



LLANCARFAN SOCIETY

Newsletter 67 May-June 1995

Despite a slightly damp day the May Walk was as popular as ever on its new date, the late spring Bank Holiday. Phil Watts has written a full account which appears in this Newsletter.

Our next event is the Barbeque at Pen-Onn Farm. Please come and enjoy a delightful half-day which has become one of our most successful annual functions growing out of the tiny evening group which first met in the tennis-court field in 1988.

Once again the editor feels a bit guilty about overloading this Newsletter with items of his own. If anyone objects, please write something for us! The next Newsletter may be a bit thinner as we are running out of material again.

DATES FOR THE DIARY

BARBEQUE: By kind invitation of Arwyn and Margaret Rees, the Barbeque will be held at Pen-Onn Farm on Sunday, June 25 at 12.30 p.m.

50th ANNIVERSARY: END OF WORLD WAR II: The Community Council will organise local events on Saturday August 19. (See news of members, friends and places, below).

ANNUAL DINNER 1995: Saturday, September 23. Numbers will be limited to 72 on a first, come first served basis.

WHIST DRIVE: Friday, 27 October.

DECEMBER GATHERING OF MEMBERS: December 5, Fox and Hounds.

ADDRESSES: Contributions for the Newsletter (which will be very welcome) should be sent to the Editor, John Etherington, Parc-y-Bont - New Buildings, Llanhowell, Solva, Haverfordwest, Pembrokeshire, Dyfed, SA62 6XX. We will also be pleased to print short announcements of village functions but they must be sent in writing, at least 6-8 weeks in advance. Subscriptions and problems with mailing: to the Membership Secretary, Phil Watts, Abernant Bungalow, Lllancarfan, Barry, South Glamorgan, CF62 3AD. Agenda items and correspondence for the Committee to the Secretary, Sheila Mace, Pel y Dryn, Llanbethery, Barry, South Glamorgan, CF62 3AN. Arrangements for visits to sick members: Len Fairfax, Summit View, Aberthin, Cowbridge, S. Glam. (Cowbridge 772654).

ST CADOC'S CHURCH CHEST from a duplicated sheet kept in the Church

The chest is of boarded construction being made of six riven planks of oak nailed together with long iron nails. The thick wrought iron bands and long strap hinges strengthen the structure and increase its security. The hollows for the three lock plates can be seen on the front board as traditionally church chests were locked by the priest and his two churchwardens each of whom held a key to one lock. Conventionally, these chests were used to hold vestments, church plate and even the musical instruments of the parish.

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The chest is of a type that was made from the 13th century until well into the 18th century and dating is difficult without scientific investigation. In the early 19th century two crude partitions were made within this chest; these were removed on restoration.

Repaired October 1983 with the aid of funds provided by the Llancarfan Ladies Tuesday Club and other donors.

MAY WALK 1995 by Phil Watts

About 50 people took part in the Society walk on Monday, May 29th. Party assembled at Village Hall at 10.00.a.m. to be supplied with tea, coffee and biscuits, also number of dogs on leads which added to the colour of the proceedings.

Gwynne Liscombe brought about a dozen thumb sticks that he had cut from the field above the tennis court and varnished. These were sold at £3 each in aid of the church restoration fund. Seven were sold giving a total of £21. It was suggested that the money be entered on the church restoration fund chart as being donated by Walker Liscombe. The remaining sticks will be available at the barbeque.

Party left Village Hall at 10.30.a.m. This was the signal for a heavy shower of rain which dampened a few people but not the spirits. A hot pace was set and Ruth and I found ourselves well to the rear. This was a pity because it was my intention to point out where the double decker bus had stood as the cricket pavilion in the late forties, the days before serious planning restrictions - it came red but we did paint it green!!

The walk continued behind the wood towards Ty To Maen - the party were enthralled by the view of the village and the valley towards Bonvilston taking in Llanvythin and Garnllwyd. At this point another shower of rain helped us on our way. The route back to

the Village Hall took us past The Green, Penylan, School Road, School and Old Parsonage.

En Route, the water tap at The Hollies was uncovered - it was known as Rose Cottage before The Hollies was built. Some folk say there was another water tap outside Ty Uchaf. I cannot remember one - can anyone confirm? I only remember the well at a point between School field and Windrush.

Some of the party enjoyed an indoor picnic in the Village Hall, others dispersed to such places as the Fox and Hounds.

It seems that everyone enjoyed themselves, so it is something that we should repeat next year in a different direction.

I have forgotten to mention that a number of people took the opportunity of viewing the work already completed on the church restoration.

