



Appendix 9

History of Pont-y-gafel farm

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At the request of Lammas

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Summary

The report begins with a general background to historical land use and population changes in Llanfyrnach and the Preseli area as a whole. This is to put the study in context so the changing nature of the farm can be appreciated as well as to highlight some traditional features of development and land use in the local area which may be relevant to the planning application. Part 2 is a compilation of information I have managed to gather which refers more specifically to Pontygafel and its inhabitants so as to build up a picture of what is practically possible there.

1. Introduction

Historical Background to the changing landscape of the Preseli area.

The pre Anglo-Norman administration of west Wales was based on small kingdoms or gwledydd, which were established before the 8th century AD. One such gwlad was Dyfed which in the early 11th century became part of the kingdom of Deheubarth which occupied most of southwest Wales. Within each gwlad were smaller units of administration or estates known as maenorau, attested to have existed since the 9th century, which were composed of a number of 'townships' or trefi. By the 11th century two additional administrative tiers were introduced - the cantref, literally a group of 100 trefi, each of which was subdivided into a number of cwmwdau into which the trefi were grouped. The 'seven cantrefi of Dyfed' - Pebidiog, Cemaes, Emlyn, Rhos, Daugleddau, Arberth and Penfro - became a union that was celebrated in both history and lore.

The Anglo-Norman settlement of the Pembrokeshire region began in 1093 with the invasion of Dyfed under Roger de Montgomery, the Norman Earl of Shrewsbury, and his establishment of a castle at Pembroke. From this base his son, Arnulf, had by 1100 subdued the greater part of Pembrokeshire. To this campaign was added, in about 1100, the invasion of Cantref Cemaes under the Norman Martin 'of Tours' who reorganised it as a Marcher lordship.

The pre Anglo-Norman conquest territorial divisions remained largely unchanged. In most instances, Welsh tenurial systems appear also to have persisted, and many feudal rights and obligations continued even into the early 20th century. The effect of these systems upon the landscape has been profound. Many areas were still held by a version of Welsh custom in which land was held not by individual ownership, but by two persons. This tenure has given rise to the dominant settlement pattern of the area, represented by a high density of small hamlets. In Cemaes, the Welsh tenure led to a more dispersed settlement pattern. The

great common of Mynydd Preseli was the result of direct Marcher jurisdiction, formalised in a charter of the 13th century.

Pre-historic Field systems

Evidence for prehistoric fields only survives on marginal land, such as St David's Head, Skomer Island and the Preseli Mountains, though there is no doubt that such fields were once present across much of the land. It is not entirely certain what influence prehistoric fields had over the later historic landscape, but it is suspected that later field systems have almost entirely erased these earlier boundaries. The local form of prehistoric field system comprises sinuous boundaries often associated with hut circles and enclosures. There are examples of this on Carningli Common and other sites in the Preselis. It is believed that these systems date from the iron age.

Prehistoric monuments - chambered tombs, standing stones, burial mounds and hillforts - are relatively numerous within the local area. There are some standing stones on the east side of the hill on which Pontygafel is situated which suggests human habitation from a very early period. There are also several burial mounds in the near vicinity.

Medieval Field Systems

During the medieval period virtually all farmland was cultivated in open-field systems. In this system land was held communally, and apart from small closes and paddocks attached to farmsteads, enclosures were rare, and the land was divided into strips or shares within large open-fields. Uncultivated common and waste lay beyond the open-fields. Traditionally, strips within the open fields were not assigned to a farmer, but were rotated on an annual basis. However, by the 16th- and 17th-century rights of cultivation of certain strips within the open-fields became the prerogative of single farmers. By exchange and barter several adjoining strips could be amassed. It was then a simple process to throw a hedge around the amassed strips. By this process the open, communally held, fields were transformed into the privately-held field systems that still exist.

