

Y Llychau

A NEWSLETTER FOR TALLEY & THE SURROUNDING AREA

www.talyllychau.org.uk

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“Happy St David’s Day”

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

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

THE EDITOR WRITES

In 2006 the Parochial Church Council (PCC) in Talley decided to launch a Newsletter project as part of the “Venturing in Mission” initiative introduced by the Bishop of St Davids. The intention was to involve the church more in the life of the community. After much planning and preparation, the first Newsletter was tentatively issued in November 2006 to ascertain if there was a need for such a publication and, if there was, to assess how it would be accepted.

The positive reaction that the Newsletter generated encouraged us to continue with the project and editions have been produced every two months since.

From the start I have been privileged to have been the “Editor” of *Y Llychau* and have tried to produce a publication of interest to local residents and ex-residents alike. This has only been made possible by readers submitting articles for inclusion in the Newsletter, but recently the number of such contributions has markedly decreased.

This reduction coincided with the time when the PCC had instructed the Newsletter Team to examine different ways of reducing the cost of production. This has been achieved by slightly reducing the number of pages in each issue – typically *Y Llychau* now has 36 pages rather than the 40 that it used to have – by introducing an annual charge towards the cost of postage for those readers who have copies mailed to them and by asking for voluntary donations from local residents who have them hand delivered.

However, while the Newsletter is now on a much firmer financial footing, the problem of the reduced contributions continues. For *Y Llychau* to have a future, it is essential that more readers submit articles to go in it. I am very grateful to those readers who produce pieces regularly, but would welcome others to do the same. Contributions do not have to be literary masterpieces; they just need to be of general interest, even better if they relate to the Talley area. They can be submitted in either English or Welsh, preferably by e-mail to reduce the chance of my introducing errors during re-typing.

Even if you have never written an article before in your life, please consider doing so now. If nobody writes anything, there will be no Newsletter. Pieces can be published without naming the author (or under a “nom de plume”) if you don’t want others to know who wrote it. I’m sure that you will feel much better knowing that by writing an article it was you that kept the Newsletter alive!

Roger Pike
“Editor” & Newsletter Team Chairman



CHRISTIAN AID WEEK 2011

Christian Aid Week this year is **15-21 May** and, as usual, during the week there will be a combined Act of Worship involving members of Esgairnant Chapel, Ebenezer Apostolic Church, Providence Chapel and St Michael's Church as well as the children of Talley School. All local residents are invited to support them by attending the service. At the time of writing, meetings are still taking place to finalise the arrangements – date, venue, time etc. Details will be published in the next issue of this Newsletter and advertised on the Talley Community website and on posters which will be displayed around the village.

Christian Aid has selected “Helping the People of Nicaragua out of Poverty” as their theme for the week and this will be reflected in our own combined Act of Worship. As an introduction, Christian Aid has produced the following article to provide some background information. It is included here with their permission.

POVERTY OVER

Daring to dream the impossible

Christian Aid partner Soppexcca (pronounced so-pecks-ka) is an organisation with a vision. It is passionately committed to helping poor Nicaraguan coffee farmers to beat poverty.

Ten years ago, when Soppexcca was established, this seemed impossible, but now Soppexcca is a thriving collective of small co-operatives which helps farmers produce good-quality coffee, market it and put funds back into their own communities. It works with local communities to understand their needs and empowers them to make their own visions a reality.

Gustavo Adolfo Talavera, an illiterate coffee farmer unable to read or write, had few prospects until Soppexcca gave him a loan, allowing him to expand his farm and build a small and environmentally sound processing plant. He had a dream of his children being educated so that they could read and write. His dream became a reality when Soppexcca helped members of his community get enough resources together to enable a group of parents to build a school themselves.

Ten years ago, education would have seemed an impossible dream for Gustavo, but Soppexcca is enabling his community to dream dreams – and then to do what seemed to be impossible!



Thanks to funds from Christian Aid partner Soppexcca, Gustavo's community has been able to build a school, which he proudly shows here

The Christian life sets us within a story that speaks of transformation where it seems to be impossible; where life is brought to the world. The gospel stories are clear that life is about more than just survival. The life that Jesus speaks of is abundant life, rich with possibility, hope and promise. For people in Gustavo's community, it's about education and prospects.

Co-operative living is about this abundant life. It's about seeing something achievable beyond oneself and working together to make life better for everyone. Fátima Ismael, Soppexcca's director, says: 'We're not just about bread for today, but also for tomorrow. And we don't just want bread, we want bread and honey and milk.'

People like Fátima and Gustavo are seeing the bigger picture – going beyond what seems initially achievable and working together to make it a reality.

The good news is that we can all be a part of this bigger picture too.

When we give our time, money and energy this Christian Aid Week, we are looking beyond ourselves and enabling others to do what seems impossible. This bigger picture is the world as it could look if we allowed the kingdom of God to be a reality, if we really believed in abundant life for all. It's the world that Jesus showed us in his life and ministry: a world where we stop living for ourselves and start living for others, a world where we don't put limits on love and justice, a world where the concept of our neighbour is startlingly redefined. It's a bigger world and it's an unsettling world, but it's a world that allows for transformation in ways that we may never have imagined; to dream dreams and to do what people tell us is impossible.

Of course it's about transformation for people like Gustavo, but it's also a world that offers huge transformation to ourselves and to our churches and chapels, as we place ourselves in the frame of a bigger picture where the power of love has no limits.

Christian Aid Week is a time to celebrate transformation and an opportunity to put ourselves in the frame of God's kingdom. Join us, and we'll give you the resources to make the impossible happen.

**Help people in poverty out of poverty.
To give to Christian Aid Week, visit www.caweek.org**

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TALLEY OPEN GARDENS DAY 2011

Following the success of their first Open Gardens Day in 2010, the trustees of the Talley Community Amenity Association have decided to repeat the event in 2011. The date selected for this is

Saturday, 11th June.

Roger and Shelley Pike (contact details on the back page) will be responsible for making all the necessary arrangements for the day. If you live in the area and would be prepared to open your own garden to visitors, please contact them before the end of May.

Last year there were just twelve gardens open; this year it would be good if there were more.

The purpose of the day is to provide a social event during which like-minded people can chat about gardening (or any other subject that interests them) while roaming from garden to garden. It is not intended to be a competition to find the best kept garden or a contest to see which garden attracts most visitors. It will be a purely social affair to give local residents and visitors a chance to meet each other and enjoy some parts of the village that they might otherwise not get to see.

Garden owners are **not** expected to spend a lot of time or money preparing their garden for an inspection. They are not even expected to be present in their

DIWRNOD GERDDI AGORED TALYLLYCHAU 2011

Yn dilyn llwyddiant y diwrnod cyntaf Gerddi Agored yn Nhalyllychau yn 2010, mae Cymdeithas Cymuned Mwynderau Talyllychau wedi penderfynu ail rhedeg y digwyddiad yn 2011. Y maent wedi dewis

Dydd Sadwrn, 11eg Mehefin.

Bydd Roger & Shelley Pike (Cyfeiriadau yn y dudalen olaf) yn gyfrifol o wneud y trefnadau angenrheidiol am y diwmod. Os ydych yn byw yn yr ardal ac yn fodlon agor eich gardd i'r cyhoedd, a fuasech mor garedig a chysylltu â hwy cyn diwedd mis Mai.

Yn y flwyddyn diweddfaf, fe 'roedd deuddeg gardd ar agor; hyderwn y bydd mwy o erddi ar agor yn y flwyddyn yma.