We have been reminded that some extensive repair work was done on the church in the time of Thomas Evans as vicar. I always thought it was pre-war but hearing the comments from Joan Evans and Heather Lowe and confirmed by Gwynne Liscombe perhaps it took place during wartime - another point for clarification.

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TAPS AND SPRINGS by John Etherington

In the account of the May Walk Phil comments on the places where there were taps: one such is the road-bank on the north side of Ty Uchaf. Being a casual amateur geologist I have always been interested in the places where springs bubble to the surface in Llancarfan.

The Ty Uchaf tap was on the site of a spring which most of you will know because, when there is a cold winter, the road becomes a skating rink at this point. Even the springs in the surrounding fields are more easily seen during a freeze: they erupt above the grass as white patches of ice. The whole eastern side of the valley from Ford Cross to Abernant is sogged by springs, here and there, because the Liassic limestone is interbedded with waterproof clays and shale. The beds are nearly horizontal and wherever the hillslope cuts through one of the waterproof layers water flows-out onto the surface as a spring.

Ed. We have previously talked about wells and taps in a number of articles in Newsletters 7, 9 & 41 amongst others.

A 17TH CENTURY VICAR OF LLANCARFAN by John Etherington

I recently came across this reference to 17th century Llanccarfân in Philip Riden's *Cowbridge Trades and Tradesmen 1660 - 1750*, University College, Cardiff (1981). In a chapter on Trades and Tradesmen, Riden comments on the fact that professional men such as schoolmasters and clergymen often engaged in trade as well as pursuing their professional occupation. One of his examples was David Lloyd, Vicar of Llantrisant and Llanccarfân, who died in 1668:-

"David Lloyd --- was described in his inventory as 'Mr of Arts viccar of Llantrissant & Llanccarvan; and Moderator of the Grammar Schoole in Cowbridge'; he was also the brother of Richard Lloyd of Llanblethian, the Cowbridge Alderman, and presumably found Cowbridge a convenient and congenial home from which to pursue his three occupations. His estate, valued at £60 7s. and bequeathed mainly to his sister (he appears to have died unmarried), included £15 due to him 'from several persons as appeareth by his books' and £5 'due from Mrs Lewis the widow of the late parson of St Fagons --- for the diett of her son Thomas Lewis.' His two livings were also in his debt at his decease. £20 was due to him 'in the parish of Llantrissant and other parishes thereunto subordinate', a reference to the suzerainty of Llantrissant over Ystradyfodwg, Llanwonno and Aberdare; while from the parrish of Llanccarvan upon indwellers and out dwellers' a further £5 was due, the outdwellers presumably being resident in the detached portion of Llanccarfân near Bonvilston north of Llanvethin. Lloyd does not seem to have been a farmer in addition to his other callings."

ROYAL WELCH FUSILIERS by John Etherington

Funny how things happen. A few days ago, searching for an item from a previous Newsletter I noticed that I had misspelled the name of the Royal Welch Fusiliers which appeared in Phil Watts' short article on his siter and brother in law (Celebrating 100 years of married life; Newsletter 64).

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Funny because, for the last year, the Regiment has been stationed at the former RAF Brawdy about three miles from our home in Pembrokeshire. I play for a Solva pub quiz-team and one of our opponents is a combined team drawn from the remnants of RAF Brawdy, the U.S. Naval Facility, Brawdy and various Royal Welch soldiers.

Around Christmas time we were playing at Brawdy and travelled between there and Solva by coach. An unsatisfactory discussion took place on the spelling of 'Welch', rather than 'Welsh', in the regimental title - unsatisfactory because none of us could provide an answer and neither could any of the Welch Regimental members of the opposing team.

More or less by accident I found a history of the regiment which solved the problem. In the 1700's when the regiment was founded, the English spelling of 'Welsh' was commonly 'Welch' and in 1714 the Regiment was styled The Prince of Wales Own Royal Regiment of Welch Fusiliers. For the next 200 years this was to cause controversy and it was not until 1920 that Army Order 56 gave formal approval to the spelling Welch and legalised various unpermitted cap badges and so on.

Postscript: since this was written, history has taken a nasty turn and some of these Welsh lads are now in captivity in Bosnia, some now released again. We must all hope that they will all be freed soon and with no further bloodshed.

BEFORE THE WELFARE STATE by John Etherington

Acknowledgement: sources for the following article were R. K. J. Grant's *On The Parish, Glamorgan Archive* (1988), and copies of documents loaned to me by Mrs Sue Evans, Garnllwyd (these are now in the Glamorgan Archive).