The date and pace of the enclosure of the open-fields varied considerably. On the rich farmland of north Pembrokeshire, north of the Preseli Mountains, open-field systems were ubiquitous when George Owen, Lord of Cemmaes, wrote his description of Pembrokeshire around in 1603, but it would seem that within a generation or two almost all had disappeared and were replaced by fairly large, regular fields surrounded by banks topped by hedges. There is now very little physical evidence for the former open-fields. To the south of the Preseli Mountains, the physical remains of former open-fields are much more evident in the modern landscape. Here the enclosure of the open-fields was only completed by the late 18th-century.

The sub-divisions or strips in these systems are not the long, narrow curving strips typical of an 'English' open field system, but rather short strips and rectangular 'shares' (lleini in Welsh) scattered across a wide area in a survival from Welsh tenure. During the late 18th- and early 19th-century these open-field systems were rapidly transformed into a landscape of large, regular fields. Evidence for the former open fields is not now readily apparent in the landscape.

Enclosure

By the 18th century in the Preseli area vast tracts of common, waste and mountain were still available, and during the period of rapid population increase down to the mid 19th-century, many new farms were founded and previously uncultivated land brought under the plough. On the southern side of the Preseli Mountains there is a broad tract of undulating ground as much as five kilometres wide lying between 200m and 300m, which down to the 17th century comprised open moorland. It was settled and enclosed by the early 19th-century.

During the 18th- and 19th-century new houses on common land were known as tai unnos, which translates as one-night houses. According to tradition, right of possession would be granted if a house was built in one night and smoke was coming from the chimney by dawn. The new owner could also enclose land for as far as he could throw an axe. In other parts of Wales this right to build on common land was bitterly disputed by large estates, the Crown, freeholders and tenants (Murphy 1999, 16-18), but in north Pembrokeshire the practice was tolerated and even encouraged. **For instance, in 1786, in Llanfyrnach parish a family was supplied with thatch and boards for finishing a cottage built on common land with 'the approbation of the Lord of the Manor'** (Lewis n.d., 79-80). However, there were disputes, and Lewis (ibid., 61) records that in Llanfyrnach parish in 1802 hedges that had been illegally erected on the common were torn down.

To the south of the Preseli Mountains parliamentary land enclosure had a great impact on parts of the landscape. Two enclosure awards were enacted, one in 1815 centred on the parish of Llangolman and the other in 1812 in Llanfyrnach. In both cases prior to enclosure the land comprised open moorland. Enclosure created a landscape of dispersed farms, regular fields and straight roads. In Llanfyrnach parish the landscape established in the early 19th-century survives virtually intact.

Population Changes

Records show that there was a steady increase in population from 1563 (the time of the first reliable records) to the mid 19th-century. In the Hundred of Cemais (the hundred in which the Preseli area lies) there was a trebling or greater increase in the number of households between 1563 and 1801. Such a population increase must indicate the founding of new farms and the concomitant loss of moor and common. In Preseli, Parliamentary enclosure of large tracts of common created many new farms, perhaps

encouraging immigration to areas so accelerating the increase in population. Other new farms were created on the fringes of common and mountain-land. Out-migration from parishes in Pembrokeshire and a decline in the overall numbers of people was recorded in the 1871 census, in common with rural areas across Britain. Across the landscape this decline in population numbers is evident in the Preseli area, where abandoned farms and cottages on moorland and moorland fringes are characteristic elements. There are two farms which may fit this description within the present day boundary of Pontygafel and further up the slope. Clawddhu (Dark Bank), which is the remains of a small farmstead with a spring and a small enclosure, and Dolestre, another dwelling which is no longer visible.

In Cemmaes, persistent Welsh tenure led to a very dispersed settlement pattern of small, non-nuclear farms, and while much of the landscape was unenclosed until the post-medieval period this was largely due to it being moor and waste. In most areas aspects of Welsh tenurial custom were still retained, leading to the development of a number of small landholdings within each of which developed a gentry house of varying status. Pontygafel would have been such a place, especially as its inhabitants up until the 1700's were descendants of Jenkin Lloyd of Blaidbwl who was descended from the pre-conquest Cheiftain Prince of Dyfed, Gwynfardd, whose coat of arms (a golden lion and golden roses on a blue background) can be seen in the one used by Dyfed County Council.

