

Y Llychau

A NEWSLETTER FOR TALLEY & THE SURROUNDING AREA

www.talley.org.uk/y-llychau

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THE COTTAGE INN

These Newsletters hope to provide information about the Talley and Cwmdru area and to report on recent happenings. They also aim to include articles of general interest as well as historical items relevant to our community.

***Y Llychau* is produced on behalf of St Michael & All Angels, Talley,
for distribution locally.**

THE FRONT PAGE

After a period of closure, Bryan and Ainsley Jones re-opened the Cottage Inn, Pentrefelin, Llandeilo, in September 2011. Since then it has gone from strength to strength and is now a successful pub, restaurant and B&B serving both local and tourist customers. It is open 7 days a week.

THE VICAR WRITES

By the time you read this edition of *Y Llychau* the children's holiday clubs will have been and gone and families will once again be settled into the routine of school and work. Hopefully the rains will have descended to restore and replenished our barren land! We now approach the season of Harvest Thanksgiving, although to listen to many of our conversations you wouldn't think that we are less than thankful as we spend most of the time complaining, usually about the weather.

We are looked upon by most other nationalities as a nation of tea-swillers, roast beef-guzzlers and queue-lovers with a somewhat unhealthy weather obsession. This is not an entirely unmerited description: I take my own tea-bags on holiday "just in case", I am definitely partial to an all-the-trimmings Sunday roast, I, along with many others, endorse a queue etiquette and not a day passes without at least ten comments on today's weather.

Our weather **is** fascinating, extraordinary, endlessly changeable and often downright bizarre. In the ten minutes since I started writing this, the sun has been out (and gone again), the wind was gusting and now it is pouring with rain – that is a fairly typical ten minute weather cross-section for this corner of Carmarthenshire.

However rather than criticise and be negative about the weather, should we not try to embrace diversity? At least we don't have to suffer yearly extreme monsoon rains or seasonal hurricanes, which often lead to the loss of home, income and life. When storms come to Wales, thankfully they are few and far between. Let us try to be positive, to thank God for the rain which is necessary for crop growth and animal welfare. Let's bask in the sunshine, in all that vitamin D, which is so good for us and be thankful for those neighbours who have helped us by supplying the water needed for our livestock and our own well-being.

It is time we celebrated the seasons, our family, friends and neighbours. For the joy of living in this beautiful part of God's creation. To run with the unexpected,

since I started writing this, we have just experienced a rather random and violent hailstorm in Abergorlech and now gone full circle with the reappearance of blue skies and watery sunshine. Nothing unusual there. Well, the hail was a little bit of a curveball...but expect the unexpected!

Check the date and times of our Harvest Thanksgiving and come and join us in our celebrations.

Delyth Wilson

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POBOL Y CWM

Pobol y Cwm (Welsh for *People of the Valley*) is a Welsh-language television soap opera produced by the BBC. The setting for the show is the fictional village of Cwmeri, which claims to be located in the Gwendraeth Valley – an actual valley lying between Carmarthen and Llanelli. Originally much of the action took place in a nursing home, but in recent years the show's activity has been centred on the houses and small businesses in the Cwmeri High Street, particularly in the village pub, Y Deri, although some scenes are set in the comprehensive school, Ysgol y Mynach, and in a local farm, Penrhewl.

When the series started in 1974, *Trefelin* was the original name considered but was changed to *Pobol y Cwm* when the frequency of transmissions was discussed. It was originally transmitted on BBC Wales television and later transferred to the Welsh-language station S4C when it opened in November 1982. The programme is the longest-running television soap opera produced by the BBC and, apart from Rugby specials, *Pobol y Cwm* is consistently the most watched programme on S4C.

Five episodes are produced each week and are broadcast every weeknight, with a weekly omnibus (subtitled in English) shown at the weekend. In 1994 it was also briefly shown across the whole of the United Kingdom on BBC2 with English subtitles.

From September 2014, following a budget cut of £1m to the programme, the Sunday omnibus ceased broadcasting and it was announced that the show would be taking two one-week sabbaticals every year. From January 2015, the Wednesday episode was dropped. However, after receiving additional funding later in the year, the Wednesday episode was restored in December 2015 and in May 2017, the Sunday omnibus resumed its broadcast on S4C.

The series was the brainchild of John Hefin, Head of Drama at the BBC at the time, and dramatist Gwenlyn Parry. The first episode was broadcast at 7.10pm on Wednesday, 16th October, 1974, just seven months after Harold Wilson became the UK prime minister. *Pobol y Cwm* was originally filmed in Broadway Studios and then moved to Broadcasting House in Llandaff. Since November 2011, the *Pobol y Cwm* has come from at the BBC's drama studios at Roath Lock in Cardiff Bay. Fifteen sets are housed in two studios, including the exterior outdoor high street of Cwmeri which was recreated from scratch after the move from Llandaff,

The show's theme tune was composed by Endaf Emlyn and has been used to open every single episode. Each half-hour programme contains just 19 minutes of story time, exclusive of commercial breaks. The popularity of the series is such that when an episode of Pobol y Cwm was pulled in 1980 in order to show a tribute to John Lennon following his assassination, BBC Broadcasting House in Llandaff was inundated with over a thousand complaints.

Far from being just a sleepy rural community, the reputation of Pobol y Cwm has attracted many well-known actors and actresses to join the regular cast from time to time. Over the years stars such as Ray Gravell, Jonathan Davies, Max Boyce, Orig Williams, Dic Jones, Shân Cothi, Imogen Thomas, Glyn Wise, Eleri Siôn and others have all made guest appearances in the series.

The soap opera has also won several awards. In 2004 it won the Royal Television Society Hall of Fame award for its contribution to television. In 2009 it received a Mind Mental Health award for Nesta's post-natal depression story. (The series beat EastEnders in this category). In the same year its positive portrayal of homosexual characters led to a Stonewall Award.

Pobol y Cwm currently has 28 writers. The series has tackled a range of challenging social issues including bulimia, paedophilia, arson, heroin addiction, obsessive compulsive disorder, rape, teenage pregnancy, post-natal depression, alcoholism, adoption and many more. The series is broken up into blocks and there are six blocks in a series of generally eight weeks. First a story producer, two storyliners and a story editor take three weeks to write and research the eight weeks of stories. They then write "the bible" which is in the form of individual or group stories for each character. This is then broken down by writers into synopses and discussed by the series producer, story producer and story editor. Once approved, the scripts are written by the same writer and passed to the production team who rehearse and film it.

All in all, there are 28 core cast members, which doesn't include occasional characters and day part characters. However, it's not all hard work and remembering lines – the goods sold in the shop and cafe, chocolates, cakes and so on are all real and the cast actually eat them! In the Deri Arms the beer and wine which is served and drunk is actually weak shandy or grape juice. The cast say it's better than the cold coffee used in other pub scenes.