In Tudor times the countries of Britain faced a growing problem of unemployment and the often homeless poor. Prior to dissolution, monastic care had sheltered these unfortunates, but increasing population would soon have overloaded the system which Henry VIII, in any case, dismantled for ever.

The government tried repressive measures but these predictably failed to solve the problem. A series of Acts of Parliament then culminated in the "Act of Elizabeth" of 1601 making it the duty of each parish to care for its poor, a duty administered through the Parish Vestry. The Vestry was a meeting of the substantial ratepayers of a parish to conduct business. Since medieval times the Vestries had been responsible for repairs to churches but Tudor governments soon discovered that they could also use the Vestry to carry out local policies - e.g. roads and implementation of the Poor Law.

This administrative function of the Parish Vestries continued for over two centuries and their minutes provide some insight to the functioning of the Poor Law. Some extracts from the surviving records of the Llancarfan Vestry appear in Raymond Grant's book, *On the Parish*:-

At a Vestry held in April 1826 it was "unanimously agreed by the undersigned parshone[r]s in Vestry assembled, that the Churchwardens and Overseers of the poor, are to make a general survey of the whole parish, to make a general Valuation, on purpose of making leaugal Rates, for the relief of the poor and other necassisaries, and also Church, and Road Rates" (Llancarfan Vestry Minutes p. 10).

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Llancarfan Society officers have often grumbled about the difficulty of obtaining volunteers for village activities or satisfactory attendance at important meetings. This is

nothing new:-

"March 28th 1833. It is agreed between us the Parish[i]oners of Lancarvan in vestry assembled on account of having the Parish vestries better attended to, That one or more of the inhabitants of each hamlett within the said Parish are to attend the said vestries the first Thursday in every month throughout the year and should it be necessary to call vestry on any other particular buissness the same will be published in the parish church on the preceding Sunday and every hamlett that do neglect to attend at the time specified will be fined two shillings for non attendance". (Llancarfan Vestry minute book, p.55)

We don't know what happened in Llancarfan but in other parishes, to encourage attendance, the meetings were held in local inns or public houses in the hope that comfort and cheer, rather than the cold of the church, might swell the numbers. In some cases, minute books record the provision of free ale at the meetings - in Llandeilo Talybont, a quart per person.

Today's Child Support Agency seems to be no new idea: in the 18th century, fathers of illegitimate children were expected to support their offspring, often being compelled to sign a "Bastardy Bond" guaranteeing the parish against expenses consequent on the birth. Thus, in 1780 John Basset, J.P. issued a warrent for the arrest of one David John:-

"Whereas Jennet David of the Paris[h] of Lancarvan in the said county, single woman, hath by her voluntary examination taken in writing upon Oath --declared herself to be with Child and that he said Child is likely to be born a Bastard and to be Chargeable to the parish of Lancarvan --- and that David John, of the parish of Port-cary labrouer, is the father of the said Child --. I do therefore order you to apprehend immediately the said David John and to bring him before me --- to indemnify the said Parish ---. (Llancarfan parush records)

However, as with the Child Support Agency it did not always work-out in practice:-

"At a vestry held May 30th 1821...it is agreed that John Giles Junr. is to have three Shillings p[e]r week for the keep of Ann David being pregnant duering the time of her Confinement and the parish to allow five Shillings for a midwife". (Llancarfan Vestry minute book, p.1).

As time passed, various liberalisations were implemented: Gilbert's Act (1782) provided that able-bodied unemployed should be given employment by the parish and, if necessary, were to have their wages supplemented from the poor rate:-

At a Llancarfan Vestry, held 2nd Februauy 1832, it was "unanimously Agreed that such able Persons as will seek i[m]ployment with the Surveyor of the road, are to be employed in rotation with the Farmers and others according to every Person's charge of rate, according to the rate of threepence in the Pound. Wages at 8s. p[e]r week".

"At a vestry held this 13th day of September 1832, it is agreed that all persons who shall

seek for work on the road within the parish of Llanarvan shall receive payment for their work as follows - Viz. That every man having a wife shall receive the sum of five shillings per week and sixpence per week

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for every child if any, being under seven year old, & every single man shall receive 3s/6d. per week - hours of Labour being from eight in the forenoon to four in the afternoon, and all persons neglecting to spend the time specified at their work will be reduced accordingly." (Llanarfan Vestry minute book, pp.43, 53)

Overseers of the poor were appointed by Justices of the Peace together with the Churchwardens and faced the difficult task of collecting the Poor rate. One such Overseer at the end of the nineteenth century was Robert Lougher of Garnllwyd. Amongst documents now held by the County Archive is a Poor Rate Book of his time and various other fragmentary papers of which Mrs Sue Evans, Garnllwyd allowed me to see copies.

