

Cynwyd Scrapbook Four



Discovering Old Welsh Houses Group

Denbighshire Branch

2021

Contents

Introduction	2
Henfaes isaf - another cruck framed hall house for Llangar!	3
From Cynwyd to Cwm Cynllwyd - and beyond	9
Hidden Histories of Cwm Main	15
Once upon a time at Plas yn ddôl	18
Tithe Martyrs and a Poet - from Llangwm to Cynwyd	25
From Gwerclas to New Zealand – a Williams family diaspora	29
To the far reaches of the parish - from Cynwyd to Ddwryd	35
Tre`r ddôl – the community, its chapel and its school	40
Plas yn ddôl gan Megan Hughes Tomos.....	46

Articles published previously in Cynwyd Scrapbook One (2014)

<https://www.discoveringgoldwelshhouses.co.uk/library/cat/index.html?catalog=cynwyd-scrapbook/>

Mills and houses of Cynwyd

The Lime Quarry at Hafod y Calch

Cryniarth Rescued for Posterity

“There`s no sense in it” – the Life Story of May Parry Owen

The Mysteries of Cymer

Cynwyd War Memorial

Blaengwnodl Uchaf memories

Cynwyd and local newspaper reports -those in military service 1914-19

Absent voters 1918- 1920

Colomendy memories

Who do you think they are? (1947 Nativity play photograph)

A Cynwyd Timeline

Articles published previously in Cynwyd Scrapbook Two (2016)

<https://www.discoveringgoldwelshhouses.co.uk/library/cat/index.html?catalog=Cynwydd-Scrapbook-2/> or available from leesjenny@gmail.com

Our own medieval hall house - Plas Uchaf

Near Calamity at the Corwen Races!

Ty`n y Wern Gwnodl

Confidences of an 18th Century Baroness (Part One)

William Ferguson Irvine – an unsung hero

The History of Brynllwyn by William Evans

Brave local pioneers in the 18th century!

Our finest Medieval Historian – Professor Sir Rees Davies

Blue Lion memories

Norman`s Wartime Memories

Cynwyd Bridge (original Welsh version of English article in Cynwyd Scrapbook Three)

Plas Isaf – another Edeyrnion Dynasty

For articles published previously in Cynwyd Scrapbook Three (2018) see page 50.

Introduction

This is the fourth of the popular ‘Cynwyd Scrapbook’ series published by our **Discovering Old Welsh Houses (DOWH)** group - a charity whose vision is to celebrate Welsh heritage through the study of traditional houses and the lives of the people who lived in them. Our work, done by volunteers with the guidance of experts from the archives, universities and ‘learned societies’, includes:

- Recording the architecture of old houses - particularly those built before 1700, with tree ring dating (dendrochronology) of their timbers when appropriate
- Researching the history of each dwelling and the lives of its occupants
- Exploring the local landscape, community, social and economic history

Our findings are shared by publishing house histories on our website, contributing articles to books and journals, and discussing research at our local DOWH groups. Readers will find that the articles in this and the previous Cynwyd books, available at <http://discoveringgoldwelshhouses.co.uk/>, are interlinked, as the families appearing in them are often related to each other - sometimes over a span of several centuries - and may have lived in different dwellings in different times, particularly in the case of farm tenancies.

Information in the articles is based on our DOWH research, enhanced by readers contacting us from as far away as New Zealand with fascinating new photographs of, and information about, their ancestors connected with our local area! This fourth volume was planned for 2020 but was delayed due to Covid limitations, so hopefully the fascinating research and responses we have not yet been able to include can also be included in a further fifth volume in 2022.

Membership of Discovering Old Welsh Houses entitles you to guided visits to private historic houses in North Wales; our illustrated bilingual newsletters; lectures, study tours and house history workshops; membership of your local DOWH group, and support with researching the history of your own or other old houses of interest.

You can join us at:

<http://www.discoveringgoldwelshhouses.co.uk/membership/index.b.html>

or by contacting our Membership Secretary Fiona Gale at fionaegale@hotmail.co.uk or on 01824 520231.

For more information about any of the articles and research in this book, please contact Jenny Lees at leesjenny@gmail.com

1. Henfaes isaf - another cruck framed hall house for Llangar!

Although *Henfaes isaf* might look from the outside like a 19th century farmhouse, inside this carefully renovated homestead one can find evidence that it was originally a cruck-framed late medieval hall-house with four bays, possibly dating from as early as around 1500.¹



We know the **Barons of Edeirnion** were prominent landowners in the area at that time,² and also that a Baronial court was once held at Cynwyd, as a **C15th** document refers to a **Thomas ap Llywelyn ap Madog**, *seneschal of Edeyrnion*, there. It is interesting that two *Henfaes isaf* fields were once called *Cae'r ustus ucha* and *Cae'r ustus isaf*, [upper and lower fields of the magistrate or judge], as at one time court hearings moved between houses of the gentry. Our earliest document found so far, dated **1470**, tells us that **Margaret verch Grono ap David ap Plethyn** leased to **Jevan ap Madog ap David** a tenement at *Henvaes* for '4 years, renewable, rent 12d. Given at Kynwyd Vawr on the Vigil of St. Michael the Archangel', and a September **1521** document follows:

1. **Dominus David ap Jevan ap Gruffith**, chaplain and free tenant of township Kynwyd. 2. **John ap Ries ap David**, free tenant of *Penant* in *deynyon* [Edeyrnion]. GIFT of tenement called *tiddyn yr henvaes* alias *tiddyn Gruffith ap Jollyn*, township Kynwyd. [Gwynedd archives XD2/1074]

The title *Dominus* was the Latin equivalent of ‘Reverend’ or ‘Sir’, and Cynwyd also had significant earlier relations with the church when the **1375** bequest of **Llewelyn ap Madog**, Bishop of Llanelwy [St Asaph] left 80 shillings *for the fabric and repair of the bridge at Kynwïe*. Llewelyn was son of **Madog ap Elise** of *Cryniarth*,³ near to *Henfaes Isaf*, and grandson of the first Baron of Llangar, **Elise ap Iorwerth**, one of the Barons of Edeyrnion.



The image above [Jenny Lees] is of *Hendre*, lying between Cynwyd and Llandrillo, showing the classic ‘downslope siting’ of its earliest part, in which crucks are still visible on the top gable wall. *Hendre* and *Henfaes isaf*, lying only a few miles apart on the ‘spring line’ just below the *ffridd* and the open mountain of the Berwyn, are both thought to date from a similar period. At *Henfaes* the crucks cannot be seen outside as they are enclosed by later stone walling, but three pairs of its original crucks are beautifully preserved inside.

Henfaes would have been originally entered from a wide passage bay between a downslope ‘cow bay’ and an upper hall; open to the roof with a fire from which smoke stained the crucks above and arranged like a smaller

version of a gentry ‘great hall’, with a raised ‘dais bench’ and table at the upper end that proclaimed the occupants’ superior status. Skilled restoration by the present owners’ family has preserved the splendid oak ‘post-and-panel’ dais partition pictured below, which would have acted as the back of the dais bench, and amazingly the mortices into which the bench ends once slotted remain visible!

By 1624 a **Meyrick family** already appeared to own or lease property in Cynwyd, and in March **1635-6**, **William Salesburie** of *Bachymbyd* in Denbighshire granted to ‘**George Meiricke** of *Henvaes*, gent and **Katherine his wife**’ a lease for two lives of ‘*Henvaes, y Kae hir & Koed kayyr* in Kynwyd & Vaerdre’, possibly conveyed to George by his late father Edmund Meyrick.



Oak post-and-panel dais partition at Henfaes isaf (Courtesy of Moyra James)

The Meyricks were a significant landowning family locally and the **Edmund Meyrick** who died in **1605** at *Ucheldre* was a Doctor of Civil Law who also held the positions of Archdeacon of Bangor, sinecure Rector of Corwen and Chancellor of St Asaph. Although Edmund’s Will mentions surviving children named **Peter, George, Gely, Elizabeth and Grace**, bardic pedigrees suggest that George died *without issue*. The original hall house at *Henfaes isaf* would have had no chimney, but in later C16th or early C17th one was built within the passage, cutting off the lower end bays so that the house was now entered by a

new doorway alongside the partition. The image below [Moyra James] shows the dais partition to the left and the ‘new’ fireplace to the right.

We don’t know whether the Meyricks originally financed such ‘modernisations’ but by **1660** a property transfer concerning *Rug* relations records a *messuage, lands and tenement called Henfaes, in Kynwyd* [Gwynedd Archives, XD2/27]. *Henfaes* fell within Gwyddelwern parish until **1854**, but earlier baptisms, burials and marriages for *Henfaes* are listed in Llangar Parish Records, perhaps as Llangar was a nearer church than Gwyddelwern? *Henfaes isaf* and a *Henfaes uchaf* both exist above Cynwyd today, but are not separately indicated in Llangar records before 1836, though after **1737** ‘Henfaes’ seems to refer to more than one household.⁴



In **1766** the Marriage Settlement of **Hugh Hughes Lloyd** of *Gwerclas*, Baron of Cymer, and his future wife **Margaret** included the ‘*messuage ten[ement] and Lands with appurtenances in pa. Gwyddelwern called Hen Vaes ... formerly in tenure of Catherine Ellis widow and now Evan Roberts*’. But from 1794 or earlier, a court case later found to be fraudulent gradually ruined *Gwerclas* family fortunes, and by **1824** *Henfaes* belonged to *Rug* estate.

In the late **C18th** to early **C19th** a three-bay barn was added to the upper end of the house, with a stable with granary above built at right angles, and another range situated parallel to the house. The **1961** photograph below of **Stan** [Stanley] **Booth**, who then owned *Henfaes isaf* with his wife **Bet** [Betty], shows

that this now demolished range had three-bays with stone partitions; a central chimney, and a yard (probably for pigs) at the upper end. It may have contained a bakehouse/brewhouse and the datestone 'T E 1770' reset into its footings may commemorate this development of the *Henfaes* farm buildings.

Readers of Cynwyd Scrapbook Two may remember Bet's fascinating memories of life at *Henfaes* and later at the *Blue Lion*.⁵ On arrival at *Henfaes* their water supply came from nearby *Pant y Clai*'s water tank in the field opposite - a right contained in the house deeds - and Bet recalled suddenly finding behind her a cow munching away at a bar of soap, put down while she was washing there!