Researched by Roger Pike

THE HISTORIC COUNTIES OF WALES

Prior to the Norman conquest of England by William the Conqueror in 1066, Wales consisted of a collection of “kingdoms”, each having its own ruler. William set out to subdue the Welsh, a process that took over a century and was never permanently effective. As part of this process, the Normans appointed ‘Marcher Lords’ to guard the border (known as the Welsh Marches) between England and Wales. In this context the word “march” simply means a border region or frontier. At this time the Welsh Marches were a frontier society in every sense, with the Marcher Lords frequently mounting sorties into Wales to secure additional territory for themselves, with the subsequent need to build defensive structures to prevent the Welsh from recapturing their lost lands. Thus, the Welsh Marches contain Britain’s densest concentration of motte-and-bailey castles.

Following the conquest of Wales by Edward I in 1282, the country was subdivided into areas known as “counties”. The Earldom of Pembroke and the Lordship of Glamorgan, which pre-dated the Edwardian conquest, were renamed Pembrokeshire (Sir Benfro) and Glamorganshire (Sir Forgannwg). These, together with the newly formed Carmarthenshire (Sir Gaerfyrddin or Sir Gâr), Cardiganshire (Sir Aberteifi or Ceredigion), Flintshire (Sir y Fflint), Merionethshire (Sir Feirionnydd or Meirionnydd), Caernarfonshire (Sir Gaernarfon) and Anglesey (Sir Fôn) became known as the eight ‘Ancient Counties’ of Wales.

The Laws in Wales Act of 1535 converted the remaining Marcher Lordships into five counties to add to the existing Ancient Counties, making a total of thirteen (now referred to as the ‘Historic Counties’ of Wales). The abolished lordships became Brecknockshire (Sir Frycheiniog), Radnorshire (Sir Faesyfed), Montgomeryshire (Sir Drefaldwyn), Denbighshire (Sir Ddinbych) and Monmouthshire (Sir Fynwy). Despite being created by the same Act as the other counties, Monmouthshire was included with English



counties for some legal purposes until 1974. However, neither the 1535 Act nor any subsequent statute stated that Monmouthshire was removed from Wales or added to England and between 1536 and 1874 the formulation “Wales and Monmouthshire” was frequently used. Welsh people, however, have always considered Monmouthshire to be part of Wales.

The Local Government Act 1888 created administrative counties in Wales based on the historic counties but not all with exactly the same boundaries. Additionally, certain boroughs were deemed to be ‘County Boroughs’, outside the administrative counties (Cardiff and Swansea in 1889, Newport in 1891 and Merthyr Tydfil in 1908).

The Local Government Act 1972 has led to a lot of confusion. It replaced the administrative counties created in 1888 with six new administrative counties to come into force in 1974. Furthermore, use of the historic counties as postal counties was stopped at the time by the Royal Mail and those historic counties were no longer shown on maps. However, in spite of widespread misunderstanding, the Local Government Act 1972 never abolished the historic counties. Indeed, the Department of the Environment tried to make this clear in a statement it issued in 1974:

“The new county boundaries are solely for the purpose of defining areas of local government. They are administrative areas and will not alter the traditional areas of Counties (the historic counties), nor is it intended that the loyalties of people living in them will change.”

The administrative counties introduced under the Act were Dyfed (incorporating Cardiganshire, Carmarthenshire and Pembrokeshire), West Glamorgan, East Glamorgan, Gwent (Monmouthshire and part of Glamorgan), Gwynedd (taking in Anglesey, Caernarvonshire, Denbighshire, Flintshire and Merionethshire), and Powys (covering Montgomeryshire, Radnorshire and Breconshire). However, these new administrative counties were themselves abolished in 1996 and many of the historic counties were re-instated.

Of Wales’ original 13 Historic counties, Carmarthenshire was by far the largest in area. In 1974 it became part of the new county of Dyfed, but reverted to Carmarthenshire in 1974 when Dyfed was abolished.

Roger Pike

TELEPHONE BOXES

In 2012 there were 5013 public telephone boxes in Wales, but according to British Telecom (BT) between 1 January 2012 and 31 December 2014, 947 of them were not used to make a single call. These are included among the 1053 kiosks that BT have axed since 2015. They claim that increased use of mobile phones renders them unnecessary.

The Campaign for the Protection of Rural Wales (CPRW) says the disappearance of so many phone boxes poses problems in areas with patchy mobile signals. A CPRW spokesman said the problem is made worse because many elderly people do not use mobile phones.

Figures from communications watchdog Ofcom show that in the UK as a whole 56% of adults currently own a mobile phone, but in Wales the figure is 92%. BT say that these figures support their programme of closing public telephone boxes, despite the fact that Wales still has some complete “not spots” with no coverage from any mobile phone firm. Ofcom say the UK Government is spending £150m on mobile phone masts to bring these areas into the digital age, but progress is slow. Meanwhile the Office for National Statistics figures show that in 2016 just 88% of UK households owned a landline, compared to over 95% in 2000.

Under Ofcom guidelines, BT has to notify the local council when it wants to remove a public phone box if there is not another within 400 metres. The council then consults on the plan and considers public reaction before responding. Of the remaining public phone boxes in Wales, 547 are “managed” ones. These are in places like supermarkets, railway stations, bus stations, hotels and restaurants. Each box costs about £400 a year to maintain. BT does not have to consult if it wants to remove a managed box, but it cannot remove on-street or public boxes within 90 days of notifying a council if it has received a written objection from the local authority.

However Ofcom’s regulatory affairs manager has pointed out that there is no legal obligation forcing BT to keep public phone boxes functioning. A BT spokesman said with more people turning to mobiles and the use of public telephone boxes declining, it is increasingly difficult to justify maintaining them. Although they have no plans to remove boxes altogether, they will “continue to reduce the number” as demand falls.

Roger Pike

IAN AND LINDA GO TO ILININDA, TANZANIA

.... Thank you, Tears, and Tembo

(Part 6, the final part)

Our final day at Ilininda was amazing and totally humbling. At about 2pm we were escorted to the football pitch where, to our amazement, the wooden structure, now totally adorned with fabrics, had become a grandstand. Onto that (slightly rickety) stand we went and sat behind tables, along with all the village dignitaries, wondering what was going to happen next!



Well, the football field started filling up with people – music played, groups danced. I was persuaded to get up and dance with the ladies of the Women’s Union at one point, which wasn’t great as I was still a bit nauseous! And then the inevitable speeches. I said very few words then passed over to Ian to do the official thank you and present giving from us.



All afternoon, as this had been going on, more and more people had been arriving. There was now a sea of people as far as I could see – and no room left for dancing! Then came the village thank you to us. Firstly a speech; then the villagers (to a loud drumming from the organ) began to come forward to give us presents – pots of honey, sacks of maize and beans, bananas, wooden spoons, weaved baskets, four wooden stools with goat skin seats, a collection of fabrics, four live cockerels and trays of eggs. We accepted everything with grace and thanks.



Early the following morning all our presents (including the four live cockerels!) were loaded into the truck and we said our final goodbyes to Ilininda.

As with all our trips to Tanzania we finished with 24 hours in a safari Park – a stay in a Banda with real shower and flushing loo. Hurray! One night of luxury and close encounters with wild African animals. This wild young male Elephant took a liking to the bush right next to our balcony! Ever been 2 metres from a wild elephant?



The Ruaha National park is a wonderful place to visit and Foxes River Lodge is an amazing place to



stay (ask me to tell you about my hippo close encounter, which still sends a shiver of excitement down my spine!)

