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Y Llychau

A NEWSLETTER FOR TALLEY & THE SURROUNDING AREA

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**March 2009
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These Newsletters have been produced to provide local residents with information about forthcoming activities in the area and to report on recent happenings. They aim to provide articles of general interest, such as historical items relevant to our community. Local organisations are invited to contribute to the contents to ensure widespread involvement in the project.

***Y Llychau* is produced by the Parochial Church Council of St Michael & All Angels, Talley, for free distribution locally.**

LAST MINUTE RUSH PRESERVES EDITOR'S SANITY (?)

I am becoming convinced that there must be a conspiracy among the contributors of this newsletter to impose excess stress on the aging "editor". As the deadline date for contributions approached, I viewed the three articles that had been submitted for this edition and contemplated tearing out the few remaining hairs from my head. As an alternative to this, I sat down and began composing a 20-page editorial to explain why this would be the shortest issue of the Newsletter to date.

Then, just as I was considering the complexities of producing a publication using a 30 point font text padded out with cartoon pictures to fill the pages, I had a brilliant idea! I could reword some of the pieces that had appeared in earlier issues and hope that readers would not notice the repetition. This plan was scuppered when it was pointed out to me that some people had actually kept some of the back issues and might notice the lack of original input. Clearly, an alternative line of attack was needed.

Before I could formulate this revised strategy, the inbox of my e-mail account came to my rescue. Not one, but two, articles were delivered. I was trying to decide how best to celebrate this welcome occurrence when a third piece arrived by post. The "flood gates" were partially opened and a few more contributions trickled in. These, added to items held over from previous issues and others that have been produced as a result of my begging people to write something, meant that there was sufficient material to work with – this time – even if there would be fewer pages than usual.

There must be scores of budding authors among the readers of *Y Llychau* and it is to them that I address the following plea. Please consider putting pen to paper (or keyboard to computer) and write something for the next Newsletter. Not only will this make better reading for all of us, it will achieve two further benefits. You will not have to put up with items written by me and, as a contributor, you will receive an invitation to the prestigious "Contributors' Party" held each September. Please, please, please help to prevent future editorial panic by writing something for inclusion in forthcoming editions. It doesn't have to be a literary masterpiece, just as long as you feel it will be of interest to those who read it. If you would rather not admit to its authorship, you may use a "nom de plume", but please do not assume that someone else will respond to this request. It's your contribution that is needed.

Roger Pike
Newsletter Team Chairman

THE VICAR WRITES

The Church's year, like the farming year, is circular. Season follows season one after another until we find ourselves back where we started. We have just celebrated Christmas and Lent is now upon us. After Lent, Easter, after Easter, Pentecost and after that, things like Harvest and Remembrance and we shall be gearing ourselves up for Christmas once more.

For children, Christmas to Christmas takes forever. The older you get, the more they seem to rush by, one hard on the heels of another. That's why, just as the land needs the winter in which to rest, so we need the slower more reflective seasons of preparation as much as we do the excitement of celebrations like Christmas and Easter.

Lent, unlike Christmas, moves around a bit. It always starts on Ash Wednesday. But when Ash Wednesday is each year depends on the date of Easter. This year Easter Sunday will be April 12th so Ash Wednesday, which is always the seventh Wednesday before Easter Sunday (there's an interesting fact for a quiz!) was on February 25th; Pancake Day, therefore, was the 24th.

Each year, Lent gives us a chance to stand back from the headlong rush of our lives, to reassess who we are and what we really want; to think about how we live our lives and how we fit into the wider picture. Lent gives us a chance, if we will take it, to remember our priorities and our ideals. It gives us space, if we want it, to think hard about the impact of the way we live our lives, not just on ourselves and on our families but on the wider world and the planet we all share.

Lent is not about breast-beating or navel gazing. It's about giving ourselves space to think, it's about learning the discipline to make the changes we long to see. Lent is a Christian tradition, but all of us of whatever faith (or none) need times when we give ourselves permission "to stop and stare". The tradition of giving something up for Lent is not about self denial in order to punish ourselves but so that we can stop choosing automatically and learn how to choose what is best.

So, this Lent, give yourself some time to stop and think. What are you doing that you'd rather you didn't? What have you always promised yourself to do and haven't? After all, the only time all of us ever really have is now. Lent gives us the chance to notice and savour it.

Revd Canon Joanna Penberthy,
Vicar of Talley

AN OFFICIAL EMBLEM FOR WALES

Although the dragon symbol has been used in Wales for many years, it wasn't until the 20th century that it became an official emblem of the country. The proud and ancient battle standard of the Welsh had always been a Red Dragon but as with any ancient symbol, the appearance of the dragon has been adapted and changed over the years and hence several different variations exist. One legend recalls Romano-British soldiers carrying the red dragon to Rome on their banners in the fourth century, but it could be even older than that.

The dragon standard was perhaps first seen in Britain in the shape of the "draco" – a standard carried by the cohorts of the Roman legion. The Romans appear to have been inspired by the dragon standard carried by their Dacian and Parthian enemies and had adopted this device by the third century. It can be argued that the dragon of the cohort was more familiar to the British than the eagle standard of the legions.

As Roman legions withdrew at the end of the fourth century and the British were left alone to face Saxon attacks, the dragon would have been a natural symbol for those who wished to preserve their Romanised way of life against the barbarian invader. It is thought that the Welsh kings of Aberffraw first adopted the dragon in the early fifth century as a symbol of their power and authority after the Romans withdrew from Britain. Later, around the seventh century, it became known as the Red Dragon of Cadwaladr, who was king of Gwynedd from 655 to 682. The oldest recorded use of the dragon to symbolise Wales however, is from the *Historia Brittonum*, written by Nennius around 820.

In the 12th century, Geoffrey of Monmouth links the dragon with the Arthurian legends including Uther Pendragon, the father of Arthur, whose name translates as Dragon Head. Geoffrey's account also tells of the prophecy of Myrddin (or Merlin) of a long fight between a red dragon and a white dragon, representing the historical struggle between the Welsh (red dragon) and the English (white dragon).

The red dragon was even said to have been used as the British standard at the Battle of Crecy in 1346, when the Welsh archers, dressed in their beloved green and white, played such a crucial role in defeating the French. Although Owain Glyndwr raised the dragon standard in 1400 as a symbol of revolt against the English Crown, the dragon was actually brought to England by the House of Tudor, the Welsh dynasty that held the English throne from 1485 to 1603. It signified their direct descent from one of the noble families of Wales. The green and white stripes of the flag were additions of Henry VII, the first Tudor king, representing the colours of his own standard.

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In 1284 Edward I incorporated Wales into England under the Statute of Rhuddlan and in 1301 Edward made his eldest son – also called Edward – Prince of Wales. Since then the eldest son of the English monarch has been given the title.

The two Laws in Wales Acts, passed in 1536 and 1543 during the reign of Henry VIII, created a single state and legal jurisdiction, effectively annexing Wales to England. It is largely because of these Laws in Wales Acts and the Statute of Rhuddlan that Wales is not represented on the Union Flag; other than through the cross of St George (Wales and England being, according to the Acts, one country).

In 1901 the dragon became the official symbol of Wales and at Caernarfon in 1911, during the investiture of Edward as Prince of Wales, the flag appeared in its current form for the first time, helping its rise to prominence.

In 1953 it was announced that there would be a new royal badge containing the motto “Y Ddraig Goch Ddryr Cychwyn” (an approximate translation is “the red dragon inspires action”). This badge was to be incorporated into the Welsh Flag, but in 1959, after successful lobbying by the Gorsedd of Bards and others, Queen Elizabeth II made the red dragon on a green and white background the official flag for Wales. It was decided that the flag to be flown on government buildings would consist only of the red dragon on a green and white field, rather than the 1953 badge, which was still in occasional use.

The 1959 design can be seen today in all parts of Wales and beyond. It is flown by Welsh people across the world as a symbol of pride in their country’s history and heritage. The Red Dragon not only flies proudly over public and private buildings throughout the Principality, thousands still cross the border into England every other year, when the two nations meet for their ‘historic struggle’ on the rugby battlefield known as Twickenham. At such events, Welsh men, women and children proudly display the dragon (often painted on their faces) as a symbol of pride in their culture.

The daffodil and the leek have also been used as famous emblems of Wales. The Wales Tourist Board produced the following notes:

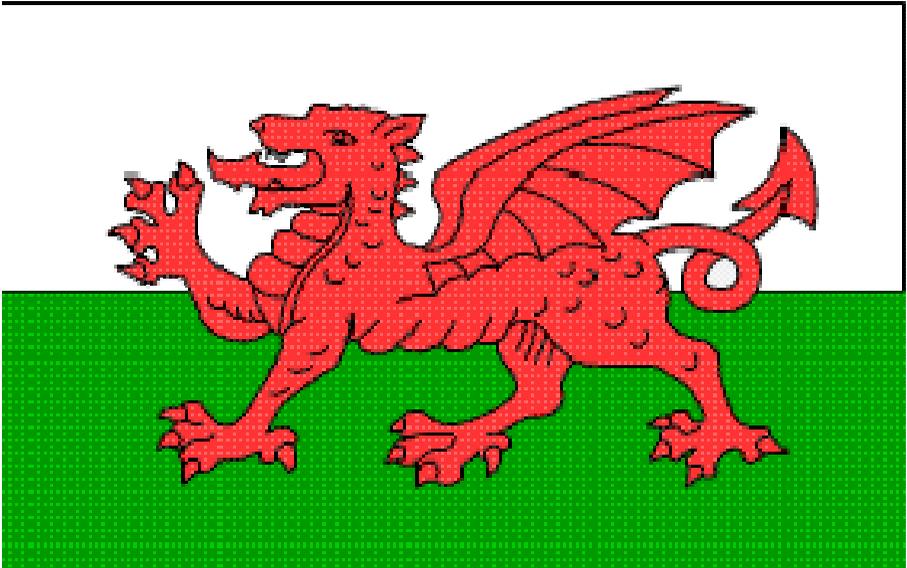
“On the evidence of Shakespeare, the leek was the recognised emblem of his day. There is written evidence that it became the Welsh emblem considerably earlier, although no mention is made of its use as a flag. Entries in the household accounts of the Tudor Kings include payments for leeks worn by the household guards on St. David’s Day.

