

Hanes y Cymry

A history of the Welsh

The Dragon Has Two Tongues



HANES MERCHED CYMRU
WELSH WOMEN'S HISTORY



CHANNEL FOUR TELEVISION

Cynhyrwyd gan Wasanaeth Archifau Gwynedd, Cyngor Sir Gwynedd, mewn cydweithrediad ag HTV a Sianel 4.
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Wynford Vaughan Thomas Gwyn A Williams

"... everything that has happened in the past is still influencing us about what we feel about the present, and indeed what we feel about the future."

"But the past is something we construct from the present. You called me a magpie. Every historian is a magpie including yourself, and the facts you choose invariably seem to me to turn Welsh history into something cosy, smug, and invariably support whatever status quo exists."

"I called you a Marxist magpie. The Marxist picks out certain facts in history to create a pattern for the pre-destined future."

"That is rubbish. What the Marxist does is see history as a process advancing through contradiction and you route yourself in whole peoples, not in tiny elites."

HANES MERCHED CYMRU WELSH WOMEN'S HISTORY

MERCHED MEWN TRADDODIADAU HANESYDDOL. WOMEN IN HISTORICAL TRADITION.

1. Merched mewn traddodiadau hanesyddol.
Women in historical tradition.
2. Archaeoleg Menywod.
The archaeology of women.
3. Merched a'r cyfreithiau Cymreig.
Women and the Welsh laws.
4. Merched yn chwedloniaeth Cymru.
Women in Welsh legend.
5. Merched ym marddoniaeth Gymraeg gynnar.
Women in early Welsh poetry.
6. Hanesion Teithwyr.
Travellers' Tales.

MENYWOD WRTH EU GWAITH. WORKING WOMEN.

7. Menywod wrth eu gwaith.
Women at work.
8. Merched a diwydiant trwm.
Women and heavy industry.
9. Diwydiannau eraill.
Other industries.
10. Diwydiannau gwasanaethol.
Service industries.
11. Merched ac amaethyddiaeth.
Women and agriculture.
12. Gwasanaeth cartrefol.
Domestic service.
13. Y swyddfa.
The office.

MENYWOD YN GWEITHREDU. WOMEN OF ACTION.

14. Menywod fel rheolwyr.
Women as managers.
15. Menywod a buddsoddiad.
Women and investment.
16. Gwella Plastai.
Country House improvers.
17. Merched a'r Môr I – mynd i forio.
Women and the Sea I – seafarers.
18. Merched a'r Môr II – gwragedd y morwyr.
Women and the Sea II – mariners' wives.
19. Merched a'r Môr III – badau achub.
Women and the sea III – lifeboats.
20. Merched a'r Môr IV – dysgu morwriaeth.
Women and the sea IV – navigation teaching.

RHANNAU TRADDODIADOL. TRADITIONAL ROLES.

21. Puteindra a rhyw.
Prostitution and sex.
22. Carwriaeth a phriodas.
Courtship and marriage.
23. Genedigaeth.
Women and childbirth.
24. Atal cenhedlu.
Family limitation.
25. Merched a'r cartref.
Women and the home.
26. Economi'r cartref.
The household economy.
27. Dewisiadau.
Alternatives.
28. Anghyfreithlondeb.
Illegitimacy.

MENYWOD YM MYWYD CYHOEDDUS. WOMEN IN PUBLIC LIFE.

29. Merched a Rhyfel.
Women and War.
30. Ymfudwyr.
Migrants.
31. Merched cyfoethog.
Women of property.
32. Menywod a Deddf y Tlodion.
Women and the Poor Law.
33. Menywod mewn gwrthdystiadau, streiciau a therfysgoedd.
Women in riot, strikes and protests.
34. Pleidleisiau i Ferched.
Votes for Women.
35. Merched a gwasanaeth cyhoeddus.
Women and public service.
36. Hunan-gymorth a dyngarwch.
Self help and philanthropy.
37. Difyrion merched.
Women's amusements.
38. Addysg merched.
Women's education.
39. Menywod mewn gwleidyddiaeth.
Women in politics.
40. Menywod a throsedd.
Women and crime.

RHAGYMDRODD

Y mae'r hen ddywediad bod y buddugol yn sgrifennu'r sgrïpt yn fwy perthnasol nag arfer i sgrifennu hanes... y rhai pwerus sydd yn rheoli'r sgrifbin. Mewn byd lle mae un hanner y trigolion wedi bod dan law'r llall nid syndod mai gwŷr sydd yn sgrifennu 'hanes'. Maent yn gosod ar yr hanes hwnnw gronoleg sydd yn olrhain eu sgarmesod hwy, gwleidyddol, economaidd a milwrol, i ennill grym. Oherwydd i fenywod gael eu cloi allan i bob pwrpas o rym gwleidyddol, economaidd a milwrol nid eu hanes hwy oedd y sgrïpt honno. Dros yr ychydig ddegawdau diwethaf gwnaeth haneswyr ffeministaidd gamau mawr tuag at ailafael yn eu gorffennol a heriasant hanes sefydliadol wrth 'adfer' hanes 52 y cant o'r boblogaeth (nid diddordeb y lleiafrif!) Dyma'r lle y dechreu'r broblem i lawer o bobl... Pam neilltuo pecyn ar hanes menywod? O ble y daw'r angen am hyn, os oes angen mewn gwirionedd? Dychmygwch grŵp o ymchwilwyr yn trefnu archwiliad gwrthrychol o gymuned bentrefol arbennig. Wedi cynnull holl ddyinion, menywod a phlant ynghyd, y mae'r pen-ymchwilydd yn gofyn i'r menywod ymadael. Dyma'n union beth ddigwyddodd mewn ymchwil hanesyddol, traddodiadol!

Mewn cylchoedd rhyddfrydig daeth cryn dipyn o arwynebiaeth i'r amlwg. Ceir sôn am ddyinion a merched ac, yn Saesneg, am 'humankind' yn lle 'mankind', ond arwynebiaeth ydyw sydd yn cryfhau yn hytrach na dinistrio cysyniad Simone de Beauvoir o'r fenyw fel 'arall'. Mewn byd a reolir o hyd gan ddyinion mewn oed, yn wynebu ei gilydd yn awr dros fwllch dwyrain/gorllewin, chwith/de, penderfynodd gwneuthurwyr *The Dragon Has Two Tongues* adlewyrchu, ac nid herio, yr oruchafiaeth hon.

Yn sicr y mae'n wir bod hanes menywod yn anodd i'w ymchwilio yn aml oherwydd natur batriarchaidd dogfennau archifol, ond, fel y mae'r deunydd yn y pecyn hwn yn awgrymu, y mae'r dystiolaeth i'w chael.

Chwilio amdani sydd yn ddewis hanesyddol. Daeth pecyn y menywod i fodolaeth yn ymateb i fethiant y gyfres i afael yn y cyfle i adfer i'r golwg fwy na hanner poblogaeth Cymru. Am nad yw menywod yn flaenllaw yn y rhaglenni ar unrhyw gyfrif, ni allai casglwyr y pecyn hwn ddilyn y gyfres yn gronolegol fel y gwnaed yn y tri pheccyn arall. Yn hytrach yr ydym wedi gosod adeiladwaith thematig, llac fel y gellir defnyddio dogfennau Pecyn Pedwar gyda'r gyfres gyfan.

Wedi'n cyfyngu gan amser a diffyg adnoddau, yr ydym ond yn rhy ymwybodol o'r bylchau amlwg yn y ffurf hon a gynhyrchwyd yn frysiog. Ceid hefyd y broblem ychwanegol bod adrannau cyfan o hanes

menywod yn dal heb eu hymchwilio a'u hysgrifennu. Y cwbl y gallem ei gynnig yma yw braslun gan obeithio y gwna defnyddwyr y pecyn hwn ddilyn yr arwyddion a gwneud eu hymchwil bellach eu hunain. Hwyrach y bydd y pecyn hwn yn gymorth i ddyinion edrych ar eu gorffennol â llygaid newydd ac ystyried y dyfodol o safbwynt gwahanol. 'Bom amser' gwleidyddol ydyw hanes. Os derbynna menywod her eu hanes eu hunain a'i ymchwilio a'i ddefnyddio, yna medrant, o bosibl, ystyried y dyfodol yn well.

Gyda'i holl feiau, gobeithir bod y pecyn hwn yn mynd i daflu goleuni ar rai o'r posibiladau sydd yn agored i bawb â diddordeb yn hanes Cymru. Wedi'r cwbl, nid cofnodion swyddogol mewn archifdai yn unig mo hanes. Fe'i ceir hefyd yn llythyrau eich nain, yn y biliau a gadwodd eich mam ac yn y llun y tynnoch yr haf diwethaf. Daw hanes dilys i'r wyneb ond ar ôl i bobl atafaelu 'hanes' oddi ar yr haneswyr a dweud eu storïau eu hunain yn eu geiriau eu hunain.

INTRODUCTION

The old saying that the winner writes the tale is more than usually relevant to the writing of history... those who hold power control the pen. In a world where half the inhabitants have been subject to the other half it is no surprise that men write 'history'. They impose on that history a chronology that traces their own political, economic and military scrambles for power. As women were effectively excluded from political, economic and military power this tale was not their story. Over the last few decades feminist historians have made gigantic strides in the reclamation of their past and have presented establishment history with its most devastating challenge – the challenge of restoring the history of fifty two per cent of the population (hardly catering for a minority interest!) and this is where, for many people, the problem begins... Why a separate women's history pack? What does this need, if a need

exists, stem from? Imagine a group of researchers organising an objective survey of a particular village community. Having gathered together all the men, women and children the chief investigator then asks all the females to leave. This is precisely what has happened in traditional historical research!

In liberal circles a certain amount of tokenism has surfaced. 'Humankind' has replaced 'mankind' and men *and* women are referred to, but it is a tokenism that reinforces rather than destroys what Simone de Beauvoir identified as the concept of female as 'other'. In a world still ruled by elderly men, now facing each other across an east/west, left/right divide, the makers of *The Dragon Has Two Tongues* have chosen to reflect, and not challenge, this hegemony.

Certainly it is true that the history of women, because of the patriarchal nature of archive documentation, is not always an easy subject to research, but as the material in this pack suggests the evidence is there – looking for it is a historical choice. The women's pack came into being as a response to the series' failure to grasp the opportunity to restore to visibility more than half the population of Wales. Because women do not figure in the programmes in any significant sense the compilers of the pack have been unable to follow the series chronologically as have the other three packs. Instead we have imposed a loosely thematic structure so that Pack Four's documents may be used in conjunction with the whole series.

Limited by time and lack of resources we are only too aware of the yawning gaps and glaring omissions in the hurried format that has been produced. There was also the additional problem that whole areas of women's history have still to be researched and written. All we can offer here are a few outline indications that it is hoped users of this pack will pick up and follow through. Perhaps it will help men to look at their past with new eyes and consider the present from a new perspective. History is a political time-bomb. If women take up the challenge of their own history, research it and use it they will, perhaps, more ably reconsider the future.

With all its faults it is hoped that this pack will give some glimpses of the possibilities open to everybody interested in Welsh history. History, after all, is not just to be found in official records held in record offices; it is also in the letters your grandmother kept, the bills your mother saved and the photograph you took last summer. Only when people snatch 'history' back from the historians and tell their own stories in their own words will true history begin to emerge.



The women are leaving.
They are paying their taxes
and dues. Filling in their passports.
They are paying to Caesar
what is Caesar's, to God what is God's.
To woman what is Man's.

I hear the dead grandmothers,
Mangu from Ceredigion,
Nain from the North, all calling
their daughters down from the fields,
calling me in from the road.
They haul at the taut silk cords;
set us fetching eggs, feeding hens,
mixing rage with the family bread,
lock us to the elbows in soap suds.
Their sculleries and kitchens fill
with steam, sweetnesses, goosefeathers.

On the graves of my grandfathers
the stones, in their lichens and mosses,
record each one's importance.
Diaconydd. Trysorydd.
Pillars of their society.
Three times at chapel on Sundays.
They are in league with the moon
but as silently stony
as the simple names of their women.

We are hawks trained to return
to the lure from the circle's
far circumference. Children sing
that note that only we can hear.
The baby breaks the waters,
disorders the blood's tune, sets
each filament of the senses
wild. Its cry tugs at flesh, floods
its mother's milky fields.
Nightly in white moonlight I wake
from sleep one whole slow minute
before the hungry child
wondering what woke me.

School's out. The clocks strike four.
Today this letter goes unsigned,
unfinished, unposted.
When it is finished
I will post it from a far country.

Extract from Gillian Clarke's
'Letter from a far country'

Merched mewn traddodiadau hanesyddol

Women in historical tradition

Yr oedd menywod yno ar wawr hanes Brythonig a Chymreig, er i groniglwywr diweddarach dalu llai o sylw iddynt. Cofnododd Tegid (1), y sgrifennwr Rhufeinig a'i waith yn dynodi'r newid o gyn-hanes i hanes, fenywod yn flaenllaw yn y gwrthsafiad yn erbyn Rhufain, yn brwydro am eu hannibyniaeth a'u diwylliant Celtaidd. Dangosir menywod fel arweinwyr ac fel cefnogwyr. Arweiniodd Buddug fyddinoedd Prydain yn erbyn y lluoedd Rhufeinig (am nad oedd y Brythoniaid yn gwahaniaethu yn ôl cenedl eu harweinwyr). Ynghyd â'r derwyddon, calonogodd menywod Môn eu gwŷr yn y frwydr a ymladdwyd am ogledd Cymru ar lannau Afon Menai.

Er hyn, prin iawn yw'r cyfeiriadau diweddarach at ferched yng nghroniglau cynnar Cymru. Rhoddid gwerth mawr ar orchestion milwrol yn y cyfnod hwnnw ac fe gaeid menywod allan o'r rheiny. Os gwelid yn dda gynnwys hanes menyw ar brydiau, oherwydd ei gweithgarwch milwrol rhyfeddol y byddai hynny'n aml iawn: er enghraifft, Gwenllian (2) yn tywys y byddinoedd i frwydro'n erbyn y Normaniaid, neu ddewrder a dyfeisgarwch gwraig yn amddiffyn ei gwŷr, ei theulu (3,4) a'i chartref (5). Enillai merched glod gan y beirdd yn aml am eu harddwch a'u ffrwythlondeb (6). Yr oedd rhoddi merch mewn priodas yn fodd o gadarnhau cytundeb (7) yn aml. Yn llai cyffredin cawn hyd i ddynes yn cymryd rhan weithredol mewn cytundebau a diplomyddiaeth fel Siwan (8,9), gwraig uchel iawn ei pharch drwy Gymru benbaladr.

Women were there at the dawn of British and Welsh history, though later chroniclers were to pay them less attention than the Roman writer Tacitus (1), whose writings mark the transition between history and prehistory. He recorded women in the forefront of resistance to Rome, battling for their independence and their Celtic culture. Women were shown both as leaders and as supporters. Boudicca led the British armies against the Roman forces 'for Britons make no distinction of sex in their leaders'. The Môn womenfolk together with the Druid priests encouraged their menfolk in the battle for north Wales on the shores of the Menai Strait.

The later treatment of women, however, in the historical accounts of the early Welsh chroniclers is, to say the least, scanty. There was an age which put great value on military achievements, from which women were usually excluded. When women do attract the attention of the writers of history it is frequently because of their unusual military activities - Gwenllian for instance (2) leading the armies into battle against the Normans, or for a woman's courage and ingenuity in the defence of her husband and family (3,4) or her home (5). Women also frequently won praise from the bards for their more traditional virtues, their beauty and fecundity (6). The gift of a woman in marriage was often a means of sealing some compact (7). More rarely we find a woman taking an active role in negotiation and diplomacy as in the case of Joan (8,9), a greatly respected lady throughout Wales.

1

Goaded by such mutual encouragements, the whole island rose under the leadership of Boudicca, a lady of royal descent - for Britons make no distinction of sex in their leaders. They hunted down the Roman troops in their scattered posts, stormed the forts and assaulted the colony itself, in which they saw their slavery focused; nor did the angry victors deny themselves any form of savage cruelty. In fact, had not Paulinus, on hearing of the revolt, made speed to help, Britain would have been lost. As it was, he restored it to its old obedience by a single successful action.

Tacitus

2

We arrived at the castle of Cydweli. In this district, after the death of king Henry, whilst Gruffydd son of Rhys, the prince of South Wales, was engaged in soliciting assistance from North Wales, his wife Gwenliana (like the queen of the Amazons, and the second Penthesilea) led an army into these parts; but she was defeated by Maurice de Londres, lord of that country, and Geoffrey, the bishop's constable. Morgan, one of her sons, whom she had arrogantly brought with her in that expedition, was slain, and the other, Malgo, taken prisoner; and she, with many of her followers, was put to death.

From Gerald of Wales - The Itinerary Through Wales

3

[1106-1109] A year after that, Cadwgan ap Bleddyn prepared a royal feast for the leading men of his land. And he invited Owain, his son, from Powys to the feast. And he held that feast at Christmas in honour of Jesus Christ. And when the feast was ended, Owain heard that Nest, daughter of the lord Rhys ap Tewdwr, wife of Gerald the officer, was in the said castle. And when he heard, he went, and with him a small force, to visit her as though she were a kinswoman - and so she was, for Cadwgan ap Bleddyn and Gwladus, daughter of Rhiwallon, who was mother to Nest, were first cousins: for Bleddyn and Rhiwallon were brothers, sons of Cynfyn by Angharad, daughter of king Maredudd. And after that, at the instigation of the Devil, he was moved by passion and love for the woman and with a small company with him - about fourteen men - he made for the castle by night. And unknown to the watchers, he came into the castle over the wall and the ditch, and surrounded the building where Gerald and Nest, his wife, were sleeping. And he raised a shout around the building and set fire to the buildings and kindled them. And Gerald awoke from his slumber and was afraid when he heard the shout, and knew not what he should do. And his wife said to him, 'Go not to the door, for there are thine enemies around it, but come with me'. And thus he did. And she led him to the privies which adjoined the building. And through the pit of the privies he escaped. And when Nest knew for certain that he had escaped, she shouted from within and said, 'Why do you shout in vain? He whom you were seeking has escaped'. And then they came inside and searched for him everywhere. And when they did not find him, they seized Nest and her two sons and the third son, whom Gerald had by a concubine, and a daughter. And they utterly pillaged the castle and burned it. And he violated Nest and lay with her and then returned home. Cadwgan, his father, was not in the place, for he had gone to Powys to pacify some men who were opposed to Owain, his son, and had deserted him.

And when Cadwgan heard that story, he was grieved and was frightened for two reasons: because of the violation of the lady, and because of fear of King Henry on account of the injury to his officer. And when he returned, he sought in every way to restore the woman and the spoil, but he was not allowed. And Owain, because the woman was for every saying unto him, - 'If thou wilt have me true and keep me for thyself, release my sons to their father' - and in his infatuation for the woman, he released the two sons and the daughter.

From the Brut y Tywysogion

4

... Thomas ap Robin ap Kychwillan, that married Gwenhwyfar, daughter of Jevan ap Meredith. This Thomas ap Robin was after beheaded neare the castle of Conwey by the Lord Herbert, for that he was a follower of the house of Lancaster: and his wife is reported to have carried away his head in her apron ...

John Wynne History of the Gwydyr family

5

... Howell ap Rys understanding that Jevan ap Robert and his people had occasion to goe to Carnarvon to the assises, thought it fit time by force to enter on his house; and to apprehend all those, and to bring them to Carnarvon to be hanged; for there was none of them but was outlawed for murther. To this end ... suddenly came in a morning to the hall of Jevan ap Robert's house ... These people of Jevan ap Robert's that were in the hall raised a crie, and betooke themselves to their weapons; whereupon the outlaws awaked, and betooke themselves to their weapons, and bestirred themselves handsomely. It happened the same time that Jevan ap Robert's wife stood at the fire side, lookeing on her mayd boyling of worte to make metheglyn, which seething worte was bestowed liberally among the assailants, and did helpe the defendants to thrust back them that were entered, and afterwards defend the house.

Sir John Wynne of Gwydyr -
History of the Gwydir family.

6

A gwraig orau o'r gwragedd!
Gwynn y myd, o'i gwin a'i medd.
Merch eglur, Llin marchawglyw,
Urddol, hael, o reiol ryw
A'i blant, a ddeuant bob ddau
Nythod tēg o bennaethau.

His wife the best of wives!
Happy am I in her wine and metheglin;
Eminent woman of a knightly family,
Honorable, beneficent, noble.
His children come in pairs, -
A beautiful nest of chieftains.

The poet Iolo Goch praising the wife of Owain Glyn Dŵr.

7

[1275] In that year merchants from Haverford seized Amaury, son of Simon de Montford, sailing with Eleanor, his sister, for Gwynedd; and both of them were placed in the king's prison. And that Eleanor the prince had married through words uttered by proxy; and after that she was released through the intercession of Pope Innocent and the leading men of England. And a marriage was solemnized between Llywelyn and Eleanor, on the feastday of St. Edward the king, at Winchester, with king Edward there and then going to a liberal expense for the wedding banquet. And by her the prince had a daughter who was called Gwenllian. And Eleanor died giving birth to her; and she was buried in the monastery of the Barefooted Friars at Llan-faes in Anglesey. And that Gwenllian, after the prince's death, was taken into captivity to England; and before her coming of age she was made a nun against her will.

8

[1210-1211] And then Llywelyn, being unable to suffer the king's rage, sent his wife, the king's daughter, to him by the counsel of his leading men to seek to make peace with the king on whatever terms he could. And after Llywelyn had accepted safe conduct to go to the king and to come away from him free, he went to the king and was reconciled ...

9

[1237-1237] A year after that, the Lady of Wales, wife of Llywelyn ap Iorwerth and daughter to the king of England, - her name was Joan - died in Llywelyn's court at Aber in the month of February; and her body was buried in a consecrated enclosure which was on the shore-bank ...

from the Brut y Tywysogion

Mewn archaeoleg, er prinder y dystiolaeth, y mae menywod yn cael gwell cynrychiolaeth. Ymwna archaeoleg fel arfer â phethau bob dydd ac mae gennym enghreifftiau o eiddo personol menywod, megis y drych cain o Desborough, Swydd Northampton wedi'i ddyddio yn y ganrif gyntaf CC neu'n gynnar yn y ganrif gyntaf OC (1), a'r tlysau plaen o Dyfed (2); hefyd rhai o'u llestri, megis y pair o Lynfawr, Sir Forgannwg o Oes y Pres diweddaraf (3).

Y mae'r cerflun carreg Celtaidd (4) y daethpwyd o hyd iddo yng Nghaer-Went, wedi'i ddyddio rhwng y gyntaf a'r bedwaredd ganrif OC, yn ein hatgoffa o ran y mam-dduwiesau Celtaidd a Rhufeinig-Aleg-Brydeinig. Y mae'r dduwies hon yn dal coeden a ffrwythau ac mae'n bersonoliaeth sengl, er i dduwiesau gael eu personoli'n driphlyg yn aml iawn (megis Brigit yn Iwerddon a gristioneiddiwyd yn llwyddiannus); yn cael eu cysylltu nid yn unig (fel yma) gyda llewyrch a ffrwythlondeb cynydau, anifeiliaid a phobl, ond hefyd gyda meddygaeth, celf, crefft a dysg yn ogystal â gwleidyddiaeth a rhyfel. Yn y chwedlau Cymreig portreadid y duwiesau hyn fel bodau dynol: er enghraifft, Modron (o'r Lladin 'Matrona'), gwraig Urien Rheged a mam Owain (Iarlles y Ffynnon). Y mae gan y Rhiannon Gymreig gysylltiadau agos â'r geffyl-dduwies Geltaidd, Epona, sydd hefyd yn debyg i Macha ym mytholeg Iwerddon. Y mae Macha yn dod â llewyrch i'w gwŵr; mae'n esgor ar efeilliaid ar ôl rasio'n erbyn ceffylau ac mae'n mellithio rhyfelwyr yr Ulaid (Ulster) fel y byddant yn wan ar adeg rhyfel gyda gwewyr esgor. Fel Deirdrethar (Deirdre) yn Iwerddon y mae Branwen hefyd yn peri rhyfel a thrychineb ac, fel llawer o'r duwiesau Celtaidd, fe gysylltir y ddwy ag adar.

Yn amlwg, felly, yr oedd y dduwies Geltaidd yn elfen gadarnhaol a gweithredol yn y gosmoleg, mewn gwrthgyferbyniad i wrth-ffeministaeth ac asgetigiaeth yr eglwys Gristnogol a allai, er gwaethaf ei harfer o lyncu ac addasu mytholeg paganaidd, fod wedi adweithio'n erbyn y duwiesau Celtaidd gor-bwerus.

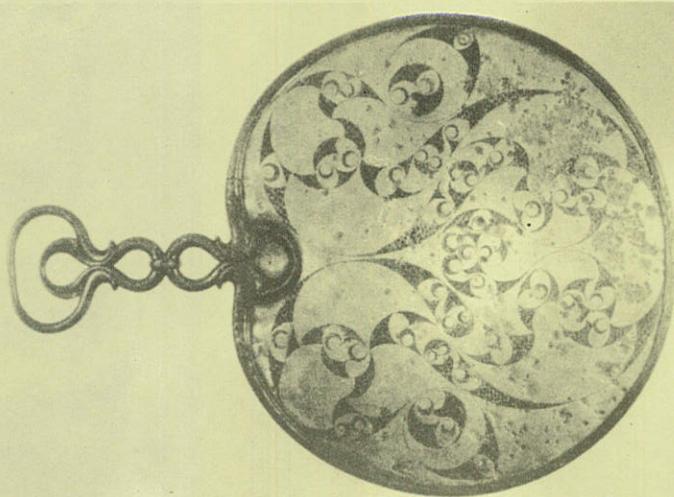
Y mae maen hir Trescawen (5) o Sir Fôn, wedi'i dyddio tua 600 OC, yn enghraifft brin o garreg wedi'i chysegro i fenyw, er i'r arysgrifiad (6) ddweud mwy wrthym am ŵr y fenyw nag amdani hithau.

In archaeology, though available evidence is scanty, women do have a fairer representation. Archaeology usually deals with the commonplace artefacts of life and we have examples of both women's personal possessions, such as the finely wrought mirror from Desborough, Northamptonshire dated first century BC or early first century AD (1), or the early Christian plain brooches from Dyfed (2), and also some of their domestic and household utensils, like the cauldron from Llynfawr, Glamorganshire of the late Bronze Age (3).

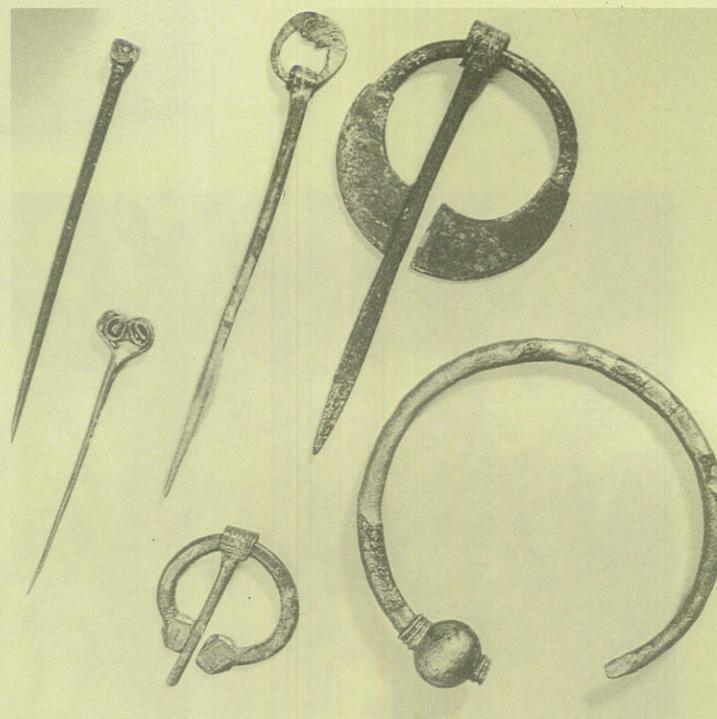
The Celtic stone carving (4) found at Caerwent and dated first to fourth century AD is a reminder of the role of the Celtic and Romano-Gallo-British goddesses. This goddess holds a tree and fruit and is a single personification, although goddesses were very often three-fold personifications, like the successfully Christianised Brigit in Ireland, being associated not only (as here) with prosperity and fertility of crops, animals and people, but also with medicine, art, craft and learning as well as politics and warfare. These goddesses have been euhemerised in Welsh legends – for example, Modron (from the Latin 'Matrona'), wife of Urien Rheged and mother of Owain (The Lady of the Fountain). The Welsh Rhiannon has close links with the Celtic horse goddess Epona who is similar to Macha in Irish mythology. Macha brings prosperity to her husband, gives birth to twins after racing against horses and curses the warriors of Ulster so that they are weakened with labour pains in time of war. Bronwen, too, like Deirdrethar (Deirdre) in Ireland, is the precipitator of war and disaster and, like many of the Celtic goddesses, both have associations with birds.

Clearly the Celtic goddess was an active and positive element in the cosmos, in contrast to the anti-feminism and asceticism of Christianity, which, despite its absorption and adaptation of pagan mythology, may have reacted against the too-powerful status of the Celtic goddesses.

The Trescawen standing stone (5) from Anglesey dated circa 600 AD is a rare example of a stone dedicated to a woman, though the inscription (6) tells us more about the woman's husband than about the woman herself.



1



2



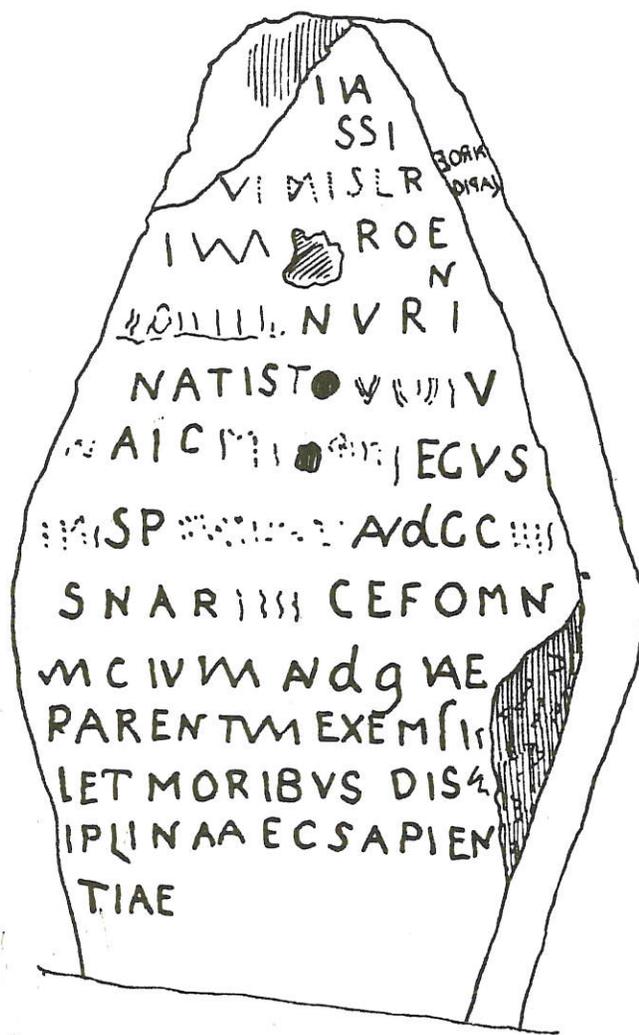
3



4



5



IVA / SANCTISSI/MA MVLIER / HIC IACIT QVE / FVIT AMATI/SSI CONIVX BI/VATIG(or S)I
 FAMVLVS / DI SACERDOS ET VAS/SO PAVLINI AN(or V)DOCO / G(or S)NATIONE ET OMNI/VM
 CIVIVM ADQVAE / PARENTVM EXEMPL/A ET MORIBVS DIS/CIPLINA AC SAPIEN/TIAE / AVRO
 E(? T) / LAPIDIBV/S.

“ .iva, a most holy lady, lies here, who was the very beloved wife of Bivatig[irrus], servant of God, a bishop, and a
 disciple of Paulinus, by race a .udocian, and an example to all his fellow citizens and relations both in character,
 rule of life, and (that) wisdom which is better than gold and gems.” (or gold from stones).

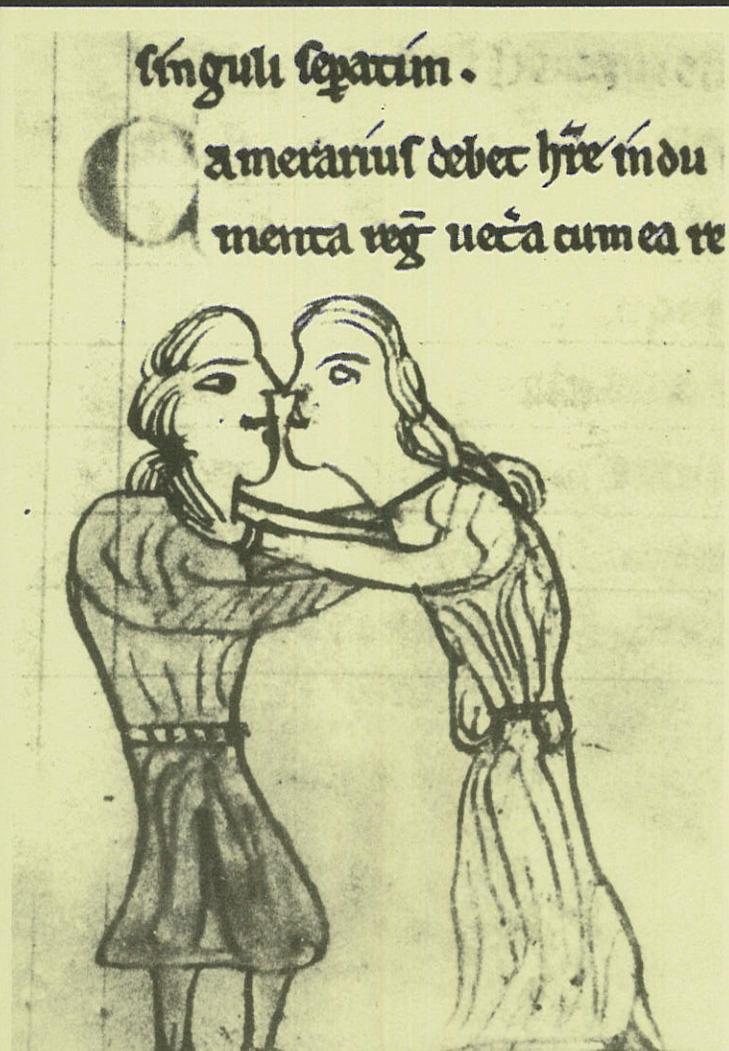
6

Yng nghyfreithiau Hywel Dda ceir yr unig osodiad diffiniol ar safle'r ferch yng nghymdeithas yr Oesoedd Tywyll (1,2). Ceir yr adran a elwir Cyfraith y Gwragedd ymhob un o'r llawysgrifau pwysicaf o Gyfraith Hywel mewn rhyw ffurf neu'i gilydd. (Y mae'r pwnc yn gymhleth ac fe'i archwilir yn llawnach o lawer yn *Welsh Law of Women*, a olygwyd gan Morfydd Owen a Dafydd Jenkins.) Fel y disgwyliad y mae i ferched yn y testun Cymreig le israddol yn y gymdeithas batriarchaidd. Y mae *sarhad* dynes (sef iawndal am sarhad) a'i *galanas* (sef iawndal a delid i deulu pe lleddid un o'i aelodau) yn llai nag eiddo dyn, ac yn daladwy i'w harglwydd, sef ei thad neu'i gŵr. Arhosai'r ferch yn nhŷ ei thad nes cyraedd oedran priodi, rhwng 12 a 14 oed. Golygai priodas gyfnewid cymhleth o eiddo a chyfoeth rhwng tad a darpar-wŷr, a'r pwysicaf o'r 'gwrthrychau' hyn i gyd fyddai'r briodferch ei hunan. Telid y *cowydd* (sef tâl am goll morwyniaeth) i'r briodferch ei hunan y bore wedi iddi fynd i wely ei gŵr (gweler hefyd y darn allan o'r *Mabinogi*, Pecyn I, taflen 1). Yn ystod saith mlynedd cyntaf yr undeb rhwng gŵr a gwraig, byddai *egweddi* (iawndal am ysgariad neu wahaniad) yn ddyledus i'r wraig. Fodd bynnag ar ôl saith mlynedd yn wraig briod yr oedd hanner y cyfoeth yn ddyledus iddi ar ysgariad; hawl na ddaeth o dan gyfraith Lloegr tan y Ddeddf ynghylch Eiddo Gwragedd Priod yn oes Fictoria. Telid *amobr* i'r arglwydd fel math o 'drwydded' i ŵra neu gyd-fyw.

Teifl ffynonellau hanesyddol fwy o oleuni pan y'u hystyrir yng nghyd-destun dogfennau eraill ac, er bod ffynonellau'r oesoedd tywyll yn brin yn y *Mabinogi* (3), mae yma gasgliad llenyddol sydd yn tarddu o'r oesoedd tywyll ac sydd yn egluro ymarferiad y cyfreithiau a ddosberthid gan Hywel.

The Welsh laws (1,2) provide the only definitive statement we have on the position of women in Dark Age society. The section marked *Cyfraith y Gwragedd* is found in some form in all the most important manuscript copies of the *Cyfraith Hywel*. (The subject which is a complex one is more fully explored in the *Welsh Law of Women*, edited by Dafydd Jenkins and Morfydd Owen.) Women in the Welsh text, not unexpectedly, have an inferior status to men in a largely patriarchal society. A woman's *sarhad* (compensation for insult) and her *galanas* (compensation to the kindred if the person were killed) are less than a man's and were usually paid to her male protector, father or husband. The daughter remained in her father's household until she was of marriageable age, between 12 and 14 years. Marriage involved a complicated exchange of wealth and property between father and prospective husband in which the principal commodity to change hands was the woman herself. Her virginity on marriage was of paramount importance. The *cowydd* or bride price was effectively a payment for her loss of virginity, paid to the woman herself the morning after she went to her husband's bed (see also the extract from the *Mabinogi*, Pack I, sheet I). During a preliminary seven year marriage period a woman on separation or desertion was entitled to *egweddi* (compensation payment); after seven years the woman was entitled to a half share in the wealth, a right which Victorian women did not acquire until the passing of the Married Women's Property Act. *Amobr* was the payment made to the lord as a sort of 'licence' to marry or cohabit.

Historical sources frequently yield more insight when placed in the context of other documents and although Dark Age sources are few in the *Mabinogion* (3) we have a literary compilation of Dark Ages origin, which illuminates the practical operation of the law codified by Hywel.



1 Ior §50

If it happens that a woman says that a man has raped her, and the man denies it, let him give the oath of fifty men without foreigners without designated men. ²If it happens that she legally charges him, let her take the man's penis in her left hand and put her right hand upon the relics, and let her swear to those relics that he penetrated her with that penis by rape upon her, and that he caused shame and insult to her, and to her kindred and to her lord. ³Some judges do not allow a denial against that. The law, however, says as we have said above. ⁴If it happens that a man admits raping a woman, let him pay twelve cows to the king and her *amobr* to her lord; and if she be a virgin, her *cowyll* and her *egweddi* according to the greatest amount to which she may be entitled, and her face-value and her *dilyrwydd*; and if she be a wife then his *sarhaed*, augmented to the extent of a half, goes to her husband.

⁵If it happens that a man abducts a virgin, her lord and her kindred can remove her from him, though he object. And if she has been with a man previously, she cannot be removed from the man who afterwards abducted her, unless she herself wishes it.

2 Ior §51

The three privities of a woman: her *cowyll* and her *gowyn* and her *sarhaed*. This is the reason why they are called the three privities of a woman, because they are the three appropriated things of a woman, and they cannot be taken from her for any reason. ²Her *cowyll* is what she received for her virginity. ³Her *sarhaed* is every beating which her husband gives her. Except for three things it is *sarhaed* to her. Those three things for which it is right to beat her are: for giving something which she is not entitled to give for being found with a man, and for wishing shame upon his beard. And if he beats her for being found with a man, he is not entitled to any compensation save that, for there is no right to compensation and revenge for any offence. ⁴The *gowyn* is, if she find her

auoze. Je heb heueyd duo aru-
ydhao ragot. agona oet achy-
fnot y del riannon ith ol. yrof
iaduo heb ynteu poyll ygýt
ykerdon odymma. Ay uelly
ymynný di arglodyd heb yz
heueyd. uelly yrof aduo heb
ypoyll. Oynt agerdaiffant
trannoeth parth adyuet a
llýs arberth agyzychyffant
aguled darparedic oed yno
udunt. Dygyuoz y olat ar
kyuoeth adoeth attunt oz
goyz gozeu ar gozaged gozeu
na gúz na gozeic ohynný nyt
edeois riannon heb rodi rod
enouac idaú ae ogae ae ouo-
dzoy ae ouaen guerthuaoz.
Guledychu y olat aonaeth-
ont yn llodydannis yuloy-
dyn honno ar eil ac yn dzy-
ded ulodyd yn dedchreuis go-
yz y olat dala trymuryt y-
ndunt obolet gúz kymeint
agerynt ae harglodyd ac eu
braduoaeth yn dietiued ae
dyuynnu attunt aonaeth-
ont. Sef lle ydoethont ygýt
ybreffeleu yn dyuet. Argl-
odyd heb oynt ni aued. Argl-
odyd heb gyuoet ti a rei oúyr
y olat honn ac yn ouyn ni
yó na byd it etiued oz ozeic
yffyd gennyt. Ac outh hyn-
ny kymmer ozeic arall y ho-
etiued yt ohonei. nyt byth

heb oynt yperhey di achyt
kerych di uot y uelly nýf dio-
defon ygennyt. Je heb ypoyll
nyt hir ettóa yd ym ygýt alla-
ger damvein adigaon bot.
oedoch ami hynn hýt ym pen
yulodyd yn abloydyn yz amfer
honn ni aonaon yz oet ydyuot
ygýt ac outh ych kynghoz yby-
daf. Yr oet aonaethant. kynn
dyuot cobyl oz oet mab aonet
idaú ef. ac yn arberth yganet.
Ar nos yganet yducpoyt go-
raged y olat ymab ayuam.
Sef aonaeth ygozaged kyfcu
a mam ymab riannon. Sef ri-
uedi oozaged aducpoyt yz yfa-
uell hooch ozaged. golyat aona-
ethont oynteu dalym oz nos.
ac yn hynný eiffuys kyn han-
ner noff kyfcu aonaeth paub
ohonunt athu arpylgeint/déf-
froi. Aphan deffroyffant dedych
aouzgant y lle ydodyffynt y
mab. ac nyt oed dim ohonaó
yno. Och heb vn oz gozaged
neur golles ymab. Je heb arall
bychan adial oed yn llofki ni
neu yndienydyao am ymab.
Aoes heb un oz guraged kyn-
hoz oz byt am hynn: oes heb a-
rall mi aonn gynghoz da heb
hi. beth yó hynný heb oy. Gell-
aft yffyd yma heb hi achanaó-
on genti lladon rei oz canaon
ac iron ynoyneb hitheu riannon

husband with another woman, let her husband pay her six score pence the first time, and a pound the second time. If she find him a third time she can part with him without losing anything of what is hers.⁵ And it is right that the goods which she gets for those three things be separate from her husband.

⁶The wife of the king can give without permission a third of the casual acquisitions which come from the king. ⁷The wife of an *uchelwr* can give her cloak and her shift and her headkerchief and her shoes and her food and her drink and the store of her larder, and can lend all her household goods. ⁸The wife of a villein cannot give anything except her headgear, nor lend anything except her sieve, and that [only] as far as her voice may be heard from the dunghill calling for it to be brought home.

⁹Three stoppings of a woman: when she is slept with, she is not obliged to move from there until the end of the ninth day; and when she parts from her husband, she is not obliged to move until the ninth day, and then after the last penny; and when the husband dies she is not obliged to move until the ninth day, and then after the last penny.

¹⁰In three ways *amobr* becomes due: by gift and handing over though she be not slept with; the second is by open cohabitation though there be no gift; the third by pregnancy.

¹¹The *amobr* of a *maer cynghellor's* daughter, a pound. The *amobr* of a *maer's* daughter, six score pence. The *amobr* of the daughter of the head of a kindred, a pound and six score pence. The *amobr* of an *uchelwr's* daughter, six score pence. The *amobr* of a villein's daughter, four score. The *amobr* of a foreigner's daughter, twenty-four. The *amobr* of the daughter of any chief official, according to some a pound, according to others six score. The *amobr* of the daughter of any one of the other officials, according to some six score, according to others three score. The *amobr* of a slave's daughter, twelve pence.

Ior §52

If a slave woman is made pregnant, the man who impregnated her is obliged to provide another woman to serve in her place until she give birth, and to rear the child after she has given birth without any expense falling upon the man whom she serves; and if she dies in childbirth to pay her value to her lord.

3 Extract from Mabinogi Pwyll Pendefig Dyfed

And they gathered together at Preseli in Dyfed. 'Lord', said they, 'we know that you are not as old as some men in this country, but our fear is that you will not get an heir from the wife you have. Therefore take another wife who will give you an heir. You will not last forever', said they, 'and although you may wish it, we would not suffer you to be so'.

'Yes', said Pwyll 'we have not been together long yet and many things are possible. Wait with me for a year, and a year from now we will arrange to meet together and I will abide by your counsel'. They made the arrangement. Before the appointed time was come a son was born to him, and he was born in Arberth.

(White Book of Rhydderch,
Peniarth M.S. 4)

Rheolir cymeriadaeth y merched ym Mhedair Keinc y Mabinogi (PKM) a hefyd mewn chwedlau Cymreig eraill gan eu teipoleg. Felly, pan ryddheir cymeriadau o'u teipoleg gan ryw ddyfais megis deialog, cawn hyd i'r cymeriad unigol a bortreadir gan yr awdur. Pan fo Branwen (1) (PKM 2), er enghraifft, yn deip o'r 'Wraig a Gamgyhuddwyd' mae'n derbyn ei chosb yn ddi-gwestiwn. Fodd bynnag, daw allan o'r 'teip' hwn yn y deialog ac ymddengys yno yn bersonoliaeth annibynnol a digon o ddyfeisgarwch ganddi i ddianc rhag ei charchariad. Y mae Branwen yn marw o dorcalon oblegid y distryw a achoswyd o'i herwydd. Nid yw'n amau am eiliad mai arni hi oedd y bai, ond rhaid nodi yma ei bod eto'n 'deip', tebyg iawn i Deirdrethar o glych yr Ulaid yn chwedloniaeth Wyddelig, o'r 'Fenyw Dyngedfenol'.

Ym Mabinogi Pwyll (PKM 1) ceir Rhiannon (2), yn y deialog, yn fenyw ffraeth a diamynedd nad yw'n goddef yr arwr ffôl yn fodlon iawn. Allan o 'deip' 'Y Wraig a Gamgyhuddwyd' mae'n arddangos hefyd y beiddgarwch i fynd yn erbyn dymuniad ei thad, Hefeydd Hen, a dewis ei gwŷr ei hunan. Eithr, wrth gwrs, fe all fod yr annibyniaeth hon i'w phriodoli i'r ffaith ei bod yn greadur yr 'arall fydd', fersiwn o'r geffyl-dduwies Geltaidd, Epona. Hwyrach na fyddai'r fenyw gyffredin Gymreig yn cymryd y fath ryddid â dymuniadau'i thad.

Ym Mabinogi Math (PKM 4) ceir dau gymeriad benywaidd cryf iawn: Arianrhod a Blodeuwedd. Y mae'r ddwy'n hanfodol ddrwg. Arianrhod, duwies Geltaidd y lleuad, a merch duw'r môr, yn benderfynol o ddial y cywilydd y ducpwyd arni gan ei mab, Lleu, a aned o losgach gyda'i brawd, Gwydion. Dyfeisia Blodeuwedd, gwraig o flodau, fodd o dwyllo'i gwŷr, Lleu, i'w farwolaeth annhebygol er mwyn iddi hithau briodi ei chariad, Gronw Pebr.

Ochr yn ochr â'r nifer fawr o ferched prydfarth a gwylaidd yn chwedloniaeth Cymru, saif y cymeriadau hyn, ac eraill megis Luned (Iarlles y Ffynnon) fel personoliaethau: adlewyrchiad, hwyrach, o'r ferch yng nghyfnod awdur y Pedair Cainc a'r rhamantau.

The characterisation of the women in the Four Branches of the Mabinogi (*Pedair Keinc y Mabinogi*) and also in other Welsh legends, is governed by their typology. Therefore it is when characters are released from their typology, by some device such as dialogue, that we perceive the individual character being portrayed by the redactor. Branwen (1), for instance (PKM 2) when a type of the 'Falsely Accused Wife', accepts her ritual punishment without question. However she emerges from this 'type' in the dialogue as an independent personality with enough ingenuity to find a way out of her plight. Branwen dies of a broken heart because of the destruction her very existence has caused. She does not question whether it was, in fact, she who was really at fault, but here it must be noted that she is again a 'type', very similar to Deirdrethar – 'Deirdre of the Sorrows' of the Ulster cycle of Irish legend – of the 'Fateful Woman'.

In Mabinogi Pwyll (PKM 1) Rhiannon (2), when examined outside of her 'type' of the 'Falsely Accused Wife', proves to be a witty and impatient woman who does not suffer the foolish hero gladly. She also displays the courage to go against her father Hefeydd Hen's wishes, and chose her own husband. But, of course, this independence may be attributable to the fact that she is an 'other world' being, a euhemerised version of the Celtic horse goddess Epona. Perhaps the ordinary Welsh woman would not have taken such a liberty with her father's wishes.

In Mabinogi Math (PKM 4) there are two very strong female characters, Arianrhod and Blodeuwedd. Both are intrinsically bad: Arianrhod, a euhemerised Celtic moon goddess, a daughter of a sea god, is bent on avenging the shame brought upon her by her son, Lleu, born of an incestuous relationship with Gwydion, her brother. Blodeuwedd, the wife of flowers, devises a way of tricking her husband Lleu to his unlikely death so that she may marry her lover, Gronw Pebr.

Besides the many passively beautiful females in Welsh legend these characters, and others like Luned (*Iarlles y Ffynnon*), stand out as personalities: a possible reflection of women of the redactor's era.

1 BRANWEN DAUGHTER OF LLŶR

... 'What errand is his?' asked the king. 'He seeks to ally himself with thee, lord' said they. 'He has come to ask for Branwen daughter of Llŷr, and if it seem good to thee he wishes to unite the Island of the Mighty with Ireland, so that they become the stronger ...

Straightway on the morrow they took counsel. What was determined in council was to bestow Branwen upon Matholwch. And she was one of the Three Matriarchs in this Island. Fairest maiden in the world was she.

And a time was set at Aberffraw, to sleep with her, and a start was made thence ... At Aberffraw they began the feast and sat them down ... They continued to carouse and converse. And when they perceived that it was better for them to seek slumber than to continue the carousal, to sleep they went. And that night Matholwch slept with Branwen ...

Matholwch set out for Ireland, and Branwen with him.

Thirteen ships, moreover, set out from Aber Menei and reached Ireland. In Ireland there was great joy at their coming. Not one great man or noble lady would come to visit Branwen to whom she gave not either a brooch or a ring or a treasured royal jewel, which it was a wondrous sight to see departing. And with all this she spent that year in much good fame, and she flourished with honour and friends. And meantime it came to pass that she grew pregnant, and when the due time was past a son was born to her. This was the name given to the boy: Gwern son of Matholwch. The boy was put out to foster in the very best place for men in Ireland.

And then in the second year, lo, a murmuring in Ireland, on account of the insult which Matholwch had suffered in Wales ... The vengeance they took was to drive away Branwen from the same chamber with him, and compel her to cook in the court, and to cause the butcher after he had been cutting up meat to come to her and give her every day a box on the ear. And in this wise was her punishment carried out.

... Not less than three years they continued thus. And meantime she reared a starling on the end of her kneading-trough and taught it words and instructed the bird what manner of man her brother was. And she brought a letter of the woes and the dishonour that were upon her, And the letter was fastened under the root of the bird's wings and sent towards Wales ...

And then the letter was taken and examined. And when the letter was read he grieved to hear of the affliction that was upon Branwen. And there and then he began to have messengers dispatched, to muster the whole of this Island ... And then they took counsel. The counsel that was determined on was to set out for Ireland ...

... Even so, there was no victory save for the escape of

seven men ...

... they set out for the other side, these seven, and the head with them, and Branwen the eighth. And they came to land at Aber Alaw in Talebolion. And then they sat down and rested them. Then she looked on Ireland and the Island of the Mighty, what she might see of them. 'Alas, Son of God', said she, 'woe is me that ever I was born: two good islands have been laid waste because of me!' And she heaved a great sigh, and with that broke her heart. And a four-sided grave was made for her, and she was buried there on the bank of the Alaw ..'

2 RHIANNON DAUGHTER OF HEFEYDD

'... Pwyll mounted his horse, and no sooner had he mounted his horse than she passed him by ... He drove his horse to its utmost speed, but he saw that it was idle for him to follow her.

Then Pwyll spoke, 'Maiden', said he, 'for his sake whom thou lovest best, stay for me'. 'I will, gladly', said she, 'and it had been better for the horse hadst thou asked this long since'. The maiden stayed and waited, and drew back that part of her headdress which should be over her face, and fixed her gaze upon him, and began to converse with him. 'Lady', he asked, 'whence comest thou, and where art thou going?'. 'I go mine own errands', said she, 'and glad I am to see thee'. 'My welcome to thee', said he. And then he thought that the countenance of every maiden and every lady he had ever seen was unlovely compared with her countenance. 'Lady', said he, 'wilt thou tell me anything of thine errands?'. 'I will, between me and God', said she. 'My main errand was to try to see the'. 'That', said Pwyll, 'is to me the most pleasing errand thou couldst come on. And wilt thou tell me who thou art?'. 'I will, Lord,' said she. 'I am Rhiannon daughter of Hefeydd the Old, and I am being given to a husband against my will. But no husband have I wished for, and that out of love of thee, nor will I have him even now unless thou reject me. And it is to hear thy answer to that that I am come'. 'Between me and God', replied Pwyll, 'this is my answer to thee - that if I had choice of all the ladies and maidens in the world, 'tis thou I would choose'. 'Why', said she, 'if that is thy will, before I am given to another man, make thou a tryst with me'. 'The sooner it be', said Pwyll, 'the better for my part; and wherever thou wilt, make the tryst'. 'I will, lord', said she. 'A year from tonight at the court of Hefeydd I will have a feast prepared in readiness for thy coming'. 'Gladly', he replied, 'and I will be at that tryst'. 'Lord', said she, 'fare thee well, and remember that thou keep thy promise, and I will go my way'.

... Whereon they passed the year till the appointed time

... He set off for the court of Hefeydd the Old, and he

came to the court, and a joyous welcome was given him; and there was much gathering of folk and rejoicing and great preparations against his coming; and all the resources of the court were dispensed at his direction. The hall was made ready, and they went to the tables. This is how they sat: Hefeydd the Old one side of Pwyll, and Rhiannon the other side; thereafter each according to his rank.

They ate and caroused and they conversed. And at the beginning of carousal after meat, they saw enter a tall auburn-haired youth of royal mein, and a garment of gold brocaded silk about him. And when he came into the high hall he greeted Pwyll and his companions. 'God's welcome to thee, friend' said Pwyll, 'and go and sit down'. 'I will not', said he; 'I am a suitor, and I will do my errand'. 'Do so, gladly', said Pwyll. 'Lord', said he, 'my errand is to thee, and it is to ask a boon of thee that I am come'. 'Whatever boon thou ask of me, so far as I can get it, it shall be thine'. 'Alas', said Rhiannon, 'Why dost thou give such an answer?' 'He has so given it, lady, in the presence of nobles', said he. 'Friend', said Pwyll, 'what is thy request?' 'The lady I love best thou art to sleep with this night. And it is to ask for her, and the feast and the preparations that are here, that I am come'.

Pwyll was dumb, for there was no answer he might have given. 'Be dumb as long as thou wilt', said Rhiannon. 'Never was there a man made feebler use of his wits than thou hast'. 'Lady', said he, 'I knew not who he was'. 'That is the man to whom they would have given me against my will', said she, 'Gwawl son of Clud, a man rich in hosts and dominions. And because thou hast spoken the word thou hast, bestow me upon him lest dishonour come upon thee' ...

The
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Mabinogion:
Welsh Tales & Romances

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M.DCCCXV.

Yn y farddoniaeth gynharaf a orosodd yn yr iaith Gymraeg, yn dyddio o'r chweched ganrif, ni cheir ond cyfeiriadau gwib at ddiymadferthwch y menywod pe gorchfygid eu harwyr yn y frwydr. Cyfeiria Taliesin (Llyfr Taliesin 59) at wraig Urien Rheged yn weddw pe lleddid ei gwŷr. Yng ngerddi'r Gododdin gan Aneirin a geir mewn llawysgrif yn Llyfrgell Caerdydd (8) y mae'r cyfeiriadau byr hyn (1) yn adlewyrchu'r traddodiad arwol puraf. Y mae'r arwr yn fwy awyddus i gollu gwaed (i) neu i fod yn fwyd i'r bleiddiaid nag i briodi (iii). Fodd bynnag y mae'n ddi-anadl o flaen merch (ii). Cyfeiria dyfyniadau (iv) a (v) at ferched y gelyn yn pryderu am eu gwŷr a'u meibion.

Yng nghyfnod y Gogynfeirdd y mae menywod yn hardd o hyd, urddasol, balch ar brydiau, creaduriaid sydd yn aros mewn llys neu gwffaint yn treulio'u hamser trwy bryfocio dynion neu drwy ildio iddynt (2,3).

Nid tan gollu annibyniaeth Cymru a datblygiad mesur newydd y cywydd i weddu i'r uchelwriaeth newydd y cawn ferched yn dod allan i'r goedwig (4), ond y maent yn dal i ymhyfrydu mewn poeni dynion a'u denu gyda cholur a thlysau (5). Y maent yn mwynhau godineb ac yn defnyddio rhyw fel gwobr am ymddygiad da fel yn y gerdd hon (6) lle gwisgodd y cariad yn rhith gwerthwr halen. Haeddodd ei wobwr am iddo wneud cymaint o ffŵl ohono'i hun yn achos cariad. Ym Marwnad Lleucu Llwyd (7), galarnad angerddol am gariad, y mae'r bardd mewn cyfyngder. Nid oes leuad mwyach na goleu, na lliw yng Ngwynedd: Lleucu oedd y rhain i gyd iddo.

In the earliest extant poetry in the Welsh language, dating from the sixth century, the only mention of women is the briefest of references to their helplessness in the event of their warriors' defeat in battle. Taliesin (*Book of Taliesin* 59) refers to Urien Rheged's wife being left a widow if her husband is killed. In the *Gododdin* poems of Aneirin, which are contained in a manuscript at Cardiff Library (8) these brief references (1) are in the purest heroic tradition. The hero is more eager to shed blood (i) or be food for the wolves (iii) than to marry. However he is breathless in the presence of a woman (ii). Quotes (iv) and (v) are references to the enemy's womenfolk worrying about their husbands and sons.

In the *Gogynfeirdd* period women are still beautiful, dignified, sometimes haughty, creatures who remain in court or convent and spend their time teasing men or yielding to them (2,3).

Not until the loss of Welsh independence and the subsequent development of the new *cywydd* metre to suit the new aristocracy do we have women coming out into the woods (4), but they still delight in teasing men and in luring them with make-up and jewels (5). They also enjoy adultery and use sex as a reward for good behaviour as in this poem (6) where the lover has dressed as a salt merchant and deserved his reward because he has made such a fool of himself in cause of love. *Marwnad Lleucu Llwyd* (7) is a passionate elegy for a lover. The poet is distraught. There is no longer moon, light nor colour in Gwynedd: Lleucu was all of these things for him.

1

(i) 'Kynt y waet e lawr nogyt y neithyawr'
— *Gododdin I*

(ii) '...diffun ymlaen bun med a dalhei'
— *Gododdin II*

(iii) 'Kynt y gic e vleid nogyt e neithyawr'
— *Gododdin V*

(iv) '...a gwraged gwydw Kyn noe anghau'
— *Gododdin XXX111A*

(v) '...seinneyessyr e gledyf ym penn mameu'
— *Gododdin XXVII*

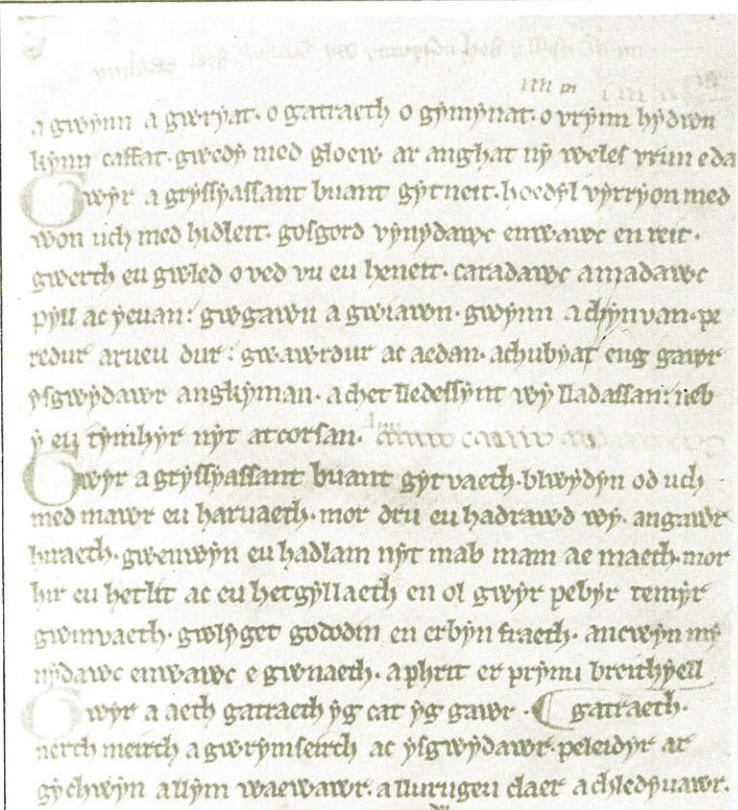
2 I Ferch

Gwelais ar forwyn fwyn fawrfrydig
Golwg diserchawg, syberw, ceinmyg,
Lliw golau tonnau, taenferw gwenyg,
Llanw ebyr ar llyr lle ni mawrdrig.
Mynych ym anfon dygn gofion dig - erof,
Arien gannwyll rhyfyg,
Mal ydd wyf yn celu calon ysig,
Ni mad gychawdd gwen gwely Eiddig.
Cynddelw (fl.1155-1200)
Brydydd Mawr (The Great Poet)

3 I Ferch

Caraf amser haf, amsathr gorwydd;
Gorawenus glyw rhag glew arglwydd.
Gorewynnawg ton, tynhegl ebrwydd;
Gorwisgwys afall arall arwydd.
Gorwen fy ysgwyd ar fy ysgwydd i drais;
Cerais ni gefais, gyfai awydd -
Cegiden hirwen, hwyrwan ogwydd,
Cyfeiliw gwen wawr yn awr echwydd,
Claer-wanllun wenlleddf wynlliw cywydd.
Wrth gamu brwynen braidd na ddigwydd.
Bechanigen wen, wan ei gogwydd,
Bychan y mae hyn na dyn dengmlwydd.
Mabinaidd, luniaidd, lawn gweddeiddrwydd,
Mabddysg oedd iddi rhoddi yn rhwydd.
Mabwraig, mwy yd ffaig ffenedigrwydd ar wen
Na pharabl o'i phen anghymhenrwydd.
Peddestrig iolydd a'm bydd eilwydd,
Pa hyd y'th iolaf? Saf rhag dy swydd.
Addwyf yn anfedredd o ynfedrwydd caru,
Ni'm cerydd Iesu, y cyfarwydd.

