of foretelling the future, possibly an echo of pagan times when, it seems, a female oracle presided over the well. This ancient practice was preserved down the years, albeit in a humbler manner, by the custom of country girls who would seek to know their future husband at the well. She drank from its water and asked the faery of the well to give her a dream of the man she should marry, whereupon she promptly fell asleep and dreamed that one of her suitors, dressed in festive clothing, approached her bearing a wedding ring. In addition, the faeries took the maid to Elfland, which highlights another important feature of the holy wells: This is particularly appropriate because in Celtic mythology the Well of Wisdom stands at the center of the Celtic Otherworld, the spiritual source of all, of which the holy wells of Britain and Ireland are mere tributaries. Early Irish literature tells us how this well gushes up as a fountain in the courtyard of the palace of Manannan mac Lir, the king of the faeries. Over the well hang nine magic hazel-trees that drop their purple nuts into the water. Salmon - the Celtic fish of knowledge and mystic inspiration - eat the nuts and send the husks floating down the five streams that flow down from the well. The folk of many arts are those who drink of them both. This connection was clearly acknowledged by the Celtic well-pilgrims who would drink the water in a special cup made from the skull of a

severed head, thus creating a direct link with the dead who reside in the Otherworld. Interestingly enough, at the well of Llandeilo in Dyfed, Wales, this pagan tradition was carried on in Christian guise up to this century: This well was frequented by large numbers of invalids in the 19th century, who would watch the movements of the fish anxiously: May or at Midsummer were the most popular, two turning-points of the Celtic year when the gates of the Otherworld were open wide. At these times, too, those Otherworld denizens, the faeries or pixies, were frequently sighted at holy wells. It is not surprising then that a guardian of the Otherworld is usually found overseeing the holy wells of the British Isles. Although since the Christianization of the wells this figure is generally a saint of either gender, the well-guardian was originally female. Most dealings with the Otherworld in the Celtic tradition are facilitated by a female spirit or goddess. This is particularly so when the Otherworld is located beneath the earth, which in pagan Britain and Ireland, as in most cultures worldwide, was always regarded as feminine. The well, therefore, was viewed as leading into the womb of the earth-mother herself, a concept graphically illustrated by the presence of the sheela-na-gig in the vicinity of some holy wells in Ireland. The sacred well as a miraculous irruption of spiritual power or numen into the everyday world was also, it seems, viewed as the nourishing breast of the earth-mother. At the well of St. Illtyd near Swansea, Wales, for example, close to the magical midsummer time, milk was said to have flowed forth instead of water. At Bath, for example, the local native goddess Sul gave her name to the Roman hot springs, Aquae Sulis, while in Carrowbaugh a ruined temple lies over the well dedicated to Coventina, the Romanized name of another native deity. A votive tablet shows her floating on a water-lily leaf; while a relief depicts three of her female attendants bearing goblets; out of one pours a stream of water. For they lost the voices of the wells and the damsels that were therein. The story can be read on more than one level: In Jungian terms, it seems to refer to the destructive force of an over-dominant masculine consciousness and the patriarchal logos principle that reached its apotheosis in the Middle Ages. Another result of the desecration of the wells, so we are told, is that the court of the Rich Fisher, who showered the land with prosperity and joy, could no longer be found: Many Christian churches were constructed near pagan sacred wells, and the early Celtic church used them for baptism until the Roman church replaced them with the font inside the building. A number of old churches contain a crypt or grotto that opens into a subterranean spring. This place - close to earth and water - is the innermost sanctum, the hidden holy center of the sacred enclosure. In Ireland, pilgrimages to holy wells are still an important part of the Christian year; and an inordinate number of these fall upon St. Such wells are often connected with sightings of a White Lady, a ghostly figure, perhaps of the displaced well spirit or priestess. Traces of a well priestess tradition survived till quite late in Cornwall: She gave oracles to strangers, and revealed the whereabouts of lost and stolen objects, including local cattle. Even today in some English villages, the local well is still honored by being decorated at the annual well-dressing ceremony. This ancient ritual is still enthusiastically practised, and has in fact developed into an intricate local craft of which local families are most proud. These are generally of biblical subjects and in some villages a service is held at the well - a latter-day form of well-worship, in truth!