We saw lots of elephant, Kudu, giraffe and antelope. On this occasion the big cats hid too well but previously we have seen many lions, and even a leopard.

We also saw another Fish Eagle. Legend has it that if you see a Fish Eagle you will return to Africa.

I'm happy with that 😊.

Lasting Memory

My lasting memory of that final day in Ilininda was the most humbling of all. During the present giving a woman came up and handed us a single egg. Trying to hold back the tears, she was also in tears, I took it from her and thanked her. I am close to tears just remembering this.

These people are just amazing we had done so little, but they give everything in thank you. They are an isolated village in the southern mountains of Tanzania but have the warmest hearts and just need a little help to support their own future.

If you have been entertained, moved, or even just plain bored by these tales maybe you would consider an adventure of a lifetime. Ilininda is there waiting for our return and would love us to bring many more people to visit them. Just get in touch.

P.S. We have now started a small charitable group which continues to raise funds for the school and people in Ilininda – '***Team Tame 4 Tanzania***' We have a Facebook Page where you can find out more and see more photos of our adventure.

Linda Tame

SEPTEMBER

September (from the Latin *septem*, meaning “seven”) was originally the seventh month of a ten month year in the oldest known Roman calendar, where it was referred to as the ‘harvest month’. After the calendar reform that added January and February to the beginning of the year, September became the ninth month, but retained its name. It originally had 29 days until the Julian reform added another day. To align itself with most other countries, in 1752, the British Empire dropped the Julian calendar and adopted the Gregorian calendar, so in that year September 2nd was immediately followed by September 14th.

In the Northern hemisphere, September is the first month of the meteorological season of autumn. It also marks the beginning of the ecclesiastical year in the Eastern Orthodox Church and in many countries it is the start of the academic year, when children go back to school after the summer break.

In the Anglian Church, September includes the feast days of several saints and bishops, including Birinus (7th century Bishop of Dorchester) on 4th, St Matthew on 21st, St Michael & All Angels on 29th and St Jerome (5th century translator of the Scriptures) on 30th. The month also includes many secular observances, including Merchant Navy Day on 3rd, World Charity Day on 5th, Battle of Britain Day on 15th and Michaelmas Quarter Day on 29th.

Many historical events happened in September in years gone by. These included:-

- 1st September 1951. Britain’s first supermarket opened in Earls Court, London.
- 2nd September 1666. The Great Fire of London started. It raged for 4 days, destroying more than 13,000 houses and 100 churches (including the original St Paul’s Cathedral) but only 6 people are known to have died in the inferno.
- 3rd September 1939. Great Britain, France, New Zealand and Australia declared war on Germany, thus formally starting WW2.
- 19th September 1960. The first Parking Ticket was issued to a motorist in London.
- 22nd September 1735. Prime Minister Robert Walpole moved into 10 Downing Street and that has been the home of every British Prime Minister ever since.
- 30th September 1928. Penicillin was discovered by Alexander Fleming.

September is also the month when several traditional activities take place.

On the Monday following the first Sunday after the 4th of the month, the people of Abbots Bromley, Staffordshire, perform the 'Horn Dance', possibly the oldest surviving ceremony in Britain. It is known to have taken place regularly since 1226, but the use of the reindeer antlers that give the dance its name suggest a much earlier origin, possibly a Druidic or Viking rite. After collecting the horns from the village church at 8 o'clock in the morning, the Horn Dancers, comprising six Deer-men (who wear the antlers), a Fool, a Hobby Horse, a Bowman and Maid Marian, perform their dance to music at various locations around the village and surrounding countryside. By the time they return to the pub in the village green that evening, the Horn Dancers will have walked and danced well over 10 miles. The purpose of the activity is not clear.

In Widecombe-in-the-Moor, Devon, the annual Widecombe Fair is held on the second Tuesday of the month. It probably began as just a simple market, but has grown over the years into a local institution, with pony shows, races, competitions, sheep and cattle shows, fairground style sideshows, refreshments etc. The fair was made famous by the well-known folksong 'Widecombe Fair' about the misadventures of Uncle Tom Cobley and All. The words of the folk song were first published in 1880 by the vicar of a nearby parish, after he heard them being sung by an old countryman.

At several locations throughout Britain, the ancient custom of Church Clipping still takes place. The word "clipping" is Anglo-Saxon in origin and means "embrace" or "clasp". Clipping the church involves the church congregation and local children holding hands in an outward-facing ring right around the church. Once the circle is completed onlookers will often cheer and sometimes hymns are sung. Often there is dancing. Following the ceremony a sermon is delivered in the church followed by refreshments. Christians adopted this tradition to show their love for their church and the surrounding people. Currently, there are only a few churches left in England that hold this ceremony, and all of these appear to honour it on a different day. They include Painswick in Gloucestershire, Wirksworth in Derbyshire, Tankersley in Yorkshire, Wissett in Suffolk and Rode in Somerset.

Toward the end of the month the Election of Lord Mayor of London takes place in the Guildhall. This must not be confused with the Mayor of London (Greater London); the Lord Mayor of London is the Mayor of the City of London (the square mile) and holds the post for one year only.

The first recorded Lord Mayor of London was in 1189. Since then, some 700 men and one woman have held the position. The most famous of them all is Dick Whittington, who held office three times, in 1397, 1406 and 1419. Contrary to popular belief, Dick Whittington was not a poor, ill-treated orphan who managed against all the odds to work his way up to this most prestigious job; he did in fact come from a very wealthy family and was a successful businessman before becoming Lord Mayor. Initially Lord Mayors were appointed, but the right of London citizens to elect their own Mayor dates from a Charter granted by King John to the City in 1215, the same year that Magna Carta was signed.

Perhaps the most unusual September rural custom was “Calling the Mare”, as the last of the crops were gathered in. The farmers all wanted to prove that they had the best and most efficient reapers, so they tried to gather in their crops before the neighbouring farmer did. The last sheaf of the harvest was used to make a rough mare shape and it was quickly sent to any farmer who was still gathering his crops. It was supposed to say that wild horses would be after his crops if they were not gathered quickly. The men would run to the farm where the farmer was still working, throw the Mare over his hedge into the field and shout “Mare, Mare” before running away. The farmer who received the Mare would then have to work faster to see if he could finish before another farmer did, so that he could pass the Mare on to him. The farmer who was last to finish had to keep the Mare for a year and display it so that everyone would know he had been the slowest farmer that year.

Most school children think of September not as the ‘harvest’ month but as the ‘conker’ month, because at this time of year the horse chestnut trees drop their seeds. Once the surrounding casing has been removed, the hard brown nut – the conker – is revealed and this provides the ammunition for the game of Conkers. Although conkers has been a childhood game for generations, it has fallen out of popularity for “health and safety” reasons. Yet another ploy by some adults to stop their children enjoying their youth.

September’s birthstone is the sapphire and the birth flowers for the month are forget-me-not, morning glory and aster.

Roger Pike

THE 'BLACK BOOK'

In the early part of the 13th century, in a secluded cell in the Priory at Carmarthen, a monk began the painstaking task of writing a book. It was written entirely in Welsh and contained mainly poems. These covered a wide range of topics including religious subjects, verses of praise & mourning and poems about heroes of Britain in the Dark Ages, including King Arthur and Merlin.