Moyra James writes:

"From **1973** *Henfaes* remained in the family, as Bet's brother **Ken James** bought the property with his wife **Hilda**. Ken was a man of great practical skill and considerable vision and over the next 15 years the property was comprehensively renovated. The work was done at weekends and over school holidays until Ken and Hilda retired there in **1987**. It was a family project, with all work completed entirely by Ken and Hilda, with their daughters **Fiona** and **Moyra**. For example, when their father was concreting the new living room floor, the two girls carried all the water needed by hand from the *Pant-y-clai* spring throughout a long hot summer's day. Hilda took it all in her stride, managing to juggle working on the renovations alongside keeping the family well cared for and fed, while also creating a wonderful garden. During the renovations, Ken and Hilda discovered and



preserved many original features such as the oak post-and-panel wall which was hidden behind layers of wallpaper. Similarly, the cruck timbers had been covered over by panelling. Stripping back the fireplace revealed the original hearth and a bread oven. Ken was a great

believer in what we now call recycling and upcycling, and a lot of the “new” timbers at *Henfaes* were sourced from demolition sites in Liverpool, so the house now includes beams from a church and a synagogue! Ken died in **2009** and Hilda carried on living at *Henfaes* until **2016**, with support from friends and neighbours until it eventually became too much and she moved to be nearer Fiona on the North Wales coast. Moyra and her partner **Ian**, plus her cousin **Janna**, then bought *Henfaes* and now run it as a holiday home. So *Henfaes* is still in the family 60 years later, and this generation are very proud to be a part of the history of this special place”. <https://henfaesisaf.co.uk/>



Henfaes Isaf as it was in Spring 1961 (Image courtesy of Betty Booth)

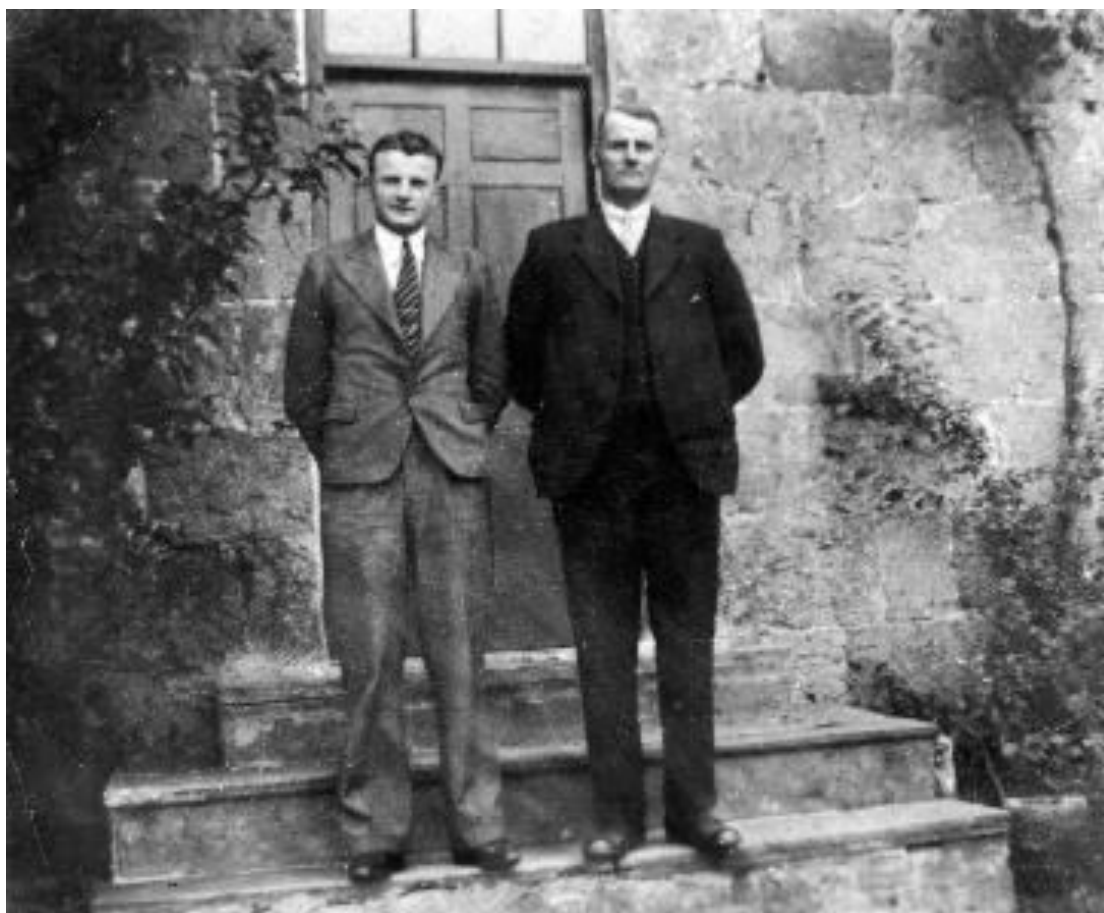
Jenny Lees and Moyra James, 2021

References

1. Richard Suggett’s detailed 2021 report will be published on *Coflein* at a later date.
2. A. D. Carr, *The Barons of Edeyrnion, 1282-1485, Part One*, Journal of the Merioneth Historical and Record Society, ((JMHRs) Vol.4, 1963, pp.187-93. See also Jenny Lees, *A Quest for Cymer in Edeirion and its Barons. Part I: c.1200-c.1700*, JMHRs, Vol. XV111 (II), 2019, pp.129-40.
3. Jenny Lees, *Cryniarth Rescued for Posterity*, Cynwyd Scrapbook One, pp. 14-16,
4. *Henfaes* baptisms and burials from Llangar parish records will be listed in full in a DOWH house history by Jenny Lees and Moyra James, to be published online in 2021-22.
5. See *Blue Lion Memories*’ in Cynwyd Scrapbook Two, pp.37-41.

2. From Cynwyd to Cwm Cynllwyd -and beyond!

Ever since I moved to the old farmhouse of **Hafod y calch**¹ in **1977**, memories of its one-time inhabitant **Edward Jones** have constantly reappeared! The Georgian attic floors of the then largely derelict dwelling were strewn with abandoned rat-nibbled envelopes and publications, dating from the **1930s** onwards - an enticing hoard for someone curious about their new home's history! But why were some books inscribed with a *Plas Morgan* stamp? My neighbour **Betsy** later explained that her father-in-law **Edward Jones** had moved to live at Hafod in the **1930s** from **Plas Morgan**, near Llanuwchllyn, and a *Hafod* tenancy agreement, dated '?1933' (Gwynedd Archives XD2/2132), recorded the landlord as **Col. Robert Vaughan Wynn** of Rug.



Above is an early **1940s** photograph of Edward Jones and his nephew **Thomas Dewi Jones**, then a student at Bala-Bangor Theological College, on the Georgian terrace of *Hafod-y-calch*. [Image courtesy of **Megan Hughes Tomos**]. Tales of life at *Hafod*, then known as *Yr Hafod* or *Hafod farm*, gradually emerged from Cynwyd friends, and in the 1970s **Will Boden** told me how he and three fellow farm workers once all 'slept in' at *Hafod* in its large room [top left of cover photograph] overlooking the farmyard -reached by what

was once the Victorian ‘servants’ staircase’. He recalled that **Edward Jones** had asked his employees to read from the Bible while joining the Jones family each morning for breakfast in *Hafod’s* spacious kitchen, where **Betsy Jones** also lived with her family and husband **Dai Jones** before moving to *Plas Isaf*.

Over the following years, when asked in other parts of North Wales where I lived, I was somewhat amazed that on mention of *Hafod* people remembered Edward Jones - and were often his relations! On one such occasion, when I travelled to *Blaen y cwm* in *Cwm Cynllwyd* to purchase wood for my artist son to use in restoration of *Hafod’s* beudy doors, on mention of *Hafod* we were invited in for tea with **Arwyn Jones** and his wife. Arwyn was the son of **Simon Jones**, a nephew of **Edward Jones** and author of the fascinating Welsh language book *Straeon Cwm Cynllwyd: Atgofion Simon Jones, Tan-y-bwlch* [Gwasg Carreg Gwalch, 1989], which has a photograph of Simon and his sons cutting peat on the mountain moorland above. The family recalled Edward Jones travelling in dense cloud mist down the perilous route from *Bwch y groes* to Llanuwchllyn (then with no crash barriers!), high above the farmhouse.



Looking down on *Blaen y Cwm* from near *Bwlch y Groes* (Jenny Lees 2021)

Simon Jones was also cousin to **William Hughes Jones**, who farmed *Plas yn ddôl*² at the same time as his uncle Edward Jones was farming *Hafod*, a short distance away across *Afon Alwen*.³ William’s daughter **Megan Hughes Tomos** has explained that, although her grandfather and William’s father **Lewis**,

brought up at *Cae poeth* and *Coedladur* in Cwm Cynllwyd, was the elder brother of **Edward Jones**, when Lewis (born in 1870) returned from America in the early 1890s, Edward was still a young child. For centuries before Telford built what is now the A5, those farming at *Hafod* could reach that road by crossing the river Alwen at *Glan Alwen fords* - perhaps easier in large-wheeled carts than modern motor vehicles - and before the Jones family moved to *Plas Isaf* the fields farmed by *Hafod* also extended across the Alwen.



Interestingly, on 1st December **1876** the Llangollen Advertiser also recorded a previous close relationship between *Hafod* and *Plas yn ddôl*, though these may well have been different families!

‘DEATH OF A CENTENARIAN: The oldest inhabitant in the parish of Corwen has just passed off in her 100th year, at Brynffynnon, near this town, - **Mrs. Williams**, the mother of

Mrs. Jones, late of Hafod-y-calch. She was taken ill about nine days ago, of erysipelas in the face. Previous to this attack of illness, she was hale and hearty, and in possession of all her faculties. The late Mrs. Williams lived for many years at Plas-yn-ddol, and, having retired from farming, she lived at Hafod with her daughter; and in May last she also retired, and they both took up their residence at Brynffynnon aforesaid. We believe that several members of Mrs. Williams's family lived to go eighty or ninety years'.

Returning to the 20th century, above is an image of **Edward Jones** with his wife **Sarah Jane [Sally]** and one of their daughters, probably taken before they moved from *Plas Morgan* to take up the tenancy of *Hafod*. Edward Jones was born on the 21st July 1890 and in **1911** emigrated from *Coedladur* to Australia, but before long returned and married Sally from *Plas Morgan*, living with her there. Their children included **Beti**, born 5.6.1917), **Myfanwy**, born 30.10.1925, **Jane**, and Ifan Dafydd, known locally as **Dai** or **Dei**. Sally was older than Edward, being born on 3rd December 1881, and died at *Hafod* on 15.5.1950.



In 2021 I learnt that **Edward Jones**' sister **Rebecca Jones**, who moved across *Bwlch y groes* from her home at *Coed Ladur* in Cwm Cynllwyd to live at **Tynbraich** in *Cwm Maesglasau* with her new husband **Evan Jones**, features as a major character in **Angharad Price**'s beautiful semi-biographical 2002 novel, '*O! Tyn y Gorchudd*'.⁴ The life story of Edward's sister **Rebecca**, both as depicted in the novel and in real life, is extremely moving, and it is amazing that **Gruffydd**, one of her three blind sons, was able to become a vicar after reading History at Bristol and Theology at Oxford University in 1933. The historic

farmhouse at *Tynbraich* has sadly since had to be demolished, as was also the old house of *Plas Morgan*, but Rebecca and Evan's oldest son **Robert**, born in **1906**, continued to work the farm - followed by his son **Wyn** and now also his grandson. (I should perhaps explain that although the title of the English version of the novel is '*The life of Rebecca Jones*', it refers to a second **Rebecca**, daughter of **Rebecca** and **Evan**).