Hywel ab Owain Gwynedd
(d.1170)



4 Merched Llanbadarn

Plygu rhag llied yr ydywf,
Pla ar holl ferched y plwyf!
Am na chefais, drais drawsoed,
Onaddun' yr un ariod,
Na morwyn fwyn ofynaig,
Na merch fach, na gwrach, na gwraig.

Py rusiant, py ddi-reidi,
Py fethiant, na fynnant fi?
Py ddrwg i riain feinael
Yng nghoed tywyll dew fy nghael?
Nid oedd gywilydd iddi
Yng ngwal dail fy ngweled i.

The Girls of Llanbadarn

I am one of passion's asses,
Plague on all these parish lasses!
Though I long for them like mad,
Not one female have I had,
Not a one in all my life,
Virgin, damsel, hag, or wife.
What maliciousness, what lack,
What does make them turn their back?
Would it be a shame to be
In a bower of leaves with me?

Dafydd ap Gwilym (fl. 1340-1370)

5 MERCH YN YMBINCIO

Rhai o ferched y gwledydd,
Sef gwnân' ar ffair, ddiddan ddydd,
Rhoi perls a rhubi purloyw
Ar eu tâl yn euraid hoyw,
A gwisgo rhudd, mwyfudd merch,
A gwyrdd; gwae ni fedd gordderch!

Dilys, fy nghorff, lle delwyf,
Deuliw'r sêr, dolurus wyf.
Dithau, difrodiau dy frawd,
Dynyn danheddwyn haeddward,
Gwell wyd mewn pais wenllwyd wiw
Nog iarlles mewn gwisg eurlliw.

DAFYDD AP GWILYM

6 Yr Halaenwr

Deuthum â'r cawell trum cau
Ar fy nghefn, oer fy nghofau,
Hyd i mewn, hoed amynedd,
Hundy gwen, hoendeg o wedd.
Cyfeirio'r ferch ar erchwyn,
Cyfarch gwell i'r ddiell ddyd.

'Disgyn y twyll ddelltyn tau,
Doethaf, henffych well dithau!'

Hael y cawn gan hoywliw caen
Hwyl, ac nid gwerthu halaen;
Y cusan, ddyd eirian ddydd.
Amau gael, am ei gilydd.
Hoedl iddi huodl addurn,
Henw serch, y fireinferch furn.

Madog Benfras (fl. 1340-1370)

7 Marwnad Lleucu Llwyd

LLYMA haf llwm i hoywfardd,
A llyma fyd llwm i fardd.
E'm hysbeiliawdd, gawdd gyfocd,
Am fy newis mis o'm oed.
Nid oes yng Ngwynedd heddiw
Na lloer, na llewych, na lliw,
Er pan rodded, trwydded trwch,
Dan lawr dygn dyn loer degwch.

Y ferch wen o'r dderw brennol,
Arfaeth ddig yw'r fau i'th ôl.
Cain ei llun, kannwyll Wyncedd,
Cyd bych o fewn caead bedd,
F'enaid, cyfod i fyny,
Egor y ddaearddor ddu,
Gwrthod wely tywod hir,
A gwrtheb f'wyneb, feinir.
Mae yman, hoedran hydraul,
Uwch dy fedd, huanwedd haul,
Wr prudd ei wyneb hebod,
Llywelyn Goch, gloch dy glod.
Udfardd yn rhodio adfyd
Ydwyf, gweinidog nwyf gwŷd.
Myfi, fun fwyfwy fonedd,
Echdoe a fûm uwch dy fedd
Yn gollwng deigr llideigrbraff
Ar hyd yr wyneb yn rhaff.

Lament for Lleucu Llwyd

For gay bard, barren summer,
Barren the world for a bard.
I was stripped bare, grief's comrade,
For choosing this month to tryst.
Today in Gwynedd remains
No moon, no light, no colour,
Since they placed, sorry welcome,
Beauty's moon in the hard ground.

Fair girl in the chest of oak,
I'm bent on wrath, you left me.
Lovely form, Gwynedd's candle,
Though you are closed in the grave,
Arise, come up, my dearest,
Open the dark door of earth,
Refuse the long bed of sand,
And come to face me, maiden.
Here is, heavy cost of grief,
Above your grave, sun's radiance,
A sad-faced man without you,
Llywelyn, bell of your praise.
Wailing bard, I am walking
A foul world, priest of lust's bliss.
Dear one, whose worth grew daily,
Yesterday over your grave
I let tears fall in torrents
Like a rope across my cheeks.

I.LYWELYN GOCH AP MEURIG HEN
fl. 1360-1390

Hanesion teithwyr

Travellers' Tales

Portreadwyd Cymru'r ddeunawfed ganrif gan beintwyr 'rhamantaidd' fel tirlun hardd wedi'i gyfanheddu gan werin fochau coch (1-7), safbwynt a efelychwyd gan artistiaid diweddarach (8). Y mae disgrifiadau cyfoes yn gwrth-ddweud y safbwynt hwn gan bwysleisio'r amlygiadau corfforol o fywyd caled a chynnil hyd bwynt newynnu (9,10).

Yn rhan olaf y ddeunawfed ganrif rhwystrwyd y dosbarthiadau uwch a chanol rhag cyflawni eu 'teithiau mawr' o Ewrop gan y rhyfeloedd gyda Ffrainc. Wedi'u gyrru i ddod o hyd i le ym Mhrydain yn lle ymweld â'r Swistir a'r Eidal ac yn y blaen, troes y twristiaid at Ardal y Llynnoedd ac at Gymru (11,12). Yr oedd Cymru, â'i hiaith ac arferion gwahanol, yn wlad estron bron. Y mae dyddiaduron a gedwid gan deithwyr yng Nghymru yn datguddio barn fwyaf anhygar am y Gymraes (13-16) er i rai fod yn garedicach (17). Tynnid sylw'r sgrifenywyr teithio hefyd gan ferched Cymru a oedd yn gweithio (18-20).

'Romantic' painters portrayed eighteenth century Wales as a picturesque landscape inhabited by rosy cheeked peasants (1-7), a view that later artists copied (8). Contemporary written descriptions give the lie to this view stressing the physical manifestations of a life that was hard and frugal to the point of starvation (9,10).

The wars with France during the late eighteenth century effectively prevented the upper and middle classes from completing their grand tours of Europe. Driven to find a British alternative to the majesty of Switzerland, Italy etc. the tourists turned to the Lake District and Wales (11,12) which with its different language and customs appeared almost like a foreign country. Journals kept by travellers in Wales reveal an attitude to the Welsh woman which is often extremely unflattering (13-16), though some writers were kinder (17). The working women of Wales also attracted the attention of the travel writers (18-20).



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"... descended by a lanelined by some wretched cottages, to the Uske, which had accompanied us so long. Here we witnessed a Welsh washing by the side of the stream. A kettle placed on the stones was kept boiling by a fire of sticks, & one woman was attending to this department. Another was stamping with her naked foot in a large tub, filled with clothes; & a third was beating the linen on a wooden horse with a beetle, & occasionally rinsing it in the running stream ... as we approached they were singing very merrily, but they ceased on seeing us; & when they perceived that one of the party was making a sketch of the scene, it was with some difficulty we could get them to resume their occupations. The only dress they wore was a striped flannel petticoat, a shift, & a black beaver hat. This mode of washing in the rivers, which is prevalent in Wales, must tend very much to domestic comfort; for nothing is more unpleasant in families of moderate fortune than the frequent return of washing week, when mistress thinks herself privileged to be out of humour, if the weather is not favourable, & master must put up with anything he can find, because 'the washing is about'".

10

"Men are terrible disturbers of the tranquillity of a society of females ..."

"To those who think a woman cannot find leisure to write, without neglecting her person or some part of her family duty I say nothing. They must believe that the sex is formed merely to dress and be admired, or for domestic drudgery. These notions have long been exploded by people of polite manners & liberal education".

"... there are almost as many women who work at the mines as men".

Tour of Milford Haven 1791 -
Mary Morgan

11

"... the women's attire is singular; it consists of a short jacket, & petticoat, entirely of brown woolen like a riding habit, a close cap & long lappets, with a man's beaver hat. The Whittle here (Haverfordwest area) only appears occasionally; & is a distinction on which the wearer never fails to value herself most highly. It is a short red mantle, with a very deep fringe, hanging over the shoulders & communicates a most awfully military appearance as General Tate can testify".

Malken's Tour of South Wales 1803 -
Benjamin Heath Malken

12

"The beautiful cottage of the Right Hon. Lady E. Butler & Miss Ponsonby is situated in this (Llangollen) Vale ... these ladies have chosen to make this secluded spot their abode, there to mingle in the gay scenes of life, setting an example of all that is elegant in manners & lovely in virtue, to the surrounding inhabitants".

Collection of Welch Tours ...
1797

15



13

"For their women, they are happy that know them only by report; for to have to do with them is, in a literal sense, to be guilty of the sin of uncleanness ... their wenches unspit meat with their naked teeth".

Welsh Travels 1738

14

"... hideous beyond all that can be imagined. The air which they respire in these subterranean caverns is, without doubt, the cause of that livid complexion and lean aspect which so particularizes them ... could be compared only to those women who headed the rebels at Paris".

Penhouët ... on the women that inhabited the tourist attraction of Neath Abbey.

Remarks
ON
A Tour
TO
North and South Wales
in the Year 1797.
BY HENRY WIGSTEAD,
South Wales
From Rowlandson, Leigh, Hewitt &c.
(Aquatinted by J.Hill.)

London.
Published by W. Wigstead, in Church Lane
1800.



16

17

"Our guide was a little girl of about twelve years of age ... she had the finest eyes & the most interesting face that could be conceived, & her whole form was shaped by the graces. The flannel frock was evidently the whole of her dress, & it shewed her whole shape to great advantage ... at Mallwyd we were waited on by one of the daughters of the widowed landlady of the inn, a young girl of about seventeen, who, without being beautiful, was extremely interesting & agreeable, on account of the innocence & simplicity of her manner, & the traits of intellect she possessed she is one of the few whom in my journey of life I have found qualified to please as soon as known. Her mind is Superior to her situation, yet she evinced no symptoms of discontent ..."

"Passed 2 cottage females milking their cows ... never shall I forget the blush, the smile, the diffident look which one of them displayed; they are written on my very heart. There is something peculiarly attractive in the modesty of the young Welsh-woman..."

"In Bala ... the young women commonly go bare-footed They are extremely well formed, & have none of the marked Welsh physiogomy. Without being beauties, at least such as fell under our notice, we saw more genteel looking girls here, than in almost any other part of Wales".

A Tour in Wales & through Several Counties of England ... 1805 - Wm. F. Mavor

18 In (Swansea) our attention was called by a shrill voice, an octave higher than is usual on such occasions, delivering a story at considerable length. Hastening to the spot, we found it was a town crier of the town, a female, announcing to the public the arrival of a cargo of goods, which were then selling on the Quay for ready money. Whether this appointment was made in compliment to the sex, or the Corporation might think the office would be more ably filled, I know not, but the circumstances of a herault femelle did not fail to excite the risibility of the party.

Letters written during a tour through South Wales in the year 1804 - Rev. J. Evans.

19

"The one is raised from the mine by the whimsey in large heavy massess & is then thrown over a stage onto the ground below where it comes into charge of the cobbers, principally women and boys ... their mouths covered with a cloth to keep the dust of the ore from entering their breath. The fingers and thumb of the left had were cased in strong iron tubes forming a sort of glove ... altogether they formed an amusing but not an enticing group".

Michael Faradays - Industrial Tour of Wales 1819

20

"the situation of Llwyn y Pia seems little calculated for the feeblor exertions of female industry. Though in turn the delicacy & supposed corporeal imbecility of the fair sex are little respected in these mountains. The women at least doing the severest labour, & seem, by their hardy, robust constitutions, to triumph over the bleakness of their winters, & ruggedness of the people".

Yr oedd gwaith ychwanegol at ddyletswyddau 'arferol' y cartref yn rhan berffaith normal o fywyd y rhan fwyaf o fenywod. Hebdo ni allai'r teulu fod wedi goroesi. Y mae'r syniad o ddynes criod yn aros gartref heb waith cyflogedig yn fyth a grewyd yn oes Fictoria. Yn y cyfnod hwnnw y sefydlwyd y syniad fod menyw i fod yn y cartref, fod y gŵr yn ennill y tamaid a hefyd fod eisiau gofal arbennig ar ferched. Y syniadau hyn ynghyd â holl betheuach y gwerthoedd cartrefol dosbarth canol a ddaeth yn sylfaen i ddeddfu yn y ffatrioedd ac i feddwl y gymdeithas yn gyffredinol.

Ffurfiodd gwaith cyflogedig (gyda thoriadau ysbeidiol yn geni a magu plant) ran o brofiad nifer fawr o fenywod. Nid oes gennym ffigurau dibynadwy, cyfun am gyflogaeth cyn cyfrifiadau'r bedwaredd ganrif ar bymtheg. Dengys y tablau cyflogaeth ar gyfer 1881 (1) fod menywod yn cyflawni amrywiaeth o swyddi. Mewn gwasanaeth cartrefol y ceid y rhan fwyaf o ferched. Cyflogid llawer hefyd yn y diwydiannau brethyn a masnachau cysylltiedig. Yr oedd nifer sylweddol o ferched yn gyflogedig mewn siopau a cheid grwpiau bychain, ond arwyddocaol, o weithwyr benywaidd, erbyn diwydiannau trwm aird, yr oedd y Ddeddfau Ffatri wedi gwahardd menywod rhag mathau neilltuol o waith yn y pyllau glo a diwydiannau trwm eraill.

Yr oedd mudo tymhorol o weithwyr benywaidd o Gymru i Loegr yn gyffredin yn y ddeunawfed a'r bedwaredd ganrif ar bymtheg. Merched y Gerddi oedd y rhain (2) yn dod o ardal Sir Aberteifi'n bennaf. Cerddai carfannau o ferched ar hyd y ffyrdd i Lundain i weithio (3,4) yn y meysydd mefus a'r gerddi o amgylch Llundain (5). Arhosent yn Llundain tra pharhai'r gofyn tymhorol am eu gwasanaethau, yn byw naill ai mewn lletyau rhad neu mewn cytiau cyfunol. Yr oedd eu cyflogau, er mor fychan (6), yn gyfraniad holl bwysig i gyllideb eu teuluoedd, gan gario'r teulu dros fisoedd llwm y gaaf. Ceir mudo tymhorol cyffelyb i hyn mewn ardaloedd eraill, er enghraifft y menywod ifainc a deithiai o Ynysoedd Heledd ac ucheldiroedd yr Alban i'r arfordir dwyreiniol ac Ynysoedd Erch er mwyn gweithio yn y diwydiant ysgadenyn.

Daeth diwydiant â chyfluoedd gwaith newydd, ond daeth hefyd â beirniadaeth o'r fenyw a weithiai y tu allan i'r cartref am esgeuluso ei dyletswyddau (7).

Extra work, over and above the 'usual' duties of the home was a perfectly normal part of most women's lives. Without it the family could not have survived. The idea of a married woman staying at home, not participating in waged work, is largely a fantasy of Victorian creation. It was in the Victorian era that the myth that a woman's place was in the home, that the man was the real breadwinner of a family, together with the idea of women as being in special need of protection and all the other paraphernalia of domestic middle class values became enshrined in social thinking and in factory legislation.

Waged work has formed part of the experience of large numbers of women, though it is frequently interrupted in the case of married women by intervals of child bearing and child rearing. We have no reliable, comprehensive statistics of employment before the census enquiries of the nineteenth century. The employment tables of 1881 (1) reveal women engaged in a variety of occupations. The biggest single concentration of women workers was in domestic service. The textile industries and associated trades employed female workers in large numbers. Retailing was another sizeable employer of women workers. There were small but significant groups of women workers in the heavy industries too, though by 1881 the Factory Acts had debarred women from certain kinds of work in mining and other heavy industries.

Seasonal migration of women workers outside Wales was common in the eighteenth and nineteenth centuries. These were the *Merched y Gerddi* (market garden workers) (2) coming mainly from the Cardiganshire area. Groups of young girls would walk the roads to London to work (3,4) in the strawberry fields and market-gardens around London (5). They stayed in London as long as the seasonal demand for their services lasted, living either in cheap lodgings or in communal sheds. Their wages though small (6) were a vital contribution to the budget of their families, tiding the family over the winter months. This seasonal migration from Wales has parallels in other areas, for instance the Scottish experience of young women migrant workers from the Hebrides and the highlands travelling to the Orkney islands and the east coast fishing villages of Scotland to work for the herring industry.

Industry brought new job opportunities, but it also brought criticism of the woman who worked outside the home for neglecting her duties (7).

1

OCCUPATIONS.

MONMOUTH-SHIRE AND WALES.

Males. Females.

3. Persons engaged in Exhibitions, Shows, Games, &c.
Performer, Showman, Exhibition, Service
Billiard, Cricket, & other Games, Service

49
140

34

II. DOMESTIC CLASS.

6. PERSONS ENGAGED IN DOMESTIC OFFICES OR SERVICES.

1. Domestic Service.

Domestic Coachman, Groom
Domestic Gardener
Domestic Indoor Servant
Lodge, Gate, Park, Keeper (not Govern-
ment)
Inn, Hotel, Servant
College, Club, Service

2375
3917
1841
55
704
347
74758
78
1570
4

2. Other Services.

Office Keeper (not Government)
Cook (not domestic)
Charwoman
Washing and Bathing Service
Hospital and Institution Service
Others engaged in Service

26
15
.
25
124
27126
52
5014
6353
254
6

IV. AGRICULTURAL CLASS.

7. PERSONS ENGAGED IN AGRICULTURE.

1. In Fields and Pastures.

Farmer, Grazier
Farmer's, Grazier's—Son, Grandson,
Brother, Nephew*
Farm Bailiff
Agricultural Labourer, Farm Servant,
Cottager
Shepherd
Land Drainage Service (not in towns)
Agricultural Machine—Proprietor, At-
tendant
Agricultural Student, Pupil
Others engaged in, or connected with,
Agriculture

32289
15010
1184
45680
941
132
104
26
105621
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4966
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2. In Woods.

Woodman

776

3. In Gardens.

Nurseryman, Seedsman, Florist
Gardener (not domestic)

132
111216
88

3. Cotton and Flax

Cotton, Cotton goods, Manufacture
Cotton, Calico—Printer, Dyer, Bleacher-
Cotton, Calico—Warehouseman, Dealer
Flax, Linen—Manufacturer, Dealer
Lace Manufacturer, Dealer
Fustian Manufacturer, Dealer
Tape Manufacturer, Dealer
Thread Manufacturer, Dealer

33
1
4
3
1
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.47
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22
2
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4. Hemp and other Fibrous Materials.

Hemp, Jute, Coir Fibre, Manufacture
Rope, Twine, Cord—Maker, Dealer
Mat Maker, Seller
Net Maker
Canvas, Sailcloth, Manufacture
Sacking, Sack, Bag—Maker, Dealer
Others working and dealing in Hemp

1
113
18
5
1
6
4.
5
118
7
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5
.

5. Mixed or Unspecified Materials.

Weaver (undefined)
Dyer, Printer, Scourer, Bleacher,
Calenderer (undefined)
Factory hand (Textile, undefined)

198
146
8166
25
44

	Males.	Females.
Felt Manufacture	6	1
Carpet, Rug, Manufacture	10	3
Manchester Warehouseman	1	1
Draper, Linen Draper, Mercer	3709	1262
Fancy Goods (Textile), Manufacturer, Worker, Dealer	28	166
Trimming Maker, Dealer	1	3
Embroiderer	2	1
Others	2	.
15. PERSONS WORKING AND DEALING IN DRESS.		
1. Dress.		
Hatter, Hat Manufacture (not straw)	83	18
Straw—Hat, Bonnet, Plait, Manufacture	3	49
Tailor	6764	540
Milliner, Dressmaker, Staymaker	20	22759
Shawl Manufacture	2	3
Shirt Maker, Seamstress	2	1437
Hosiery Manufacture	6	1063
Hosier, Haberdasher	59	52
Glover, Glove Maker	12	19
Button Maker, Dealer	.	.
Shoe, Boot—Maker, Dealer	7899	330
Patten, Clog, Maker	415	5
Wig Maker, Hairdresser	467	12
Umbrella, Parasol, Stick—Maker, Dealer	48	13
Accoutrement Maker	.	.
Old Clothes Dealer, and others	5	9
16. PERSONS WORKING AND DEALING IN FOOD AND LODGING.		
1. Board and Lodging.		
Innkeeper, Hotel Keeper, Publican	3748	1742
Lodging, Boarding House, Keeper	208	2091
Coffee, Eating House, Keeper	88	121
2. Spirituous Drinks.		
Hop—Merchant, Dealer	1	1
Maltster	362	9
Brewer	655	36
Beerseller. Ale, Porter, Cider, Dealer	115	69
Cellarman	121	3
Wine, Spirit—Merchant, Agent	173	29
3. Food.		
Milkseller, Dairyman	349	314
Cheesemonger, Butterman	83	63
Butcher, Meat Salesman	3525	237
Provision Curer, Dealer	212	101
Poulterer, Game Dealer	89	93
Fishmonger	266	116
Corn, Flour, Seed—Merchant, Dealer	294	68
Corn Miller	1633	67
Baker	1426	617
Confectioner, Pastrycook	330	498
Greengrocer, Fruiterer	522	666
Mustard, Vinegar, Spice, Pickle—Maker, Dealer	4	1
Sugar Refiner	40	14
Grocer. Tea, Coffee, Chocolate—Maker, Dealer	6461	2496
Ginger Beer, Mineral Water—Manufacturer, Dealer	168	30
Others dealing in Food	.	.
17. PERSONS WORKING AND DEALING IN TEXTILE FABRICS.		
1. Wool and Worsted.		
Woolstapler	50	4
Woollen Cloth Manufacture	2525	756
Wool, Woollen goods—Dyer, Printer	14	6
Worsted, Stuff, Manufacture	5	3
Flannel Manufacture	294	195
Blanket Manufacture	.	.
Fuller	80	5
Cloth, Worsted, Stuff, Flannel, Blanket, Dealer	24	19
Others	7	70
2. Silk.		
Silk, Silk goods, Manufacture	9	11
Silk Dyer, Printer	2	3
Ribbon Manufacture	.	.
Crape, Gauze, Manufacture	.	.
Silk Merchant, Dealer	3	1



2

3 O, na bawn i fel colomen
Ar Sant Paul yng nghanol Llundan,
I gael gweled merched Cymru,
Ar eu gliniau'n chwynnu'r gerddi.

(Oh! that I could be a dove
On the top of St Paul's in the centre of London,
In order to see the Welsh girls,
On their knees weeding the gardens.)

4

Daeth i wrthdrawiad â'i meistr yn fuan wedi mynd yno,
oherwydd ymadwai Jane a'i gwaith yn gynnwys un noson o bob
wythnos. Galwyd ei sylw at hyn a chedwid rhan o'i chyflog yn
ôl, eithr wedi egluro fod ei chydwybod yn ei gorfodi i
ymgynnull gyda'r saint yn y seiat y noson honno cafodd lwyr
rhyddid i fyned ac ni ataliwyd y gyflog. Tebyg fod ôl y seiat ar y
gwaith, a'i bod yn y diwedd yn talu'n dda i berchenog yr ardd.

5



6 On the whole it cannot be said that the price of labour is
high for a country in which the metropolis of so great an
empire is situated.

(J Middleton, 'View of the Agriculture of Middlesex', 1798)

mouths of the pits, to wind up materials from the bottom by the wheels, and in many cases to load coals. They acquire a taste for this employment at an early age, and will often leave good situations in respectable families, when they are grown to be young women, in order to return to their old occupation. Cases of this kind have occurred in Wrexham not a month ago. There is great want of instruction for girls in the neighbourhood of the works. The young women have no kind of industrial skill. When they marry, they are unable to make or mend any article of clothing, even a pair of stockings for their husbands. The husband's wages must be spent in buying in the towns an article which costs twice the money, and does not last half the time. In consequence of this, though the wages are high, the people are often in a miserable condition. Thirty shillings a-week do not go so far as ten. The women have no knowledge of housewifery or economy; and their ignorance and inefficiency produce all kinds of domestic dissension and distress. The truck system goes on at Rhosllanerchrugog or the neighbourhood. If it is not carried on directly, it is indirectly. A very small portion of the wages due to the operatives is paid in money. They receive tickets, which they must take to the shop. If this method of payment is not compulsory upon the workmen, it amounts to the same thing, for they would not be employed if they declined to receive the tickets instead of money. The price of provisions in these shops is much higher than in Wrexham; 10*d.* is paid for bacon instead of 8*d.*, and 4 lbs. of flour are sold for 1*s.*, when 6 lbs. are sold for the same sum within a distance of 5 miles. The magistrates have offered to put down the practice, but the workmen will not come forward with evidence, knowing that if they were to do so, they would lose their employment.

The Rev. *P. M. Richards*, Incumbent of Rhosllanerchrugog, stated :—

That many of the wives of the operatives have so seldom had money at their disposal, that they would now scarcely know the use of it; that whenever he endeavours to persuade his parishioners to economize, and to put money in the savings' bank,* he is told in reply that the wages they earn are merely nominal, being invariably received in the form of tickets; he is of opinion that this cripples the means available for the education of children throughout the district, and accounts in some measure for the wretched house accommodation, and degraded habits of social intercourse among his parishioners. Mr. Richards declared that although he spent some years as curate of Merthyr Tydvil, in the county of Glamorgan, which is usually considered the most depraved and uncivilized locality in Wales, yet he never met with so much poverty, so much social and moral degradation as in Rhosllanerchrugog. He complained that throughout the district the women have no kind of knowledge of the duties of their sex, or of common household occupations and requirements; that till lately needlework was unknown among them. He confirmed the evidence of Mr. Francis respecting the employment of young women and girls *on the banks*, and spoke strongly of the immoral effect of this kind of occupation, partly as being in itself degrading and unnatural for women, and partly from the associates among whom it introduces them; adding that young girls become in consequence bold and impudent, and wantonly vicious, sing the vilest songs, and publicly behave in the most indecent manner while engaged in this occupation. He stated that there are two girls thus employed together within a few yards of the church, one aged 16, the other 18, the youngest of whom was lately brought to bed with an illegitimate child.

The following evidence was taken from personal inspection of the district :—

I visited Rhosllanerchrugog Sunday, January 31. It is situate midway between Ruabon and Wrexham, and is a place of great importance, owing to the vast number of operatives who are employed upon the extensive coal mines with which the district abounds. I visited the Sunday-schools of several religious denominations, which were filled with persons of all ages respectably dressed and well conducted. I then visited many cottages in different parts of the village. Some of these consist of a single room from 9 to 12 feet square; others have in addition a sort of lean-to, forming a separate place to sleep in. They are in general void of furniture; but in some I found a bed which is made to accommodate double numbers by arranging the occupants feet to feet. The roofs are wattled; sometimes plastered over with mortar, sometimes bare; others are of straw, and full of large holes open to the sky, which are frequently the only means for admitting light. Each of these hovels contains on an average a family of six children, with their parents. If they comprise two rooms the parents sleep in one, and the children in the other; if there is but one room, all sleep together. In either case the young people sleep together in the same confined room regardless of age and sex. I observed one cottage unusually neat and clean; it contained a father and mother well and neatly dressed, a son 18 years old, and a daughter aged 20. All these sleep together in the same room, which is about 9 or 10 feet square. Next door live two idiots, a brother and sister. In several other cottages I observed the inmates well and even expensively clothed, and the tables well supplied with food, bacon, &c. Yet in these the families were crowded in the same unseemly manner; the father, mother, and six children all sleeping together.

The existence of the evils above mentioned was less surprising than the remonstrances addressed to me by persons of high religious profession in the neighbourhood, representing the injustice of apprehending immoral results from habits of promiscuous intercourse. Nothing could more forcibly illustrate the imperfect nature of indigenous civilization if isolated and unaided. The following is the Report of Mr. *John James*, Assistant :—

January 20, I went in company with the Rev. *P. M. Richards*, the officiating minister of the

* The proportion per cent. of deposits in savings' banks 20th November, 1844, made by inhabitants of North Wales, was 50·7 below the average on the like population in England and Wales.

Yr oedd llafur menywod yn holl bwysig fel y datblygai diwydiant yng Nghymru. Gweithiai menywod yn y diwydiannau copr, haearn, calch, llechi ac, wrth gwrs, glo. Gweithiai'r 'Copar Ladis' o Fynydd Parys, Sir Fôn (1) gyda'u plant gan wisgo maneg haearn i dorri'r mwyn a llwytho'r copr mewn bagiau. Tebyg iawn oedd rhan y menywod yn y chwarel galch (2). Mewn rhai o'r diwydiannau ceid gwahaniaethu rhwng gwaith y rhywiau. Yn Sir Benfro gweithiai'r merched ar y peiriannau weindio yn y glofeydd (3,4); gwaith nas ystyrir yn addas i ddyn (5). Gweithiai menywod a merched bach hefyd ar swyddi eraill yn y lofa: gofalu am ddrwsau tân (6-8) a chario glo i fyny (9). Y mae'r llun (10) yn dangos merch y pwll yn Nowlais. Nid ymddengys i fenywod weithio yn torri glo o'r ffas.

Dengys adroddiad cyflogwyr y diwydiant haearn, de Cymru (11), i Gomisiwn Ymchwilio ar gyflogi menywod a phlant, mor gyfunedig oedd gwaith menywod â gwaith y dynion yn y cyfnod cyn y Deddfau Ffatri. Ymysg y rhesymau dros gyflogi menywod yn ddiau oedd y prinder eithafol o lafur yn yr ardaloedd a ddatblygai'n gyflym. Yr oedd eu hydrinedd a'u sobrwydd yn ffactor arall. Honnai rhai cyflogwyr fod yna rai gorchwylion a fedrai menywod yn llawer gwell na dynion. Gwnaeth deddfu amddiffynol oes Fictoria gam mawr i weithwyr o fenywod, wrth eu dosbarthu ynghyd â phlant a phobl ifanc a'u diffinio fel pobl ag angen gofal deddfu arbennig arnynt. Yr oedd deddfu amddiffynol mewn gwirionedd yn ddeddfu ataliol. Wrth wahardd menywod rhag gweithio dan ddaear a rhag gwaith nos fe'u caewyd allan o rannau neilltuol o waith. Ar ôl y Deddfau Ffatri dychwelwyd menywod yn y diwydiant glo i'r tomennydd (12-14) ac i weithio uwch y ddaear.

In an industrialising Wales women's labour was of crucial importance. Women workers were found in the copper industry, the iron industry, limestone and slate quarrying and of course coal mining.

In some industries there was a differentiation of jobs between the sexes. The 'copper ladies' of Parys Mountain, Anglesey (1) together with their children worked wearing an iron glove at breaking up and bagging the copper ore. They had a similar role in the limestone quarries (2). In the Pembrokeshire coal mines workers had the job of working the windlasses and winding engines (3,4) a job which the colliers did not consider as man's work (5). But women and young girls also worked at other jobs in the mine, looking after the fire doors (6-8) carrying up coal (9). The tip girl (10) is from Dowlais. Women do not appear to have worked as hewers of coal from the face.

The report of the south Wales iron industry employers (11) to a Commission of Enquiry into the employment of women and children shows how integrated the women's work was with that of the male workers in the pre Factory Acts age. Among the reasons for employing women, acute labour shortages in these rapidly industrialising areas was undoubtedly a factor. Their docility and sobriety was another factor, and the employers also alleged that there were certain tasks at which women were more adept than men. The protective factory legislation of the Victorian age, by categorising women together with young persons and children and depicting them as in need of the protection of special legislation, undoubtedly did a grave disservice to women workers. Protective legislation was effectively preventive legislation. By barring women from work underground and from night work they were excluded from certain areas of employment. After the factory legislation, women in the coal industry were effectively relegated to the tips (12-14) and to work above ground.

1 Cân y 'Copar Ladis'

Mae enw Mynydd Parys
Yn glodus gan bob pen,
A'i fŵn yn adnabyddus
I bawb o dan y nen,
Ac nid oes chwaith ei debyg
Trwy Gymru lwys i gyd -
Ei fwynwyr sy'n fonheddig
Hwy haeddant glod y byd.

I ferched Mynydd Parys
Sy'n curo'r mŵn yn fân,
Boed dwy oes i bob dynes
Ar bwys ei bwthyn glân.

Yn gweithio'n llon a diwyd
A chyson maent bob dydd,
Er ennill eu bywoliaeth
(Ma' hynny yn ddi-gudd);
Mae yno fechgyn ifanc
A dynion yn 'u man,
Ond y merched ydy'r gorau
A'r hardda' ym mhob man.

I ferched Mynydd Parys, &c.

Maent oll yn ferched medrus
A hwylyus hefo'u gwaith,
A'u henwau geir yn barchus
Gan fwynwyr o bob iaith;
Hwy weithient oll yn galed
Am gyflog bychan iawn,
O'r braidd cânt drigain ceiniog
Am weithio wythnos lawn.

I ferched Mynydd Parys, &c.

Er hynny maent â'u tyau
Bob un yn llawn o fwyd;
Y te a'r peilliad gorau -
Nid llaeth a bara llwyd;
A'r coffi cry' ac wyau
A chig y mochyn du,
A chrampog denau'n nofio
Mewn menyng ym mhob tŷ.

I ferched Mynydd Parys, &c.

Os dod wna rhyw ddieithriad
I weld y Mynydd maith,
Y llwybrau teg ddangosant
A'i hebrwng trwy'r holl waith,
Heb geisio anrheg ganddynt -
Wrth droi eu cefnau draw
Y mŵn rônt wrth ffarwelio
Yn lluniaidd yn eu llaw.

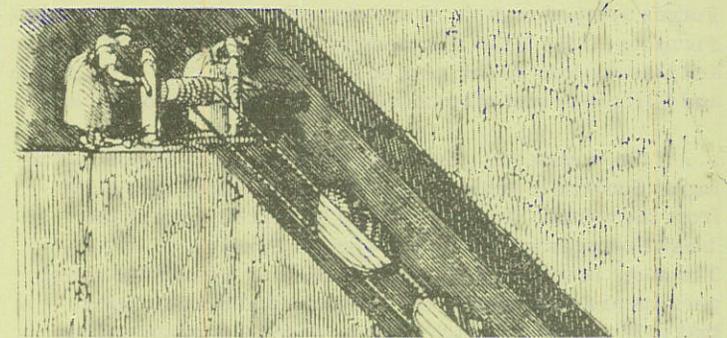
I ferched Mynydd Parys, &c.

Gofalus ŷnt o'u dwylo
Pan fyddant wrth eu gwaith,
Rhag iddynt eu hanurddo -
Mor gethin ydi'r gwaith;
Tra yn eu cartrefleoedd
Ar lawer aelwyd lân,
Croesewir pawb â gwleddoedd
Wrth danllwyth mawr o dân.

I ferched Mynydd Parys, &c.

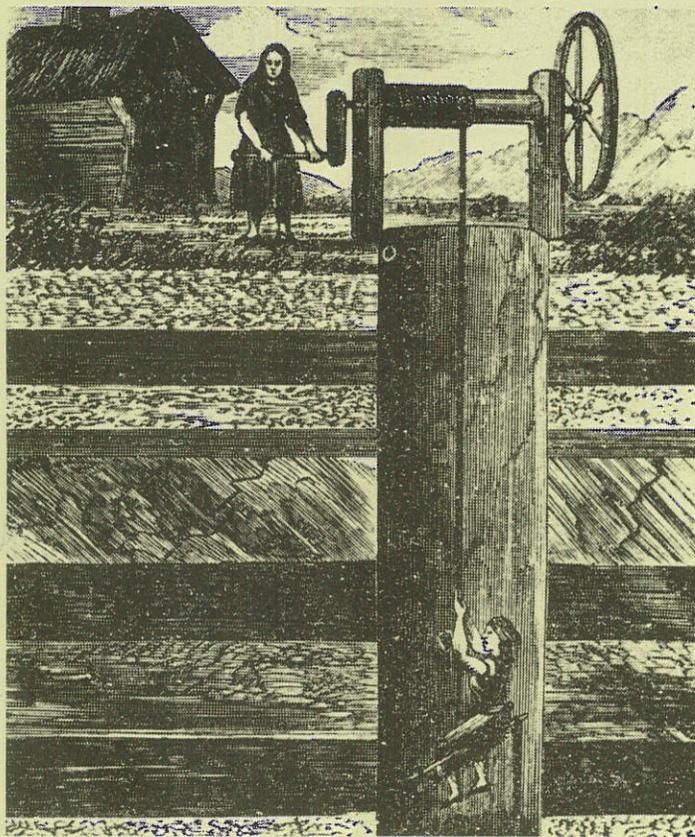
2 "I have been breaking limestone for three years. I work in all kinds of weather from seven in the morning until seven at night. The work is very hard, especially when the furnace goes fast. I earn between £2 and £3 a month. One of my friends lost an eye a while ago when a stone flew into it."

- Mary Richards



4 Women winding the coal tubs, Pembrokeshire, early 19th century.

5 The men and boys of the Pembrokeshire mines would never consider working on the windlass but always left that task to the women.



3 Woman at a windlass, Pembrokeshire, early 19th century.

6 "I have been below six or eight months and I don't like it much. I come here at six in the morning and leave at six at night. When my lamp goes out, or I am hungry, I run home. I haven't been hurt yet."

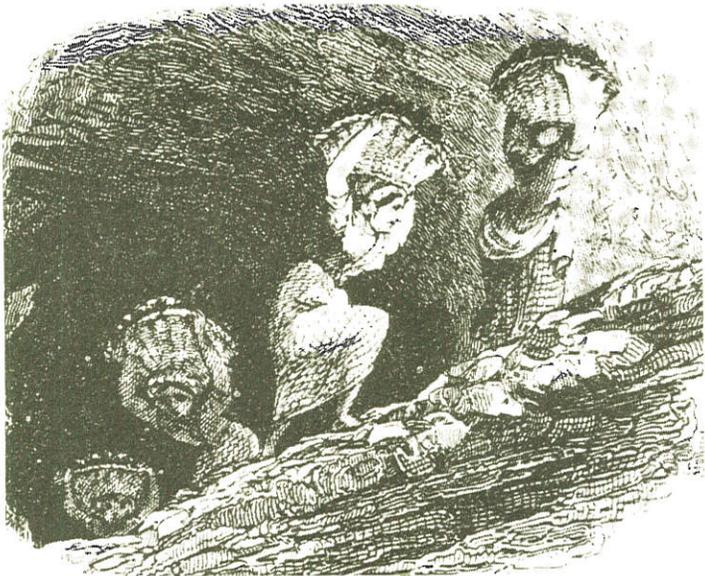
– Susan Reece

7 "I keep a door in Evan Jones's pit. I came here a year ago from Llanidloes with my mother, father and three brothers. I used to go to school in Llanidloes and I could read Welsh, but I cannot read much now. Evan Jones is the master of the pit and he pays me two pence a day. I go to work at six in the morning, or even earlier, and come home at six in the evening. I have met with no accidents, but my father was hurt in the same pit as I am. He broke his arm when the horse pulling the trams ran wild. I was with him all the time. It happened four months ago and he is not well yet. I would rather go to school if I could."

– Elizabeth Evans, age 11,
Rhymney Ironworks pit

8 "I went to sleep because my lamp had gone out for want of oil. I was frightened for someone had stolen my bread and cheese. I think it was the rats."

– Mary Davis, age 6



9 Women carrying coal, Pembrokeshire, early 19th century.



10 Tip girl, Dowlais, c.1860

11 ON THE EMPLOYMENT OF WOMEN AND CHILDREN IN THE IRON WORKS OF SOUTH WALES

... a Furnace cannot be stopped even for a few hours without a waste of fuel and loss of make ...

... It is certain that stopping Blast Furnaces on Sundays would be attended with very serious loss to the Masters ...

... The loss however would by no means end here. The Welsh works for the most part are fairly proportioned between Blast Furnaces and Forge and Mill power; that is, the Mills and Forges are just capable of working off the produce of the Blast Furnaces; if the Blast Furnaces were to be stopped on Sundays and thereby lose 10 per cent of make, 10 per cent of the Forge and Mill power and of the machinery, would be thrown idle ...

... If the women and young persons were to be stopped working on Sundays it would practically lead to their dismissal from the works. No person could be kept at work at the blast Furnaces who could not work on Sundays.

The same is true of night work, whenever women and young persons are employed at the Furnaces and work at night, that is if upon work which must be done by night as well as by day, any rule which would prevent their working at night would simply lead to their dismissal ...

... If women were to be employed only in the day a certain number of workmen would have to work only at night, and it would be very difficult indeed, to get men to work in this way. Constant night work is very unpopular, and it is only in exceptional cases, such as Locomotive Cleaning &c that men can be got to work only the night turns ...

... The Girls are employed principally in piling, that is arranging the short pieces of puddled bars so as to form the piles from which bars and rails are rolled. Many of the girls are employed at odd jobs and only in the day, but for the most part they work in the night also. Girls have a particular aptitude for piling, being more active than men or lads. The iron for piling is wheeled into the Mills and emptied on the floor from whence the Girls pick it up and arrange it on Stands ready to be charged in the Furnaces. It would be difficult to supply to place of these girls with men and boys; partly from the great scarcity of labour, but mostly from the fact that men are not suited to the work. The frequent stooping and rising wearies them, whereas the girls being shorter and more active, get through with comparative ease. This description of work must be done at night, would make it necessary to supply their places at whatever expense with men and lads. As before explained it would not be practicable to employ girls in the day and then at night ...

... With respect to the employment of Girls and Women, it may at once be admitted that it would no doubt be better, if they could earn a livelihood by employments more suitable to their sex but there is no other employment in the district, except domestic service, and the girls as a rule prefer working out rather than become household servants; they feel more free and independent and are far more likely to marry.

... There is besides a large class of women unmarried or widowed mostly of middle age, who are totally dependent on the works for support, any interference with the present system would probably throw these women, who are now strong and independent, on the parish, as there is no other employment open to them ...

Report of the ironmasters, 1840

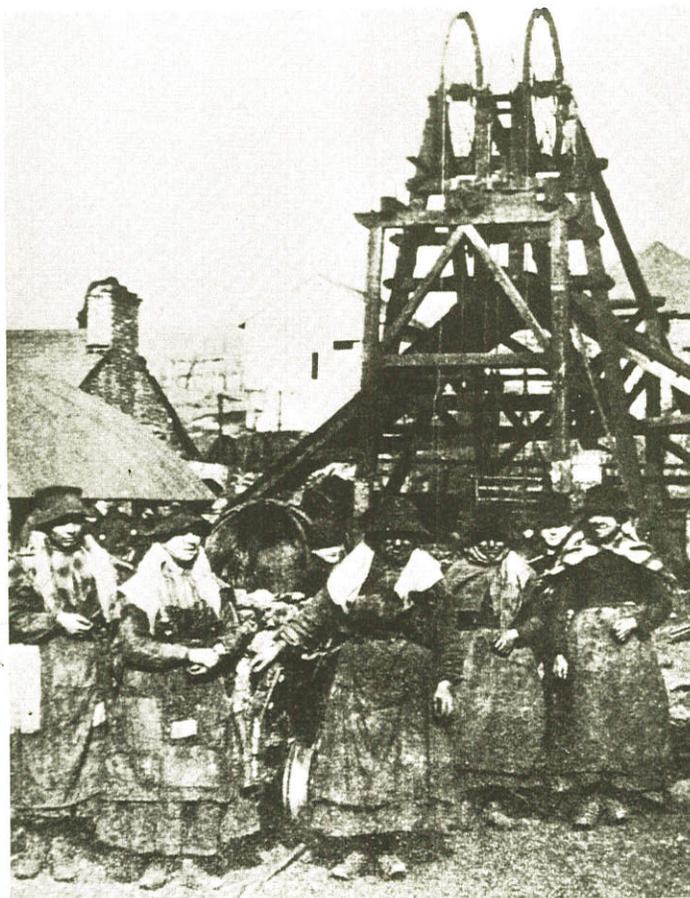
12

I saw in an issue of your paper that someone was talking about me and other girls who work out in the open and calling us tip girls. Why are we treated like this? If we like going out to work, instead of staying at home and isn't that proof that we want to earn an honest living instead of going from house to house like some around the works? If I could get hold of the person who made use of our names, he would be sure to feel what he would get. We are not any worse than the 'girls' who stay at home, and if you want a readership for your paper you had better shut up about the colliers, the furnace men and about us, the tip girls.

Letter to Y Glorian 1867.

13

In this dress, with faces black with dust and smoke, it is difficult, when elevated 50 or 100 yards, to discern the sex to which these objects belong; and a gentleman who evidently had never witnessed such a sight before, on visiting the town of Tredegar recently, expressed his astonishment at making mountains on mountains, and inquired what animals those were he saw moving about on the top. In the tempest and the storm, in rain and in snow, in the sun and heat, exposed to all weathers women and young girls are employed on the tips in south Wales.



14 Women colliery hauliers.

Bu menywod yn rhan o lawer diwydiant, er prin y byddai llawer mor amryddawn â Marged uwch lfan (1) o Lanberis y sonnir amdani gan Thomas Pennant. Yn y diwydiant brethyn (2,3), a'i lwyddiant yn gysylltiedig yn uniongyrchol â'r economi caethwas yn nhaleithiau deheuol America ac India'r Gorllewin, neu yn y ffatrioedd gwlan (4), cawn hyd i nifer fawr o fenywod, er ei bod yn bwysig nodi bod y teulu i gyd (yn cynnwys dynion) yn gweithio yn y diwydiant hosannau. Cyflogai'r fasnach ddillad (5), a masnachau cysylltiedig, lawer o weithwyr bennywaidd. Ceir menywod hefyd mewn diwydiannau lleol megis y diwydiant gwellt marram (moresg) yn Niwbwrch, Sir Fôn (6,7) a gynhyrchai raffau a matiau. Denodd gwaith casglu (8) a pharatoi bwydydd nifer fawr o ferched, er y ceid gwahaniaethu rhwng swyddi i ddynion a merched fel yn achos y diwydiant misglen yng Nghonwy (9). Ceid menywod yn gweithio ar y ffyrdd hyd yn oed, fel y criw hwn o Sir Benfro (10).

Women have been involved in a whole range of industries though few can have been as versatile as the formidable Marged uwch Evan (1) mentioned by Thomas Pennant. In the textile industry whether at home in the cottage woollen industry and stocking industry (2,3) (ironically whose fortunes were built on the backs of the slave economy of the American south and the West Indies), or in the woollen factories (4) we find women employed in great numbers, though again it is important to note that in the stocking industry the whole family, menfolk as well as women, were often engaged. Dressmaking (5) and related trades not surprisingly employed many female workers. One also finds women in peculiarly localised types of industry such as the marram grass industry of Newborough, Anglesey (6,7), which produced rush ropes and mats. Food gathering (8) and food processing also attracted large numbers of women workers though sometimes as in the case of the Conwy mussel industry (9) there was a differentiation of jobs between the men and women workers. We even find women labourers such as this gang of women road workers in Pembrokeshire (10).



3 A Merioneth spinner

1 SNOWDONIA.

personage, whom I was disappointed in not finding at home. This is *Margaret uch Evan, of Penllyn*, the last specimen of the strength and spirit of the antient *British* fair. She is at this time* about ninety years of age. This extraordinary female was the greatest hunter, shooter, and fisher, of her time. She kept a dozen at least of dogs, terriers, grehounds, and spaniels, all excellent in their kinds. She killed more foxes in one year, than all the confederate hunts do in ten: rowed stoutly, and was queen of the lake: fiddled excellently, and knew all our old music: did not neglect the mechanic arts, for she was a very good joiner: and, at the age of seventy, was the best wrestler in the country, and few young men dared to try a fall with her. Some years ago, she had a maid of congenial qualities; but death, that mighty hunter, at last earthed this faithful companion of her's. *Margaret* was also blacksmith, shoe-maker, boat-builder, and maker of harps. She shoed her own horses, made her own shoes, and built her own boats, while she was under contract to convey the copper ore down the lakes. I must not forget, that all the neighboring bards payed their addresses to *Margaret*, and celebrated her exploits in pure *British* verse. At length she gave her hand to the most effeminate of her admirers, as if predetermined to maintain the superiority which nature had bestowed on her.

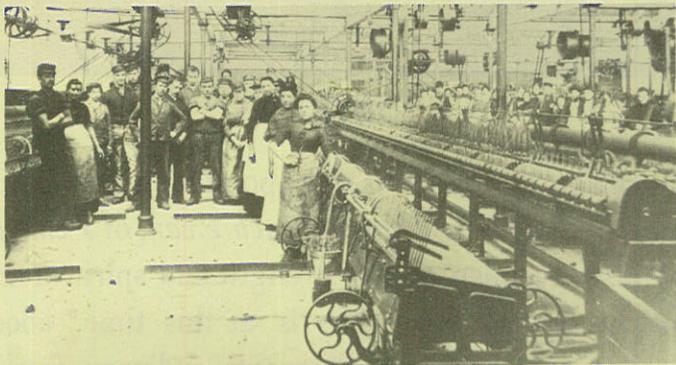
* 1786.

Thomas Pennant, 'Tours in Wales'

2

In the old days, and especially amongst women, knitting was one of the staple Welsh industries. Every woman could knit, and the skilled fingers of mother and daughters saved many a family from starvation. Fathers and sons, too, were often masters of the same craft, and it was no unusual thing to see them, the day's work on the farm done, helping the women to finish a few dozen pairs for the next fair or market when the *saneuwr*, the stocking merchant, would be there to do business. The money so obtained would come in very usefully for food and the rent.

From 'Cwm Eithin', by Hugh Evans



4 A Llanidloes woollen factory, c.1880



5 A Brecon dressmaker's apprentice, c.1900

Two or three groups of stalks are inserted into the edge away from the plaiter. As a stalk is inserted it is plaited with the three on the right, using the right hand to plait and the left to hold the work. It is then grasped with the right hand and plaited with the left until the plaited stalk takes the place of that plaited with the right hand. It is obvious that the number of stalks have to be an odd number, and the thumb of the left hand is always used to turn the plait upwards. The number of straws in a plait is eleven, but in order to make the edges rigid, thirteen stalks are used The mat must consist of lengths of eight plaits, every plait to be eight Welsh yards, each yard being forty inches. After sewing strips of plait to strips of plait—rough side to rough side and smooth to smooth—to make a length of matting eight yards long, the mat is folded and the two sides again joined. The folded mat is opened so that each is sixteen plaits wide and four yards long. A narrow plait of five straws, to sew the edges, is made to prevent unravelling. After folding, the mat is sold to merchants, who keep it dry and safe for the next hay harvest, when they are taken to the markets for sale to farmers



7 Marram grass workers, Newborough, c.1890



8 Tenby fisherwomen, c.1890



9 Conwy mussel gatherers, early C20th



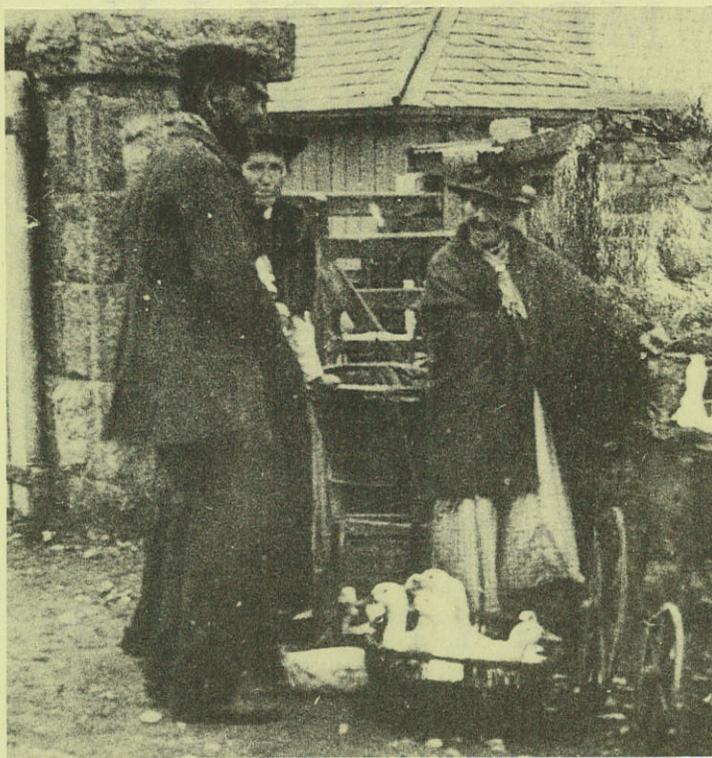
10 Women road workers in Pembrokeshire

Bu merched yn gysylltiedig â marchnata ers amser maith. Er bod tystiolaeth gynnar yn brin, awgryma nifer yr erlyniaethau yn erbyn menywod, am brynu a gwerthu y tu allan i farchnadoedd swyddogol yng nghofnodion llysoedd Cymru yn ystod y bedwaredd ganrif ar ddeg a'r bymthegfed ganrif (1), er enghraifft, i ferched gymryd rhan dra-phwysig a gweithredol yn economi'r gymdeithas. Yr olaf o linach hir yw dynes y farchnad (2) yn Llangefni. Cynigiodd cynnydd y siop (3) gyfleoedd newydd i fenywod i weithio fel perchnogion ac fel gweithwyr cyflogedig (4,5) tra, yn y diwydiant gwastai, tafarnau a darparu bwyd (6), lle y bu doniau merched ar waith ers amser maith, cynigiodd twf twristiaeth yng Nghymru yn y bedwaredd ganrif ar bymtheg gyfleoedd newydd. (Daw'r enghreifftiau hyn o'r *Carnarvonshire and Anglesey Postal Directory 1886.*)

Cyflogwyd merched hefyd mewn llu o ddiwydiannau eraill. Hwyrach nad yw'r diwydiant cario a chludo'n ymddangos yn addas i fenyw, ond y mae'r llun hwn o Fargaret (7) a weithiai yn Hawarden, Sir y Fflint ym 1890 yn gwrth-ddweud hyn. Yn wir os ydym yn canolbwyntio ar un ardal ddaearyddol fechan, sef penrhyn Llŷn (8), datguddir bod menywod yn cymryd rhan weithredol yn y busnes cario a chludo. Rhaid wrth ymchwil bellach i ddarganfod cyfraniad gweithwyr o fenywod mewn amrywiaeth o weithgareddau gwasanaethol.

Women's connection with marketing is of very long standing. Although the early evidence is scanty, the number of prosecutions of women in the Welsh Court Rolls of the fourteenth and fifteenth century (1), for instance, for buying and selling outside official markets, suggests that women had an active and highly important role in the Welsh economy. The market woman at Llangefni (2) is the last of a very long line. The rise of the shop (3) offered new opportunities for women workers both as proprietresses (4,5) and as employees, while in catering, innkeeping and the hotel industry (6) women's talents have long been employed, and the rise of tourism in Wales in the nineteenth century offered new opportunities. (These examples are from the *Carnarvonshire and Anglesey Postal Directory 1886.*)

Women have also been employed in a host of other service industries. The carting and carrying industry might not seem to be a woman's world but the picture of Margaret (7) the carrier at Hawarden, Flintshire in 1890 belies this. Indeed if we focus on one small geographical area, that of the Llŷn peninsula (8), active participation by women in the carrying and carting trade is revealed. Further research is needed to unearth the contribution of women workers in a whole range of service activities.



2

3

CARNARVONSHIRE DIRECTORY.

335

MISS LAURENCE, THE BON MARCHE, PENMAENMAWR

Fancy Goods Depot.

The Stock comprises Ladies' and Children's Underclothing and Hosiery. Ladies' and Boys' Linen Collars; Ladies' Lawn Tennis Aprons and Lace Aprons.

Ladies' and Children's Gloves,

In Black and Coloured Kid and Taffetas.

Japanese and Chinese Goods,

In Imari, Kishu and Kioto Ware; Sets Japanese Trays; Japanese Straw Ware in different varieties; Sets Bamboo Baskets, various sizes and qualities, all of Japanese Manufacture; Metal Mounted Cabinets; Large Chinese Cabinet; Cabinets in various sizes; Brackets; Screens and Fans in great variety; Bowls and Vases, Plates, &c. Truro Bags in various sizes.

Wool Department.

Berlin Wools, Single and Double, Shetland and Andalusian Wools, Ice Wools, Crewel Wools, Kendal, Victoria Yarns, and Fingerings in A.A. qualities and "Peacock Brand" at lowest prices compatible with quality.

MISS LAURENCE INVITES AN EARLY INSPECTION.

4

CARNARVONSHIRE DIRECTORY.

313

MRS. HORRIGEN, THE NOTED Lisle Thread and Silk Stocking MANUFACTURER, Nos. 21 & 22 Stalls, MARKET HALL, And at No. 5 Tudno Street, LLANDUDNO.

Ladies' Lisle Thread Stockings, and Children's Thread Stockings of all Sizes. Also Ladies' Fine Silk Stockings, Home-made, Real Welsh Knit Stockings, Welsh Wool, &c. &c.

ALL ORDERS PUNCTUALLY ATTENDED TO.

Select Private Apartments,

Well Furnished, within a few minutes' walk of Sea and Pier, and facing the Mountain.

For Address see List of Lodging Houses.

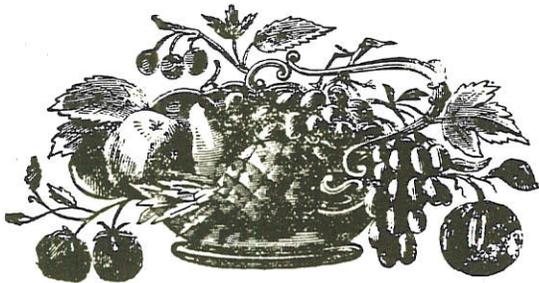
1 Ruthin Court Rolls, C15th

Robert Le Walker complains of Wenthianon Goch, for that, contrary to the statutes, she goes throughout the country to buy goods which ought to be sold in the market of Ruthin, with respect to which the same Robert ought to have toll, to his no small damage and injury. The said Wenthianon, being called, comes not: therefore she is in mercy. She is essoined.

Robert Le Madd and Philip the baker complain of Sidde, wife of William the carpenter, for that against the statute she forestalled goods which she should have bought in the market. Pledge to answer, Laurence the ditcher. The parties appeared, and as to this place themselves upon the inquest: who say that the said Sidde would have given to the said Robert half [a mark] for the price: therefore the said Robert is in mercy for a false complaint. Pledge, Robert Le Walker.

MRS. CROLLY, Greengrocer & Fruiterer,

38 Mostyn Street, Llandudno.



BRITISH & FOREIGN FRUIT

IN GREAT VARIETY.

Families and Institutions supplied.

*Mrs. C. provides DINNERS and TEAS
for large and small Parties, Pic-Nics, &c
at very moderate charges.*

6

"The Baths Hotel,"

AND
PUBLIC BATHS,
LLANDUDNO.

THIS NEW HOTEL is situated close to, and sheltered by the Great Orme's-Head, facing due South, and all the Public Rooms face the Sea. It commands full view of the Bay, Town and surrounding Mountain Scenery, and close to the entrance of the New Pier. The Public Baths are part of the Establishment, and every care is taken for the comfort of Visitors to this favourite Watering Place.

SARAH WALLACE & M. A. SCOTT,

PROPRIETRESSES (late of Liverpool.)

TARIFF.

Terms in Coffee Room.

Board and Attendance	8s 6d per day.
Bedroom, from	2s 6d " night.

PUBLIC DRAWING-ROOM FOR LADIES.

Private Rooms.

Sitting Room, from	5s to 10s per day.
Bedrooms, from	2s 6d to 4s per night.
Attendance, per day	1s 6d each.
Fire in Sitting Room	1s 6d per day.
Ditto in Bedroom.	1s 6d " night.

Breakfasts.

Plain, 1s 6d.	Cold Meats, 2s.	Chops, Steaks or Fish, 2s 6d.
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Luncheons.

Cold	2s	Hot ditto	2s 6d.
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Dinners.

Dinners charged according to orders. Children under 12 half-price.

CHOICE WINES, SPIRITS AND LIQUEURS, AS PER CARTE.

TWO SPACIOUS BILLIARD-ROOMS, FOUR TABLES.

