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ROATH CHURCH

## EDITORIAL

The late Spring this year is my only excuse for the lateness of the Spring issue of our Project Newsletter!

We are now coming towards the end of a most profitable session of project work on the censuses of 1861 and 1871, the later probate documents of Roath and the B.T.'s for Llanedeyrn. Same further analysis remains to be done before the results are ready for publication but there is no shortage of publishable material in the pipeline.

Our regular team who have been working like beavers will be taking a rest from their sedentary tasks and spending their Summer Thursday evenings on outside excursions to local places of historic interest.

Our first outing will be the now traditional "Splott Trail" and this year we have the advantage of having received during the past few months two publications of local historical interest on Splott - the first for many years.

One is a slim (104 pp) hard cover by E.J.(Eddie) Jenkins - "The Splott I Remember". A scrap-book of personal reminiscences covering the period from the First World War, it contains same 40 illustrations of local personalities and groups. I found it rather disjointed but it does contain many snippets of information of interest to the serious local historian. The book was published in 1983 by D. Brown & Sons Ltd., Bridgend and is rather over-priced at £5.50. A more modest publication is "A Kid from Splott" who turns out to be the octogenarian, Bill Phillips who has managed to publish his octavo size book at the remarkably low price of £1.80 by having 500 copies printed by Gordon Eve of Taffs Well. Not surprisingly, his book is a sell-out and he is now being persuaded by local booksellers to reprint it. Written in a refreshingly good literary style, it is full of charming yarns of his boyhood life in old Splott blended with craftsmanship into a most readable story.

A.J.W.K.

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## PHOTOGRAPHS OF ROATH IN STEWART WILLIAMS' "CARDIFF YESTERDAY"

Most of us are familiar with Stewart Williams' "Cardiff Yesterday" series of which the latest is No.11 published April 1985.\* His books provide a fascinating collection of pictures which include many of places and people in Roath.

Although I find the seemingly endless succession of school groups, football teams, firms' outings etc., somewhat tedious, I must admit to a feeling of nostalgic delight when I discover amongst these pages pictures of old school colleagues and schoolmasters and even an occasional relative long since departed.

To the local historian, it is the pictorial record of places - the streets and places of bygone days, - that provide particular interest as a source of information on the changing "manscape" of Cardiff and its suburbs.

For those who possess or have access to the complete series, a list is printed below of pictures relating to Roath. Not all school groups etc. are included.

\* Publishers: Stewart Williams, Barry, South Glam. Price: £6.95

### **Volume 1.**

- 13. City Road when the Gaiety Cinema attracted queues to watch the silent films of the day c.1912 .
- 22. Horse bus in Albany Road, Roath 1894
- 23. Street musicians in Wellfield Road 1894
- 26. Castle Road showing Solomon Andrew's shop 1908
- 27. Newport Road Corner of City Road c.1901
- 28. as above - another view c.1901
- 101. St James Church, Newport Road, corner of City Road, Mrs Canon Thompson descending from the spire 27.11.1893

### **Volume 2.**

- 26. Broadway c.1912
- 55. Roath Basin 1923
- 66. Corner shop.CliftonStreet/Iron Street Feb.1932
- 93. Eleanor Street School,- the first Council School in Cardiff. 1878
- 186. Tram cars. Newport Road/City Road Sept. 1937

**Volume 3.**

31. Roath Market, Constellation Street c.1894  
63. Roath Dock and Basin - aerial view 1930s  
67. Edwin Poole's chemist shop, 71 Broadway 1906  
74. Roath Steam Laundry (later United Welsh Mills, now Marlborough Carpets, Fro-Cut Products and Bedy Buys Ltd.) 1909  
89. Pearl Street - Mount Hermon Primitive Methodist Church (later Salvation Army Splott Bridge Citadel) 1895  
90. Bertram Street - St. Agnes Anglican Church c.1887  
91. Pearl Street - Ebenezer Baptist Chapel 1905  
93. St. Martin's Church, Albany Road 1920's  
94. St. Martin's Church - laying the foundation stone 16.12.1899  
95. Roath Road Wesleyan Methodist Church 1910  
102. Newport Road, Clark's College 1913  
103. Adamsdown Schools 1906  
198/201. Albany Road School used as a military hospital c.1915

**Volume 4.**

33. Splott Road 1910  
34. Clifton Street (southern end) mid 1930's  
35. Adamsdown Square terminus, showing large fountain - memorial to Jeremiah Box Stockdale, Cardiff's first Head Constable. Removed in Second World War. 1939  
36. Glossop Road, showing Meteor Street ahead, Planet Street on left and Salem Welsh Baptist Chapel (now Church of Christ) on corner of Moira Terrace 1939  
39. City Road c.1920  
40. Wellfield Road 1911  
53. Carlisle Street, Jack Adams 's grocery shop c.1912  
55. A.E.Jones's butcher's shop - corner of Constellation Street. System Street, Adamsdown Dec. 1891

60. Clyde Arms corner Byron Street/Castle Road 1908

61. Locomotive Inn, Broadway. Nora Street had been renamed Helen Place (Donor:A.Maidment, chemist, Holmesdale Street) 1912

76. Bus decorated for Coronation of George VI turning into Albany Road near the Argyll Stores 1937

96. Roath Village School c.1890

97. Roath Village School - the interior (classroom) c.1890

218. Pen-y-lan - building the Jubilee bonfire 1887

**Volume 5.**

32. Entrance to Roath Basin early 1874

37/38. No.109 Albany Road - The Park Newsagency on corner of Wellfield Road - demolished c.1913 to make way for the Pen-y-lan Cinema (now the Globe) 1901 & 1903

42. Bon Marché - corner Woodville Road/Crwys Road c.1912

43. Woodville Road - showing Bon Marche shops 1908

51. Argyll Stores - corner Albany Road/City Road 1937

63. Broadway - Hancock's dray outside Lock's of 113 Broadway 1906

106. Roath Harriers, (founded 1882) 1931/2

107. Roath Harriers - group includes J.W.L.Alford, half-mile Empire Games Champion 1936

145. All Saints Church, Tyndall Street n.d.

146. Roath Road Wesleyan Chapel c1872

148. St Margaret's Church 1865

153. Adamsdown House - Miss Vaughan's ladies' boarding school c.1875

205. St Francis schoolroom - Dowlais steelworkers outside. 1911 strike. 1911

211. Milton Street - Coronation celebrations. 1937

214. Arabella Street. V.E. day street party. May 1945

**Volume 6.**

- 21. Newport Road. 1938
- 22. Splott Road. c.1925
- 23. Habershon Street, off Splott Road. (named after William Gilbee Habershon, the land owner's architect). c.1923
- 40. Albany Road. No. 83. F.Sencicle's butchers shop. 1898-1920
- 56. Dowlais Works, Splott. 1927
- 71. Newport Road. Roath siding. First tramcars being unloaded 1902
- 72. Roath Road Methodist Church - temperance pledge certificate 1911
- 77/718. Longcross Street Baptist Church (formerly Zion Baptist) shortly before it was closed and transferred to the Cardiff Royal Infirmary in 1967, n.d.
- 207. Roath. Queueing for milk. 1945

