

The Conversion of Ruth Williams Price and John Evan Price

Matthew 11:28

On April 7, 1816, My great-great-great grandparents Daniel Williams and Ruth Jones Williams were living at a house called Brunant in Llandeilo'r Fan Parish, Brecknockshire, Wales. On that date their daughter Ruth Williams was christened by Rees Jenkins, curate of the Anglican Church in Llandeilo'r Fan.

On March 23, 1817, almost a year after Aunt Ruth's birth, Evan Price and Esther Price Price were living at a house called Llwyn-coll in Llandeilo'r Fan Parish. On that date their son John Evan Price was christened by the same Rees Jenkins.

On Friday, May 28, 1841, twenty-five-year-old Ruth Williams married twenty-four-year-old John Evan Price in Llandeilo'r Fan parish. She was a farmer's daughter, and he was an agricultural laborer. They had lived on neighboring farms – Bryn-melyn and Cae-gareg – for about ten years before the wedding. They may have known one another from childhood. Both families had deep roots in a small parish – population 525.

Within fifteen days of their nuptials, the newlyweds were enumerated in the 1841 census of Wales. They lived at a house called Hirllwyn, just north of Bryn-melyn, where the bride's parents lived.

Uncle John Evan Price had been raised in Calvinistic Methodism. At age twenty – about 1837 – he converted to the Calvinist Baptists. If he took his religion seriously, as converts tend to do, he probably preferred a wife who shared his faith. Was Ruth Williams a Calvinist Baptist? Were her parents Calvinist Baptist? Or did she convert for Uncle John's sake? Or did Uncle John marry her regardless of a religious difference, and was that a source of tension in their home? I have more questions than answers, but that's okay. Asking the questions helps me see my relatives as real, three-dimensional people. Sometimes the questions are more interesting than the answers!

The mid-nineteenth century was an economically difficult time for Wales. Aunt Ruth and Uncle John were among those who struggled with the curse of poverty. It was probably the pursuit of better employment that prompted Uncle John to move to Aberyscir Parish soon after his wedding. Their new home was about seven miles to the east-southeast of Llandeilo'r Fan. From Aberyscir Parish they moved across the boundary into Llanfihangel Nant Bran Parish. They lived in these two parishes for five years.

On October 30, 1842, Aunt Ruth gave birth to Esther Price in Aberyscir Parish. In May 1845, Aunt Ruth gave birth to her second child, Isaac Price, in Llanfihangel Nant Bran Parish. Isaac lived only one year; he died in May 1846.

It was probably in 1846 that the family moved to Brecon Town where Uncle John worked with the farmers. In a matter of months, Aunt Ruth, Uncle John and little Esther moved again – this time to Llanelly, a town at the south border of Brecknockshire. A little more than three miles southwest of Llanelly is a place called Brynmawr. In or before February 1847, Uncle John went to Brynmawr where he met his first Mormon missionaries, William Hughes and Thomas Pugh, who convinced him that their religion was right.

On March 4, 1847 Aunt Ruth gave birth to David Price in Llanelly, but the baby died the year he was born. Imagine the deep grief Aunt Ruth and Uncle John experienced when they lost their first two boys as infants. Were Isaac and David victims of poverty? Would they have survived in better conditions? The Great Potato Famine of 1845-1849 was not confined to Ireland; it also afflicted Ireland's closest neighbor, Wales. I wonder what role the Famine played in the deaths of these children.

At this time, the mining and exportation of coal was becoming a major industry in Wales. Between March and September 1847, Uncle John moved to Cwmamman, Llandilofawr Parish, Carmarthenshire, where he found employment sawing timber for the coal works. This was the family's first move out of Brecknockshire. It was also their longest move up to that time – a distance of more than 35 miles to the west.

In Cwmamman Uncle John continued to investigate the Mormon Church. He bought a book on the History of the Latter-day Saints from John Griffiths and James Phillips – two elders sent on a mission by Captain Dan Jones. These missionaries taught Uncle John, and probably Aunt Ruth as well. On Sunday morning, September 26, 1847, John Griffiths baptized John Evan Price. Hundreds of people were present. The next day, John Griffiths confirmed him. Uncle John was the first convert in Cwmamman. On October 17, 1847, John Griffiths baptized and confirmed the second convert in Cwmamman, Ruth Williams Price.