Architecture in Pembrokeshire

Across the whole of southwest Wales, but especially in north Pembrokeshire, the 19th century witnesses a programme of rebuilding during which virtually all examples of earlier farmhouses and other dwellings were swept away. These 19th century houses are remarkable uniform in character and are usually built of local stone with slate roofs. This indicates a period of agricultural prosperity for the small farmer during the 19th century, as clearly surplus resources were available to invest in new dwellings. Pontygafel was renovated during the 19th century. It was re-roofed and a staircase was put in.

The use of earth as a building material has been recorded in the Preseli area in buildings of probable 19th century date, but the extent of its use and its survival is difficult to quantify as cement render is invariably applied over earth walls thereby masking the building's construction. Thus it is usually only in derelict or semi-derelict buildings that the use of earth is detectable. It is suspected that its use was far more common and its survival is greater than that recorded, and that houses assumed to be stone-built may well prove to be earth-built.

A notable aspect of the agricultural landscape, particularly in the Preseli area and especially to the south of the mountains, is the use of corrugated iron for farm buildings. The main period of use seems to have been in the first half of the 20th century, but corrugated iron sheds are still occasionally erected. The main use of this material was in the construction of round-headed Dutch barns. Many of these still survive, frequently painted black.

2. Pontygafel

The History of Habitation

The valley of the Taf, through which that river runs, forms the boundary between the shires of Pembroke and Carmarthen. The vale was well known for its gentry and yeoman families some of which have survived to the present time.

The residence of Pontygafel stands near the hamlet of Glandwr, whose nonconformist chapel contains a memorial tablet adorned with the coat of arms of John Devonald of Graig who lived there in 1479 - an unusual exhibit in a nonconformist chapel. Nearby also is Derlwyn owned by later owners of Pontygafel and used by them as a residence for the widows of the family.

During medieval times Pontygafel was a residence of descendants of Jenkin Lloyd of Blaiddbwll who derived from the pre-conquest Chieftain Gwynfardd Dyfed. His coat of arms, a golden lion rampant between golden roses on a blue ground, is now part of the coat of arms for Dyfed County Council. Nine successive generations of the lineage of Jenkin ap Llewelyn held Pontygafel from early medieval times down to the latter part of the 17th century. Morris ap Howel of Graig married Morfydd daughter of Rhys ap David ap Hywel Jenkin Lloyd of Blaiddbwll, and their daughter Janet married John ap Eynon of Pontygafel, whose descendants continued there for four generations, the last members of the line adopting the surname Evans in the late 17th century.

The property passed to William James whose son John James lived at Aberelwyn from 1702 to 1767, and with Pontygafel continued in the James family until the 1970s when it was sold by the then owner, Mr. E. O. James. From circa 1700, seven successive generations of Jameses continued there, highly respected, the last generations were eminent solicitors, barristers, senior civil servants, and local government officers.

The James Family

There are several references to members of the James family in the public records. Edward James of Pontygafel was elected petty constable in 1775. Pontygafel was one of the 24 residences of the Parish assessed for Window Tax in 1798-99. The average number of windows was 4/6 but Edward James of Pontygafel had 8 windows and had to pay a guinea. This illustrates the high status the family must have held. David James (who is mentioned on the 1844 tithe map as the owner/occupier of Pontygafel) was

listed in 'Llanfrnach Vestry Book, 1786' as one of the household in the parish which must help to house the orphans of the parish if needed,

"Agreed at a Publick Vestry held on the 10th day of November, 1786, that there are many young children, a Burthen at present in our parish to settle them for one year in the following manner viz., one to every inhabitant and landowner charged 2 pounds and upwards in the Parish Survey being now Twelve in number, and to contribute in the same mannert until every householder shall provide for other children that may become Burhtensome in the time to come, in like manner..".