SPECIAL TERMS FROM 1st OCTOBER TO 1st JULY.



7

8 ... At the time of the Coaches there were several who ran teams of donkeys in Nevin ... William Hughes, better known as 'Y Butcher', also carried with donkeys and when he fell ill, his daughter Mari and her daughter, Rachel, carried on the business. They travelled between Nevin and Pwllheli with farm produce and goods ...

... In Ederne, there was Ellen Morris, who went to Pwllheli with a donkey and cart via the old road, Ceidio and Bryncynnan. She carried butter and eggs and walked all the way, knitting industriously as she kept pace with the donkey ...

... At one time there was an old woman who sold donkeys for 3/6d. in the district and Dick composed the following for the occasion:

Tyrd yr hen ddynes gwertha y fules frech
Y pris am dani yw tri a chwech,
Mae mulod wedi gostwng os cymeri di fy ngair
Mae digon yn Rhoshirwaen am ddau a thair.

Mi fuom yn llyfnu heddyw hefo'r ôg chaen
Rhen 'Ddiamond' oedd yn ei tynu yn ôl ag yn 'mlaen
Rhen 'Ddiamond' yn llyfnu yn hynod o glên
A phawb yn rhyfeddu a fynta mor hên.

Fe risiodd rhen 'Ddiamond' wrth weld y gath wen
Ni roth o ddim llawer o bwys ar ei ben,
Rhyw unwaith neu ddwywaith y rtho o ryw sbonc
Ac fe ddaliais fy ngafael er nad wyf ddim yn shonc.

... Thomas Jones and his wife Laura, ran a carrier's business from Cae'r Rhos, Rhoshirwaen to Caernarvon. Thomas was a sailor, but owing to an injured arm, took up the business of carrier. His wife, Laura, used to go round the farms with a huge basket on her head, collecting butter, eggs, etc., which were later packed in the cart for Caernarvon.

... Betty Fantol (Betsan Williams) was something of a character, who died about 1868. She started to carry when the railway only ran from Pwllheli to Bontnewydd, and before the tunnel was made connecting the line with Caernarvon. She started early on Thursday morning and got back by Saturday night, staying the first night at Gyrn Goch, and going on to Caernarvon and Bangor and back to Gyrn Goch, the second day, returning home on Saturday to Aberdaron. She had a pony and cart and carried butter and eggs, staying for tea with Mrs. Ellen Parry, Pool St., Nevin when passing through Nevin. She died when driving her cart near Plasymenllech, coming home from Caernarvon. She was one of the earliest carriers in Aberdaron district. ... One of the first to carry goods to Garnfadryn district was Mrs. Ann Jones, Llethr y Bryn, who went with a horse and cart of Caernarvon about 50 years ago.

An account by Eddie Kenrick writing in Lleyl, Caernarvonshire in the 1920s and 30s - a man who recorded a great deal of history from living memory by talking to the local inhabitants.

Yn ychwanegol at lafur achlysurol gan wragedd a theuluoedd y ffermwyr a llafurwyr amaethyddol a gynorthwyai ar brydiau prysur, cynigiai amaethyddiaeth amryw fath o gyflogaeth. Yr oedd yr hufenfa (1) yn diriogaeth fenywaidd hollol. Un o'r dosbarthiadau mwyaf o gyflogaethau menywod oedd gweini ar ffermydd (2,3). Er iddynt weithio'n hir ac yn galed, câi merched gyflogau is nag eiddo'r dynion fel rheol (4,5). Lleihaodd nifer y menywod a gyflogid mewn amaethyddiaeth yn ddigon sydyn ar ôl 1851 (6) ac arweiniodd y dirwasgiad amaethyddol wedi 1878 at ostyngiad pellach fel yr ymdrechai'r ffermwyr i arbed ar lafur fferm. O'i gymharu â nifer y gweision a drigai dan ddor ar y ffermydd yr oedd nifer y menywod a weithiai yn y caeau fel llafurwyr achlysurol yn fychan.

Fodd bynnag, gweithiai merched mewn carfanau i ladd gwair (7), fel y gwelir yn y llun hwn o Abertawe, i gynaeafu'r yd (8) yn y llun hwn o Lanrhystud, Sir Aberteifi, ac i deneuo a hofio'r cnydau. Awgrymodd yr ymadroddiad ar y sefyllfa yn Sir Fôn (9) fod ffermwyr yn ddigon bodlon i gyflogi mwy o fenywod onibai am beth amharoddrwydd o du'r menywod i wneud y math hwn o waith. Yn olaf, ni ddylem anghofio pwysigrwydd gwraig y fferm (10) a gyflawnodd lu o ddyletswyddau'r fferm. Gloria Evans Davies a sgrifennodd y gerdd (11).

In addition to casual labour by the wives and families of the farmers and agricultural labourers who lent a hand at busy times, agriculture offered women various types of employment. Dairying (1) was almost the exclusive preserve of women. One of the largest categories of women's employment was in farm service (2,3). Though it involved hard work and long hours, women's wages were generally lower than men's (4,5). The employment of female labour in agriculture seems to have declined quite steeply after 1851 (6) and the agricultural depression after 1878 led to a further drop in places as farmers tightened their belts and economised on farm labour. Compared with the number of indoor farm servants (i.e. those living in) the number of women casual workers in the fields was small, though women did work in gangs at hay making (7) (the photograph is from Swansea) and the corn harvest (8) (photograph from Lanrhystud, Cardiganshire) and at thinning and hoeing crops. The report on the situation in Anglesey (9) suggested that farmers would have been happy to employ more women workers had there not been some reluctance on the women's part to engage in this type of work. Finally we should not forget the importance of the farmer's wife (10) who undertook many duties on the farm. The poem is by Gloria Evans Davies (11).

2 In the largest of the Cwm Eithin farms three maids were kept, the head maid (*pen forwyn*), the second maid (*yr ail forwyn*), and the girl (*yr hogen*). The head maid was expected to be able to make butter, to bake, wash, iron, and make cheese, and the second maid was to help, while at the same time acquiring the knowledge and experience that would qualify her in due course to become herself a head maid at a farm. When a girl became a head maid she had reached marriageable age, unless she was a confirmed old maid, and it was considered that the lad who secured a head maid for his wife had done well for himself. The second maid's work was to look after the pigs and the calves and to take care they were all fed in due time. There was no danger that she would be allowed to overlook that duty, for both calves and pigs gave vocal notice when feeding time drew near. It was a notable sight to see the girl, a bucket of swill in hand and a switch under her arm, surrounded by a dozen hungry pigs, each in his own very audible way asking a blessing on the feast. Then she would take the *llith* to the calves, each ready to butt her and the buckets while the feed splashed over her jumper—no, no, her sackcloth apron, I should say. It calls for skill to teach a calf to take his wet feed in a mannerly way; the lass must put her hand in the calf's mouth, but she has this comfort—she need not wear gloves to protect her hands when cleaning the grate, for the calf's wet mouth keeps them soft and silky and white.

The girl—the tweeny—was at everybody's beck and call; she was supposed to help all round, to make herself generally useful and to take care of the children when there were any. But it is surprising how little taking care of the country children required; they took care of themselves by some instinct that the spoilt town child does not appear to possess. In addition to the housework the girls milked, helped in the hay-fields during hay harvest and even assisted in unloading hay and in building the ricks. They were equally useful at the time of the corn harvest, though handling the corn, especially when it was full of thistles, was very hard on the back and the hands. Some women wrapped the sleeve of an old thick bedgown or an old coat around their arms to protect them.

3 Hard as the male farm worker's life was the farm maid had a much harder time and her task kept her more closely confined. She began her day at half past five, when she called the men. After that she lit the fire and got the milking pails ready for the time when the cows came to the byre. These were the initial stages of a continual round of work that lasted from morning to night. She had hardly time to eat her meals, and when the long day's labour ended for everybody else she had still to wash the supper dishes and clear up.

It might be nine o'clock before the maids finished their work; and if they wanted to wash and do their hair before going to sleep, I do not know when their day ended. But this is something I saw and heard with my own eyes and ears—two farm maids, having finished the day's work at twenty past nine in the evening, sitting down to read, by the feeble flame of a rushlight, one the children's magazine, *Trysorfa'r Plant*, and the other a book whose title I forget. The amazing thing is that they managed to do so much outside the every day range of the farm work. They sewed and knitted, they studied the lesson for the Sunday School, and many of them had a real thirst for knowledge.



1 Cheese making class at Tudweiliog, Llŷn

From Cwm Eithin by Hugh Evans

No. 2.—GWREDOG-UCHA, IN THE PARISH OF RHODOGEIDJO.

OWNER and OCCUPIER, Mr. WILLIAM ROBERTS. Number of acres, 370. Two outdoor labourers and five indoor servants regularly employed. The food of each labourer (or the food and sleeping accommodation provided for each servant) is estimated at 7s. a week.

	Cash Payments.	Perquisites, &c. and their Estimated Value.	Board.	Total Earnings.
1. Edward Owen -	Wages, 10s. per week - 26 0 0 Gratuity - 1 0 0 <u>£27 0 0</u>	House rent free - 2 10 0 Butter-milk, 3d. weekly - 0 18 0 80 roods (of 8 yards each) of potatoes - 1 0 0 Pig litter - 0 8 0 <u>£4 11 0</u>	Board at 7s. per week, 18l. 4s. -	£ 49 15 0
2. William Hughes -	Wages, 9s. per week - 23 8 0 Gratuity - 0 10 0 <u>£23 18 0</u>	Same extras - 4 11 0	Ditto -	£ 47 13 0
3. Hugh Evans -	At 12l. 15s. per six months - 25 10 0	No extras -	Board and lodging at farm, 18l. 4s. -	£ 43 14 0
4. Harry Evans -	At 12l. per six months - 24 0 0	" -	Ditto -	£ 42 4 0
5. Owen Owens -	At 11l. per six months - 22 0 0	" -	Ditto -	£ 40 4 0
6. John Jones -	At 10l. per six months - 20 0 0	" -	Ditto -	£ 38 4 0
7. Thomas Owen -	At 8l. (one term only) - 3 0 0	" -	" -	£ 21 4 0
Mary Roberts -	At 6l. per six months - 12 0 0	" -	Board and lodgings at 7s. per week, 18l. 4s. -	£ 30 4 0
Hannah Evans -	At 5l. 15s. per six months - 11 10 0	" -	Ditto -	£ 29 14 0
Jane Parry -	At 4l. - 8 0 0	" -	Ditto -	£ 26 4 0
William Rowlands, jockey -	At 2s. per day for 11 weeks - 6 12 0	" -	Ditto (say) 3l. 17s. -	£ 10 0 0
Hugh Owen -	At 15s. per week for eight weeks for hay harvest - 6 0 0 At 1l. for four weeks for corn harvest - 4 0 0	" -	Board for 12 weeks at 7s. per week, 4l. 4s. -	£ 14 4 0
John Hughes for piece-work clearing ditches -	-	-	-	£ 10 0 0
Jobbers, for thinning swedes at 6d. per furrow of 20 roods (of 8 yards each) going once over -	-	-	-	£ 5 0 0
" pulling -	-	-	-	£ 5 0 0
" banking at 2s. 6d. per rood. (This was about equal to 4s. 6d. per day) -	-	-	-	£ 18 0 0
Bills of joiner, 15l.; stonemason, 14l.; smith, 17l.; saddler, 8l. -	-	-	-	£ 54 0 0
Veterinary surgeon for one year's attendance -	-	-	-	£ 10 0 0
Mr. Williams, Parc Newydd, for threshing corn -	-	-	-	£ 10 0 0
Estimate for Mr. Edmund Roberts's own services in the capacity of farm bailiff -	-	-	-	£ 60 0 0
Total -	-	-	-	£565 4 0

5

District. Assistant Commissioner Reporting. Reference to Reports.	Boys' Weekly Wages and Earnings.	Women's Weekly Wages and Earnings.	Family Earnings.
Bridgend and Cow-bridge. Thomas, B.-I. 18, 20.	52s. for first year; 5l. to 7l. for second; 7l. to 9l. for third, and so on. (18.)	11l. to 12l. and 14l. per annum. By the day 1s. 3d. and their food. (20.)	—
Warberth Thomas, B.-II. 28; App. B. 2.	Lads of 15 and 16 years get 7l. for second year of service. (B.-II. 23.)	1s. 6d. per day at harvest with food - App. B. 2. Hoing turnips, &c., 6d. per day; 1s. in corn harvest. (B.-II. 28.)	The wife adds something by washing and knitting, also by poultry and fruit from her garden. (B.-II. 28.)
Llanfyllin Thomas, B.-III. 41.	3l. or 4l. for their first year. From 14 to 20 years of age they get from 5l. to 15l. (41.)	Dairymaids, 15l. to 18l. per annum. (41.)	—
Dolgelly Thomas, B.-IV. 25, 27.	—	1s. per day with their food. On an estate 1s. 6d. on their own finding at hay-making and weeding. A dairy woman 8s. per week. (25.)	One instance on an estate of a carter's wife making 15s. to 20s. per week washing for the household. (27.)
Ruthin Thomas, B.-V. 22	A lad of 16 years gets 10l.; at 20 years about 18l. (22.)	—	—
Anglesey Thomas, B.-VI. 29; App. B.	Children weeding root crops 6d. to 8d. per day. (B.-VI. 30.)	Dairymaid (board included) 28l. to 30l. per annum. 31l. 8s. 8d. Managing housekeeper engaged only where there is no wife, 10l. per annum. (B.-VI. 29. App. B.)	Children and others collect— 1. Plovers' eggs. 2. Mushrooms. 3. Blackberries, watercress, and nuts. In one case a labourer made 4l. selling mushrooms. (B.-VI. 30.)
Pwllheli Thomas, B.-VII.	—	—	—
Builth Chapman, B.-VIII. 57, 65.	Half-timers or very young begin with 5l.; but at 14 they can earn 9l., rising to 15l. in certain cases. (57.)	Boarded and lodged in the house; begin at 9l. and rise to 16l. When employed by the day 1s. to 1s. 3d. a day. One employer gives 1s., or 1s. 6d. and a bit of food. (57.)	63l. 2s. (65.)

COUNTY.	1851.						1881.			
	Males.		Females.		Total.	Per-centage to Population.	Males.	Females.	Total.	Per-centage to Population.
	Indoor Farm Servants.	Outdoor Labourers.	Indoor Farm Servants.	Outdoor Labourers.						
NORTH WALES:										
Anglesey	1,793	1,999	1,169	25	4,986	8.6	2,233	32	2,315	4.5
Carnarvon	3,034	3,440	1,957	62	8,493	9.6	4,602	200	4,862	4.0
Denbigh	3,442	5,184	2,300	73	10,969	11.8	4,667	239	5,106	4.5
Flint	763	1,067	502	10	2,342	3.4	1,196	71	1,197	1.4
Merioneth	2,384	1,568	1,684	35	5,761	14.5	2,843	218	3,061	5.8
Montgomery	4,244	3,642	2,494	42	10,422	15.3	5,073	299	5,372	8.1
Total North Wales	15,660	16,900	10,106	247	42,913	10.4	20,744	1,169	21,913	4.5
SOUTH WALES:										
Brecknock	1,983	2,170	1,407	67	5,627	9.1	2,561	131	2,692	4.6
Cardigan	3,709	2,176	3,901	124	9,910	13.9	4,596	1,235	5,831	8.2
Oarmarthen	3,161	3,029	3,436	217	9,643	8.8	3,342	957	4,199	3.3
Glamorgan	2,662	4,007	2,350	155	9,174	8.9	4,275	495	4,770	0.9
Pembrok	2,401	3,203	2,540	238	6,382	8.8	3,867	741	4,608	5.0
Radnor	1,863	1,928	1,081	33	4,905	19.8	1,611	41	1,652	7.0
Total South Wales	15,779	16,513	14,715	634	47,541	8.0	20,152	3,600	23,752	2.7
Total for all Wales	31,439	33,413	24,821	1,081	90,754	9.0	40,896	4,769	45,665	3.3



7



8

Mr. Lawrie, Manager of Sir R. Bulkeley's property in Anglesea and Carnarvonshire:

On Sir R. Bulkeley's home farm, which contains 900 acres, near Beaumaris and on three or four large farms in the neighbourhood, women and children under 13 years of age, both boys and girls, are employed in collecting weeds, spreading manure, singling and hoeing turnips, and cutting thistles.

9 REPORT ON THE EMPLOYMENT OF CHILDREN, YOUNG PERSONS AND WOMEN 1867. ANGLESEA.

The Rev. Daniel Rowlands, M.A., Principal of Bangor Training College:

Women are not employed at all in agriculture in North Wales, except very occasionally in hay and corn harvest ...

Mr. Pearce, schoolmaster, Llanedwen:

The population of the parish is about 280. There is a factory for framing slates here. The farms vary in size from 600 acres to 30 or 40. Probably about half is grass. Women are not at all employed in field work; girls may be occasionally employed in picking stones, &c but to a very trifling extent.

The Rev. William Wynne Williams, rector of Llangeinwen and Llangaffo:

Women and children occasionally work in the fields about here, but only in taking up potatoes and turnips, picking stones &c. They work quite voluntarily. They get about 1s. a day and their meal. They do no work which is at all injurious to them ...

John Williams, Esq., Treffos, Llansadwrn:

... Women are employed very slightly in planting potatoes, and a little in the hay and corn harvest ... It cannot be said that women and boys are employed more by the small than by the large but the small farmers employ their own families to a greater extent than the larger farmers. The practice of thinning turnips by contract is gradually coming in; none but men and families contract for that work, and they bring their own children to assist them... The supply of labour is rather short. The quarrymen never come to work in harvest. It is very difficult to get extra men to assist at that time.

Sometimes from 20 to 40 are employed on Sir R. Bulkeley's farm at once. They are employed in gangs of about 15 under the superintendence of a labourer. The small boys who get only 6d. a day are perhaps only 8 or 9 years old. They are only employed in singling turnips and cutting weeds on the pastures. Women receive 1s. a day. We could employ many more women than we do, but they are not disposed to come out to work ...



10 Handmilking at Felin Newydd, Cardigan, c.1900

11

A HOT DAY

Bird scarers
 Lie panting
 In the hedges with the birds,
 Rhiannon
 Fans herself with her apron
 Leading Myfanwy
 With tainted milk
 From eating tansy,
 Wild garlic and ivy,
 A noisy chicken
 Darts out of her cottage
 Following them
 After laying an egg
 On an open bible,
 The egg
 Reflected in tiny lenses
 Of spectacles;
 A lapwing
 In the sky
 Waits to be turned over
 Like the cheese.
 Women
 Carry corn in sacks
 For winnowing
 To the top
 Of Mynyddd Bychan,
 Their hands
 As rough
 As Myfanwy's tongue
 Cropping
 The sheaf of hay
 In Rhiannon's arms,
 One
 Calling and calling
 For the wind,
 Her child
 Down the valley
 Answering.

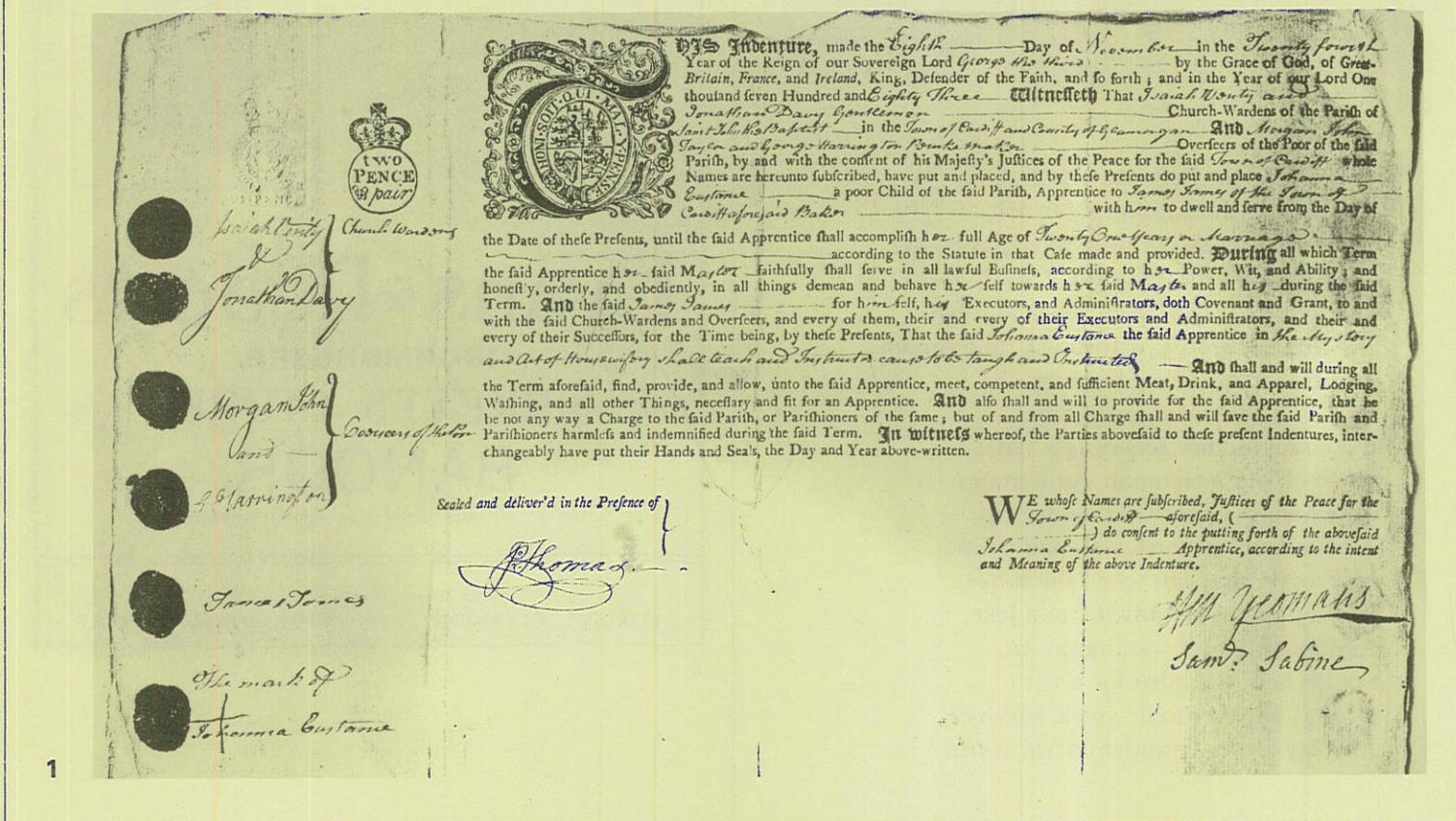
Gwasanaeth cartrefol oedd y cyflogwr mwyaf yn ddiau. Yn aml hwn oedd yr unig waith ar gael ac weithiau gwnâi awdurdodau deddf y tlodion brentisio eu gweithwyr o fenywod i ddyysgu 'crefft a dirgelwch gwraig y tŷ' (1). Yn y plastai gwledig yr oedd eisiau byddin o weision i'w rhedeg (2). Dyma gyfrifon cartrefol ar gyfer Glynllifon, Sir Gaernarfon ym 1893. Er gwaethaf gwaith caled ac amodau byw llwm (eu stafelloedd cysgu yn rhoeau oer y tai crand megis Erddig ger Wrecsam (3)), gofalai'r bonheddwyr am eu lles. Yn Erddig mae gennyf gofnodion o lawer o'r gweision a gyflogwyd yn y tŷ, yn mynd yn ôl cyn belled â'r ddeunawfed ganrif pan gyflogwyd Jane Ebbrell (4). Gellir gweld agwedd dadolaidd y cyflogwr at ei weision yn y ffaihy y gwnaed portread ohoni gan y teulu ac y sgrifennwyd cerdd amdani (5). Yn waeth eu byd o lawer fel arfer oedd gweision yn nhai'r masnachwyr (6) a phobl y dosbarth canol a gyflogai ond un neu ddau was. Yma yr oedd stafelloedd y gweision yn fwy cyfyng byth a chwympai'r gwaith i gyd ar sgwyddau'r ychydig o weision, neu weithiau'r unig was. Caledwaith ydoedd bywyd. Parodd y Rhyfel Mawr chwyldro yn agweddau merched at wasanaeth cartrefol ac, ar ôl 1918, ychydig fenywod a ddymunai ddychwelyd i weini (7). Daeth lluo o ddyfeisiadau arbed llafur yn boblogaidd a daeth y forwyn ddydd yn fwy cyffredin. Hyd heddiw daw glanhawyr swyddfeydd sydd yn derbyn cyflogau isel o blith y menywod ac nid oes eto gyfwerth â'r forwyn ddydd ymysg dynion.

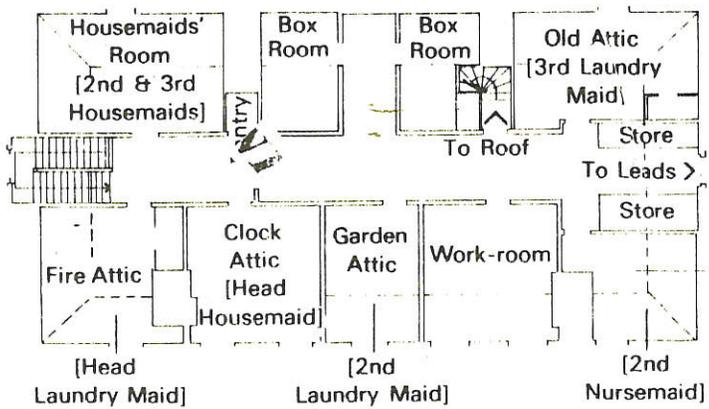
By far the greatest employer of female labour was domestic service. This was often the only job available and poor law authorities sometimes apprenticed their female workers to learn 'the art and mystery of a housewife' as the apprenticeship indentures show (1). The great country houses required an army of servants to keep them running (2). Despite hard work and somewhat spartan living conditions (their sleeping quarters being in the uninsulated attics of the great houses (3)), the gentry often looked after their servants' welfare. At Erddig, Wrexham, we have records of many of the servants employed in the house, going back as far as the eighteenth century when Jane Ebbrell (4) was employed. Something of the employer's paternalist attitude to his servants can be seen in the fact that the family made a portrait and wrote a poem about her (5). Worse off were the servants of the smaller households (6), of the middle class and tradesmen, who employed only one or two servants, where servants' living and working quarters were even more cramped, and where all the chores fell on the shoulders of the few or sometimes the only servant employed. Life was often one of drudgery. World War I caused a revolution in women's attitudes to domestic service and after 1918 few women wanted to go into service (7). Labour saving devices began to proliferate at this time and the family char became more common. Today the low-paid office cleaners are still drawn largely from the ranks of women and there is as yet no male equivalent for the char lady.

Said per Chas. Livermore The House Servants Wages for the 6mos. end. June 30

Housekeeper Mrs. Attenborough.	6 mos at £50	per an. £25.
M ^{rs} . Laundrymaid Kate Bagnall	4m 11d at £26	per an £9 - 8 - 10.
2 nd " " " " " " " "	6 mos at £18	per an £6
3 rd " " " " " " " "	6 mos at £12	per an £4
H ^{rs} . Housemaid. Eliz. Stevens	6 mos at £28	per an £14
2 nd " " " " " " " "	6 mos at £18	per an £9
3 rd " " " " " " " "	6 mos at £15	per an £7 - 10 -
H ^{rs} A. " " " " " " " "	6 mos at £12	per an £6
5 th " " " " " " " "	6 mos at £10	per an £5.
Kitchenmaid. Kate Wilkins	6 mos at £14	per an £7
Scullerymaid Kate Wilkins	6 mos at £20	per an £7 - 18 - 9.
Stillroommaid Sarah Punter	6 mos at £26	per an £13.
Washingmaid Hannah Jones	6 mos at £20	per an £10
Housemaid Belou Mary Evans	6 mos at £16	per an £8
Board Wages at 8/- per week.	10 - 8 - 0	
Lodge Keeper Mary Evans	6 mos at £6 = £3.	
Butler Chas. Livermore	6 mos at £75	per an £37 - 10
2 nd Butler. Henry Wigginton	3m 11d at £32	per an £9 - 14 - 6.
2 nd Yeast Stand Mrs. Church	6 mos at £18	per an £9
2 nd Footman Thos. Butler	6 mos at £17	per an £8
Ball Boy. Wm. Pulchard	5m 20d at £10	per an £4 - 15 - 8
2 nd Coachman R. Williams	6 mos at £25	per an £12 - 10 - 11

2 Glynllifon household accounts, 1893





3 Plan of the servants' sleeping quarters Erddig.



4

5
 To dignify our Servants' Hall
 Here comes the Mother, of us all;
 For seventy years, or near have passed her,
 Since spider-brusher to the Master;
 When busied then, from room to room,
 She drove the dust, with brush, and broom
 And by the virtues of her mop
 To all uncleanness, put a stop:
 But changing her *housemaiden* state,
 She took our coachman, for a mate;
 To whom she prov'd an useful gip,
 And brought us forth a second whip:
 Moreover, this, oft, when she spoke,
 Her tongue, was midwife, to a joke,
 And making many an happy *hit*,
 Stands here recorded for a wit:
 O! may she, yet some years, survive,
 And breed her Grandchildren to *drive!*

t in a
 North

APPRENTICE WANTED.

WANTED, as an APPRENTICE to a CHEMIST and DRUGGIST, a respectable YOUTH.—Apply (if by letter post paid) at the North Wales Chronicle Office, Bangor.

COOK AND HOUSE-MAID WANTED.

IN a small family, where another man and a lad are kept. She must be a strong, active woman, understanding plain cooking, and the management of a cow. Liberal wages will be given, and satisfactory references will be required, as to temper, character, and abilities. Apply, post paid, to CAPTAIN DAVIS, Holyhead, and none need apply who are not fully able and willing to undertake the work of the place.

Private letters Archduke Constant pleased at the intelligence having been plain ministry. R. M. Thomas, 1 and Consul-General arrived in town, anything being perfect left, a month ago. On the 21st ult. a town of Wilmingtroyed by fire. The and Market house, tween Market and the work of an ince be determined. From Savannah, learn that a mutiny hington, from Liverpool on the 20th.

The Best Way to Meet Labour Troubles

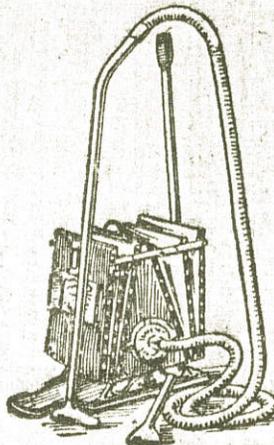
In the House on Cleaning Day is by using a

"DAISY" Vacuum Cleaner.

No need now for the house to be turned upside down. The Daisy Machine removes the DUST and BITS out of as well as off everything, even immediately after ordinary Brushes have been used.

ADVANTAGES OF A "DAISY."

TEN DIFFERENT MODELS RANGING FROM— £2 2s. 0d. TO £18 18s. 0d. ALL GUARANTEED



NO MORE DUST RAISED IN THE ATMOSPHERE NO MORE INCONVENIENCE NOTHING TO GET OUT OF ORDER. LIFE OF ALL FABRICS LENGTHENED. BETTER RESULTS & TIME SAVED.

Free Demonstrations

OF THE "DAISY" VACUUM CLEANERS.

BY AN EXPERT.



AT—

Evans & Roberts

IRONMONGERS,

BIRKETT'S STORES,

BANGOR.

Or at Private Residences by Appointment.

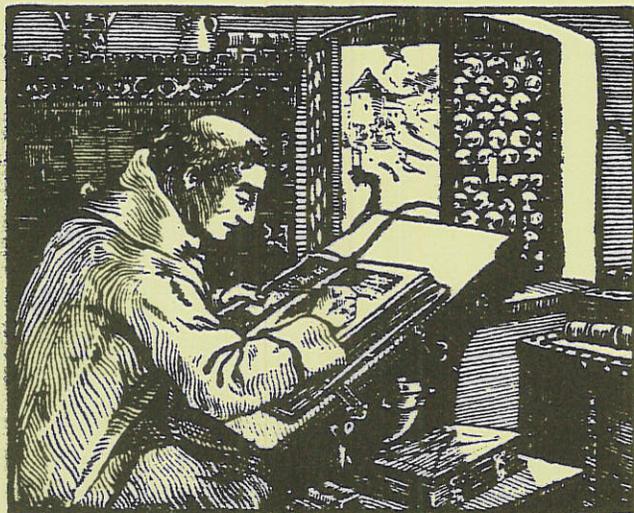
Ask for Illustrated Booklet FREE.

"DAISY" CLEANERS are distinctly marked "DAISY."

Yn yr ugeinfed ganrif yr oedd gwaith swyddfa yn faes datblygu newydd yng nghyflogaeth merched. Cyflogodd busnes a gweinyddiaeth fwy a mwy o fenywod ac, ar ôl dyfodiad y teipiadur disodlwyd y clerco ddyn gan y deipyddes o fenyw. Fodd bynnag y mae nifer y merched â swyddi allweddol mewn busnesi neu weinyddiaeth yn dal yn gymharol isel a merched fel rheol yn cael eu cyflogi fel ysgrifenyddion, teipyddion a chyfrifyddion. Sut bynnag yr oedd y datblygiad hwn yn dra phwysig am iddo ddarparu mynegiant arall i lafur menywod. Cawn weld, yn oes y cyfrifiadur, beth a ddigwydd i gyfleoedd merched ac os ydyw hyn yn rhagolygu llai o waith iddynt. Dengys ffigurau ar gyflogaeth merched yng Nghymru ers yr Ail Ryfel Byd dwf arwyddocaol yn nifer y menywod a gyflogir, yn bennaf mewn gweinyddiaeth a diwydiannau gwasanaethol.

In the twentieth century a new growth area in women's employment was office work. Business and administration employed more and more women workers and after the advent of the typewriter the male clerk was ousted by the female typist. The number of women workers in the higher sectors of business and administration, however, remains comparatively small, women being largely employed as secretaries and typists and in accountancy. Nevertheless, in providing for female labour some outlet other than the drudgery of domestic service, this development was of great importance. It remains to be seen what will happen in the era of the computer and whether this will lead to a contraction of women's job opportunities. Statistics of women's employment in post war Wales show significant growth in the number of women employees, mainly in administration and service industries.

A.D. 901 BEAUTIFUL WORK,
only the most skilled can
perform it. A dozen words an hour is
counted good progress.



THE
OLD
STYLE



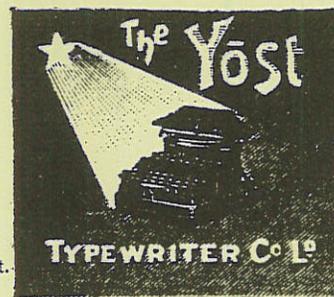
AND
THE
NEW



A.D. 1901 BEAUTIFUL WORK
done on the **YOST** Typewriter.
Anyone can use it. Fifty words a
minute, ordinary speed.

BRANCHES:—

ABERDEEN—137, Union Street.
BELFAST—13, Rosemary Street.
BRISTOL—57, Broad Street.
BIRMINGHAM—73, Temple Row.
CARDIFF—33, Royal Arcade.
DUBLIN—22, South Frederick Street.



Factory—Bridgport, Conn., U.S.A.

Adran sydd ond yn ddiweddar iawn wedi cynnig cyfleoedd i ferched ydyw rheolaeth. Cymerodd llawer menyw ran mewn rheoli menter yn answyddogol, o'r sedd gefn. Nid oes amheuaeth ynghylch pwy yw'r meist'r yn y llun hwn o ladd gwair yn Nolgellau (1).

Yn llai cyffredin cafodd merched gyfleoedd i redeg busnesi ar eu liwt eu hunain. Un o'r rhain oedd Mrs Anne Evans o Highmead, Llanwennog, Sir Aberteifi ar ddiwedd y ddeunawfed ganrif. Pan fu farw ei gwŷr cymerodd y ddynes ddyfeisgar hon ei fusnes ffermio a hufenfa drosodd, gan gadw cyfrifon manwl iawn o wario ac incwm (2), o gynnyrch (3), a chan oruchwylio a hyfforddi tîm o forynion hufenfa (4). Bu mor llwyddiannus nes iddi fynd yn enwog am safonau uchel ei hwsmonaeth.

Ceid menywod mewn sawl maes amgen nag amaethyddiaeth. Gweithredent fel perchnogion-reolwyr ar y môr o amgylch gogledd-orllewin Cymru a rhedent lawer o fusnesi bach eraill hefyd. Gwelid dwy berchennog-reolwr fenywaidd yn y ganrif ddiwethaf ar y cei ym Mhorthmadog yn cymryd arnynt wau, ond â'u llygaid barcud yn nodi pob eitem a ddadlwythwyd oddi ar eu llongau.

Daeth merched i mewn i fusnes yn aml oherwydd salwch neu farwolaeth eu gwŷr. Gellid gwneud llawer iawn mwy o ymchwil yn y maes neilltuol hwn.

Management is an area where women have only occasionally until very recently had opportunities to exercise their talents. Many women have unofficially taken a hand in the direction of an enterprise from the back seat. The photograph of the haymakers at Dolgellau (1) leaves us in no doubt as to who is really in charge of the proceedings.

More rarely women have had opportunities to run businesses in their own right. One such woman was Mrs Anne Evans of Highmead, Llanwennog, Cardiganshire operating at the end of the eighteenth century. When her husband died this very resourceful woman took over his farming and dairying enterprise, keeping meticulous accounts both of expenditure and income (2) and of production (3) and supervising and instructing a team of dairymaids (4). Such was her success that as well as running a highly profitable enterprise, Mrs Evans attracted widespread fame for her high standards of husbandry.

Women certainly acted in many other spheres as well as agriculture. There were women acting as managing ship owners off the seaboard of north west Wales and running many other small businesses. Two managing ship owners at Porthmadog in the last century were to be seen on the quayside, occupied ostensibly with their knitting, but their eagle eyes noting every item of cargo that was unloaded from their ship.

Frequently women became involved in business because of the death or illness of their husbands. This is a whole area crying out for further research.



1

3

Date	lbs. of butter	No. of cows	Day's cream	Vessels filled
2 May	14	4		
9 "	9	4	7	
16 "	8	4	7	
23 "	10	9	7	
30 "	34	12	7	Began to cask butter
5 June	35	14	5	
9 "	31	14	5	Filled the cask
12 "	32	14	3	
16 "	32	14	4	2nd cask
19 "	23	14	3	
22 "	25	14	3	
27 "	31	14	5	3rd cask
30 "	29	14	3	

4 5th June, 1779. Jany finished the work in the dairy by 8 o'clock in the morning. Has, as yet this year, finished churning and milking by 2 o'clock. I intend that she should keep to this rule all the summer. Now there are 15 cows and there are 4 calves suckling.

24th July, 1782. Molly and Fanny got up at 4.30. Fanny got fire to heat the milk whilst Molly skimmed the cream. Whilst Fanny heated the milk Molly turned the cheese under the presses. Then put the milk together, afterward went with Fanny to milk. Were not quite an hour milking 13 cows.

1778	917½ lb. of butter (from 14 cows) at 5¼d. per lb. . .	20	1	5
	Reared 8 calves which had milk for 3 months, worth 30s. per calf . . .	..	..	..
	6 calves were killed, 7s. per calf . . .	..	..	..
	1926 lb. of cheese at 2d. per lb. . .	..	..	..
1779	880 lb. of butter (from 14 cows) at 4½d. per lb. . .	16	10	0
	Reared 11 calves which followed the cows three months, worth 30s. each . . .	..	..	..
	3 calves were killed, 5s. each . . .	..	..	..
	1646 lb. of cheese at 1¼d. per lb. . .	..	..	..
1781	1062 lb. of butter (from 14 cows) at 4d. per lb. . .	17	14	4
	Reared 9 calves, worth £1 each . . .	..	..	..
	1892 lb. of cheese at 2d. per lb. . .	..	..	..
1782	1144 lb. of butter (from 14 cows) at 4¾d. per lb. . .	22	12	10
	Cheese at 2½d. per lb. . .	..	..	..
	Reared 6 calves, worth 30s. each . . .	..	..	..
	Killed 6 calves, worth 7s. each . . .	..	..	..
1783	1318 lb. of butter (from 15 cows) at 5d. per lb. . .	27	8	6
	2390 lb. of cheese . . .	..	..	..
	Reared 8 calves, worth 30s. each . . .	..	..	..
	Killed 7 calves, worth 10s. each . . .	..	..	..
1784	1261 lb. of butter (from 15 cows) at 6d. per lb. . .	31	10	6
	1986 lb. of cheese at 2½d. per lb. . .	..	..	..
	Reared 5 calves, worth 30s. each . . .	..	..	..
	Killed 7 calves, worth 10s. each . . .	..	..	..
1785	1352 lb. of butter (from 12 cows) at 6d. per lb. . .	33	9	0
	1775 lb. of cheese at 2½d. per lb. . .	..	..	..
	Reared 12 calves, worth 20s. each . . .	..	..	..

2

Yn ystod Oes yr Uchelwyr gwnaed gwelliannau a newidiadau helaeth i'w plastai gan y tirlunwyr a hefyd tirlunwyd gerddi eu stadau. Fel arfer rhoddir y clod i gyd am hyn i'r gwŷr ond yn naturiol cymerodd y gwragedd ran mewn cynllunio a dodrefnu'r tai crand. Cymerodd Elizabeth, darpar-wraig Philip Yorke, Erddig (1) ddiddordeb byw mewn gwella'i darpar-gartref (2), gan symud y stafell gysgu o'r llawr gwaelod i'r llawr cyntaf a chan gyfuno dwy stafell fyw yn un lolfa fawr. Cafodd lais hefyd yn y dewis o bapur wal a chelfi. Gwelir ei dylanwad yno hyd heddiw.

Aeth rhai merched ymhellach na hynny a chanddynt eu cynlluniau adeiladu eu hunain. Yr oedd y rhain o natur ddyngarol weithiau. Er enghraifft adeiladodd Mrs Oakeley y Stafelloedd Cocoa ym Mlaenau Ffestiniog, tref arw ac amrwd, er mwyn darparu canolfan gymdeithasol amgen na'r tŷ tafarn. Tra bu'r Arglwydd Penrhyn wrthi'n adeiladu'i bentref model ar gyfer ei weithwyr, a enillodd gymaint o glod, yr oedd gan yr Arglwyddes ei chynllun pensaernïol personol ei hunan yng Nglan Ogwen (3) lle y goruchwyliodd gynllunio ac adeiladu encilfa wledig gyda gerddi wedi'u tirlunio (4) a hufenfa wych.

The Age of the Gentry was the age of the country house improvement when landowners remodelled their houses and landscaped the grounds of their estates. The husbands usually get all the credit for this undertaking but the women naturally had a say and not only in the interior design and furnishing of the great houses. Elizabeth, wife-to-be of Philip Yorke of Erddig (1), took a keen interest in the improvements at her future home (2); moving the state bedroom from the ground floor to the first storey, and making the saloon and withdrawing room into one large saloon. She also had a voice in the selection of wallpaper and the furnishing of the rooms. The works she influenced can still be seen today.

Some women went further than that, having their own building projects. Sometimes these were of a philanthropic nature – Mrs Oakeley for instance built the Cocoa Rooms in the rough raw quarry town of Blaenau Ffestiniog to provide an alternative social centre to the public house. While Lord Penrhyn was building his model village for his workers which won such acclaim, Lady Penrhyn had her own personal architectural project at Ogwen Bank (3) where she supervised the planning and construction of a country retreat complete with landscaped gardens (4) together with a superbly equipped model dairy.



2 Saturday night, March 23, 1770.

1
Trades-people of every branch are most tiresome to deal with – I sent several messages after my Chair since I wrote, but not receiving satisfaction, I went myself yesterday, & drag'd Anne with me (for I am nothing without her), all I cou'd get for my trouble was to hear it was impossible to be done; however, I did set right some mistakes, the man promis'd me to send the drawing of the Sopha which I wish'd to send you to night, that you might not fancy I had been Idle; it is not forthcoming. *It is all very right.* One must have somebody to scold (as it is a very constitutional Exercise) and a Cabinet maker as well as any. Whilst I am in this humour (i.e. out of humour) don't expect to escape tho' so distant; I did expect the account how much paper would be wanted for the *new* Dressing Room because I promis'd to send the Man word. I know you had many things to think of but my Dressing Room – I hope it was not a wilful forgetfulness; People are apt to return to a wrong way of thinking; an adequate exchange is all that is desir'd: an Eye for an Eye; and a Tooth for a Tooth and a Room for a Room – very fair. – I am glad your Cold is wearing off – You know I shou'd rejoice to hear Mrs Yorke's spirits were better; I ought to have her ease much at Heart, & I thought we had agreed before we last parted, no alteration shou'd be made on that account, till we came down.

Letter of Elizabeth to Philip Yorke.



3

4 Wednesday, July [25th], 1810.—Our plan being to secure our visit to the Vale of Ogwen, whilst the weather continued favourable, we could not suffer a fine morning to escape us, so set off to see the dressed Dairy and Cottage belonging to Lady Penrhyn on the banks of the Ogwen. The weather was extremely hot, and the Dust flew about in clouds that almost choked us, and Clouds collecting and heat increasing portended a change of Weather. The River, like all the Mountain Rivers when as low as this, is not a pleasing object, its channel shewing more stones than water. The scene on all sides was enlivened by the course of the Rail Road carriages laden with slates, a load that would be more perhaps than 20 Horses could draw, drawn by two; neat cottages, Mills for different Manufactories, Cottages for the workmen employed in the Mines, and a Chapel adjoining for their use. On the right, not far from the Quarry of Slates, saw a Neat Villa, a new creation out of a spot lately covered with rocky excrescences and surrounded by bog and turbary, now displaying pleasure grounds, grove, and gardens walled and cropped with fruit, and fine meadows, occupied by a superintendent of the Mines, called Bryn Derw.

Ride on to the extent of our proposed excursion, as far as that spot which enabled us to see the point below Ogwen Lake which commanded the vale below it, and which we now were in. On our return, stop at Lady Penrhyn's Dairy, a peasant in holiday cloaths, where Nature is no farther sacrificed to Art than to improve her beauties and conceal or remedy her defects, Art only ministring as handmaid at her toilet; where, in short, the true characteristick of a dairy and all its appendages, neatness and cleanliness are united with elegance, proving that in every process which relates to milk, nicety cannot be carried to excess; and, as in this instance, an exception to the general rule, that extremes are neither unbecoming nor useless, and need not be avoided.

The Dairy itself in its first requisites particularly merits notice, airiness and coolness, being situated so as to command the best aspect, and having its floor, its benches, and its lining all of the beautiful Slate of the Penrhyn Quarry, finely polished and nicely jointed, the whole ventilated in the most judicious manner, and

abundantly and curiously supplied with fine water to prevent the possibility of anything impure existing to vitiate the atmosphere such a Room requires.

The Pans are all of Queen Ware, handsomely bordered, and of a peculiar but most commodious shape. The Kitchen is a model of convenience and neatness, and a fit companion for such a dairy, with furniture in the most appropriate Style, of which the pendent rows of Bacon are not the least becoming and valuable articles. The sitting room for the reception of her Ladyship and Company is the chastest specimen of elegant simplicity, and all the offices of this ornamented Lactarium are in perfect character. The Ground round it is a happy mixture of kitchen, flower, fruit Garden and shrubbery, including an Apiary so contrived and placed as to admit of seeing that wonderful insect at work, and supplying Virgin honey without the usual murderous process. Behind the House, properly shut out from the Eye, is that part of the Establishment so materially connected with a Dairy, and yet is of that nature as that no attention can prevent a degree of litter and impurity, namely the Piggery, the Poultry yard, the furnaces for steaming potatoes, yards for fuel, &c., but all so nicely planned and connected that nothing can exceed the arrangement. The command of water here is remarkable. A fountain plays in the Poultry Court for the Aquatick part of its inhabitants, and even churning is performed by Water. At the bottom of the Grounds flows the Ogwen, which here assumes a gentler and more pastoral character than it usually shews; and every rocky excrescence and inequality incident to the ground are so judiciously managed, by being shewn or concealed as may best suit the scene, as altogether to form one of the loveliest spots imaginable. Hence a beautiful path through a rich sloping meadow reclaimed from a turbary, following the windings of the river, brings you to another beautiful spot.

Lady Penrhyn's dressed Cottage *orn'e* is happily placed so as to admit of a view, through a fine skreen of trees, of a handsome bridge here thrown over the Ogwen leading to the Quarries, and to a partial view of the Quarries themselves opposite to it, at a little distance. It consists of one elegant Room, with a Bow to the River; and suitable offices, stabling, and kitchen and other apartments for the person having the care of it—all neatly and compactly united. The Entrance to this little Paradise of sweets is through an avenue, the sides of which are decorated with knots of flowers in the form of Baskets of different shapes, with handles covered and wreathed with creepers of various sorts. To the right a winding walk through a plantation takes you to the mushroom walk, over rocky ground mixed with mossy and short grassy spots, where artificial mushrooms are scattered nicely imitative of nature, and a few of a gigantick size serving as seats. From a projecting point of this rocky precipice overhanging the river you catch a fine view of a rocky ledge over which the Ogwen after floods forms a beautiful Cataract, and still lower down, there is a view of another, to which you descend by a romantick path down the sides of this little rocky promontory.

Bingley, Tour of North Wales 1801



3 Capt. and Mrs. Hughes Roberts and crew of the Evelyn.

4

9 Feb. sef dydd Iau 1882.

Y mau y towydd yn rhiwbeth yn debig heddiw etto yn lled slof. yr wyf wedi bod yn golchi trwy y bora. Yr oedd gin i olchiad mawr heddiw. yr oeddwn heb wneud ers tipyn yn ôl. yn ai cadw gael i mi ai golchi yn y mor. yr wyf wedi gwneud llawer o rhiw fân betha ers pan y cychwnais. wedi gweu sana a wrth ai ddarllan. y mau yn Llyfr mawr, ag mi rydwyl ar ai ddarllen o'i gwr, ag mi fydd Tom yn Sponio tepin ar rhiw radon i mi fel Pregeth. mi fydd Tom yn ddfir. ag y mau Genym Conseartina ag fe fydd Tom yn chwara hen tesura efo hono. [140 m.]

Dydd Sul. 12th Feb. 1882

Y mau genym wynt teg braf heddiw etto. yr ydym yn myned yn ain bleuna fel steamer, ag yn byr gyffyrddys. Ond y mau y llong yn rowlio tipin weithia. Dyma yr ail sabaeth on passage. yr ydwyf wedi cael benthig Llyfr Pregetha John Jones Tal Sarn gan Richard Davis,¹⁵ ac yr ydwyf yn cael Pleser Mawr gwnio llawer iawn. y mau Tom yn well o lawer ers pan ydym wedi hwilio allan. yr oedd wedi bod yn rit wael yn Frisgo cin cychwyn. yr oedd arnaf ddigon o ofn iddo fynd yn waeth ar ol cychwyn. Ond fel arall y mau, trwy drigaredd fawr. yr ydwyf fi yn cael fy iechid yn od o dda. [73 m.]

Dydd Mawrth. 21 Feb. 1882.

Sef dydd Ynuu. Yr ydym yn croisi yr line ag y mau genym drads crû iawn. yr ydym yn myned yn ain bleuna yn gyflym iawn. yr ydym wedi dyfod yn ain bleuna wedi dyfod un rhan o bedar o'n passage adref. y mau genym grympoga heddiw ar gorn dydd Ynuu, Ag hefud croisi y line. yr ydym wedi dyfod hyd yma yn fuan iawn, diolch i Dduw am hynu. yr wyf yn methu ag esgfenu. am fod y llong yn myned yn gyflym [iawn?] trwy y dŵr. y mau yn rowlio tipin. y mau yn rit anoedd esgfenu. [180 m.]

Dydd Iau. 23 Feb. 1882.

Y mau yn bŷr boeth heddiw. Ond fe fydd wedi oiri llawer yn mhen yr wythnos etto, os y byddwn byw ag iach. yr ydym yn pellhau oddi wrth yr line rwan bob dydd. Fe gowsom Oxiwn rit ddfir ddoeu. yr oedd y petha oedd gennym i fynd ar yr Oxiwn yn mund yn iawn mi allasan werthu mwyu o lawer pe buasa genym fwyu i wneud. fe werthais i 5 pâr o sana. yr ydwyf wedi gwerthu punoedd o sana i gid ag yr oedd arnynt eisiau mwyu o honynt Pe buasa genyf fwyu iw gwerthu. Ond yr ydwyf am werthu rhai etto cin dyfod adref os y byddaf byw ag iach. y mau gin i etto 15 pâr. yr ydwyf wedi gweu llawer ar y passage allan, fe weuais 7 par o Sox. yr oeddwn yn cael 4 swllt y pâr am rhai or heini ddoeu. [130 m.]

Extracts from the diary of Mrs. Ellen Owen

Ship Forest King
Callao, 20 May 1868

5

Dear Sir,

No doubt you will think it strange being so long without hearing from me but I hope when you have heard of my sickness and all my troubles you will excuse me. My poor wife died of dysentery on 26 April after a month of illness. I have her remains on board being her last wish that I should have her buried at home. For 10 days after her death I was not out of bed labouring under a heavy fever and had but a very narrow escape of following her.

Gwynedd Archives Service, Rhuddgaer Papers
(quoted in A led Eames, Gwraig y Capten).

6

Nothing could possibly exceed the great kindness shown to us in our forlorn condition by all on board the *Dee*. They gave us all they could, but, of course, I was really the worst off in that respect, and the little ones, having literally nothing but what I stood up in, and those were my very oldest, as I had been attending both day and night for two days previous to the accident to the apprentice (Thos. G. Williams) who fell from the mainyard to the deck whilst helping to make fast the main-sail. As regards the fate of the *Chieftain* and those on board, God only knows. There are the captain [ei gŵr], three officers, and sailmaker, Edmond Ahearn, Wm. Balschbach, John Jones, Tom Robinson, Alfred Gibbons, John Trantor, and Mike Lussin . . . If fine weather set in there are chances of saving the ship. If they can manage to cut away the wreck alongside she might possibly right herself . . . certainly if the weather continued bad she could not be long at such an angle, and her half round was level with the water. They were all good men those left on board. The officers worked well, everyone on board was cool, calm and collected, and we can only pray to God to ask him to keep them until some assistance comes to them. My feelings are simply awful at the thought of it; all our own personal experience was terrible, and the cold was intense, and where I shall turn to for a penny on reaching Valparaiso, I don't know.

Near-loss of the Cambrian Chieftain, 1894: letter from the captain's wife, quoted in A led Eames, Meistri'r Moroedd.

7

'All went well until about 4 o'clock in the morning when I was awakened by something banging into us. I rushed on deck and saw a light of a steamer sheering off. I rushed back to get some clothes and then went on the poop where I saw the captain and his wife, the chief officer and his wife and the third officer. The captain's wife shouted to the tug for help and the chief officer's wife was very calm and collected. She was quite a young woman . . . the *Kate Thomas* gradually keeled over. We were all hanging on for about eight minutes until she gave one final plunge. I got a lifebuoy and sprang clear to try to save myself from being sucked down. Two or three huge waves enveloped me and when I looked round there was nothing but a mass of foam and the *Kate Thomas* had gone'.

Yr oedd bywyd gwraig y morwyr yn bell o fod yn oddefol. Treuliasai llawer o'r gwragedd fel Grace Davies, y wraig hynod o Nefyn (1), neu wragedd eraill y pentref (2), gyfnod cynnar eu bywydau priodasol ar y môr efo'u gwŷr, gan ddychwelyd i dir sych pan fynnai anghenion y plant fwy o sefydlogrwydd. Y mae'n arwyddocaol i Grace Davies adael y môr pan gyrhaeddodd ei phlentyn hynaf oedran mynychu ysgol. Gartref, heb gefnogaeth gwŷr, yr oedd rhaid i wraig y morwr ymdopi â phroblemau'r teulu i gyd. Disgynnai baich magu'r teulu, ac weithiau cadw tyddyn, ar ei hysgwyddau hi.

Yn ariannol, fodd bynnag, yr oedd y fenyw'n ddibynnol iawn ar gyflog (3) ei gwŷr absennol. Gallai marwolaeth y gwŷr, neu ambell waith sawl aelod o'r teulu ar unwaith, drwy longddrylliad, (4) olygu adfyd i'r weddw.

Being a mariner's wife was far from being a passive role. Many of the wives like the remarkable Grace Davies of Nefyn (1) or the other wives in the village (2) had spent their early married lives with their husbands at sea, only coming ashore because of the conflicting demands of their growing families. It is significant that Grace Davies had to give up seafaring when her eldest child reached the legal age of school attendance. At home, without the support of a husband, the mariner's wife had to cope with all the family problems that arose. On her shoulders fell the main burden of bringing up a family and sometimes of running a smallholding too.

Financially, however, the woman was heavily dependent on the earnings (3) of the absent husband. The death of a husband, or sometimes of several members of the family at once (4), through shipwreck could result in hardship for the widow.

2

... The women too did their share of reminding. Whenever they met together, their talk was bound sooner or later to revert to their globe-trotting husbands and to the latest report on their whereabouts, more often than not somewhere between the U.K. and 'the West Coast'. Not until I learned some Geography did I realise that by 'The West Coast' they always meant the West Coast of South America, and the ready way in which they rattled off such names as Antafogasta, Callao, Caletto Colossa, Talcahuano or Valparaiso should have told me that some of them at least had been in that area themselves and knew from personal experience what they were talking about and what their men might be up against. They had also picked up fragments of their husbands' vocabulary, which they used in the most natural way, occasionally addressing the men as 'Captain' ...

... Superficially perhaps Mother might sometimes give us the impression of being the stricter and more unbending of the two, but that was mainly because she was permanently with us and therefore carried the heavier share of the responsibility, whereas Father was to some degree a background figure, who, when he intermittently burst into our lives for short glorious spells ...

Reminiscences of Ifor Davies of Nefyn.

3

NOTICE TO OWNERS OR AGENTS.—Seaman's Allotments of Wages may be remitted from Port to Port, free of Expense, by means of Seaman's Money Orders, to be obtained at the Shipping Office.

(L) Seaman's Allotment Note.

ASSISTED BY THE SHIP'S OFFICER
TRADE, AS SHOWN BY
IN PRODUCE OF THE SHIP'S OFFICER, & C.

No. 2 Dated at London the 30 day of April 1888

Richard Thomas pay the sum of £20.00 pounds under shillings
and 00 pence part of the Wages of Richard Thomas, engaged to serve
as Carpenter in the Ship Dorset, Official Number 37844
now bound on a voyage to Boston U.S. to Messiah Reef
his Wife, and continue to make such payment monthly, unless it is made to appear that he
is not duly earning his Wages.

To Richard Thomas Signed Richard Thomas Master,
Payable at Richard Thomas Signed Richard Thomas Seaman,
London Witness Richard Thomas, Shipping Master.

* Here insert the word "Wife," "Sister," or other description of relationship, if any. In case of a Wife the Marriage Certificate must be produced, if required, when payment is demanded.
* Security for repayment in case of Desertion. If required, it is to be given by the Seaman when this Allotment Note is granted.
* If the Owner or Agent give the note, this must be altered accordingly. * Here the Seaman is to sign.

* CAUTION.—The Act provides a summary remedy, under certain conditions, for the recovery of Bonus allotted when the Note is made in favour of the Wife, Father, Mother, Grandfather, Grandmother, Child or Grandchild, Brother or Sister of the Seaman, but provides no remedy whatever in the case of Notes given in favour of other persons.

1 GRACE DAVIES OF NEFYN

Once Mother had found her sea legs, it did not take her long to settle down to the rhythm of ship life and to discover plenty of things to occupy her mind. The fact that she liked reading and sewing and knitting was obviously a help, but she soon developed additional interests. After all, she was trained to be a teacher and to take her duties seriously. As most of the apprentices and other young seamen on board were Welsh, it was only natural that she should take a maternal interest in them, and before long she had invited them to form a Bible class. Every Sunday afternoon they would meet in the captain's saloon to read and discuss some extract from the Scriptures; then would follow a session of hymn-singing around the harmonium, rounded off with tea, scones, jam, and cakes. The classes proved highly popular, although Mother had no doubt that the main attraction was the food ...

... In all, my parents had been away from home for 13 months, a comparatively short absence by the standards of those days. They reached Nefyn early in 1907, and there, in February, their first child, Ellen Gwyneth, was born ...

... By the 6th May they were once more on the move, accompanied by the baby, and bound as before for Sydney.

... The voyage ended in the Autumn of 1908. Shortly after Mother arrived in Nefyn, she gave birth to her second child, a boy called John Ifor.

January 1909 saw the start of their third trip from here to Australia, their first port of call this time being Melbourne ...'

'... It was while we were in Melbourne that Mother discovered for certain that her third child was on the way. She was anxious that it should be born in Britain, and, since the Gwydyr was scheduled to make yet another trip to Chile, it was decided that Mother, my sister, and I should come home by steam ...'

... In Liverpool we had one whole day in which to recover our land legs, and then travelled on to Nefyn, where, in July 1912, my brother Gwilym Hugh was born. As our sister had now passed the age of 5 and was therefore legally compelled to attend school, our nomadic family life came to an abrupt end and we embarked upon the completely new chapter in our history ...

... As one might expect, Mother's feelings at the thought of having to turn her back on the sea were by no means unmixed. Despite her rough baptism, she had enjoyed the constant to-ing and fro-ing ...

... On the one hand, therefore, she faced with some misgiving the prospect of abandoning for ever a way of life which had brought such colour and variety into her life. On the other hand, she could not deny that life at sea, for her, had changed its character dramatically during the 7 years from 1905 to 1912, and that this change had not been for the better.

The main reason for the change was that my sister and I, as soon as we became mobile, had begun to create problems which she had not altogether foreseen. In our innocence we saw nothing wrong in doing things which might be tolerable on dry land but which, in the confined area of a ship at sea, were unacceptably anti-social ...

J. Ifor Davies of Nefyn writes about the activities of his seafaring mother, Grace Davies

To the Charitable and Humane,

The Memorial of Elizabeth Thomas of Hiral in the
City of Bangor.

