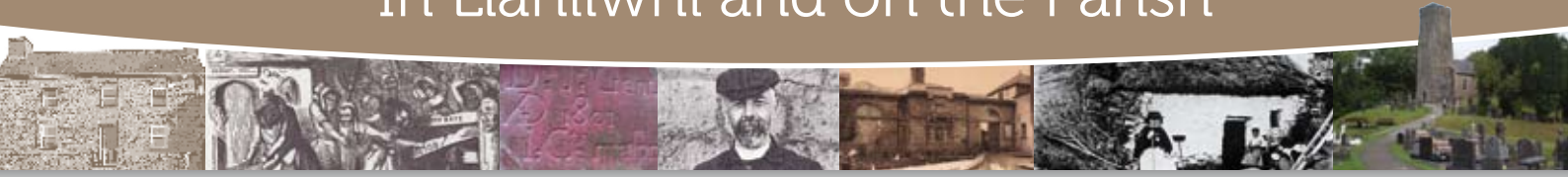


# Ein milltir sgwâr ni

## Yn Llanllwni ac ar y Plwyf In Llanllwni and on the Parish



### Y Plwyf a'r Festri

Roedd y 'plwyf' yn wreiddiol yn uned eglwysig a oedd wedi datblygu yn ystod yr Oesoedd Canol i ddynodi ardal lle roedd eglwys ac offeiriad. Yn y cyfnod cynnar hwn, 'Festri'r Plwyf' fyddai'n gyfrifol am waith cynnal a chadw ar eglwys y plwyf. Roedd treth yn cael ei chodi yn y plwyf er mwyn talu am gost y gwaith hwnnw. Roedd y dreth hon yn orfodol ar bawb. Byddai'r Festri'n gallu cwrdd yn festri'r eglwys ond yn aml byddai'r aelodau'n cyfarfod mewn lleoliadau llai ffurfiol – tŷ lleol neu dafarn. Y Festri hefyd oedd yn penodi swyddogion y plwyf – wardeiniaid yr eglwys, goruchwylwyr y tlodion, cwnstabl y plwyf, arolygwr y ffyrdd.

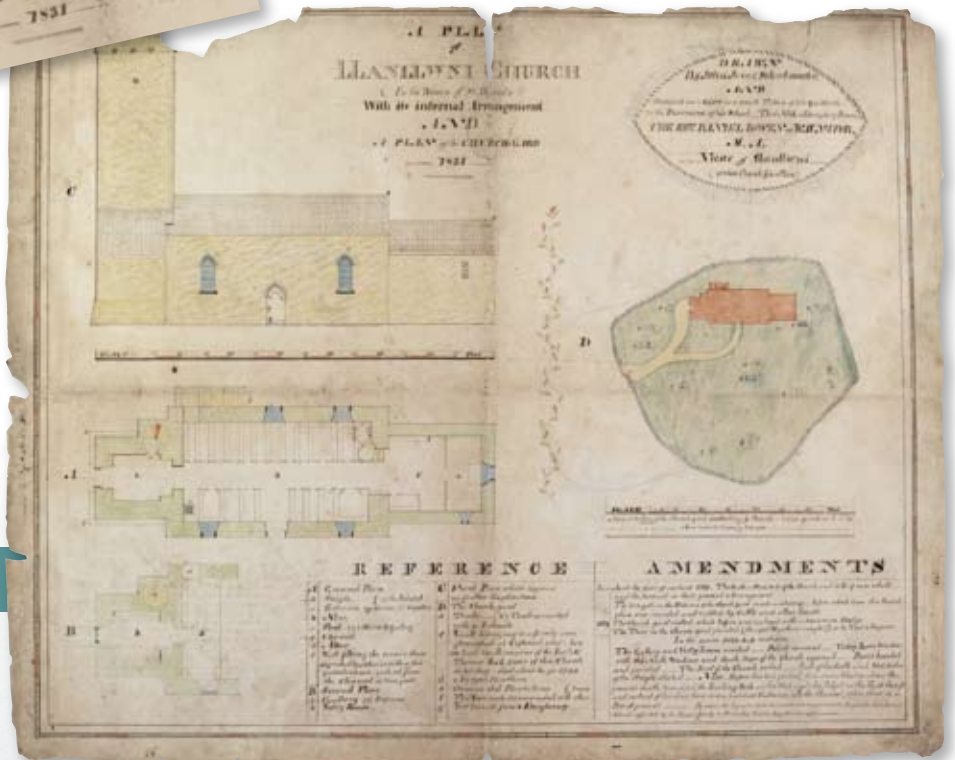
Yn 1820 roedd treth o geiniog yn y bunt yn cael ei chodi yn Llanllwni ar gyfer cynnal a chadw eglwys y plwyf. Mewn cyfarfod o'r Festri ar ddydd Nadolig 1824

### The Parish and the Vestry

The 'parish' originally developed during the Middle Ages as an ecclesiastical unit - an area where there was a church and a priest. In this early period, the Parish Vestry would have been responsible for the maintenance and upkeep of the parish church. A rate was levied in the parish to finance the work and payment of the levy was compulsory. The Vestry could meet in the church vestry but members often met in less formal surroundings such as a local house or tavern. The Vestry also appointed parish officers - churchwardens, overseers of the poor, the parish constable and superintendent of highways.

penderfynwyd ar dreth o 2s 6d yn y bunt ar gyfer gwaith cynnal a chadw ar yr eglwys ac i dalu Thomas Jones, Beili-llwyd, am adeiladu wal y fynwent am 3s 2d y perch. Yn Hydref 1837 mewn cyfarfod tanlyd o'r Festri, cynigiwyd codi treth o deuswllt yn y bunt ar gyfer y gwaith hwn. Methwyd â chael eilydd i'r cynnig. Honnodd Daniel Evans, Cefncoed-isaf,

ac aelod o'r Festri nad oedd y dreth yn unol â chrefydd Iesu Grist na dysgeidiaeth y Testament Newydd. Eglwyswyr yn unig ddylai orfod ei thalu, meddai David Saunders, Abercwm, cadeirydd y Festri; roedd yn dreth annheg ar Anghydfurfwyr. Roedd y plwyf eisoes mewn dyled o £200, ychwanegodd David Saunders, y dylai aelodau'r Festri ohirio codi treth tan iddynt glirio'r ddyled honno. Aeth yn bleidlais: dau a bleidleisiodd o blaid codi treth ond roedd ugain yn erbyn. Gohiriwyd y cyfarfod am flwyddyn.



In 1820 a rate of a penny in the pound was levied in Llanllwni to maintain the parish church. In 1837 at a fiery meeting of the Vestry, it was proposed to levy a rate of two shillings in the pound for this work, but a seconder for the proposal was not forthcoming. A member of the Vestry, Daniel Evans, Cefncoed-isaf, maintained that the levy was contrary to the religion of Jesus Christ and not compatible with the teaching of the New Testament.

David Saunders, Abercwm, chairman of the Vestry, said that only members of the church should pay this rate or levy; it was an unjust levy on Nonconformists. The parish had already accumulated a debt of £200, and members of the Vestry should postpone setting the rate until this debt had been cleared. A vote was taken: two were in favour of setting a rate, but there were twenty against. The meeting was postponed for a year.

Bu Festri lawn mor gynhyrfus ar 14 Mehefin 1866. Roedd yn dilyn cyfnod o beidio â chodi treth o gwbl ar gyfer gwaith cynnal a chadw ar yr eglwys; ond yn 1866 cynigwyd codi treth o geiniog yn y bunt ar gyfer yr eglwys gan Ben Jones, Talardd. Nid oedd eilydd i'w gynnig. Cafwyd cynnig arall gan David Harries, Cwm-iâr, a'i eilio gan John Davies, Abercwm, i ohirio trafodaeth ar dreth yr eglwys am flwyddyn. Cafodd y gwelliant ei dderbyn yn unfrydol. Diddymwyd y dreth hon gan ddeddf seneddol yn 1868.

Ond ymhell cyn 1868 roedd yr awdurdodau wedi sylweddoli y gellid defnyddio festrioedd y plwyfi i gynnal a gweithredu polisïau eraill ar lawr gwlad. Ac am dros ddwy ganrif o gyfnod Elizabeth I (1558-1603) y plwyf oedd yn gyfrifol am ofalu am ffyrdd y plwyf

ac am dlodion y plwyf - a hynny ar ben eu cyfrifoldeb gwreiddiol, sef cynnal a chadw'r eglwys. Y Festri hefyd a bennai werth tir ac eiddo o fewn y plwyf gan fod rhaid i ddeiliaid tir ac eiddo dalu'r trethi yn ôl gwerth eu heiddo.

Creodd Deddf Llywodraeth Leol 1894, Gyngorau Plwyf a wnaeth ddisodli hen swyddogaeth weinyddol y Festri i bob pwrpas, a chadarnhau'n ffurfiol y gwahaniaeth rhwng llywodraeth leol eglwysig a'r fath o lywodraeth leol rydym ni'n gyfarwydd â hi erbyn hyn.

Yng Nghymru crewyd Cyngorau Cymuned dan Ddeddf Llywodraeth Leol 1972. Diogelir Llyfrau Cofnodion y cyngorau hyn yn yr archifdy sirol.



Another lively meeting was held on 14 June 1866. This followed a period when no rate at all had been levied for the upkeep of the church; but in 1866 Ben Jones, Talardd, proposed a rate of a penny in the pound. The proposal was not seconded. A counter-proposal by David Harries, Cwm-iâr, seconded by John Davies, Abercwm, suggested postponing the levy of a church rate for a year. This amendment was accepted unanimously. This compulsory rate was abolished by act of parliament in 1868.

But long before 1868, the authorities had realized that it was possible to use the parish vestries to implement other policies and decisions. For two centuries, from the time of Elizabeth I (1558-1603) the parish assumed responsibility for maintaining roads within

the parish and for supporting the poor of the parish – this was in addition to their original responsibility for the church. The Vestry also evaluated land and property within the parish as landowners had to pay a rate assessed according to the value of their property.

The Local Government Act of 1894 created Parish Councils that almost completely supplanted the administrative function of the Vestry and formally confirmed the difference between local ecclesiastical government and local government as we understand it today.

Under the Local Government Act of 1972 Community Councils were established in Wales. The Minute Books of community councils are conserved in the County Archives and are in the public domain.

## Y Tlodion Cynharaf

Mae'r cofnod cynharaf a welwyd am un o dlodion plwyf Llanllwni yn digwydd yn 1653. Ei henw oedd Gwenllian ferch Griffith Thomas (Gwenllian vch Griffith Thomas); cyfanswm gwerth eiddo Gwenllian oedd wyth swllt ond gallodd lofnodi ei hewyllys hi ei hunan sy'n awgrymu y gallai fod yn llythrennog.

Mae'n amlwg bod o leiaf un cymwynaswr yn y plwyf yn ystyried bod y cymorth a roid i'r tlodion gan y Festri yn annigonol. Gwnaeth Hugh David o Lanllwni ddarpariaeth i gefnogi'r tlodion yn ei ewyllys. Iwmon neu rhydd-ddeiliad tir oedd Hugh David. Nododd yn ei ewyllys yn 1727 ei fod yn rhoi Gwndwn-bach i'w rannu'n gyfartal rhwng tlodion plwyf Llanllwni a thlodion plwyf Llanybydder, yn unol â doethineb goruchwylwyr y tlodion yn y ddau blwyf. Cyfanswm gwerth rhestr eiddo Hugh David oedd £32-17s-0d.