Chapter 3 : List of mythological places - Wikipedia

Wales is a magical land of hills, mountains, valleys and coasts, green and homely. Home to the Welsh, descendants of the original Britons before the English - the Saxons and Normans - came along. Welsh is one of Europe's oldest languages.

If you would like to be placed on the waiting list, please send us an email with your name and phone number. A Green Jewel Wales is a green jewel of a country, blessed with some of the most dramatic landscapes of Britain. To the north lies Snowdonia, a land of awe-inspiring mountains, wild moorlands and crystal-clear lakes whilst further south the land is abundant with deep valleys and forests. To the west is a beautiful coastline of cliffs, coves and sandy beaches. A thriving megalithic culture built mysterious stone circles and cromlechs throughout the land. In later centuries, Wales became the fastness of the ancient Britons who fled west from the Romans to keep alive the Celtic traditions in places like Ynys Mon, the Isle of Anglesey one of the last strongholds of the Druids. In the Age of the Saints, holy men and women sailed their coracles over from Ireland, built little churches and hermitages and blessed the healing springs, while in medieval times, Cistercian abbeys, symphonies in stone, graced the remote hills. A Mythic Landscape Above all, Wales is a land of story, myth and legend. Every hill, lake and river whispers its tales of gods, goddesses, heroes and kings, from Rhiannon, Arianrhod, and Ceridwen to Taliesin, King Arthur and Merlin. The Bards are still touching their harps in the mountains and ruined courts. This mythic landscape invites both an outer and an inner journey, an initiatory passage deliberately marked out by the ancient ones, that takes us from the Underworld to the Stars, meeting ancient gods, goddesses and archetypal characters in hills, mountains, rivers, and lakes along the way. As we leave behind the clamour of our everyday lives and tread lightly on the Earth Goddess, we begin to hear the voices that still resonate in tree and stone and water. In listening to their stories, we will not only aid in the re-hallowing of this sacred land, but may also experience a transformative journey of the deep self. The Pilgrimage Our sacred journey starts in the Wye Valley at the atmospheric ruins of Tintern Abbey and nearby standing stones and holy well. Heading westwards through the Brecon Beacons we visit the spectacular Castle Carreg Cennen, then spend three nights exploring the old kingdom of Dyfed, sacred to the goddess Rhiannon, whose ancient woods, moors and shores are home to many of the most powerful ancient sites of Wales. There will be time to walk on the land each day through woods or by the sea, or stroll through old villages and market towns. Stories and legends, traditional rituals and meditations will deepen your experience along the way. Special presenters will entertain you with traditional Welsh harp music and storytelling. The journey will be led by Hilary Wylde pictured who has an extensive and intimate knowledge of Wales. Hilary has degrees in psychology and social anthropology, and has given presentations to explore the archetypal mythology within the landscape of Wales to people from all over the world – including the Smithsonian Institute in the USA – for over 30 years. She has led workshops on mythology and psychology, taught meditation and yoga, and led seasonal celebrations from her home by a holy well in North Wales. She now lives on the West Wales coast. Mara Freeman will be your special presenter for one day in the magical landscape of North Pembrokeshire! Where will we stay? Accommodation that has been carefully selected for high standards of comfort, great food, and beautiful locations. You will be staying in some beautiful and comfortable places that are among the best in Wales! These include 4 nights at a 5-star country house hotel, a 4-star country hotel and an award-winning retreat centre in a historic mansion. Fees are based on double occupancy, although there are some single rooms available on request for an extra fee. Hearty breakfast and three-course dinner each day All transportation in a comfortable, air-conditioned coach. All presentations by Hilary Wylde and guest speakers. All guide fees and entrance charges to sites and museums. All applicable taxes and cover charges. Hilary was a wonderful leader – full of enthusiasm, knowledge and care.