At the beginning of the work, the lettering is large and precise but later the handwriting is smaller and contains errors and corrections: clearly not the work of a professional scribe. These differences could be the result of the author's advancing years or possibly the increased price of the vellum on which the book was written. The author may have intended to compile more than one volume, but later changed his mind.

By about 1250 the manuscript had been bound to form a single volume. The work has become known as "The Black Book of Carmarthen" because of the colour of its binding and its place of origin. Today, although not complete, the 'Black Book' is one of the earliest surviving manuscripts written solely in the Welsh language. It is only a small volume, measuring just 7 inches x 5 inches, with only 108 pages.

The exact history of the book is not clear. The manuscript came into the hands of Sir John Price of Brecon, chief ecclesiastical registrar of the crown, while searching through records of monasteries dissolved by Henry VIII. It was given to him by the treasurer of St David's Cathedral, who told him it was one of the books that had come from Carmarthen Priory.

At some time, the warden of Ruthin Hospital, Jasper Gryffyth (who died in 1614), wrote in the 'Black Book' both his name and a comment on its contents. William Salesbury, a 16th century translator of the New Testament into Welsh, also wrote a note on one of the pages. [In 2015, a University of Cambridge Professor reported that a variety of imaging techniques such as ultraviolet lamps and photo-editing software had revealed content that had been invisible under normal viewing conditions. Among the previously unknown material, erased half a millennium ago, were extensive marginal annotations, including an inscription suggesting that the book was gifted by a previous owner to a family member. Drawings of a fish and of two human faces were also revealed, together with a previously unattested Welsh poem.]

In the late 17th century, Robert Vaughan amassed many important Welsh manuscripts into a collection at his home near Dolgellau. They included the 'Black Book'. Robert Vaughan reported that the manuscript came to him from the poet Siôn Tudur of St Asaph, although how it had come into Tudur's possession is not known.

The collection remained in the Vaughan family until 1859 when, Sir Robert Williams Vaughan bequeathed them to William Watkin Edward Wynne of Peniarth, Tywyn. While at Peniarth, the Welsh manuscripts were catalogued. Since then, they have been known as the Peniarth Manuscripts.

Pride of place was given to the 'Black Book'. It was designated Peniarth Manuscript number 1. The 'Black Book' together with the rest of the Peniarth collection is now housed in the National Library at Aberystwyth, the collection having been purchased in 1904 by its foremost benefactor, Sir John Williams. He paid £5,500 for the collection of over 400 books and manuscripts.

In 2002 a special book cradle was made so that it could be used to hold the fragile 'Black Book' for it to be photographed so that its contents could be made available on-line. It can be viewed on the National Library's web site.

Roger Pike

THE DINEFWR ESTATE

The Dinefwr estate comprises the Park, the Castle and Newton House. It has become the first ever parkland in Wales to be designated a National Nature Reserve. This honour is only awarded to areas of exceptional wildlife and conservation importance.

Major restoration work continues to be undertaken by the National Trust who now owns and manages the estate.

Lancelot Capability Brown, the famous landscape architect, visited Dinefwr in the summer of 1775 and wrote following his visit: 'I wish my journey may prove of use to the place, which, if it should, it will be very flattering to me. Nature has been truly bountiful and art has done no harm.' He was clearly impressed and much of the Trust's current project focuses on returning the landscape to the

way it was in the eighteenth century. This includes replacing much of the modern fencing with traditional styles, such as cleft oak fences, repairing wall and replacing plantations of poplars and conifers with six thousand oak saplings.

Historic walks and drives allow visitors to enjoy stunning views towards the castle, the house and along the Tywi valley. Visitors to the park will also enjoy seeing the herd of fallow deer and the spectacular and distinctive White Park cattle which have been resident in Dinefwr for over a thousand years.

Dinefwr Castle is truly historic and, according to legend, the first timber castle to be built here was in 877 by Rhodri Mawr – King of Wales. The strategic siting of the castle is perfect; being on a high promontory overlooking the Towy Valley and close to a river crossing.

Around 920 Dinefwr was the principal court from which Hywel Dda (Hywel the Good) ruled a large area of South West Wales known as Deheubarth.

By 1155 Rhys ap Gruffydd (known to his contemporaries as The Lord Rhys) ruled over a greatly expanded Deheubarth and it was at about this time that the first stone castle was built. It was under Rhys ap Gruffydd that Wales enjoyed an increased patriotic consciousness and cultural awakening encouraged by his sponsorship of court poets and the first recorded eisteddfod held in Cardigan in 1176. The Lord Rhys also provided patronage for the founding of the Premonstratensian Abbey in Talley between 1184 and 1189.

In recent years, the remains of two Roman forts have been discovered within Dinefwr Park.

The Dinefwr Estate is of special nature conservation interest due to the lichen and invertebrate population, which are principally associated with parkland and woodland trees. Over 400 species of beetle are present and the dead wood beetle found here is of national significance, placing the site in the top twenty in Britain.

Many of the trees in the park are between 150 and 250 years old. A recent survey has shown that a small but significant population of ancient oak trees could be as much as 700 years old!

So much of Welsh history is here and there is something for all to delight in at Dinefwr Park, the Castle and Newton House.

WORLD HERITAGE SITES IN WALES

The United Nations Educational, Scientific and Cultural Organization (UNESCO) World Heritage Sites are places of importance to the cultural or natural heritage of an area as described in the UNESCO World Heritage Convention, which was established in 1972. Four World Heritage Sites exist in Wales.

Blaenavon Industrial Landscape



In the 19th century, Wales was the world's foremost producer of iron and coal. Blaenavon is an example of the landscape created by the industrial processes associated with the production of these materials. The site includes quarries, public buildings, workers' housing, and a railway system.

Blaenavon Industrial Landscape, in and around Blaenavon, Torfaen, was inscribed a World Heritage Site by UNESCO in 2000. The Blaenavon Ironworks, now a museum, was a major centre of iron production using locally mined and quarried iron ore, coal and limestone. Raw materials and products were transported via horse-drawn tramroads, canals and steam railways. The Landscape includes protected or listed monuments of the industrial processes, transport infrastructure and other aspects of early industrialisation in South Wales.

Conwy, Anglesey and Gwynedd



During the reign of Edward I of England, a series of castles was constructed in north Wales with the purpose of subduing the population and establishing English colonies in the country. The World Heritage Site, established in 1986, covers a vast area which contains many castles including Beaumaris, Caernarfon,

Conwy and Harlech as well as the town walls of Caernarfon and Conwy. The castles of Edward I are considered by UNESCO to be the “finest examples of late 13th century and early 14th century military architecture in Europe” and the pinnacle of military architecture by many military historians.

The fortifications were built by Edward I after his invasion of north Wales in 1282. He created new fortified towns, protected by castles, in which English immigrants could settle and administer the territories. The project was hugely expensive and stretched royal resources to the limit. During the Welsh revolts of 1294, Conwy and Harlech were kept supplied from the sea and held out against the attack, but Caernarfon, still only partially completed, was stormed. In the aftermath, Edward reinvigorated the building programme and ordered the commencement of additional work at Beaumaris.