Yng nghofrestri cynharaf Eglwys Llanllwni, cofnodir claddu'r tlodion fel hyn:

1789 Funeral 13 Apr  
Jenkin Howel, aged 99, Pauper  
1790 Funeral 4 May  
Mary, widow of John Evan ap Evan, Pauper  
1793 Burial 3 Jan  
Evan Blaen y plwyf, Pauper, aged 90

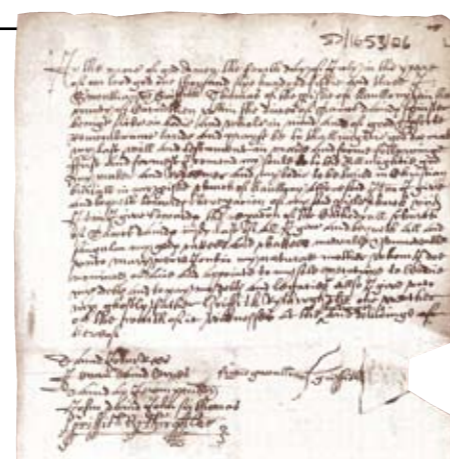
Rhan o ewyllys Hugh David, Gwndwn-bach  
Gyda chaniatâd Llyfrgell Genedlaethol Cymru

### Treth y Tlodion

Wrth i nifer y tlodion gynyddu yn ystod ail hanner y 18fed ganrif, bu rhaid cael cynnydd cyfatebol yn y dreth. Profodd chwyddiant a achoswyd gan y rhyfel yn erbyn Ffrainc (1793-1815) yn faich ychwanegol ar y trethdalwyr a chododd prisiau grawn. Yn dilyn y rhyfel bu dirwasgiad a daeth y symiau cynyddol a oedd yn cael eu gwario er mwyn cynnal y tlodion yn achos gofid. Yn 1820 penderfynodd Festri Llanllwni dynhau'r drefn o gefnogi'r tlodion yn y plwyf a rhaid oedd i Jenkin Davies, Maescrugiau, Ynad Heddwch, lofnodi'r dogfennau yn rhoi caniatâd i gynorthwyo'r tlodion:

*No orders be paid by either of the Wardens henceforth, unless signed by a magistrate. And in the absence of Jenkin Davies, Esq., of Maes-y-crugiau, the wardens are permitted to relieve as may seem fit, giving Jenkin Davies, Esq., the earliest information thereof, after his arrival home*

Bu Jenkin Davies (m. 1836) yn warden yr eglwys 1802-3, 1824-25. Roedd yn ynad heddwch yng Ngheredigion ac yn



Rhan o ewyllys Gwenllian vch Griffith Thomas

Gyda chaniatâd Llyfrgell Genedlaethol Cymru

Sir Gaerfyrddin. Trigai yng Nglanroca ger Llanddewi-brefi ac ym Maescrugiau, Llanllwni. Ac yntau'n ynad heddwch roedd yn berson cwbl allweddol yng ngweinyddiaeth y plwyf.

Yn Festri Llanllwni yn 1820 pennwyd treth o 7s 11d yn y bunt er mwyn cynnal tlodion y plwyf. Pennwyd y dreth ganlydol am y flwyddyn yn gorffen ar 25 Mawrth 1828: 9s 11d yn y bunt, Mawrth-Mehefin 1827; 11s 11d yn y bunt Mehefin-Medi 1827; 7s 9d yn y bunt Medi-Rhagfyr 1827; 7s 5d yn y bunt Ionawr-Mawrth 1828. Y cyfanswm a godwyd yn 1827-28 gan dreth y tlodion oedd £412-16s-8d.

Yn Festri Hydref 1837 pennwyd treth tlodion o ddeg swllt yn y bunt. Yn 1864 y dreth a godwyd oedd wyth ceiniog yn y bunt.

Ddechrau'r ddeunawfed ganrif roedd £10 y flwyddyn yn swm digonol i gynnal tlodion Llambedi; erbyn 1780 roedd angen £50 y flwyddyn; erbyn 1795 roedd angen £100 y flwyddyn; erbyn 1810 roedd angen £395.

## The Earliest Paupers

The earliest known reference to a pauper in Llanllwni Parish occurs in 1653; her name was Gwenllian daughter of Griffith Thomas (Gwenllian vch Griffith Thomas). The total value of Gwenllian's estate was eight shillings. Since she is signatory to her own will, she may have been literate.

It is evident that some well-to-do parishioners considered that the sustenance given to the poor by the Vestry was inadequate and made additional provision to support the poor in their wills. Hugh David of Lanllwni did just that. He was a yeoman or freeholder and noted in his will in 1727 that Gwndwn-bach was to be shared equally between the poor of the parish of Lanllwni and the poor of the parish of Llanybydder, according to the wisdom of the overseers of the poor in both parishes. The total value of Hugh David's estate was £32-17s-0d.

In the earliest surviving registers of Llanllwni Church, pauper burials are recorded thus:

1793 Burial 20 Apr  
Gwen, Goitre, Pauper  
1796 Burial 16 Sept  
Daniel Evans, late Waunciloge, Pauper  
1799 Burial 1 Dec  
Margaret Evan Idiot and Pauper on the Parish  
1803 Burial 17 Dec  
Catherine Evan, Pauper aged 69 years



Y gofeb i Jenkin Davies ac eraill o deulu Maescrugiau yn Eglwys Llanllwni  
The memorial to Jenkin Davies and other family members in Llanllwni Church

### The Poor Rate

As the number of paupers steadily increased during the second half of the 18<sup>th</sup> century there was, inevitably, an increase in the rate levied to support the paupers.

Inflation, fuelled by the war in France (1793-1815), placed an additional burden on the ratepayers; the price of grain also increased. After the war came recession and the increasingly substantial sums spent in supporting the poor of the parish was cause for concern. In 1820 the Vestry in Llanllwni decided to review the rules governing the relief given to paupers in the parish. Jenkin Davies of Maescrugiau, Justice of the Peace, was henceforth required to sign all documents authorizing relief.

Jenkin Davies (d.1836) was churchwarden 1802-3 and 1824-25. He was a Justice of the Peace in Ceredigion and Carmarthenshire. He resided at Glanroca near Llanddewi-brefi and at Maescrugiau, Llanllwni. As Justice of the Peace he was a key figure in the administration of poor relief in the parish.

In Llanllwni Vestry in 1820 a rate of 7s 11d in the pound was levied in order to support the poor of the parish. The following levy was set for the year ending 25 March 1828: 9s 11d in the pound, March-June 1827; 11s 11d in the pound June-September 1827; 7s 9d in the pound September-December 1827; 7s 5d in the pound January-March 1828. The total amount raised from the poor rate 1827-1828 was £412-16s-8d.

In the October 1837 Vestry the poor rate levied was ten shillings in the pound. In 1864 the poor rate was set at eight pence in the pound.

# Pwy oedd y Tlodion?

Un anhawster mawr i'r awdurdodau oedd niferoedd y di-waith. Yn ystod yr Oesoedd Canol roedd y mynachlogydd yn cynnig nodded i'r tlodion, ond yn dilyn diddymu'r mynachlogydd gan Harri'r VIII (1509-1547) daeth hynny i ben. Roedd cardotion yn crwydro ar hyd y wlad gan beri dychryn ac anhrefn. Ymateb cyntaf y llywodraeth oedd eu cosbi trwy eu chwipio neu eu serio ag haearn poeth. Ond o'r diwedd daethpwyd i sylweddoli bod amryw wahanol fathau o dlodion:

- yr hen, y rheini ag anabledd neu ag angen cymorth i fyw yn eu cartrefi eu hunain
- y rheini oedd yn gorfforol iach ac yn awyddus i weithio ond yn methu â chael hyd i waith; gwnaed cynlluniau i'w cynorthwyo trwy drefnu prentisiaeth neu waith ar eu cyfer
- y rheini oedd yn anfodlon gweithio; roedd y rhain i'w hystyried yn droseddwr a'u cosbi

Ychydig iawn o ymyrraeth allanol a gaed yng ngwaith y Festrïoedd a chaed cryn amrywiaeth o ran arfer, hyd yn oed o fewn yr un sir. Penodwyd goruchwylwyr y tlodion a'u cyfrifoldeb nhw oedd bwydo, dilladu, trefnu llety a threfnu gwaith i dlodion y plwyf.

Mae achos trist yn cael ei gofnodi yn Llyfr Ffestri Llambod yn 1790 sy'n dangos y math o anawsterau a all godi yn sgil diffyg cyfrifoldeb, tloidi a marwolaeth. Baban oedd William Abel o Lamberd pan ddiflannodd ei dad, Stephen, i Lundain gan adael y babi a'r fam Sarah. Yn Ebrill 1790 bu farw Sarah a rhoddwyd y babi yng ngofal David Davies, Cwmhenryd. Derbyniai hwnnw dâl o ddeunaw ceiniog yr wythnos am ei ofal gan oruchwilwyr y tlodion. Ceisiwyd cysylltu â'r tad ond ni chafwyd ymateb. Y cam nesaf oedd ceisio gwarant yn erbyn Stephen Abel a thalwyd gini i Enoch Nathaniel o Lanwenog fynd i Lundain a chyflwyno'r warrant. Cafodd Enoch addewid o gini arall peta'n llwyddo. Ni chafwyd llwyddiant. Wedyn yn haf 1791 cytunodd gwraig o'r enw Mrs Evans fynd â'r babi i Lundain a'i roi yng ngofal



Castell, Pontrhyfendigaid 1910 Gyda chaniatâd Amgueddfa Cymru

y tad. Methodd y cynllun hwn yn ogystal. Yn Hydref 1798 prentisiwyd y crwt i Evan Evans, Abergranell, am gyfnod o saith mlynedd. Talodd y Ffestri am siwt a dau gryd i'r prentis.

Mae cofnod diddorol am John Williams, Warallt, Llanllwni. Mae'n ymddangos bod ei fab David a'i wraig a'i blant yn rhy gostus iddo allu eu cynnal fel y mynnai'r gyfraith. Ac mae John Williams yn cynnig trosglwyddo i'r plwyf gyfran ('tally') gwerth £50 yn Ffordd Dyrpeg Brechfa-Llansawel, ynghyd â'r llog, ar yr amod ei fod yn cael ei ryddhau o'r faich o ofalu am ei fab a'i deulu. Derbyniwyd ei gynnis gan Ffestri 1830:

*[The Vestry] resolved to accept the proposal of John Williams of Warallt, to transfer his tally of £50 on the Brechfa and Llansawel Turnpike Trust, together with the interest due on the same from September 1829, to the present time, on condition that the said John Williams shall be exonerated in future from the maintainance of David his son, his wife and children, for whom he is at present bound to provide*

Yn 1832 penderfynodd Ffestri Llanfihangel-ar-arth ei bod yn rhatach iddyn nhw, yn yr hir dymor, dalu costau Evan Thomas, ei wraig a'i wyth plentyn i ymfudo i America na'u cynnal yn lleol ar y plwyf. Penderfynwyd rhoi uchafswm o £40 iddo. A derbyniodd Thomas Thomas ryw £35 er mwyn iddo ef a'i wraig a'r wyth plentyn allu ymfudo. Ryw £20 a dderbyniodd Evan Zacharias ar gyfer y daith i America gyda'i wraig a'i blant, ynghyd â phlentyn siawns John Francis.

