



## THE LLANCARFAN SOCIETY

Newsletter 97 April 2000

### **Editorial**

The last two 1<sup>st</sup> World War articles, on Gwilym Lougher and the two Evans' brothers have both produced several letters and e-mails from readers and other correspondents. It is gratifying and exciting to receive corrections and additions to the historical information in the Newsletters. Everyone's work becomes worthwhile when this sort of thing happens.

Further facts have surfaced, not only from readers but also from the editor's files of material, which have accumulated during the past 13 years. As I wrote additional notes on Owen Evans, I realised that his army number (1025) answered part of the rhetorical question, which I asked about Llancarfan lads who joined the army together, at the beginning of the War (Newsletter 90).

The 1914-18 article, below, is entirely devoted to these corrections, additions and musings.

**Information please:** Phil Watts founded The Llancarfan Society in 1987, following a public appeal. For the sake of a complete record in *Llancarfan, a Vale Village*, the Editor is trying to reconstruct the list of founder members who attended the very first meeting in the *Fox and Hounds*. I recollect clearly that we sat in the top bar, close to the fireplace. Phil Watts as the moving force was certainly there, I think with Ruth, and in her rôle of mine-hostess, so was the much-missed Joyce Andrews. Gwynne Liscombe was another and I also recollect Peter Tickner from *Dan-yr-Llwyfen*. Derek Higgs is in my memory but after this, recollection grows hazy. Were **you** there? Please let me know if I have missed you, or if anyone is incorrectly included in the above list. It was 13 years ago!

By the time of the 1987 Annual Dinner, the Society had crystallised, and I think we had Derek Higgs as Chairman, Barbara Milhuisen as Secretary, Phil Watts as Membership Secretary (and Treasurer?), and John Etherington as Editor. Joyce Andrews, Gwynne Liscombe, Andrew Griffiths and Irene Jankovic were Committee Members. Can you all confirm this, and correct me if necessary. None of us appreciated that we ought to have a record, so the minutes for several of those early meetings show "All Committee present"!

### **Photographs and history** by John Etherington

Amongst the photographs, which have been copied by the Society, is one unique record of Llancarfan from around the turn of the century. It is a panorama, taken from the east side of the valley, lent by Joan Thomas, *Pancross Farm*. Joan bought the photograph, so we have no idea of the photographer or precise date - probably about 1900.

It shows the churchyard, before the *Church Hall* was built in 1912, but after the demolition of the former *Church House*, which was used as a *Workhouse* and *School* and stood on the same ground. The plots now occupied by *Ceffyl Du*, *Dan-yr-Llwyfen* and *Woodlands* are quite different, with *Black Horse* still standing, and a row of cottages to the north. *Black Horse* ceased to be occupied between the 1891 census and the turn of the century.

The other feature that took my eye, was the garden of *Great House* where a large, very dark coloured tree is plainly visible. Many years ago Peter Badcock told me that the cottage, which had been demolished, adjacent to *Great House*, was called *Yew Tree Cottage*. A fireplace of the cottage was visible in the garden wall for many years\*. Peter also told a story that he must have heard from Ernie Badcock, that beekeeper, Johnnie Jones thought the yew tree was harming his bees so he cut it down and poisoned the stump.

When *Great House* was marketed in 1991, the sale particulars described *Yew Tree Cottage* as the eastern wing of *Great House*. They were also embroidered with a tale that the house had been given to a Welsh nobleman by the Crown, for the provision of 500 archers who fought at the battle of Agincourt in 1415, during the 100-Years War. We mentioned this in Newsletter 36, and commented that it was unlikely that the story was provable.

A 17<sup>th</sup> century house at Llantrisant was recently advertised in the *Western Mail*'s property supplement, *Welsh Homes* (18<sup>th</sup> March 2000). It was described as a former gatehouse of Llantrisant Common and an almost identical story linked it to the 100 Years War. Apparently, the land of Llantrisant Common was given to the yeoman of the Borough for archery services rendered at the Battle of Crécy in 1346.

Well then! Is there any relationship between these stories? Did someone in Llancarfan adopt a good story, or are they both true? It is a fact that 5000 Welsh longbow mercenaries fought at Crécy. They were clad in green and white, the first record of an army uniform in Europe. It is also true that Glamorgan was one of the main sources of these bowmen and that Welsh mercenaries fought in several other battles, including Agincourt (think of Shakespeare's Captain Fluellin).