“According to one legend, the leek is linked to St. David because he ordered his soldiers to wear them on their helmets when they fought a victorious battle against the pagan Saxons in a field full of leeks. It was more likely, however, that the leek was linked with St. David and adopted as a national symbol because of its importance to the national diet in days of old, particularly in Lent.”

The Wales Tourist Board also offers an explanation of the emblem of the Prince of Wales:

“The crest of three ostrich plumes and the motto of ‘Ich Dien’ were adopted by the Black Prince at the Battle of Crecy. The feathers and motto were suggested by the decorations of the King of Bohemia who led the cavalry charges against the English.”

Roger Pike



A BIRD WATCHER'S WAIL

Can anyone help me with a problem of the avian variety that I am currently experiencing?

It is a routine of mine to feed the wild birds on a daily basis as I enjoy watching them feed from the comfort of my cosy living room. So many pretty, colourful, chirpy little tings come to the feeders – siskins, goldfinches, dunnocks, sparrows, chaffinches, blue tits, great tits, woodpeckers, collared doves – the list seems endless.



However, a few weeks ago the starlings descended. They really are the thugs of the bird world – mobbing, pecking and bullying their way around the nuts, seeds and fat balls until all the other birds desert the garden and starlings are left in sole, greedy charge.



It's not that I resent them feeding – after all they are entitled to their fair “share” as much as any other bird. It's just that they seem to look upon ALL the food as “their” fair share.

Perhaps other readers of *Y Llychau* have the same problem as me and have overcome it.

Any ideas and suggestions on how to deter these “bovver boys” and bring back the better looking birds into my garden will be gratefully received.

I ask in desperation.

Watch-the-Birdie

If you have any suggestions to offer to solve this problem, please send them to the Chairman of the Newsletter Team (contact details are on the back page). All legal suggestions will be passed on to Watch-the-Birdie.

MEMOIRS OF A WELSH LEARNER

I was born in Pontypridd but at the age of 4, we moved to the village of Machen, east of Caerphilly but just into Monmouthshire. At the time, no Welsh was taught in the schools in that county.

We used to holiday in a friend's cottage in Pwllheli, and it was there that I first encountered Welsh. Aged about 8 or 9, I used to listen hard to the locals singing in the adjacent chapel, believing that if I concentrated hard enough, I would understand a few words, but never did. I think that my desire to understand Welsh emanated from there.

During my early twenties, I tried to learn from a Teach Yourself Welsh book, but it was hard going and life was busy and there were no classes anywhere near Newbury, where we lived.

In 2000, when we came to Carmarthenshire for a holiday. Roger was considering when to retire and we were looking for somewhere with a more peaceful pace of life. I was really taken with returning to Wales and Roger was pleased with what he saw. We decided to start saving for the return to my homeland. I decided that it really was time to grasp the language.

I started with a more modern book,

COFION O DDYSGWYR 'R GYMRAEG

Ces i fy ngeni ym Mhontypridd ond yn bedair blwydd oed, symudon ni i bentre Machen, i'r ddwyrain o Gaerffili ond yn Sir Fynwy. Ar y pryd, doedd Cymraeg ddim yn cael ei dysgu yn yr ysgolion yno.

Ro'n ni 'n arfer mynd ar ein gwyliau yn fwthyn ffrind ym Mhwllheli, ac yno, clwyais i Gymraeg yn gyntaf. Roeddwn i'n wyth neu naw mlwydd oed. Roedd pobl yn canu yn yr hen gapel drws nesa i fi. Ro'n i'n credu taswn i'n gwrado 'n galed y byddwn ni'n deall, ond doedden i ddim. Efallai mai dyna pryd y dechreuodd fy awydd i ddysgu Cymraeg.

Yn fy nauddegau cynnar, dechreuais i ddysgu gyda llyfr "Teach Yourself Welsh" ond roedd e'n anodd iawn ac roeddwn i 'n brysur iawn. Doedd dim dosbarthiadau ger Newbury, ble dyn ni'n byw ar y pryd.

Yn 2000, aethon ni i Gaerfyrddin ar ein gwyliau fel teulu. Roedd Roger, fy ngwr, yn ystyried ymdeoli a roedden ni'n edrych am rywle i fyw. Rywle ble mae bywyd yn fwy tawel. Roeddwn i eisau symud yn ol i Gymru. Cytunodd Roger, felly penderfynais i ei bod hi'n hen bryd i mi ddysgu Cymraeg.

Dechreuais i gyda llyfr modern ond siwr o fod, roeddwn i wedi methu ynwaith eto onibai am ffindio Catchphrase ar y we.

but would probably have faltered were it not for discovering Catchphrase on the web.

My son-in-law showed me how to download the session to tape and I played them in the car, morning and evening whilst travelling to and from work. There are a lot of traffic jams in Newbury and so I had plenty of time to chat to the tapes.

My only conspirator was my Labrador Tess, who learned Welsh with me as we walked and I chatted to her in Welsh. She seemed to understand every word, even my mistakes.

Early in 2002, through a Welsh Learners site on the internet, I heard about a weekend course at Easter, in Trinity College Carmarthen and decided to attend. It was a bit scary at first, being the first time that I had spoken Welsh to another person, but I discovered that others understood my Welsh, which was very encouraging.

I was told about the monthly Saturday Schools in Gwent, where I could combine an overnight visit to my mother (still in Machen) with a day of Welsh. Sometimes, I attended a whole weekend at Abergavenny and these were particularly rewarding. This I did for 3 years. I was at last learning to speak the language.

When the time came to move, we saw Talley, were delighted with the

Yn lwcus, roedd fy mab yng nghyfraith yn gallu rhoi gwersi ar dapiau a dwi wedi gwranddo arnyn nhw bob dydd pan oeddwn i'n teithio rhwng garte a gwaith. Mae llawer o dagfeydd yn Newbury, felly roedd llawer o amser i ddysgu.

Ro'n i'n arfer siarad â fy Labrador Tess pan oedden ni'n mynd am wac bob dydd. Deallodd hi bob gair, cywir ac anghywir, mae'n debyg.

Yn 2002, trwy safle we ddysgwyr Cymraeg, darllenais i am gwrs Cymraeg dros Y Pasg yng Ngholeg Y Drindod yng Nghaerfyrddin. Penderfynais i fynychu. Roedd tipyn yn ofnus ar y dechrau achos dyna'r tro cyntaf i mi siarad yn Gymraeg a pherson arall oedd e ond, diolch byth, deallon nhw beth dwi'n ddweud.

Yna, darganfyddais i bod Ysgolion Undydd yn cael eu cynnal yng Ngwent bob mis. Gallwn i ymweld dros nos â Mam ym Machen gyda diwrnod o Gymraeg. Weithiau es i'r Fenni am gwrs penwythnos ac roedden nhw yn arbennig o dda. Mynychais i'r cwrsiau hyn dros dair blynedd. O'r diwedd, roeddwn i'n dysgu Cymraeg.

Pan oedd Roger wedi ymddeol, dechreuon ni chwilio am rywle i fyw. Gwelon ni Dalylychau ac roedden ni wrth ein boddau gyda'r lle a gyda phobl gyfeillgar. Penderfynon ni symud i Dalylychau.

village and with the friendliness of the residents that we had met. The decision was made.

Since moving, I have continued to attend Welsh courses, including Sadwrn Siarad day schools and other courses, mainly at Trinity College in Carmarthen where I now enjoy a chat in Welsh with fellow Welsh Learners and tutors alike.

The highlight of my experiences was undoubtedly being filmed for Wedi 7, with Jessica Gregory, at her smallholding, where we were interviewed in Welsh for their article on Scrabble. We appeared on S4C a few days later.

It is wonderful to be able to join in with fellow Welsh speaking members at Garden Club and on outings and for them not to need to turn to English.

I have also been inspired by some local fluent Welsh speakers who tell me that they were not first language Welsh, as I had assumed.

If you speak Welsh and are spoken to in Welsh by a stumbling Welsh Learner, the most helpful thing that you can do to help them along is to speak slowly to them in Welsh, rather than to turn to English. "Thank you" to those of you who have done just this. I still learning, but am enjoying every minute of it.

Shelley Pike

Ers i ni symud, dwi wedi mynychu cyrsiau yn ynglyn Sadwrn Siarad a chyrtsiau arall, fel arfer Yng Ngholeg Y Drindod ble dechreuais i'r tro cyntaf. Nawr dwi'n mwynhau sgwrs gyda dysgwyr ertail a thiworiaid.