Pontcysyllte Aqueduct and Canal



The aqueduct was built to carry the Canal over the Dee Valley. Completed during the Industrial Revolution and designed by Thomas Telford, it made innovative use of cast and wrought iron, influencing civil engineering across the world. UNESCO declared it a World Heritage Site in 2009.

The Pontcysyllte Aqueduct is a navigable aqueduct that carries the Llangollen Canal across the River Dee in north-east Wales. The 18-arched stone and cast iron structure, which took ten years to design and build, was completed in 1805. It is now the oldest and longest navigable aqueduct on Great Britain and the highest in the world.

The structure was to be a key part of the central section of the proposed Ellesmere Canal, an industrial waterway that would create a commercial link between the River Severn at Shrewsbury and the Port of Liverpool on the River Mersey. However, only parts of the canal route were completed because the expected revenues required to complete the entire project were never generated. Most major work ceased after the completion of the Pontcysyllte Aqueduct, which is now a Grade I listed building.

The Slate Industry of Gwynedd



The existence of a slate industry in Wales has existed since Roman times, when slate was used to roof the fort at Caernarfon. The slate industry grew slowly until the early 18th century, then expanded rapidly until the late 19th century, at which time the most important slate producing areas were in north-west Wales, including the Penrhyn Quarry near Bethesda, the

Dinorwic Quarry near Llanberis, the Nantlle Valley quarries and Blaenau Ffestiniog, where the slate was mined rather than quarried. Penrhyn and Dinorwic were the two largest slate quarries in the world and the Oakeley mine at Blaenau Ffestiniog was the world's largest slate mine. Slate is mainly used for roofing, but is also produced as thicker slabs for a variety of uses including flooring, worktops, headstones and snooker tables.

Up to the end of the 18th century, slate was extracted on a small scale by groups of quarrymen who paid a royalty to the landlord, carted slate to the ports and then shipped it to England, Ireland and France. Towards the close of the century, the landowners began to operate the quarries themselves, on a larger scale. After the government abolished slate duty in 1831, rapid expansion was propelled by the building of narrow gauge railways to transport the slates to the ports. The slate industry dominated the economy of north-west Wales during the second half of the 19th century, but was on a much smaller scale elsewhere. In 1898, a work force of 17,000 men produced half a million tons of slate. A bitter industrial dispute at the Penrhyn Quarry between 1900 and 1903 marked the beginning of its decline, and the First World War saw a great reduction in the number of men employed in the industry. The Great Depression and Second World War led to the closure of many smaller quarries, and competition from other roofing materials, particularly tiles, resulted in the closure of most of the larger quarries in the 1960s and 1970s. Slate production still continues today but on a much reduced scale.

Since 2012, the slate works at the Dinorwic Quarry and Blaenau Ffestiniog mine are part of a World Heritage Site.

Roger Pike

SOME COMMON SAYINGS

TONGUE IN CHEEK

The phrase “tongue-in-cheek” is a figure of speech that describes a statement that the speaker does not mean literally, but intends as humour, not to be taken seriously.

The physical act of putting one’s tongue into one’s cheek once signified disrespect or disapproval, so the phrase originally expressed contempt, but by 1842 it had acquired its modern meaning. Early users of the phrase include Sir Walter Scott in his 1828 work *The Fair Maid of Perth*. The ironic usage originates with the idea of suppressed mirth – biting one’s tongue to prevent an outburst of laughter.

TAKE DOWN A PEG OR TWO

To ‘take someone down a peg or two’ is to lower the high opinion they have of themselves.

The British navy frequently used this expression in the 18th century. In those days, the importance of a ship was determined by how high its colours or flags were flying. These flags were raised or lowered by a system of pegs: the higher the peg to which the flag was attached, the greater the ship’s honour. So if the flag was tied to the highest peg, it implied that it was a very important ship. When the flag was placed on a lower peg, it implied that the honour given to it was not great. So to “take someone down a peg or two” means you are reducing the honour or esteem of that particular individual.

RACK YOUR BRAINS

When you ‘rack your brains’ you have to strain mentally to recall or to understand something.

The rack was a mediaeval torture device where the victim was tied to a rack by his arms and legs, which were then practically torn from the body as it was stretched. Thus ‘rack’ soon became a verb meaning ‘to cause pain’. The word was used whenever something or someone was under particular stress, and a huge variety of things were said to be ‘racked’, including brains when thinking hard to find an answer.

CNAPAN

Cnapan is the Welsh form of a Celtic medieval ball game. The game is thought to have originated in the villages of the western counties of Wales, especially Carmarthenshire, Ceredigion and Pembrokeshire. It was one of the traditional ball games played to celebrate Shrovetide and Eastertide in the west of the British Isles. These games were the forerunners of the codified football games first developed by Public Schools which led to the creation of Rugby Union and Association football in the 19th century. Cnapan continued to be played in Wales until the rising popularity of Rugby Union resulted in the game falling into decline.

The earliest documented source for a group ball game in Great Britain comes from Wales. *Historia Brittonum* (The History of the Britons) written in the 9th century describes events after the end of Roman rule. The book is accredited to the Welsh monk Nennius, who supposedly had access to 5th century sources which have not survived. Some historians believe *Historia Brittonum* to be a collection of stories from the 7th century but, regardless of erroneous historical content, the main text does demonstrate that group ball games were understood in the 9th century and that they were being played in Wales.

How the ball games recorded by Nennius relate to cnapan from the same region is unclear. Little information is known about the precise origins of cnapan, due to the age of the sport and the lack of historical records relating to what was probably considered at the time to be a relatively inconsequential ball game. However, in the Middle Ages it was seen as either a form of “organised chaos” to relieve the monotony of daily life or a form of war training for the “Ancient Britons” to improve their strength and stamina.

The game seems to have evolved gradually over the years, with no definitive set of rules governing its conduct; but as the game is basically a simple one, this does not appear to have been a major hindrance to play.

Originally, Cnapan was played with large numbers of people from two neighbouring communities (usually involving the entire male population of the two participating parishes), and a solid wooden ball, probably a little larger than a cricket ball. The day before the game, the ball would be soaked or boiled in oil for at least 12 hours, then coated with animal fat or other commonly available lubricant; this was done to make the ball more difficult to catch and hold on to, and to make play more unpredictable.

The ball could be passed, smuggled or thrown for considerable distances. The object of the game was to take the ball to the church of one's home parish using any means possible; however the game was not usually completed with a "goal", as the majority of the opposing players usually gave up when the ball was moved sufficiently inside a team's parish as to render a win for the opposing parish unlikely. Sometimes darkness or severe weather intervened before a conclusion could be reached.

Labourers and peasants played on foot, but members of the gentry played on horseback. Injuries were, therefore, common and deaths sometimes occurred during these cnapan contests. Despite this, when games were organised there might be up to a thousand men in each team.

Eventually the game was played within a specifically marked area with only about 30 men (all on foot) per side and, apparently, the idea was for a team to score points by lodging the ball in a forked stick placed in the opponents half of the pitch. The game is said to have contained features approximating to the scrummages and line-outs of modern day rugby union, but as there did not appear to be a referee it is not clear how these were controlled.