We know that *Great House* belonged to the Jones' family of *Fonmon* at the beginning of the nineteenth century. Colonel Philip Jones purchased *Fonmon Manor* after the Civil War but prior to that, it had belonged to the St John family back to the 13<sup>th</sup> century. At the time of Agincourt, the holder of the *Fonmon* and *Penmark* estates was Oliver St John. It is quite feasible that he could have been rewarded for services to the Crown during the war. We also know that *Great House* was sold in 1812, together with many other houses and pieces of land. If this parcel of property represented Henry V's gift, it was not just a cottage and garden but several other houses and a substantial amount of agricultural land.

Does anyone have further information concerning this bit of village history or legend?

In Newsletter 78, *Phil Watts; talking to Letty Gardner* suggested that *Yew Tree Cottage* was demolished when John Jones wanted somewhere to park his coal lorry.

## **Some more on photographs and history**

The original of Joan Thomas' photograph is not very big and it is also faded with age. A bit of careful fiddling on the computer has increased the contrast so it will print well enough for the Newsletter, but I have not interfered at all with the image. The quality is not very good, because of the magnification but this enlarged section shows the road from *Chapel House*, on the left, to the *Fox and Hounds* which is in the bottom right-hand corner.

The western side of the road has changed a lot. Next door to *Chapel House* was a single-story cottage, attached to the main house of *The Black Horse*. In the garden, behind and to the left, was the old *Ty Bach* which John Etherington demolished when building *Ceffyl Du* in 1968. The church roof is the foreground of this part of the photo. Separated by a narrow gap is a larger cottage and a row of lower cottages extending across what is now the frontage of *Dan-yr-Llwyfen* and *Woodlands*. One of these cottages, or a shed built on its foundations, was remembered between the Wars as a sweetshop belonging to the *Fox* (Dick Evans Newsletter 51 1992).

The back of the *Fox* has been much altered and enlarged concealing much that is visible in this photograph.

I have not seen any other remaining record of *Black Horse* and the cottages - are there any more very old photos?

## Pratts oils

In Newsletter 91 David Harris wrote: - "Also it must not be forgotten that the first petrol pump in the village was at the blacksmith's, a "Pratts" pump. The petrol was pumped up into a glass container (marked in gallons). You could see what you were getting in those days, it was then pumped into your tank @ 18d a gallon. Some years later the price was down to 12 to 13d per gallon R.O.P. Brand."

You have to be over 50-something to remember these pumps, though a few are still fossilised in corners of old garages. Editor was excited to find that there is evidence for David's recollection in this photo of *Bethlehem Chapel*, taken in the 1930s.

*Bethlehem Chapel* in the 1930's. Note the stone and red-brick quoin of the Blacksmith's Shop door, on the left. The "Pratts" notice is nailed to the fascia board - shown enlarged below.

The photograph was lent by Mr. Bill John of Llantwit Major Historical Society. The advertisement above Pratts, is for Mobiloil, still available today (at least as Exxon Mobil). In the main photograph the blacksmith's wheelbanding iron is on the ground between the *Shop* and the chapel gate - it is set into the pavement, at this point, today.

## Announcements, people and places

**The May Walk** on 1st May will be led by Dr Maddy Gray. Gather at the Village hall at 10.00 for 10.30 am. The circular walk, which will start from the hall, is by footpath to Llanbethery via *Crosston* and on to the Thaw valley, the site of Llanbethery Chapel and the disused Aberthaw-Cowbridge railway.

**Newsletter offer.** Vanessa Newton has offered to edit a Community Newsletter. Organisations in the community are invited to contact Vanessa at *Old Mill* (01446 710423).

**Reynard Newsletter 9** tells us that a contract is being prepared with one of the builders who originally tendered for the plots. The Group is negotiating with owners of adjacent properties in an attempt to minimise the impact of the new development and deflect any potential objections.

The Council has asked for suggestions for a name for the road, which will give access to *Stepping Stones*, *Cwrt-y-Cadno* and the two new houses. With a Council preference for Welsh names, Newsletter 9 suggests Enfys Lane, meaning Rainbow Lane, (as a play on "the end of one"). Editor feels that this might not be acceptable as it hybridises Welsh and English. What about something based on the history and legend of Llancarfan, *Heol Cattwg* or *Lôn Cattwg*, perhaps?

The Reynard Group asks that residents should write to the planners expressing support for the project.