Humbly sheweth

That your Memorialist is the
widow of the late John Thomas and mother of the late
William Thomas both of whom were unfortunately
drowned on the night of the 10th instant when the
that "New St. George" of Liverpool was lost in Beaumaris
Bay.

That your Memorialist is now, and has been
for the last four years been, suffering from severe
illness, so much as to prevent her from making
any effort to assist in supporting her family, and
her present distresses are now increased by the dan-
gerous illness of two of her daughters who are
confined to their beds.

That the sad and melancholy bereavement
which your Memorialist has sustained, by the untimely
loss of her lamented husband and Son, has not
only plunged her into the deepest grief and distress, but
reduced her to ^{the} most abject poverty and destitution
and compelled her to adopt this means of appealing
to a generous public for such assistance as will
enable her to meet ^{her} present wants; and your Memo-
rialist as in duty bound will ever pray

To the Charitable and Humane
The Memorial of Elizabeth Thomas of Hiral in the
City of Bangor. Humbly sheweth
That your Memorialist is the widow of the late John
Thomas and mother of the late William Thomas both
of whom were unfortunately drowned on the night of
the 10th instant when the Flat "New St. George" of
Liverpool was lost in Beaumaris Bay ...
That the sad and melancholy bereavement ... has not
only plunged her into the deepest grief and distress,
but reduced her to the most abject poverty and des-
titution ...

Yn Sir Fôn yr oedd Frances Williams, Llanfairynghornwy, yn ffigur allweddol y tu ôl i sefydlu Cymdeithas Môn dros Achub Bywyd o Longdrylliad. Wedi iddi fod yn llyngad-dyst diymadferth i suddo'r *Alert* ym 1827 (2), rhoddodd ran fwyaf ei bywyd i achos y bad achub. Ym 1828 sefydlwyd Cymdeithas Môn mewn cyfarfod cyhoeddus. Er i'w gŵr, James Williams, fod yn ysgrifennydd y gymdeithas mewn enw (4), Frances oedd y grym y tu ôl i'r orsedd. Gwerthodd gopïau o'i lluniau (5) i godi arian dros y gymdeithas newydd a pharhaodd ei lluniau celfydd i addurno adroddiadau Sefydliad y Bad Achub yn ei ddyddiau cynnar.

In Anglesey, Frances Williams (1) of Llanfairynghornwy was the key figure behind the founding of the Anglesey Association for the Preservation of Life from Shipwreck. After being a helpless eyewitness to the loss of the *Alert* in 1827 (2) she was to devote most of her life to the lifeboat cause. A public meeting (3) in 1828 set up the Anglesey Association. Though her husband James Williams (4) was the nominal secretary, Frances was very much the power behind the throne. She sold copies of one of her sketches (5) to raise funds for the new association and her artistic sketches (6) continued to illustrate the reports of the early Lifeboat Institution.



1



4

ANGLESEY
Local Royal National Institution,
FOR THE
PRESERVATION OF LIFE FROM SHIPWRECK.

AT A PUBLIC MEETING held in the Grand JURY ROOM, at BEAUMARIS, on the 10th of DECEMBER, 1828, pursuant to advertisement—
R. B. WILLIAMS BULKELEY, Esq. in the Chair.

IT WAS RESOLVED,
That a Local Association for the Preservation of Life from Shipwreck, be established for the county of Anglesey, on the principle of, and in connexion with, the Royal National Institution.

That application be made to the principal Land Owners and others, for their patronage and support; and that a General Subscription be entered into for that purpose.

That the Rev. James Williams of Llanfairynghornwy, be the Treasurer; and Mr. James Sparrow, of Holyhead, be the Secretary to the Association.

That the next Meeting be held at MONA, on the 8th of January, 1829, at TWELVE O'CLOCK, to appoint a Committee to carry into effect the object of the Association.

R. B. WILLIAMS BULKELEY,
Chairman.

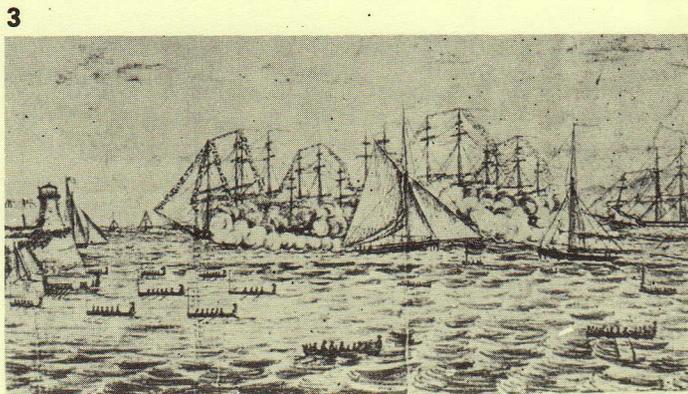
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AFFLICTING CALAMITY.

WE have been favoured with the details of this most afflicting event, by our correspondents at Holyhead.

On Wednesday morning, the 26th ult. the *Alert*, Morgan, (Liverpool Packet) from Dublin to Liverpool, had proceeded on her passage some distance to the eastward of the Skerries Light House, when, at 10 a. m. it fell quite calm, and a strong ebb tide making to the westward, the vessel was driven back in that direction; perceiving her getting into the wake of the West Mouse rock, the boat was hoisted out, and went ahead in endeavour to tow her clear—but in passing that rock, she just struck on the skirts of it, and drifted on, and was immediately found to make a considerable quantity of water. The pumps were set to work, with buckets hailing from the hold and cabin; but in a short time it was found that all exertions to keep the vessel up were ineffectual. Numbers leaped into the water to endeavour to get into the boat, (which was small) and were taken in until the boat was full, and in danger of sinking. The Captain went forward to the bowsprit end, and directed into the water, when a rope was given him, but they could not take him into the boat; he was towed on shore. In this manner the Captain, five of the crew, one cabin passenger, and nine deck passengers reached the land by this time the vessel had disappeared, but the Mate with three of the men instantly returned with their boat towards the spot where the sad catastrophe had happened, with a hope of being the means of saving more of their unfortunate companions, who might be found floating on some pieces of the wreck—and arrived just at the latest moment when they could take up three more, who they found clinging to two crates filled with eggs, they were in a senseless state; they then rowed for the harbour as fast as they could, and upon making known the melancholy intelligence, every boat went out, and after several hours search in every direction, they returned with 29 dead bodies of the unfortunate passengers, consisting of men, women, and children, who they found floating with some packages of luggage, &c. a shocking and most appalling sight. Carcasses were immediately ordered down to the boats, to convey the bodies of the unfortunate sufferers to the Church yard; but before they were removed, every due attention was paid by the proper officers in taking the description of each body, and what was found about them, and all effects lodged at the Custom house. A special meeting of the inhabitants immediately took place, and a Committee formed for the purpose of giving every necessary direction on so dreadful a catastrophe—Captain Stevens, Chairman, which was adjourned from time to time until after the Coroner's inquest. In this horrible event it is supposed that above 100 perished—The Captain and crew, (except the Steward and a boy) with 13 passengers saved, two cabin passengers, and 11 deck passengers, in all 19.

Among the bodies taken up, were one of the name of Mr. John M'Master, his relatives came over from Dublin and directed his funeral. A lady in a nankeen pelisse & blue petticoat, whose name appeared to be Ann Murphy, property one sovereign, 8s. 9d. in silver, penknife, and a gold ring. A man with a brown top coat, top boots, one silver watch, one metal watch, with a hawk er's licence, by the name of F. F. Smith, near Oxford, property one guinea, and seven sovereigns in gold, 11s. 6d. in silver. A man with long whiskers, blue pantaloons, blue coat, property one sovereign, six small files, and a large key. A woman of respectable appearance, about 28 years of age, with a child of about 9 months, clasped firmly in her arms, she had a ticket for a cabin passenger, and a letter in her pocket, directed Mrs. Sarah Barlow, 10, Brunswick, Dublin, dated Manchester, 6th March, 1823, from her sister M. Ashworth. An elderly woman's papers found on her containing her will, and 2240 in bills; her name supposed to be Mary Whelan, Elbow-lane, Castle-street, Liverpool.—A box found, containing linnen, a blue coat, with a Waterloo medal suspended to it, and papers, one a discharge and excellent character from Lieutenant J. Talbot, 2d Dragoon Guards, dated Westford, 20th March, 1823, to John Hawkins, private.

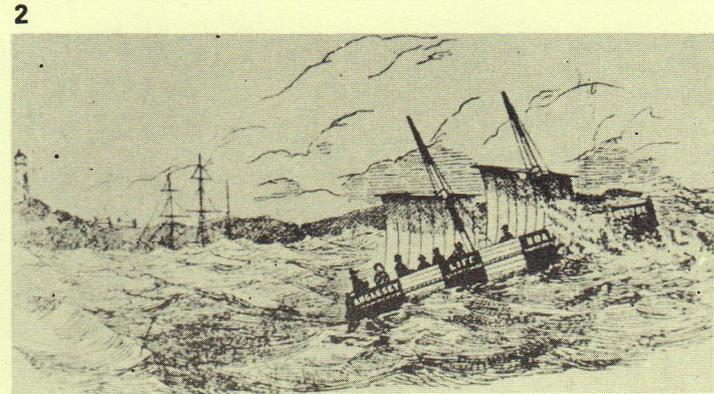
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I forio o amgylch y byd yr oedd rhaid i forwyr wybod egwyddorion morwriaeth. Rhedwyd ysgol morwriaeth yn Amlwch (1) gan William Francis a pharhawyd y traddodiad gydag ysgol morwriaeth yng Nghaernarfon gan ei ferch, Mrs Edwards, a ddilynwyd yn ei thro gan ei merch hithau. Pan gyfeiriwyd ati yn ddirmygus braidd yn yr Adroddiad ar Addysg yng Nghymru, 1847 (2) fel 'hen ddynes Caernarfon' daeth protest diglun yn y *Carnarvon and Denbigh Herald* (3) oddi wrth gapten a anogai'i fab i ddysgu morwriaeth yn ysgol Mrs Evans.

Yr oedd Mrs Edwards a'i merch ymhell o fod yr unig athrawesau morwriaeth. Un arall oedd Sarah Jane Rees (Crannogwen) a weithiai yn Sir Aberteifi.

Nid ydym yn ymddiheuro am ganolbwyntio'n helaeth ar ferched a'r môr. Rhaid ymchwilio ac ysgrifennu llawer eto o hanes menywod ac yn ddiaw cawn ein synnu fwy wrth ddarganfod eraill yn y bywyd economaidd.

To find their way around the globe seamen needed to be conversant with the principles of navigation. A typical navigation school at Amlwch (1) was run by William Francis. His daughter Mrs Edwards carried on the tradition with a school of navigation in Caernarfon, succeeded in turn by her daughter. When the 1847 Report on Education in Wales (2) referred somewhat disparagingly to her as 'an old woman of Caernarfon' the remark prompted an angry outburst in the *Caernarvon and Denbigh Herald* (3) from one of her pupils who sprang to her defence. She and her daughter were obviously held in high esteem by the local sea captains, as suggested by the letter (4), from a captain urging his son to learn navigation at the school of Mrs Evans.

Mrs Edwards and her daughter were far from being the only women navigation teachers, Sarah Jane Rees (Crannogwen) working in Cardiganshire was another.

We make no apologies for the close-up focus and lengthy consideration of the role of women and the sea. Much women's history has to be researched and written, and no doubt investigation of women's life in other areas of economic life might well produce further surprises.

Thursday, April

COMMERCIAL, CLASSICAL, AND MATHEMATICAL INSTRUCTION,
AT
Mount Pleasant School,
AMLWCH, ANGLESEY,
CONDUCTED BY WM. FRANCIS & SON.

WILLIAM FRANCIS wishes to acquaint his friends and the public, that through the generous patronage of Col. Hughes, M. P. he is furnished with a most commodious and delightful new School-Rooms situate on a wholesome mount, contiguous to the Parys Lodge Garden, to which he intends to remove after the Easter Holydays.

PRACTICAL NAVIGATION.
Method of keeping a Journal at Sea, with Meridian and double Altitudes, £3 3s.
Finding the Longitude by Lunar observations and Time-keepers, £2 2s.

As the Money is paid at entrance, Persons who cannot stay to be completed may return as often as they please, without any additional expense.

N. B. WILLIAM FRANCIS cannot refrain from recommending the peculiar advantage of his institution, for teaching the practical part of Navigation; having been regularly brought up to the sea from his youth; and having had for the last ten years of his continuance in that profession, the command of different vessels in the foreign and coasting trades. And having now in his possession for the use of his Pupils, divers Sea Charts, Quadrant, Sextant, and Globes, with original foreign and channel Journals, containing his own drawings, of the appearance and bearings of head-lands, &c. &c.

age, after the most satisfactory manner, and the least pain and expense, small ones in the case, by a very supple Informant.

Moebius patients by * * * To be received by the grippe. A cough with the breath the seal, the ring, while keeping the victory death was bottom, at Campbell on board. I though his but the mo knees, and had so prof from that never beer been heard was a per Campbell

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2 The *sailors* belonging to the port are represented as not only altogether illiterate, but ignorant of their own profession.

Upon this subject the following information was communicated:—

"It is a fact that many of our captains know nothing of navigation. They can just go to London, Hamburgh, the French coast, and different ports, by help of certain clues which they have. Many have become very rich by their trade without any knowledge of reading or writing English. A captain of this port who carries on an extensive traffic to distant parts of England, in sending home his accounts to the owner of his vessel entered as one item "*sago dudus*," meaning "sack of potatoes." For the most part they have been sons of small farmers and labourers, who could not provide them with support after they were 10 or 12 years old. They go on board a ship as cabin boys at that age before they have had any advantages of education. If they are lucky they rise to be mates and captains, and scores have become captains in this way."

In confirmation of this statement, the Rev. *Thomas Thomas*, the vicar, and Mr. *James Foster*, the master of the National School of Carnarvon, added to the following effect:—

"There has been no education whatever for the sailors of this port. They know nothing of navigation, except a sort of knack which they have acquired by practice and by tradition. All the navigation which has been learned here as a science has been taught by an old woman of Carnarvon. This is not confined to the port of Carnarvon; it is generally the case throughout the country.

"This ignorance extends to other branches of industrial knowledge. They are not only backward in navigation but in agriculture and everything else. Wales has been a very neglected country. No one expected anything extraordinary to be produced among us, therefore there was no encouragement; and because there was no encouragement, no one cared to become acquainted with the improvements which are making elsewhere in agriculture and other branches of industry. The people, rich and poor, were strongly prejudiced in favour of all that was old, and would endure nothing new. A change is observable now. The movement which is going on elsewhere has extended to Wales. In Anglesey a great change has been produced in agriculture during the last 15 years: this is owing to Sir Richard Bulkeley."

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EDUCATION IN WALES.

SIR,—As far as I can judge, the Commissioner mis- understands the design of the Commission, for the Committee of Council on Education wanted the bright spots, as well as the black. — One of your townsmen reports, "The sailors belonging to this Port are repre- sented, as not only altogether illiterate, but ignorant of their own profession." Here is a bold assertion and a wholesale charge, which I will disprove by facts. He further remarks: "There has been no education whatever for the sailors of this Port, they know no- thing of Navigation, except a sort of knack, which they have acquired by practice, and by tradition, all the Navigation which has been learned here as a science has been taught by an *Old Woman of Carnarvon.*" This is not the case throughout the country. We mari- ners, acknowledge our deficiency in our occupation, but we are not so inefficient as represented to the public. Messrs. Davies and Sons, of Menai Bridge, have ten or twelve ships sailing to all parts of the Globe; of the burthen of about 8,000 tons register, and all the commanders, officers, and crews, are Welsh- men, except one English commander, and what is very remarkable they never lost a ship commanded by a Welshman, but their English commander lost two. I do not mean to insinuate that this occurred by neg- lect or misconduct; only it so happened. Have we not a *Hindoo*, a *Royal William*, and others trading fore- eign? Is it supposed that Messrs. Davies, Owens's, Turners, and others, would trust their property to the charge of commanders not knowing Navigation?

It is worthy of remark, with respect to the six or seven of those ships which arrived in Menai Straits the last fall voyage from Quebec, that not a man de- serted his ship, notwithstanding a temptation of 15l. per month was offered at Quebec. The same crew have been for the last two or three years sailing on board the *Hindoo*, *Chiefain*, and others. Perhaps such in- stances cannot be found in connexion with any Port in England.

Respecting commanders of coasting vessels, perhaps the Rev. reporter is not aware that the art of Naviga- tion in its full meaning is not required. The know- ledge of Lunars, &c., for a master of a coaster, is like powder and shot in time of peace. As far as I am ac- quainted with commanders of our Welsh coasters, (and my name has been in a Coaster's Register since the year 1813), I very seldom, if ever, know one, but could work his tide, and be well acquainted with the Chart to find his course, and distance, and by the assis- tance of his Ship Master's Guide, understand the set- ting of the tides round about Great Britain, the coast of France, &c.

It touches the feeling of a sailor, that he is judged, condemned, and hung on the yard-arm of national opinion by landsmen.

It is very easy for a man over a glass of wine, before a grate full of fire, to pass judgment upon a hard work- ing maritime population, and at the same time never move a mile to deliver them from their ignorance.

Reported of Holyhead. "Although a great portion of the inhabitants are employed in connexion with the shipping, no instruction is given in Navigation, at any school, either for rich or poor. Surprising."

When the Commissioner visited Mr. Henry Owen's school, Mr. Owen pointed out two young men who were studying Navigation, and requested him to ques- tion them in the art; and he in reply, hinted it was too much for him. Mr. Owen was for four years teach- ing Navigation in London, he established his school at Holyhead, in the year 1814, and from that day to this he has had from two to six young men every year learning Navigation. Could name eight or ten com- manders sailing out of Liverpool to all parts, that were instructed by him. We have two schools beside teach- ing Navigation.

You may easily perceive, we are not so badly off as represented in the report, although we are far astern of our neighbours the Scots. For a Schoolmaster in Scot- land in every parish is paid out of the Tithes.

Will not the respectable Corporation of Carnarvon, who have shown at all times so much kindness to Ma- riners, build a mariner school. The Committee of Council would assist them with cash—would they not grant the small sum of 80l. per annum. The Com- mittee of Council will also give 80l., and would not the several places of worship make a collection every first Sabbath in the year as a new year's gift, and make up the sum of 100l. for a proficient Teacher in Navigation.

A MASTER OF A COASTER.

Holyhead, Dec. 13th, 1847.
"Old woman of Carnarvon."—Is she not the daugh- ter of that respectable old master mariner, Mr. William Francesca, of Amlwch, who in zeal for his country left the sea and established a school in Amlwch, to teach navigation: I suppose because he had not a son he taught the art to his daughter, who has a talent to im- part the same with great dexterity. If I am not mis- informed the best navigators in London are taught by a sailor's wife, on Tower Hill. What can women not do if they like!—

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Handwritten letter text, starting with "Again you ought to remember..."

.. Again you ought to remember my troubles in the past and the heavy dept I am under ... Why dont you study Navigation with Mrs. Evans, the same as I have done. I am in a position to help you a long. I had no-one to help me only my own little resolution, have you none of this in you ...

Er i buteindra gael ei enwi 'y proffesiwn hynaf' ni adawodd lawer o gofnodion o'i hanes hir. Yn aml cyfeirir ato wrth i fenywod ddod o flaen y llysoedd (1).

Ble bynnag y ceir cynulliad mawr o bobl, ceir puteiniaid ac nid oedd tref Merthyr yn ei dyddiau bore yn eithriad (2), er i'r bobl ddewis priodoli puteindra i fewnfudwyr yn hytrach nag i'r boblogaeth frodorol. Yr oedd porthladdoedd arfordir Cymru hefyd yn ardaloedd lle ceid nifer fawr o buteiniaid.

Er ei gydnabod yn broffesiwn peryglus, mae'n debyg mai puteindra yw'r unig waith lle'r anelir trwch y deddfu at amddiffyn y cwsmer yn hytrach na'r gweithiwr. Cadarnhawyd yr awgrym droeon, gan y cyfyngau a'r gyfraith fel ei gilydd, fod llofruddiaeth, trais a churfa yn beryglon derbyniol i'r alwedigaeth.

Treisiwyd menywod yn aml hefyd (3,4) ac weithiau bu'r gyfraith yn araf iawn i gosbi'r troseddwyd (5).

Prostitution has been aptly labelled as 'the oldest profession'. Yet although this is a common factor throughout history it is not an area that has left many records. Frequently the main references occur when women come into contact with the law (1).

Wherever one gets large concentrations of population there will be prostitutes and the early developing town of Merthyr was no exception (2) though public opinion preferred to ascribe it to immigrants rather than to the native population. The sea ports of the Welsh coast were also areas where one finds concentrations of these women.

Prostitution, long recognised as a highly dangerous profession, is probably the only employment where the weight of legislation is directed to the protection of the consumer rather than the worker. Both the media and the law have constantly reinforced the suggestion that murder, rape and assault are acceptable risks of the job.

Women have also frequently been victims of rape (3,4). In some cases the law has been slow in punishing the offenders (5).

2

It may be supposed from the rough nature of the work and from their mixing with the workmen, that the girls would be rude in manners, and immoral in conduct, so far from this being the case there is not I believe a district in England, where the women generally are more pure and better behaved, and certainly there is no town in England where there is so little in proportion to the population native prostitution, as there is in Merthyr and Dowlais and in the towns generally connected with the Welsh Iron Works.

In Merthyr the evil is confined to one small district, inhabited principally by low Irish, of these girls very few if any have been work Girls, they are mostly girls too lazy to work and drawn from a class below that of the honest workman. Dowlais proper is perfectly free from public prostitutes. Within the last twenty years a very great improvement has taken place in the habits of the people generally, and the next twenty years will in all probability correct most of the mischief, if such there be, of the system of employing females in the works. They are gradually being withdrawn ...

Report of the Ironmasters of South Wales on the employment of women and children in the iron works.

3

"Pontypridd Police Court

A woman walking home with her husband was criminally assaulted by twenty one men. The husband was beaten then the woman carried a considerable distance, held down and raped by them for three quarters of an hour. They also stole her groceries and her purse".

June 19, 1891

4

"A servant girl, Mary Jane Bryan, in service at Penywain Uchaf, was crossing the mountain at Aberbeeg and was knocked unconscious and raped by two colliers named Williams and Parfitt".

Star of Gwent, October 12, 1888

5

Newport

"Charles Hunter, an ex soldier was charged with assaulting a woman in service at 'The Model Lodging House'. The evidence of the prosecutrix went to show that the prisoner, who had been lodging at the house, committed an outrage upon her. The prisoner entered the witness box and swore that the woman was a consenting party. Mrs. Chambers, the mistress of the servant, said that the latter had 'not so much common sense as some people but she knew right from wrong'. The police had described the girl on the charge sheet as an imbecile. When questioned the police said this was passed on information given to them. The manageress of the Lodging House had promised the girl's father on his deathbed to care for her, and the mistress swore that she did her work well and knew what was right. The Bench ordered that the prosecutrix be medically examined and dismissed the case against the man".

Star of Gwent, February 1900

1 Caernarvonshire Quarter Sessions Records 1855.

COUNTY OF CAERNARVON }
TO WIT. } He is Remembered, that on the *seventeenth* day of *July* in the year of our Lord One Thousand Eight Hundred and Fifty five at Bangor, in the County of Carnarvon, *Kelly Pen* late of the Parish of *Bangor* in the said County, is convicted before me, the undersigned, one of Her Majesty's Justices of the Peace in and for the said County, of being an *idle and disorderly person* within the intent and meaning of the Statute made in the Fifth year of the Reign of His late Majesty King George the Fourth, intituled, "An Act for the punishment of Idle and Disorderly Persons, and Rogues and Vagabonds, in that part of Great Britain called England," that is to say, for that the said *Kelly Pen* on the *twentieth* day of *July instant* at the Parish of *Bangor* in the said County of Carnarvon, *did unlawfully wander about in a certain highway there situate, the said Kelly Pen then and there being a common prostitute, and did then and there behave in a riotous and disorderly manner.*

contrary to the Form of the same Statute, and for which said offence, the said *Kelly Pen* is ordered to be committed to the House of Correction at Carnarvon, in the said County of Carnarvon, there to be kept to hard labour for the space of *fifteen days*.

GIVEN under my Hand and Seal, the day, year, and at the place first above written.

T. H. Sullivan

I'r rhan fwyaf o ferched priodas oedd yr arfer; yn wir, y nod y ceisid amdani'n awyddus. Goroedd enghreifftiau o gardiau ffolant fel hwn o Arberth, Sir Benfro (1) a'r llwy garu (2) a gerllwynyd ar noswedd o aeaf ac a gerllwynyd yn anrheg i'r ferch: traddodiad neilltuol Gymreig. Parhai arferion gwerinol yng Nghymru tan y bedwaredd ganrif ar bymtheg. Yr oedd yr arfer o garu yn y gwely (*bundling*) yn gyffredin yn Lloegr Elisabeth I, ond goroedd yng Nghymru o hyd er ei feirniadu'n aml fel y mae'r Adroddiad ar Addysg yng Nghymru, 1847, yn tystio mewn geiriau condemniol (3). Wrth ddisgrifio Sir Gaernarfon ym 1809, edrychodd Hyde Hall ar yr arfer yn fwy cydymdeimladol (4).

I'r tlodion, cynhelid cyfarfodydd gwahodd (5) lle rhoddid anrhegion i gynorthwyo'r pâr i sefydlu cartref priodasol (6).

I bobl fwy cysurus eu byd yr oedd priodas bob amser yn gyfnewdiad eiddo (7).

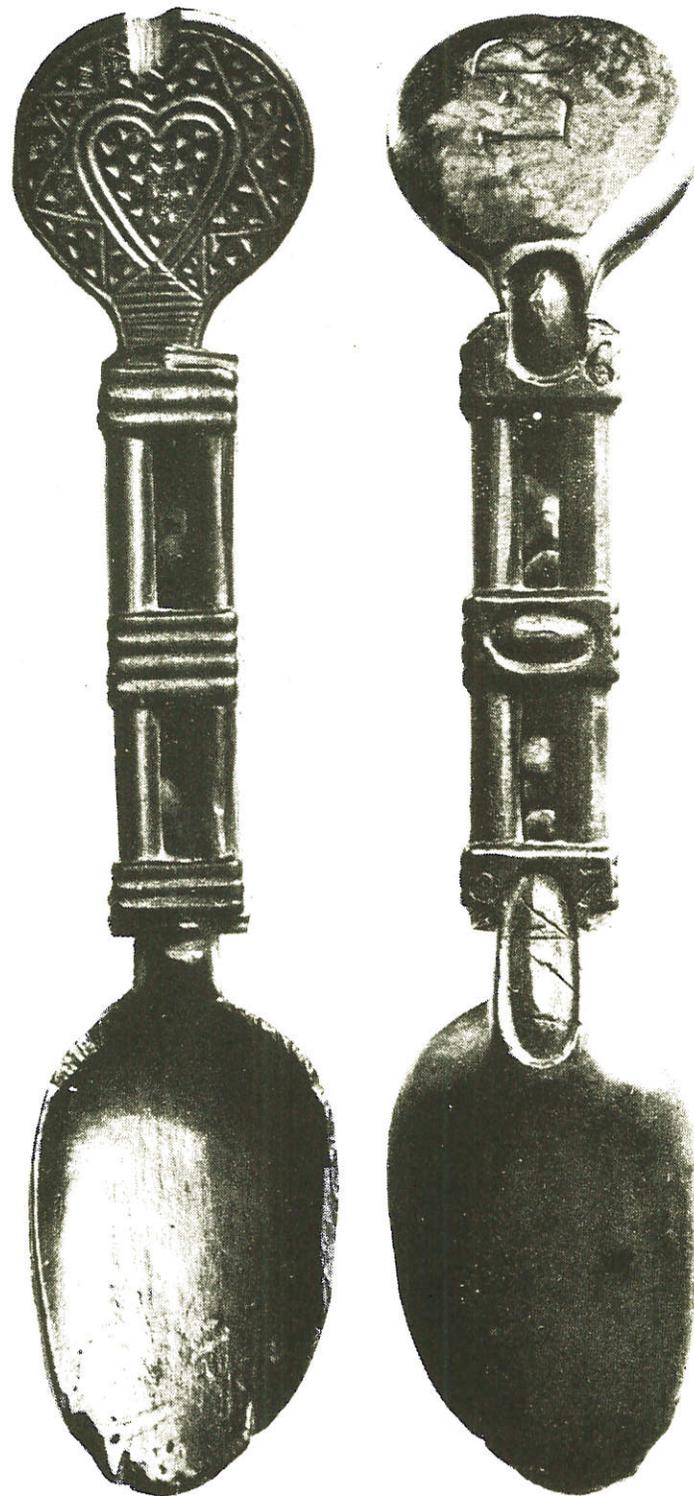
Nid oedd pob priodas yn ddedwydd (8), fel y tystia'r llythyr o 1665 (9), ac yr oedd ysgariad, neu ymwahanu, yn achos gwarth. I'r werin bobl, hwyrach, yr oedd ysgariad yn haws. Un dull o gyfreithloni ysgariad oedd gwerthu'r wraig, gydag arian yn cyfnewid dwylo.

For the vast majority of women marriage was the norm, indeed the goal eagerly sought after. Marriage was usually preceded by a period of courtship. Examples of handmade Valentines like this one from Narberth, Pembrokeshire (1) have survived and the love spoon (2) carved on a winter evening and presented as a present to the woman is a specifically Welsh tradition. Peasant customs of courtship persisted in Wales until the nineteenth century. Bundling, common in Elizabethan England, still survived in Wales though it frequently attracted criticism – witness the devastating condemnation of the practice in the 1847 Report on Education in Wales (3). Hyde Hall, describing Caernarvonshire in 1809 offered a more sympathetic view (4) of the custom.

For the poor, bidding meetings (5) when friends and relatives were invited to donate wedding gifts were held to assist with the problem of equipping a new household (6).

For the more wealthy, marriage was always something of a property transaction, and this was enshrined in the marriage settlement deed (7).

Not all marriages were happy ones (8). As the letter of 1665 shows (9) there was frequently scandal attached to the notion of separation or divorce. At peasant level divorce was perhaps easier. The sale of wives with money changing hands was a popular custom for legitimising a divorce.



2 Detail of Love Spoon dated 1667

3 From the 1847 Report on Education in Wales.

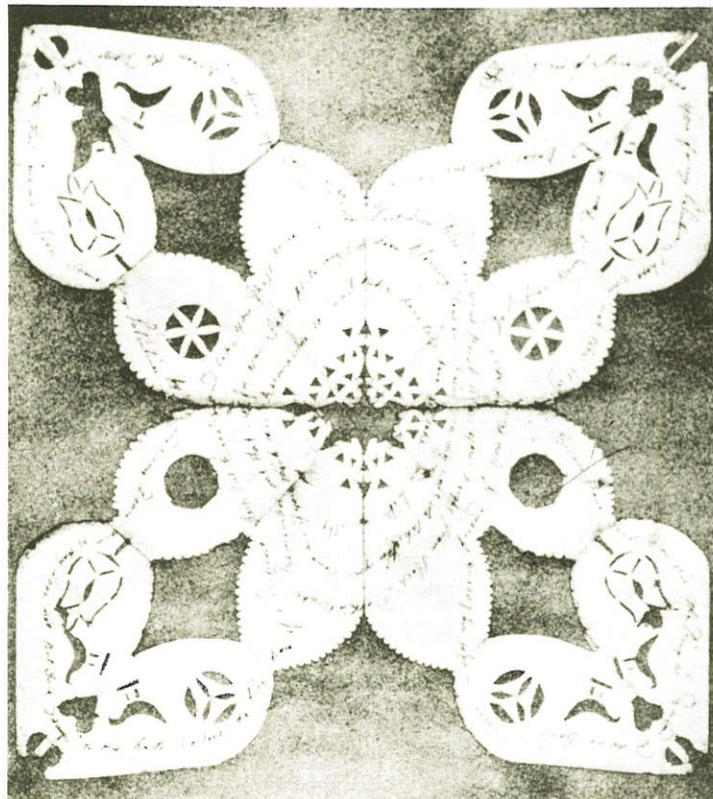
The Reverend L. H. Davies, of Troed y Raur, says—
 "They (the young people) often meet at evening schools in private houses for the preparation of the pwnic, and this tends to immoralities between the young persons of both sexes, who frequently spend the night afterwards in hay-lofts together. So prevalent is want of chastity among the females, that, although I promised to return the marriage fee to all couples whose first child should be born after nine months from the marriage, only one in six years entitled themselves to claim it. Most of them were in the family-way. It is said to be a customary matter for them to have intercourse together on condition that they should marry if the woman becomes pregnant; but the marriage by no means always takes place. Morals are generally at a low ebb, but want of chastity is the giant sin of Wales. I believe that the best remedy for the want of morals and of education is that of the establishment of good schools such as I have described."

Appendix, p. 217. (Evidence of *John Johnes, Esq.*):—

In cases where marriage would be out of the question, from the superior rank of the man, the women would not generally listen to proposals of an immoral kind. The first breach of chastity with a woman in the lower class is almost always under a promise of marriage.

The Reverend James Morgan, Vicar of Talgarth, says—

"The standard of morality is certainly low; illegitimate children are by no means rare, and pregnancy before marriage is of common occurrence. It scarcely seems to be considered a sin, or even a disgrace, for a woman to be in the family-way by the man to whom she is engaged to be married. Drunkenness is but too prevalent, particularly on fair-days, and other similar occasions."



Hand-made Valentine from Narberth, Pembrokeshire. No. 237

Richard Williams, Esq., M.D. and Coroner, says—

"The youth of both sexes are very unchaste, and do not consider promiscuous intercourse any disgrace, which is chiefly owing to the want of proper education; to the ancient practice of bundling or courting in bed, still prevalent; to the construction of their dwellings; and to the bad example of their parents.

"The morals of the poor are generally indifferent. They are not disposed to commit atrocious crimes, but are addicted to petty thefts and perjurication. In justice I should say that many strangers have informed me the lower classes of Wales are far superior to those of the same class in other parts of the kingdom."

The system of bundling, or, at any rate, something analogous to it prevails extensively. The unmarried men-servants in the farms range the country at night, and it is a known and tolerated practice that they are admitted by the women-servants at the houses to which they come. I heard the most revolting anecdotes of the gross and almost bestial indelicacy with which sexual intercourse takes place on these occasions.

Appendix, p. 234. (Evidence of Mr. W. Rees):—

The farmers connive at young people meeting in their houses after the family has retired to rest.

Ibid., p. 282. (Evidence of Messrs. Roberts, Glantowi):—

The male farm-servants sleep in the out-buildings, and keep what hours they please: the women ask leave to go out in the evening, and then the men meet them at the public-houses, of which there are 14 in the town here (among a population of 736) and 8 between here and Llandilo, a distance of 6½ miles; in this way much immorality takes place.

Ibid., p. 254 (note of a conversation):—

The great number of nightly prayer-meetings and Pwncu schools lead to bad results; they are places at which lovers agree to meet, and from which they return together at late hours. At these schools young persons of both sexes are congregated together in great numbers and in close contact.

Such are some of the circumstances under which the early life of a Welsh peasant-girl is passed. So far from wondering at what is said of them, viz., that they are almost universally unchaste, the wonder would be if they were otherwise. Their offences, however, arise rather from the absence of all checks than from the deliberate infringement of them, and betoken therefore much less depravity than the same conduct in persons more favourably situated.

4 Hyde Hall, 'Description of Caernarvonshire' 1809-11

There is another practice of a more amicable character, and one in truth so full of love as to create scandal in its very highest degree. Bundling when described to a stranger appears at first incredible, and when proved barbarous contempt and ridicule and disgust are combined to stigmatize a custom which can only be called even in its most decorous terms "making love either in or upon the bed." That the practice is always safe, or at any time delicate, I presume not to say; but those who connect with it the notions of prostitution and moral abasement will certainly be wrong. The origin of the habit is referred to those days when the evils of cold and darkness in an inclement climate were not yet met and mitigated by the more recent contrivances for securing the comforts of light and warmth.* The idle hours which could be spared from labour, and which alone acknowledge, it appears, the dominion of love, were thus spent together by the lovers under the coarse expedient of a blanket. The custom of the parties continuing clothed in this situation is still retained, but the innocence of it, however, it may be maintained in the more secluded and mountainous parts of the country, has certainly been somewhat broken in upon nearer the coast and where a freer communication prevails. New modes of manners, greater allurements of dress, and, it may be, fuller and better kinds of food, have occasioned a greater degree of licentiousness, which, however, has yet proceeded no further than concubinage guarded with the conditions of marriage in case of pregnancy. Among the objects of this sort of courtship female servants are in course included, but the signal from the favoured lovers, whether made by tapping at the door or by casting up gravel at the windows for ad-

5 Bidding letter from St. Ishmael, Carmarthenshire

August 25, 1798.

Having lately entered the Matrimonial State, we are encouraged by our Friends to make a Bidding on the Occasion, on Thursday the 13th Day of September next, at the Dwelling-House of Daniel Thomas, (the young Woman's Father) called Ifcoed-Min, in the Parish of St. Ishmael, at which Place we humbly solicit the Favor of your good Company; and whatever Donation you may then be disposed to bestow on us, will be gratefully received, and cheerfully repaid, whenever demanded on the like Occasion, by

Your most obliged humble Servants,

Ebenezer Jones, Mary Jones.

The young Man's Grandmother, and young Woman's Father and Mother, desire that all Gifts of the above Nature, due to them, may be returned to the young Couple on the laid Day, and will be thankful for all Favors conferred on them.—The young Man's Uncle (David Thomas of Ifcoed Ucha) and young Woman's Sisters, will also be thankful for any Favors conferred on the young Couple.

6 From 'Cwm Eithin' by Hugh Evans

Rhaid cael bwyd, a diod hefyd,
Ac yn rhwydd arian i'w cyrhaeddyd,
Rhaid cael buwch i ddechre swieth,
A cheffyl iti os mynni ysmoneth,
I gario tanwydd wrth ych eisie,
Gore towydd i fynd adre.

Gwag yw tŷ heb iar a cheliog,
A phorchellyn wrth y rhiniog,
Fo biga'r iar lle syrth y briwsion,
Fe bortha'r porchell ar y golchion;
Padell fawr a phadell fechan,
Crochan pres ne efydd cadarn,
Piser, budde, hidil, curnen,
Rhaid i'w cael cyn byw'n ddiangen;
Rhaid cael twned i dylino,
A stwnt i rod-di'r ddiod ynddo,
Rhaid cael sach i fynd i'r felin,
A gogor blawd i ddal yr eisain.

Llech, a grafell, a phŵn pobi,
Mit laeth sur, a gordd i gorddi,
Noe i gweirio yr ymenyn,
A photie pridd i ddal yr enwyn;
Desgil, sowser, a chanwyllbren,
Ledel, phiol, a chrwth halen,
Trybedd, gefel, bache crochon,
Saltar, a thynswric ddigon;
Bwrdd a meincie i eistedd wrtho,
Ac ystolion i orffwyso,
Silff i rod-di y pethe arni,
Cowsellt, carcaw, a chryd llestri.

Bu agos imi a gado yn ango,
Gwely y nos i gysgu ynddo,
Cwrlid, gwrthban, a chynfasc,
A gobennydd i roi'n penne;
Ac ond odid bydd raid ceisio
Cryd i rod-di'r babi ynddo;
Padell uwd a pheillied, mwpren,
Picie bach a rhwymyn gwlanen;
Rhac a batog, caib a gwddi,
Car, ystrodur, mynwr, mynci,
Picwarch, cribin, ffust i ddyrnu,
Gogor nithio gyda hynny.

Bwyall, nedde, ac ebillion,
Lli a rhasgal, gordd a chynion,
Pladur, cryman i gynhafa
Gwair ac yd mewn pryd cynhaua,
Morter, pestel, padell haiarn,
Padell ffrio, grat, a llwydan,
Siswrn, nodwydd, a gwniadur,
Troell a gardie a chliniadur,
Cyllell, gwerthyd, bêr, gwybede,
Crib mân a bras i gribo penne,
Pabwyr, gwêr, i wneyd canhwylle.

Wedi cael y rheini i'r unlle
Gwelir eisie cant o bethe,
Gwledd a bedydd a fydd gostus,
A mamaethod sydd drafferthus;
Bydd rhaid talu ardreth hefyd,
A rhoi treth er lleied golud,
Ystyried pawb cyn gwneyd y fargen,
A ellir cadw ty'n ddiangen,
Haws yw gorwedd heb gwely
Na byw mewn eisie'r pethau hynny.
Cyn priodi dysgwch wybod
Nad oes mo'r dewis wedi darfod.

Dowch yn nes i wrando arna,
I chwi'n ufudd y mynega,
Llawer peth y ddylech geisio,
Er na wyddoch ddim oddiwrtho;
Oni bydd morwyn sad synhwyrol,
A dyn glew gwaredd da naturiol,
Gwell yw iddyn i gwasaneth
Nag ymrwymo yn ddi-goweth,
Oni bydd y stoc i ddechre
Ganddo fo ne ganddi hithe;
Os priodi'n ddiariangar,
Cyn pen hir y bydd edifar.

Dyle pob gŵr gwedi ymrwmo
Wneud y fydde gweddol iddo,
Cymryd gofal yn wastadol
Am y pethe sy angenrheidiol;
Ni all dyn na dynes heini
Fyw ar gariad a chusanu,

A spinning wheel, to make wool fit;
A knife, a spindle and a spit;
A small-toothed and a coarse-toothed comb;
Rushes and tallow to light the home.

And when all this is rightly speeded—
A hundred more things will be needed;
For christenings are costly things
And a nurse certain trouble brings;
Rent's to pay, or they'll transplant ye,
And rates, even though the cash be scanty.
So let each one well scan the field
Before the contract's signed and sealed,
For better sleep at night alone
Than live in need and make your moan.
Now is the time you must decide,—
'Twill be too late when the knot is tied.

THE BALLAD OF HOUSEHOLD GOODS
(To be sung to the tune of *Hun Gwennlian*)

List, men and maidens, while I tell
What those who wish to marry well
Should have in hand when they together
Agree to live in wedlock's tether.
No maidens who have common sense,
Nor thinking men, ignore the pence,
And lad and lass should each possess
Something the little home to dress,
For if you wed on love alone
Repentant soon you'll make your moan.

The man who thinks of wedded life
Should make a home for bairn and wife,
And before venturing he should be
Prepared for each necessity,
For neither lad nor lass can live
On nothing more than kisses give.

Both food and drink you must supply them,
And ready money, too, to buy them;
A cow to start your husbandry,
A hardy horse to plough the lea
And carry home the fuel for winter—
Of peat and kindling never stint her.
Full bare the house that hath no hen,
Or chanticleer to tell you when
'Tis morning, and for riches more,
A piglet by the open door.
With crumbs the hen her crop will fill;
The pig grows fat on household swill.

These other things must be at call—
Some pots and pans, both great and small;
A pail, a churn, a can, a sieve,
If you would free from trouble live;
For kneading bread, a wooden trough;
For drink, a beaker deep enough;
A sack, to carry corn to mill with;
A riddle, too, the chaff to fill with;
Slate slab, a kneading stick, a skellet;
A sour milk pot, a churning mallet;
For butter-making, wooden pans;
For butter-milk, earthen pots, not cans;
Dishes, saucers, sticks for candles;
Salt box, and ladles with long handles;
Pothooks, trivets, tongs for the fire,
And trenchers, too, you will require;
Tables and benches when at meat,
And stools, to make your rest complete.
A shelf you must have, if you please;
A crockery-rack, and a vat for cheese;
A bed you'll need at night to sleep in,
Quilts, sheets and blankets, too, to keep in;
Pillows you'll want, and soon, it may be,
You'll need a cradle for the baby.
A pot for porridge, and a grinder;
A noggin and a flannel bihder;
Mattock, hedging bill and pick,
Car, cart-saddle, collar-stick;
Fork and rake and threshing-flail,
And winnowing fan to make a gale.
A hatchet, adze, and augurs, too;
A scythe, and reaping-hooks that do
For hay or corn, as you may plan.
Mortar and pestle, iron pan;
Grate, shovel, and, for fingers nimble,
Scissors and needle and a thimble;

7 Merioneth Deeds (Cardiff Free Library)

Edited excerpts from *The Marriage Settlement of Ellen Daughter of Ellis Wynne of Lasynys, 1724*

Articles of agreement indented made concluded condescended unto and agreed upon Twelfth day of August in ye Eleavnth Year of our Soverein Lord George ... 1724. By & between Catherine Owen of Ty-gwyn in ye. County of Merioneth Widdow and Relict of Morris Owen late orf Tygwynn aforesd. Gent. ' decaasd And Robert Owen Gent ye eldest son of ym. ye said Morris and Catherine Owen and Heir of him ye. f. d. Morris Owen on the One Part and Ellis Wynne of Lasynys in the County aforesd. Cler. on ye Other Part. Touching and concerning a Marriage shortly after by God's permission to be had and solemniz'd between ye sd. Robert Owen and Ellin Wynne spinster eldest Daughter of him ye. sd. Ellis Wynne As followeth, vz. Imprimis It is agreed upon by & between all ye said Parties to these Prests. That ye sd. Robert Owen shall marry and take to wife ye sd. Ellin Wynne at or before ye twenty ninth day of Septembr. next ensuing if ye sd. Ellin shall thereto assent. Item It is further Agreed upon by & between ye sd. Parties to these Prests. and ye. sd. Ellis Wynne for himself his Heirs Exec'rs. & Admrs. doth covenant promise and agree to and with ye sd. Robert Owen his Lxecrs. and Assigns by these prests. That ye sd. Ellis Wynne his Heirs Execers. or Admrs. or some of ym shall & will in Consideracion of ye. sd. Marriage & as ye Marriage. Portion of her ye. sd. Ellin well & truly pay or cause to be paid to ye. sd. Robert Owen his Exec'rs. Admrs. & Assigns the full & just sum of Three hundred Pounds current British Mony ... Item It is further Covenanted Granted & agreed by & between all ye sd. Parties to these Prests. ... That they ye sd. Catherine Owen and Robert Owen and ye. Heirs of ye. sd. Robert Owen shall and will for & in Consideracion of ye. sd. Marriage & Marriage Portion ... Convey Settle & Assure unto such person or persons & his or their Heirs. As he ye. sd. Ellis Wynne his Heirs or Assigns shall for yt. purpose nominate and appoint All & singular those several & respective Messuages Water-corn grist Mill Tenements & Lands with ye. appurtenances in ye several Parishes of Dolgelley Llanaber & LlanEnddwyn in ye. County aforesd. commonly called & known by ye several names of Ty-gwynn Melin y Ty-gwynn Cae'n y coed Sebonig & Gellilas ... And all & singulr. Houses Out-houses Edifices Buildings Barns Stables Gardens Orchards Meadows Leasows Pastures Feedings Woods Under-woods Ways Wastes Water-courses Turberies Commons Easmts. Profits Emolumts. & Advantages whatsoever unto ye. sd. Premisses belonging ... To ye. severl. and respective Uses Intents Behoofs & Purposes and at & under ye several Provisos Limitacions Condiciones & Contingencies herein hereafter expressed limited and declared of & touching ye. same. ... As for touching and concerning all ye. aforesd. Messuage Lands & Tenement call'd y Ty gwynn and all yt. Water-corn-grist Mill call'd Melin y Ty gwynn And all yt. Messuage Tenemt. & Lands call'd Cae'n y Coed (ye. last mentioned Messuage Tenemt. & Lands call'd Cae'n y Coed subject to ye. paymt. of ye Annuity or Yearly Rent of Three-pounds tenn shilling herein hereafter mencioned) To ye use and behoof of ye sd. Catherine Owen ye sd. Widdow & Relict of ye sd. Morris Owen & Mother of ye sd. Robt. Owen and her Assigns for & during ye term of her natural Life in full satisfaction of ye Joynture & Bar & Reconpence of ye Dower wch. she ye sd. Catherine Owen shal or may have out of all & singulr. ye Premisses as of ye Edowmt. of ye sd. Morris Owen her sd. late husband decaas'd. And from & after her Decease immediately To ye use & behoof of ye

sd. Robert Owen & his Assigns for & during the term of his natural life, without impeachmt. of waste.

And as for touching and concerning all those severl Messuages Tenemts. & Lands wth their App't'nces call'd Sebonig and Gellilas. To ye use & behoof of ye sd. Robert Owen and Ellin his intended Wife and their Assigns for & during ye term of their natural lives, & ye Life of ye-longer liver of ym. without impeachmt of waste during ye life of Robert Owen aforesd. And in lieu of part of her Jointure & in bar of part of ye Dower ye. may unto her ye. sd. Ellin out of All and singulr. ye Premisses accrue. And from and after ye Surrender Determination or other forfeiture of ye several Estates for Life hereby before covenanted to be limited unto ym. the sd. Catherine Owen Robert Owen & Ellin his intended Wife To ye use and behoof of such person or persons and his or their Heirs unto whom such Assurances shall be made or pass as aforesd. during ye lives of ym. ye said Catherine Owen Robt. Owen & Ellin his intended Wife ...

And as for touching and concerning the aforesd. Messuage Tenemt. & Lands with ye App't'nces call'd Cae'n y Coed, To ye intent & purpose yt ye. sd. Ellin ye sd. intended Wife of ye sd. Robert Owen & her Assigns (in case she shall happen to survive ye sd. Robert Owen her sd. intended husband) shall and may immediately from and after ye Decease of ye sd. Robert Owen for and during all ye term of her natural life in further & full satisfaction of her Jointure & in bar and Recompence of ye Dower wch. may to her out of all & Singulr. ye Premisses accrue, have receive perceive take & enjoy one Anjuity or Yearly Rent-charge of Three Pounds & tenn shilling of currt. British Money to be issuing & going out of all & singulr. ye last mencioned Messuage Lands & Premises ... And as touching & concentering ye Reversion Remaindr. & Inheritance of all & Singulr. ye aforesd. severl. & respective Messuages Mill Lands Tenemts. & Premisses and evry part thereof with their & evry of their App't'nces immediately from & after ye expiration or other ye Determinacion of ye several and respective Estates for lives hereby before covenanted to be limited as ye same shall severally & respectively happen to End & Determine (subject nevertheless to ye Annuity or Yearly Rent-Charge of Three Pounds & tenn shillings aforesd. during ye life of the said Ellin Wynne) To ye use & behoof of ye first son of ye. body of ye sd. Robert Owen of & upon ye. body of ye sd. Ellin Wynne his intended Wife lawfully to be begotten & of ye heirs of ye body of such first son lawfully issuing. And in default of such issue To ... ye second son ... And in default of such issue to ye. use & behoof of ye third son ... And in default of such issue To ye. use and behoof of ye. fourth firth sixth seavnth eighth ninth tenth & of evry other son and sons of ye body of ye sd. Ellin his intended Wife lawfully to be begott'n ... And in default of such issue To ye use & behoof of ye first Daughter of ye body of ye said Robert Owen of & upon ye body of ye sd. Ellin Wynne his intended Wife lawfully to be begotten ... And in default of such issue, to ye Use & behoof of the second Daughter ... And in default of issue To ye ... Third Daughter ... And in default of such issue To the use and behoof of ye fourth fifth sixth seavnth eighth ninth tenth & of ev'ry other Daught'r. ...

Item It is further agreed upon by and between ye Parties to these Prests. ... That he ye sd. Ellis Wynne his heirs Exrs. & Admrs. shall and will at his & their own Cost & Charge immediately from and after ye day of ye solemnizacion of ye sd. Marriage until ye twenty-eighth day of May next ensuing maintain & find ye. sd. Robert Owen & Ellin his intended Wife wth. Meat Drink Lodging Washing & Wringing sufficient for their Rank and Quality.

... And ye sd. Catherine Owen doth thereby for her self covenant promise and agree to & with ye sd. Ellis Wynne ... That she ye sd. Catherine Owen shall & will immediately from & after ye End & expiration of ye term in ye last preceding Article mencioned for ye Maintenance of ye sd. Robt. Owen & Ellin his intended Wife by ye. sd. Ellis Wynne, at her own proper Cost & Charge find & maintain them ye sd. Robt. Owen & Ellin his intended Wife for & during ye full End and term of Two Years thence next ensuing with all & all manner of Apparel, Meat Drink Lodging Washing & Wringing and all other necessaries and Conveniences suitable to their Degree & Quality. And further yt. she ye sd. Catherine Owen at ye End & expiration of ye term of Two Years aforesd. shall & will quitt & depart from ye sd. Messuage Lands & Tenemt. with ye Appt'n'ces call'd Tygwynn and ye aforesd. Mill call'd Melin y ty gwyn herein before covenanted to be limited to her for her life unto ye sd. Robert Owen he Yielding & paying unto her ye sd. Catherine Owen or her Assigns during her life ye Yearly accustomed Rent for ye same, with liberty of Distress for non-paymt. thereof. And further yt she ye sd. Catherine Owen shall and will at ye End of ye two Years aforesd. sell unto ye sd. Robt. Owen all & all manner of such Goods and Cattle & other personal estate of what kind nature or quality soever they be moveable & immovably lying & being at yt. time as well in & upon ye premisses. and also within ye sd. Mansion-house call'd y Ty-gwynn as she shall be then possess'd of, at easy & reasonable Rates (by what ye like Goods may be then sold in ye Markett) & shall accept Paymt. for ye same at any time within ye space of Two Years next after such sale (without any interest or other satisfaction for such forbearance.

Item The sd. Robert Owen doth hereby for himself his heirs Execrs. & Admrs. covenant promise & agree to & with ye. sd. Ellis Wynne his heirs Execrs. Admrs. & Assigns That ye. sd. Robert. Owen shall & will by Deed or Deeds execute in his life-time or by his Last Will & Testamt. in Writing well & sufficiently Convey settle and bequeath unto or upon ye sd. Ellin his intended Wife (in case she shall happ'n to survive him ye sd. Robert Owen) One full Moiety or half part of all such Goods & Chattels both real & personal as he ye. sd. Robt. Owen, or any other person or persons to his use or in trust for him shall have at ye. time of his Decease ...

In witness thereof the Parties to these Prests. have interchangeably hereto set their hands & Seals the day & year first above written.

Robert Owen

Ellis Wynne

Catherin Owen

8

"Tredegar Petty Sessions

A long tongued wife and moody husband - Price v Price.

"This was a case inwhich the wife charged her liege Lord with assault - Mr. C.R. Harris defended - the wife told a long tale in her best style and made a very free use of one or two adjectives. The Bench dismissed the case".

Mon Merlin May 30 1873.

9

My Honoured Uncle

... Your wholesome friendly and sage advice by way of Consolation in so great a Distress is some allay to my disturbed mind and the experience I have had of your former Cordiall and Christian advice to your Niece and my wife by way of Instruction doth likewise assure me of your solid judgment and that your whole aim is we should live Comfortably together in the feare of God ...

... I have by the earnest Intreaties of most of the godly Ministers of these parts very much desired Her coming Home, and the very day before ... that godly and reverend man Dr. Thomas came to my house and by many, pressing arguments inforced me, tho' it was very late and tho' I was by Command to waite on the Duke of Ormond the next morning, yet so sensible was the good man of the great Reproach and shame we should both undergo by her sitting so confidently in the front of the Towne and as it were at the receipt of Custom, and that in the second sessions week also, that to avoid if possible the great shame that would ensue, tho' I had made a vow I would not go after my wife in regard she had shamefully so departed my house and that against all the Indulgences that I could possibly heap upon her, yet I thought it not against my Conscience to wait on the doctor there that night, and when I came to my wife, I told her that by the Doctor's great Intreaty I came to wait on him there, she inosently told me I might have come at his Comand, yet I took no notice of that, but told her if she pleased to come home I should send the Coach for her very speedily ... but she began along discourse about her life. I said I thought she had great reason to believe her life should be as safe at my house as at Sir John's, and said further that she should have two or three of the best midwives and the best ladies the Country did afford to help and assist her at her Lying in, but she went on with a long discourse, and when I saw her so impatient that she would hearken to nothing ... I could stay no longer, and told her she had by her strange devised stories made me the Table Talk of the whole Country, but when her Father came home I said I had those Truths to tell him that if she had any Sense of her Honour it would make her Ears tingle and so came away; her first pretence was to go to London, but she has made it apparent to all the world that she took this occasion only to part from her Husband, and now for ought I hear is very willing to lye in at John Stepney's House, altho' within three little miles of her owne, which indeed from the whole Country causes so much reproach to her, that I am utterly, ashamed to heare what is commonly said of her, and of late, her whole designe is with the foulest Language she can invent to bespatter her Husband with such Untruths as are Incredible to believe ...

She hath given away the best petticoat she is owner of to an idle young Woman of this Country to Invent stories for her which will but redound to her greater shame at last, and notwithstanding her father's Letter to me in which he says plainly he will not owne her in any of her follies, but wishes her according to Gods Word to submit herself to her Husband, and your Letter likewise which I have reason to believe tends to the same purpose ... My Lord Anglesey, told me in plain Terms, if she were his Wife he would never look after her more, and wishd me for my Children's Sake to have a Care of my Estate whatever I did, and not through it and myself away upon the follies of a Woman, and I am resolv'd whatever come of it never to give her an allowance more than what is fit for her, but not to spend on Idle people ...

and to conclude that which troubles me most of all is that she has so little kindness for me, that I fear she is never to be gained by all the meanes that can be used ...

Your most obliged nephew
and humble servant Erasmus Philipps
Sept. 7th 1665

Bu esgor yn brofiad poenus, trawmatig a pheryglus yn aml (1) i'r rhan fwyaf o ferched drwy'r oesoedd. Ceid marwoldeb uchel wrth eni plant hyd yn oed ymysg menywod cyfoethog (2). Cynyddid y peryglon gan ffactorau megis lluniaeth annigonol. Er i ychydig o ferched, y rhai a allai'i fforddio, gael gofal meddyg yn ystod yr enedigaeth (dyma fil y meddyg am eni plentyn ym 1816 3) yr oedd yn rhaid i'r rhan fwyaf ddibynnu ar gymorth y teulu neu'r cymdogion neu ar wasanaethau'r fydwraig. Fodd bynnag, hyfforddidiad bydwraidd hyn mewn traddodiad gofalus o grefft a gwybodaeth. Gellid ymroi i fwy o ymchwil ar geisio darganfod rhan gadarnhaol bydwraidd cynnar Cymru.

Yr oedd gofal meddygol ffurfiol yn fylchog ac yn arbrosiadol ar brydiau. Er enghraifft, o ganlyniad i frwdfrydedd meddygon (yn enwedig y rhai a arbenigai mewn 'problemau menywod') am y 'fforseps' newydd, rhwygwyd pen sawl baban i ffwrdd tra oedd y fam yn dal mewn llafur (4). Nid tan ddiwedd y bedwaredd ganrif ar bymtheg y ceid cyfleusterau gwell ar gyfer bydwreigiaeth, nyrsio ac ystybai (5).

Ym 1913 yr oedd budd-dal mamolaeth yn daladwy am y tro cyntaf, o ganlyniad i'r ddeddf yswiriant (6). Rhwng 1929 a 1933 yr oedd nifer y menywod yn marw o ganlyniad uniongyrchol i enedigaeth plentyn yn fwy na 12,350 (7). Mewn canrifoedd cynharach buasai'r nifer yn llawer iawn mwy. Diwydiant peryglus ydoedd esgor ar blentyn.

Dechreuwyd hyfforddiant swyddogol i fydwraidd yn yr 1890au (8). Yr oedd gofal cyn, ac yn dilyn, genedigaeth a ddarperid gan y wladwriaeth, yn ffenomen o'r ugeinfed ganrif. Ar ôl y rhyfel ceid gostyngiad dramatig yn nifer y mamau a phlant yn marw, o ganlyniad i'r arfer newydd o dderbyn bron pob mam i mewn i'r ystyby ar gyfer yr enedigaeth, eithr achoswyd problemau eraill megis anwytho rhigolaidd a feirniadwyd yn llym gan rai merched.

Yn y gerdd gan Bobi Jones ceir safbwynt mwy cadarnhaol (9).

For the vast majority of women throughout history the experience of childbirth has been a painful, traumatic and often dangerous experience (1). There was heavy mortality in childbirth even among wealthy women (2). Factors such as under nourishment increased the risks. Though a few women, those who could afford it, had the attention of a medical practitioner at the delivery (illustrated is a doctor's bill of 1816 for delivery of a wife 3) most had to rely on the assistance of family or neighbours or on the services of the midwife. However, these midwives, often possessed of enormous skills and knowledge, were often trained in a careful tradition, and more research could well be devoted to unearthing the positive role of the early midwives in Wales.

Formal medical care was scant and sometimes experimental. For example the enthusiasm of doctors, (especially those specialising in 'women's troubles'), for the new 'forceps' resulted in numerous cases of infant heads being torn away from the body while the mother was still in labour (4). It was not until towards the end of the nineteenth century that better midwifery facilities, nursing and hospital facilities (5) became available. Maternity benefit was payable for the first time in 1913 as a result of the insurance act (6). Between 1929 and 1933 the number of women dying as a direct result of childbirth exceeded 12,350 (7). In previous centuries the figure was much, much greater. Giving birth was a dangerous industry.

Official involvement in the training of midwives began in the 1890s (8). State provided pre- and post-natal maternity care was a twentieth century phenomenon. The post war practice of hospitalising virtually all maternity cases has resulted in a dramatic decline in the mortality rate among both mothers and infants, but has also caused problems such as the routine inducement of births of which some women have been highly critical.

The poem, offering a more positive view, is by Bobi Jones (9).