Amcangyfrifir bod 17 miliwn o bobl wedi ymfudo o'r Deyrnas Gyfunol rhwng 1815 a 1914. Aeth 80% ohonynt i'r Unol Daleithiau a Chanada. Roedd y rhan fwyaf o'r ymfudwyr hyn yn hannu o'r ardaloedd gwledig.

# Who were the Paupers?

One great difficulty facing the authorities were the vast numbers of unemployed. During the middle ages the monasteries offered shelter and support to the poor. This came to end with the dissolution of the monasteries by Henry VIII (1509-1547). Beggars wandered around the country causing panic and disorder. The initial reaction of the government was to punish them either by whipping or branding with hot irons. Finally it was realized that there were different types of pauper:

- The old, infirm or disabled who needed support to live in their own homes.
- The able-bodied who had failed to find employment; plans were made to help these by organizing apprenticeships or work for them
- Those who were unwilling to work; these were regarded as criminals and punished

There was little outside interference with the work of the Vestries and different practice is discernable even between neighbouring parishes. It was the responsibility of the Overseers of the Poor

to feed, clothe, shelter and find employment for the poor of the parish.

A sad case, recorded in the Lampeter parish vestry book in 1790, reflects the problems that could occur as a result of abandonment, poverty or death. William Abel of Lampeter was a baby when his father, Stephen, went off to London, abandoning baby William and his mother, Sarah. In April of that year Sarah died. The baby was then cared for by David Davies of Cwmhenryd; he was paid eighteen pence per week by the parish overseers. It proved impossible to contact the father. The next step was to seek a warrant to serve on Stephen Abel. Enoch Nathaniel from Llanwenog was sent to London to serve the warrant. He was paid a guinea and promised a further guinea should he succeed. He did not succeed. But in the summer of 1791 a Mrs Evans took the baby to London to give him to his father, but this journey was also unsuccessful; Mrs Evans and baby William returned to Lampeter. In October 1798, William was apprenticed to Evan Evans of Abergranell for a period of seven years. Lampeter Vestry paid for a suit and two shirts for the boy who then disappears from view.

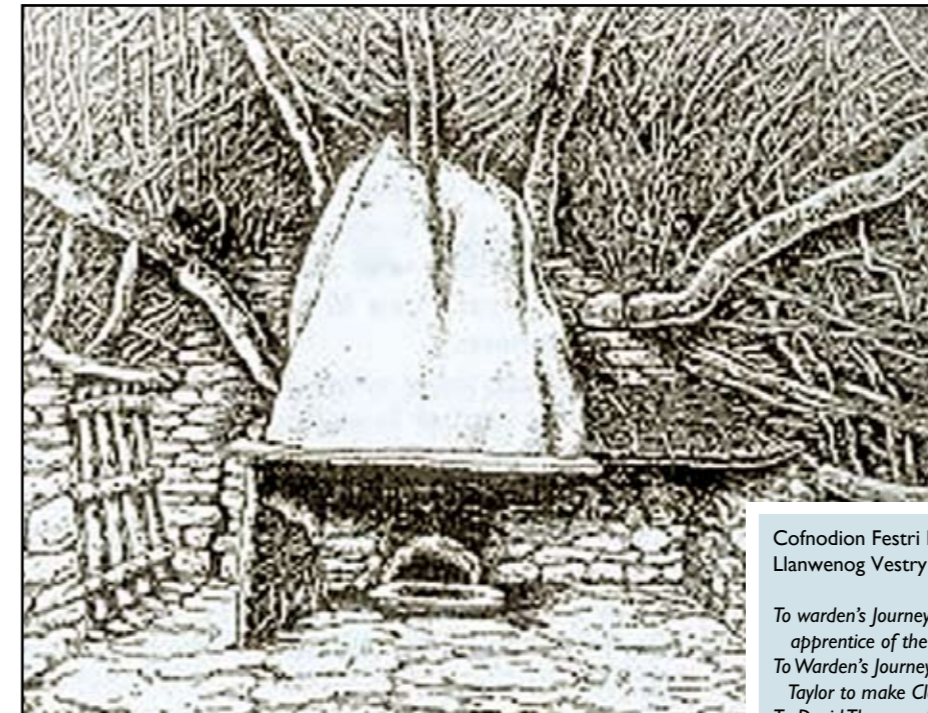


Chwipio cardotyn yn y 16 ganrif Whipping a beggar in the 16 cent

There is an interesting Llanllwni Vestry note of 1830 relating to John Williams, Warallt. It seems that his son, David, and his wife and children were too expensive for him to support as required by law:

*[The Vestry] resolved to accept the proposal of John Williams of Warallt, to transfer his tally of £50 on the Brechfa and Llansawel Turnpike Trust, together with the interest due on the same from September 1829, to the present time, on condition that the said John Williams shall be exonerated in future from the maintainance of David his son, his wife and children, for whom he is at present bound to provide*

In 1832 Llanfihangel-ar-arth Vestry decided that it was cheaper, in the long term, to pay the costs of Evan Thomas, his wife and eight children to emigrate to America rather than support them 'on the parish'.



Bwthyn ger Ystrad-fflur. Print 1888

Cofnodion Ffestri Llanwenog a Chyfrifon y Goruchwilwyr 1807-1808: Llanwenog Vestry Minutes and Overseers Accounts:

To warden's Journey to Llandyssyl to Enquire the Tailor for to take the apprentice of the Parish, in the Parish use p. orders	1. 6
To Warden's Journey to Tygwyn in Llanllwni Parish, seeking for Taylor to make Cloathes for the Parish apprentice	1. 0
To David Thomas aforesaid apprentice's maintainance at 3/- week	3. 0
To Do for his maintainance continued weekly at 3/-	3. 0
Towards the afores'd apprentice for shissors Thimble & needles	1. 2
also Journey for Warden to send the said apprentice down to Llandyssyl to his present master to Teach the Trade	1. 6
For Ale once at Llandyssul in agreeing with the Taylor concerning the aforesd apprentice named Dd.Thos. Edward	2. 0

# Plant Siawns

Mae'r defnyddiau ar gyfer astudio union sefylla'r tlodion yn Llanllwni yn brin. Ni chadwyd Llyfrau Ffestri Llanllwni na chofnodion Goruchwylwyr y Tlodion. Ond yn ffodus copiwyd llawer o'r defnyddiau hyn a'u diogelu gan yr hynafieithydd George Eyre Evans (1857-1939). Roedd ef a'r teulu'n Undodwyr brwd a thrigai tad a chwaer George Eyre Evans yn Llwynrheol, Llanybydder o 1894. Addolent yng nghapel Alltyblaca. Ceir, yn ogystal, gyfeiriadau at Lanllwni ac at dlodion y plwyf mewn dogfennau perthnasol o blwyfi cyfagos, mewn ewyllysiau ac yng nghofrestri cynnar Eglwys Llanllwni.

Roedd David Jones, Maesnonni (c. 1760-1842) yn mynychu'r Ffestri'n gyson ac yn weithgar yn y plwyf. Yn 1830 cytunodd y plwyf i'w enwebu'n oruchwylwr y tlodion:

*[the parishioners agreed] to nominate David Jones of Maesnonny, gentleman, on a list to be appointed by his Majesty's Justices of the Peace, as a fit and proper person to serve the office of overseer of the poor in this parish.*

Cafodd David Jones ei enwebu ar yr 8 fed o Fawrth; roedd wrth ei waith ar 30 Mawrth. Y dasg gyntaf a roddwyd iddo ef a'i gyd-oruchwylwr John Jones, Clunrhiced, gan y Ffestri oedd:

*[To] employ a proper person or persons to take into their custody the fathers of the bastards, who are at liberty, and have not entered into the requisite security to the parish for the maintenance of their separate bastards, and in default to be dealt with according to the law.*

Yn unol ag amodau'r ddeddf, roedd tadau plant siawns i ofalu am eu plant. Gallai'r fam gael ei dwyn gerbron Ynad Heddwch a'i holi ar lw am dadolaeth y plentyn. Erbyn y 19eg ganrif roedd trethdalwyr yn teimlo bod cynnal plant siawns yn faich trwm arnyn nhw. Os nad oedd perthynas neu rywun cyfrifol a allai eu cynnal, y plwyf fyddai'n gyfrifol am y gynhaliaeth. Os oedd y tad honedig yn methu â chodi meichiau

Nododd George Clive, Comisiynydd Cynorthwyl Ddeddf y Tlodion: *The 25 parishes supporting the Carmarthen Union are now [1836] supporting nearly 400 bastards* George Clive, Assistant Poor Law Commissioner.

digonol efallai y byddai rhaid iddo dreulio mis yng ngharchar tra'n aros am ei gyfle gerbron y llys.

Gallai merch feichiog ddibriod, a diwaith ei chael ei hun mewn trafferthion dybryd a'i themptio i ladd y baban fel y gwnaeth Jane Evan o Aberteifi yn 1661.

Mae Cofrestri Eglwys Llanllwni yn cofnodi bedyddio a chladdu plant siawns. Er enghraifft:

### Bedyddio

1748 Mai 24: *Margaret base born daughter of Samuel Jones, Blacksmith, begotten on the body of Rose David.*

1750 Mawrth 21: *Sarah base born daughter of David John, carpenter of Llanfihangel-ar-arth, begotten on the body of Margaret John of Ffosgoy in this parish.*

1753 Mai 8: *Asneth base born daur. of Thomas John begotten on the body of Esther John of Ffosgoy.*

1756 Gorffennaf 18: *Dinah base born daur. of John James, begotten on the body of Esther John.*

### Claddu

1752 Tachwedd 18: *Judith William aged 18 yrs of Ffosgoy...grand daur. base born of Mary.*

1754 Mai 22: *Margaret Evan aged 20 years daur of Evan Griffith begotten on the body of Mary Rees.*

Ceir cofnod o amryw benderfyniadau gan y Ffestri i gynorthwyo tlodion plwyf Llanllwni yn eu henaint, yn eu salwch neu oherwydd anabledd. Weithiau câi'r taliadau eu gwneud mewn arian, dillad, blancedi, tanwydd – weithiau derbyniai'r tlodion gyfuniad o arian a nwyddau. Yn aml iawn derbyniai'r tlodion fesur o farlys; dyma oedd eu bwyf sylfaenol. Roedd yn nod, yn ogystal, ddysgu crefft i blant y tlodion fel y gallent ennill bywoliaeth a'u cynnal eu hunain. Yn aml iawn aent yn weision a morwynion ar ffermydd. Yn 1830 cofnodir



**George Eyre Evans (1857-1939)**  
*Gyda chaniatâd Llyfrgell Genedlaethol Cymru*

taliad o 2s. i Rachel, Penclos, am nyrsio diweddar wraig Evan Lewis.. Telid i anfon tlodion a oedd yn sâl i lan y môr er mwyn iddynt gael adferiad iechyd.

Roedd pob plwyf yn ceisio gwaredu eu plant tlawd trwy drefnu prentisiaethau iddyn nhw. Y Ffestri fyddai'n gyfrifol am ddewis meistr ar gyfer y prentis. Derbyniai'r meistr daliadau yn gyson a darparai fwyd, diod, a gwneud golch y prentis. Y plwyf fel rheol a ddarparai'r dillad. Mae'r gofal a gâi'r prentisiaid gan festri a goruchwylwyr Llanwenog yn yn cael ei adlewyrchu gan gofnod yng Nghofnodion Ffestri Llanwenog a Chyfrifon y Goruchwylwyr 1807-1808.