**Volume 7.**

- 25. Wellfield Road. 1916
- 26. Crwys Road, showing Gladstone Road School & Cathays Branch Library. 1916
- 31. Four Elms - ancient milestone in triangular garden adjoining Roath Branch library. 1891
- 32. Newport. Road - junction with Broadway/Blanche Street showing New Dock Tavern. Sept .1892
- 33. Four Elms, showing the original elm trees and Trinity Methodist Church (1897). Roath Library was opened in 1901. 1897
- 34. Newport Road between Clifton Street and Roath Court c.1903
- 36. Roath Mill - an 18th century building near Blenheim Road, demolished 1897. 1890
- 37. Wellfield Road. Procession on occasion of opening of Roath Park. 20.6.1894
- 44. Albany Road, No.63. - Boyles' footwear shop. Site taken over by Littlewood 's stores - blitzed in Second World War. 1920's
- 53. City Road/Pearson Street corner - Sirrell's, the bakers, taken over By Hunts 1932 and later the Silver Lounge (Astey's). c.1930
- 54. Rose Street workshop. T.W.Attwood's stained glass windows made by T.Williams in his Rose Street workshop. They were incorporated into the front windows of the Dutch Cafe in the early 1930's. n.d.

- 61. Roath Power Station - aerial view. 1927
- 62. Shakespeare Street - demolished 1972. The "White Swan" public house. n.d.
- 86. Rhymney Railway bridge, G.W.R. showing bomb damage. n.d.
- 91. St Martin's Church, Albany Road - interior, destroyed in the blitz. Church restored in 1955. 1920
- 93. Longcross Street Baptist Church charabanc outing. mid 1920's
- 97. Roath Village School, showing bread roundsman emerging. 1894
- 99, Roath Park School - Empire Day celebration. 1909
- 175/176. Pen-y-lan Baseball Club outing outside the 'Albany' in Donald Street. 1924 & 1931

#### **Volume 8.**

- 14. Pen-y-lan Road showing Reese & Gwillim's Stores. In October 1902 the Public Works Committee re-named this portion Pant-yr-Wyn Crescent but the Borough Council 'eliminated' the minute on the petition of 25 owner-occupiers. 1908
- 15. Albany Road showing bungalow shop and adjoining house which were demolished in 1913/14 for construction of the Pen-y-lan (later Globe) cinema. 1908
- 16. Kincraig Street. 1906
- 17. Keppoch Street showing Davies 's Commercial College 1910
- 43. Albany Road - No.35.- Dairymaids. c.1915
- 47. City Road: - J.C.Frayling's shop, the house on the left of which was demolished in 1912 to make way for the Gaiety Electric Theatre. 1901
- 48. City Road - No.236 - Lamerton & Sons (butchers). 1924
- 53. Broadway/Nora Street corner. - the Locomotive Inn. 1912
- 54/55. City Road - Roath Park Hotel and picture of Sam Davey, the publican. n.d.
- 93. Metal Street School - group. 1919
- 94. Adamsdown Infants' School - group. 1936
- 99/100. Splottlands School - groups. c.1923 & 1928.
- 103. Marlborough Road School - group. c.1934
- 109. Marlborough Road School, Standard 1. 1931

- 113. St Edward's Church Youth Club - group. 1945
- 114. Marlborough Road School - Coronation fancy dress - group. 1953
- 145. St Margaret's Church. A Clyno Taxi waiting outside for bride & groom. 1934
- 200. Broadway. No.28.- Wills's photographic studio - lady on horseback outside. 1900
- 202. Metal Street. - the "Great Eastern" - coach outing outside 1935
- 203. Shakespeare Street - the "White Swan" - coach outing outside c.1946

#### **Volume 9.**

- 16. Alfred Street - Penywain Place & Roath Park School. 1908
- 23. Deri Farm & Penylan from Waterloo Gardens. 1890
- 29. Roath Dock - turn of century. c.1900
- 39. No.28 Crwys Road - G.O.Davies - Cathays Cafe. n.d.
- 46,47 & 48. Nos.2 & 25 Wellfield Road - Gordon E Cirel's shops. 1932 & 1967.
- 52. City Road - Employees of S.Wales Bedding Works. 1934.
- 59,60. St Peter's Church, Roath. interior. n.d.
- 208. Keppoch Street - V.E. day. May 1945.

#### **Volume 10.**

- 24, Albany Road junction looking from Richmond Road. c.1927
- 53. Excel Products Co.,- advt. for tripe shops including 35 Albany Road. c.1916
- 64. Hall Lewis & Co.- employees - Imperial Wagon Works, Freshmoor Road, Splott. c.1913
- 65. D.O'Neill - employees. (Firm's yard was in Crofts Street). 1931
- 67. Roath Railway Station, Pearl Street (closed 2 April 1917). 1910
- 87. Swansea Street Mission Sunday School - laying foundation stone. July 1922
- 90. St. Saviour's Church, Splott. 1925
- 91. St. Saviour's - members' annual outing. mid 1920's
- 92. St. Margaret's Church (before tower was built). 1906

98. Albany Road Girls' School, Standard 5. c1910

99. Albany Road Girls' School pupils. 1913/14

106. Marlborough Road Infants' School. 1930

107. Marlborough Road infants dancing in Civic Centre. 1932

108. Marlborough Road School. Standard 4, boys. 1934

109. Marlborough Road School - girls dancing on St. David's Day c.1936

148. Amateurs & Argyll football teams. 1934

164. Penylan baseball team. 1909

167. Roath United baseball team. c.1935

205. Roath Carlylian Club outing. c.1938

206. Russell Street - Silver Jubilee. 1935

207. Russell Street - V.E.Day celebrations. 1945

214. Roath Power Station - accident damage. March 1915

215. John Whites funeral procession in Newport Road on way from Tin Street to Cathays Cemetery. Sept .1910

## **VOLUME 11**

9. N.E.corner of City Road junction. Longcross Court (named after consultation with the Roath L.H.S.) now stands on the site. 1910

11. Carlisle Street - junction with Ordell Street 1908

12. Splott Road 1905

13. Splott Road 1905

20. Newport Road, south side - bomb damage - east of Royal Oak junction 1941

38. Albany Road - Collins the Grapers - staff outing. 1928

39. Albany Road - Collins the drapers staff outing 1933

47. Hopsons (tobacconists) Albany Road - staff outing at Windsor. 1952

56. Roath Power Station c.1905

98. The Mackintosh Institute. 1906

99. The Mackintosh Institute 1906

132. The James family of Oakfield Street about to set out for a bicycle ride c.1912

136. Pengam marshalling yard. 1930's

138. United Methodist Free Church, Newport Road (now Trinity Methodist ) 1899

143. All Saints Church, Adamsdown. n.d.

144. All Saints Vicarage, 42 Meteor Street, Adamsdownn. n.d.

#### School Groups

161/166. Marlborough Road infants . 1914, 1923, 1920, 1923-4, late 1920's

181, Roath Park Council 1923

204, Donald Street - V.E.Day celebrations 1945

### FIELD VISITS 1985

The provisional list of field visits arranged for this summer is:-

#### **JUNE .**

6th: Splott walkabout

13th: Llandaf

20th: Newport, Gwent

27th: Rhondda Valley

#### **JULY**

4th: Dinas Powis

11th: Cowbridge

18th: Fonmon or Beaupre Castle

As same difficulties have arisen in the past through our not knowing how many people are going to turn up, members, friends and visitors are requested to inform either the Secretary or the Chairman at least a week beforehand of their intention to join us on each field visit and whether they will have their own transport or wish to share a car.