1 The Birth of St. David, from Rhygyfarch's 'Life of David'.

Sanctus, king of the people of Ceredigion, went to Dyfed, and whilst passing through it, there met him a maiden called Nonita, exceedingly beautiful, a modest virgin. Her the king, inflamed with desire, violated, who, neither before nor after this occasion had any intercourse with any man, but continued in chastity of mind and body, leading a most faithful life;

As had been foreordained, the nine months came round, and the time for the birth drew near; and the mother, one day, went out along that very road, leading to the place of the birth,

Driven by the approaching time of the birth, the mother sought the predicted place. But on that selfsame day, so great a turbulence of the atmosphere sprang up, with such vivid flashes of lightning, such terrifying peals of thunder, and so excessive a downpour of hail and rain, that no one could even go out of doors. But the place where the mother lay groaning in labour shone with so brilliant a light, that it glistened in God's presence, as if lit by the sun, though it was obscured by clouds. The mother, in her travail, had near her a certain stone, on which she leaned with her hands, when hard pressed by her pains; whereby the marks of her hands, as though impressed on wax, have identified that stone for those who have gazed upon it: it broke in half in sympathy with the mother in her agony. On that spot a church has been built, in the foundations of which this stone lies concealed.

2 Entry written by Philip Yorke in the Erddig family bible in 1779

Erthig, January 31st. 1779 - (Sunday)

This day at twenty minutes past one, to my irreparable Loss, and very just and great affliction, my most dear and honoured Wife, Elizabeth Yorke, departed this life, having nearly completed her thirtieth year, being born on the 24th. of February 1748-9 (and married to me, the 2^d July 1770: On the Sunday fortnight preceding her death, She was brought to bed of a Daughter, between one and two months before her expected time, and the Fever which followed her delivery (in itself very dangerous & critical) left us in a few days, little hopes of her Recovery. Under the strongest Impression of her End, She supported herself (without complaints) with the greatest Composure, and strength of Mind, and with surprising Recollection as to all such things, as became the awfulness of that Time, and occasion; for in the beginning, and towards the conclusion of her fatal illness, she was free from Delirium.

There was a wonderful sweetness in her manners, in her Countenance, and Disposition, which engaged, & that very soon, all persons of all ranks; and if any comfort can be derived to my deplorable Condition, and that from the very sources of grief itself, she will be extensively, as really lamented: With great cheerfulness of temper, (the effect of genuine Innocence,) She had a steady, and remitted attention to every humane Duty; was sincere and exact in her Devotions, most diligent in the superintendance, and Instruction of her

3 Doctor's bill for delivery of a seaman's wife, 1816.

Mrs J. Thomas
 1816
 To Hugh Jones. £ 5 0
 for
 Injections " 1 6
 " " " " 2 0
 " " " " 1 6
 " " " " 10 6
 " " " " 9
 " " " " 9
 " " " " 2
 " " " " 6
 Mrs C. Jones
 July 24. Eye Water - 1 6
 " " " " 4
 £ 10 10
 Settled
 Dr. Jones
 16. January 1817

4 RUMOURS IN ABERBEEG

"An unmarried mother, of weak intellect, named Amelia Jones aged 19, complained of faintness. She had no labour pains but Dr. O'Sullivan was sent for. He was unable to attend and so a Dr. Curry came in his stead.

Dr. Curry stated that if Amelia was not delivered of a child before five-o'clock the next morning she would be a corpse. The mother of Miss Jones witnessed the subsequent operation. "He used instruments several times, the afterbirth came away and also administered chloroform". He failed to deliver a child and the woman died at five past five that next morning.

The next door neighbour, Elizabeth Evans, said that Amelia had been singing and praying and her right arm had been stiff. Dr. Vurry, she said, had felt her pulse and said she was in labour and used instruments several times. Elizabeth said "I told the Doctor several times before the girl died that I did not believe she was in labour. It was a very curious kind of labour in my opinion. I said it was very unfortunate that Dr. O'Sullivan was from home and Dr. Curry replied he did not care ... Dr. Curry had had some drink, but I should not like to say he was drunk. Mrs. Jones told him he was in drink and so did I. Dr. Curry replied "I am not drunk; but I must confess I had some drink".

Another woman was in the house six hours saying ... "The girl was very restless and troublesome during the attempts at delivery ... next day I expressed an opinion that Dr. Curry had done his best, but that was supposing the deceased was in labour ... I was positive the doctor was under the influence of drink and told him so. Mrs. Jones did the same".

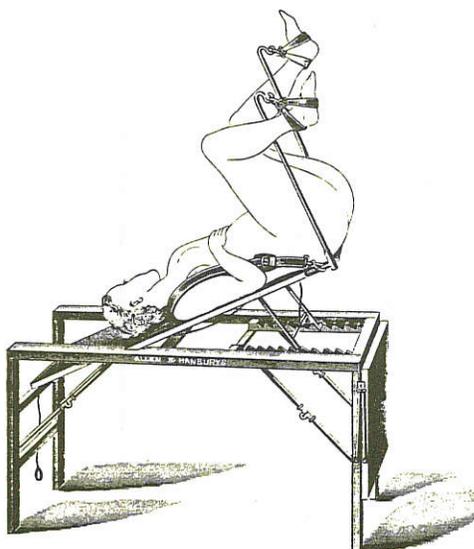
Other witnesses were called and the jury unanimously decided that "the deceased died from hemorrhage consequent on shock to the system caused by injury to the womb from the use of instruments in childbirth owing to lack of judgement by Dr. Curry".

Amelia Jones was buried in the Baptist Chapel burial ground at Aberbeeg. Startling rumours still circulate as to the paternity of the child".

Star of Gwent, January 1891

5 From a late C19th catalogue of hospital equipment.

80 LYNN THOMAS' TABLE



12307B. — Lynn Thomas' Portable Operation Table, giving Tilted Pelvis or improved lithotomy position.



Lynn Thomas' Table closed for transit.

ALLEN & HANBURY LTD., LONDON

6 Nurses case book, Llanberis, Caernarvonshire, 1911.

REGISTER OF CASES.

No.	When visited	NAME OF PATIENT.	Age.	RESIDENCE.	Number of Room Mates. Child- ren. Adults.	OCCUPATION.	NATURE OF CASE, DISEASE, OR INJURY.	NAME OF NURSE.	NAME OF DOCTOR.	BY WHOM SENT.	If in receipt of Parish Relief how supported during illness.	If in receipt of Parish Relief how supported during illness.	NURSING TREATMENT	Remarks Transferred to Hospital. Died. Recovered from book for other cause.	No. of Days on sick books.	No. of Days on sick books.
100	1911	Mrs J. Roberts	6	Bodeleian		Wid. Llanberis Chalmers		Mrs Jones	J. Roberts	Dr	No	No	under treatment under Mrs Jones		6	6

7 Report on Maternal Mortality.

Area.	Percentage of total births attended by Midwives.	Infant Mortality Rate per 1,000 births. 1915.	Maternal Mortality Rate per 1,000 Births. 1915.		
			From all causes.	Puerperal Fever.	Other Complications.
St. Helens	96	129	5.3	1.0	4.3
Merthyr Tydfil	96	157	5.0	1.8	3.2
West Bromwich	92.5	133	2.5	0.5	2.0
Newport (Mon.).....	88	99	7.3	4.1	3.2
Wigan	85	163	9.7	1.76	7.94
Bolton	80	123	5.2	.27	4.93
Bootle	80	142	4.9	.5	4.4
Brighton	80	97	—	—	—
Barnsley	79	172	4.79	1.36	3.42
Liverpool	78	133	3.15	1.25	1.9
Stoke-on-Trent	78	147	5.8	1.7	4.1
Salford	76	134	4.0	1.1	2.9
Cardiff	75	106	3.5	.86	2.7
Derby	75	94	2.26	.76	1.5
Rochdale	75	118	4.32	—	4.32
Coventry.....	73.2	87.8	2.33	.68	1.7
Wallasey	73	80	3.3	.5	2.8
Warrington	72.4	111	3.1	.5	2.6
Hull	70.9	120	5.5	1.9	3.6
Gloucester	70	104.5	3.46	.86	2.6
Nottingham	70	130	3.4	1.09	2.36
Southampton	70	87.5	4.06	.74	3.32
Stockport	65	127	3.7	.8	2.9
Preston	*64.5	155	*7.8	*.7	*7.1
Portsmouth	62	88	5.2	1.2	4.0
Oldham	60.65	126	6.0	2.0	4.0
Sunderland	60.2	151	4.0	.4	3.6
Sheffield	60	133	4.8	2.6	2.2
West Ham	60	112	2.14	.83	1.31
Birmingham	59	118	3.4	1.65	1.79
Bristol	56.8	118.5	2.04	.96	1.08
Huddersfield	55.14	109	4.65	—	4.65
Wakefield	52	117	5.8	1.9	3.9
Bradford	51	123	7.25	3.33	3.92
Ipswich	50	92.4	3.67	—	3.67
Manchester	50	128.6	3.68	1.45	2.23
Tottenham	50	88.9	2.7	.82	1.9
Stockton-on-Tees	49	127	4.7	1.7	3.0
Carlisle	48	144	2.5	—	2.5
Rotherham	43	129	4.2	2.18	2.07
Tynemouth	*41	136	3.87	.64	3.22
Leeds	40	127	4.35	1.21	3.14
Southend-on-Sea	39	86	6.3	2.8	3.5
Blackpool	37	128	9.0	3.0	6.0
Dewsbury	36	116	6.1	1.7	4.2
Newcastle-on-Tyne	32	137	3.7	1.06	2.6
West Hartlepool	32	153	7.0	1.1	5.9
Bournemouth.....	21	94.1	.84	—	.84

* In 1914.

8 Report on Maternal Mortality

The following is the Course prescribed by the Central Midwives Board for the training of Midwives:—

The examination shall be partly oral and practical, and partly written, and shall embrace the following subjects:—

- (a) The elementary anatomy and physiology of the female pelvis and its organs.
- (b) Pregnancy.

<ol style="list-style-type: none"> (1) Its hygiene (2) Its diseases and complications, including abortion 	}	both in relation to:— (a) the mother. (b) the unborn child.
---	---	---
- (c) The symptoms, mechanism, course and management of natural labour.
- (d) The signs that a labour is abnormal.
- (e) Haemorrhage: its varieties and the treatment of each.
- (f) Antiseptics in Midwifery and the way to prepare and use them.
- (g) The management of the puerperal patient, including the use of the clinical thermometer and of the catheter, and the taking of the pulse.
- (h) The management (including the feeding) of infants.
- (i) Signs of the diseases which may develop during the first ten days, including Pemphigus and other skin eruptions.
- (j) The duties of the Midwife as described in the regulations.
- (k) Obstetric emergencies, and how the Midwife should deal with them until the arrival of a doctor. This will include some knowledge of the drugs commonly needed in such cases and of the mode of their administration.
- (l) Puerperal Fevers, their nature, causes and symptoms.
- (m) The Venereal Diseases (Syphilis and Gonorrhoea) in relation to their signs, symptoms, and dangers in women and children and to the risks of contagion to others.
- (n) The disinfection of person, clothing and appliances.
- (o) Elementary physiology, and the principles of hygiene and sanitation as regards home, food, and person.
- (p) The care of children born apparently lifeless.

Portrait of a Pregnant Woman

Today she parades her shape like swellings of song,
 The wings that free her, her throne, her tower.
 She bursts the land with her being, her brand, her blossom,
 Her passion's lofty monument, her belly's dance.

The trickling that was a stream to her hope breaks through its banks,
 Swirling in floods. Come, everyone, out of the way.
 Where's the great mountain that will not be drowned?
 What terror! Look at this. There is nothing loftier.

Along the length and breadth of our fields the world makes its way.
 O everyone, run to the side. She is spacious as time.
 Watch out for your toes. She carries the stresses
 Of the season's muse, her mite of a chick's hidden thumping.

And upon her face is the smile of the Almighty.
 Who? Has anyone seen this fulfilling before?
 On her tomorrow's sunny roof her rapture warbles:
 It chirps, a live coal, in the twigs of her breast.

Cautious her step lest she trample the eggs of Creation,
 Light her heart lest she weigh down the little one.
 She walks, like Peter on water, doubtfully joyful,
 Till she beaches her glory's pyramid in a dry Canaan.

Atal cenhedlu

Family limitation

Y mae dyfais atal cenhedlu 'dibynadwy' yn ffenomen diweddar iawn o oesoedd bu'n rhaid i fenywod arfer dulliau amrywiol i reoli eu ffrwythlondeb neu gyfyngu ar faint eu teuluoedd. Fodd bynnag y mae'r dystiolaeth yma'n brin iawn, oherwydd y trosglwyddid llawer o'r wybodaeth ar lafar am fod atal cenhedlu'n gondemnedig gan gyfraith a chrefydd fel ei gilydd.

Nid yn unig y rhai di-briod a fynnai osgoi beichiogi, ond ceisiai gwragedd priod hefyd atal bechiogaethau blynyddol. Er gwaethaf dulliau annigonol, yr oedd ymdrechion i atal cenhedlu yn llawer mwy cyffredin nag y cyfaddefir fel rheol.

Y mae dyfeisiadau barier o ryw fath wedi cael eu harfer ers canrifoedd, a rhai fel hanner-lemon y butain yn fwy effeithiol na'i gilydd. Weithiau defnyddid 'douche': dull annibynadwy arall. Ond i'r mwyafrif o fenywod a gafodd eu hunain yn feichiog yn groes i'w hewyllys bu'n rhaid ceisio rhyw fath o erthyliad. Yr oedd teithi perlysiâu neilltuol yn wybodaeth gyffredin. Trosglwyddid meddyginiaethau hynafol ar lafar, tra chynigiai hysbysebion oes Victoria (1) ffisai at 'broblemâu benywaidd' mewn iaith braidd yn amheus. Mor hwyr â'r 1900au lleisiai swyddogion iechyd yng Nghymru eu pryder ynghylch ffisig erthylyu a werthid o ddrws i ddrws.

Ar ôl i bopeth arall fethu gellid ceisio erthyliad drwy wthio teclyn

'Reliable' contraception is an extremely recent introduction, and for most of history women have had to resort to a variety of means to control their fertility or limit the size of their families. Evidence for these practices is, however, scanty and shadowy, much of the information as to methods being passed on by word of mouth, for in most cases birth control practices were condemned both by law and by religion. It was not only those indulging in sex outside of marriage who wanted to avoid pregnancy. Many married women sought to escape from the problem of constantly recurring pregnancies. Attempts at family limitation, in spite of inadequate methods were almost certainly more widespread than is usually conceded.

Barrier devices of some kind have been used for centuries. Some, such as the prostitute's crude diaphragm-type device of the half-lemon, were more effective than others. Douching was another unreliable method sometimes resorted to. But for the majority of women who found themselves pregnant against their will some form of abortificant was the most common resort. The properties of certain herbs were common knowledge. Age old remedies were handed on by word of mouth, while adverts for Victorian patent machines (1) in rather shrouded language offered a remedy for female complaints. As

1

FRIEND OF ALL.
KNOWN IN ALL PARTS OF THE WORLD
THERE'S OUR REMEDY.

HOLLOWAY'S PILLS

Purity of Blood Essential to Life, Health and Strength.

These Pills surpass all other known Medicines for Purifying the Blood: being safe and yet effective, they are available for all as a Domestic and Household remedy. In congestions and obstructions of the LUNGS and LIVER, they quickly remove the cause of the disease, and in constipation and disordered condition of the BOWELS, they act as a cleansing aperient, removing irritant matter from the intestinal canal, and relieving spasms, cramps, and painful gripings.

Bilious Headaches, Nausea and Foul Stomach, Loss of Appetite, and Lowness of Spirits.

The cleansing properties of these Pills soon produce a wonderful change in the constitution, removing all excess of bile, headache, palpitation, pains after eating, and giddiness. They restore the appetite, clear the complexion, and improve the general health.

The Mother's Friend. Females' Specifics.

Every Mother of a Family should know the value of these Pills in removing all accumulations and restoring suspended or perverted secretions; at various critical periods of female life they are useful beyond measure; they can be taken safely by females of all ages, and are invaluable in all children's complaints.

Sciatica, Lumbago, and Obstructions of the Kidneys.

If these PILLS be taken regularly every night, in strict accordance with the printed directions; the most obstinate cases will soon yield, the secretion from the kidneys will become clear and limpid; no function of the body should be more carefully watched; most serious consequences ensue from neglect in this respect.

Sore Throats, Diphtheria, Coughs, Colds, and all Bronchial Affections

should be immediately treated by these Pills, which will, when combined with the effect of the Ointment to the part affected, afford such a measure of relief as is scarcely credible: the joint agency of the two remedies is so potent that every formidable pulmonary affection becomes amenable to this treatment.

Debilitated Constitutions, Tremblings, and Loss of Nervous Energy.

These Pills are unsurpassed as Nervine Tonics; they correct all irregularities and weaknesses. They act so kindly, yet so energetically on the functions of digestion, that the whole body is revived, the blood is purified, and the muscles become firmer and stronger; therefore sufferers from Nervous Weakness in every form should give them a fair and honest trial.

Holloway's Pills are the best remedy known in the world for the following diseases:—

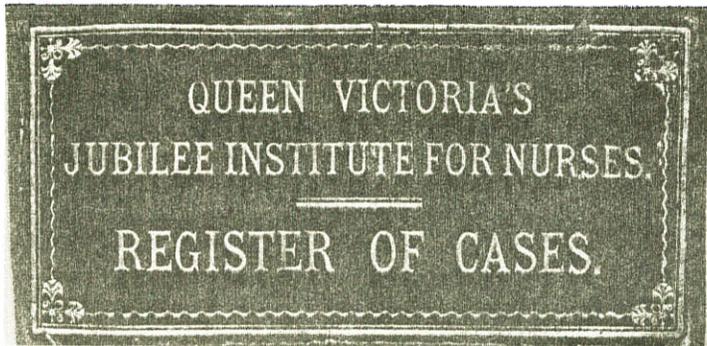
Ague	Headache	Stone and Gravel
Asthma	Indigestion	Secondary Symp-
Bilious Complaints	Liver Complaints	toms
Blisters on the Skin	Lumbago	Rheumatism
Bowel Complaints	Piles	Ulcers
Cholera	Rheumatism	Veneral Affections
Constipation	Retention of Urine	Worms of all kinds
Female Irregularities	Scrofula, or King's	Weakness from
Fever of all kinds	Evil	whatever cause,
Gout	Sore Throats	&c., &c.

Sold at Professor Holloway's Establishment,
78, NEW OXFORD STREET (late 533, Oxford-street), London

also by nearly every respectable Vendor of Medicine throughout the Civilised World, in Boxes and Pots, at 1s. 1½d., 2s. 9d., 4s. 6d., 11s., 22s., and 33s. each.

Full printed directions are affixed to each Pot and Box, and can be had in any language.

2 Nurse's case book, Llanberis, Caernarvonshire, 1898



NAME OF PATIENT.	Age.	RESIDENCE.	Number of Room Mates.		OCCUPATION.	NATURE OF CASE, DISEASE, OR INJURY.
			Child- ren.	Adults.		
Mrs Evans	32	3. Ceunant Coch.	one	adult	Mrs. Dwyer's	Miscarriage
Mrs Hughes	63	Pentrecastell.	one	adult	Mrs. Dwyer's	Debility
Mrs Parry	38	Llanwern	one	adult	Mrs. Dwyer's	Constipation
Mrs Jones	23	2. Ffringoch.	one	adult	Mrs. Dwyer's	Abortion.
Mrs Pritchard	29	Gwalchmai	1	adult	Mrs. Pritchard	Abortion
Mrs Pritchard	28	Pantolun	one	adult	servant	Uterine

miniog, megis gwellen (nodwydd wau), i mewn i'r groth. Wrth gwrs yr oedd hyn yn dra pheryglus i'r fenyw ac felly'n bwnc cudd iawn. Cyfeiria cofnodion un o'r nyrsus cyntaf i ymweld ag ardal chwarelyddol Llanberis (2) at erthyly (ar wahân i golli plentyn yn naturiol), er na ddywedir os mai erthyliad hunan-anwythedig y cyfeirir ato ai peidio. Ceir achosion o niwedd neu haint yn y groth mewn menywod o oedran beichiogi. Yn aml y mae'r dystiolaeth yn awgrymog ond nid yw'n bendant byth. Wrth gwrs yr oedd erthyliad yn beryglus tu hwnt, ond felly hefyd yr oedd genedigaeth.

Dull arall o gyfyngu ar nifer y teulu oedd babanladdiad (3). Nid babanod anghyfreithlon yn unig a drinid yn y modd hwn. Fel arfer byddai'r rhain yn dod i sylw'r gyfraith, ond byddai mam a theulu mawr ganddi eisoes yn gwrthod bwydo'i baban newydd weithiau. Defnyddid lawndnam ac opiwm i dawelu baban aflonydd (4) a bu'r rhain yn ffactorau a gyfrannai at farwolaethau cynnar. Yr oedd lefel y narcotigau mewn sawl ffigis ar gyfer 'esmwyntho plentyn' yn uchel a bu'n gyfrifol am nifer o farwolaethau babanod.

Y cam ymlaen mwyaf yn holl hanes merched yw dyfodiad moddion atal cenhedlu sydd bron yn ddi-feth ac sydd wedi rhoi i fenywod reolaeth dros eu cyrff eu hunain o'r diwedd.

late as the 1900s medical officers of health in Wales were voicing their concern about the abortifacients which were hawked from door to door.

As a last desperate resort abortion could often be provoked by the introduction of a knitting needle or some other abortionist's instrument into the womb - often at great risk to the woman. Again this is a very shadowy subject. The records of one of the first visiting nurses in the quarrying district of Llanberis in the 1890s (2) contain references to abortion (as distinct from miscarriage) though whether it was self induced is of course not stated. There are also cases of uterine injury or infection in women of child bearing age. The evidence is often suggestive but never conclusive. Abortion was of course highly dangerous, but then so was childbirth itself.

Infanticide (3) was another desperate final resort. It was not only illegitimate babies who were treated in this way. These were the cases that usually came to the attention of the law. But the desperate mother with a large existing family might well refuse to feed her new baby. Laudanum and opium drenches to quiet a crying baby (4) were in use, and were certainly contributory factors in early deaths. Many patent 'child soothing' medicines also contained high levels of narcotics and were responsible for numerous infant deaths.

The most important advance in the whole of women's history was the development of virtually fail safe methods of contraception, which at last gave women control over their own bodies.

3

1788

Monday March 10th

"Cold and gloomy. The body of the poor infant brought down the field in a basket. Three men & four women from the mountains with it as witnesses. The Inquest at this moment sitting over the Body in the Church ... Letter from Miss Bridgeman. Coachman taken ill last night which prevents their coming. Her regret sweetling & tenderly expressed. Wrote to her. Inquest pronounced Wilful Murder - poor wretched creature to go to Ruthin Jail tonight. Bell tolling for the infant who is to be interred in the Church Yard, having been baptised".

Tuesday March 11th

"White sky, pale sun. The poor unfortunate wretch sent to Ruthin Jail last night, confessed the infant was hers but denied having mangled it in a shocking manner ..."

Tuesday March 18th

"Soft chill day. A few flakes of snow. Letter from the unfortunate creature in Ruthin Gaol. What can we do for her? Reading. Drawing ..."

Saturday March 22nd

"Celestial glorious spring day. Through the lenity of Pepper Arden (the Judge) the girl acquitted of the murder of her infant, which we are truly glad of, as had the Judge enquired minutely into the particulars she must have been hanged this day on the green in this village".

From the journal of Lady Eleanor Butler
one of the Ladies of Llangollen.

4

Tincture of Opium

Take of hard Opium powdered two ounces and a half
Proof Spirit two pints. Macerate for fourteen days
and strain.

Tincture of Opium
Take of hard Opium powdered,
two ounces and a half
Proof Spirit, two pints
Macerate for fourteen days and strain

Victorian recipe from the National Library
of Wales.

Oherwydd magu plant treuliodd menywod gyfnodau hir o'u bywydau yn y cartref yn tendio'r crud (1). Dyma (2) suogan gynnar iawn o *Ganu Aneirin* a arferid ei chanu gan fenywod yr oesoedd tywyll i'w babanod (yn debyg iaw'n i 'Bye Baby Bunting'). Llwyddai menywod i fyw bywyd teuluol normal o dan yr amgylchiadau mwyaf annormal. Enghraifft eithafol hwyfach ydyw 'Miriam yr Ogof' (3).

Gwaith traddodiadol menyw fyddai cario dŵr (4), golchi (5-8), coginio (9) a mathau eraill o galedwaith (10).

Er gwaethaf lluniau sydd yn delfrydu'r cartref (11) ar gyfer yr ymwelydd i Gymru, nid oedd y tŷ yn lle dymunol bob amser yn arbennig ymysg haenau tlotach y gymdeithas. Dyma fwthyn ar Ynys Enlli (12). Yr oedd cartrefi'n orlawn yn aml iawn heb ddim dirgelfan o gwbl (13). Ceid hefyd storïau bravychus am safonau isel ac arferion budr rhai o bobl dlotach y gymdeithas, fel yr enghreifftiau hyn yn yr Adroddiad ar Addysg yng Nghymru (14,15), er i sgrifenywyr Cymraeg eraill megis Huw Evans roi mwy o glod i fenywod am eu gwaith yn magu teuluoedd mewn pentai cyntefig.

Dylem gofio hefyd fod ansicrwydd daliadaeth yn golygu bod y cartref weithiau'n newid. Yn wir efallai fod y diffyg sicrwydd yn gweithredu'n erbyn ymdrechu i wneud cartref cysurus (16).

Yn y 1930au canolbwyntiwyd sylw ar y cyfartaledd uchel o diciâu yng Nghymru o'i chymharu â gweddill Prydain a phriodolwyd llawer o'r bai i dai gwael. Gloria Evans Davies yw awdur y gerdd hon (17).

Because of childrearing, women have been confined to the home for considerable periods of their lives, tending the cradle (1) or raising families. Item 2 is a very early lullaby found in *Canu Aneirin* which Dark Age women sang to their babies (a sort of Welsh 'Baby Bunting'). One of the amazing things is the way women continued to carry on a normal family life in the most abnormal circumstances. 'Miriam yr Ogof' (3) was perhaps one of the most extreme cases.

Domestic chores traditionally assigned to women have included water carrying (4), the laborious process of washing (5-8), cooking (9), and other forms of drudgery (10).

Despite some idealised pictures for the visitor (11), the home, particularly among the poorer classes of society, was not always a pleasant place. Illustrated is a cottage on Bardsey island (12). Homes were frequently overcrowded with a total lack of privacy (13). There were also horror stories of the low standards and unclean habits of some of the poorer classes of the community such as the examples in the 1847 Report on Education in Wales (14,15), though other Welsh writers like Hugh Evans gave women more credit for the job of rearing families in very primitive cottages.

We should remember too that with the insecurity of tenure, home was not always in the one place. Indeed the lack of tenant security may well have militated against making the home comfortable (16).

In the 1930s attention was focused on the high incidence of tuberculosis in Wales compared to the rest of the kingdom and much of the blame was ascribed to poor housing. The poem (17) is by Gloria Evans Davies.

2

Canu Aneirin

LXXXVIII

Peis dinogat e vreith vreith.
o grwyn balaot ban wreith.
chwit chwit chwidogeith.
gochanwn gochenyn wythgeith.
pan elei dy dat ty e helya;
llath ar y ysgwyd llory eny law.
ef gelwi gwn gogyhwc.
giff gaff. dhaly dhaly dhwc dhwc.
ef lledi bysc yng corwc.
Mal ban llad. llew llywywc.
pan elei dy dat ty e vynyd.
dydygei ef penn ywrc'h penn gwythwch
penn hyd.
penn grugyar vreith o venyd.
penn pusc o rayadyr derwennyd.
or sawl yt gyrhaedei dy dat ty ae gicwein
o wythwch a llwyn a llwyuein.
nyt anghei oll ny uei oradein.

ANONYMOUS

7th century

Dinogad's Petticoat

Dinogad's speckled petticoat
was made of skins of speckled stoat:
whip whip whipalong
eight times we'll sing the song.
When your father hunted the land
spear on shoulder club in hand
thus his speedy dogs he'd teach
Giff Gaff catch her catch her fetch!
In his coracle he'd slay
fish as a lion does its prey.
When your father went to the moor
he'd bring back heads of stag fawn boar
the speckled grouse's head from the mountain
fishes' heads from the falls of Oak Fountain.
Whatever your father struck with his spear
wild pig wild cat fox from his lair
unless it had wings it would never get clear.

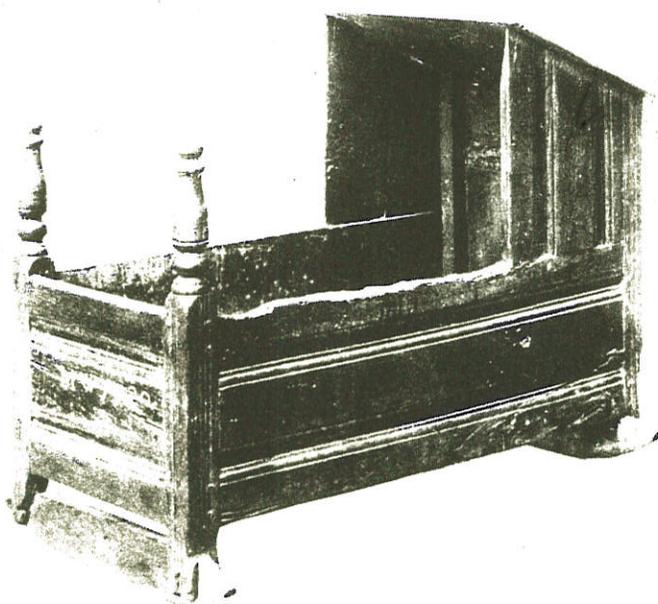
3

NORTH WALES WEEKLY NEWS 9/9/1910

Death of "Miriam yr Ogo"

By the death of Mrs. Miriam Jones, known for decades as "Miriam yr Ogo", Llandudno loses very likely its last link with an interesting past, in the Gogarth area. She died in her 78th year (not her 92nd as erroneously stated in other places) after having lived a life which had much romance about it. Not that Miriam was of a romantic turn of mind, far from it, but the life she led was full of interest. A native of Gyffin, she was of a hardy nature and had plenty of courage, as was evidenced by her living in a cave for half a century, and there bringing up a family of fifteen children. Twenty three years ago she buried her husband Isaac, he being her senior by a score of years. Miriam used to fish in a boat in the Conway bay by herself, and did very well. It was a common sight to see her up to her waist in water. She was very industrious, and after having to leave her cave, which was close to the Marine Drive at the Gogarth end she took to vending aerated waters and milk to pedestrians and others going around the Marine Drive. Her connections in Llandudno and district were numerous. One of her sons, Tom Jones, left home many years ago, and entered the United States Navy, he being engaged in the Pacific for a number of years. After serving in the Navy he went to the Philippine Islands. From there he went to Japan and married a Japanese lady. They kept a boarding establishment in Japan, but after some time he migrated to north China and although he used to send his mother something annually for years, nothing has been heard from him for three years. Another son, well known in Llandudno is Jack Jones, known as "Jack yr Ogo", an adept at crab and lobster fishing, being one of the most successful in the neighbourhood. A married daughter, Mrs. White, administered to her mother's wants in her old age. Miriam's weather-beaten face and brusque manner will be missed by thousands who used to see her when going round the Marine Drive. The funeral took place on Saturday (September 3rd) at St. Tudno's Churchyard and was of a public character.

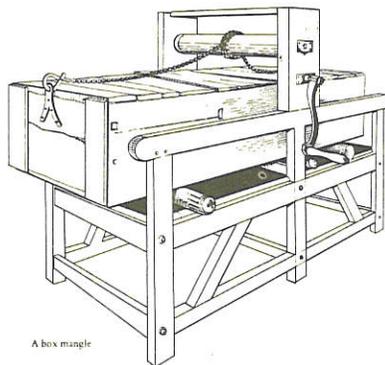
1 Oak cradle from Peterston-super-Ely, Glamorgan.



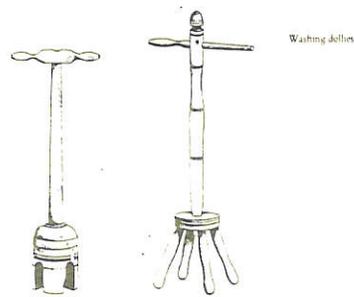
4 Water carrier, Skomer Island.



6 Washing clothes, Brechfa, Dyfed, c.1900.

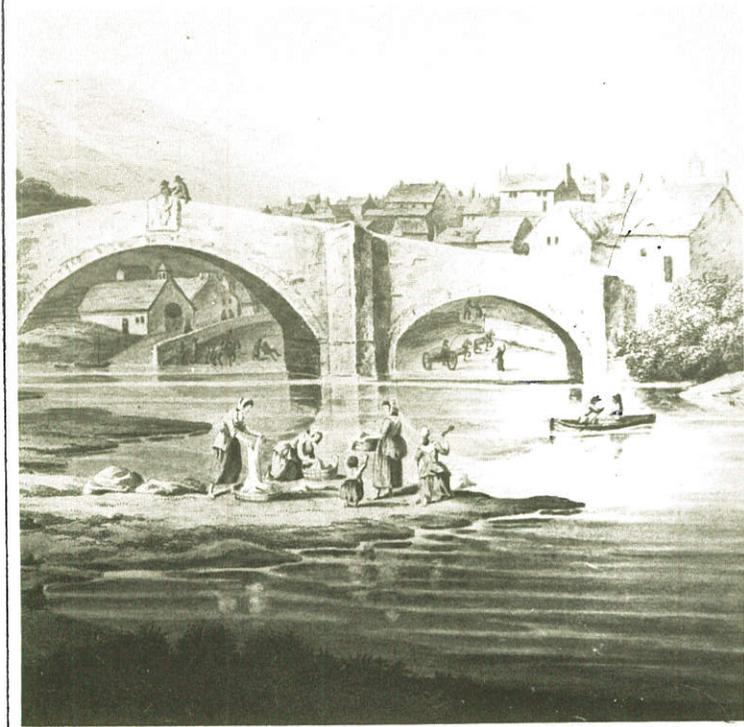


7 A box mangle



8

5 Women washing in the river Conwy, Llanrwst.



9

Two pounds of flour, one pound of butter, eight eggs, half a pint of good milk warmed and four spoonfuls of yeast. Mix all together, let it stand to rise, then work in a quarter pound of fine moist sugar, half a pound of currants well cleaned, and four ounces of candied lemon. Put it into a tin, bake one hour - a very good common cake.

*Two pounds of flour, one pound of butter eight eggs
half a pint of good milk warmed, and four spoonfuls
of yeast mix all together let it stand to rise then work
in a quarter of a pound of fine moist sugar half a pound
of currants well cleaned and four ounces of candied lemon
put it into a tin bake one hour*

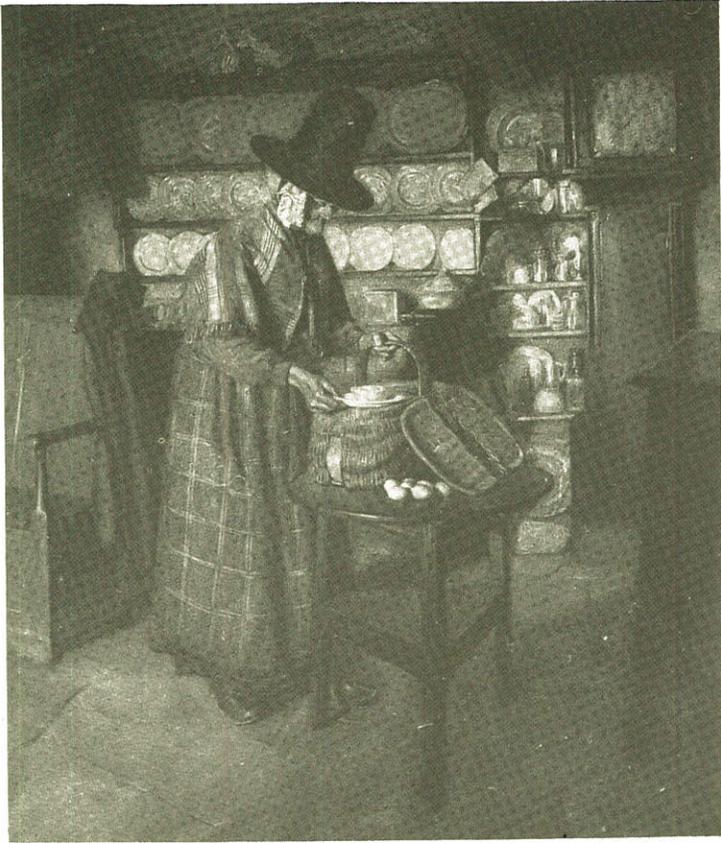
A very good common cake

10

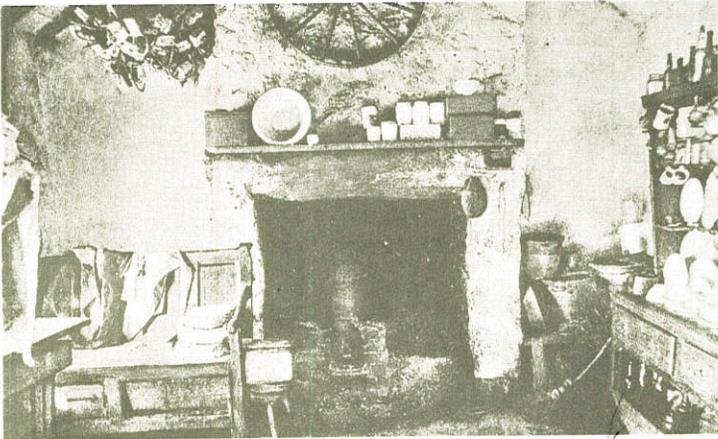
He pulled the plug out of the bath, but made no attempt to clean it of the coal; cleaning baths was a woman's work and there are no greater respecters of the division of labour than the colliers. Cut coal and sticks, yes, but wash a dish or make a meal if there was a woman to do it, not on your little Nelly'.

from The Small Mine by Menna Gallie.

11 S. Curnow Vosper (1866-1942), Market day in Wales.



12 Jane Williams's cottage, Bardsey Island.



13 From the 1847 Report on Education in Wales.

In Brecknockshire, the Reverend Edward Williams, Independent Minister at Builth, says—

"The house accommodation is not good in the country. They often have only two rooms, one for the kitchen and one for sleeping. The whole family sleep in one room, without any division of sexes in most cases. I have known cases in farm-houses where the same system existed as to farm-servants, but not in the better classes of farm-houses."

The Reverend John Hughes, Curate of Llanely, a mining parish, says—
 "— their dwellings are almost universally destitute of those conveniences which are necessary to the health and comfort of mankind; and, from the practice of the males stripping to wash themselves in the presence of the females, the usual barriers between the sexes are done away with, and the result is shown in the frequency of illicit intercourse. Drunkenness is also prevalent, although not to so great an extent as formerly."

The Reverend Richard Lumley, Calvinistic Methodist Minister at Builth, says—

"The country people are anything but cleanly in their habits. It is not uncommon for the whole family among labourers to sleep in the same room without any distinction of sexes; and I have lately witnessed instances of the same habit among the classes immediately above them."

14 Report on Education in Wales, 1847

APPENDIX I.

Condition of the poorer Class of Persons in the Rhayader Union, by the Surgeon. 1846.

In furnishing a report, I shall confine myself to the pauper inhabitants of the Rhayader Union whom I have visited for more than five years.

The neighbourhood is purely agricultural, and considered very healthy, the pauper inhabitants are very ignorant and superstitious, they chiefly occupy badly built and ill contrived houses, many of them live in clod houses without a window or aperture, but the door-way and chimney and the roof covered with ashes, not water-tight, only one room, with two or three beds for the family, that may consist of six or seven or more, and when their habits are cleanly, I generally find them doing well. As cleanliness is indispensable to health, so they are mostly well provided with ventilation through the door-ways and air-holes in the walls in an open country like this. The habits of the paupers, speaking of the mass, are not cleanly, but some of them are filthy, as you may perceive when I draw your attention to the following instance.—A widow, with four or five children, occupied a house situated on a dry soil, but had three or four acres of swampy or wet land before it. The walls of the house were built with stone and the roof covered with rushes, which had become rotten, consequently not water-tight.

This family had been subject for several years to occasional attacks of continued fever; at the time I refer to, the spring of 1840, three of them were laid up with typhus fever. On my first visit, two in one bed and the other alone in a bed the other side of the room; the distance between the beds might be about a yard and a-half or two yards; midway between the two beds, was a hole dug in the floor, purposely as a receptacle in lieu of a chamber utensil, and it had been used as such for several days before my visit, as the stench was intolerable; this, without exception, is the worse case I ever met. I think the foregoing remarks will go far to prove, not only the sanitary, but the moral condition of the inhabitants. They believe in every charm: a few days ago I was asked to see a pauper who had broken a rib, and was much surprised at noticing both wrists tied round with the skins of eels, for the cure of fits of cramp as I was told.

EBENEZER JONES, Surgeon, &c.

APPENDIX I 2.

(By the Chairman to the Union.)

They are wretchedly fed and clothed. Their firing is a scant supply of peat; the surface parings of a common, or green or rotten chats from out of hedges. Their dwellings are chiefly of clods; with or without a window, as it may be; rags or straw ordinarily supplying the place of glass. The floors are miry. One cottage (St. Harmon), the size 17 feet by 9½ feet, no chimney, but a hole in the roof; on rainy weather the fire cannot be kept alight. Another, 10 feet by 7, occupied by a purlind female with two bastards. The clod wall to the north partly down; no glass to window; the bed, of straw and dirty rags. The cottages generally are destitute of comfort. Neither drainage nor privies. The latter to but few farm houses.

Enquiries having been made of the union surgeon as to the cause of continued illness in one pauper dwelling; his report was, that the inmates, six in number, were covered with filth; their bedding was of straw and rags. And in the centre of the sleeping place was a hole in the ground for the reception of their evacuations. Another pauper family has, in vain, been repeatedly threatened with the discontinuance of relief unless it removed from a hovel, situate in a quagmire, to a more healthy site. The husband is between 30 and 40 years of age; and from time to time afflicted with rheumatism.

A custom likewise prevails, alike baneful to habits of cleanliness and to health. The humbler classes of the community (paupers included), collect throughout the year a dung-heap, which, for necessity or for convenience, is placed close to each person's door; it is composed of horse-dung gatherings, ashes, and green fern; with the addition of urine, excrement, slops, and other common refuse.

This compost is much coveted by the farmers; who, in exchange, give the use of their land with tillage and haulage. The owner of the dung simply supplying and planting the sets.

The sanitary effect of this custom is never taken into account—never thought of. From the natural filthiness of the country, epidemic diseases are rare—endemic or district ones, common. Those of the latter class, most prevalent, are typhus and scarlet fever; and are confined to the striking statement made on this branch of the subject by Mr. Jones, the Chairman of the Rhayader Union, and the Surgeon, lettered "I" in the Appendix. I have myself visited many of the dwellings of the poor, and my Assistants have done so likewise, and the result of some of these observations is stated in the notes in the Appendix on Tregaron, Llanfihangel, Rhidithon, Beguildy, &c. I believe the Welsh cottages to be very little, if at all, superior to the Irish huts in the country districts.

15 Report on Education in Wales, 1847

The cottages in which the people dwell are miserable in the extreme in nearly every part of the country in Cardiganshire, and every part of Brecknockshire and Radnorshire except the east. I beg to refer your Lordships to the striking statement made on this branch of the subject by Mr. Jones, the Chairman of the Rhayader Union, and the Surgeon, lettered "I" in the Appendix. I have myself visited many of the dwellings of the poor, and my Assistants have done so likewise, and the result of some of these observations is stated in the notes in the Appendix on Tregaron, Llanfihangel, Rhidithon, Beguildy, &c. I believe the Welsh cottages to be very little, if at all, superior to the Irish huts in the country districts.

Brick chimneys are very unusual in these cottages; those which exist are usually in the shape of large cones, the top being of basketwork. In very few cottages is there more than one room, which serves the purposes of living and sleeping. A large dresser and shelves usually form the partition between the two; and where there are separate beds for the family, a curtain or low board is (if it exist) the only division, with no regular partition. And this state of things very generally prevails, even where there is some little attention paid to cleanliness; but the cottages and beds are frequently filthy. The people are also very dirty. In all the counties the cottages are generally destitute of necessary out-buildings, including even those belonging to the farmers; and both in Cardiganshire and Radnorshire, except near the border of England, the pigs and poultry have free run of the joint dwelling and sleeping rooms.

As an exemplification of this I may, perhaps, venture to cite a note I took of the small town of Tregaron in Cardiganshire.

"The extreme filthiness of the habits of the poor, though observable everywhere, is as striking in this place, if not more so, than elsewhere, inasmuch as in a town it might be expected that a little more of the outward observances of cleanliness and decency would be met with. Dung-heaps abound in the lanes and streets. There seemed seldom to be more than one room for living and sleeping in; generally in a state of indescribable disorder and dirty to an excess. The pigs and poultry form a usual part of the family. In walking down a lane which forms one of the principal entrances to the town, I saw a huge sow go up to a door (the lower half of which was shut), and put her fore-paws on the top of it and begin shaking it: a woman with a child in her arms rushed across the road from the other side of the way, and immediately opened the door, and the animal walked into the house grunting as if she was offended at the delay, the woman following and closing the door behind her. Even the churchyard gives evidence of the absence of necessary out-buildings in the town, and several of the tombstones were covered with half-washed linen hanging to dry. This church and churchyard stand on a rocky eminence in the centre of the town, forming therefore a very conspicuous object in the place."

16 'There would have been less tuberculosis in Wales had there been better land law and more security of tenure'.

Hugh Evans, Cwm Eithin.

There were several of these turf houses in the neighbourhood of my old home, and when I was a boy I was familiar with the interior of four of them. They were inhabited at the time, and in one of them, I remember, a family of six children was brought up. In that particular house there was some kind of central partition which divided it into two rooms, and the father had made a low loft over the sleeping room as sleeping quarters for some of the children. All the children grew up to be well-respected and religious men and women and most of them lived to a good old age. It is only about two years since the eldest son and the second daughter died, both well over eighty. I never saw a happier-looking woman than Ellen Richards, their mother: her laughter was always ready amid the children and the smoke from the peat fire. The poor cottage was her castle and love transmuted everything into gold.

From Cwm Eithin by Hugh Evans.

17 TEGWEN

Tegwen
Answers to another
Name
Given to maids
Before her
Trailing marigolds
For buttermaking,
A toddler
Because his daisies
Can't be
Weeps against
His mother's
Shoulder-yoke;
A retired
Sheep dog
In his last
Befuddled days
Tries to herd
An ancient circle
Of stones,
The wind
Blowing down a chimney
Of the music room
Entangling
Her Lady's hair
In the strings
Of a harp
She plays.
Tegwen
Catches
Her small daughter's
Face
With butter beaters
For a kiss
From Mamgu's
Butter
Containing marigolds
She picked
Before she died,
The butter stamp
Depicting
The sounding harp
She longed
To play;
The chimes
Of the Grandfather clock
Mingle
With the church
Bells.

Gloria Evans Davies.

Yn aml mae ymdrechion a gweithgareddau menywod wedi bod yn holl bwysig er cael dau ben llinyn ynghyd. Dibynnai unrhyw gysuron yn y cartref ar fedr bysedd merch. Hwyrach mai clytwaith oedd y ffurf fwyaf darbodus ar grefftau'r werin: yn gwneud rhywbeth newydd a phrydferth o ddernynnau bach o ddefnydd.

Yr oedd rhan merched fel lloffwyr yn arbennig o bwysig. Trwy ymgynnull yn bartion lloffa gwlan o'r perthi sicrhâi merched Cymru fod eu teuluoedd yn cael eu dilledu (1,2). Yn aml trefnai menywod eu holl deulu i loffa am fwyd rhad megis mwyar a madarch, neu am briciau, neu fwsugl i liwio gwlan. Nid oeddynt yn rhy falch i gardota am fwyd pe bai gofyn ar adegau o galedi eithafol, ac at fenywod eraill y byddent yn apelio'n aml (3). Yr oedd rhan y gymuned a'r traddodiad o roi 'cymorth' yn hanfodol yn ystod cyfnod o streic neu adfyd. Nid oedd un teulu yn hunan-gynhaliol yn ystod dirwasgiad neu streic, ond gallai stryd gyfan neu gymuned fod; a hynny oherwydd traddodiad y menywod o rannu neu roi benthyg.

Ar adegau o galedi gallai gweithgarwch y menywod wneud iawn am brinder yn y gyllideb deuluol a chario'r teulu dros yr argyfwng (4). O bosibl hefyd, gallem olrhain dylanwad menywr ar y dadleuon o blaid y ddeiseb hon am godiad cyflog yn ystod cyfnod o chwyddiant gwyllt (5).

Ar y llwyfan diwydiannol hefyd gwelw ferched yn lloffa. Yma gwelir menywod a phlant yn lloffa ar domenydd glo yn Aberdâr (6) yn ystod streic 1900.

Câi merched eu beio weithiau am ddiffygion yn ymborthiant y teulu, er mai tlodi oedd y gwir reswm yn amlach na pheidio (7). Gwelir peth o benbleth y fenyw a geisiai fagu teulu heb ddigon o incwm yn y graff o farwoldeb plant (8), sydd yn datguddio'r ffaith y gostyngodd marwoldeb babanod yn Sir Fynwy yn ystod blwyddyn y Streic Gyffredinol. Ar adeg pan arhosodd glowyr Cymru ar streic ymheli i mewn i aeaf 1926 yr oedd bwyd o ffynonellau gwirfoddol neu o'r wladwriaeth yn ddigon i gynyddu maethlondeb babanod yn sylweddol. Pan beidiodd cymorth gyda diwedd y streic cynyddodd marwoldeb ar unwaith.

Women's activities and efforts, paid or unpaid, have often been of vital importance in the job of making ends meet. Often the provision of home comforts depended on the skill of a woman's fingers. Patchwork was perhaps the most thrifty of all peasant forms of handicrafts, making something new and beautiful from discarded scraps of material.

Women's role as scavengers was of particular importance. By engaging in wool gathering parties or plucking scraps of fleece from the hedgerows Welsh women made sure that their families were clothed (1,2). Women often organised the entire family into scavenging, whether for food, for free wild foods like berries and mushrooms, or for firewood or lichens for dyeing wool. They were not too proud, often, to beg for food if the occasion demanded in times of severe hardship and it was often to other women they appealed (3). The role of the community and the tradition of *cymorth* in times of hardship or strikes was of crucial importance. A single household during a depression or strike was not self supporting but a street or community often was, and this was due to the tradition of women's neighbourhood sharing or lending.

In hard times it was often the women's activities (4) in making up the deficiency in the household budget that was the key to survival. Perhaps too we can trace a woman's influence in framing the arguments of this petition for a wage increase in a period of rampant inflation (5).

On the industrial scene too we see women engaging in scavenging activities. The photograph is of women and children scavenging the tips at Aberdare (6) for coal during the strike in 1900.

Women were sometimes blamed for the under nourishment of their families, though poverty was nearly always the real cause (7). Something of the predicament of the woman trying to rear a family on inadequate means is brought out in the graph of child mortality (8) which reveals that the infant mortality rate in Monmouthshire actually fell during the year of the General Strike. At a time when coal miners in Wales remained on strike well into the winter of 1926 the supply of food from voluntary and state sources was such as to significantly increase the nutritional intake of infants. When the strike aid was withdrawn the death rate climbed immediately.

1 From Cwm Eithin by Hugh Evans.

As soon as the shearing was over the workers' wives would start on their wool-gathering journeys, in groups of twos and threes. They would call at every farm where sheep were kept. The leader was invariably a woman well on in years who understood the nature of each individual farm-wife with whom they called; should there be a young married woman in the group the leader would introduce her as So-and-So's wife, related to this one and that one in the neighbourhood. The old acquaintances usually got a good bunch of wool but the new-comer did not always fare so well. To go thoroughly over the district took several days, and by the time they had completed the round the women would have collected a considerable amount of wool. I fancy many a young woman must have spent her honeymoon after this fashion; she would be married on Saturday; on Sunday she would go to chapel arm in arm with her husband, and to his home for supper on Sunday evening. On Monday morning, after her husband had started to his work, away she would hie, either with her mother, her mother-in-law or her aunt, a-wool-gathering. And a very fine outing it was during which she saw many places she had never seen before, enjoyed the fine healthy air of late June and early July, and obtained material for stockings for herself and her husband as well as something with which to keep herself occupied. The old people believed that nothing was worse for a newly married woman than not to have enough to do.

The question was how to get wool when there was no money to buy it with. But in those days the poor had their share. No one would have dreamt of slaughtering a steer, a pig or a sheep without sending some pieces of meat to the neighbours who might be in need, and the same rule obtained at sheep-shearing time. There was always a share for the poor. No farmer's wife worthy of the name, with a good flock of sheep on the farm, would neglect to set two or three fleeces on one side until the *gwlanwyr*, the wool-gatherers, called. It is true that some close-fisted women would only give the rough wool, but even they would not dream of refusing a bundle of wool to those who might call for it.

2 From Cwm Eithin by Hugh Evans

it was of immense benefit to many poverty-stricken families in times past, and no one thought that there was anything derogatory in collecting material for the spinning wheel after this fashion at that time of hunger and hardship. Today we have come to believe that everyone who is willing to work and play his part should be assured of food and clothing without having to beg for them.

But there was another method of securing cheap wool. The wandering sheep was one of the poor man's best friends; she did evil that good might follow and she deserves to be borne in grateful remembrance. For the errant sheep left her wool on the hedges she had pushed through and on the heather across which she had trespassed, and when shearing day came she was a disgraceful and ragged object. The wanderlust took hold of her in April or early May; she would see the young corn sprouting on the other side of the wall, and the temptation was more than she could withstand; there was no stone wall or quickset hedge that could keep her out of forbidden land. But thief as she was her wool kept the feet and legs of many a poor workman from freezing.

3 At one time some poor people begged food from door to door, and I can remember some of the poorest women in our locality—or they may have been women who had become accustomed to begging when they were young—coming to our house by twos and threes to *hel bwyd*—that is, to ask for food. John Hughes, a native of the Betws y Coed district, who had lived most of his life in London, where he was one of the founders of the Walham Green and Clapham Junction churches, told me that his mother once went with other women all the way from Betws y Coed to Anglesey to beg after this fashion. That was in 1817, when she was quite a young girl. She told my informant, who was over eighty years old when he told me, that there had been a better harvest in Anglesey that year than in the glens of Merioneth and Caernarvonshire. Each woman returned with a sackful of oatmeal, given them by the Anglesey farmers, or rather, by the Anglesey farmers' kindly wives. Was Anglesey called *Mam Cymru*, the mother of Wales, because food could be obtained there when the harvests had failed in other parts of the country?

From Cwm Eithin by Hugh Evans

4 From 'Cwm Eithin' by Hugh Evans.

This is the story Richard Jones told, and, although many things have happened to me since I last heard it, I believe I can repeat it almost word for word. I remember his expression as he told us how his mother kept the family alive, while my grandmother nodded her *Amen* to what he said, and she and my grandfather interjected now a question and now a comment as the narrative went on:—

"When I was a little boy I well remember how my mother kept my father and all the family from starvation during one year. Owing to a late harvest and bad weather, when it was time to carry the corn practically all of it had rotted in the fields that year. What remained was bad and useless except to feed the pigs with. Grain was very dear and we had no money to buy any. There were hundreds of families in Wales in the same case, winter coming on and famine staring us in the face. My father nearly went mad thinking of the black winter that faced us. One night my mother broke the heavy silence and said to my father: 'I'll make a bargain with thee; I'll see to food for us both and the children all winter if thou, in addition to looking after the horse, the cattle and the pigs, wilt do the churning, wash up, make the beds and clean the house. I'll make the butter myself'. 'How wilt thou manage?' asked my father, with the tears running down his cheeks. 'I will knit,' said she. 'We have wool. If thou wilt card it I'll spin.' The bargain was struck; my father did the housework in addition to the work of the farm and my mother knitted. She rose early and worked late and out of the twenty-four hours she only slept for five or six. She had set herself the task of knitting three stockings a day.

"Once in each fortnight my mother would go on horseback to Ruthin, over Mynydd Hirathog, a distance of some fifteen miles, with her bundle of stockings to sell to the stocking man. With the money she got for the stockings she would purchase a peck of barley, bringing it home with her to be ground to make food for us. And so it was that she kept us alive until the next harvest."

5 Proposals

of Six neighboring Copper Works in Unity Assembled. In order to remove all disputes which arises in Town and Country respecting the disproportion of wages and the prices of necessaries for evry being such as food and clothing computed and consulted by knowing people, and that unless the daily labour be advanced, its impossible to remain much longer in silent, for the Yoke is too heavy. That we and every of us Crave the advancement of three pence per Day upon every kind of work done by any of us, for the advance upon Corn Cheese Butter shoes and every other article necessary for our sustenance is two Thirds dearer than what it was some years back when the wages was equal to what it is at this period, and a greater scarcity is appeared at this time, than time past. I hope your Worships do very well remember the Barley at 6 shillings per Bushel and the wheat at 12 and 14 shillings per Bushel and under, Cheese at 2½d per pound and under, and Butter at 5 pence per pound. Instead of that we pay 5½d per pound for Cheese, 8½d for 16 ounces of Butter, The Barley is advanced to what the wheat was, and the wheat is advanced to 21 shillings per Bushel ...

Please to observe, a statement of a poor Man and his wife and children for 3 months being 6 in family and only 1 man getting

Dr. Housekeeping	£.	s.	d.	Contra wages	Cr. £.	s.	d.
To 6 Bushels of Barley for 13 weeks at 10/6 per bushel	3	3	0	By 13 weeks wages supposing an average to be 10/-	6	10	0
To 26 lb Butter for do. at 8½d per lb	0	18	5	By so much too little to pay his way and if every article that is necessary in a family should be entered down. It's a mystery how they have supported it so long.	1	2	4
To 50 lb Cheese for do. at 5½d for do.	0	13	0				
To Mutton at sundries	0	5	0				
To Oatmeal, Salt etc.	0	10	0				
To Shoes and mending	0	5	0				
To apparel	0	5	0				
other necessaries	0	5	0				
To ¼ years Rent	0	10	0				
	£7	12	4				

Proposals of Six Neighboring Copper Works in Unity Assembled
 In order to remove all disputes which arises in Town & Country respecting the disproportion of wages and the prices of necessaries for every being such as food and clothing computed and consulted by knowing people, and that unless the daily labour be advanced, its impossible to remain much longer in silent, for the Yoke is too heavy. That we and every of us Crave the advancement of three pence per Day upon every kind of work done by any of us, for the advance upon Corn Cheese Butter shoes and every other article necessary for our sustenance is two Thirds dearer than what it was some years back when the wages was equal to what it is at this period, and a greater scarcity is appeared at this time, than time past. I hope your Worships do very well remember the Barley at 6 shillings per Bushel and the wheat at 12 and 14 shillings per Bushel and under, Cheese at 2½d per pound and under, and Butter at 5 pence per pound. Instead of that we pay 5½d per pound for Cheese, 8½d for 16 ounces of Butter, The Barley is advanced to what the wheat was, and the wheat is advanced to 21 shillings per Bushel. I dare say if this disproportion had any wise occurred upon your Lordship's Fortune or impaired your income, you would not have remained so long in silence, but the poor people has to suffer, who never speaks till his last morsel be taken from him. Shoes are at this time 7 and 8 per pair, whereas we could buy formerly for 5 shillings as good. If you lower the price of Corn your tenants wont be able to pay your advanced Rents, and with all you cannot lower every article necessary for our support, therefore if you will use wages as above in proportion to the several advances it will rectify the matter. Farmers will pay their Rents and workmen will be enabled to pay their way and live happy as usual, for if Farmers are disabled both Rich and poor will suffer, consider your own interest and let alone ours, but be assured where the blast will have the greatest impression, we have nothing, and nothing can we loose. Please to observe, a statement of a poor Man and his wife and children for 3 months being 6 in family and only 1 man getting

Dr. Housekeeping	£.	s.	d.	Contra Wages	Cr. £.	s.	d.
To 6 Bushels of Barley for 13 Weeks at 10/6 per Bushel	3	3	0	By 13 Weeks wages supposing an average to be 10/-	6	10	0
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To Oatmeal Salt &c.	0	10	0				
To Shoes and mending	0	5	0				
To Apparel	0	5	0				
Other necessaries	0	5	0				
To ¼ years Rent	0	10	0				
	£7	12	4				



6

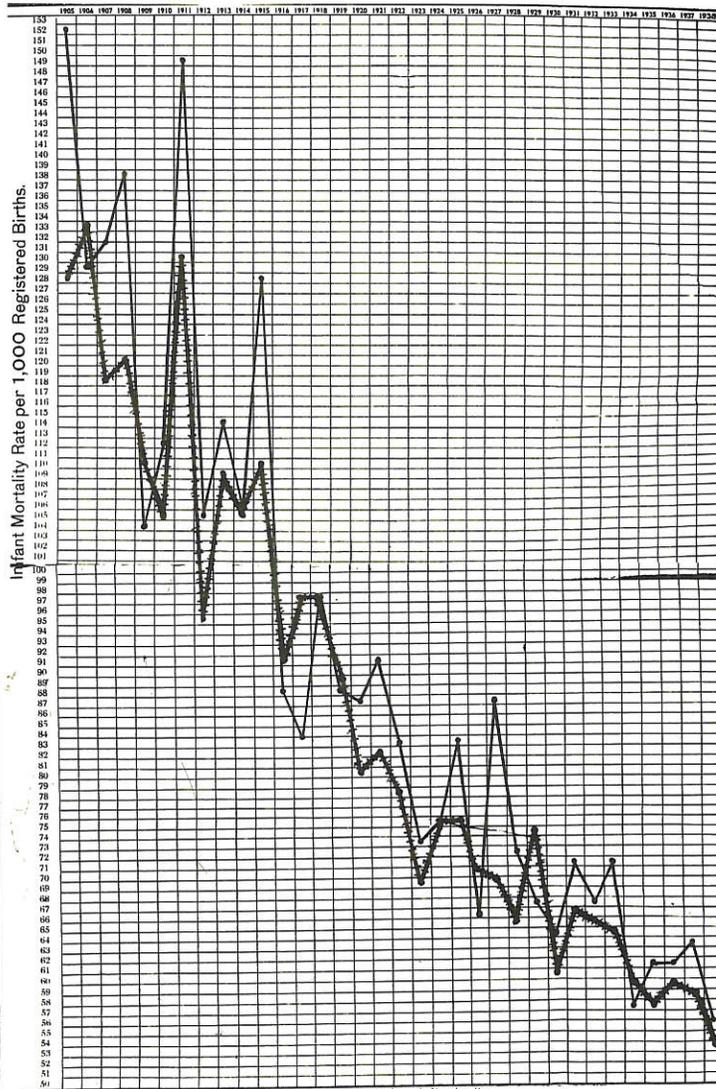
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An attempt is being made at the present time, especially by certain members of Parliament and in certain sections of the Press, to attribute the widespread malnutrition which clearly exists to ignorance, obstinacy, and laziness on the part of the housewives and mothers of families, rather than to the true cause, which is lack of sufficient funds to purchase any of the expensive "protective" foods such as milk and vegetables.