Amcan am y diwmod yw rhoi cyfle i bobl gyda diddordebau mewn garddio i gael siawns i siarad am arddio (neu unrhyw bwnc arall sydd o ddiddordeb iddynt!) wrth symud o ardd i ardd. Nid yw yn fwriad fod yn gystadleuol i ddarganfod yr ardd orau neu i ba ardd mae rhan fwyaf o bobl yn ymweld. Amcan y dydd yw rhoi cyfle idrigolion lleol ar ymwelwyr gyfarfod a'i gilydd a mwynhau rhannau o'r pentrefnafuasent wedi ei gweld yn.flaenllaw.

Nid yw yn fwriad i'r garddwyr i wario llawer o arian i baratoi ei gerddi yn barod i'r cyhoedd ddod i archwilio. Hefyd, ni ddisgwylir i'r garddwyr aros yn ei gerddi pan fydd yn agored

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garden while it is open to visitors, although if they would like to, it would give visitors the opportunity of discussing aspects of the garden with them. All that is required is that you allow a few people to enjoy looking around your garden.

As last year, each garden that will be open will be identified by a number on a card mounted on a post at the garden entrance. A simple map will be produced showing the location (and a very brief description) of each garden that will be open so that visitors can plan their route and decide which ones to visit. It is hoped that these maps will be on sale before the event as well as on the day and, once purchased, will act as an entry ticket to all the open gardens.

It is intended that light refreshments will be available at two or more locations.

Clearly, in order to produce the maps showing which gardens can be visited, it is necessary to know of them in advance – hence the request above for garden owners to contact the organisers if they would like to participate.

Please do give permission for **your** garden to be part of the Talley Open Gardens Day; if last year is anything to go by, the day will prove very enjoyable for visitors and garden owners alike.

I look forward to hearing from you.

Roger Pike

i'r cyhoedd, ond pe baent yn hoffi, mi fuasai yn rhoi cyfle i drafod agweddau o'r ardd gyda'r ymwelwyr. Yr unig beth sydd yn bwysig, eich bod yn rhoi cyfle i ychydig o ymwelwyr i fwynhau edrych o gwmpas eich gardd.

Fel yn y flwyddyn diweddaf, bydd pob gardd yn cael ei hadnabod a rhif ar gerdyn ar bost wrth y fynedfa. Cynhyrchir map i ddangos sefyllfa a disgrifiad byr o bob gardd a fydd yn agored fel gall yr ymwelwyr gynllunio eu llwybrau trwy'r pentref a mwynhau rhannau o'r pentref nac ydyn wedi ei weld o'r blaen. Gobeithiwn, bydd y mapiau yn barod yw gwerthu cyn y diwrnod, ac ar y diwrnod, fe ellir ei defnyddio fel tocyn mynediad i bob gardd. .

Y mae bwriad i gael lluniaeth ysgafn mewn mwy nac un safle.

Y mae'n glir, er mwyn cynhyrchu mapiau i ddangos y gerddi a gewch chwi ymweld, y mae'n angenrheidiol cael gwybod o flaen llaw pwy sydd yn fodlon ago ei gerddi. Felly mae hi yn bwysig i berchnogion adael y trefnyddion wybod eu bod yn awyddus i gymryd rhan.

Erfyniwn i chwi rhoi caniatad fod eich gardd yn cymryd rhan yn nydd Gerddi Agored Tallyllychau; os fydd yn debyg i flwyddyn diweddaf mi fydd yn ddiwrnod o fwynhad i'r Garddwyr ar ymwelwyr. Edrychaf ymlaen o glywed oddiwrthych chwi.

Roger Pike
(kindly translated by Wyn Bowen)

TALLEY SCHOOL

YSGOL TALYLLYCHAU



We would like to thank Mr Wood for all his hard work and dedication during his time as headmaster of Talley School from Easter 2007 through until Christmas 2010. We wish him all the best in his new school and for the future.

Hoffwn ni ddweud diolch yn fawr iawn i Mr Wood am ei holl waith caled a'i frwdfrydedd yn ystod ei hamser fel pennaeth Ysgol Talyllychau rhwng Pasg 2007 tan Nadolig 2010. Dymunwn pob lwc iddo yn ei hysgol newydd ac i'r dyfodol.



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On behalf of the PTA, Mrs Sheila Speke, chairperson, presented a cheque for £500 to members of staff from the Cilgerran Children's ward at Glangwili Hospital during our annual Christmas show. Thank you to all who supported the children's Christmas show again this year.

Ar rhan pwyllgor Athrawon a Rhieni Ysgol Talylychau cyflwynodd Mrs Sheila Speke cadeiryddes sic o £500 i aelodau staff o ward Cilgerran, Ysbytu Glangwili. Garem estyn diolch i bawb am eu cefnogaeth eleni eto.



A cheque was presented to Tracy Cleverly, treasurer of Talley School PTA, by Mrs Sheila Speke, the organiser of the 49 Club. The cheque, for £900, was for the PTA funds. We are very grateful to the organisers of the Club and also to all the parents and friends of the school who contribute to it on a weekly basis. Thank you very much.

Rhodddwyd sic i Mrs Tracy Cleverly trysorydd Pwyllgor Rhieni ag Aathrawon Ysgol Talylychau gan Mrs Sheila Speke trefnydd y Clwb 49. Cyflwynyd sic o £900 ir gronfa. Yr ydym yn ddiolchgar iawn i'r rhieni a ffrindiau'r ysgol sydd yn cyfrannu'n wythnosol. Diolch o galon i bawb.

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We would like to extend a warm welcome to Mrs Liz Howells, our new head teacher at Talley School. The staff and children at the school are looking forward to working with Mrs Howells in the future.

Talley School

Hoffwn estyn ein croeso i Mrs Liz Howells pennaeth newydd Ysgol Talylychau, rydym yn edrych ymlaen yn fawr iawn i weithio gyda Mrs Howells yn y dyfodol.

Ysgol Talylychau

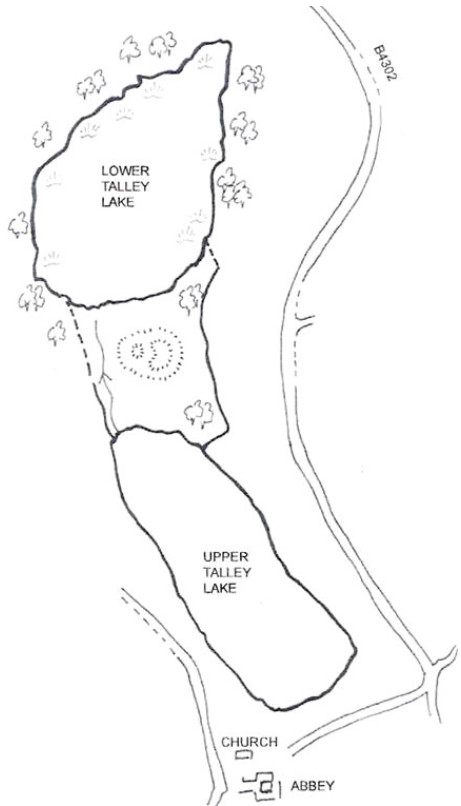
LAKE DWELLING AT TALLEY

In 1892, Arthur Mee wrote the following in his "Carmarthenshire Miscellany". The piece is included in Lynn Hughes' book "A Carmarthenshire Anthology" and is reproduced here with permission.