The game died out in the 19th century, but was recreated around 1985 for about ten years, in Newport, Pembrokeshire, with an annual contest between Newport Parish and Nevern Parish, with much smaller sides and a referee to keep order. The tournament was eventually abandoned by the organisers when they could not obtain insurance coverage for the players.

At the Gateshead Garden Festival in 1990 there was a Cnapan International between England and Wales. Wales won easily, partly because the English team did not know the rules!

The game is no longer played, mainly because of the serious injuries which might result from playing the game in its original form. Despite the game's discontinuation, its legacy can be seen in some places where it was previously played – an example being the "Cnapan Hotel" in Newport, Pembrokeshire. A simple similar game is however still played with a silver ball in Cornwall where it is known as *hyrliau*.

Roger Pike

JULY NEWSLETTER FROM YSGOL Y CWM IN PATAGONIA

Dear Friends

The winter holidays are upon us after another busy term at Ysgol y Cwm, bringing with them a chance to recharge the batteries, perhaps with a little skiing or horse riding in the snowy hills around Cwm Hyfryd!

The Trevelin eisteddfod was held back in April in the Rifleros' School, and it was a particularly successful one for Ysgol y Cwm. The children competed in several categories, including singing solo, in a duet and in a choir, reciting poetry, instrumental groups, folk dancing, as well as drawing, painting and literature. There is hardly enough space on the classroom walls to display all the certificates!

Each year, on 29th April, Argentina celebrates its Day of the Animal. This year, Ysgol y Cwm welcomed a very special and very furry little visitor – Pepito the dog, who came along to teach us a little about taking care of our pets, along with his owner, Maria the vet.

We also celebrated several other important days in Argentina's history during the autumn, including the May Revolution (25th May), when Argentina began its path to independence in 1810; Independence Day (9th July), when

Annwyl Ffrindiau

Mae gwyliau'r gaeaf wedi cyrraedd ar ôl tymor prysur arall yn Ysgol y Cwm, gyda phythefnos o wyliau i ymadfer ac ymlacio gydag ychydig o sgïo neu farchogaeth yn y bryniau o'n cwmpas ni fan hyn yng Nghwm Hyfryd.

Cynhaliwyd eisteddfod Trevelin eleni nôl ym mis Ebrill yn Ysgol y Rifleros, ac roedd o'n un llwyddiannus dros ben i Ysgol y Cwm. Bu'r plant yn cystadlu mewn sawl categori, gan gynnwys canu unigol, canu mewn côr, parti deulais, adrodd, grŵp offerynnol a dawnsio gwerin, ynghyd a dylunio, paentio, arlunio a llenyddiaeth – mae prin digon o le i arddangos yr holl dystysgrifau!

Bob blwyddyn, ar y 29ain o Ebrill, rydym yn dathlu Diwrnod yr Anifail yn yr Ariannin. Eleni, daeth ymwelydd bach blewog i ddweud helo wrthym yma yn yr Ysgol – Pepito y ci, a ddaeth gyda'i berchennog, Maria y milfeddyg, i ddysgu'r disgyblion am sut i ofalu am anifeiliaid anwes.

Buon ni hefyd yn dathlu lluo o ddiwrnodau pwysig eraill yn hanes yr Ariannin yn ystod tymor yr hydref, gan gynnwys Diwrnod Chwyldro Mai (25ain o Fai) pan gychwynnodd yr Ariannin ar ei thaith tuag at annibyniaeth yn 1810, a Diwrnod

Argentina declared itself independent from Spain in 1816; and Flag Day (20th June) in memory of Manuel Belgrano, creator of the Argentine flag. These events are always fun and memorable occasions at Ysgol y Cwm, with lots of singing, dancing and performances by the staff and the children!

Of course, what makes Ysgol y Cwm so special is that the children get to learn all about Wales' history and traditions, as well as those of Argentina. The children were captivated by the story of Princess Gwenllïan when we celebrated Diwrnod Gwenllïan on the 12th June – the teachers put on a show to remember, and the children all came dressed in medieval costumes!

Following the Urdd's Neges Heddwch (Message of Peace) broadcast back in May of this year, the pupils put together their own little video message – this, along with several other short videos and photos – can be viewed on our Facebook page.

The school would like to thank all of those involved with raising money for the school piano fund, especially Dwyrdd Williams, Susan Alison Adams and John and Ireen Evans, who have been busy organising events and activities for the benefit of

Annibyniaeth (9fed o Orffennaf), pan gyhoeddwyd annibyniaeth o Sbaen yn 1816. Buon ni hefyd yn dathlu Diwrnod y Faner ar yr 20fed o Fehefin, i gofio am greawdwr y faner, Manuel Belgrano. Mae'r achlysuron hyn wastad yn ddiwrnodau i'w cofio ac eleni cawsom hwyl anferthol gyda pherfformiadau a llawer o ganu a dawnsio!

Wrth gwrs, beth sydd yn arbennig am Ysgol y Cwm yw bod y plant i gyd yn cael dysgu am holl hanes, draddodiadau ac arferion Cymru, yn ogystal â rhai'r Ariannin. Roedd y plant wedi ymgolli'n llwyr yn stori'r dywysoges Gwenllïan ar Ddiwrnod Gwenllïan ar y 12fed o Fehefin. Roedd yr athrawon wedi rhoi perfformiad bendigedig, a'r plant i gyd wedi gwisgo mewn dillad o'r cyfnod!

Yn dilyn Neges Heddwch yr Urdd eleni, a gyhoeddwyd nôl ym mis Mai, fe ffilmiodd y disgyblion eu neges fach eu hunain – mae'r fideo, ynghyd a llawer o fideos a lluniau eraill o'r disgyblion – i'w weld ar dudalen Facebook yr ysgol.

Hoffai'r ysgol ddiolch i bawb a gyfrannodd at gronfa piano'r Ysgol, yn enwedig Dwyrdd Williams, Susan Alison Adams a John ac Ireen Evans, sydd wedi bod yn weithgar iawn yn casglu arian i'r gronfa gyda gwahanol achlysuron a gweithgareddau. Mae'r piano nawr

the school. The piano is now up and running, is as good as new and is played on a daily basis!

Though the building work on the school has slowed a little over the winter months, a roof has now been placed on the new building and the school looks enormous! The windows have also been put in place, and all that remains is to finish off the interior of the classrooms and the headteacher's office. The school toilets and showers have also been completed in the current building. All of this work is dependent of fundraising, and donations from our friends in Wales and beyond are essential – so a heartfelt thank you to everyone who's been in touch and donated. For more information on how you can help Ysgol y Cwm, please visit our website (<http://ysgolycwm.com/rhoi---donar--donate.html>).

The school is currently without two members of staff. Erica, head of the kindergarten, is currently spending 6 months in Wales, immersing in the culture and the language, and having a wonderful time! Her husband, the singer-songwriter Alejandro Jones, is touring Wales with his guitar – definitely worth a listen if he's in your area! You can also learn more about Ysgol y Cwm, and y Wladfa in general, by visiting Cymdeithas Cymru- Ariannin's stand at the

fel newydd, ac yn cael ei ddefnyddio'n ddyddiol!