Y gobaith oedd y byddai plentyn â chrefft ganddo yn gallu codi, maes o law, uwchlaw statws tlotyn. Byddai plant yn aml yn cael eu hanfon i blwyf arall am brentisiaeth, gan fod prentisiaeth o fewn y plwyf hwnnw yn rhoi hawl i setliad. Golygai hefyd fod y plwyf a dderbyniai'r plentyn yn derbyn cyfrifoldeb amdano pe bai angen yn codi. Ac roedd yn bwysig cofnodi prentisiaethau mewn plwyfi eraill yn ofalus er mwyn profi nad oedd gan y plwyf genedigol gyfrifoldeb am y prentis bychan bellach.

# Bastard Children

The sources available to study the paupers of the parish are scant. Llanllwni Vestry Records and any notes made by the Overseers of the Poor have not survived. Fortunately, many of these documents were copied by the antiquarian George Eyre Evans (1857-1939). In addition, useful references to Llanllwni occur in records which have survived in neighbouring parishes, in wills and in early Llanllwni Church Registers.

According to law, fathers of bastard children had a duty of care for their offspring. The mother could be brought before the Justice of the Peace and questioned under oath as to the paternity of the child. In the 19th century, ratepayers and vestry officials felt that supporting bastard children was a significant burden. If there wasn't a relative or responsible person available to support them, the parish would shoulder responsibility for dispensing support. If the errant father could not raise sufficient resources for bail, he might be required to spend a month in prison waiting for his turn in court.

An unmarried girl who became pregnant and without work or means of support could be tempted to kill her baby - as did Jane Evan from Cardigan in 1661.

Llanllwni Church Registers record the baptism and burial of bastard children. For example:

### Baptism

- 1788 Nov 8: *John illegitimate son of Lewis Evan Milestone by Anne Rees.*
- 1790 Dec 15: *Timotheus illegitimate son of Theophilus Jones by Mary Morgan*
- 1793 May 6: *Illegitimate child of Ev Evans Castell by*
- 1798 Apr 15: *Thomas a bastard child of Ann Jones*
- 1803 July 31: *Thomas a base child to James Christmass. Fees unpd.*

### Burial

- 1801 Dec 18: *John Owen a bastard child aged 10 years*
- 1803 Oct 17: *Thomas a base child of James Christmas aged 10 weeks*
- 1812 Jan 3: *Lettice Evan, a bastard, aged one month*

A record has survived of decisions taken by Llanllwni Vestry to assist the paupers of the parish in old age or infirmity, in sickness and in disability. Sometimes payment was made in money, clothing, blankets, fuel – sometimes partly in money partly in goods. The poor frequently received a measure of barley; this was a staple food and also used to make bread. The aim was to teach pauper children a trade so that they might earn a living wage and support themselves. They often became farm servants. In 1830 there is record of a payment of 2s to Rachel, Penclos, for nursing the late wife of Evan Lewis. Payment was made to allow paupers who were ill, to recuperate beside the sea.

All parishes were keen to be rid of their pauper children and apprenticeships were carefully negotiated for them. It was hoped that a child who had served his apprenticeship would be able to rise above the level of a pauper and support himself eventually. The Vestry was responsible for placing apprentices. The apprentice's master would receive regular payments and in return would provide board, lodging and laundry. The parish would normally provide the apprentice's clothing. The care apprentices received from Llanwenog Vestry and overseers is reflected in Llanwenog Vestry minutes 1807-1808.

Children would often be apprenticed in another parish, because an apprenticeship within a particular parish meant that settlement in that parish could be claimed. It also meant that the parish that accepted the child apprentice, also assumed financial responsibility for the apprentice should the need arise. It was, therefore, important to record details of apprenticeships accurately, in order to prove, if need be, that the parish of birth was not necessarily responsible for supporting a particular apprentice.

Yn 1836 rhoddodd Edmund Hills Stacey Esq, Warden Eglwys San Pedr Caerfyrddin, ei farn yn ddiflwyn ar dafod am yr hen drefn:

*The [old] system has been a premium upon pauperism; every kind of abuse has crept in. I think that the majority of persons on our pay-list are able-bodied, most of them only do not seek work, but will not accept it if it is given them; they must be compelled to work.*

*One of the classes who most indulge in idleness here [in Carmarthen town] are the shoemakers; full two*

## Rhai taliadau gan Ffestri Llanllwni/ Some payments to paupers:

- 1820 J Jones, Prussia, for wool, 15s 2d.
- 1821 John, New Inn, a Winchester of barley Jane, Dolauduon, a shift
- 1822 John, Dolwenfach, pair of clogs.
- 1823 David Rodney, cheese. David Christmas' son, a coat. Jenet, a blanket Thos. and Mary Llantren, each a shirt. Sarah, Kafenrhyddlan's dau. for clothes 12s. John Llangeller "asked 5s. for buying a sythe". Thos. Pengraig, "to bear the cost of his son at seaside", 5s. Mary, Llwynbwa, for thatch, 5s.
- 1825 Sarah Dd. Lewis a petticoat John Typika, "to bear the cost of wife and child at the seaside, 20s."
- 1826 Betty, Gwernogle, "3s to buy potatoes to sow." Sal, Blaencwmdu, "is allowed to have a gown, a hat and a pair of shoes. Enoch, Lainddu, "20s to buy oats to sow." Jas Christmas, "a sixpence for two meals and a lodging for a night for Enoch Thomas's widow, when removed." Jno Rees, Typika, "a hat and a pair of shoes for his dau. Mary to enable her to go to servitude."
- 1829 "a pair of suit to Dianah Carmarthen's son." William Henry, victuals.
- 1830 Mary, Cwmceiliog, for meal 8s. from Wm. Felinfach. Evan Lewis and wife 3s per week, with a blanket and a cart-load of coals drawn with one horse. The paupers to have each a load of wood from the Common for fuel, and the persons ratable in the parish shall convey such loads. John James of Llandyssul, £2 to assist him to put his son out as a taylor. Unless Dinah of Carmarthen live upon 2s. per week there, she must come to this parish. Wm, Danrallt, 1s 3d. per week until he comes home from hay harvest. Buy a Common Prayer for the Sexton.



**Eglwys San Pedr, Caerfyrddin**  
*Gyda chaniatâd Archifdy Caerfyrddin*

*thirds of these occasionally trouble the parish for relief. There is a standing order not to apprentice any child to a shoemaker.*

Edmund Hills Stacey Esq, Warden of St Peter's Church, Carmarthen.

# O'r Crud i Bedd

Roedd y Ffestri'n gyfrifol am y tlodion o'r crud i'r bedd. Mae rhai manylion am gladdu'r tlodion yn Llanllwni wedi'u cadw. Yn 1820 cytunodd David John y sexton (sef y clochydd a'r torrwr beddau) gyda'r Ffestri, y byddai'n darparu eirch ar gyfer y tlodion am 15s yr un. Yn 1823 talwyd y sexton 2s am wneud elor. Yn 1835 cytunwyd y byddai'r sexton yn darparu eirch o wahanol faint ar gyfer y tlodion a hynny am 13s yr un.

Truenus yw'r unig air i ddisgrifio amodau byw y tlotaf yn y gymdeithas. Roedd waliau bythynnod y trueiniaid hyn o fwd a cheid to gwellt neu do tyweirch a hwnnw wedi'i sicrhau gan raffau gwair; byddai'r simdde o blethwaith a chlai. Weithiau ceid croglofft ond yn aml byddai'r ystafell seml yn agored dan y to. Codid dŵr o nant neu ffynnon; nid oedd preifatrwydd o fath yn y byd na system garthffosiaeth.

Pan fyddai un o'r tlodion yn marw roedd y cyfan oedd ganddo yn dod yn eiddo i'r plwyf a daeth yn arfer i'r Ffestri drefnu nodi holl eiddo tlotyn ar ei farwolaeth rhag ofn y byddai rhywun yn ceisio twyllo'r plwyf. Ac mor bitw oedd eiddo rhai o'r tlodion ym mhlwyf Llanllwni.

Ar 7 Ionawr 1830 meddiannodd David Bowen, Waunceiliogau, un o wardeiniaid yr eglwys a goruchwyliwr dros dro, eiddo Daniel Jones, Rhyd-y-gors, Llanllwni.

Ar 18 Ebrill 1832 meddiannodd Evan Evans, Talardd, ac yntau'n oruchwyliwr y tlodion, eiddo John James, un o tlodion y plwyf a oedd yn byw ger Alltrodyn.

Gwerthid eiddo'r tlodion mewn occiwn cyhoeddus. Mae'n bosibl mai dyna sy'n esbonio'r enw 'Cae Survey' [974] yn y plwyf. Un ystyr i survey yw 'gwerthu ar occiwn'.

### Gwerthu Eiddo Tlodion Llanllwni/ Inventory of Possessions

Be it remembered that on this 7<sup>th</sup> of January 1830, I David Bowen [Waunceiliogau] as a Churchwarden, being also an acting overseer of the poor in this parish of Llanllwny, have taken possession, in use of the parish, of all and singular the Chattels, goods and effects of David Jones, of Rhydygors in this parish, one of our paupers, namely: a calf, a pig, two bedsteads with their clothes, a shelf upon dressers, the vessels belonging thereto, a cupboard, a coffer, three tables of different sizes, four boxes or trunks, an iron oven, an iron kettle, an iron pot, other small articles not mentioned above, and I consequently, in use of the parish, acknowledge myself answerable for the rent of the above pauper. To this truth I set my hands, the day and year above written.

David Bowen

# From Cradle to Grave

The Vestry was responsible for the pauper from the cradle to the grave. Some Llanllwni pauper burial deeds have survived. In 1820 David John, the sexton, agreed with the Vestry that he would supply pauper coffins for 15s each. In 1835 it was agreed that the sexton would supply pauper coffins of different sizes for 13s each.

The poorest members of society survived in pitiful circumstances: mud-walled cottages which often consisted of one room open to the roof; the thatched roof held together with hay-rope bandages and a wattle and daub chimney. Water came from a stream or well; there was no privacy or sanitation.

At death a pauper's belongings became the property of the parish and it was usual for the overseer to log a pauper's belongings in some detail.

On 7 January 1830, David Bowen, Waunceiliogau, a churchwarden and temporary overseer of the poor, took possession of the effects of Daniel Jones, Rhyd-y-gors, Llanllwni.

On 18 April 1832, Evan Evans, Talardd, overseer of the poor, took possession of the belongings of John James, a Llanllwni pauper who lived near Alltrodyn.

A pauper's belongings were sold by public auction. It's possible that this explains a field-name, *Cae Survey*, [974] in the parish as one meaning of 'survey' is 'to sell at auction'.

Memorandum that on the 18<sup>th</sup> day of April, 1832. I Evan Evans of Talardd, in the parish of Llanllwny, being an overseer of the poor, of the said parish, have taken possession for the parish of the goods of John James, near Alltrodyn, a pauper of the parish, namely: two bedsteads with their clothes, shelf and dressers with their vessels, one cupboard, two tables of different sizes, one small cupboard, two benches, one spinning wheel, baking irons, one chest, one desk, two iron ovens, three black pans, three black pots, one chair, three stools, about four loads of potatoes.

All the aforementioned articles of Jno. James's have I claimed for the parish of Llanllwny, on the premises where found.

Evan Evans, Overseer.