The party then went to the pre-historic lake dwelling, discovered by the Rev. Charles Chidlow in the neighbouring lakes. Some have erroneously described

this as a crannog, but there appears to be no evidence that it was built on piles, or that it shows the usual features of that kind of dwelling. The two lakes at Talley seem originally to have been one, somewhat constricted at the centre, like the figure 8, where they are now divided by about three acres of marshy land. On this exposed surface is a mound of the diameter of one hundred feet with a height of from ten to twelve feet and having a well-defined, though shallow, trench about ten feet wide running around the base. On the exterior side, this trench is continued for some distance in every direction, forming a kind of platform, with a drop at its outer edge of one or two feet. On the north and south sides, facing the present lakes, a small channel has been cut through the platform, as though to reach the central mound. The communication with the shore was probably at the east side,

where wood was, perhaps, used to form a causeway. When the level of the lakes was a few feet higher than at present, the water covered the intervening ground, leaving the mound, with its platform, standing out as an island. No systematic investigation has been made of the interior of the structure, as it is considered undesirable to disturb it, except under the guidance of a competent scientist.



TWO LOCAL HYMN WRITERS

The following two extracts also come from Lynn Hughes' book "A Carmarthenshire Anthology" and are reproduced here with permission.

THOMAS LEWIS OF TALLEY

Anyone who knows the road from Ammanford to Lampeter can imagine what the country looks like in the spring, with sunshine filtered through green leaves and the singing of birds.

There were trees all the way, but it was at Dynevor that they came to meet us in a solid phalanx. This must surely be one of the most overwhelmingly beautiful spots in the whole of Wales; the trees bearing down on you from the brow of the hill, while the very road beneath you is upheld by a rainbow of a bridge, a rainbow drained of all colour that you may concentrate on its perfect shape, rebuilding itself in the glass of the Towy, like Browning's thrush, 'singing its song twice over'.

One cannot dwell on all that was seen as we hurried by on that road. I knew the lane on our left that ended in Tallyllychau Abbey and the dreaming mere, but at the time my mind was too full of a roadside smithy that we had just passed.

For every one Welshman who knows the ruined abbey at Talley there is a score that cherishes that blacksmith's forge, for it was there that Thomas Lewis hammered out the hymn that is sung in hundreds of Welsh Communion services: and one need not apologise for using the hammer-and-anvil metaphor in referring to the composing of this hymn.

It may be crude in its workmanship, it may be hard in its theology, but it has certainly known the white heat of a fervent devotion. It is a hymn about the cruel scourging that 'ploughed up a back that was so fair', about the 'nailing to a cross-beam', about being 'stricken down by His Father's sharp-edged sword'.

Wrth gofio'i riddfannau'n yr atdd,	In recalling his agony in the garden,
A'i chwys fel defnynnau o waed:	With his sweat like beads of blood:
Aredig ar gefn oedd mor hardd,	Scoring a back so fair,
A'i daro gan gleddyf ei Dad	Being struck by his father's sword;

A contribution by Wil Ifan in Lynn Hughes' book

DAFYDD JONES OF CAIO

The second drover to leave his imprint on the literature of his country was Dafydd Jones, of Caio, one of Wales's foremost hymn-writers. He was noted as a drover who regularly visited Maidstone and Barnet fairs, as well as those of other towns. He achieved a mastery of, and fluency in, the English language, sufficient to enable him to translate with ease.

Dafydd Jones will always occupy a high place in the history of Welsh hymnology as the translator of the hymns of Isaac Watts, several of which are contained in the denominational hymnaries in use at the present day.

His conversion to Christianity is reminiscent of Saint Paul for its dramatic element. He was not until then conspicuous for a religious way of life; but returning from one of his droving enterprises, when about six miles from the village of Llanfairmuallt, where stood the chapel of Troedrihwdalar, his attention was caught by the sounds of the hymn-singing coming from the Chapel – it was the Sabbath.

He was prompted to enter the Chapel, a circumstance that became the turning point of his life. From that time, he became an ardent and devout convert to the Christian Faith and was moved by a deep repentance for, and absolute renunciation of, his former way of life.

In one of his poems referring to his conversion is manifest the new-found joy in his embracing of Christianity. He became a faithful member of the Independent Chapel of Crugybar, where he was buried in 1777.

A contribution by P G Hughes in Lynn Hughes' book

A Carmarthenshire Anthology by Lynn Hughes is published in hardback by Christopher Davies (Dinefwr Publishers) Ltd of Rawlings Road Llandybie. (ISBN 0 7154 0643 4 & 1 904323 02 2)

Permission has also been granted for more extracts from "A Carmarthenshire Anthology" by Lynn Hughes to be included in the next edition of the Newsletter, for which we are extremely grateful.

THE COUNTRYSIDE CODE

Respect – Protect – Enjoy

Keep dogs under close control

The countryside is a great place to exercise dogs, but it's every owner's duty to make sure their dog is not a danger or nuisance to farm animals, wildlife or other people.

- By Law, you must control your dog so that it does not disturb or scare farm animals or wildlife. You must keep your dog on a short lead on most areas of open country and common land between 1 March and 31 July and at all times near farm animals.
- You do not have to put your dog on a lead on public paths as long as it is under close control. But as a general rule, keep your dog on a lead if you cannot rely on its obedience. By law, farmers are entitled to destroy a dog that injures or worries their animals.
- If a farm animal chases you and your dog, it is safer to let your dog off the lead – don't risk getting hurt by trying to protect it.
- Take particular care that your dog doesn't scare sheep and lambs or wander where it might disturb birds that nest on the ground and other wildlife – eggs and young will soon die

Y CÔD CEFN GWLAD

Parchwch – Diogelwch – Mwynhewch

Cadwch eich ci dan reolaeth dynn

Mae cefn gwlad yn lle ardderchog i fynd â'ch ci am dro. Ond, dyletswydd pob un sy'n berchen ar gi yw gofalu dydi'r ci ddim yn peryglu neu'n poenydio anifeiliaid fferm, bywyd gwyllt neu bobl eraill.

- Yn ôl y gyfraith, mae'n rhaid i chi reoli'ch ci, a'i rwystro rhag dychryn neu darfu ar anifeiliaid fferm a bywyd gwyllt. Yn y cyfnod rhwng 1 Mawrth a 31 Gorffennaf, rhaid i chi gadw'ch ci ar dennyn byr pan fyddwch chi ar dir agored a thir comin. Rhaid gwneud hynny hefyd gydol y flwyddyn pan fyddwch chi'n agos at anifeiliaid fferm.
- Cyn belled â'ch bod chi'n cadw'ch ci dan reolaeth dynn, does dim rhaid i chi ei roi ar dennyn ar lwybrau cyhoeddus. Ond, fel rheol gyffredinol, mae'n well ei gadw ar dennyn os dydych chi ddim yn gallu dibynnu arno i fod yn ufudd. Yn ôl y gyfraith, mae gan ffermwyr yr hawl i ddifa cŵn sy'n anafu neu'n poeni'u hanifeiliaid.
- Os yw anifail fferm yn rhedeg ar eich ôl, mae'n fwy diogel i chi adael eich ci oddi ar ei dennyn. Peidiwch â pheryglu'ch hun trwy geisio amddiffyn y ci.
- Byddwch yn arbennig o ofalus i rwystro'ch ci rhag dychryn defaid ac ŵyn. Peidiwch â gadael iddo

without protection from their parents.

- Everyone knows how unpleasant dog mess is and it can cause infections – so always clean up after your dog and get rid of the mess responsibly. Also make sure your dog is wormed regularly.
- At certain times dogs may not be allowed on some areas of open land or may need to be kept on a lead. Please follow any signs.

Leave gates and property as you find them

Please respect the working life of the countryside, as your actions can affect people's livelihoods, our heritage, and the safety and welfare of animals and people.

- In fields where crops are growing, follow the paths wherever possible.
- A farmer will normally leave a gate closed to keep livestock in, but may sometimes leave it open so they can reach food and water. Leave gates as you find them or follow instructions on signs.
- Use gates and stiles wherever possible – climbing over walls, hedges and fences can damage them and increase the risk of farm animals escaping.

grwydro i fannau lle y gallai darfu ar adar sy'n nythu ar y ddaear neu fywyd gwyllt arall. Heb gael eu hamddiffyn gan eu rhieni, mae wyau ac anifeiliaid ifanc yn marw'n fuan.