Unless otherwise notified, members can assume that the venue for each trip will be outside Albany Road School and that we will set out from there at 7 p.m.

## **ROATH PROBATE: GRANTS - 1600 to 1700**

### **PART 2**

#### **SOCIAL STRUCTURE**

Although will-making was an atypical activity in seventeenth century Roath, no 'class' or social group was excluded from pursuing such a course of action and even with a relatively small number of surviving documents it is still possible to see how society was structured in terms of status.

#### **SOCIAL STATUS OF ROATH TESTATORS DETERMINED FROM PROBATE GRANT'S PROVED IN THE CONSISTORY COURT OF LLANDAFF**

None stated (men)	9
None stated (women)	1
Esquire	1
Gentleman	4
Yeoman	9
Labourer	1
Widow	5
<b>TOTAL</b>	<b>30</b>

Discounting those of indeterminate status it will be seen that the largest group of testators were yeomen - a social description open to a variety of interpretations. Professor Glanmor Williams has argued, however, that "wherever they existed, they constituted a kind of elite among the farming population", and enjoyed "a status which set them apart from the small farmers or husbandmen. In some cases it might be virtually impossible to separate them from minor gentry".

A preliminary examination of the evidence in the probate inventories (itemised lists of personality) may be helpful in ascertaining whether the description is accurate.

The majority of all the inventories in Roath are valued between £21 and £68. Of five yeomen for whom we have inventories, three left estates of between £42 and £63. There is only one with an estate valued at over £100 - Phillip Williams (1690/1) at £171.7s.10d. The remaining yeoman, Lewis Johnes (1643) had an estate worth £22.19s.3d.

The mean value of these five is £70. Inventory valuations must not be taken at face value however and there are sound reasons for apparent devaluations. But even so, from the limited evidence before us, it is perhaps fallacious to consider the yeomen class as being distinct from the small farmer and more akin to the minor gentry. If anything, the personal wealth of the yeomanry is as far as can be ascertained, more commensurate with that of the small farmer.

That the gentlemen were a race apart from those described as yeomen is amply demonstrated by the valuations of their inventories. Roath has two examples: Edward Lewis (1688) valued at £52 and William Meredith (1694) at £183.18s.0d. The estate of Ann Stradling (1639) and Blanch Lewis (1689) should also perhaps be included here because although described as widows, they were both members of one of the parish's two predominant gentry families of the seventeenth century - the Stradlings. The former was the mother of Edward Stradling, whose will is dated 1670, while Blanch was the daughter of Edward's son, Lamerock. The respective estates were valued at £202.4s.0d. and £255.12s.6d.

The remaining social groupings included one esquire, the same Edward Stradling, whose will unfortunately did not have an inventory. There is only one case of a labourer - Thamas ap Thamas (1663). Five grants relate to widows. Of their inventories that exist (3) it can be said that on the whole Roath widows who left wills were well off - the mean value of their inventories being £175.

## **BEQUESTS**

It is not proposed to go into great detail as to what each testator bequeathed - mostly it was a mixture of clothes (the nature of which was seldom specified), household goods, such as feather beds, dust beds, crocks, stools etc., livestock, crops as well as money and land. Some wills and associated documents by Roath testators will be reproduced in a future Project Newsletter. What follows will be a threefold examination of the bequests on the following lines:

- (i) a comparison between male and female testators as to the nature of the bequests made.
- (ii) the proportion made in cash and kind.
- (iii) the question of inheritance customs.

A final section will highlight other information that can be obtained from the wills.

## **BEQUESTS MADE BY WOMEN**

There were five female testators in Roath. As all were widows it is not surprising that in four of the cases it was the children who were mainly favoured. The exception was Katherine Bawdripp (1658) of Splott. The principal beneficiary of Katherine's will was her nephew, Anthorne Mathew, who was to receive her leasehold property.

It is interesting to note that of the remainder who made bequests to offspring the intention appears to have been to provide for all the children. Three testators, Blanch Meredith (1684), Blanch Lewis (1689) and Maria Meredith (1695) made provision for more than one child.

There are only three 'prima facie' examples of bequests made to children who were already established in life. Maria Meredith (1695) made two cash bequests to her daughter Kate, wife of Shereg Guest of Cardiff, totalling £50.

Of course along with children there were other beneficiaries under the wills of the female testators. The immediate family included grandchildren and parents. Of the former there are no examples in Roath but there are two cases of parental beneficiaries: Alice Morgan, the mother of Blanch Meredith (1684) received lands and tenements in Lisvane parish "for and dureing the tearme of her n'rall life" whereupon it was to descend to Blanch's "loveing daughter" Mary. Jane Stradling, the mother of Blanch Lewis (1689) was to receive £10 yearly, paid "during ye tearme of her naturall life" by Blanch's daughter Anne. No doubt both mothers were living in the same abode as their daughters.

Outside the immediate family, widows' bequests were made to more distant relatives or friends. The following table shows the distribution:

**WIDOWS' BEQUESTS TO MORE DISTANT RELATIVES OR FRIENDS IN ROATH**

Brother	-
Sister	-
Nephew	2
Niece	2
Cousin	1
Brother-in-law	1
Uncle	1
Aunt	1
Friends/Neighbours	10*
<b>TOTAL</b>	<b>18</b>

\* includes two tenants

(the figures do not include bequests made to servants or the poor)

As well as favouring two daughters and her mother, the will of Blanch Lewis (1689) gave "a ring a peece" to her brother-in-law (?) Hughes and her Uncle and "Ante" Bassett. As regards friends etc., Anne Stradling's nuncupative will of 1639 stipulated that six sheep each be given to her tenants, Robert Jone and Morgan Lyson and a similar number to Thamas John Aubrey, "a poore neigheoure".

It is unfortunate that of the women will-makers for our period there are no spinsters, because it has been found elsewhere that an analysis of spinster wills paints a different picture regarding the pattern of bequests. Indeed, with no need to provide for legitimate children, it is clear that more distant relatives would have benefited and from their ranks too, the choice of executor/executrix would have come.

## BEQUESTS MADE BY MEN

The male testators were motivated by two main considerations- making provision for their wives and for their children. Moreover with regard to the latter they were particularly concerned with those who were not established, i.e. those who had not previously been set up in life by their fathers. Furthermore, testators tried to retain property within their immediate family.