# Y Tlodion Iach o Gorff

Roedd yn nod cael hyd i waith i'r tlodion hynny a oedd yn iach ac yn abl i weithio. Cofnodir i Willam Williams, Gelli, gytuno yn 1820 i gadw Jane ar 1s 5d yr wythnos tan 28 Mawrth y flwyddyn ddilynol. Roedd teulu'r Gelli yn weithgar iawn yn y plwyf ac yn y Ffestri a chofnodir bod William Williams, Gelli, wedi benthycu £80 i'r plwyf yn 1819 gan fod dyledion heb eu talu gan y plwyfolion. Ad-dalwyd y benthyciad, ynghyd â'r llog yn 1826.

Yn 1830 yn ystod cyfnod David Jones, Maesnonni, yn oruchwyliwr y tlodion nodwyd nad oedd John Christmas i dderbyn cymorth gan y plwyf ond yn hytrach i dderbyn Briff. Llythyr casglu neu lythyr o gymeradwyaeth, wedi'i lofnodi gan berson cyfrifol oedd briff. Câi ei gynnig i berson tlawd a oedd wedi dioddef anffawd ddifrifol, megis llosgi ei dŷ. Byddai'r llythyr yn tystio bod y manylion yn y llythyr yn eirwir.

David Jones a gododd dŷ presennol Maesnonni ynghyd â rhai o'r tai allan. Nodir hynny a'r dyddiad, sef 1804, ar lechen ar flaen y tŷ. Ar un o'r stablau nodir ar lechen arall dalfyriad o enw'r masiwn sef John Christmas ynghyd â'r dyddiad sef 1801.

Yn y rhan fwyaf o'r cofnodion a gadwyd, dyw cyfenwau'r rheini 'ar y plwyf' ddim yn cael eu cofnodi. Cyfeirir atynt, yn hytrach, mewn dull agosatoch-chi: Thomas, Pengraig neu Mary, Cwmceiliog ac yn y blaen. Ond mae pethau'n wahanol yn achos y Christmasiaid; cofnodir, fel rheol, eu henwau bedydd a'u cyfenwau, eu trigfan a'r cymorth a roddwyd iddyn nhw gan y Ffestri. O'r herwydd gallwn chwilio pac amryw unigolion â'r cyfenw hwn yn y plwyf yn fwy manwl trwy dynnu gwybodaeth o wahanol ffynonellau cyfoes sy'n sôn amdany nhw.



Gyda chaniatâd teulu Maesnonni

# Able-bodied paupers

The aim was to secure employment for those paupers who were able-bodied and willing to work. It is noted that in 1820, William Williams, Gelli, agreed to continue to employ Jane until 28 March in the following year for 1s 5d a week. The Gelli family was active in the parish and in the 1819 Vestry it is recorded that William Williams, Gelli, loaned the parish £80 to pay off debts incurred by the parishioners. The debt was repaid with interest in 1826.

In 1830 during the year in office of David Jones, Maesnonni, as overseer of the poor, it was decided that John Christmas, mason, was not to be allowed relief by the parish. Instead it was decided that he was to be given a Brief, that is a letter of commendation, signed by a responsible person and testifying to the veracity of the facts contained in the letter. A Brief was normally given to a pauper who had suffered misfortune or ruin following a

natural disaster. David Jones built the present house at Maesnonni and some of the outbuildings. A stone plaque on the front of the house marks the event. On one of the stables there is another plaque that includes the abbreviated form of the name of the mason, namely John Christmas together with the date 1801.

In most of the surviving records, the surnames of those 'on the parish' and in receipt of outdoor relief are not recorded. These are referred to in a more informal manner: 'Thomas, Pengraig' or 'Mary, Cwmceiliog' and so on. But the Christmas' are different: they are normally alluded to by Christian name and surname; place of abode is also recorded and description of the relief dispensed. We can, therefore, glean a little more detail about individuals in the parish with this surname, by collating information from various contemporary parish sources.

### Cofnodion Ffestri Llanbedr Pont Steffan/Lampeter Vestry Minutes

9 January 1820:  
Relief to Dd Dd Jenkins and wife .... 2/-

7 February 1820:  
For Order of Removal of Do No 11 5/-  
Journey to Pontlwni in this case 3/-  
To conveying Dd Dd Jenkins his wife and 3 children to the Overseer of Llanybyther with two Horses 5/-

12 August 1821:  
Order on removal of Sarah Rees Davies by Herbert Evans and Walter Rice Esqrs Gratis  
Journey in the case to Highmead 2/-  
To conveying Sarah Rees Davies by the order to the Parish of Pencarreg 2/-

# Y Christmasiaid: tlodion yn Llanllwni

Ymddengys bod y cyfenw Christmas i'w gysylltu'n wreiddiol ag East Anglia ac yn gyffredin yn ardal Colchester o gyfnod cynnar. Digwydd yr enw mewn amryw blwyfi yng ngogledd Sir Gaerfyrddin ddiwedd y ddeunawfed ganrif a dechrau'r bedwaredd ganrif ar bymtheg. Mae sillafiad yr enw yn y cofnodion eglwysig yn amrywio.

Claddwyd John Christmass, Blaencwmiâr, ar 26 Ebrill 1825 yn 69 oed gan Ficer Daniel Bowen.

Yn 1830 derbyniodd Sarah Christmas got a phâr o sgidiau gan Festri'r plwyf ar gyfer ei mab John Christmas. Mae'n amlwg felly nad John Christmass, Blaencwmiâr (m. 1825) mo'r John Christmas hwn. Ar 28 Medi 1800 cofnodir bedyddio David, mab Jno Christmas a'i wraig Lettis. Ar 31 Rhagfyr 1801 cofnodir claddu 'a child of Jno Christmas the Mason' yng Nghofrestr Claddedigaethau Eglwys Llanllwni. Nodir enw John Christmas, masiwn wrth ei alwedigaeth, ymhlith aelodau cynulleidfa wreiddiol Capel Nonni, Llanllwni yn 1810. Mae'n bosibl fod gan y teulu bach hwn gysylltiad â phlwyf Llanfihangel-ar-arth, yn ogystal, oherwydd yng nghofrestri'r plwyf hwnnw nodir bedyddio Anne Christmas, merch John a Lettice ar 27 Ebrill 1814 a Dorothy Crismas, merch John a Lettice ar 11 Mawrth 1820.

Mae trigfan John Christmas y masiwn heb ei nodi yng nghofnodion yr eglwys nac yng nghofnodion y Festri, ond coffeir 'tŷ Christmas' mewn enw cae ('Cae nesa tŷ Christmas') ar fferm y Gelli yn Lyfr Degwm 1841. Tybed a ydym, felly, wedi darganfod trigfan John Christmas y masiwn, yn ogystal ag esbonio enw cae. Nid yw'r annedd wedi'i nodi ar Fap y Degwm nac yng Nghyfrifiad 1841. Ond mae'n bosibl crynhoi ychydig ragor o wybodaeth am John Christmas y masiwn o amrywiol ffynnonellau.

Yn 1830, fel y gwelsom, caniatawyd 'briff' i John Christmas. Mae derbyn 'briff' yn beth eithriadol o brin yng nghofnodion festrioedd gogledd Sir Gaerfyrddin. Roedd yn arferol derbyn 'briff' yn unig pan fyddai person wedi colli ei bopeth drwy anffawd ddifrifol megis tân. Gallai hyn egluro pam na chofnodir trigfan tybiedig John Christmas yng nghofnodion y degwm. Mae'n bosibl nad oedd olion o gwbl i'w cofnodi ar fap 1842. Ond erys yr enw yn enw ar gae yn y plwyf sydd wedi'i dalfyru erbyn hyn yn 'Cae tŷ Christmas' (104).

Yn anffodus nid yw union gynnwys y 'briff' na manylion yr hyn a wnaed ag ef wedi'u cadw. Byddai'r 'briff' naill ai wedi'i ddarllen ar goedd yn eglwys y plwyf cyn diwedd y gwasanaeth ynghyd ag anogaeth i fod yn hael; neu gellid ei ddefnyddio fel trwydded i holi am gyfraniadau gan unigolion. Gellid codi symiau sylweddol sut bynnag yr eid ati.

Wedi iddo dderbyn 'briff' rydym yn colli golwg ar John Christmas tan Cyfrifiad 1851. Mae'n ymddangos ym mhlwyf Llanfihangel-ar-arth ac fe'i disgrifir yn ŵr gweddw, 79 oed, a aned yn Llanllwni yn trigo gyda'i ferch yng nghyfraith weddw (Anne Williams, 35 oed) a'i wyrion (Hannah 8 oed ac Evan 6 oed) ar dyddyn 6 erw Rhyd-wen.

Ar 31 Gorffennaf 1803 bedyddiwyd Thomas mab siawns i James Christmas. Ar 17 Hydref 1803 claddwyd Thomas mab siawns i James Christmas ac yntau'n ddeg wythnos oed. Ar 11 Mai 1818 bedyddiwyd Thomas, mab James Christmass, saer, Bank a'i wraig Ann.

Claddwyd Mary Christmass, Trawscoed, gan Ficer Daniel Bowen ar 31 Mai 1831 a hithau'n 88 oed. Hon yw'r Mary Jno. Christmas a gofnodir yn ddiwynnol ar y plwyf am gynhaliaeth. Talwyd am ail-doi Trawscoed gan y Festri. Derbyniodd ar un

achlysur 1s. 3d. yr wythnos ynghyd â 'shift'; ar achlysur arall 1s. yr wythnos ynghyd â 7s. am rent. Derbyniodd, yn ogystal, ryw chwe phwys o wllan i wneud blanced. Ar farwolaeth Mary mae cofnod yn 1833 bod £4 14s 6d wedi ei godi o werthu holl eiddo Mary Jno. Christmas a bod y swm hwnnw wedi'i drosglwyddo i William Williams, Gelli, goruchwyliwr y tlodion yn y plwyf.

Yng Nghofrestr Claddedigaethau Plwyf Llanllwni, cofnodir i'r Ficer Richard Davies gladdu David Christmas, Glannant, gŵr Sarah, ar 11 Awst 1848 ac yntau'n 81 oed. Unwaith eto mae cysylltiad posibl â Llanfihangel-ar-arth: yno ar 20 Rhagfyr 1796 priodwyd David Christmas a Sarah Jones. Nid oes cofnod am gladdu Sarah Christmas yn Eglwys Llanllwni. Bedyddiwyd John, mab David Christmas a'i wraig Sarah, ar 24 Mawrth 1803 yn Llanllwni. Derbyniodd John mab David Christmas a Sarah got gan y plwyf yn 1823; a chot arall ynghyd â dau bâr o esgidiau yn 1830. Roedd gan David a Sarah Christmas blant eraill: Margaret a fedyddiwyd 25 Ionawr 1808; Sarah a fedyddiwyd 25 Ionawr 1809; Esther oedd yr hynaf, a bedyddiwyd hi ar 7 Mai 1797. Ar 12 Ebrill 1892 bedyddiwyd John, plentyn siawns John Jones 'labrwr' o Langelar ac Esther Christmas, merch ddi-briod a drigai yn Gwarprysg.

Ymddengys bod pob un o'r Christmasiaid wedi diflannu o blwyf Llanllwni erbyn Cyfrifiad 1841 ac eithrio David Christmas a oedd yn gwasanaethu ym Maesyrcrugiau; nodir ei fod yn 69 oed adeg y Cyfrifiad.