- Mae pawb yn gwybod mor annymunol yw baw ci. Mae hefyd yn gallu lledaenu heintiau. Felly, gofalgwch eich bod chi'n glanhau ar ôl eich ci bob tro, a'ch bod chi'n cael gwared â'r baw mewn ffordd gyfrifol. Gofalgwch hefyd fod eich ci'n cael triniaeth reolaidd ar gyfer llyngyr.
- Ar rai adegau, fydd cŵn ddim yn cael mynd i rai rhannau o dir agored, neu efallai y bydd yn rhaid cadw'r ci ar dennyn. Dilynwch unrhyw arwyddion.

Gadewch glwydi ac eiddo fel rydych chi'n eu cael nhw

Dangoswch barch at y bobl sy'n gweithio yng nghefn gwlad. Mae'r hyn rydyn ni'n ei wneud yn gallu effeithio ar fywoliaeth pobl, ar ein treftadaeth ac ar ddiogelwch a lles anifeiliaid a ni'n hunain.

- Mewn caeau lle mae cynydau'n tyfu, dilynwch y llwybrau ble bynnag y bo modd.
- Mae'n bosib y bydd ffermwr yn gadael gât neu glwyd ar gau er mwyn cadw anifeiliaid i mewn. Fe allai hefyd ei gadael ar agor fel bod anifeiliaid yn gallu mynd at fwyd neu ddŵr. Felly, gadewch y clwydi a'r gatiâu fel rydych chi'n eu ffeindio, neu dilynwch gyfarwyddiadau neu arwyddion.

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- Leave machinery and livestock alone – don't interfere with animals even if you think they're in distress. Try to alert the farmer instead.
- Our heritage belongs to all of us – be careful not to disturb ruins and historic sites.
- If you think a sign is illegal or misleading (such as, a 'Private – No Entry' sign on a public footpath), contact the local authority.
- Defnyddiwch glwydi a chamfeydd lle bynnag mae hynny'n bosib. Mae dringo dros waliau, gwrychoedd a ffensys yn gallu'u difrodi, gan adael i anifeiliaid fferm ddianc.
- Gadewch beiriannau ac anifeiliaid fod. Peidiwch ag ymyrryd ag anifeiliaid hyd yn oed os ydych chi'n meddwl eu bod nhw mewn trafferthion neu'n dioddef. Yn lle ymyrryd, ceisiwch roi gwybod i'r ffermwr.

Protect plants and animals, and take your litter home

We have a responsibility to protect our countryside now and for future generations, so make sure you don't harm animals, birds, plants or trees.

- Litter and leftover food doesn't just spoil the beauty of the countryside, it can be dangerous to wildlife and farm animals and can spread disease – so take your litter home with you (dropping litter and dumping rubbish are criminal offences).
- Discover the beauty of the natural environment and take special care not to damage, destroy or remove features such as rocks, plants and trees. They provide homes and food for wildlife and add to everyone's enjoyment of the countryside.

- Mae ein treftadaeth yn perthyn i ni i gyd. Gofalwch dydych chi ddim yn gwneud difrod i adfeilion neu safleoedd hanesyddol.
- Os ydych chi'n meddwl bod arwydd yn anghyfreithlon neu'n gamarweiniol (e.e. arwydd 'Preifat – Dim Mynediad' ar lwybr cyhoeddus), cysylltwch a'r awdurdod lleol.

Ewch â'ch sbwriel gartref, a gofalwch warchod bywyd gwyllt

Rydyn ni'n gyfrifol am ddiogelu cefn gwlad ar gyfer cenedlaethau'r dyfodol. Felly, gofalwch dydych chi ddim yn niweidio anifeiliaid, adar, planhigion neu goed.

- Mae gadael sbwriel neu sbarion bwyd ar eich ôl yn gwneud mwy nag amharu ar harddwch cefn gwlad. Mae'ch sbwriel yn gallu peryglu bywyd gwyllt ac anifeiliaid fferm, a lledaenu clefydau. Felly, ewch â'ch sbwriel gartref. (Mae gollwng a thflu sbwriel yn drosedd.)

- Wild animals and farm animals can behave unpredictably if you get too close, especially if they're with their young – so give them plenty of space.

Consider other people

Showing consideration and respect for other people makes the countryside a pleasant environment for everyone – at home, at work and at leisure.

- Respect the needs of local people – for example, don't block gateways, driveways or other entry points with your vehicle.
- When riding a bike or driving a vehicle, slow down for horses, walkers and livestock and give them plenty of room. (By law, cyclists must give way to walkers and horseriders on bridleways.)
- Keep out of the way when farm animals are being gathered or moved and follow directions from the farmer.
- Support the rural economy – for example, buy supplies from local shops.



- Fe ddylech chi werthfawrogi harddwch yr amgylchedd naturiol. Ond, gadewch i gerrig, planhigion a choed fod. Dyma gartrefi a bwyd adar, anifeiliaid a phryfed, a dyma'r pethau sy'n gwneud mynd i gefn gwlad yn bleser i ni i gyd.

- Mae'n anodd rhagweld sut bydd anifeiliaid gwyllt ac anifeiliaid fferm yn ymddwyn os ydych chi'n mynd yn rhy agos atyn, yn enwedig os oes anifeiliaid ifanc gyda nhw. Rhowch ddigon o le iddyn nhw.

Byddwch yn ystyriol o bobl eraill

Drwy ystyried pobl eraill, a pharchu'r bobl yna, fe fyddwch chi'n gwneud cefn gwlad yn lle gwell i bawb – yn eu cartrefi, wrth weithio ac wrth wneud gweithgareddau hamdden.

- Parthwch anghenion pobl leol. Peidiwch â pharcio mewn mannau anaddas, e.e. o flaen tai neu ar draws mynedfeydd.
- Pan rydych chi ar eich beic neu'n gyrru, arafwch i geffylau, cerddwyr ac anifeiliaid fferm. Wrth eu pasio, rhowch ddigon o le iddyn nhw. (Yn ôl y gyfraith mae'n rhaid i ildio i gerddwyr a'r rhein sydd ar gefn ceffylau ar lwybrau ceffylau.)
- Cadwch allan o'r ffordd pan mae anifeiliaid fferm yn cael eu casglu neu'u symud. Dilynwch gyfarwyddiadau'r ffermwr.
- Helpwch economi cefn gwlad i ffynnu. Prynwch fwyd a phethau eraill o siopau lleol.

A VIEW FROM THE HILL

A Cold Coming we had of it

Christmas Eve, Talley 2010. Wolves howling from the frosty heights of Mynydd Cynrhos, a hairy mammoth sighted in Llansawel, the Lay Reader ferrying distinguished guests in his troika, peasants roasting an ox on Talley Lake and the rumble and groan of a glacier creeping down the Cothi Valley. Against such a backdrop, determined villagers laboured through the snow to the Christingle Service. This is always a heart-warming occasion but, bereft of Our Vicar, was this to be an unusually muted celebration? Not at all! The Lay Reader, drawing on his considerable experience of treading the boards (“My Sandy, in Salad Days, was the toast of East Sheen” he cooed) had organised a theatrical “coup de foudre” for the delight of his flock.



He had converted the choir stalls into a magical grotto, in which, disguised in red robe and false whiskers, he presided over a pack of pixies dressed in satin tabards and fishnet tights. However the “piece de resistance” was yet to come for, at the “denouement” of his confection a stunned audience was treated to the sight of Lady Lay Reader as The Good Fairy suspended on an invisible wire and descending from the “gods”, attired in organdie and lace. So we say, to those of our community who are not able to attend our services, “Now you know what you’re missing”!