### **Newsletter memories** from Glynys Church (née Morgan, *Whitton Lodge*)

In Newsletter 94, Gwynne Liscombe recalled Mr Creech and the steamroller. This jogged Glynys' memory, and she wrote: - "So good to be reminded of old friends. The Creech steamroller-man. I went to his home to buy cigarettes for the workmen helping my parents at *Croes-y-Ceiliog*. I was wearing a very nice brooch in the shape of a lizard and Mrs Creech was very upset. She said it was an omen of bad luck so I never wore it again! Silly little memories that make the world go around."

### **Llancarfan Guardian!**

Our old friend, the "Grauniad" now publishes a daily column of notes correcting its appalling typography and proof reading. It is obviously high time for me to do the same! In Newsletter 96 I attributed the two stories from Phil Watts, about the *Fox and Hounds*, to Trixie Phillips when they actually came from Betty Martin (née Harris) – this was my fault as I hurried the article into the Newsletter without letting Phil see a draft. Sorry. For the same reason I managed to turn Linda Booth into Lydia for which I am particularly apologetic as it was such a sad occasion. The Royal Sussex Regiment (p. 8) seems a small mistake, beside these!

### **The Lewis family of Llancarfan** by Graham Jenkins

It is a thought that Lewis could be a derivative of Llewellyn, Llew meaning Leader.

The Lewis' of Llancarfan are descended from Sir Edward Lewis of *The Van* near Caerphilly. Edward Lewis was, in turn, descended from Gwaethvoed, a younger son of Clodien, Prince of Powys who lived in the 10th century. Gwaethvoed was a great warrior friend of Edgar, king of the Saxons. Clodien was married to Morfedd, heiress to Owain, Prince of Cardigan and through her, Gwaethvoed later became Prince of Cardigan.

Edward Lewis' grandfather, also named Edward, married the daughter of Sir William Morgan, a descendant of Cadivor, Prince of Divot in Pembrokeshire. This marriage united the two main Lewis families of the time. A direct ancestor of Sir Edward Lewis, in the male line, married Mabel, a great grand daughter of Henry I of England thus giving descent from William the Conqueror and the ancient kings of France and Toulouse.

Edward Lewis of the Van was an extremely wealthy man. He had acquired vast estates. He had married Ann Sackville who was a grand daughter of the then Duke of Norfolk. They eventually purchased St Fagan's Castle in 1616, and the family lived there for several generations. Edward Lewis' eventual heiress married Other Windsor, 3<sup>rd</sup> Earl of Plymouth. The 6<sup>th</sup> Earl died without heir and in 1819 his sister Harriet married the Hon Robert Henry Clive, (grandson of Lord Clive of Plassey). Harriet became Baroness Windsor and her grandson, the 1<sup>st</sup> Earl of Plymouth of the Second Creation.

Being a person of extensive means, Edward Lewis wanted to make provision for all his sons and he looked around to purchase suitable estates for the younger male children. There were already family contacts in the Vale of Glamorgan as one of his aunts had married Sir Miles Button of Dyffryn and a sister had married William Fleming of Flemingston. Edward Lewis and Ann Sackville had four sons and a daughter, although Edward Lewis' will refers to five other children who were presumably grandchildren and/or possibly illegitimate. It was Nicholas Lewis, Thomas Lewis and Thomas Lewis (the younger) who were given estates in what we now call the Vale of Glamorgan.

Nicholas Lewis of *Carnllwyd* was given the manors of Moulton, *Leche (Liege) Castle* and Llancarvan, *Carnllwyd House*, *The Mill* of Llancarvan, *Sydmerston Vawr (Sutton Fawr)* in Moulton and lands in Llancarvan, Bonvilston and Wenvoe. He died unmarried and as the lands were entailed, they reverted to his brother.

The manors of *Odyn's Fee*, in Penmark, were given to Thomas Lewis as well as the *Whittons* in Llancarfan. Other minor lands in Llancarfan were given to Thomas Lewis, the younger who, as a minor, resided with Nicholas Lewis at *Garnllwyd*. It is from this Thomas Lewis that the Lewis' of Llancarfan are descended.

Edward Lewis purchased these lands in the Vale early in the 1600s, and although they were entailed in the male line his sons were not able to produce legitimate male offspring. He also died relatively young. Thomas Lewis, who had inherited from his brother Nicholas, died without a male heir and his properties reverted to an aunt who had married into the Keymes family of Rhoose.