It isn't clear why Aunt Ruth was baptized three weeks after Uncle John. Did she have more doubts to resolve? Was she too busy with domestic cares to attend to the preaching of the missionaries? Was she afraid of the persecution that would inevitably follow conversion to the Mormons? Did she hope her husband would come to his senses, and when he didn't, did she capitulate to save her marriage and keep peace in the family? We may never know. The fact is that both were baptized, and both became strong in the Latter-day Saint faith.

The Church in Cwmamman was just getting started. By the end of 1847 James Phillips was apparently replaced by R. Davies. The periodical *Prophet of the Jubilee* (1848, page 10) reports that on December 26, 1847 John Griffiths was president of the Cwmamman Branch. The branch consisted of 2 elders, 1 priest, 0 teachers, 0 deacons, 2 members baptized since July 1847 (Uncle John and Aunt Ruth), and a total of 12 members. Uncle John and Aunt Ruth being the first in Cwmamman to "obey the gospel," the other ten must have moved in from elsewhere. John Griffiths and R. Davies were probably the two elders; their wives were very likely two of the members; my guess is that between them they had six children who were members of the church, and one of the children was the priest.

The first few years of Aunt Ruth's married life were full of tragedy, grief and despair. They were also full of comfort, joy and hope. By the end of 1847 Aunt Ruth and Uncle John had come to embrace one another in a unity of faith. They kept themselves occupied in caring for their only surviving child, five-year-old Esther. Though they were newcomers in Cwmamman, they found fellowship in the families of John Griffiths, James Phillips and R. Davies. They had an income from employment in the coal works. Life was good and getting more exciting.

In their future, they would experience more tribulation and triumph, but for now, let's leave them in the peace and joy that comes with a fresh start as newly baptized Latter-day Saints.

NOTES

There are three main sources for the lives of John Evan Price and his wife, Ruth Williams Price. I'll present them here in parallel columns. I refer to the first column as the Sketch, the second column as the Diary, and the third column as the Biography. I've made no attempt to edit these sources. The words are reproduced exactly as I found them.

<p>A Brief Sketch of the Life of John Evan Price: Written by Himself, Translated from the Welsh Language by Mary Deer Davis</p>	<p>DIARY OF JOHN EVAN PRICE Born 3 March 1817, Llandilorfán, Brecknockshire, Wales and DIARY OF DANIEL E. PRICE Missionary to Wales 1895-1897 Resident of Samaria, Idaho Malad Valley Typed from the Originals under the supervision of Esther J. Carpenter 1960 DIARY OF JOHN EVAN PRICE</p>	<p>JOHN EVAN PRICE</p>
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These three documents can be found at:

<p>http://www.welshmormonhistory.org/index.php?/resources/view/974</p>	<p>http://www.welshmormonhistory.org/index.php?/resources/view/209</p>	<p>http://www.welshmormonhistory.org/index.php?/resources/view/688 <i>The Samaritans</i>, compiled and edited by Raymond R. Martin and Esther Jenkins Carpenter, published 1968 by Carr Printing Co., Bountiful, Utah, pages 44-47</p>
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How did these documents come down to us?

<p>Interpreted from the Welsh language by Mary Deer Davis Price, copied by daughter Ann Maria Roderick, copied by Edith Evans. Many of the Welsh names are misspelled, the church historians office in Salt Lake recommended it be copied as is and not try to correct the mistakes. The Daughters of Utah Pioneers have a corrected copy, recopied and corrected by Ruth Price Sorenson, granddaughter.</p>	<p>(This diary was written in Welsh and was translated many years later by his wife, Mary Deer Davis, at Samaria, Idaho, where the pioneer home was located.)</p> <p>His diary was written in Welsh but only the highlights were translated by Mary Deer Davis Price in May of 1878 a month before his death. This typed copy was made September 2, 1959 by Esther J. Carpenter. Spelling of place names was corrected as far as possible by using Welsh maps and the British gazetteer with the assistance of Ruth Price Sorenson, a granddaughter who visited Wales with me in 1951. At that time we visited many of the areas in Wales mentioned in this diary. The new maps in a few cases have changed the spelling of some towns and villages, but in the main they remain the same.</p> <p>The whereabouts of the original diary is unknown at the present time and his descendants think it will never be found after all these years.</p>	<p>- Edith Price Evans, Granddaughter</p>
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The following brief introduction, referring to John Evan Price in the third person, appears to have been added by someone other than John Evan Price. A good guess would be that Mary Deer Davis wrote it:

A brief sketch of the life of John Evan Price from the time of this birth which was in March 3, 1817, in the parish of Llandeilorfan in the Calvin Methodist Chapel, Brecknockshire, South Wales.	A brief sketch of the life of John Evan Price from the time of his birth which was on March 3, 1817, in the parish of Llandilorfan in the Calvin Methodist Chapel, Brecknock Shire, South Wales. (This must have meant that he was christened in the Methodist Chapel.)	John Evan Price, Samaria's first settler, was born March 3, 1817 in the Llandeilorfan Parish, Breconshire, Wales.
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From the start we are faced with inaccuracies. The Bishop's Transcripts of Llandeilo'r Fan, Brecknockshire, Wales, show that John, son of Evan and Elizabeth [sic] Price, was christened on March 23, 1817 by Rees Jenkins, Curate of St. Teilo's Anglican Church. At that time, Evan Price was a farmer at Llwyn-coll farm in Llandeilo'r Fan Parish.

My father's name was Evan Price, Mother's, Esther, they were cousins. Grandfather's: Roger Price and Reese Price, Grandmother's: Elizabeth Williams and Margaret Williams. They were born in the same parish as myself. I was raised with the Methodists until I was 20 years old, then I left the religion of my father and joined the Calvin Baptists. I remained with them 10 years.	My father's name was Evan Price, mother's name was Esther. They were cousins. My grandfathers were Roger Price and Rees Price and my grandmothers were Elizabeth Powell and Margaret Davis. They were born in the same parish as myself. I was raised with the Methodists until I was 20 years old. I then left the religion of my fathers and joined the Calvin Baptists. I remained with them 10 years.	He was a son of Evan Price and Esther Price who were cousins. His grandfathers were Roger Price and Reese Price and his grandmothers were Elizabeth Williams and Margaret Williams. He was one of a family of eight children: Evan, Esther, John Evan, Jeffery, Roderick, David, Isaac and Ann. His entire life was devoted to religion. He belonged to the Methodist Church until he was twenty years of age. He then joined the Calvin Baptist.
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The Bishop's Transcripts of the Anglican Church in Llandeilo'r Fan verify and supplement these accounts:

- 7 Nov 1780 Rees Price & Margaret Davies were married.
- 29 Jul 1785 Roger Price & Eliza Powel were married.
- 29 Jun 1788 Esther, daughter of Rees Price, was christened.
- 23 Mar 1817 John, son of Evan & Elizabeth Price of Llwyn-coll, was christened.
- 16 Feb 1820 Esther, daughter of Evan & Esther Price of Llwyn-coll, was christened.
- 28 Apr 1822 Roger, son of Evan & Esther Price of Tir-bach, was christened.
- 20 Apr 1825 Esther, daughter of Evan & Esther Price of Blaen-nant-y-maen, was christened.
- 20 Sep 1827 Roderick, son of Evan & Esther Price of Blaen-nant-y-maen, was christened.
- 19 Aug 1829 David, son of Evan & Esther Price of Blaen-nant-y-maen, was christened.
- 26 Sep 1832 Isaac, son of Evan & Esther Price of Cae-gareg, was christened.
- 23 Jul 1833 Isaac Price of Cae-gareg was buried, age 1.
- 22 May 1840 Esther Price of Cae-gareg was buried, age 52.