In Roath 9 out of 22 male testators made provision for their wives. There are two cases where wives although named did not benefit from their husbands' wills - Lewis Johnes (1643) and Mathew Ralph (1664). The reasons are not clear but it could well be that each wife had already been provided for as a result of previous arrangements. In nearly every case, even where she did not benefit, the wife was named executrix. Only in the case of Evan William (1664) was the wife, Alice, overlooked in favour of the son, John for this position.

On some occasions the bequest to the wife was conditional on her remaining a widow. On other occasions the widow retained a life interest in her late husband's estate and was financially provided for by her children. For instance, Francis Edwards, by her late husband's, Meredith Morgan's will of 1682/3 was to be paid £20 per annum by her son John 'as longe as shee lives'. She was also to receive the residue of her husband's estate along with her other son Thomas, the latter 'giveinge all the profitte of the Landes to (her).... as longe as shee liveth one my name'.

As regards the children, 14 Roath male testators made such bequests. The general rule was that provision was made for more than one child, if not for all the children, and this was certainly the case with regard to the disposal of personal estate. In only 3 Roath cases did unigeniture (i.e. bequests to only one child) prevail - Rowland Johnes (1636), Mathew Ralphe (1664) and Thomas Miles (1666).

Some male testators catered for several children in the disposal of their estates. Such testators were usually the community's more substantial inhabitants. For instance in Roath, Richard ap Richard (1644), a yeoman, left his five daughters and one son each a combination of livestock and household items.

Margaret Spufford in her study of three Cambridgeshire communities found that in one of them approximately 753 of testators "made a will, not because they were rich or poor, but because they had to provide for children who were not yet independent", and suggests for this particular community that "this need to provide for a young family must have been the dominant reason behind the making of a will". Whilst it is true that other motives are apparent in the making of wills, such as the need to provide for a natural and sole heir to the exclusion of others - particularly where land is concerned - it would be interesting to see whether this criterion is applicable in Roath. The first thing to note is that a sizeable minority (eight) in this parish did not make any bequests to children; here, then, other motives were predominant. In the case of those wills in which children are specified, the bias in favour of testators making provision for more than one child suggests that the majority of such children were not of independent means. Their ages cannot readily be determined, but several wills make it clear that many were minors. Some clues as to the ages of child legatees might have been evident from the ratio of independently established children to those

dependent on their parents. Unfortunately the case of an established child in the documents is rare. One such case in Roath was presumably that of William Miles, the eldest son of Thomas Miles (1666), who is named as the latter's executor. No bequests are made to William, although his brother Miles Thomas receives a mixture of household goods and livestock. A grandchild Margarett Miles (probably William's daughter) also benefits. It is certain that some children benefiting must have reached their majority, particularly when the devise was of realty which called for competent management of the estate.

The table below gives the approximate numbers of relatives outside the immediate family to benefit by the wills of male testators.

#### MALE TESTATOR BEQUESTS TO MORE DISTANT RELATIVES/FRIENDS

Brother	4
Sister	4
Nephew	8
Niece	6
Cousin	9
Brother-in-law	-
Uncle	-
Neighbours/friends/unspecified	21 (approx)

Another important group of beneficiaries was that of servants. A total of 10 testators made such bequests in Roath, the majority receiving gifts of stock.

#### BEQUESTS IN CASH AND KIND

An interesting feature of the bequests is the proportions made in cash and kind. For instance, in Roath only four out of twelve testators made cash bequests up to 1670. The highest value was £20 made by Mathew Ralphe (1665) to his only son Edward when the latter came of age. Between 1670 - 1700, however, nine out of ten testators made such bequests, which included some large amounts such as £500 in Blanch Lewis's will (1689), and £100 in William Meredith's (1694).

Bequests in kind (and particularly in stock) were predominant up until 1670, and were intermixed with cash legacies after this time. It is interesting to compare these findings with Llanedeyrn (another parish I have studied) where an entirely different picture emerges. Eleven out of twelve testators made cash bequests up to 1670, with Edward James (1604) making sixteen, and Joshua Robotham (1643) ten, the highest numbers of these gifts. Generally, their value was higher than

their counterparts in Roath at this time. From 1670 to 1700 eleven out of fourteen testators made cash bequests. It should be said that throughout the century cash bequests were invariably intermixed with legacies in kind, primarily stock and corn.

The contrasting evidence contained in the wills of the two parishes regarding their relative proportions of cash and kind makes it clear that one cannot generalise on a subject of this nature. Nor is such evidence a sure sign of the relative degrees of capital accumulation within each parish, as many cash settlements may have been made "inter vivos".

#### INHERITANCE CUSTOMS

The question of inheritance customs is intimately bound up with a testator's disposal of realty (land). How he or she chose to do this could have far-reaching effects on the future size of landholdings, not only for the family concerned but ultimately for the community as a whole. This was particularly the case where the choice was partible inheritance, whereby land was bequeathed either to a wife and children or divided among the latter only. This policy could lead to the break up and consequent weakening of a landholding, such fragmentation determining whether the holding had a viable economic future. Impartible inheritance, whereby one child stood to inherit the family holding, was a surer method of keeping the land intact. Even this, however, was not always a way of safeguarding the holding's economic viability, especially where bequests of personalty - both in cash and in kind made to other children and relatives - had to be found from the financial resources of the estate. Again it may be instructive to compare Roath and Llanedeyrn in this respect.

Eight testators in Llanedeyrn (all male) made bequests of land in their wills, compared with fifteen in Roath (eleven male, including four P.C.C. wills, and four female). Within Llanedeyrn only one seems to have passed on his land intact. In Roath, however, the evidence suggests that the majority (approximately twelve) did so. It cannot be emphasised too strongly that this view is based solely on evidence obtained from these documents, and discounts any gifts made 'inter vivos'. Moreover as the position of children in the family who received land is not usually stated, it is impossible to be certain whether primo- or ultimo-geniture was predominant. Either case is significant in terms of inheritance customs. The evidence does suggest a bias towards primogeniture in the Roath wills.

#### UNUSUAL BEQUESTS

Some household bequests, whilst not unusual are nevertheless interesting like the bequest made by Llewelin Jenkins of Roath (1639) to his son Howell of "the bedd wherein I did usually lie in" or William Meredith's trunk (1694) "with the letters MM upon it all the deeds therein belonging to Phillips Norton henton Grange and Midafoord".

There are some items of special interest amongst the bequests of stock. The bequest of a bull by Richard ap Richard (1644) yeoman, to his daughter Francis is one such case. Bequests of bulls were uncommon and their ownership is usually considered to be a sign of relative affluence. Another unusual feature is the recording of personal names for cattle. For example, Lewis Johnes (1643) bequeathed three cows called "brithy ddi", ""brockye ddi" and "bickyne goch" to three people whose relationship to him is unspecified, while Evan William in 1664 gave "fower" cows to his wife Alice "by the sev' all names following" - "pentyne", ""Radlon", "pleeny" and "Tally". With regard to bequests

of corn, the references to the various measures used should be mentioned, such as the one bushel of barley "by the old measure" given by Edward Thomas (1679) to the poor of the parish. There is only one example (Philip Meredith, 1669, gent.) of books being bequeathed. Unfortunately they are seldom specified ("all my Bookes whatsoever" to Thomas Meredith (Nephew).

