

The Vale of Glamorgan Its History and Traditions



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INTRODUCTION

This lecture was delivered in 1953. Since then there has been a great change in Glamorgan, a breakthrough in fact, on the language front. By today (see appendix), there are nearly two dozen of the new type of Welsh medium Primary Schools in the Anglicised parts of the county, not to mention eleven traditional Welsh Schools in the West, and not forgetting a large Welsh School in Cardiff and two in Swansea.

In 1970, there were 3,300 children in the 'New' Welsh schools, very many of them from English homes, and 1,386 in the traditional schools. In addition, Glamorgan now possessed two higher grade schools: Rhydfelen Comprehensive School near Pontypridd with 683 pupils, and growing fast, and 520 pupils in the newly established Ystalyfera Comprehensive School. We hear moreover, of pilot schemes being conducted in English medium schools such as Dinas Powis on the edge of the Vale, designed to make the pupils fluently Welsh speaking by the end of their Primary school career.

These experiments are already so successful as to astonish and encourage everyone concerned, as was Professor Williams himself, for the future of the Welsh language, and to recognize, as he did, that the language is not only the creator and repository of our whole cultural heritage, but the factor which gives us our very identity as Welsh men and women.

Had Professor Williams lived he would have been much encouraged to see his renaissance in the county he had come to love and admire and whose contribution to the culture of Wales he had spent a life time to uncover and make known to his fellow countrymen.

FOREWORD

The late Professor G. J. Williams needs no introduction to Plaid Cymru members. He and his wife were founder members of the Party, which can indeed be said to have originated at his home in Penarth in 1924. Many will also have read with pleasure and profit his pamphlet 'The Welsh Tradition of Gwent' which Plaid Cymru published a few years ago.

Among Welsh speakers, Professor Williams is remembered as one of the greatest scholars Wales has ever produced. For many years before his retirement in 1957, he was lecturer and then Professor of Welsh at University College, Cardiff.

As a postgraduate student he became interested in that brilliant and eccentric son of the Vale of Glamorgan, Edward Williams, better known as Iolo Morganwg, and the research he undertook at that time led him on to a life-long study of the cultural and literary activity of Glamorgan in general, and particularly of the Vale. Those who read Welsh have access to his many articles on the subject, and to the two scholarly volumes 'Traddodiad Llenyddol Morgannwg' and 'Iolo Morganwg' which for the first time made clear the important contribution made by Glamorgan to the cultural life of Wales.

In this pamphlet those who have not the good fortune to know Welsh are given a fascinating glimpse of the variety and energy of the cultural life of the Vale of Glamorgan, and its place in the cultural life of the Welsh nation.

We are grateful to Mrs. Elisabeth Williams for permission to make this lecture available in print.

THE VALE OF GLAMORGAN

ITS HISTORY AND TRADITIONS

The county of Glamorgan divides naturally into two districts, the fertile low lying land stretching along the coast from the river Rhymni to Aberafan, the district we know as Y Fro (the Vale), and the hilly land with its valleys known as Y Blaenau. These are old Welsh terms describing a district which naturally divides itself into the flat land and the uplands. Although Y Fro and Y Blaenau have been united to form the county of Glamorgan, yet they are quite different in the nature of the land, one being fertile lowland and the other poor hilly land with its narrow valleys. But they are also very different in their history and social life. The Blaenau has always been a truly Welsh district, at least until the beginning of this century, but the Vale is quite different, even from all other parts of Wales; and because of its past history, it should be of special interest to us who are living in Cardiff and the district around, which is all a part of the Vale. The people of London are very anxious to safeguard the Sussex Downs, and it behoves us to protect the Vale from being desecrated by the vandals of the twentieth century, particularly as it gives us a picture of some aspects of Welsh life which are not to be found in any other part of Wales.

I should mention that there are really two Vales of Glamorgan, the real Fro, and the Fro as it appeared to Iolo Morganwg, the most brilliant of its sons. Iolo saw the land of magic, the home of the Druids with their colourful ceremonies in the courts and on the hills, a land full of romantic tales about the castles and manor houses, the noble families and its literary life. Just as Sir Walter Scott depicted Scotland as a romantic country, so Iolo created his romantic Vale which captured the imagination of all

the literary men of Wales in the last century. To them, the Vale was the home of the Druids and their traditions, the land where men like Dr. Price of Llantrisant and Myfyr Morgannwg appeared quite natural in their environment. By today we realise that this land was the product of the romantic brain of Iolo, the scholar and poet. Yet this creation has haunted all of us. We see Llanilltud, Llanccarfan, Beaupre and every part of the Vale as they appeared to him, the romantic poet. And since he has incorporated all these visions in the manuscripts which he wrote, and since most of the books written about Glamorgan contain Iolo's dreams, it is not easy to give the true history of the Vale and to discuss the life of its inhabitants across the centuries.