Yr uchafbwynt oedd cael fy ffilmio ar Wedi 7, gyda Jessica Gregory ar ei thyddyn. Cawson ni ein cyfweli ar gyfer erthygl ar Scrabble Cymraeg. Roedd i'n gyffrous gweld ni ar S4C cwpl o ddiwrnodau yn hwyrach.

Mae hi'n wych ymuno a ffrindiau sy'n siarad yn Gymraeg heb angen droi i Saesneg.

Hefyd, dwi wedi cael fy ysbrydoli gan siaradwyr Cymraeg rhugl sy'n dweud eu bod nhw ddim yn arfer siarad Cymraeg fel plant ond wedi dysgu fel fi.

Tasech chi yn siaradwr Cymaeg a tasech chi yn siarad gyda dysgwyr sy dim yn hyderus, y peth pwysig yw siarad yn Gymraeg yn araf heb droi i Saesneg.

Diolch i chi sy wedi gwneud hyn gyda fi.

Mae tipyn o daith i fynd ond dwi'n mwynhau pob munud.

Shelley Pike

TOADS CROSSING

My earlier article (*Y Llychau* January 2009) resulted, as I had hoped, with details of toads crossing the road (B4302) in the spring to breed in Talley Lakes. I've had two map references, both very close, from Mrs Anne Cradock. It shows they cross into the lower lake only a little way below Anne's house.

Depending on the weather, toads could stir themselves from hibernation – under big stones perhaps somewhere up the hill – as early as February. (Frogs appear earlier usually). As toads are born with a pressing need to get back to their birthplace to breed, they presumably find one or two spots on the road particularly favourable.

Toadlets return over a period and are traffic casualties. Few will be taken by birds – they don't like the taste. In fact toadspawn itself is distasteful and is only preyed upon by small creatures that suck the insides out. Many adults will die after breeding, but those that survive will also go back across the road but you'll hardly notice them either.

So do they breed in the upper lake as well? Once again if you know – or see in the spring – any crossing points, perhaps you'll kindly let me know. Moreover, they could well return to the western shores also – after all it's a bit quieter that side.

Denys Smith

LLYFFANTOD YN CROESI

O ganlyniad i erthygl o'r gorffennol (*Y Llychau* Ionawr 2009) rwyf wedi derbyn manylion am lyffantod yn croesi'r ffordd B4302 i fridio yn ystod y gwanwyn ar lynoedd Tallyllychau. Rwyf wedi derbyn dau cyfeirnod map, y ddau yn agos iawn, gan Mrs Anne Cradock. Mae'n dangos eu bo nhw yn croesi mewn i'r llyn isaf yn agos iawn o dan ty Anne.

Gan ddbynnu ar y tywydd, gall lyffantod ddiuno eu hunain allan o aeafgwsge – o dan gerrig mawr efallai rhywle ar ben yr allt – mor fuan a Chwefror. (Mae brogaod yn deffro ynghynt fel arfer). Gan fod llyffantod yn cael eu geni gyda'r bwriad o fynd yn ol i'w man geni i fridio, mae'n rhaid eu bod nhw gyda ambell i le ffafriol ar y ffordd.

Dychwelir lyffantod bychain dros gyfnod o amser, a felly maent yn dioddef ar y ffordd. Prin yw'r rhai sydd yn cael eu cymeryd gan yr adar – nid ydynt yn hoff iawn o'r blas. Yn wir, mae blas ofnadwy ar lyffantod, ac maent dim ond yn cael eu bwyta gan greaduriaid bach sydd yn sugno eu tu fewnau. Mae nifer fawr iawn o'r oedolion yn marw ar ol bridio, ond mae'r rhai sydd yn goroesi yn dychwelyd hefyd ar draws y ffordd, ond ni wnewch eu sylwi chwaith.

Felly ydyn nhw'n bridio yn y llyn uchaf hefyd? Unwaith eto, os ydych yn gwybod – neu'n sylwi yn y gwanwyn – unrhyw mannau croesi, rhowch wybod i mi os gwelwch yn dda. Fe allen nhw hefyd dychwelyd i lannau'r gorllewin – wedi'r cyfan mae'n fwy tawel yr ochr yna.

Denys Smith

(kindly translated by Elfed Wood)

NATIONAL ASSEMBLY OF WALES

Background

In July 1997, the UK Government published a White Paper, 'A Voice for Wales', which outlined proposals for devolution in Wales. These proposals were endorsed in the referendum of 18 September 1997. Parliament subsequently passed the Government of Wales Act 1998, which established the National Assembly for Wales.

The National Assembly for Wales (Transfer of Functions) Order 1999 enabled the transfer of the devolved powers and responsibilities from the Secretary of State for Wales to the Assembly on 1 July 1999.

Subsequently, many Acts of Parliament have given new powers to the Assembly.

The Government of Wales Act 2006 received Royal Assent on 25 July 2006 and:

- brought into effect the legal separation of the executive (Welsh Assembly Government) and legislative (National Assembly for Wales) arms of the Assembly, in May 2007. It established an Assembly Commission, charged with providing the property, staff and services required by the Assembly, and a Welsh Consolidated Fund, into which money for both the Welsh

CYNULLIAD CENEDLAETHOL CYMRU

Cefndir

Ym mis Gorffennaf 1997, cyhoeddodd Llywodraeth y Deyrnas Unedig Bapur Gwyn, 'Llais dros Gymru', a oedd yn amlinellu ei chynigion ar gyfer datganoli yng Nghymru. Cafodd y cynigion hynny eu cadarnhau yn y refferendwm ar 18 Medi 1997. Yn dilyn hynny, pasiodd Senedd y Deyrnas Unedig Ddeddf Llywodraeth Cymru 1998, a arweiniodd at sefydlu Cynulliad Cenedlaethol Cymru.

O ganlyniad i Orchymyn Cynulliad Cenedlaethol Cymru (Trosglwyddo Swyddogaethau) 1999 trosglwyddwyd pwerau a chyfrifoldebau datganoledig Ysgrifennydd Gwladol Cymru i'r Cynulliad ar 1 Gorffennaf 1999.

Ers hynny, mae amryw o Ddeddfau Seneddol wedi rhoi pwerau newydd i'r Cynulliad.

Cafodd Deddf Llywodraeth Cymru 2006 Gydsyniad Brenhinol ar 25 Gorffennaf 2006, ac:

- gwahanwyd cangen weithredol (Llywodraeth Cynulliad Cymru) a'r gangen ddeddfwriaethol (Cynulliad Cenedlaethol Cymru) yn gyfreithiol ym mis Mai 2007. Yn ei sgil, sefydlwyd Comisiwn y Cynulliad, sydd yn gyfrifol am ddarparu'r eiddo, y staff a'r gwasanaethau y mae eu hangen ar y Cynulliad, a

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Assembly Government and the National Assembly are paid by the Treasury.

- enhanced the legislative powers of the Assembly. The Act provides for the Assembly to make laws, to be known as Measures, on matters where it has been empowered to do so by an Order in Council. It also provides for the Assembly to exercise primary legislative powers at a future date, subject to a referendum.
- reformed the existing electoral arrangements. The Act eliminates the practice of dual candidacy in Assembly elections. From 2007 onwards, candidates for Assembly elections must either stand in a constituency or on the regional list.

Chronfa Gyfunol Cymru y mae'r Trysorlys yn talu arian iddi ar gyfer Llywodraeth Cynulliad Cymru a'r Cynulliad Genedlaethol.

- gwellwyd pwerau deddfu'r Cynulliad. Mae'r Ddeddf yn caniatáu i'r Cynulliad wneud cyfreithiau a elwir yn Fesurau, a hynny mewn meysydd y rhoddwyd pŵer iddo wneud hynny drwy Orchymyn yn y Cyfrin Gyngor. Mae hefyd yn caniatáu i'r Cynulliad arfer pwerau deddfu sylfaenol yny dyfodol, ar ôl cynnal refferendwm.
- diwygiwyd y trefniadau etholiadol presennol. Mae'r Ddeddf yn diddymu'r arfer o ymgeisio deol yn etholiadau'r Cynulliad. O 2007 ymlaen bydd yn rhaid i ymgeiswyr yn etholiadau Cynulliad unai sefyll etholiad mewn etholaeth neu ar y rhestr ranbarthol.

The Senedd

Y Senedd



The National Assembly for Wales' new building, the Senedd, is located on a prominent waterfront site in Cardiff Bay. It is a unique landmark building, which was designed by the Richard Rogers Partnership to reflect the National Assembly's core philosophy of openness and transparency.

The building has been designed to achieve high standards of environmental performance. Energy consumption and waste is minimised by the application of renewable technologies. The design incorporates indigenous materials.

How the Assembly is elected

There are 60 Assembly Members (AMs). Elections are held every four years and voters have two votes.

Of the 60 Members, 40 represent constituencies and are elected by the 'first past the post' system, the system by which MPs are elected to the House of Commons.

Another 20 Members represent regions. The regional Members are elected by a form of proportional representation known as the Additional Member System. This system goes some way towards ensuring that the overall number of seats held by each political party reflects the share of the vote that the party receives.