#### LITERACY

The final point concerns the question of literacy. Peter Laslett has argued that:

The discovery of how great a proportion of the population could read and write at any point in time is one of the most urgent of the tasks which face the historian of social structure, who is committed to the use of numerical methods.

Probate records are one source of material increasingly used to this end. While Laslett has warned that the ability to sign one's name should not be taken as definite proof of the ability to read and write, it should also be remembered that sane will-makers would have used a mark because they were too ill to write. Bearing these points in mind, it must still be of interest to see what proportion of testators in Roath actually signed their wills and how many used marks. A similar exercise can be undertaken regarding witnesses. Of the twenty two testators in Roath, seven signed (31.8%), ten gave a mark (45.4%), two were nuncupative, and three, though apparently not within this last category, rendered neither signature nor mark.

Regarding witnesses, these were not necessarily of the same parish or community as the testator, which would affect any attempt at calculation of literacy levels in the community. Be that as it may, the findings for Roath are that in the 22 wills examined, 54 witnesses signed, 19 made marks, 4 are in the same hand and 9 in the scribe's hand.

D.J.P.Childs

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#### DATA TRANSMISSION

The editor would like to know if any readers of this publication would be interested in experimenting with exchange of data via a micro-computer/acoustic modem link-up.

## THE CHURCH IN ROATH

Surrounded by its ancient chuchyard, now cleared of all but a few tombstones, near the traffic roundabout at the junction of Waterloo Road, Albany Road and Marlborough Road and adjacent to Waterloo Gardens, is the church of St Margaret. It was the mother church of the old parish of Roath. The building as we see it today is 19th century but it is the site of a place of Christian worship going back to early Norman days.

### THE CELTIC CHURCH

Nothing is known of the existence of any place of worship in Roath in pre-Norman times unless we attach any credence to the story contained in the romantic writings of Geoffrey of Monmouth in the 12th century in which he alludes to the healing of a paralysed man by Teilo, the Dark Age Celtic Saint, at the church in Roath.

### NORMAN ORGANISATION

When the Norman warrior Robert FitzHamon defeated Iestyn ap Gwrgan, the last Welsh ruler of Morgannwg at the end of the 11th century, he set up his 'caput' or headquarters at Cardiff Castle and apportioned most of his newly conquered territory in Glamorgan to his knights and followers, retaining for his own use the manors of Llantwit, Leckwith and Roath. The latter became the 'home farm' providing the Norman lord and his garrison with food and dairy produce. To serve the needs of the small agrarian community at Roath, he erected a chapel on his demesne land near his stewards court.

### THE CHURCH OF THE MONKS

About the same time he built the church of St. Mary in the southern portion of his vll of Cardiff. It stood on the banks of the Taff, which followed a different course from the present 'new cut'. The river, which was tidal at this point, bifurcated below Cardiff Bridge and the arm coming off the left bank made a sharp bend towards the west portion of the town, flowed past St. Mary's Church to rejoin the main stream farther downstream. A meadow occupied part of the island so formed and lay to the east of the main stream. Under a Charter of 1102 FitzHamon gave to Tewkesbury Abbey:

the arm which issues from the Taff and runs alongside the town and by the church of the monks, the whole, that is to say, where it emerges from the Taff and forms an island, for the purpose of making fisheries and for the needs of the work of the monks.

In addition FitzHamon granted "a meadow that is beside the water of St. Mary". The church stood at a point in St.Mary Street which can be located as almost opposite present Caroline Street. As a mother church its status was that of a priory to Tewkesbury Abbey. The monks seem to have been recalled in 1221 when for administrative reasons the prior stayed behind in the town to act as a local agent for the Abbey, controlling several priests and eight chaplains including those of the chapels of Roath, Llanishen, Lisvane, Llanedeyrn and the now vanished chapel of Llanbordan at Coed-y-Gores.

Under a further re-organisation about 1291, the Abbey withdrew the Prior, the chaplains (cappellani) continuing to be charged with the cure of souls within specified areas, each of which was known as a chapelry, virtually synonymous with a 'parish' in the modern sense. In medieval

times the word 'curate' bore its original meaning of one entrusted with the cure of souls. It was later that the term came to signify an assistant to the parish priest. The Chaplain later came to be known as a Vicar - which literally means a substitute for the Rector, the latter being the individual or religious house entitled to receive the "great" or "rectorial" tithes - from corn, grain, pulse and hay. The "lesser" or remaining tithes (vicarial tithes) usually went to the vicar. The 'parish' or area covered by the mother church of St. Mary must have been of vast extent, virtually coinciding with the ancient commote of Kibbor, which would have made it so unwieldy that whatever the official status of the Chapelry of Roath it was regarded by the local inhabitants as their own little parish church.

The origin of the word 'chapel' is rather interesting; it comes from the late Latin word 'cappella', a cloak, cape or cope and derives from the "cappella" or cloak of St. Martin which in the early Roman church was kept in a small sanctuary under the care of its 'cappellani' or chaplains. It came to be applied to the sanctuary building itself and ultimately to a building of worship, not being a church. The medieval chapel was inferior in status to a parish church but was authorised for the performance of mass on certain days of the year, for example on the day of the saint to whom it was dedicated - the 'patronal festival'. Same chapels were authorised for baptisms, but we have no record of pre-Reformation baptisms in the chapel of Roath.

#### TEWKESBURY ABBEY

FitzHamon gave a large part of his demesne land in Roath to the great Benedictine Abbey of Tewkesbury which he had founded in 1102 on the site of an 8th century monastery and he and his heirs were for many generations the Patrons and benefactors of the Abbey. FitzHamon himself was buried there in 1107. The Abbey took the lands, the tithes and the oblations of the local churches in return for an undertaking to supply a priest, to keep the chancel in repair and to provide the necessities of worship such as the communion wine, the wafers, the wax for Candlemas, and the rushes for the floors at festivals. The nave however was the responsibility of the parishioners.

No wonder differences arose between the Abbots and the Bishop of Llandaff, the wealth of whose diocese was being eroded by the lavish grants of lands by Norman lords to monastic institutions. It fell to Robert the Consul, the Lord of Glamorgan and Earl of Gloucester, an interested party, to exercise his diplomatic skill by drawing up a charter in 1146 the object of which was to resolve a quarrel which had lasted nearly half a century. The Bishop formally renounced any claims he had entertained to the tithes, alms and benefices given to Tewkesbury Abbey and received certain concessions in return.

A document written in Latin in 1392 contains:

The Account of Roger Panter, Surveyor of divers churches belonging to the Abbey of Tewkesbury, from the feast of Saint Michael in the 15th year of the reign of King Richard the Second, until the same feast next ensuing in the 16th year of the said King.