(“Is the medication not working?” ... Ed. “I think he’s picking all the orange ones out of the Smarties again.” ... Mrs Ddu.)

A Star is Born

It was our great pleasure and privilege recently to welcome in church the latest addition to the Innumerable (and Pulchritudinous) Tribe. The pedigree had suggested that conformation would be impeccable – as it was – but it was also notable that temperament seems to have improved considerably over the generations. Indeed, both during and after the service this paragon of a babe behaved with far more decorum and grace than her Grandmother. Following in

family tradition, the infant, already has her own account at “Toast” and has been put down for an appointment with “Snip Its” on her fourth birthday.

Chicken!

Regular readers will know that our organists, cherished as they are by the Talley Faithful for their extraordinary improvisational skills and the originality of their approach to traditional melody, can sometimes lack punctuality. Our first hymn is usually sung “a capella” while our Creed may be accompanied by the rattle of stiletto heels as one or other of our Mistresses of Melody bustle their way to their instrument. Recently, in the manner of the X13 to Swansea, both organists arrived simultaneously 7 minutes late and it was thus we came to understand that they were engaged in a game of “organists’ chicken”. Apparently, whoever arrives first not only has to play the organ but also to make the custard for Sunday Dinner. We look to The Mother to bring them to order...



A Fallen Angel

As we go to press we learn that our Lay Reader has sustained some painful injuries and we commiserate with him in his discomfort. Nevertheless it is your correspondent’s duty to delve beneath the surface of events and he must report that already rumours are circulating as to the cause of the mishap. We have, in this column, previously referred to certain London “connections” arriving in limos with blacked-out windows, certain Russian “comrades” calling in by helicopter and a visit last year by a party of Sicilian “tourists” who showed scant interest in our ancient abbey ruins and who even declined MD’s offer to escort them to the grave of Dafydd ap Gwilym! MD must leave readers to draw their own conclusions. However there is only one way to end our column this month:



“Get Well Soon, John!”

Mynydd Du

MEGALITHS AND MEGALITHIC SITES AS BOUNDARIES AND LANDMARKS

On looking through old issues of *Y Llychau* I read an article about the meaning of Talylychau and its many variations of spelling. This led me to start thinking (not a good sign I might add) about the ancient Megaliths which can be found within the village.

There is, in fact, compelling evidence that many megaliths served as ancient landmarks and boundary stones.

Megaliths (“giant standing stones”, menhirs) and related constructions such as cairns and dolmens (chambers of stone), tumuli and barrows (ancient earthworks) and henges and circles were built by ancient man for purposes of Astronomy.

In days before writing and the invention of printed maps, one could not simply go down to the local store and buy travel maps, and yet, people had to be able to get around on land and to navigate by sea. How did they do it? How did they know where they were?

One of the cardinal precepts of the Hermetic tradition is “As above, so below”. It is claimed, and all available evidence points in this direction, that the ancients took a “fixed known map” – this was the map of the heaven of stars – and projected that map onto the Earth as a model for land survey.

Anyone having knowledge of the heavenly stars could thus find his way around on Earth by means of the megaliths, which served both as boundaries and landmarks, sighted (and sited) by astronomy.

Stated simply, stars were used to measure the Earth and vice versa.

This human achievement dates to the Neolithic Period (Stone Age), long before such technology was thought possible by modern scholars. Indeed, the observational astronomical tradition upon which the megaliths are based is likely to be many thousands of years older than the megaliths themselves.

In modern times, triangulation cornerstones have been put underground. In ancient days these stones were erected on the surface – and there most of them have remained to this day.

Decipherment of the megaliths raises their value in the eyes of humanity and that they will all then be properly respected and maintained as the masterpieces of art and technology which they once were and still are. Regrettably, many

megalithic sites have been destroyed by people who know no better and such ancient sites can no longer be reconstructed.

Talley's three Megalith Stones are

- The Twrla Stone
- The Stone at Cwm Gwyddil Farm
- The Carreg Y Bwci or Goblin Stone

Do you have any tales passed down about the stones within Talley? Maybe you have a photograph?

Sharon Meek

Editor's Note : If any reader has more information relating to these stones in Talley, we would love to hear about it. Contact details can be found on the back page.

IN 1798 EDWARD JENNER'S DEADLY EXPERIMENT DESTROYED THE SCOURGE OF SMALLPOX

Smallpox begins with a splitting headache, vomiting, and a raging fever. As the fever wanes, a rash appears on the face and extremities, then turns into lumps like small bullets embedded under the skin. These pustules fill with fluid seeping from the capillaries. They line the nose, mouth and throat, making swallowing unbearably painful and cover the body, creating lesions as they break and layers of skin tear apart.

Smallpox is fatal in one-third of all cases and the majority of its victims are children. Survivors are scarred for life.

As early as 1726, Americans had adopted an African practice of inoculation by scooping pus from a smallpox patient into the open cut of another patient. However, since death was sometimes the result most people were too frightened to risk it.

Edward Jenner, an army surgeon and country doctor, decided to research

smallpox and end its reign of terror. He based his research on case studies and clinical observation.

Jenner noticed that milk-maids contract cowpox but not smallpox, and he became convinced that the pus in the cowpox blisters protected them.

In 1796, Jenner inserted pus taken from a cowpox blister into an incision in eight-year-old James Phipps' arm, and repeated the procedure over a number of days, increasing the dose each time. Then he injected Phipps with smallpox.

The boy becomes mildly ill, but swiftly recovered. Jenner's scientific paper describing vaccination finally saw the light of day in 1798. After considerable controversy, vaccination was adopted and smallpox was eradicated.

Talley was also hit with this deadly disease; firstly noted in the years 1751-1752 and throughout that time smallpox was rife within the village.

Then it was noted that the disease left the village and didn't return until 1757; it was constrained to a smaller number of people this time. After a further period of time the village managed to eradicate the disease for another two years before it returned yet again in 1759.

The last reported outbreak within the village was in 1766 and while studying records of the Births, Marriages and Deaths in the village, I was lucky enough to find that, within the Church records, in many cases it actually stated when our ancestors died from the disease, of whom many were young children.

Smallpox is something that has been forgotten, along with Cholera, but it used to frighten everyone. It was a most terrible scourge which used to cause widespread fear, maiming and terrible death on a grand scale until it was eradicated. Other diseases that were around at the time are more common to us; Measles, Whooping cough and Scarlet fever.

Thanks to vaccinations we are able to control these diseases and not have the widespread fear of death that our forefathers had.

Sharon Meek

THE MISTLETOE SAGA CONTINUES

In the July 2009 edition of this Newsletter, I wrote the following:

“In 1993, while we were still living in Newbury, I told my then 8-year old Tom Boy daughter to climb our 25-year old apple tree and rub some mistletoe berries into the bark. Two years later I was delighted to see bunches of mistletoe leaves coming from the branches in two places.

In early 2005, just before we moved to Talley, I took some of the berries from the then 10-year old bunches and rubbed them into some young apple trees that I had planted in pots ready to move with us. Once in Talley, the trees were planted in our new garden.

In 2008 I was elated to see several small mistletoe plants hanging from the trees that we had brought with us. Hopefully, the berries will follow in due course. My only concern is that the apple trees are still very young and small so they might find themselves dwarfed by the mistletoe.”

This winter, on December 14th (it is noted in red in my Garden Diary), I ventured out to look for some other plant that I had temporarily mislaid: an occupational hazard for someone as plant greedy as myself.

I was thrilled to spot mistletoe berries on one of the aforementioned apple trees. I rushed into the house and dragged out a reluctant Ed, to see the object of my delight. He was pleased for me but did not quite share my enthusiasm and muttered something about needing to get back to his cooking, in a tone that any sensible grown up might use to an excited toddler.