Way above *Tynybraich* is *Craig Maesglasau* with its incredible waterfall, and the farm's path towards it passes *Maesglasau bach*,⁵ pictured on the previous page. I photographed it in 2021 (with permission as on private land), together with the rather unusual nearby ruin pictured above. **Edward Jones** and his sister **Rebecca** also had earlier connections with the area beyond *Bwlch y groes*, as their mother was another **Rebecca**, of *Bwlch, Dinas Mawddwy*. This Rebecca had been born at *Ty Tan dderwen, Cwm Main*, pictured on the inside back cover of this book with the kind permission of **Eifion Davies**, who lived in the old dwelling until the 1950s. Rebecca's brother **Lewis Jones** published an **1888** book listing all the earmarks of Merioneth sheep, *Cydymaith y Bugail*.

Returning to attic findings at *Hafod y calch*, items of historical interest included an **1897** letter to relations from '**John**' at *Wbile Camp, Yilgarn Railway, Western Australia*, sending wishes to a *Cymffynnon* family and preceded by his **1895** letter from *Cefnddwygraig, Aberhosan*. John seems to have been the cousin of **Sally Jones**, as a December **1912** letter from her at *Plas Morgan*, addressed to '*Wbile*, asked how things were where he was living and mentioned

‘Ned *Coedladur*’- to be her future husband, **Edward Jones**, after he returned from Australia! Additionally, an **1888** receipt in the attic showed payment by a **Jno. Evans** for *Cwmffynnon* of £25 for a half year’s rent to the **Watkin Williams Wynn** dynasty, and the **1891** census for Llanuwchllyn, *Cwmffynnon* lists widowed *farmer John Evans* (79) born in *Mawddwy*, with son **Griffith** (45), daughter **Hanah** (39) and grandson **John Jones Evans** (11).



At Coedladur: Back row from left: **John Jones**, Cae Poeth, grandfather of Ifor Sion, Owain Glyndŵr hotel; **Rebecca Jones**, Ty’n braich; **Edward Jones**, **William Hughes Jones senior**, grandfather of Beryl Griffiths, Cynllwyd (Image courtesy of Beryl)

I am hugely indebted to Megan Hughes Tomos for providing me with the information that helped me discover and write about her fascinating extended family’s history – and also extend my grateful thanks to our colleagues in the Merioneth Historical and Record Society for introducing us!

Jenny Lees, 2021

References

1. Jenny Lees, *History of Hafod y Calch*, 2019, Discovering Old Welsh Houses group: http://discoveringoldwelshhouses.co.uk/library/Hhistory/den%20138_HH_26_Hafod-Y-Calch.pdf.
2. See article below, *Once upon a time at Plas yn ddôl*, pp. 18-24.
3. See map in *Once upon a time at Glan Alwen*, Cynwyd Scrapbook Three, p.38.
4. An English translation is published as ‘*The life of Rebecca Jones*’ by MacLehose Press
5. <https://coflein.gov.uk/en/site/28555/related/>

3. Hidden Histories of Cwm Main



Gwernbraichdwr viewed from across Cwm Main (Jenny Lees 2016)

Researching our DOWH house history¹ of *Gwernbraichdwr*, lying in the hidden valley of *Cwm Main* and once known as *Gwern y Brechtwn*, led us to Pennsylvania, as **Thomas Allen Glenn (1896)**² compiled pedigrees from both ancient Welsh manuscripts and family documents taken there by Merionethshire settlers. British Quakers were harshly persecuted and many from parishes around Bala emigrated to escape imprisonment, confiscation of property and even threatened death as traitors. **Robert Owen**, thought to be grandson of a **John Lloyd** of *Gwern y Brychdwn*, died in Pennsylvania in **1697** and was apparently committed to Dolgellau gaol for his beliefs in the **1670s**. Curiously, Glenn also records mention of *Gwern y brychdwyn* as ‘alias Owlars Brindle Bush’. As *brych* can mean brindled in Welsh and *owler* is a late C17th term for someone engaged in illegal exportation of wool or sheep, could *Gwernbraichdwr* have once had such associations?

The house history also documents the relationship, from **1618** or earlier, between **William Salesbury of Rug**, later governor and Royalist defender of Denbigh Castle, and drover **Thomas Lloyd**, born in the parish of *Llandderfel* and owning properties including *Gwernybryghton* and nearby *Brynderw*. He later moved to Milton in Kent, perhaps as at that time cattle were driven from Wales to fatten on Sussex and Kent pasturage before being sold at fairs or markets such as London's Smithfield. It is fascinating to trace how, after **Thomas Lloyd's** daughter **Jane Lloyd** married **William Wynn**, son of Baronet

Sir John Wynn of *Gwydir*, her granddaughter **Jane Thelwall** inherited the *Wynnstay* estate in **1719** and this Jane's son eventually became **Sir Watkin Williams Wynn** of *Wynnstay* - explaining how the Wynnstay family owned *Gwernbraichdwr* at the time of the **1838** tithe apportionment!

William Hughes Jones, who later farmed *Plas yn ddôl*, lived as a child from **1912** at *Tai Mawr, Cwm Main*, and in the late twenties returned to assist his father **Lewis Jones** at *Gwernbrychdwr*. He recounted to his daughter Megan the local oral tradition that the old drove road, running from the *Frongoch* area through *Cwm Main*, brought Puritanism and Quaker influence to the valley. William's eldest sister **Elizabeth Mary** married **Owen Wynne Edwards** of nearby *Bryn Derw*.



Coed y Bedo, Cwm Main (Jenny Lees 2018)

Another interesting connection with the Cynwyd area is that Llangar Parish Records for *All Saints Day 1627* list the marriage of **John Lloyd** and **Margaret Pyers**, *Gwerne y Brigton*. As the **1648-9** will of a John Lloyd of *Gwernybrygton* was overseen by his brother-in-law **William Wynn** of *Plas Issa*, it is possible that Margaret Pyers was one of the illustrious family of *Plas Isaf*, Llangar.

Rhydywernen in *Cwm Main* is a cruck-framed former open hall house, with roof timbers suggesting construction in around **1531**,³ and was probably originally half timbered.⁴ Nearby *Coed y Bedo*, once associated with the poet **Bedo Aeddren** (fl. c.1500) and considered by Peter Smith to be 'remarkably similar'

to *Gwernbraichdwr*, may also merit a DOWH house history, and was until recently farmed by the late **William Williams**, also an esteemed poet.

Llwyn Onn in *Cwm Main*, pictured below [Jenny Lees 2017] and considered by RCAHMW to be late C17th but incorporating parts of earlier roof trusses, was sadly derelict in 2017 (and remains so), but was once a substantial farmstead.



Jenny Lees, November 2021

References

1. Jenny Lees and Pam Buttrey (2020) *History of Gwernbraichdwr, Cwm Main, Corwen*, https://discoveringgoldwelshhouses.co.uk/library/Hhistory/mer%20059_HH_41_Gwernbraichdwr.pdf
2. Thomas Allen Glenn (1896) *Merion in the Welsh Tract- with sketches of the townships of Haverford and Radnor*. This is an amazing source of genealogical information for families in Merionethshire and their relatives who had emigrated to the USA.
3. Martin Cherry and Dinah Pickard, 2015, *Rhydywernen House History*, http://discoveringgoldwelshhouses.co.uk/library/Hhistory/mer%20054_HH_37_Rhydywernen.pdf
4. Peter Smith (1988) *Houses of the Welsh Countryside: A Study in Historical Geography*, 2nd edition, p.211

4. Once upon a time at Plas yn ddôl

The mansion of *Plas yn ddôl*, lying just north of the Afon Alwen a few miles from Corwen, was once part of the important estate of *Y Ddôl*, celebrated for centuries by the poets.¹ The bard *Tudur Aled* (fl.1480-1526) composed a *cywydd* - a form of Welsh poem, to lament the death of **Gruffudd Llwyd**, a ‘generous patron’ and son of **Dafydd Llwyd ap Dafydd ap Robin of Ddôl**



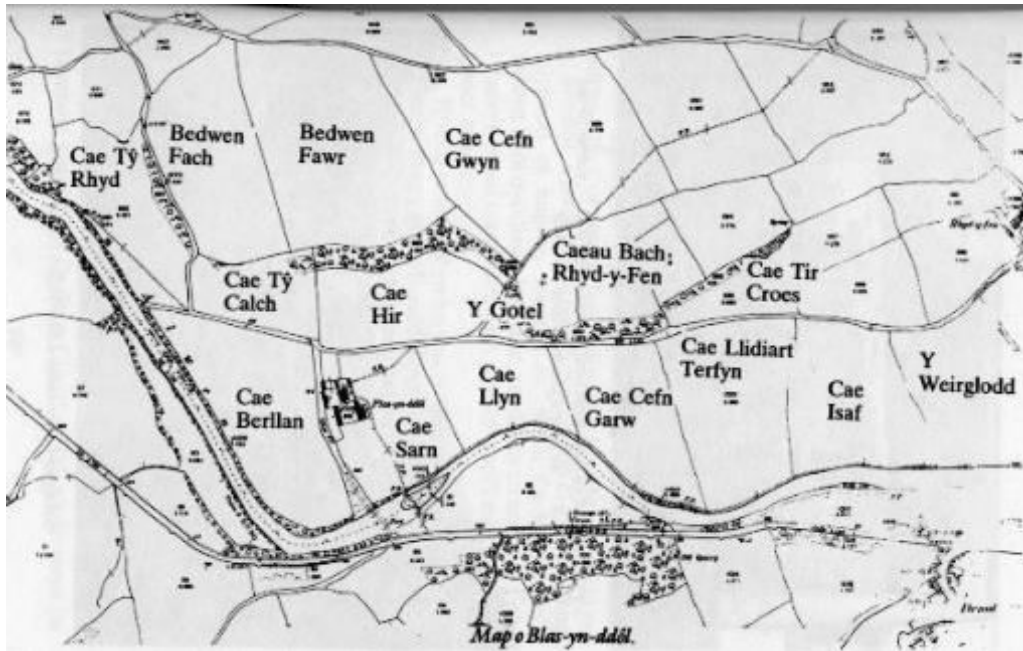
Plas yn ddôl 1972 with Heulwen Hughes Jones (Courtesy of Megan Hughes Tomos).

It is fun to imagine the bards staying and entertaining at the houses of their various patrons, as was the custom of the time, and *Tudur Aled* also praised the hospitality of **Rheinallt ap Gruffudd**, whose hall house *Branas Ucha*² was just a few miles from *Plas yn ddôl*.