Some of the relevant items taken from his lengthy financial accounts give us an insight into the cost of renovating Roath chapel for the patronal festival on St. Margaret's Day (July 20th 1393)

#### OBLATIONS AND TITHE OF SHEAVES:

--... And for 9s.7d. petty tithes arising from the chapel of Roath this year.

And for 9s.2d. of oblations on Saint Margaret's day there.

And for 16d. of tithe flax there sold. And for 3s.4d. of tithe hay there sold.

And for 26s.8d. of 39 lambs extra sold; price per head 8d. less, in all 8d. And for 38s.4d. of 11 stone and a half of wool extra sold, per stone 3s.4d.

And for 18d. of 8 pound of wool of the second shearing, extra, sold.....

And for £4.13.4d. of a certain parcel of sheaves and hay by Splot and Pottesmor, sold to John Gosselyn this year.

And for 50s. of tithes of the sheaves of Walschmenhull, with 3 closes by Roth and as far as the "heth", sold this year.....

And for 23s.4d. of tithes of the sheaves and hay of Lenvorda and Griffithesmor, sold to William ap Ieuan ap Howel this year.

---...But of the agistment of beasts in Portmanmor, in the pastures of the Lady Ladespenser, nothing this year, because it has not been levied.

#### CUSTODY OF CHANCES:

--.. In 1 carpenter engaged to make new the chancel of Roth, by piecework, 7s.8d.

In big timber for the same , bought, 7s.11d.

In boards for the same bought 12d.

In 1 mason engaged to reconstruct a piece of the said house, by piecework, 3s.8d.

In 1 tiler hired to re-tile the said chancel, 18s.8d.

In 900 tiles bought for the same, 6s.

In 300 and a half of "lath" bought for the same, 3s.11d.

In 2200 of "lathnail" bought for the same, 3s.8d.

In "bordnail" and "hachnail" bought for the same, 7d.

In 4 quarters of lime for the same, bought, 3s. 3d.

- In sand for the same, bought, 14d., together with carriage of timber from Kerdif to Roth.

In 1 man engaged to carry water for making mortar, 6d.

SALARIES OF CHAPLAINS:

..... Also to the chaplain of Roth. 84.6s.8d. In "reward" made to him for 1 pair of shoes, 20d.

FEES AND STIPEND:

..... Also of John Meillouc, Bailiff of Roth, 6s.8d.....

FOREIGN EXPENSES :

..... in expenses of the Chaplain of Kerdif and others coming to Roth on Saint Margaret's Day to celebrate Masses there, 20d.....

The above extracts relating to Roath are of interest in the present context because they provide evidence of the meticulous financial control being operated by the Abbey about 300 years after the first Norman lords had imposed their system of manorial administration.

The proportion of the corn, pulse, grain and hay harvest appropriated as tithes was sold. The money so realised was clearly of more use to the distant Abbey than the produce itself.

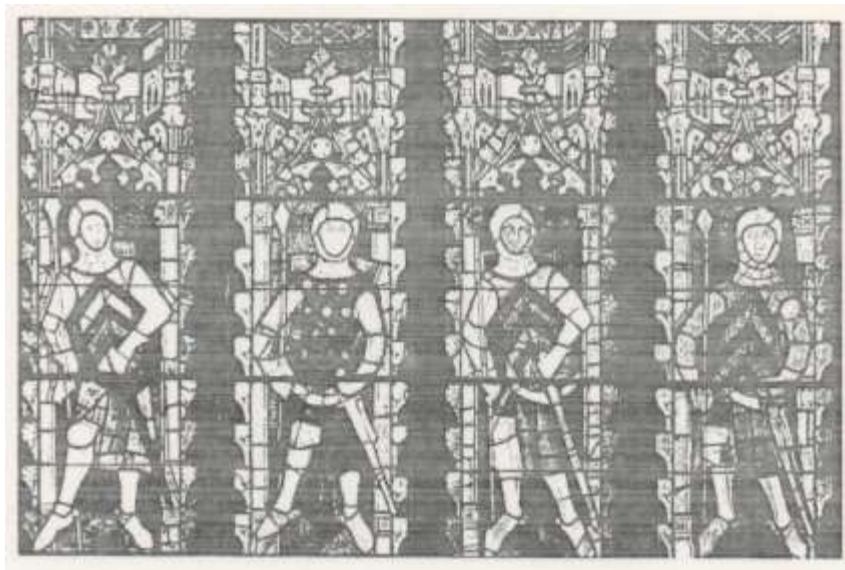
It was but a short step towards complete commutation - the payment in money instead of in kind.

It is virtually impossible to arrive at today's equivalent of money values to those of medieval times. Perhaps we could use a multiplier of 1000 for rough approximations. On this basis, the total yield in tithes from Roath would amount to about £13,000. The total amount expended on the repair of the chancel of St Margaret's Church would have been £3000. The Chaplain's annual income would be less than £5000 but his shoes would have been worth over £83!

A day labourer (who was paid 3d.a day) would have received the equivalent of £12.50 a day (or £75 for a 6 day week if he was fortunate enough to be employed for 6 consecutive days).

Labour was more plentiful as the population was increasing after the devastation of the Black Death and in this last decade of the fourteenth century the economy was relatively buoyant.

*continued overpage*



Four Lords of the Manor of Tewkesbury as depicted in the 14th century glass of the south-west window in the Choir of Tewkesbury Abbey.

By courtesy of The Friends of Tewkesbury Abbey.

#### MARGAM ABBEY

With the consent of his wife, Robert the Consul in the year of his death in 1147 founded the Cistercian Abbey of Margam, the muniments of which have ever since proved a treasure chest for antiquaries and local historians. Some direct grants to this Abbey were made of scattered parcels of lands in Roath but not on a scale comparable with those made to the Abbeys of Tewkesbury and Keynsham.

Together with some grants to Margam of properties within the franchise of Cardiff (notably the "Grange on the Moors" - which gives its name to Grangetown), the whole estate comprised two independent manors known as "Cardiff and Kibbor" and "Cardiff and Roath". The interests of Margam and Tewkesbury may well at times have come into collision and it is not always easy to discern what was happening; for example the Margam records show the Abbey to have held an interest in certain parcels of land which clearly lay within the jurisdiction of the manor of Roath Tewkesbury. Whether such interest was in the nature of long leases or goes back to same form of 'subinfeudation' is not clear.

According to Margam records, in 1291 Tewkesbury appears to have held only 60 acres in the Diocese of Llandaff rented by the Prior of Ewenny for an annual rent of £1. The payment was still being made by Ewenny in 1535 and Margam was then paying £3. a year rent to Tewkesbury.

The relevance of Margam Abbey and its local manors to the ecclesiastical history of Roath tends to be overlooked. According to J.Hobson Matthews the monks of Margam had the appointment of the curate of Roath prior to the Reformation and made him an annual allowance (pension).