**The children of the family.** As further generations passed, each land sub-division was again divided with eventually only very small portions of land - perhaps just gardens or orchards, owned by Thomas Lewis' descendants. Despite the reduced circumstances of each generation, the family maintained an ability to educate its children as each generation was able to read and write as evidenced by the marriage registers that were personally signed rather than marked with an X as was prevalent up to the late 19th century.

Although Lewis' have lived in the parish since the early 1600s the first documentary evidence of a Lewis living in the *valley* was a record of Richard Lewis born c. 1750. He was a great, great, grandson of Thomas Lewis the younger and a great, great grandfather of Jehoiada Lewis (last Llancarfan blacksmith).

Richard Lewis lived in one of a courtyard of cottages, which existed on land now occupied by *Great House* and *Bridge House*. There are also details of his son, Edward Lewis using the land, on which *Delta Cottage* now stands, as a garden.

At the same time, Jehoiada Howell used the piece of land opposite *Delta Cottage* as a garden and in later years the grandson of Edward Lewis married the granddaughter of Jehoiada Howell. The Lewis and Howell family had been united in the 1600s when a niece of Edward Lewis married a yeoman farmer named Howell who lived in Llantrithyd. They had two daughters and two sons. The children took their mother's maiden surname (as often happened in those days if the mother was of a higher social standing than her husband). The younger son took his father's surname but was given Lewis as a Christian name. Lewis has been used as a Christian name in every generation of the Howell family to the present day.

Lewis Howell, who died in May 1699 describes himself as a yeoman, and from his inventory appears to have done rather well. In addition to all his stock and crops, and his many-roomed house, with enough beds to start a small hotel, at the time of his death, had £100 cash at home. In his will bequests were made to his children Edward Lewis, William Lewis and Ann Lewis and his youngest child – still a minor – Lewis Howell. Bequests were also made to the

testator's wife, Eleanor Lewis, her brothers William Lewis and Lewis Lewis, also the testator's brother Aubrey Howell.

Members of the Lewis family are still living in Llanarfarn to the present day (although they do not carry the name), thus keeping up a tradition which commenced four hundred years ago.

## Notes

Place-names are spelt as they were in the 17th century.

Sources: - Pre-Van G. T. Clark. *Genealogy of Morgan and Glamorgan*. Post-Van: - Parish registers and records (various).

Graham has noted that Cadivor's third son, Bleddri, married Clydwen, a descendant of Gwaithvod, which joins the two Lewis lines at a very early time.

"Cadivor, prince of Divot". The editor believes this is Cadivor ap Collwyn of Dyfed who died in the 11th c. as a local ruler. Gwaithvod was said to be a friend of the Saxon king Edgar who must have been Edgar the Peaceable, 1st king of the English 959-75.

## A note from Beryl Booth and her family

Beryl and her family would like to thank the Llanarfarn Society for the beautiful flowers and messages of sympathy we have received during this sad time. It is a great comfort to have so many true friends, just now and we are proud to know that you all held Jeff in such affection. We are quite overwhelmed - thank you everyone

## Members, people and places

We often mention Sam and Patsie Smith as writers of the local Llanarfarn column in the *Gem*. Best wishes to them in their new home - they moved on the day of our AGM! However they are not lost to us - or to the community - just up the road in Llanbethery.

Phil Watts adds to the "Three Must have Beers", "The Sunday Walkers": Bill Watts, Mog Jones and Jim Cannan (Newsletter 96 p. 9-10). This is an echo of the former Sunday drought in Glamorgan. I recollect meeting folk who took the T.V.R. into Monmouthshire for the same reason!

## Annual General Meeting

As usual, the formal part of the meeting was more or less an action replay of many previous years, with all of our officers re-elected. This is not undemocratic - just that no one else wants the work! Andrew Griffiths has resigned from his Committee membership as working commitments prevent him from getting to the evening meetings. However, he has been active in support of the Society from day one, and this will continue. We have one new Committee member, Grajham Jenkins, who is particularly welcome as he grew up in the village during the 1930s and 40s and brings many memories with him.