Chapter 4 : best Sacred Wales images on Pinterest | Celtic crosses, Cymru and Ireland

Special places of faith heritage in North Wales From ancient islands of pilgrimage, to holy wells, remote mountain chapels, stunning stained glass windows and sumptuous yew trees, North Wales has it all when it comes to special sacred places.

This journey is a living book, where we experience miracles in the moment and co-create the highest experiences with divine energies. The essence is about awakening the Merlin within you and finding your creative magical self. Join us on a sacred pilgrimage as we re-examine ancient lost lore, legends and known facts. Here Merlin advised Vortigern about building his castle. You can actually still see water in the dragon pool. The name Bran means raven and is a symbol of prophecy. We will also explore the idea of the Goddess of Sovereignty - she who represents the sanctity of the land. Her empowerment comes from nature and is an otherworldly one. What is done to the land affects her. In Celtic traditions, she bestowed Sacred Kingship. If the king did not respect her, his kingdom would not prosper. If he made peace with her, he became a sovereign himself. It was in their union that life received its impetus and together they ruled in peace. On this journey we will look at our own sovereignty and our relationship with the sacred land - enabling us to create our highest visions for ourselves and the world around us. She has accompanied 26 sacred Journeys to reach into the continuum of the sacred site and paint what is held within its grid. She has shown at the Rockefeller Collection, The Rosicrucian Egyptian Museum, as well as many other collections throughout the world. She lives and paints in Mt. Cheryl will be gifting everyone on the journey with a signed print from our experiences in Wales and Ireland. For more information on Cheryl and her amazing art, please call , or see her Website: She specializes in sacred journeys for the heart and soul. Vanda provides opportunities to see, feel and explore earth mysteries and helps create the space for greater miracles to occur. Vanda is a global networker, researcher, co-founder of Quest for Atlantis on Bimini. She is a lecturer on sacred sites, earth ley lines and ancient mysteries. She creates empowering living stories with a love of connecting people, places, past and present into a greater understanding. Each journey is designed to enhance your personal transformation and is created to foster multidimensional experiences for the mind, body, and spirit. We will have a private visit to the massive quartz Neolithic chambered Cairn of Newgrange. Toby Hall, dowser, earth harmonizer and guide extraordinaire will guide us to some amazing places in Ireland. Cheryl and Vanda will give special talks on the myths and legends of these fascinating places. Letting inspiration, imagination, and alchemy guide us we will experience magnificent places where otherworldly being and nature meet in a dynamic communion. We have a special surprise as we settle into our hotel. Welcome dinner and orientation. Today we travel to Betws-y-coed. On the way we will see Dinas Bran, the legendary haunt of Merlin and one of the possible sites of the Grail Castle. This beautiful area is enhanced by cascading waterfalls, hilltop lakes and beautiful fall colors. Full of Welsh woolens, stone bridges and rushing water, it is placed at the meeting point of two rivers. In Celtic traditions, this powerful point where waters meet creates a natural gateway to the Otherworld. For this reason, the area is known to be the home of the Welsh fairies called the Tylwyth Tegs. Afternoon visit to the Fairy glen and then return to our hotel. After lunch on our own visit Caernarfon Castle. We will return through Snowdonia, place of the golden Eagles, to our hotel. This village with its lovely little shops was built as a work of art and is an architectural wonder. There we find such sites as Penmon Priory, St. Arrive and transfer to our hotel. Visit Trinity College and see the book of Kells and explore this amazing city. Visit Newgrange, Knowth and Dowth. Research has show that Newgrange faces the rising mid winter solstice, Knowth the two equinoxes and Dowth sill unexcavated probably covered midsummer solstice sunrise. We will have a private visit at Newgrange a impressive site that is covered with quartz crystals, with a foot long entrance hall and a twenty feet circular chamber. Lunch on our own. Afternoon visit Fourknocks and then on to the hotel. After lunch visit Lough Crewe, two complexes with impressive mounds and rock carvings. Evening talks on Celtic lore. The grounds of the castle are filled with many sacred and magical sites - the Abbey of Dana, the Sacred Grove of Moriggu, row of yew trees and much more. Farewell dinner and closing. Call for reduced air rates from your gateway city. Price on based on current rate of exchange Single Room

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Chapter 5 : Sacred Place of Tranquility - Review of St. Anne Shrine, Lake Wales, FL - TripAdvisor

Energetic site maps and more detailed descriptions for some sites can be found on the page [Site Maps for Wales](#).. A list of all site maps and sacred sites can be found on the main [Sacred Sites](#) page.