## KEYNSHAM ABBEY

Robert the Consul, the illegitimate son of Henry I, had come into the lordship of Glamorgan by marrying Mabel, FitzHamon's daughter. Their son and heir was William FitzCount, renowned for being the victim of Ifor Bach's legendary daring sortie on Cardiff Castle to kidnap William and his family and hold them hostage. He was the second Earl of Gloucester and Lord of Glamorgan, and founded an Augustinian Abbey at Keynsham in Somerset c.1167. He made a gift to the Abbey of a large parcel of land in Roath to the north of the Roath Brook, bordered on the west by Cyncoed Road, on the north by the Dulais Brook in Llanedeyrn and on the east by the River Rhymney. This became known as the manor of Roath Keynsham. According to the Foundation Charter, 'the Earl's son Robert, as he lay on his deathbed in 1166, asked his father to found a house of religion for the sake of his soul. A later lord of Glamorgan, Gilbert de Clare gave further grants of land within the manor of Roath to the Abbey of Keynsham and so siphoned off further wealth from Roath and its chapel to an English abbey. The whole area is described in 1291 as comprising one "carucate" with watermill and separate courts returning rents at Roath of £2.13s.4d, (a 'carucate' being originally as much land as could be tilled in one year by one plough and eight oxen).

Of other religious houses having land interests in Roath, Ewenny has already been mentioned, but Neath Abbey held two acres on Roath Moor which were granted in 1587 to Thomas and William Kirkham.

## THE DISSOLUTION OF THE MONASTERIES

### (a) Tewkesbury

Practically the whole of the monastery was destroyed except the Church which to this day remains one of the finest Norman edifices in the kingdom. The rectorial tithes from the manor of Roath Tewkesbury then passed to the Dean and Chapter of the Cathedral Church of Gloucester, which was created a separate see in 1541, the lands of the Abbey passing to the Crown who soon disposed of them to private hands.

One member of the Herbert clan, Sir George Herbert purchased from the Crown in 1546 the monastic property of Tewkesbury Abbey attached to the church of St Mary and its chapel of St Margaret. The Marquesses of Bute succeeded to this estate.

As the new lord of the manor, Sir George Herbert evidently assumed the responsibility of having to appoint the chaplain in Roath, but the patronage seems to have become the subject of dispute between Gloucester and the lord of the manor in the 18th century.

### (b) Margam

Margam Abbey was the first Glamorgan monastery to be dissolved - on August 23/24th 1536 - when Sir Rice Mansell, acting as agent for the Crown, took possession. Ten years later, the former Margam manor of "Kibbor & Cardiff" (which included lands in the lordship of Roath) was granted to Sir Thomas Hennage and in 1608 it was granted to Edward Moland and George Hedden.

In 1546 the manor of "Cardiff & Roath" was granted to James Gunter and William Lewis. Gunter, incidentally, was also granted the Black Friars and Grey Friars in Cardiff. The new gentry class were augmenting their capital investments. The wealth enjoyed by the old abbeys was now pouring into the hands of the landed gentry.

#### (c) Keynsham

Keynsham Abbey was dissolved on January 23rd. 1539 and it fell into ruin; no trace of the building is now visible. The lands of the Abbey in Roath were sold in 1563 to William Morgan of Llantarnam and were leased to Lewis of Van. It was in the tenure of Richard Lewis (1574-80) but returned later into the possession of William Morgan of Tredegar to remain a part of the vast Tredegar estate until recent times.

#### APPROPRIATION OF CHURCH GOODS

The Dissolution of the Monasteries was followed in 1548 during the reign of Edward VI by the confiscation of guilds, chantries, free chapels, colleges and hospitals and in 1552 the confiscation of 'surplus' vestments and ornaments of the parish churches and their chapels-at-ease.

It appears that the Crown Commissioners - Sir William Herbert, William Bassett and Myles Mathew unlawfully removed from the chapel its church plate and vestments and we hear later, in the reign of Mary Tudor, of the curate and parishioners accusing them of what amounted to misappropriation, and trying to seek restitution. Another one of William Herbert's kinsmen had, we remember, already came into possession of the manor of what was called 'Roath Tewkesbury', and with it the former property of Tewkesbury Abbey attached to the church of St. Mary with its chapel in Roath.

The complaint against the Commissioners was made by John Lloyd, the curate of Roath and four parishioners - William Hughes, Thomas Mathew, John Richard and Mathew Morgan who swore that the Commissioners

dyd take frame them and there church that is to say:-

A cope of Redde Velet

A cheseble of redde Velet

One of bliwe silk

Another of white say

A peyre of candelsticks of brass

A crosse of yolowe copper

A sencer of brasse

whereof they as yett never hadde any maner of Restituc'on.

## THE NEW PARISH

It is of interest to note that in the above quoted document, which dates from c.1558, reference is made both to a "church" and to 'parishioners'

A hint of resentment that Roath chapel lacked the full status of a parish church with rights of christening and burial is evidenced in the undermentioned extract from a P.C.C. will of 1562 of a copyholder of Roath Dogfield, James Harries.

.....Then I do give to the chappell of Rothe 20s. upon condicion the same said chappell may have and obtain by the means of the parishioners of Rothe to burye, crissen and all other ceremonyes as a parish church ought to do.

Whether the chapel qualified for the 20s. we do not know but about 16 years later, Rice Merrick in his MORGANIAE ARCHAIOGRAPHIA referring to St.Mary's wrote:

To this church is annexed the church or chapel of Roath, for therein they have their christening, marriage and burial.

Bishop Kitchin in his Report of the Diocese of Llandaff, a short time afterwards, described St Margaret's as a chapel of ease attached to St Mary's, but without christening or burial.

During a great flood in 1607 the church of St.Mary on the bank of the Taff suffered irreparable damage and shortly afterwards St.John's Church, which had hitherto been a chapel of ease of St.Mary's, replaced it as the parish church of the town but St.Margaret's did not become a chapel of ease to the new parish church of St.John; instead a new parish of Roath came into being with St.Margaret's officially elevated to the status of a parish church. The exact date of the creation of the new parish has not been ascertained, but a clue is

provided in a lease of September 15th 1614. (Plymouth Estate Papers. N.L.W. 4629) between Sir Edward Lewis of the Van and William Bawdripp of Splott reciting various parcels of land described as:

all in the new made parish of Roath, anciently the parish of St. Mary's in Cardiff, Glamorgan"

In the Post-Reformation period, parish churches, like Llandaff Cathedral itself, fell into neglect; parishioners probably accepted without demur the royal supremacy in church affairs. The only differences in the order of worship in the churches at the end of Henry VIII's were the use of the English Bible (1538) and the introduction of Bishop Cranmer's Litany (1544). It was during the short reign of Edward VI (1547-1553) that radical changes had an impact on parish churches. The order of worship was changed (formalised later in the Forty-two articles of 1553). Stone altars were replaced by wooden communion tables and many rood screens and lofts were destroyed. A few clung to the old learning, but the general feeling, at least among the devout, may have been one of bewilderment. On week days, life went on as usual in the village and in the fields.

The appointment of preachers must have presented problems because of the dearth of suitable candidates for the new type of ministry. We know that some of the army of redundant monks accepted office as parish priests.