Each electoral region covers between 7 and 9 constituencies. There are 4 regional Assembly

Mae adeilad newydd Cynulliad Cenedlaethol Cymru, y Senedd, ar safle amlwg a nodedig ar lan y dŵr ym Mae Caerdydd. Mae'r adeilad trawiadol, unigryw hyn, a gynlluniwyd gan Bartneriaeth Richard Rogers, yn cynrychioli gwerthoedd craidd y Cynulliad, sef bod yn agored ac yn dryloyw.

Cynlluniwyd yr adeilad gyda'r nod o sicrhau safonau uchel o ran perfformiad amgylcheddol. Defnyddir technolegau adnewyddadwy er mwyn sicrhau bod cyn lleied â phosibl o ynni'n cael ei ddefnyddio a bod cyn lleied â phosibl o wastraff yn cael ei gynhyrchu. Defnyddiwyd deunyddiau o Gymru yn yr adeilad.

Sut y caiff y Cynulliad ei ethol

Ceir 60 Aelod Cynulliad (AC). Cynhelir etholiadau bob pedair blynedd ac mae gan bob etholwr ddwy bleidlais.

Mae 40 o'r 60 Aelod yn cynrychioli etholaethau ac fe'u hetholir drwy system 'y cyntaf i'r felin', sef yr un broses a ddefnyddir i ethol Aelodau Seneddol i Dŷ'r Cyffredin.

Mae 20 Aelod arall yn cynrychioli rhanbarthau. Caiff yr Aelodau rhanbarthol eu hethol drwy'r System Aelodau Ychwanegol, sef math o gynrychiolaeth gyfrannol. Mae'r system hon yn anelu at sicrhau bod cyfanswm nifer y seddi sydd gan bob plaid yn adlewyrchu cyfran y bleidlais a dderbyniwyd gan bob plaid.

Y Llychau

Members elected to each of the 5 regions.

These 5 electoral regions are:

- North Wales
- Mid and West Wales
- South Wales East
- South Wales West
- South Wales Central.

The Siambr

Each Assembly Member has a designated seat in the Siambr with a touchscreen computer that they can access during debates. The 'Chamberweb' system provides Assembly Members with access to electronic mail and information.

The Assembly is fully bilingual and Assembly Members speak in their preferred language, English or Welsh. Interpretation, Welsh to English, is provided for all Plenary and Committee meetings.

Mae pob rhanbarth etholiadol yn cynnwys rhwng saith a naw etholaeth. Etholir pedwar Aelod Cynulliad rhanbarthol ar gyfer pob un o'r pum rhanbarth.

Y pum rhanbarth etholiadol yw:

- Gogledd Cymru
- Canolbarth a Gorllewin Cymru
- Dwyrain De Cymru
- Gorllewin De Cymru
- Canol De Cymru.

Y Siambr

Mae sedd wedi'i neilltuo yn y Siambr ar gyfer pob Aelod Cynulliad ynghyd â chyfrifiadur sgrin gyffwrdd y gallant ei ddefnyddio yn ystod cyfarfodydd. Mae system 'Gwe'r Siambr' yn caniatáu i Aelodau Cynulliad ddefnyddio e-bost a chael gwybodaeth ar ffurf electronig yn y Siambr.

Mae'r Cynulliad yn gwbl ddwyieithog a gall yr Aelodau ddewis siarad yn Gymraeg neu'n Saesneg. Darperir



Y Llychau

Members vote by pressing buttons on a console on their desks. They can choose to vote “Yes”, “No” or to “Abstain”. The results are displayed instantly on screens within the Chamber.

A verbatim record of proceedings is produced for each Plenary session, Subject Committee and some Standing Committees. It is edited for accuracy, consistency and to avoid unnecessary repetition. This is a source of information that can be accessed by all. Fully bilingual transcripts of proceedings are published on the Assembly’s website within 24 hours of each Plenary.

To view the Record of Proceedings, visit the Assembly website at:

**[www.assemblywales.org/
keypubrecordproceedings/index.htm](http://www.assemblywales.org/keypubrecordproceedings/index.htm)**

gwasanaeth cyfieithu ar y pryd, o Gymraeg i Saesneg, ym mhob Cyfarfod Llawn ac yng nghyfarfodydd y pwyllgorau.

Mae'r Aelodau'n pleidleisio drwy bwyso botymau ar gonsol sydd ar eu desgiau. Gallant ddewis pleidleisio “o blaid”, “yn erbyn” neu “ymatal”. Dangosir y canlyniadau ar unwaith ar sgriniau yn y Siambr.

Cynhyrchir cofnod gair am air o'r trafodion ar gyfer pob Cyfarfod Llawn a Phwyllgor Pwnc ac ar gyfer rhai Pwyllgorau Sefydlog. Caiff y cofnod ei olygu er mwyn sicrhau cywirdeb, cysondeb ac osgoi ailadrodd diangen. Mae hon yn ffynhonnell wybodaeth y gall unrhyw un ei defnyddio. Cyhoeddir trawsgrifiadau cwbl ddwyieithog o'r trafodion ar wefan y Cynulliad cyn pen 24 awr o ddiwedd pob Cyfarfod Llawn.

Gellir gweld Cofnod y Trafodion ar wefan y Cynulliad:

**[www.cynulliadcymru.org/
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Website	www.assemblywales.org
Post	National Assembly for Wales Cardiff CF99 1NA

SOME WILD GARDEN BIRDS IN SOUTH WEST WALES part 3

BLACKBIRD	<i>Turdus merula</i>	 <p>Juvenile</p> <p>Adult Male</p> <p>Adult Female</p>
The males live up to their name but, confusingly, females are brown often with spots and streaks on their breasts. The bright orange-yellow beak and eye-ring make adult males one of the most striking garden birds. Its mellow song is also a favourite.		
Category	On GREEN list – a common bird.	
Max Lifespan	20 years	
Body length	24 – 25 cm (9½ – 10 in)	
Breeding	Woodland and heaths, but found increasingly in farmland & gardens as well. They like bushes, shrubs and trees, with open ground nearby.	
Wintering	Shrubs & trees suitable for roosting with feeding areas nearby. Often found in berry-bearing hedges and in open fields.	
Habitat	Gardens & countryside and from coasts to hills, although not on the highest peaks.	
Food	Insects, worms and berries.	
Seen	All year round.	
UK Population	About 10 – 15 million birds.	
Similar species	Starling.	

STARLING	<i>Sturnus vulgaris</i>	 <p>Juvenile</p> <p>Adult</p>
Smaller than blackbirds, with a short tail, pointed head and triangular wings, starlings look black at a distance but when seen closer they are very glossy with a sheen of purples & green. Their flight is fast & direct. They walk and run confidently on the ground. Still common in UK, but on the decline elsewhere.		
Category	On RED list – endangered species.	
Max Lifespan	22 years	
Body length	20 cm (8 in)	
Breeding	Open woodland, hedgerows, parks and gardens.	
Wintering	From arable fields to pasture, in gardens, parks and seashore.	
Habitat	Most abundant in southern England and South Wales. Huge roosts are found in plantations & reed beds.	
Food	Insects and fruit.	
Seen	All year round.	
UK Population	About 1 – 2 million birds.	
Similar species	Blackbird.	

CARRION CROW	<i>Corvus corone</i>	 <p>Carrion Crow</p> <p>Hooded Crow</p>
<p>The all-black carrion crow is one of the cleverest & most adaptable birds. It is quite fearless, although wary of man. They are fairly solitary, usually found alone or in pairs. Carrion crows will come to gardens for food and although often cautious initially, they soon learn when it is safe to return. The closely related hooded crow is now considered a separate species. It has mixed grey and black body plumage Unlike crows they usually eat in groups.</p>		
Category	On GREEN list – a common bird.	
Max Lifespan	19 years	
Body length	45 – 47 cm (18 – 19 in)	
Breeding	Wherever there are trees, cliffs or even buildings as nest sites.	
Wintering	As breeding habitat.	
Habitat	Found almost everywhere, from the centre of cities to upland moor lands, and from woodlands to seashore.	
Food	Carrion, insects, worms, seeds, fruit and scraps.	
Seen	All year round.	
UK Population	About 1 – 2 million birds.	
Similar species	Jackdaw, Raven, Rook.	

JACKDAW	<i>Corvus monedula</i>	
<p>A small black crow with a grey neck and pale eyes. It is sociable and usually seen in pairs or larger groups, it is quite an acrobatic flier and flocks will often chase and tumble together in flight. On the ground it both walks and hops.</p>		
Category	On GREEN list – a common bird.	
Max Lifespan	14 years	
Body length	33 – 35 cm (13 – 14 in)	
Breeding	Woodland, parks & gardens with areas of grassland nearby to feed on. In towns it will breed in roofs and chimneys, which simulate its more natural tree hole nest sites.	
Wintering	Stubble, ploughed fields & pasture, often in the company of rooks.	
Habitat	Fields, woods, parks and gardens. Often found on grassland and pasture. Roosts communally in woodlands.	
Food	Insects, seeds and scraps.	
Seen	All year round.	
UK Population	About 2 – 3 million birds.	
Similar species	Carrion Crow, Raven, Rook.	