From *Tudur's* poetry we know the names of two of **Gruffudd Llwyd's** brothers, **Rhisiart** and **Robert**, and that **Gruffudd's** early death also left six bereaved sisters. **Rhisiart's** grandson **Pyr's Llwyd** was also a patron of the poets, and *Rhys Cain* (died **1614**) praised Pyrs for his generosity, mentioning a golden ‘palace’ and a feast at *Y Ddôl*; while in **1627** *Siôn Cain* called Pyrs a just man as High Sheriff of Merioneth. The poet *Rhisiart Phylip* (died **1641**) composed a ‘request poem’ on behalf of **Gruffudd Nannau** asking for a harp from Pyrs Llwyd, and also praised **Edmund Meurig** (or Meyrick) of *Ucheldref*, another house with a fascinating history³ not very far from *Plas yn ddôl*. In

anglicised documents Pyrs is **Pierce Lloyd**, married to **Margaret**, the daughter of **Dr Elis Pryse** of *Plas Iolyn*.

The field *Cae Berllan* on the map below was called *Plas yn ddôl bach* on an earlier map, perhaps indicating the location of a previous mansion at *Y Ddôl* replaced by the later house? While living at *Plas yn ddôl* **William Hughes Jones** often unearthed dressed stones when ploughing that field, with remains of a garden by the Alwen nearby, and his extremely important find there was a spearhead from the Bronze age, now at the *Storiol* museum, Bangor.



Following **Pierce Lloyd**, documentary references exist to a **Griffith Lloid of Ddol, gent**, who in 1631 ‘gifted’ to **William Salesbury** of *Rug* a ‘message and tenement called *Tythyn y werne*, in township *Ddol*, commote *Edernion*’.⁴ In 1628-1630 **Humffrey Jones** of *Craftwyn, Beddgelert*, Gentleman and Keeper of the Prince’s Record in the Exchequer in Caernarvon, bought *Plas yn Ddôl* estate from the **Lloyd** family and in 1695 **Edward Lhuyd** wrote⁵ that *Y Plas yn y dhol*, owned by **Morris Jones** Esq, was one of the four ‘houses of note’ in *Corwen*. A request poem by an unknown author asked for a ‘*siwt o lifrau*’ [‘a suit of livery’] from **Morys Jones o’r Ddôl**, High Sheriff of Merioneth in 1744, and the estate then passed to relative **Humphrey Parry** of *Pwllhalog*, Flintshire before being bought in 1807 by Lt. Col. **Griffith ap Howel Vaughan** of *Rug*.⁶

From 1934 *Plas yn ddôl* was farmed by **William Hughes Jones**, author of both *Hogyn o Gwm-main*⁷ and *Casglu Cwysi*, edited by his daughter **Megan Hughes Tomos**. Born in May 1907 at *Glanrafon, Llangwm*, William started school at

Dinmael on moving in **1912** to *Tai Mawr, Cwm Main*, then moved to London with two of his sisters in **1926-7**, working as a cowman in Hendon.



His picture above (Megan Hughes Tomos) was taken when in London, but he was called home when his father **Lewis Jones** took on *Gwernbrychdwr*. Then in **1934** William and his siblings **Ted** and **Harriet** were placed at *Plas yn ddôl*, for which **Lewis Jones** had secured the tenancy. Lewis kept control of trading there and would walk all the way from *Tai Mawr* in *Cwm Main*, crossing over the old wooden bridge⁸ with his dog Jaff, who amazingly still came even after Lewis died at *Plas yn ddôl* in **1938**!

A **1935** diary from *Hafod* records farming exchanges between **William Hughes Jones** at *Plas yn ddôl* and his uncle Edward Jones at *Hafod y calch*, including on 3rd January one cow, 36 ewes and one ram to *Hafod* from *Plas*, and on 15th Jan 15 wethers (castrated male sheep) from *Plas* sold at *Corwen* Smithfield. Later the *Cofnodion Pwyllgor Gwaith* in the **1954** magazine pictured below (with delightful cover!) inform us that **W.H. Jones** attended meetings in the *Llyfrgell* [library] *Rydd* at *Dolgellau*, together with his uncle **Edward Jones** of *Hafod* and relation **Robert Jones** of *Tynbraich*.⁹ They all belonged to the Farmers Marts that worked hard to keep local markets going at *Corwen*, *Bala*, *Tywyn* and *Dolgellau*. William's brother **Ted** worked for Edward Jones at *Hafod*; becoming renowned for his extraordinary strength when working for *Ifor Williams* and living at Cynwyd's *Carmel* Congregational chapel house.



On page 46 **Megan Hughes Tomos** shares her memories¹⁰ of life at *Plas yn ddôl*, together with photos of family members including her brother **John**, who sadly died in 2020. John was a member of the popular *penillion*/ folk song group *Parti Menlli*, and Megan recalls an occasion, reminiscent of medieval times at *Plas yn ddôl*, when in the mid-sixties this party held a fundraising *Noson Lawen* at her home, with **Dilys** of *Plas yn Rhos, Bryneglwys*, their harpist and accompanist.

In April **1985** I came across a somewhat dilapidated house, invitingly unlocked and seemingly unoccupied. Reminding me of my own home of *Hafod y calch*, it was *Plas yn ddôl*, then still looking just as it does in the two photographs below. Both were taken by the family of **William Hughes Jones** after they left the house, and the lower image is from November **1984** (Megan Hughes Tomos).



But very many years later I returned to find a large metal ‘barn’ standing over what had once been the oldest part of *Plas yn ddôl*, seen to the right of the top picture above -now completely spirited away! The top image below shows the ghostly blocked doorways leading to the remaining front of the house, and by **2019** a second huge shed enclosed the front of the remaining part of the house and the courtyard in front of it, still visible in the earlier aerial image below.



The **1984** photo below (Megan Hughes Tomos) shows an embedded stone with inscription DUW A DIGON GH IV 1780, still visible on the front of the remaining part of the house but now sadly eroded. The windows above (c. late 1950s) replaced older ones with sections each containing about 12 small panes.

Once upon a time no metal ‘barns’ engulfed *Plas yn ddôl*, and its buildings were cared for by tenants for whom they are now only poignant memories. It is a great sadness that most of a once so important part of our heritage has already been lost, but Megan’s diligent research and kindly shared memories of the place and its inhabitants have at least made this brief tribute possible.



References

1. Glenys Davies, *Noddwyr Beirdd ym Meirion*, Archfdy Sir Feirionnydd, Gwasg y Sir, Bala, 1974, pp.69-71.
2. Richard Suggett and Margaret Dunn (2014), *Discovering the Historic Houses of Snowdonia*, pp.96-9, Royal Commission on the Ancient and Historic Monuments of Wales.
3. *History of Ucheldref* by Patrick & Rita Billington and Jerome Billington, https://discoveringgoldwelshhouses.co.uk/library-h/denbigh_histories.html
4. Gwynedd archives, XD2/972.
5. Edward Llwyd (1695) *Parochialia*, at Denbighshire Record Office.
6. See also Elena Williams (2015) *Tŷ Mawr Farmhouse and Barn*. https://discoveringgoldwelshhouses.co.uk/library/Hhistory/den%20160_HH_21_Ty-Mawr.pdf
7. *Hogyn o Gwm-main*, Llyfrau'r Faner, 1985; *Casglu Cwysi*, Gwasg Carreg Gwalch, 1989.
8. See *To the far reaches of the parish - from Cynwyd to Ddwryd*, below, pp.35-39.
9. See *From Cynwyd to Cwm Cynllwyd -and beyond!* above, pp. 12-14.
10. Originally published by Gwasg Carreg Gwalch (2014) in the *Llyfrau Llafar Gwlad* series.

5. Tithe Martyrs and a Poet - from Llangwm to Cynwyd

As always with DOWH research, compiling a house history for *Cysulog*¹ led to intriguing new discoveries about the area's past inhabitants, and one unforgettable source was **Hugh Evans**' intriguing **1931** book *Cwm Eithin*.² Set in the countryside around *Cerrig y drudion*, it recounts not only the events of Hugh's youth but also the fascinating tales and memories of his grandparents' generation. Hugh was born in **1854** at *Cwm Main, Llangwm* and is buried in Liverpool, to where he moved in 1875 before founding the newspaper *Y Brython*, but he was married to **Jane Williams** from *Cynwyd* and died here at *Pen y bryn* in **1934**.³



Cysulog, near Maerdy, during initial renovation (Jenny Lees 2017)

Edward E. Jones of *Cysulog* was one of the 'Tithe Martyrs' (*Merthyron y Degwm*), about whom Hugh Evans tells the following story. In the early **1880s** prices for agricultural produce were extremely low, but when local farmers asked for reduction of their tithes, based on crop value, not all local clergy agreed. After around eighty farmers refused to pay in **1887**, Ecclesiastical Commissioners attempted to seize their property, but crowds gathered at threatened farms to prevent this. At *Fron Isa*, home of Hugh's cousin and her husband **Thomas Hughes**, a forced sale of two cows was tried, but by the time the auctioneers arrived:

‘All the people of the district were there also – every farmer with his stout stick and the farm servants with cudgels, while the womenfolk encouraged them to give battle to the authorities. The auctioneer put the cows up for sale but not a penny was bid’.

The crowd prevented an attempt to ‘distrain’ the unsold cattle [seize in lieu of rent or money owed], and **Hugh Evans** heard that some 300 people ‘escorted’ the auctioneers and their police protectors along the Holyhead road. Other farm sales were also prevented by a system of watchers lighting beacons on high ground to warn of the auctioneers’ approach, and at one point a distraining party was made to kneel on the road, sign a promise not to come again in any part of England or Wales to ‘sell for Tithes’, and wear their coats inside out to show repentance!



TITHE MARTYRS

Bottom Row, left to right—1 Rt. Jones, Boot Maker, Glasfryn; 2 Rt. Jones, Flynnon Wen; 3 Wm. Hughes, Joiner, Glasfryn; 4 Owen Parry, Pen-rhos, Cerrigydradion; 5 Dd. Jones, Llwyn Mâl, Llangwm; 6 Dd. Roberts, Tynfelin, Llangwm; 7 Rt. Roberts, Pant y Mel Bach, Bettws G.G.
Middle Row, left to right—1 Wm. Williams, Ardwyfaen, Llangwm; 2 Ellis Jones, Tŷ'n-y-Mynydd, Cerrig; 3 John Lloyd, Tŷ Isa'r Cwm, Cerrig; 4 Rhys Jones, Tŷ Cerrig, Bettws; 5 John Lloyd, Glasfryn; 6 Ed. Davies, Bodyneliw, Bettws.
Top Row, left to right—1 E. T. Edwards, Saracen's Head, Cerrig; 2 Ed. E. Jones, Cysulog, Dinmael; 3 Thos. O. Jones, Aelwydbrys, Cerrig; 4 Robt. Parry, Butcher, Cerrig; 5 David Edwards, Pen Llan, Bettws; 6 John Vaughan, Tailor, Bettws; 7 James Metcalf, Cerrig; 8 David Davies, Plas, Tŷ Nant; 9 Alun Lloyd, Solicitor; 10 John Jones, Brynmadog, Llangwm; 11 Morgan Hughes, Bryniau, Llandderfel; 12 John Jones, Moelre; 13 Robt. Hughes, Tŷ'n-y-Waen, Glasfryn; 14 Thos. Thomas, Tŷ Nant; 15 Urias Jones, Glasfryn.