My excitement undiminished, I studied the tree: it has at least three groups of mistletoe, two of which are definitely showing berries and a third is looking promising. I wonder if one of the other trees contains a male plant or whether the tangle of mistletoe shoots does? The shoots all seem too small to be fruiting yet, but are obviously not.

Since the 2009 article, I have catalogued the strip of apple trees as best I can (some labels were lost in our 2005 move, if not before). I am now sure that one tree, and maybe both that have mistletoe growing in them, are crab apples. In the December 2010 edition of *The Garden*, the Royal Horticultural Society stresses that we must “tolerate or encourage mistletoe – it is native and in decline in the UK, so worthy of conservation”.

Life is never dull for a gardening obsessive with a plot of earth!

Shelley Pike

POETRY PAGE

Arthur Davies, a reader from Newtown, Powys, who used to live in Talley, has been kind enough to send me the following verses.

The first one was actually found in an old 1870 Prayer Book.

“Church”

Some go to church just for a walk;
Some go to laugh – some to talk:
Some go there for speculation;
Some go there for observation;
Some go there to meet a friend;
Some the tedious hours to spend;
Some to learn the parson’s name;
Some go there to meet a lover;
Some, new fashions to discover;
Some go there to doze or nod;
But few go there to worship God!

The following was written by “Gwenallt”

“Thomas Lewis o Talylychau”

A swm ei forthwyl yn yr efail fel clychau
Dros y pentref a’r fynachlog ac elyrch y llyn;
Tynnai ei emyn fel pedol o’r tan
A’i churo ar eingion yr Ysbryd Glan
A rhoi ynddi hoelion Calfaria Fryn.

ST DAVID OF WALES

1st March is St David's Day – the national day of Wales – and has been celebrated as such since the 12th Century. It was customary for such celebrations to involve the singing of traditional Welsh songs followed by a 'Te Bach' – consisting of 'bara brith' (fruited bread) and 'teisen bach' (welsh cake). Young girls were encouraged to dress in national costume and boys to wear leeks. 'Y Ddraig Goch' (the Red Dragon) is flown as a flag or worn as a pin or pendant on 1st March by Welsh people all over the world.

But who was St David? Actually not too much is known about him except from a biography written around 1090 by Rhygyfarch (the son of a Bishop of St Davids) while a monk at Llanbadarn Fawr near Aberystwyth.

St David of Wales or 'Dewi Sant' was a saint of the Celtic Church. He was reputedly born on a cliff top on the west coast of Pembrokeshire during a fierce storm, the son of Sandde, Prince of Powys, and Non, daughter of a Chieftain of Menevia (an area which included the present day cathedral town of St Davids). The exact year of David's birth is not known, but is thought to have been between 510 AD and 520 AD. The site of his birth is marked by the ruins of a tiny ancient chapel close to a holy well – a more recent 18th century chapel dedicated to his mother Non can still be seen on the site. In medieval times it was believed that St David was the nephew of King Arthur.

The young David was educated at the monastery of Hen Fynyw under the tutorage of St. Paulinus and later became a priest and missionary. According to legend David performed several miracles during his life including restoring Paulinus' sight. However, the best-known miracle associated with him is said to have taken place when he was preaching in the middle of a large crowd. When those at the back complained that they could not see or hear him, he spread a handkerchief on the ground and stood on it to preach, whereupon the ground rose up beneath him to form a small hill so that everyone had a good view. (The village of Llanddewi Brefi is said to stand on the spot where the miracle occurred.)

At the time of the miracle, a white dove was seen settling on his shoulder – a sign of God's grace and blessing – and in art St David is nearly always shown as having a white dove on or near him. Many people regard a dove to be the symbol of St David, while others consider it to be a leek because it is said that during a battle against the Saxons, David advised his soldiers to wear leeks in their hats so that they could easily be distinguished from their enemies, which is why the leek is one of the emblems of Wales!

David became renowned as a teacher and preacher, founding monasteries and churches in Wales and northern France. He rose to become a bishop and presided over two synods as well as going on pilgrimages to Jerusalem. It was while in Jerusalem that David was consecrated as an archbishop. In all, he founded 12 monasteries including Glastonbury and one in the 'Glyn Rhosyn' valley at Minevia (present day St Davids) which he later made his bishop's seat. He was named Archbishop of Wales at the Synod of Brevi in Llandewi Brefi in 550.

The Monastic Rule of David insisted that monks had to pull ploughs themselves without the use animals; they were to refrain from eating meat or drinking beer; they were to drink only water and eat only bread with salt and herbs or vegetables; they were to spend their evenings in prayer, reading and writing. No personal possessions were allowed. David became known as Aquaticus or Dewi Ddyfrwr (the water drinker).

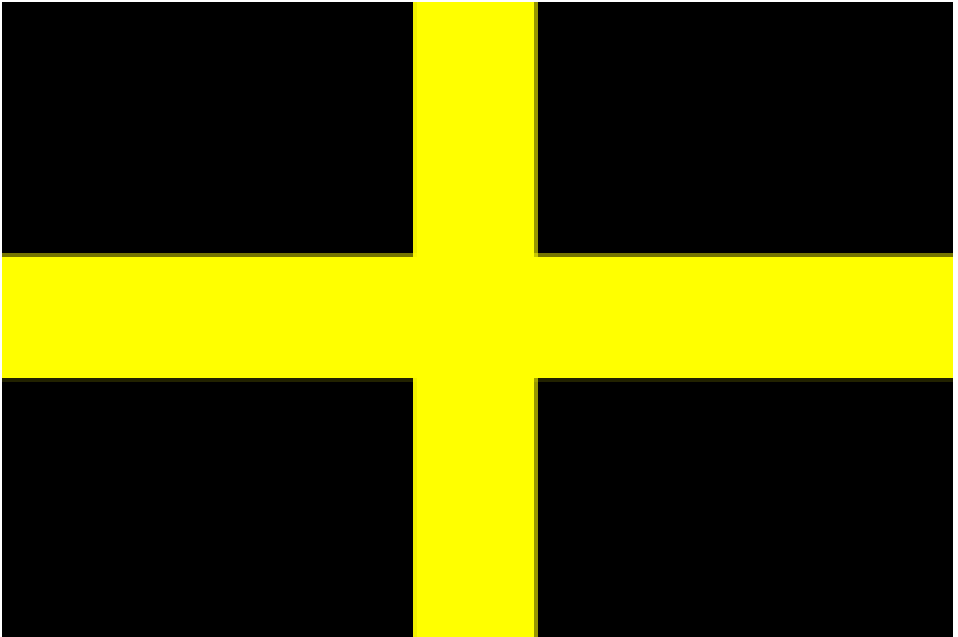
Monastery life was very strict, although the brothers were involved in many crafts – beekeeping, in particular, was very important. The monks had to keep themselves fed as well as provide food and lodging for travellers. They also looked after the poor. Sometimes, as a self-imposed penance, he would stand up to his neck in a lake of cold water, reciting Scripture! Perhaps because of this, it is also said that the sites of important milestones during his life were marked by the appearance of springs of water.

David became the Abbot of the monastery at St David's and died there on 1st March 589 A.D. His last words to his followers were in a sermon on the previous Sunday – "Be joyful and keep your faith and your creed. Do the little things that you have seen me do and heard about. I will walk the path that our fathers have trod before us." The instruction "Do the little things in life" ("Gwnewch y pethau bychain mewn bywyd") is today a very well-known phrase in Welsh. St David's remains were buried in a shrine in the 6th century cathedral which was ransacked in the 11th century by Viking invaders, who plundered the site and murdered two Welsh bishops.

