

Ar y tir – ddoe a heddiw

On the land – yesterday and today

Mae'n amlwg fod y mwyafri o ffermydd yr ardal heddiw yn llawer mwy nag yn nechrau'r ugeinfed ganrif. Ychydig o dyddynod bach sydd i'w cael – fe brynwyt llawer a'u hychwanegu at ddaliadau mwy. Er enghraifft, dywed Mr J.H. (Jim) Morgan, Maesnewydd gynt, ond wedi ymddeol erbyn hyn ac yn byw yn Nhal-y-bont, mai tua chan cyfer oedd Maesnewydd yn wreiddiol ond mae bellach yn 800 cyfer. Ystyrid fferm o gan cyfer yn lled fawr yn nechrau'r ganrif ond go brin ei bod yn uned economaidd erbyn hyn. Mae'r teulu Morgan wedi bod ym Maesnewydd ers o leiaf ddechrau'r ddeunawfed ganrif. Richard, mab Jim, yw'r wythfed genhedaeth i ffermio'r lle.

Ffermio cymysg oedd piau hi yn nechrau'r ganrif – gwartheg, defaid, moch, ieir a gwyddau. Gwartheg duon a gedwid gan mwyaf tan yn lled ddiweddar – a defaid Cymreig. Roedden nhw'n wytnach ar gyfer yr amodau. Yn ddiweddarach aeth rhai ffermwyr am wartheg du a gwyn (Friesian), rhai mwy rhywiog ond yn llaetha'n dda. Ond hyd heddiw mae ffermwyr eraill yn glynu wrth yr hen fuwch ddu draddodiadol.

Ers llawer dydd roedd y ffermydd yn hunangynhaliol; ychydig o indrawn (india corn) yn unig a brynid i mewn.

Dyma fel y disgrifiwyd yr 'Hen Gynaeafau' ym *Mhapur Pawb* yn 1979:

Y cynhaeaf cyntaf o'r tymor oedd Cynhaeaf Mawn, a hynny tua mis Ebrill neu ddechrau mis Mai. Byddai byddin gref arfog yn cychwyn i'r rhostir yn fore iawn. Cadw 'dyletswydd deuluo' cyn cychwyn. Yr oedd hyn yn arferiad pwysig y pryd hynny, pan oedd dylanwad Diwygiad 1904 yn y fro, a finnau yn chwysu mwy wrth gymeryd rhan nag wrth wneud diwrnod caled o dorri mawn. Cludwyd y mawn ar ôl iddo sychu mewn 'car llusg' (heb olwynion) neu 'gambo' ar hyd ffordd beryglus dros rostir a'i greigiau. Roedd rhaid i ddyn ac anifail fod yn effro rhag mynd dros y dibyn. Coffa da gennyf am yr amser pan nad oedd na bwthyn na thyddyn heb ei das fawn yn ymyl y tŷ. Diwrnod pwysig iawn oedd diwrnod cario'r mawn o'r mynydd a chyn diwedd y dydd, byddai dwylo cyfarwydd

It is obvious that the majority of the farms in the locality today are much larger than they were at the beginning of the twentieth century. Only a few smallholdings remain – others were bought and annexed to larger holdings. For example, Mr J.H. (Jim) Morgan, formerly of Maesnewydd, now retired and living in Tal-y-bont, says that Maesnewydd was originally a hundred acres but is now 800 acres. A hundred acre farm was considered quite large at the beginning of the century but now it is hardly an economic unit. The Morgan family have lived at Maesnewydd since at least the beginning of the eighteenth century. Richard, Jim's son is the eighth generation to farm here.

Mixed farming prevailed at the beginning of the century – cattle, sheep, pigs, chickens and geese. Until quite recently Welsh Black cattle were kept mostly – and Welsh sheep. They were tough and suited the environment. Later on some farmers turned to Friesians, which were more delicate but were excellent for milking. But up until the present day other farmers have adhered to the traditional Welsh Blacks.

In the old days farms were self sufficient; only some Indian corn was bought.

This is how the 'Old Harvests' were described in *Papur Pawb* in 1979:

The first harvest of the season was the Peat Harvest, which occurred in April or the beginning of May. Very early a strong equipped army would set off for the moor. A family prayer would be said before setting off. This was an important practice at the time, under the influence of the 1904 Revival, and I used to perspire more by taking part than I would when doing a hard day's work cutting peat. The peat, after being dried, would be taken in a sleigh (without wheels) or a dray along a dangerous road over a rocky moor. Both men and animals had to be alert to avoid falling over the precipice. I well remember the days when no cottage or smallholding was without its peat stack near the house. The day when peat was carried from the mountain was an important one and before the end of the

wedi gwneud tas gywrain a heriai wynt a glaw.

Cynhaeaf Gwlân. Cneifio bob dydd am tua thair wythnos. Myned ar gefn merlod mynydd o luest i luest, o Nantstalwen i Nantymoch; carlamu tuag adref ar ddiwedd y dydd a brolio bore drannoeth pwy oedd wedi cario'r ras! Y cynhaeaf hwn eto yn dibynnu llawer ar y tywydd. Yr oedd yn holl bwysig fod y gwlân yn sych a glân, yna ei werthu yn Ffair Haf Llanidloes. Y pris isaf gafwyd oedd tair ceiniog a hanner y pwys (240 hen geiniog i'r bunt). Yn y cyfnod hwn byddai hen wragedd yn cael rhyddid i fyned i'r mynyddoedd i gynaeafa gwlân mân. Byddai y defaid hesb yn colli llawer iawn o'u gwlân yn gynnar, a hwnnw yn myned gyda'r gwynt, ac aml i dusw i'w gael yma a thraw. Byddai'r hen wragedd yn casglu digon i wneud pâr o sanau neu siol fach dros y war. Yr oedd diwydrwydd a darbodaeth yn rhinwedd yn yr oes o'r blaen.

Cynhaeaf 'Gwair Rhosgota'. Nid pawb oedd yn meddu'r grefft o dorri'r gwair hwn. Rhaid oedd cael min a hogwr da ond roedd pladur Isaac Nash yn feistr corn arno. 'Roedd hon yn gelfyddyd ar ei phen ei hun. Rhaid oedd gadael gwrychyn ar ôl ymhob ystod i fod yn gysgod i'r adladd ac felly 'roedd yr ystodau i'w gweld o flwyddyn i flwyddyn ar y rhostir hyd nes daeth oes y peiriannau; pan ddaeth y 'Buck Eye' diflannodd yr ystodau.'

Cynhaeaf Ŷd. Tua dechrau mis Medi, byddai byddin ymosodol o bladurwyr yn cychwyn i'r cae ŷd yn y bore ac erbyn nos byddai'r ŷd yn cysgu yn ei ystodau. Gwragedd fel rheol fyddai'n rhwymo'r ysgubau. Diwrnod mawr fyddai diwrnod cywain yr ysgubau i'r ydlan i wneud tasau neu helm. Yr oedd hon eto'n grefft ar ei phen ei hun fel y gallai ddal glaw ac ystomydd y gaeaf. Yna mynd i'r mynydd i mofyn llwyth o frwyn i doi yr helmydd ac yr oedd gwneud hyn eto'n gelfyddyd, y cyfan yn cael ei wneud â llaw.

Cynhaeaf Rhedyn. Adeiladid tas arall o redyn yn yr ydlan yn ymyl y tŷ i'w roi o dan y gwartheg, i gadw'r mochyn yn gynnes ac i'w roi yn wely o dan y ceffylau. Yr oedd yn gwneud tail i'w roi yn achles i'r tir.

Cynhaeaf Tatws. Rhaid oedd cael diwrnod sych i hwn. Yr Hydref fyddai'r amser penodedig cyn y deuai'r rhew ac eira. Byddai gwragedd cymwynasgar y gymdogaeth yn dod ynghyd i dalu Treth y Tatws neu i dalu am y tarw i'r fuwch. Ar ôl dethol y tatws da

day, experienced hands would have formed a well made rick that could withstand the wind and rain.

The Wool Harvest. Shearing every day for approximately three weeks. Going on mountain ponies from 'lluest' (an upland summer dwelling/cabin) to 'lluest', from Nantstalwen to Nantymoch; galloping home at the end of the day and the following morning the one who had won the race was boasting! This harvest also was very dependent upon the weather. It was most important that the wool was dry and clean; it was then sold at the Llanidloes Summer Fair. The lowest price received was threepence halfpenny a pound (240 old pence to the pound). During this time old ladies would be allowed to go to the mountains to gather scattered wool. The yearling ewes lost a lot of wool early on; this would be scattered by the wind and several clusters would be found here and there. The old ladies would gather enough to make a pair of socks or a shawl to throw over their shoulders. Diligence and frugality was a virtue in days gone by.

The Rhosgota Hay Harvest. Not everyone had the skill to cut this hay. One had to have a good blade and whether but the Isaac Nash scythe could do it very well. This was an art in itself. A ridge had to be left in every swath to be a shelter for the aftergrass so swaths were to be seen year after year on the moor until the age of machinery came; with the coming of the 'Buck Eye' the swaths disappeared.

The Corn Harvest. At the beginning of September, an army of people bearing scythes set off for the corn fields in the morning and by nightfall the corn would be in its swaths. It was usually the women who tied the sheaves. It was an important day when the sheaves were gathered into the rickyard to form ricks or a stack. This again was a craft in itself so that the rick could withstand the winter storms and rain. Then it was off to the mountain to get a load of rushes to cover the stacks and this also was an art, everything being done by hand.

The Bracken Harvest. In the rickyard by the house another rick was formed of bracken for putting under the cattle, to keep the pigs warm and for bedding the horses. It formed manure to be put on the land.

The Potato Harvest. This had to be on a dry day. The autumn, before the ice and snow came, was the appointed time. Local, helpful

oddi wrth y rhai drwg a'r rhai mân oddi wrth y rhai bwytia, yna eu dodi yn y gladdfa yn ymyl y tŷ, arferiad da iawn i'w cadw rhag y rhew a'r llygod. Rhyfedd y cyfnewidiadau erbyn heddiw. Yr ydym yn byw yn oes y peiriannau a'r hen offer yn yr amgueddfa, llawer ohonyn nhw yn Nhre'r Ddôl, yn tystio i galedwaith yr oes o'r blaen.

J.M. Davies

Arferid malu gwreiddiau i'r anifeiliaid gael ymborth ychwanegol i wair a phorfa. Fe wnaed hyn ar rai ffermydd gyda pheiriant olew, ar eraill gyda rhod ddŵr fel ar fferm Mr D. Bennett Jenkins, Cerrigcaranau gynt ond yn awr yn Ynys Capel (sydd wedi cynyddu o 130 cyfer i dros 200 erbyn heddiw). Pan yn llencyn bu ond y dim i Bennett Jenkins gael ei ladd pan aeth ei ddillad i afael olwynion y rhod a neb yno i atal y peiriant. Llwyddodd i ymryddhau trwy afael fel gele yn y drws nes i'w ddillad rwygo oddi amdano. Bu'n ofalus i roi giard ar bob peiriant wedi hynny. Mae peryglon dirifedi ar fferm ac mae pwyslais mawr ar ofalu am ddiogelwch erbyn heddiw.

Mewn llawer lle defnyddid mawn i dwymo yn y tŷ ac i weithio rhai o beiriannau'r fferm; prynid glo yn unig ar gyfer dyrnu. Cafodd rhai o'r ffermydd mawr beiriant godro yn lled gynnar yn y ganrif a'i yrru gydag olew. Ac roedd ganddyn nhw eu cyflenwad dŵr eu hunain er mai cario dŵr fyddai raid i'r mwyaf o bobl cefn gwlad y pryd hynny. Hwrdd hydrolic (*Hydraulic ram*) fu'n cyflenwi dŵr i'r tŷ a'r fferm ym Maesnewydd ers 1921. Daeth trydan yn ffynhonnell pŵer i rai ffermydd tua 1956, yn llawer hwyrach i eraill. Roedd dyfodiad trydan yn fendith fawr.

Mae'n debyg y gellir dweud fod cadw defaid wedi bod yn rhan bwysig o ffermio ar hyd y ganrif. Dyma sylwadau ar y pwnc mewn ysgrif ym *Mhapur Pawb* yn 1977.

Aros Mae

Ceiriog, y bardd, yn ei gân i'r Arad Goch ddywedodd mai dilyn yr aradr oedd crefft gyntaf dynolryw. Nid wyf am amau'r gosodiad, ond credaf fod hanes ein teulu cyntaf yn mynegi'r ffaith fod cadw defaid, eu trin a'u trafod, yn un o orchwylion pwysicaf y teulu. 'Ac Abel oedd fugail defaid.' Er ein bod yn dweud yn fynych, esfallai yn ddifeddwol ar brydiau, nad yw pethau megis gynt, eto i gyd

women would gather to pay the Potato Tax or to pay for the bull to serve the cow. After sorting out the good potatoes from the bad and the small ones from the ones to be eaten, they were buried under the ground near the house which was a good way to prevent the frost and mice getting at them.

There have been amazing changes. Today we live in the age of machines with the old equipment in museums, some in Tre'r Ddôl, vouching for the hard work of times gone by.

J.M. Davies

Roots were crushed for food for the animals in addition to hay and grass. This was done on some farms with a machine run on oil while others used a water wheel as Mr D. Bennett Jenkins, Cerrigcaranau, but now of Ynyscapel, used to do (his acreage has increased from 130 to over 200). When he was a youngster Bennett Jenkins was almost killed when his clothes got caught in the wheel with nobody there to stop the machine. He managed to free himself by holding tightly to the door until his clothes were torn from him. Since then he has been careful to place a guard on every machine. There are countless dangers on farms and there is great emphasis on safety today.

In many places peat was used to heat the house and to fuel some of the machines; coal was only bought for threshing. Some of the larger farms had milking machines quite early on in the century and they were run on oil. And they also had their own water supply although the majority of people in rural areas had to carry their water at that time. Since 1921 an hydraulic ram provided water for the house and farm at Maesnewydd. Some farms acquired an electricity supply around 1956, others much later. The advent of electricity was a great blessing.

One can probably say that keeping sheep has been an important part of farming throughout the century. Here are a few comments on this from an article in *Papur Pawb* in 1977.

Aros Mae

In his poem, 'Yr Arad Goch', Ceiriog, the bard, said that following the plough was man's first craft. I shall not dispute the statement, but I believe that the history of our first family mentions that keeping sheep and

mae cadw defaid a bugeilio yn ei hanfod yn ddigyfnewid o'r cyfnod bore. Wrth weled y defaid yn eu cynefin yn pori'n dawel, hwyrach bod yr anghyfarwydd yn tybio mai ffordd rwydd iawn o ffermio ydyw; ond nid yw defaid mor heddychlon a diniwed ag yr ymddengys. Enillodd defaid enw drwg am grwydro yn gynnar yn eu hanes a cheir y proffwyd Eseia yn danod pan ddywedodd, 'Nyni a grwydrasom fel defaid'. Mae lle i gredu fod y ddafad fynydd Gymreig yn perthyn yn agos i'r defaid ysgrythyrol mewn perthynas â thorri dros y terfynau. Llawer tro y clywais ffermwyr pan ofynid iddo a oedd am brynu defaid yn y mart yn cwymo nad oedd ei derfynau yn ddigon da; ac eto rhaid prysuro i ddatgan am y reddyf naturiol sy'n perthym i'r ddafad o gadw i'w chynefin. Gall unrhyw berchen defaid dystio fod yr un defaid yn pori ar yr un darn o dir ar fynydd o flwyddyn i flwyddyn heb un clawdd terfyn o gwbl. Wrth ddanfon defaid cadw i'r mynydd dros yr haf, pan ddoi diwrnod hela yn ddiweddarach, roeddent i'w cael bron yn ddieithriad fel teulu gyda'i gilydd yng nghanol defaid eraill.

handling them was one of the family's most important tasks. 'And Abel was a shepherd'. Although we often say, perhaps without thinking, that things are not as they used to be, farming sheep and shepherding have changed little since early times. When sheep are seen grazing peacefully in their natural surroundings, the inexperienced may think that it is a very easy way of farming but sheep are not as innocent or as peaceful as they appear. Early on in their history sheep had a bad reputation for wandering and the prophet Isaiah said, 'We have wandered like sheep'. It is conceivable that the Welsh mountain sheep is closely related to the sheep in the Bible as far as breaking through boundaries is concerned. On many occasions I have heard a farmer, when asked if he wished to buy sheep in the mart, complain that his fences were not good enough; and yet one must also mention the sheep's natural instinct is to keep to its habitat. Any sheep owner can vouch that the same sheep graze the same piece of land year after year without any boundary at all. When sheep are sent to the mountain for the summer



Cneifio ar ddechrau'r ganrif (E.O. Jones)

*Shearing at the beginning of the century
(E.O. Jones)*



Cystadleuaeth cneifio, Medi 1982

Shearing competition, September 1982

Cneifio. Trefn natur sy'n penderfynu tymor cneifio. Mae'r ddafad am ddiosg ei gwisg bob blwyddyn ddechrau'r haf, ac am fod gwlan yn rhan o gyfalaf y ffermwyr defaid rhaid ymroi i gneifio'r ddiadell yn y tymor priodol. Er imi ddweud fod cadw a thrafod defaid yn aros heb newid fawr, rhaid cydnabod fod dipyn o newid wedi digwydd yn y grefft a'r dull o gneifio yn ystod y chwarter canrif ddiwethaf er bod bri ar yr hen ddull o hyd.

Peiriannau. Yn sgil y rhyfel diwethaf y daeth cyfnewidiadau syfrdanol i fywyd y ffermwyr, ac oherwydd fod gweithwyr yn cefnu ar y tir i chwilio am gyflogau uwch, daeth yn anorfad i'r ffermwyr ymorol am beiriannau i hwyluso a chyflymu'r gwaith ychwanegol a ddisgwylid oherwydd sefyllfa'r wlad. Megis y mecanieiddiwyd gweithgareddau'r fferm ar y maes a'r buarth, naturiol oedd i'r gorchwyl o gneifio'r defaid ddilyn y ffasiwn. Er bod rhai peiriannau ar gyfer cneifio i'w cael tua'r 30au ni fu llawer o gynnydd, a daliodd yr hen ddull o gneifio â gwellaif mewn diadelloedd bach a mawr. Ond erbyn ein dyddiau ni a'r trydan mor gyfleus wrth law a pheiriannau bychain hwylus ar y farchnad, mae'r gwellaif yn gorfol ildio i'r torrwr a'r grib fodern, ond mae'n hyfrydwch gweld ffermwyr ieuanc sydd â balchder yn y grefft yn cneifio yr un mor ddeheuig yn y ddau ddull.

Y Patrwm. Gyda'r newid rhaid cydnabod fod yr hen gymdeithas glos gymdogol yn prysur ddiflannu a phrysurdeb yr oes

and later rounded up, they are almost always found together, as a family, amongst other sheep.

Shearing. Nature decides the shearing season. Sheep need to discard their coats every year at the beginning of summer and as wool is a part of the sheep farmer's livelihood, they have to be sheared at the appropriate season. Although I said that sheep farming had changed little, it must be acknowledged that shearing has changed during the last quarter of a century although the old method is still revered.

Machines. Following the last war, the life of the farmer underwent substantial changes and as workers deserted the land to look for more pay, farmers had to turn to machines in order to facilitate and accelerate the additional work which was required because of the country's situation. As farming activities were mechanised in the field and farmyard, it was natural that shearing sheep also followed suit. Although machines for shearing existed around the 30s there wasn't much progress, and the old method of shearing with shears continued with large and small flocks. But today, with the convenience of electricity and compact, convenient machines on the market, the shears have had to succumb to the modern cutter and comb, but it is a pleasure to see young farmers taking pride in the craft of shearing and being equally competent in both methods.

fecanyddol, hyd yn oed yng nghefn gwlad, wedi cyflymu tempo'r berthynas rhwng dyn ac anifail. Mae'n hawdd iawn mynd yn deimladol wrth sôn am y dyddiau gynt. Ta waeth am hynny, roedd tymor cneifio tua'r 30au (megis a fu am ganrifoedd lawer) ym Mehefin a dechrau Gorffennaf yn golygu mynd o fferm i fferm bob dydd am tua mis o amser. Roedd pob fferm â dyddiad penodedig. Gan mai ychydig o ddefaid oedd gennym ni, nid oedd angen helpu ond mewn dau neu dri lle; felly yr oeddwn yn cael tâl yn y ffermydd eraill, sef coron y dydd (25c).

Nid oedd cneifio yn orchwyl caled iawn a buan yr â'i'r amser heibio gan fod pawb bron o'r ffermydd cyfagos yn gymdogion ac roedd cyfle iawn i un yn dechrau cneifio gael ambell i wers ar y grefft, ac amser i sylwi ar yr hen ddwylo yn cneifio'n hamddenol a sgwrsio 'run pryd. Roedd hi'n ddihareb ac yn syndod fel yr oedd rhywbeth yn digwydd bob blwyddyn yn yr ardal a dyna fyddai'r stori gneifio am y tymor. Ar awr ginio roedd angen hogi'r gwellaif a chofiaf fel yr oedd pawb yn barod i'm helpu a'm dysgu innau sut i hogi. Ychydig a ystyriwn ar y pryd fod y ffermwyr eraill yn sylwi arnaf finnau hefyd a'r canlyniad oedd cael gwahoddiad i fferm arall i gneifio, ac unwaith fyddch chi yn un o'r criw roedd hi'n alwad flynyddol, a bron yn ddieithriad yr un criw fyddai'n cneifio yn yr un fferm bob blwyddyn.

Roedd hi'n hen draddodiad fod tymor cneifio yn dymor o wledda, ac nid yw gwragedd ffermio defaid heddiw yn brin o gario'r traddodiad ymlaen, ac nid oedd llawer o barch i ffermwyr os nad oedd wedi gofalu am ddigon o sigarennau a baco at ofyn y criw.

Lluestau. Yn gyffredin byddai'r ffermydd ar dir isel wedi diweddu cneifio cyn dechrau ar gneifio defaid mynydd. Roedd llawer o'r ffermydd yn berchen ar luestau ar y mynydd, lleoedd y bu teuluoedd yn byw hyd at y 30au a rhai o'r gwyr yn bugeilio'r defaid i'r ffermwyr. Roedd llawer yn ennill eu bywoliaeth yn y gweithiau mwyn ond wedi cau'r gweithiau gwelwyd y teuluoedd, un ar ôl y llall, yn cefnu ar y mynydd ac yn troi i fyw yn nes at gyfleusterau a gwell bywoliaeth.

Pan oedd galw am fynd i gneifio i'r mynydd roedd yn rhaid wrth ryw fath o drafnidiaeth, a chychwyn yn fore iawn i fod ar y fainc mewn pryd i ddechrau. Cyn amser y ceir modur roedd y ffermwyr fel arfer yn mynd â'r gambo a phob un yn trefnu i fod ar ben y lôn neu groesffordd os am gyfle i'w

The Pattern. With the change it has to be acknowledged that the old close knit neighbourly society is fast disappearing and this mechanical age, even in rural areas, has accelerated the tempo of the relationship between man and animals. It is very easy to get sentimental about past times. However, the shearing season in the 30s (as it had been for many centuries) was in June and the beginning of July and it meant going from farm to farm every day for about a month. Every farm had its own allocated day. As we only had a few sheep, we only needed to help in two or three places; therefore we were paid a crown a day (25p) by the other farms.

Shearing wasn't very hard work and the time soon passed as almost all were neighbours from nearby farms and there was an opportunity for those who were beginners to have an occasional lesson and time to observe experienced hands shearing in a leisurely manner and chatting at the same time. It was amazing how every year there was an event in the area which became the topic of discussion during the shearing season. During the dinner hour the shears needed sharpening and I remember how willing everyone was to help me and teach me how to sharpen them. I little realised at the time that I was being watched by other farmers and as a result would be invited to shear at another farm and once you were one of the gang it was an annual call and almost, without fail, the same ones would shear on the same farms every year.

It was an old tradition that shearing meant feasting and farmers' wives today carry on the tradition; a farmer wasn't much respected unless he ensured that there were enough cigarettes and tobacco for the gang.

Lluestau. Generally, lowland farmers had finished shearing before mountain sheep were sheared. Many farmers owned lluestau where, up to the 30's, families had lived with some of the men shepherding for the farmers. Many earned their living in the lead mines but when the mines closed the families left the hills, one after the other, in order to live closer to amenities and a better livelihood.

When it was time to shear in the hills, some form of transport was necessary and an early start in order to be at the benches in time. Before the advent of motor cars, farmers usually took a dray and everyone arranged to be at the end of a lane or at crossroads if they wanted to be carried and they returned, at

gario, a dod adre ddiwedd y dydd ar ben y llwyth gwlân. Os byddai'r cneifio am ddau ddiwrnod, byddai rhai yn aros dros nos yn hytrach na dod adre'r holl ffordd.

Byddai Gogerddan yn mynd i'r Parc i gneifio gyda wagen a dau geffyl a tharw yn y shafft. Roedd llawer yn berchen ar ferlen ac nid oedd dim yn well ar hyd ffordd ddiarffordd a llwybrau defaid na'r ferlen fynydd neu'r Cob Cymreig, yn sicr eu traed ac yn fuan eu trot. Gan amlaf byddai lle caeëdig i gadw'r ceffylau, a gwelwyd lawer tro tua dwsin neu fwy gyda'i gilydd yn y Parc. Ac er bod pob un yn dod yn y bore ar hyd ei lwybr ei hun, roedd pob un yn cychwyn adref gyda'i gilydd, ac yn amlach na pheidio byddai pawb yn gwybod drannoeth gyda phwy oedd y ceffyl cyflymaf. Yr Uwchgaptan Evans, Lovesgrove, oedd y cyntaf i drefnu lori i fynd i gneifio i Luestyrhos. Syndod wedi cyrraedd oedd deall fod llawer yno wedi bod yn aros am rai nosweithiau – y bugeiliaid a'r merched oedd yn gyfrifol am y bwyd – a gweld poster mawr yn y tŷ yn hysbysu 'Noson Lawen' ar yr aelwyd y noson honno. Roedd tua deugain neu ragor yn cneifio yno a neb yn sylwi llawer p'un ai prentis neu hen law oedd wrthi oherwydd yr un faint oedd y cyflog i bawb. Cofiaf i'r perchen gyhoeddi ei fod yn rhoi chwe swllt (30c) y flwyddyn honno ac yn ein cymell i gyd i gofio dod wedyn y flwyddyn ganlynol.

Rhagoriaeth. Fel gyda phob crefft mae rhagor rhwng cneifiwr a chneifiwr mewn gogoniant, a rhaid dweud fod yn yr ardal hon bencampwyr ym myd cneifio, llawer ohonynt wedi ennill llawryfon mwyaf Cymru ar faes y Royal Welsh, ac yn dal i wneud hynny o genhedlaeth i genhedlaeth. Roedd hi'n hen arfer yn Alltgoch y Mynydd yn nyddiau Edward Jenkins i gynnal cystadleuaeth gneifio yn ystod y dydd a gwobr o wellaif newydd i'r buddugol, ac eiddo hwnnw fyddai'r fraint o gael beirniadu y flwyddyn ganlynol.

Brethyn Cartref. 'Brethyn glân y defaid mân, dyna fel y gwisgai'r oes o'r bla'n.' Ond daeth newid, ac mae'r defnyddiau synthetig wedi bod yn bygwth y farchnad wlân ers blynyddoedd. Ond, yn ryfedd iawn, er ein bod yn cynhyrchu'r gwlân ar ein tir ein hunain, hwn yw'r deunydd uchaf ei bris ar y farchnad heddiw, ac mae'r twristiaid yn dod yn eu miloedd i Gymru i geisio'r dillac lliwgar, patrymog, sy'n llenwi'r siopau o'r ychydig ffatrioedd sy'n weddill yn y wlad; prin ddwy lle bu ganmwy gynt.

Huw Huws

the end of the day, sitting on a load of wool. If shearing went on for two days, people stayed the night rather than return all the way home.

Gogerddan would go to the Park to shear with a wagon and two horses and a bull in the shaft. Many owned ponies and there was no better way of travelling along isolated roads and sheep trails than on a sure footed and quick trotting Welsh Mountain pony or Welsh cob. Usually there would be an enclosed place to keep the horses and approximately a dozen or more were to be seen together in the Park. Although everyone made his own way there in the morning, all set off together on the journey home and more often than not by the following morning everyone knew who owned the fastest horse. Major Evans, Lovesgrove, was the first to arrange for a lorry to go to Luestyrhos for shearing. It was a surprise, on arrival, to find that many had been staying there for some nights – the shepherds and the women who prepared food – and to see a large poster in the house advertising a 'Noson Lawen' there for that evening. About forty or more would be shearing there and nobody noticed whether the shearing was done by an apprentice or an experienced shearer as all received the same pay. I remember the owner announcing that he was paying six shillings (30p) that year and asking us all to come again the following year.

Excellence. As with every craft, the ability of the shearers varies and it must be said that this area has champion shearers, several of them having won the greatest laurels in Wales at the Royal Welsh and continue to do so from generation to generation. It was the custom at Alltgoch y Mynydd in the days of Edward Jenkins to hold shearing competitions during the day with a prize of new shears for the winner, who would also be the following year's judge.

Home Spun Tweed. 'Brethyn glân y defaid mân, dyna fel y gwisgai'r oes o'r bla'n'. But there has been a change and synthetic fabrics have been a threat to the wool market for years. Strangely enough, although we produce the wool on our own land, this is the most expensive fabric on the market today and tourists flock in their thousands to Wales to purchase the colourful patterned clothes which fill the shops from the few factories which remain; barely a couple where formerly there were hundreds.

Huw Huws

Cneifiwr o Fri

Un sydd wedi ennill enw iddo'i hun dros y blynnyddoedd fel cneifiwr o fri yw Dilwyn Evans, Pant Coch, Tal-y-bont. Enillodd lu o wobrau yn 1990. Ond mae'n debyg mai'r wobr sy'n sefyll allan yw'r wobr gyntaf a gafodd yn Sioe Llanelwedd am gneifio â gweill yn y dosbarth i rai dan 26 oed.

Prisiau. Bach iawn oedd y prisiau a geid am gynnrych y ffermydd yn y 1920au a'r 30au. Arferai Maesnewydd brynu mamogiad am 15 swllt (20 swllt i'r bunt) yr un a gwerthu'r wyn am tua 12 swllt. 7 swllt a chwe cheiniog a geid am hen ddefaid. Byddai Bennet Jenkins yn cael £30 am darw ac £20 am fustach da. Yn Ffair Tal-y-bont medrai brynu bustach am £13 a chael £20 amdano ymhen blwyddyn. Ac ar adegau arbennig o'r flwyddyn yn unig y ceid tâl am y fath gynnrych. Fel arfer byddai'n rhaid dibynnu ar werthu ymenyn am tua swllt a grot (1/4) y pwys ac wyau am un geiniog yr un (240 ceiniog i'r bunt) ar gyfer prynu, o wythnos i wythnos yr angenrheidiau na ellid eu cynhyrchu ar y fferm. Bu cryn wasgfa ar ôl yr ail ryfel byd ond, yn raddol, fe welodd pethau; fe dalech £100 am fuwch dda erbyn y 1950au.

Gwerthu Trafferthus. Cyn i lorïau dded yn gyffredin o'r triddegau ymlaen, rhaid oedd cerdded yr anifeiliaid i or saf y trêñ (Llandre fel arfer) ar gyfer eu gyrru i'r farchnad. Byddai gwartheg o dras Bennet Jenkins yn cael eu gwerthu ym marchnad Porth Aethwy ar Ynys Môn a gwartheg tewion yn mynd i Lundain. Mae Jim Morgan yn cofio gyrru defaid drwy Bow Street i ddal trêñ yn Llandre a'r defaid yn chwalu i bob cyfeiriad yn y pentre gan achosi cryn helynt. Wrth reswm cynhelid ffair yma ac acw i hwyluso gwerthu. Ond daeth gwell trefn ar werthu maes o law fel yr eglurir ym *Mhapur Pawb* yn 1976:

Hanes y Mart

Y Dechrau. Ychydig iawn erbyn hyn sy'n cofio'r hen ffeiriau yn Nhal-y-bont, sef y gwerthu o law i law. Daeth llawer o gyfnewidiadau yn sgil y rhyfel 1914–1918. Bu tipyn o brysurdeb ynglŷn â graddio twyn yr adeg honno, a bu'r hen dafol (weigh bridge) am flynyddoedd yn gyfleoedd i bwysio ambell i greadur tew, ac hefyd ambell lwyth o wair a phethau cyffelyb, ond daeth ei phwrrpas i ben a gorffennodd ei dyddiau yn fferm Pwllglas. Dyna'r adeg hefyd y mabwysiadwyd y

A champion shearer

A shearer who has made a name for himself over the years as a first class shearer is Dilwyn Evans, Pant Coch, Tal-y-bont. He won numerous prizes in 1990. But the outstanding prize for him is the one which he won at the Llanelwedd Show for shearing in the class for under 26 year olds.

Prices. Prices were very low for farm produce in the 1920s and the 30s. Maesnewydd used to buy ewes with lambs for 15 shillings (20 shillings to the pound) each and sell the lambs for around 12 shillings. Seven shillings and sixpence was the price for older sheep. Bennet Jenkins would get £30 for a bull and £20 for a good bullock. In the Tal-y-bont Fair a bullock bought for £13 sold for £20 the following year. Payment for such produce was made only at particular times of the year. Usually they depended on selling butter for a shilling and a groat (1/4) a pound and eggs for a penny each (240 pence to the pound) in order to buy the weekly necessities which could not be produced on the farm. Times were hard after the second world war, but gradually things got better, a good cow would fetch £100 by the 1950s.

Difficulties in selling. Before lorries became commonplace, from the thirties onwards, animals had to be walked to the railway station (usually Llandre) in order to be taken to market. Bennet Jenkins' pedigree cattle were sold at the market at Menai Bridge in Anglesey and fatstock was taken to London. Jim Morgan remembers when taking sheep through Bow Street to catch the train at Llandre the sheep dispersed in all directions, causing chaos. Of course, fairs were held here and there in order to facilitate sales. But sales became easier later on as is explained in *Papur Pawb* in 1976:

The History of the Mart

The Beginning. Today very few can recall the direct selling at the old fairs held at Tal-y-bont. Many changes followed the 1914–1918 war. At that time farmers were diligent about grading lambs and the old weigh bridge was used for years to weigh fat animals, as well as hay and similar produce but it outlived its purpose and ended its days at Pwllglas farm. At this time also a scheme was adopted to sell local animals through an auctioneer. In the



Y Mart

The Mart

cynllun o werthu anifeiliaid yr ardal trwy law arwerthwr. Roedd safle'r mart i ddechrau yn y cae tu ôl i ardd y Llew Du.

Cydweithredu. Yn 1926 penderfynwyd sefydlu'r mart yn Gymdeithas Gydweithredol a'i chofrestru yn gangen o 'Gymdeithas Trefnu Gwledig Cymru' ac o dan 'Tal-y-bont (Cards) Farmers Mart Ltd.' Yn 1929 symudwyd i safle newydd, sef cae arall yn perthyn i fferm y Llew Du a chaewyd cyfer o dir i mewn i'r unig bwrcas o gynnal mart arno. Cynhelid y martiau yn fisol drwy'r flwyddyn ac ychwanegwyd dwy arall ym mis Awst ar gyfer llawnder yr âwyn stôr, a hefyd ym mis Medi pan gynhelid y martiau mamogiaid blynnyddol, a chadwyd dyddiad hen ffair Tal-y-bont yn gyson ar y 17eg o Hydref bob blwyddyn; gwelid y cae yn orlawn rhwng y defaid, gwartheg, ceffylau ac ebolion. Er llwyddo i gael y mart yn ardystiedig, lleihau fu hanes y farchnad wartheg am fod gofynion y Weinyddiaeth yn gaeth iawn ynglŷn â'u gwerthu.

Safle Newydd. Yn niwed y pumdegau bu'r Weinyddiaeth yn pwysu ar y Gymdeithas i gorlannu'r defaid ar goncrit, a cheisiwyd prynu darn o gae, ond yn anffodus nid oedd y perchennog yn dymuno ei werthu. Yr un adeg roedd cynllun i adeiladu ffordd osgoi'r pentref a honno i fynd drwy'r tir hwn. Felly doedd dim dewis ond chwilio am safle

beginning the mart was held in the field behind the Black Lion garden.

Cooperation. It was decided in 1926 to establish the mart as a Cooperative Society and to register it as a branch of 'Cymdeithas Trefnu Gwledig Cymru' (The Welsh Rural Organisational Society) and under 'Tal-y-bont(Cards) Farmers Mart Ltd.' In 1929 it moved to a new site, to another field belonging to the Black Lion farm and an acre of land was partitioned off for the sole purpose of holding a mart there. Marts were held twice a week throughout the year with two additional ones in August for the store lambs and also one in September when the annual ewe marts were held and the date of the old Tal-y-bont fair, October 17, was adhered to consistently every year; the field would be full of sheep, cattle, horses and foals. Although the mart was attested, the cattle mart diminished as the requirements of the Ministry, regarding selling, were very strict.

New Site. At the end of the fifties, the Ministry was putting pressure upon the Society to pen the sheep on concrete and an attempt was made to purchase part of a field but unfortunately the owner did not wish to sell. At the same time there was a plan to build a by-pass for the village and this crossed this land. Therefore there was no choice but to look

newydd. O fethu cael darn o dir i'w brynu i'r diben o ddatblygu safle newydd, cynigiodd y Cynghorydd I.R. Jenkins, Tyngraig, ddarn o dir am ddim os byddai'r aelodau'n fodlon arno. Pasiwyd i dderbyn y cynnig ac aed ati o ddifri i ddatblygu'r safle.

Codi Arian. Gyda chydweithrediad y ffermwyr aed ati i gario hen weddillion y gwaith mwyn a oedd yn gyfleus iawn i sicrhau seiliau cadarn cyn gosod y concrit. Bu llawer o'r aelodau o amgylch y ffermydd yn casglu arian a chafwyd ymateb calonogol iawn. Cydweithrediad mewn gwirionedd a wnaeth y gwaith a ymddangosai'n fawr ac anodd yn bosibl i allu cynnal y mart cyntaf ar y safle newydd ar Awst 6ed 1964.

Arwerthwyr. Arwerthwyr cyntaf y Gymdeithas oedd y Mri Rees ac Evans, ac edrydd cofnodiion cyfarfod blynnyddol 1929 i'r Gymdeithas ddewis arwerthwyr eraill, y Mri Lloyd, Herbert a Jones a chafodd y cwmni hwn dymor hir a llwyddiannus hyd y flwyddyn 1960. Yn yr un cyfarfod, dewisiwyd Mr William Parry o'r Llandre yn Ysgrifennydd; daeth ei dymor efi ben yn 1939 a dewisiwyd yr ysgrifennydd presennol (sef Huw Huws) yn 1940. Yn 1960 dewisiwyd arwerthwr arall eto, Mr D. Arnold Rees a wasanaethodd y Gymdeithas hyd at 1969. Ddechrau 1970 dewisiwyd y Mri Thomas Jones a'i feibion a buont yma am chwe blynedd.

Dyma ni ar ben hanner canrif yn dechrau eto yng nghwmni arwerthwyr eraill ac mae'n ddiamau fod gan arwerthwyr lawer i'w wneud â llwyddiant y Mart, ond mae'n rhaid wrth gefnogaeth aelodau'r gymdeithas hefyd. Rhoes y Gymdeithas wasanaeth amhrisiadwy i'r ardal am hanner canrif.

Huw Huws

Mewn adroddiad arall yn 1980 mae Huw Huws yn rhoi newyddion calonogol iawn o'r masnachu yn y mart. Ar Fedi 25 gwerthwyd 500 o ddefaid a llawer yn gorfol bod heb ddefaid; gellid fod wedi gwerthu pum cant arall yn rhwydd. Teimlid yn gyffredinol fod y prisiau ym mart Tal-y-bont yn cymharu'n ffafriol iawn â phrisiau ardaloedd eraill.

Eto fyth mae Huw Huws yn ysgrifennu am y mart yn 1986:

Rhyfedd y newid syfrdanol sydd wedi digwydd mewn trafnidiaeth, hyd yn oed ers deugain mlynedd. Dwy fart yn unig a gynhelir ers blynnyddoedd, a chafodd yr wyth

for another site. As they failed to purchase a piece of land for this purpose, Councillor I.R.Jenkins, Tyngraig, offered to donate a piece of land if it would satisfy the members. The offer was accepted and the site was developed.

Raising Money. With the cooperation of the farmers, rubble from the lead mine was transported to the site in order to form a firm foundation for the concrete. Many members went around the farms and the response was most encouraging. It was cooperation that enabled the work, which appeared so immense and difficult, to be carried out and made it possible to hold the first mart on the new site on August 6, 1964.

Auctioneers. The first auctioneers for the Society were Messrs Rees and Evans and the minutes for the annual general meeting in 1929 stated that the Society chose other auctioneers, Messrs Lloyd, Herbert and Jones and this company had a long and successful run until 1960. At the same meeting, Mr William Parry of Llandre was chosen as Secretary; his term ended in 1939 and the present secretary, Huw Huws, was chosen in 1940. In 1960 another auctioneer, Mr. D. Arnold Rees, was selected and he served the Society until 1969. At the beginning of 1970 Messrs Thomas Jones and sons were chosen and remained for six years.

Here we are at the end of half a century in the company of other auctioneers and there is no doubt that many auctioneers have contributed to the success of the Mart, but it must have the support of the Society's members as well. The Society has provided an invaluable service to the area for half a century.

Huw Huws

In another report in 1980 Huw Huws gives an encouraging account of business conducted in the mart. On September 25, 500 sheep were sold and many had to leave without buying sheep; another five hundred could easily have been sold. It was generally felt that prices in the Tal-y-bont mart compared very favourably with prices in other areas.

Yet again Huw Huws writes about the mart in 1986:

The changes in transport, even during the last forty years, have been amazing. For years only two marts a year were held and the eight hundred sheep which were penned on

gant o ddefaid a gorlannwyd Medi 11eg eleni eu cario bob cam o'r ffordd i'r mart; maent felly yn edrych ar eu gorau. O gymharu hyn â 1940 dyweder, pan ddôi rhyw dair mil o ddefaid i'r mart fawr, roedd hi'n ras wylt am y cyntaf, er mwyn hwylustod, rhai ohonynt yn cerdded tair a phedair milltir o daith, ac wedi cyrraedd yn cael fod y lôn i'r cae mart yn llawn o ddefaid o'r ddwy ochr. Bore prysur i'r rhai oedd yn corlannu, ac ambell ddafad o un ddiadell yn rhuthro i ganol diadell arall gan drethu amynedd perchen a châñ; ond erbyn deg o'r gloch roedd y cyfan yn ddiogel, a chyfle i'r bore godwyr fwyta'u tocyn haeddiannol, a'r gwerthu i ddechrau am unarddeg o'r gloch.