Amongst the documents is one of 1799 which highlights another aspect of Poor Law administration under the Old Poor Law. Individual Parishes, being responsible for their own paupers, were anxious not to support those from other areas. If a person fell on hard times he or she could be compelled to disclose the parish of legal "settlement" to which the pauper could then be forcibly removed. Indeed, prior to 1794 the law provided for the arrest and examination of any person coming into a strange parish - today this seems an intolerable interference with human rights.

The document, dated 1799, is an Order of Removal "To the Churchwardens and Overseers of the Parish of Radir in the County of Glamorgan to Execute and Convey and to the Churchwardens and Overseers of the Poor of the Parish of Llanarvan in the said County to receive and obey. -- That Thomas Evans of the Parish of Llanarvan aforesaid -- his wife -- son aged five -- son aged seven -- daughter aged five and a half -- lately came and intruded into the Parish of Radir --. These are therefore in his Majesty's Name to Require, Order and command you --- to remove and convey the said Thomas Evans -- from the said Parish of Radir unto the parish of Llanarvan aforesaid ---." (Archive ref. P/36/38/7)

Under the Old Poor Law, relief was of the "outdoor" kind, payments being made to allow recipients to continue life in their own homes but "poorhouses" were necessary to accommodate the truly infirm and children but it was not until the New Poor Law imposed by the Poor Law Amendment Act of 1834 that the Union Workhouses, of Dickensian repute, came into being. I am not sure of the origins and status of the Llanarfan Poorhouse which was a part of the former Schoolhouse on the site of the present day Village Hall.

COUNTRY CHURCHYARDS IN WALES an extract from Donald Gregory's book

Cadog, while a student at Llanilltud Fawr with Illtud, became an outstanding Latin scholar as well as a man inspired with his master's missionary zeal. After leaving Illtud he too set up in the sixth century a monastic college, which was five miles to the east of Llanilltud Fawr at Llancarfan (GR 051702) Here Cadog's seminary not only trained missionaries who went out from there to spread the gospel far and wide but also produced eminent scholars, who in these dark years did much to hold aloft the torch of learning. Every Lent, according to tradition, Cadog left Llancarfan and withdrew to the lonely island of Steep Holm, in the Bristol Channel (halfway between modern Barry and Weston-super-mare); in this same lonely island in the same sixth century another former leading light from Llanilltud Fawr, the historian Gildas took advantage of the solitude to write his famous diatribe on The Decline of Britain.

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The inability of modern enquirers to find any trace of Cadog's monastic college in Llancarfan has been sensibly interpreted to mean that today's church and churchyard occupy the site. Llancarfan today still seems splendidly remote, although it is but two miles south of the busy A48; the church, which is in the very middle of the village, is delightfully situated in a hollow in a well-wooded valley, with a stream flowing past the churchyard under the Iron Age fort, Castle Ditches to the south-east. The church, which is, of course, dedicated to St. Cadog, was started in Norman times and added to again and again in the Middle Ages; it has a very large churchyard indeed in which there are relatively few gravestones.

ROMAN BUILDING AT GLAN-Y-MOR, BARRY by John Etherington

Ken Wall has recently written about the various Roman finds which have been made in and near the parish of Llancarfan (Newsletters 65 & 66), consequently it was interesting to come across a short article in the Barry and District News a few weeks ago, announcing a walk to the Roman remains at The Knap.

The site, which is almost on the beach, was excavated by the Glamorgan-Gwent Archaeological Trust during the early 1980s revealing the foundations and wall-bases of a square building surrounding a central courtyard. Sadly, other remains had been destroyed some 20 years before during the construction of the Water's Edge and possibly even earlier when Bindles was built in 1928.

It is not known for certain what the building was - probably a naval base, maybe a signal station or stores. It is believed to have been built between 287 and 293 A.D. but no doubt its purpose was well known to those who lived at Moulton and Llanbethery as recounted in Ken Wall's articles.

We first saw the excavations when they were but half completed. This always seems more exciting than viewing the tidied and stabilized remains once the "dig" is finished. There is always the thrill of seeing part-excavated

structures disappearing into the undisturbed ground and wondering what the next trowel full of earth is going to reveal.

There is a plan and reconstruction drawing of the building in Barry - The Centenary Book (Moore, D. 1984).