Dr Maddy Gray gave a talk on the St Mary icon of medieval Welsh churches. The subject was prompted by the recent discovery of the wall-painting in St Cadoc's (Newsletter 88). Almost nothing remains of the carved imagery which adorned the rood lofts of most churches until the Reformation, but a little more has survived as stained glass. In most cases the rood screens themselves have gone - in Llanarfarn we are fortunate to have the ornate reredos which may

be a remnant of the rood screen. Maddy spent some time talking about the wonderful glass of Gresford church in northeast Wales. The story, which it tells concerning Mary and the birth and death of Christ, is a vivid illustration of the role of medieval art for a largely pre-literate population. It made a fascinating insight into another time and another culture. Thank you, again. Maddy

John Etherington displayed two frames of pages and illustrations for our forthcoming *Llancarfan – a Vale Vollage*. At long last there is some light at the end of this tunnel.

The attendance was very satisfying, with more than 60 members. Perhaps it was the free glass of wine!

## **1914-18 Llancarfan at War – comments on previous Newsletters**

### **I. More on the Evans brothers**

Shortly after Newsletter 96 was published, I was sent a copy of the entries for Emrys and Owen Evans in *Soldiers died in the Great War*. The entries are the same as the War Graves Commission record (Newsletter 96) but include the additional information. Both lads were born in Welsh St Donats and Emrys had previously been enlisted in the Welsh Regiment with a different army number from that which he held in the Sussex Regiment when he was killed. I am grateful to Mr P. Gorman, St Nicholas for this information.

I suffer the major disadvantage of not having been born and brought up in Llancarfan so it took me some time to remember that Molly Ranger, formerly of Llanbethery, was granddaughter of the Rev. W. E Evans, Emrys and Owen's father.

Molly has now confirmed that her grandfather came to Carmel Chapel in 1880 and explained that the family lived at *Cwrt Newydd*, Welsh St Donats until they moved to *The Vines*, Llanbethery, in 1903-4 and moved again to *The Manse*. There were eight children, of whom just one, Molly's mother, was a girl. They were probably all born at Welsh St Donats except, perhaps, the youngest.

The family was unaware of Emrys change of army number but Molly has noted that there was another brother, Emlyn, who also served. I thought there might have been a transcription error but Mr Gorman assures me that this could not have happened if Emlyn was an officer. Yet another brother, Edgar, had emigrated to Canada, and joined the army from there.

Molly also observed that Owen appears both on Cowbridge and Llancarfan war memorials (he enlisted in Cowbridge). The War Graves Commission records him as Private as does *Soldiers died* ---, but the Cowbridge memorial has him as Corporal. This may well mean that the family knew of a promotion but army records never caught-up.

Molly's cousin, David Evans of Cowbridge, has also told us that Owen was killed at Mametz Wood, a name that will be remembered by all who know the Battle of the Somme.

### **II. More on Lieutenant Gwilym Lougher** - a letter from Margaret P. Jones (née Lougher late of *Llanvithyn*)

I refer to Newsletter 95 and thought perhaps I should correct a few things concerning my Uncle, Lieutenant Gwilym Lougher, late of *Llanvithyn*.

My uncle, who died before I was born, was taken ill in Cairo and died in 1917, as recorded in the Newsletter. He married Margaret Gribble of Penarth, not a member of the Howell family

from Boverton. I understand that Gwilym was a Registrar before joining the army and there were no children of the marriage.

Edith, Gwilym's sister, was the mother of Dr Evan Thomas, my first cousin, who was married to Margaret Wayne Morgan. Mary Ann Lougher, who was Gwilym and Edith's mother, and grandmother of Evan and myself, died at *Llanvithn* in 1918 as the result of the influenza epidemic.

I hope this makes sense and puts the record straight.

### **III. Army numbers**

In Newsletter 90, under the title **Pals**, I wrote with curiosity and sadness that Morris Griffiths (1024) and Thomas Hartray (1028) had probably waited, close to each other, as they and David Rhys Davies (1026), volunteered for service during the opening months of the Great War. It is with more sadness that I have found the answer to part of my rhetorical question about the identity of missing numbers. Owen Evans, son of the Carmel Minister, was 1025 (Newsletter 96) and they all stood together in the Cowbridge recruiting station. Three of them died one survived and one remains unknown. Was 1027 another son of our village?

More fortunate were Bill Watts and his brother Sid. Officially they were Driver William Henry Watts W/T.4/ 109275 and Corporal Sidney Watts 109274, both of whom survived. The numbers tell us that they also were recruited together, later in the War. Bill became father of Phil Watts, our Membership Secretary, without whom the Society would not exist, and these articles would not have been written. A whimsical thought on a quirk of fate at a particularly nasty time in history.