Howell Ewart H. James (born 1883), the son of Deacon Edward Howell (1844-1929), was a solicitor, civil servant and member of the Welsh Board of Health. His brother, Hugh E. Edward H. James (1874-1945) was born at Pontygafel and was the Provincial Director of Education for Wales at the Agricultural Organisations Society. He also owned Hotels in Aberystwyth and was Director of Education in Pembrokeshire. Herbert James (born 1881) farmed at Pontygafel from an early age. He won the trophy for 'Best Recorded Herd of Welsh Blacks' from the Welsh Black Society and his farming records are still at Pontygafel. He was a County Councillor and conducted the Glandwr choir for over 40 years. Elwyn James of Pontygafel, was Head of the Agricultural College at golden Grove near Llandeilo and, "contributed greatly to agricultural research." (E.T. Lewis, 1969). Herbert James of Pontygafel is listed as one of the one hundred children lucky enough to get a free ride from Crymych Station on the first ever train into Cardigan in September 1886. They were met by the Major, a brass band and over 100 tradesmen.

Glandwr Chapel

The mystery as to why the chapel at Glandwr bears the coat of arms of one John Devonald may be explained by an entry in the tax records, dated November 2nd 1772, which records a complaint by homagers that the steward had overcharged 'Mortuary and Alienation Fees' on Pontygafel due to the death of the late John Devonald of Graig. According to custom, the tenants of the Barony of Cemmais had to pay one penny per acre on the death of the Landlord.

"We present mortuary and alienation due for Pantygafael by the death of John Adam Esq. and John Adam Jnr. Esq.; coming into possession."

The coat of arms was erected in the honour of John Devonald (1681-1757) of Graig who granted the spot on which the church was built in 1712.

Baptism within the Preseli area and beyond was led by the community of the senior chapel at Rhydwylym, which had been a very early foundation of 1668 under the benefaction of local gentry families and had, from the first, an exceptional influence over a wide area (Lewis 1975). The James family who were occupants of Pontygafel for several generations were associated with Glandwr Chapel during the 18th, 19th and early 20th centuries. William James was Deacon of Glandwr Chapel in 1730, the Chapel was built in 1712. His son William took over from him. Jon James was listed as church warden in 1757. The death of "John Adam Snr. of Pontygafael" is listed in the mortuary records for the year 1772. David James

who was a church elder in the 1820's composed hymns and could read Greek and Latin. His grandson, Edward Howell James (1844-1929) was born at Derlwyn and was an original member of the County Council and later, Alderman. He was also affectionately known as, "Justice y bont" for his role as a JP. Among his many achievements, the founding of the Crymych and District Cooperative Society in 1919 was one of his greatest as well as being Deacon of Glandwr Chapel for 50 years. David Lloyd James, an English Congregational Minister who wrote a History of Glandwr Church, did not live in the parish but spent many vacations as a child at Pontygafel and some of his early schooling was at Glandwr. The family have left behind a wealth of religious texts and preaching aids. A Bible dedicated to Mary Margretta "Men" James, 1818- 1918, refers to her intention to go to Madras with the Mission in 1899.

The Woollen Industry and Pontygafel Mill

The Preseli area was, during the early post-medieval period, one of the main centres of woollen production in Pembrokeshire, with at least six recognisable 16th century fulling mill sites. The establishment of these factories led to the development of small hamlets, not unlike the one around the bridge at the bottom of Pontygafel farm. The Pontygafael Mill was established about 1650. The name appears in the tithe schedule of 1846 as a tucking mill. Still operating in the 1930's it specialised in heavy tweeds, knitting yarn and blankets (E.T. Lewis 1969). Pontygafel mill was mentioned in the Pembrokeshire Historian in 1966, "Undoubtedly it was concerned with weaving wool that was carded and spun into yarns in the houses of the region."

The House

Pontygafel is listed for its special historic interest as a substantial 18th century farmhouse and even though there are records of the farm being inhabited as far back as medieval times there doesn't seem to be much physical evidence that the house itself dates back that far. Perhaps the foundations are even older but no archaeological surveys have been carried out.

The house is dated, 1789 on the front range, but the rear wing is older. Altered and re-roofed in the 19th century with a new staircase. The rear wing looks like a large double fronted 18th century house, the windows of the right bay removed for a stair light when it was renovated. An old photograph shows 19th century sashes with marginal glazing bars in place of the present plate glass windows.