## Cofnodion Festri Llanbedr Pont Steffan/Lampeter Vestry Minutes

8 May 1819:  
Paid to David Richard to assist him to go to Haverfordwest by order of Mr Davies Maescrigie to apprehend the Father of a Bastard Child

£1-10-0

17 July 1819:  
Paid David Richard for digging grave of the bastard Child of David Rees Dole

1/-

# The Christmas family: paupers in Llanllwni

It seems that the surname Christmas is originally associated with East Anglia and is common in the Colchester area from an early period. The name occurs in several parishes in north Camarthenshire towards the end of the 18<sup>th</sup> and the beginning of the 19<sup>th</sup> century. The spelling of the name varies in church records.

John Christmass, Blaencwmiâr, was buried on 26 April 1825, aged 69 by Vicar Daniel Bowen.

In 1830 Sarah Christmas received a coat and a pair of shoes from the parish Vestry for her son John Christmas. This John Christmas cannot be John Christmass, Blaencwmiâr, (d.1825). On 28 September 1800, the baptism of David, 'a child of Jno Christmas the mason' is recorded in the Burial Register of Llanllwni Church. The name of John Christmas, mason by trade, also occurs in a list of founder members of Capel Nonni in 1810. It is also possible that the family had connections with the neighbouring parish of Llanfihangel-ar-arth, because the parish registers of that parish record the baptism of Anne Christmas, daughter of John and Lettice on 27 April 1814; and also the baptism of Dorothy Crismas, daughter of John and Lettice on 11 March 1820.

The abode of John Christmas, the mason, is not recorded in church or Vestry records but we do have a *Cae nesa tŷ Christmas* ('Field next to Christmas' abode) commemorated in a field-name in the parish Tithe Apportionment. We may have located the abode of John Christmas the mason and explained a field-name.

However *tŷ Christmas* is not recorded on the tithe map. Neither is it listed in the 1841 Census. But it is possible to glean a modest amount of information about John Christmas from various surviving parish records where he is either described as John Christmas, mason, or as John Christmas, honest mason.

In 1830, as we have seen, John Christmas was granted a 'brief'. The granting of a 'brief' does not seem to have been common in north Camarthenshire. The Llanllwni brief in fact is the only example seen in local

vestry records. It was usual to receive a 'brief' when the applicants had lost all of their possessions in a disaster - such as a fire. It may explain why John Christmas's supposed abode is not recorded on the tithe records. There may well have been nothing left to record on the 1842 map. But the name survives in a field-name on the Tithe Apportionment; and to the present day in a syncopated form, *Cae tŷ Christmas* (104).



The contents of the 1830 'brief' and details of how the 'brief' was executed have not survived. It would either have been read in the parish church before the end of the service, accompanied by an exhortation to be generous; or it could be used as a licence to approach individuals asking for contributions. Either way, substantial sums could be raised in this manner.

At this point, we lose track of John Christmas till 1851 when he reappears in the census return of the neighbouring parish of Llanfihangel-ar-arth. He is recorded as John Christmas, a widower, aged 79, born in Llanllwni, living with his widowed daughter-in-law (Anne Williams, aged 35) and two young grandchildren (Hannah aged 8 and Evan aged 6) on a 6 acre holding called Rhyd-wen.

On 31 July 1803 Thomas, the bastard son of James Christmas was baptized and on 17 October 1803, Thomas, the bastard son of James Christmas, was buried aged ten weeks. On 11 May 1818 Thomas, the son of James Christmass, carpenter of Bank, and his wife Anne, was baptized.

Mary Christmass, Trawscoed was buried by Vicar Daniel Bowen on 31 May 1831 aged 88. She is the Mary Jno. Christmas who is named as being dependant on the parish. The Vestry paid for re-roofing Trawscoed. On one occasion she received 1s 3d a week and a shift from parish funds; on another occasion she was granted 1s a week and 7s rent. She also received some 6 lbs of wool to make a blanket. On her death, there is a record that £4-14s-6d was raised from the sale of her effects.

Llanllwni Church Burial Register records that Vicar Richard Davies buried David Christmas, Glannant, husband of Sarah, on 11 August 1848, aged 81. Once again there is a possible connection with Llanfihangel-ar-arth: David Christmas and Sarah Jones were married there on 20 December 1796. There is no burial record for Sarah Christmas in Llanllwni Church. John, son of David Christmas and his wife Sarah, was baptized in Llanllwni on 24 March 1803. John, the son of David Christmas and Sarah, was given a coat by the parish in 1823 and another coat and a pair of shoes in 1830. David and Sarah Christmas had other children: Margaret, baptized 25 January 1808, Sarah, baptized 25 January 1809; Esther was the eldest and she was baptized on 7 May 1797. On 12 April 1892 John, was baptized; he was the bastard son of John Jones, 'labourer', from Llangeler and Esther Christmas, spinster, who lived at Gwarprysg.

It appears that the Christmas' had disappeared from Llanllwni Parish by the time of the 1841 Census, apart from David Christmas who was a servant at Maesyrcrugiau. The census record notes that he was aged 69.

## Cofnodion Festri Llanfihangel-ar-arth/Vestry Minutes

25 March 1828:  
We agree with Mr Jones Pantfaen for all such paupers' coffins as shall be wanted for the ensuing year for ye sum of eight shillings per coffin. The carpenter will not be paid for his journey.

## Goruchwylwyr y Tlodion a Swyddogion eraill

Doedd dim tâl o gwbl am fod yn warden yn yr eglwys nac am fod yn oruchwylwr y tlodion ond roedd y goruchwylwr cynorthwyol yn derbyn tâl. Roedd Clerc y Festri yn derbyn tâl yn ogystal. Yn 1844 penodwyd David Jones, Panteg, yn glerc ac yn sexton Eglwys Llanllwni ar gyflog o £3 yn flynyddol. Roedd yn rhaid i'r sexton neu'r plwyfolion roi rhybudd ysgrifenedig o chwe mis cyn y gallai David Jones adael y swydd honno.

Yn 1820 David John a gyflawnai swydd y sexton a derbynai ef £4 y flwyddyn a'i dalu bob chwarter. Rhagflaenydd David John oedd John Thomas ac yn 1822 derbynai ef 1s 3d yr wythnos gan y plwyf. Yn 1823 derbynai John Thomas 1s 6d a blanced

gan y plwyf. Yn 1830 pennwyd mai £2 y flwyddyn roedd y sexton i'w dderbyn. Roedd Goruchwylwyr y Tlodion yn cael eu dewis o blith ffermwyr a gwŷr sylweddol y plwyf a oedd yn mynychu cyfarfodydd y Festri. Fe'u penodid am flwyddyn gan yr Ynad Heddwch; y goruchwylwyr a'r wardeiniaid a oedd yn gyfrifol am gasglu treth y tlodion a'i rannu yn ôl penderfyniadau'r Festri. Ni ddiddymwyd swydd Goruchwylwr y Tlodion tan 1925.

Mae rhestr ar gael o'r rheini a oedd yn bresennol mewn Festri a gynhaliwyd yn Llanllwni ar 5 Hydref 1837. Mae'n amlwg bod y rhain yn cael eu hystyried ymhlith gwŷr sylweddol y plwyf bryd hynny:

John Rees, Ffynnon-ddrain; Evan James, Cornel; David Saunders, Abercwm (Cadeirydd); Enoch Jones, Cefncoed; Daniel Evans Cefncoedisaf; David Davies, Dolauon; Thomas Evans, Pantygogledd; John Thomas, Tygwyn; Rees Davies, Waungron; John Jones, Talgraig; David Evans, Penywern; David Davies, Gwarcwm; David Evans, Maes; John Jones, Clynrhicedfawr; Thomas Williams, Clyniaruchaf; Thomas Jones, Derwlwyn; William Williams, Waunfawr; Evan Evans, Talardd; John Davies, Bwlchgwyt; Daniel Thomas, Nant yr Hendre; John Davies, Goitre; David Evans, Noethlwynpyr (warden); Thomas Davies, Blaengwaunhenfod. Tyst: Benjamin Jones, Goruchwylwr Cynorthwyol.

## The Overseer of the Poor and other Vestry Officers

Churchwardens and Overseers of the Poor were not paid but the Assistant Overseer received a salary. The Vestry Clerk was also paid. In 1844 David Jones, Panteg, was appointed clerk and sexton of Llanllwni Church at a salary of £3 a year.

In 1820 David John was sexton and he received £4 a year and was paid quarterly. David John's predecessor was John Thomas and in 1822 he received 1s 3d weekly from the parish. In 1823 John Thomas received 1s 6d and a blanket from the parish. In 1830 it was decided that the sexton should be paid £2 a year.

The Overseers of the Poor were chosen from the ranks of the farmers and influential men in the parish who attended meetings of the Vestry. The Justice of the Peace appointed Overseers of the Poor for a period of a year; the overseers and wardens were responsible for collecting the poor rate and distributing it according to the decisions of the Vestry. The office of overseer was not abolished until 1925.

There is a record of those present at a Vestry held in Llanllwni on 5 October 1837. It seems that the following were considered to be the great and the good in the parish at this time: John Rees,

Ffynnon-ddrain; Evan James, Cornel; David Saunders, Abercwm (Chairman); Enoch Jones, Cefncoed; Daniel Evans Cefncoedisaf; David Davies, Dolauon; Thomas Evans, Pantygogledd; John Thomas, Tygwyn; Rees Davies, Waungron; John Jones, Talgraig; David Evans, Penywern; David Davies, Gwarcwm; David Evans, Maes; John Jones, Clynrhicedfawr; Thomas Williams, Clyniaruchaf; Thomas Jones, Derwlwyn; William Williams, Waunfawr; Evan Evans, Talardd; John Davies, Bwlchgwyt; Daniel Thomas, Nant yr Hendre; John Davies, Goitre; David Evans, Noethlwynpyr (Warden); Thomas Davies, Blaengwaunhenfod. Witness: Benjamin Jones, Assistant Overseer.

## Setliad a Dychweliad

Roedd y plwyf i'n ceisio sicrhau mai dim ond y tlodion hynny a oedd yn gyfrifoldeb gwirioneddol iddyn nhw a oedd yn derbyn cymorth gan y Festri. Roedd gan y goruchwylwyr hawl i symud dieithriaid na allent brofi y byddent yn gallu dod o hyd i waith o fewn 40 diwrnod. Dyma oedd system y setliad. Roedd hawl i setliad yn y plwyf gan y rheini a oedd yn rhentu eiddo hyd at £10 y flwyddyn, yn talu treth y tlodion, yn gwneud prentisiaeth o fewn y plwyf neu'n gwasanaethu fel un o swyddogion y plwyf. Roedd rhai pwyf i'n ddyfeisgar iawn yn gwrthod setliad i grwydriaid.

Mae cofnod am un teulu 'ar y plwyf' yn Llanllwni yn dilyn digwyddiad trist iawn. Cofnodir claddu ar 28 Mehefin 1757:

*Elizabeth Thomas an infant dau of Thomas Evan of Kenarth by Irene his wife. N.B. These people came accidentally to Alms in this parish where their poor girl happened to die.*

Os oedd hi'n ymddangos yn debygol bod rhywrai'n mynd i fod yn gost ar y plwyf roedd hawl i'w dychwelyd i'w plwyf genedigol. Roedd hyn yn effeithio'n arbennig ar yr hen a'r methodig, y

rheini oedd yn dioddef o salwch, plant, gweddwon a labrwyr, sef y rhai a oedd yn fwyaf tebygol o fethu â'u cynnal eu hunain heb gymorth gan y plwyf. Gallai Ynad Heddwch lofnodi Gorchymyn i symud y rhain nôl i'w plwyf genedigol.