### **Books**

*St Hilary* by Hilary M. Thomas, published by Kieth Brown, Cowbridge (£12).

This is a nice little local history with various jigsaw edges, which interlock with our own parish information. I couldn't help comparing Hilary's account of the refurbishing of St Hilary's bells, in 1734, with Phil Watts description of the same operation in Llancafán two and a half centuries later. (Newsletter 94). Accounts were rendered for ropes, timber and ladders for "puling down the oulde bels" which were then transported by road to Aberthaw where they were embarked for the cross-channel journey to Bristol, and from there to Rudhalls of Gloucester. The struggle with horse and cart, over the rutted clay lanes of the Vale, can be imagined. "Steve Powell's transport" would have been much appreciated.

As you can see, I have enjoyed it, and strongly suggest you read the rest yourselves.

*A to Z of Wales and the Welsh* by Terry Breverton, Christopher Davies (£14.99)

Terry lives in St Athan and has been a frequent e-mail correspondent with the editor. His book is particularly aimed at promoting Wales and all things Welsh. Worth a look.

### **Dai Lossin yet again**

The celebrated cartoonist, Leslie Illingworth, and oft-time broadcaster with the archaeologist Glyn Daniel, wrote of his Vale memories in volume four of the *Glamorgan Historian*. Despite reading this before, I had never noticed his reference and tribute to "Dai Lossin" (David John) about whom we wrote in Newsletters 91 & 92. It may have been Glyn Daniels'



similar recollections in the 1959 *Vale of Glamorgan Series*, which engendered this article on Illingworth's youth in the Vale.

"Another hero from those days was Dai John from Fonmon, the cartoonist who originated "Dai Lossin" for the *Football Echo*, the character who epitomised the deadpan ironical understatement of Vale wit." "Dai Lossin", "Ianto Fullpelt", "Shoni pob man" and the rest of his rugby team spoke the pidgin Welsh of the hills but the characters were the people I knew in the Vale - Mrs Jennings, the Post Office; Watts the Shop (who had dug for gold in Australia); TinwhistleJack (a relative of Ianto the Forge and a real virtuoso on the tinwhistle) and the pair Tiddley and Cockney Harry who lived - God knows how - around the *Ocean Hotel* and the golf club at the Leys. Dai John was a comic genius and a very good artist who would have made an enormous name in wider fields had not the 1914-18 War wounded him deeply in body and soul (he had to learn to draw with his left hand after being wounded).

My main memories of that far-away time are coloured very much by the outlook of Dai John. The people I knew were amusing, loveable, full of oddity, energy and certainty, and one knew them "in the round". They also never stopped talking - thank God!" Leslie Illingworth (1967).

### **Of birds and Bute** by John Etherington with a note by David Evans

On March 12, Audubon's 4-volume, illustrated *American Birds* was auctioned by Christies of New York, for the world record book-price of £5m.

The book was last heard-of in 1909 when it was sold for £308. Some detective work traced the last known owner as the 4th Marquess of Bute, and a search located it in the family home, *Mountstuart House*, on the isle of Bute. Present holder of the title is Johnnie Dumfries, the ex-racing driver, who intends to use the proceeds for upkeep of *Mountstuart House*.

None of this seems relevant to Llancarfan, but, without the earlier members of the Bute family, Cardiff might never have developed beyond a small town, and maybe there would be no Llancarfan Society. As a matter of curiosity we also know that the Bute family owned land in our parish at least 40 years before the 2nd Marquess of Bute started building Cardiff Docks in 1835. This Llancarfan land was probably acquired by the marriage of Lord Mountstuart (son of the Prime Minister, Lord Bute) into the Windsor family in 1766. The Windsors had, in previous turn of marriage, acquired various South Wales' properties of the Herberts, Earls of Pembroke.

A few days after the auction, the *Guardian* added the comment that Liverpool City Central Library had bought a copy of *American Birds* in 1861, for £165. The Reference Service Manager commented "I think it is fair to say that it was a good investment" At about £35,000 per year, who would not? The original investment was around £10,000 at present-day value. Liverpool Library has no plans to sell!

Knowing that he was our bird expert, I sent him these notes to David Evans (formerly *Garnllwyd*, now Belvès, France). He responded as follows:

Briefly Bute himself was not a subscriber, but G. R. Lane-Fox, M.P., during 1831, reserved the set. Quaritch, the London booksellers, bought it for £380 during 1909 and two years later, sold it for £585 to John, 4th Marquess of Bute.