Uniss Mone is a veritable treasure-trove of sacred sites that include many early Middle Stone Age remains. Opposite the stables is the burial chamber consisting of an ft by 9-ft capstone and a small ante-chamber. Modern restoration only partially protects the area of the prehistoric mound ft in diameter, which probably covered a henge type monument. An outer 6-ft long passage and a ft long inner passage lead to a polygonal chamber roofed by two huge stones. The chamber was surrounded by four concentric stone circles, three inside the cairn itself and the fourth marking the base. Inside the chamber is a replica of an incised monolith now in the National Museum of Wales, Cardiff. The curious stone, with its wavy lines and spirals was found above a pit containing burnt bones. The site may have been a place of worship as well as a burial ground. Translated as "the apron of the giantess," it is located on the western side of the Island of Anglesey on the road A between Aberffraw Aber Frow and the village of Llanfaelog Thlan Vye-log. This is a cruciform passage grave, painstakingly excavated and restored: The art style is similar to that found in the area of Boyne, Ireland. A ft long passage leads to the central chamber, which is accompanied by side chambers. Only a part of the original ft diameter mound remains. For many Welsh people, a most sacred place is the ruined 16th century church found on the southwest tip of the island, across from the little town of Newborough. Here, on a little promontory jutting out from a vast expanse of sands and forest that makes up a nature reserve called Ynys Llanddwyn Uniss Thlan thoin is the spot where Dwynwen, patron saint of Welsh lovers, chose to make her retreat. For the Welsh-speaking, it replaces St. She was then granted three wishes. The first wish was to revive Maelon; second, to become the patron saint of lovers and third, never to marry. What happened to the poor love-struck Maelon we will never know, but a miraculous spring, Ffynnon Dwynwen, appeared at the spot where Dwynwen had her dream. In the spring, located in what is now a very difficult to locate spot on the muddy, tidal beach, fish are said to reveal the fate of the love sick. On the northwest side of Anglesey, on the rocky summit of Holyhead Mountain, the ancient acre hill fort of *Caer y Twr Kire Uh Toor* , uses the precipices as its defenses. These are reinforced where necessary by massive dry-stone walls reaching from crag to crag on the north and east, and in some places still reaching a height of 10 feet. Below the fort is a group of about 20 enclosed huts dating from the third to the fourth centuries named *Ty Mawr Tee Mour*. Some of these still contain hearths and shelves or slabs marking the position of beds. From debris found there, one of them seems to have been occupied by a copper worker. The site is reached on a minor road B that circles Holy Island, on the northwest tip of Anglesey, near the port of Holyhead. *Lligwy Thlig wee* is an impressive Neolithic burial chamber found on the eastern side of the island near the road from Menai Bridge to *Amlwch Amlook* and then to *Moelfre Moyle Vray* on a side road. A large number of human remains were found at the site, as well as at the Iron Age village of *Din Llugwy Deen Thligwee* a short distance away on the other side of the main road. The village was probably built during the closing years of the Roman Occupation; it consists of circular and rectangular stone buildings inside a defensive wall. It is now time to retrace your journey back to the mainland and to the city of Bangor.

Chapter 6 : Sacred Waters - Holy Wells | Order of Bards, Ovates and Druids

Holy Wells and Sacred Places in North Wales This full day tour takes you into Wales to visit some of the most magnificent sacred places in North East Wales. Starting at the Sacred Holy Well of St Winifred hear the legend of why this has been a place of pilgrimage since the seventh century - and the only shrine in Britain that can show an.