I can only hope that the women in their constituencies will arise and sweep these members out of their seats at the next election! For, although there may be, and indeed there is, much evidence of faulty cooking knowledge amongst the middle classes in some cases, and although no doubt a better understanding of the modern principles of nutrition would benefit all classes, it is pure evasion of the real issue—which is poverty—to attribute the malnutrition of the poorest families to ignorance of cooking. It is often forgotten by those who advocate the making of stews and soups by poor housewives out of scraps of meat and vegetables, (the latter expensive in the mining valleys), that this involves prolonged cooking, for the firing of which there are not sufficient funds, even if pots and pans were available, which in the cases which I have investigated they are not.

Lady Rhys Williams addressing the Welsh School of Social Science at Llandrindod Wells 1936.

8 Monmouthshire Infantile Mortality Rate Infantile Mortality Rate of England and Wales 1905-1938



Dewisiadau

Alternatives

Ceid dewisiadau amgen na phriodas i ferched. Gallai anghydweddaeth fod yn ddewiser i honno fod yn haws ar rai adegau mewn hanes na'i gilydd. Yn y canol oesoedd yr oedd y cwffaint (1) yn ddewis parchus a chysgoi priodas am amryw resymau. Fodd bynnag, ar gyfer menywod cyfoethocach ydoedd y dewis hwn.

Mewn gwirionedd chwaraeai'r cwffaint ran amrywiol yn y gymdeithas: weithiau'n lloches, weithiau'n fygythiad neu fodd o gosbi a rheoli genethod nad oeddynt am gydymffurfio. Aeth y mwyafrif o drigolion y cwffaint yno oherwydd amryw resymau bydol iawn. Wrth gwrs, ceid lleiafrif a aeth i'r cwffaint am resymau crefyddol a, hyd yn oed ar ôl y diddymu, parhaodd crefydd yn fynegiant i nifer fechan o fenywod ymroddgar iawn. Awgrymir bod crefydd yn fynegiant emosiynol hefyd gan ddelweddaeth rywiol, gudd Ann Griffiths yr emynyddes (2) yn ddiweddarach. (Ceid emynau llawn emosiwn gan ddynion hefyd wrth gwrs; Williams, Pantycelyn er enghraifft.)

Gyda diddymu'r mynachlogydd collwyd un dewis a bu'n rhaid, hwyrach, i fenywod fod yn sicrach ynghylch eu dewis o hynny ymlaen. Edrychwyd ar y ddynes ddi-briod yn amheus ac yn ddirmygus ar adegau mewn hanes. Yn Ewrop lladdwyd dros ddeng miliwn, fe honnir, o ferched fel gwraichod; deng miliwn sydd ond yn awr yn dychwelyd i'r golwg hanesyddol. Yr oedd helfeydd y gwraichod yn arwydd o baranoia Awdurdod ynghylch y fenyw sengl. Yng Nghymru bu profion gwraichod ar eu gwaethaf yn ystod yr Interregnum (3).

Trigai menywod lesbiad mewn ofn erledigaeth a chuddient natur eu rhywioldeb os gallent. Y mae ymchwil yn anodd, yn arbennig ymysg aelodau tlodach y gymdeithas.

Gallai merched ag arian, eiddo a statws ganddynt fod yn fwy agored am eu ffordd o fyw (4), fel yr oedd Catherine Philips neu Ferched Llangollen. Rhedai Catherine Philips dŷ ei gŵr yn Aberteifi yn ystod ei absenoldeb cyson ef yn y Senedd. Hi hefyd a reolai fusnesi'i gŵr yn ei absenoldeb. Dechreuodd grŵp o sgrifenyddyr o'r enw 'Cymdeithas Cyfeillgarwch'. Adnabyddid Catherine Philips fel 'Matchless Orinda', a, than y ffugenw hwn, sgrifennodd gerddi caru at ei chyfaill, Anne Owen a aeth o dan yr enw 'Lucasia'. Dyma un o sawl cerdd garu (5).

Yn y ddeunawfed ganrif rheddodd dwy eneth Wyddelig i ffwrdd efo'i gilydd. Sarah Ponsonby (7) ac Eleanor Butler (8) oedd 'Merched Llangollen' (6) a achosodd gymaint o warth ar y pryd. Bu'n byw efo'i gilydd mewn lle cyn tawel yng Nghymru wledig am hanner can mlynedd.

There were alternatives to marriage for women. Celibacy could be an option, though this proved easier at certain periods of history than others. In the middle ages the convent (1) was a convenient and respectable option for those women who for a variety of reasons might wish to avoid marriage. However, this was mainly for the wealthier women.

The convent in fact played a varied role in society. It was sometimes a refuge and a retreat. It might well be used as a threat or as a means of control or punishment for those young girls who did not toe the line. Most of the convent's inmates went there, voluntarily or involuntarily, for a whole variety of very worldly reasons. Of course there was a minority who entered the convent for purely religious reasons; and even after the dissolution religion continued to be an outlet for a small number of highly dedicated women. That religion also offered an emotional outlet is suggested by the sublimated sexuality of the imagery of the later hymn writer (2) Ann Griffiths. (The male hymn writers like William Williams also wrote hymns charged with emotion).

After the dissolution of the monasteries one easy option for women was removed and women perhaps had to be more committed about their choice. At times in history the single woman has been regarded sometimes with suspicion and often with ridicule. In Europe women were massacred in great numbers (over 10 million it is asserted) in witch hunts and are only now regaining historical visibility. The witch trials were a symptom of Authority's paranoia regarding the single woman. In Wales witchcraft trials were worst during the Interregnum (3).

Women with lesbian tendencies lived in constant fear of persecution and naturally concealed if they could the nature of their sexuality. Research is difficult especially among the poorer members of society.

Women with money, property and status felt more able to make more overt statements (4) about their choice of lifestyle as did Catherine Philips or the ladies of Llangollen. Catherine Philips (1631-1664), married at sixteen to a man in his fifties, ran her husband's home in Cardigan while he was, often, away at Parliament in Westminster and handled his business affairs in his absence. She also started a writers group called the 'Society of Friendship'. Catherine Philips became known as the 'Matchless Orinda' and wrote love poetry to her friend Anne Owen whose pseudonym was 'Lucasia'. One of several love poems is illustrated (5).

The Ladies of Llangollen (6) were two young Irish women, Sarah Ponsonby (7) and Eleanor

1

The Nun

A pious, dark-eyed maiden
Has with loving made me pine.
If for another's profit
I've loved, God, I'm lacking wit!

Woman I love, what's all this -
You don't like gay Spring birches?
You, that eight stars go to tint,
Won't let your beads be silent?
A saint of a religious,
Kind to the choir, not to us?
Enough of bread and water
For God's sake, and cress abhor!
Mary! with these beads have done,
This monkish Rome religion!
Don't be a nun - Spring's at hand.
And cloister's worse than woodland.
Your faith, my fairest true love,
Goes quite contrary to love.
Worthier is the ordaining
Of mantle, green robe, and ring.

Come to cathedral birch, to
Worship with trees and cuckoo
(There we shall not be chided)
To win heaven in the glade.
Remember the book of Ovid,
Cease from this excess of faith.
We'll obtain in the vinetrees
Round the hillside, the soul's peace.
God loves with blameless welcome,
With his saints, to pardon love.
Is it worse for a maiden
To win a soul in the glen
Than what we have done, to do
In Rome or Santiago?

ANONYMOUS

15th cent.

I'r Lleian

CARU dyn lygeitu lwyd
Yn ddyfal a'm gwnâi'n ddfwyd.
Os mi a'i câr i arall,
Myn Duw gwyn, mi nid wy' gall.

Ai gwir, y ferch a garaf,
Na fynny fedw hundy haf?
Ac na thewy ny tŷ tau,
Wythliw sér, â'th laswrau?
Crefyddes o santes wyd,
Caredig i'r côr ydwyd.
Er Duw, paid â'r bara a'r dŵr,
A bwrw ar gasâu'r berwr.
Paid, er Mair, â'r pader main,
A chrefydd menych Rhufain.
Na fydd leian y gwanwyn.
Gwaeth yw lleianaeth na llwyn.
Dy grefydd, deg oreuferch,
Y sydd wrthwyneb i serch.
Gwarant modrwy, a mantell,
A gwyrdd wisg a urddai well.

A chadw i'th gof lyfr Ofydd,
A phaid â gormod o ffydd.
Dyred i'r fedw gadeiriog,
I grefydd y gwŷdd a'r gog—
Ac yno ni'n gogenir—
I ennill nef yn llwyn ir.'

Ninnau gawn yn y gwinwydd
Yn neutu'r allt enaid rhydd.
Duw a fyn, difai annrchrh,
A'r saint roi pardwn i serch.

Ai gwaeth i ddyn gwiw ei thaid
Yn y llwyn ennill enaid
Na gwneuthur fal y gwnaetham
Yn Rhufain ac yn Sain Siâm?

Dirmygid eu ffordd o fyw yn arbennig gan ddynton o sgrifenwyr a sylwebyddion (9) er mai cysyniad 'Rhamantaidd', ffasiynol ar y pryd ydoedd y syniad o 'encilio'.

Butler (8) who eloped together in the eighteenth century causing considerable scandal. They lived together in retreat in rural Wales for fifty years. Their lifestyle caused gossip and provoked ridicule, particularly from male writers and commentators (9), though the idea of 'retreat' was a fashionable 'Romantic' concept.

Which now inspires, cures and supplies,
And guides my darkened breast:
For thou art all that I can prize,
My joy, my life, my rest.

No bridegroom's nor crown-conqueror's mirth
To mine compared can be:
They have but pieces of the earth,
I've all the world in thee.

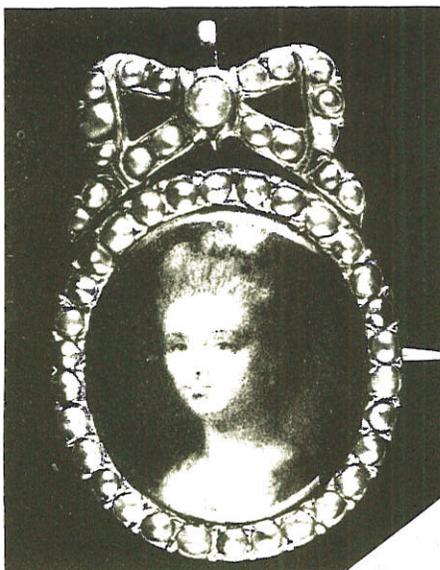
Then let our flames still light and shine,
An no false fear control,
As innocent as our design,
Immortal as our soul

Catherine Philips 1631-1664
Cardigan

6



7



9

1790.

8



Wednesday February 24th

"My beloved (Lady Eleanor Butler referring to Sarah Ponsonby) and I went a delightful walk through our cous' field, up the lane, passed Edward Evans' field, the lane to the Mill, the entire round of Edward Evans' field returned by the lane. The richest glowing purple tint spread over the mountain. Brilliant Sun. Met in the course of our walk an old grey-headed man leading to the water a horse as ancient as himself. Edward Evans' son, with a dray full of thorns & Holliers from the Mountains to repair the Hedges. A good looking clean woman with three little children clinging about her, and a fourth in her arms. Told us she had eleven children. Edward Evans' clean & notable wife. A very old woman with pictures to sell. Told us she was from Carnarvonshire, had a blind Daughter whom she supported by the Sale of pictures which she purchased in Chester and vended about the Country. The miller of Pengwern's son returning from school. Observed the Honeysuckle in the hedges in full leaf.

Extract from the diary of one of the Ladies of Llangollen

Anghyfreithlondeb

Illegitimacy

Yr oedd y gymdeithas Gymreig gynnar yn fwy goddefgar o blant llwyn a pherth na'r Saeson er, o bosibl, yn llai caredig at y fam ddi-briod. Caledodd agweddau o dan gyfundrefn Duduraidd ddeddf y tlodion ac yn aml câi mam ddi-briod driniaeth frwnt iawn o dan ddeddf y tlodion fel y tystia'r arholiadau (1), gorchmynion mudo a phapurau bastardiaeth yn llyfrau cofnodion deddf y tlodion. Yn aml aethpwyd ar ôl y tad honedig (2) i ofodi iddo dalu cynhaliaeth.

Yr oedd y deddfau ynghylch crwydriaid yn llym: weithiau symudid menyw feichiog yn ei gwewyr esgor i blwyf arall er mwyn osgoi costychwanegol ar y plwyf. Ceir nifer o achosion o ferched yn esgor ar eu plant yn y clawdd ffiniol.

Nid cymdeithasol yn unig oedd y stigma a amgylchynai'r fam ddi-briod a'i phlentyn ond cyfreithiol ac economaidd yn ogystal.

Yn achlysurol teifl papurau'r crwner hefyd oleuni ar anghyfreithlondeb, megis y dystiolaeth hon (3) am forwyn a'i merch fach newydd ei geni wedi'i darganfod yn farw yn y tŷ bach. Yr oedd safle morwyn yn anodd a hithau'n dibynnu, fel y byddai, ar gymeradwyaeth dda er mwyn cael swydd arall ac ar yr un pryd yn oddrych poendod rhywiol gan ddynton y tŷ (4).

Ceid achosion hefyd lle cafwyd gwared â mam ddi-briod drwy dalu i ddyn arall nad oedd yn dad i'r plentyn, i briodi'r ddynes. Digwyddodd hyn yn Undeb Sir Fôn 1853 (5).

Early Welsh society was more tolerant than the English of the children of brake and briar born outside of wedlock though possibly less so of the unmarried mother. The imposition of the Tudor poor law system led to a hardening of attitudes and the poor law system's treatment of the illegitimate mother was often harsh as the examinations (1), removal orders and bastardy papers in the poor law records testify. Parish officers often chased up the alleged father of the child (2) to compel him to pay maintenance.

The laws of vagrancy were harsh and discriminated in a particularly vicious way against pregnant women who were sometimes 'removed' to another parish when actually in labour to prevent another mouth being charged to the parish. There are many recorded cases of women giving birth in the boundary ditch.

The stigma against illegitimacy that surrounded both mother and child was not only social but also economic and legal.

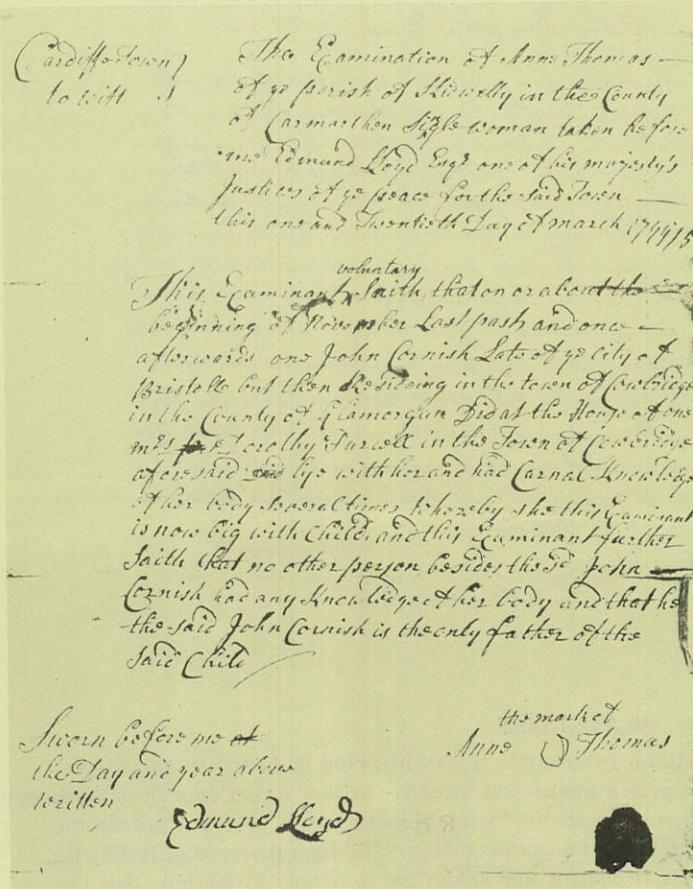
Coroners' papers too occasionally throw light on illegitimacy, such as this testimony (3) about a servant girl whose newly born child was discovered dead in the privy. The position of a servant girl was precarious, relying as she did on a good character for another job, and at the same time often subject to sexual harrasment from men of the household (4).

There were also cases where the parish got an unmarried mother off their hands by paying another man, not the father of the child, to marry the woman. This happened in Anglesey Union in 1853 (5).

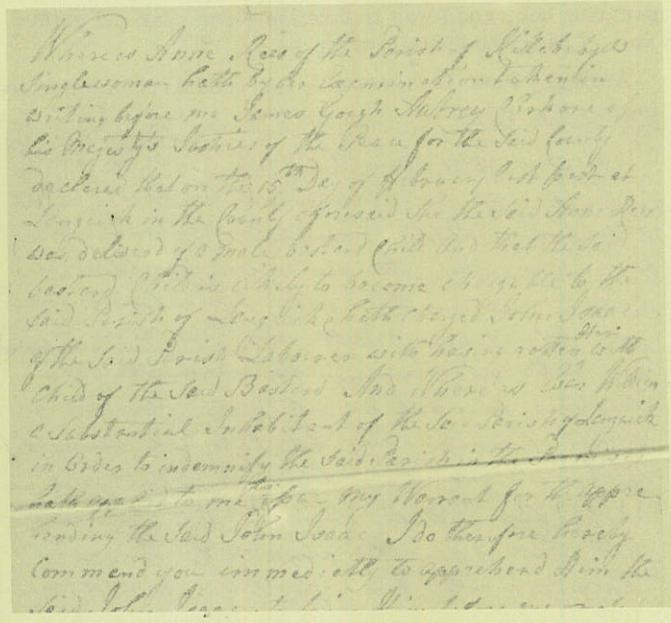
1

The Examination of Anne Thomas of the parish of Kidwelly in the County of Carmarthen singlewoman ... 1794/5

This Examinant voluntary saith, that on or about the beginning of November last past and once afterwards one John Cornish Late of the city of Bristol but then Residing in the town of Cowbridge in the County of Glamorgan Did at the House of one Mrs. Dorothy Purcell in the Town of Cowbridge aforesaid, lye with her and had Carnal Knowledge of her body several times whereby she this Examinant is now big with child and this Examinant further saith that no other person besides the said John Cornish had any Knowledge of her body and that he the said John Cornish is the only father of the said child.



Whereas Anne Rees of the Parish of Killebebyll singlewoman hath by her Examination taken in writing before me James Gough Aubrey Clerk one of his Majesty's Justices of the Peace for the said County declared that on the 15th Day of February last past at Languick in the County aforesaid, she the said Anne Rees was delivered of a male bastard Child, and that the said bastard child is likely to become chargeable to the said Parish of Languick and hath charged John Isaac of the said Parish Labourer with having gotten Her with child of the said Bastard. And Whereas Evan William a substantial Inhabitant of the said Parish of Languick in order to indemnify the said Parish in the Premises, hath applied to me to issue my Warrant for the apprehending the said John Isaac. I do therefore hereby command you immediatly to apprehend Him ...



2

3 The Deposition of John Jones of Greenfield Hall taken before me Robert Davies Coroner May 22nd 1789.

He the said John Jones maketh Oath and saith that on the twenty second day of May 1789 About Nine O Clock in the Morning he was come to Greenfield Hall to work and going out of the Kitchen into the Passage he met Elizabeth Williams seemingly much frightened. He returned again to the Kitchen and asked Mary Jones what was the matter, she made him no reply. He again asked Mary Jones what was the matter, she the said Mary Jones then Answered that a Girl left the House this Morning and to the best of her Knowledge she left a Child in the necessary. He the said John Jones Immediately upon this Intelligence called to some People that were at work above Stairs and they directly came down. He the said John Jones lighted a Candle and went with them to the necessary and there they discovered the Child lying dead in the Mire - Peter Latham took him up with the Kitchen Tongues.

The Deposition of John Jones of Greenfield Hall taken before me Robert Davies Coroner May 22. 1789

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Witness my hand & Seal
Robert Davies Coroner

5 8th April 1853

William Pritchard. I was married by banns to Magdalen Roberts 3 weeks last Tuesday at the parish church of Bodedern, there were several parishioners at the vestry. Before the vestry I had a conversation with John Roberts of Rallt. He came to me for and asked me to marry Magdalen, that the Parishioners would assist me with money. I had then no intention of marrying her, but I offered to marry her if they would give me £10. John Roberts said I should have £6 for marrying her, and I was to take the three year old child with her. I bargained with him for £6 ...

Anglesey Poor Law records, Gwynedd Archives Service

8th April 1853

William Pritchard: I was married to Magdalen Roberts 3 weeks last Tuesday at the parish Church of Bodedern. Before I married her I consulted the vestry at Bodedern, there were several parishioners at the vestry. Before the vestry I had a conversation with John Roberts of Rallt. He came to me for and asked me to marry Magdalen, that the Parishioners would assist me with money. I had then no intention of marrying her, but I offered to marry her if they would give me £10. John Roberts said I should have £6 for marrying her, and I was to take the three year old child with her. I bargained with him for £6. He told me it was no uncongenial time when the news came from, but that I should have £6.

4 Nurses case book, Llanberis, 1898.

REGISTER OF CASES.

No.	When visited	NAME OF PATIENT.	Age	RESIDENCE.	Number of Room Mates. Child ren.	OCCUPATION.	NATURE OF CASE, DISEASE, OR INJURY.	NAME OF NURSE.	NAME OF DOCTOR.	BY WHOM SENT.	If in receipt of Daily Relief how supported during illness.	NURSING TREATMENT.	Remittances. Transferred to Hospital. Contaminated. Hospital bills.	No. of Days Voids on other than Hospital.
285	1898	John Thomas	33	Beris-brew.	one adult	servant	debility	Mr Thomas	Dr Williams	Dr	no	fresh air & general treatment.	12 Oct 1898	70 70
286	1898	John G. Ellis	23	Beris-brew.	one adult	servant	Perforation	Mr Evans	Dr Williams	Dr	no	General treatment.		51 52

Fel arfer caewyd menywod allan o weithgareddau milwrol, ond bu ambell i arwres, megis Jemima Nicholas o Abergwaun, a gynorthwyodd i rwystro'r Ffrancwyr ym 1797. Nodir ei gorchest yng nghofrestr y claddedigaethau yn eglwys Abergwaun (1).

Byddai dilynwy'r gwerysll neu 'Doxies' yn dilyn y catrodau ar eu hymgyrchoedd drwy Ewrop ac yn wir drwy'r Ymerodraeth Brydeinig gyfan. Caniateid i ond chwech y cant o'r 'rhengoedd eraill' briodi yn y fyddin, fel arfer ar ôl cyfnod hir o wasanaeth, a thrigai gwragedd y gwyr hyn, a magu teuluoedd, yng nghornel y stafell faric heb le preifat iddynt eu hunain o gwbl.

Caniateid i lai fyth o wragedd fynd dramor gyda'u gwyr a thynnid lotiau am y cyfle i fynd (2). Dioddefai'r gwragedd yr un ddisgyblaeth lem â'r milwyr a chlymid eu statws wrth statws eu gwyr, felly byddai menyw a wnaed yn weddw yn y frwydr yn ail-briodi'n aml ar yr un diwrnod. Yn aml gwnâi menywod y fyddin bres drwy fragu a gwerthu diod i'r milwyr. Mewn enciliad, gallai gwragedd a chelfi gael eu gadael ar ôl gan y fyddin a oedd yn ffoi, a'r menywod yn cael eu treisio. Mewn ymosodiad, gallai menywod archwilio maes y gad am eu gwyr coll neu ysbeilio'r celanedd a chyrrff y rhai a oedd yn marw.

Dibynnai gwragedd heb fod yn gydnabyddedig gan y fyddin ar gyfundrefn deddf y tlodion am gymorth. Gwraig felly ydoedd Rachael Broadford (3) a ddilynnodd gatrawd ei gwyr fel y symudai o amgylch y wlad ac a ofynnodd gymorth gan awdurdodau deddf y tlodion. Y mae'n bosibl i'r 'Doxies' weithredu fel nyrsus o ystyried bod y fyddin ei hun ar adeg Waterloo wedi darparu ond dyrnaid o lawfeddygon i ymdopi â'r miloedd a niweidiwyd yn y frwydr. Awgryma cofnod yn llyfr y Ffiwsilwyr Brenhinol Cymreig ar gyfer Jennie Jones (4) mai dyna'n union a ddigwyddai. Aeth nyrsus gyda'r byddinoedd am y tro cyntaf yn swyddogol yn ystod Rhyfel y Crimea. Erbyn adeg Rhyfel y Boer cydnabyddid nyrsio i'r fyddin fel gwaith cymwys i ferched megis Lucy Bulkeley

Usually women have been excluded from military activities, but occasionally history has its heroines such as Jemima Nicholas of Fishguard, who helped to repel the French invaders in 1797. Her entry in the burial register of Fishguard church notes her achievement (1).

Camp followers or 'Doxies' followed the regiments on their campaigns through Europe and indeed throughout the British Empire. Only six per cent of the 'other ranks' were allowed to marry by the army, usually after a period of long service, and the wives of these men lived and reared families with total lack of privacy in a corner of the barrack room.

Even fewer wives were allowed to accompany the regiment abroad, the soldiers' wives drawing lots (2) for the chance to go. The army wives were subject to the same harsh discipline as the soldiers, and their status was tied firmly to that of their husband, so a woman widowed in battle would often remarry the same day. Army women often made money by brewing and selling drink to the soldiers. In a rout the wives and baggage could be left behind by the retreating army and the women subjected to rape. In an advance the women might search the battlefields for their missing husbands or loot the corpses of the dead and dying.

Wives not recognised by the army were reliant on the poor law system for support - such a wife was Rachael Broadford (3) who followed her husband's regiment as it moved around the country and was forced to seek relief from the poor law authorities.

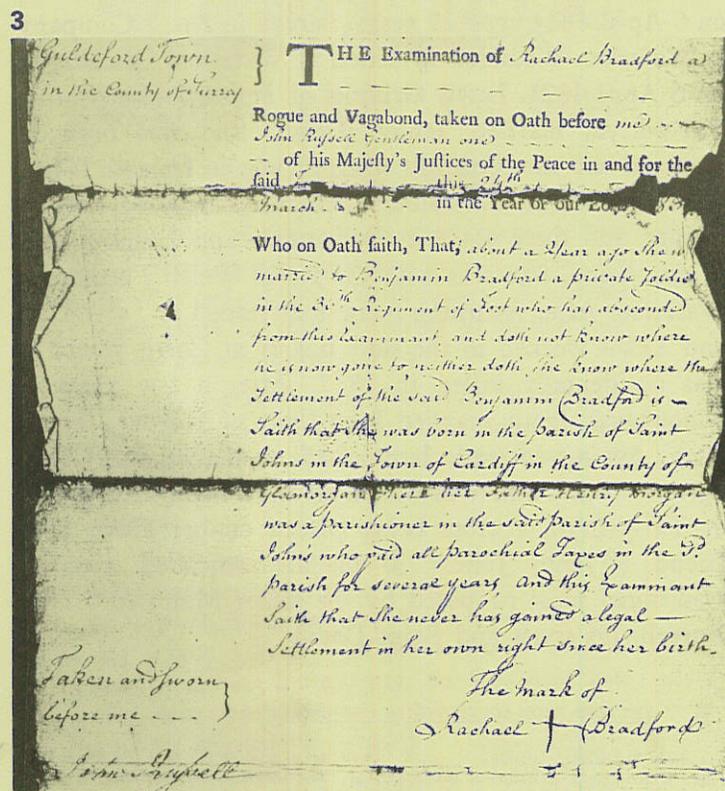
Doxies may well have acted in an unofficial capacity as nurses. The army itself at the time of Waterloo provided only a handful of surgeons to cope with the thousands of casualties in battle. The Royal Welch Fusiliers' regimental entry for Jennie Jones (4) suggests this was the case. But nurses first officially accompanied the armies to war during the Crimean War. By the time of the Boer War, army nursing was a recognised occupation for women like Lucy Bulkeley Williams (5).

During World War I women

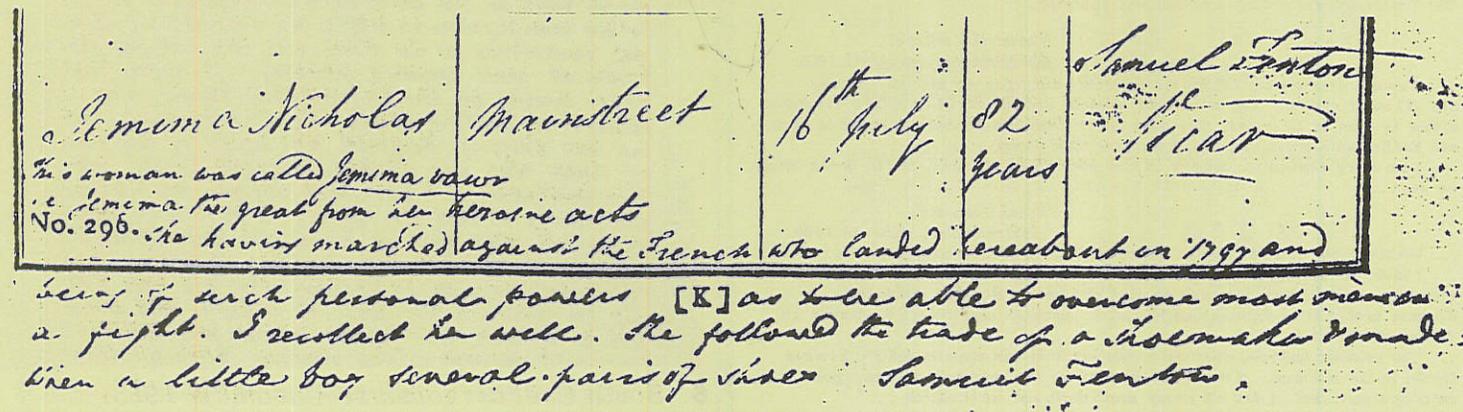
2 North Wales Chronicle, 15 January 1829.

The second battalion was to remain in England, and the greater portion of the division were present to bid farewell to their old companions in arms. But among the husbands and wives, uncertainty as to their destiny prevailed—for the lots were yet to be drawn—the lots that were to decide which of the women should accompany the regiment and which should remain behind. Ten of each company were to be taken, and chance was to be the only arbiter. Without noticing what passed elsewhere, I confined my attention to that company which was commanded by my friend, Captain Loden, a brave and excellent officer, who, I am sure, has no more than myself forgotten the scene to which I refer.

The women had gathered round the flag serjeant who held the lots in his cap—ten of them marked 'to go'—and all the others, containing the fatal words 'to remain.' It was a moment of dreadful suspense, and never have I seen the extremes of anxiety so powerfully depicted in the countenances of human beings as in the features of each of the soldiers' wives who composed that group. One advanced and drew her ticket; it was against her, and she retreated sobbing. Another, she succeeded; and giving a loud huzzah, ran off to the last ranks to embrace her husband. A third said,



1 Burial Register, Fishguard Parish Church.



Williams (5).

Yn ystod y Rhyfel Mawr chwaraeai menywod ran bwysig yn yr ymgyrch recriwtio, yn pwysu ar i'r dynion listio fel y gwnaeth Mrs Wynne Finch yn Sir Gaernarfon (6) ac yn codi cefnogaeth i ymdrech y rhyfel. Ymddangosodd y cartwn hwn (7) yn y *North Wales Chronicle*, 1917. Y mae'n awgrymu'r rhan gref a chwaraeai gan ferched yn y rhyfel hwn yn pwysu ar ddynion i ymuno â'r fyddin. Llenwai menywod lawer o'r swyddi a wagiwyd gan ddynion, er enghraifft mewn amaethyddiaeth (8,9) ac yn y diwydiant arfau (10). Ar ôl y rhyfel dychwelodd y goroeswyr i ailfeddiannu eu swyddi, ond gwnaethai'r rhyfel newid sylfaenol yn agweddau'r menywod. Bu eu gweithgareddau yn ystod y rhyfel yn hwb pwysig iawn hefyd, i'r frwydr dros y bleidlais i ferched.

Yn ystod yr Ail Ryfel Byd gellid conscriptio menywod sengl, er nid i ymladd (11,12). Darbwylid gwragedd priod i weithio mewn lluo ffatrïoedd rhyfel (13,14) a hyd yn oed ar y ffrynt cartrefol gallai gwraig y tŷ wneud ei chyfraniad (15).

played an important role in the recruiting drive, pressurising the menfolk to enlist, like Mrs Wynne Finch in Caernarvonshire (6), and drumming up support for the war effort. This cartoon (7) which appeared in a *North Wales Chronicle* of 1917 suggests the strong pressurising role that women played in the war. Women also filled many of the jobs vacated by men, for example in agriculture (8,9) and in the munitions industry (10). After the war came the return of the survivors to reclaim their jobs but the war had wrought a subtle change in women's attitudes. Their war activities also served to win women the vote.

In World War 2 single women could be conscripted, though not to combatant roles (11,12). Married women were persuaded to work in a host of war time factories (13,14) and even on the home front the housewife could make a contribution (15).

4 Royal Welch Fusiliers Regimental Record

Lewis GRIFFITHS

Born at Tal-y-Llyn, Merioneth; trade - labourer. Attested on 6 April 1814 aged 19 years. Served in No. 7 Company at Waterloo. Wounded in action at Waterloo. Discharged on 6 April 1821. Lewis Griffiths of Pentre-Dol-y-March, Tal-y-Llyn, married Jenny Brown. She was born in Scotland and met Griffiths when he was in Ireland. When he was called to the colours Jenny accompanied him to Europe and there acted as both nurse and laundry help to the Army. She was with the Royal Welch Fusiliers at Waterloo. After returning home they settled at Tal-y-Llyn and Lewis worked in the slate quarry at Corris where he was accidentally killed in 1837. After a few years of widowhood, Jenny married John Jones of Y Powis, Tal-y-Llyn. Again widowed, Jenny died on the 11 April 1884 aged 94 years and was buried in the Parish Churchyard at Tal-y-Llyn, a cross being placed on her grave by a friend. ("Jenny Jones" is the air associated with the traditional toast proposed by the senior Major to "Toby Purcell, his spurs and Saint David".)

5 LETTERS FROM SOUTH AFRICA 1900-1901

... Lucy Bulkeley Williams was the eldest of the nine children of Mr. & Mrs. R.D. Williams of Portn yr Aur. She was trained as a nurse at the Southern Hospital, Liverpool, and when the Welsh Hospital was organised in the Transvaal, she volunteered and was accepted.

Bloemfontein Hotel,
Bloemfontein, May 28th 1900.

... We went over to No. 8 Hospital yesterday and today we saw No. 9: they are all under canvas. The ambulance waggons and the carts etc. are all drawn either by oxen or by mules, they have ten or fourteen or even sixteen in each, and Kaffirs with great long whips to drive them along; ...
... I am sorry I haven't a camera to take snap shots of some of the queer things we see ...

Welsh Hospital,
Springfontein, June 16 1900

... We are quite settled down to work now and are pretty busy
... I have four marquees with seven patients in each. We had a fresh convoy yesterday; poor things! they are so glad of a wash when they come in. We have breakfast at 7.30, go on duty at 8. lunch at one, tea at 4, dinner at 8. and off duty at 9 ...
... The weather has been very cold, the water in our tents is nearly always frozen in the morning. It is a good deal milder this evening, and has been raining a good deal, I was out in my mackintosh and we llingtons ...

Welsh Hospital
Pretoria
August 11th 1900

... On our way up we saw a heap of bridges that had been blown up. I never saw such destruction. Most of them are only partly mended. They were all right after crossing the Bull River.

We are about two miles out of Pretoria and have No. 2 General Hospital on one side, and Langman's on the other. We have a lot of patients, surgical and medical, some of them are very interesting. Two of my patients have been through Mafeking, one of them is a Welshman; he gave me a bullet which had been fired by the Boers into Mafeking.

... Last week we were two days without oil, and had only candles to light the wards. It couldn't be brought up as there was ammunition on the train. It is dreadfully windy here and we are likely to get more, they say it blows the whole of August.

It seems so strange to think it is summer at home, and we are in winter weather, though some days it is quite hot in the middle of the day. Some of the men have started a Welsh Hospital Gazette, the first number came out today (copy enclosed).

MRS WYNNE-FINCH'S APPEAL TO THE MEN OF LLEYN.

ENTHUSIASTIC MEETING AT TYD-
WEILIOG.

On Monday evening a public meeting was held at Tydweiliog, South Caernarvonshire, under the presidency of Mrs Wynne-Finch, Cefnamwlech, to consider what the district could do in the present serious crisis in the history of our country. Mrs Wynne-Finch was supported on the platform by her daughter-in-law, Mrs John Wynne-Finch, Rev. Owen Thomas, Vicarage; Captain Thomas Owen, Minafon; Mr Daniel Jones, Brynodol; Mr O. G. Williams, Cefnleisiog, and others.

Mrs Wynne-Finch said that the object of the meeting was to show the position of national affairs at this juncture. All the people should realise to the full what Lord Kitchener had told them. Help should be given at once, and sacrifices made ungrudgingly. Our Empire, every home and every child demanded immediate protection in face of the German invasion. She was proud as a mother to say that her eldest son had been in the front of the battle all along—(loud applause)—and that her second son was on the way there (renewed applause). The men who left our shores for the field of warfare required other men to take their places in the home defence, and she appealed to the men of Lleyn to come forward as patriots and offer their service to their King and country (cheers). The need was great and urgent. We must not only meet the enemy in deadly combat on the field of battle, but we must also be prepared to protect our shores in the case of invasion. Therefore all those who could help should come forward and give that help.

Mrs Wynne-Finch, by her earnestness, fully engaged the attention of all present, and her eloquent appeal created the deepest impression upon the audience.

The Rev. Owen Thomas rendered into Welsh Mrs Wynne-Finch's speech, and added some appropriate observations of his own.

Mrs John Wynne-Finch, who was loudly cheered, said that six months ago she came amongst them as a bride recently married to Mr John Wynne-Finch. "To-night," she said, "I am at Tydweiliog whilst my dear husband is out at the front doing his duty to his dear King and country. I stand here as his beloved wife appealing to his fellow-countrymen to follow his example by offering yourselves to do what you can for the defence of your country (cheers). I trust that every tenant on the Cefnamwlech Estate, who is capable of bearing arms, will come forward, and for the glory of England will fight by the side of those who are already engaged in the conflict (applause). I have seen our soldiers leaving our shores to face the enemy; I have seen them going off with smiling faces and determination to do their duty in this, our day of trial. Are there not men in Tydweiliog who are also willing to smile in the hour of danger, and come out to defend their happy homes and country? (renewed cheers). The speaker went on most

6 South Caernarvonshire Chronicle 1915.



PORTRAIT OF A GENTLEMAN WHO IS OPEN TO CONSIDER PEACE PROPOSALS.
 Reproduced by permission of the Editor of "The Passing Show."

7 North Wales Chronicle, 1917.



10 World War I, munitions workers, Caernarfon.

Presented October 1st 1917 to
 Mrs. Isabella Rice, Plas Bronllyon, Caernarvon.



Every woman who helps in agriculture during the war is as truly serving her country as the man who is fighting in the trenches or on the sea.

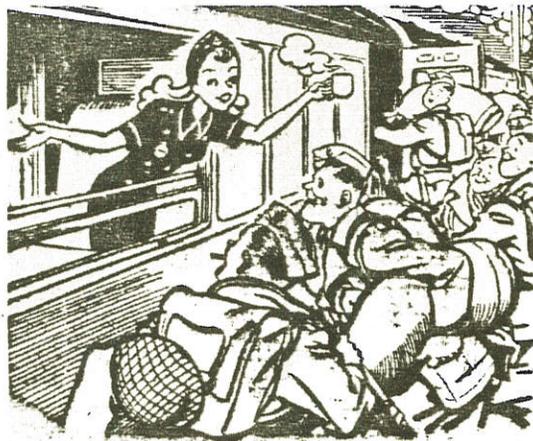
Walter Ameliman
 President of the Board of Trade.

Selborne
 President of the Board of Agriculture.

8



9 Women's Land Army workers, Anglesey.



HELP to cheer the boys on their way

On Miss Naffy's ready shoulders falls yet another task. When the boys come home on leave, no effort is spared to ease the burden of the journey. As the men speed homeward, Naffi girls on the leave trains serve tea and snacks in special buffet cars.

And when leave is over, soldiers and airmen again find Miss Naffy waiting to serve them, not only on the trains but in bright and cheerful canteens in the special transit camps where the men pause before returning overseas.

End-of-leave can be a grey and sombre period. Naffi has provided extra comforts and amenities to bring gaiety to the waiting hours. But their efforts will be useless without a small army of Naffi girls to provide an eager service, to cheer and encourage the boys going back and give them a parting memory of comfort and goodwill to sustain them in the days ahead.



If you are free to volunteer for this vital work, call (stating your preference for Naffi) at your local Employment Exchange. They will give you full details of this service.

serve with NAAFI

The official canteen organisation for H.M. Forces
 Navy, Army & Air Force Institutes, Ruxley Towers, Claygate, Esher, Surrey

WELL PAID WAR WORK FOR WOMEN

You can help the men in the Defence Services and have a good job in the N.A.A.F.I. canteens in any one of the following positions

Cooks ... from 24/9 per week
Counter Assistants } from 16/6
General Assistants } per week
Kitchen Maids }

Including Bonus.

Employment is available at once and in addition to the cash wage, Board, Lodging and a smart khaki outdoor uniform is provided free.

Application should be made to the

Staff Manager:
 Imperial Court, Kennington Lane,
 S.E.11., or to
ANY EMPLOYMENT EXCHANGE

12

DWY WRAIG BRIOD

YN BISOBYL AM EU GWIRGEDO
 GWELAF EU BUD YN DAL FALW AN FERCHED I FYND I'R FFATRIBEDD. WNAWN I BYTH ADDELL I BETI FYND. NETHAF WELLED I'N Y MAE ARMYNT EISIAU CYMRU O FERCHED - WYDDOCH CHWI, JIM?

WEL, HARRI, DARLLENNAIS DODE BOD DW CYMRU DWYTH SAITH O BETH I GADY UN DW YN BAROD I YMLADD DYNA RYWBETH I FEDDWE AN DANO, YNTE? DYNA'R MERCHED YN DYFOD.

MAEN GAS GENNYF ARDS FEL HYN I'R RHYFEL DODD AN EIM GWARTHAF, YDYCH CHWI DDIM, BETI? HOEFFWN I FYND I' WNEUD MUNITIONS

O, MAE GWYTH FFATRI YN OINA'DWY, OLWEN. MAE'N WARTH MOR DRWM, ONID YW, JIM!

NA BETI, NE DDIMON SYN GWNEUD Y GWYTH TRAW, A'R MERCHED Y GWYTH YSGAFN, AC YN ANIL MAENT YN EISTEOD I'W WNEUD.

OND O DDIFRIF, JIM, FUASECH CHI, DDIM YN GADDEL I OLWEN FYND? BETH AN Y PLANT?

FEDDWN I HO' RHYBYSTRO PETN HI EISIAU NYND, A FEDDWN I, OLWEN? AC EFALLAI Y BYDDAI HI'N GWNEUD Y PETH GORAU I'R PLANT YN Y PEN DRWM.

O WEL, WARTH IHNI AROS FAN LEIAF NES Y BYDDANT EISIAU SIARAD A NI.

IS, MAE'R PLANT YN Y GWLEDDD A FEDDIANNYD EISIAU BYTD.

ARDS! ARDS! ARDS FYTH A HEFYD! DYNA YDYTH TRAW, WEDD DOD YN Y RHYFEL YMA. MAE'N ARDRAF FY EISIAU IHNI CYMRU A'R BETHAU I'N AROS I RYWAR BETH I NI PRND.

OND MAE'N ARDRAF FY EISIAU I BETI CADW'R CARTREF YN NYND NES Y DYCHWELAF YN OL.

O, NID YN HENNY YN WARTH DIWRHOD LLAWY, HARRI. (YN HESONH.) EFALLAI NA DDIM EP DDM YN OL OS NA WELTHIA'R MERCHED I'R A'FAU I'DDO!

WYTHNOS WEDYN

PEIDWCH ROERI AN DANAF I, HARRI! BYDDAF WYTH FY NODD YN Y FFATRI GYDAG OLWEN A JIM, A THRA BYDDAF YN HEDDNL BYDDAF YN HEDDNL AN DANDCH.

YN RHYFEDD IAWN, BETI, 'RWYF YN FALDI DIWRHOD FEL GWETHYRAG NEWN FFATRI RYWAR. FV NCHARIAD I.

GLYSDOCH CHWI'R NEWYDD, ENETHOD? MAE'N CHURCH NI I FFYF UCAIN Y CANT Y MIS HUN. MAE'N YMA FYND A'R BETHAU WEDI I'R MERCHED DODD I NEIN.

PITI NA FUASAI YCHWNEUD YN DOD -

WYTHNOS WEDYN

RWYF YN EIRIALL TUA E2-10-0 YR WYTHNOS. E2-10-0 ODDO Y CFFRANZWR YN WYTHNOS DDWETHAF. AC NID DEDDWN BRIDED WEDI GWNEUD GWYTH FEL HYN DR BLAEN - MAE'N LLAWY DIWRHODS A' SHAF. FZYF GWYTHID HEFO PDBL GWELLTAR. MAE'N HES TEPLO NOD I'N GWNEUD RYWBETH DR DWEDDO, PE DEIRLECH CHWTHIAU'R UN I'RTH DOWCH HEFO NI! PE DDWEDDANT BOPETH Y MAE'N ARDRAH EISIAU SI WYBOD YN UN DR WAR JOB BUREAU YMA.

YMWELWCH ag un o'r wyddfailech holl gwes-lynnau. Mae'r Bureau yn agored yu awr yn Wrecsam, Rhyl, Colwyn Bay, Bangor, Caernarvon, Blaenau Ffestiniog a'r Dre Newydd.

Cyhoeddiad gan y Wainyddleth Llafar a Gwasneith Cenedlaethol

14

10,000 Women in N. Wales can tip the scales for Hitler - or AGAINST

Their decision will be made in the six weeks beginning November 17th

FROM the six counties of North Wales, ten thousand women volunteers are needed in the six weeks beginning November 17th - to tip the scales AGAINST Hitler.

Five thousand volunteers for the A.T.S., five thousand volunteers for work in war factories.

The reason women are needed is that, in modern war, there have to be seven non-fighters to every fighting man. The need is urgent

If you volunteer, others will come, too - and you will gloriously tip the scales against the evil frustration of Nazism.

Which will YOU choose?

when peace comes. And from the moment you take your place at the bench, you know you're doing your bit. At last you will be giving your answer to the creeping evil of Hitlerism. And you will be a woman's answer - quite simply, and not in words but in deeds.

Here are details of the work in North Wales war factories.

NO PREVIOUS EXPERIENCE NEEDED

UP HOUSEWIVES AND AT 'EM!



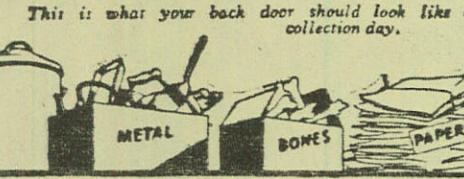
YOU can have a "smack at 'em." There are war weapons in your household waste. Every scrap counts, so save every scrap - of paper, metal, bones. Keep them separate and put them by the dustbin every collection day. They are wanted urgently to make munitions. Let's all get right into action now!



PUT THEM OUT CAREFULLY
 Follow the instructions you will receive, care saves time, space, money.

THEY WILL BE COLLECTED
 Councils in districts with a population over 10,000 must arrange for collection. You can help to see that the collection is well and thoroughly done. Send suggestions to your Councils.

THEY WILL BE USED
 Every scrap that is put out according to instructions and efficiently collected will be used for victory.



ISSUED BY THE MINISTRY OF SUPPLY

15

O'r ddeunawfed ganrif ymlaen gwelodd Cymru fudo pobloedd ar raddfa eang iawn. Symudodd pobl i mewn i'r ardaloedd diwydiannol a oedd yn datblygu; eraill yn symud dramor ac eraill yn mewnfudo i Gymru o dramor.

Gallwn ond canolbwyntio yma ar wragedd y ddau bwysicaf o'r grwpiau hyn a fewnfudodd i Gymru, sef y gymuned Wyddelig o lwerddon newynnog, orlawn, a'r mewnfudwyr o wledydd yr Ymerodraeth Brydeinig. Ceid llawer o grwpiau eraill megis y gymuned Sbaeneg o Ddowlais ac Abercraf.

Yn aml derbyniai'r gymuned Wyddelig y gwaethaf oll o'r ddau fyd yng Nghymru'r ddeunawfed a'r bedwaredd ganrif ar bymtheg. Edrychid arnynt yn amheus ac fe'u hystyrid yn fygythiad gan y gweithlu lleol. Fe'u trind yn llym, hefyd yn y llysoedd barn. Wedi'u gyrru i sefyllfaoedd 'ghetto', cafodd y Gwyddelod eu hunain yn dioddef o ganlyniad i'w hystyrydebu, a hynny'n arbennig o wir am y menywod (1,2).

Y mae hanes menywod duon a menywod lliw yng Nghymru heb ei sgrifennu eto, ond pan ddaw'r amser gobeithir mai'r menywod eu hunain a wna ei gofnodi, yn eu geiriau hwy eu hunain.

Rhydd lluniau o'r gymuned ethnig yng Nghaerdydd o Picture Post 1950 (3) gipolwg ar don nawddoglyd braidd, newyddiaduriaeth ryddfrydol. Nid rhagfarn amlwg ac agored yn unig mo hiliaeth, ond y wleidyddiaeth o waharddiad, gwahaniaethu ac anweledigaeth.

Wales from the eighteenth century onwards saw a great movement of people. People moved into the growing industrial districts, some left Wales altogether for a life overseas, while others moved into Wales from abroad.

All we attempt to do here is to focus briefly on the womenfolk of two of the most important of these groups who moved into Wales - the Irish community from overpopulated, famine stricken Ireland, and the immigrants from countries of the British Empire overseas who found a home in Wales, though one could pick on many other groups like the Spanish community of Dowlais and Abercraf.

The Irish community often received the very worst of both worlds in eighteenth and nineteenth century Wales. Viewed with suspicion and considered a threat by the local workforce they were also treated with hostility by the courts. Forced into ghetto situations Irish people often found themselves victims of stereotyping and this was particularly true of the women (1,2).

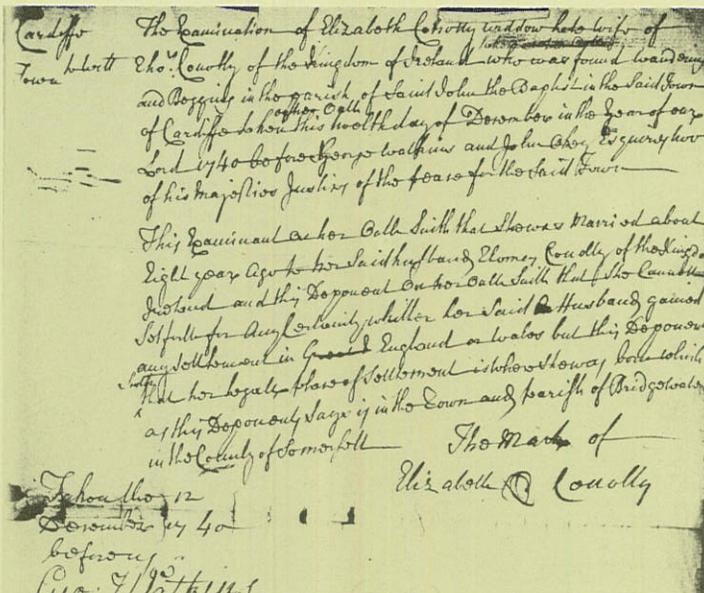
The history of black women and women of colour in Wales remains to be written, preferably by such women themselves.

A photo-montage of the Cardiff ethnic community from Picture Post 1950 (3) gives a glimpse of the rather patronising tone of liberal journalism. Racism is not only obvious and overt prejudice, but is the politics of exclusion, the politics of discrimination and the politics of invisibility.

The Examination of Elizabeth Conolly widow late wife of Thomas Conolly of the Kingdom of Ireland, who was found wandering and Begging in the parish of Saint John the Baptist in the Said Town of Cardiffe ...

This Examinant on her Oath Saith that she was married about Eight years ago to her said husband Thomas Conolly of the Kingdom of Ireland and this Deponent on her oath saith that she cannot set forth for any Certainty whether her said Husband gained any settlement in England or Wales, but this Deponent saith that her legall place of settlement is where she was born which as this Deponent says is in the Town and parish of Bridgewater in the County of Somerset.

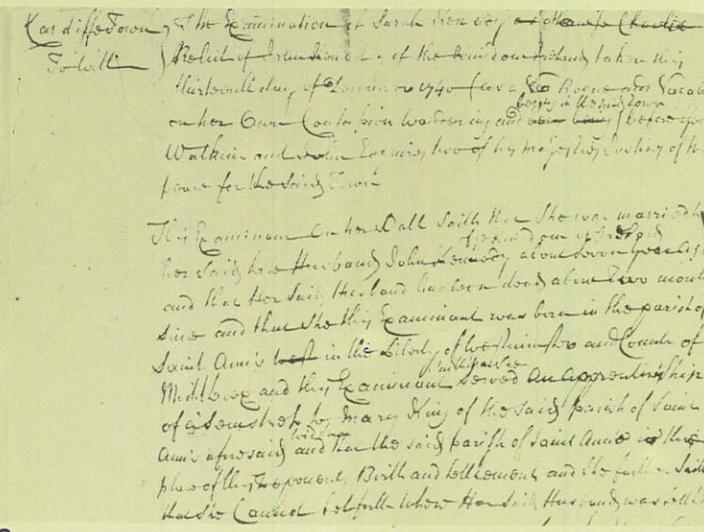
The mark of Elizabeth Conolly (1740)



1

The Examination of Sarah Kenedy widow Relict of John Kenedy of the kingdom of Ireland taken this thirteenth day of December 1740 (as a Rogue and Vagabond on her Own Confession wandering and begging in the said town) ...

This Examinant on her Oath saith that she was married to her said late Husband John Kennedy of the Kingdom of Ireland about seven years ago and that Her said Husband has been dead about two months since and that she this Examinant was born in the parish of Saint Ann's in the Liberty of Westminster and County of Middlesex and this Examinant saith that she served an apprenticeship of a seamstress to Mary King of the said parish of Saint Ann's aforesaid widow and that the said parish of Saint Ann's is the place of this Deponent's Birth and settlement ...



2



Where a Housewife may Shop in Arabic with a Welsh Accent: Kaid Sala's Grocery in Cardiff's Dockland. Some 6,000 people live in Bute Town, Cardiff. Most of them coloured. They live marked off from the rest of the city by social barriers, by race prejudice, and by the old Great Western Railway bridge. They live in a community bound together by under-privilege, where the grocer's an Arab, the bootmaker a Greek, where a sailor takes a drink in a Somali milk-bar or an Irish pub. It is an area with a bad name, but a decent heart.

3

Fel y datblygai'r stadau cyfoethog yr oedd priodas o bwys arbennig i dwf y rhai mwyaf grymus. Ychydig iawn o sylw a delid at deimladau'n aml; mater o gyfnewid eiddo ydoedd priodas a lywiwyd gan y ddau deulu i gyfeiriad buddiannau'r ddau: etifeddes addas at aer addas. Yr etifeddes Gymreig enwocaf oedd Catrin o'r Berain (1), dynes gyfoethog a'i phedair priodas yn cael eu cofnodi mewn hanes doniol gan Thomas Pennant (2).

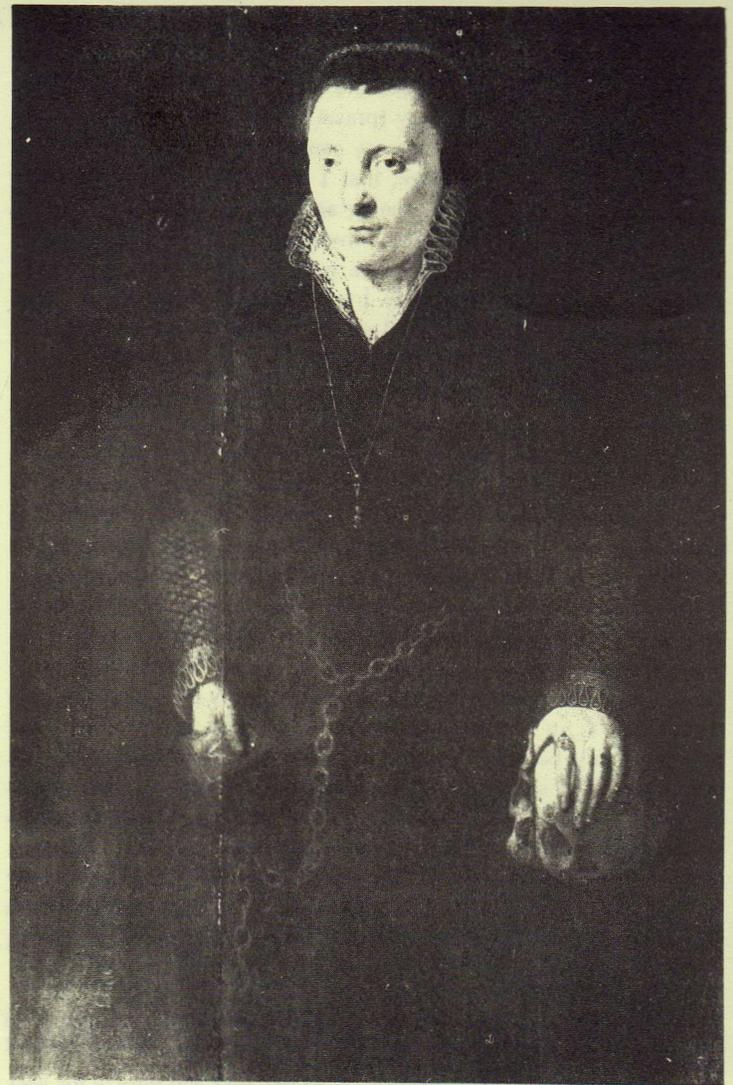
Ar raddfa lai hefyd, gallai menywod ddod i reoli eiddo drwy briodas pe digwyddai iddynt oroesi'u gwŷr. Rhydd ewyllys Elizabeth Jones, Llangoed, Sir Fôn (3) oleuni diddorol ar gyfoeth canolig un weddw. Cymynnir ei diddordeb mewn eiddo yn ogystal â'i phethau personol.

Yr oedd menywod yn berchen ar eiddo; gweithient ffermydd a rhentu tir (4), ond yn amlach na pheidio golygai safle cyfreithiol menywod fod eu daliadaeth yn ganlyniad i briodas yn hytrach nag yn gam annibynnol, ariannoli mewn i fyd busnes dyn.

As the development of landed estates took place, marriage was of particular importance in the growth of the most powerful of these. There was often little question of sentiment: marriage was a matter of property transaction, often engineered by the families concerned, a suitable heir to an estate being teamed up with a suitable heiress. The most famous Welsh heiress of all was Catherine of Berain (1), a wealthy woman of property whose four marriages are related in a humorous anecdote by Thomas Pennant (2).

On a more modest scale too, through marriage women could acquire the control of property, if they outlived their husbands. The will of Elizabeth Jones of Llangoed, Anglesey (3) offers an interesting insight into the moderate wealth of one such widow, disposing both of her interest in property and of her personal possessions.

Women owned property, rented land and worked farms (4), but the legal position of women more often than not meant that land holding etc. was a result of a marriage bond rather than an independent financial intervention into a man's business world.



Katheryn of Berain The Llewesog Portrait, 1568.

1

I must not omit the portrait of a lady, exceedingly celebrated in this part of Wales; the famous Catherine Tudor, better known by the name of Catherine of Berain, from her seat in this neighborhood. She was daughter and heiress of Tudor ap Robert Fychan, of Berain: she took for her first husband John Salusbury, heir of Lleweni, and on his death gave her hand to Sir Richard Clough. The tradition goes, that at the funeral of her loved spouse she was led to church by Sir Richard and from church by Morris Wynn, of Gwedir who whispered to her his wish of being her second; she refused him with great civility, informing him that she had accepted the proposals of Sir Richard, in her way to church, but assured him (and was as good as her word) that in case she performed the same sad duty (which she was then about) to the knight, he might depend on being her third. As soon as she had composed this gentleman, to shew that she had no superstition about the number three, she concluded with Edward Thelwall of Plas y Ward, esq; departed this life August 27, and was interred at Llanyfydd on the 1st of September, 1591.