Have just received a return wire from Minnie's Land in Carmansville above the Hudson River. He thinks between 199 to 223 sets of the four Double Elephant folios (39½ x 26½ ins), each with 435 aquatinted plates were eventually produced, and that some 176 complete

copies were sold, with fewer than 119 sets remaining, some of which may not be complete. Perhaps only 13 now are now in private hands. Since 1973 about 15 plus sets have been sold for breaking, with the plates marketed individually. He heard that a single Whooping Crane plate was sold in Boston last November, for £36,000 alone.

Audubon noted that his publication costs between 1827-38 were \$115,640. He charged \$1000 for a complete set, in the 87 parts, with binding into four volumes extra, of course, but he “knew of an excellent firm to undertake the task.” Each part cost two guineas for English subscribers and he eventually provided for his subscribers no less than 489 species with a total of 1065 actual avian forms depicted therein.

Values. In 1974 I looked through a set in the actual 87 parts at Salem, outside Boston, then on sale at £87,000. Witches broke the set later. I suppose it allows the paintings to be appreciated by a wider audience. One cannot have it both ways it seems. Prices of four complete folios in the early 1990’s were between £1,760,000 to £2,520,000.

### **Bells and Saints** by John Etherington

It isn’t always a waste of time, watching TV! I would not have known the following stories without having watched Trevor Fishlock’s HTV programme on January 25<sup>th</sup>, in the series, *Fishlock’s Wild Tracks*.

Visiting the Usk Valley, Fishlock crossed the river from *Clytha Castle* to Llanfair Kilgeddyn and then walked up-stream to St Cadoc’s church at the near-eponymous Llangattock-nigh-Usk. It is said that John Upton, a builder, stole three of the four bells from the belfry of this church. He later fled his creditors, joined the Russian army and fought in the Crimean War. Locally it is believed that he took the bells to Sebastopol but this is probably a tall story!

It is strange that there is another local story about missing bells (1.). A few miles from Llangattock, is another St Cadoc’s church, at Raglan. A Miss Bosanquet presented this church with six bells but she disliked their sound, and had them moved to Llandenny. There are now two bells at Raglan; the larger one serving the clock, which was also a gift from Miss Bosanquet in about 1875. (Was she a relative of broadcaster, Reginald Bosanquet, and his dad, who invented the “Googly”, I wonder?)

Llangattock-nigh-Usk and Raglan are not alone with their St Cadoc’s dedications. There is yet another St Cadoc’s which stands within the *praetorium* of the legionary fortress at Caerleon and these are just three of an intriguing cluster of more than a dozen St Cadoc’s churches within a radius of 20 miles. The name is absent or uncommon in the rest of Britain but the dedication occurs, also, in Brittany though there is argument about the common identity of the Welsh and Breton saints Cadoc and Cadou (Cado).

The late Professor E. G. Bowen suggested that these dedications indicate the geographical extent of a Cadoc-cult, which could even be evidence of the former presence of the “saint”, in person (2.) This idea is now given little credence, but there is a case to be answered: why should there be so many Cadoc dedications in this small area? Bowen also records the local tradition that Cadoc was born at Llangattock-nigh-Usk, the son of the princeling ruler of Glywysing. The genealogy is widely accepted and Llangattock seems as good a guess for the birthplace as anywhere else in Gwent.

**References** 1. Hando, F. J. (1962). *Here and There in Monmouthshire*. Johns. 2. Bowen, E. G. (1969) *Saints, Seaways and Settlements* in the Celtic Lands. University of Wales Press.

**Footnote:** from Wright, *Church Bells of Monmouthshire* (part) *Arch. Camb* 93, 1938.

Wright gives Llangattock-nigh-Usk as Llangattock-juxta-Usk – a nicely classical touch, and wrote that St Cadoc's has just one bell (cast in Bristol c. 1380) but "pits" for three more. In 1938, the rector told Wright that he thought the missing three had been sent to Gloucester for recasting and never returned - Wright says the foundry in Gloucester closed in 1840 and he suspects the loss occurred then - not so romantic as going to Sebastopol!

### **Ladies Tuesday Club** by Audrey Porter (Chairman)

First of all I would like to thank, through this Newsletter, all the ladies who worked so hard at our recent Caledonian Market, in aid of charities. We would have liked to have seen more villagers supporting us, as we had a marvellous selection of books for sale and the cups of tea were delicious.

