

Several points of interest arise from this list. For instance it is not known why the entries are in neither chronological nor alphabetical order. Also there is no obvious reason for some members coming from places close-by but outside the parish such as Radyr, Peterston, Capel and Llantwit (although those areas did have sociological links with Pentyrch). The 'Brynhfryd' mentioned clearly doubles with 'Mountpleasant', Star Lane, Capel (see entries 47 Mary John, 75 Llewelyn John, 88 Meria John and others). Pencoed House (Mill) is strongly represented with eight entries.

Charles Prichard who was to have a profound influence on village education, poetry and politics over the following seventy and more years is seen here (no. 63) aged 18 - at that time a secretary at Pentyrch Ironworks and soon to become a local schoolmaster.

The entry for Mary Jenkins (no.60) aged 35 of Soar like many who bore that surname, was also a shoemaker - showing that not all those following the trade were men.

Surnames in Pentyrch had, in fact, not *all* settled into those later forms which would include the added 's': (we see Evan, Richard, David, Griffith, Edward, Watkin and William). It is known that although the patronymic system had survived in Pentyrch longer than in the surrounding area, by 1838 surnames had universal use - and they were of that common variety which would bewilder many a family researcher in later years. For this reason, a name like Apsolom Baily (no. 76) is conspicuous in such a list.

Concerning the listed occupations, apart from the fact that there are fewer coalminers than we might expect, it is also surprising that Pentyrch Ironworks is not represented except for the young clerk Charles Prichard and a twelve-years-old girl Jane Morgans (no. 87). Amongst the ironminers is Jane Powel (no 71) who, we note, was just thirteen. There are others of even more tender years who are recorded, such as (no. 57) David John and (no. 58) Thomas Evan who are servants aged twelve and nine years respectively. Not working but deemed old enough to take the pledge, as well as two boys aged five and six, there were two girls of just four and three!

The list certainly invites further study especially in association with the census records and the parish register.

Footnote:

Anyone wishing to gain further information about teetotalism and other social issues in Victorian Pentyrch should read an outstanding publication by Dr R Elwyn Hughes.

In his scholarly treatise entitled *Rhwng Gwyr Pentyrch*, Dr Hughes uncovers numerous references to our village in Welsh periodicals of the 19th century including *Tywysydd y Plant*, *Y Diwygiwr*, and *Y Gwladgarwr*. There are important passages dealing with the verbal battles which raged between parties with differing interests on various fronts - including education, religious worship, the 'truck' system and the importance of both the Welsh and English languages. The exchanges between vicar Horatio Thomas and the polymath Charles Prichard coloured Pentyrch life over several decades and there is ample evidence in this book of the high degree of literacy which fuelled their debates. From cover to cover, 'Rhwng Gwyr Pentyrch' is a lively collection of local history 'gems'. There is no doubt that we shall have recourse to its pages for future items in the Garth Domain. Here though, because of our foregoing article, I offer my translation of a passage connected with 'the demon drink' which was still a burning issue twenty years after the formation of *Cymdeithas Ddirwest Pentyrch*. Ed

In the middle of the 1850s Pan Jones came to work as a shoemaker in Pentyrch and was quite successful. He joined Bethlehem Chapel, Gwaelod y Garth but was disappointed in the slack attitude of the membership towards smoking, drinking and other sins of the age. The congregation's bristles were raised because of his stance on behalf of abstinence, and this, it must be remembered, during the enlightened ministry of John Jones, a keen preacher known for his lengthy sermons - "he would take an hour to get some shape on it". ('Y Parch John Jones, Pentyrch' *Tywysydd y Plant* 4 (1874) 89-93. But things changed. In the words of Pan Jones himself:

'I asked at the Sunday night Fellowship if the Rev W Edwards, Aberdare, could be permitted to come to deliver a talk on abstinence. No answer. I asked the same question the following Sunday. No response. I made the same request on the third Sunday. Immediately one of the men of the big seat shouted out: "That young man should be disciplined for raising a riot in the Church" ... That Fellowship also ended without me getting an answer. The Chapel had a farmhouse kitchen type of fireplace. The six deacons and the minister came to the fire and started smoking their pipes. That was the first time I had seen smoking in chapel. And then, amidst the smoke they proceeded to rain curses upon my head for disturbing the peace of the Church. After going home, one of the six men sent his daughter to fetch a quart of ale "to spite the teetotalism of this lad". However, before ten thirty the following morning Cholera took that man to another world. After that, the chapel opened its doors to abstinence at once, and when Mr Edwards came there, the congregation filled the chapel'. (E Pan Jones *Oes gofion neu fraslun o hanes fy mywyd* (Bala, d.d.) t.17)