This flat, fertile land with its small villages has always been famous for its excellent crops and fruit, orchards, and at one time, its vineyards:

Gwlad dan Gaead yn gywair
Wyth ryw yd a thri o wair;

so says one of its bards. Another interesting feature of the Vale is the long life of its people, very noticeable when going through the parish registers. In the register of Llanmaes is Evan Gorath (a common name in the Vale) who died in 1621 at the age of 180: 'He was a souldier in the fight of Bosworthe, and lived at Lanwitt Major, and hee lived much by fishing.' All this is in a contemporary hand, and although perhaps one should not believe that he lived to be 180, he must have reached a very ripe old age. In the same register, Elizabeth Georath is mentioned who died in 1668 at 177 years of age, and John Skerrey who died in 1623 at the age of 102. On a stone in the bell tower of Llanilltud Fawr is recorded the death of Mathew Voss at 129 years of age. Iolo Morganwg sent a letter on this topic to the Gentleman's Magazine and gives the reasons for these long lives in the Vale: healthy atmosphere, dry soil on limestone, the plain nutritious food of the people and the fact that they drank much water, which is doubtful when we consider all the taverns at Cowbridge and Llanilltud. Indeed all of us who hail from other counties in Wales must acknowledge that the Vale of Glamorgan is one of the

most beautiful and delightful parts of Wales and that it should be preserved as one of the sacred sanctuaries of our country.

It is one of the most important places in the early history of Christianity in Britain and the home of some of our most influential saints. It is the land of Illtud who founded the famous monastery and centre of learning at Llanilltud Fawr. Many of our most important men of the period were educated there, Dewi among them. There are remains of buildings of a later date attached to the Church, but inside the Church can be seen a number of carved commemorative stones in the Celtic designs which are excellent examples of the kind of stone craft prevalent at the early period. Most of the manuscripts which belonged to these centres of learning at Llandaf, Llanccarfan, Llanilltud and Llandochoau have been destroyed during the various invasions, though an occasional one remains containing Welsh glosses. As we travel through these districts, we follow the footpaths of the men who spent their lives teaching Christianity to our people during the period when the Welsh nation was being formed.

Apart from these early years, little is definitely known about the Vale when it was ruled by the Welsh princes, until the time of Iestyn ap Gwrgant, when the Normans began their invasion under Robert Fitzhamon. This had a devastating effect at the time, and the Welsh life and the work of these centres were submerged. The Normans with their English followers forced their way of life amongst the people, but they failed to conquer Y Blaenau which remained completely Welsh under their own princes. But the Normans ruled the Vale from then on, building their own centres of learning at Ewenni and Margam and destroying the old Welsh monasteries. Cardiff became the centre of their Lordship of Glamorgan and the land was held now according to the Norman Law. Thus foreign laws, customs and land tenure — the manorial system — prevailed in these parts. According to this method, the Lord of the Manor lived in his castle or mansion and his subjects built the village around it. The Welsh language was submerged, as can be seen from the Norman and English place names given at the time. But the Welsh laws and customs prevailed in Y Blaenau.

The names of the Norman lords were given to many villages and parishes, Bonvilston, Flemingston, Laleston, Eglwys Brewys (de Braose), etc. This is the time when such personal names as Turberville, Stradling and Basset came in, names which are still prevalent in Glamorgan.

Conditions were quite different in the remainder of Wales where the tribal system remained and the *cwmwd* (commote) was the administrative unit. But in the Vale, the castle or manor was the centre of life, the people living in the villages built around them. That is why the villages here are so different from those of the rest of Wales and are similar to those of Somerset and Wiltshire which the Normans had already occupied. The parishes also are much smaller than the Welsh parishes. Walking from Cowbridge to Llanilltud Fawr, a distance of about five miles, one goes through Llanfleiddan, Llandochoau, Llan-fair, Treffleming, Eglwys Brewys and Llan-faes — some of them very small parishes. Indeed Eglwys Brewys is just one manor-house, the Church, and a few houses. Compare these with the large Welsh parishes like Aberdâr and Eglwys Ilan.