The outbuildings are dated, E.H. James, 1870 (presumably, 'Justice y Bont') and E.H.J., 1914 (Ewart James who was head of the Agricultural college in Gelli Aur).

The staircase, the long stairlight, the sash windows and the roof are all 19th century additions and the old window at the front of the older building has been blocked off.

Land Use

Appendix 2 shows a C19th map of the farm showing the old field boundaries. This is an area for further study as past land use can show how many people can be supported by the land and by what means. The mill must have provided some steady local employment for nearly 3 hundred years and pre-1950's farming would have been of a mixed nature, combining crops for food and fodder with mixed livestock. How many people actually inhabited the farm at any one time is hard to ascertain but from the 19 century photograph (published by the 'Llebran') of the servants and children there must have been several families, especially if the households of Trecnwc, Clawddu and Dolestre are included. I have been unable to find any references to these dwellings in the public records. Perhaps the inhabitants were further down the social scale than those at Pontygafel. Neither can I find any indication as to the relationship between the households. Sue, who is the present owner, tells me that an old man came to visit once who claimed to have been born at Clawddu along with 7 brothers and sisters but she can't remember his name. Anyhow, it is clear that farms, such as Pontygafel, were able to support many more people and a richer diversity of produce than they do today and for a very long time without causing lasting harm to the environment.

In Lewis' *Topographical Dictionary of Wales* (1833) he writes of Llanfyrnach Parish;

"This parish, which derives its name from the dedication of its church, is situated in the north eastern part of the county, bordering upon Carmarthenshire, and comprises an extensive tract of land, of which the greater portion is enclosed and cultivated."

In other words, crops were grown and land was cultivated over the vast majority of the parish, including Pontygafel.

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APPENDIX 1

In recent years

(written by Sue Burke, current owner of Pontygafel farm)

I'm going back to the 1890's and extracting information from a book called "Clear The Harvest Dawn" You get the strong impression that a very important element in researching the past is the strength of the welsh language and culture to which I have very limited access not being able to speak it.

It is very interesting however to look at the words you do come across on a daily basis. For example, Pont from Pontygafel means bridge as it does in French. Along with the words for window: fenestre, school: ysgol, and church: eglwys.... French, fenêtre/école/église... they all demonstrate that no language is an island- if you speak Latin or French or Greek you can guess the meaning, though sometimes the spelling is a bit different. So Pontygafel means bridge over the Gafel river, and the word gafel itself means grip or grasp and so by extension, faith. Lots of people locally spell gafel "gafael" which means crook, cruck, crutch or beam as in rafter which is a picture of the way the two rivers flow into each other. I stick with gafel because that's what the James family called it when they were living here and they were an educated family.

The house has the initials E.H.J. on the front along with the date 1786... the year of America's independence. Edward Howell James built the house and the woollen mill below Pontygafel with a water wheel to run it. "He could boast that his wool left his land for the first time as a suit on his back" ...there was a tailor among his tenants. "The Pontygafel estate was small. He made it something of a model because when many larger landowners were amalgamating small- holdings he not only kept the existing smallholdings in being and restored those which had become derelict. His example was followed by many others in the parish so that Llanfrynach could be cited in the 1920's as an exception to the general rule that smallholdings in Wales had declined in numbers during the twentieth century." He played a big part in religious and cultural life as well. He was a deacon in the chapel at Glandwr which had split from the main church "in rebellion against Presbyterian tyranny" in 1707. He was adjudicator in the national Eisteddfod 1895 in a competition for an essay on agriculture. As a young man he was the first locally to build a water wheel from two old cart wheels for chaff cutting and churning, and took produce by cart to sell in the profitable market of industrial Neath sixty miles away. He was vice chairman of the directors of the branch railway company through the Taf valley from Whitland to Crymych and on to Cardigan. Closed in the 1950's and now mostly visible as rails used as uprights in barns and wooden sleepers soaked in tar and invaluable as a building material. The route itself is fenced off and belongs to different farmers but from

the old station in Rhydowen south to Llanfrynach at the Chaplin's place, Dolyllwm, you can walk /ride through.