2

U.C.N.W. Plas Coch MS 566

In the name of God Amen, the VIIth day of May in the year of our Lord God 1632: I Elizabeth Johnes of llangoed in the countie of Anglesey widowe beinge weake and sickly in body but yet of sound and perfect minde and memory (praise and thanks be to Allmightie God) doe make this my testamente conteyning therein my last will, in maner and forme followinge, first I commend my soule into the handes of Allmightie god my maker and creator hopinge unfainedly by the merittes of his onely sonne my mercifull Saviour and blessed redeemer Jesus Christ to be made partaker of eternall blisse and everlasting felicity, and my body I assigne to the earth to be buried in christian buriall where it shall please God to appointe, Imprimis I give and bequeath to the Cathedrall church of Bangor ijs, Item I give and bequeath towards the reparacion of the churche of llangoed Xs Item I give towards the reparacion of llanyestin Vs and also to the church of llanvihangell tinesilwy Vs. Item I give and bequeath to my daughter Anne Wykes my weddine ringe and apurse wrought with gould, and silver and coloured silke and also my silver tankerd and to her three sonnes, Edward, Aquilla, and John Wykes I give a spurr riall¹ betweene them videlicet xis a peece. Item I give give to my sonne Wykes a peece of gould with a crosse upon it Item I give to my sonne Alured another peece of gould with a crosse upon it of the like value; Item I give to my sonne Wynne a peece of gould of XXIIIs. Item I give and bequeath to my daughter Elizabeth Tompson 5li in money and one of my stufte gownes, my read petticoate, my best ruffe, a coife² and a crosecloth³ wrought with white, a holland smocke⁴ and my white knitt wastecoate, Item I give to Mary Tompson her daughter my sealinge ringe of gould havinge in it these letters E.J., Item I give to her sonne Laurence Tompson XXs Item I give devise and bequeath to my daughter Francis my lease of Derrie for her porcion and to her lawfull issue and in default thereof I give and bequeath it to my sonne Thomas Jones and his

lawfull issue provided allwaies and it is my meaninge that my daughter Francis shall give and allowe 5li per annum to my sonne Harry her brother out of the said farme of Derry when it comes into her handes untill the lease be expired, Item I give to my daughter Francis x li a year untill Dearie comes into her handes and I give her also the feather-bedd that I lye uppon withall the furniture⁵ of it (exceptinge the bedsteede). Item I give to my sonne Harry my Bible God graunt he may make good use of it and 5 li a yeare for tenne yeares if he governes himselfe in the feare God, also I give him 5 li yearely out of derry when it comes into his sister Francis handes, Item I give betweene Rowland and John my grandchildren the halfe of that money that my daughter Alured left mee, and to each of them a cowe and a calfe and all my sheepe between them Item I give and bequeath to my sonne Thomas Jones my greate Bible my bedsteed in the greate chamber mattrise feather-bedd boulster two downe pillowes three blankettes one greene rugge⁶ curteines and valance⁷ and testor⁷ of greene carsie⁸ laced and a cupbord cloath to it fringed, the cupbord and chaire of black leather and two stooles of blacke leather my husbandes picture and my daughter Alured's picture, a cushion of velvet embrodered with gould which was a seale purse, a paire of Andirons⁹ covered with brasse, a double salt guilt, my silver becker¹⁰ XII silver spoones, one silver bowle, a chest bound with Iron wherein his writinges are and sixe Alablaster pictures, Item I give him the furniture of the parlour, as it is, with tables carpets cubbor cloth and a paire of tables and the wooden chest in the greate chamber, Item I give to my daughter Johnes my wrought velvet petticoate and my stillitorie¹¹ and I give my graundchild Lettice Jones a crosse of gould enameled, Item I give to my sister Bosson a XXIIIs peece and my stufte gowne kertle¹² and bodies¹³ and one of my bever hatts, Item I give my sister Harcote my best frize¹⁴ gowne bodies and kertle, my cloake, savegard¹⁵ and hood and

5. i.e. the furnishings, the curtains and the bedclothes.
 6. A coverlet made of a rough woollen material.
 7. The tester was the wooden framework of the bed and the valance was then the drapery over the canopy.
 8. i.e. Kersey, a coarse woollen cloth.
 9. Firedogs.
 10. Beaker, i.e. a goblet.
 11. A stillatory, a still.
 12. A Kirtle was a skirt or outer petticoat.
 13. Bodice.
 14. Frieze, a coarse woollen cloth.
 15. A safeguard was an outer skirt or petticoat worn by women to protect their dress when riding.

1. A spur-royal, a gold coin, chiefly coined in the reign of James I; so called from having on its reverse the form of the sun with rays, representing a spur rowel, i.e. the revolving pricking wheel of a spur.
 2. A coif, a close-fitting cap covering the top, back and sides of the head.
 3. Cross-cloth, a linen cloth worn across the forehead.
 4. A woman's undergarment, a shift or chemise.

72 Sarah Waters Dr
 To an Arrear of Rent returned in Mr
 Thomas Williams's Acc^t for 1797 } L. 14. 14

Ann Rowland W. Dr
 From Folio 57
 To yearely Rent for Cwmnosydd Farm in the
 Ruddy due at Michas 1810 - 15. 0. 0 L. 15. 0
 Land Tax redeemed thereon - 1. 0. 3 16. 3

✓

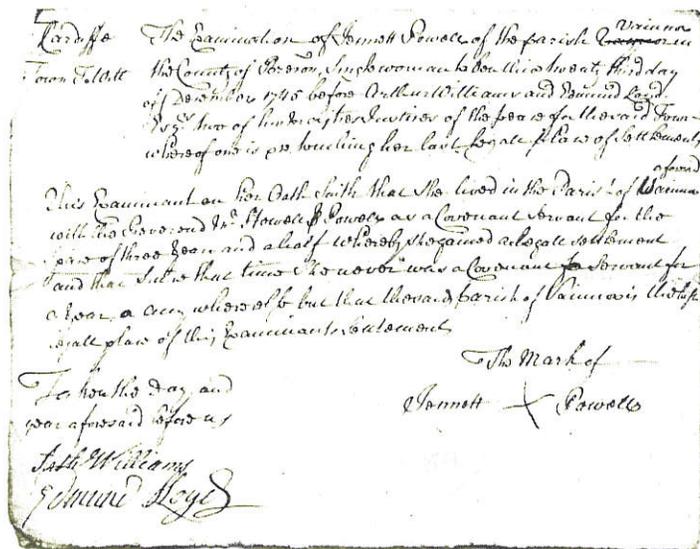
Menywod a Deddf y Tlodion

Women and the Poor Law

Am dros 300 mlynedd bu cyfundrefn deddf y tlodion yn rhwyd ddiogelwch olaf y gymdeithas; yn cynnal y rhai na allent gynnal eu hunain. Am amryw resymau, tueddai menywod i ddod i gysylltiad â'r gyfundrefn yn amlâch na dynion. Soniwyd am y fam ddi-briod weddwon man arall, ond ceid hefyd weddwon yn wynebu'r broblem o fagu teulu ar ôl marwolaeth y gwŕ neu'r forwyn ddi-briod (1) a neb i'w chynnal yn yr amser cyn yswiriant cenedlaethol. I lawer ni' oedd dewis ond mynd i mewn i'r tloty (2). Oherwydd i ferched fyw'n hwy, ar gyfartaledd, na dynion ceid hefyd y broblem o'u cynnal yn eu henaint (3).

For over 300 years the poor law system was the final safety net of society, supporting those who were unable to support themselves. For a whole variety of reasons women have tended to come into contact with the poor law system more than men. The illegitimate mother has been dealt with elsewhere but there were also the widows faced with the problem of raising a family after the death of a husband or the unmarried servant girl (1) fallen on hard times with no one to support her in an era before the advent of national insurance. For many there was no alternative to the workhouse (2). Because women live longer than men on average there was also the problem of supporting them in their old age (3).

The Examination of Jennett Powell of the parish of Vainnor in the County of Brecon singlewoman taken this twenty third day of December 1745 ... This Examinant on her oath saith that she lived in the Parish of Vainnor aforesaid with the Reverend Mr. Howell Powell as a Covenant servant for the space of three years and a half whereby she gained a legall settlement ...



The Account of David William and Thomas William Overseers of the Poor in the Parish of Peterstone supra Ely from the 29th of April 1793 To the 6th of May 1794 As Followeth

To Ann Evan	13 Weeks at 1s per Do.	13	"
To Ann Evan	2 Weeks at 2s per Do.	4	"
To Ann Evan	4 Weeks at 6s per Do.	1 4	"
To Ann Evan	Half a pint of wine	6	"
To Ann Evan	two Loads of Coal	2	"
...			
To Ann Evan	in Candles in watching her	3	"
To dressing her	Corps	2	6
To digging her	Grave	2	"
To A Coffin		13	"
To A le		6	"
Sope Do		10	"
To a Room in the House	where she dyed	2	"
To Alice	Leyshon for washing	1	6
...			

To Morgan Thomas	at 2s of D ^o	4	2
To Morgan Thomas	a relief of	10	"
To his wife	for going to cartibility to the work	3	"
To Ann Evan	13 weeks at 1s of D ^o	13	"
To Ann Evan	2 Weeks at 2s of D ^o	4	"
To Ann Evan	4 weeks at 6s of D ^o	1 4	"
To Ann Evan	Half a pint of wine	6	"
To Ann Evan	two Loads of Coal	2	"
To Phillip Evan	eight Loads of Coal	18	"
To Ann Evan	in Candles in watching her	3	"
To dressing her	Corps	2	6
To digging her	Grave	2	"
To A Coffin		13	"
To A le		6	"
Sope Do		10	"
To a Room in the House	where she dyed	2	"
To Alice	Leyshon for washing	1	6
To Ann Evan	in Candles in watching her	3	"
To Phillip Evan	eight Loads of Coal	18	"
To Ann Evan	in Candles in watching her	3	"
To Phillip Evan	eight Loads of Coal	18	"
To Ann Evan	in Candles in watching her	3	"

3 Peterstone Poor Law accounts, Glamorgan.

MERTHYR TYDFIL

'Scaling the Workhouse Walls'

"Mary Evans and Gwenllian Jones were summoned, at the insistence of the Guardians, for scaling the walls behind the Union House in order to go to town unknown and without the consent of the master. They were admonished ..."

South Wales Argus June 26, 1856.

Menywod mewn gwrthdystiadau, streiciau a therfysgoedd

Women in protest, strikes and riots

33

Yn ddiaw gellid elwa o ymchwil bellach ar ran menywod mewn gwrthdystiadau, streiciau a therfysgoedd. Bu menywod ymysg yr arweinwyr yn aml. Cawn hyn yn y gwrthdystiadau bwyd yn y 1790au (1,2), gwrthdystiadau Deiniolen ynghylch amgau tiroedd (3) ac yn aflonyddwch siartiaeth (4).

Yn ystod y 1790au, blynyddoedd Chwyldro Ffrainc, cymerai merched ledled Cymru ran yn y gwrthdystiadau. Ysbeilid llongau a gludai gynnyrch lleol i farchnadoedd mwy buddiol y tu allan i Gymru ac ymosodid ar fragwyr a ddefnyddiai rawn gwerthfawr ar gyfer cwrw. Ymosodid ar asiantwyr y llywodraeth ar gyfer cau tiroedd comin gan hen fenywod yn ysgwyd sosbenni a phadelli. Heriodd Anne Jones, ffermwr o Gaergwle, gogledd Cymru y wladwriaeth Brydeinig wrth ollwng carcharor o jêl y dref, ac yna arwain gwrthdystiadocio gwrychoedd yn erbyn y tîrfeddianwyr a fynnai amgau tiroedd.

Yn aml dyfeisiodd merched eu dulliau di-drais eu hunain o brotestio megis ymddygiad rhai yn ystod streic y Penrhyn (5). Yn streic y glowyr 1926 bu cefnogaeth y menywod yn hanfodol bwysig (6). Nid yn unig buont yn brysur yn y ceginau cawl ac ati, ond aethant ar y llinell biced a dod yn enwog am eu sgarmesoedd â'r heddlu. Erbyn y 1930au daeth menywod yn fwyfwy i mewn i weithredu uniongyrchol yn erbyn y llywodraeth. Yn ôl pob tebyg bu ymosodiad ar swyddfa'r Bwrdd Cymorth i'r Di-waith ym Merthyr gan ferched lleol yn ffactor bwysig i ddarbwylllo'r llywodraeth i droi'n ôl drannoeth ar ei pholisio dorri budd-daliadau (7).

Tra'n parhau yn nhraddodiad merched Cymru o weithgarwch, ceid newid yn ystod ymrafael diwydiannol Undeb Cenedlaethol y Glowyr 1984 (8); newid yng nghyfraniad gwleidyddol a chorfforol y merched yn ymateb i sefyllfa streic cyfoes. Bu pwyllgor cefnogaeth y menywod yn ganolog i drefniant y streic a chwaraeodd ran arwyddocaol yn symbylu gweithgareddau er enghraifft ar y llinell biced ac yn meddiannu baddonau glofa Cynheidre. Cafodd merched nad oeddynt erioed wedi siarad yn gyhoeddus o'r blaen eu hunain yn annerch cynulliadau o filoedd o bobl. A anghofir y filwriaeth hon yn rhwydd ar ddiwedd yr ymrafael hwn?

The role of women in riots, strikes and protests would certainly repay further investigation. Often women were among the ringleaders. We find this in the food riots of the 1790s (1,2), the Llanddeiniolen enclosure riots (3) and in the Chartist disturbances (4).

During the 1790s, the years of revolution in France, women all over Wales were involved in militant actions. Ships taking local produce to more profitable markets outside Wales were sacked and brewers using up precious grain were attacked. The government's 'enclosure' agents were set upon by elderly Welsh women brandishing pots and pans. Anne Jones, a farmer of Caergwle in north Wales, defied the British state by releasing a prisoner from the town gaol and then leading a hedge uprooting action against enclosing landowners.

Often women have had their own non violent methods of protest such as the behaviour of some during the Penrhyn strike (5). In the 1926 miners' strike the support of women (6) was crucial. In 1926 not only were women active in soup kitchens etc. but they were out on the picket line and were 'notorious' for their confrontations with the police. By the 1930s women were increasingly involved in 'direct action' in defiance of the government. The storming of the Unemployment Assistance Board office in Merthyr Tydfil by local women was probably a major factor in the reversal, the following day, of government policy on cutting benefits (7). While in a continuing tradition of Welsh female activism, the 1984 NUM industrial dispute (8) marked a shift in the political and physical participation in a modern strike situation. The women's support committee were central to the organisation of the strike and played a significant initiating role with women active on the picket line and in such actions as the occupation of the pit-head baths at Cynheidre. Women who had never spoken in public before found themselves addressing rallies of thousands. Will this militancy be easily defused after the settlement of this dispute?

1

The Information of Henry Beavan of the Town of Swansea ... Saith that on Saturday the 2nd day of February instant a number of persons assembled tumultuously before the Dwelling house of Joseph Beavan ... that the wife of George Zacharias of the parish of Llangevelach ... passed through the passage of the said Dwelling House into a Yard behind the same and returned into the street where the said persons were so assembled and informed them ... that she saw the room ... locked and that she would swear it was full of Corn upon which the said persons so assembled gave three loud Cheers ... there-upon two of them came into the House and this Deponent unlocked the Door of the said room, where they found no Corn; and this Deponent heard them say 'Hang the Woman ... Why did she tell such lies' ... they said they did not mean to hurt this Deponent and the rest of his family, but that if they could have found any Corn there they would have taken it away. Sworn before us at Swansea aforesaid this 11th day of February 1793.

The Information of Henry Beavan of the Town of Swansea in the County of Glamorgan Esquire taken upon oath before John Morris and John Beavan Esquires his Majesty's Justices of the Peace in and for the said County this 11th day of February 1793. That on Saturday the 2nd day of February instant a number of persons assembled tumultuously before the Dwelling house of Joseph Beavan this Deponent's father in the Town of Swansea That the wife of George Zacharias of the parish of Llangevelach in the said County passed through the passage of the said Dwelling House into a yard behind the same and returned into the street where the said persons were so assembled and informed them in this Deponent's hearing that she saw the room meaning as this Deponent verily believes a room in the said Dwelling House locked and that she would swear it was full of Corn upon which the said persons so assembled gave three loud Cheers That upon this the said Deponent told them they were at liberty to inspect the said room and thereupon two of them came into the House and this Deponent unlocked the Door of the said room, where they found no Corn; and this Deponent heard them say 'Hang the Woman or some such like expression' and then they said they did not mean to hurt this Deponent and the rest of his family, but that if they could have found any Corn there they would have taken it away.

Sworn before us at Swansea aforesaid this 11th day of February 1793.

J. Morris.
J. Beavan

2

... they crowded towards him with their bludgeons brandished. That after some supplication they were a little appeased and the said William John distributed ale among them all. That the said persons saying they would make the said William John go with them before the Portreeve of Swansea he prepared himself to go. That just before they were setting out one Catherine Robert Thomas Harry, the wife of one of the party came up towards them and said 'Hear you Develish Dogs you have done nothing yet, Down with it every stone ...'

RIOT.

WHEREAS the persons hereafter named and described, together with several others, met upon a certain Common, in the parish of Llanddeniolen, in the county of Carnarvon, on the 8th day of September, 1809, and there opposed the Civil Power, and continued together in a Riotous and Tumultuous manner for upwards of One Hour, after the Riot Act was read by one of his Majesty's Justices of the Peace, acting in and for the said county; then committed several violent Assaults, who have now absconded or concealed themselves to avoid being taken by Warrants, granted against them for this offence.

- 1 William Evan, otherwise William Evan Shion Foulk, of Waunwina, in the said parish of Llanddeniolen, a quarryman, about 30 years of age, about 5 feet 10 inches high, well made, fair complexion, black hair and eyes.
- 2 Foulk Evan, otherwise Foulk Evan Shion Foulk, of Waunwina aforesaid, a quarryman, about 33 years of age, about 5 feet 7 inches high, broad shoulders, black complexion, and much marked by the small pox.
- 3 Ellis Evan, otherwise Ellis Evan Shion Foulk, of Waunwina aforesaid, Quarryman, about 5 feet 9 inches high, fair complexion, and black hair.
- 4 Richard Jones, of Waunwina aforesaid, a son of Mary Werglodd coch, in the said parish, a quarryman, about 30 years of age, light made, about 5 feet eight inches high, fair complexion and light hair.
- 5 Henry Jones, near Vachwen, in the said parish, a quarryman, about 33 years of age, about 5 feet 10 inches high, hard features, and much marked by the small pox.
- 6 John Williams, of Llys, in the said parish, about 20 years of age, 5 feet 6 inches high, fair complexion, and light hair.
- 7 David Ellis, of Clwt y Bont, in the said parish, a quarryman, aged about 40 years, about 5 feet 6 inches high, dark complexion, and black hair.
- 8 Foulk Pryse, of Clegir, in the said parish of Llanddeniolen, quarryman, about 34 years of age, 5 feet 6 inches high, stoops, sallow complexion.
- 9 Jane the wife of the said Ellis Evan.
- 10 Margaret Owen, the wife of Rowland David, Clwt y bont aforesaid.
- 11 Jane Jones, the wife of David Ellis, of Clwt y bont aforesaid.
- 12 Margaret Hughes, the wife of David John Pryse, of Clwt y bont aforesaid.
- 13 William Morris, of Chwarrel fawr, vachwen, in the said parish of Llanddeniolen, a quarryman.

3

4

John Frost writes ...
 "The women of Merthyr are setting a glorious example. They went round the shops with subscription books for the Defence Fund and Tradesmen fearful of the consequences, subscribed liberally".

'Western Vindicator' June 29, 1839.

5 He asked P.C. 38 why he could not get peace in his own house. This woman is annoying him all the time. She is the worst character in Caellwyngrydd—this Jane Jones, Ty Capel, and very often under the influence of drink.

2956.—By MR. JONES MORRIS: You are quite sure of what you say?—Yes.

2957.—She keeps the Chapel House?—Yes.

2958.—By MR. E. R. DAVIES: Have you ever summoned her?—No.

2959.—Why not?—She is one of the worst characters about the place for annoying the workmen.

2960.—But you have never summoned her?—She shouts from within her own premises.

2961.—By MR. PICTON: She does not throw stones?—No, she blows a horn every night, and every morning in the summer. She told me herself that she would continue to do so even if she died in doing so, and that the chapel people had persuaded her to do so.

2962.—To make this noise?—Yes.

2963.—Tell us exactly what she said to you?—She said, "Although you as policemen have tried to stop me from blowing this, and one of the deacons of the chapel has as well, I am going to continue blowing it if I die in doing so." She further said that the chapel people were encouraging her to do so.

3004.—By THE CHAIRMAN: Did you not at once challenge her statement?—I did ask her.

3005.—Tell us in Welsh exactly what was said?—I had been taking men home to the mountain, and I was coming down back again, and I pointed her out to Sergt. Owen. That was on the 20th February. She shouts every night, and she used to have a pair of horse-shoes, and knocked them together, and when the men passed she shouted out, "It is time to go to church." She did that because the men went to church. Sergt. Owen said to her, "You will be in trouble if you are not quiet,—you will be summoned." Her father then asked Sergt. Owen if the policemen had a right to swear. Sergt. Owen asked her what he had said, but she would not tell him.

6

MARCH OF WOMEN 'REDS'

"The story of a march to a Senghenydd Colliery by Abertridwr women, some of whom were communists, was told at Caerphilly on Tuesday. "Summoned under the Emergency Powers Act with endeavouring to persuade others to interfere with the loading of small coal at the Lewis Merthyr Collieries ... all pleaded not guilty.

One man, who was also charged claimed that he did know some women were members of the C.P. ..."

Western Mail August 11, 1926

INCIDENT AT OGMORE VALE

"Thomas Henry Bennett, the colliery fireman ... said they could not get through the crowd as the women started shouting "Your are not going to work, go back home. You are not going to pass here". That cry by the women was eventually taken up by the men".

Western Mail, September 24, 1926.

YSTRAD MAGISTRATES RIOTS AND INTIMIDATION AGAINST SCAB MINERS

"A large number of women, including Mrs. Martha Cleans and Mrs. Williams were driven down the street by police officers. Here Mrs. Williams shouted "Come on you men, do your duty you cowards get him and duck him in the river" another woman Kate Jones standing amongst the crowd of women shouted "Fancy the police lowering themselves to protect an old blackleg like that. It's a riot we want here".

Western Mail, September 29, 1926

"A strange feature of the disturbance is the surprisingly prominent part played by the women folk, many of whom loiter persistently in the drizzling rain with babies in arms to witness the wretched spectacle. Their presence considerably hampered the police in their efforts to clean the streets".

Western Mail, November 5, 1926.

"You threw the first stone at the police constable and you set a very bad example to the women of the district. I find that women have been taking too prominent a part in these disturbances and I must impose a penalty that will be a deterrent to others".

Stipendiary D. Luefer Thomas sentencing Mrs. Elvira Bailey of Treorchy to 2 months



WOMEN OF THE WORKING CLASS!

Demonstrate on March 8th!

The attack launched by the National Government under Part II of the Unemployment Act is an attack on our homes—on the lives of our children. Part II of the Act and the Means Test are a constant menace to all of us.

In the factories we are driven like slaves through the Bedaux and other speed-up systems—in the homes we are faced with the continual problem of making ends meet on inadequate unemployed relief or low wages.

Food and clothing is more and more difficult to obtain—heavy rents are an unbearable burden.

Yet the economy measures of the National Government threaten us with continual worsening conditions. The National Government is a government of starvation.

Through united mass demonstration the working class has forced the Government to retreat. In these demonstrations the women have taken a great part. The march of the women in Merthyr was one of the decisive factors in forcing the Government to call a halt in its criminal activities.

We must now take a greater part than ever. We have too long held back from politics and the political struggles of our class. Now we must go forward—from the co-operatives, trade unions, factories and working-class streets—women of the working class, fighting for home, for bread and for peace.

On March 8th, 1917, the women of Leningrad made their great demonstration for bread and peace and gave a new great impulse to the revolutionary struggle of the workers.

March 8th has become an historic day for the women of all lands—the day that signalises the advance of all women workers to the great goal of working-class emancipation.

Clara Zetkin, who, after the working-class revolution in Russia and the end of the imperialist war, was the recognised leader of the women of Germany, gave the call for the celebration of March 8th as an international day for women's demonstrations.

But this year, more than any previous year, is there

need for us to demonstrate. The threat of starvation—the threat of fascism and of war—these stand ever before us. For our homes, for our loved ones, for peace and security; for these we must fight against the National Government.

All working women join the demonstrations on March 8th.

For the withdrawal of Part II and the withdrawal of the Means Test.



For increased relief and increased wages.

For maternal and child welfare.

For reduced rents.

Against fascism and war.

For the defeat of the National Government.

Issued by the Communist Party of Great Britain, 16, King Street, W.C.2, and printed by the Marston Printing Co. (T.U.), Nelson Place, Cayton Street, E.C.1.

SOUTH WALES ^{LABOUR} BRIEFING

WOMEN WANT ACTION!



"We want a group that goes out and does something".

Anne Jones from Hirwaun Women's Support Group is angry. She wants to see changes in the way the South Wales Area Women Against Pit Closures Group is operating.

"When it was first formed back in July it was called Women Against Pit Closures. And it was called that for a reason. It was not just a group to co-ordinate the collection of food parcels. The point of it all was that women would take part in all

the political activities, including the picketing.

" At the last meeting I attended, about a month ago, the item on picketing was number eight on the agenda, just before any other business. That was two and a half hours after the meeting started. I was really cross about this! Too much time is being spent on what should be done about food collection and distribution and social security. Not that advice shouldn't be given about the question but I don't think these things should be allowed to dominate the agenda.

This leads onto another issue. I think it would be a good idea if we could rotate the chair and let women from the local support groups in the area take turns at the job. We want a group that goes out and does something. We have had trouble enough getting recognition from the NUM in South Wales. We don't want our group to become ineffective.



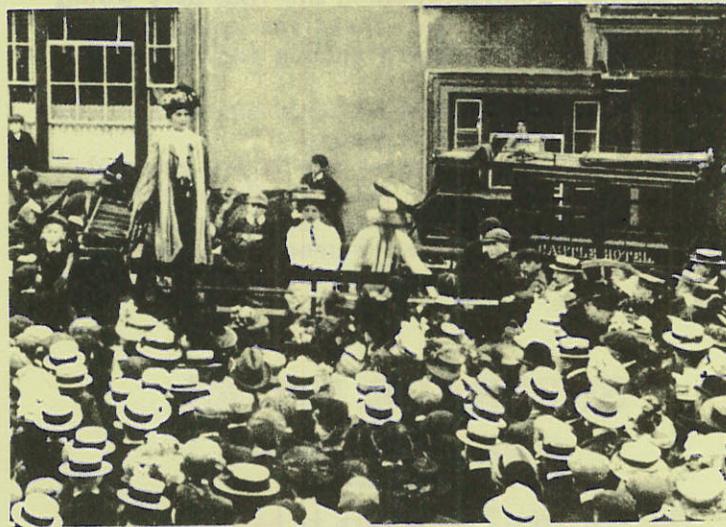
WOMEN KEEP THE STRIKE AFLOAT



Tra oedd merched yn weithredol iawn yn y mudiad siarataidd, dylid cofio bod yr ymgyrch yn mynnu pleidleisiau i bob dyn yn unig. Er i'r syniad o bleidleisiau i ferched gael ei arloesi flynyddoedd lawer ynghynt, fe'i ystyrir yn 'nod afrealistig' o hyd gan fwyaf y dynion radicalaidd. Cafwyd llwyddiant ond ar ôl i'r menywod gymryd yr ymgyrch i'w dwylo'u hunain. Yr oedd gan fudiad y swffraget ei gefnogwyr yng Nghymru. Ceid ymosodiadau swffraget ar eiddo, er enghraifft llosgi Ysgol Sir Caernarfon, (1,2) a chyfarfodydd cyhoeddus lle siaradodd gweithredwyr megis Christine Pankhurst. Yma gwelir cyfarfod yn Hwlfordd tua 1907 (3). Ceid hefyd fudiad swffraget di-drais a'r orymdaith o fenywod o ogledd Cymru i Lundain yn rhan ohono (4,5). Ond eu cyfraniad yn ystod y Rhyfel Mawr a enillodd y bleidlais i ferched o'r diwedd.

While women were very active in the Chartist movement it should be remembered that the campaign was only for male suffrage. The notion of a vote for women had been pioneered many years before but the majority of male radicals still considered it an 'unrealistic aim'. Only when women took the campaign for the vote into their own hands did they have any measure of success.

The suffragette movement had its supporters in Wales. There were suffragette attacks on property such as the burning of Caernarfon County School (1,2) and public meetings where activists such as Christine Pankhurst spoke, like the Haverfordwest meeting circa 1907 (3). There was also in 1913 a non-violent suffragette movement of which the march of women from north Wales to London (4,5) was a part. It was their role in World War I which eventually won women the vote.



3 Mrs. Pankhurst addressing a meeting at Haverfordwest, 1907.

4 North Wales Chronicle, July 1913

WOMAN'S WORLD. MARCH ON LONDON. NORTH WALES SUFFRAGISTS' PILGRIMAGE.

In connection with the pilgrimage of the non-militant suffragists to London, a meeting was held under the Reformer's Tree at Bangor, on Wednesday afternoon. Mrs Price White explained that it was not intended to start a procession from Bangor to join the main body, but a few of the members would journey in a brake after the meeting to Penmaenmawr, where another meeting would be held. There were present at that meeting, which was held under the auspices of the National Women's Suffrage Societies, members from Criccieth, Carnarvon, Penygroes and Pwllheli. Mrs Price White explained that the object of the pilgrimage was to show the difference between the methods employed by militants and non-militants.

Mrs Harp, in her address, emphasised how women were penalised under the existing state of affairs, which ignored their just claims, and also the fact that they were human beings just the same as men. The stock argument used against suffragists was that the place of women was in the home, but there were thousands of women without houses, and they were also thinking of the thousands of women who were compelled to leave their houses to earn their livings. They must look at things as they were, and not at things as they ought to be. Though they were compelled to pay taxes the women were never consulted even in regard to matters of vital importance to the home. Men saw very little of the home, whereas women had to live at home practically all day, and yet the men made all legislations affecting the home. Woman was the home-maker, and her point of view must be considered.

As showing the value of the vote, the speaker stated that the suffragists of Rotherham desired an interview with Mr Pease, M.P., but he declined to see them. The male trade unionists of the district then took the matter up, and he saw them. His excuse for not favouring

MYSTERIOUS FIRES AT CARNARVON. SUPPOSED WORK OF MILITANT SUFFRAGETTES.

LARGE HAY STACK DESTROYED.
COUNTY SCHOOL BUILDING DAMAGED.

(From Our Own Reporter.)

Many people were roused about five a.m. yesterday (Thursday) morning, writes our Carnarvon correspondent, by the sound of the fire alarm bell. The news soon spread that a hay-stack was on fire at Uae Gwyn, in the neighbourhood of the Territorial camp at Bethel-road.

1 North Wales Chronicle, August 1913



women's suffrage was that he thought women would not be able to stand the stress and strain of Parliamentary life. He evidently believed that directly women obtained the vote they would sit in Parliament, but that was quite wrong, and she had never heard such a far-fetched advanced reason before.

A resolution was carried with one dissentient in favour of women's suffrage.

Afterwards a number of the ladies proceeded by brake and motor cars to Penmaenmawr, where another meeting was held, and the pilgrims cheered on their journey. They wore badges and otherwise showed their enthusiasm for the cause.

SUFFRAGE NOTES.

(From a Correspondent.)

The suffrage Pilgrimage is certainly arousing a great deal of interest, though, of course, those who frankly admit that they regard it as an absurd and futile expenditure of energy and enthusiasm. Just now it is quite interesting collecting opinions on the Pilgrimage; it is a new summer pastime, and will probably keep its freshness all through the month of July.

The form of the objection differs, but here is one which many of us possibly echoed when we first heard the project mooted, and did not yet understand all it meant. "Walking to London! How foolish. What is the good of these ridiculous processions? The time for processions, if it ever existed, is past." Now it may be that the time for processions is past. But the Suffrage Pilgrimage is not a mere procession. It is a method of propaganda, a chance for doing real educational work on a scale of unprecedented magnitude and in a manner calculated to strike the imagination and at the same time convince the minds of an immense number of persons, some of whom have never yet considered the matter seriously at all. In numberless villages and small towns where women's suffrage has never yet been preached, or where the word connotes nothing but burning of houses or destruction of letters, the real meaning, and aim, and necessity of women's political enfranchisement will be made clear in the time which elapses before July 26th, when the Pilgrims march on London from along the several converging routes.

The well-known author of "Collections and Recollections" contributed an article last Saturday to the *Manchester Guardian*, in which he rather questioned the value of demonstrations, and with much that he had to say in that article one is quite in agreement. "A demonstration," he says, "is literally that which may be proved beyond doubt or contradiction" in the manner in which Euclid demonstrates a mathematical proposition. But an enormous gathering of persons does not, of course, prove anything "beyond doubt or contradiction" except the numerical strength of those who advance it. That has its own value all the same. But the Suffragist Pilgrimage is not a mere demonstration,

SUFFRAGISTS' PILGRIMAGE TO LONDON.

THE PILGRIMS AT CONWAY

A FAVOURABLE RECEPTION.

The determined little band of North Wales suffragists, who began their journey at Bangor last week with a view to joining the main body of Scottish and English enthusiasts on their march to London spent their first night at Penmaenmawr, and resumed their walk next morning Conway being their first resting place.

Our Conway reporter writes:—

Under the shadow of the majestic walls of the Castle, the North Wales suffragists held their meeting on Thursday at noon, and excepting for one or two interruptions they received a good hearing.

As one witnessed the twelve or fifteen women slowly making their way into the town from Penmaenmawr, it was difficult to believe that these were the women who are engaged in the vigorous campaign for the franchise. As one gentleman remarked: "It was more like a Sunday School procession."

The children had just been released from school, and they amused themselves by pursuing the ladies through the streets booing and shouting. There was a fairly good crowd outside the Castle.

The visitors included ladies of all ages, from the sweet maiden of seventeen to the lady with the hard lines of time, deeply implanted on her cheeks.

AGAIN ON THE MARCH.

By 9-30 on Friday morning the pilgrims, thirty four in number, were again on the march. Like an "army with banners," preceded by a gaily decorated motor car and the Town Band, they started from the Imperial Hotel, through Station Road, Abergele Road, and Old Colwyn, where their numbers were augmented, thence to Rhyl.

MID-DAY WELCOME AT ABERGELI

Abergele people anticipated the visitors with much eagerness, and at 11-30 some half a dozen members of the Bangor section drove into the district in a motor car.

The first meeting was held on the railway bridge, near the Poncarn station. Miss M. Spencer, of Colwyn Bay, presided over a very large audience, which included many scores of Altrincham trippers, the majority of whom were apparently in sympathy with the speakers and the "cause."

Mrs Earp, the principal spokeswoman of the party, delivered an interesting address. "Women have been here from the beginning of the world," said Mrs Earp, "they will be here until the end. God sent us here. You men never could and never will manage to do without us. To your shame be it said that women in the big centres of population are driven to the streets to earn a living dishonourable in the extreme, for they prefer leading that terrible life rather than

Eglurodd llythyr yn y North Wales Chronicle, Mawrth 1913 (1) fod menywod yn cael eu cau allan o lawer o swyddi yn y gwasanaeth cyhoeddus. Swyddi yng ngwasanaeth y llywodraeth oedd y rhain a ffurfiasai ran o'r gyfundrefn nawdd. Nid syndod felly i gael bod menywod yn waharddedig.

Ar lefel llywodraeth leol cawsai menywod ran fwy sylweddol ers talwm. Ar lefel blwyfol ceir sawl enghraifft o fenywod o drethdalwyr yn gwneud eu tro fel swyddogion y plwyf megis gofalu am yr eglwys neu weithredu deddf y tlodion (2). Wrth gwrs swyddi di-dâl, beichus ar brydiau, ydoedd y rhain. Rhoddwyd y bleidlais i fenywod o drethdalwyr yn etholiadau bwrdd yr ysgolion gan y Ddeddf Addysg, 1870, er i'r Illustrated London News (3) fod yn ddychanol braidd am hyn gyda'r cartŵn 'canfasio pleidlais menyw'. O'r diwedd caniatwyd rhan yng ngweinyddiad deddf y tlodion ar lefel uwch na phlwyfol i fenywod fel Gwarchodwyr y Tlodion (4,5).

A letter in the North Wales Chronicle of March 1913 (1) pointed out that women were excluded from many positions in the public service. These were the positions in government service which had once formed part of the system of patronage so it is not surprising to find that women were excluded.

At the local government level women had for long had more of a role. At parish level, there are frequent cases of women ratepayers serving their turn as parish officers such as the church wardens or overseers of the poor (2). These were of course unpaid, often onerous offices regarded very much as a burden. The 1870 Education Act gave women ratepayers the vote in school board elections, though the Illustrated London News (3) with a sketch 'canvassing a lady voter' was somewhat satirical on this. In the local new poor law administration too women were eventually allowed a role as Guardians of the Poor (4,5).

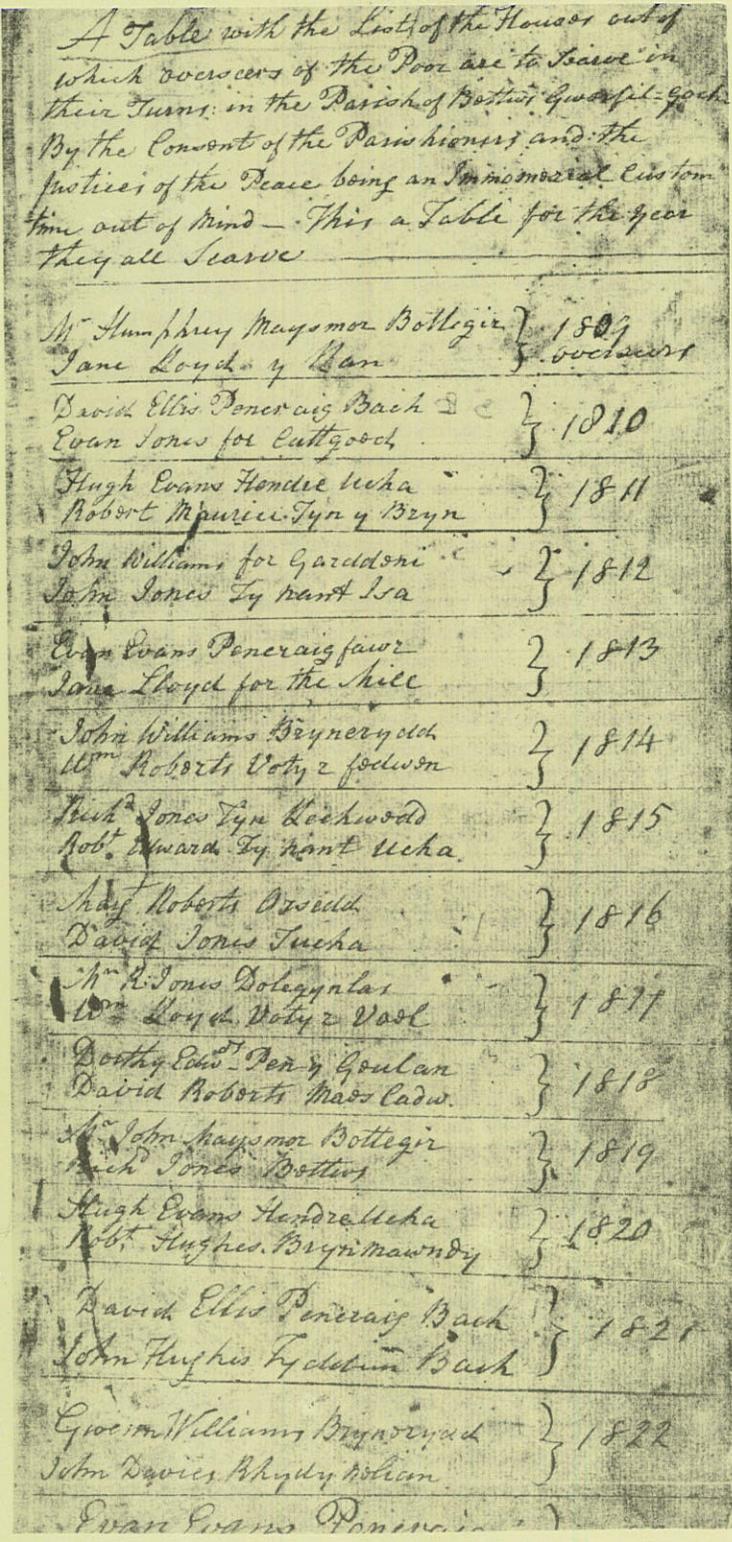
2 Overseers' accounts, Betws Gwerfil Goch, Merioneth.

A Table with the list of Houses out of which overseers of the Poor are to searve in their turns in the parish of Betws Gwerfil goch by the consent of the parishioners and the Justices of the Peace being an immemorial custom time out of mind. This a Table for the year they all save

... Jane Lloyd y Llan	1809 overseer
... Jane Lloyd for the Mill	1813
... Margaret Roberts, Orsedd	1816
... Dorothy Edwards Pen y Genlan	1818
... Gwenn Williams Brynoryach	1822
... Mrs. Davies Bodynlliw	1823

WOMEN AND PUBLIC SERVICE.

A very remarkable document, signed by a number of prominent and influential men and women, has just been presented to the Prime Minister. It is a demand that women shall be provided with more opportunities for employment in the public service. At present the only posts for which women are eligible are certain clerical and manipulative positions in the Post Office, posts as typists and shorthand writers in other Government offices, and a few technical and inspectorial positions. All the high administrative posts in the public service are barred to women. There might have been something to say for this restriction to one sex in the days when men alone had the high academic attainments which are supposed to be essential for these positions, but now, when women are passing out of the universities with high qualifications, the restriction can no longer be justly maintained. It is felt that there is need for women in a good many administrative posts now monopolised by men, such as those in the Public Health Departments of the Local Government Board, the Labour Department of the Board of Trade, and the Medical Department of the Education Board. The ordinary clerical work of the Civil Service, outside the Post Office, is done by men. Women are putting in a claim to be allowed to compete with men for such posts, and it is difficult to see how the claim can be resisted. The women are not asking for special treatment; they only ask to be allowed to take their chances with men for work in the public service where sex is no disqualification. It is understood that the Royal Commission on the Civil Service now sitting is likely to report on this question of the extension of opportunities for women in the public service.





3 Canvassing a lady voter, Illustrated London News, 6 December 1870.

4 Caernarvon and Denbigh Herald, July 1886.

WOMEN GUARDIANS FOR CARNARVON

Additional interest has been imparted to the Carnarvon Guardians' election this year by the nomination of three women candidates. Though a great deal might be said against the interference of women in municipal matters generally, we do not think any sound reason can be advanced why they should not sit on boards of guardians. On the contrary, their presence on these bodies is very much to be desired inasmuch as they are able in some cases to render such assistance and advice as other members cannot give. A board of guardians which has not the benefit of the advice of lady members is placed at a serious disadvantage in the discharge of its duties. Questions are continually brought before them upon which the counsel of women experienced in dealing with such matters would be invaluable and inasmuch as a large proportion of the inmates of our workhouses are women and children it stands to reason that they would derive considerable benefit from the keen and intelligent interest which women guardians would take in them. We do not think we should be far wrong in saying that no man who has had some experience in Poor Law administration would deny that women are able to accomplish a great work when elected on boards of guardians. The public, too, has not been slow to appreciate their services, for although the number of women guardians was only 169 in 1893, after the passage of the Local Government Act of 1894, which practically abolished the property qualification, 875 women were elected and last year there were nearly 1200 women guardians in England and Wales. In this respect the Carnarvon Union has been behind the times, but it has now an opportunity of making a very interesting experiment, an experiment which will we feel sure prove eminently successful, for each of the women candidates nominated has the making of an admirable guardian.

5 Young Wales 1896.

Miss Bleby, of Cardiff, writes:

"The functions of women as Poor Law Guardians seem to be very much what they are in their own homes. Perhaps the best qualification for the office is domesticity enlarged and enlightened until it refuses to tolerate in its huge family-circle of parishes any dis-

order, discomfort, waste or want, neglect, injustice, or misconduct that would be condemned in a well-ordered home.

As in an ordinary household, the attention of women is required in all departments of Poor Law administration, but especially in the care of the helpless, young and old.

One result to be anticipated from the influence of women on the board is that character will be first and most vital importance in the selection of officers and servants of all grades; whereby much influence may be brought to bear upon that large proportion of our dependent classes who have not learned how to refuse the evil and choose the good".

Mrs. Rawlins, of Rhyl, writes:

"The work of Women Guardians is essentially mother's work, i.e. the management of the Workhouse, the children, and the aged sick ... I think more temperance work ought to be done among our young inmates, seeing how much intemperance has to answer for with regard to their present position".

Mrs. Grieve, of Pembroke Dock, writes:

"A Woman Guardian's counsel and good advice are of very great value in the case of young girls leaving the Workhouse to take situations. We are unconscious very often of the good we may be doing by speaking kindly to these poor girls, who may be about to step forward into the battle of life, to assure them of our sympathy and remembrance, and to make them believe that we shall always feel interested in their welfare".

[Owing to lack of space, much interest in matter on this subject has had to be omitted, and the Editors regret that they have been only able to publish short extracts from many of the letters they have received].

OPINIONS OF WOMEN
ON

"The work being done by Women Guardians in Wales, and in what special departments the attention of women is particularly needed".

Miss Brock, of Swansea, writes:

"Few persons not immediately connected with it have any idea of the mixed nature of a workhouse population. We have there able-bodied men and women who, through misfortune or fault, have fallen into abject poverty; sick and hopelessly wretched men and women, idiots, imbeciles; young girls who have been led into all kinds of evil, and come to us broken down in health and character; children sickly from inheritance and want of care in infancy, children also whom we hope to train up as honourable citizens - all of these demand each their different treatment, and most of them, I think, appeal specially to the help of women. All these naturally bring a large number of nurses and attendants into the House, and while seeing that the sick and helpless are properly treated, we have to keep a watchful eye to see that the nurses are not overworked, that they have some leisure time, and are not allowed to suffer more than can be helped from the extremely depressing nature of their occupation. The clothing of the inmates, too, is very specially a woman's work, - materials have to be chosen with regard to economy and durability, and a little to appearance - also, and I would specially lay stress on this, the nature of the underclothing has to be considered, - it should be warm and comfortable, and there should be extra woollen garments (and bed clothing) in sufficient numbers to meet any unusual severity of weather. I think women on Boards will revolutionize things a great deal in this respect".

Adlewyrchwyd twf y cymdeithasau cyfeillgar yn ystod y bedwaredd ganrif ar bymtheg yn sefydliad y cymdeithasau cyfeillgarwch i ferched (1,2), er y gwanychodd y mudiad fel yr aeth y ganrif yn ei blaen a mudiad y dynion yn cynyddu.

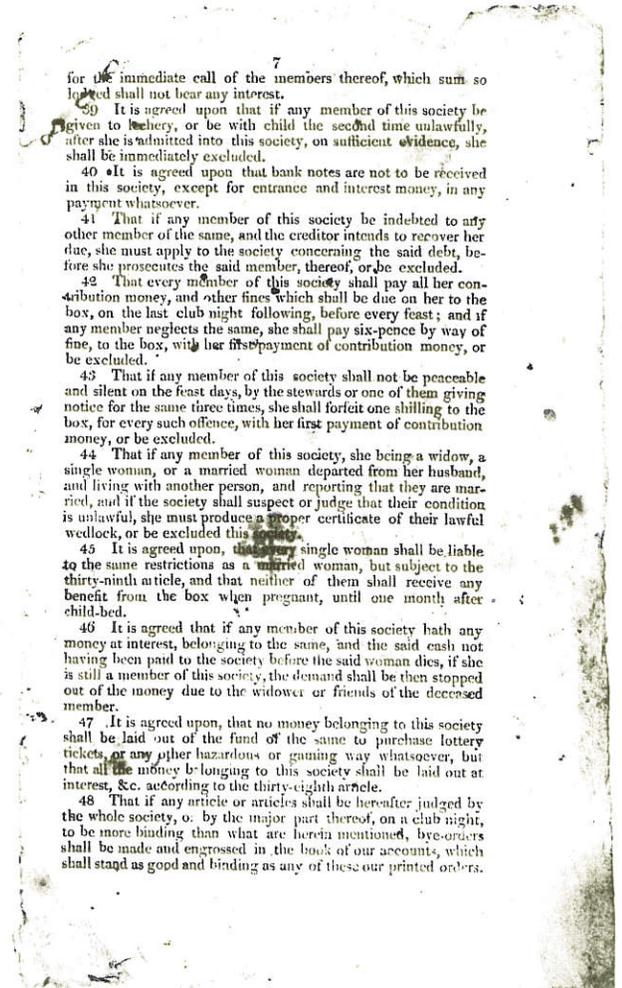
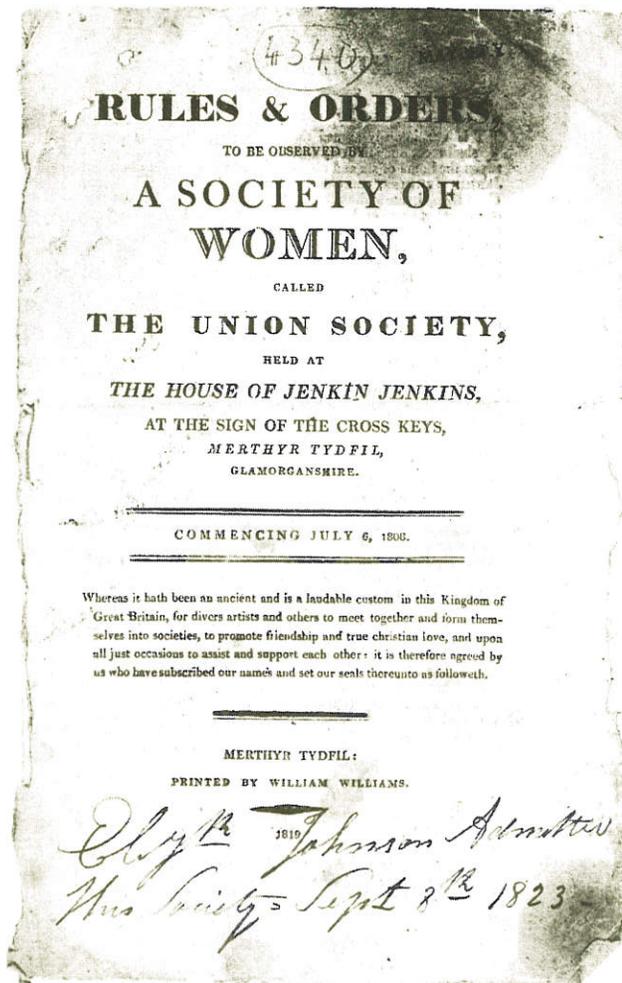
Fersiwn arall ar hunan-gymorth oedd mudiad Sefydliad y Merched a dorodd ar ygrwydd gwraig y tŷ ac a osododd safonau newydd. Y nod oedd cyfuniad o adloniant ac addysg. Dechreuodd Sefydliad y Merched yn Llanfairpwll, Môn (3). Yn ddiweddarach sefydlwyd mudiad tebyg, ond yn Gymraeg ei iaith, sef 'Merched y Wawr' (4).

Lluniodd gweithgareddau elusennol ran o ddyletswyddau gwraig y tiffeddiannwr (5). Fodd bynnag yr oedd menywod yn brysur mewn sawl maes gyda gweithgareddau dyngarol, ac y mae'r cysylltiad yn arbennig o gryf ym maes addysg. Soniwyd am waith Madam Bevan mewn man arall yn cynorthwyo i ddod â llythrenogrwydd i drwch poblogaeth Cymru. Yr oedd eraill fel Charlotte Guest (6), gwraig y gŵr mawr yn y diwydiant haearn a glo ym Merthyr, a sefydlodd ac a oruchwyliodd ysgolion yn yr ardal ddiwydiannol newydd. Hi hefyd a gyfieithodd destunau Cymraeg megis y *Mabinogion*.

The surge in the self help movement of the nineteenth century and the foundation of a number of friendly societies found an echo in the foundation of friendly societies specifically for women (1,2) though the women's friendly society movement tended to decline through the century as the men's movement increased in strength.

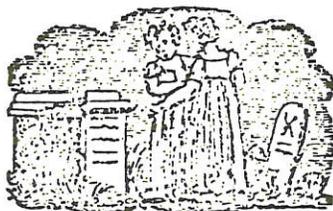
Another version of self help was the Women's Institute movement which had the effect of breaking down the isolation of the housewife and of setting new standards. Its role was part entertainment, part educational and it was in the village of Llanfairpwll in Anglesey (3) that the Women's Institute movement first started. In recent years a Welsh language equivalent movement, *Merched y Wawr* (4), has been formed.

'Charitable works' have often formed part of the duties of the wife of the landowner (5). Women were active in philanthropy in many fields, however, and the connection is particularly strong in the field of education. We have already noted the activities of Madam Bevan elsewhere who helped to bring mass literacy to Wales. There were others like Charlotte Guest (6), wife of the coal and iron magnate of Merthyr, who set up and supervised schools in the new industrial districts. (Charlotte Guest was also a woman of letters, translating early Welsh texts like the *Mabinogion*).



RULES AND REGULATIONS
TO BE KEPT BY
THE FEMALE FRIENDLY SOCIETY,
CALLED "DORCAS,"
Established the 22nd of February, 1843,
AT THE SIGN OF THE
CROWN AND ANCHOR, TREGARON,
In the County of Cardigan.

ACTS 9. 30.
This woman was full of good works, and alms-deeds, which she did.



ACTS 9. 30.
Hon oedd ym llawn o weithredoedd da, ac elusennau, y rhai a wnaethal hi.

RHEOLAU A THREFNIADAU
I'W OADW GAN Y
GYMDEITHAS GYFEILLGAR
FENYWAIDD,
A ELWIR "DORCAS,"
Tr hon a sefydlwyd Chwefror 22ain, 1843,
DAN ARWYDD Y
GORON A'R ANGOR, TREGARON,
Yn Strydd Ceredigion.

ABERYSTWYTH:

PRINTED BY E. WILLIAMS, BRIDGE STREET.
1846.



3 Llanfairpwll, Anglesey, the first Women's Institute.

4 North Wales Chronicle, November 1984.

Merched y Wawr

LLANDDEUSANT
Yng nghyfarfod mis Tachwedd croesawyd cyn-aelod, Mrs Williams, Tan Lan, hefyd ei merch, Miss V. Williams, Tan Lan. Deallwyd fod Mr J Jones, Clwch, wedi cyfarfod a damwain, hefyd fod mam Mrs P. Morris, Green Farm, yn wael. Dymunwyd adferiad

gysylltiad â Miss M. Williams, Swyddog Nyr-sio, Ysbyty Gwynedd, ynglyn â'r bwriad o ddodrefnu ystafell ymwelwyr yn yr ysbyty. Bu'r Ffair Gwirfodol-wyr ym Miwmares yn llwyddiant mawr, a chyflwynwyd sic am £28 i'r trysorydd, Mrs Menna Lloyd Jones. Trefnwyd Gweithdy



6 Lady Charlotte Guest at a school prize giving.

5 Vaynol estate correspondence

Gors Bach,
Brynrefail,
Llwynygo R 50,
Oct 23rd 1907

Dear Madam,

May I most humbly appeal to your kindness once more. I am in great poverty really, very often without any food or fire in the house. My little boy that is in the quarry brings home but a few shillings every month I fail to get much work to do myself and I get only 1/6 a week for my youngest boy from the Union.

I can never thank you enough for what you sent me when I appealed before. It helped me on for a long while.

I am,

Your humble servant,
Elizabeth Lewis.

Yn aml mae difyrion merched yn cymryd ffurf hynod o ymarferol gan gyfuno cymdeithasau â gwaith. Yng Nghymru ceid nosweithiau gweu lle cyfarfyddai grwpiau o fenywod yn nhai ei gilydd i arbed canhwylau, i glebran ac i gael cwmni wrth wau hosannau (1,2), gwaith beichus a blinderus. Yr oedd cyfarfodydd rhisglo brwyn a gwneud canhwylau (3,4), hefyd yn achlysuron cymdeithasol ac ymarferol yr un pryd.

Wrth gwrs, bu chwaraeon hefyd yn faes lle cystadleuai merched ar wahân i ddynion bob amser. Siaradodd Mrs Ellis Griffith, pencampwraig golff 1913 (5) am yr ymroddiad a'r aberth angenrheidiol gan ferched a fynnai yrfa mewn chwaraeon yn cynrychioli Cymru. Bu'n anos, hwyrach, i ferched gystadlu gyda'u dyletswyddau cartrefol yn pwyso arnynt.

Mewn meysydd eraill o adloniant gallai merched gymryd rhan wrth gwrs, er y'u llesteirid yn aml gan gonfensiwn, fel yn nyddiau cynnar mynydda yng Nghymru (6) pan ddisgwylid i ferched o ddringwyr barchu priodoldeb gwsg y bedwaredd ganrif ar bymtheg. Er hyn, cyflawnasant orchestion hynod. Pan ddaeth yr ugeinfed ganrif, dechreuodd merched wisgo'n fwy cymwys i'r gweithgareddau hyn, ond nid heb sylw (7).

Women's entertainments are often of a peculiarly practical nature, part social occasion, part work, and in Wales there were the *nosweithiau gweu* (knitting nights) where groups of women met together in each other's houses to save on candles, to gossip and to engage as a group in the rather tedious job of knitting stockings (1,2). Rush peeling and candle making sessions (3,4) were similar part social, part pleasurable occasions.

Sport has of course been an area where women have always competed separately from men. Mrs Ellis Griffith, the ladies golf champion of 1913 (5), spoke of the dedication and sacrifice needed by women who chose to devote themselves to a career of sport representing Wales. It has perhaps been harder for women with their domestic commitments to compete.

In other areas of recreation women could of course participate, though convention often hampered them as in the early days of mountaineering in Wales (6) where women climbers in the nineteenth century had to observe decorum in dress. They nevertheless had some remarkable achievements. When the twentieth century arrived and women began to adopt a freer form of dress such activities could still provoke comment (7).

Cwsc and the Welsh translation of *The Pilgrim's Progress* from memory. In Cwm Tir Mynach in those days he was invited to one knitting night after another to recite portions of these books. This speaks pretty well for the intellectual and moral standards of the district at that time. Cwm Tir Mynach is almost as near to Llanuwchllyn as it is to Cwm Eithin, and I cannot understand why the same name is not current in both places for the same thing—but the Llanuwchllyn people were always original! Perhaps they thought a stocking set on the knitting needles resembled the inclined frame of a winnowing fan.

The old custom was rapidly falling into disuse in my time, although I can remember an occasional *noswaith weu* being held. The lecture, the concert, and the competitive meeting were just beginning to find a footing in the locality, and the older forms of entertainment were rather frowned upon. Still, I have a clear recollection of a knitting night held in my old home when I was a small boy, my grandmother presiding. This was after we had moved to Cwm Eithin from Cwm Main. The *noswaith weu* had been a recognised custom in my grandmother's old home, Pentre Gwernwrst, in Cwm Tir Mynach, when she was young, and she adopted it as her method of introducing herself and her family to a new neighbourhood. She invited all the young women and young men to a *noswaith weu*. I believe it was the last of its kind to be held in Cwm Eithin and it may well have been the last in Wales. The nearest approach to it in our day is the fashionable *At Home*.

A hundred and forty years ago there were few means of change or recreation in districts like Cwm Eithin. There were only a few Nonconformist chapels and in many of the parish churches there were but few Sunday services. No one had heard of a lecture or a concert, and the eisteddfod of that time was a small gathering confined to a few harpists and poets. The common people had no meeting place other than the tavern, and it was this void that the *noswaith lawen* and the *noswaith weu* were intended to fill. I was never in a *noswaith lawen*. They were generally held in the big farms, with large and roomy kitchens, where dancing to the harp could go on. But it was possible to have the knitting night in a small farmhouse or even in the labourer's cottage, and such was the custom in my native district.

When it was settled to have a *noswaith weu*, the first step was to decide whom to invite, the number, of course, depending upon the size of the house and the host's resources. On the day the housewife would be kept busy all afternoon making lightcakes, baking another cake on the grid, and packing the children off to the village to buy a white loaf and a pound of loaf sugar. The guests were usually young people, both male and female. The girls arrived first, and it was considered to be the proper thing for the young men to linger a little before putting in an appearance. When all had come, the womenfolk would begin to knit and one or two lads, inveterate jokers, would also produce needles and yarn and begin to knit garters. To tell the truth, there was not very much solid work done at a *noswaith weu*, as so much time was spent in laughing at the stories and in picking up stitches after the lads had plucked out the needles.

3 At one time I believe rush-peeling was made an occasion for going from house to house, and there used to be a *noswaith bilio*—a peeling night,—but that was before my time. When I was a child the ordinary candles had come into common use. Sir John Rhys refers to the *noswaith bilio* in his *Celtic Folklore*, where

¹ REACH *Bala*, a small town in the parish of *Llanyckil*, noted for its vast trade in woollen stockings, and its great markets every *Saturday* mornings, when from two to five hundred pounds worth are sold each day, according to the demand. Round the place, women and children are in full employ, knitting along the roads; and mixed with them *Herculean* figures appear, assisting their *Omphales* in this effeminate employ. During winter the females, through love of society, often assemble at one another's houses to knit; sit round a fire, and listen to some old tale, or to some ancient song, or the sound of the harp; and this is called *Cymmorth Gwau*, or, the knitting assembly.

MUCH of the wool is bought at the great fair at *Llanrwst*, in *Denbighshire*.

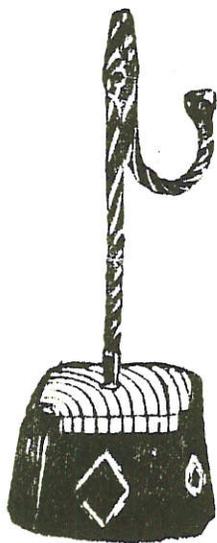
Pennant
TOWNSIN WALTER

2 From 'Cwm Eithin' by Hugh Evans.

The knitting night—*y noswaith weu*—was another institution that was in being some sixty years ago in Cwm Eithin. I do not know whether the custom was general throughout Wales, but it was certainly known in Llanuwchllyn, where, for some reason I cannot explain, it was called *ffram*. It is said that the famous old preacher, Dafydd Cadwaladr, learnt to read from the pitch letters on the sheep of his old home, Erw Dinmael, and that by the time he became a farm lad in Nant y Cyrtiau, he could repeat Elis Wynne's *Bardd*

he quotes Robert Hughes of Uwchlaw'r Ffynnon, who said that "Story-telling was kept alive in the parish of Llanaelhaearn by the institution known as the *pilnos*, or peeling night, when the neighbours met in one another's houses to spend the long winter evenings dressing hemp and carding wool, though I guess that a *pilnos* was originally the night when people met to *peel* rushes for rushlights."