The Tithe Martyrs; Edward E. Jones of Cysulog second from the left in the back row

After they were accompanied by a screaming crowd for five miles to *Corwen* railway station, proceeding with a red flag in front and a black flag behind, about 15 of the leaders were charged with preventing officers from removing cattle and causing ‘a riot on the highway’. In July **1887** the *Wrexham and Denbighshire Advertiser* announced that 31 people were on trial for an *Anti-tithe Affray at Llangwm*, including **E. E. Jones**, ‘son of **John Jones, Cysulog**’. But by the time of the Assizes the Ecclesiastical Commissioners had realised the strength of public feeling, so the prosecutors agreed not to press charges on condition the defendants admitted they had broken the law, and the Judge ‘bound over’ the accused for £20 each. In March **1888** the *Llangollen Advertiser* reported **E. E. Jones** as among those speaking at a Welsh Land

League meeting in *Corwen* Assembly Rooms, where ‘deep sympathy’ was expressed for the farmers whose goods were being sold for tithes. **Hugh Evans**’ opinion was that the tithe martyrs ‘did much to secure the disestablishment of the Church [of England] in Wales’.



The plaque at Pont y Glyn commemorating the local tithe martyrs (Jenny Lees 2021).⁴

On 4th October **1907** the *Llangollen Advertiser* announced that **David Ellis** of *Penyfed, Tynant* and his cousin **John Evan Jones** of *Cysulog*, both at Bala County School, had been granted scholarships following the Central Welsh Board Examination. But tragedy was to strike the families of both cousins. In **1910** John’s father **John David Jones** of *Cysulog* died after being gored by a bull and **John Evan Jones**, working in a Liverpool bank at the time, had to return to run the family farm. Then in **1918** **David Ellis**, born at *Penyfed* in **1893** and nephew of John’s mother **Harriett Elinor Jones**, mysteriously disappeared in Macedonia while serving in the Royal Army Medical Corps during World War One. **David** (**‘Dei’**) had already become a celebrated bard before the war and his life and work are celebrated in a fully illustrated biography.⁵ He also features as protagonist in a novel by his army friend, the Welsh war poet and dramatist Sir Albert Evans-Jones, known also by his bardic name **Cynan**.

In Cwm Main’s *Capel Soar* there is a memorial tablet to **David Ellis**, whose father was a deacon there as was **Lewis Jones** of *Tai Mawr*, whose family once filled two of the chapel’s pews. His granddaughter **Megan Hughes Tomos** was brought up hearing the story of David’s disappearance; how the *Penyfed* family always left the front door open for his return, and how her Uncle **John** and **David Ellis** once walked together to *Dinmael* school, challenging each other to compose in *cynghanedd* (a system of alliteration and rhyme in Welsh poetry).



Penyfed, Tŷ nant, home of the bard David Ellis (Jenny Lees 2019)

Returning to the book *Cwm Eithin*, **Hugh Evans'** title refers not to a single valley, but to a stretch of country *twenty or thirty miles long* covering an area between Pentrefoelas, Bala, Llandderfel, Corwen and Clawddnewydd. Topics including farm life, folk customs, religion, politics, rural industries and agricultural practices are covered in a way that never fails to entertain, and Cynwyd narrators include **Dafydd Williams** of *Pant y clai*, **Robert Jones** of *Tan y ffordd*, and blacksmith **Zachariah Jones**. But further account by myself of their intriguing tales must now await space elsewhere! Jenny Lees

References

1. Jenny Lees and Pam Buttrey (2019) *House history of Cysulog*, http://discoveringgoldwelshhouses.co.uk/library/Hhistory/con%20153_HH_59_Cysulog.pdf
2. Hugh Evans (1931), *Cwm Eithin*. My extracts in this article are from the English version, *The Gorse Glen*, translated by E. Morgan Humphreys (1948), The Brython Press.
3. Dictionary of Welsh Biography, <https://biography.wales/article/s-EVAN-HUG-1854>
4. I am grateful to Anwen Lloyd of DOWH for alerting me to the location of the *Pont y Glyn* bridge wall plaque, and to the photograph of the Tithe Martyrs.
5. Alan Llwyd and Elwyn Edwards (1992), *Y Bardd a Gollwyd: Cofiant David Ellis*, Cyhoeddiadau Barddas, Llandybie. I am indebted to Professor Gruffydd Aled Williams for providing references to the biography and novel.

6. From Gwerclas to New Zealand – a Williams family diaspora

Gwerclas was occupied by descendants of the **Barons of Cymer**¹ from around **1600** until the estate was sold in 1824, but subsequently the **Williams family** began a new ‘dynasty’ there. In **1838 Edward Williams** farmed 229 acres as a *Gwerclas* tenant,² and in the **1841** census heads the family as *Farmer* (45) with wife **Elizabeth Williams** (35) and children **Martha, Margaret, Elizabeth, Emma, Maria** and **William Ednyfed** (2). Also present were 20-year-old Governess **Maria Edwards** and servants **Harriet Roberts** (15), **Jane Jones** (20) and **Elizabeth Davies** (16). Following publication of my first *Gwerclas* house history, I was delighted to receive copies of late C19th or early C20th photographs from **Gwenda Williams**, an appreciative Williams family relative.³



Gwenda’s image above depicts **William Ednyfed Williams**, son of **Edward Williams** and **Elizabeth**, outside *Gwerclas* with wife **Sarah Catherine** and children **Mary Lloyd Williams, Catherine (Katie) Lloyd Williams** and **William Richard Lloyd Williams**. In the **1891** census **William Ednyfed** was recorded with wife and children, a governess, five servants, and two agricultural labourers, but in September **1898** the burial of **Sarah Catherine** was commemorated on a *Cynwyd* gravestone and a Welsh bible was given in her memory by **William Ednyfed**. From a **1901** court record it appears that he was also a corn dealer and when he died in **1918** at ‘The Cottage’, *Carrog*, having retired from farming *Gwerclas* in **1906**, his Probate was said by relations to have been £3,632-14-10. The poster below, photographed for us by **Shirley Bell** (née **Williams**), contains fascinating details of the **1906 Gwerclas** farm sale.

GWERGLAS, Corwen

Distant two miles from Corwen, and ten minutes walk of Cynwyd Railway Station.

HIGHLY IMPORTANT and ATTRACTIVE SALE of

47 Grand Cross-bred Dairy Cows, Cross-bred and Welsh Fat and Store Heifers and Bullocks, Stock Bull and Calves.

4 Powerful Cart Mares, Promising Hack Filly and Colt.

12 Mountain Ponies and Foals.

54 Pedigree Welsh Ewes and Lambs, Pure Welsh Southdown, Wiltshire and Shropshire Rams and Ram Lambs.

20 Prime Fat Ewes, Fat Pigs.

80 Tons of Prime Hay, Crops of Oats and Wheat,
100 Tons of Swedes, 40 Tons of Mangolds,
10 Tons of Potatoes. } All the CROPS to go off.

THE WHOLE OF THE MODERN

IMPLEMENTS OF HUSBANDRY

WHICH

Messrs David Roberts & Son

respectfully announce their instructions from W. E. Williams, Esq., to conduct on the premises at Gwerclas, Corwen,

ON

Thursday, November 15, 1906

Four months credit will be given upon approved security for sums of £5 and upwards, or discount allowed for Cash.

Conveyances will run between Corwen and Gwerclas on the day of Sale at reasonable fares.

Lunch (by Ticket) at 10, and Sale at 11 o'clock to the minute.

The Auctioneers desire to call special attention to this Sale. The high reputation of the Vendor as a Breeder and Judge is a sufficient guarantee of the excellent quality of the Live Stock. The Crops are exceptionally good, and the Implements of Husbandry are of the most modern type and in first class order.

Having updated *Gwerclas* house history in 2019 I did not expect to hear more of **William Ednyfed's** son **William Richard Lloyd Williams**, but in 2020 another reader, **Patricia Williams**, contacted me from New Zealand! Her late husband **Douglas Scott Williams** was grandson of **William Richard**, who had emigrated to Australia in **1903** before settling in New Zealand, and Patricia

kindly mailed copies of original photographs sent from Wales in times past. These included the charming image below of **William Richard**, born 1881 and pictured outside *Gwerclas* aged about 8 as he proudly holds the pony on which one of his older sisters is seated. He is '**Dick**' in the photograph (p.30) of him as adult, and this earlier image is probably a professional portrait as it is captioned *Lettsome & Sons, Llangollen*. It was then exciting to realise that this young Richard must also be the boy pictured below (p.32) with **Jane Rees**, who served as a maid at *Gwerclas* before working at the grand mansion of *Wynnstay Hall*. **Jane** became grandmother of the acclaimed medieval historian **Professor Sir Robert Rees Davies**, who was brought up at *Blaen Gwnodl*, and one can read about her fascinating life and family in DOWH Cynwyd Scrapbook Two.⁴



Image courtesy of Shirley Bell, granddaughter of William Richard Lloyd Williams

Returning to the Williams family history, **Charles William Lloyd Williams**, son of **William Richard Lloyd Williams**, was sent family heirlooms from Wales by **Mary Lloyd Williams**, William Richard's sister, including silver cutlery with the initials W.W. and an **1818** silver cup for cock fighting engraved 'W. WILLIAMS, *Brynfanigle isaf*.' Research by Patricia Williams and her family found this to be **William Williams**, father of **Edward Williams** who died at *Gwerclas* on 6th March 1872.