He had eight children at Pontygafel, only one was a girl. They went to school at Glandwr in the days when the "Welsh Not" policy was in use. The first child heard speaking welsh on any day was handed the wooden badge of disgrace which they could hand on to the next one they heard speaking welsh, and at the end of the day the child holding the badge would be punished. This policy scarred many welsh children of the time which may explain the resentment still felt locally. This got turned on its head during the early 1990's when local schools became designated as welsh speaking only and local children whose mother tongue "mama iaeth" was English were reprimanded for speaking English in the playground. At the time out of fifty children in the school three had welsh as their mother tongue.

Great delight is taken at breaking away from "forms and shibboleths." The story is told about a worker "gwas bach" [worker small] farm- hand who went on to be a preacher turning up late at chapel having closed the hedge to some escaping bullocks on a Sunday. "Well which would be the worse; to use the billhook on the Sabbath or miss communion?"

That anti -religious flavour of the James family did not prevent them from running the local Sunday school and preaching in all the chapels round about, but what they were carrying was the good news of freedom that Jesus came to bring. In every generation someone has to point out to the captives that they are in a [usually mental] prison and hand them a key. One of the daughters of the house went as far as Madras [now Chennai] as a missionary. The theosophical movement [Madam Blavatsky, Aleister Crowley, and Rudolph Steiner] started there some 70 years later....

E.H.'s son, Hugh, ran Pontygafel farm and gave agriculture lessons in the school in the evenings some travelled thirty miles to be at the weekly classes. He then went on to be Director of Education for Pembrokeshire and finally spent the rest of his life forming and supporting the Welsh Agricultural Organisation Society which ends up being the agricultural co- operative movement...the Milk Marketing Board, the National Farmers' Union etc. "Furthering co-operation by education... cutting out the fat profits made by dealers who move the product from the farm to the market" a situation we find ourselves in again where farmers have to be heavily subsidised to produce food that is sold, in the case of milk for example, for five times as much as is paid to the farmer. The Milk marketing Board was closed during the 1990's because the fashion of the time was to trust to market forces which is why we now import milk from Europe and small dairy farmers struggle to make a living off of 300acres.

Pontygafel remained in the hands of the James family until early 1970 when Elwyn James was living in the dower house [house on the estate used to retire older generation to so younger generation can carry on with

farming] "Derlwyn" at the entrance to the track. He was director of Gelli Aur [Golden Grove] the agricultural college near Carmarthen. His favourite story was of the widow's donkey in Glandwr which mysteriously got pregnant every year and then when a local male donkey died the youth of the village dressed her up in widow's weeds and paraded her down to the chapel. The donkey, that is. I heard that story at every visit.

In 1972 the Herbert family bought Pontygafel on the death of the last James to farm here. He was running a wild herd of welsh black cattle famous for their fence jumping during the last roundup.

Mr Herbert came from Kenya with wife and three children who went to public school at Llandovery. He also brought a Kenyan man and wife with him and his was the first black face to be seen driving a tractor round the lanes of Glandwr. He was a progressive and pioneering farmer and added the hydro-electric scheme to the old waterwheel system on the yard, put up two cubicle sheds for 300 cattle and built two silos, one for barley and one much taller for silage. Obviously this was a dairy set-up with milking parlour for twelve at a time. A cowman was employed and lived with his wife and two children at Trecnwc. Barley and silage were grown on the then 240 acres and feed was ground and mixed on the yard. Large amounts of 20:10:10 were used to "fertilise" the ploughed up old pasture. Ray Jaimangle of Penybont tells how the top fields used to be solid daffodils in the spring but no evidence remains of that, and Italian ryegrass was planted. The Herbert family were here for 14 years and also put in the Sitka spruce plantations. Up until their ownership there were four cottages on the land at Clawddhu, Ffynnon Deg which is where the main spring is, and Dollestre. They are marked on the ordinance survey maps in 1980 but Clawddhu and Dollestre got bulldozed by Mr Herbert reportedly to prevent "hippies" from squatting during the seventies when the first wave of alternative incomers started.