Y Llychau

ROOK	<i>Corvus frugilegus</i>	
Bare, greyish-white face, thinner, lighter coloured beak and peaked head make it distinguishable from the carrion crow, which is also slightly larger. Rooks are very sociable birds, and you're not likely to see one on its own . They feed and roost in flocks in winter, often together with jackdaws.		
Category	On GREEN list – a common bird.	
Max Lifespan	20 years	
Body length	44 – 46 cm (17 – 18 in)	
Breeding	Rooks prefer lowland farmland – open fields, especially grassland, and plenty of tall trees close by where they build their nests together in a rookery.	
Wintering	Similar to breeding habitat.	
Habitat	Usually seen in flocks in open fields or feeding in groups along a roadside. They will come into town parks and villages but largely keep clear of the middle of big towns and cities.	
Food	Worms, grain and insects.	
Seen	All year round.	
UK Population	About 8 – 10 million birds.	
Similar species	Carrion Crow, Jackdaw, Raven.	

RAVEN	<i>Corvus corax</i>	  In flight
A big black bird, a member of the crow family. It is massive; bigger than a buzzard. It is all black with a large bill, and long wings. In flight, it shows a diamond-shaped tail. It breeds in the west and north only. Most birds are UK residents, but some, especially non-breeders and young birds wander from their breeding areas but do not travel far.		
Category	On GREEN list – a common bird.	
Max Lifespan	16 years	
Body length	64 cm (25 in)	
Breeding	Mountains, sea-cliffs, moorland, inland cliffs and crags.	
Wintering	Similar to breeding habitat, but increasingly they spend the winter in larger parks and gardens.	
Habitat	South west England and Wales.	
Food	Carrion.	
Seen	All year round, but becoming more common in gardens during the winter months.	
UK Population	About 3 – 5 million birds.	
Similar species	Carrion Crow, Jackdaw, Rook.	

GOLDCREST	<i>Regulus regulus</i>	 <p style="text-align: right;">Juvenile</p>  <p style="text-align: right;">Adult</p>
<p>The goldcrest is the UK's smallest songbird. It is dull green above and buff white below with a distinctive orange or yellow crown stripe. It is closely associated with coniferous forests, but can occur in broadleaf woodland. In winter it will join with flocks of tits and other woodland species. In the UK it occurs widely except in treeless areas. It suffers in very cold winters.</p>		
Category	On AMBER list – now a rare bird.	
Max Lifespan	7 years	
Body length	9 cm (3½ in)	
Breeding	Coniferous forests, particularly spruce & silver fir.	
Wintering	Similar to breeding habitats. Often found in coastal bushes and scrub in the autumn when they can arrive exhausted and tame.	
Habitat	Wherever there are trees & bushes, especially conifers. They may take up residence in suburban parks and large gardens.	
Food	Insects.	
Seen	Autumn and Winter.	
UK Population	About 1 – 2 million birds.	
Similar species	Wren.	

WREN	<i>Troglodytes troglodytes</i>	
<p>The wren is a tiny brown bird, although heavier & less slim, than the even smaller goldcrest. It is dumpy, almost rounded, with a fine bill, long legs and toes, very short round wings and a short, narrow tail which is sometimes cocked up vertically. For such a small bird it has a remarkably loud voice. It is the commonest UK breeding bird, although it suffers declines during prolonged, severely cold winters.</p>		
Category	On GREEN list – a common bird.	
Max Lifespan	7 years	
Body length	9 – 10 cm (3½ – 4 in)	
Breeding	Mixed woodland with thick undergrowth and hedgerows.	
Wintering	Same as breeding habitat.	
Habitat	Deciduous woodland, farmland, heaths. Regular garden visitor.	
Food	Insects and spiders.	
Seen	All year round.	
UK Population	About 10 – 15 million birds.	
Similar species	Goldcrest.	

THE CÔR MEIBION DINEFWR DINNER

The Dinefwr male voice choir held its annual dinner at the Halfway, Nantgaredig, on Saturday 24th January. A total of 14 people, including choir members and supporters, travelled from the Cwmdu/Talley area to join others at the event.

Note well these local supporters were well behaved and no stewards were required to keep them under control. This was most probably due to the mouth watering carvery menu offered by the Halfway. This comprised a choice of Soup, Prawn Cocktail or Pâté to start, followed by Pork, Beef or Turkey with a selection of potatoes and various vegetables before Fruit Cocktail, Cheesecake or Eton Mess followed by tea, coffee and mints. Are you hungry yet? I am and I'm not reading this.

By the end of this feast everyone was wishing they had worn elasticated trousers or skirts to cope with their expanding waste line. Following the meal Wyn Williams gave a review of the choir events throughout the year including a number of charity concerts. Notable absentees were mentioned and these included the choir's president and his wife, John and Nansi Walford, and the Llandeilo Rotary president and his wife, Jan and Carol Turner. Both John and Jan were recovering from minor surgery and we wish them a speedy recovery.

During the evening a raffle was held which raised approximately £90 for the Choir funds. The prizes included a dinner for two at the Halfway, a £10 note and numerous bottles of alcoholic beverages as well as boxes of chocolates.

Entertainment for the evening came in the form of the talented choir accompanist Ben Montague playing a piece of music that he had composed himself and a very popular 'boogie woogie' number. Jac Roberts entertained us with his repertoire of jokes which gave us a good dose of laughter so proving the theory that "it's the way I tell 'em". As more beer was drunk, the choir's voices became more oiled and they broke into song providing more entertainment. By this time I had left which was fortunate as my singing is well known for clearing bars at closing time.

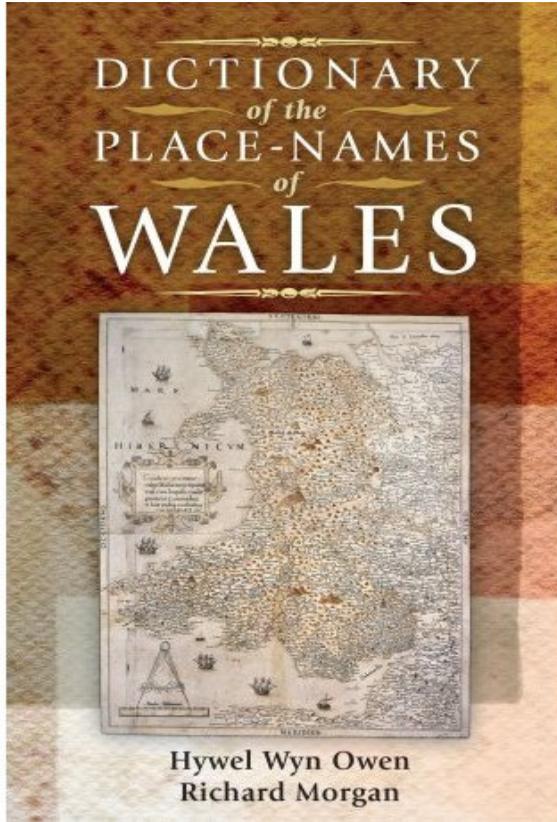
Everyone who attended this annual event thoroughly enjoyed themselves and it is nice to be involved with a local choir that provides such entertainment and raises so many funds for local charities.

The choir is always looking for new members. So come on all you good male singers out there, come and show us what you're made of and help keep the male choral tradition going in Dinefwr. The choir meets in the vestry of Capel Newydd every Monday at 7.30 pm. Anybody interested can contact Wvn Williams on 01550 777834.

Richard Hughes

Y Llychau

DICTIONARY OF THE PLACE-NAMES OF WALES



With 505 pages, this is quite a sizeable volume. Published, printed and bound by Gomer Press, it is by Hywel Wyn Owen and Richard Morgan, who pay tribute to the scholarship and inspiration of Melville Richards. Surprisingly, although all sorts of tiny hamlets with quite obvious name-origins are included, an important community in the Vale of Glamorgan, that a friend looked up, was conspicuously absent. The surprise I had when looking up “Talley” knocked me back quite a bit also.

Of course, it was listed as “Talylychau”, but the first line of the text offered as a translation “end of the stone slabs” – tâl y llech (plural llechau). I’m sure, like me, you always thought that it was the lakes in the name not some stack of slates or stones in some form or other, The authors say that what topographical

source is referred is open to anyone's guess. They mention the Old Wall stretching part of the way across the lower pool shown on an 1891 map or an old chapel, "Capel Crist", on the east side of the village. That last seems quite fanciful.

Much more likely, they suggest, is a causeway between the two pools giving access to the Abbey, which I've always imagined might have existed once to provide a route to the motte and bailey between the pools, which doesn't seem very easy to get to now, but surely must have been when it was built. But the written "Thalelech" of 1222, the first name quoted, predates both the abbey and the castle.

They continue with "Telelechu" (1239), "Tal y Llecheu" (1271), "Taleleze" (1291) and other fanciful forms until "Tal y Lleeche" (c 1566), "Tal y Llechau" (1710) and "Talau" (1740). Several of the strange spellings of old, they suggest, show the difficulties experienced by non-Welsh speaking clerks in the past. "Talley", then, may simply be a clerical abbreviation.

It does seem a shame to me if it is some old grey masonry that gave rise to the name and not the lovely, sparkling lakes.

Denys Smith

The Dictionary of the Place-Names of Wales by Hywel Wyn Owen and Richard Morgan is a hardback book published in November 2007 by Gomer Press at £40.

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WINDOWS

A blonde received a telephone call from the MD of a double glazing firm. He complained that she had had double glazed windows fitted a year ago and had still not paid anything.

"Of course not", the blonde replied, "When your salesman persuaded me to have the work done, he told me 'The Windows will pay for themselves within a year'. Surely you don't expect me to pay as well."