Huw Llwyd is a legendary figure in Welsh history and literature. He is known to have lived between and His house "Cynfal fawr" still stands in the Cynfal valley near Llan Ffestiniog. He lived through the reign of James 1st, Charles 1st and the first decade of Elizabeth 1st. He was apparently the 7th son of a 7th son and feasted on eagle meat to ensure his descendants had powers for a further 9 generations. He was renowned as a mercenary soldier, a bard, harpist, writer, magician, alchemist, healer and for his ability to see into the future. People travelled from far afield to hear him preaching and to seek his help. He served in France and Holland in a Welsh regiment in the role as chaplain and doctor. As a self-styled preacher he convinced local Christian clerics that sorcery was invaluable in the battle against evil and witchcraft. He was visited by John Dee alchemist and mathematician of the Elizabethan court and they exchanged ideas and knowledge of magic. Within the deep and narrow Cynfal gorge Grid reference: SH a fast-flowing river plunges around a tall pillar of rock. It was on this rock pillar in the middle of the river that Huw meditated, gave discourses and used his magic to cast out evil spirits. Lama Shenpen and gang on Buddhist pilgrimage His sermons were powerful and miraculously could be heard above the sound of the rushing water. He only used his powers to combat evil and to punish those who misbehaved. In Welsh the word to describe his meditation is synfyfyrion which literally means sudden or startled meditation. He would dress in a long cape with magical symbols, wear a special sheepskin crown with a pigeon feather in it and hold a whip made of eel skin with a bone handle. A powerful wizard, he would heal through exorcism and the demons would be cast as dark shadows into the ravine below. In one tale Huw is called in to solve a case of serial theft at an inn in Betws y Coed. The inn is run by 2 beautiful sisters who are also witches and can transform themselves into cats at night to then steal from their customers. Huw rests that night with his magic sword by his side and when he notices the 2 cats stealthily sneak into his room and to his pockets he strikes one a blow on their paw. The next morning one of the sisters has a bandaged hand and he knows for sure they are the criminals. He warns them and they deeply apologise for their actions. Instead of reporting them to the witch-finder for trial he tells them the inn is now under his protection and there will be no more stealing. The inn thrives and the sisters earn a good virtuous living. He causes the table they are sitting at to grow antlers which they are unable to look away from. He gets a good nights sleep and in the morning they are arrested by the sheriff. In another story Huw leaves a spell on an unscrupulous and extortionate innkeeper by causing everyone to dance and sing until they are nearing terminal exhaustion. He then sends instructions for how to find the spell and throw it into the fire thus releasing everyone. These three tales show how he was just, effective and humorous! There is no record of his death, no will was ever executed or probate granted for his estate! some say he lives on! His grandson or perhaps nephew Morgan Llwyd " was a Christian mystic and renowned Welsh bard with numerous works still in print. He was a puritan preacher in Wrexham but his views were unorthodox being influenced by the German mystic Jacob Bohme. For some people he is considered a Welsh Nation builder. The River Cynfal The water of the river Cynfal is rich in fish and eels. It has a powerful feel to it " a Guru Rinpoche place and a home to nagas?

Chapter 7 : North Wales Sacred Places | Historical Holy Places | Visit Wales

Sacred Places The Island of Anglesey The isle of Anglesey (Ynys Mon: Uniss Mone) is a veritable treasure-trove of sacred sites that include many early Middle Stone Age remains.

Chapter 8 : Welsh Pilgrimages " Sacred Sites Wales

In later centuries, Wales became the fastness of the ancient Britons who fled west from the Romans to keep alive the Celtic traditions in places like Ynys Mon, (the Isle of Anglesey) one of the last strongholds of the Druids.

Chapter 9 : Celtic Sacred Sites Tours | Journeys With Soul |

If you will be traveling in Wales and want to get a sense of the places people have considered special or sacred from prehistoric times to the present, this slim but charming guide might be for you.