They sold to Tim and Sue Grimshaw in 1986 who kept the dairy herd going for a few years until they spotted that the bank was the only one benefiting and Sue got sick of watching overfed cows suffering with bad feet and calling for their calves who were removed at one day old but still kept in earshot of their frantic mothers. They did look at milking goats and got as far as a herd of 100 pregnant Saanens who had been hand reared but sold them at that point. Then for about eighteen months they ran Welsh black cattle for beef up until the B.S.E scare in 1992 or so and sold their livestock again at that point.

While Tim Grimshaw was around he put in a fishing lake and the spring water bottling plant which sends 14 tons of water every ten days or so to Sue's brother in Teddington. He sells to offices. The fishing lake is rented out as is the remaining cubicle shed and the 3000 square foot shed to a horticultural enterprise that are also planning to produce biodiesel. The land is out to tack sheep.

APPENDIX 2

James Family Tree

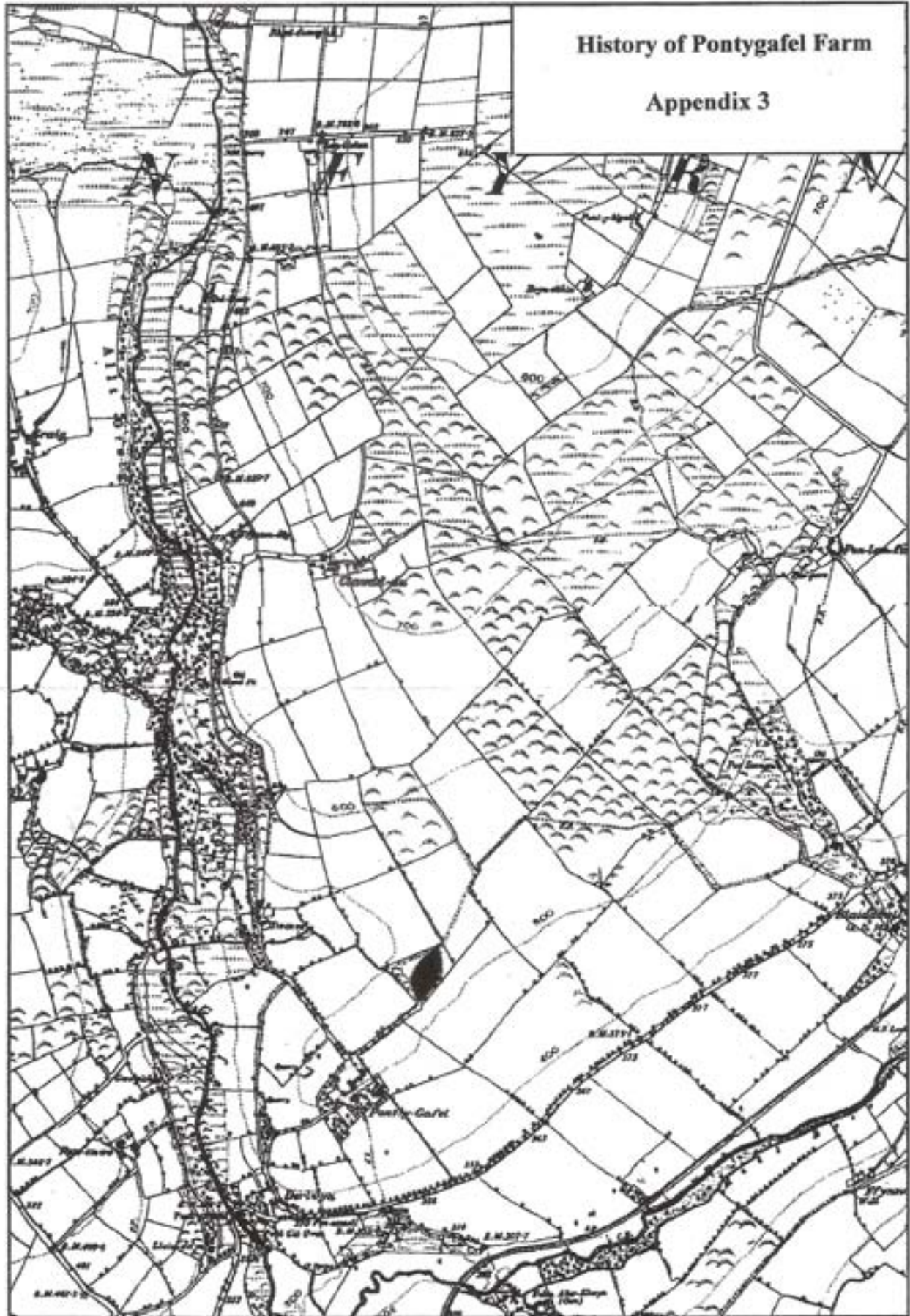
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                                     /William JAMES
                                     /William JAMES d: BEF DEC 1751
                                     |           |           /John ORMOND d: ABT 1735
                                     |           |           \Phoebe ORMOND
                                     /Edward JAMES b: ABT 1736 d: 3 SEP 1798
                                     |           |           /James HOWELL
                                     |           |           /Joshua HOWELL d: ABT
1712
                                     |           |           /James HOWELL d: ABT 1716
                                     |           |           \Phebe HOWELL d: BEF 1751
                                     |           |           |           /? REYNOLDS
                                     |           |           |           \Elenor REYNOLDS
                                     /David JAMES b: ABT 1781 d: 7 JAN 1861
                                     |           |           \Frances EVANS b: ABT 1759 d: AFT 1804
/Robert JAMES b: 7 DEC 1810 d: 27 NOV 1854
|           |           /Robert GRIEVE
|           |           \Mary GRIEVE b: ABT 1785 d: 1868
|           |           \Mary BOLTON
/Edward Howell JAMES b: 23 MAY 1844 d: 27 MAR 1929
|           |           /John HUGHES