With the accession of Mary we witness the zealous attempt to put back the clock with the re-imposition of the Roman system. The only Marian martyr in the Llandaff Diocese was Rawlins White, a Cardiff fisherman, whose gruesome execution at the stake is depicted so vividly in Foxe's Book of Martyrs. Some local historians say he was a Roath man, but this is not so; he rented a 'henge' (i.e. a weir) in Roath near the mouth of a brook called "Pulkye" which flowed into the sea to the east of the Splot but he lived near the River Taff in Cardiff.

#### THE COMPTON CENSUS

In 1676 each parish priest was required to return to the Archbishop of Canterbury or York a census of parishioners (numbers only) giving details of those who absented themselves from worship. It was called the Compton Census after Henry Compton, bishop of London. A search made for us by the William Salt Library, Stafford for Roath and Llanedeyrn shows :-

	Conformists	Papists	Nonconformists
Roath	20	-	-
Llanederne	35	-	-

This census return makes no reference to those absenting themselves from church.

The small numbers are partially accounted for by the fact that the count relates only to adults who were communicants.

#### VISITATION RETURN FOR ROATH, 1763

Amongst the Llandaff Diocesan records at the N.L.W. are copies of the returns for 1763. The curate, William Evans, in reply to the questionnaire reports:-

1. There are about forty families in this parish of which there are a few that are presbyterians and anabaptists.
2. We have no Charity Schools in the parish.

3. No Almshouse, Hospital or Charitable Endowment.
4. There is no Parsonage or Vicarage House belonging to this Church. I reside upon another Cure in the parish of Lysfaen.
5. I am in priest orders. My allowance is none.
6. In answer to the question: "Do you perform Divine Service at any church besides your own?", he replies:-

In two besides viz. Lanishen and Lysfaen.

7. In answer to: "How often and on what days is Divine Service perform'd in your Church?", he replies:-

Alternately morning and evening.

8. In answer to: ."How often in the Year is the Holy Sacrament of the Lord's Supper administered in your Church ?", he replies:-

Four times in the year.

9. In answer to "How many communicants in your Parish ? How many of them usually receive ?", he replies:-

There are about forty communicants of which no more than eight or ten receive.

10. In answer to "At what particular Time and how often are the Children catechised in your Church? Do your Parishioners send their Children & Servants who have net learned their Catechism to be instructed by you ?", he replies :-

In Lent or in the Summer as they care.

11. In reply to a question about chapels in the parish and whether any are in ruins, he replies:-

No Chapel within this parish in repair or in ruin.

A to Z of PLACE-NAMES IN ROATH

(Continued from p.10 Vol.2)

Dwy-Erw-Syr Harri (continued)

This land is referred to in the will of Katherine Harry of Llandaf, widow, 12 May 1709: "to daughter Mary Philip, the wife of William Gwalchmay, of Llandaf - - - And 2 acres in the parish of Roath called Dwy Erw Sr. Harry - -"

C.R.III.147/8. C.R.V.364

Dwy-Erw-y-Bwlky .

'Two acres (at) Pulkey', south of the stream which flowed into the Bristol Channel at a place called Pulkey. (1764) C.R.V.363.

Also referred to in Tredegar Survey, Splott 1737. (N.L.W.56/442).4 acres. Field No.19.

Dwy-Erw-y-Pistyll.

'The spring two acres.' A field at Pen-y-lan.(1809). C.R.V.363.

East Furlong.

A meadow in the lordship of Roath.

1492. Ministers" Accounts. C.R.I. 185, 186, 188.

1558 - 1570. Chanc. Proc. C.R.III.88/89.

1542. Ministers' Accounts. C.R.I.233, where it was stated to contain forty three and a half acres.

East Weir, The.

A fishery in the sea in the lordship of Roath. 1542. Ministers' Accounts. C.R.I.235. C.R.V.364.

Elm Street.

One of the oldest surviving streets in Roath - mid 19 century. It is off the north side of Newport Road. Named from its proximity to the Four Elms. C.R.V. 364.

Elrose.

A piece of land marked on J.S. Corbett's annotated map as situated to the east of the Island, on the east side of the N.E. end of Broadway, bounded on the N.E. by Spring Gardens Road. C.R.V. 365.

Endless Farm.

1840. Tithe Schedule. Plots 77 - 79.

28a. 3r. 26p. Owner/occupier: Wm. Alexander Bradley.

Voters' Lists show:

30 Nov. 1844 to 1 Dec. 1853: Voter: Wm. Alexander Bradley. Abode: Town of Cardiff. Qualification: Freehold Lands. Property: The Endless.

31. Dec. 1867 to 1 Jan. 1869: Voter: John Cottle. Abode: Roath.

Qualification: Occupier of lands at a rent of £50.

Property: Part of Endless Farm.

Directories show:

1855. Wakeford's: COTTLE, John, gardener, Roath.

1858. Bird's: COTTLE, John, gardener, Pengam.

Enormore.

Certain pastures, forming part of Griffithsmoor in the Hundred of Cibwr. C.R.V. 365.

ERW.

Scores of field-names in Roath contain an 'Erw' (acre) element. Not all are listed in this series but they will be listed in a later issue dealing with the Tithe Map and Apportionment.

Erw a Haner.

Field No.10 in Tredegar survey of Splott 1777. 1a. Or. 20p.  
adjoining shore-line (N.L.W. TRED.. 56/442)

Erw Bwll.

'The pool (pit) acre' is perhaps more plausible than "The ball acre" or "The bull acre"

1840. Tithe Map. Plot 329. 1a. 2r. Op. part of Ty Draw.

Erw 'r Beam.

1764. An acre on the East Moor - J.S. Corbett - C.R.V. 366.

1777. Occurs as Erw Yr Beam in Tredegar

Survey of Splott. Field No.15. 1a. 2r. 30p. N.L.W. TRED. 56/442.

Erw'r Clochdy.

'The belfry acre'.

1764. A piece of land on the shore of the East Moor.

1777, Occurs as Erw Yr Clochdy in Tredegar Survey of Splott. Field No.18. 1a. 1r. 10p. N.L.W. TRED. 56/442.

Erw 'r Delyn.

'The harp acre'

1764. Land on the Splot - J.S.C.- C.R.V.366.

1777. Occurs as Erw Yr Delyn in Tredegar Survey of Splott. Field No.18. 1a. 3r. 30p. - N.L.W. TRED. 56/442.

Erw 'r-Groes.

'The acre of the cross' .

1764. Piece of land on shore of East Moors - J.S.C. - C.R.V.366

1777. Occurs as Erw yr Grose in Tredegar Survey of Splott. Field No.13. 1a. 1r. 10p.

Erw 'r Ffynnon.

"The spring or well acre'.

1840. Tithe Map Plot 274. Pasture. 1a. 3r. 10p.

Erw'r Lynch.

1840. Tithe Map. Plot 122. Meadow. 2r. 30p. Part of Pengam.

Lynch, Linchet, Lynchet = A strip of green land between two pieces of ploughed land.

(To be continued)