Anodd oedd osgoi'r amgylchiadau hyn er bod pawb ar eu gorau yn ceisio hwyluso'r trefniadau. Pan ddisgwylid rhyw dair mil o ddefaid o dros saith deg o ffermydd, a phob un i gorlannu cyn deg o'r gloch, gellir dychmygu fod galw am amynedd a doethineb i wynebu'r sefyllfa.

Rhan o raglen draddodiadol y tymhorau yw hyn ers cenedlaethau ym myd amaethu defaid, ac ni ellir ysgar y ddafad fynydd Gymreig oddi ar diriogaeth gogledd Ceredigion; fe'i cyfrifir y galetaf i wynebu gerwinder y gaeaf, a phrin y gellir rhagori arni fel lleithwraig i fagu âwyn mwy na hi ei hun. Hi yw gwreiddym pob croesiad o frid. Y mae erbyn hyn tua deg ar hugain o groesiadau a bridiau estron yn rhan o ddiadelloedd Cymru.

Mis Medi yw mis gwerthu'r mamogiaid, a'r hen arfer oedd dethol y rhai i'w gwerthu a chadw'r âwyn benyw i gyfannu'r ddiadell.

Trefn y Gymdeithas o'r dechrau oedd cynnal mart bob mis o'r flwyddyn, fynychaf ar y trydydd Iau, gydag ychwanegiad o ddwy yn Awst, Medi a Hydref i gwrdd â gofynion y tymor. Roedd y mart fisol yn agored i unrhyw greadur, mart gyntaf Awst ar gyfer âwyn stôr, Medi y ddwy fart famogiaid ac âwyn benyw. Cynhalwyd sioc hyrddod am rai blynnyddoedd yn yr ail fart, cyn i Gymdeithas Gwella Defaid Mynydd gychwyn, ac roedd deddf y Mediaid a'r Persiaid yn hawlio Hydref 17, a chofiaf weld cymaint â chant o wartheg duon Cymreig ar gyfer eu gwerthu ar y dyddiad hwn; yn anffodus bu'n tywallt y glaw, a'r farchnad ar y pryd yn isel, fel mai ychydig a werthwyd. Tua chanol y pumdegau penderfynwyd tynnu nifer y martiau i lawr i chwech oherwydd, yn ôl y cofnodion, ni ddaeth dim i'r gweddl y flwyddyn cynt.

Gwnaed i ffwrdd â gwerthu gwartheg

September 11th this year were carried all the way to the mart; therefore they looked their best. Compare this with 1940, when there were approximately three thousand sheep in the big mart; it was a mad rush to be the first to arrive and some would have walked three or four miles. When they arrived they would find that the lane leading to the mart was filled with sheep on both sides. It was a busy morning for those who had to pen the sheep when some sheep from one flock would join another flock, testing the patience of owners and dogs alike, but by ten 'o clock everything would be sorted and there would be an opportunity for the early risers to enjoy a well deserved bite to eat and the selling started at eleven.

It was difficult to avoid these circumstances although everybody would do their best to get things running smoothly. When about three thousand sheep were expected from seventy farms and all had to be penned before ten o'clock, one can imagine that patience and wisdom were required to deal with the situation.

This has been a traditional seasonal occurrence for generations and one cannot separate the Welsh Mountain sheep from north Ceredigion territory; they are the most hardy breed to withstand winter hardship and they cannot be matched for feeding lambs bigger than themselves. They are the origin of all cross breeds. By now there are around thirty cross-breeds and foreign breeds as part of Welsh flocks.

Ewes are sold in September and the old practice was to select those to be sold and to keep the female lambs to replenish the flock.

From the start the Society arranged to hold a mart every month, usually on the third Thursday, with an additional two in August, September and October in order to meet seasonal requirements. The monthly mart sold all kinds of animals, the first mart in August was for store lambs, both September ones were for ewes and female lambs. A ram show was held for some years at the second mart, before the Society for Improving Mountain Sheep came into being, and the Medes and Persians law claimed October 17 and I remember seeing as many as a hundred Welsh Black cattle being sold on that date; unfortunately it poured with rain and the market was poor at the time, so that only a few were sold. During the mid fifties it was decided to reduce the number of marts to six because, according to

oherwydd gofynion y Weinyddiaeth ynglŷn â Ddeddf Ardystio Buchesi, ond fe ddaliwn i werthu defaid tra pery'r perchnogion i gefnogi eu Cymdeithas eu hunain.

Roedd prisiau defaid yn codi'n flynyddol yn yr wyth degau a chyrraedd £33.75 y pen yn 1988 ond wedi hynny aeth y diwydiant i argyfwng difrifol. Yn 1991 dim ond 334 o ddefaid a ddaeth i'r mart a 278 ohonynt a werthwyd a hynny ar gyfartaledd o £17.61 y pen. Er bod mwy o ddefaid nag erioed yn pori bryniau'r ardal erbyn hyn, nid yw mart Tal-y-bont yn weithredol bellach oherwydd cyfnwidiadau yn y dulliau o fasnachu. Dylanwad arall yn y saith degau a'r wyth degau oedd cynnydd mawr mewn trafnidiaeth a ffermwyr yn cludo eu stoc i'r mart ym Machynlleth, Dolgellau neu Aberystwyth. Golygodd hyn gau

the minutes, nobody turned up to the others the previous year.

Cattle were no longer sold, due to the Ministry requirements in the Herd Attestation Act, but sheep will continue to be sold as long as owners continue to support their own Society.

Sheep prices rose annually during the eighties and reached £33.75 a head in 1988 but after that the industry suffered a serious recession. In 1991 only 334 sheep were brought to the mart and only 278 sold for an average of £17.61 a head. Although there are now more sheep than ever grazing the surrounding hills, the Tal-y-bont mart no longer operates because of changes in marketing methods. Another influence in the 1970s and 1980s was the great increase in transport with farmers taking their stock to the marts in Machynlleth, Dolgellau and



Gwilym Jenkins, Trysorydd y Mart, yn trosglwyddo siec o £583.36 i Dafydd Glyn, cadeirydd Clwb Ffermwyr Ieuanc Tal-y-bont a'r Cylch. Hefyd yn y llun, o'r chwith, mae Rhian Evans, Ysgrifenyddes y Clwb, Gareth Evans, Ysgrifennydd y Mart, Beryl Evans, Cadeirydd y Mart ac Angharad Rees, Trysorydd y Clwb.

Gwilym Jenkins, the Mart's Treasurer presenting a cheque for £583.36 to Dafydd Glyn, Chairman of the Tal-y-bont and District Young Farmers Club. Also in the photograph, from the left are Rhian Evans, Secretary of the Club, Gareth Evans, Secretary of the Mart, Beryl Evans, Chairman of the Mart and Angharad Rees, Treasurer of the Club.

marchnadoedd bach a dyna ddaeth i ran Mart Tal-y-bont yn 1999. Mae'n chwith meddwl am y fath weithgaredd wedi diflannu. Penderfynodd Cyfarfod Blynnyddol y Mart drosglwyddo'r arian oedd yn weddill i Glwb Ffermwyr Ieuanc Tal-y-bont a'r cylch.

Nid yw Mr Huw Huws chwaith gyda ni bellach ond daw'n amlwg oddiwrth y cofnodion sydd ar gael y bu ei ddylanwad ar fywyd yr ardal yn sylweddol. Fe'i maged yn Nhynrhelyg sydd ar ben y bryn uwchlawn'r tir comin, Braich Garw. Mewn sgwrs gyda Mr Gwilym Jenkins yn 1993, dywedodd fod Braich Garw yn arfer bod yn llawer mwy coedig ers talwm ac y byddai ceirw niferus yn byw yn y goedwig. Arferai gerdded i'r ysgol yn Nhal-y-bont, ac yn aml byddai ef a'i gyfeillion o ffermydd cyfagos yn gorfol rhedeg yr holl ffordd. Bu'n ffermio yn Nhynrhelyg am flynyddoedd cyn symud i'r Felin Gyffin, ac yna ar ôl ymddeol i'r Dderwen Deg, Y Dole.

Anodd meddwl am neb sydd wedi gwasanaethu'i ardal yn fwy diwyd, ac yn y byd amaethyddol, diwylliadol a chrefyddol bu'i gyfraniad yn rhyfeddol. Roedd yn ysgrifennydd ei gapel yn y Tabernacl am bron hanner canrif, heb sôn am y llu o bwylgorau a chymdeithasau eraill o bob math y bu'n aelod ohonynt, gan gyflawni ei holl orchwylion yn dawel a chydwybodol, a'i weithgarwch diflino yn esiampl i bawb.

Dechreuodd ymddiddori mewn adrodd a barddoni yn ifanc, a chyfarfodydd Ceulan a Thŷnant yn llwyfannau gwerthfawr i fwrw prentisiaeth. Cynhelid eisteddfod fawr yn Nhre'rddol drannoeth pob Nadolig. Un tro enillodd yno ar y delyneg gyda thros deg ar hugain yn cystadlu. Y beirniad oedd Prosser Rhys a bu cysylltiad agos rhyngddo a'r gŵr mawr hwnnw am flynyddoedd. Roedd y Parchedig Fred Jones yntau yn barod ei air a'i gefnogaeth i'r sawl a garai drin y cynganeddion. Un arall a fu'n ddylanwad arno oedd Dewi Emrys a'i golofn farddol yn *Y Cymro* yn goleg di-ail i bob bardd ifanc. Yn 1986 fe enillodd Huw Huws gadair Eisteddfod Penrhyncoch mewn cystadleuaeth arbennig o dda am gyfres o dribannau beddargraff. Dyma ddwy enghraifft:



Huw Huws

Aberystwyth. This caused the closure of small marts and that is what happened to Tal-y-bont Mart in 1999. It is sad that this activity has disappeared. The Annual General Meeting of the Mart decided to transfer the remaining funds to Tal-y-bont and District Young Farmers' Club.

Mr Huw Huws is no longer with us but it is apparent from the minutes which are available that he had a substantial influence upon the life of the locality. He was born at Tynrhelyg which is situated on the hill above the common land of Braich Garw. In a

conversation with Mr Gwilym Jenkins in 1993, he said that Braich Garw was far more wooded in the old days and many deer used to inhabit the woods. He used to walk to school in Tal-y-bont and often he and his friends from nearby farms would have to run all the way. He farmed at Tynrhelyg for years before moving to Felin Gyffin and then after retiring to Derwen Deg, Y Dole.

It is difficult to think of anyone who contributed more to his community; his contribution to agriculture, culture and religion was outstanding. He was the Secretary of the Tabernacl for almost half a century and a member of many other committees and societies, carrying out his duties in a quiet and conscientious manner, his unstinting work, an example to all.

His interest in reciting and writing poetry started when he was young and the Ceulan and Tŷ-Nant meetings were valuable in his apprenticeship. A big eisteddfod was held at Tre'rddol every Boxing Day. He won the lyric competition there once when there were more than thirty entries. The adjudicator was Prosser Rhys and he kept in close contact with that great man for many years. The Reverend Fred Jones also gave support to anyone who wanted to learn the cynghanedd. Another influence upon him was Dewi Emrys and his weekly poetry column in *Y Cymro*, which was an unrivalled education for all young poets. In 1986 Huw Huws won the Chair at the Penrhyncoch Eisteddfod in a competition, which was of a very high standard, for a series of triplets for an epitaph. Here are two examples:

John Henry Jones (1909–85). Cyn-Gyfarwyddwr Addysg Ceredigion, bardd a chyfieithydd.

*Y didwyll gâr hawddgaraf,
A'i ruddin o'r gwareiddiaf;
A gwn mai pennaf dasg ei oes
Oedd einioes o'r addfwynaf.*

Lewis Valentine (1890–1986) Gweinidog, emynydd a gwleidydd.

*I'w wlad bu'n glir weledydd,
I'w enwad yn arweinydd;
I herio grym dôi mwynder gras
Yn eirias o'i leferydd.*

Mab yw Gwilym Jenkins, y cyfeiriwyd ato uchod, i Isaac Richard Jenkins (1898–1983), un o chwe brawd ac un chwaer teulu'r Jenkins, Y Winllan. Mudodd Isaac Richard i Dyngraig, a chyda'i fab, Gwilym, fe wnaeth waith arloesol yno. Darlledwyd yr hanes ar y rhaglen deledu, 'Farming in Wales' ar BBC Cymru pnawn Sul, Rhagfyr 5ed 1976. Neilltuwyd y rhaglen gyfan i ddangos y gwaith arloesol a wnaed gan y ddau i wella tir mynydd ac i wella stoc. Ar ôl dangos y ffilm cafwyd trafodaeth ar arwyddocâd cyffredinol Tyngraig yng nghwmni Gwyn L. Williams, Darlithydd Hŷn mewn Cynnyrch Anifeiliaid yng Ngholeg Prifysgol Cymru, Bangor.

Yn 1924 y dechreuodd y tad ffermio Tyngraig. Bryd hynny roedd y llechwedd serth tu ôl i'r fferm yn llawn rhedyn ac eithin, ond yn wahanol i'r rhelyw o ffermwyr fe sylweddolodd Mr. Jenkins bwysicrwydd y tir yma. Aeth ati gyda chymorth yr unig bwer oedd ar gael iddo yn y 20au a'r 30au, sef ceffylau gwedd, i droi ac ail hadu'r tir; y canlyniad oedd gwella safon y borfa a'r cynnyrch.

Yn gynnar yn y chwedegau collwyd peth o'r tir i'r Comisiwn Coedwigo ac er mwyn cynnal lefel y busnes bu'n rhaid prynu rhagor o dir mynydd a cheisio ei wella. Dangosodd y ffilm pa mor bwysig at wella'r fferm oedd cyfuno gwella'r tir a

John Henry Jones (1909–85). Former Director of Education in Ceredigion, a poet and a translator.

*Y didwyll gâr hawddgaraf,
A'r ruddin o'r gwareiddiaf;
A gwn mai pennaf dasg ei oes
Oedd einioes o'r addfwynaf.*

Lewis Valentine (1890–1986) A minister, hymn writer and politician.

*I'w wlad bu'n glir weledydd,
I'w enwad yn arweinydd,
I herio grym dôi mwynder gras
Yn eirias o'i leferydd.*

Gwilym Jenkins, previously referred to, is the son of Isaac Richard Jenkins (1898–1983), one of six brothers and one sister of the Jenkins family, of the Winllan. Isaac Richard moved to Tyngraig, where with his son, Gwilym, he carried out pioneering work. Their story was told on the television programme, 'Farming in Wales' on BBC Wales on Sunday afternoon, 5th December 1976. The whole programme was allocated to the pioneering work in improving the land and stock carried out by them. After showing the film there was a discussion on the general significance of Tyngraig in the company of Gwyn L. Williams, a Senior Lecturer in Animal Produce at the University of Wales, Bangor.

The father began farming at Tyngraig in 1924. At that time the steep slope behind the farm was covered with bracken and gorse, but unlike other farmers Mr Jenkins realised the importance of this land. He set about turning and reseeding the land assisted by the only power available in the 1920s and 1930s, that is, team horsepower; the result was an improvement in the standard of the grass and produce.

In the early 1960s some land was lost to the Forestry Commission and in order to maintain the level of business more hill land had to be purchased and attempts made to improve it. The film showed how



Isaac R. Jenkins Arloeswr/Pioneer

gwella'r stoc. Yn fan hyn talodd Isaac Jenkins a Gwilym deyrnged i Mr Gwyn Jones, Ymgynghorwr y Weinyddiaeth, am gydweithio'n hapus gyda nhw ac am ei gyngor parod. Dywedwyd yn y ffilm mai tystiolaeth o lwyddiant y fenter yma oedd fod 60 o wartheg yn pori ar yr ucheldir uwchben pentref Tal-y-bont am y tro cyntaf erioed mae'n debyg, a bod Tyngraig ymhllith y ffermydd mynydd prin y pryd hynny oedd yn pesgi wyn eu hunain ar gyfer y cifydd yn hytrach na'u gwerthu i fferm llawr gwlad. (Yr hanes hwn eto o *Papur Pawb* 1976, a dim enw awduri wrtho).

Ar un wedd roedd gwaith fferm yn galed iawn ers talwm ond cedwid llai o stoc ac roedd mwy o ddwylo i'w trin. Ac roedd llawer mwy o gwmniaeth wrth y gwaith nag sydd heddiw. Cytuna pawb fod bywyd fferm yn nechrau'r ganrif yn llawer mwy cymdeithasol ac yn llai unig nag yw heddiw. Roedd diwrnod cneifio yn ddifyr gyda phob un yn gweithio wrth ei bwysau, a defnyddio gwellai hen ffasiwn yn ysgafnach na chneifio gyda pheiriant fel heddiw; a digon o ddwylo i wneud y gwaith. Llai o weithwyr sydd heddiw a phawb yn gorfod gyrru arni fel lladd nadroedd gyda'r peiriant.

Cymdeithasol iawn oedd diwrnod dyrnu hefyd gyda phob ffermwyr yn cyfrannu gweithiwr neu ddau i gynorthwyo ar ffermydd cymdogion, a phawb yn mwynhau'r profiad o fynd o fferm i fferm er gwaetha'r gwaith llafurus a'r llwch. Ond tybed nad yw ffermwyr heddiw yn rhamantu dipyn bach ynglyn â'r gorffennol? Yn ôl Huw Huws, roedd rhywun wedi peintio'r geiriau hyn ar ochr un peiriant dyrnu:

*Asma a ddaw i'r hwsmon
Wrth ddilyn llwch yr hwch hon.*

Erbyn heddiw nid oes neb yn dyrnu ond yn 1975 roedd rhai yn parhau i wneud a dyna ddisgrifiad o'r gwaith ym *Mhapur Pawb* y pryd hynny:

Golyfa anghyffredin yw gweld hen beiriant dyrnu y dyddiau hyn, ond fe geir un sy'n parhau i weithio yn y cylch hwn o hyd. Fe'i adeiladwyd tua 1939 ac mae ychydig yn rhwyddach i'w ddefnyddio na'i ragflaenydd, yr hen beiriant stêm. Glo a dŵr oedd yn ei yrru, a gwaith blinedig oedd ei ddisychedu â dŵr a'i borthi â glo drwy'r dydd. Byddai'n treulio wythnosau ar y tro mewn ardal, a

important it was to improve both the land and stock in order to improve the farm. At this point Isaac Jenkins and Gwilym paid tribute to Mr Gwyn Jones, a Ministry Consultant, for his pleasant cooperation and ready advice. It was said in the film that the proof of the success of this venture was that 60 cattle grazed on the hillside above Tal-y-bont for the first time ever, it appeared, and that Tyngraig was amongst those very few farms that fattened up lambs to be sold to the butcher directly rather than selling to a lowland farm. (This information once again comes from *Papur Pawb* 1976, with no mention of the author.)

In one sense farming in the old days was very hard work but less stock was kept and there were more hands to do the work. And there was much more companionship while working than there is today. Everybody agrees that farming at the beginning of the century was far more sociable and less lonely than it is today. Shearing day was pleasant with everybody working at his own pace, using old fashioned shears which were lighter to use than the machines of today; and there was plenty of help to do the work. There are fewer workers today and all have to work at a flat out pace with the machines.

The threshing day was also very sociable with each farmer providing a worker or two to assist at neighbouring farms, and everybody enjoying going from farm to farm despite the hard work and the dust. But I wonder whether farmers today romanticise a little about the past? According to Huw Huws somebody had painted the following words on the side of a threshing machine:

*Asma a ddaw i'r hwsmon
(Asthma comes to the farmer)
Wrth ddilyn llwch yr hwch hon.
(Who follows the dust of this sow)*

Today nobody does any threshing but in 1975 there were still a few who continued to do so and here is a description of the work in *Papur Pawb* at that time:

It is a rare sight to see an old threshing machine these days but one continues to be in use in the area today. It was built around 1939 and is somewhat easier to use than its predecessor, the old steam engine. It was powered by coal and steam, and it was tiring work watering and feeding it with coal all day.

phum ceffyl yn ei lusgo o fferm i fferm. Erbyn saith o'r gloch y bore roedd digon o stêm yn y peiriant i ganu'r chwiban i alw'r ffermwyr cyfagos at eu gwaith. Yr adeg honno byddai pymtheg i ddeunaw o ddynion yn treulio deuddydd ym mhob fferm.

Gyda'r dyrnwr presennol gosodir yr ysgubau ym mhen ucha'r peiriant. Gwahenir yr hadau oddi wrth yr ysgubau, ac erys yr hadau gweigion yn y rhidyll tra syrth yr hadau trymach drwyddo a chael eu cludo i gefn y peiriant. Yna mae gwyntyllwr yn ei chwythu'n ôl i grumbil y dyrnwr a cheir yr un broses eto. Chwythir yr hadau gweigion allan a chludir y rhai llawn i gefn y peiriant ac i'r sachau priodol.

Mae'r gwellet ei hun yn cael ei wthio allan drwy ben blaen y dyrnwr i grafangau'r byrnwr (baler) a'i wasgu'n fwndelau sgwâr. Cyn dyddiau'r byrnwr byddai'r ffermwyr yn gwasgu'r ysgubau'n belenni tyn cyn eu rhoi i mewn yn y tsiaffwr i'w malu'n fân.

Fel diwrnod cneifio, roedd diwrnod dyrnu yn un pwysig iawn, a pharatoi mawr cyn ei ddyfod, ac mae'n drist meddwl fod un digwyddiad neilltuol ym myd amaethu bron a diflannu'n llwyr gan mai dim ond i ddwy fferm yn y cylch y daw yn awr, sef Tyngraig a Thŷ Hen.

Hefin Llwyd

It would spend a few weeks at a time in an area, with five horses dragging it from farm to farm. By seven in the morning there would be enough steam in the engine to blow the whistle to call the nearby farmers to work. In those days fifteen to eighteen men would spend two days at each farm.

With the present thresher the sheaves are placed in the top part of the machine. The seeds are separated from the sheaves and the empty seeds remain in the sieve whilst the heavier seeds fall through and are taken to the back of the machine. A fan blows them back to the middle of the thresher and the process is repeated. The empty seeds are blown out and the full ones are carried to the back of the machine and to the appropriate sacks.

The straw is pushed out at the front of the thresher and into the baler and compressed into square bundles. Before balers came into being, the farmers would press the sheaves into tight balls before placing them in the chaffer to be ground finely.

As with shearing, the threshing day was very important with much preparation involved and it is sad to see that one particular event has disappeared almost entirely from farm life, as it is done now on only two farms in the area, Tyngraig and Tŷ Hen.

Hefin Llwyd



Dyrnu yn Tŷ Hen am y tro olaf

Threshing in Tŷ Hen for the last time

Hela Llwynog

I unrhyw un sy'n gyfarwydd â chefn gwlad, mae'n amlwg nad hwyl i ffermwyr yw hela llwynog, a hynny gyda chŵn, ond rheidrwydd digamsyniol. Nid yw'r ffermwyr yn cymeradwyo'r 'Cotiau Cochion' ond mae rheoli poblogaeth y llwynogod yn hanfodol i fywoliaeth y ffermwyr. Yn dilyn mae eglurhad Gwilym Jenkins ar sut a phryd y sefydlwyd Cymdeithas Difa Llwynogod Tal-y-bont a'r Cylch.

Cwymppwyd coed derw yr ardal hon i lawr i gyd, a phob ardal arall trwy Gymru, adeg y rhyfel diwethaf. Roedd angen y coed i lawr yn y pyllau glo. Yn syth ar ôl y rhyfel daeth gorchymyn gan y llywodraeth ar i bob ffermwyr a gwymppodd goed i'w hail blannu yn syth; un ai eu plannu eu hunain, neu byddai'r llywodraeth yn mynd a'r tir a phlannu. Ychydig iawn o ffermwyr y fro a blannodd yr adeg hynny, felly aeth y Llywodraeth â bron y cyfan. Yn fuan iawn gwelwyd bod y llwynogod yn cynyddu'n aruthrol, a'r golled i ffermwyr yn mynd yn fwy ac yn fwy bob blwyddyn. Roedd yn anodd iawn i neb gerdded trwy'r coed bach i chwilio am danynt.

Ddiwedd y pedwar degau, penderfynwyd ffurio cymdeithas i reoli'r llwynog. Etholwyd pwylgor a swyddogion, cynhalwyd gyrfa chwist bob blwyddyn, a chasglu ymysg yr amaethwyr bob blwyddyn. Roedd y Llywodraeth yn sylweddoli yr adeg hynny eu bod yn rhannol gyfrifol am y fath gynnydd yn

Fox Hunting

To anyone acquainted with rural life, it is obvious that fox hunting with dogs is not purely entertainment for farmers but rather a dire necessity. The farmers do not endorse the 'Red Coats' but controlling the fox population is essential to the farmer's livelihood. There follows an account by Gwilym Jenkins on how the Tal-y-bont and Area Fox Destruction Society was formed.

Oak trees in this area, as in all other districts in Wales, were cut down during the last war. Wood was needed in the coalfields. Immediately after the war the government ordered every farmer who had felled trees to replant them at once; they either had to replant themselves or the government would take the land and do so. Very few local farmers planted at that time so the government took almost all the land. Soon afterwards the fox population increased dramatically with farmers suffering greater losses year after year. It was difficult to walk through the small trees searching for them.

At the end of the 40s it was decided to form a society to control the foxes. A committee with officials was set up; and every year a whist drive was held and a collection was made amongst the farmers. The Government realised at the time that they were partly responsible for the increase in the fox population and the farmers' losses. The Government offered a grant of a pound



Yr Helwyr, Gaeaf 1990

The Hunters, Winter 1990

y llwynogod, a'r fath golledion i'r ffermwyr. Cynigiodd y Llywodraeth i'r gymdeithas bunt am bunt o grant am bob cynffon llwynog. Cyflogodd y Llywodraeth ddynion amser llawn i ddal y llwynogod ond fel oedd y Comisiwn Coedwigaeth yn ehangu ar y mynyddoedd y llwynog oedd yn ennill; dal i gynyddu oedden nhw. Teimlodd y Gymdeithas y byddai'n rhaid cael dull arall i reoli'r llwynog. Penderfynwyd llogi cŵn hela llwynog gyda chostau mawr gan fod y fforestydd wedi mynd mor fawr ar ôl i'r Comisiwn gael Stad Gogerddan. Trefnwyd pymtheg helfa bob gaeaf. Cafwyd cefnogaeth dda gan y ffermwyr yn y dechrau; roedd angen llawer iawn o ynna i atal cynifer ag y gallem rhag dianc. Teimlad y pwylgor oedd bod yr helfeydd wedi bod yn llwyddiant mawr, ac mai dyma'r unig ffordd sydd i gael bellach o symud y llwynog allan o'r coed. Gwelais gael cymaint â deg mewn un helfa; gwelais gael dim un hefyd. Honno sy'n helfa ddrud. Mae'r Gymdeithas yn mynd yn awr ers dros hanner canrif a bechgyn ieuainc wrth y llyw erbyn hyn. Ond y llwynog sy'n ennill yn ara bach. Wn i ddim sut le fyddai yma oni bai am y Gymdeithas.

Gwilym Jenkins

for a pound for every fox tail. The Government employed men full time to catch foxes but with the Forestry Commission expanding on the hills, the foxes were thriving. The Society felt that they had to have other means of controlling the foxes. It was decided to hire fox hounds at great cost as the forests had increased so much after the Commission obtained the Gogerddan Estate. Fifteen hunts were arranged every winter. There was good support from the farmers at the beginning; many guns were needed to prevent as many foxes as possible from escaping. The committee felt that the hunts were a great success and were the only way of eliminating foxes from the woods. I saw as many as ten caught on one hunt; not one on another. That is the expensive hunt. The Society has been in existence for half a century and young men are in charge today. But the fox is winning gradually. I don't know what it would be like without the Society.

Gwilym Jenkins



*Gwilym Jenkins
Cadeirydd y
Gymdeithas*

*Gwilym Jenkins
Chairman of the
Society*

Ceir rhagor ar y pwnc ym *Mhapur Pawb*, Chwefror 1981:

Llwynogod yn bla o hyd

Yn rhifyn Ionawr 1978 o Papur Pawb, yn dilyn cyfarfod arbennig a drefnwyd gan Gymdeithas Difa Llwynogod Tal-y-bont a'r Cylch, cyhoeddwyd erthygl yn ymwneud ag ymgais ffermwyr y cylch i reoli'r nifer helaeth o llwynogod yn yr ardal. Dadlenwyd fod ffermwyr yn colli cyfartaledd uchel o wlyn bob blwyddyn a bod y coedwigoedd anferth sy'n ymestyn o Nant y Moch i Laspwll yn fagwrfa ffafriol i llwynogod.

Yn ystod y cyfarfod bodlonwyd y ffermwyr gan gynigiad gan yr Aelod Seneddol, Mr Geraint Howells.

Ar awgrym Mr Howells, fe gytunodd y Comisiwn a'r Weinyddiaeth i arwain ymchwiliad i'r broblem a wynebai'r ffermwyr lleol yn sgil y cynnydd mewn llwynogod a'r trafferthion o hela mewn coedwigoedd. Gan fod penaethiaid y Weinyddiaeth Amaeth a'r Comisiwn yn Aberystwyth, awgrymwyd y dylid cynnal ymchwiliad lleol i gychwyn. Dylid sicrhau cydweithrediad y ddau undeb amaethyddol hefyd er mwyn i'r Weinyddiaeth a'r Farchnad Gyffredin sylweddoli fod hwn yn fater difrifol.

Mae'n debyg i fawr ddim ddeillio o'r awgrym uchod, ac y mae'r broblem yn waeth nag erioed. Mae'r Gymdeithas Difa Llwynogod wrthi bob Sadwrn yn y gaeaf yn hela ond eleni daliwyd oddeutu 20 llwynog yn unig yn ystod dros ddwsi o helfeydd.

Roedd Sadwrn olaf y tymor, sef 31 o Ionawr, yn nodwediadol o'r broblem. Bu oddeutu 30 o helwyr gyda chwâr Mr Emlyn Tanner yn y coedwigoedd o amgylch Cwmere yn chwilio'n ddyfal, ond ni ddaliwyd yr un llwynog.

Mae'r Gymdeithas yn cael rhywfaint o gydweithrediad gan y Comisiwn Coedwigaeth sydd yn gosod maglau yma ac acw i geisio dal y llwynogod. Mae'r Comisiwn hefyd yn talu £12 tuag at gostau pob helfa ar ei dir, er nad yw hynny'n dod yn agos at ddi-golledu'r Gymdeithas sy'n talu £35 y dydd am logi'r cŵn. Serch hynny, mae yna gwmmiâu preifat, sydd wedi prynu coedwigoedd oddi ar y Comisiwn, yn gwrthod cydweithredu o gwbl. Perchnogion coedwig Fronlas yng Nghwm Ceulan yw 'Afforestation Finance Ltd' o Slough, ac er bod Y Gymdeithas Difa Llwynogod yn hela yn Fronlas, nid yw'r cwmni yn cydweithredu â'r helwyr nac yn cynnig talu rhywfaint o'r costau.

More is found on the subject in *Papur Pawb*, February 1981:

Foxes continue to be a pest

In the 1978 January edition of Papur Pawb, following a special meeting arranged by the Tal-y-bont and Area Fox Destruction Society, an article was published on attempts made by farmers to control the large number of foxes in the area. It revealed that farmers lost a high percentage of lambs every year and that the huge forests which extend from Nant y Moch to Glaspwll are a favourable breeding ground for foxes.

During the meeting farmers were satisfied by the proposal of Mr Geraint Howells MP.

On Mr Howells' suggestion, the Commission and the Ministry agreed to look into the problem facing local farmers following the increase in fox population and the difficulties of hunting in forests. As the officials of the Ministry and the Commission were in Aberystwyth, it was suggested a local investigation be held in the first place. The cooperation of both farming unions was also required so that the Ministry and the Common Market would realise that this is an important issue.

It appears that very little came of the above suggestion and the problem is worse than ever. The Fox Detraction Society holds hunts every Saturday in winter but this year only 20 foxes were caught during more than a dozen hunts.

The last Saturday of the season, January 31st, was typical of the problem. About 30 huntsmen and dogs owned by Mr Emlyn Tanner didn't catch a single fox in the woods around Cwmere, despite thorough searching.

The Society has some support from the Forestry Commission which sets traps to try to catch foxes. The Commission also pays £12 towards the cost of every hunt on its land, although this does not come anywhere near reimbursing the Society which has to pay £35 a day for the hire of the dogs. A few private companies, which have bought forests from the Commission, refuse to cooperate at all. The Fronlas woods in Cwm Ceulan are owned by 'Afforestation Finance Ltd.' from Slough, and although the Fox Destruction Society hunt in Fronlas, the company does not cooperate with the hunters or offer to pay some of the costs.

Wrth gwrs mae'n amlwg nad oes gan y cwmnïau o ariannwyr hyn o Loegr, sy'n prynu tir yn y cylch er mwyn gwneud elw yn unig, ronyn o ddiddordeb yn ffermwyr yr ardal. Nid yw ariannwyr yn eistedd mewn swyddfa ym mherfeddion Lloegr yn debyg o werthfawrogi problemau cefn gwlad Cymru. Trueni felly nad oes modd sicrhau fod y coedwigoedd hyn yn aros yn nwylod pobl leol.

Yn y cyfamser, bydd llawer i ffermwyr yn dioddef y Gwanwyn hwn unwaith eto wrth i Sion Blewyn Coch sleifio i lawr o'r coedwigoedd i gipio ei wîn.

Mae Jim Morgan yn cofio rhes o ddefaid wedi hanner eu claddu yn yr eira a llwynog yn cerdded ar hyd y rhes yn rhoi brathiad farwol yng ngwddf pob un!

Ac nid yw'r sefyllfa wedi gwella dim erbyn heddiw, yr hyn sy'n anochel gan nad yw llywodraeth drefol ei natur yn deall problemau cefn gwlad. Yn nechrau'r saith degau roedd cyfartaledd y colledion trwy Gymru oddeutu 1.5%. Mewn byr amser cododd i 5%. Tybed beth yw erbyn hyn? Yn sicr mae'n waeth yn yr ardal yma nag mewn rhannau eraill o Ddyfed gan ei bod mor goediog ac yn cynnig lloches ddelfrydol i'r llwynog. Ymddengys fod mwy o llwynogod yn y rhannau hyn nag mewn unrhyw ardal arall o Ynysoedd Prydain. Mae lle i gredu hefyd fod hela'n llawer iawn llai effeithiol yng Ngogledd Ceredigion nag mewn ardaloedd eraill megis y Preseli lle mae'r llechweddau moel yn gwneud y gwaith o hela'r llwynog dipyn haws.

Mr R.E. (Bob) Williams, Penywern, yw trysorydd presennol y Gymdeithas Difa Llwynogod. Yn yr wythdegau roedd ef ei hun yn colli rhwng 30 a 40 o wîn bob blwyddyn i'r llwynog ac mae'n dal i golli ar yr un raddfa heddiw er bod helfa ar Gors Fochno ddwywaith bob blwyddyn ac mewn mannau eraill hefyd. Mewn rhai ardaloedd mae'r ffermwyr yn hela dair gwaith yr wythnos. Ac mae costau'r helfa wedi codi'n sylweddol: £90 y tro am logi rhwng 20 a 25 o gŵn erbyn hyn; y Warchodfa Natur yn cyfrannu £45 a'r Comisiwn Coedwigoedd £30. Ond y Comisiwn eu hunain sy'n rhannol gyfrifol am y sefyllfa; maen nhw'n torri'r coed ond yn peidio ail blannu bob amser fel bod dryswch mawr o dyfiant isel yn datblygu a'r cŵn, heb sôn am y dynion, yn methu mynd drwyddo. Ac erbyn heddiw nid yw'r Comisiwn yn gwneud dim i geisio

Of course it is apparent that these companies from England, which purchase land in the area solely in order to make money, have no interest in local farmers. Financiers sitting in offices in England are unlikely to appreciate the problems facing rural Wales. It is a pity therefore that it cannot be guaranteed that these forests remain in the hands of local people.

In the meantime many farmers will suffer losses once again this spring when the wily fox makes his way down from the forests to snatch lambs.

Jim Morgan remembers seeing a row of sheep half buried in the snow and a fox walking along the row giving each one a fatal bite in its neck!

And the situation has not improved today, which is not surprising when we have an urban government with no understanding of rural problems. At the beginning of the seventies the average losses throughout Wales was 1.5 per cent. In a short period it increased to 5 per cent. I wonder what the figure is today? It is certainly worse in this area than in other parts of Dyfed as there are so many woods which offer an ideal shelter for the fox. It appears that there are more foxes in these parts than in any other area of the British Isles. It is also believed that hunting is far less effective in North Ceredigion than it is in other areas such as the Preseli where the bare sloping landscape makes hunting foxes much easier.

Mr R.E. (Bob) Williams, Penywern, is the present treasurer of the Fox Destruction Society. In the eighties he would lose between 30 and 40 lambs to foxes every year and he continues to lose the same amount today despite the twice yearly hunt on Bochno Bog and elsewhere. In some areas farmers hunt three times a week. And the cost of hunting has risen substantially: £90 for hiring between 20 and 25 dogs; the Nature Reserve contributes £45 and the Forestry Commission £30. But the Commission itself is partly responsible for the situation; they cut down trees without always replanting, and as a result there is much undergrowth which the dogs, let alone the men, cannot go through. And today, the Commission does nothing to try to catch

dal y llwynogod sy'n cael y fath loches ar eu tiroedd gwylt er y byddai'r Comisiwn, rai blynnyddoedd yn ôl, yn cyflogi John Jones (John Bach, John Trapwr), Rhyd Fach Isaf, Tal-y-bont, i'w difa, ac ar un adeg fe lwyddodd hwnnw i ddifa'r mwyafir o'r llwynogod o'r coedwigodd.

Nid y llwynog yw'r unig bla sy'n poeni ffermwyr; mae amrywiaeth o afiechyd yn ymosod ar eu cnydau a'u hanifeiliaid. Ond ar y cyfan mae bryniau'r ardal hon wedi bod yn lled rydd o'r fath drafferthion, a hynny, fe dybir, oherwydd glynw fwy neu lai at yr hen fridiau cynhenid oedd yn fwy gwydn ac atebol na bridiau dieithr. Ni fu'r clwy traed a genau yn agos i'r ardal ond mae un ffermwr yn cofio achos o anthracis ac mi fu'r ddarfordedigaeth yn dipyn o broblem am gyfnod nes y daeth yr arferiad o brofi llym ar y gwartheg.

Ond ni fu raid dipio'r defaid o gwbl yn nechrau'r ganrif. Rai blynnyddoedd yn ôl fe gafodd un ffermwr ddwy heffer gyda'r BSE. Ond fe rydd y bai am hynny ar y Llywodraeth. Roedd y ffermwr yma wedi magu'r ddwy heffer ar y fferm o stoc y fferm ei hun. Nid oedd wedi prynu anifeiliaid i mewn o gwbl fel nad oedd modd fod yr aflwydd wedi dod mewn anifail o rywle arall. Ond roedd wedi prynu dwysfwyd drudfawr i roi porthiant ychwanegol i'r ddwy heffer, meddwl rhoi magwraeth dda iddyn nhw; ond yn y dwysfwyd roedd y drwg. Mae'n teimlo'n chwerw iawn na chafodd y gwneuthurwyr unrhyw gosb am yr hyn a roddwyd ganddyn nhw yn y dwysfwyd. Y ffermwyr eu hunain oedd yn cael y bai am y BSE –aelodau anwybodus o'r cyhoedd yn eu beio am beidio â gofalu'n briodol am eu hanifeiliaid a hwythau'n meddwl eu bod yn rhoi magwraeth well iddyn nhw drwy brynu dwysfwyd drudfawr ar eu cyfer.

Daeth y gair 'organig' yn ffasiynol iawn y dyddiau hyn ond pan grybwyllir y pwnc, mae'r ffermwyr sy'n cofio'r hen ddulliau yn mynnu bod y rheini yn organig mewn gwirionedd; dim ond ychydig o galch a basic slag a roddid i'r tir, yr hyn oedd yn gweddu i'r tir gwlyb. Pan ddaeth pwysau o du'r Llywodraeth am gynyddu cynnrych y dechreuwyd defnyddio amrywiaeth o gemegion i'r diben hwnnw; ac erbyn heddiw mae gennym y broblem o orgynhyrchu. Fel roedd nifer yr anifeiliaid yn cynyddu, roedd yr elw y pen yn lleihau; arweiniodd hyn at gynyddu mwy fyth ar y

the foxes that take shelter on their wild land, although, some years ago, the commission used to employ John Jones (John Bach, John Trapwr), Rhyd Fach Isaf, Tal-y-bont to kill them and at one time he managed to destroy the majority of the foxes in the forest.

The fox is not the only pest to bother farmers; a variety of diseases attack crops and animals. But overall the hills of this area have been reasonably free of such troubles, probably because the old native breeds have been adhered to, and they are tougher than other breeds. This area was not affected by the Foot and Mouth disease but one farmer remembers a case of anthrax and TB was quite a problem at one time until it became the practice to test cattle rigidly.

Sheep didn't have to be dipped at the beginning of the century. A few years ago one farmer had two heifers with BSE but blames the government for that. This farmer had raised the two heifers on the farm from the farm's own stock and had not bought any animals so the disease could not have been carried in by an animal from elsewhere. But the farmer had bought expensive concentrated food to give the two heifers additional feeding, thinking that they would benefit; but it was the concentrated food that was to blame. The farmer feels very bitter that the manufacturers were not penalised for what they had added to the concentrated food. Farmers themselves were blamed for BSE – ignorant members of the public blaming them for not taking proper care of their animals whilst the farmers themselves thought that they were doing their best by purchasing expensive concentrated food for them.

These days the word 'organic' is very fashionable but when the subject is mentioned, those farmers who remember the old methods insist that they were truly organic methods; only some lime and basic slag, which suited the damp land, was used. When pressure came from the Government to increase produce, a variety of chemicals began to be used to that effect; and today we have the problem of overproduction. As the number of animals increased, the profit per head decreased; this led to a further increase in stock in order to ensure the same profit. An

stoc er mwyn sicrhau'r un elw. Mae nifer cynyddol o ffermwyr yn troi'n ôl heddiw at yr hen ddulliau mwy organig.

Bywyd y merched

Yn ddiamau roedd bywyd gwraig fferm yn galetach o lawer ers talwm, yn enwedig cyn dyfodiad trydan a chyflenwad digonol o ddŵr. Ond roedd amryw o ffermydd yn medru cyflogi morwyn yn ogystal â gwas. Roedd angen corddi i wneud ymenyn; â llaw y gwneid hyn ar rai ffermydd, ar eraill mwy ffodus gyda pheiriant. Ac roedd pob i bara yn hanfodol. Arferai Alwen Williams, Penywern gynt, wneud 15 torth o fara ar y tro drigain mlynedd yn ôl, a mesur y tymheredd gyda'i llaw. Ym *Mhapur Pawb*, Tachwedd 1978, ceir yr hanes yma am bob i bara yn Nhyngraig:

Ffwrn Wal

Diwrnod pwysig iawn yw diwrnod pob i bara yn Nhyngraig. Er mai unwaith bob rhyw dair wythnos y daw heibio erbyn hyn, cofia Mrs Jenkins bob i yn gyson bob wythnos i'w theulu mawr a'r gweithwyr. Tan ryw dridgeg o flynyddoedd yn ôl pan ddaeth y Rayburn (ac ychydig o flaen hynny, y stôf olew) i fodolaeth, coginio ar y tân ar lawr a wnai Mrs Jenkins gyda'r badell ffrio fawr – 'y ffwrn fach', padell drwchus haearn â chaead iddi fel bod y tân yn fflamio oddiamgylch iddi – a ffwrn wal ddefnyddia hyd heddiw.