Nevertheless, after a few generations the Vale had again become Welsh in speech. The Welsh life of the Blaenau was strong enough to penetrate again into the life of the Vale and even to absorb the foreign families into the centre of its activities. By the fifteenth century the Vale was Welsh again and the foreign families of the manor-houses had adopted some Welsh customs, welcoming the bards and the musicians into their courts, the Stradlings at St. Donat's, the Bassets at Beaupre, the Turbervilles at Coety, etc. Later, members of these families composed Welsh poetry. Sir Edward Stradling had a famous library and paid for printing 1250 beautiful copies of Siôn Dafydd Rhys' Welsh Grammar in 1592. The famous Welsh families had great influence over the foreigners, the Herbert family of Cardiff, the Mathews of Radyr and Llandaf. William Herbert, the Earl of Pembroke and Lord of Cardiff was one of the most influential men in court during the reigns of Henry VIII, Edward, Mary and Elizabeth. His zeal for the Welsh language was such that he would always speak Welsh to the Welsh

people in Court, as one of our poets William Llŷn mentions in his elegy to him:

Pe bai'r larll pybyr ei win,
Oll ger bron Lloegr a'i brenin,
Doedai ef, a di-difar,
Gymraeg wrth Gymro a'i gâr.

As the Welsh language regained its popularity, the place names of the Vale took the Welsh forms, Treffleming, Trelales, Tregolwyn, Trebefered, Tresimwn (Simon de Bonville, the English form Bonvilston). Probably the best means of assessing the influence of the Normans and the English on these parts is to study the names of fields and of the different divisions of land mentioned in the accounts of the different manors. In the manor of Roath in the fifteenth century they are English names, Oldmede, Portemedede, Taffemedede, Blackacre. The same is true in the accounts of the manor of Leckwith. But in the sixteenth century, they are given Welsh names, Tair erw, Chwech erw, Cae Rosser, Cae-dan-y-ty, Waun-y-bont, Gwaun-y-cwm, Cae glas, etc. By the eighteenth century most of the English names had disappeared. So the Vale had returned again to its traditional language and to some aspects at least of the old Welsh way of life.

Thus Bro Morgannwg was once more able to participate in the life of the whole of Wales and was able to contribute substantially to the social, religious and literary life of the nation. Some people claim that many important aspects of our literature originated in Glamorgan, the *cywydd* poem form and love poetry which was perfected in the work of Dafydd ap Gwilym, and later, the 'free' verse as distinct from the traditional strict metres. Iolo Morganwg noticed this, the first person to do so. He insisted that the literary tradition of Glamorgan was quite different from that of other parts of Wales. He says that it was Glamorgan that gave Dafydd ap Gwilym the subjects and style of his poetry. The Norman barons, as they became interested in Welsh life, used to entertain the Welsh bards and minstrels in their homes. The Welsh princes had always given them an honoured place in court. But in Glamorgan they came into contact with Norman life and learned of the works of the

Troubadour and the Trouvere, and this was the influence which created Dafydd ap Gwilym. Even Iolo himself composed a great deal of such poetry and attributed it to Dafydd ap Gwilym and to Rhys Goch ap Rhiccert, a poet whom he said sang in the twelfth century. Iolo also maintains that it was in the courts of the Normans in Glamorgan that they first heard of the Tales of Arthur and the Round Table, tales which the French took as their own and spread them all over Europe. This is quite possible. One thing is noticeable that during the Norman occupation of the Vale, not much Welsh literary work has been preserved. But as the Welsh language regained ground, there was a revival in literature, and some of their poets became famous throughout Wales. A bard from Powys, Gruffudd Llwyd, has a cywydd during the time of Owain Glyndŵr, bidding the sun to greet Glamorgan:

Tro, dy orchymyn nid rhaid,
Cylch y neuaddau calchaid;
Hynod gan Dduw dy hanes,
Hebrwng drwy'r gwydr terydr tês;
Cadw bob man o'r cyfannedd,
Coed a maes, lle caid y medd;
Pob plas, teg yw'r cwmpas tau,
A'r llennyrch a'r perllannau;
Pâr i'r wlad goleuad glwys,
Prydydd a'i geilw Paradwys,
Cornel ar gyfair Cernyw,
Cyntedd gwin a medd im yw.