A TRIBUTE TO DENZIL JAMES

Well what can I say about Denzil, Cwm? It is impossible to sum up anyone's life in a few short sentences and Denzil's is no exception. He was a man who never strayed far from the farm of his birth in Llansadwrn, except to pop a little way over the parish boundary and whose life was spent in and around Cwm. A man, therefore, embedded in his community, whom everyone knew and a man who made genuine friendships across the generations; a man known for his calmness and patience, his wise counsel but also a man with a twinkle in his eye and a lively sense of humour. He loved farming, loved the land and worked patiently, carefully and reliably. He knew how to get a job done properly but who had no hesitation in trusting other people.

He was a man who loved all things vintage from his famous collection of oil cans and his beloved Fergie, but yet not a man stuck in the past. Denzil had learnt to surf the internet, enjoying everything from tractor websites to Google Earth's views of his beloved road from Ael y Bryn to Cwm, however painfully slowly they downloaded in Talley!

Denzil respected and treasured all that was good about the past. He was fascinated by local history but he lived in the present even to the extent of taking Margaret clubbing

TEYRNGED I DENZIL JAMES

Wel, beth alla'i ddweud am Denzil, Cwm? Mae'n amhosibl dweud y cyfan am fywyd rhywun mewn ychydig o frawddegau ac nid yw Denzil yn eithriad. Chrwydrodd e ddim ymhell o'r fferm lle cafodd ei eni yn Llansadwrn, ac eithrio symud dros ffin y plwyf ac roedd yn un a dreiliodd ei fywyd yn, ac o gwmpas Cwm. Roedd yn berson a wreiddiwyd yn y gymuned, gyda phawb yn ei adnabod a gŵr a wnaeth ffrindiau ar draws y cenedlaethau. Roedd yn ŵr tawel, amyneddgar, doeth ei gyngor a gŵr â llygaid llawen a synnwyr digrifwch byw. Carai ffermio yn angerddol a charai'r tir a gweithiodd yn amyneddgar, yn ofalus a dibynadwy. Gwyddai sut oedd cwblhau unrhyw orchwyl yn gywir a byddai bob amser yn ymddiried mewn pobl.

Carai bopeth o dras, o'i gasgliad enwog o ganiau olew a'i hoff Fergie, ond nid oedd wedi aros yn y gorrffennol. Roedd wedi dysgu defnyddio'r we, gan fwynhau popeth o safleoedd tractorau i ddarluniau 'Google Earth' o'i hoff heol o Ael y Bryn i Cwm, pa mor araf bynnag y deuai'r lluniau i Dallyllychau.

Parchai a thrysorai Denzil bopeth da ynglŷn â'r gorrffennol. Yr oedd wrth ei fodd gyda hanes lleol ond trigai yn y presennol, ac aeth â Margaret i glybio yn Abertawe gan eistedd trwy fand 'grunge' (os nad ydych yn deall

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in Swansea and sitting through a grunge band (If you are of such an age that this makes no sense, go and ask a person under 30!) so that they could listen to their grandson's band playing.

Denzil showed an interest in people because he was genuinely concerned about people and when people needed him, he offered more than words.

Denzil will be sorely missed, no more so than by Margaret and their family to whom he was simply the best he could have been. He put them first and his greatest joy in surviving the various bouts of ill health that he had had was being aware of the great love they had for him, and of being granted more time with them. And see it as a gift, he did. He had a deep Christian faith throughout his life nurtured both in chapel and church. He always treasured "Rhodd Mam", the little book that summed up and explained his Christian faith.

Denzil was a patient, kind, wise man whose practical concern for others was always laced with humour, faith and a grateful love of life.

We extend our sympathy and prayers to Margaret and the family in their sad loss.

Joanna Penberthy



y term, gofynnwch i berson dan 30 oed) er mwyn gwranddo ar fand ei hŵyr yn chwarae.

Roedd gan Denzil ddiddordeb mewn pobl oherwydd roedd ganddo wir gonsyrn am bobl a phan oedd ei angen ar bobl, cynigiai fwy na geiriau.

Gwelir eisiau Denzil yn fawr iawn yn enwedig gan Margaret a'i deulu oherwydd iddynt hwy ef oedd y gorau ac yn un a roddodd bopeth iddynt. Gosododd hwy yn gyntaf a'i hapusrwydd pennaf oedd ei fod wedi goresgyn sawl cyfnod o afiechyd a bod yn ymwybodol o'r cariad mawr a deimlent tuag ato, gan roi rhagor o amser iddo gyda nhw. A gwelodd hwn fel rhodd. Roedd ganddo ffydd Gristnogol ddofn a feithriniwyd yn y capel a'r eglwys. Trysorai'r 'Rhodd Mam', y llyfr bach a gwmpasodd ei ffydd Gristnogol.

Yr oedd Denzil yn ddyn amyneddgar, caredig a doeth, ac roedd ei gonsyrn ymarferol am eraill yn gymysg â hiwmor, ffydd a chariad diolchgar am fywyd.

Estynnwn ein cydymdeimlad a'n gweddiâu at Margaret a'r teulu yn eu colled drist.

Joanna Penberthy
(Kindly translated by Janet James)



THE MISSING LADY

In the following true story, the name and address of the lady concerned have been changed to avoid any embarrassment to relatives who might still be living in the area. Do other readers remember the incident?

It was the talk of the whole community for months; Mrs Prydderch of Glan-rhyd farm had disappeared. She had left a letter for her husband to say that her body would be found at the bottom of Talley Lake – the lake nearest the village. Mrs Prydderch was a farmer's wife, always plainly dressed, wearing a 'Dorcas' pinafore everyday. On her feet were strong boots. Her hair was done up in a 'bun' and there was no trace of any cosmetics on her face.

The police searched the lake in vain. They searched farm buildings, ditches, wooded areas and trenches, but found nothing that would help solve the mystery.

Every Friday evening my mother would take me (by bus) o Llandeilo for singing lessons. We would catch the LCW bus at 6.30pm for our return journey.

One Thursday evening I had a strange dream. I saw a smartly dressed lady. She wore a navy suit and a fashionable hat. Her hair was

Y FENYW GOLLEDIG

Newydiwyd enw a chyfeiriad y fenyw er mwyn osgoi penbleth i berthynasau efallai sy'n para l fyw yn yr ardal. Oes na rhywun arall yn cofio'r digwyddiad?

Testun siarad yr ardal oedd diflaniad Mrs. Prydderch, fferm Glan-rhyd. Bu ar goll am fisoedd. Roedd wedi gadael llythyr i'w gwr yn dweud y ceil hyd i'w chorff yn y llyn nesaf i bentref Talylychau. Gwraig weithgar, wedi gwisgo'n blaen, guda phiner 'dorcas' dros ei dillad, bob dydd oedd Mrs. Prydderch. Gwisgai esgidiau trymion. Roedd ei gwallt bob amser wedi ei dynnu'n ol mewn 'bun'. Ni wisgau gosmetic o unrhyw fath.

Am fisoedd bu'r heddlu wrthi'n chwilio'r llyn, ysguboriau. Ffosydd a fforestydd ond ni chaed gafail ar y 'corff'.

Pryd hynny, byddai fy mam yn mynd a fi i Llandeilo bob nos wener i gael gwersi canu. Arferem ddal y bws L.C.W. am 6.30pm. nol i Dalylychau.

Un nos lau, cefais freuddwyd rhyfedd. Gwelais wraig smart mewn siwt o las tywyll, het fach bert ar ei phen, ei gwallt wedi ei i liwio'n olau, ac yn rhyfeddach fyth, gwisgau esgidiau sodlau uchel. Siaradodd a

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blonde, she wore make-up and she was in high heeled shoes! She spoke to me, saying, "I am Mrs Prydderch and I'll see you soon".

The following night (Friday) my mother and I were waiting for the 6.30pm bus. It was a dark winter's night when suddenly, in the bus queue, there she stood! (I was about 8 years old at the time).

"Hello, Mrs Prydderch" I said, "How are you?"

My mother chastised me for speaking to what she thought was a stranger.

"Hello, Rachel" replied the lady and she gave me sixpence.

I told my mother that the lady was no stranger, but she was Mrs Prydderch. No-one else recognised her in her new attire.

Anyway, I was right! Mrs Prydderch had come back to her usual lifestyle on the farm after almost a year in the bright lights.

Has anyone got an explanation for this occurrence?

Rachel Williams

mi, gan ddweud 'Mrs. Prydderch wyf i. Fe wela i di cyn hir'.

Y noson ganlynol 'roedd fy mam a mine yn aros am y bws 6.30p. adre. Noson o aeaf oedd hi, ac felly'n dywyll. Yna, yn sydyn, gwelais y fenyw oedd yn fy mreuddwyd y noson cynt! Roeddwn tua wyth oed ar y pryd.

"Helo, Mrs. Prydderch," myntwn i, "sut mae'r hwyl?" cefais stwr gan fy mam am gyfarch menyw ddiarth.

"Helo Rachel", medai'r fenyw, gan estyn pisyn chwech i mi. Eglurais i mam mae nid 'menyw ddearth' oedd y wraig, ond mae Mrs. Prydderch oedd hi.

Nid oedd neb arall wedi ei adnabod gan ei bod wedi gwisgo mor smart, a lliw ar ei hwyneb. Ta beth, fi oedd yn gywir. Roedd Mrs. Prydderch wedi dod adre I fod yn wraig fferm wedi blwyddyn yng ngoleuadau'r ddinas fawr.