Yffwrn yn gant oed

Arferai Mrs Jenkins goginio'r tartiau, cacennau ffrwythau, cig ac wrth gwrs y pwdinau reis, ond heddiw dim ond profi blas hyfryd y bara o'r ffwrn wal a gaiff teulu Tyngraig. Mae'n debyg fod y ffwrn wedi ei adeiladu i mewn i'r wal pan wnaed estyniad i'r tŷ tua 1874; felly gwelwyd nifer go helaeth o dorhau yn cael eu tynnui mas o'r popty yma!

Poethi'r ffwrn

Mae'r broses o baratoi'r ffwrn yn dechrau yn union ar ôl y tro blaenorol pryd y rhoddir y coed i mewn; wrth wneud hyn mae'r coed yn berffaith sych ac yn haws eu cynnau. Y deri a'r ynn yw'r rhai gorau gan fod y llarwydd yn tasgu ac yn aroglî'n annymunol. Rhaid cael y maint iawn o goed yn y ffwrn – os nad oes digon bydd y bara yn doeslyd, os gormod llosgi a wnaiff y bara.

increasing number of farmers are today reverting to the old, more organic methods.

The Life of Women

There is no doubt that the farmer's wife had a much harder life in the old days, especially in the days before electricity and a sufficient water supply. But several farms were able to employ a maid in addition to a farm labourer. They would have to churn to make butter; this was done by hand on some farms, other luckier ones had machines. And baking bread was essential. Alwen Williams, formerly of Penywern used to bake 15 loaves a time sixty years ago, measuring the temperature by hand. The following account about baking bread at Tyngraig appeared in *Papur Pawb*, November 1978:

The Wall Oven

Bread-baking day is an important day at Tyngraig. Although it only happens once every three weeks now, Mrs Jenkins remembers baking regularly every week for her large family and for the workers. Until about thirty years ago with the coming of the Rayburn (and the oil stove a little earlier), Mrs Jenkins cooked on a fire on the hearth with a large frying pan – 'the little oven', a thick iron pan with a lid so that the flames could surround it – and a wall oven which she still uses today.

The oven which is a hundred years old

Mrs Jenkins used to cook tarts, fruit cakes, meat and of course rice puddings but today the Tyngraig family only savour the delicious taste of the bread cooked in the wall oven. The oven was apparently built into the wall when an extension to the house was built in 1874; a large number of loaves have come out of this oven!

Heating the oven

The process of preparing the oven begins immediately after the previous time when wood is put in; in doing so the wood is completely dry and is easier to light. Oak and ash are best as the larch creates sparks and has an unpleasant smell. The right amount of wood has to be put in the oven – if there isn't enough the bread will be too moist and if too much it will burn.



*Mrs Jenkins,
Tyngraig
Diwrond pobi
bara*

*Mrs Jenkins,
Tyngraig
Bread-baking
day*

Paratoi'r toes

Rhydd Mrs Jenkins (gyda chymorth ei merch, Margaret) rhyw ugain pwys o flawd cryf mewn padell fawr sinc a rhyw ddau beint o ddŵr yn y canol, burum wedi ei friwsioni ar wyneb y dŵr, yr halen wedi ei daenu ar y fflŵr, a'i adael am ychydig; yna ei gymysgu'n drwyndl a'i dylinio am ddeng munud. Ei adael wedyn am ryw awr neu hyd nes bydd y tân wedi llorio (hynny yw, wedi llosgi i'r llawr). Yna rhaid torri'r toes a'i siapo, a thra bydd y toes yn codi eto rhaid gwacau'r ffwrn o'r tân coch a dodi'r bara i mewn yn eithaf cyflym, a'i bobti am awr a hanner.

O'r ffwrn i'r rhewgell

Ar ddiwedd y pobi, daw'r wyt horth enfawr mât o'r ffwrn (diolch fod y rhewgell ar gael heddiw), bara hyfryd ei olwg a'i arogl. Does dim rhyfedd fod Mrs Jenkins yn gorfod pobi

Preparing the dough

Mrs Jenkins (assisted by her daughter Margaret) put approximately twenty pounds of strong flour into a large zinc pan with about two pints of water in the centre, yeast crumbled on the surface and salt spread on the flour; left for a short while; then mixed thoroughly and kneaded for ten minutes. It was then left for about an hour or until the fire had burnt low. The dough was cut and shaped and whilst the dough was rising the oven was emptied and the bread put in quickly and baked for an hour and a half.

From the oven to the freezer

After baking, eight large loaves came out of the oven (luckily freezers are available today); the bread looks and smells wonderful. It is of no surprise that Mrs Jenkins has to

yn amlach pan gaiff ymwelwyr – mae cael pryd o fara menyn a chaws yn Nhyngraig yn fyfth gofiadwy!

Glenys Evans

Yn ychwanegol at waith tŷ a'r holl baratoi bwyd ar gyfer y dynion, byddai'r merched, fel rheol, yn cadw'r cyfrifon fel llawer heddiw, ac yn gweithio ar y tir hefyd. Dyma Mrs Hilda Thomas, Cwmere, i ddisgrifio bywyd gwragedd fferm ym mlynnyddoedd cynnar y ganrif:

Roedd yn adeg ddigon cyfyng ar y ffermwyr ac felly dibynid llawer iawn ar y gwragedd i roi bwyd ar y bwrrdd. Dibynnau ar fenyd ac wyau a'u hocio mewn ffordd o dŷ i dŷ yn y pentref neu dref, a'r peth oedd dros ben yn mynd i'r siop er nad oedd hwnnw ei eisiau yn entwedig ym misoedd yr haf pan oedd digonedd; ond doedd dim llawer o ddewis ganddo gan ei fod yntau yn ceisio cadw cwstwm.

Gorchwyl ddiflas iawn i'r gwragedd oedd dysgu'r llo'i yfed llaeth o'r bwced, a doedd hi ddim yn hwyl fawr i odro chwaith pan gaech gic gan y fuwch a chi a'r bwced yn disgyn yn y sedren (rhigol)

Gwragedd fyddai fel rheol yn troi ystodau gwair yn y caeau; os byddai'r tywydd wedi bod yn wael byddai'r rheini weithiau wedi mynd o'r golwg i'r borfa. Wedi gorffen y cynhaeaf gwair, byddai'r yd wedi aeddfedu a byddai'n rhaid mynd i'r maes unwaith eto i glymu ysgubau ar ôl y pladurio, ac yna eu stacio, ac mewn ychydig ddyddiau eu llusgo wedyn i'w mydalu.

Wedyn dôi adeg tynnu tatw, nid rhyw un rhes fel sydd heddiw a'r esgus eu bod yn rhatach i'w prynu na'u hau, ond tua chyfer er mwyn bwydo'r moch.

Roedd gweithgareddau'r tŷ ar ben hynna i gyd; golchi dillad mewn twba a chario'r dŵr i gyd. Mae'n rhyfedd na fyddem i gyd â chefn crwca. Doedd yna ddim trydan allan yn y wlad, dim radio na theledu na dim papur dyddiol onibai cerdded ryw ddwy filltir i'r pentref agosaf. Dibynwyd am y newyddion ar y Cambrian News neu'r Welsh Gazette.

Fe newidiodd bywyd yn gyfan gwbl pan ddaeth y trydan, ac i'r ffermwyr oedd yn gwerthu llaeth roedd yn fendith.

Bu Mrs Rita Jenkins (Trigfan, Tal-y-bont, yn awr) yn gweithio ar fferm erioed, cyn priodi ac wedi hynny. Yn ogystal a chorddi, cario dŵr, pob i a dyletswyddau arferol

bake more often when she has visitors – bread and butter with cheese in Tyngraig is out of this world!

Glenys Evans

In addition to the housework and preparing food for the men, the women, usually, kept the accounts, as many do today, and worked on the land as well. Here Mrs Hilda Thomas, Cwmere, describes the life of a farmer's wife during the early years of this century:

Times were hard for farmers and therefore much depended upon the women to provide food for the table. They sold butter and eggs from house to house around the village or town, and whatever was left over would be taken to the shopkeeper although he didn't want them during the summer months when there was plenty around; but he didn't have much choice as he also wanted to keep his customers.

It wasn't a very pleasant task for the women to teach calves to drink milk from a bucket and milking wasn't much fun either when the cow kicked and sent you and the bucket flying.

It was the women who usually turned the hay swaths in the fields; if the weather had been bad these would sometimes disappear into the grass. After the hay harvest, the corn ripened and out they would have to go once more to tie the sheaves after the cutting and in a few days take the sheaves to be stacked.

Then came the potato harvest and not just one row like today, on the pretence that it is cheaper to buy than to sow, but about a whole acre in order to feed the pigs.

There was the housework on top of all this; washing clothes in a tub and carrying all the water. It is surprising that we haven't all got hunched backs. There was no electricity in the countryside, no radio, television nor daily newspaper unless one walked about two miles to the nearest village. News was obtained from the Cambrian News or the Welsh Gazette.

Life completely changed with the coming of electricity and to dairy farmers it was a blessing.

Mrs Rita Jenkins (now of Trigfan, Tal-y-bont) has always worked on a farm, before and after marriage. In addition to churning,

eraill y wraig, byddai'n godro ddwy waith bob dydd. A'r gwaith casaf ganddi oedd casglu tatws. Roedd amryw yn archebu sachaid o datws fel anrheg Nadolig, meddai hi. Byddai hefyd yn magu ieir ac yn mynd â'r wyau a thatws hefyd mewn cert a merlen i'r Borth i'w gwerthu.

Yn rhyfedd iawn, doedd hi ddim yn ystyried y gwaith yn galed. Roedd hi'n derbyn mai dyna oedd ei bywyd ac nid oedd yn disgwyl dim gwell. A dyna farn bron bob gwraig fferm y bum yn trafod â hi. Mae Beryl Evans o Glanrafon (fferm sydd wedi cynyddu o 138 cyfer i 500 erbyn heddiw) wedi ffermio'r lle ar ei phen ei hun ers i'w thad farw pan oedd hi'n 24 oed. (Mae hi'n briod â Ritchie Evans sy'n ffermio lle arall, sef Pengeulan, Penegoes, ger Machynlleth.) Ni wyr hithau beth yw gwyliau. Ar wraig y fferm roedd hi waethaf yn aml, meddai hi, yn enwedig cyn dyddiau'r cyfleusterau modern. Er engraifft, pe byddai'n dywydd drwg ar y diwrnod a ddewisiwyd iddyn nhw ddyrnu fel bod gorfod gohirio'r gwaith, fe âi'r bwyd a baratowyd yn ofer heb unllle i'w gadw. A byddai rhaid paratoi drachefn ar ôl pennu diwrnod arall.

Yn 1919 daeth dwy ferch go anghyffredin i ffermio i Blas Cefngwyn. Merched oedd ynt i offeiriad o Ddefynnog. Roedden nhw'n destun gwawd i ffermwyr lleol am eu bod yn gadael eu gwartheg allan drwy'r gaeaf a phawb arall yn eu rhoi dan do tuag adeg Ffair Tal-y-bont. Erbyn heddiw mae gwartheg pawb drwy'r gaeaf. Hwy oedd y cyntaf i ddod â defaid *cheviot* i'r ardal; heddiw maen nhw'n gyffredin iawn. Ond i goroni'r cyfan hwy hefyd ddaeth â'r clwy traed. Doedd dim angen gwrych na ffens yng Nghefnog; gofalai pob ffermwr nad âi dafad o'i eiddo ar gyfyl y lle. Roedd y clwy traed (*foot-rot*) yn beth go anghyffredin ar y mynyddoedd yr adeg hynny a phlant yn y pentref yn dweud, 'Mae defaid Cefngwyn yn gweddio' am mai ar eu pen gliniau y byddai'r defaid yn pori.

Roedd un gaseg ganddynt o'r enw Belle. Prynwyd cert ar ei chyfer ond ni chafodd ei ddefnyddio; roedd y gaseg wedi ysgwyd ei phen pan welodd y diweddar John, Ynystudur, yn ei dynnu i lawr o'i lori, ac felly pydru ar lawnt y plas fu tynged y cert. Marw o henaint a wnaeth Belle, fel pob un o'r creaduriaid; er i'r ddwy chwaer ddioddef tlodi, ni werthwyd yr un creadur erioed. Bu'r ddwy farw tua dechrau'r chwedegau a

carrying water, baking and the other usual duties of housewives, she did the milking twice a day. The task which she disliked most was harvesting potatoes. Many ordered sacks of potatoes as Christmas presents, she says. She also bred chickens and took eggs and potatoes in a cart and pony to sell in Borth.

Strangely enough she didn't consider the work hard. She accepted it as her lot and expected little else. And that is the opinion of all farm wives I have spoken to. Mrs Beryl Evans of Glanrafon (a farm which has increased from 138 acres to 500) has farmed the place single handed since her father died when she was 24 years of age. (She is married to Ritchie Evans who farms another place, Pengeulan, Penegoes, near Machynlleth.) She never has holidays. She says that things were often worse for the wife, especially before the days of modern conveniences. For example, if the weather were bad on the day chosen for threshing and the work had to be postponed, all the food which had been prepared would be wasted as there was nowhere to keep it. And more would have to be prepared after another date had been decided upon.

In 1919 two unusual ladies came to farm at Plas Cefngwyn. They were the daughters of the vicar of Defynnog. They were mocked by local farmers as they kept their cattle out throughout the winter whilst everybody else kept them inside from around the time of the Tal-y-bont Fair. Today everybody keeps cattle out throughout the winter. They were the first to introduce cheviot sheep to the area; today they are very common. But to crown it all they also brought foot-rot. There was no need for a hedge or fence at Cefngwyn; every farmer made sure that his sheep didn't go anywhere near the place. Foot-rot was quite unusual on the hills in those days and the village children used to say 'Cefngwyn sheep are praying' as the sheep would kneel to graze.

They had a mare called Belle. They bought a cart but it was never used; the mare shook her head when the late John, Ynystudur, took it off the lorry, so the cart ended up rotting on the lawn. Belle died of old age as did all the other animals; although the two sisters were poor they never sold a single animal. Both died at the beginning of the sixties and they were

bu bwlc'h mawr yn y gymdeithas ar eu hôl ond go brin eu bod yn nodwediadol o ferched ar y tir y pryd hynny.

Agwedd y gwŷr

Wrth fwrw golwg yn ôl, mae'r gwŷr hefyd yn gwadu iddyn nhw erioed deimlo bod eu bywyd yn feichus yn nyddiau cynnar y ganrif. Er caleted y gwaith, roedd yn fwy cymdeithasol a hamddenol; nid yw cymdogion yn ymgynnnull i helpu gyda'r gwaith heddiw, yn hytrach daw cwmnïau o ymgymmerwyr i mewn i wneud y gwaith trwm. Ond ers talwm, er gwaetha'r holl waith, a dim sôn am wyliau, roedd amser i sgwrsio ac weithiau i alw yn efail y gof i gael sgwrs a rhoi'r byd yn ei le. Roedd dwy efail Tal-y-bont yn gyrchfannau poblogaidd iawn. Ac roedd bob amser digon o fwyd: cig mochyn a chig oen, dofednod ac wyau, llaeth a digon o lysiau; pawb yn hunangynhaliol.

Mae Jim Morgan ac eraill yn cyfaddef i ffermio, yn y 20au a'r 30au, fod drwy gyfnod bron cyn anodded â heddiw ond nad oedd nhw hwyrach mor ymwybodol o'r peth oherwydd bod disgwyliadau cymaint llai y pryd hynny. A hefyd roedd yn haws ymdopi gyda phrisiau isel pan oedd llai i'w dalu allan; dim biliau trydan, dŵr, petrol, cwrteithiau drudfawr na meddyginaethau i'r anifeiliaid (mae angen cymaint â £65 am fodion i drin 8 buwch heddiw). Gwelodd pethau rhyw gymaint wedi sefydlu'r Bwrdd Marchnata Llaeth yn 1933, ond yn y dechrau roedd rhai pobl yn gwrthod rhoi eu llaeth allan i'w gasglu ar y Sul ac felly'n gorfol corddi'r llaeth hwnnw! Ar ôl cyfnod o wasgfa, gwellodd pethau ymhellach beth amser ar ôl yr ail ryfel pryd y daeth tractorion a pheiriannau eraill yn fwy cyffredin ar y ffermydd. Y broblem gyda'r holl beiriannau heddiw, rhai'r ffermwyr ei hun a rhai'r ymgymmerwyr, yw fod rhaid gofalu eu bod yn dal i weithio; pan mae rhywbeth yn digwydd i beiriant, mae'r peiriannau eraill yn gorfol bod yn segur ac mae'n golygu colled go fawr. A gwneud elw sy'n bwysig heddiw, nid maint y cynnrych fel ers talwm.

Yr adeg hynny byddai'n rhaid wrth geffyl a chert gyda golau lamp carbide i gludo nwyddau i'w gwerthu neu i fynd i'r pentref neu i'r capel neu'r eglwys. Ar ôl y rhyfel cyntaf cafodd ambell un gar modur; tad Mr Jim Morgan a Mr Lewis Morris (tad Mrs Valma Jones, Wern) oedd y cyntaf yn yr ardal

missed in the community but they were hardly typical of women working on the land at the time.

The attitude of the men

When they look back the men, also, deny that life was hard at the beginning of the century. Although the work was hard, it was more sociable and leisurely; neighbours don't assist today, instead contractors come in to do the hard work. But in the old days despite all the work, with no holidays, there was time to talk and call in at the smithy for a chat and to put the world in its place. The two smithies in Tal-y-bont were very popular meeting places. And there was always plenty of food: bacon, pork and lamb, poultry and eggs, milk and plenty of vegetables; everybody was self sufficient.

Jim Morgan and others admit that farming in the 20s and 30s, went through almost as difficult a period as it is going through today but that they were not as aware of it because at that time expectations were much lower. It was also easier to cope with low prices when there was less to pay out; no electricity, water or petrol bills, no expensive fertilisers and medicines for the animals (medicine to treat 8 cows costs £65 today). Things improved a little after The Milk Marketing Board was established in 1933, but at the outset some refused to put their milk out for Sunday collection and therefore that milk had to be churned! After a period of depression things improved further after the war when tractors and other machines became more widespread on farms. The problem with all machines today, those of the farmers and the contractors is that one must make sure that they are in working order; when a machine breaks down, other machines have to be idle and this means a substantial loss. And profit is the important factor today not the amount of produce as formerly.

In those days a horse and cart with a carbide lamp were necessary to take produce to be sold or to go to the village or chapel or church. After the first world war a few had motor cars; Mr Jim Morgan's father and Mr Lewis Morris (the father of Mrs Valma Jones, Wern) were the first to



Lewis Morris, Ffatri Ceulan yn y Ford Model T a brynwyd ganddo yn 1919

i berchenogi car, Ford Model T i ddechrau. Erbyn heddiw mae car yn gwbl hanfodol i bob ffermwyr – nid moethusrwydd mohono.

Efail y Gof

Dyma ddisgrifiad o waith y gofaint allan o *Bapur Pawb*, 1975 (di-enw):

Yn ei englyn o flaen cywydd enwog y gôf dywed Gwilym Hiraethog:

*Fe ddygir i'r gof ddigon – o orchwyl
Erchir ei forthwylion.*

Dyma'r drefn bryd hynny ac i weld sut mae pethau heddiw fe es innau heibio Llety'r Gof i holi Mr John R. Morgan (Johnnie'r Efail) sydd wedi bod wrth y gwaith ers pum mlynedd a deugain. Dod yn syth o'r ysgol at y pentan i weithio gyda'i dad, John Morgan (hynaf) oedd ei hanes. Roedd yr efail yno er dyddiau ei dadcu, Dafydd Morgan. Bryd hynny roedd yn un o ddwy efail yn y pentref, gan fod un arall yng nghefn y Black Lion. Gofynnais iddo beth a'i cymhellodd i ddilyn y grefft a'i ateb oedd ei ddiddordeb mewn pedoli. Yn nyddiau ei brentisiaeth pan elai ei dad i Aberystwyth ar bnawn Llun, byddai yn turio yn y domen haearn am ddarnau i wneud pedolau

Lewis Morris, Ceulan Mill in the Ford Model T which he bought in 1919

own cars, Ford T Models to start with. Today the car is essential for every farmer – it isn't a luxury.

The Smithy

The following is a description of the blacksmith's work, *Papur Pawb*, 1975 (anonymous):

In his englyn preceding his famous cywydd, Gwilym Hiraethog says:

*Fe ddygir i'r gof ddigon – o orchwyl
(The smith is brought plenty of work)
Erchir ei forthwylion.
(His hammers are in demand)*

That is how things were then and in order to see how things are today I called at Llety'r Gof to see Mr John R. Morgan (Johnnie'r Efail) who has been doing the work for forty five years. He left school and went straight to the smithy to work with his father, John Morgan (Senior). There had been a smithy there since the days of his grandfather, Dafydd Morgan. At that time there were two smithies in the village; the other was behind the Black Lion. I asked him what made him take up the craft and his answer was his interest in shoeing. During his apprenticeship days, when his



John Morgan, hynaf (E.O. Jones)

John Morgan, senior (E.O. Jones)

bychain, a chael ei dad i roddi barn arnynt pan ddôi adref.

Ar wahan i bedoli roedd gan y gof orchwylion eraill i'w cyflawni: er enghraifft yn yr Hydref trin erydr oedd y prif waith ac i mi diddorol oedd ei glywed yn sôn am wahanol rannau o'r aradr, sef y swch, y cwalltwr, yr aden, a'r glust gam – termau sydd wedi eu hanghofio heddîw. Gwaith arall a geid yn yr haf oedd cylchu olwynion. Gwneid hynny yn yr haf pan oedd coed y camogau yn sychu ynghynt. Byddai y cylch haearn cyn ei roi yn y tân rhyw fodedd a chwarter yn llai na'r olwyn.

Yn yr hen amser byddai'r efail yn gyrchfan poblogaidd ac un cymeriad a ddeuai heibio oedd Richard Jones y Siop (Brym Afon heddîw). Roedd Richard Jones yn ddarllenwr mawr ac yn ymddiddori mewn pynciau diwinyddol. Yn y dyddiau hynny cynhelid y gymanfa bwnc ym Methel ar Sul y Pasg, a bore Llun byddai Richard yn yr efail yn trafod y pwnc gyda Dafydd Morgan, ac yn ddieithriad bron byddent yn anghytuno ac

father went to Aberystwyth on Monday afternoons, he would rummage in the scrap heap for pieces of metal to make small horseshoes and would get his father to give his opinion on them when he returned home.

Along with shoeing the blacksmith had other tasks; for example, in the autumn the main task was to deal with ploughs and it was interesting to hear him talk about various parts of the plough, the plough-share, the coulter, the flange and the bridle – terms which are now forgotten. Another task was hooping wheels. This was done in the summer when the wood of the felloe dried out sooner. Before going into the fire the iron hoop would be approximately an inch and a quarter smaller than the wheel.

In the old days the smithy was a popular place to call and one particular character who called there was Richard Jones the Shop (Brym Afon today). Richard Jones was a voracious reader and was interested in theological matters. In those days the 'gymanfa bwnc' (discussion assembly) was held in Bethel on Easter Sunday and the following Monday



John R. Morgan (Johnnie'r Efail)

âi'r dadlau'n ffyrnig ar adegau. Byddai cryn fynd ar yr adran gelfyddyd yn yr eisteddfodau a gweision ffermydd yn cystadlu'n gyson. Am yr esgus lleiaf byddant yn dod i'r efail fin nos i gael benthig erfyn i drin ffon, coes bwyell neu goes a dwnr pladur. Hawdd dychmygu'r hwyl a'r miri a geid yr adeg honno.

Deuai rhai tyddynwyr i lawr o'r mynydd â'u merlod i'w pedoli, a thra byddai'r gof wrth y gwaith aent i lawr i'r Black neu'r White am lymaid. Ambell waith byddai'r arian i dalu am y pedoli wedi mynd i lawr y lôn goch! Y tâl am bedoli oedd 6/- (chwe swllt) am rownd a 2/6 (dau swllt a chwe cheiniog) am ail osod. Setlid bil y gof fynychaf ddiwrnod ffair Tal-y-bont (Hydref 17). Pan holais a oedd yn cofio rhyw geffyl arbennig a ddeuai i'r efail, soniodd am ferlen lwyd Tom Jenkins a gludai'r post i orsaf Llandre. Roedd hon yn hynod o chwim ar ei thraed ac ni fyddai Tom byth yn defnyddio chwip ati. Un waith yr oedd John Morgan yr hynaf yn mynd i'r de i weld perthynas a chafodd ei

morning Richard would be in the smithy discussing the 'pwnc' with Dafydd Morgan and invariably they would disagree and sometimes fierce arguments would develop. The arts section in the eisteddfodau used to flourish with farm labourers competing regularly. On the least excuse they would come to the smithy in the evening to borrow a tool to make a stick, an axe handle or a handle and grips for a scythe. One can imagine the hwyl and merriment on such occasions.

Some smallholders came down from the hills with ponies to be shod and whilst this was being done they would go down to the Black or the White for a drink. Sometimes the money to pay the blacksmith would disappear over the bar! The fee for shoeing was 6/- (six shillings) a round and 2/6 (two shillings and sixpence) for resetting. The blacksmith's bill was usually paid on the day of the Tal-y-bont fair (October 17). When I asked if he remembered any particular horse that came to the smithy, he mentioned Tom Jenkins' grey pony which took the post to Llandre station. She was fleet footed

gario gyda Tom Jenkins i'r orsaf. Nid oedd gormod o amser wrth gefn, ac yn ymyl Glanfrêd sylwodd John Morgan fod clustiau'r ferlen yn symud; yr esboniad oedd ei bod wedi clywed y trêñ yn dod wrth Penwern. Meddai Tom, 'Cydia'n sownd yn yr astell Jac' ac i ffwrdd a'r ferlen, Tom yn dal yn dynn yn yr awenau, a John Morgan yn ofni gweld y car yn chwalu'n sgyrion. Fodd bynnag cyrhaeddwyd Llandre fel roedd y trêñ yn dod i'r golwg.

Sut mae'r gwaith yn cymharu heddiw? Mae'n haws oherwydd dyfodiad trydan a'r peiriannau modern. Gwir fod y peiriant wedi tynnu ymaith beth o'r crefftwaith. Er enghraifft mae'n haws weldio na chael twymiad asio. Mae'n fwy anodd pedoli ceffylau ifanc oherwydd nad ydynt wedi arfer cael eu trafod fel y byddai ebolion ifanc ers talwm. Erbyn hyn nid yw Mr Morgan wrth y gwaith llawn amser, ac ni chymhellai fachgen ifanc mewn ardal fel Tal-y-bont i fynd i mewn am y grefft oherwydd nad oes digon o waith i wneud bywoliaeth.

Ym Mhapur Pawb, 1987, ceir rhagor o hanes yr efail mewn erthygl ddiddorol gan Goronwy Jones, y rhan gyntaf yn ail-adrodd fwy neu lai gynnwys yr uchod. Eir ymlaen fel hyn:

Yn naturiol gwneid pedol i siwtio'r creadur. Fe fyddai angen pedol drom, saith modfedd ar ei thraws, i geffyl gwaith, yna yn lleihau, bob yn fodfedd i ryw bedair modfedd i ferlen mynydd. Roedd angen un modfedd ar ddeg o haearn i lunio pedol pum modfedd.

Deuai galw achlysurol ar y gof hefyd i adnewyddu, neu hyd yn oed greu'r olwynion newydd, olwynion cert neu gambo i'r ffermwyr lleol. Byddai pren yr olwynion yn sychu ac yn peri i'r cylch haearn lacio a rhyddhau, yna byddai'n rhaid ei dorri a'i ail-ffurfio. Yn arferol defnyddid pren derw i ffurfiô'r both, a'r sbocs a'r ffelis (camog) o bren onnen. Wedi i saer roi'r rhain wrth ei gilydd y gorchwyl cyntaf fyddai mesur amgylchedd y ffelis yn ofalus gyda thelyn arbennig; nesaf torri'r haearn fodfedd a hanner yn llai, yna'i asio a'i boethi yn y tân i'w ymestyn nes byddai'n lliw pry genwair. Fe fyddai raid cael help dau of arall i drafod y cylchyn a'i osod o gwmpas y ffelis yn llwyddiannus.

Wedi agor drws yr efail aeth fy sylw'n syth at yr eingion ar ganol y llawr. Fe fyddai angen

and Tom never used a whip on her. One day John Morgan, senior, went to the south to visit a relative and was given a lift to the station by Tom Jenkins. There wasn't much time to spare and when they were near Glanfrêd John Morgan noticed that the pony's ears were pricking; the explanation was that she could hear the train going past Penwern. Tom said, 'Hold tight to the side, Jac' and away went the pony, Tom holding the reins tightly and John Morgan afraid of seeing the cart in smithereens. However, they reached Llandre as the train came into sight.

How does the work compare with today? It is easier because of electricity and modern machinery. It is true that machines have replaced some of the craft. For example welding is easier than heat fusing. It is more difficult to shoe young horses because they are not used to being handled as they were years ago. Mr Morgan does not do the work full time now and he would not encourage any young man in an area such as Tal-y-bont to take up the occupation as there isn't enough work to make a living.

In Papur Pawb, 1987, there is more about the smithy in an interesting article by Goronwy Jones, the first part repeating more or less the above. It continues as follows:

Naturally horseshoes were made to suit the horse. A working horse needed a heavy shoe, seven inches in diameter; this decreased to four inches for a mountain pony. Eleven inches of iron was required to make a five-inch horseshoe.

The blacksmith would also be asked occasionally to repair or even to make new wheels; cart or dray wheels for the local farmers. The wooden part of the wheel would dry out and cause the iron circle to loosen, so that it would have to be cut and reformed. Usually, oak was used to form the nave, and the spokes and felloes were made of ash. After the carpenter had put these together the first task would be to measure the circumference of the felloes carefully with a special tool; then one and a half inches would be cut off the iron, and it would be welded and heated in the fire to stretch it until it was the colour of a worm. The assistance of two other blacksmiths would be required to handle the hoop and place it around the felloes successfully.

What struck me immediately I opened the smithy door was the anvil in the middle of the

gwyr cryf iawn i'w symud gan ei bod yn pwysod deucant a hanner, neu cant dau ddeg pump cilo'r oes hon. Yn gryno o'i hamgylch roedd tua thri dwsin o bwnsiau neu gynion wrth law at beth bynnag fyddai'r gorchwyl.

Aeth fy ngolwg ymhellach at y pentan a'r lle tân. Mae'n debyg fod rhaid defnyddio'r glo mân gorau er mwyn cynhyrchu'r gwres angenrheidiol i boethi'r haearn cyn ei asio i wneud cadwynau cadarn at bob math o waith megis cadwynau tresi cefylau i aredig neu i lusgo coed. Cedwid y glo yn hwylus mewn twll o dan y pentan, lle teflid dŵr arno i'w glymu cyn ei godi i'r tân.

Ar y pentan gorweddai rhes o efeiliau, arfau a ddefnyddid gan ei dadcu, eto'n barod i afael mewn haearn poeth allan o'r tân. Gerllaw safai'r crochan ddŵr, eto'n rhan hanfodol o'r esfail. Ni arferid newid y dŵr, yn hytrach ychwanegid ato, traddodiad mae'n debyg. Rwy'n siŵr fod llawer o'r darllenwyr, fel minnau gartref, wedi gweld yr angen i droedio tua'r esfail er mwyn rhoi'u dwylo yn y dŵr hwn gan fod yn ddo rinweddau at waredu'r ddafaden wyllt.

Yn y gornel rhes ar res o bedolau, a dewisiad o'r rhain fydd Johnnie'n mynd gydag ef o fferm i fferm i bedoli. 'Does dim olion pedoli ar lawr yr esfail y dyddiau hyn, dim gweddillion carn llosg ychwaith. Erbyn hyn pedoli oer yw'r arferiad, yn rhannol oherwydd y perygl i ferlen aflonyddu a gwylltio tra'n cael ei phedoli pe bai sôn rhai o'r awyrennau sy'n hedfan yn isel yn tarfu ar yr heddwch, ac mae'n haws tawelu'r creadur yn ei gynfin er mwyn cwblhau'r gwaith.'

Do, bu llawer tro ar fydd y gof gwlad; yn y dyddiau a fu roedd rhaid prynu llwyth o haearn o ffwrneisiau o gylch Wrecsam a'i gyrchu mewn trol o orsaf Llandre. Ond yn awr nid oes raid prynu haearn mewn hydau ugain troedfedd er mwyn bathu pedol, gellir prynu'r pedolau wedi'u gwneud yn barod. Ond cwyn Johnnie'r Efail, fel amryw grefftwr arall mi dybiaf, yw nad yw eu safon yn dod yn agos i'r gwneuthuriad cartref.

Arall Gyfeirio

Ym Mhapur Pawb yn 1987 edrydd Bob Williams am 'Fenter Maesnewydd'. Y pryd hynny roedd Jim Morgan a'i deulu newydd gychwyn ar fenter newydd o werthu dŵr.

Symbylwyd y syniad rhyw b'nawn Sul ddwy flynedd yn ôl yn eistedd lawr yn gwyliau

floor. A very strong man would be needed to move it as it weighs two and a half hundred-weights, or one hundred and twenty five kilos in this day and age. Around it there were approximately three dozen punches or chisels, to deal with whatever task was in hand.

I looked towards the chimney corner and the fire. It appears that the best slack had to be used in order to produce the necessary temperature to heat up the iron before welding it to make strong chains for all kinds of purposes such as chains on horse harnesses for ploughing or dragging wood. The coal was conveniently kept in a hole under the chimney corner, where water was thrown on it to bind it before putting it on the fire.

In the chimney corner there was a row of tongs, which his grandfather had used, ready to hold the hot iron as it came out of the fire. Close by was a cauldron of water, again an essential part of the smithy. The water was never changed but was added to, a tradition it seems. I am sure that many readers, as I have, have felt the need to go to the smithy in order to put ones hands in the water as it has qualities to make warts disappear.

In the corner stood row after row of horseshoes; Johnnie takes a selection of these when he goes from farm to farm to shoe. These days there is no remains of shoeing on the smithy floor; no remains of burnt hooves either. Nowadays, cold shoeing is used lest a horse be frightened by low flying aircraft and it is easier to pacify an animal in familiar surroundings in order to complete the work.

Yes, there have been many changes in the life of the rural blacksmith; in the past iron had to be bought from furnaces around Wrexham and transported in a cart from Llandre station. Iron no longer has to be bought in twenty-foot lengths to make horseshoes; they can be bought ready-made. But Johnnie'r Efail complains, as many other craftsmen do, I suppose, that the standard is nowhere near those of the home made ones.

Diversification

In Papur Pawb in 1987 Bob Williams writes about 'Menter Maesnewydd'. At that time Jim Morgan and his family began a new venture, selling water.

The idea came to us one Sunday afternoon, two years ago, when watching a farming



Jim Morgan a'r poteli

Jim Morgan with the bottles

rhaglen ffermio ar y teledu, a darganfod wrth wyllo'r rhaglen honno fod yna farchnad eang ledled daear ar gyfer dŵr pur didramgwydd a dardda o berfeddion daear. Roedd yn edrych yn debyg fod ar dir Maesnewydd yng Nghwm Eleri lygad ffynnon a edrychmai i bob pwrrpas yn addas ar gyfer yr hyn oedd ei angen. Felly penderfynwyd rhoi cynnig arni.

Y cam cyntaf oedd cael y dŵr wedi ei brofi gan arbenigwyr, a chael gwybod mewn rhai wythnosau ei fod o safon anghyffredin, yn bur, yn lân ac yn uchel mewn mwynau naturiol fel calsiwm, sodiwm fflworid, magnesiwm ac amryw eraill o'r pethau sydd yn angenrheidiol i'r corff i'w gadw'n iach.

Aed ati o ddifri i baratoi'r ffynnon a'r cam nesaf oedd cael adeilad addas mewn lle cymwys ar gyfer potelu'r dŵr. Yn y cyswllt hwn y daeth diwedd gwella'r ffordd ym mwlc Tal-y-llyn i'r adwy. Fe brynwyd un o'r nifer cabanau oedd gan gwmni Christiani a Nielson ar werth a'i osod yng nghornel y cae wrth y ffordd sy'n mynd o Faesnewydd i Landre. Yna bu raid rhedeg piben o'r ffynnon i'r caban a gosod rhes o dapiau ar gyfer potelu.

Y broblem nesaf oedd cael y dŵr o'r ffynnon i'r caban. Roedd yn rhaid cael trydan i yrru

programme on television and discovering that there was a world-wide market for pure spring water. It appeared that Maesnewydd land in Cwm Eleri had a spring which was to all purposes suitable for what was required. Therefore, it was decided to give it a try.

The first step was to have the water tested by experts, and being informed within a few weeks that it was of an unusually high standard, pure, clean and high in natural minerals such as calcium, sodium fluoride, magnesium and many other substances which are necessary for a healthy body.

Work was carried out to prepare the spring and the next step was to have a suitable building in a suitable place for bottling water. The Christiani and Nielson Company, who had finished improving the road at Tal-y-llyn, had a number of cabins for sale. One of these was bought and placed in the field beside the Maesnewydd to Llandre road. Then a pipe had to be laid from the spring to the cabin and a row of taps set up ready for bottling.

The next problem was to run the water from the spring to the cabin. Electricity was needed to work the pump and there was a wait of several months for the supply. But by now

pwmp a buwyd am fisoeedd a misoedd yn disgwyl am gyflenwad. Ond erbyn hyn mae'r cyfan wedi ei orffen a'r dŵr yn llifo fel afon. Mae yn un o siediau Maesnewydd erbyn hyn bum mil ar hugain o boteli plastig yn gorwedd yn ddestlus mewn cewyll o ddwsin efo'i gilydd yn disgwyl yn eiddgar i gael eu llenwi.

Ar ysgwyddau Stephanie y gorwedd y cyfrifoldeb o ffeindio cwsmeriaid, gan mai hi medd Mr Morgan yw'r orau yn y teulu am werthu. Nid gwaith hawdd fydd dod o hyd i gwsmeriaid ar y cychwyn gan fod yna oddeutu pymtheg o wahanol gwmmiâu neu unigolion yn gwerthu dŵr yn Aberystwyth a'r cylch – pedwar ohonynt o Ffrainc, un o wlad Belg, rhai o Loegr ac un neu ddau yn lleol. Felly mae'r gystadleuaeth yn ffyrnig, ond yn ôl yr arbenigwyr dyma un o'r adrannau sydd wedi datblygu fwyaf mewn amaethyddiaeth yn ystod y blynnyddoedd diwethaf yma, ac y mae digon o le i bawb. Ond gair bach o rybudd i unrhyw un sydd â ffynnnon yn ei ardd, nid gwaith rhad yw gwerthu dŵr. I ddifynnu Richard, Maesnewydd, 'Ni welwch ar y silff yn y siop ond potel ac yn ddi dŵr, ond y tu ôl mae yna naw neu ddeg o eitemau fel llabed, glud, cewyll, strapiau ac yn y blaen sydd i gyd yn costio, ond ddim i'w gweld.'

Ni allaf ond gobeithio y cawn weld poteli dŵr â'r llabed 'Glyndŵr' arnynt ar silfleoedd siopau ledled y wlad. Pwy a wyr beth fydd yr hanes mewn blynnyddoedd i ddod?

Gwaetha'r modd, fe ddaeth gwerthu dŵr ym Maesnewydd i ben ychydig cyn diwedd y ganrif a hynny oherwydd anawsterau marchnata.

Yn 1993 fe gyhoeddwyd ym *Mhapur Pawb* erthygl gan Beryl Evans ar arall gyfeirio teulu arall ac fe enillodd yr erthygl wobr o £500 (£250 i *Bapur Pawb* a £250 i'r busnes dan sylw) mewn cystadleuaeth a drefnwyd gan Menter a Busnes. Dyma hi:

Daeth y term 'arall gyfeirio' yn rhan allweddol o'r eirfa amaethyddol yn ystod y degawd olaf. Gydag incwm ffermwyr wedi ei haneru bron bu'n rhaid i amryw feddwl am ffyrdd eraill i gynnal teulu. Ffermwyr sydd wedi cyfeirio i fwy nag un cyfeiriad yw Emrys Breeze, Pantyffynnon, Bontgoch. Pan gafodd Emrys y cyfle i brynu'r fferm 150 erw flwyddyn yn ôl sylweddolodd na fyddai ffermio'n unig yn cynyrchu digon o incwm i dalu morgais a biliau. Bu â diddordeb mawr er-

everything has been completed and the water flows like a river. A shed at Maesnewydd now contains twenty five thousand plastic bottles which lie tidily in crates of a dozen, eagerly waiting to be filled.

It is Stephanie's responsibility to find customers, as she, says Mr Morgan, is the best in the family at selling. It will not be easy to find customers at the outset as there are around fifteen various companies or individuals selling water in the Aberystwyth area – four of them from France, one from Belgium, some from England and one or two local ones. Therefore the competition is fierce, but according to the experts this is one sector of agriculture which has developed most during the last few years, and there is enough room for all. But a word of warning to anyone who has a spring in his garden, selling water isn't cheap. To quote Richard, Maesnewydd, 'All you see on the shelf is a bottle containing water, but behind this there are nine or ten items such as labels, glue, crates, straps etc which all cost money, but go unnoticed.'

I can only hope that we will see bottles of water with the 'Glyndŵr' label on them on shop shelves throughout the country. Who knows what the future holds?'

Unfortunately, they stopped selling water at Maesnewydd shortly before the turn of the century due to marketing difficulties.

In 1993 an article was published by Beryl Evans in *Papur Pawb* on another family's diversification and the article won a prize of £500 (£250 for *Papur Pawb* and £250 for the business) in a competition organised by Menter a Busnes. Here it is:

The term 'diversification' has become a key word in agriculture during the last decade. With farmers' incomes almost halved, many had to think of other ways to sustain families. Emrys Breeze, Pantyffynnon, Bontgoch is a farmer who has diversified in more than one direction. When Emrys had the opportunity of buying the 150-acre farm a year ago he realised that farming alone would not create enough income to pay the mortgage and bills. Since he was a child he has been interested in sports of all kinds and this was one reason for establishing '4 Trec'.

Emrys is from Comins Coch, near Aberystwyth, and his wife Sian, comes from Llanon; they have lived at Pantyffynnon since

*yn blentyn mewn chwareuon o bob math a
dyma un rheswm dros sefydlu '4 Trec'.*

Mae Emry yn frodor o Gomins Coch ger Aberystwyth a'i wraig Siân, yn hanu o Lanon; maent yn byw ym Mhantyffynnon ers iddynt briodi yn 1980. Bellach mae ganddynt ddwy ferch fach, Ffion sy'n wyth a Rhian sy'n bump oed. Yn ogystal â thir Pantyffynnon mae yn rhentu trigain erw yn ardal Cei Newydd ac mae'r uned yn cynnal 650 o famogiaid a 100 o wlyn benyw, a thros amser wyna yn unig y mae'n cael help.