If the whole world were to revolt against the bards, he says they would be supported by the gentry of Glamorgan:

Bei caeth i fardd bywiog gân
Y byd oll, a bod allan,
Ef a gâi heb ofwy gwg,
Ei gynnal ym Morgannwg.

Therefore, while the gentry remained Welsh speaking, the social life of Glamorgan was just the same as in the rest of Wales, the bards visited the homes of families like the Mathews, Bassets, Herberts, Lewis of Y Fan, Stradlings, Turbervilles, Mansels of Margam, Aubreys of Llantriddyd,

Carnes of Nash and the Meurig of Cottrel. There are scores of poems composed to members of these families preserved today in the Cardiff Central Library, the National Library at Aberystwyth and in other places, praising their generosity, giving their pedigrees, describing their homes and the feasts they enjoyed there, and sometimes describing the travels of the poets themselves from court to court. All these poems remain unpublished, and before a satisfactory history of the County of Glamorgan can be published, these poems should be studied carefully in order to get a correct picture of the social life of Glamorgan between the fifteenth and the eighteenth centuries.

Many of these families continued to welcome the bards into their homes even until the middle of the eighteenth century, in spite of the fact that the policy of the Tudor sovereigns did not encourage the Welsh language. They had prohibited it as an official language by the Act of Union 1536, and had bribed the gentry of Wales by giving them important positions in the Royal Courts in London and giving them land which the King had acquired by the dissolution of the monasteries. But this custom of welcoming the bards was retained in Glamorgan longer than in other parts of Wales. The Williams family of Aberpergwm in the Vale of Neath had a family bard in the late eighteenth century, Dafydd Nicolas. He is said to be the author of the words of the song 'Aderyn Pur.' He died in 1769, on and the gravestone he is said to have been the family bard of Aberpergwm for fifty years. It mentions that he was their tutor and doctor, a very interesting statement which should be noted by any person who intends to deal with the cultural life of the county and the history of education in Wales. Historians concentrate on the schools of the S.P.C.K. and Thomas Gouge, not realising that these bards used to visit mansion houses and farms to teach how to read and write the Welsh language as well as different crafts, especially gardening and the grafting of fruit trees, as well as some medical instruction, Dafydd Nicolas was such a tutor. It must be remembered that there are a number of old books on such subjects in our homes and libraries. These tutors were paid in corn, butter, cheese, meat, wool, mead, etc. This was the old method of education which has survived

in some rural districts in Wales, where the bardic tradition is thriving. This is how the poets and singers learned their crafts, Iolo Morganwg himself being a good example, as he had never attended a school for formal education.

It seems that the Vale of Glamorgan at this period was an ideal place to live in, more so than any other part of Wales, a fertile, fruitful country, the people famous for their cheerfulness, welcome and generosity, a happy neighbourly land. Indeed 'mwynder Morgannwg', the gentleness of Glamorgan, was proverbial. It is no wonder that it became the dream of the greatest of its sons. Many ancient customs had been preserved, one of them noticed by the travellers of the eighteenth century was the beauty of their cemeteries, full of flowers and sweet scented herbs like rosemary, hyssop, camomile, etc. Even today the graveyards in a number of the villages, like Llanilltud Fawr, Fflemingston and Llanilid are beautifully kept. Flowers were scattered on the roads before marriages and strangely enough, at the funerals of unmarried men! The Church ceremonies were all duly kept, pancakes during Lent, special cake was provided for Epiphany, they gave the oxen cake and beer in the 'penllawr' before dawn on Christmas day, and the Wassail and the eighteen-handled cup were taken around the houses, the Mari Lwyd company used to visit the neighbours' houses even to our own day. Every Mayday there was maypole dancing and on Midsummer day there were bonfires and the cows were driven through the fire, and on New Year's Eve, they played nuts-in-the-hand, a game mentioned in some of the old *cywyddau*. When the corn was reaped, a fiddler and singers led the harvest home, and parties were held in the evening when they had 'pastai wawdd' a 'chwrw Gwawdd' to welcome the guests, similar to the 'cwrw bach' in other districts. Songs were sung as the maids milked the cows and as the young men drove the oxen. They even played some kind of football and a game called 'bando' between the different parishes. Again, some of these customs were preserved until our own days. But the most important of them was 'gwylmabsant', a religious festival to commemorate the patron saint, originally, but it had become in more recent times, a pleasure fair of dancing and singing. They lived a happy, gay life on

the whole, and 'mwynder Morgannwg' was descriptive of this life.