|           |           \Mary HUGHES b: 4 APR 1808 d: 14 OCT 1883
Mary Margretta "Men" JAMES b: 22 AUG 1888 d: 15 JAN 1918
|           |           /William JAMES
|           |           /William JAMES d: BEF DEC 1751
|           |           |           |           /John ORMOND d:
ABT 1735
|           |           |           |           \Phoebe ORMOND
|           |           |           |           /John JAMES b: ABT 1734 d: 28 MAR 1807
|           |           |           |           /James
HOWELL
|           |           |           |           /Joshua HOWELL d:
ABT 1712
|           |           |           |           /James HOWELL d: ABT 1716
|           |           |           |           \Phebe HOWELL d: BEF 1751
|           |           |           |           |           /? REYNOLDS
|           |           |           |           |           \Elenor REYNOLDS
|           |           |           |           /Edward JAMES d: ABT 1812
|           |           |           |           |           /Evan JOHN
|           |           |           |           |           /George JOHN
|           |           |           |           |           |           /Evan WEBB
|           |           |           |           |           |           \Ann WEBB
|           |           |           |           |           |           \Ann(e) JOHN b: ABT 1738 d: 16 SEP 1803
|           |           |           |           |           /John JAMES b: ABT 1794 d: 23 SEP 1866
|           |           |           |           |           |           /? WILLIAMS
|           |           |           |           |           |           \Margaret WILLIAMS
|           |           |           |           |           /Edward JAMES b: 12 MAR 1818 d: 17 JUL 1907
|           |           |           |           |           |           /John GRIFFITHS
|           |           |           |           |           |           /Roger GRIFFITHS b: 1733
|           |           |           |           |           |           \Anne GRIFFITHS b: ABT 1794 d: 12 OCT 1880
|           |           |           |           |           |           \Elizabeth JAMES b: ABT 1727
\Elizabeth "Eliza" JAMES b: 17 JUN 1850 d: 25 NOV 1925
|           |           \Margaret JOHN b: 3 MAR 1819 d: 3 FEB 19

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Appendix 3

Historical mapping - based on late 19th century 1:10,560



History of Pontygafel Farm

Appendix 3

Scale 1:10000