Mae Emry yn gyn-aelod o dîm saethu colomennod clai Cymru a bu'n ffodus i gynrychioli ei wlad yn Chwaraeon y Gymanwlad yn Alberta, Canada yn 1978. Bu'n aelod o dîm Cymru o 1977 i 1981 ac yn aelod o dîm iau Prydain yn 1978. 'Mi fedrwn i fod wedi bod yn nhîm Prydain a chystadlu yn y Genu Europeaidd a Phencampwriaeth y Byd ond roedd cynrychioli Cymru yn bwysicach gen i', meddai.

Gyda chefn dir mewn chwaraeon awyr agored roedd yn naturiol iddo ddewis y cyfeiriad hwnnw fel sylfaen i'w fenter newydd. 'Fe gymerodd hi dipyn i ddewis enw a dod i fyny â 4 Trec sy'n ddwylieithog. 'Pedwar Trec' i ti a fi a 'Four Trec' i'r Saeson. Rawn i am ddangos prydferthwch ardal Bont Goch i bobl y trefi.' Gyda Bont Goch eisoes yn enwog yn y byd merlota roedd ceffylau yn ddewis cynta ganddo. Gan na wyddai Emry nemor ddim am geffylau bu'n ffodus ar y cychwyn i gael help ffrind i brynu ceffylau addas a chael cyngor. Nid dros nos mae agor canolfan ferlota. Rhaid wrth gais cynllunio ac ar ôl derbyn hwnnw cael trwydded i weithredu. Roedd y milfeddygon lleol yn gorfol bwrw golwg dros y ceffylau, yr offer, y stablau a'r gweithwyr a chymerodd hynny rai misoedd.

Prynodd Emry 16 o ferlod ar y cychwyn ond ar ôl cael gwared o rai anaddas mae ganddo bellach ddeg sydd wedi costio £700 yr un ar gyfartaledd. Mae'n rhaid i bob ceffyl fod yn berffaith lonydd ac yn hawdd i'w drafod ac er fod yr insiwrans yn uchel ac angen un person i ofalu am bob 5 ceffyl sy'n mynd allan, mae Emry yn ffyddio fod yr ochr yma i'r fenter yn siŵr o lwyddo.

Mae Joanna, myfyrwraig ail flwyddyn yng Ngholeg Amaethyddol Cymru, yn helpu gyda'r ceffylau ac yn gwneud yn siŵr fod gan bawb helmed ac esgidiau addas. Os bydd y deg ceffyl allan gyda'i gilydd, mae'n rhaid i un gofalwr fod dros un ar hugain oed a'r llall dros ddeunaw, canllawiau sy'n cael eu gosod gan y

they got married in 1980. They have two small daughters, Ffion who is eight and Rhian who is five. In addition to Pantyffynnon land he rents sixty acres in the New Quay area and the unit supports 650 ewes and a 100 female lambs, and only during the lambing period does he have assistance.

Emry is a former member of the Welsh clay pigeon shooting team and he was fortunate enough to represent his country in the Commonwealth Games in Alberta, Canada in 1978. He was a member of the Welsh team from 1977 to 1981 and a member of the British Junior team in 1978. 'I could have been in the British team competing in the European Games and the World Championships but representing Wales was more important to me', he said.

With a background in open air sports it was natural that he chose this as the basis of his new venture. 'It took a long time to choose a name before deciding upon 4 Trec which is bilingual. 'Pedwar Trec' for you and me and 'Four Trec' for the English. I wanted to show the beauty of the Bontgoch area to town dwellers.' With Bontgoch already famous for pony trekking, horses were a first choice for him. As Emry knew hardly anything about horses he was fortunate at the outset to have the assistance of a friend to buy suitable ponies and to give advice. One cannot open a pony trekking centre overnight. Planning application was necessary followed by a licence to operate. Local veterinary surgeons had to inspect the horses, the equipment, the stables and the workers and this took some months.

Emry bought 16 ponies at the outset but after getting rid of a few unsuitable ones he now has ten which have cost on average £700 each. Every horse has to be very quiet and easy to handle and although the insurance is high and one person is needed to look after every 5 ponies that go out, Emry is confident that this aspect of the venture is going to succeed.

Joanna, a second year student at the Welsh Agricultural College, assists with the horses and makes sure that everyone has a helmet and suitable footwear. If the ten ponies are out together, one of the helpers has to be over twenty-one and the other over eighteen. The guidelines have been set by the insurance company and Ceredigion District Council.

Another exciting development with 4 Trec is the four wheeler bikes, the 'quads'. These are



Y 'Quads'

The 'Quads'

cwmni yswiriant a Chyngor Dosbarth Ceredigion.

Datblygiad arall cyffroes yn 4 Trech yw'r beiciau modur pedair olwyn, y 'quads'. Mae rhain eisoes y tu hwnt o boblogaidd ar ffermydd mynydd ac mae'n hwyl i ddilyn llwybrau'r defaid i fyny am Fwlch Glas a Chyneiniog. Pobl holol ddibrofiad yw'r rhan fwyaf sy'n defnyddio'r 'quads' ac mae Emyr yn eu tywys i Gae dan Ty am ychydig o wersi cyn mentro hyd llwybrau'r mynydd. Mae'n bosibl mynd ar daith o awr i wyth awr ac mae'r daith bedair awr yn ddiddorol. Cychwyn dros Fwlch Glas Chyneiniog, troi i'r dde ar ôl cyrraedd ffordd Nant y Moch, a dilyn y llyn hyd Maesnant. Bydd Emyr yn aros am bicnic ger Llyn Llygad Rheidiol cyn mynd ymlaen am Hyddgen a throi am adre drwy Lluest y Rhos ac allan i Esgair Hir ac adre dros Fwlch Glas. Mae'n rhaid i bawb fod dros 17 oed i fynd ar y beic a hyd yn hyn cwpl yn eu trigeiniau hwyr yw'r rhai hyna i fynd arnynt. Mae Emyr yn ymffrostio fod un pâr wedi treulio rhan o'u mis mel ym Mhantyffynnon.

Roedd yn ddiddorol deall i griw o bobl ifanc dreulio penwythnos yma o Ganolfan Adfer yn Nottingham. Roedd hyn fel trêt iddynt am fihafio'n dda a hwythau bob un yn wynebu cyhuddiadau o ddwyn ceir dan oed.

already extremely popular on hill farms and it is great fun to go along the sheep tracks up towards Bwlch Glas and Cyneiniog. The majority who use the 'quads' are completely inexperienced and Emyr takes them to 'Cae dan Ty' for a few lessons before venturing along mountain tracks. The journeys can vary between an hour and eight hours and the four hour journey is interesting. It begins at Bwlch Glas, Cyneiniog, turns to the right after reaching the Nant y Moch road and follows the lake as far as Maesnant. Emyr stops for a picnic at Llyn Llygad Rheidiol before going on to Hyddgen, then turning for home through Lluest y Rhos, out onto Esgair Hir and over Bwlch Glas. One has to be over 17 years of age before going on the bikes and up until now the oldest participants have been a couple in their late sixties. Emyr boasts that one pair spent a part of their honeymoon in Pantyffynnon.

It was interesting to hear that one gang of young people from the Nottingham Remedial Centre had spent the weekend here. This was a treat for them for good behaviour as each one had faced charges of stealing cars under age.

At present Emyr has four 'quads' at a cost of £2,200 each. 'I believe that this is the only quad centre in Wales where people can go outside the farm boundaries', he said, and he

Mae pedwar ‘quad’ gan Emyr ar hyn o bryd wedi costio tua £2,200 yr un. ‘Rwy’n credu mai hon yw’r unig ganolfan ‘quads’ yng Nghymru lle gall rhywun fynd am dro y tu hwnt i ffiniau’r fferm’, meddai, ac mae’n gobeithio cael trac a beiciau addas i blant yn y dyfodol.

Roedd hi’n braff dros gwpanaid o goffu edrych allan drwy ffenest y gegin ar y llyn, rhan arall o'r fenter. Mae'r llyn yma ers pedair blynedd ac mae'n disgwyl grant i sefydlu llyn arall. Mae ganddo tua 200 o frithyll enfys yn y llyn a phan â'r cyflenwad i lawr i tua 150 rhaid ‘topio lan’. Mae tua 95% o'r pysgotwyr yn brofiadol ac yn dod â gwialen bysgota gyda hwy ond mae Emyr yn fodlon benthyg un am bunt yr un. Mae amrywiaeth yn y telerau, gall diwrnod o bysgota gostio £14 a phedwar pysgodyn neu £2 y dydd a dwy bunt y pwys am bob pysgodyn a ddelir. Braidd yn ddrud medde chi, ond rhaid cofio fod pysgod da yn costio £1.70 y pwys i'w prynu ac erbyn yr haf mae Emyr yn gobeithio y daw nifer dda i fwynhau'r llonyddwch a'r awyr iach.

Y bedwaredd ddolen yn 4 Trec yw'r beiciau mynydd, ochr i'r fenter sydd dim wedi bod yn llwyddiant ysgubol hyd yn hyn. Prynodd Emyr 15 o feiciau yn amrywio mewn pris o £120 i £360 yr un. Y bwriad oedd hurio'r beiciau am ddiwrnod, darparu helmed a map ac i ffwrdd â nhw. Pe bai'n gweithio dyma un rhan o'r fenter â'r lleia o waith ynglwm ag ef. Mae'n debyg fod nifer cynyddol o ymwelwyr yn dod â beiciau gyda nhw ar eu gwyliau.

Mae taflen ddiddorol am 4 Trec i'w chael mewn nifer o ganolfannau o Dywyn i Geinewydd ac i'r dwyrain mor bell â Rhaeadr ac mae cynlluniau i'w dosbarthu ymhellach yn y dyfodol. Nid yw hynny'n syndod o gofio eu bod wedi costio £13,500 i'w hargraffu. Gofynnais iddo amcangyfrif y buddsoddiad hyd yn hyn ac mae'n dweud, gyda phris y fferm, tua £180,000 gyda help benthyciad o'r banc.

‘Beth am y dyfodol, Emyr, dwyt ti dim y teip i sefyll yn dy unfan’, gofynnais. Mae'n gobeithio cael cais cynllunio a grant oddi wrth Fwrdd Datblygu Canolbarth Cymru i saethu colomennod clai er bod ychydig o wrthwymebiad yn lleol, darparu cyfleusterau i'r anabl o gwmpas y llyn, adeiladu toiledau a fyddai'n addas i'r anabl hefyd, maes parcio, stablau, llyn arall... ‘Hold on, Emyr, faint mae hyn yn mynd i gostio iti?’ ‘Tua £70,000 arall ac rwy'n gobeithio bydd y defaid yn talu'r morgais a 4 Trec yn darparu incwm inni fel teulu', meddai, â'r wên lydan sy'n nodwediadol ohono. Pob lwc iti Emyr, rwyd ti'n haeddu llwyddo.

hopes to have a track and suitable bikes for children in the future.

It was pleasant to drink a cup of coffee whilst looking out over the lake, which is another part of the venture. The lake has been here for four years and he is awaiting a grant to create another lake. He has a supply of around 200 rainbow trout in the lake and when the stock diminishes to around 150 they must be ‘topped up’. 95% of the fishermen are experienced and bring their own rods but Emyr is willing to hire rods for a pound each. The cost varies, a day's fishing can cost £14 with four fish or £2 a day with £2 a pound for the fish caught. You may think that this is expensive but good fish cost £1.70 a pound to buy and when the summer comes Emyr hopes that many people will come to enjoy the tranquillity and the fresh air.

The fourth link in 4 Trec is the mountain bikes, an aspect of the venture that hasn't been a runaway success up to now. Emyr bought 15 bikes priced between £120 and £360 each. The idea was to hire out the bikes for the day, provide a helmet and a map and away they would go. If it worked this would be the one part of the venture with the least work. It appears that an increasing number of visitors bring their own bicycles with them on holiday.

An interesting leaflet on 4 Trec is available at several centres from Tywyn to New Quay and as far eastwards as Rhaeadr and there are plans to distribute them even further afield in the future. This is not surprising when one realises that it cost £13,500 to print them. I asked him to give an estimate of how much he has invested up till now; he says that, including the price of the farm, it stands at £180,000 with assistance from the bank.

‘What does the future hold, Emyr?’ I asked. ‘You're not the type to stand still’. He hopes to obtain planning permission and a grant from the Mid Wales Development Board to set up clay pigeon shooting, despite some local objections; provide facilities for the disabled around the lake; provide toilets that are also suitable for the disabled; a car park; stables; another lake... ‘Hold on, Emyr, how much is this going to cost you?’ ‘Approximately another £70,000 and I hope that the sheep will pay the mortgage and 4 Trec will provide an income for us as a family,’ he said, with the wide smile which is characteristic of him. The best of luck to you Emyr, you deserve to succeed.

Bywyd y gwas fferm

Ychydig o weision ffermydd sydd i'w cael heddiw; mae hynny ynddo'i hun yn gwneud bywyd y ffermwyr ei hun yn fwy caeth ac unig. Un sy'n parhau i weini yw Mr Dewi Richards, Cerrig Mawr, o Sir Feirionydd yn wreiddiol ond daeth i Geredigion i weini ddeugain mlynedd yn ôl. Mi fedr gofio sut oedd hi ar was fferm mewn rhai llefydd yn nechrau'r ganrif: codi'n gynnar, gweithio'n galed, ychydig iawn o amser rhydd, bwyd digon gwael yn aml a chael ei fymryn tâl bob chwe mis neu unwaith y flwyddyn. Yn aml ni châi'r gwas eistedd i fwyta wrth yr un bwrdd â'i feistr a'i deulu. Ond nid dyna brofiad personol Dewi Richards. Pan ddaeth ef i Geredigion, fe gafodd lefydd da a chael ei dderbyn fel aelod o'r teulu; nid oes ganddo un dim ond canmoliaeth hael iawn i'w gyflogwyr ac i Gardis yn gyffredinol. Ac mae'n dal i gael ei gyflogi yn 79 oed, yn bugeilio mil o ddefaid. Mae hefyd yn enghraifft dda o wladwr diwylliedig ar ei orau. Cyfansoddi englynion yw ei hoffter mawr yn ei oriau hamdden.

Yn y Sioe Amaethyddol yn Llanelwedd yn 1999 fe wobrwywyd Dewi Richards â Medal y Gymdeithas Amaethyddol Frenhinol am iddo roi oes o wasanaeth i amaethyddiaeth. Bu'n gweithio yn y byd amaethyddol am dros 61 mlynedd, a hynny ar dair fferm yn unig, yn cynnwys Y Winllan lle bu ers y 41 mlynedd diwethaf.

Teulu Maesnewydd biau'r Winllan erbyn hyn a bu gŵr arall, Emrys Jones, yn gofalu am y gwartheg ym Maesnewydd ers blynyddoedd.

Un arall a fu'n gweini ar hyd ei oes hir oedd D.T. Lloyd, Penrhiw, Rhyd Fach, a fu farw ychydig flynyddoedd yn ôl. Pan yn blentyn bach, roedd yn cael trafferth i gerdded a byddai ei dad yn ei gario yr holl ffordd i Landre, ddwy waith yr wythnos, i ddal y trêr i Aberystwyth ac i'r ysbyty. Ond fe welodd ac, yn 1927 ac yntau'n 14 oed, fe adawodd yr ysgol a mynd i weithio i

A farm labourer's life

There are few farm labourers today; this in itself makes the farmer's life more tied and lonely. One who continues to work as a farm labourer is Mr Dewi Richards, Cerrig Mawr, from Meirionethshire originally but who came to Ceredigion to work forty years ago. He remembers what it was like to work on a farm at the beginning of the century; getting up early, working hard, having very little leisure time, often having poor food and being paid a pittance every six months or once a year. Often servants did not eat at the same table as the employer and his family. But this was not the personal experience of

*Dewi Richards*

Dewi Richards. When he came to Ceredigion he had good places and was accepted as a member of the family; he has only praise for his employers and Cardis generally. And at 79 years old he continues to be employed, looking after a thousand sheep. He is also a good example of a cultured rural dweller. His main leisure interest is composing 'englynion'.

At the Royal Welsh Show in 1999 Dewi Richards was awarded the Royal Agricultural Society Medal for his lifelong service to agriculture. He has worked in agriculture for over 61 years, and only on three farms, including the Winllan

where he has been for the last 41 years.

The Maesnewydd family owns Winllan now and for years another man, Emrys Jones has been employed to look after the cattle at Maesnewydd.

Another who worked on farms throughout his long life was D.T. Lloyd, Penrhiw, Rhyd Fach, who died a few years ago. When he was a young child he had difficulty walking and his father used to carry him all the way to Llandre twice a week to catch the train to Aberystwyth to get to the hospital. But he recovered and in 1927 when he was 14 years old he left school and went to work at Tyngraig with his father. After four years he left for Neuadd Fawr and remained there until 1950. He

Tyngraig gyda'i dad. Wedi pedair blynedd yno fe aeth i Neuadd Fawr ac aros tan 1950. Arferai fynd yn ôl at ei fam dros nos a chorddi iddi cyn mynd at ei waith yn y bore. Roedd hi'n bur llafurus arni hi gyda'i thyddyn 8 cyfer; cadwai ychydig o wartheg a chyn cloddio ffynnon byddai raid iddi gerdded bellter i gael dŵr. Nid oedd ganddi separator fel bod hi'n gorfol codi'r hufen gyda soser ar gyfer corddi heb sôn am gario dŵr bob cam o ffynnon ger y Plas. Led cae o Benrhiw oedd Plas Penpompren a phob cyfleuster yn y fan honno wrth reswm (Am gyfnod bu'r Plas ym meddiant Saeson oedd yn cyflenwi Gwesty'r Belle Vue, Aberystwyth, â holl angenrheidiau'r gwesty o ran bwyd). Roedd gwahaniaeth mawr rhwng safonau byw y cefnog a safonau'r gweithiwr cyffredin.

Daeth i feddiant Mrs Hilda Thomas, Cwmere, hen lyfr cownt gweision a morynion yn yr ardal. Telid y gweision a'r morynion adeg Calan Gaeaf a chodent arian fel y byddai angen yn ystod y flwyddyn. Dyma enghraifft o gostau un gwas fferm yn y dau ddegau: Sigarets 6d; Ail Llun Cyflogau 10 swllt; i Mam £1; Ffags 6d; Cartref 7s6d; Cot £1; Gwydd 13s; Hwyad 6s; Taliesin 2s; Gwydr watch 1s; Esgidiau £1; Taliesin 2s; Drama 1s; Sosial 2s; Cartref £1-2-6d; Sosial 1s; Cap £1-5-6d; Taliesin 2s; Trwsio sgidiau 5s6d; Drama 2s6d; Groglith 2s; Cyngerdd 1s; Beic £5-5-0d; Carrier a cloc 5s6d; Ffags 6d; Ffair Glamai £2-18-0d; Sulwyn a mendio esgid £1; Mam 10s; Mam 8s6d; Menyn 1s2d; Syrcas yn Aberystwyth 2s6d; Syrcas ym Machynlleth 2s6d; wreath 2s; Ffair ddefaid 2s; Taliesin 2s. Treuliau am y flwyddyn oedd £11.7.6d

Ar adeg pan oedd hi mor fain ar y gweithiwr cyffredin roedd cymwynasgarwch yn ddihareb yng nghefn gwlad. Mae D. Bennet Jenkins yn cofio rhes o dai bach ar gwr ei fferm lle roedd gan bob teulu fuwch er nad oedd ganddyn nhw dir o gwbl; ond roedd pob teulu yn cael rhoi eu buwch i bor i dir rhyw fferm gyfagos a hefyd yn cael llwyth bach o wair i gynnwl y fuwch dros y gaeaf. Yr unig dâl a gâi'r ffermwyr am y gymwynas hon oedd tail y fuwch.

Er gwaethaf hanesion fel y rhain mae'n amlwg fod gweision ffermydd wedi cael amser caled iawn yn y gorffennol. Mae dwy erthygl gan Gwyn Jenkins a Hefin Llwyd ym *Mhapur Pawb* yn 1990 yn dangos hyn yn eglur:

used to return to his mother overnight and churn for her before returning to his work the following morning. Life was quite difficult for her on her 8-acre smallholding; she kept a few cows and before digging a spring she used to have to walk them quite a way for water. She did not have a separator so she had to lift the cream with a saucer in order to churn without mentioning having to carry water all the way from Penpompren Hall which was across the field from Penrhiw and had every convenience, of course. (For some time the Hall, owned by English people, supplied the Belle Vue Hotel with all its food requirements). There was a great difference in the standard of living of the wealthy and that of the ordinary workers.

Mrs Hilda Thomas, Cwmere, has in her possession the old accounts book of servants in the area. Servants were paid on All Saints' Day and they would raise money as required during the year. Here is an example of one farm labourer's expenses in the nineteen twenties: Cigarettes 6d; Wages, the second Monday 10 shillings; £1 for Mother; Fags 6d; Home 7s6d; Coat £1, Goose 13s; Duck 6s; Taliesin 2s, Glass for watch 1s; Boots £1; Taliesin 2s; Drama 1s; Social 2s; Home £1-2-6; Social 1s, Cap £1-5-6; Taliesin 2s; Mending boots 5s6d; Drama 2s6d; Good Friday 2s; Concert 1s; Bicycle £5-5-0; Carrier and Clock 5s6d; Fags 6d; May Fair £2-18-0; Whitsun and mending a boot £1; Mother 10s; Mother 8s6d; Butter 1s2d; Circus in Aberystwyth 2s6d; Circus in Machynlleth 2s6d; wreath 2s; Sheep fair 2s; Taliesin 2s; The expenses for the year were £11.7.6.

At a time when things were difficult for ordinary workers, favours were legendary in the countryside. Mr D. Bennet Jenkins remembers a row of small houses on the boundary of his farm where every family had a cow although they had no land; but every family was allowed to graze its cow on the land of a nearby farm and would also be given a load of hay to feed the cow during the winter. The only repayment the farmer got was the cow dung.

Despite stories such as these it is obvious that times were very hard for farm workers in the past. Two articles by Gwyn Jenkins and Hefin Llwyd in *Papur Pawb* in 1990 show clearly that this was the case:

Locustiaid Ceredigion

Dyna sut y disgrifiwyd ffermwyr y sir yn ystod y Rhyfel Byd Cyntaf. Fe'u cyhuddwyd o edrych ar ôl eu buddiannau eu hunain ar draul pawb arall, a thra roedd gwyr ifanc y wlad yn colli eu bywydau yn ffosydd Ffrainc. Cŵyn a glywid yn aml oedd bod meibion ffermwyr yn dod adref o'u gwaith yn y trefi i weithio ar y ffermydd, er mwyn iddynt osgoi cael eu galw i'r fyddin. Cymerodd lawer i fab fferm waith y gweision fferm arferol ac o ganlyniad y gweision yn cael eu gorfodi i ymuno â'r fyddin.

Yn waeth na hynny, cyhuddwyd y ffermwyr o drachwant wrth iddynt elwa'n afresymol o'r rhyfel. Roedd prisiau bwyd wedi codi 60% erbyn 1916 ac wedi dyblu eto o fewn dwy flynedd arall, gyda chynnydd arbennig ym mhrisiau cig eidion, llaeth a menyn. Y werin bobl oedd yn dioddef tra roedd y ffermwyr yn elwa. Efallai bod llythyr gan 'Cottager', Ceulanamaesmawr a gyhoeddwyd yn y Welsh Gazette yn Ebrill 1918 yn adlewyrchu safbwyt y werin. Dyma gyfieithiad ohono:

Mae ein milwyr a'n morwyr ar hyn o bryd yn ymladd ac yn dioddef y caledi mwyaf posibl, ac yn rhoi eu bywydau er mwyn amddiffyn eu gwlaid. Mae'r Llywodraeth yn annog y rhai sydd gartref am fwy o ymroddiad, ac am ychydig o aberth i gynorthwyo i ennill y rhyfel. Gofynnwyd i'r ffermwyr oddef caledi fel pob dosbarth arall; ond a ydynt? Caniateir iddynt gadw eu meibion a'u gweision gartref. Y mae prisiau eu nwyddau wedi codi dros 100% ac eto nid ydynt wedi eu bodloni!

Yn y sir hon, mewn cyfarfod diweddar o'r ffermwyr roedd ganddynt yr hyfdra i fabwysiadu yn ddiwrthwynebiad gynnig i hawlio ddwywaith y pris blaenorol am blannu tatws oddi wrth bentrefwyr a thyddynwyr tlawd sydd a'u gwyr, meibion a'u brodyr yn amddiffyn ein cartrefi ac yn ymladd am gyflawnwr.

Nawr rydwi o'r farn bod hyn yn annheg a dideimlad ar ran y ffermwyr. Dylem fod yn ddiolchgar am ymyrraeth y Rheolwr Bwydydd, neu erbyn hyn byddai prisiau cynmyrch y ffermwyr yn anhygoel. Sut y gallant gyflawnhau eu hymddygiad, pan mae rhenti a threthi yn sefydlog, a chyda'r dosbarthiadau tlotaf prin yn medru sicrhau'r anghenion moel i'w cynnal? Heb amheuaeth mae'n ffermwyr yn gwneud eu ffortiwn.

Tra roedd ffermwyr Ceredigion yn gwella eu byd, roedd gweision fferm yn parhau i ddioddef. Dyma lythyr nodwediadol gan

Ceredigion Locusts

This was the description of farmers during the First World War. They were accused of looking after their own interests without caring about others whilst the country's young men were being killed in the trenches in France. A complaint, often heard, was that farmers' sons left their jobs in towns to come home and work on the farm in order to avoid being called up for the army. Many farmers' sons replaced farm labourers and as a result the latter would be forced to join the army.

Worse than this farmers were accused of greed as they made an unreasonable profit from the war. Food prices had increased by 60% in 1916 and were to double again in the following two years, with a substantial increase in the price of beef, milk and butter. The ordinary people suffered whilst the farmers benefited. Perhaps the following letter by 'Cottager', Ceulanamaesmawr published in the Welsh Gazette in April 1918 reflects the viewpoint of the ordinary people:

Our soldiers and sailors are fighting and suffering great hardship and giving their lives in defence of their country. The Government is urging those at home to be more committed and to make sacrifices to help in winning the War. Farmers, like all other classes, are asked to suffer hardship are they not? They are allowed to keep their sons and workers at home. The price of their food has risen by 100% and yet they are not content.

In this county, in a recent meeting of farmers, they had the audacity to unanimously adopt a suggestion to have the right to double the cost, for planting potatoes, to villagers and small holders whose husbands, sons and brothers are defending our homes and fighting for justice.

I am of the opinion that the farmers are unfair and unfeeling. One should be thankful for the intervention of the Food Minister, otherwise by now the price of farmers' produce would be incredible. How can they justify their behaviour when rent and taxes are fixed and with the poorest classes only just securing the bare necessities for survival? Without a doubt the farmers are making their fortune.

Whilst Ceredigion farmers were doing well, farm labourers continued to suffer. Here is a typical letter by 'Farm Labourer', published in the Welsh Gazette in January 1918:

'Gwas Ffarm' a gyhoeddwyd yn y Welsh Gazette yn Ionawr 1918:

Syr, Yn eich papur dro'n ôl gwelais fod amaethwyr Sir Aberteifi yn ffurfio Undeb. Mae Undeb yn dda; ond dywedir fod yr amaethwyr o'r diwedd yn dechrau 'deffro i'w cyfrifoldeb'! Atolwg, pa gyfrifoldeb? Y maent yn unol ers blynnyddau ar un peth, sef yw hynny, cadw cyflogau eu gweithwyr yn ddigon isel, a chodi pris gweddol am eu nwyddau. Ai yr ymdeimlad o'u cyfrifoldeb sydd yn peri iddynt dalu cyn lleied yn gyfnewid am wasanaeth? Pe soniai gweision y Sir am ddeffro i'w cyfrifoldeb, buaswn yn deall hynny. Mae undeb gweision y relwe wedi bod yn llwyddiannus i godi eu cyflogau. Derbynant dros bunt yr wythnos yn fwy nag arfer. Oni allai y gweision a'r gweithwyr amaethyddol drwy uno hawlio mwy am eu llafur? Mae pris anifeiliaid a phris menyn wedi codi yn uchel iawn. Ond y mae'r gweithwyr yn derbyn 2s a 2s3d y dydd fel cynt. Dechreua y gwas ei waith am chwech yn y bore yn aml, a pharhau hyd saith yn yr hwyr, a hynny am bris un pwys o fenyn. Nid yw amser bwyt a ond rhyw ddeg munud neu chwarter awr bob pryd. A bydd rhaid i'r gwas gysgu allan uwch ben y gwartheg neu'r ceffylau, mewn gwely ac mewn ystafell pell iawn o fod yn gysurus; a neb yn agos ond byddinoedd o lygod yn llygadrythu yn y tywyllwch. Onid da fyddai i'r amaethwyr ddeffro i'w cyfrifoldeb yn y peth hwn? Talu mwy i ddyn am ei waith; a rhoi gwell lle iddo orffwys wedi llafur y dydd? Ond prif gyfrifoldeb amaethwyr ar hyn o bryd yw cadw prisiau i fyny; a chadw gwaed a chnawd dynol i lawr. Gaf i apelio at weithwyr amaethyddol y Sir am wasgu at ei gilydd, a ffurfio Undeb gref i wrthwynebu gormes y locustiaid? Hediw yw'r amser gorau am ragor o gyflog, gan na all y wlad fyw heb lafur y gweithwyr amaethyddol. Weithwyr Aberteifi! Efowch i'r Undeb cyn delo y dydd blin.

Ymateb y gweision felly oedd ffurfio canghennau o Undeb y Gweision Fferm (NALRU) a dyma yw testun erthygl hynod ddiddorol gan David Petty yn y rhifyn diweddaraf o'r cylchgrawn Ceredigion. Ceir mwy o hanes cangen Tal-y-bont o'r Undeb hwn yn y rhifyn nesaf o Bapur Pawb.

Undeb y Gweision Fferm

Un a fu'n flaenllaw yn trefnu canghennau o'r NALRU oedd y pregethwr hynod hwnnw, y Parchedig T.E. Nicholas, 'Niclas y Glais.'

Sir, In your paper some time ago I saw that farmers in Cardiganshire are forming a Union. A Union is a good thing; but it said that farmers are at last beginning to 'wake up to their responsibility'. What responsibility? For years they have agreed on one thing, keeping the wages of farm labourers low, and asking a fair price for their goods. Is it a feeling of responsibility which makes them pay so little in exchange for service? If farm workers in the County were to mention waking up to their responsibility, then I would understand. The railway workers' union has been successful in increasing wages. They have received an increase of over a pound a week. Could not servants and farm labourers, through uniting, demand better wages? The prices of animals and butter have increased substantially. But the workers receive 2s and 2/3 per day, as before. A farm worker often begins work at six o'clock in the morning and carries on until seven in the evening, and this for the price of a pound of butter. He only has ten minutes or a quarter of an hour at meal times. And the worker has to sleep above the cattle or horses in a bed and a room which are far from comfortable; with nobody around apart from armies of mice staring at him in the darkness. Would it not be a good thing for farmers to wake up to their responsibility in this respect? To pay more to a worker and to provide better accommodation for him after his day's labour? But farmers' main responsibility at present is to keep prices high and to suppress human workers. May I appeal to farm workers in the County to come together and form a strong Union to oppose the oppression of the locusts? Now is the best time to ask for more money as the country cannot survive without agricultural workers. Workers of Cardiganshire! Flee to the Union before harder times come upon you.

The response of the workers therefore was to form branches of the Farm Workers' Union (NALRU) and this is the subject of a very interesting article by David Petty in the latest edition of the periodical Ceredigion. There will be more about the history of the Tal-y-bont branch of the Union in the next edition of Papur Pawb.

The Farm Workers Union

The remarkable preacher, the Reverend T.E. Nicholas, 'Niclas y Glais' was prominent in organising branches of NALRU. Many of

Bydd llawer ohonoch yn ei gofio am ei bregethau tanllyd, ei sylwadau crafog, ar lafar neu mewn print, neu hyd yn oed fel deintydd. Roedd ei genhadaeth yn rhyfeddol; pregethai efengyl Crist ac efengyl comiwnyddiaeth yr un pryd. Bu'n ffurio canghennau o'r NALRU ledled Ceredigion, ac ar nos Sadwrn yn Chwefror 1918 daeth i Ysgol Gynradd Tal-y-bont lle roedd ugeiniau o weision fferm yno yn ei ddisgwyl.

Siaradodd T.E. Nicholas am ddwy awr gan egluro nod yr Undeb a delio â phroblemau'r tir, tai, tlodi a'r Ddeddf Cynhyrchu Ŷd. Ar ddiwedd y noson penderfynwyd ffurio cangen o'r Undeb ac etholwyd Ifan Rees Morgan, Penlôn, yn ysgrifennydd a Tom Davies, Birkenhead Street, yn drysorydd. O fewn dim o dro roedd 63 aelod gan y gangen.

Nid yw'n hysbys beth oedd targedau ymgyrchu Undeb Tal-y-bont ond gellid tybio y byddai rhaglen y gangen yn debyg i un cangen Llanilar, sef:

1. Isrif cyflog o £2.2s yr wythnos.
2. Diwrnod gwaith o ddeg awr.
3. Hanner diwrnod o wyliau ar ddydd Sadwrn.
4. Tâl amser a hanner am waith gor-amser.
5. Tâl am weithio ar y Sul.

Ym mis Mai 1918 daeth gwîr o'r entw Edgar Chappell i Geredigion i adrodd ar sefyllfa cyflogau amaethyddol. Cyhoeddwyd ei adroddiad terfynol gan y Llywodraeth ac mae'n ddogfen hynod o ddiddorol. Y mae llyfrau nodiadau Edgar Chappell wedi goroesi ac y maent yn cynnwys manylion ynglŷn â'i ymweliad â Thal-y-bont ar Mai 9, 1918. Yn ystod y dydd bu Chappell yn trafod y sefyllfa amaethyddol gyda Mr Morgan, Maesnewydd, Mr R.T. Griffiths, Y Felin, a Mr J.J. Hughes, Cofrestrydd Tal-y-bont. Am wyth o'r gloch y noswaith honno cyfarfu Chappell ag aelodau Undeb y Gweision Fferm. Yn ôl ei nodiadau, yr oedd llawer o weision cylch Tal-y-bont wedi mynd i Dde Cymru i chwilio am waith. Ychydig o weision a fyddai'n cael eu cyflogi mewn ffeiriau Tachwedd bellach, gwnaed y cytundeb blynnyddol ar y ffermydd. Oriau gwaith y gweision oedd 6 y bore tan 8 y nos ac o 6 tan 9 yn ystod y cynhaeaf. Yr oedd cyflogau ardal Tal-y-bont (£35 i £40 y flwyddyn yn 1918) yn uwch nag a delid i weision yr ochr ddeheuol y sir (£20 i £30 y flwyddyn).

Cwynai'r undebwyr fod gorfodaeth ar y cowmen i weithio ar y Sul a phan oedd gwas yn sâl ni fyddai'n derbyn ei gyflog. Un sylw a

you will remember him for his fiery preaching, his cutting comments, oral and in print, or even as a dentist. He had an amazing mission; he preached the gospel of Christ and, at the same time, the philosophy of communism. He organised branches of NALRU throughout Ceredigion, and on a Saturday evening in February 1918 he came to Tal-y-bont Primary School where scores of farm workers awaited him.

T.E. Nicholas spoke for two hours explaining the objectives of the Union, dealing with land problems, housing, poverty and the Corn Production Act. At the end of the evening it was decided to establish a branch of the Union with Ifan Rees Morgan, Penlôn as secretary and Tom Davies, Birkenhead Street as treasurer. Before long the branch had 63 members.

The campaigning targets of the Tal-y-bont Union were not known but one can suppose that their programme would have been similar to those of the Llanilar branch:

1. A minimum wage of £2.2s a week.
2. A ten hour working day.
3. A half-day holiday on Saturdays.
4. Time and a half for overtime work.
5. Payment for working on Sundays.

In May 1918 a man called Edgar Chappell came to Ceredigion to report upon the level of agricultural wages. His final report was published by the Government and it is a very interesting document. Edgar Chappell's notebooks have survived and they include details of his visit to Tal-y-bont on May 9, 1918. During the day Chappell discussed the agricultural situation with Mr Morgan, Maesnewydd, Mr R.T. Griffiths, Y Felin, and Mr J.J. Hughes, the Tal-y-bont Registrar. At eight o'clock that evening Chappell met members of the Farm Workers' Union. According to his notes many workers from the Tal-y-bont area had gone to South Wales in search of work. Very few farm workers would now be hired in the November fairs; the annual contract was made on the farm. The hours of work for farm labourers were from 6 a.m. until 8 p.m. and from 6 a.m. until 9 p.m. during harvest time. Wages in the Tal-y-bont area (£35 to £40 per annum) were higher than those paid in the south of the county (£20 to £30 per annum).

Members of the Union complained that cowmen were made to work on Sundays and when workers were ill they did not receive

wnaed oedd: 'All men would go from farms if they dared.'

Yn ei adroddiad cammolodd Chappell safon gwaith y gweision. Roedd ganddynt hefyd ddiddordebau eang ac yr oedd llawer ohomnynt yn gapelwyr brwd. Credai fod safon byw gweision sengl a menywod yn rhesymol ac eu bod yn cael bwyd syml ond maethlon. Y gweision priod oedd yn dioddef yn ôl Chappell. Nid oedd eu cyflogau'n ddigonol i gadw'u teuluoedd a dyna pam yr aeth llawer o weision priod i Dde Cymru i chwilio am waith. Yr oedd yn well gan ffermwyr gyflogi llanciau ifanc gan fod hynny'n rhatach. Canlyniad hyn oll, yn ôl Chappell, oedd fod rhai aelodau undeb yn casau eu cyflogwyr a bod cryn ddrwg-deimlad yng nghefn gwlad Ceredigion.

Gwelid dirwasgiad yn y byd amaethyddol yn y 20au ac o ganlyniad fe ddioddefodd y ffermwyr a'u gweision fel ei gilydd. Diflannodd llawer o ganghennau o'r NALRU yng Ngheredigion gan gynnwys cangen Tal-y-bont.

Mae'n sicr i rai gweision ddioddef amodau sâl iawn ar rai ffermydd yn yr ardal yn nechrau'r ganrif; ond wrth drafod gyda rai o ffermwyr hyna'r gymdogaeth, fe ddaw'n amlwg nad oedd amodau byw y meistri eu hunain fawr gwell yn y cyfnod hwn.

Gorchestion

J.H. Morgan

Mewn seremoni arbennig a gynhaliwyd ar ffald Penpompren, Tal-y-bont, Mehefin 2, 1981, cyflwynwyd Tarian Goffa Perthi i J.H. Morgan, Maesnewydd, Tal-y-bont. Dyma'r tro cyntaf er pan sefydlwyd y gystadleuaeth 14 mlynedd yn ôl i'r darian ddod i Geredigion. Dyfarnwyd y wobr i Mr. Morgan am fod yn berchen yr hwrdd gorau o blith 160 o hyrddod mynydd Cymreig a fuont ar brawf yn Nhal-y-bont Isaf, Bangor, dros dymor 1980-1981. Deuai'r hyrddod o blith diadelloedd ffermwyr yn Arfon, Ceredigion, Dinbych, Maldwyn a Meirionnydd. Dychwelodd deg o'r hyrddod hyn i Dal-y-bont i'w cneifio ar Fehefin 2.

Prisiau Da

Bu ffermwyr y cylch yn cael prisiau da am eu cynnrych yn 1980. Cafodd D. Bennett Jenkins a'i fab, Cerrigcaranau Uchaf £550

pay. One comment made was: 'All men would go from farms if they dared.'

In his report Chappell praised the standard of work of the farm labourers. They had varied interests and were keen chapel attenders. He believed that the standard of living of unmarried workers and women was reasonable and that they had a simple but nutritious diet. According to Chappell, it was the married farm workers who suffered. Their wages were not enough to support a family and this is why many married workers left for South Wales in search of work. Farmers preferred employing young men as this was cheaper. As a result, according to Chappell, some Union members detested their employers and there was much bad feeling in rural Ceredigion.

There was a depression in agriculture in the 1920s and as a result farmers and servants suffered alike. Many branches of NALRU disappeared in Ceredigion including the Tal-y-bont branch.

It is certain that some workers endured very poor conditions on some farms in the area at the beginning of the century; but from discussions with some of the oldest farmers in the area it becomes apparent that the standard of living of the employers themselves was not much better during this period.

Accomplishments

J.H. Morgan

In a special ceremony held at Penpompren farmyard, Tal-y-bont, in June 1981, the Perthi Memorial Shield was presented to J.H. Morgan, Maesnewydd, Tal-y-bont. This was the first time, since the competition was established 14 years previously, that it came to Ceredigion. Mr Morgan was awarded the prize for the best ram from amongst 160 Welsh mountain rams which were tested in Tal-y-bont Isaf, Bangor, during the 1980-1981 season. The rams came from flocks belonging to farmers in Arfon, Ceredigion, Dinbych, Maldwyn and Meirionnydd. Ten of these rams returned to Tal-y-bont to be sheared on June 2.

Good Prices

Local farmers had good prices for their produce in 1980. D. Bennett Jenkins and his son, Cerrigcaranau Uchaf had £550 for a

am heffer yn sêl Llanelwedd; cafodd ei frawd Hywel, Neuadd yr Ynys, £480 am heffer yn sêl Tregaron; a gwerthwyd tarw gan E.H. Williams a'i fab Bob, Penywern, am £940 yn sêl Dolgellau. Yn wir, fe enillodd E.H. Williams wobr efo tarw ifanc yng Nghaernarfon yn 1930 ac fe enillodd am fuches y flwyddyn gyda'i wartheg duon yn y Sioe Frenhinol, heb sôn am lu o wobrau yn Soieu Aberystwyth a Thal-y-bont. Ni bu fawr o gystadlu gan Penywern wedi hynny.

Gwilym Jenkins

Enillodd Mr Gwilym Jenkins, Tanrallt, Tal-y-bont wobr go arbennig yn y byd amaethyddol yn 1983. Rhoddir y wobr yn flynyddol gan Ffederasiwn Cymdeithasau Tir Glas Cymreig i rai sydd wedi gwneud cyfraniad arbennig i wella tir mynydd. Nid ar chwarae bach y mae gwella y math yma o dir a golyga gryn dipyn o gynllunio, gwybodaeth arbennig a gwaith caled yn ogystal â hir amynedd gan fod y broses yn un a gymer flynyddoedd lawer cyn gweld ffrwyth y llafur cynnar a chyson. Fel y soniwyd eisoes, fe gychwynnodd Gwilym Jenkins ar y gwaith hwn yn Nhynygraig gyda'i dad ac erbyn hyn mae Dafydd ac Enoc, meibion Gwilym, yn gweithio ar yr un tir.