Yn 1828, derbyniodd James Christmas: *A sixpence for 2 meals and a lodging for a night for Enoch Thomas's widow when removed.*

Gwelir rhai enghreifftiau eraill o'r drefn yn gweithredu yng nghofrestr i'r eglwys: 10 Awst, 1743 sonnir am gladdu:

*John Lloyd, Shoemaker, a poor man claiming a settlement here from Bettws pledrws in Cardiganshire.*

Yn 1809 mae Llyfr Festri Llanfihangel-ar-arth yn nodi fel hyn:

*Poor from May 1809 to May 1810 constant relieved...*

*John Abercwm Smith Llanllwny*

Roedd gan John Abercwm waith ym mhlwyf Llanllwni ond roedd plwyf Lanfihangel-yr-arth yn derbyn cyfrifoldeb amdano ac yn talu am gyfnod er mwyn iddo allu aros yn Llanllwni. Petai'n gorfod dychwelyd i Lanfihangel-ar-arth gallai ef (ac unrhyw deulu) fod yn faich trymach ar blwyf Lanfihangel.



**Abercwm**  
*Gyda chaniatâd y teulu*

Yn ôl deddf 1697 roedd y tlodion i wisgo ar eu llawes dde fathodyn P am pauper ynghyd â llythyren gyntaf enw'r plwyf mewn defnydd coch neu las. Mae llyfrau cyfrifon y goruchwylwyr mewn rhai ardaloedd yn nodi eu bod yn prynu defnydd er mwyn gwneio'r llythyren P ar wisgoedd y tlodion. Nodai Deddf y Tlodion 1781/82, yr esgusodid tlodion a oedd yn ymddwyn yn dda rhag wisgo bathodyn y tlodion.

Cyn y gallai tlodion Llanbedr Pont Steffan dderbyn cymorth gan y plwyf rhaid oedd iddynt wisgo bathodyn yn cynnwys y llythrennau P L sef 'Pauper Lampeter' ar eu llawes. Oni wnaent hyn gallent golli'r taliad gan y Festri. Dyfais oedd y bathodyn i wahaniaethu rhwng y rheini a oedd yn gymwys i dderbyn cymorth gan y plwyf a chrwydriaid a phersonau eraill nad oedden nhw'n gymwys i hawlio taliad gan Festri'r plwyf.

## Settlement and Removal

Parishes sought to ensure that their Parish Vestry only helped those paupers for whom they were indisputably responsible. Overseers were empowered to remove from their parishes any stranger who was unable to persuade them of his ability to obtain work within 40 days. This was due to the settlement system. Those who rented property valued at up to £10 a year, those who paid the poor-rate, those serving an apprenticeship within the parish or who had served as parish officers were all eligible for settlement rights. Settlement rights allowed them to claim poor relief. Many parishes became adept at denying itinerants settlement rights.

There is a record of one family 'on the parish' in Llanllwni as a result of very sad circumstances. The burial is recorded on 28 June 1757 of:

*Elizabeth Thomas an infant dau of Thomas Evan of Kenarth by Irene his wife. N.B. These people came accidentally to Alms in this parish where their poor girl happened to die.*

If it was apparent that persons were likely to become a financial burden on the parish, the parish had the right to remove them to the parish where they were born.

This affected especially the old and infirm, children, widows and labourers. That is, those who were least likely to be able to support themselves without the support of the parish. A Justice of the Peace could sign an order to remove such persons to their native parish.

In 1828 James Christmas received: A sixpence for 2 meals and a lodging for a night for Enoch Thomas's widow when removed.

Other examples of the settlement system are recorded in Llanllwni Parish Church Registers: Burial 10 August 1743: John Lloyd, Shoemaker, a poor man claiming a settlement here from Bettws pledrws in Cardiganshire.

Llanfihangel-ar-arth Vestry Book of has the following entry: April 10, 1828 (Easter Week) to John James Smith Llanlloney 5s towards thatching his shop.

John James was employed in the parish of Llanllwni but the parish of Lanfihangel-ar-arth accepted responsibility for him and paid for roofing his workshop so that he could remain in Llanllwni. If he (and any family)

had to return to Lanfihangel-ar-arth he might have become a burden on that parish.

According to the law of 1697, paupers were required to display the letter P for 'pauper' on their right sleeve together with the first letter of the name of the parish in red or blue. In the overseers' account books of some parishes it is obvious that material was purchased in order to sew the letter P on the paupers' clothes. The Poor Law of 1781/82 notes that the well-behaved paupers were excused from wearing the pauper badge.

Before the paupers of Lampeter could receive parish relief, they had to wear a badge bearing the letters PL (Pauper Lampeter) on their sleeves. Failure to comply, meant that they would lose their payment from the parish. The badge was a means of differentiating between those who were eligible for aid, and vagrants and others who were not eligible to claim from the parish vestry.

# Y Drefn Newydd

Daeth diwedd ar gyfrifoldeb uniongyrchol plwyfi unigol fel Llanllwni dros y tlodion yn 1834 pan basiwyd Ddeddf Newydd y Tlodion. Y nod yn 1834 oedd sicrhau trefn unfurf a threfn ganolog gref. Unwyd plwyfi cyfagos i greu 'Undebau' a gâi eu rheoli gan Fwrdd o Warcheidwaid. Doedd yr Undebau newydd ddim wedi'u trefnu yn ôl ffiniau'r siroedd. Gallai'r Undebau godi tlotai lle roedd disgwyl i'r tlodion gyflawni gwaith diraddiol megis torri cerrig yn gyfnewid am fwyd a llety.

Roedd y drefn a fodolai cyn 1834 o bosib ychydig yn anniben a heb fod yn unfurf. Ond roedd y Festri mewn ardal fel Llanllwni yn trin y tlodion â chydymdeimlad mawr am fod aelodau'r Festri yn aml iawn yn adnabod y tlodion roedden nhw'n gyfrifol amdany'n nhw ac yn deall eu hamgylchiadau a'r union reswm dros yr amgylchiadau hynny. Roedd Byrddau'r Gwarcheidwaid, ar y llaw arall, yn atebol i Gomisiwn Deddf y Tlodion gyda'u canolfan yn Somerset House yn Llundain. Yn 1850 dim ond 11% o'r tlodion oedd yng ngofal y wyrwys: yr hen a'r methedig a'r sâl oedd y mwyafrif o'r rhain.

Effeithlonrwydd a thorri costau yn hytrach nag egwyddorion dyngarol a reolai'r drefn a gyflwynwyd yn 1834. Creodd y drefn newydd densiynau, yn ogystal, a gyfrannodd at chwerverd terfysg Beca yn gynnar yn y 1840au. Roedd Merched Beca yn ymosod ar dai wyrwys yn ogystal â thollbyrth. Ymosodwyd ar wyrwys Caerfyrddin ar 19 Mehefin 1843. Ymosodwyd ar Gât Gwarallt, Llanllwni, ar 10 Gorffennaf yn yr un flwyddyn.

Golygai Deddf Newydd y Tlodion nad oedd cymorth (ariannol) i'w roi mwyach i tlodion oedd yn iach. Yn hytrach roeddent yn cael eu gorfodi i fyw mewn wyrwys lle'r oedd yr amodau yn cael eu gwneud yn fwriadol galetach na'r amodau gwaethaf y tu allan. Roedd y drefn yn arbennig o lem ar famau dibriod a phlant amddifad. Byddai teuluoedd yn cael eu gwahanu ac ni chaniateid i'w'r a gwraig gydfyw yn y wyrwys. Roedd y cyfleusterau a'r bwyd yn aml yn druenus – nododd comisiynwyr Terfysg Beca fod y prydau a ddarperid yng ngharchar Caerfyrddin yn well na'r rheini yn wyrwys y drefn.

Dan yr hen drefn byddai'r plwyf wedi cefnogi teuluoedd anghennus trwy estyn cymorth allanol. [sef taliadau ariannol neu daliad mewn nwyddau] er mwyn rhoi cyfle i'r tlodion ailafael yn eu bywydau tra'n byw yn eu cartrefi eu hunain. Ond y tloty neu'r wyrwys oedd llety'r teuluoedd hynny na fedrai gael dau pen llinyn ynghyd o dan y system newydd ac roedd hi'n anodd iawn iddyn nhw eu hailsefydlu eu hunain ar ôl gadael y wyrwys. Barn swyddogol y llywodraeth ar y pryd oedd bod tloti yn ganlyniad diogi neu gymeriad gwael.

Mewn rhai achosion mynnai'r gwarcheidwaid ddangos wyneb dyngarol: cafodd gwarcheidwaid Merthyr eu herlyn yn 1900 am roi cymorth i streicwyr; cyhuddwyd gwarcheidwaid Bedwellte o orwario ar deuluoedd anghennus ac fe'u disodlwyd gan swyddogion y llywodraeth yn 1927.



Ffurfiwyd Undeb Llanbedr Pont Steffan ar 15 Mai 1837. Câi ei rheoli gan Fwrdd o 17 o Warcheidwaid etholedig, yn cynrychioli'r 13 plwyf isod:

*Ceredigion:* Betws, Cellan, Llanbedr Pont Steffan (2), Llanfair Clydogau, Llanybi, Llanwenog (2), Llanwnen, Silian, Trefilan. *Sir Gaerfyrddin:* Llanybydder (2), Llanycrwys, Llanllwni, Pencarreg (2).

Cyfanswm poblogaeth y plwyfi o fewn Undeb Llanbedr Pont Steffan yn ôl Cyfrifiad 1831 oedd 8,754. Betws oedd â'r boblogaeth isaf (235) a Llanwenog oedd â'r boblogaeth uchaf (1,647). Yn 1831 poblogaeth Llambod oedd 1,317 a

phoblogaeth plwyf Llanllwni oedd 848; poblogaeth plwyf Llanybydder oedd 1,062; poblogaeth plwyf Pencarreg oedd 1,178; poblogaeth plwyf Llan-y-crwys oedd 374.

Undeb Llanbedr Pont Steffan oedd un o'r Undebau yng Nghymru a oedd yn gadarn yn erbyn codi wyrwys newydd. Ond o'r diwedd yn 1874 yn dilyn bygythiad i'w ddiddymu gan Fwrdd Deddf y Tlodion, cytunwyd i godi wyrwys newydd gan y Goruchwilwyr. Gwnaed hynny yn 1875-76. Ond ymhell cyn hynny, mor gynnar â chanol y ddeunawfed ganrif yn wir, roedd 'tloty' wedi ei godi ym mhlwyf Llanwenog a bu hwnnw'n weithredol tan i wyrwys Llambod agor.

Achosodd y trueni a ddaeth yn sgil diweithdra yn y 1920au i Undebau Deddf y Tlodion gael eu dileu yn 1929, pan drosglwyddwyd eu cyfrifoldebau i'r siroedd a'r bwrdeistrefi sirol.

## Llyfr Festri Llangeler/Vestry Book

*An account of money dispersed by Stephen Griffith Churchwarden and overseer of the poor of the Parish of Llangeler to the poor of the said Parish with other necessitie from the 2th Day of December to the 7th day of June 1801 being six months viz*

Mary John	Llanllwni	Deceased	3s
Ale	at 2 vestries		3s 9d
1 Journey	Llanllwni		1s

Direct responsibility for paupers in parishes like Llanllwni ceased in 1834 when the new Poor Law was passed. The aim in 1834 was to ensure uniformity and a robust centralized system. Neighbouring parishes were grouped together to form Unions, ruled by a Board of Guardians. The Unions could build workhouses where the poor were expected to do degrading work such as stone breaking in exchange for food and lodging.