I was married to Ruth Williams, daughter of Daniel Williams and Ruth Jones Williams.	I married Ruth, daughter of Daniel and Ruth Williams, who was born in the same parish as myself on the last Friday in May 1841.	Of his childhood, we know little, only that he worked hard and had little opportunity for schooling or pleasure. He was married to Ruth
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		Williams, daughter of Daniel Williams and Ruth Jones, the last Friday in May, 1841.
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Unfortunately, we have no record of marriages beyond 1837 in the Bishop's Transcripts of Llandeilo'r Fan. The Sketch (first column) says that John Evan Price and his wife moved to Aberyscir on the last Friday of May 1841 (which was on the 28th of the month). However, this must have been the date of their wedding. The 1841 census of the west part of Llandeilo'r Fan was completed on June 12, 1841, showing the newlyweds living together at Hirllwyn (Long Grove) in Llandeilo'r Fan (ED 15, page 5).

For further evidence that the 1841 census was taken in June, Ann Harries, daughter of Thomas and Elizabeth Harries was listed as eight months old (ED 15, page 9). The Bishop's Transcripts reveal that she was christened October 1, 1840. Christenings commonly took place a few days after birth. A month after birth would have been considered unusually late. If Ann Thomas was born near the end of September, she would have been eight months old in mid June.

The last day in May 1841 we moved to Aberysgyr Parish. We lived there 5 years and had our first daughter, born Hester, 30 October 1842.	We moved to Aberyscir parish. We lived there 5 years and there our first daughter, Esther, was born October 30, 1842.	While living in the Aberdare area which was in the Merthyr Tydfil district, their first child was born, a daughter, on October 30, 1842.
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I suspect that the Biography (third column) is mistaken about the place of Esther's birth. This might be verified by checking the christening records of Aberyscir parish. Aberyscir is located about 10.3 kilometers East and 4.8 kilometers South of Llandeilo'r Fan, or about 11.4 kilometers to the East Southeast.

We moved from there to Llangsnyel. Monty Bran Parish and had Isaac, born 17 May 1845 and died May 1846.	We moved from there to Llanfihangel-Nant-Bran parish and had Isaac born May 7, 1845. He died May 1846.	Their first son, Isaac, was born May 7, 1845 and died in 1846.
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Llanfihangel Nant Bran is located about 5.4 kilometers West and 4.4 kilometers North of Aberyscir, which calculates to about 7 kilometers to the Northwest. However, this is the distance from village to village. The parish of Llanfihangel Nant Bran borders on the parish of Aberyscir, so this move could have been much shorter than 7 kilometers. I think the move must have been very minor. John Evan Price seems to have counted Aberyscir and Llanfihangel Nant Bran as practically the same place. He stated that he moved from Llandeilo'r Fan to Aberyscir and stayed five years. The five years expired no sooner than June 1846, more than a year after Isaac was born in Llanfihangel Nant Bran parish.

The christening records for Llanfihangel Nant Bran may resolve the discrepancy in Isaac Price's date of birth. The burial records should also be searched.

We moved from there to Brecknock town. I worked there with the farmers,	We moved from there to Brecknock Town. (Now called Brecon Town.) I worked there with the farmers.	
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The move to Brecon must have taken place in 1846 or early 1847. The town of Brecon is located about 9.9 kilometers East and 5.7 kilometers South of Llanfihangel Nant Bran village, calculating

to a distance of about 11.4 kilometers. However, the distance is much shorter from the Southeast border of Llanfihangel Nant Bran parish.

It's no surprise that John Evan Price worked with the farmers in Brecon. In the 1841 census, he was enumerated as an Agricultural Laborer.

moved from there to Llanelly Brecknock Shire and had David born 4 March 1847 and died the same year.	We moved from there to Llanelly, Breconshire and had David, born March 4, 1847. He died the same year.	Then they moved to Llanelly, Breconshire, where David was born. He died the same year.
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Llanelly is about 18.8 kilometers East and 13.8 kilometers South of Brecon, computing to about 23.3 kilometers in a straight line.

The christenings and burials at Llanelly ought to be searched for David Price.