Yn 1989 yn y Sioe fawr enillodd teulu Tanrallt yr ail wobr am hwrdd mewn oed, y drydedd wobr am oen hwrdd, a'r drydedd a'r bedwaredd wobr am hwrdd blwydd. Bu Tanrallt hefyd yn llwyddiannus yn y gystadleuaeth cneifio, gydag Enoc Jenkins yn cael y drydedd wobr am gneifio â gwellau o dan 25, a Dafydd Jenkins yn bedwerydd. Cafodd Enoc hefyd y chweched safle am gneifio â pheiriant yn yr adran iau, efo dros hanner cant yn cystadlu.

Yn ystod gaeaf 1989 bu 33 o wlyn hyrddod yn cyd-bori ar gae 12 cyfer yn Ffynnon Caradog drwy garedigrwydd Dr Selwyn Williams, Coleg y Brifysgol, Aberystwyth. Pwrpas yr arbrawf oedd ceisio gwella cynnyrch y ddafad fynydd drwy ddewis yr wlyn hyrddod mwyaf addas ar gyfer y dyfodol. Pwyswyd yr hyrddod dair gwaith i gyd, sef 19 Hydref, 21 Chwefror a 8 Mai gan Gwyn Howells, arbenigwr ar ddefaid y Comisiwn Cig a Da Byw. Cyfartaledd y pwysau ym mis Hydref oedd 38 kg ac wedi cynyddu i 52 kg erbyn 8 Mai heb ddim dwysfwyd, h.y. porfa yn unig. Roedd y

heifer in the Llanelwedd sale; his brother Hywel, Neuadd yr Ynys, had £480 for a heifer in the Tregaron sale; and a bull was sold by E.H. Williams and his son Bob, Penywern, for £940 in the Dolgellau sale. Indeed, E.H. Williams won a prize with a young bull in Caernarfon in 1930 and he won a prize for the best herd of the year with his Welsh Blacks at the Royal Welsh, not to mention scores of prizes at the Aberystwyth and Tal-y-bont shows. Penywern didn't compete very much after that.

Gwilym Jenkins

Mr Gwilym Jenkins, Tanyrallt, Tal-y-bont won a special prize in the agricultural world in 1983. The prize is awarded annually by the Federation of Welsh Grassland Societies to those who have made a special contribution to improving hill land. It is not easy to improve this type of land and it involves a great deal of planning, special information and hard work in addition to a lot of patience as it is a process which takes many years before the fruits of early and consistent labour can be seen. As was mentioned earlier Gwilym Jenkins started this work at Tyngraig with his father and now Enoc and Dafydd, Gwilym's sons, are working the same land.

In 1989, at the big Show the Tanyrallt family won the second prize for an adult ram, the third prize for a male ram and the third and fourth prize for a yearling ram. Tanrallt was also successful in the shearing competition, with Enoc Jenkins receiving the third prize for shearing with shears for the under 25 year olds and Dafydd getting fourth prize. Enoc was also sixth for shearing with a machine in the junior section, with over fifty competitors taking part.

During the winter of 1989, 33 male rams were grazing together on a twelve acre field at Ffynnon Caradog by kind permission of Dr Selwyn Williams, University College, Aberystwyth. The purpose of the experiment was to try to improve mountain sheep products by selecting the most suitable rams for the future. The rams were weighed three times, on 19th October, 21st February and 8th May by Gwyn Howells, the Meat and Livestock Commission's expert on sheep. The average weight in October was 38 kg which, by 8th May, had increased to 52 kg without any concentrated food, that is, grass only. The Association

Gymdeithas yn rhoi cwpan am yr hwrdd mwyaf delfrydol a dewis y panel (E.J. Morgan, Gwynn Jones a Gareth Evans) oedd hwrdd Gwilym Jenkins a'i feibion, gyda hwrdd Hughie Owen, Ty'nddraenen, yn ail. Roedd y Gymdeithas yn bwriadu epil-brofi y pencampwr drwy roi 50 o famogiaid yr aelodau iddo yr Hydref dilynol. Yn Ffald Penpompren y cynhaliwyd y beirniadu, ac wedi hynny cafwyd sylwadau manwl ar y cnufau gan David Jones, Prif Swyddog y Bwrdd Gwlân, a bwysleisiodd fod yn rhaid cael gwared â'r saethwlen (kemp) os am bris da am y gwlân.

Llwyddiant arall i Gwilym Jenkins a'i feibion yn Llanelwedd yn 1993 pan enillwyd 'Pencampwriaeth y Defaid

presented a cup for the most ideal ram and the panel (E.J. Morgan, Gwynn Jones and Gareth Evans) chose the ram belonging to Gwilym Jenkins and his sons, with Hughie Owen, Ty'nddraenen's ram coming second. The Society intended to prove the progeny of the champion the following autumn by giving it 50 ewes belonging to members. The judging took place in Penpompren farm-yard and afterwards detailed comments were made on the fleeces by David Jones, the Chief Officer of the Wool Board, who emphasised that kemp had to be got rid of if they wanted a good price for the wool.

Gwilym Jenkins and his sons had another success at Llanelwedd in 1993 when they won the 'Mountain Sheep Championship' –



Meibion Tanrallt a'r hwrdd

Sons of Tanrallt and the ram

Mynydd' – y trydydd tro yn olynol iddynt ennill y bencampwriaeth hon. Dilynwyd hyn, eto yn 1993, gan benodi Gwilym Jenkins yn Gymrawd Cymdeithas Amaethyddol Cymru am ei waith yn y byd amaethyddol ar hyd y blynnyddoedd. Derbyniodd ei dystysgrif oddi wrth Mr Edward Griffiths, Cadeirydd y Cyngor Gwobrwyd Cymreig, yn y Sioe yn Llanelwedd.

Yn 1997 enillodd Gwilym Jenkins a'i feibion y cystadleuaeth silwair, adran y byrnau mawr, a gynhaliwyd gan Gymdeithas Tir Glas Aberystwyth a'r cylch.

Aran Waring

Un o'r cystadleuwyr ieuengaf yn Sioe Llanelwedd yn 1989 oedd Aran Waring, Braich Garw, oedd yn ddim ond deg oed. Yn yr Adran Ddofednod, efe a gafodd y marciau uchaf am arddangos wyau. Aeth Aran â deg ymgais i'r sioe ac fe gafodd ddeg cerdyn gwobrwyd am ei drafferth. Dyma'r tro cyntaf iddo arddangos yn y Sioe Frenhinol.

D. Bennett Jenkins and Hywel Jenkins

Ar fagu gwartheg duon mae D. Bennett Jenkins, Cerrigcaranau gynt, wedi rhagori. Fe oedd y pencampwr yn Sioe Frenhinol Cymru yn 1988 gan ennill am y fuwch orau, ac wedyn yn 1989 fe gipiodd y gampwriaeth

the third time in succession for them to win this championship. Another success followed, again in 1993, when Gwilym Jenkins was appointed a Fellow of the Welsh Agricultural Society for his contribution to agriculture over the years. He received his certificate from Mr Edward Griffiths, Chairman of the Welsh Awards Council, at the Llanelwedd Show.

In 1997 Gwilym Jenkins and his sons won a silage competition, in the large bales section, held by the Aberystwyth and District Grassland Society.

Aran Waring

One of the youngest competitors in the Llanelwedd Show in 1989 was Aran Waring, Braich Garw, who was only ten years old. He had the highest marks in the Poultry Section for exhibiting eggs. Aran took ten entries to the show and won ten prizes. This was the first time for him to enter at the Royal Welsh Show.

D. Bennett Jenkins and Hywel Jenkins

D. Bennett Jenkins, Cerrigcaranau has specialised in the breeding of Welsh Blacks. He won the championship at the Royal Welsh Show in 1988 for the best cow and then, in 1989, he won the championship with the bull, Neuadd Cawr 174. He won



D. Bennett Jenkins

gyda'r tarw Neuadd Cawr 174. Fe enillodd amryw o wobrau bach eraill mewn sioeau bach nad yw'n cofio'n fanwl amdanyn nhw. Fe enillodd ei frawd, Hywel, Neuadd yr Ynys, lu o wobrau hefyd gan gynnwys y bencampwriaeth am y fuwch orau yn 1989 a'r wobr gyntaf am y grŵp pil (i gyd o'r un tarw). Efe hefyd a gafodd y cwpan am y grŵp o bedwar, y wobr gyntaf am y grŵp o dri, a tharian 'Cefngwlad' am y pâr o heffrod gorau. Cafodd yr ail wobr am fuwch, buwch a llo, heffer gyflo a llo tarw. Mae hefyd wedi ennill llawer o wobrau efo defaid.

Fe roddir tlws y diweddar Miss Pauline Tayler, Llanarth, a gwobr ariannol Banc y Midland am fuches y flwyddyn i'r bridiwr a gefnogodd sioeau ac arwerthiannau Cymdeithas y Gwartheg Duon Cymreig fwyaf yn ystod y flwyddyn. Yn 1990 Hywel a William Jenkins oedd yn fuddugol.

James Morgan Jenkins

Mae'r ddau frawd yn dilyn yn ôl troed eu tad, Mr James Morgan Jenkins, a anwyd yn 1876 ac a fu'n ffermio yng Ngherrigcaranau ac wedyn yn Neuadd yr Ynys cyn ymddeol i Maesgwyn, Tal-y-bont. Fe enillodd ef sawl gwobr yn Smithfield ac mewn sioeau mawr a bach ac fe fu galw mawr amdan fel beirniad, nid yn unig mewn sioeau lleol ond hefyd sioeau cenedlaethol yng Nghymru a Lloegr. Yn wir roedd yn un o sylfaenwyr Cymdeithas y Sioe Frenhinol (Y 'Royal Welsh') yn 1904 a bu'n Llywydd arni gan ddod maes o law yn un o Lywyddion Oes y Gymdeithas. Bu hefyd yn Llywydd ar y Gymdeithas Da Duon Cymreig. Prynodd ei gar modur cyntaf yn 1928, gan fynd yr holl ffordd i Longbridge, Birmingham, i'w gyrchu a'i yrru adref bob cam er nad oedd erioed wedi cael profiad o yrru. Parhaodd i yrru nes oedd yn 92 oed a'i gamp fwyaf mae'n debyg oedd byw i 102 yn 1978!

Fel hyn y talodd Huw Huws deyrnged iddo y pryd hynny:

Gŵr a gerddodd yn dawel led-led Cymru a thu hwnt fel amaethwr cyfrifol cyn bod neb ohonom; a throediodd yn ein plith am gynifer blynnyddoedd heb dynnu sylw ato'i hun. Ni chlywid ei lais yn yr heolydd, ond plannodd egwyddorion cymdeithas dda y ffordd y cerddodd, ac enillodd barch ei gymdogion ymhell ac agos. Ni chwenychoedd gadeiriau ond fe'u hestynwyd

several other prizes in minor shows, the details of which he no longer remembers. His brother Hywel, Neuadd yr Ynys, also won a number of prizes including the championship for the best cow in 1989 and first prize for the best offspring (all from the same bull). He also won the cup for a group of four, first prize for a group of three, and the 'Cefngwlad' shield for the best pair of heifers. He won second prize for a cow, cow and calf, heifer in calf and a bullock. He has also won many prizes with sheep.

The late Miss Pauline Taylor trophy is awarded, along with prize money given by the Midland Bank, for the herd of the year to the breeder who has given most support to the Welsh Black Society's shows and sales during the year. In 1990, these were won by Hywel and William Jenkins.

James Morgan Jenkins

The two brothers are following in the footsteps of their father, Mr James Morgan Jenkins, who was born in 1876 and who farmed at Cerrigcaranau and afterwards at Neuadd yr Ynys before retiring to Maesgwyn, Tal-y-bont. He won several prizes at Smithfield and in large and small shows and he was much in demand as a judge, not only in local shows but also in national shows in England and Wales. Indeed he was one of the founders of the Royal Welsh in 1904 and he was a President who later became a Life President of the Society. He was also a President of the Welsh Black Society. He bought his first motor car in 1928, going all the way to Longbridge, Birmingham to collect it and then driving all the way back although he had never had any experience of driving. He continued driving until he was 92 years of age and probably his greatest achievement was to live until he was 102 in 1978!

This is Huw Huws' tribute to him at the time:

A gentleman who travelled quietly throughout Wales and beyond as a responsible farmer before we were born; and he lived amongst us for many years without drawing attention to himself. His voice was not heard on the highways but he sowed the seeds of a good community along the way he trod and he won the respect of his neighbours near and afar. He did not desire chairs but they were extended to him from all directions; his courteous, gentlemanly



James Morgan Jenkins, yng nghwmni dwy o'i ferched, yn paratoi i dorri'r gacen penblwydd pan oedd yn gant oed.

iddo o bob cyfeiriad; roedd ei ymddygiad cwrtais, bonheddig yn hawlio edmygedd ei gydfforddolion a'i ddull siriol diymhongar bob amser yn ein denu.

Cymysgodd lawer â rhai o drâs uwch mewn pwylgor a chyngor, ond ni cholloedd ei stamp unigryw ei hun. Er nad oedd yn wr cyhoeddus, erys ei ddylanwad personol yn amlwg yn y meysydd arbennig yr oedd ef yn arloeswr ynddynt.

Daeth newid dirfawr i fyd amaethu yn ystod ei fywyd. Cofiai am y pladurwyr yn lladd gwair a medi'r âd a threulio'r gaeaf i fedi gyda'r ffust fach. Cyfnod y llafur caled a'r oriau meithion, heb sôn am hamdden, oedd ei gyfnod ef, a bu'n driw i draddodiad ei hynafiaid drwy ennill ei fara o'r erwau cyndyn; a chafodd oes faith i weld gwireddu ei weledigaeth a chael o'i lafur a'i ddyfal barhad y llawenydd o weld ei blant a'i wyrion yn elwa o ddilyn ôl ei draed.

James Morgan Jenkins, in the company of two of his daughters, preparing to cut his birthday cake when he was a hundred years old.

behaviour aroused admiration amongst his fellow travellers and his cheerful unassuming manner always attracted us to him.

He often mixed with many from a higher social background during committees and councils but he never lost his individuality. Although he was not a public person, his personal influence remains in those areas in which he pioneered.

Agriculture underwent great changes during his lifetime. He remembered scythes being used for cutting hay and harvesting corn and the corn being threshed with flails during the winter. He was brought up in the age of hard work and long hours, with no leisure, and he remained true to his forbears by earning his living from the stubborn acres; he had a long life to see his dream realised and out of his labour and tenacity came the joy of seeing his sons and grandchildren profiting by following in his footsteps.

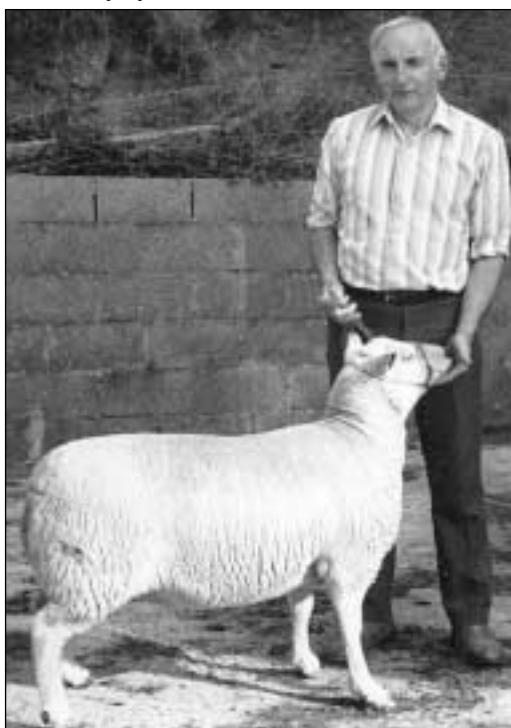
Fel pob gwerinwr diwylliedig anwylodd bopeth a berthynai i'r hen draddodiadau Cymreig, ac yr oedd cylch ei ddarllen fel ei ddiddordebau eraill yn eang, a didwylledd ei syniadau yn gywir a dyrchafol. Cafodd y fraint o allu mwynhau darllen hyd ei fisoeedd olaf heb gymorth gwydrau, ac yr oedd bob amser â diddordeb ym maes darllen eraill. Roedd yn rhaid i chwi gymryd gofal o'ch ffeithiau wrth drafod llyfr gydag ef, ac ni fyddai'n ôl o'ch cywiro, a ddangosai ei fod yn ddarllenwr manwl a gofalus. Cadwodd ei gôf yn eithriadol i'r diwedd, ac yr oedd orig yn ei gwmni yn dwyn yn ôl llawer o bethau oedd wedi cilio o gôf rhai oedd lawer yn iau nag ef.

Dewisodd Jane Maria, un o ferched hawddgaraf yr ardal, yn gymar bywyd, ac wrth sôn am boblogrwydd y gŵr a'r tad ni ddylem anghofio anwyldeb y wraig a'r fam a gadwodd groeso yn y cartref i'w dderbyn yn ôl o'i fynych deithio; ac fe'i freintiwyd â llond aelwyd o blant sydd yn cadw llinach yr hen draddodiad.

Evan Evans

Mewn arwerthiant hyrddod yn Llanelwedd yn 1987 cafodd Mr Evan Evans, Neuadd Fawr, gryn lwyddiant efo'i ddefaid Charolais. Yn 1982 roedd Evan Evans wedi mewnfioro pedair oen fenyw o'r brîd arbennig yma o Ffrainc fel menter newydd. Mae'r pedair oen erbyn hyn wedi cynyddu i ddiadell fechan o ddwy ddafad ar bymtheg ac yn farchnadol iawn. Yn yr arwerthiant cafodd Mr Evans ail wobr am hwrdd mewn oed a'r wobr gyntaf a'r bedwaredd am hwrdd blwydd, a gwerthodd chwech o hyrddod am gyfartaledd o 450 gini. Ymddengys fod y fenter yn talu ar ei chanfed.

Roedd yn yr arwerthiant hon, sydd gyda llaw y fwyaf yn y wlad, dros saith mil o hyrddod o dri deg saith o wahanol fridiau. Nid camp fechan oedd cyrraedd y brig. Nid gwaith rhad chwaith yw bridio pencampwyr. Y



Evan Evans & hwrdd/ram

Like every cultured worker, he held dear everything that belonged to the old Welsh traditions, and his reading, like his other interests, was wide ranging; the sincerity of his ideas was true and uplifting. He enjoyed reading, without the help of glasses, up until the last few months of his life and he was always interested in other people's reading. You had to be sure of your facts when discussing a book with him; he would not be slow in correcting you which showed that he was a careful and thorough reader. His memory remained exceptional right up to the end and an hour in his company brought back many things which had disappeared from the memory of others who were much younger than him.

He chose Jane Maria, one of the most amiable girls in the district, as his wife; while relating the popularity of the father and husband we should not forget the loving wife and mother who was there to welcome him home from his many travels; he was blessed with a house full of children who continue to support the old traditions.

Evan Evans

In a ram sale in Llanelwedd in 1987 Mr Evan Evans, Neuadd Fawr, had considerable success with his Charolais sheep. In 1982 Evan Evans had imported four female lambs of this particular breed from France as a new venture. The four lambs have now increased to a small flock of seventeen and are very marketable. In the sale, Mr Evans had second prize for an adult ram and the first and fourth prize for a one-year old ram; he sold six rams for an average of 450 guineas. It appears that the venture has paid off a hundredfold.

This sale, which is, by the way, the biggest in the country, had over seven thousand rams from thirty seven different breeds. It was no easy feat to be the best. It is not cheap to breed champions either. The previous year, Evan bought a ram for an undisclosed price.

flwyddyn cynt, fe brynodd Evan hwrdd am bris na cheir ei ddatgelu.

Yn 1988, yn Sioe ac Arwerthiant yr N.S.A yn Llanelwedd, cafodd Evan Evans lwyddiant eto. Roedd 470 o ddefaid Charolais yno a dyfarnwyd mamog dair oed o Neuadd Fawr yn is-bencampwr a gwerthwyd hi am 800 gini. Hefyd cafodd Evan y cyntaf a thrydydd mewn dosbarth cryf o wyn hyrddod a oedd wedi eu geni ym mis Mawrth a gwnaeth y rhain brisiau da hefyd.

Beryl Evans

Fe ddaeth coron driphlyg y Gymdeithas Defaid Mynydd Cymreig i Geredigion am y tro cyntaf yn 1988 pan gipiodd Mrs Beryl Evans, Glanrafon, brif wobrau'r Gymdeithas yn y gystadleuaeth ddiadelloedd rhyng-sirol. Enillwyd Cwpan Coffa Pierce Owen am y ddiadell orau yn y pum sir (Arfon, Dinbych, Maldwyn, Meirion a Cheredigion), ynghyd â tharian

In 1988, in the N.S.A. Show and Sale at Llanelwedd, Evan Evans had further success. There were 470 Charolais sheep; a three year old ewe from Neuadd Fawr was declared the runner up to the champion and was sold for 800 guineas. Evan also had a first and third prize, in a strong class, for the best male lambs which had been born in March and these also went for a good price.

Beryl Evans

The Welsh Mountain Sheep Society's triple crown came to Ceredigion for the first time in 1988 when Mrs Beryl Evans, Glanrafon won the main prizes of the Society in the inter-county flock competition. She won the Pierce Owen Memorial Cup for the best flock in the five counties (Arfon, Dinbych, Maldwyn, Meirion and Ceredigion), along with the Berthdu Shield for the best female sheep and the Farmers Marts Shield for the



Glanrafon (E.O. Jones)

Berthddu am y defaid benyw gorau, a Tharian Farmers Marts am yr hesbinod gorau. Yn wir, dyma'r tro cyntaf i unrhyw un o'r gwobrau yma ddod i Geredigion a'r tro cyntaf i ferch ennill. Daeth diadell Cynnnull Mawr, Llandre, yn bedwaredd mewn un dosbarth, a diadell Llety Ifan Hen, Bontgoch, yn drydedd mewn dosbarth arall.

Cyflwynwyd y gwobrau yn dilyn Cyfarfod Blynnyddol y Gymdeithas a gynhalwyd yn Neuadd yr Eglwys, Eglwysfach, lle y cyfeiriodd y Llywydd, John Hywel Edwards, Tai Duon, Padog, Betws y Coed, yn ei anerchiad at bwysigrwydd y ddafad fynydd Gymreig fel sylfaen cefn gwlad Cymru. Cafwyd adroddiad manwl ar weithgareddau'r flwyddyn gan y Cadeirydd, Gwilym Jenkins, Tyngraig, a sylwadau gan Moss Jones, yr ysgrifennydd, ar y cyfrifon a'r fantolen. Ar ôl cinio blasus yn yr Hen Efail, traddodwyd beirniadaeth ar y gystadleuaeth rhwng-sirol gan Dafydd Pierce, Maesnewyddion, Betws y Coed, ac Eilir Jones, Aeddren, Llangwm, a bu pawb yn ymfalchö yn llwyddiant Mrs Beryl Evans.

Yng Nglanrafon hefyd mae Tarian Rhosgoch am y ddiadell orau yng Ngheredigion, tarian a enillwyd ddwy waith. Cynhalwyd tri Diwrnod Agored yno, un yn 1973 gan y Gwasanaeth Cyngori o fewn y sir, i ddangos gwella tir a stoc, un arall yn 1983 pryd y dangoswyd y ddiadell i aeodau'r Pum Sir ac un wedyn yn 1989 pan welwyd y ddiadell yn ei gogonian gan bedwar ugain o fugeiliaid y Pum Sir, yn famogiaid, hesbinod, wlyn benyw, hyrddod hŷn, hyrddod blwydd ac wlyn hyrddod mewn corlannau ar wahan. Dyma ddiadell o ddefaid cryf, cynhyrchiol, sydd, ar ôl gwella cyfran helaeth o dir mynydd, yn gwrthbrofi unrhyw honiad fod angen symud oddi wrth ddefaid mynydd Cymreig.

Edrydd Gwyn Jones am y modd y cychwynnodd diddordeb Mrs Evans mewn defaid yn gynnar iawn ac fel y byddai ei thad, John Jenkins, yn troi ati'n gyson am gadarnhad i ffeithiau ynglŷn â hwsmonaeth y ddiadell. Arferai gadw llyfr yn cynnwys manylion am y ddiadell, ynghyd â barddoniaeth o'i heiddo a ysbrydolwyd gan brydferthwch Cwm Ceulan.

Cafodd y tir rhedyn ac eithin ei wella drwy aredig tua chanol y ganrif. Yn 1965, dechreuwyd gwella pedwar ugain erw o rosdir

best yearling ewes. Indeed this was the first time for any of these prizes to come to Ceredigion and it was the first time for a woman to win. The Cynnnull Mawr, Llandre, flock came fourth in one class and the Llety Ifan Hen, Bontgoch, flock came third in another class.

The prizes were presented at the Society's Annual Meeting which was held in the Church Hall at Eglwysfach, where the President, John Hywel Edwards, Tai Duon, Padog, Betws y Coed referred in his address to the importance of the Welsh Mountain sheep as a corner stone of rural Wales. A detailed report was given on the year's activities by the Chairman, Gwilym Jenkins, Tyngraig, and comments were made by Moss Jones, the secretary, on the accounts and balance sheet. After a delicious meal at Hen Efail, the adjudication was given on the inter-county competition by Dafydd Pierce, Maesnewyddion, Betws y Coed, and Eilir Jones, Aeddren, Llangwm, and everyone rejoiced in Mrs Beryl Evans' success.

Also at Glanrafon is the Rhosgoch Shield for the best flock in Ceredigion, a shield which was won twice. Three Open Days have been held there, one in 1973, by the Advisory Service within the county, to show land and stock improvement, another in 1983 when the flock was shown to members of the five counties and then one in 1989 when the flock in all its glory was seen by eighty shepherds from the Five Counties, the ewes, the yearling ewes, female lambs, older rams, yearling rams and male lambs in separate pens. Here was a flock of strong, productive sheep, which, after improving a substantial part of hill land, contradicted any claim for the need to move away from Welsh Mountain sheep.

Gwyn Jones relates how Mrs Evans began taking an interest in sheep very early on and how her father, John Jenkins, would turn to her regularly for confirmation of the facts regarding the husbandry of the flock. She used to keep a book containing details of the flock along with her poetry, inspired by the beauty of the Ceulan Valley.

The bracken and gorse land was improved by ploughing during the middle of the century. In 1965, work started on improving eighty acres of moorland by the gradual method developed in the area. John Jenkins was amongst the first to adopt this method on the

drwy'r dull graddol a ddatblygwyd yn yr ardal. Yr oedd John Jenkins gyda'r cyntaf i fabwysiadu'r dull yma ar y mynydd ac y mae Beryl wedi parhau gyda'r gwaith yn llwyddiannus, yn gymaint felly fel i ni gynnal arddangosfa yng Nglanrafon ar wella tir a stoc yn 1973. Hyd yn oed heddiw, ychydig o ffermwyr, a llai fyfth o gynghorwyr, sydd wedi deall yr egwyddor 'mai'n araf bach mae mynd ymhell' ar y rhosdir. Er yr holl wella tir, cadwyd y ddiadell yn sefydlog ar 500 o famogiaid, hyd nes y prynwyd Tŷ Mawr (cartref mam Beryl) tua dechrau'r wythdegau. Adlewyrchir y gwella tir a'r rhif cymedrol o ddefaid ym maint, ansawdd a chyflawniad y mamogiaid.

Ni fu Mrs Beryl Evans yn ôl ychwaith o fuddsoddi arian i fagu defaid amgenach, er iddi dderbyn diadell deilwng o law ei thad. Talodd fil o bunnau yn 1981 am hwrdd o Berth Ddu, Llanrwst. Daeth hyrddod hefyd o ddiadelloedd fel Coedladur, Llanuwchllyn; Dolcastell, Rowen a Bryncynhadledd, Llanbedr y Cennin, yn ogystal ag o rai lleol fel Rhiwarthen Isaf, Penllwyn. Cred Mrs Evans mai epil hwrdd o Glanmerin, Glaspwll a wnaeth fwyaf o argraff ar feirniaid y gystadleuaeth diadelloedd yn 1988.

Yn 1993 cafodd Mrs Evans y faint o fod yn Llywydd y Gymdeithas Defaid Mynydd.

Jean Evans, Gerynant, Tal-y-bont.

Bu hi'n llwyddiannus yn Sioe Llanelwedd yn 1993 gyda'i geifr. Mae hefyd wedi ennill gwobrau yn Sioeau Aberystwyth, Amwythig, Gŵyr, Mona, Sir Benfro a Llanilar.

Emyr Wyn Davies

(Yr hanes ym Mhapur Pawb gan Gwyn Jones):

Ym Mhlas Gogerddan yn 1989 dyfarnwyd Emyr Wyn Davies, Llety Ifan Hen, Bontgoch, yn llawn deilwng i dderbyn prif wobr Ffederasiwn y Cymdeithasau Tir Glas Cymreig am wella tir mynydd. Cipwyd y wobr ar yr ail gynnig ac yn awr mae tri amaethwr, sydd yn aelodau o Gymdeithas Tir Glas Aberystwyth, wedi ei hennill ers y cychwyn yn 1982 (Gwilym Jenkins, Tyngraig, Tal-y-bont yn 1983 a Thecwyn Lewis, Rhosgoch, Capel Dewi yn 1984 yw'r ddau arall.)

Yn Llety Ifan Hen cedwir 40 o fuchod duon Cymreig i fagu llo i 1200 o famogiaid

hills and Beryl has successfully continued the work to the extent that we held a display at Glanrafon on how to improve land and stock in 1973. Even today, very few farmers and even fewer advisers have understood the principle that 'slowly but surely' is the best way of dealing with moorland. Despite all the land improvements, the flock remained at 500 ewes, until Tŷ Mawr was bought (the home of Beryl's mother) at the beginning of the eighties. The improvement to the land and the modest number of sheep are reflected in the size, quality and the performance of the ewes.

Mrs Beryl Evans did not stint either in investing money to breed better sheep although she inherited a good flock from her father. She paid a thousand pounds in 1981 for a ram from Berth Ddu, Llanrwst. She also obtained rams from flocks such as Coedladur, Llanuwchllyn; Dolcastell, Rowen and Bryncynhadledd, Llanbedr y Cennin, in addition to rams from local places such as Rhiwarthen Isaf, Penllwyn. Mrs Evans believes that it was the descendant of a ram from Glanmerin, Glaspwll which made the greatest impression on the judge in the competition for flocks in 1988.

In 1993, Mrs Evans had the privilege of being the President of the Mountain Sheep Society.

Jean Evans, Gerynant, Tal-y-bont.

She was successful in the Llanelwedd Show in 1993 with her goats. She has also won prizes at Aberystwyth, Shrewsbury, Gower, Anglesey, Pembrokeshire and Llanilar Shows.

Emyr Wyn Davies

(An extract from Papur Pawb by Gwyn Jones):

At Gogerddan Plas in 1989 Emyr Wyn Davies, Llety Ifan Hen, Bontgoch, was considered worthy of the Federation of Welsh Grassland Societies' main prize for improving hill land. The prize was won on the second attempt and by now three farmers who are members of the Aberystwyth Grassland Society have won it since it started in 1982 (Gwilym Jenkins, Tyngraig, Tal-y-bont in 1983 and Tecwyn Lewis, Rhosgoch, Capel Dewi in 1984 were the other two).

At Llety Ifan Hen 40 Welsh Black cows are kept for breeding and 1200 Welsh Mountain ewes are kept on 750 acres of land which

mynydd Cymreig ar 750 erw o dir, yn gaeau, ffridd a mynydd. Croesir y buchod efo tarw Charolais ond megir y mwyafrif llethol o'r ddiadell yn bur, heblaw'r ychydig famogiaid a groesir efo hyrddod Suffolk. Codwyd adeiladau newydd yn ddiweddar ar gyfer gaeafu'r wlyn benyw sy'n mynd i ddod i mewn i'r ddiadell a hefyd ar gyfer y mamogiaid hynny sy'n magu wlyn croes.

Mae'r rhan fwyaf o'r tir yn gogwyddo tua'r Gorllewin, gyda llechweddau serth yn wynebu'r Gogledd. Tystia'r carneddau aml ac amlwg a godwyd cyn ac wrth aredig i natur caregog y ddaear. Ar ben hyn fferm ddi-gysgod iawn ydyw, gyda chyflymder gwynt o 15 milltir yr awr ar gyfartaledd dros gyfnod o ddeng mlynedd ar hugain. Gorchuddiwyd darnau helaeth o'r ffridd gan redyn a bu raid ei haredig yn yr haf pan oedd yn ei llawn dwf,

includes fields, pastures and hills. The cows are crossed with a Charolais bull but the vast majority of the flock is bred as a pure breed, except for a few ewes crossed with Suffolk rams. New buildings were erected recently for keeping female lambs before they joined the flock and also for the ewes which breed cross lambs.

Most of the land is west facing, with steep north facing slopes. The numerous and obvious mounds formed before and during ploughing indicate the rocky nature of the land. In addition the farm has little shelter with a wind speed of 15 miles an hour on average over a period of thirty years. Large parts of the mountain pasture are covered with bracken which, when fully-grown in summer, has to be ploughed in order to kill the bracken and reveal the fertile ground underneath.



Emyr Wyn ac Elizabeth Davies

Emyr Wyn and Elizabeth Davies

er mwyn lladd y rhedyn a dod o hyd i'r aur sydd dani.

Mawnog yw natur y mynydd o'i gyferbynny uâ phridd coch y ffridd, a rhaid oedd mabwysiadu'r dull graddol o hadu'r wyneb efo ôg gylch a ddatblygwyd yn yr ardal. Mae meillion gwyn gwylt yn awr ar ddarn ucha'r mynydd gyferbyn uâ Chraig y Pistyll ac o fewn dim i Lyn Syfydrin. Yr oedd y mynydd yn llawer mwy ar un adeg ac yn cyrraedd at Lyn Craig y Pistyll ond, yn 1906, fe'i rhannwyd yn ddwy a rhoddwyd un hanner at lawr Cwm Mawr.

Mae'r borfa drwchus, gynhyrchiol ar y ffridd yn cynnal llawer mwy o ddefaid nag yn y dyddiau a fu, ond erys y pwyslais ar ansawdd yn hytrach na rhif. Mae'r defaid a'r wlyn yn fwy o faint ond gwneir ymdrech i ddiogelu eu caledwch a rhagoriaethau cynhenid y ddafad fynydd Gymreig, fel gallu'r famog i laetha a'r oen i oroesi'r Gwanwyn. Mae lle pwysig i'r gwartheg hwythau, nid yn unig drwy eu cynnyrch ond hefyd i reoli'r borfa a chadw'r tir yn felys i'r defaid. Nid oes ddyfodol i ffermio mynydd hebddynt a gresyn na fuasai llawer mwy ohonynt ar fynyddoedd Cymru.

Mae gwella'r ffridd a'r mynydd hefyd wedi arwain at fwy o borthiant gaeaf fel silwair o'r caeau sydd yn awr yn cael mwy o seibiant a llai o gosbedigaeth yn y Gwanwyn. Un peth yw gwella tir ond arall yw cynnal y gwelliant a dyna, mi gredaf, a ddaeth â'r wobr i Llety Ifan Hen, er bod y beirniaid yn cydnabod yr egwyddor mai mwyaf yr anhawster i ddechrau, mwyaf y gamp sy'n dilyn. Yn ogystal â chalchio a gwreithio pan fo angen, mae rhedeg y peiriant lladd gwair dros y tir pori yn yr haf yn rhan o hwsmonaeth dda yn Llety Ifan Hen.

Cafodd y Fridfa bob cymorth yn Llety Ifan Hen ers y triddegau i gynnal arbrofion, a daeth plotiau clasurol W.E.J. Milton yn rhan o draddodiad gwella tir mynydd. Ceir hanes y gwaith yno yn adolygiad trwyndl y diweddar Iorwerth Jones o astudiaethau o dir mynydd yng Nghymru. Bu'r teulu hefyd yn cadw cyfrif o fanylion wybryddol am bron i ugain mlynedd. Yn 1952 mabwysiadwyd Llety Ifan Hen fel fferm y Sioe Amaethyddol Gymreig ym Machynlleth. Bu 'Diwrnod Cneifio' hyrddod ar brawf, gan aelodau Cymdeithas Defaid Mynydd Ceredigion yno yn 1966.

Hyfrydwch felly yw cael llonyfarch y teulu am barhau a dwyshau y traddodiad hir sydd ganddynt o 'godi daear las ar wyneb

In comparison with the red soil of the pastures, the mountain is mainly peat and the gradual method of sowing seeds on the surface had to be adopted, using the circular harrow which had been developed in the area. Wild white clover now grows on the upper part of the mountain opposite Craig y Pistyll and close to Syfydrin Lake. The mountain land was more extensive at one time and reached as far as Craig y Pistyll lake but, in 1906, it was divided in two and one part went to Cwm Mawr.

The thick productive pasture grass of the mountain pasture can maintain far more sheep than it did in the past but the emphasis is still on quality rather than numbers. The sheep and lambs are bigger but attempts are made to safeguard their native hardiness and excellence, such as the ability of the ewes with lambs to give milk and the lambs to survive the Spring. The cattle are important also, not only because of their produce but also to control the grass and keep the land sweet for the sheep. There is no future for hill farming without them and it is a pity that there are not more of them on the Welsh hills.

Improving the pastures and hills also leads to more winter feeding with silage from the fields which now have more rest and less punishment in the Spring. It is one thing to improve the land but quite another to maintain the improvement and this, I believe, brought the prize to Llety Ifan Hen, although the judge acknowledged the principle that the greater the difficulties at the outset, the greater the achievements which follow. In addition to putting lime and fertiliser on the land when required, taking the hay-cutting machine over the grazing land in summer is part of good husbandry at Llety Ifan Hen.

Since the thirties the Plant Breeding Station has had every assistance to carry out experiments at Llety Ifan Hen; W.E.J. Milton's classical plots have become a part of the tradition of improving hill areas. An account of the work carried out there is recorded in the thorough review by the late Iorwerth Jones of studies of hill areas in Wales. The family has also been keeping a record of celestial details for almost twenty years. In 1952, Llety Ifan Hen was adopted as the farm for the Welsh Farming Show at Machynlleth. Members of the Ceredigion Mountain Sheep Society held a 'Shearing Day' for rams there in 1966.

It is a pleasure to congratulate the family for continuing and intensifying the long tradition which they have of 'making green the

anial dir' a chael manteisio hefyd ar y cyfle i gydnabod yn ddiolchgar y croeso cyson a gefais ar hyd y blynnyddoedd.

face of barren land' and to also take the opportunity to thank them for the regular welcome which I have had there over the years.

Cymeriadau

David Jones

Camp arall a ddisgrifir gan Bob Williams ym *Mhapur Pawb* yn 1980:

Ers tua deng mlynedd bellach bu Mr David Jones, Berthlwyd, wrthi'n brysur yn tocio gwrychoedd Gogledd Sir Aberteifi. Golyfa gyffredin bob Hydref bellach yw ei weld o doriad gwawr i lwyd nos, rywle o Eglwys Fach i Lanbadarn neu o'r Borth i Bontgoch, yn gweddnewid gwrychoedd ein ffermydd.

Dechreuodd David ar y gwaith yma efo'r llif gron, ond ryw bedair blynedd yn ôl newidiodd i'r 'Bush Whacker', y peiriant rhyfeddol hwnnw sydd yn gwneud i dwf blwyddyn neu ddwy ddiflannu fel mân us. A pheth braff i bob ffermwyr yw medru anghofio am y casglu a'r llosgi sydd i'w wneud ar ôl torrwr gwrych cyffredin.

Personalities

David Jones

Another accomplishment is described by Bob Williams in *Papur Pawb* in 1980:

For the past ten years Mr David Jones, Berthlwyd, has been busy cutting hedges in North Cardiganshire. It is now a common sight to see him every autumn between dawn and dusk, somewhere between Eglwys Fach and Llanbadarn or between Borth and Bontgoch, transforming the hedgerows of our farms.

David started off with a round saw, but some four years ago he changed to the 'Bush Whacker', that amazing machine which makes a year's growth disappear like chaff in the wind. And it is great for farmers to be able to forget the collecting and burning of cuttings left by an ordinary hedge-cutter.



David Jones

Gwyddom hefyd am ei ddawn, nid fel tociwr yn unig, ond fel plygwr. Yn 1967 ennilodd David y gystadleuaeth plygu yn null Sir Aberteifi trwy Gymru gyfan. Nid rhyfedd felly ei fod yn bencampwr am edrych ar ôl gwrych o'r dechrau i'r diwedd.

Ym maes hen beiriannau y mae John Evans, Bryneleri, Tal-y-bont, yn ymddiddori. Yn 1980 fe roes y gorau i'w waith yn y Llyfrgell Genedlaethol gan ddechrau gweithio iddo'i hun. Mae'n gwneud tipyn o bopeth, gan gynnwys peintio ac adeiladu. Ond trin peiriannau yw ei hoffter. Dyma ei ddisgrifiad ef o'r gwaith:

Hyd at tua ugain mlynedd yn ôl, roedd ar y rhan fwyaf o ffermydd beth a elwir yn 'injan oil'. Byddai'r math yma o injan yn gyrru pethau fel peiriannau tsiaffio gwellt, malu blawd ac weithiau hyd yn oed i lifio coed. Erbyn heddiw dim ond ychydig iawn sydd i'w gweld yma ac acw a'r rheini gan amlaf yn segur. I'w gweld yn gweithio rhaid mynd i'r gwahanol raliâu sy'n cael eu cynnal ar hyd y wlad ym misoedd yr haf.

Ar ôl bod mewn rali o'r math yma y dechreuais i gymryd diddordeb ynddynt, ac erbyn heddiw rwyf wedi llwyddo i gasglu pump ohonynt. Dônt i gyd o Ogledd Ceredigion a maent yn dyddio o'r cyfnod 1920–40. Llwyddais i gael un ohonynt mewn cyflwr digon da i'w arddangos mewn rali yn Llangurig yn 1979. Y mae llawer iawn o waith i'w hadnewyddu i'w cyflwr gweiddiol ond caf bleser mawr yn yr ymdrech.

Bûm yn ffodus iawn i gael cadw fy hen beiriannau yn Henllys (ger Dolybont) sef fferm Mr John Watkin. Mae Simon, mab ieuengaf Mr. Watkin, hefyd â diddordeb mawr mewn casglu hen offer fferm ac mae'r ddau ohonom yn aelodau o Glwb Beiriannau Canolborth Cymru.

Tomos y Troi

Cymeriad arall nodedig ym mywyd amaethyddol yr ardal oedd 'Tomos y Troi', sef Mr David John Thomas, gŵr uchel ei barch a wnaeth gyfraniad arbennig i amaethyddiaeth ac i fywyd cefn gwlad. Mab i fferm Llysfaen Isaf, Llanwnen ydoedd, yn un o ddeg o blant. Fe'i maged ar y tir a buan iawn y dysgodd elfennau amaethyddiaeth a'r ymdrech galed sy'n hollol angenrheidiol i sicrhau llwyddiant ar unrhyw fferm. Ond yn nodwediadol o'i ddyddiau cynnar, nid

We know of his skill not only as a hedge cutter but also as a hedge folder. In 1967 David won the all-Wales competition for folding in the Cardiganshire style. No wonder therefore that he is a champion in looking after hedges from start to finish.