Er bod y gwaith adeiladau wedi arafu ychydig dros y gaeaf, mae'r to bellach wedi cael ei osod ar yr adeilad newydd, ac mae'r ysgol yn edrych yn anferth! Mae'r ffenestri hefyd wedi eu gosod, a chyn hir bydd y gwaith yn cychwyn ar gwblhau'r dosbarthiadau. Yn ogystal â'r adeilad newydd, mae toiledau a chawodydd wedi cael eu gosod yn yr ysgol bresennol. Mae'r gwaith adeiladu yma'n ddibynnol ar godi arian, ac mae rhoddion gan ein cyfeillion o Gymru yn hanfodol – felly diolch o galon unwaith yn rhagor i bawb sydd wedi cysylltu a chyfrannu. Os hoffech chi ein cynorthwyo, ceir manylion ar sut i wneud ar ein gwefan (<http://ysgolycwm.com/rhoi---donar---donate.html>).

Mae ambell i aelod o staff yn cael amser i ffwrdd o'r Ysgol ar hyn y bryd. Mae prifathrawes yr ysgol gynradd, Erica, yn treulio 6 mis yng Nghymru yn ymdrochi yn ei hiaith a'i diwydiant, ac yn cael amser gwerth chweil! Mae ei gwr, Alejandro, yn teithio o gwmpas Cymru'n canu – ewch i'w weld os cewch gyfle! Bydd cyfle hefyd i ddysgu mwy am Ysgol y Cwm, a phopeth i'w wneud a'r Wladfa, yn stonidin Cymdeithas Cymru-Ariannin drwy gydol yr Eisteddfod Genedlaethol yng Nghaerdydd eleni.

Y Llychau

National Eisteddfod in Cardiff during the first week of August.

Another one taking time off is Seño Nia, who is currently on maternity leave having just given birth to Celyn Mai – llongyfarchidau mawr and welcome little Celyn!

We look forward to welcoming Nia and Erica back soon.

And that's the latest from Ysgol y Cwm! Remember, you can keep updated by following us on Facebook, Twitter and on our website, www.ysgolycwm.com. See you in three months, by which time summer will be on the way for us here in Patagonia!

Cofion cynnes!

Everyone at Ysgol y Cwm



*Pepito enjoying a bit of attention!
Pepito yn mwynhau sylw!*

Un arall sydd wedi cymryd amser i ffwrdd yw Seño Nia, sydd ar gyfnod mamolaeth yn dilyn genedigaeth Celyn Mai – llongyfarchidau mawr iawn, a chroeso i Celyn fach!

Dyn ni'n edrych ymlaen at groesawu'r ddwy ohonoch nôl cyn bo hir.

A dyna'r diweddaraf o Ysgol y Cwm. Cofiwch ddilyn ein tudalen Facebook, Twitter a'n gwefan, www.ysgolycwm.com am yr holl newyddion diweddfaf, ac fe welwn ni chi eto ymhen rhyw 3 mis, pan fydd yr haf yr y ffordd!

Cofion cynnes!

Pawb yn Ysgol y Cwm



*The new roof
To yr adeilad newydd*



*Celebrating Independence Day
Dathlu Diwrnod Annibyniaeth*



*The cookery class gang!
Cryw y dosbarth coginio!*



*Celebrating Princess Gwenllian Day.
Dathlu Diwrnod y Dywysoges Gwenllian*

EDITOR'S NOTE

To discover more about Princess Gwenllian, please see the article by Wyn Edwards in issue 67 of *Y Llychau*, published in November 2017.

LEMON CHEESECAKE with BAKED PLUMS & BLACKBERRIES

Ingredients

For the base

- 200g shortbread biscuits
- 25g butter (melted)
- 600g full-fat cream cheese
- 75g golden caster sugar
- 4 large eggs
- zest of a large lemon
- 3 tsp vanilla extract
- 100ml soured cream

For the topping

- 8 plums (halved, stone removed and cut into wedges)
- 300g blackberry
- 100g light muscovado sugar

Method

1. Heat oven to 160C – 140C fan – gas mk 2. Line the base of a 22cm round, spring-form tin with baking parchment. Put the biscuits in a food processor and whizz to fine crumbs. Tip into a bowl, add the melted butter and mix well. Press the biscuits into the base of the cake tin and put in the fridge to chill.
2. Beat together the cream cheese and sugar with an electric hand whisk until smooth. Carefully add the eggs, one at a time with the lemon zest and vanilla extract until well mixed, but don't overwhisk. Pour the mixture onto the chilled biscuit base and bake in the middle of the oven for 50 mins until just set. Set aside to cool for 10 mins, then remove from the tin and allow to cool completely.
3. Meanwhile, turn the oven up to 200C – 180C fan – gas mk 6. Put the plums, blackberries and sugar in a large roasting tin and toss together well. Bake in the oven for 10-12 mins until the fruits have collapsed and the sauce is syrupy. Remove from the oven and leave to cool.
4. When the cheesecake is completely cooled, spoon the soured cream over the top and spread in a thin layer. Spoon the baked plums, blackberries and syrup on the top (any spare can be served on the side).

ON THE LIGHTER SIDE

One evening a newlywed wife said to her husband when he returned home from work, "I have great news for you. Pretty soon, we're going to be three in this house instead of two."

Her husband ran to her with a smile on his face and delight in his eyes. He was glowing with happiness and threw his arms around her, hugged her and gave her a big kiss.

"I'm so glad that you feel this way", she said. "Because tomorrow morning, my mother is moving in with us."



Three women went out one evening to celebrate their college graduation. They got drunk and woke up in jail the next morning only to be told that they were all to be executed, though none of them could remember what they had done the night before.

The first one, a redhead, was strapped in the electric chair and asked if she had any last words. She replied, "I have just graduated from Theological College and believe in the power of God to intervene on behalf of the innocent." The switch was thrown, but nothing happened. The prison guards immediately fell to the floor on their knees, begged for forgiveness and released her.

The second one, a brunette, was strapped into the chair and invited to say her last words. "I have just graduated from Law School" she said "and I believe in the power of justice to intervene on the part of the innocent." They threw the switch and, once more, nothing happened. Again, they all fell to their knees, begged for forgiveness and released her.

The last one, a blonde, was strapped in and when asked, said, "Well, I'm from the University of Texas and have just graduated with a degree in Electrical Engineering, and I'm telling you right now, you ain't going to electrocute anybody if you don't plug this thing in."

TCAA (Talley Community Amenity Association) NEWS

Community Orchard Preparation

There have been several successful working parties recently, clearing footpaths and the area behind the toilets in readiness for the development of a Community Orchard. One even had free beer and BBQ for volunteers. (Did you miss it?)

Thank you to everyone who has been involved so far. Are you interested in being able to share in the harvest of a local Orchard? If so come along and get involved. There's something for everyone to do (it isn't all bashing brambles!)

There will be plenty to get involved with, inside and out.

For more information, please look out for posters, visit the Talley Facebook page or contact Linda Tame on 01558 685056.



Talley Monthly Craft and Coffee Morning

We meet on the second Thursday of each month in St Michael's Church Hall to do a bit of crafting and a lot of chatting! Talley has some amazingly eclectic crafters and to date crafts have ranged from spinning, to crochet, to painting.