Image courtesy of Gwenan Roberts, granddaughter of Jane Rees

Although now considered cruel, cock fighting was legal and popular in Britain until around the mid -19th century and in July **1775** **Baroness Margaret Lloyd** of *Gwerclas*, despite expressing tenderness toward other farm animals, congratulated friend **Mr Vaughan** on '*so complete a victory ... in the bird fights.*'⁵ *Brynfanigl isaf* near *Abergele*, the birthplace of **Edward Williams** baptised on the 31st December **1794**, is an interesting house originally of gentry status, with several features from an earlier part dated **1585**; a possibly **C17th** cross wing, and a fine range of stone-mullioned windows.⁶

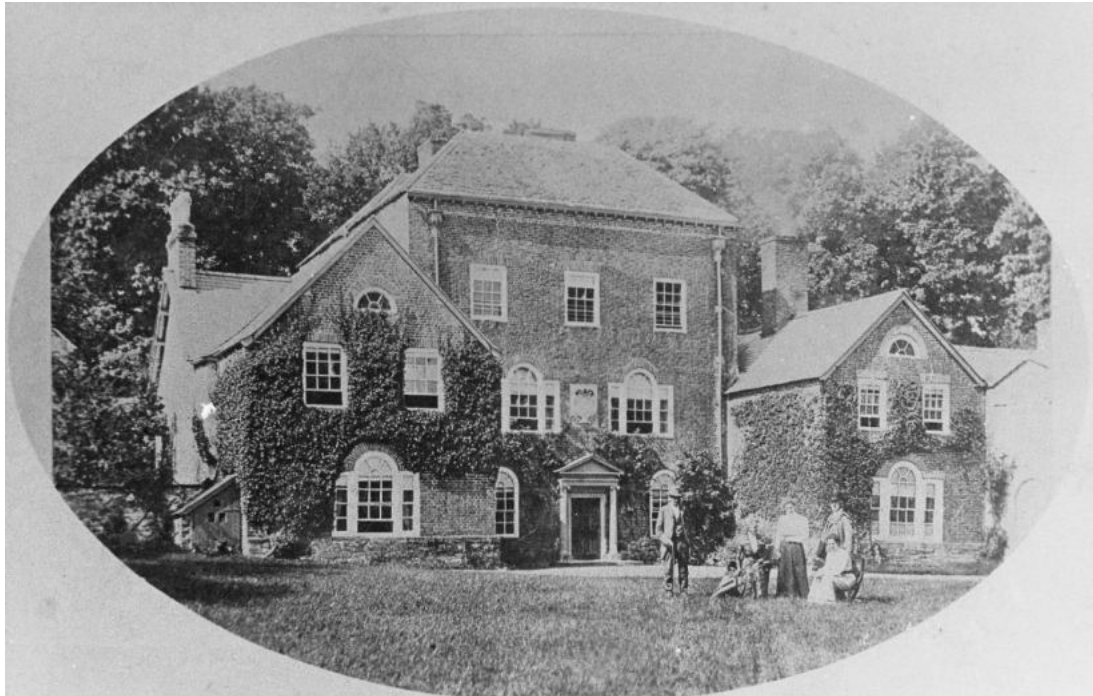


Bryn Ffanigl isaf, birthplace of Edward Williams who moved to Gwerclas



Jumping forward to the New Zealand branch of the family, **Charles William Lloyd Williams**, born on 23rd October **1905** in Wellington, is pictured above with his parents **William Richard Lloyd Williams** and **Alice Maud Bailey**, in a photograph provided by Charles William's daughter **Shirley Bell** (née **Williams**). Her brother **Douglas Scott Williams**, who purchased his own sheep farm, married **Patricia** (née Steel) in 1971, but sadly died of a heart problem in 1988, aged only 51. They had two sons, **Allan Scott Williams** and **Douglas**

Ernest Williams – whose children **Stella Ashley Roberts-Williams** (born January 2011) and **Kane Austin Roberts- Williams** (born April 2016) may one day enjoy tracing their family back to *Gwerclas* and beyond! Below is a further image depicting **William Ednyfed Williams** with wife **Sarah Catherine** and children **Mary Lloyd Williams**, **Catherine (Katie) Lloyd Williams** and **William Richard Lloyd Williams** in front of *Gwerclas* (Gwenda Williams).



As **Edward Williams** of *Gwerclas* married an **Elizabeth Lloyd** at Llanynys on 2 Aug 1831, was *Lloyd* included in the names of William Ednyfed Williams' children in memory of his mother - his father being a widower by the time William was eleven – or was it to create an association with the once prestigious Lloyds of *Gwerclas*? Grateful thanks to Patricia Williams and her family, and also to Gwenda Williams, for making this article possible! Jenny Lees, 2021

References

1. Jenny Lees, *House History of Gwerclas* (2019), Discovering Old Welsh Houses group.
2. 'Apportionment of the Rent-Charge' for 1838', landowner Griffith Howel Vaughan.
3. Gwenda Williams was sent the photos from relative Allan White.
4. See articles *Ty'n y Wern Gwnodl* and *Our Finest Medieval Historian* by Jenny Lees in Cynwyd Scrapbook Two (2016).
5. *Confidences of an Eighteenth Century Baroness: Part One*, Cynwyd Scrapbook Two.
6. *Bryn-ffanigl- isaf, Betws yn Rhos, Conwy*, <https://coflein.gov.uk/en/site/26853/> and Peter Smith, *Houses of the Welsh Countryside -a study in historical geography*, 2nd edition (1988), p.159.

7. To the far reaches of the parish - from Cynwyd to Ddwryd

Llangar parish stretches north-westwards from *Cynwyd* towards the area and former hamlet known today as *Druid*, but the origin of this name is associated with neither Welsh bards nor druids, as in the oldest records its name is spelt *Ddwryd*, meaning ‘two fords’.



‘The Druids’, looking towards the A5 from the lane from Cynwyd (Jenny Lees 2021)

The extensive property known as the *The Druids* was once called *Y Ddwryd* and was also at one time a coaching inn. *Ddwryd* was once a small hamlet, and although we cannot be sure which of its buildings they refer to, *Llangar Parish Records* contain 17th century records for the area. They tell us that a **Catherine Lloyd** of *Ddwryd* was buried at the old church of *Llangar* in December **1659**, and record the burial of **Robert Evan ap Owen**, *Ddwirid*, on 5th September **1670**. In **1699** Edward Lhwyd commented in *Parochialia*: ‘Note that **Jane Pierce** of *Dwryd* hath 67 grandchild. and 26 great-grandchildren’.

The will of **John Williams**, an affluent *Gentleman* who died at *Hafod y calch* in **1777**,¹ mentions **David Roberts** of *Ddwryd*, who was married to John’s niece **Elizabeth** and paid *Hafod’s 1738- 40 church mise* together with **Margaret Jones** after she was widowed. **Elizabeth Pierce** of *Ddwryd* was buried on 23rd May **1771**, and in his **1764 Will** her husband **Humphrey Pierce** bequeathed to her his *Goods Effects and personal Estate* belonging to *Ddwryd*

*Farm. Saying that **Elizabeth** should as soon as she conveniently can after my Decease reside at Ddwryrd, **Humphrey** also bequeathed to **Hugh Hughes Lloyd** of *Gwerclas* all his ‘Personal Estate appertaining to the Farm of *Gwerclas* I hold under **Hugh Hughes Lloyd** Esq. and all and Singular my Sheep that are or ought to be in *Llandrillo Parish*’ - apart from his *silver plate*, left to **Elizabeth**. But this was on condition that Hugh paid Elizabeth £20 a year for life, and if he declined to pay the bequest was to revert to Elizabeth! ²*



Frank Roberts, father of Edward, at Ddwryrd farm in around 1950 (David Ellis Evans)

Long before parish records were kept, the Romans chose the Druid area for *Penrhos* Roman marching camp, south of the Roman road from Chester to *Caer Gai*. The projected route of this road is thought to have been used for construction of Telford’s London to Holyhead road, now the A5, and this temporary camp was at least 400 by about 375m metres, on a small hill south of Druid, northwest of *Penrhos*, southwest of *Penlan bach* and northeast of *Ty Newydd Rhos*. Cropmarks in the Royal Commission’s aerial photo [Toby Driver], taken on 19.7.18 during drought conditions, indicate the camp’s site.³ Also near Druid, west of the A494 road and next to a ‘parch mark’ indicating the Roman road, RCAHMW aerial reconnaissance in July 2006 detected the parch marks of square barrows - two well marked with central rectangular grave pits. Then in 2012 the *Clwyd Powys Archaeological Trust* discovered six of the barrows, one with the outline of a wooden coffin. These may be Roman rather than early medieval, but insufficient wood or bone survived for dating.⁴

The hamlet of *Ddwryd* also included a mill - shown on a Rug estate map of **1791** though not part of the estate at that time. An August **1898** document [Gwynedd archives XD2/3744] is catalogued as: ‘SPECIFICATION for repairs to *Druid Mill, Corwen* referred to in a Lease made between the **Hon. Charles Henry Wynn**, and **John Parry**; including three plans, references to equipment, timber and new kiln’. The original mill race, running from *Nant Ffrauer*, can be seen on the O.S six-inch to the mile **1888-1913** map.⁵



Penlan fawr viewed from the lane between Druid and Cynwyd (Jenny Lees 2021)

Until recently, *Glanaber* at the bottom of the hill leading from *Druid* to *Cynwyd* was the home of **David Ellis Evans**. He recalls that the last miller at *Druid* was **Dafydd Edwards**, who died in the early fifties and was also a good carpenter, making ladders long enough to reach the top windows of the mill. After the building was used by the *Corwen and District Co-operative Society* to store animal feed, all the mill machinery was removed for scrap, though the kiln remained, and since then the mill has been restored for residential purposes. **David** remembers *Ddwryd* as a lively hamlet during his childhood and his father ran a boot and shoe sale and repair business there. As well as running *Druid's* former shop and Post office, **Mrs Eleanor** (Nellie) **Humphreys** ran a cafe on summer weekends, providing free tea and scones to traffic control wardens at the busy *Druid* junction before traffic lights were installed, while her husband **Norman Humphreys**, uncle of **Edward Roberts**, ran a garage. Until the Council's lease from *Rug* estate ended in about **1957**, The *Druids* was known as *Druid Farm No.1* and *No.2*, with *No.1* farmed by *Edward Roberts'*

father **Frank Roberts** with his parents **Edward** and **Edith Mary** and brother **David**, who later emigrated to Canada but served at Dunkirk in WW2. **Edward Roberts** senior also dealt in animals, acting as his own drover, and his butcher's shop stood at Druid Farm. *Farm No. 2* was farmed by **Mr. and Mrs Morris Roberts**, but today the farm buildings stand disused and just a garage remains.

The name *Penlan* can refer to the end or head of a parish, and lying between *Cynwyd* and *Druid* are historic properties including *Penlan fawr*, pictured above (p.37) and described as a 'medieval cruck-framed, stone-walled, hall-house in origin, adapted in the 17th century, with substantial 19th century additions'.⁶ The RCAHMW List of Historic Place Names records a field next to *Penlan fawr* called *Cae ty pobty*, perhaps suggesting the dwelling once had an external oven building - often the case to avoid destruction of a house by fire. Immediately north of this field the map⁷ shows a ford as well as a foot bridge across *Nant Ffrauer*, beyond which a footpath led north from *Penlan fawr* to meet the A5, opposite the lane crossing the *Alwen* to the area of *Tre'r ddol*. This ford could be one of the two which gave *Ddwryd* its original name, although **David Ellis Evans**' study of the area also showed two adjacent fords nearer to *Druid Mill*.



Before reaching Druid the road from Cynwyd branches left, past the converted Wesleyan chapel of *Salem* and *Cornel Rhedyn*, to *Four Crosses*, where it continues past *Llwyn Ithel* and *Ty isaf* to join the A5 at *Cymro Gate*. Above is a photo (courtesy of **Edward Roberts**) taken earlier than 1930, showing **Robert William Roberts** delivering shorn wool to a collection depot at *Ty Nant* on the

A5. Robert worked at *Llwyn Ithel* as well as at *Cysulog* and *Glanalwen*, living at *Ty'n y Cefn* after marrying widow **Jane Mary Roberts**.