John Evans, Bryneleri, Tal-y-bont is interested in old machinery. In 1980, he gave up his job at the National Library in order to work for himself. He does a little of everything, including painting and building. But his favourite occupation is handling machinery. Here is his description of his work:

Until about twenty years ago, most farms had what was called 'an oil engine'. This type of engine was used with machines that chaffed straw, ground flour and was sometimes used to saw wood. Today only a few are to be seen, here and there, and rarely are they used. In order to see them working one has to go to the various rallies that are held around the country during the summer months.

I began to take an interest in them after attending such a rally and I have now succeeded in collecting five of them. They are all from North Ceredigion and date from 1929–1940. I succeeded in getting one of them into a condition good enough to exhibit at a rally in Llangurig in 1979. There is much work involved in restoring them to their original condition but I get a lot of pleasure out of the challenge.

I have been very fortunate in being allowed to keep my old machines in Henllys, Mr John Watkin's farm, near Dolybont. Simon, Mr Watkin's youngest son, also has a great interest in collecting old farm machinery and the two of us are members of the Mid Wales Machinery Club.

Tomos y Troi

Another noteworthy personality connected with agriculture was Mr David Thomas, 'Tomos y Troi', a well-respected man who made a special contribution to agriculture and rural life. He was a son of Llysfaen Farm, Llanwnen, one of ten children. He was brought up on the land and very soon learnt the rudiments of agriculture and the great effort which is absolutely necessary to ensure the success of any farm. But work was not everything for Mr Thomas in his



David John Thomas (Tomos y Troi) yn y canol.

David John Thomas (Tomos y Troi) in the centre.

gwaith oedd y cyfan i Mr Thomas. Ei ddiddordeb pennaf yn wr ifanc oedd rhedeg. Wedi diwrnod hir o lafur ar y fferm, ei arfer ar ôl pryd hwyr oedd neidio ar ei feic i gystadlu mewn rasus yn y pentrefi cyfagos. Roedd yn rhedwr penigamp a chasglodd sawl cwpan a gwobr yn gynnar iawn yn ei oes.

Daeth i Dal-y-bont yn 1942 yng nghanol blynnyddoedd tywyll y rhyfel. Roedd y wasgfa ar dir a môr yn galed a phwyslais cynyddol ar godi gwell cnydau a gwneud defnydd mwy effeithiol o bob darn o dir ym Mhrydain. Gwaith Mr Thomas oedd sicrhau yr effeithiolrwydd hwn yng Ngogledd Ceredigion drwy gynnig cyngor i'r ffermwyr, ac yn neilltuol awgrymu pryd a sut y dylid troi'r tir. A dyna wrth gwrs sut y cafodd Mr Thomas yr enw 'Tomos y Troi'. Fe gofiwyd am flynyddoedd lawer am ei waith gwerthfawr yn ystod y cyfnod cythryblus hwn. Fe allai'r gwaith fod yn ddigon anodd a Mr Thomas yn y canol gyda'i feistri, Y Weinyddiaeth Amaeth, ar un ochr a'r ffermwyr lleol ar yr ochr arall. Ond er bod y cyfnod yn anodd, fe lwyddodd Mr Thomas i ennill parch ac edmygedd pawb. Roedd ganddo ddull agos, diymhongar o gynnig

early years. His main interest as a young man was running. After a hard day's labour on the farm and after his evening meal he used to jump on his bicycle and go off to compete in races at nearby villages. He was an excellent runner and he won many cups and prizes in his early years.

He came to Tal-y-bont in 1942 during the dark war years. There was great pressure on land and sea and an increasing emphasis was placed on growing better crops and making more efficient use of every piece of land in Britain. Mr Thomas' job was to ensure this efficiency in North Ceredigion by advising farmers and in particular to suggest when and how to plough the land. And this, of course, is how Mr Thomas was given the name, 'Tomos y Troi'. His valuable work during this turbulent period was remembered for many years. The work could be quite difficult for Mr Thomas in the middle, with his bosses, The Ministry of Agriculture, on the one side and local farmers on the other. But although it was a difficult time Mr Thomas succeeded in gaining the respect and admiration of everybody. He had a friendly, unassuming manner when offering advice and because

cyngor ac oherwydd ei fagwraeth medrai seilio ei gynghorion ar brofiad ymarferol.

Ar ôl y rhyfel fe benodwyd Mr Thomas yn Swyddog Rhanbarthol gydag Undeb Cenedlaethol y Ffwrnswyr a bu'n gweithio'n ddyn yn y swydd hon tan ei ymddeoliad yn 1973. Roedd ffermwyr yn barod i ymddiried ynddo ac er mai'r Undeb oedd yn ei gyflogi, gweithio dros y ffermwyr oedd Tomos y Troi. Roedd y gŵr yn llawer mwy na'r swydd, yn gyson barod ei gymwynas a'i gyngor. Cyfraniad nodedig arall i gylch Tal-y-bont oedd iddo fod yn gyfrifol am gychwyn y Clwb Ffwrnswyr Ifanc yn y pentref. Mr Thomas oedd arweinydd cyntaf y Clwb, ac yn y cylch hwn eto fe osododd safonau uchel iddo'i hun ac i aelodau'r Clwb. Gwahoddwyd y Rali Sirol i Dal-y-bont dro ar ôl tro o dan ei arweinyddiaeth, a phleser arbennig i Mr Thomas oedd gweld yr aelodau'n ennill yng nghystadlaethau'r mudiad. Pleser arall oedd cyflwyno hen grefftau ac arferion cefn gwlad i'r aelodau ifanc – dysgu sut i wneud cap toi er enghraift.

Wedi ymddeol fe barhaodd ei gysylltiad ag amaethyddiaeth. Roedd yn byw yn Tremfor, Maesyderi, Tal-y-bont a'i ddifyrrwch pennaf oedd croesi o Faesyderi i Nantllain i fwrw golwg dros y defaid ac yn arbennig ar y goben Gymreig. Roedd ganddo wybodaeth helaeth am geffylau. Enillodd amryw o wobrau mewn preimin aredig ond y cobiau oedd y diddordeb mawr. Bu'n gystadleuydd ac yn farnwr ym mhristi sioeau'r wlad, a gofalodd hefyd fod ei brofiad helaeth ar gael i'r sioe leol yn Nhal-y-bont. Bu farw ar Ionawr 20fed 1984 gan adael pump o blant.

Richard Jones

(o *Bapur Pawb* gan Hefin Llwyd):

Ychydig o bobl y dyddiau hyn sy'n gallu honni iddynt dreulio'u bywyd o fewn eu milltir sgwâr a hynny heb fentro i'r byd mawr y tu allan o gwbl. Un o'r rhain yw Mr Richard Jones, Tŷ Hen, sydd newydd ddathlu ei benblwydd yn naw deg oed. Ganwyd ef yng Nghaerarglwyddes yn 1889, mab hynaf Richard Jones ac unig blentyn Mary Jane Jones. Erbyn hyn un o'i drysorau yw beibl teulu ei fam sy'n dyddio'n ôl i 1816. Ynddy ceir cofnodion am enedigaethau a bedyddio brodyr a chwiorydd ei fam oedd yn blant i John a Bridget Edwards, Pensarn.

of his background he based his advice on practical experience.

After the war Mr Thomas was appointed an Area Officer with the National Farmers Union and he worked diligently in that post until his retirement in 1973. Farmers trusted him and although employed by the Union, Tomos y Troi worked for the farmers. The man was far greater than the job, always willing to do a favour and give advice. Another notable contribution he made to Tal-y-bont and the area was the setting up of a branch of the Young Farmers' Club in the village. Mr Thomas was the Club's first leader and in this field also he set a very high standard for himself and for club members. Under his leadership the County Rally was invited to Tal-y-bont time and again and Mr Thomas was especially pleased to see members winning the competitions of the movement. Another of his pleasures was to introduce the old crafts and rural customs to the new members - learning how to make a roofing cap for example.

After retiring he continued his association with agriculture. He lived at Tremfor, Maesyderi, Tal-y-bont, and his greatest pleasure was to cross over from Maesyderi to Nantllain to look at the sheep and especially the Welsh cob. He knew a lot about horses. He won many prizes in ploughing premiums but his great interest was in the cobs. He competed and judged at the main shows in the country and he also ensured that the local Tal-y-bont show benefited from his vast experience. He died on January 20th 1984, leaving five children.

Richard Jones

(from *Papur Pawb* by Hefin Llwyd):

Very few people these days can say that they have spent all their life within their square mile without venturing at all into the big world outside. One of these is Mr Richard Jones, Tŷ Hen, who has just celebrated his ninetieth birthday. He was born at Caerarglwyddes in 1889, the eldest son of Richard Jones and the only child of Mary Jane Jones. One of his greatest treasures now is his mother's family bible dating back to 1816. It includes records of the births and christenings of his mother's brothers and sisters who were the children of John and Bridget Edwards,

Ganed ei fam yn 1866 ond yn dair ar hugain oed bu farw ar ei enedigaeth a bedyddiwyd Richard Jones ar ei harch.

Wedi hymny bu'n byw yng Nghaerarglwyddes a dechrau mynchy uysgol Tal-y-Bont yn 6 oed, ond fe'i gadawodd pan oedd tua 12 oed i fynd adre i weithio. Byddai'n cario dŵr a mawn a smwddio dillad ei hun yn ogystal a phethau eraill.

Er mai ffermio Caerarglwyddes oedd ei dad, fel bugail yr adweinid ef, a diadelloedd ffermydd y cylch dan ei ofal. Difynaf rai o linellau o gerdd Huw Huws iddo ar ei farwolaeth:

Llwybrau'r pridd oedd ei gynefin
Carai hedd y mynydd llwm;
Clywid beunydd ei chwibaniad
Gyda'r wawr yn deffro'r cwm.

Ailbriododd ei dad â merch Wern Deg, gan symud yno i fyw, ac yn ôl Cledwyn Fychan, sy'n ymchwilydd manwl i hanes tyddynod a ffermydd yr ardal: 'Gwelais gyfeiriad at dyddyn y Wern Deg ym 1658. Sylwer bod y tŷ presennol â'i dalcen i'r llechwedd yn hytrach na bod â'i gefn i'r llechwedd fel y mwyafrif o ffermdai'r ardal. Mae hyn yn dangos fod y tŷ yn hynafol iawn. Ond hoffwn i ddim deud yn bendant mai'r tŷ presennol oedd yno ym 1658, chwaith. Bu Wern Deg yn gartref i genedlaethau o deulu Pritchard, cangen o Pritchardiaid, Ceniarth Uwchgarreg, teulu oedd yn disgyn o dywysogion Powys.'

Wedi saith mlynedd yn Wern Deg, aeth Richard Jones allan i weithio, yn gyntaf i Fronlas ac yna i Berthlwyd am ddeuddeng mlynedd. Tra'n gweithio ym Merthlwyd roedd yn byw gyda'i briod yn hen dŷ Nantu. Dyma gyfnod gweithio caled a'r oriau meithion, ac mae nifer o straeon diddorol ganddo am y dyddiau a fu; un neu ddwy am y lluwchfeydd eira mawr ac am allu anghyffredin rhai pobl i ddarllen arwyddion tywydd, megis John Tyngraig yn rhagweld eira mawr ar ddiwrnod teg ym mis Mawrth pan oedd Richard Jones tua naw oed, a hymny am fod y pony wen yn mynnu aros wrth y tŷ drwy'r dydd. Drannoeth daeth yr eira mawr a chofia Richard Jones i'r lluwch gael ei chwythu i mewn i'r tŷ ac ar ddillad y gwely.



Richard Jones

Pensarn. His mother was born in 1866 but died at twenty three years of age; Richard Jones was christened over her coffin.

After that he lived at Caerarglwyddes and began attending Tal-y-bont school when he was 6 years old but left at 12 to go home to work. He would carry water and peat and iron his own clothes in addition to other things.

Although his father farmed Caerarglwyddes he was known as a shepherd who took care of the flocks of local farms. I quote a few lines from Huw Huws' poem about him, written at the time of his death:

Llwybrau'r pridd oedd ei gynefin
(The flocks' paths were his habitat)
Carai hedd y mynydd llwm;
(He loved the bare mountain;)
Clywid beunydd ei chwibaniad
(Daily could be heard his whistle)
Gyda'r wawr yn deffro'r cwm.
(At dawn, awakening the glen.)

His father remarried. His second wife was the daughter of Wern Deg and he moved there to live. According to Cledwyn Fychan, who is a thorough researcher into the history of smallholdings and farms in the area: 'I saw a reference to Wern Deg in 1658. You will notice that the present house has its gable end facing the slope rather than its back as is the case with the majority of farms in the area. This indicates that the house is very old. But I wouldn't like to say definitely that the present house was the one referred to in 1658, either. Wern Deg was the home to generations of the Pritchard family, a branch of the Pritchards, Ceniarth Uwchgarreg, a family which descended from the princes of Powys.'

After seven years in Wern Deg, Richard Jones went out to work, first to Fronlas and then to Berthlwyd for twelve years. Whilst working at Berthlwyd he lived with his wife at the old Nantu house. This was a time when people worked hard for long hours, and he has several interesting stories about the old days; one or two about the great snow drifts and about the unusual ability of some people to forecast the weather, such as John Tyngraig who forecast heavy snows on a fine March day when Richard Jones was nine years old, because the white pony wanted to stay beside

Teithio gyda phoni a thrap a wnâi pawb y dyddiau hynny, a chymerai awr a hanner i gyrraedd Aberystwyth, a dwyawr gyda'r gambo. Ond ychydig o siopa a wneid yn y dre gan fod siop fwya Tal-y-bont ar yr adeg hynny, sef Emporium, yn gwerthu popeth, a phopeth i'w gael yn Llandre, o lo, bwyd a blawd i galch, oblegid cyn dyddiau'r trêñ rhaid oedd teithio i lawr i ardal y Mynydd Du i nôl y calch mewn wagenni.

Ym 1925 symudodd y teulu i fyw i Dŷ Hen ac yno am dros hanner canrif bellach y treuliodd ei fywyd. Roedd fferm yno ym 1631 ond Llain y Drainllwyd neu Cellan Fawr oedd enw'r lle bryd hynny. Yn ddiweddarach y dechreuwyd galw Tŷ Hen arno.

Bu'n gofalu am Fart Tal-y-bont am flynyddoedd lawer a chyflwynwyd baromedr iddo ar ddiwedd ei wasanaeth. Doedd gweld dwy a thair mil o ddefaid yno yn ddim yr adeg hynny, a rhaid oedd cychwyn paratoi tua hanner awr wedi chwech y bore.

Bu hefyd yn gofalu am hers y plwyf am flynyddoedd, a chlywais amryw yn cyfeirio at ei allu arbennig i drin y gaseg a'r hers. Clywais hefyd y dywediad sydd yn yr ardal o hyd: mor stedi â chaseg Tŷ Hen, sy'n cyfeirio at yffaith fod Richard Jones wedi hyfforddi'r gaseg yn ei symudiadau hyd at berfffeithrwydd. Dywedodd wrthyf i un tŷ yn yr ardal golli'r teulu i gyd bron o fewn ychydig amser i'w gilydd, a bu'r gaseg a'r hers yn aros wrth y tŷ mor fynych fel bod y gaseg yn mynnu aros yn reddfol wrth ei ddrws bob tro y byddai'n pasio'r tŷ hwnnw wedyn.

Erys ei gof yn eithriadol o dda a daw llawer o bethau yn ôl iddo sydd wedi cilio o gof rhai llawer iau nag ef, a gobeitir cyhoeddi o bryd i'w gilydd rai o'r hen hanesion a'r straeon sydd ganddo am yr ardal. Deil i ddarllen yn eang hefyd. Mae wyth mlynedd er pan gollodd ei briod ac o fewn y ddwy flynedd diwethaf cafodd ergyd drom arall pan gollodd fab a merch, eithr dymunwn iechyd a dedwyddwch iddo yn y blynnyddoedd sydd o'i flaen yn ei gartref newydd gyda'i ferch a'i fab yng nghyfraith ym Mryna welon, Tal-y-bont. Erbyn hyn mae merch yng nghyfraith Richard Jones a'i dau fab yn byw yn Nhŷ Hen.

the house all day. The next day there was heavy snow and Richard Jones remembers the snow being blown into the house and onto the bed clothes.

Everybody used to travel by pony and trap in those days; it would take an hour and a half to reach Aberystwyth and two hours with a dray. But little shopping was done in the town as the Emporium, the largest shop in Tal-y-bont at the time, sold everything and there was everything available in Llandre, from coal, food and flour to lime. Before the days of the train farmers had to travel down to the Black Mountain area to fetch lime in wagons.

In 1925 the family moved to Tŷ Hen and he has been there now for over fifty years. There was a farm there in 1631 but it was called Llain y Drainllwyd or Cellan Fawr at that time. The name Tŷ Hen came later.

He was in charge of the Tal-y-bont Mart for many years and he was presented with a barometer for his services. It was nothing to see two or three thousand sheep passing through at that time and preparations started at half past six in the morning.

He was also in charge of the village hearse for many years and I heard several referring to his special ability in handling the mare and hearse. I also heard the saying which remains in the area today: as steady as the Tŷ Hen mare, which refers to the fact that Richard Jones had trained the mare to perfection. He told me that one house in the locality lost almost every member of the family within a short time and as the mare and hearse had stopped at the house so often, from then on the mare insisted on stopping at the door of that house every time it passed.

He has a very good memory and he can recall many things which people who are younger than he is have forgotten, and it is hoped that some of the old stories and memories which he has of the area will be published from time to time. He still reads widely as well. He lost his wife eight years ago and within the last two years he has suffered another heavy blow by losing a son and daughter. We wish him health and happiness in the coming years in his new home with his daughter and son-in-law at Brynawelon, Tal-y-bont. Richard Jones' daughter-in-law and her two sons now live at Tŷ Hen.

Dylanwad y twydd

Mae bywoliaeth y ffermwyr yn gwbl ddibynnol ar gael cyfnodau o dywydd teg. Gall haf efo glaw dibaid achosi colledion mawr. Dyma fel y disgrifiwyd haf 1985 ym *Mhapur Pawb*:

'Glaw heddi eto!' Sawl gwaith y llefarwyd y geiriau yna gan bob un ohonom yn ystod haf eleni, ac er bod ambell broffwyd yn darogan twydd gwell ar ôl pob lleuad lawn. Eto glaw a mwya o law yn dilyn o wythnos i wythnos. Ar ôl cyfres o hafau tesog bu eleni yn newid go fawr ac yn haf pryderus a cholledus i'r amaethwr. Profiad digalon oedd gweld cymaint o weiriau heb eu torri yn niwed Medi, ac onibai am y byrnwr mawr tebyg y byddai llawer mwya heb ei gywain. Ac er bod y sefyllfa yr un mor ddifrifol dros weddill y wlad ac ar y Cyfandir, go brin bod hynny o unrhyw gysur i neb. Anodd dyfalu sut y byddai'r hen bobl ers talwm yn oes picffyrch a rhacanau bach yn casglu'u cynhaeaf ar hafau cyffelyb.

Yn ôl Mr W.B. Evans, dengys yr ystadegau yng Ngogerddan mai dyma'r haf gwylpaf ers 1958 er bod haf 1954 yn waeth, a gwyddom i R. Williams Parry ganu cywydd i haf gwylb 1922. O ddiwedd Mai hyd ddiwedd Awst eleni ni chafwyd ond pum cyfnod o ddyddiau sych yn olynol, dau ym Mehefin a thri yng Ngorffennaf, a chafwyd rhyw gymaint o law bob dydd yn Awst. Eto roedd cyfanswm oriau o haul ym Mehefin a Gorffennaf yn ddigon agos i'r hyn a ddisgwylid, ond yn Awst i lawr yn sylweddol gyda dim ond 115 awr gyda'r cyfartaledd dros y mis hwn yn 165 awr; ac roedd y tymheredd o Fefhefin i Awst dipyn oerach na'r disgwyl ac ni chafwyd ond pedwar diwrnod yn unig gyda'r tymheredd yn uwch na 75 gradd Fahrenheit.

Bu Papur Pawb yn holi a thrafod yr haf a'i effeithiau gyda nifer o bobl a dyma ymateb nifer ohonynt. Ofna Mr Howard Ovens bod y ddau haf a fu mor wahanol i'w gilydd yn debygol o gael effaith anffafriol ar goed; y llynedd gyda misoedd o sychder roedd y gwreiddiau yn ymestyn yn ddyfnach nag arfer i'r ddaear i sugno lleithder, ond eleni gyda llawer gormod o ddŵr yn boddi'r gwreiddiau mae peryg iddynt bydru, fel y gwelir llawer cae rŵp yn ddigon dilewyrch.

Mae Mr Dafydd Parry yn ddigon bodlon ar ei dymor merlota er na fu cystal â'r llynedd

The influence of the weather

The livelihood of the farmer depends entirely on having periods of fair weather. A summer of relentless rain can cause great losses. This is a description of the summer of 1985 as reported in *Papur Pawb*:

'Rain today again'. How many times have those words been spoken by every one of us this summer although some prophets predict better weather after every full moon. Yet rain and more rain follows week after week. After a series of fine summers, this year was quite a change and a summer of concern and losses for the farmer. It was a disheartening sight to see so many meadows uncut at the end of September and if it were not for the big baler there would be far more not harvested. And although the situation is just as serious in the rest of the country and on the Continent, it is of little comfort to anyone. It is difficult to imagine how people in the old days, using pitchforks and small rakes, managed to gather the harvest during summers such as this.

According to Mr W.B. Evans, statistics at Gogerddan show that this is the wettest summer since 1958 although the summer of 1954 was worse and we know that R. Williams Parry composed a poem for the wet summer of 1922. From the end of May until the end of August this year there were only five consecutive dry days, two in June and three in July, and there was some rain every day throughout August. Yet the total hours of sunshine for June and July were quite close to what would be expected but in August this was down substantially with only 115 hours on average and the average for this month is 165 hours; the temperature from June to August was quite a bit cooler than expected and there were only four days when the temperature was higher than 75 degrees Fahrenheit.

Papur Pawb asked questions and discussed the effects of the summer with several people and this is the response of a few of them. Mr Howard Ovens fears that the two summers which were so different would probably have an unfavourable effect upon trees; last year with months of drought the roots were pushing further than usual into the earth in order to obtain moisture but this year with far too much water drowning the roots, they are in danger of rotting, like the many rape fields which look rather sad.

Mr Dafydd Parry is quite happy with the

ond yn well na'r flwyddyn cynt, ond bu'n flwyddyn drychinezus o safbwyt carafanwyr, gyda'r ddaear mor feddal byddai'n amhosib eu llusgo dros y caeau; ac i'r bobl sy'n cadw gwenyn bu'n haf gwael a cholledus, yn ôl Mr Ithel Jones, a bydd y mîl a gesglir i lawr yn go arw; fel arfer ceir ar gyfartaledd 50 pwys o bob cwch, ond eleni ni ellir disgwyl ond 10 pwys. I'r rhai sy'n cadw Gorsaf betrol ni fu fawr o wahaniaeth medd Mr Gwynfor Davies a'r un yw stori Mr Huw Lewis o Dre'r ddôl; er iddo ef werthu mwy o betrol roedd nifer yr ymwelwyr dipyn yn llai, llawer ohonynt yn crwydro i rywle yn eu ceir, a llawer yn dychwelyd adref o'r Borth a'r Ynys Las cyn gorffen eu gwyliau. Ar Faes Carafannau a Gwersylla Fferm y Ffurnais cafodd y glaw effaith ar yr ymwelwyr, ond un fantais medd Mrs Non Griffiths yw bod y maes wedi'i sefydlu ers blynnyddoedd a llawer o'r cyn-ymwelwyr yn dychwelyd bob blwyddyn.

Ond ar ôl misoedd o law fe ddaeth Ha' Bach Mihangel, ac er iddo oedi dipyn cyn cyrraedd, gwell hwyr na hwyrach!

Hamdden y ffermwyr

Roedd bywyd yn gyffredinol yn fwy hamddenol ers talwm ond prin iawn oedd unrhyw gyfnodau penodedig o hamdden. Nid oedd dim i'w wneud beth bynnag ond darllen neu weu. Roedd bywyd cymdeithasol yn troi o gwmpas y Capel a llawer o bobl yn gorfol cerdded cryn bellter i'r cyrddau. A doedd neb yn disgwyl cael gwyliau ar wahan i ambell ddiwrnod ffair. Dyma hanes Ffair Tal-y-bont o Papur Pawb, 1974:

Hydref 17 oedd diwrnod mawr Ffair Tal-y-bont. Y cyfnod arbennig hwnnw pan werthid anifeiliaid 'o law i law'. Ffair ym mhob ardal bron, a'r un prynwyr bob blwyddyn. Y pris uchaf oedd hi bob tro mewn cyfnod pan oedd prisiau mor ansefydlog. Da duon fwyaf a gwartheg tair a phedair oed oedd y gorau ran fynychaf, yn arbennig brid Castell Martin gyda chyrnau yn llanw'r heol. Anodd oedd mynd i'r ysgol gan fod y bustych a'r ffermwyr yn hawlio'r heol o waelod y pentre hyd at Frynhydryd.

Er cymaint miri'r ffair wartheg, atyniad y bobl ifanc a'r plant oedd y ffair stondinâu a gynhelid fin nos ar y 'patshin glas' o flaen y ddu Lew. Hwn oedd llwyfan holl rialtwch

pony trekking season although it was not as good as last year but better than the previous year. It has been a disastrous year as far as caravaners are concerned with the ground too soft to drag the caravans across the fields. For the bee keepers it has been a poor and loss making summer, according to Mr Ithel Jones, and the honey collected will not be very good; usually 50 pounds are obtained on average from every hive but this year one can only expect 10 pounds. Mr Gwynfor Davies said that it has made little difference to petrol sales and Mr Huw Lewis from Tre'r Ddôl says the same; although he sold more petrol the number of visitors had decreased, many of them going for trips in their cars and many returning home from Borth and Ynys Las before finishing their holidays. Mrs Non Griffiths from the Furnace Caravan and Camping Park said that the rain had its effect on visitors but one advantage was that the park had been established for some years with many visitors returning every year.

But after months of rain we have had an Indian Summer and although it has been slow in coming, better late than never!

The farmers' leisure time

Life in general was more leisurely in the old days but specific leisure time was very rare. There was nothing to do, anyway, apart from reading or knitting. Social life focused around the Chapel and many people had to walk quite a distance to services. Apart from the occasional fair day, nobody expected holidays. This is an account of the Tal-y-bont Fair from Papur Pawb in 1974:

October 17 was the big day of the Tal-y-bont Fair; that special time when animals were sold 'from hand to hand'. There were fairs in almost every locality, with the same buyers every year. The highest price counted at a time when prices were so unstable. It was usually the Welsh Blacks and the three and four year old cattle which did well, especially the Castle Martin breed, their horns filling the road. It was difficult getting to school as the bullocks and the farmers took up the road from the bottom of the village up to Brynhydryd.

Although the cattle market was great fun, the attraction for the young people and children was the stall-fair set up in the evening on the village green in front of the two Lions. This was the stage for all the annual

blynnyddol yr ardaloedd. Tra chwiliai'r rhieni am fargeinion ar y stondin lestri, cai'r plant benrhyddid. Noson y merched yn bennaf oedd hon, pob un yn dal ar unig gyfle'r flwyddyn i gael fferins gan y bechgyn. Y merched swil yn colli'r swildod y noson honno ac yn gwrrthod gollwng y bechgyn nes cael digon o felysion i bara am wythnosau. Mae'r Ffair bellach ymhllith y pethau a fu, er gwell er gwaeth.

Huw Huws

Yn ôl Gwen Davies yn ysgrifennu ym *Mhapur Pawb* yn 1980, Calangaeaf oedd yr amser pan gâi gweision ffermydd eu dyddiau prin o wyliau yn nechrau'r ganrif. Byddai pedwar dydd Llun o ffeira. Profiad arbennig iawn oedd mynd i Aberystwyth ar y Llun cyntaf ar ôl Tachwedd 13eg – dyma'r ffair gyflogi a'r diwrnod gwyl cyntaf. Safai'r gweision nad oeddynt yn aros ar yr un fferm o dan y cloc mawr yn disgwyl i ryw ffermwyr ddod ar eu traws a chynnig gwaith iddyn nhw. Pe cawsai dyn ei gyflogi rhoddid coron o ernes iddo fel nad elai yn ôl ar ei air. Dyna'r diwrnod gwyl cyntaf. Ond yr ail ffair oedd y fwyaf – 'Ffair Ffyliaid'. Arferiad y cylch yma oedd aros tan y delai'r gweision yn ôl cyn rhoi y gwartheg i fewn y nos a dechrau tsiaffio'r gwellt a mathru'r mangels. Doedd dim dianc yn llwyr oddi wrth y gwaith. Erbyn y gwyliau hyn byddai pawb bron wedi lladd mochyn ac fe elai llawer i fachgen ifanc i'r ffair neu'r fferm i brynu mochyn bach yn anrheg i'w rieni am olchi a thrwsio iddo ar hyd y flwyddyn. Gan nad oedd rhewgell ar gael, arferid rhannu y darnau mân o gig, gwneud ffagots a 'brawn', a halltu y darnau mawr. Wedi codi tatws byddid yn berwi'r tatws mân drwy'u crwyn a'u bwyta gydag ymenyn ffres a sgadenyn picl. Yn wir ar ddiwrnod Ffair Calangaeaf gallech brynu sgadenyn picl gyda bara a chwpanaid o de yn y tai bwyta am ychydig o geiniogau.

Byddai'r siopau yn gwneud yn dda yr adeg hyn gan y byddai'n rhaid i'r gweision gael dillad newydd da i ddal y flwyddyn i ddod, ac esgidiau lledr gan y crydd. Ac fe fyddai'r seiri yn gwneud cistiau iddynt gludo eu heiddo o fferm i fferm. Bellach mae prysurdeb o'r fath wedi darfod.

Mae un hen arferiad arall yn haeddu sylw. Huw Huws sy'n ei ddisgrifio:

revelry of the area. Whilst parents looked for bargains on the china stalls, the children would have complete freedom. This was a special evening for the girls, each one taking the only opportunity during the year to receive sweets from the boys, the shy girls losing their shyness that evening and insisting upon getting enough sweets to last for weeks. The Fair, for better or for worse, has now gone forever.

Huw Huws

According to Gwen Davies writing in *Papur Pawb* in 1980, at the beginning of the century, autumn was the time when farm workers would have their few days holidays. There were fairs on four Mondays. It was a very special experience to go to Aberystwyth on the first Monday following 13th November – this was the hiring fair and the first holiday. Those farm workers, who were not staying on at the same place, stood under the big clock waiting for a farmer to come and offer them work. If a man were hired he would be given a crown deposit so that he would not go back on his word. This was the first holiday. But the second fair was the largest – 'Fools Fair'. It was a custom in these parts to wait until the farm workers returned before putting the cattle in for the night to begin chaffing the straw and trampling the mangels. There was no complete escape from the work. By this holiday almost everyone would have killed a pig and many a young man would go to the fair or a farm to buy a young pig as a gift for his parents for washing and darning for him throughout the year. As there were no freezers available, the smaller parts of meat would be shared, faggots and brawn made and the large parts would be salted. After harvesting potatoes, the small ones would be boiled in their skins and eaten with fresh butter and pickled herrings. Indeed, on All Saints Eve, you could buy pickled herrings with bread and a cup of tea in the cafes for a few pence.

Shops would do well at this time as the farm workers had to have new, good clothes for the coming year as well as leather boots from the cobbler. Carpenters made chests for them to cart their belongings from farm to farm. Nowadays such activities no longer exist.

There is one other custom deserving a mention. This description is by Huw Huws:

'Cerdded Terfynau'

Roedd hi'n arfer hyd ugeiniau'r ganrif i gerdded terfynau yn yr ardal hon, naill ai terfynau Plwyf Genau'r Glyn neu'r terfynau rhwng tir caeđig a'r tir gwylt, sef y clawdd mynydd.

Yr un rhai oedd y rheithwyr a gerddai ar y ddau achlysur a hynny o dan gyfarwyddyd Arglwydd y Faenor, sef pennath ystad Gogerddan ar y pryd. Yn y flwyddyn 1903, bu'r rheithwyr yn cerdded terfynau Genau'r Glyn ar Fehefin 3ydd, ac yna'n cerdded y Clawdd Mynydd ar Fehefin 10fed. Roedd dros ddeg ar hugain o drigolion yr ardal yn cymryd rhan ac mae tystiolaeth bellach mai bob saith mlynedd yr arferid cerdded y Clawdd Mynydd er bod llawer o'r hen blwyfi yn cyflawni'r gwaith bob blwyddyn. Rheidrwydd oedd hyn yn arbennig i gadw hawl ar y ffiniau, arfer sy'n mynd yn ôl ymhell iawn, er mai ychydig iawn o hanes sydd gennym ar glawr.

Mewn cyfnod diweddarach wrth gwrs daeth mapiau arolwg Ordnans i ddangos y ffiniau gyda manylder, ond ymddengys fod yr arfer wedi parhau yng Ngogledd Ceredigion hyd y Rhyfel Byd cyntaf.

Yr oedd cerdded y clawdd mynydd yn cymryd diwrnod o deithio, a chofier nad llwybr troed oedd y daith, ond rhaid oedd dilyn y ffin yn fanwl gywir. Roedd rhai o'r cwmini yn siŵr o fod yn fwy cyfrifol nag eraill ac yn gofalu gwneud y gwaith yn drylwyr. Ond prin y gellid disgwyli'r mwyafrif, yn enwedig y rhai oedd yn marchogaeth, ddilyn y ffin i bob cornel.

Man Cychwyn

Beth am ddod gyda ni mewn dychymyg yng nghwmni criw bore Mercher, Mehefin 3ydd 1903? Dyma ni tua ugain ohonom wedi casglu o flaen y ddwy afon yn Nhal-y-bont, ym ddigon bore, er mwyn bod ar lan afon Llyfnant erbyn deg o'r gloch i ddechrau'r daith. Hawdd iawn dweud hyn wrth gwrs, ond cofiwch doedd dim un cerbyd modur ar y ffermydd yr adeg honno, a gallaf ddychmygu gweld Capt. Harry Pryse a George Pryse, Gogerddan, yn cyrraedd mewn steil ar eu cefylau crand, ac amryw eraill â'u cobiau a'u merlod mynydd, a mwy effallai yn dibynnu ar ffon neu bastwn.

Cychwyn yn drefnus i fyny drwy'r pentref, gan wynebu ar daith hyd y briffordd trwy Dre Taliesin, Tre'r Ddôl, Ffwrnais, Eglwysfach a Glandyfi; ac erbyn hyn ambell

'Beating the Bounds'

It was the custom up until the nineteen twenties to walk the bounds in this area, either the bounds of the Genau'r Glyn Parish or the bounds between the enclosed land and the wild land, that is, the mountain boundary.

The same jurors walked on both occasions and were under the direction of the Lord of the Manor, the head of the Gogerddan estate, at the time. In the year 1903, the jurors walked the boundaries of Geneu'r Glyn on June 3rd, and then walked the Mountain Boundary on June 10th. Over thirty inhabitants of the area took part and there is further evidence that they used to walk the Mountain Boundary every seven years although many of the old parishes did this annually. This was a necessity in order to maintain the right to the boundaries, a custom going very far back, although we have very little written evidence.

At a later date, of course, Ordnance Survey maps were available to show the boundaries in detail, but it appears that the custom survived in North Ceredigion until the First World War.

It took a day to walk the mountain boundary, and one must remember that the journey was not along a footpath, but the boundary had to be accurately followed. Some of the company were bound to be more responsible than others and did the job thoroughly. But one could hardly expect the majority, especially those on horseback, to follow the boundary to every corner.

Starting point

How about coming with us, in your imagination, in the company of the crowd which started off on Wednesday morning the 3rd of June, 1903? Here we are, about twenty of us, gathered near the two rivers in Tal-y-bont, early enough to be on the banks of the river Llyfnant by ten o'clock in order to begin the journey. It is easy, of course, to say this but remember that there were no cars on farms in those days and I can imagine seeing Captain Harry Pryse and George Pryse, Gogerddan, arriving in style on their smart horses with many others riding cobs and mountain ponies and more, perhaps, having to depend on a stick or club.

Starting off, in an orderly manner, through the village and along the main road through Taliesin, Tre'r Ddôl, Furnace, Eglwysfach and Glandyfi; now, a few farmers have joined us

ffermwr wedi ymuno â ni ar y daith, rhai yn cerdded, eraill eto yn marchogaeth, a rhagor wedyn yn disgwyl amdanom wrth afon Llyfnant.

Dyma ni'n awr ar ffin ogledol Sir Geredigion; pe taem ni'n dilyn yr afon hyd afon Ddyfi, gallem daflu carreg dros Lyfnant i Faldwyn, a thros Ddyfi i Feirionnydd. Wedi cael gair o gyfarch a chroeso gan y stiward, y Capt. W. Parry Pryse, dyma gychwyn swydd osgoi i gerdded y Clawdd Mynydd. Y man cychwyn yw lle mae'r ffens ar dir Alltddu yn cychwyn o'r afon i gyfeiriad y de ac yn dringo gyda chlawdd cerrig a godwyd ar y ffin, i fyny heibio i'r ffin rhwng Alltddu a Brwyno a thros Brwyno Uchaf. Heibio i dalcen y beudy sydd â rhan ohono ar y ffin, yna i fyny eto i'r bryn gyferbyn, heibio i ffens ffin rhwng mynydd Brwyno a Dynyn, i lawr yr ochr arall heibio i feudu Dynyn a chroesi'r nant ac i fyny eto a dilyn ffin Dynyn a Chaemadryn. Tros y bryn hyd y llecyn lle mae dau glawdd yn cwrdd, rhaid croesi'r clawdd ar y dde a chyfeirio hyd y fan lle'r arferai hen feudy Caemadryn fod yn rhan o'r terfyn, dilyn y clawdd am hanner can-lath, a chroesi'r cae i'r hen ffordd oedd yn arwain at dŷ Caemadryn, trwy'r tŷ, yna ar hanner cylch drwy'r cae tu ôl i'r tŷ mor bell â ffrwd fechan sy'n rhedeg i'r nant Waun Bwll, sy'n arwain i afon Einion, i lawr gyda'r ffrwd hyd at ffin o'r enw Clawdd Llwyd, dilyn y clawdd am tua dau can llath hyd at garreg wen, ac yna i lawr yn syth bron at Pemprys. Mae'r clawdd terfyn yn troi i fyny yn y fan hyn a chroesi'r dŵr sy'n rhedeg gyda'r clawdd cerrig ar y chwith, croesi'r cae i'r ffordd, dilyn y ffordd i'r chwith at y llidiart, ac yna gyda'r clawdd hyd at y nant a chyfeirio tua Blaeneinion.

Dyma ni mewn cwm arall yn awr, ond rhag i chi gael eich temtio i droi i gyfeiriad y môr, rhaid edrych tua'r Dwyrain a cherdded o gylch caeau Llwyngwinau a Bronwyon hyd at yr afon Einion, a'i dilyn i lawr hyd at fferm Cwmeinion a thŷ Ystradeinion, a chroesi'r clawdd rhyngddo a mynydd Dolgoch, gyda'r afon eto hyd at Tyncwm. Dyna ni ar odre'r cwm a gafodd yr enw 'Artists Valley.' Dilyn y criw hyd at Gronwen a dilyn y nant honno i lawr i Einion, heibio Tyngarth a Llwyngwyn, adfeilion Tynclawdd, a chroesi'r clawdd ffin rhwng Llwyngwyn a Neuaddlwyd hyd at Tynant (bach), i fyny gydag Afonddu, ac ar draws caeau tu ôl i Llwynwallter. Croesi

on the journey, some walking, others on horseback and again others waiting for us at the Llyfnant river.

Here we are now on the northern boundary of the County of Ceredigion; if we followed the river to the Dovey, we would be able to throw a stone over Llyfnant into Montgomeryshire and over the Dovey into Meirionethshire. After a greeting and a word of welcome from the steward, the Captain W. Parry Pryse, we begin to walk the Mountain Boundary. The starting point is where the fence on the Alltddu land begins from the river in a southerly direction; follow the stone wall built on the boundary, up past the boundary between Alltddu and Brwyno and across Brwyno Uchaf; past the gable end of the cow shed which is part of the boundary, then up again to the opposite hill, past the boundary fence between the Brwyno mountain and Dynyn, down the other side past Dynyn cowshed and across the stream, up again to follow the Dynin and Caemadryn boundaries. Over the hill to the place where two hedges meet, cross the hedge on the right and go towards the place where the old Caemadryn cow shed used to form a part of the boundary, follow the hedge for fifty yards and cross the field to the old road which led to the old Caemadryn house, through the house and in a semi-circle across the field behind the house as far as a small brook which runs to the Waun Bwll stream, which leads to the river Einion, down with the brook to a boundary called Clawdd Llwyd, then follow the hedge for approximately two hundred yards to a white stone and then almost straight down to Pemprys. The boundary hedge turns upwards here and goes across the water which runs along the stone wall on the left, cross the field onto the road, follow the road to the left to the gate, and then along the hedge as far as the stream and head towards Blaeneinion.

We are in another valley now, but in case you are tempted to turn in the direction of the sea, we must turn East and walk around the Llwyngwinau and Bronwyon fields as far as the river Einion, following it down to Cwmeinion farm and Ystradeinion house, and crossing the hedge between it and Dolgoch mountain and follow the river again as far as Tyncwm. Here we are in the valley which is called 'Artists Valley'. We then follow the crowd as far as Gronwen and follow that stream down to Einion, past

darn o ros i gyfeiriad hen ffordd blwy sy'n arwain i'r mynydd, a dilyn y ffin i'r chwith o Tynrhelyg (bach) a chyrraedd tir Gwarcwmbach, yna i lawr hyd hen olchfa'r defaid yn yr afon Cletwr, tri chan llath i lawr gyda'r afon a chyfeirio i Llidiart y Rhos a Llidiart Carnau Cŵn ac yr ydym erbyn hyn ar dir Blaenant. Dilynwn y ffrwd at dŷ Blaenant a dilyn y clawdd cerrig hyd ffin Fronlas ac i lawr i afon Ceulan, yna i fyny'r afon at y Garreg Fawr a elwir Carreg Cadwgan. Dyna ni wedi dod i derfyn ein diwrnod cyntaf, ac mae'n chwarter wedi pedwar o'r gloch. Byddwn yma eto am ddeg bore yfory i gerdded y gweddill o'r Clawdd Mynydd.