Come along, bring your craft and join us, or just drop in for coffee and a chat.

Everyone, crafty or not, is welcome. 9.30 am till 12.00 £1 donation.

Linda Tame

HEAT WAVES

During this year's hot, dry summer, several people have suggested that such a heat wave in the UK is a rare occurrence. This is not the case. There have been a number of periods in recent years that can be described as heat waves. A heat wave is generally defined as a prolonged period of excessively hot weather, often accompanied by high humidity, measured relative to the usual weather in the area and relative to normal temperatures for the season.

Below is a list of some of the heat waves recorded in the UK over the past century or so.

- From late May to August 2018 the UK (with some of Europe and parts of North America) were officially affected by heat waves, with parts of South Wales put on 'thunderstorm alert' by the Met Office.
- June 2017 saw the UK experience five days when the temperature exceeded 35°C (95°F) in places.
- September 2016 was the hottest September since 1911 in the UK with temperatures as high as 34.4 °C (93.9 °F).
- From late June to mid-September 2015, unusual and prolonged heat waves occurred across Europe (including the UK). In July, temperatures in England reached 37°C (99°F), exceeding the previous July record of 2006.
- In July 2013, the UK experienced the warmest and driest July since 2006.
- In March 2012, the UK heat wave produced temperature of 10°C above the seasonal average in many places in Wales.
- Most parts of the UK experienced an 'Indian Summer' during September and October 2011. The heat wave resulted in a new record high temperature for October of 30°C (86°F).
- The wide-spread European heat wave of 2007 affected the southern UK during late June.

- The European heat wave of 2006 was the second massive heat wave to hit the continent in three years, with temperatures in Great Britain reaching 37°C (99°F). Many heat records were broken (including the hottest ever July temperature in the UK).
- The European heat wave of June and July 2003 affected much of Western Europe, breaking several temperature records. The heat was mainly concentrated in France, England, Wales and Spain.
- During April 2003 there was a summer-like heatwave that affected England and Wales, where new high temperature records were set.
- In 1997, the UK experienced its third major heatwave in seven years with August being one of the hottest on record.
- 1995 saw the UK's third hottest summer since 1659, with August being the hottest on record for over 330 years. The summer was also the driest on record since 1766, with temperatures peaking at 35°C (95°F) on 1st August.
- The dramatic UK heat wave of 1990 saw temperatures peak at 37°C (99°F). This led to one of the hottest Augusts on record.
- The UK suffered a heatwave during July 1983. This was the hottest month ever recorded until it was beaten in 2006. The heatwave is remembered, not for its extreme heat but for its relentless periods of sunny weather, with temperatures around 32°C (90°F) every day.
- The 1976, the UK heat wave was one of the hottest and driest in living memory and was marked by constant blue skies from May until September, when dramatic thunderstorms signalled the heat wave's end.
- The heat wave of 1955 in the UK was a period of hot weather that was accompanied by drought. In some places it was the worst drought on record, even more severe than 1976 and 1995.

One of the most severe periods of heat hit the UK in 1911, with temperatures around 36°C (97°F). The heat began in early July and didn't

let up until mid-September, when even then temperatures were still up to 33°C (92°F). It took 79 years for higher UK temperatures to be recorded in 1990.

- During the 1906 UK heat wave, which began in August and lasted into September, numerous records were broken. On the 2nd September temperatures reached 36°C (96°F). This September record was not broken until 2016.
- In July 1757 the hottest UK summer for 500 years was recorded. It remained so until the summer of 2003.

Although a few deaths of citizens in the UK have been attributed to the hot weather conditions of a heat wave over the years, this is not the case in other countries. For example, in the 2003 heat wave in Spain 15,000 people died and in May 2015 the heat wave in India was responsible for the deaths of 2,200. On a single day in May this year 65 people died of heat in Pakistan. In 1988 intense heat waves across the USA led to a death toll of over 10,000.

Heat waves in the UK are not always associated with severe drought, although in 1955, 1976 and 1995 the shortage of water was a major concern and water companies were forced to introduce several emergency measures to ensure a continued supply in some parts of the country. Fortunately, this year, despite a few hosepipe bans being introduced in some areas, the heat wave has been punctuated with short periods of rain, thus alleviating the possible effects of a major drought.

One of the serious side effects of a heat wave is the risk of a heath or forest fire, sometimes referred to a a bush fire. This year alone there have been huge forest fires in the USA, Greece, Australia and Russia among other places. Talley itself has not escaped this effect with several acres of grass land being destroyed by fire. The worst forest fires ever recorded were in 2003 when the Russian Siberian forest fires resulted in the destruction of 47 million acres of land and in 2014 when the Canadian Northwest Territories fires engulfed 8.5 million acres of forest.

Research by Roger Pike

IS THIS THE END?

In the May edition of this Newsletter, in an article about Change, I mentioned that my wife and I are planning to leave Talley and return to Berkshire to be closer to children and grandchildren. I explained that this would mean someone else would have to take over being the “editor” of *Y Llychau* if it was to have a future.

Our Newsletter was launched in November 2006 and has been published every other month since then. Throughout all this time I have acted as editor, compiler, proof-reader and delivery agent, as well as taking on two less enjoyable rôles connected with it. These have been making an annual appeal for donations to help offset the production costs and regularly bullying people to write articles for inclusion in its pages. I suspect many contributions from readers have been submitted simply to stop my continual harassment. Whatever their reason for writing an article (and in some cases a series of articles), I hope I always showed sufficient gratitude for their efforts.

As well as thanking those of you who have written pieces, I would also like to thank all those who have supported the Newsletter over the past twelve years in so many different ways. When the first copy was produced, I was told that it would not last more than a couple of issues – newsletters had been tried in Talley in the past and had lasted less than a year – but thanks to your support we have proved the doubters wrong and been able to produce over seventy editions and lasted well over a decade.

However, my greatest expression of gratitude must go to Mark Fewster who has uncomplainingly printed nearly 200 copies of each issue for distribution locally and further afield by post. Believe it or not, *Y Llychau* has readers in Wales, England, France and the USA, not just in Talley and Cwmdru. I am convinced that Mark’s high quality reproduction of my efforts is a major reason why our Newsletter has succeeded where earlier ones have failed.

My appeal for one or more people to take over from me, has, I am sad to have to report, resulted in no offers at all. **Unless a volunteer is found in the next four weeks, the November edition will be the last time *Y Llychau* will be published.**

Roger Pike

THE NEWSLETTER

We are still looking for someone to take on the task of editing the Newsletter when the current editor moves away from the area. It is not too difficult a job and can be very rewarding if enough readers submit a sufficient number of items to be published,

If you are prepared to “give it a go”, or if you know someone who might like to, please contact me as a matter of urgency. If nobody can be found to take over from me, the future of *Y Llychau* could be in doubt. That would be a great pity because I’m told it is much appreciated by many of its readers.

Roger Pike
Newsletter Editor

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THE NEXT ISSUE

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Copy Dates – Please submit all items for the next issue
as soon as possible & BEFORE the dates below

For contributions written in English or Welsh that require translating
Saturday 22nd September 2018 (to allow time for translation)

For contributions written in either language (English **and/or** Welsh)
that do not need to be translated

Saturday 29th September 2018