I heard the Latter-day Saints preach the first Bryn Maur, William Hughes of Merthyr Tydfil and Thomas Pugh of Cromavon, and I was convinced of the truth they preached.	I heard the Latter Day Saints preach first in Brynmawr. The elders were William Hughes of Merthyr Tydfil and Thomas Pugh of Cwmavon. I was convinced of the truth they preached.	
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It was while John Evan Price lived at Llanelly that he happened upon Elder Hughes and Elder Pugh at Brynmawr. Brynmawr is only about 4.0 kilometers West and 3.2 kilometers South of Llanelly, for a distance of about 5.1 kilometers. The order of events is not strictly chronological. Uncle John met Elders Hughes and Pugh before February 1847, when Elder Hughes was reassigned to preach the gospel in another city. Therefore, it was after Uncle John became acquainted with Mormonism that his son David was born.

William Hughes was an interesting character. According to his own testimony, recorded in the July 1846 issue of *Prophet of the Jubilee*, he was working in the Cyfarthfa coal mine when “a great weight” fell on him, breaking two bones in his left leg. The elders of the Church anointed him and prayed for him, and he was healed. He was living at Merthyr Tydfil when he was called as an elder in January 1847. By February 1847 he moved to Llanelli, Carmarthenshire, where he and Elder Morgan Richards were “diligent and successful” in preaching the gospel, despite the persecution they endured. By December 1847 William Hughes was president of the Llanelli Branch. On New Years Day 1849, the Church announced the decision to form a Carmarthenshire Conference, and William Hughes was called as a counselor to the president. For more information about William Hughes, see *Prophet of the Jubilee*, translated and edited by Ronald D. Dennis (1846: 25, 27-28, 128, 149, 153; 1847: 17, 36, 162, 184; 1848: 10, 62, 78, 123, 125, 138, 139); see also *Zion's Trumpet*, translated and edited by Ronald D. Dennis (1849: 19, 163).

There may have been more than one prominent LDS Weshman by the name of Thomas Pugh. However, with the information I have at hand, I can't be sure. The titles ‘Elder,’ ‘Brother’ and ‘President’ appear to be used interchangeably, when at all. I'll treat them as one person, but with the warning that they may be more than one. Thomas Pugh of Cwmbach spoke at Merthyr Tydfil Conference July 13, 1846. He had preached human doctrines “in ignorance” for years. A popular speaker, he frequently spoke in various conferences: the Glamorgan Conference at Merthyr Tydfil, the Mounmouthshire Conference at Nantyglo, the West Glamorgan Conference at Swansea, the Carmarthenshire Conference at Carmarthen, and the General Conference of Wales at Merthyr

Tydfil. Thomas Pugh and others signed letters in defense of William Hughes and the LDS Church, which were published in December 1846. By February 1847 Elder Thomas Pugh and three priests moved from Cwmbach to start missionary work in Cwmbychan. By December 1847 Thomas Pugh was president of the Cwmbychan and Bryn Branches. On December 31, 1848, Brother Thomas Pugh lived at Llwyni, which is convenient to Bryn and Cwmbychan. On New Years Day 1849, the Church announced the formation of a Glamorganshire Conference with Thomas Pugh as one of the counselors. On February 13, 1849 Thomas Pugh preached to the emigrating saints who had gathered in Swansea. On April 15, 1849, Thomas Pugh became president of a new West Glamorgan Conference, which included Cwmbychan, Llwyni, Bryn and other branches. President Thomas Pugh was also a distributor for LDS literature in the West Glamorgan Conference during 1849. On April 6, 1852, the presidency of the Welsh Mission, including Thomas Pugh, signed a preface to the Welsh translation of the Book of Mormon. On January 17, 1853 Thomas Pugh, lately a counselor to the President of the Church in Wales, sailed from Liverpool toward America in a company of 332 Saints on the ship *Ellen Maria*. For a fuller account of Thomas Pugh, see *Prophet of the Jubilee*, translated and edited by Ronald D. Dennis (1846: 53, 150, 153, 161; 1847: 36, 77-78, 79; 1848: 10, 11, 74, 75, 123) ; and *Zion's Trumpet*, translated and edited by Ronald D. Dennis (1849: 14, 16, 19, 59, 83, 102-3, 161-63, 183-84, 222, 239, w2-2, w3-3, w4-3,4, w7-2,3,4, w8-4, w10-4, w12-3); and *Contributor* (Vol. V, No. 12, September 1884; Vol. XIII, No. 10, August 1892).