After his death, his influence spread far and wide, first through Britain and then by sea to Cornwall and Brittany. In 1120, Pope Callactus II canonised David as a Saint – the only Welsh saint to be canonized and culted in the Western Church. Following this he was declared Patron Saint of Wales. Such was the saint's influence that many pilgrimages were made to St. Davids and the Pope decreed that two pilgrimages to St. Davids equalled one to Rome and three were worth one pilgrimage to Jerusalem – a great saving in journeying at that

time! Fifty Welsh churches alone bear St David's name and these are all in south Wales. The greatest concentration is in the south west and D Simon Evans makes the point that his cult seems to have spread eastwards along what remained of the Roman road system of Wales.

It is not certain how much of the history of St. David is fact and how much is mere speculation. However in 1996 bones were found in St David's Cathedral which, it is claimed, could be those of Dewi himself. Perhaps in the future these bones can tell us more about St David: priest, bishop and patron saint of Wales.



The flag of St David.

Roger Pike

THE LIGHT IS SHINING AT EBENEZER APOSTOLIC CHURCH, HALFWAY



The journey continues at Ebenezer Apostolic Church. Our Pastor, Eric Horley, has discovered that there have been worshippers at our beautiful little church since at least 1914 – that is over 96 years that we know about. It is still, today, a tranquil oasis for travellers.

In Acts 14 verse 7, we learn that Paul and Barnabas preached the Gospel – they, too, were on a journey.

So, come, put light into your life and hear the Gospel – **it is good news**. We have a Praise & Communion Service at 10.30 a.m. and a Gospel Service at 5.00 p.m. every Sunday. Why not join us?

You will find us on the Talley Road between Llandeilo and Talley.

For further information, telephone Pastor Eric Horley on 01269 593214.

Angie Davies

Throughout 2011

**WEDNESDAYS in
St Michael's Church Hall
TALLEY**

from 10.30 am to 12 noon

The First Wednesday of Each Month

COFFEE MORNING

**Drop in for a cup of coffee, a cup of tea or a glass of
squash and a biscuit or two.**

The Third Wednesday of Each Month

LADIES GROUP

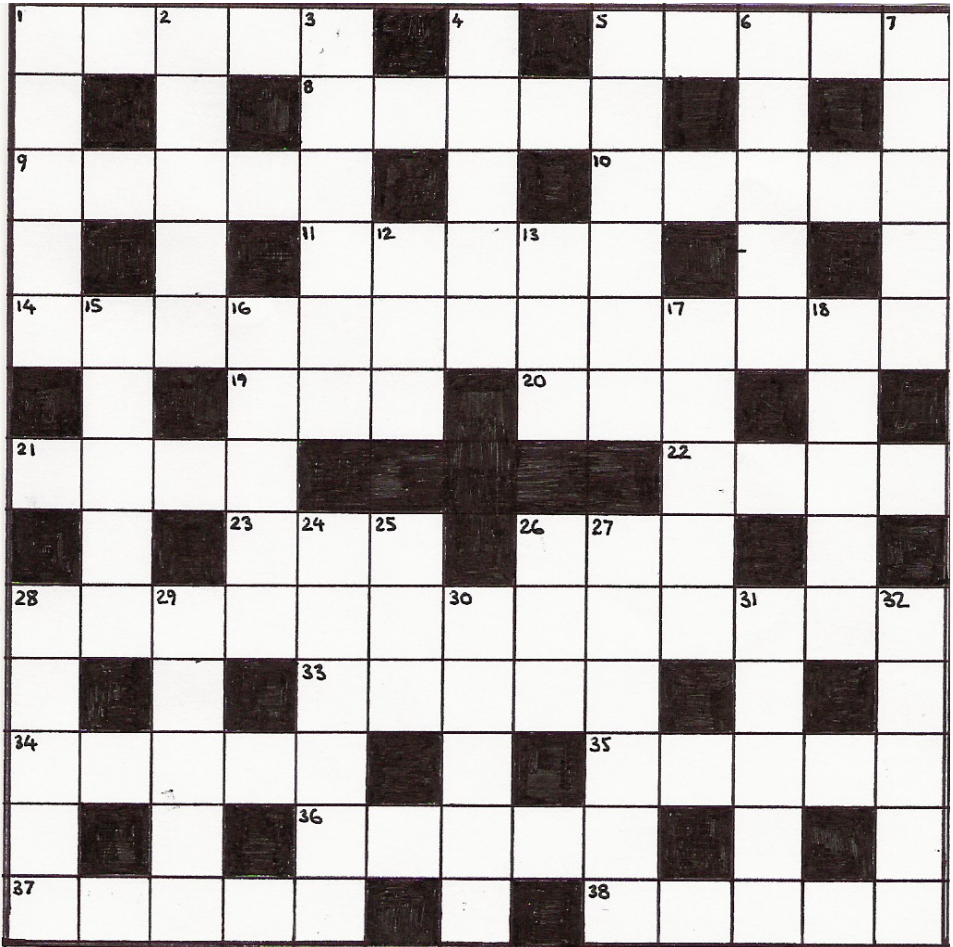
**A social gathering for ladies of all ages for
friendship, chat and craft work.**

**Don't stay at home and have to ask others what you
missed – come along and find out for yourself.**

STRAIGHTFORWARD CROSSWORD

One of our readers, Alan King, has composed this crossword – he described it as “Straight forward”, so good luck.

The answers will appear in the next issue.



Across Clues

- | | | | |
|----|--|----|---|
| 1 | Easy (5) | 22 | Connection (4) |
| 5 | Hangs open (5) | 23 | Spring-water resort (3) |
| 8 | Mistake (5) | 26 | Fuss, Bother (3) |
| 9 | Small glass containers (5) | 28 | Involving at least two countries (13) |
| 10 | Eight piece ensemble (5) | 33 | Weasel's amphibious relative (5) |
| 11 | Belief held, Opinion (5) | 34 | Bone making up part of the hip (5) |
| 14 | Awards, Accolades (13) | 35 | Order, Proclamation (5) |
| 19 | Paul's partner on "The Sound of Silence" (3) | 36 | Lose self-control due to fear of stress (5) |
| 20 | Duvet's rating (3) | 37 | Invited visitor (5) |
| 21 | Omen, Portent (4) | 38 | Motif, Subject (5) |

Down Clues

- | | | | |
|----|---|----|------------------------------|
| 1 | Pertaining to a city or town (5) | 17 | Inuit's shelter (5) |
| 2 | Involuntary muscle contraction (5) | 18 | Japanese master assassin (5) |
| 3 | Last or bygone (prefix) (6) | 24 | On Time (6) |
| 4 | Fern Foliage (5) | 25 | Emmet (3) |
| 5 | A decorated or contrived cave (6) | 26 | Broke fast (3) |
| 6 | Outdoor paved area (5) | 27 | Straight, without detour (6) |
| 7 | Places, Positions (5) | 28 | Cake topping (5) |
| 12 | "Treebeard" in "Lord of the Rings" (3) | 29 | Three-wheeled motorcycle (5) |
| 13 | Ingest (3) | 30 | Reconcile, Make amends (5) |
| 15 | Allium bulb in cookery (5) | 31 | Unwanted sound (5) |
| 16 | (Scottish) Ecclesiastical residence (5) | 32 | Turner's Machine (5) |

A BLAST FROM THE PAST (part 2)

In the last issue of *Y Llychau* we printed a few articles that had been originally published in “Talley News”, the only edition of which appeared in the village at the end of 1990. Simon Mostyn, the editor of that magazine, has kindly allowed us to reproduce a few more. The following pieces are included for their historical interest.