On the other hand, Glamorgan felt the powerful effects of the religious revival that swept throughout Wales in the days of Hywel Harris and Daniel Rowlands; and the land that was once conquered by the Normans became famous for its preachers, revivalists and hymn-writers. At Llan-gan, Dafydd Jones, the Rector, drew crowds to hear him preach, and Methodist causes were started, the most important being at Aberthin and Tre-hyl, reviving the old Nonconformist movement that had penetrated to these parts. It is interesting here to mention that one of the prominent members of this new movement was a descendant of an old Norman family, Christopher Basset from Aberddawan, a friend of John Williams of St. Tathan, the famous hymn writer, and it was he who suggested to John Williams to compose a hymn on the words of Isaiah, 63, verse 1: 'Who is this that cometh from Edom?' It is rather strange that four famous Welsh hymn-writers happened to be living in the lower part of the Vale at this period, Iolo Morganwg who became an Unitarian, and their hymn-book contains many of his hymns; Dafydd William, the minister of Croes-y-parc Baptist chapel; John Williams who kept a shop at St. Tathan, a cooper by trade, and Thomas Williams a farmer who lived near Iolo's home at Fflemingston. He was born at Pendaulwyn and became a member of the church at Tre-hyl near Bonvilston and later at Aberthin and after some controversy over the teachings of Peter Williams, he and John Williams founded a Church lower down the Vale. Later they built the chapel at Bethesda'r Fro, where Thomas William was unconstitutionally made minister, and according to his wish in one of his poems, he was buried by the walls of the church. After the military aerodrome, in spite of some opposition, was established at Eglwys Brewys, the most fertile part of the Vale, the congregation diminished, and the chapel became empty and dilapidated. But by 1969, through the vision and great work of the present Chaplain, the Rev. J. H. Couch, the chapel has been beautifully restored and is regularly used for services for the army and the people of the district. The grave has also been restored and Mr. Couch has compiled a list of the Monumental Inscriptions in the Church

and the Churchyard. This is interesting as Thomas William's daughter married one of the Jenkins family of Fflemingston Court. The family still lives at Flemingston, now in Gregory Farm, but money has been provided by the family to keep their graves in the Churchyard of Bethesda in good condition.

But all this social and religious life was gradually coming to an end in the last century. It must be remembered that trade was growing between both sides of the Bristol Channel. In the Vale there were ports in Cardiff, Penarth, Sully, Barri, Aberthaw, Newton Nottage, Porthcawl and Aberafan, carrying coal, steel, butter, cheese, corn, wool, farm animals, etc. The coal and steel trade was developing in South Wales. But it is the English education that was forced upon us in 1870 that really dealt the death blow to the Welsh language and culture. Ten years ago one could meet plenty of old people born and bred in the Vale who spoke Welsh, but by today they are rare, such people as Lewis Williams from Llan-maes and John Morgan of Llan-fair, a great Welsh poet, with his bardic name Ioan Tridddy whom Williams Parry used to visit regularly, when he was teaching in Barry. He died in 1930 and Lewis Williams about 1940. It was the chapels and the Sunday schools that were really responsible for the preservation of the language.

In this lecture I have tried to show that the Vale of Glamorgan is one of the most interesting districts in Wales, the history of which should be known to all Welsh people and especially to us who are living in it in these critical days. How often do we sing 'Mae hen wlad fy nhadau yn annwyl i mi' and 'O bydded i'r hen iaith barhau'? Today, it is a challenge to us, especially societies like this one, to act and to do our utmost to preserve our language and our country,

'Ei gwrol ryfelwyr, gwladgarwyr tra mad,
Tros ryddid collasant eu gwaed.'

Today, in the Vale, Mr. Jenkins, the headmaster at St. Nicholas' school is determined to act. He realised that he had followed the wrong course and that education had taught the children to despise their language and their

country. He has brought the Welsh language into all the lessons in the school. He has taught them the history of their village, the social life, the work and occupations of their parents, the names of the farms and fields, and of course, the whole history of the Vale and the famous people, poets and hymn-writers who have lived there through the ages. It is all a part of their own life. So successful was he that the University sent their students to study his methods and the parents wrote letters of thanks to him in the daily papers, and even the English government honoured him with the O.B.E. If his methods were adopted throughout the Vale, the Welsh language and culture could easily be saved, and the Welsh way of life preserved. Why do not the members of this society support Mr. Jenkins in his work by influencing the Glamorgan Education Committee to get all schools in their area to follow his methods? Everything depends on such action and this is the most important task that the Cardiff Cymmrodorion Society could do this year.