Oes gan rhywun eglurhad am y digwyddiad rhyfedd yma?

Rachel Williams

Why is it if you send a package by Ship it is called Cargo,
but if you send it by Car it is called a Shipment?

MEMORIES OF THE AREA

Arthur Davies, who now lives in Newtown, Powys, has been kind enough to send the following.

The Taylor

One house that has had no mention in *Y Llychau* and is about a mile from Cwmdu was occupied by a tailor by the name of John Luther Thomas. The name of the farm house was Cwmgigfran.

My first memory of the house was that it was covered with Rhododendrons and was out of site of the road. It was partly derelict and the school children used to play there on their way home. One, Benni Glanant, jumped out of the upstairs window and broke his leg.

From Cwmgigfran, the tailor and his housekeeper, a Mrs Jones, moved to Langwm. He had a son, Martin Luther Thomas, who became a Vicar in Swansea. After a time, he was promoted and then moved to Brecon.

Whilst at Langwm, John Luther Thomas put up a workshop in the garden and liked nothing more than sharing his jokes with the young people of the village who used to visit him at the workshop. He was a very jocular person and the workshop was a popular meeting place until late in the evening.

There was no electricity in the village in those days, but you did not need it in the tailor's company.

ATGOFION O'R ARDAL

Mae Arthur Davies, sydd nawr yn byw yn y Drenewydd ym Mhowys, wedi bod yn ddigon caredig i ddanfôn y canlynol.

Y Teiliwr.

Un tŷ sydd heb gael ei grybwyll yn *Y Llychau*, ag sydd tua milltir o Gwmdu, lle'r oedd teiliwr yn byw o'r enw John Luther Thomas. Enw'r tŷ oedd Cwmgigfran.

Fy nghof cyntaf o'r tŷ yw ei fod wedi ei orchuddio gyda Rhododendrons, a'i fod o olwg yr hewl. Roedd y tŷ wedi ei adael i fynd ac arferai'r plant ysgol chwarae yno ar eu ffordd gartref o'r ysgol. Neidiodd un, Benni Glanant, allan o ffenest y loft a thorri ei goes.

Symudodd y teiliwr a'i forwyn Mrs Jones o Gwmgigfran i Langwm. Roedd ganddo fab, Martin Luther Thomas, a ddaeth yn ficer yn Abertawe. Ar ôl peth amser cafodd ei ddyrchafu a wedyn symud i Aberhonddu.

Pan yn Langwm, rhoes John Luther Thomas weithdy l fyny yn yr ardd ac nid oedd dim yn well ganddo na rhannu ei jôcs gyda phobl ifanc y pentref a arferai ymweld ag ef yn ei weithdy. Roedd yn berson doniol iawn a roedd y gweithdy yn le cyfarfod poblogaidd hyd yn hwy'r nos.

Doedd dim trydan yn y pentref yn y dyddiau hynny, ond nid oedd ei angen yng nghwmni'r teiliwr.

Where are they now?

Carys, Megan, Beryl and Betty, Swan.

Betty wrote an article in the last edition of *Y Llychau* from Neath Abbey. As 'Betty, Swan' she lived next door to us at King's Court in Talley.

Carys went to London and lived in Ealing. Over ten years ago, in September 1989, I met her at Machynlleth. She had traveled from London by minibus for the induction of Evan Morgan to a chapel ministry there. He has since moved from Machynlleth and is now a Minister in Cardiff. His parents live in Taliaris. The Morgan's family were originally from Cilycwm and we came into contact with them at Wood Green Chapel in London.

In the 1950's Carys' mother, on her first visit to London stayed with Megan who lived in the Hounslow area and they visited us at Isleworth where we lived at the time.

Beryl once lived in the Hereford area and kept a Post Office there.

I would welcome any news of our past neighbours whereabouts.

Arthur Davies

If you can supply any information about Carys, Megan, Beryl or Betty, please send it to the Chairman of the Newsletter Team (contact details on back page) and it will be passed to Arthur.

Ble mae nhw nawr?

Carys, Megan, Beryl a Betty, Swan.

Ysgrifennodd Betty erthygl yn rhifyn olaf *Y Llychau* o Abaty Castell Nedd. Fel "Betty, Swan" roedd yn byw y drws nesa i ni yn King's Court yn Nhalylychau.

Symudodd Carys i Lundain a mynd i fyw i Ealing. Dros ddeng mlynedd yn ôl, ym mis Medi 1989, cyfarfum a hi ym Machynlleth. Roedd wedi teithio mewn bws mini o Lundain i gyfarfod sefydlu Evan Morgan i'r weinidogaeth mewn capel yno. Ers hynny mae e wedi symud o Fachynlleth, ac yn awr mae yn weinidog yng Nghaerdydd. Mae ei rieni yn byw yn Nhaliaris. Daeth teulu'r Morgan o Gilycwm yn wreiddiol a daethom ni i gysylltiad a nhw yng Nghapel Wood Green yn Llundain.

Yn y pumdegau, arhosodd mam Carys ar ei ymweliad cyntaf a Llundain gyda Megan, a oedd yn byw yn ardal Hounslow, a daethant i ymweld a ni yn Isleworth lle 'roeddem yn byw ar y pryd.

Bu Beryl ar un adeg yn byw yn ardal Henffordd ac yn cadw Swyddfa Bost yno.

Fe fyddwn yn croesawu unrhyw newyddion o ble mae ein cyn-gymdogion yn awr.

Arthur Davies

(Kindly translated by Hefin Thomas)

A VIEW FROM THE HILL

A Whited Sepulchre – or “*Don’t do as I do – do as I say...*”

It was our Lay Reader’s first Advent sermon. He noted that Advent, rather like Lent, was a season of preparation not of consumption. He expressed his outrage at finding that mince pies were on sale early in December, carols played incessantly throughout the month and that decorations had appeared long before their appointed time. Thus was M.D. surprised when, upon repairing to the Old School Room for tea, he found the Siren Sisters ensconced behind a table groaning with their delectable home-made dainties. The temptation to ignore our spiritual guide’s exhortation to abstinence was strong, as their mince pies bear the same relationship to one of Mr Kipling’s missable mouthfuls as does a pint of Hogthorpe’s Old Dog’s Dangles to pint of Watney’s Creamflow. (*Do you think they’ll understand that simile? – Ed. Why ever not? – M.D. Have it your own way. – Ed.*) As ever in such a situation your correspondent thought of St Thomas Aquinas and how he would react to such a situation. Consequently a mince pie was received with gratitude but discreetly trousered. There the titbit was to cohabit peaceably with a short length of baler twine and a 3” galvanised nail until the prodigal pastry was joyfully rediscovered on a frosty morning in mid January.



M.D. then placed himself in a position discreetly to observe the reaction of our Lay Reader who had made a delayed entrance due to his need to personally supervise the return of his vestments, folded as usual between layers of lavender fronds in a carved cedar chest and carried by two acolytes, to Talley Towers. Would our Homeric Hero tie himself to the mast and sail past the groaning board without succumbing to the blandishments of the talented duo? Regrettably, he would not! Sizing up the situation he swiftly took a mince pie and downed it in one gulp rather as a dog will sometimes succeed in snapping up a fly. His faithful flock will be shocked to learn that, assuming himself to be unobserved, he returned again – and it might even have been again for MD was distracted by a conversation concerning the prevalence of foot-rot at this season and failed to keep further watch.

The Festive Season

All the rites of Christmas were observed by the parish. First on the calendar was the Church Christmas Fair. The Edwinstord being unavailable we were grateful to hold it in the school. Highlight of the night was, of course, the Cake Auction. Now Mrs Ddu has declared her intention to return M.D.'s figure to that



of the svelte demi-god whom she married. To that end she has refused to bake any cake, pastry or pudding until he can fit, once more, into his wedding suit. Consequently, muttering "it's in a good cause" and "got to get my name in the book" and equipped with the readies from a couple of cash deals which had escaped the wifely radar M.D. crept into position.

A giggle of young mothers (*That is not the correct collective noun – Ed.*) attracted

the auctioneer's attention by delivering their bids with a wink! M.D. was reduced to capering like Rumpelstiltskin in order to get noticed at all. Eventually, despite being "run-up" by a couple of conniving bakers and a few bids "off the wall" (an auctioneer is an auctioneer, the world over) he secured some excellent sponges. These were duly confiscated by Mrs Ddu who, placing them in her padlocked freezer, declared that they would reappear "when we have company".

The Christingle Service was the highlight of the season. The sight of the church filled with children on Christmas Eve was a heart-warming experience. Now, M.D. has grappled successfully with the Manichean Heresy, understands the difference between the Athanasian and the Nicene creeds, is *au fait* with the effects of the Synod of Whitby but the meaning of the Christingle completely eludes him. What does an exotic fruit, pierced by cocktail sticks and stuck with liquorice allsorts say about the Virgin Birth? Nevertheless, every year he approaches the Christingle with the same sense of pleasant anticipation, open-minded humility and simple gratitude with which, he devoutly hopes, Mrs Ddu will approach her birthday treat – the first day of the test at Sophia Gardens...

Mynydd Du

QUIET GARDENS

If you like the thought of giving yourself a bit of space this Lent but know that if you stay at home, someone will be after you, why not give one of our local Quiet Gardens a try? The Quiet Garden movement started in 1992 when the first Quiet Garden was opened in Stoke Poges Buckinghamshire. Individuals make their gardens available for others to come and enjoy some peace and quiet.