Opposite *Penlan fawr* is *Penlan bach*. The **1854** Will of **Elizabeth Lloyd** of *Gwnodl fawr* tells us her daughter **Elizabeth** married **Edward Rees** of *Penlan bach*, and a photograph in Cynwyd Scrapbook Three ⁸ shows **Elizabeth Lloyd** seated outside *Penlan bach* with a small girl believed to be her granddaughter **Lizzie**. **Megan Hughes Tomos** remembers receiving a warm welcome, when crossing the Alwen from her childhood home of *Plas yn ddôl* to collect money for charity or sell tickets for a concert, from **Mrs. Mair White**, of *Penlan bach* and later of *Penlan fawr*, whose husband **Meirion White** was a councillor. The White family were believed to be descendants of Richard White the martyr, a verse of whose poetry appears alongside a depiction of death in Rug Chapel.

David Ellis Evans is also co-author of a biography ⁹ of the brilliant inventor **David Edward Hughes**, who made major contributions in fields including telegraphy, telephony and audiology - sending and receiving wireless signals before Marconi. It is uncertain whether David was born in a cottage on *Druid Green (Dwryyd Las)*, but his father **Dafydd Hughes** was born in *Bala* in **1803**. This fascinating book provides amazing accounts of how David Edward Hughes and his siblings performed musically as celebrated 'Child Prodigies' - both for London Royal audiences and in the United States, and contains photographs accompanied by clear explanations of how David's astounding inventions worked! I am also greatly indebted to **David Ellis Evans** for kindly sharing his extensive knowledge of the *Dwryyd* area and its former inhabitants.

Jenny Lees, 2021.

References

1. See Jenny Lees, *History of Hafod y Calch* (2019), p.17.
2. 1764 Will of Humphrey Pierce, Gwerclas (SA/1764/63). Partial transcription in Gwerclas house history, p.41
3. <https://coflein.gov.uk/en/site/308243/images/>
4. <https://coflein.gov.uk/en/site/404711/>, also Jones, N. 2012. Druid Square Barrows. *Archaeology in Wales* 51, 200-201
5. <https://historicplacenames.rcahmw.gov.uk/placenames/recordedname/4e942889-e937-4f37-bf22-137afda10039>
6. <https://coflein.gov.uk/en/site/3003>
7. <https://historicplacenames.rcahmw.gov.uk/placenames/recordedname/0c37abc6-3a5b-4772-a7da-170edd76ad5e>
8. *Our ancient township of Gwnodl: The First Six Centuries*, in Cynwyd Scrapbook Three
9. Ivor Hughes and David Ellis Evans (2011), *Before We Went Wireless- David Edward Hughes FRS, His Life, Inventions and Discoveries (1829-1900)*, published at <https://imagesfromthepast.com/BWWW.htm>

8. Tre'r ddôl – the community, its chapel and its school

Tre'r ddôl or *Y ddôl* was at one time a 'township' (an ancient administrative area), associated with and possibly deriving its name from the once important mansion of *Y Ddôl*. Gwynedd archives contain early property documents¹ that are of interest because they contain the names, or very similar names, of houses still in that area today – though of course the existing buildings do not necessarily date from the same period. These names include *Place Adda* in **1544** (XD2/957), *Bronwynedd* in **1638** (XD2/980), and *Tythyn y werne* in **1631** (XD2/972), while there is a possibility that *Tythyn y Rhud* in **1660** (XD2/991) could have been an earlier name for *Rhyd-y-fen*.



A Tre'r ddôl Sunday School outing, with Richard Edward Humphreys standing alongside the bus and his wife seated in the front. (Image courtesy of their grandson, Edward Roberts)

From Gwynedd archives (XD2/959) we also know that **Mr. Edmund Meirick**, Rector of Corwen, leased to **John Salisbury** in **1563** the '*tithe of corn and hay coming at due out of townships y ddol*', as well as from other townships in the parish of Corwen. In **1565** (XD2/960) **Edmund Meyrick**, as Archdeacon of Bangor, was an arbitrator in a dispute between *gent* **Gruffith Vaughan ap Richard Lloid** and others including **John Salisbury** [of Rug]. This concerned the closing of ground called *Bwlche y ddol* in *Corwen* parish, claimed to be common land, and then in **1566** (XD2/961) an *Award* was made concerning the right of way of '**Jonne Salisbury of Rugge, Esq., William Bannor, and Robert**

ap William Bannor' to reach the *mountain called Myneth y ddol, and touching pasture in the mountain called bylchey ddol*. The gentleman referred to in **1565** was probably one of the **Lloyd family** of *Plas yn Ddôl* praised by the bards.²

In **1695** the beautiful stone bridge pictured below, linking the hamlet of *Ddwryd* with farmsteads north of the *Alwen* via a small lane, was recorded by Edward Lhwyd in *Parochialia* as *Pont ar Dhwryd*, but later known as Pont Barker, or *Pont y Barcer* - possibly as a nearby Bark Mill featured on the 1st edition O.S. map and was already depicted on the 1841 tithe map, though since demolished. Bark mills ground roots, branches and barks of trees to produce a substance used by tanners in preparation of leather, and a Barker stripped bark from the trees. The stone bridge was still there when I crossed in 1977, but by **1982** had collapsed, and although a Listed building was de-scheduled and replaced with a footbridge of metal girders. At the time of writing Pont Barker has not yet been replaced, following removal during a hydroelectric scheme.



Pont y Barcer and Pen y bont in about 1930-36 (courtesy of Edward Roberts)

The C17th also saw the birth in *Tre'r ddôl* of **Thomas Jones (1648-1713)**, granted a royal patent for compiling and publishing an annual Welsh almanac, *Newyddion oddiwrth y sêr*. As well as an astronomical and astrological guides for 12 months, this included lists of fairs and markets; Welsh poetry and literature; a chronology of important historical events, and guides to reading Welsh and keeping accounts.³ In **1765 Maria Charlotta Lloyd** of *Rug* leased to blacksmith **Edward Lloyd** a '*cottage and buildings called Maes y-pandu, Tre'r*

ddôl, built by Edward Lloyd on waste ground' (XD2/994); interesting because *Gwernypandy* may have been a former name for *Hen Efail*, - 'old smithy'.

In **1889** a chapel which became a central focus for the community was erected at *Tre'r ddol*. **Megan Hughes Tomos**, whose family at Plas yn ddôl played an important part in chapel life, translated a fascinating Welsh document by **Dafydd Dafis** ⁴ describing local development of the Congregational movement and the chapel's history. Reminiscent of how in the **1770`s** Methodist worshippers first gathered in a rural location on *Mynydd Mynyllod* before their chapels were established,⁵ local Congregationalists first met in a cottage called 'The Green', once existing within *Penlan* lands, ⁶ before moving in **1845** to an upper room at *Penybont* by *Pont y Barcer*, sharing worship there with the Baptists. **1851** saw establishment there of both a Congregational church, with



Rev. Humphrey Ellis of *Llangwm* as Minister, and a Baptist church, with the congregations sitting separately on each side of the aisle. **Dafydd Dafis** recounted an amusing tale of a character who wore a silk hat for the Baptist minister, but just an ordinary hat on the Congregational minister's Sunday! The chapel consecrated in **1889** was built by church members, employing workers and purchasing bricks from Ruabon and slates from *Graig Ddu* [possibly *Blaenau Graig Ddu?*]. Also central to chapel life was the family of **Edward Roberts**, whose grandfather **Richard Edward Humphreys** stands in the centre of the image above of *Tre'r ddôl*'s orchestra members outside the chapel door. As well as being the chapel's organist and one of its deacons, Richard's family sawmill near Corwen station may have also supplied wood for the pews and fittings of the chapel, gifted by **William Foulkes Jones**. Both *Tre'r ddôl* and

Capel Bethesda in Corwen, now carefully converted as a home, used pitch pine, which would have been imported for processing, as it is very durable.

The area around *Tre'r ddôl* was then, and is to an extent still now, a predominantly pastoral economy, with many small estates later encompassed by the larger ones of today. Many individuals featured here have made important contributions to agriculture, including **William Hughes Jones** at *Plas yn ddôl* and **Edward Jones** at *Hafod y calch*, and their descendants still farm the area today. *Atgofion Amaethwr*⁷ recounts the lives and achievements of previous generations, including **Cadwaladr Jones** of *Blaenddôl* (aged 45 in the **1841** census) and **William Jones** of *Hafod*. **William Foulkes Jones**, great uncle of **Edward Roberts**, inherited *Dolgynlas* estate, from which *Dolgynlas* (below) remains today as an interesting Listed building.⁸ William had married the daughter of *Plas yn Ddôl* and was mentioned in *Y Faner* as a good young landowner, because he gave part rent back to farmers in times of need.



Dolgynlas and outbuildings viewed from lane near Afon Alwen (Jenny Lees 2019)

Another deacon of *Capel Tre'r ddôl* was **Robert Owen Roberts** of *Cefn Rug*, whose daughter **Jane Mary Roberts** is pictured beside Rug's 'Rolls Royce' and chauffeur at her wedding to **Robert Ernest Herd**, an agent of Rug estate who died in WW1. Her mother was **Dora Jones**, great aunt of the photograph's owner Edward Roberts. In **1913** freehold of the chapel land was purchased from landowners including the **Wynn** and **Watkin Williams Wynn** families, but in **1980** the building was sold and is now a home. (See top image on back cover).



Also once central to *Tre'r ddôl* life was its school, also known as **Ysgol Dewi Sant Plas Adda**. On 3rd September **1880** the *North Wales Express* announced:

‘OPENING OF PLAS ADDA NATIONAL SCHOOL – ‘In a lovely spot about one and a half miles from the town of Corwen, a neatly designed National School has been erected on elevated ground near Plas Adda ... This building was opened on Thursday, the 26th of August. At 11 a.m. the Right Rev. the Lord Bishop of Lichfield preached at Corwen Church, when the building was crammed full. (His lordship stayed in this neighbourhood last year and is staying at Ruthin this year). After the service the children of the National Schools marched through the town, and thence to the new schools at Plas Adda, where addresses were delivered by the Hon. C. H. Wynn [of Rug] and others. The children then returned to Corwen, and partook of tea, &c., at the National Schools’.⁹

The photograph below of the school from about 1925 was also provided by **Edward Roberts**, depicting on the far right his mother, teacher **Mona Gwyneth Humphreys** of *Ty Mawr, Ty'n Cefn*, and on the left headmistress **Miss Louisa Smith**, reputed to be rider of an early motorbike. Her young pupils include **Robert Owen Roberts** of *Cefn Rug*, who became Inspector Roberts at Wrexham, seated front row left, and next to him **Ronald Edward Humphreys**, from Druid Garage and Post Office. Second from left in the third row (from the front) is **Dorothy Herd**, daughter of Estate Agent Robert Ernest Herd. Next to Mona is **Dorothy Mary Humphreys**, sister of Ronald, and standing in the second row third from right is **Elizabeth Mary Roberts**, sister of Robert.