There is another problem that faces us in the Vale. I have referred to the Vale as one of the most sacred places in Wales, the home of our early saints and of some of our great hymn-writers, and as a province which shows some aspects of Welsh life not to be seen in any other part of Wales. And yet, the English government is now considering establishing a military aerodrome in the very centre of the Vale, literally along the very footpaths which Illtud, Catwg, Dewi and the early saints and our hymn-writers trod. Besides this delightful country has the very best flat agricultural land. This is not a political matter. It should be the concern of every person in Wales who has any respect for the great Christian heritage handed down to us by our forefathers, and it is our solemn duty to oppose this government scheme. If the Vale were in England, the English people would be as one in their fight to preserve it. If they have succeeded in protecting Holy Island and even such places as Maidenhead, the home of Philistinism, why cannot we save the Vale of Glamorgan? Nothing shows the terrible state of public life in Wales better than the utter silence of the churches in Wales and all the societies who profess to be interested in the historical and literary life of

Wales, when they can see the danger to one of our most sacred places. Where are such societies as the Cambrian Archaeological Society, the Honourable Society of the Cymmrodorion, the Cardiff Naturalists and all the Welsh societies throughout our country? The truth is that the important people belonging to these bodies, — and dead bodies they are, many of them, when dealing with the *real* national welfare of Wales — could save the Vale if they wished to. The government officials know nothing about our history, religion and literature, and when they see important Welshmen who occupy high positions in our national life saying and doing nothing to oppose such plans, they carry on with the work taking no notice of the opposition of the ordinary people. The fault is ours. It is our Christian responsibility to stop their plans and oppose them at every point. I hope that this lecture will arouse those of us who live in the Vale to be conscious of our duty. It is entirely hypocritical on our part to sing the words of *Hen Wlad fy Nhadau* and at the same time to allow this sacred district to be destroyed. This is the great responsibility laid upon us who live in Glamorgan. Let me say that unless we as Welsh people respect ourselves and our heritage, we cannot expect to be respected by the English nor any other nation. We must take pride in our language and our heritage and country as all other nations do. This is the reason for my choice of subject tonight, namely the Vale of Glamorgan.

G. J. WILLIAMS.

APPENDIX

Welsh Medium Schools in Glamorgan

Aberdare	Ysgol Gymraeg Ynyslwyd, Aberdâr
Caerffili and Gelligaer	Ysgol Gymraeg Gilfach Fargod Ysgol Gymraeg Caerffili Ysgol Gymraeg Senghenydd Dosbarthiadau Cymraeg Llanfabon
Mid Glamorgan	Ysgol Gymraeg Tyderwen, Maesteg Ysgol Gymraeg y Betws, Bridgend
Neath	Ysgol Gymraeg Mynachlog Nedd Ysgol Gymraeg Blaendulais Ysgol Gymraeg Cwm Nedd
Pontypridd	Ysgol Gymraeg Pont Sion Norton, Pontypridd Ysgol Gymraeg Garth Olwg, Church Cillage Ysgol Gymraeg Tonyrefail
Port Talbot	Ysgol Gymraeg Pont-rhyd-y-fen
S. E. Glamorgan	Ysgol Gymraeg y Barri Ysgol Gymraeg Cogan Dosbarthiadau Cymraeg Gwaelod y Garth
West Glamorgan	Ysgol Gymraeg Pontarddulais Ysgol Gymraeg Pontybrenin, Gorseinon Ysgol Gymraeg Pontardawe
Rhondda	Ysgol Gymraeg Pontygwaith Ysgol Gymraeg Ynyswen, Treorci

In addition to these schools, there are also eleven traditionally Welsh Schools in West Glamorgan, and Welsh streams in three other schools. There are about 3,300 pupils in the 'New' Welsh Schools and about 1,400 in the traditional Schools. There are also, of course, about 800 pupils at Rhydfelen Comprehensive Secondary School and 600 in Ystalyfera Comprehensive Secondary School. There are also two Welsh Schools in the county borough of Swansea and one in the county borough of Cardiff.

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