Prior to the sale we sold £380 worth of goods. Together with donations and the Caledonian Market, we made about £650. The reason for this unusually large amount was obviously because of the quantity of goods given by Sam Smith and Jean Jenkins, when moving from their respective houses. Many thanks to them both. Obviously we need someone to move next year!

Our thanks must also go to Steve Powell and family for, not only bringing a transit van to collect all the goods I had in my house, but also moving tables and chairs prior to and after the sale. Thanks also to Derek for turning a blind eye to the quantity of goods stored in the loft, on the landing and every other available spot.

Time for a little note about the Tuesday Club. We meet on the third Tuesday of every month in the Community Hall, Llancarfan. We are a non-profit making club and we support as many local charities as we can. In the past year we have given away £582, including £100 worth of bedding for Women's Refuge, £100 to Barry Mencap, £100 to Southways Retirement Home for coffee tables, and we support three children in Gambia with clothes, school dinners and tuition. We would welcome any ladies who would like to join us. Our year ends on 19<sup>th</sup> July with a Treasure Hunt, walk around the village, then a light supper in the *Fox & Hounds*. Thank you for allowing me space to promote the club, which has been in existence for about twenty-nine years.

### **The *Garnllwyd* pigs** by David Evans

In the early 1950's I had two free ranging sows. They were sisters, both were pink, one had nice blue-black large spots here and there. They lived happily together and the only source of friction came during the 'windfall' weeks, when the ripe apples fell in the lower orchard below *Garnllwyd*. They slept in the thick straw of the rickyard, often quite invisible, and when the hard freezing winter days arrived they would move into the stable to lie in a corner next to the "teen-age" Friesian calves for increased warmth.

Spring saw them in search of a husband, and in this regard they displayed great deftness and subtlety. Without any caveat or fore-notice, suddenly one would have left as if by magical illusion. A day later there would be a telephone call from *Whitton Rosser*, advising that a sow had appeared, had indeed slept with their handsome boar and that she should be collected with a fee. However, she always returned unaided., and one suspects it was the classic case of free love in the countryside at that time.

Alice and Giltie were acquired as large white sisters living a very independent lifestyle. Alice liked to have her young in a dense thicket up in Coed *Garnllwyd* where she would construct

an enormous nest of grasses, moss, soil and twigs. Once she produced twenty-one piglets, but any attempt to catch any for hand-feeding down in the farm would be strongly resisted. Once she chased me at full speed until I was obliged to drop the brace of shrieking youngsters. She only had facilities for raising fourteen so I fear it was a case of survival of the fittest.

Apparently she felt unable to disclose her secret mission to her sister and, for her, I was the chauffeur, taking her in an open trailer behind the tall thin old Fordson three-gear tractor, to *The Shag*. This was an altogether different ritual for the sow would have to be introduced with care, and some degree of grace, and indeed left for two days to ensure a love match blossomed. The patron was stone deaf: the result of the Great War, but he and his lady were great characters and possessed of real country shrewdness. Ten shillings ensured recovery of my contented sow, Giltie. Their offspring were sold as 8 week old sporty weaners to Bill Spragg and a later milk lorry driver, Bunny, both of whom worked for Cazenave's of Cardiff. One was always asked by the patron of *The Shag*, if the sow was "brimmng"? I always had some doubt about the interpretation of this phrase but her ability to remain like a pink sphinx upon an open trailer seemed to me to be an acceptance of that condition.

Incidentally, whilst we always called it *The Shag*, I believe at the time it was known as *Cross Farm*, and the impresario was a Mr.Hill. If Gwynne and I are thinking about the same *Shag*, which seems probable, clearly the hot cross buns were tied well out of the reach of visiting lovelorn.\* Readers may like to know that the oldest known hot cross bun in existence was baked in 1828 in Stepney and now well into its third century. It sold recently for £150. They have been baked for years before, and are mentioned by Pepy's in his 1664 *Diary*. Amongst its many virtues apparently is a lasting friendship to those who share the bun, whilst a cold might be cured with its grated crumbs mixed with cold water. It was thought also to retain its freshness for all time. Since the 1828 example has the appearance of a cannon ball, the latter seems most unlikely. What is quite certain is that none of Tudor Liscombe's hot cross buns have survived, only the haunting yearning for their ambrosian taste. Small wonder god gave us memories that we might have roses in December.

\* See Gwynne Liscombe's note in Newsletter 96