Although the movement started in England, it has spread across the UK and even across the world as people who have valued the opportunity of some quiet space here while on holiday have taken their vision back home with them. Given that this movement started in the UK – a place not noted for its long dry spells – most Quiet Gardens also offer some inside space as well. These peaceful places are open to individuals and groups seeking somewhere to relax, reflect and pray.

We are lucky to have two Quiet Gardens close at hand.

The Garden Cottage@Edwinstford Estate is run by Jenny Batstone (01558 685686). Jenny's Quiet Garden is about 2.5 acres in total and comprises a walled inner garden, a wild flower meadow on the banks of the Cothi, a larger walled garden with grass, trees and a fruit and vegetable garden. Jenny

GERDDI TAWEL

Os ydych yn hoffi'r syniad o roi bach o dawelwch i'ch hunain Grawys yma, ond rydych yn gwybod pebaech yn aros gartref fe fydd rhywun ar eich hol, rhowch gyfle i ymweld un o'n Gerddi Tawel lleol. Dechreuodd y sefydliad Gerddi Tawel ym 1992 pan agorwyd yr Ardd Tawel cyntaf yn Stoke Poges, Buckinghamshire. Mae unigolion yn agor eu gerddi i ymwelwyr erbyn hyn, er mwyn dod i fwynhau y tawelwch.

Er fod y symudiad wedi dechrau yn Lloegr, mae wedi gwasgaru ar draws y Deyrnas Unedig, ac hyd yn oed ar draws y byd, wrth i bobl sydd wedi mwynhau'r Gerddi Tawel ar eu gwyliau yma gymeryd eu syniad gartref gyda nhw ar ddiwedd eu gwyliau. Gan gofio bod y symudiad wedi dechrau yn y Deyrnas Unedig – gwlad sydd ddim yn enwog am gyfnodau o dywydd sych – mae nifer o Gerddi Tawel yn cynnig manau dan do hefyd. Mae'r llefydd heddychlon yma ar agor i unigolion a grwpiau o bobl sydd yn edrych am le i orffwyso, adlewyrchu a gweddio.

Rydym yn hynod o ffodus gan fod dau Gardd Tawel yn agos iawn i ni.

Mae Gardd y Bwthyn yn Stad yr Edwinstford yn cael ei redeg gan Jenny Batstone (01558) 685686. Mae Gardd Tawel Jenny yn mesur oddeutu 2.5 acr, sydd yn cynnwys gardd o fewn y Gerddi Tawel, ardal llawn blodau gwyllt ar lannau'r afon Cothi, gardd mawr gyda lawnt,

says, “There are plenty of places to sit and contemplate with extensive countryside views to help you relax and unwind.”

Our other Quiet Garden is part of a local working organic farm on a hill not unconnected with a certain contributor to this magazine. Quiet Organic Spaces was established after Peter and Jemima Mitchell (01558 685815) became interested in the Quiet Garden movement and saw it as way that they might share something of the beauty that surrounds them with other people. The Mitchell’s say, “Our enthusiasm has continued to grow for the idea of providing peaceful spaces of natural beauty, where there is an opportunity to set aside time for silence, reflection and prayer. These spaces on our organic farm include a pond & bog garden, a small lake & woodland and a circular walk.”

Quiet Gardens are not like National Trust gardens, all open to the public at the same set times. Each Quiet Garden varies. The Garden Cottage@Edwinstford is open on Thursdays while Quiet Organic Spaces, Cwmcochied, is open by arrangement.

So now you know. You don’t have to go very far to find a little peace and quiet. Just give Jenny or Peter and Jemima a ring and give yourself the space you need.

Joanna Penberthy

gardd o goed, ffrwythau a llysiau. Dywed Jenny “Mae digonedd o le i eistedd ac edrych ar yr olygfeydd hyfryd o gefn gwlad i’ch helpu i orffwysu ac ymlacio.”

Mae’r Gardd Tawel arall yn ran o fferm organig. Sefydlir ‘Quiet Organic Spaces’ wedi i Peter a Jemima Mitchell (01558 685815) ddangos diddordeb yn y mudiad Gerddi Tawel, a wnaeth eu dylanwadu hwy i rannu eu safle prydreth nhw gydag eraill. Dywed Peter a Jemima Mitchell, “mae ein brwdfrydedd i ddarparu llefydd o harddwch naturiol yn dal i gryfhau, llefydd sydd yn eich galluogi i eistedd mewn tawelwch, i adlewyrchu, ac i weddio. Mae’r llefydd yma ar ein fferm organig yn cynnwys gardd gyda chors, llyn fach a choedwig, yn ogystal a daith gerdded o gwmpas y safle.”

Nid yw Gerddi Tawel yn debyg i gerddi National Trust, ble maent ar agor i’r cyhoedd ar amseroedd penodol. Mae pob un Gardd Tawel yn wahanol yn ol eu hamseroedd agor. Mae Gardd y Bwthyn yn yr Edwinstford ar agor ar Ddydd Iau, tra bo’r ‘Quiet Organic Spaces’, Cwmcochied, yn cael ei hagor ar drefniant.

Felly nawr rydych yn gwybod. Does dim angen mynd yn bell i ddarganfod bach o lonrwydd a thawelwch. Rhwch galwad i Jenny neu Peter a Jemima i sicrhau’r tawelwch rydych angen.

Joanna Penberthy
(Kindly translated by Elfed Wood)

SERVICES – ST MICHAEL & ALL ANGELS, TALLEY

Sundays

First Sunday in month	10.00 am	Family Service
	3.30 pm	Evensong
Second Sunday in month	10.00 am	Holy Communion
	3.30 pm	Evensong
Third Sunday in month	10.00 am	As agreed by the Worship Group
	3.30 pm	Evensong
Fourth Sunday in month	10.00 am	Holy Communion
	3.30 pm	Evensong
Fifth Sunday in month	10.30 am	Joint service (held at Ciao, Llansawel or Talley, in rotation)
	3.30 pm	Evensong

Weekdays

Thursday	10.00am	Holy Communion
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For details of these services, other occasional services or to arrange a home communion visit, please contact the Vicar, Revd Canon Joanna Penberthy on 01550 777343.

SERVICES – EBENEZER APOSTOLIC CHURCH, HALFWAY

Sundays

10.30 am	Morning Worship
6.00 pm	Gospel Service

Weekdays

Wednesday	6.30 pm	Explorers' Club
Thursday	7.00 pm	Bible Study & Prayer Meeting
Third Saturday	10.30 am – noon	Coffee Morning or Car Boot Sale

For more details of any of the above, please contact Pastor John Morgan on 01269 841584.

GWASANAETHAU – CAPEL PROVIDENCE, CWMDU

Dyddiau Sul

1 Mawrth	2.00 yp	(Cymun)
8 Mawrth	2.00 yp	H Jones
15 Mawrth		Dim Oedfa
22 Mawrth	6.00 yp	Rehersal
29 Mawrth	2.00 yp	(Cymun)
5 Ebrill		Dim Oedfa
12 Ebrill	10.30 yb	Pasg Undebol (Cymun)
19 Ebrill		Gweinidog yn Crygubar
26 Ebrill		Gymanfa Ganu

For more information please contact Rev Mary Davies on 01558 822634.

OEDFAON – CAPEL ESGAIRNANT, TALYLLYCHAU

Dyddiau Sul

1 Mawrth	10.30 yb	Parch Ddr Eifion Evans (Oedfa Undebol)
8 Mawrth	3.30 yp	Parch Wilbar LI Roberts (Oedfa Undebol)
15 Mawrth	2.00 yp	Mr Gerwyn Morgan
22 Mawrth	10.30 yb	Mr Hywel Slaymaker (Oedfa Undebol – Bethel)
29 Mawrth	10.30 yb	Parch Edmund Owen
5 Ebrill	2.00 yp	Parch Goronwy Wynne
12 Ebrill	10.30 yb	Pasg Parch Maldwyn John (Oedfa'r Ofalaeth)
19 Ebrill	10.30 yb	Parch M Llewelyn Jones
26 Ebrill		Dim Oedfa

THE NEWSLETTER

Although sponsored by the Parochial Church Council of St Michael & All Angels, Talley, *Y Llychau* is intended to be of interest to the whole community and not just the church congregation. It is available free of charge to any person living in the area who would like a copy. We try to include articles of general interest as well as those specific to a particular organisation.

It is the aim of the Newsletter Team to produce a bi-lingual publication, so we will try to translate any articles submitted in one language, unless the author specifically requests that we do not.

This edition contains a tribute to Denzil James, who died in January. Denzil was a regular contributor in the early issues of *Y Llychau* and he will be sadly missed. On behalf of the whole Newsletter Team, I would like to offer my sympathy to Margaret on her sad bereavement.

Roger Pike
Newsletter Team Chairman
Bryn Heulog, Talley, Llandeilo, SA19 7YH
Tel: **01558 685741**
e-mail: **rbpike@btinternet.com.**

THE NEXT ISSUE

Intended Publication Date – **Friday 1st May 2009**

Copy Dates – Please submit all items for inclusion in the next issue
before the dates below.

For contributions written in one language (either English or Welsh)
Monday 23rd March 2009 (to allow time for translation)

For contributions written in both languages (English **and** Welsh)
Monday 30th March 2009.