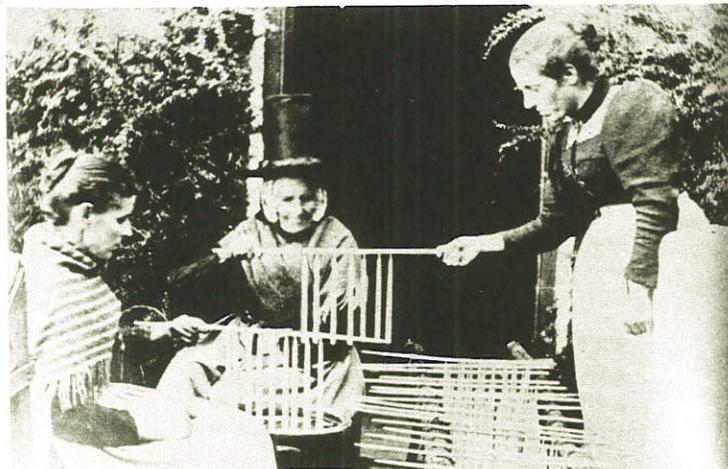
Although I cannot remember a *noswaith bilio* I have peeled rushes scores of times, and thousands of rushlights were burnt in my home and in the other homes of Cwm Eithin during these years. It was interesting work enough, once you had learnt to do it without cutting your fingers or breaking the pith of the rush. The peel will cut your finger to the bone if you are not careful. The process was this: you cut the points of the rushes and then began to peel from the stem, leaving a strip about one sixteenth of an inch wide all along the pith to support and stiffen it. This done, the peeled rush would be steeped in hot fat on the frying pan, when the rushlight would soon be ready for use. The holder in which they were kept was called



Rushlight Holder.

a *dil* and enough rushlights would be made at one time to fill the *dil*. When the rush was lit it had to be moved every few minutes as it burnt down to the holder, unless you were holding it in your hand to read by.

In my time the tallow candle was rapidly ousting the rushlight, especially in the farms where a pig was killed for family use. The tallow scrapings were used for making candles; the better fat was reserved for making lard or suet dumplings. There were women who went from house to house when a pig had been killed at the beginning of winter, armed with the proper appliances for making candles. These appurtenances consisted of two slender poles, not unlike clothes-props, and a bundle of rods, each rod about the thickness of a finger and some two feet in length. The two poles were placed parallel to each other with their ends resting on two chairs; wicks were twisted from a ball of tow and looped end on to the small rods, each wick being about eighteen inches long, ten or twelve wicks on each rod. When the complement was complete the rods were placed between the two poles, an end resting on each, with the tow wicks hanging down. The boiling tallow was poured into a wide-mouthed earthen vessel and the wicks dipped into it one after another, one stickful at a time, until the candle had reached the required thickness. This process would take some hours to complete. I



175 Candle-making at Banc farm, Aber-gorch, Dyfed, circa 1895-1900

4

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6



UP IN THE WELSH HILLS
THE GIRLS ARE SPORTS
THEY TRAMP MILES AND MILES
IN THEIR SHORT LITTLE SHORTS

7

WELSH LADIES GOLF UNION.

CHAMPIONSHIP MEETING AT RHOS.

MR. ELLIS GRIFFITH AND UNPatriotic Internationals.

(From Our Reporter).

Mr Ellis Griffith, K.C., M.P., presided over the annual business meeting of the Union yesterday week.

Some drastic changes were made in the rules. It was decided that the Executive Committee shall, in future consist of the chairman, the hon. treasurer, the hon. secretary, and three representatives from North Wales, and three from South Wales. Each associated club, the membership of which reaches 50, shall be entitled to be represented by one delegate, and each club, the membership of which is 50 and over will be entitled to be represented by two delegates. Each associated club shall annually elect one or more of its own members as its delegates, their names to be communicated to the hon. secretary of the W.L.G.U. In the event of a delegate not being able to attend the annual meeting, another member of the same club may be deputed to attend.

It was recommended that the Union should adopt the following new rule:—"List of players in the teams, in the order in which they play with the names of the reserves, shall be sent in to the secretary of the W.L.G.U., on the evening before the matches commence. The order of each team may not subsequently be altered (unless through illness) except by giving notice in writing to the secretary on the evening preceding the playing off of the match, of any change intended in the order of play. Reserves shall be put in at the bottom of the team."

Mrs McCall took exception to this rule, being of opinion that a captain had a perfect right to put her team in any order she might think fit on the day of play. She did not see why they should not arrange players to suit each other. Some people might not like each other, and that would make a great deal of difference in a round (laughter).

Mrs Ellis Griffith, who proposed that the rule be adopted, said she considered it would be fairer to everybody.

Mrs Franklin Thomas seconded the proposition that the rule be adopted.

Miss Leaver (Swansea) proposed as an amendment that the captains be allowed to change their teams simultaneously on the morning of the match immediately before starting, and that the teams be published on the morning of the match.

Mrs Storry seconded.

On the amendment being put, it was carried. Mr Ellis Griffith introduced some witty remarks at the expense of the ladies. Whilst there was a veritable hum of conversation going on, he remarked: "This is certainly one of the

MOST BEAUTIFUL INFORMAL MEETINGS I have ever presided over, but at the same time I think we should keep to the high level of discussion and not break forth into general conversation." A peal of silvery laughter followed, which was renewed subsequently when he observed: "Might we have intervals of silence occasionally."

The Right Honourable Earl of Plymouth was re-elected president, with the Right Hon. Earl of Dunraven, Sir Richard Wallis-Bulkeley, Bart., Colonel W. H. Wyndham-Quinn, Sir Geo. Riddell, Mr G. C. Haite, R.I.B.A., Dr. Fenison Collins, Mr Edward David, and Mr. Parneman as vice-presidents.

A vote of condolence was passed with the relatives of the late Viscount Tredegar, who was vice-president of the Union, and the new Viscount was invited to fill the vacancy caused by his father's death.

The meeting was unanimously in favour of the re-election of Mrs McCall as hon. secretary and treasurer. Mrs McCall, however, could not see her way to accept the secretaryship as she is now living in Ireland.

Mrs Franklin Thomas, in proposing that Mrs Ellis Griffith be elected hon. secretary, remarked that it would be very difficult to follow Mrs McCall, who had always carried out the duties so ably and tactfully.

Miss Leaver seconded, and the motion was carried.

Mrs McCall accepted the position of hon. treasurer, and said she was only too delighted to be in touch with the Union.

Mrs Bromley, Miss Brooke and Miss Allington Hughes were elected as the North Wales representatives on the Executive Committee; Mrs Franklin Thomas, Mrs Storry, and Miss Mary Jenkins being elected to represent the South

Mrs Storry in four. Winning the fourth and fifth the Conway player became two up. Playing useful golf, Miss Brooke also took the succeeding two holes and halved the eighth. At the ninth Mrs Storry missed a short putt for a half and Miss Brooke turned five up.

After getting back a hole at the tenth, Mrs Storry lost the eleventh where Miss Brooke tried a grand putt and again became five up. At the long hole Mrs Storry became her approach from a bad lie, and Miss Brooke became downie. Securing a half at the thirteenth the Conway lady won the match by 6 and 5.

Miss Brooke and Miss Shaw were thus left for the final round.

THE CONCLUDING ROUND.

Soon after 2 o'clock the finalists set to work in the presence of about 150 people, who made up in excitability for their lack of numbers. On at least three occasions the players were cordially cheered despite golf etiquette. Happily the spectators gave the competitors abundant paying room, but more often than not there was quite a bunch of people in a line with the ball at the players' rear, though neither competitor appeared to be in any way concerned over this breach of the usual rule.

Miss Brooke took the honour at the first tee, but taking her mashie for her drive, she sided into the rough a little to the right of the green. She was well out, however, and, Miss Shaw missing a four-foot putt, the Conway lady was down in 4 to 5.

Miss Brooke sliced her drive off the second tee and that of her opponent was pulled. Miss Shaw found the bunker with her second, but the ball lay in the corner at a favourable angle to the green and it gave its owner little trouble. Miss Brooke was on the green with three fine shots to her opponent's four. Miss Shaw was seen to advantage on the green, however, halving the hole in six Miss Brooke missing a short putt over falling ground.

Going to the third Miss Shaw drove into the bunker but recovered neatly and both were on the green in two, though Miss Brooke lay only five yards away from the pin whilst her opponent was at least twice that distance away. There was an audible exclamation of sympathy from the spectators as Miss Shaw's ball stopped right on the hole's edge for a half, and Miss Brooke was down in 4 to 5, thus placing herself two up.

Miss Shaw had the better of the drives for her next, but a perfect second was played by her

nine years of age secure the guidance of her novice, Dr. professional at C pupil, and her still full body action a struction. While neglected none of her early ago was called her home links, 1 country, particularly where she scored was beaten in the the Conway meet ago by Miss Lloyd Miss Duncan. In the Flintshire to Rhyl and Carnar shire, and beat M feated Miss Rave ex-champion. Si tion in the Welsh test at Ranelagh, gaged in the Eng at St. Anne's-on-S watched with int mivers in Wales. luck she should g meeting.

THE
Miss Phyllis Sh a resident of Rh Her knowledge of practically all those who had d effortless, correct will be surprised, nenced playing ab self taught. Apa Matthews at Rhyl Andrew's from G no professional as Rhos, Miss Shaw Chester and Corv manner, Miss Ph Rhos, and her fell confidence to a d the Welsh Ladies' session.

MISS P. SHAW
If Miss Shaw los she has the satisf captured the Lady for the best three ing. Her total v merit being Mrs I 288.

OTH
The Glamorgan was won by Miss Club, with 78 nett of Rhos (16 hand handicap), of the s with 81 nett each. Scores:—

Miss Arnold, Carn
Miss Eira Jones,
Miss Watson, Rh
Miss O. Goldman
Mrs G. Scott, Cl
Miss Hannaford,
Miss Protheroe, J
Miss E. Gavin, C
Mrs Aubertin, Rh
Mrs Bellamy, Rh
Miss B. Leaver, S
Miss M. D. Moir,
Mrs Bromley, Rh
Mrs Storry, Royal
Miss P. Shaw, Rl
Miss Lloyd Price,
Lady Speed, Mon
Mrs Eckford, Rh
Miss A. Gamlin, I
Mrs Waterhouse,
Miss E. Vaughan,
Mrs Franklin Thom
Mrs Fell, Royal P
Miss M. A. Peers,
Mrs Rupert Phillip
Miss Clay, Royal I

THE
This trophy, for last year by Miss E the few prizes to g being Mrs Fell, of who, with 11 hand Scores:—

(18 holes hat
Mrs Fell, Royal P
Miss Pryce Jones,
Mrs Hirst (14)
Mrs Baird, Glamor
Miss Hannaford, C
Mrs Bromley, Rhyl
Miss S. Griffith, B
Miss B. Leaver, Sw
Miss E. Gavin, Carn
Miss Lloyd Price, R
Mrs Franklin Thom
Miss D. Moir, Rh



Photo by Phyllis Hetherington.
MISS DOROTHY BROOKE,
of Conway, the Welsh Lady Champion.

opponent. Miss Shaw was short with her third but she got a five to Miss Brooke's six, thanks to a beautiful five yards' putt.

Topping her drive into "Hades," where, singularly enough, her ball dislodged a "lost" ball, Miss Brooke was in serious difficulty, but a masterly stroke with the niblick placed her almost on equal terms with her opponent again. Miss Shaw duffed her third and Miss Brooke coming out a seven-yards putt, amidst a hearty cheer won by 6 to 7.

Two long drives followed off the sixth tee, and

Addysg merched

Women's education

Yn ysgolion teithiol y ddeunawfed ganrif cafodd menywod addysg debyg i ddynion, ond arweiniodd yr Adroddiad ar Addysg yng Nghymru, gyda'i bwyslais ar anfoesoldeb y Gymraes, at fabwysiadu gwerthoedd dibynadwy Fictorianaid...

In the mass education of the eighteenth century circulating schools, women received a similar education to men, but the publication of the 1847 Report on Education in Wales with its emphasis on the immorality of the Welsh woman, led many nonconformist ministers and others to adopt the solid Victorian values of the English middle classes...

Ar lawer sampler a wnaed gan eneth ifanc ceir arwyddair crefyddol llym. Treulid oriau maith ar y math hwn o waith nas ystyrid yn briodol i fechgyn a fyddai narthi'n dilyn

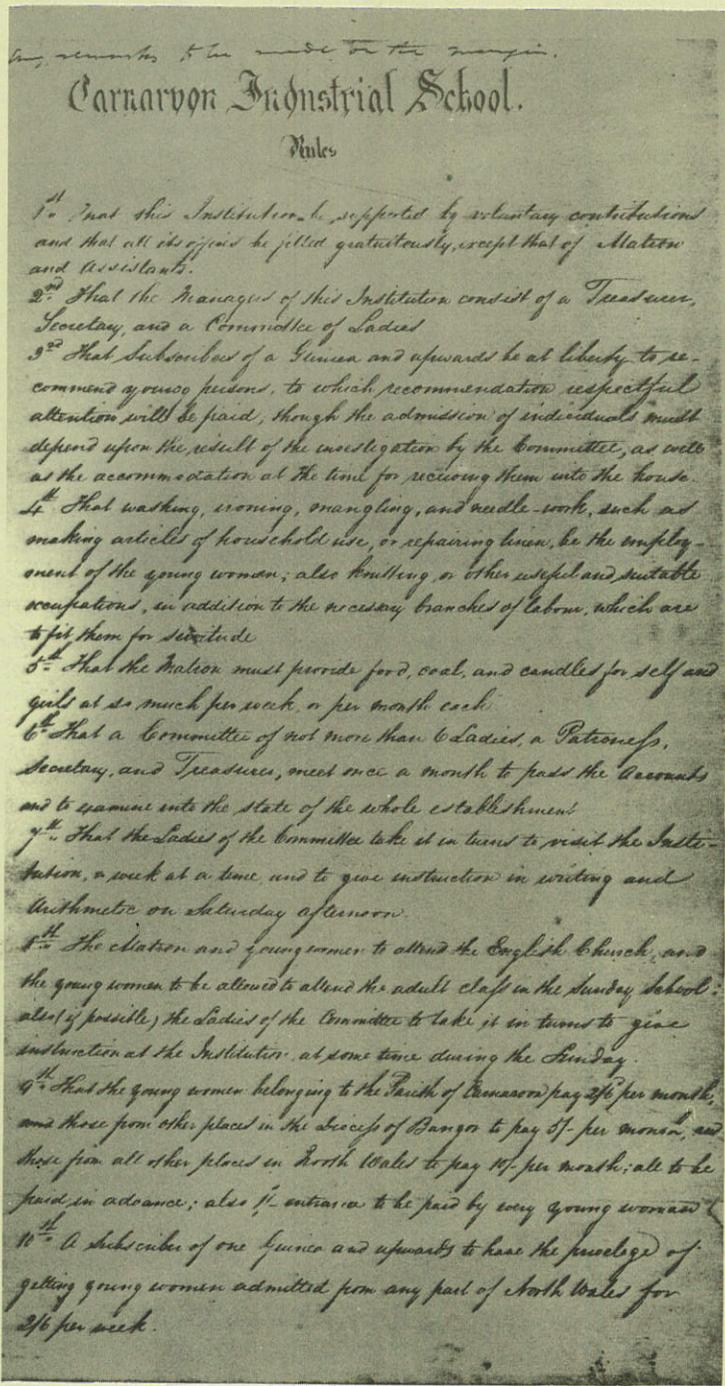
The Caernarfon Industrial School (1), aimed to educate girls for 'servitude', and even the curriculum of the Board Schools, assumed women would lead a highly domestic role - the photograph (2) is of a domestic science class at Bontnewydd School in 1905. Sewing (3) was another item in the curriculum normally reserved for girls. Creative needlework was both a form of expression for homebound women and an imposition (4). Many samplers, stitched by young girls, carry severe religious mottoes and suggest that the girls spent many hours devoted to work not

Caernarvon Industrial School

Rules

- 3. That subscribers of a Guinea and upwards be at liberty to recommend young persons to which recommendation respectful attention will be paid, though the admission of individuals must depend upon the result of the investigation by the Committee as well as the accommodation at the time for receiving them into the House.
4. That washing, ironing, mangling and needlework, such as making articles of household use or repairing linen be the employment of the young women, also knitting or other useful and suitable occupations in addition to the necessary branches of labour which are to fit them for servitude ...

1



2 Housecraft class, Bontnewydd School, 1905



179 Sewing class at Plas-bach, Cwm-ann, Lampeter, Dyfed, 1894

3

LADIES' COLLEGE, BRYNTYSILIO, CARNARVON.

→ PRINCIPALS—THE + MISSES + SHEAD. ←

The Course of Study embraces the essential branches of a thorough English Education, and the usual Accomplishments.

The Misses Shead desire to combine earnest Christian training, with a special regard to physical health and educational advantages; also the comfort of home, so far as this is consistent with the wise discipline necessary to fit their pupils for future life.

Each Young Lady is expected to bring Sheets, Towels and Serviettes, also Knife, Dessert Spoon and Fork.

A Term's Notice is required previous to the removal of a Pupil.

REFERENCES KINDLY PERMITTED TO MINISTERS, ALSO TO THE PARENTS OF THE YOUNG LADIES EDUCATED AT THE COLLEGE.

TERMS.

BOARD and INSTRUCTION, English - - THIRTY-TWO GUINEAS per Annum.
Under Twelve Years of age, TWENTY-FIVE GUINEAS per Annum.
Laundress - - - - - TWO GUINEAS per Annum.

Weekly Boarders - - Twenty-Five Guineas per Annum
Under Twelve, TWENTY GUINEAS per Annum.

DAILY BOARDERS - - - - - TWELVE GUINEAS PER ANNUM.
DAILY PUPILS - - - - - SIX GUINEAS PER ANNUM.

TERMS TO BE PAID IN ADVANCE.

Accomplishments.

MODERN LANGUAGES - - - - -	Four Guineas each per Annum.
SINGING - - - - -	Four Guineas per Annum.
MUSIC - - - - -	Four Guineas "
PAINTING - - - - -	Four Guineas "
DRAWING - - - - -	Four Guineas "

5
Caernarvonshire and Anglesey Postal
Directory, 1886.

4
Needlework sampler, 1794

gweithgareddau awyr agored, 'dynol'.

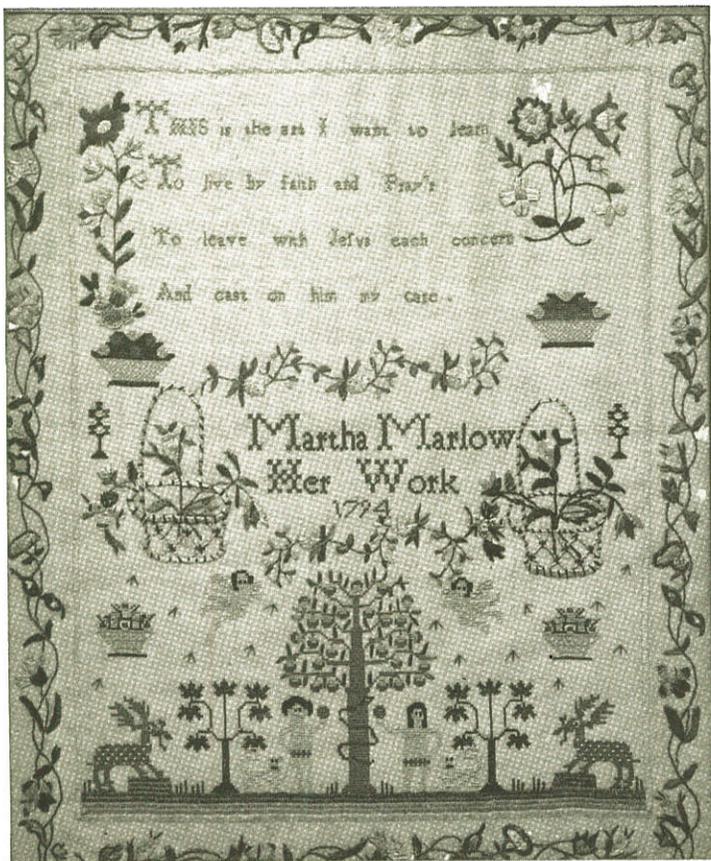
Yr oedd merched y dosbarthiadau cyfoethocach yn llawn mor anffodus (5), yn cael addysg ar gyfer bod yn wragedd ty medrus ond caeth i'r cartref.

Yn yr 1880au yr oedd mudiad ymhlith y Cymry yn Llundain i wella cyfleoedd addysgol i ferched Cymru a gwelodd y degawd ymdrechion i ddiwygio'r sefyllfa (6). Gwnaeth Prifysgol Cymru wasanaeth mawr i addysg menywod wrth agor ei drysau iddynt (7) yn groes i'r arfer yn Lloegr.

considered proper for their brothers, who would follow more 'manly', open air pursuits.

In the wealthier classes girls fared equally badly (5) being educated to be accomplished but stay at home wives.

In the 1880s there was a movement among the London Welsh to improve the opportunities for the education of girls in Wales and the decade saw attempts to reform the situation (6). The University of Wales did a great service to women's education by opening its door to women (7), contrary to the practice of the English universities.



Association for promoting
the Education of Girls in Wales.

1st Meeting.

June 9th 1846.

Informal meeting held at 5 Grafton Square
London. W. C.

Present.

Mr. Bryant, D. Sc. In the Chair.

W. E. Davies, Esq.

J. E. Ellis, Esq. M. P.

Rev. R. E. Morris.

Dr. Isaacbard Owen.

Miss Dilys Davies } Appointed Honorary
Mr. Verrey } Secretaries.

Resolution 1.

Proposed by Mr. W. E. Davies.

Seconded by Rev. R. E. Morris.

"That an Association be formed to promote
the Education of Girls in Wales."

Resolution 2. It was agreed that the work of the
Association should be mainly directed
towards

1. The formation of a sound public opinion in regard to the Education of Women.
2. The prosecution of enquiry into the means and requirements of women's education in Wales.
3. The organization of the public demand for such means.

It was also agreed that the means of
action should be as follows.

1. A draft circular setting forth the aims of the Association to be drawn up by the Secretaries.
2. Proof copies to be sent to all those who have already signified approval of the movement and to a few others, requesting that their names be appended as a Provisional Committee.
3. The draft circular to be then reprinted

6 Minutes of Bangor Girls Grammar School.

THE WELSH UNIVERSITY: ITS MESSAGE TO THE WOMEN OF WALES.

By Miss E. P. HUGHES

(Principal of the Training College, Cambridge).

“**WOMAN!** What a word is this! In its brief compass what thousand-year-long tragedies lie enshrined! Since the far-back time when in the early societies the thought of inequality had hardly arisen, and the woman in her own way—as guardian of the household, as inventress of agriculture and the peaceful arts, as priestess or prophetess, as sharer in the councils of the tribes—was as powerful as man in his, and sometimes even more so; down to to-day, what centuries of suffering, of repression, of dumbness and obscurity, have been the lot of woman! She has accepted as inevitable the situation, in the narrow sphere and petty details of household labour and life, and in the obscurity of unrecognised cares and interests; filling the world with her myriad nameless unrecorded acts of tenderness and love, of drudgery and daily tenderness, of patience and self-effacement, little noticed and less understood; yet all the while with her own impulses and character, her own talents and genius, smothered away and blighted by confinement and neglect; her brain dwarfed; and her out-look on the world marred by all falsity and ignorance. Such has been the fate of woman through the centuries.”

So writes a member of that class of society which has had most advantages. He was gifted and rich, and all the pleasures of the earth were open to him, but even in the peaceful cultured academic life of Cambridge, he learnt to feel so keenly the sorrows of the

I would remind the women of Wales that practically all power rested in the hands of men when our University was planned. It would have been easy for the men of Wales to have followed the traditions of the old Universities of England and of the Continent, to have done simply as others have done, and to have placed women on a very different footing. But they decided otherwise. They were true to the democratic and Christian ideal, and their message to us, their fellow country women to-day is this,—“We admit you on terms of absolute equality to all University privileges. We dare to do what the older Universities have not done. Now in the morning light of our Welsh renaissance, we open every door to you, admit you freely to every office and to every privilege, we feel that you at your best are necessary for the real and rapid development of our country, and whatever other countries may decide, we decide for Wales that it is not half the population but the whole population which shall have every chance, and every possible opportunity.”

This message requires an answer, an answer of hard work and earnest endeavour, of high ideal, of persistent struggle for what is right and good and true and noble; an answer of good comradeship, of hearty co-operation, of grateful trust and gallant help. Because of

oppressed—poverty, ignorance, hampering limitations,—that he became a working man, and has been preaching ever since, by work and word, liberty and every possible opportunity for the poor and the disfranchised, and of this class a large majority are women. What is the message that the Welsh University sends to-day, to us women of Wales, we who are still disfranchised, and have inherited a tradition of thwarted powers, and a narrowed horizon?



Miss E. P. Hughes.

The occasion is momentous. Never again in our life-time can we expect a day to arrive so full of interest, so fruitful in result for Wales as June 26th of this year. On that day we shall arouse an interest outside Wales which we have never aroused before while the effect on Wales itself will be, of course, infinitely greater. Looking back on the history of the Principality during the last century, we read of oppression and misunderstandings innumerable, and alas! of endless division and feuds. But in the midst of the desolation so caused a vigorous national feeling began to show itself, and fortunately for Wales the new energy so aroused was first directed towards an improvement in Welsh education. Year after year the awakening of Wales has gone on. The heroic beginning of Aberystwyth College gave an impetus which was of vast importance, then followed the establishment of the sister colleges of Bangor and Cardiff, and next our Intermediate Schools Bill, and our National University,—the last being

my fervent love for Wales, because I have the honour to be a member of the University board, because I have such a strong and increasing belief in women, I would venture at this momentous moment in the history of our country, when our hearts are strangely moved, and many things seem possible, to urge my fellow-countrywomen, as I urge myself, to see to it that we repay with enormous interest the trust shown in us by the University. We women are greatly hampered by the past. As soon as we stand by the side of men and work with them we discover at every turn that opportunities denied us in the past mean powers lost to us for the present. There is still much distrust of women, many still expect us to be superficial, self-seeking, self-centred, with little power of calm, cool, wide judgment. It is hard work to be better than we are expected to be. There is much up hill work for us in the future. We must win respect from many who still really despise us. We must learn many things of which we are now ignorant. We must to some extent alter our very ideal of a woman's life because of the rapidly altering conditions in which we find ourselves, clinging still to all

Trwy'r rhan fwyaf o hanes bu'n rhaid i ferched weithio tu cefn i'r llwyfan gwleidyddol er nad oeddynt heb ddylanwad. Gallai menyw fel Blanche Parry (1,2), morwyn a chyfrinachwraig y Frenhines Elisabeth I ddwyn dylanwad mawr yn y llys (3), ond 'grym y tu ôl i'r orsedd' oedd hwnnw.

Erbyn diwedd y bedwaredd ganrif ar bymtheg caniateid rhan fwy gweithredol i ferched mewn gwleidyddiaeth fel y dengys gwrfa Gwyneth Vaughan, gweithwraig dros y Rhyddfrydwyr (4). Fodd bynnag, defnyddid y fenyw gwleidyddol, feddylgar, neu filwriaethus fel testun gawd gan y wasg (5) i awgrymu bod y fath ferched yn 'ddi-ryw', yn 'anfennywaidd - nid menywod go iawn'. O'r 1920au a'r 1930au ymlaen, cymerodd grwpiau menywod ran weithredol yn y mudiad sosialaidd (6).

Yn ddiweddar bu merched yn brysur mewn grwpiau pwyso fel Cymdeithas yr Iaith Gymraeg (7-10), yn arbennig yn y 1970au, ac ym mudiad heddwch Greenham (11) sydd yn fudiad o fenywaith. Cychwynnodd yr orymdaith wreiddiol i Bencadlys Awyrlu'r Unol Daleithiau yng Nghomin Greenham o Gaerdydd a dibennodd gyda sefydlu Gwersyll Heddwch y Merched yn Ers Yr Hydwy gwrthdystiad yn erbyn y bynker niwcliar ym Mhen-y-Bont ar Ogwr, er enghraifft, ac yn y Ffaetri Ordnans Brenhinol yng Nghaerdydd (12) a deimlid ei bod yn berygl i'r nifer fawr o bobl yn yr ardal o'i chwmpas.

For much of history women have had to work behind the scenes in politics, though this did not mean they were without influence. A woman such as Blanche Parry (1,2), maid and confidante of Queen Elizabeth, could wield immense power and influence at court (3), but this was of the 'power behind the throne' variety.

By the end of the nineteenth century women achieved more of an active role in politics as the 'curriculum vitae' of Gwyneth Vaughan, a woman of the Liberals (4) shows, but ridicule of political/thinking/militant women was a weapon used by the press (5) to suggest that such women were 'de-sexed, unfeminine ... not real women'. From the 1920s and 1930s women's groups took an active role in the socialist movement (6).

In recent times women have been active in political pressure groups such as the Welsh language pressure groups' activities (7-10) of the early 1970s, and the Greenham peace movement (11), which is very much a 'woman's movement'. The original march to the Greenham Common United States Airforce Base began in Cardiff and ended with the establishment of the Women's Peace Camp. Since then there has been opposition to the Bridgend nuclear bunker, for example, and the Cardiff Royal Ordnance factory (12) whose activities were felt to be a hazard to the densely populated area in which it was sited.

he hath ever since enjoyed: for that he is a younger brother and hathe no other way of livinge, I have thought good to praye you most hartely that he may with your favor and likinge, enjoy the same by him selfe or his deputye without trouble: and you shall have sufficient suertyes to save you-harmeless according to her Majestie's sayd graunte doth purporte; and what favor you shall shewe him I will be readye to requythe. And so trustinge that he shall need noe other helpe herein besyd my request, I byd you hartely well to fare.

From the Courte at Windesore, the XIIth of December 1582.

Your assured loving cosen

Blanche Parry."

1 I lyvde always as handmaede to a queene, In chamber chieff my time did ove passe. Uncareful of my welthe there was I seen, Whilst I abode the rynnynge of my glasse Not doubtynge wante whilst that my mystresse lived, In woman's state whose cradell sawe I rockte.

2 Inscription from the tomb of Blanche Parry.

"Here under is entombed Blanche Parry, daughter to Henry Parry of New Court, within the County of Hereford, Esquire, chief gentlewoman of Queen Elizabeth's most honourable privy chamber and keeper of Her Majesty's jewels, whom she faithfully served from her highnesses birth; beneficial to her kinsfolk and countrymen, charitable to the poor, inso-much that she gave to the poor of Bacton and Newton in Herefordshire, seven score bushels of wheat and rye yearly for ever, with divers sums of money to Westminster and other places for good uses. She died a maid in the 82 year of her age, the 12 of February, 1589."

3 Copy of a letter from Blanche Parry, 1582

"After my very hartly commendacions unto you, whereas the Queenes Majestie, of her gracious favor, hath heretofore graunted a patent of the gay loershypp of that countye to my kinsman Davyd Morgan which

A Record of a quarter of a Century's work, Literary, and in the interest of Liberal Politics. Literary—Since 1883 I have been a regular contributor to the Press as an article and story writer; also with Editorial work, leader writing, and book reviewing. The following are the most important items during the period: 1891-92—Editor of "Welsh Weekly," contributor of articles and stories to its columns. 1894-95—Editor "Dowlais Gazette," and wrote its leaders. Contributed to "The Women's Signal" articles upon different subjects, one of them a special Memoir of the Right Hon. D. Lloyd George, M.P.'s mother—a tribute to a noble woman. 1895 &c.—Articles in the interests of "Liberalism," in defence of "Woman's suffrage," and on behalf of Welsh Language and Literature. 1899—Contributions to Welsh Quarterly—"Genuina" and other periodicals and newspapers. Editing Welsh Version of Professor Henry Drummond's booklets. 1900.—Wrote, besides the usual political and social articles, a Prose Poem. Delivered address on the Ligon Street of the Baidic Circle at the National Eisteddfod in Liverpool—the only woman who has yet had the privilege. Have been connected with the National Eisteddfod as a bard for many years. Contributed to the "Christian Commonwealth" and "Temple Magazine." 1901.—Was a bards chair—the highest honour—at an Eisteddfod, ... 1902.—Wrote a bards chair—the highest honour—at an Eisteddfod, ... 1903.—Was elected Vice-President of the Midland of Scotland—the Gaelic Language movement's organization—a compliment for literary work done; usual press work. 1904-06.—Wrote Christmas songs for "Cymru"; letters and articles to the "Cymru" a Liverpool newspaper; articles to the "Celtic Review." 1905.—Published a Novel "O Goriawon y Ddaid," partly historical, about the Religious Revival of 1859 in Wales, for which I received universal chorus of praise. It had previously been a serial in the "Cymru." 1905-06.—Wrote a Serial for "Cymru," quite historical, period—General election, 1868, the suffering of the Liberal Party, and the rise of the Tories, now in course of publication in book form under the title of "Plant y Northmen." 1906.—Was one of the literary adjudicators in the National Eisteddfod at Carnarvon; contributed "O! Legends" to "Celtic Review"; usual newspaper articles. 1907-08.—Wrote a Serial for the "Brython," subject—Welsh life in the last Century. Folk tales and superstitions included: an attempt to keep the old traditions; some Legends and Romances in books published in Scotland—"Am Boly Solar," &c. 1908.—Contributed Political articles to newspapers; "Historical Biographies of British Women from A.D. 52" to "Brython"; a prose poem to "Celtic Review"; a poem to the "Celtic Review"; ready for press "Kymric Fairy and Folk tales." In the "Genuina" for January, 1909, Mr. Gwyn Jones, a Welsh literary critic, wrote of my powers as a writer of historical romance, and I have been urged to write a series of Historical Novels in the service of Wales. The first, I have just commenced, dealing with the period from 1792-1800. I have contributed to the "Manchester Guardian," the "Daily Mail," and other British papers, besides those published in Wales in the English and Welsh language. To each one of these from time to time I have contributed. LIBERAL WORK:—I have been a worker since my girlhood; ... 1891.—I commenced regular public lecturing on the Temperance question, and Liberal politics. Since then I have given continuous active help on the platform, and also by canvassing, and through writings to the Liberal Party. I have toured England and Scotland, as well as Wales, to promote Liberal work. In 1894, as stated above, I concluded a newspaper—"Dowlais Gazette" entirely in the interest of the Liberal Party, organised Women's Liberal Association, addressed meetings on behalf of "Cymru Fydd," an organisation which developed subsequently into the National Liberal Council, with which I have always been associated. 1894.—I wrote a series of articles in the "Western Mail" on Sunday closing which created a sensation in the administration of the law—as it stands against abolition—by the Liberal Government. Instead of the £2 and costs gladly paid by the abolitionists, the fine was ultimately raised to £200 and costs. A leader in the "Ains" stated that "it was a fine which ought to satisfy even Gwyneth Vaughan." I was in real bodily peril many times when visiting the abolitionists with the constables. Later I was requested by the "South Wales Daily News" to sit as Commissioner on their behalf in an inquiry upon "The Steamy side of Cardiff." 1894-1901.—I served as District Councilor, Poor Law Guardian, and on the County Sanitary Committee—the only woman in the Carnarvon Union. 1897.—At the request of Mrs. Wynford Phillips, I consented to take the Hon. Co-Secretaryship of the Welsh Union of Women's Liberal Associations. 1898.—I was elected Hon. Secretary to the Welsh Union, a position I kept from that time until March, 1907, when I resigned; the work had no remuneration, and cost me much sacrifice in time and money; I occasionally addressed political gatherings, most of them large public meetings. 1899-1900.—I wrote many anti-war articles, before, and during the South African war, in support of the views of Mr. Lloyd George, and other gentlemen who were called Pro-Peace, and had to suffer in some meetings, especially in a Woman Suffrage meeting in Liverpool in 1900. I actively helped at Election times for the return of Liberal members for many years. 1908.—Though a firm believer in the justice of giving the Parliamentary Franchise to women, and being an ever consistent advocate of the principle, have, during the last months been writing articles, and in divers ways bringing what influence I have to bear, to prevent the handing of the Government by women, while they are making such a noble effort to give us the Licensing Bill. In the interest of the Temperance part of Liberal work, I have organised 300 Branches of the British Women's Temperance Association. Reasons for needed financial help, are great domestic afflictions: my eldest son a crippled invalid since taking his degree, his career ruined. Also my daughter in the midst of her successful University course, with but one year before taking her degree, has had her hearing. The expense of taking her to home and foreign specialists in London and Switzerland, has been very great (I was helped by Mrs. McLaren and Mrs. Hingworth), and the treatment is not finished. I thought up my children entirely unaided. The afflictions that have befallen my son and daughter are beyond human control. Also my daughter is due to the well known fact that in most cases no payment is given for Welsh writings, and when there is, the pay is so small, and inadequate. There has been no extravagance in any way, we are all life long abstainers, and live a most simple life. It is impossible for me to write the Historical Novels without some help to live while doing the work. I can also say I have never written a line which has not been towards the uplifting of humanity. I have not used my pen to write trash. The above is a rough sketch of the work I have been doing for 25 years. April 16th, 1908. (Signed) GWYNETH VAUGHAN.

4 Proof of an appeal for financial assistance by the Welsh novelist, Gwyneth Vaughan, corrected by herself.



5

S P E A K E R S !

N O T E

**INTERNATIONAL WOMEN'S DAY,
1 9 3 5.**

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: : :

- 1 -
Significance of Leningrad Women's Demonstration 1917. From immediate demands for Bread and Peace to Dictatorship of the Workers - building of Socialism. Effects on "well-being" of women and children. World force for Peace. (See Pamphlets - "Women Under Communism and under Fascism" - H. Browning. "The Party and the Workers" (W. Gallacher). Articles in "Daily Worker".

Significance women's demonstrations S. Wales, Sheffield, Maryport, Scotland against Part Two of Unemployment Act. National Government pledge to restore cuts - Effects operation of U.A.B. on women, coal, rent, loss of medical and Pensions benefits, etc. Training Centres - break up of homes. Out of 18,000 youths from Distressed areas 50% returned home. 7,000 girls went from Durham to stic service.

- 2 -
Raise Fight Against National Government and Food Prices.

"In England and Wales alone the Coop Wholesale Society has paid, directly or indirectly, during 1933, duties amounting to over £9,600,000, which have to be passed on to the consumer. One of the scandals of the position is the heavy increase in food taxation which in the last financial year amounted to £27,427,000 compared with £15,949,000 in the financial year 1930-31. With the position of the Wheat Subsidy, the high prices created by the Bacon Quota, and similar restrictive measures, it means that the consumer is paying, directly or indirectly, nearly £50,000,000 in food taxation".

A.V. Alexander -
Daily Worker, 1934.

- 5 -
Bread: Wheat subsidies 1932-4 £11,690,000 for benefit of landlords and big farmers. In addition wheat levy enables the trade to charge 1/2d. on every 4lb. loaf for each advance of 4/- per sack on flour. 7% of population draw their living from agriculture, remaining 93% pay for upkeep of landlords, large farmers and big distributors.

"15% less bread eaten in this country than in 1930".

E.C. Report, Bakers Union, /54

Milk. (Milk Marketing Board) Advance 1933-4 £2,250,000 levy in all so that manufacturers may have milk at cheap rates. Winter prices extended from 6 to 8 months.

1932 consumers paid average	6d. per. qt.
1934-5 " " "	6 1/2d per qt.

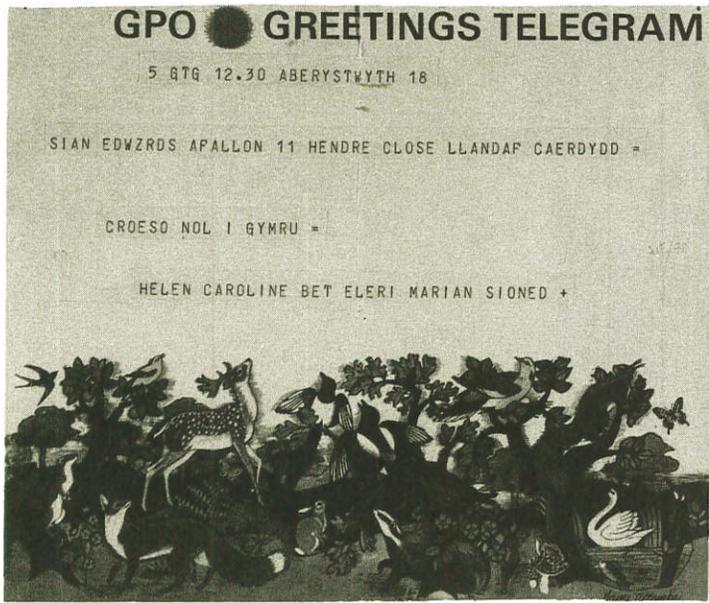
Consumers pay 8% more for milk.

7



Ten of the 11 Welsh language protesters leaving the Law Courts yesterday after their release on appeal against sentences of three months imprisonment imposed for contempt of court. On the left is Miss Meinir Evans, the daughter of the Plaid Cymru M.P. for Carmarthen.

6



BRITISH RAILWAYS · LONDON TRANSPORT

NOT TRANSFERABLE

Code No. **9098** WARRANT NO. **AP 29923**

Rail Travel Warrant

HOME OFFICE, FINANCE DEPARTMENT, ACCOUNTS DIVISION, TOLWORTH TOWER, SURBITON, SURREY.

FARE NOT PAYABLE AT TIME OF BOOKING

VOTE and/or SUB-HEAD

Please issue to bearer, as ISSUED BY **EDWARDS**

Number of Passengers (in words)		Description of Tickets		STATION TICKETS		Amount Payable
Adults	Children	First	Second	FIRST	SECOND	
Two						
From PADDINGTON		Station		Date from		Description of Ticket(s)
Via CARLISLE		Station		Date to		
Signature <i>Watson</i>		THIS WARRANT EXPIRES AT MIDNIGHT ON		Date		Route
		11. 2. 1970				

9

10 Daily Mirror, 5 February 1970.

JUDGE IN DEMO COURT JAILS 14

Instant justice breaks up a Welsh 'invasion'

A HIGH COURT judge handed out jail sentences to a band of young Welsh Nationalists who staged a dramatic invasion of his court yesterday.

Mr. Justice Lawton acted swiftly after one of the most astonishing protests ever seen in a British law court. He jailed fourteen of the protesters for contempt of court and fined the other eight £50 each.

The demonstrators, members of the Welsh Language Society, were protesting against the imprisonment of Welsh pop singer Dafydd Iwan, who is chairman of the society.

They burst into Queens Bench Court 8, singing and shouting.

Uproar broke out, and within seconds a shocked Mr. Justice Lawton had left the court.

Later, after police had seized the demonstrators, the judge returned with his instant justice.

"Nothing is going to interrupt the proper administration of justice in this country," he said.

Five of those jailed were girls. Among them is 19-year-old Mehir Evans, the daughter of Welsh Nationalist MP Gwynfor Evans.

Refused

All the demonstrators were invited to apologise. Those who did were fined. Those who refused were jailed.

All but one of the demonstrators are students at Aberystwyth.

And at Aberystwyth last night meetings were being held to plan non-violent protests in London against the jail sentences.

The first group of demonstrators burst into the court during the convoy PQ17 libel case.

They occupied the well of the court while another group who had been sitting in the gallery joined in the singing of "We Shall Overcome" in Welsh.

Vice-Admiral Sir John Hayes, who had been giving evidence in the case, stood open-mouthed in amazement.

Mr. Justice Lawton

By **KENELM JENOUR** and **MARK DOWDNEY**

immediately adjourned the case and left the court while police were called.

After twenty-five minutes police arrived and the demonstrators were forcibly removed.

Then Mr. Justice Lawton returned. Within moments three of the demonstrators had been brought before him and jailed.

They refused to speak English, but finally one of them said: "Being Welsh. I refuse to recognise this court."

Mr. Justice Lawton said: "Well, this court is going to recognise you by sending you to prison . . ."

Protested

The other nineteen demonstrators were dealt with after the lunchtime adjournment.

Then the PQ17 libel case continued and was later adjourned until today.

Outside the court one of the fined students, 18-year-old Helen Bennet, said:

"We never expected this. We have protested in courts before in Wales and have simply been thrown out."

Last night the eight who were fined returned home to Wales in the coach which took them to London.

What the Mirror Says
—See Page Two.



THE POLICE MOVE IN

One of the demonstrators is hauled away after the student invasion that stunned the High Court yesterday. Picture by **BILL MALINDINE**.



11
Greenham Common '10 million week',
30 September 1984.



12
Occupation of the Royal Ordnance
Factory, Cardiff.

A letter sent by the Welsh Office to the Ministry of Defence on 13th October 1982 has been laid before the House of Commons in connection with a Parliamentary Question. I have been asked to comment on its contents from the standpoint of radiological safety of the operations referred to in it.

The establishment concerned is ROF Caerphilly Road Cardiff; and the letter takes the form of an amended authorisation covering liquid gaseous and solid radioactive waste disposals from that factory.

The radioelements involved are listed as natural or depleted uranium cobalt-60, iridium-192, strontium-90 and plutonium-239. Of these the last four are described as sealed sources - used, one imagines in certain well-established metallurgical inspection and control processes. Such sealed sources cannot contribute to radioactive waste disposal by any route.

This leaves the uranium, which has an extremely long half-life and therefore low radiotoxicity - though it should be added that its chemical toxicity is not negligible. Uranium waste might arise in liquid form; as insoluble dust mechanically conveyed by water; as true gas discharged by stack (highly unlikely here) or as dust or smoke similarly conveyed, for example as metal. Credence is given to the latter by the stack discharge rate, given as 45,000 cu. ft./minute, which suggests a pumped discharge with, at origin, an operation conducted under forced draught presumably for safety reasons. If this speculation is correct then, uranium being heavy, the stack fallout will be local - possibly most of it within the ROF premises.

The disposal authorisations allow, by stack, 600 Megabecquerels/year; and by sewer, 400 Mbq/month on a specified effluent flow of 20,000 gall/day, which in turn suggests that the radioactive waste may be in insoluble form.

For many radioactive species these quantities would be considered trivial if emitted in a remote and underpopulated area and well dispersed. In this case two reservations arise. Firstly the discharge is taking place in an urban area and in one instance into a municipal sewage system. Secondly, because of the long half-life of uranium, and if the waste is in insoluble form, it will inevitably build up in concentration year by year - for example in a municipal sewage works (if that route is taken) or very near to the point of discharge of the effluent into the sea.

All this is reasoned speculation: no other recourse is possible with defence establishments. There is no direct evidence in the letter that the discharges consist of uranium at all; but on the reasonable assumption that they do one must ask: how serious a hazard, if any, are we dealing with?

Other references in the letter, especially to depleted uranium and beryllium strongly suggest that this factory is engaged in metallurgical machining for thermonuclear (i.e. 'Hydrogen') warheads, there being only one other known use for depleted uranium: i.e. in a fast-reactor programme. If that is so no other radioelements will be involved, at least at this factory and the authorisations have probably been given

for no other reason than to allow the machining operations, which are highly delicate, to be carried out in a cleanly fashion: in any radioactive operation one always ends up with some waste from which it is impossible to extract the last vestiges of contamination. Guessing once more these liquid and gaseous discharges are probably minimal in hazard, other than with regard to the concentration factor mentioned earlier, which should certainly be looked at.

The arrangements for disposal of solid waste, also specified in the letter are safe, and thus call for no comment; but there is one further matter which does.

There are references in the letter to 'radioactively contaminated beryllium' specifically referred to as solid waste. Beryllium is a poisonous metal which produces an ultimately fatal disease called berylliosis which is not totally dissimilar to silicosis or asbestosis. One is entitled to the most explicit and evidenced assurances that none of this gets into either stacks or sewers. The question of occupational exposure within the factory also arises and is presumably the responsibility of the unions concerned.

Further information is certainly obtainable. The letter makes reference to an earlier one from the Welsh Office dated 22nd April 1981 about a prior authorisation now cancelled; it would be interesting to see it. Cardiff City Council should have information regarding the sewage disposal, since this is their responsibility. And MAFF is legally bound to authorise the discharges to the environment. Less probably the Health and Safety Executive (HSE) may have information on this factory also.

On balance it seems to me that some disclosures regarding the radioactive waste arisings from this factory are called for.

In conclusion I should state, I think, that I have been a nuclear scientist for most of my life (the involvement goes back to 1943) with especial interest in the biological effects of radiation and of radioactive waste management. I was recently scientific adviser to the movement in Wales (Pandora and Madryn) which successfully opposed the geological disposal of highly active waste and am currently scientific adviser to a consortium of local authorities and trade unions which is opposing the Sizewell PWR on safety grounds.

14th February 1983

D.G. Arnott.

Extracts from a statement by D.G. Arnott, a nuclear scientist, on a confidential Welsh Office document leaked to the Cardiff Group 'Women for Life on Earth' concerning the discharge of radioactive substances from the Royal Ordnance Factory in a heavily populated area of Cardiff. This led to questions in the Commons and the occupation of the factory by local women's groups.

Awgryma'r nifer fawr o fenywod a erlyniwyd yn oes Elisabeth I (1) am drais corfforol nad oedd merched bob amser mor dawel a heddychlon ag y'u portreadir yn draddodiadol. Wrth gwrs ceid merched yn y cofnodion troseddol am ladrata (2), meddwdod (3), neu am erfyn llofruddiaeth plentyn anghyfreithlon. Gyda thaenu gwerthoedd Fictoriaidd a'r delfrydau mamol yn y bedwaredd ganrif ar bymtheg, gellir canfod y farn bod troseddwr benywaidd yn ffeidd-dra, yn sarhad ar eu rhyw ac, yn warth ar 'wreictod' a 'mamolaeth', er nad ystyrid bob amser gyda'r un ymroddiad yr amodau a achosai'r lladrata, meddwdod a phuteindra. Ceir arwyddion o'r agwedd hon ym mholisi dedfrydu cyfnod diweddaraf oes Fictoria (4) lle ceid dedfrydau ysgafn ar ddyinion am dreisio plentyn, neu am ymladd, a rhyw oddefiad o ormodaethau rhywiol dyn fel pethau gresynus, ond dealladwy. Tra, ar yr un pryd, gallai menyw gael misoedd lawer o lafur caled am ladrata. Cofier, wrth gwrs, y gallai hyn fod yn adlewyrchiad o safbwynt y Gyfraith ar amddiffyn eiddo yn hytrach na pherson fel yr ystyriaeth gyntaf.

Dedfrydid rhai troseddwr benywaidd o Gymru i gael eu cludo dramor (5-7). Yr oedd angen menywod yn Awstralia lle'r oedd llawer mwy o ddyinion nag o ferched, ac felly yr oedd menyw yn llawer mwy tebygol o gael dedfryd o gludo dramor na dyn, hyd yn oed am y trosedd cyntaf. Nid yw'n syndod i'r nifer fwyaf o ferched a gludwyd dramor ddod o'r siroedd diwydiannol mwyaf, sef Morgannwg a Mynwy. Y puteiniaid a oedd yn fwyaf tebygol o gael eu cludo: rhyw bum deg y cant o droseddwragedd Cymreig yr cael eu dynodi'n buteiniaid (er i rai fod yn buteiniaid achlysurol yn ôl pob tebyg). Mabwysiadwyd gwerthoedd y dosbarthiadau canol Seisnig, ynghyd â'u safbwynt ar ferched, gan yr Anghydfurfiaeth Gymreig. Ymddengys i buteiniaid gael eu cosbi'n arbennig o lym yng Nghymru.

Weithiau esgorodd menywod ar eu plant yn y carchardai (8), ar y llongau neu yn y wladfa benydiol. Bu merched yn wrthrych camdriniaeth rywiol yn enwedig ar y llongau cludo. Holltid teuluoedd pan gludid y fam dramor gyda bechgyn dros saith a merched dros ddeng mlwydd oed yn gorfod aros ar ôl ym Mhrydain hebddi.

The great number of women in Elizabethan court cases (1) indicted for physical assault and battery would suggest that women were not always as docile or non-belligerent as their traditional image suggests. Women have of course featured in the criminal records for offences ranging from petty theft (2), drunkenness (3), or soliciting to the murder of an illegitimate child. With the spread of nineteenth century Victorian values and the domestic ideals of motherhood one can distinguish a view that female criminals were an abomination, an insult to their sex and a slur on 'womanhood' and 'motherhood', though society did not always give equal attention to alleviating the conditions that caused some women to steal, drink or sell their bodies. There are some indications of this attitude in late Victorian sentencing policy (4), where male assault or child rape attracted surprisingly light sentences with a sort of condoning of male sexual excesses as deplorable but understandable, while a woman coming to court on a charge of theft could be given many months hard labour, though that policy too may have reflected also the Law's view of the need to protect property rather than person as the prime consideration.

Some Welsh women offenders were sentenced to transportation (5-7). Because women in Australia were outnumbered by men, the need for better population balance meant that women criminals, even first time offenders, were more likely to be sentenced to transportation than males. Not surprisingly the two most industrialised counties of Wales, Glamorganshire and Monmouthshire, had the greatest number of women transportees. The biggest occupation group at risk of transportation were prostitutes; some 50% of the Welsh women convicts sent overseas were designated as prostitutes (though some of the prostitution may have been of a casual, supplementary nature). Welsh nonconformity adopted the moral values of the English middle classes wholesale and with it their view of women, and prostitutes seem to have been punished with particular severity in Wales.

Criminal women sometimes bore children, in the gaols (8) on the transport ships and in the penal colony. Females were sometimes subject to sexual abuse especially on the transport ships. Families were split up when a mother was transported with children under seven being allowed to accompany the women while older children were left behind.

1 June 30 1562

INDICTMENT against Katherine verch John ap Madog, spinster and Gwenhoyvar verch John ap Madog, spinster, both of Cumlarderch, for assault and wounding of Elen verch Rithergh at Cumlarderch.

One of a number of similar entries from the Caernarvonshire Quarter Sessions Catalogue.

2 Testimony of Ellen Reece, a Welsh born offender, 1828.

The places for hiding money are pockets in the underside of the Stays towards the lower part . . . Also wrapping it in a piece of rag or paper and putting it in the hair. Also pockets inside the Stocking below the Garter. Also putting it where decency forbids to name—has known thirty Sovereigns hidden there at one time and secured. Also swallowing it—has known eleven swallowed. It has been swallowed once or twice by Girls on Deansgate beat whilst in the Lockups. Relieve themselves on the floor. If they don't get it for two or three days they get opening Medicine. Never heard of any one being injured by disposing of it either way. Has herself hid money in that way (not swallowing) perhaps thirty times. Was only three times searched there, and only once it was found. That was by the bad house woman and the Watchman, who made her jump off the Bed Stocks twice. Putting it in the Shoes another way. If a Girl heard the Constables were after her, she would swallow her money for fear—it is done regular by two or three every night almost.

3

DESCRIPTION AND PHOTOGRAPH OF A HABITUAL DRUNKARD.

Name—JANE HARRISON, alias ROBINSON and EVANS.

Residence—

Profession or Occupation—Pedlar.

Place of business or where employed—

Age—52 years.

Height—5 ft. 1 in.

Build—Stout.

Complexion—Fresh.

Hair—Dark brown.

Eyes—Grey.

Whiskers—

Moustache—

Shape of nose—Ordinary.

Shape of face—Full and round.

Peculiarities or marks—Wart on right side of face.

Date and nature of conviction—1st Sept., 1903. Fined for Drunkenness.

Court at which convicted—Bangor Police Court.



N.B.—Should any known Habitual Drunkard attempt to purchase or obtain any intoxicating liquor at any premises licensed for the sale of intoxicating liquor by retail or at the premises of any registered Club, it is requested that the licensed person or the person refusing to supply the liquor will, as soon as practicable, give information of such attempt to the Police of the District, in order that the law may be enforced.

To the Licensee of the

To the Secretary of the Registered Club

Holland Arms
[Signature]

4 "Pontypridd Police Court.

Selina Jenkins, aged 12, was committed to the House of Correction for six weeks, with hard labour for stealing coal".

Star of Gwent, February 1854

"Pontypool Police Court

Losing her Bacon ...

Mary Musto was charged with having attempted to rescue goods from the custody of Richard Knight, the bailiff of the County Court. It appeared that the complaint went on the 13th inst. to levy an execution of goods when the defendant seized a fitch of bacon that complainant was about to carry away and attempted to take it from him.

The bench seemed to think it was very natural that the defendant should endeavour to save her bacon and dismissed the case by ordering her to pay 5/- expenses".

South Wales Argus, May 1862

Newport

"Ellen Ryan was charged with stealing coal from Ebbw Vale Co.. A representative of the company said the woman was continuously pilfering coal and one day he had seen her nearly cut in half by a coal truck. The woman pleaded that her husband was out of work and there was no fire in the house. She was sentenced to three months hard labour.

The same day ...

Edwin Clifford stabbed his wife causing her to jump through a window nine feet above the ground. He was out of work, he pleaded. Find 10/6."

Star of Gwent, February 1900.

Newport

"A Swedish sailor, named Carl Wilhelm Lagerquist, was charged at Newport Police Court. He had broken into a girls house in the early hours of the morning and assaulted Miss Morgan. He was subsequently charged with 'Wilfully damaging a door at 31 Albion St.'. The prisoner pleaded that he had no recollection of the matter and was fined 21/-."

Star of Gwent, February 1900.

Risca

"Nathaniel Edwin Powell Palmer, Collier, aged 18, was charged with indecently assaulting and ill treating Elizabeth Emily Silcox, aged seven years old. Sentenced to twelve months. "

"Edwin Haskins received two months hard labour for indecently assaulting and ill treating Lucy Phillips, a diminutive child of five years".

"Ann Price was sentenced to three months hard labour for stealing a flannel apron".

Star of Gwent, July 4, 1884.

"Ellen Gwelliam, aged eight years, Amelia Lewis aged 10 years Rose Peek, aged twelve and George Yates aged 10 were fined 2/6 or three days in prison for stealing coal from the Tredegar Iron Co."

Star of Gwent January 20, 1888.

"Newport Borough Bench

Mary Delahay and her daughter Mary Connell were charged with stealing coal from the Elibur Vale Co.. The woman Mary Connell carried her baby in her arms thereby putting three generations of women in the dock".

Star of Gwent March 10, 1899.

"Newport. Ellen Evans, a married woman who appeared with a child in her arms, was charged with stealing 50 yards of flannel shirting ... the Jury found her guilty and the Court, in passing sentence, said they were determined to put a stop to this system of shop lifting, and as this was her first offence and as she was the mother of four children, the Court would not pass so heavy a sentence as it might have done. She was sentenced to 3 M.H. L. - the prisoner, whose child had been crying the whole of the time, here burst into a flood of tears".

"Usk. Stealing from the person - Nancy Chusel, a most repulsive looking young woman, 24, servant ..."

Mon Merlin January 1873.

1017 Morgan Sarah

Transported for Felony Married w/ 3 Children started this offence Stealing bedding from Mrs. Thomas & Co. for 18 Months for Samuel Married & Children Serv. Dept. 1900

Tried at Newport (Newport) 2nd 17 1900

Embarshed 1898 - 7 Years

Arrived 2 Sept. 1899 P. Reas

Trade	Height	Age	Complex	Head	Hair	Whiskers	Vinagr	Forehead	Eyebrows	Eyes	Nose	Mouth	Chin	Native Place
Laundress	5 1/2	42	Fair	Round	Brown	-	Dark	Low	Brown	Large	Pointed	Round	South Wales	

Marks Scar on right cheek

Period of Gang Probation Dec 30/99 to Feb 1/1900 by Dept. 1900

Station of Gang

Class

Offences & Sentences.	Remarks.
Nov 30/99 (Rep) / Indolence 14 days hard labor	
1899 July 27/99 / Crown not proceeding according to law Rep and being found in a disorderly house 1 Month hard labor (1/4) Dept.	
1898 Jan 17/98 / (Kilmerby) Absent to 2 Months hard labor (1/4) Dept.	
1897 2/97 / (Jan 4/97) (St. Andrew) Absent to 2 Months (1/4) Dept.	
1896 1/96 / (Jan 1/96) (St. Andrew) Absent to 2 Months (1/4) Dept.	



Female convicts in a crowded hold
National Library of Australia

6

Female Transportees—Pembrokeshire

Name	Court	Date of Trial	Ship	Destination	Sentence
Martha Morgan	QS	October 1786	Neptune	N.S.W.	7 years
Jane Codd	QS	January 1788	Atlantic	N.S.W.	7 "
Catherine Owen	GS	August 1800	Experiment	N.S.W.	7 "
Mary Lawrence	GS	April 1801	"	N.S.W.	7 "
Mary Davies	QS	July 1801	"	N.S.W.	7 "
Sophia Jones	GS	August 1801	"	N.S.W.	Life
Mary Davies	GS	August 1826	Harmony	N.S.W.	7 years
Ann Morgan	QS	October 1827	Borneo	V.D.L.	7 "
Ann, wife of Philip Gwyn	GS	April 1830	Kains	N.S.W.	Life
Ann Gwyther	Ass.	July 1833	Numa	N.S.W.	10 years
Mary Hay	Ass.	March 1837	Henry Wellesley	N.S.W.	14 "
Sarah Rees	QS	October 1837	Nautilus	V.D.L.	7 "
Mary Burns	QS	January 1839	Hindustan	V.D.L.	7 "
Ann Roberts	QS	July 1840	Navarino	V.D.L.	7 "

7

8

Wales 15/62
County of Pembrokeshire
Mary Jones, midwife

*In attending Ellen Owen
at her confinement, and
three whole nights previously,
in the County Gaol 15/62*

Wm Jones
Quack

In case of
Wm Jones
Quack

Wales 15/62
The County of Pembrokeshire
To Mary Jones, midwife

*In attending Bridget Bailey at her confinement
in the Gaol on the 15th Inst; and remaining
with her one whole night previously viz on the 14th*

Wm Jones
Quack