The school sadly closed on 29 September 1939, with headmistress Louisa's final entry in the school logbook saying: *The school closes today although conditions have been much improved here and there are 15 children on books. My term as Head mistress ends today after services of almost thirteen years.*

On the back cover of this book is a much earlier photograph, thought to be from around 1894, of those at the school, including members of families from *Plas yn Ddôl, Plas Adda, Cefn Rug, Blaenddôl, Pengeulan* and *Tŷ ucha*.

A Sunday school continued at *Tre'r ddôl*, and on page 50 below you see a 1962 photograph of children there from many of the families mentioned in this book.

References

1. Gwynedd archives XD2/955-997: *Township of Tre'rddôl/ Y ddol*.
2. See article *Once upon a time at Plas yn ddôl*, above pp. 18-25.
3. <https://www.library.wales/discover/digital-gallery/printed-material/the-welsh-almanac-collection>
4. *The Congregational Cause at Tre'r ddôl Corwen* by Dafydd Dafis, Cefn Eithin, Clawdd Newydd.
5. See 'Brave local pioneers in the 18th century!' in Cynwyd Scrapbook Two.
6. See above: *To the far reaches of the parish - from Cynwyd to Ddwryd*, pp.35-39.
7. *Atgofion Amaethwr* by Gomer Roberts, Merioneth Historical and Record Society - Extra Publications, Series One, no.2.
8. <https://britishlistedbuildings.co.uk/300023874-dolgynlas-farmhouse-with-attached-outbuilding-ranges-betws-gwerfil-goch#.YYMaXJ7P3IU>
9. <https://newspapers.library.wales/view/3559227/3559232>

9. Plas yn ddôl gan Megan Hughes Tomos

O ben Caer Drewyn gellir gweld Plas yn ddôl yn glir ym mhen draw cwmwd a fu unwaith yn llawr llyn. Y Ddôl oedd enw'r lle yn y canol oesoedd ac mae ryw sôn mai dyma oedd cartref Dyddgu, y ferch arall ym mywyd Dafydd ap Gwilym. Bu'n stad ynddi ei hun ar un adeg cyn ei llyncu'n rhan o stad Rug yn y bedwaredd ganrif ar bymtheg. Ond wyddwn i ddim am y pethau hyn wrth imi gael fy magu yno, flynyddoedd maith yn ôl bellach.



Ar gaeau Pengeulan gyda Phlas yn ddôl islaw ar y chwith

Caeau gwastad ffrwythlon oedd o gwmpas y tŷ yn ymestyn o dro yn yr Alwen lle'r cyrhaeddai'n agos at yr A5 hyd at Ben y Weirglodd a Chapel Tre'r ddôl. Ar y caeau hyn o gwmpas y tŷ y gosodwn holl storïau'r Beibl, dameg yr heuwr, galw'r disgyblion. Ond tu allan i'r capel roedd y Croeshoelio am fod yno bolion telegraff digon tebyg i groesau. Yno hefyd y digwyddodd yr Atgyfodiad gan mai dyna lle'r tebycaf i ardd a welais yn fy nyddiau cynnar wrth bod coed *rhododendron* yn amgylchynu tir y capel. O gwmpas y caeau gwastad roedd y bedrenni, tair ohonynt, yn codi gan greu cysgod i'r caeau oddi tanynt.

Roedd Plas yn ddôl yn glamp o dŷ; yn ddau dŷ mewn gwirionedd. Tŷ deulawr oedd y cefn gyda'r gegin, y parlwr bach, yr ystafell dywyll, y *dairy*, a llofft i'r gweision uwchben y gegin a llofft wag i gadw tatws uwchben y *dairy*. Ynghlwm wrtho roedd tŷ arall dri llawr llawer mwy urddasol gyda dau dalcen

di-fffenest. Uwchben y drws ffrynt gyda bwa o gerrig nadd yn ei haddurno y mae carreg galchfaen ac arni'r dyddiad **1780** Duw a digon.



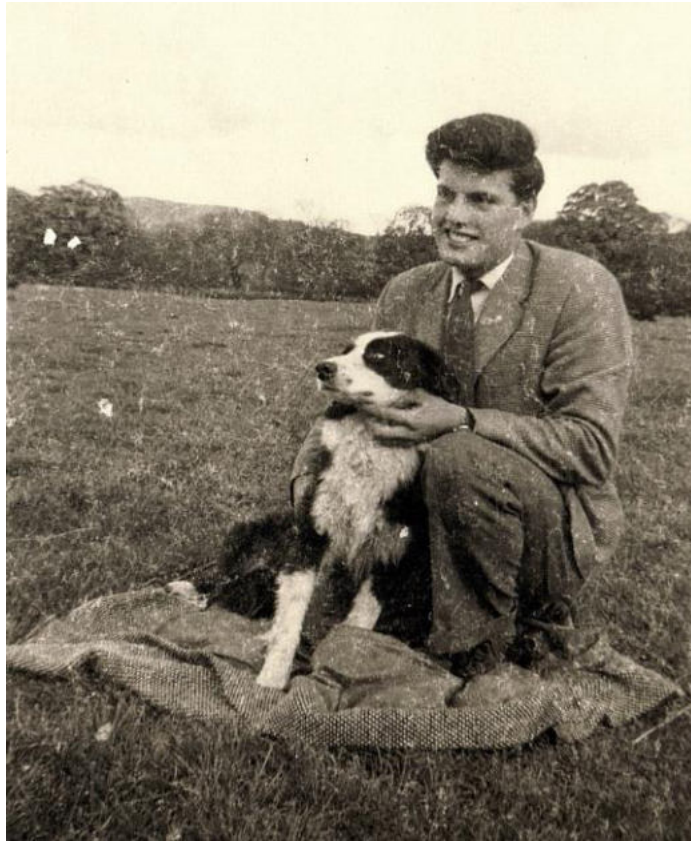
Priodas fy rhieni William Hughes Jones ac Edna Janet Roberts, a oedd yn byw ym Mhenybont Corwen efo'i brodyr, David a John.

Er bod y lle bellach yn wag ers deugain mlynedd, mae'r tŷ trillawr yn sefyll yn gadarn oherwydd ei adeiladwaith gywrain. Dyna barodd inni ystyried mai hwn oedd yr hen dŷ, y rhan o'r tŷ a deilyngai ei alw'n blas. Dyma'r tŷ sydd yn dal ar ei draed ond dymchwelwyd y tŷ deulawr yn y cefn. Erbyn hyn gwyddom mai'r cefn, fel y galwem ni ef, oedd yr hen blas a ddyddiai'n ôl i'r canol oesoedd.



Above: **Heulwen fy chwaer fach ar ei sgwter ar y buarth bach**

Ond ar lan yr afon yng Nghae Berllan led cae o'r tŷ 'roedd y plas yn wreiddiol. Wrth i nhad droi'r Cae Berllan yn y gwanwyn deuai cerrig nadd yr hen blas i'r wyneb yn gyson. Ar lan yr afon roedd llecyn llawn blodau eira a chennin Pedr. Dyna oedd ein hatyniad ni yn y gwanwyn gan ddengid ar draws Cae Berllan i weld a oedd y wyrth flynyddol wedi digwydd. Dihangodd fy chwaer fach unwaith cyn ei bod yn bedair oed a mam am yn hir yn methu â'i gweld hi yn ei chwrcwd yn ei chot fach werdd ynghanol y blodau.



John fy mrawd a ddaeth adref o'r ysgol i ffarmio Plas yn ddôl gyda Roy y ci defaid. Daliwyd Roy mewn trap o osodwyd gan y cipar.

Fe'n dysgwyd i fod ag ofn yr afon. Nid Alwen hoff oedd hi yn ein tŷ ni, wel, nid i'n rhieni, beth bynnag. Ond dyna oedd ein nefoedd ni ac aem ati i chwilio am lond jar o bysgod ariannaid neu i chwarae ar ein hynsoedd. Fy chwaer hynaf oedd â'r ynys fwyaf a'r bellaf o'r lan, fy chwaer leiaf oedd â'r ynys leiaf ger y lan a minnau â rhyw ynys yn y canol rhwng y ddwy. Aem ati i addurno'n hynsoedd â gwahanol flodau a dyfai ar hyd ei glannau, rhai ohonynt yn rhai na welais yn unman arall wedi imi adael Plas yn ddôl.

Am lan yr afon y dyhewn wrth ddeffro'n sydyn ganol nos yn y blynyddoedd cynnar wedi i ni fel teulu adael y lle. Hiraethwn am gael gorwedd ar wastad fy

nghefn ar y boncen a theimlo nghroen ar groen y ddaear. Gwyddwn yn nwfyn fy mod na fyddai'r un ddaear arall yn teimlo mor agos imi â hon.



Fy nhad a'r tair ohonom ni chwirydd, Gwyneth a Heulwen a minnau yn y canol, ar ein ffordd adref o'r capel.



Llun o Ysgol Sul Tre'rddôl ym 1962.

On previous page: Tre'r ddôl Sunday School in 1962, which included children from Hafod y Calch, Penybont, Plas Adda, Maes Brith, Tŷ Uchaf, Y Waun, Rhydyfen, Ty'n Wern, Plas yn ddôl, Bonwm Uchaf, Dolawel, and others from beyond Corwen. Standing on the left are Rev. Owain Emlyn Jones and his wife, and on the right are Mr and Mrs David Tudor, with Mrs Meredith of Penyweirglodd, Tre'r ddol chapel caretaker, standing in front of them.



Articles published previously in Cynwyd Scrapbook Three (2018)

Online at https://www.discoveringgoldwelshhouses.co.uk/library/cat/catalogs/Cynwydd-Scrapbook-3/pdf/save/bk_1.pdf or available as a pdf from leesjenny@gmail.com

Confidences of an Eighteenth Century Baroness: Part Two

Dark Deeds and Drovers at Mynyllod

Home Comforts at Hafod y calch

Remembering Dai Morgan Evans

A Quest for Brynberllan!

A Most Colourful Cynwyd Character – Memories of Major Leslie Dow

Our ancient township of Gwnodl: The First Six Centuries

Once upon a time at Glan Alwen

Dwr Mawr, Llangar – The Big Flood of 1846

Our Farming Heritage: Part One

Plas Isaf – Another Edeyrnion Dynasty: Part Two

The Cynwyd Dee Bridge (English version)

Back cover images: Tre'r ddôl chapel now converted as a home (Jenny Lees) and Plas Adda school, thought be from around 1894 (Courtesy of *Coed Afal*)

Cynwyd Scrapbook Four



Discovering Old Welsh Houses Group 2021