Yr ail ddiwrnod

Y mae Capt. Edward J. Webley Parry Pryse, Stiward y Faenor, ar ben y Garreg Fawr yn cyfarch ei reithwyr cyn cychwyn y daith. Gweddus yw cofio mai'r garreg hon oedd llwyfan Cadwgan ab Owain, Tywysog Ceredigion, i annerch ei filwyr cyn mynd i ryfel â'i elynion. Cychwyn felly i fyny'r afon ac o gylch fferm Carregcadwgan, troi tua'r Gogledd a dilyn clawdd cerrig a godwyd ar y terfyn, a thu ôl i adeiladau gwaith mwyn Nantynod hyd y nant sy'n rhedeg at fwllyn Rhydyrhynedd ac yna gyda'r clawdd cerrig at y ffrwd i lawr at Nantynod. Dringo ychydig yma a dilyn y clawdd hyd at Nantlwyd, heibio Nantgoch, drosodd i waith mwyn Blaenceulan ac i fyny hyd nant Bwlchygarreg. Dilyn y nant a'i chroesi; o gylch adfeilion hen feudy a dilyn y ffens i fyny i'r ffordd newydd, dros y mynydd i Foelfferen (lle mae'r marchogion erbyn hyn). Dilyn terfyn y ddau gae hyd at lidiart sy'n arwain o Brynfedwen i'r mynydd, yna dilyn clawdd cerrig o gylch Cwmbyr ac i lawr at y tŷ, i fyny gyda'r nant ganllath a hanner ar hyd clawdd i'r dde, ac i'r chwith at garreg fawr ar y drum, ac yna at lidiart mewn clawdd cerrig, sef i ffin rhwng Cwmbyr ac Alltgoch y Mynydd. Dilyn y ffin ar y ffordd sy'n mynd i Glyneiniog heibio i hen ffald ddefaid a thros y Foel at afon Maesmawr, yna'n ôl o gylch caeau Alltddu i lawr at y nant rhwng Alltddu a Llechweddhelyg. Ymlaen at ffin Llechweddhelyg a thir Bwlchglas, heibio i dŷ Nantyperfedd, dilyn y nant at glawdd cerrig ar dir Neuaddbrynglas ac ymlaen at lidiart a elwir Penbwlc'h-y-maen.

O'r fan hon roedd yr hen derfyn yn rhedeg bron yn unionsyth i'r afon Leri, rhwng y

Tyngarth and Llwyngwyn, the ruins of Tynclawdd and across the boundary between Llwyngwyn and Neuaddlwyd as far as Tynant(bach), along Afonddu and across the fields behind Llwynwallter. Across some moorland in the direction of an old parish road which leads to the mountain, and follow the boundary to the left of Tynrhelyg (bach) and arrive at Gwarcwmbach land, then down towards the old spot where sheep used to be washed in the Cletwr river, continue for three hundred yards down the river and make our way towards Llidiart y Rhos and Llidiart Carnau Cŵn and now we are on Blaenant land. We follow the brook to Blaenant house and follow the stone wall to the Fronlas boundary and down the river Ceulan, and then up the river to Garreg Fawr which is called Carreg Cadwgan. We have now come to the end of our first day's journey, and it is a quarter past four. We shall gather again at ten o'clock tomorrow morning to walk the rest of the Mountain Boundary.

The Second Day

Captain Edward J. Webley Parry Pryse, the steward of the Manor stands on top of Garreg Fawr to greet his jurors before beginning the journey. It is appropriate to remember that this stone was where Cadwgan ab Owain, Prince of Ceredigion stood to address his soldiers before going to fight the enemy. We start therefore up the river and around Carregcadwgan farm, turn northwards and follow the stone wall built on the boundary and behind the lead mine buildings at Nantynod to the stream which runs to Rhydyrhynedd cottage and then along the stone wall to the brook down to Nantynod. We then climb a little and follow the hedge as far as Nantlwyd, past Nantgoch, across to the Blaenceulan lead mines and up to Bwlchygarreg stream. We follow the stream and cross it; around the ruins of an old cow shed and follow the fence up to the new road, over the mountain to Foelfferen (where the horse riders are now). We then follow the boundary of the two fields as far as the gate which leads from Brynfedwen to the mountain, then follow the stone wall around Cwmbyr and down to the house, follow the stream for a hundred and fifty yards along a hedge on the right and to the left towards a large rock on the ridge, then to a gate in a stone wall, which is the boundary between Cwmbyr and Alltgoch y Mynydd. Then we follow the boundary on the road which goes down to Glyneiniog past the

ddau fryn Castell ac Ochrddu. Bu cryn newid ac ennill tir o'r mynydd yn y parthau hyn tua 1835; felly rhaid i mi gyfeirio o Benbwch-y-maen tua chrib Craig-y-Pistyll. Yna mae'r terfyn yn mynd i lawr ar y dde i'r ceunant ac yna croesi darn o weirgloedd i'r afon Leri. A dyma Glawdd y Mynydd o afon Llyfnant i afon Leri wedi ei gwblhau, a rhyddhawyd y rheithwyr ar ôl ciniawa ym Mwlchroser.

Diweddglo

Teg yw cofnodi ein bod i gyd (tua 40 ohonom) wedi cael cinio hyfryd y diwrnod cyntaf yng Nghefnweiriog a'r ail ddiwrnod ym Mwlchroser, trwy drefnaint gyda Miss Morgan, perchennog gwesty'r Llew Gwyn yn Nhal-y-bont. Hoffwn innau fynegi fy niolch i'r canlynol am bob help gyda hyn o lith: Cledwyn Fychan, Robin Gwyndaf, y diweddar Mr a Mrs Hugh Jones, Werndeg, Mr I.R. Jenkins, Tyngraig, Mr Richard Jones, Tŷ Hen gynt a Mr Lewis Jones, Croesawdy.

Er bod amodau byw yng nghefn gwlad wedi gwella mewn llawer modd, nid yw pob newid yn cael ei groesawu fel y dengys yr ysgrif ddilynol a gyhoeddwyd ym *Mhapur Pawb* yn 1976. Beryl Jenkins (Evans erbyn hyn) Glanrafon, yw'r awdur:

Cwmceulan – hen ffordd Gymreig o fyw
Bu'n ffasiwn gan lenorion a beirdd amlwg drwy'r cenedlaethau i ganu clodydd aml i gwm yng Nghymru, a daeth llecynnau anghysbell yn boblogaidd dros nos. Mor bell ag y gwn i ni chanwyd clodydd na chroniclwyd rhwng cloriau llyfr rhamant fy mro enedigol, a thrueni fuasai iddo fynd i gyd ar ddifancoll.

Yn niwedd y ganrif ddiwethaf a dechrau'r ganrif hon, profodd yr ardal flas y chwyldro diwydiannol gyda'r gweithfeydd mwyn plwm yn eu bri. Roedd y rhain yn darparu gwaith i drigolion y fro a byddai'r cwm yn fôr o gân ar fore Llun pan âi'r mwynwyr i fyny ar hyd y llwybr glas ar ochr y mynydd a elwir hyd heddiw yn llwybr y 'miners'. Byddai'r pac ar y cefn yn cynnwys digon o fwyd am yr wythnos. Gwnaent eu cartref mewn ffermydd cyfagos neu yn y 'barracks' yn Esgair Hir, stryd o dai yng nghrombil y mynydd lle bu'r enwog Syr John Rhys ar un adeg yn cynnal ysgol. Cludid y mwyn

old sheep yard and over the Foel to the Maesmawr river, then back round the fields of Alltddu down to the stream between Alltddu and Llechweddshelyg. On towards the Llechweddshelyg boundary and Bwlchglas land, past Nantyperfedd house following the stream to a stone wall on Neuaddbrynglas land and on to a gate called Penbwch-y-maen.

From here the old boundary ran almost straight to the river Leri, between the two hills, Castell and Ochrddu. There was quite a lot of change and land was gained from the mountain in this area in about 1835; therefore I must make my way from Penbwch-y-maen towards the ridge of Craig-y-Pistyll. Then the boundary goes down on the right to the ravine and crosses a part of the meadow to the river Leri. So the Mountain Boundary from the Llyfnant river to the Leri has been completed and the jurors were released after dining at Bwlchroser.

Conclusion

We should note that we (about 40) were given a splendid dinner on the first day at Cefngweiriog and at Bwlchroser on the second day, through an arrangement with Miss Morgan, the owner of the White Lion Hotel in Tal-y-bont. I would like to express my gratitude to the following for their assistance with this article: Cledwyn Fychan, Robin Gwyndaf, the late Mr. and Mrs Hugh Jones, Werndeg, Mr I.R. Jenkins, Tyngraig, Mr Richard Jones, formerly of Tŷ Hen, and Mr Lewis Jones, Croesawdy.

Although rural life has improved in many ways, not all changes are welcome as shown in the following article published in *Papur Pawb* in 1976. The author is Beryl Jenkins (Evans now) of Glanrafon:

Ceulan Valley – the old Welsh way of life
Prominent writers and poets throughout the generations have sung the praises of several valleys in Wales and isolated spots became popular overnight. As far as I know the area in which I was born has not had its praises sung nor has it been chronicled within the covers of a romantic book and it would be a great pity if it were all forgotten.

At the end of the last century and the beginning of this one, the area had a taste of the Industrial Revolution when the lead mines were in their heyday. These provided work for local residents and the valley would resound with singing on Monday mornings when miners went along the grassy path on the side of the

oddyno mewn wagenni a phâr o geffylau yn eu tynnu.

Nid oedd merched ifanc y cyfnod yn brin o gariadon a byddent yn siŵr o ddigon o gwmnni i'w hebrwng adref o Eisteddfod Tabor. Hon oedd uchafbwyt y flwyddyn i'r mwynwyr a mawr oedd eu sêl drosti. Cangen o Eglwys Bethel Tal-y-bont oedd Tabor- 'a'i le nid edwyn neb mohono mwy!' Tyddynwyr oedd yr aelodau gan fwyaf gyda theuluoedd mawr yn ceisio cael dau ben llinyn ynghyd yn bugeilio eu pridd ar dir anial y mynydd. Deuent i lawr yn fintai gref ar fore Sul y Pasg i Fethel i adrodd y 'Pwnc', gan oedi ennyd yn awr ac yn y man ar y daith i fynd dros yr adnodaau. Taith hir oedd o'u blaen y prynhawn wrth droi eu hwynebau'n ôl tua'r mynydd ac oedfa'r hwyr yn Nhabor. Yr un oedd hanes Seion Ceulan; byddai'r aelodau oll i lawr ym Methel Sul y Pasg gyda'u cyfraniad wedi Suliau o ymbaratoi. Trueni na fuasai sêl a brwdfrydedd y tadau gynt yn bodoli heddiw.

Roedd Seion yn wahanol i Tabor, yn hunangynhaliol fel petai, heb gysylltiad uniongyrchol â'r achos ym Methel. Gallai pâr ifanc briodi yma pe dymunent gan fod y capel wedi ei gofrestru.

Roedd Plas y Mynydd yn enwog ddechrau'r ganrif, yn enghraifft o'r hyn a elwir yn hafod neu dŷ haf i deulu y Preisiaid gyda'u hendref yng Ngogerddan. Diolch i'r drefn yn aml fod cyfnod y rhwysg wedi marw allan, ond trueni mai bynbgalo pren sy'n sefyll heddiw yn yr union fan y safai'r plasty hardd gynt. Os aeth teulu'r Preisiaid o'r Plas, dyma gwaetha'r modd a ddaeth i ran y tyddynwyr hefyd. O un i un symudodd y teuluoedd i lawr o'r wlad gan adael ar eu hôl furddun ar ôl murddun sydd heddiw yn bentwr o gerrig diystyr. Dyma hanes Rhyd-yr-hennedd, Pant-y-carw, Pantycwaler, Pantyfedwen, Sgubor y Banc, Tŷ Bach, Gabud a'r Gelli Grin i enwi dim ond rhai. Ciliodd 'pobl y mynydd' o un i un a chiliodd yr hen ffordd Gymreig o fyw yn eu sgîl.

Mae aml i dyddyn heddiw yn dŷ haf i Saeson gyda'u diwylliant dieithr. Lle gynt bu gwartheg yn pori'n hamddenol yn nhes Mehefin, saif coedwigoeedd tal a llynoedd llonydd a blanwyd ac a grewyd gan ddyn yn hytrach na natur. Ond weithiau, fin nos olau leuad, a chysgod y bryniau'n dawsio'n yr afon islaw clywaf y mwynwyr ar eu ffordd i'r mynydd yn fwrlwm o gân a phlant y cwm yn

mountain which is still called the miners' path. They carried packs on their backs with enough food to last the week. They stayed in nearby farms or at the barracks at Esgair Hir, a street of houses in the bowels of the mountain where the famous Sir John Rhys at one time held a school. Lead would be transported from there in a wagon pulled by a pair of horses.

The young girls at this time were not short of boyfriends and were certain of plenty of company to walk them home from the Tabor Eisteddfod. This was the highlight of the year for the miners and they were very enthusiastic about it. Tabor was a branch of Bethel Chapel but it has now long gone. Its members were mostly cottagers with large families trying to make ends meet by shepherding their flocks on the barren land of the mountain. On Easter Sunday mornings they came down to Bethel in a troop to recite the 'Pwnc' (subject), stopping, now and then on their journey, to go over the verses. They faced a long journey back to the mountain that afternoon before attending the evening service at Tabor. It was the same with Seion, Ceulan; all its members went down to Bethel on Easter Sunday with their contribution, after many Sundays of preparation. It is a great pity that the zeal and enthusiasm of our forbears does not exist today.

Seion differed from Tabor as it was self sufficient with no direct link with Bethel. A young couple could get married there if they so wished as the chapel had been registered.

Plas y Mynydd was famous at the beginning of the century, an example of a summer retreat for the Pryse family whose main residence was at Gogerddan. We should be grateful that the days of pomp have gone but it is sad to see just a wooden bungalow standing on the very spot where once stood a beautiful mansion. The Pryse family has gone from the mansion but alas this was also the fate of the cottagers. One by one the families moved out leaving behind cottages which became ruins and today all that is to be seen are meaningless piles of rubble. This happened to Rhyd-yr-hennedd, Pany-y-carw, Pantycwaler, Pantyfedwen, Sgubor y Banc, Tŷ Bach, Gabud and Gelli Grin to name but a few. The 'mountain folk' disappeared one by one and with them went the old Welsh way of life.

Several of the cottages today are holiday homes for the English with their foreign culture. Where previously cattle were seen grazing peacefully in the June sunshine, today we have tall forests and still lakes planted and

eistedd ar glawdd y Gabud yn ymarfer at Holi'r Pwnc. Gwyn eu byd.

Dyma ragor am y cyfnewidiadau mewn amaethu fel yr aeth y ganrif ymlaen, gan Bob Williams, Penywern, ym Mhapur Pawb yn 1981:

Y awyr agored – cynaeafu

Bu newid mawr ar bob agwedd o fywyd yn ystod y deng mlynedd ar hugain diwethaf yma, ac yn sicr felly yn y byd amaethyddol. O ddydd i ddydd gwelir peiriannau newydd eu gwedd yn cael eu hyrddio ar y farchnad i geisio gwneud gwaith dyn yn ysgafnach ac yn hwylusach.

Yng nghyfnod ein cyndadau bu fawr o newid yn null cynaeafu; torri gwair a'i sychu yn yr haul fu'r drefn, ei gario i'r ysgubor neu'r das, yna yn y gaeaf ei dorri a'i gario i'r anifeiliaid, gwaith a gymerai ran helaeth o amser dyn ddydd ar ôl dydd. Ond o dipyn i beth daeth ambell beiriant ar y farchnad i hwyluso tipyn ar y gwaith, sef peiriant torri gwair, a pheiriant i'w godi i'r certi, a hefyd peiriant i gynorthwyo efo'r dadlwytho.

Yna tua deng mlynedd ar hugain yn ôl, gwednewidiwyd y cyfan gyda dyfodiad y byrnwr, ac y mae'r peiriant hwn yn dal bron yr un fath hyd heddiw. Fe ellir erbyn hyn oherwydd mecaniddiaeth gael y cynhaeaf gwair i'r ydlan heb ei gyffwrdd bron â llaw ddynol. Ond oherwydd ansawdd tywydd Gorllewin Cymru, gwelir mwya mwy o amaethwyr o flwyddyn i flwyddyn yn troi eu cefnau ar wair, ac yn troi eu polygon tuag at silwair. Mae yna hefyd wrth gwrs resymau ychwanegol dros wneud hyn, llawer iawn llai o waith yn y gaeaf yn un rheswm, y cynnyrch hefyd yn well mae'n siwr er lles anifail; ac yn yr oes economaidd hon mae'n bwysig fod anifail – boed fuwch odro neu fustach tew – yn gwneud yr hyn a fwriadwyd iddo mor dda ac mor fuan ag sydd bosibl.

Y broblem fawr o droi o wair i silwair yw'r gost gan fod angen peiriannau o gost aruthrol ar gyfer y gwaith; amcangyfrifir gan yr awdurdodau y cyst oddeutu ugain mil o leiaf rhwng y peiriannau a lle addas ar gyfer eu cadw.

Ond eleni am y tro cyntaf gwelwyd eto beiriant newydd yn yr ardal, sef Byrnwr Mawr a bwrcaswyd gan Mr Morgan a Richard ym Maesnewydd. Pwrpas y peiriant hwn yw byrnau y gwair yn syth ar ôl ei dorri mewn byrnau mawr yn pwysol oddeutu

created by man rather than nature. But occasionally, on a moonlit evening, when the shadows of the hills are dancing on the river below I can hear the miners singing on their way to the mountain and the valley children sitting near the Gabud hedge practising for the Pwnc. Blessed are they.

Here is some more about the changes which occurred in agriculture as the century progressed, written by Bob Williams, Penywern, in Papur Pawb, 1981:

The open air – harvesting

There have been great changes in all aspects of life during the last thirty years and this is certainly true of agriculture. Almost daily one sees new machines put on the market in order to make the work lighter and easier.

During the time of our forefathers, there was little change in the method of harvesting; hay was cut and dried in the sun, carried to the barn or rick, then in winter it was carried to the animals, work which took a lot of a man's time day after day. Gradually machines came on the market to ease the work a little, machines to cut hay and to lift it onto the cart and also a machine to assist with the unloading.

Then about thirty years ago everything was transformed with the introduction of the baler; the machine remains almost unchanged today. Due to mechanisation, one can harvest hay today almost without it being touched by human hand. But because of the weather in West Wales, more and more farmers are seen year after year turning to silage. There are of course other reasons for doing this. Much less work in winter is one reason. Certainly the product is better for the animals and in this economic age it is important that an animal – whether it be a dairy cow or a fat bullock – does what it is intended to do as well and as quickly as possible.

The big problem with converting grass into silage is the cost as the cost of the necessary machinery is tremendous; it is estimated by the authorities that it costs at least £20,000 for the machines and for somewhere to keep them.

But this year for the first time yet another new machine, the Big Baler (purchased by Mr. Morgan and Richard at Maesnewydd) has come to the area. The purpose of this machine is to bale the hay, as soon as it is cut, into large bales which weigh around half a ton each; then the bales are placed in sealed polythene bags

hanner tunnell yr un; yna eu gosod mewn bagiau polythin, eu selio a'u storio yn domen fawr allan yn yr awyr agored tan y gaeaf.

Cefais air â Richard ym Maesnewydd a dywedodd fod y cynhaeaf eleni wedi bod yr un mwyaf didrafferth erioed. Ac ni fu amathwyr yr ardal yn hir cyn sylweddoli hyn gan i Richard fod wrthi yn byrnu am wythnosau i ffermwyr o ardal Tal-y-bont i Dywyn yn Sir Feirionnydd.

Bendith arall y bwrn fawr yw rhwyddineb porthi yn y gaeaf; does ond cael gafael ynddi a'i gosod mewn rhesel ac mi fydd yn ddigon o borthiant i oddeutu ugain o wartheg am y dydd. Fe gymer, medd Richard, ryw ugain munud i borthi gwartheg Maesnewydd i gyd. Hefyd fe deimla fod y porthiant o safon uchel eithriadol, ac o'r herwydd fe fydd ei ddyled ddwysfwyd yn is o lawer; ac am y rhesymau yna teimla y bydd y byrnwr wedi talu amdano'i hun yn fuan iawn.

Yr ydym yn byw mewn oes lle gosodir pwysicrwydd mawr ar hwyluso ac ysgafnhau gwaith y dydd. I ba le yr awn o hyn ymlaen tybed? Oni fyddai'n ddiddorol cael dod yn ôl ymhen ryw ddau neu dri chant o flynyddoedd a gweld pa mor hen ffasiwn neu pa mor fodern yr oeddym yn ein hoes ni – pwys aŵyr?

Bob Williams

Yn ystod 1990–91 fe gyhoeddwyd ym *Mhapur Pawb* gyfres o ysgrifau, 'Dilyn yr Og', ar nifer o ffermydd y cylch. Fe rydd y rhain (wedi eu talfyrru ychydig yma) ddarlun o amaethu'r fro at ddiwedd y ganrif. Gareth Evans yw'r awdur:

Fferm Tanyrallt

Gwilym ac Ann Jenkins sy'n ffermio Tanyrallt gyda help eu meibion, Enoc a Dafydd. Mae Enoc newydd briodi â Margaret ac mae'r pâr ifanc yn byw yn Nhyngraig. Mae'r tir yn ymestyn o tua 200 troedfedd uwchlawn'r môr i 1,750 ar ben Moel-y-Llyn. Mae pob aelod o'r teulu yn rhoi pwyslais mawr ar gadw bridiau Cymreig, sef diadell o ddefaid mynydd Cymreig a buches o dda duon Cymreig.

Mae difa rhedyn ac eithin er mwyn tyfu porfa addas i'r stoc wedi cael blaenoraieth gan y teulu ers y triddegau ac mae Gwilym yn falch iawn bod defnydd da wedi ei wneud o'r grantiau oedd ar gael yn y chwech a'r saith degau. Mae milltiroedd o ffensio wedi ei wneud er mwyn rheoli'r pori, a phob polyn wedi ei wneud o'r coed a blannwyd ar ôl yr Ail Ryfel Byd. Pwyslais mawr ar hunangynhaliaeth ym mhob agwedd.

and stored together in a large heap in the open air until the winter.

I had a word with Richard at Maesnewydd and he said that the harvest this year had been the easiest ever. And farmers in the area weren't long in realising this as Richard has been baling for weeks for farmers from the Tal-y-bont area and from as far as Tywyn in Meirionethshire.

The other benefit of the big baler is how easy it is to feed in winter; the bale is put in a rack and it will be enough to feed twenty cattle for a day. According to Richard it takes around twenty minutes a day to feed all the cattle at Maesnewydd. He also feels that the feed is of an extremely high standard and as a result his bill for concentrated feed is much lower; and for these reasons he feels that the baler will very soon have paid for itself.

We live in an age when much importance is given to making the day's work lighter and easier. Where will we go from here, I wonder? Would it not be interesting to be able to return in two or three hundred years time and to see how old fashioned or how modern we were in our time – who knows?

Bob Williams

During 1990–91 *Papur Pawb* published a number of articles, on several farms in the area. These (abbreviated a little here) give a picture of agriculture in the area at the end of the century. Gareth Evans is the author:

Tanyrallt Farm

Gwilym and Ann Jenkins farm Tanyrallt with the assistance of their sons, Enoc and Dafydd. Enoc, recently married to Margaret, lives in Tyngraig. The land extends from 200 feet above sea level to 1,750 feet at Moel-y-llyn. Every member of the family stresses the importance of keeping Welsh breeds, a flock of Welsh Mountain sheep and a herd of Welsh Black cattle.

Getting rid of bracken and gorse in order to grow suitable grass for the stock has been a family priority since the thirties and Gwilym is very glad that good use was made of the grants available during the sixties and seventies. Miles of fencing have been erected in order to control the grazing and each pole was made from trees planted after the Second World War. There is great emphasis upon self-sufficiency in every aspect.

The herd has been bred and the offspring have been registered with the Welsh Black Society, three quarters of them calve in the



Tanyrallt ar ddechrau'r ganrif (E.O. Jones)

Tanyrallt at the beginning of the century
(E.O. Jones)

Y mae'r fuches yn cael ei bridio a'r epil yn cael eu cofrestru efo'r Gymdeithas Da Duon, tri chwarter ohonynt yn lloio yn y Gwanwyn a'r gweddill yn yr Hydref. Y drefn yw yr 'hen ddull', h.y. dim cael cyrn i ffwrdd, dim silwair na dwysfwyd a byw allan drwy eu hoes. Porfa yn unig dros yr Haf a gwair (wedi ei wneud gartref) yn ystod y Gaeaf – hunangynhaliaeth yn dangos eto, a dim perygl oddi wrth yr haint BSE.

Y lloia enir yn y Gwanwyn yn cael eu diddyfniu ganol mis Rhagfyr a dod i mewn i fwyta gwair a thorion betys. Troi allan i gael dŵr mewn nant gyfagos unwaith y dydd, sef hen ddull arall. Gwerthu'r bustych pan yn flwydd a hanner oed i ffarmwr llawr gwlad i'w pesgi, a'r heffrod nad oes mo'u hangen i gynnal y fuches yn cael eu gwerthu i fridio.

Y ddiadell wedi ei chofrestru efo'r Gymdeithas Defaid Cymreig (Adran Fynydd) ac mae Gwilym bron â gorffen tair blynedd fel Cadeirydd y Gymdeithas. Mae'r mamogiaid yn cael eu bridio yn bur a phrynnir un hwrdd

spring and the rest in the autumn. The method used is the 'old method'; horns are kept, no silage or concentrated feed is used and they spend their entire life outdoors, grazing only in the summer and hay (made on the farm) during the winter – self-sufficiency again and no danger of B.S.E.

The calves, born in the spring, are weaned in mid-December and are brought in to feed on hay and beetroot. They are taken to a nearby stream for water once a day – another old method. The bullocks are sold, when they are eighteen months old, to lowland farmers in order to fatten them and the heifers, not required to maintain the herd, are sold for breeding.

The flock has been registered with the Welsh Sheep Society (Mountain Section) and Gwilym has almost completed three years as Chairman of the Society. The ewes are pure bred and one suitable ram is bought every year. I asked what were the main features to look for when buying a ram. The firm answer

addas yn flynyddol. Gofynnais beth yw'r prif nodweddion i edrych amdanyst wrth brynu hwrdd. Yr ateb cadarn oedd 'ei epil i fod yn addas i'r mynydd, pen llawn, ffroen ddu, dannedd byr a llydan, llygaid mawr a bywiog ac yn sefyll yn dda.' Mae eisiau cwateri ôl da er mwyn i wraig y tŷ gael mwy o gig ar goes oen. Rhaid cael cot dda i gadw'r croen yn sych yn y glaw a'r eira. I gael maint y gyfrinach yw gwella tir a pheidio â chadw gormod o ddefaid.

Bydd yr hyrddod yn cael eu troi at y mamogiad ar 17 Hydref, felly wlyn bach yn dod o ganol Mawrth ymlaen. Mae eisiau i'r mwyafrif o'r wlyn ddod erbyn 20 Ebrill oherwydd bod llwynogod yn cario wlyn i'w teuluoedd ym mis Mai; haws gan y llwynog gario oen ifanc nag un mis oed. Hefyd ym mis Hydref mae'r wlyn benyw yn mynd i ffwrdd i dir gwaelod hyd ddiwedd Mawrth er mwyn iddynt bridio'n dda ac i'r mamogiad magu gael y borfa i gyd yn ystod y gaeaf.

Ddechrau Ionawr bydd yr hesbinod 'dau ddant' yn dod i lawr o'r mynydd i'r ffriddoedd a'r mamogiad yn dilyn yn ôl y tywydd. Ddiwedd Mawrth bydd y defaid blwydd yn dod adref ac yn mynd yn syth i'r mynydd. Mae angen i deithwyr llwybrau gau gatiau bob amser neu mi fydd y defaid yn crwydro ac yn achosi trfferth i'r ffermwyr.

Edrychir ymlaen i'r tymor wyna gan ei fod yn rhoi pleser mawr i weld ffrwyth y tymor ymlid. Dyma'r adeg y bydd y ferlen, beic modur a'r Land Rover yn cael mynd o fore tan nos oherwydd rhaid gweld pob mamog ddwywaith bob dydd. Os bydd llwynog yn cario wlyn rhaid gadael popeth i fynd ar ei ôl i geisio dal y gwalch.

Ym mis Mai torrir clustiau'r wlyn (gwennol a thwll yn y chwith a bwlc plyg o dan y dde); tocio a dethol yw y prif waith. Bydd y defaid efo wlyn benyw yn mynd i'w cynefin ar y mynydd, yr wlyn gwryw i'r ffriddoedd sydd wedi eu gwella, a chadw y caeau i gael torri gwair ddiwedd Mehefin i gael bwyd i'r gwartheg dros y gaeaf.

Oherwydd bod y defaid blwydd yn cael magwraeth dda mae rhai yn dueddol i fynd 'ar eu cefnau a methu codi' tua diwedd mis Mai a dyna pan fydd brain yn tynnu llygaid a thorri tafod y ddafad. Un ateb yw cneifio cyn i hyn ddigwydd a bydd cnu yn pwysol dau kilo a'i werth tua £1.80. Gweddl y ddiadell yn cael eu cneifio ddechrau Mehefin a'r gwaith yn cael ei wneud gan y teulu a chymdogion (sef hen ddull arall). Os yw'r tywydd yn boeth

was 'its offspring to be suitable for the hills, a large head with black nostrils, short and wide teeth, large and lively eyes and that they stand well'. Good hindquarters are required so that the housewife has more meat on a leg of lamb. A good coat is necessary in order to keep the skin dry in the rain and snow. In order to obtain a good size, the secret is to improve the land and not keep too many sheep.

The rams are left with the ewes on 17 October, so that lambs will be born from mid March. Most lambs need to arrive by 20 April because foxes carry off lambs to their families in May; it is easier for a fox to carry a young lamb than one which is a month old. Also, in October, the female lambs are sent to lowlands until the end of March so that they breed well and for the ewes carrying lambs to have all the grass during the winter.

At the beginning of January the yearling ewes with two teeth come down from the mountain to the meadows with the ewes with lamb following, according to the weather. At the end of March the yearling sheep follow and go straight to the mountain. People walking along footpaths should close gates at all times or the sheep will wander creating a nuisance to farmers.

The lambing season is looked forward to as it gives great pleasure to see the fruit of the breeding season. This is the time when ponies, motor bike and Land Rover are on the go from morning till evening because every ewe has to be visited twice a day. If a fox takes a lamb away, everything is left and an attempt is made to catch the fiend.

In May the lambs have their ears marked, (a swallow and hole in the left ear and a notched fold under the right ear); clipping and selecting are the main tasks. The sheep with female lambs go back to their habitat on the mountain, the male lambs to the improved meadows and the fields are kept for hay which is cut at the end of June to feed the cattle during the winter.

Because the yearling sheep are well fed, some tend to fall on their backs towards the end of May and cannot get back up; this is when the crows take out their eyes and their tongues. One solution is to shear before this occurs; the fleece weighs two kilos and is worth approximately £1.80. The rest of the flock are sheared at the beginning of June and the work is carried out by family and neighbours (another old custom). If the weather is hot the sheep must be dipped to

rhaid trochi'r defaid i atal cynrhon; ie, gelyn arall i ffermwyr defaid.

Mae'r tymor gwerthu wlyn i'r cigydd wedi symud ymlaen oherwydd fod y cwsmer yn gofyn am lai o fraster ar gig oen. Rhaid plesio'r cwsmer, felly dechrau gyrru wlyn i'r cigydd tua chanol Mehefin a bydd hyn yn mynd ymlaen tan Calangaeaf. Ym mis Medi bydd mamogiaid 4 oed yn cael eu gwerthu gartref i'r un prynwr ers blynyddoedd. Croesi efo hyrdddod Suffolk sydd ar eu rhan ar ôl gadael Tanyrallt. Hefyd yr adeg yma bydd dethol wlyn benyw cadw a wlyn hyrdddod yn digwydd.

Teg yw dweud fod Gwilym Jenkins a'i feibion wedi bod yn gefnogol i'r arbrofion hyrdddod yn Sir Aberteifi ac ym Mangor ers y dechreuad yn y chwedegau. Yn 1989 enillodd ei hwrdd Gwpan Rumenco a chafodd y Gymdeithas ei fenthyg i'w epile brofi. Mae pob aelod o'r teulu yn rhoi pwyslais ar hunan gynhaliaeth, cydweithio gyda Natur, a chofio fod y bunt a arbedir yn fwy o werth na'r un a enillir.

Erbyn diwedd y ganrif, Dafydd a'i briod sydd yn Nhanyrallt a Gwilym ac Ann Jenkins wedi hanner ymddeol i Lety'r Bugail.

Llety Ifan Hen

Ym mro fy mebyd y tro yma i Lety Ifan Hen i gael cyfwelliad gydag Emrys ac Elizabeth Davies a Huw y mab. Meddai Emrys, 'Daeth dadcu a mamgu yma ddiwedd y Rhyfel Byd Cyntaf a chymerodd fy nhad y fferm drosodd ynghanol y tri degau a finnau yn 1980. Priodi Elizabeth yn 1965 ac mae gennym bedwar o blant: Huw yn briod â Julie ac yn gweithio yma llawn amser; Nia yn athrawes yng Ngwent; Alwen yn dilyn cwrs daearyddiaeth yn y Brifysgol, Aberystwyth; Elin yn Ysgol Penweddig.'

Mae Llety Ifan Hen yn 750 cyfer a rhwng 700 a 1400 troedfedd uwchlaw'r môr ac yn terfynu ar afon Leri un ochr ac afon Stewi yr ochr arall. Wedi gwneud y defnydd gorau o'r grantiau da oedd i'w cael yn ystod y saith degau a'r wylt degau cynnar, dim ond un rhan o dair o'r mynydd sydd heb ei ail hadu. Y stoc yn cynnwys 1,300 o famogiaid a 400 o wlyn benyw yn cael eu cadw yn rheolaidd, 40 o fuchod Du Cymreig a tharw Charolais; ac yn benthyg tarw Du Cymreig ambell dro er mwyn magu heffrod pur i gynnal y fuches. Mae hefyd tua 40 o wartheg ifanc – y mwyafri o'r rhain yn llo i sugno.

prevent maggots; yet another enemy for sheep farmers.

The season for selling lambs to the butcher has moved as the customer asks for less fat on lamb. The customer must be satisfied, therefore lambs begin to be sent to the butcher around mid-June and this continues until All Saints' Day. In September, four year old ewes are sold at home and have been sold to the same buyer for years. They are crossed with Suffolk rams after leaving Tanyrallt. Also at this time the female lambs and young rams are selected for keeping.

It is fair to say that Gwilym Jenkins and sons have supported the experiments with lambs in Cardiganshire and in Bangor since they began in the sixties. In 1989 their ram won the Rumenco Cup and the Society borrowed it in order to carry out progeny testing. Every member of the family puts emphasis upon self-sufficiency, co-operating with Nature and remembering that the pound which is saved is worth more than the one which is gained.

By the end of the century, Dafydd and his wife are in Tanyrallt and Gwilym and Ann Jenkins are semi-retired and live at Llety'r Bugail.

Llety Ifan Hen

I now return to the locality where I was brought up, to Llety Ifan Hen to interview Emrys and Elizabeth Davies and their son, Huw. Emrys said, 'My grandparents came here at the end of the First World War, my father took over the farm in the mid thirties and I took over in 1980. I married Elizabeth in 1965 and we have four children. Huw is married to Julie and works here full time; Nia is a teacher in Gwent; Alwen is following a Geography course at The University at Aberystwyth and Elin is in Penweddig School'.

Llety Ifan Hen has 750 acres, is between 700 and 1400 feet above sea level and its boundaries are the Leri on the one side and the Stewi on the other. As a result of the good use of grants available during the seventies and early eighties, only a third of the mountain remains not re-seeded. The stock includes 1,300 ewes and 400 ewe lambs which are kept regularly, 40 Welsh Black cattle and a Charolais bull; a Welsh Black bull is borrowed occasionally in order to breed pure heifers to maintain the herd. There are also around 40 young cattle – the majority of these are suckling calves.



Teulu Llety Ifan Hen

Llety Ifan Hen Family

Mae'r ddiadell wedi ei chofrestru efo'r Gymdeithas Defaid Mynydd Cymreig a 1000 o'r mamogiaid yn cael eu bridi'n bur a'r gweddill yn cael eu croesi efo Suffolk a Border Leicester, a'r tymor ymlid yn cychwyn ar Hydref 24. Hefyd mae tua chant o'r wlyn benyw cryfaf yn cael mynd at yr hyrddod tua chanol Tachwedd. Mae Emrys a Huw yn credu'n gryf yn y dechneg scanio oherwydd ei fod yn hwyluso'r bugeilio yn ystod y tymor wyna. Ddiwedd Ionawr mae'r gwaith yma'n cael ei wneud a'r mamogiaid sy'n cario dau oen yn cael y tir gorau, silwair a dwysfwyd gyda'r mamogiaid eraill (un oen) dim ond yn cael silwair mewn gaeaf agored, ond yn Chwefror eleni rhaid oedd rhoi ychydig o ddwysfwyd i'r rhain hefyd. Mae tua 130 o'r wlyn benyw yn cael eu gaeafu i ffwrdd a'r gweddill gartref mewn sied pwrrpasol a'u bwydo ar silwair ac ychydig o ddwysfwyd. Ddiwedd Mawrth i ddechrau Ebrill byddant yn cael eu troi allan ac i'r mynydd yn syth.

Allan mae'r holl wyna ac yn cychwyn tua chanol Mawrth; ar ôl rhyw ddeg diwrnod mae'r bugeilio'n mynd yn brysur iawn a dyma'r amser mae Emrys a Huw yn gweld bod

The flock has been registered with the Welsh Mountain Sheep Society, 1000 of the ewes are pure bred. The others are crossed with Suffolk and Border Leicester and the breeding season begins on October 24. Also, around one hundred of the strongest ewe lambs are taken to the rams around mid November. Emrys and Huw firmly believe in the scanning technique because it facilitates the shepherding during the lambing season. This work is carried out at the end of January and the ewes which are carrying two lambs have the best land, silage and concentrated feed while the other ewes (one lamb) have silage only in winter but in February this year these had to be given some concentrated feed. Approximately 130 of the ewe lambs are wintered away and the rest at home in a purpose built shed and fed with silage and some concentrated feed. Between the end of March and the beginning of April they are turned out onto the mountain.

All the lambing takes place outside and begins around mid March; after some ten days the shepherding gets very busy and this is when Emrys and Huw realise that scanning is worthwhile. As a result of improving the land

scario yn werth i'w wneud. Yn dilyn gwella tir mae epilgarwch y ddiadell yn cynyddu, ac meddai Emyr, 'Rhaid paratoi ar gyfer efeilliaid ymlaen llaw, e.e. hau rhyg ddiweddu mis Awst a pheidio â'i borri tan yr amser yma; cadw caeau cysgodol heb eu pori yn Chwefror a rhoi cant o wrtaith nitrogen y cyfer iddynt ddechrau Mawrth. Mae hyn yn fwy hwylus ac yn rhatach na dwysfwyd i wneud llaeth i'rwyn. Dechreuodd y llwynog laddwyn a bu raid mynd ar ei ôl a'i ddal, ac yna stopiodd y lladd.'

Ar ôl y tymor wyna mae'r gwaith arferol yn mynd ymlaen fel tocio, torri clustiau, troi y defaid allan o'r caeau silwair ac yn y blaen. Mae tua 20 o'r buchod yn lloio allan yn Ebrill/Mai a'r gweddill yn Medi/Hydref, dau dymor lloio yn rhannu'r gwaith i'r tarw.

Adeladwyd siediau modern i'r gwartheg yn yr wyth degau a silwair ydyw'r unig fwyd mae'r buchod yn ei gael yn ystod y gaeaf ar wahan i fwynau. Mae'r lloïi sugno yn cael gwair/silwair a phwys y dydd yr un o ddwysfwyd, ac yn cael eu troi allan i'r borfa tua chanol Mai a chael porfa yn unig tan ddod i mewn yn gynnar yn Rhagfyr. Caiff y gwartheg croes a'r bustych Du Cymreig eu gwerthu ym marchnadoedd stôr Machynlleth a Dolgellau pan tua blwydd oed, y bustych yn pwysoddeutu 400 cilogram yr un a'r heffrod tua 350 cg. Meddai Emyr, 'Y farchnad ddim cystal ag y bu ar wartheg blwydd, felly mae'n debyg y bydd rhaid eu cadw dan yn 18 i 20 mis oed oherwydd bod mwy o brynwyr i'r math yma o wartheg.'

Enghraift ardderchog arall o fferm deuluol eto yn cynhyrchu stoc o safon uchel a phwyslais ar hunangynhaliaeth. Gofynnais i Emyr enwi tri pheth pwysig sydd wedi gwella Llety Ifan Hen ers iddo ef gymryd yr awennau a'i ateb oedd, 'Gwrteithio tir yn rheolaidd, troi o wneud gwair i silwair a scanio.' Yna gofyn i Huw beth am y dyfodol? 'Mwy o bwyslais ar gadwraeth a chynnydd mewn plannu coed ar ran o'r ffermydd.'

Moelgolomen

Simon a Monica Lloyd-Williams sy'n ffermio yma. Mae ganddynt dri o blant: Cathryn yn Ysgol Penweddig; Rhiannon a Rhodri yn Ysgol Tal-y-bont. Mae llawer yn adnabod Simon fel cricedwr dawnus. Meddai Simon: 'Cefais fy ngeni yn Singapore a Monica yn Berlin a'i magu yn Llundain, er bod ei theulu o Fronant. Fe gwrrdom ym Mhrifysgol Reading pan oeddwn i yn astudio

the fertility of the flock increases. Emyr said, 'Twins have to be prepared for beforehand, for example, rye sown at the end of August with no grazing on it until this time; sheltered fields are kept without being grazed in February and a hundredweight of nitrogen fertiliser per acre is spread at the beginning of March. This is more convenient and cheaper than concentrated feed to produce milk for the lambs. A fox began killing lambs and it had to be hunted and caught, then the killing stopped.'

After the lambing season the usual tasks, clipping, marking ears, turning the sheep out of the silage fields and so on are carried out. About twenty cows calve outdoors in April/May and the rest in September/October, two calving seasons halve the work for the bull.

Modern sheds were built for the cattle during the eighties and, apart from minerals, silage is the only food that the cattle have during the winter. The suckling calves have hay/silage and a pound each of concentrated feed every day, are turned out to grass around mid May and fed on grass only until they are brought in, early in December. The cross cattle and the Welsh Black bullocks are sold in the marts for store animals at Machynlleth and Dolgellau when they are a year old, the bullocks weighing around 400 kilograms each and the heifers around 350kg. Emyr said, 'The market for yearling cattle is not as good as it has been, therefore it seems that they will have to be kept until they are 18 to 20 months old as there are more buyers for this type of cattle.'

Another excellent example of a family farm which produces stock of a high standard and with emphasis on self-sufficiency. I asked Emyr to name three important factors that have improved Llety Ifan Hen since he took over and his answer was, 'Fertilising the land regularly, changing from hay to silage and scanning.' I then asked Huw about the future? 'More emphasis on conservation and planting more trees on parts of farms.'