The system which existed before 1834 was sometimes erratic. But the vestry in a parish like Llanllwni dealt sympathetically with the poor because the vestry often knew the paupers under their care and understood their circumstances. The Boards of Guardians, on the other hand, were responsible to Poor Law Commission whose headquarters were in Somerset House in London.

The system introduced in 1834 was an attempt to cut costs and improve efficiency and was not organized on humanitarian principles. The new system created tension and contributed to the Rebecca Riots in the early 1840s. Rebecca and her 'daughters' attacked workhouses as well as toll gates. Carmarthen Workhouse was attacked on 19 June 1843 and Gwarallt Gate, Llanllwni was destroyed on 10 July in the same year.

The New Poor Law meant that no monetary help was to be given to able-bodied paupers. They were forced instead to live in the workhouse where the conditions were made deliberately more difficult than the circumstances prevailing outside. The system was especially hard on single mothers and orphan children. Families were separated and husbands and wives were not allowed to live together in the workhouse. The facilities and food were often dreadful – the Rebecca Riots Investigating Commissioners commented that food served in Carmarthen Gaol was of superior quality to that available in Carmarthen workhouse.

Under the old system, the parish would have supported needy families through 'outdoor relief' so that paupers had an opportunity to re-establish themselves in their own homes. But it was the workhouse or poor-house for those who could not make both ends meet under

the new system. It was difficult for them to re-establish themselves after leaving the workhouse. Government thinking at the time was that poverty was either the result of idleness or a sign of bad character.

In some cases the Guardians insisted on showing compassion in defiance of the Commission: the Guardians in Merthyr, for example, were prosecuted in 1900 for helping strikers; the Guardians of Bedwellte were accused of overspending on needy families and were replaced by government officials in 1927.

The Lampeter Union was formed on 15 May 1837. It was governed by a Board of 17 elected Guardians, who represented the 13 parishes below:  
Ceredigion: Betws, Cellan, Llanbedr Pont Steffan (2), Llanfair Clydogau, Llanybi, Llanwenog (2), Llanwnen, Silian, Trefilan.

Carmarthenshire: Llanybydder (2), Llanycrwys, Llanllwni, Pencarreg (2).

The total population of the parishes within the Lampeter Union according to the 1831 census was 8,754. Betws had the smallest population (235) and Llanwenog the largest (1,647). In 1831 the population of Lampeter parish was 1,317 and the population of Llanllwni parish was 848; the parish of Llanybydder had a population of 1,062; Pencarreg parish had a population of 1,178; the population of Llan-y-crwys parish was 374.

The Lampeter Union was one of the Unions in Wales firmly opposed to building a new workhouse. But eventually in 1874 under pressure from the Poor Law Board, the Guardians agreed to build a new workhouse. This was accomplished in 1875-76. But as early as the middle of the 18th century, there was a 'poor-house' in the Parish of Llanwenog and it remained open until the Lampeter workhouse was completed.

The serious unemployment experienced during the 1920s led to the abolition of the Poor Law Unions in 1929. Their functions were transferred to the counties and county boroughs.

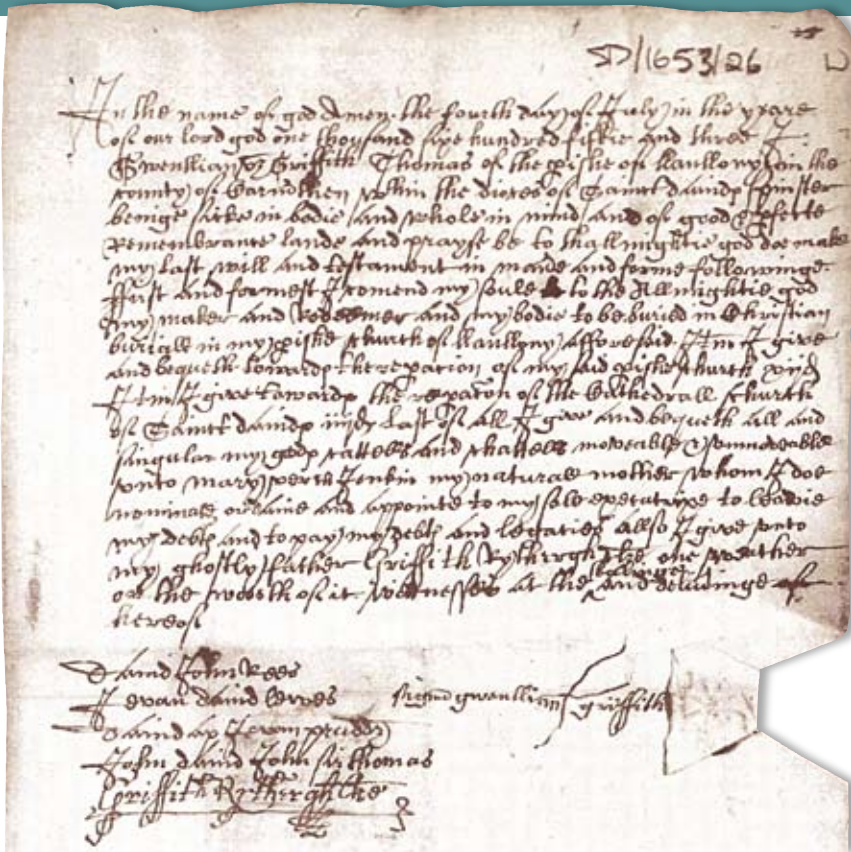


Carchar Caerfyrddin Carmarthen Gaol

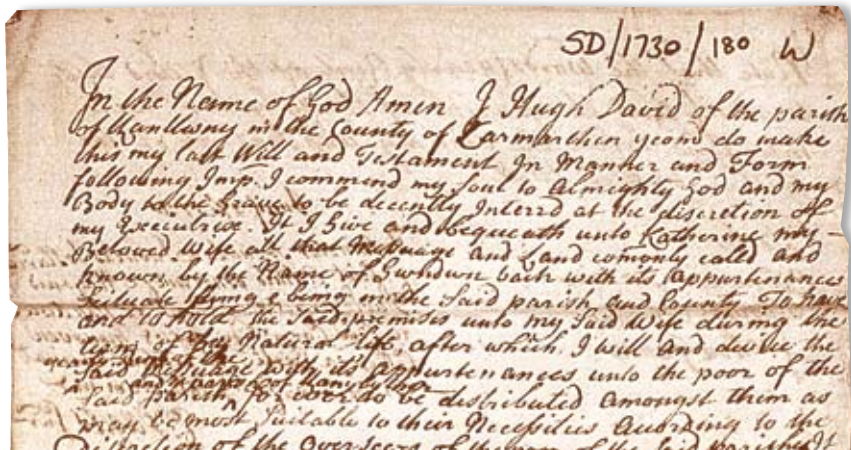
Gyda chaniatâd Archifdy Caerfyrddin

## Cofnodion Festri Llanbedr Pont Steffan/ Lampeter Vestry Minutes

19 May 1820:  
To paid Dd John Cwrt for a Room to the Body of John Williams, a pauper, and guarding him 3 days and 3 nights with candles 8/-  
To paid a Woman for washing the Body of the said Jn Williams 1/6  
To paid Dd Richard for digging his Grave 2/6  
To paid Dd Jenkins for coffin and shroud for ditto £1-2-0



**Rhan o ewyllys Gwennlian vch Griffith Thomas**  
Gyda chaniatâd Llyfrgell Genedlaethol Cymru



**Rhan o ewyllys Hugh David, Gwndwn-bach**  
Gyda chaniatâd Llyfrgell Genedlaethol Cymru

**Darllen pellach: Further reading:**

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- Gerald Morgan (1995) *Cyfoeth y Cardi: Ysgrifau ar Hanes Ceredigion Cymdeithas Lyfrau Ceredigion*.
- Raymond K J Grant (1988) *On the Parish: An illustrated Source Book on the Care of the Poor under the Old Poor Law Based on Documents from the County of Glamorgan* Glamorgan Archive Service.
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- Bethan Phillips (1983) *Peterwell: The History of a Mansion and its Infamous Squire* Llandysul, Gomer.
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- Huw Owen a Rheinalt Llwyd (gol) (2009) *Olrhain Hanes Bro a Theulu Gwasg Carreg Gwalch, Llanrwst*.
- Tate, William Edward (1969) *The Parish Chest: A Study of the Records of Parochial Administration in England* London : Cambridge U.P.

**Pytiau o Gofnodion Meistr y Wyrwys, Llanbedr Pont Steffan**  
Snippets from the Masters Journal, Lampeter Workhouse

To the Chairman and Guardians of the Lampeter Union . I beg to report as follows:

**Dec 1881**  
That two tramps Charles Marshall and Thomas Raibon were on Saturday the 28<sup>th</sup> of last month committed for 7 days imprisonment for having disobeyed the Workhouse rules viz: refused to take a warm bath.

That on Christmas day Professor and Mrs Jayne gave the inmates a dinner consisting of beef and plum pudding.

**Good Friday 1882**  
That on Good Friday Mrs Lloyd supplied the inmates with hot cross buns.

That Margaret Jones who was admitted from the Parish of Llanybyther, on 13<sup>th</sup> of March 1882, is gone to serve at Crygwheel Farm.

That on the 10<sup>th</sup> instant 5 children of Samson and Eliza Price (Travelling Grinders) were admitted in the House. Price and his wife were on that day taken into custody for drunkenness, and the children were then left without any place to go to or anyone to take care of them, and they were brought into the House by P. S. Lyons. Price and his wife were committed to Carmarthen Gaol on the 12<sup>th</sup> instant for 14 days. I have read a letter from the Governor of the Gaol that Price and wife will be liberated at 10 A.M. on Saturday next. Price's wife said that she would not return here for the children

That Samson Price and his wife came for their children, on Saturday the 24<sup>th</sup> of last month, and the children were discharged.

**April 1884**  
That Sarah Williams aged 82 years, who was admitted into the House from the Parish of Llanllwni on the 26<sup>th</sup> of April last, died on the 23<sup>rd</sup> instant.

**December 3 1886**  
That Christina Higgins a vagrant, a native of Manchester, was delivered of a male child on the 19<sup>th</sup> ultimo, this being the first child born in the workhouse since the date of its erection in the year 1876.

**December 31 1886**  
That Miss Mary Lloyd of Pontllwni sent to the House for the inmates her annual gift of Christmas letters and tracts.

**January 1887**  
That a tramp called James Sullivan who was admitted into the casual ward on the 7<sup>th</sup> instant absconded from his work on the following morning. He was captured by me, and taken before Mr John Fowden and sentenced to seven days hard labour.

**January 1888**  
That a boy named David Harris aged 11 years, son of a widow named Bridget Harris of Henfaes Bridge Llanllwni, was admitted into the House on the 20<sup>th</sup> instant by order of the Chairman and Vice Chairman, and on 25<sup>th</sup> instant he ran away from school. I traced him to Llanybyther and found he had reached home about an hour before me. His mother undertook to look after him and I left the boy with her. The lad was very troublesome in the House having made several attempts to escape.

**May 1888**  
That Elizabeth Davies aged 79 years, a vagrant for nearly five years, chargeable to the parish of Llanllwni died on the 26<sup>th</sup> inst.