Roger Pike

SURVEY RESULTS ON THE FUTURE OF THE VILLAGE

The Community Council conducted this survey at a minimum of expense and much useful information was contributed from a return of over 47%.

The Community Council wish to thank participants for their co-operation and apologise to householders who may not have received the questionnaire and regret that copies were not made available in the Welsh Language.

After analysis, all returned questionnaires were destroyed.

Answers to the 6 questions are given below as percentages.

	YES	NO
1. Should residential development be restricted to specific local needs (i.e. not speculative)?	78%	22%
2. Should size, quality, value, character, material and relation to surroundings be more critically considered within Planning Applications?	87%	13%
3. Should Developers be required to avoid the use of poles & overhead cables for services where reasonably possible?	94%	6%
4. Do you wish provisions to be made for a Public Open Space incorporated within overall planning of the village?	60%	40%
5. Would you support a trust, funds for a Public Hall or Village Centre?	38%	62%
6. Should the village accommodate any “clean” industrial or commercial activities?	65%	35%

Approximately 85 comments and other suggestions were received in addition to the above answers and an abbreviated account of these has been retained for reference. Popular opinions included the following:-

Planning Keep to the structure plan. Preserve views of the Abbey. Improve quality and standards of design in new housing. No more brickwork in dwelling frontages. Match houses to plots. Improve appearance of plots with tree planting as soon as possible. Do not destroy all of frontage hedges. Conserve Historic Buildings. Restrict speculative building – but do not limit occupancy to “locals” Allow modest amount of low cost housing (e.g. through Associations) but do not lower quality and appearance standards. Allow some light industry in “non sensitive” areas but do not permit ugly industrial building. “There can be little confidence in Planning criteria applied in Dinefwr!” More Market Gardening? A tea shop? An adequate General Store with Post Office opening on Saturday mornings to encourage support of P.O. in the village.

Other Start a Parish Magazine. More welfare care for over 60’s to include “meals on wheels”. Label footpaths properly and establish others maintained via an independent body of interested people. A lakeside path? Finish roadside pavements. More Public Transport especially to and from Llandeilo. Extend main gas service for whole village. Improve parking in old village area. Improve main road surface water drainage. Extend/modernise Church Room. A village centre highly desirable but probably not viable. A safe playground. More street lighting. Employ the Welsh Language in village matters and communication. Participate in the village “jig saw” surveys. A swimming pool? “We will be paying Poll Tax for facilities we cannot enjoy in rural localities!”

Reprinted from Talley News (1990)

LLANDEILO SMALL FARMS GROUP

Formed by a member of Talley with the help of ADAS, the group was launched at a meeting in the Kings Head, Llandeilo in 1983. The group exists to encourage and help small farmers.

Lectures, demonstrations, farm visits and social activities are held. Membership is only £5 per farm per annum plus £1.50 per annum postage to receive the group’s magazine, “The Tir Bach Times”.

For further information contact either of the joint editors:- Alan Surman or Alan Ward, President.

Reprinted from Talley News (1990)

ESGAIRNANT

On Friday evening, 2nd November, a Welsh Drama ("Tro ar Fyd") was performed by Mrs Brenda James of Ammanford at the Village Hall, Llansawel; owing to circumstances Talley School is not available for use of this nature.

It was a very enjoyable evening. Mrs Brenda James had written the play and she was also the producer. Brenda is a native of Talley having lived at Blaenant. It was a pleasure to see her brother Jack and niece Glenda also taking part in the play.

The President of the evening was Mrs Arianwen Evans of Cross Hands, another native of Talley having lived at Cilyllynfawr. Many thanks for the generous donation she gave to the chapel funds. Also, many thanks to everyone who contributed to make the evening a success.

Reprinted from Talley News (1990)

ESGAIRNANT

Nos Wener, Tachwedd 2 ail perfformiwyd y Ddrama "Tro ar Fyd" gan gwmni Brenda James Rhydaman yn y neuadd yn Llansawel, oherwydd nid yw ysgol Talylychau yn addas mwyach i gynnal y fath yma o weithrediadau.

Cafwyd noson i'w gofio, Mrs Brenda James oedd wedi ysgrifenni y ddrama a'i chynyrchu Merch a anwyd yn Blaenant yw Brenda, a phleser oedd gweld ei brawd Jac ai nith Glenda yn ei chynorthwyo.

Llywydd y noson oedd Mrs Arianwen Evans, Cross Hands, un arall o blant Talylychau, sef Cilyllynfawr gynt. Diolch yn fawr iddi am ei rhodd sylweddol at achos y capel. Diolch hefyd i bawb a fu yn helpu mewn unrhyw fodd i wneud y noson mor llwyddianus.

Reprinted from Talley News (1990)

COR MEIBION DINEFWR

Our local male voice choir is 24 years old (!) and twinned to Lannilis choir in Brittany. Cor Meibion Dinefwr have sung with the "1,000 voices" on a number of occasions in the Albert Hall, London. In October of this year they took part, with 16 other choirs, in the London Welsh Festival and enjoyed a truly wonderful concert. The village can boast four members (Eric Jones, Jac Roberts, Andrew and Alan Ward).

Chairman: Mr John Thomas of Llandeilo
Secretary: Mr Lyn Davies of Llandybie

**** New members are always welcome ****

A Ward Talley News (1990)

THE TALLEY SMITHY

The smithy still stands and is situated in the village of Talley on the Llandeilo road. The present owner's family have occupied the property for many generations and his father was the last of a long line of blacksmiths. The place is of interest as the home of Thomas Lewis, the blacksmith who composed the well-known hymn, "Wrth gofio' r riddfannau'n yr ardd".

Born in 1759 he was apprenticed at an early age at Edwinstford, where he worked for two and a half years before commencing on his own at Talley. Although busily employed as a smith, clock-mender and, sometimes, dentist, he was very concerned in furthering the Methodist Reformation. A feature of his subsequent life was that he devoted himself to self-study to improve the slight educational advantages of his boyhood. He is stated to have acquired a knowledge of Latin and Greek and was also devoted to versifying and composing catechisms for the Sunday School.

It was while meditating on the Passion as a catechism that he composed the hymn which immortalises his name:

"Wrth gofio'r riddfannau'n yr ardd.
A'i chwys fel defrrynau o waed.
A'i daro a chleddyf ei Dad,
A'i arwain i Galfari fryn.
A'i hoelio ar groesbren o'i fodd;
Pa dafod all dewis am hyn?
Pa galon mor galed na thodd."

At Dalgelly Eisteddfod on New Year's Day 1906, Eifion Wyn won the prize offered for the best translation of the hymn with the following:

"Beholding his grief in the might,
His sweat in that garden of prayer:
When bruised by the sword of God's might
And furrowed with stripes, tho' so fair –
Beholding him led to the hill
And nailed to the tree, cursed of old –
What tongue evermore can be still?
What heart evermore can be cold?"

T Griffiths Talley News (1990)

See also the article "Two Local Hymn Writers" on page 12.

THE NEWSLETTER

Y Llychau is published by the Newsletter Team appointed by the Parochial Church Council of St Michael & All Angels, Talley, for the benefit of all local residents. Although sponsored by the PCC, the newsletter is intended to address the needs of the whole community and not just those of the church congregation. We hope to involve as many local residents and local organisations as possible and aim to make the content of interest to the majority of local residents.

This can best be achieved by including articles written or suggested by its readers. Anyone wishing to contribute articles for inclusion in future issues of *Y Llychau* is requested to contact the Chairman of the Newsletter Team.

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THE NEXT ISSUE

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

For contributions written in one language (either English or Welsh)
Tuesday 22nd March 2011 (to allow time for translation)

For contributions written in both languages (English **and** Welsh) or
where no translation is required **Tuesday 29th March 2011.**