Moelgolomen

Simon and Monica Lloyd-Williams farm here. They have three children: Cathryn who is at Penweddig School; Rhiannon and Rhodri who are at Tal-y-bont School. Many know Simon as a talented cricketer. Simon said, 'I was born in Singapore and Monica was born in Berlin and brought up in London, although her family are from Bronant. We met at Reading University when I was studying agriculture and Monica



Teulu Moelgolomen 1991

Moelgolomen Family 1991

amaethyddiaeth a Monica yn arbenigo yn Swoleg. Priodi yn 1974 ac yna blwyddyn o hyfforddiant gwerthfawr gyda Beryl Evans yng Nglanrafon, a dod yma yn Hydref 1975'. Dangosodd Simon lyfrynn bach a gafodd gan Beryl Evans yn 1974 oedd yn cofnodi gwaith i'w wneud ar y fferm bob mis a bu hwn yn amhrisiadwy. 'Roeddwn yn teimlo fy mod yn dychwelyd i'm gwreiddiau oherwydd mae Moelgolomen wedi bod yn y teulu ers yr ail ganrif ar bymtheg.'

Mae Moelgolomen yn 650 cyfer rhwng 600 a 1,500 troedfedd uwchlaw'r môr ac yn terfynu ar Gwmere i'r gorllewin, Tŷnant a Bwlchglas i'r gogledd, gyda Ffos-fudr i'r dwyrain a Llawrcwmbach, Llannerch, Bwlchroser a Pantyffynnon i'r de. Mae'r stoc yn cynnwys 750 o famogiaid Mynydd Cymreig a 250 o wlyn benyw, 22 o fuchod Du Cymreig, y tarw 'Neuadd Cawr 192' a thua 22 o wartheg eraill. Mae hefyd dwy hwch, 'Oxford Sandy' a 'Black' ac fe welwyd un o'r rhain yn Sioe Tal-y-bont yn 1989 gyda thorred o foch bach.

Yn ystod y deng mlynedd cyntaf ym Moelgolomen bu canolbwytio ar wella tir ac fe ailhadwyd dros hanner y fferm pan oedd grantiau da i'w cael. Tua chanol yr wythdegau newidiodd y pwyslais i gadwraeth ac mae'r mynydd sydd heb ei wella yn y cynllun 'E.S.A.'. Cafodd 15 cyfer o goed derw ei aileni yn 1984 ac yn ddiweddarach crewyd dau lyn bychan i wella bywyd anifeiliaid ac adar gwylt.

was specialising in Zoology. We were married in 1974 and after a year's valuable training with Beryl Evans at Glanrafon, we came here in October 1975'. Simon showed me a little book which Beryl had given him in 1974 and which noted what needed to be done on the farm every month and this has proved invaluable. 'I felt that I was returning to my roots as Moelgolomen has been in the family since the seventeenth century'.

Moelgolomen has 650 acres between 600 and 1,500 feet above sea level and it extends as far as Cwmere to the west, Tynant and Bwlchglas to the north, Ffos-fudr to the east and Llawrcwmbach, Llannerch, Bwlchroser and Pantyffynnon to the south. The stock includes 750 Welsh Mountain ewes and 250 ewe lambs, 22 Welsh Black cattle, the bull 'Neuadd Cawr 192' and around 22 other cattle. There are also two sows, 'Oxford Sandy' and 'Black' and one of these was seen at Tal-y-bont Show in 1989 with a litter of piglets.

During the first ten years at Moelgolomen they concentrated on improving the land and more than half the farm was re-seeded when generous grants were available. Midway through the eighties the emphasis shifted to conservation and the part of the mountain, which had not been improved, is included in the E.S.A. scheme. 15 acres of oak trees were planted in 1984 and later two small lakes were created in order to improve the quality of life for wild birds and animals.

Troir yr hyrddod at y mamogiaid ar 19 Hydref, y Cymreig pur at 650 o'r mamogiaid a Suffolk neu Border Leicester at y gweddill. Bydd yr wîn benyw cadw yn cael eu cneifio ddiwedd Awst ac yn cael eu gyrru i Devon ym mis Hydref gan droi 9 hwrdd atynt ar 21 Tachwedd. Daw'r rhain yn ôl i Foelgolomen ddechrau Ebrill gan ddod ag wîn o'r 18fed ymlaen. Bydd yr wîn i gyd yn mynd i ffurdd yn dew o Awst i Ragfyr.

Cychwynwyd y fuches yn 1977 trwy fynd i Ddolgellau a phrynu dwy fuwch â llo. Bu un fuwch yn broffidiol ac mae y fuches heddiw yn mynd yn ôl i hon. Aeth y llall a'i hephil i'r gwrthwyneb oherwydd gwaeledd diffyg magnesiwm. Dyna fel y mae amaethu! Bydd y buchod i gyd yn lloio allan o 26ain Ebrill ymlaen yng nghaeau Neuadd Brynglas a'r lloï yn cael eu diddyfnu fis Mawrth canlynol; hanner y fuches yn cael ei gaeafu allan a'r gweddill i mewn yn y sied newydd. Mae'r system porthi yn syml iawn, sef byrnau mawr a betys siwgr. Gwerthir y bustych ym marchnad stôr Dolgellau a hefyd yr heffrod nad oes mo'u hangen, yn wag neu yn gyflo. Bydd y stoc i gyd yn cael eu troi allan o'r caeau silwair tua chanol Mai a rhoddir tri chant i'r cyfer o wrtaith cyflawn i'r tir. Ar ôl 8 i 9 wythnos o dyfu daw y contractiwr a'i beiriannau modern i wneud

The rams are put with the ewes on October 19, the pure Welsh with 650 of the ewes and Suffolk or Border Leicester with the remainder. The ewe lambs are sheared at the end of August and are sent to Devon in October where 9 rams are put in with them on November 21. These return to Moelgolomen at the beginning of April and produce lambs from the 18th onwards. All the lambs leave, in a fat condition, between August and December.

The herd was begun in 1977 by going to Dolgellau and purchasing two cows with calves. One cow proved to be profitable and today's herd can be traced back to this one. The other and her offspring proved the opposite because of ill health due to a lack of magnesium. That is how it is in agriculture! All the cattle have calves outdoors from April 26th onwards in the Neuadd Brynglas fields and the calves are weaned the following March; half the herd spend the winter outside and the rest in the new shed. The feeding system is very simple, large bales and sugar beet. The bullocks are sold in the mart for store animals at Dolgellau and also the heifers, which are not required, whether they are in calf or not. All the stock is turned out from the silage fields in mid May and three hundredweights of complete fertiliser is spread on each acre of land. After 8 to 9 weeks growth



Yr addasiad o'r beudai

The adaptation of the cowsheds

tua 350 o fyrnau mawr, pob un mewn siaced o blastic du.

Bu arall gyfeirio yma hefyd; hen feudai wedi eu haddasu yn dŷ byw un llawr modern i’w osod i ymwelwyr. Dyma deulu sydd wedi datblygu yn rhagorol i fywyd gwledig, wedi dysgu’r Gymraeg ac yn mwynhau’r ‘pethe’.

Carregcadwgan

Yng Nghwmceulan mae'r fferm hon ac yno mae Evan a Betty Jenkins a'r plant, Meinir ac Aled. Mae'r ferch hynaf, Delyth, wedi priodi ac yn byw yn ardal Tregaron. Daeth Evan yma at ei ewythr pan yn hogyn ifanc yn 1959. Priododd yn 1964 a chymerodd y fferm drosodd pan fu ei ewythr farw yn 1970. Dyma'r bedwaredd genhedlaeth o'r teulu yma.

Mae Carregcadwgan yn 300 cyfer rhwng 600 a 1,100 troedfedd uwchlaw'r môr a rhentir 20 cyfer o dir gwaelod i aeafu yr wlyn benyw. Roedd y ffridd wedi ei droi a'i ailhadu a'r rhan fwyaf o'r mynydd wedi ei wrteithio pan oedd grantiau da i'w cael yn y saith degau a'r wyth degau cynnar. Mae'r stoc yn cynnwys 550 o famogiaid a 130 o wlyn benyw yn cael eu cadw yn rheolaidd, 23 o fuchod magu, y mwyafrif yn Ddu Gymreig, a tharw Charolais ar hyn o bryd (un Du Cymreig dro arall). Llogi tarw a wneir yma fel y gellir newid y brid fel bydd angen. Does dim gwaith i darw yma am chwe mis, a tharw segur sy'n mynd yn ddrygionus. Hefyd mae yma 36 o

the contractor and his modern machinery comes in and makes 350 large bales, each in its own black plastic jacket.

Diversification has occurred here as well; old cowsheds have been converted into modern, single storey accommodation which is let to visitors. This is a family, which has adapted excellently to rural life, has learnt Welsh and enjoys Welsh culture.

Carregcadwgan

This farm is in Cwmceulan. Evan and Betty Jenkins and their children Meinir and Aled live here. The eldest daughter, Delyth is married and lives in the Tregaron area. Evan came here in 1959 to join his uncle. He got married in 1964 and took over the farm when his uncle died in 1970. This is the fourth generation to farm here.

Carregcadwgan is 300 acres and is between 600 and 1,100 feet above sea level; 20 acres of lowland is rented as grazing for ewe lambs in winter. The meadow was ploughed and re-seeded and most of the mountain fertilised when generous grants were available in the seventies and the early eighties. The stock includes 550 ewes and 130 ewe lambs which are kept regularly, 23 breeding cattle, mostly Welsh Blacks, and a Charolais bull at present (a Welsh Black at other times). A bull is hired so that the breed can be changed as required. There is no work for a bull here for six months, and an idle bull is a mischievous one. There are also 36 cattle including suckling calves and yearlings.



Evan Jenkins gyda'r beic modur a'r defaid

Evan Jenkins with motorbike and sheep

wartheg yn cynnwys llo i sugno a rhai blwydd.

Mae tymor ymlid y mamogiaid yn cychwyn ar Hydref 1af pan fydd hyrddod Suffolk yn cael mynd at 200 o'r mogie hynaf. Tua chanol y mis bydd hyrddod Cymreig pur yn cael eu troi at y gweddill o'r mamogiaid. Fel y bydd y borfa'n prinbau bydd y mamogiaid sy'n cario tŵyn croes yn cael silwair byrnau mawr a dwysfwyd a'r rheini sy'n cael eu bridio'n bur, yn cael silwair a phorthiant hylif. Yn y gaeaf rhennir y ddiadell yn bedair, sef yr tŵyn benyw i ffwrdd, mamogiaid wedi cael tŵyn Suffolk yn y caeau gorau, hesbiniod dau ddant ar y ffridd a'r gweddill ar y tir uchaf. Mae'r tymor tŵyna yn cychwyn ddechrau Mawrth ac mae Evan yn cael y beic modur pedair olwyn yn hwylus iawn i fugeila – cario'r dwysfwyd i'r defaid a chludo mamog sy'n cael ffwdan tŵyna yn ôl i'r ffald. Mae gan pob ddiadell fynydd ei nôd clust a chaiff pob oen ei farcio ym mis Mai. Bydd y mwyafrif o'r tŵyn yn cael eu pesgi ac yn mynd i'r cigydd o ddiwedd Gorffennaf hyd ddiwedd Tachwedd.

Cyfyngir y tymor cyflo i ddau gyfnod, Awst i Hydref a Rhagfyr i Chwefror, er mwyn cael y buchod i gyd i loio allan. Silwair yw'r prif fwyd dros y gaeaf ac mae 36 cyfer yn cael ei dorri gan gontactiw'r o ddiwedd Gorffennaf i ddechrau Awst. Codwyd siediau pwrrpasol yn 1975, gyda chyddyglaau i hunan-bori silwair. Ni wnaed gwair yma ers blynnyddoedd ac mae'r stoc yn edrych yn well nag yn y dyddiau a fu. Mae dŵr ar gael ym mhob sied ond pan fydd yn rhewi yn galed fel yn Chwefror 1991 rhaid troi y gwartheg allan i'r afon sydd yn gyfleus.

Bydd pawb yn edrych ymlaen i fis Mai pan fydd digon o borfa i'r gwartheg gael eu troi allan i bori ymisi sg y defaid ar y ffridd. Mae angen y caeau i dyfu silwair a'r adladd i besgi'r tŵyn. Gwerthir y gwartheg croes Charolais a'r bustych Du Cymreig yn stôr pan yn 15 i 20 mis oed; y gwartheg yn plesio'r cwsmer gan ei fod yn dod i'r ffald i brynu yn gyson.

Enghraift dda arall o fferm deuluol lle mae pob aelod yn ymdrechu i gynhyrchu stoc o safon ac yn rhoi pwyslais ar hunan-gynhaliaeth.

Maesnewydd

Mae gan Richard a Stephanie Morgan, Maesnewydd, dri o blant: Gwenhwyfar, Eleri a James; a Gwen yn edrych ymlaen am

The breeding season for the ewes begins on October 1st when Suffolk rams are put with 200 of the eldest ewes. About the middle of the month pure Welsh rams are put with the rest of the ewes. As the grass becomes scarce the ewes carrying cross lambs are given big bale silage and concentrated feed and the pure bred are given silage and fluid feed. In winter the flock is divided into four, the ewe lambs are sent away, the ewes with Suffolk lambs have the best fields, the yearling ewes are put on mountain pasture and the rest on the highest ground. The lambing season starts at the beginning of March and Evan has a very handy quad bike for shepherding – to take concentrated feed to the sheep and to bring ewes which have trouble lambing, to the farmyard. Each mountain flock has its own ear-mark and every lamb is marked in May. The majority of the lambs are fattened up and taken to the butcher between the end of July and the end of November.

The calving season is limited to two periods, between August and October and between December and February, so that all the cows can calve outside. Silage is the main feed during the winter. 36 acres are cut by a contractor between the end of July and the beginning of August. Purpose-built sheds were built in 1975, with cubicles for feeding on silage. Hay has not been made here for years and the stock is looking better than it did in the past. There is water available in all the sheds but when there is hard frost as was the case in February 1991, the cattle have to be turned out to the river, which is conveniently located.

Everyone looks forward to May when there is enough grass for the cattle to be turned out to graze amongst the sheep in the meadow. The fields are required for growing silage and the after-grass for fattening the lambs. The cattle which have been crossed with Charolais and the Welsh Black bullocks are sold as store when they are 15 to 20 months old; the cattle please the customer as he returns regularly to buy at the farmyard.

Another good example of a family farm where every member of the family makes an effort to produce stock of a high standard and puts emphasis on self-sufficiency.

Maesnewydd

Richard and Stephanie Morgan, Maesnewydd have three children: Gwenhwyfar, Eleri and James; Gwen is looking forward to going to

gychwyn mynd i'r ysgol ar ôl Gwyliau'r Nadolig. Newydd gymryd y cyfrifoldeb o redeg y fferm oddi wrth ei rieni, James ac Aldwyth Morgan, y mae Richard ond mae'n dal i gael llawer o gymorth oddi wrth ei dad. Hefyd fe gyflogir gweithiwr llawn amser oherwydd fod cynhyrchu llaeth yn waith prysur iawn.

Erbyn hyn mae Maesnewydd yn cynnwys 170 o dir gwaelod ynghyd â llawer o dir yn cael ei rentu, 400 cyfer ohono yn dir ymwl. Mae'r rhan helaethaf o dir Y Winllan wedi ei wella yn ystod y chwe degau drwy gael ei droi, ei wrteithio a'i ail-hadu. Cedwir 900 o famogiaid Mynydd Cymreig a 250 o wŷn benyw, tua 700 o'r mamogiaid yn cael eu bridio'n bur a'r gweddill yn cael eu croesi efo hyrddod Suffolk. Mae hefyd 66 o fuchod Friesian Prydeinig a 134 o wartheg eraill. Defnyddir teirw Friesian, rhai ohonyn nhw wedi eu mewnforio o Seland Newydd a'r rhestrwm am hyn, yn ôl Richard, yw ei fod am osgoi gwaed Holstein os yn bosibl. Mae'r buchod i gyd yn cael eu bridio'n bur ac yn lloio o ganol Ebrill i ddiwedd Mai. Rhoddir tarw Du Cymreig i'r heffrod sy'n lloio pan yn dair blwydd oed. Ymddengys fod galw am y croesiad yma i fynd i fuchesi sugno. Mae digon o laeth ganddynt ac felly'n magu yn arbennig o dda. Mae pob llo bach yn cael ei fagu a gwerthir y bustych yn stôr tua 20 mis oed.

Yn ystod yr haf bydd 170 cyfer yn cael ei dorri i wneud silwair i borthi 190 o wartheg dros y gaeaf. Yn naturiol mae'r ddiadell hefyd yn bwytta dipyn o'r silwair. Yr haf diwethaf gwnaed 2,800 o fyrnau mawr o silwair a phob un yn pwysgo oddeutu hanner tunnell. Ni wneir gwair o gwbl. Daw'r gwartheg ifanc i mewn ganol mis Hydref a'r fuches odro ganol Tachwedd. Porfa yw y prif fwyd yn yr haf a silwair yn ystod y gaeaf. Rhoddir y byrnau mawr mewn cafniau crwn fel bod y gwartheg yn cael bwydo yn ôl eu dymuniad ac mae dŵr ar gael bob amser – dull syml iawn o'i gymharu â'r hen amser.

Gwneir y godro, bore a nos, mewn parlwr 'asgwn pennog' sydd yn dal 12 buwch ar y tro, gyda'r llaeth yn mynd drwy bibell i danc mawr a gesglir gan lori cyn naw bob bore i'w gyrchu i'r hufenfa. Cymrych y fuches ar gyfartaledd yw 850 galwyn y fuwch y flwyddyn.

Mae Richard yn ffermwyr sy'n pwysleisio mewnbwn isel, h.y. defnyddio ychydig iawn o wrtaith a dwysfwyd, hau digon o feillion yn y cymysgedd hadau bob amser, a rheoli'r borfa

school after the Christmas holidays. Richard has recently taken over the responsibility of running the farm from his parents, James and Aldwyth Morgan, but he still gets a lot of help from his father. A full time worker is also employed as milk production is very demanding work.

Today Maesnewydd has 170 acres of lowland as well as a lot of land which is being rented, 400 acres of which is marginal land. Most of the Winllan land was improved during the sixties by being ploughed, fertilised and re-seeded. 900 Welsh Mountain ewes and 250 ewe lambs are kept, approximately 700 of the ewes are pure bred and the rest are crossed with Suffolk rams. There are also 66 British Friesian cattle and 134 other cattle. Friesian bulls are used, some of them imported from New Zealand and the reason for this, according to Richard, is that he wants to avoid Holstein blood, if possible. All the cattle are pure bred and calve between mid April and the end of May. A Welsh Black bull is given to the heifers and they calve when they are three years old. It appears that there is demand for this cross-breeding for suckling herds. They have plenty of milk and therefore breed especially well. Every small calf is reared and the bullocks are sold as store when 20 months old.

During the summer 170 acres are cut to produce silage to feed 190 cattle in the winter. Of course, the flock also eats some of the silage. Last summer 2,800 large bales of silage were produced, each weighing about half a ton. No hay is made. The young cattle come in mid-October and the milking herd in the middle of November. Grass is the main food during the summer and silage during the winter. The large bales are placed in round troughs so that the cattle can feed as they wish and there is always water available – a very simple method compared to the old times.

The milking is done every morning and evening, in a 'herring-bone' parlour which holds 12 cattle at a time, with the milk going through a pipe to a large tank which is collected by a lorry before nine every morning and taken to the creamery. The herd produces an average of 850 gallons of milk per cow every year.

Richard is a farmer who puts emphasis on low input, that is, using very little fertiliser and concentrated feed, planting enough clover in the mixed seeds at all times and controlling the grass so that it is enriched in order to save

fel ei fod yn cael ei galonogi er mwyn arbed nitrogen; hefyd bridio buchod delfrydol i droi y borfa/silwair yn llaeth heb orfod defnyddio llawer o ddwysfwyd. Dyma enghraifft dda iawn o hunan-gynhaliaeth.

Ym Mhapur Pawb yn 1988 ceir hanes gan Goronwy Jones am Dilwyn Jenkins sy'n ffermio Cerrigcaranau. Dyma ddyfyniadau o'r erthygl:

Cerrigcaranau

Un o'i bleserau mwyaf yw bridio teirw duon Cymreig ac yn hyn o beth ef yw'r bumed genhedlaeth yn y teulu i ymddiddori yn hyn. Cefais ar ddeall yn fuan na fynnai i'r diddordeb yma beri i brif weithgareddau beunyddiol y fferm ddioddef o'r herwydd. Na, mae gofalu am fuches laeth a diadell sylweddol o ddefaid yn cael y lle blaenaf ganddo.

Mae'n wybyddus i ddilynwyr y sioeau amaethyddol, yn fwy efallai nag i'r cyhoedd yn gyffredinol, am lwyddiannau Dilwyn a'i darw yn ystod y misoedd diwethaf. Yn ddiymhongar iawn dangoswyd i mi gwpanau arian Sioe Frenhinol Cymru am y tarw gorau a'r creadur gorau yn y da duon. Fe fydd enw Dilwyn yn cael ei gerfio ar y cwpan am eleni gan ddilyn camp ei dad-cu sydd â'i enw gogyfer 1936 a 1946. Yn gyfochrog â hwy roedd cwpanau o sioeau Aberystwyth, Hwlfordd, Llambed a'r dair sir, Caerfyrddin heb anghofio Sioe Tal-y-bont.

Ond yn ôl i eleni, a'r anifail sydd wedi mynnu cymaint o sylw ac wedi dwyn clod a llwyddiant i'w berchennog yw Neuadd Cawr, tarw du Cymreig teirblwydd oed. Mae'n ofynnol prynu tarw'n ieuanc, rhwng chwe mis a blwydd oed. Gellir, o bosibl, adnabod rhinweddau creadur wrth edrych arno a nodi'r posibiliadau am ei ddatblygu'n bancampwr a sylwi hefyd a yw'n dawel ac felly'n debyg o fod yn rhwydd i'w drafod. Wedi'i brynu mae'n rhaid ei drafod yn gyson a hefyd arfer ei arwain fel bo'r perchennog a'r tarw'n deall ei gilydd. Y mae'n ofynnol bod modrwy yn nhrwyn y tarw wrth gwrs.

Wrth i'r tarw dyfu cred Dilwyn mai rhoi cig arno'n araf yw'r anghenraig, sy'n golygu na fydd fawr o fraster arno. Mae'n rhaid cael cefn llydan, gwastad, gyda lled rhwng y coesau blaen a phen heb fod yn rhy fyr ac yn dangos cymeriad da. Disgwylir hefyd cael llo'i o safon oddi wrtho.

Ni fynn Dilwyn na'i dad i dda duon farw allan. Mae ganddynt ffydd yn y brîd.

on nitrogen; he also believes in breeding good quality cattle to turn the grass/silage into milk without having to use much concentrated feed. This is a very good example of self-sufficiency.

In Papur Pawb in 1988 Goronwy Jones wrote about Dilwyn Jenkins who farms Cerrigcaranau. Here are extracts from the article:

Cerrigcaranau

One of his greatest pleasures is to breed Welsh Black bulls and he is the fifth generation of his family to have this interest. He made it clear from the outset that he did not allow the main, daily activities of the farm to suffer on this account. No, his main priority is to look after the dairy herd and a substantial flock of sheep.

Those who follow agricultural shows are more aware, perhaps, than the general public, of the success in recent months of Dilwyn and his bull. In a very unassuming manner he showed me silver cups from the Royal Welsh Show for the best bull and the best animal amongst the Welsh Blacks. Dilwyn's name will be engraved on the cup this year, following in his grandfather's footsteps whose name appeared in 1936 and 1946. Alongside them were cups from Aberystwyth, Haverfordwest, Lampeter and the Three Counties Show, Carmarthen not forgetting the Tal-y-bont Show.

But back to this year; the animal which has attracted so much attention and has brought such honour and success to its owner is Neuadd Cawr, a three year old Welsh Black bull. A bull should be bought when young between six months and a year old. One can, possibly, recognise the good qualities of an animal by looking at it and noting the possibilities of it developing as a champion and one can also see whether it is quiet and therefore likely to be easy to handle. After buying, the bull must be handled regularly and must get used to being led so that the owner and the bull understand each other. A ring must be placed through the bull's nose, of course.

As the bull grows Dilwyn believes that it is necessary to put meat on him slowly, which means that he will have little fat. The back must be wide and flat with breadth between the two front legs, a head which is not too short and it must show good character. It is also expected to produce calves of a good standard.

Teimlant fod y da duon yn gwneud gwell defnydd o borfa gan ei bod yn ofynnol i'r mwyafrif o'r bridiau eraill gael eu bwydo'n ychwanegol er mwyn eu pesgi.

Mae hi'n ddyddiau blin ar ffermwyr heddiw ac mae cwyn gyffredinol yn eu mysg fod llawer o'r cyhoedd yn brin eu cydymdeimlad a'u dealltwriaeth o'r sefyllfa. Gofynnodd un wraig i Jim Morgan ryw dro pam roedd ffermwyr yn trafferthu i fagu lloi gan mai dim ond y llaeth yr oedd pobl eisiau! Go brin fod llawer yn y cylch hwn yn dangos y fath ddyfnader o anwybodaeth. Mae'r sector llaeth yn dioddef yn enbyd ac yn gorfol gwerthu eu cynyrch am bris is na chost cynhyrchu.

Roedd cwyno am y sefyllfa ym *Mhapur Pawb* yn 1990. Dywedwyd fod hen ddefaid yn cael eu gwerthu ym Machynlleth am lai na gwerth eu crwyn ddwy flynedd yng nghynt ac nad gor-gynhyrchu oedd yr unig rheswm dros y trafferthion. Roedd llog uchel y banc yn ffactor bwysig iawn yn ogystal â'r ansicrwydd mawr ynglŷn ag oblygiadau marchnad rydd 1992. Ac roedd dau haf crasboeth dilynol wedi achosi prinder porfa difrifol. Roedd prisau gwartheg wedi cwympo hefyd ac ofnid y byddai amryw o ffermwyr yn wynebu mynd yn fethdalwyr.

Erbyn 1998 roedd y cwyno wedi cynyddu. Dyma ran o erthygl Evan Ll. Evans ar y pwnc ym *Mhapur Pawb*:

Yn ôl y rhai hŷn dyma'r argyfwng gwaethaf mewn amaethyddiaeth ers y triddegau. Mae pris popeth ar y llawr: hen ddefaid 25c, defaid magu £5, wlyn tewion 40c y kilo (£10 am oen 25 kilo os bydd rhywun eu heisiau), gwartheg tew 65c y kilo ac ambell i heffer dew o dan 50c, heffrod magu £110, lloi bach £2. Mae'r farchnad dramor i wlyn bach bron â chau yn gyfangwbl. Mae milion yn llai o wlyn wedi eu lladd o Ionawr i Fedi eleni o'i gymharu â'r un misoedd yn 1997. Y rheswm am hyn yw bod y bunt yn gryf a chyhoeddusrwydd gwael yn aml iawn heb unrhyw sail.

Un ffordd o ennill bywoliaeth yn y triddegau oedd gwerthu'n uniongyrchol i drigolion y pentref. Clywais fy mam yn dweud ei bod yn cario 20 pwys o fenyn o Gynnnullmawr i Dal-y-bont bron bob wythnos, ac roedd fy nhad yn lladd wlyn yn y lladd-dy bach wrth ochr y ffordd ac yn mynd

Neither Dilwyn nor his father want to see the Welsh Blacks becoming extinct. They have faith in the breed. They feel that the Welsh Blacks make better use of grass as the majority of other breeds have to be given additional feed in order to fatten them.

Times are hard for farmers today and the general complaint amongst them is that many of the public have little sympathy or understanding of their situation. One woman asked Jim Morgan once why farmers bothered to rear calves as people only wanted milk! Not many in this area would display such ignorance. The dairy sector is suffering badly and has to sell produce at a much lower price than its production costs.

There were complaints about the situation in *Papur Pawb* in 1990. It was said that old sheep were being sold in Machynlleth for less than the price of their hides two years previously and that overproduction was not the only reason for the difficulties. The banks' high interest rate was an important factor in addition to the great doubt about the implications of the 1992 free market. And two scorching hot summers in succession meant that grass was scarce. Cattle prices had dropped also and it was feared that many farmers would face bankruptcy.

By 1998 complaints had increased. This is an extract from Evan Ll. Evans' article on the topic in *Papur Pawb*:

According to the older people this is the worst crisis in agriculture since the thirties. The price of everything has collapsed: old sheep 25p, breeding sheep £5, fat lambs 40p a kilo (£10 for a 25 kilo lamb should anyone want them), fat cattle 65p a kilo and the occasional fat heifer under 50p, breeding heifers £110, calves £2. The foreign market for young lambs has closed almost completely. This year, between January and September, a million fewer lambs have been slaughtered compared to the same months in 1997. The reasons for this are the strong pound and bad publicity, very often without any foundation.

One way of making a living during the thirties was to sell directly to villagers. I heard my mother saying that she used to carry 20 pounds of butter from Cynnnullmawr to Tal-y-bont almost every week, and my father slaughtered lambs in the little slaughter house

â'r cig o dŷ i dŷ ar ei feic, ac yn ddiweddarach mewn fen fach. Mae pethau yn dra gwahanol yn y 90au. Rheolau llym, gwaith papur diddiwedd, archwiliad ar ôl archwiliad.

Wrth ochr y lle tân yn Neuaddfawr mae cwprwedd pum drôr yn llawn o gyfrifon a chofniodion y fferm; llyfr y gwartheg sugno yn cynnwys rhif clust pob buwch a rhif clust pob llo a anwyd iddi a phryd; llyfr C.I.D. y gwartheg stôr, trwyddedau teithio y gwartheg stôr; llyfr y ddiadell yn cynnwys cyfanswm y ddiadell bob dydd; cofrestr o bob dafad sydd wedi gadael y fferm yn fyw neu yn farw; llyfr yr ESA sydd yn dweud faint o arian maent yn ei dalu a faint o ddefaid allwch droi i'r mynydd bob dydd o'r flwyddyn; llyfr symudiad anifeiliaid yn cofrestru pob anifail sydd wedi gadael y fferm, pryd ac i ble; y llyfr meddyginaethau yn cofrestru pob chwistrelliad mae pob creadur wedi ei gael, gan bwy a phryd. Am bob daliad amaethyddol ym Mhrydain mae yna 16 o oruchwylwyr. Os ydych eisiau cig oen i'r rhewgell, mae'n costio £10 yr oen i gael eich oen eich hun o'r lladd-dy.

Mae'r archfarchnadoedd yn gor-brisio. Am bob punt a werthir ynddynt, 27c yn unig sy'n dod i boed y ffermwyr, ac mi fyddem yn tybio bod y ffigwr yma yn llawer llai erbyn hyn. Ar y funud mae'n costio punt y dydd o leiaf i fwydo eidion tew. Gellir disgwyl i fyny at cilo y dydd o gynnydd yn ei bwysau sydd yn werth 65c, felly colled o 35c y dydd ar bob anifail. Nid rhyfedd felly fod dau o'n cymdogion wedi rhoi'r gorau'n gyfangwbl i gadw gwartheg. Mae eisoes 50% o gig eidion yn dod o dramor. Faint o amser fydd cyn bo 100% o'r cig yn cael ei fewnforio?

Mae Evan Evans yn gorffen ei druth efo dwy stori sy'n amlyu anwybodaeth rhai pobl.

Cwsmer yn dod i'r siop a dweud ei bod wedi archebu wyau mewn archfarchnad fawr ond ni fyddai'n prynu wyau yno rhagor oherwydd eu bod ddim yn eu llanw'n iawn! Cwsmer arall yn dod i'r siop yn ystod misoedd y gaeaf yn gofyn am hanner dwsin o wyau brown; finnau'n dweud wrtho fod dim digon o haul wedi bod yn ddiweddar. 'O dewch â hanner dwsin o rai gwyn i fi te plis'.

Mae Bob Williams yn mynegi yr un pryderon mewn erthygl gyfochrog yn yr un papur. Dyma ambell ddyfyniad ohoni:

at the side of the road and delivered meat around the houses on his bike, and later in a small van. Things are quite different in the 90s. Strict regulations, endless paper work, inspection after inspection.

Beside the fireplace at Neuaddfawr there is a five drawer cupboard full of farm accounts and records; the suckling cows' book includes the ear mark for each cow and the ear mark for each calf born to her and the date; the C.I.D. book for the store cattle, the travelling certificates for the store cattle; the book for the flock contains the total number of the flock on a daily basis; a register of every sheep that has left the farm, dead or alive; the ESA book states how much money is paid and how many sheep can be turned out to the mountain every day of the year; the animal movement book registers every animal that has left the farm, when and where to; the medical book registers every injection that each animal has been given, by whom and when. For every agricultural holding in Britain there are 16 supervisors. If you want lamb for the freezer, it costs £10 per lamb to take your own lamb from the slaughterhouse.

The supermarkets overcharge. For every pound they get, only 27p goes into the farmer's pocket, and I would imagine that this figure is now much lower. At present it costs at least a pound a day to feed fat bullocks. One can expect a weight gain of a kilo a day which is worth 65p, therefore that is a loss of 35p per day for each animal. It is not surprising therefore that two of our neighbours have given up keeping cattle altogether. Already 50% of our beef comes from abroad. How long will it take before 100% of our meat is imported?

Evan Evans concludes his account by relating two stories which illustrate the ignorance of some people.

A customer came into the shop and said that she had ordered eggs from a large supermarket but that she would not be buying eggs there any more because they did not fill them properly! Another customer came into the shop during the winter months asking for half a dozen brown eggs; I told him that there hadn't been enough sun recently. 'Oh bring me half a dozen white ones then please'.

Bob Williams expresses the same concerns in another article in the same paper. Here are a few extracts from it:

Anodd fyddai dychmygu ychydig flynyddoedd yn ôl y gwelwn yr argyfwng sy'n bodoli yn y byd am aethyddol ar hyn o bryd. Mae'n amhosibl bron deall a dirnad beth sydd wedi achosi y fath lanastr. Gwelwn sefyllfa lle mae pris anifeiliaid, yn wartheg, defaid, moch a ieir wedi haneru yn eu pris. Yn waeth na dim, rydym wedi cyrraedd sefyllfa bron nad oes marchnad iddynt o gwbl.

Y cwestiwn sydd yn rhaid ei ofyn yw beth a phwy sy'n gyfrifol am y fath drai. Yn hanes y gwartheg gwyddom mai helynt y BSE a ddechreuodd yr helynt; gwelwyd gwaharddiad ar werthu cig eidion i'r cyfandir a gweddill y byd. Roedd yn esgus perffaith er mwyn medru edrych ar ôl eu buddiannau eu hunain. Os oedd cig eidion Prydeinig yn annio gel i'w fwyta, peth rhyfedd ein bod ni fel Prydeinwyr heb ein gwahardd hefyd. Does dim rhaid bod yn glyfar iawn i ddeall y sefyllfa.

Mae'r sefyllfa yn hanes cig oen yn anoddach i'w ddeall. Y gelynion mwyaf ym meddyliau y rhan fwyaf o ffermwyr yw'r archfarchnadoedd; er y gostyngiad yn y pris i ffermwyr, mae'r pris i wraig y tý yn dal yn uchel. Rheswm arall yw i ni golli marchnad y crwyn lle y gwelid y rhan fwyaf ohonynt yn cael eu gwerthu i'r Rwsiaid; y wlad honno bellach yn methu fforddio eu prynu.

Rheswm arall yw fod biwrocratiaeth wedi mynd yn rhemp. Ym mhob lladd-dy bellach gwelir archwiliwyr ac arolygwyr wrth y degau a'r rheini ar hanner canpunt yr awr. Rydym hefyd yn mewnforio bwyyddydd a nwyddau eraill o'r pum cyfandir, heb roi fawr o feddwl i'r canlyniadau mewn blymyddoedd i ddod.

Yn ein marchnadoedd lleol cyffredin bellach yw gweld hen ddefaid yn cael eu gwerthu am bunt ac ambell i enghraifft o ddwy neu dair am bunt, sefyllfa na welwyd ei thebyg hyd yn oed yn y dirwasgiad yn y tridegau. Yn Nolgellau wythnos yn ôl roedd ffermwyr yn gwerthu ei ddefaid am bunt a deugain ceiniog, pedwar ugain ceiniog yn mynd i'r arwerthwr, a Duw aŵyr faint oedd costau eu cludo i'r farchnad. Fe fyddai yn sicr wedi bod yn well iddo eu saethu a'u claddu. Roedd y siec a dderbyniais am wlân eleni yn llai na'r hyn a dderbyniwyd yn 1974 ac yr oedd hanner honno yn ddyledus ers y llynedd. Dyna'r drefn bellach, talu hanner ac aros blwyddyn am yr hanner arall. Ac eto fe gafodd cadeirydd y Bwrdd Gwlan godiad sylweddol yn ei gyflog!

Medrwn fynd ymlaen ac ymlaen i gymharu prisiau a gaem am anifeiliaid ugain a deg

It would have been difficult to imagine a few years ago the crisis which agriculture is going through at present. It is almost impossible to comprehend what has caused this mess. We see a situation when the price of animals – cattle, sheep, pigs and hens has halved. Worst of all we have reached a situation where hardly any market exists for them at all.

The question that must be asked is who is responsible for such deterioration. In the case of the cows we know that the trouble started with BSE; there was a ban on the sale of beef to the continent and the rest of the world. It was an excellent excuse for looking after their interests. If British beef was unsafe to eat, why was it not banned here as well. One does not have to be very clever to understand the situation.

The situation with lamb is more difficult to comprehend. According to the majority of farmers the biggest enemies are the supermarkets; despite the drop in price for the farmer, the housewife continues to pay a high price. Another reason is that we lost a market for hides as most were sold to the Russians; that country can no longer afford to buy them.

Another reason is that bureaucracy has gone mad. In every slaughterhouse now one sees tens of inspectors and supervisors who are paid £50 an hour. We also import feeds and other goods from the five continents, without much thought of the consequences in years to come.

In our local markets it is a common sight nowadays to see old sheep being sold for a pound and a few examples of two or three going for a pound, a situation previously unheard of since the depression in the thirties. In Dolgellau a week ago a farmer was selling his sheep for £1.40 per head, 80p of that going to the auctioneer and God knows what it cost to transport them to the mart. It would certainly have been far better for him to shoot and bury them. The cheque, which I received for wool this year, was less than the one I received in 1974 and half of it was owing from last year. That is how it is nowadays, payment is made for half and one must wait a year for the other half. And yet the Chairman of the Wool Board had a substantial rise in salary!

I could go on and on comparing the prices of twenty and thirty years ago and finding that today's prices are lower. One thing is certain, the situation cannot continue. The

mlynedd ar hugain yn ôl a chael y prisiau heddiw yn is. Mae un peth yn sicr ddigon, ni all gario ymlaen. Mae dyfodol amaethu a chefn gwlad yn y fantol, a hefyd o'r herwydd, yr iaith a'r genedl. Peth cyffredin iawn bellach yw gweld ffermydd o faint sylweddol yn cael eu ffermio gan wr a gwraig yn unig, ffermydd a fyddai, ddeng mlynedd ar hugain yn ôl, yn cyflogi dau neu dri o weision. Ac yn ôl ystadegau'r Weinyddiaeth, mae dros hanner cant y cant o ffermwyr ifanc bellach yn gadael y diwydiant.

Ni wyddom neb ohonom beth sydd ar y gorwel, ond ni allwn ond gobeithio y bydd i'r sefyllfa wella a gwella'n fuan er budd a lles pob un ohonom.

Brawychus yw'r honiad gan bwylgor dylanwadol, sy'n cyngori'r Llywodraeth ar faterion amaethyddol, nad oes rhaid i'r wlad hon ddibynnu bellach ar gynnyrch ei ffermydd. Honnir nad yw amaethyddiaeth yn cyfri fawr heddiw yn nhermau economi'r wlad. Cynyddu mewnforio bwyd yw'r drefn erbyn hyn – sefyllfa afiach i unrhyw economi.

Mae Mr Dafydd Jones, Bwlchydwyallt, yn gofidio fod cynifer o'r hen dyddynod bach a'r lluestai i fyny yn y bryniau bellach yn adfeilion. Mae'r asio fferm wrth fferm yn parhau ac yn cynyddu ac mae cyfartaledd oed ffermwyr erbyn hyn yn agosau at 60. Ofna Mr Jones y bydd ardal Tal-y-bont, cyn bo hir iawn, yn un fferm fawr fel *ranch*. Gobeithio'n wir na ddigwydd hynny byth. Mewn adroddiad a gyhoeddwyd bron ar ddiwedd y ganrif dywedwyd fod incwm ffermydd Lloegr wedi gostwng 90%. Yng Nghymru mae'r sefyllfa'n waeth efo cyfartaledd incwm blynnyddol rhwng £3,000 a £4,000, a rhai ffermwyr eisoes yn gweithio ar golled er gwaethaf gweithio hyd at 100 awr yr wythnos. Ar hyd a lled Cymru mae hanes am rai ffermwyr yn rhoi'r gorau i ffermio. Ond ymddengys y mwyafrif o ffermwyr yr ardal hon yn ffyddio y dôn nhw trwyddi hi yn y pendraw heb orfod gwneud hynny. Yn sicr maen nhw wedi profi eu rhagoriaeth fel ffermwyr. Dymunwn iddyn nhw amseroedd gwell yn fuan iawn yn y ganrif newydd. Ni fedrwn fforddio colli ein ffermwyr; hwy yw rhuddin cefn gwlad Cymru. Ac mae'n rhaid i bawb ohonom fwyt!

Eirwen Gwynn

future of agriculture and the countryside is in jeopardy, and also as a consequence, the language and the nation. It is common nowadays to see substantial farms being farmed by husband and wife only, farms which thirty years ago would have employed two or three farm labourers. And according to Ministry figures, more than fifty per cent of young farmers have now left the industry.

Nobody knows what the future holds, but we can only hope that the situation will improve and improve very soon, for the benefit of us all.

The allegation made by an influential committee, which advises the Government on agricultural matters, that this country no longer needs to depend on the produce of its farms, is alarming. It is alleged that agriculture, in terms of the country's economy, does not rate highly today. Increasing food imports is the order of the day – an unhealthy situation for any economy.

Mr Dafydd Jones, Bwlchydwyallt, is concerned that so many of the old smallholdings and cottages up on the hills are now in ruins. Amalgamating farms continues and is increasing and the average age of farmers is now close to 60. Mr Jones fears that the whole of the Tal-y-bont area will soon be one large farm like a ranch. Let us hope that this will never happen. In a report published almost at the end of the century it stated that incomes on English farms had fallen by 90 per cent. In Wales the situation is worse with the average annual income being between £3,000 and £4,000, with some farmers working at a loss despite working up to 100 hours a week. Throughout Wales we hear of farmers giving up. But it appears that most farmers in this area believe that they will survive without having to resort to selling. Certainly they have proved their excellence as farmers. We wish them better times very soon in the new century. We cannot afford to lose our farmers; they are the backbone of the Welsh countryside. And we must all eat!

Eirwen Gwynn