In this time I moved to Cwnamon Carmarthen Shire and had work sawing timber for the coal workers.	At this time I moved to Cwmamman, Carmarthenshire. I worked sawing timber for the coal works.	
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This move was in 1847, between March and September. Cwmamman is about 55.7 kilometers West and 13 kilometers South of Llanelly, for a straight-line distance of about 57.2 kilometers.

A general statement about the economic difficulties of the 1840's and the growth of the coal industry from that period is found in "Wales." Encyclopædia Britannica. *Ultimate Reference Suite*. Chicago: Encyclopædia Britannica, 2008:

Industrial growth made it possible for large numbers of people whom the rural economy could not sustain to find a livelihood within Wales, and the industrial communities of Glamorgan and Monmouthshire contained a substantial Welsh-speaking element throughout the 19th century. Merthyr Tydfil grew rapidly to become the main urban centre of a new industrial society, but it sadly lacked the facilities normally associated with settlements of a more gradual growth. Conditions in the mining areas were harsh; workers were subjected to long hours and low wages, their children were often forced to work at the mines from a young age, and their families lived in wretched and overcrowded circumstances. It was in Merthyr Tydfil that industrial and social unrest, first expressed in wage-related disputes and sporadic rioting in several areas, erupted into a serious rising in 1831. In the following years the workers' main channel for expressing their aspirations was Chartism, which found its most forceful manifestation in the insurrection at Newport in 1839. Rural Wales, too, was subject to social unrest, and between 1839 and 1843 the Rebecca Riots, ostensibly directed against the exaction of road tolls, gave expression to the underlying difficulties of the tenant farmers of southwestern Wales.

Improved economic conditions from the middle years of the century onward ushered in a

period of comparative quietude in industrial Wales. A new phase in industrial growth, brought about by the exploitation of the steam-coal reserves of Glamorgan and Monmouthshire during the last decades of the century, created new valley communities that drew immigrants both from rural and industrial settlements in Wales and from elsewhere....

<p>Here there were two elders, Captain Dan Jones had sent on a mission, John Griffith and James Phillips. I went to them and bought a book, "THE HISTORY OF JOSEPH SMITH AND THE CHURCH." I went to hear them preach and was baptized by John Griffith, 26 of September 1847, at Cumamon Llansilorfan at 10 o'clock on Sunday morning. There were hundreds of people present.</p>	<p>Here there were two elders, sent on a mission by Captain Dan Jones, named John Griffiths and James Phillips. I went to them and bought a book, the history of Joseph Smith and the church. I heard them preach and later was baptized by John Griffiths on September 26, 1847. This was at Cwmamman, Llandilorfawr, Carmarthenshire at 10 o'clock on a Sunday morning. There were hundreds of people present.</p>	<p>When he was thirty years of age, he heard the Mormon elders preaching and was convinced of the truth of the Gospel of Jesus Christ and was baptized a member of that Church by John Griffiths.</p> <p>[Kyle's Note: I present this sentence out of place. In the Biography, it occurs after "He then joined the Calvin Baptist."]</p>
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The Baptism of Ruth Williams Price is mentioned only in the Diary:

	<p>I was the first in this place to obey the gospel. I was confirmed on the 27th of the same month by John Griffiths. My wife was baptized on the 17th of October of the same year. She was confirmed the same day by the same person.</p>	
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Captain Dan Jones presided over the entire Church in Wales. A good starting point for learning more about this fascinating person is <http://www.welshmormonhistory.org/index.php?immigrants/view/898>.

As early as December 1846, John Griffiths helped defend the Mormons against accusations from the jealous Christian community. By August 1847, John Griffiths and James Phillips were assigned to preach the LDS gospel in Cwmamman. By December 1847, James Phillips was apparently replaced by R. Davies, and John Griffiths was president of the Cwmamman Branch, which had 2 elders, 1 priest, no teachers or deacons, 2 members baptized since July 1847, and a total of 12 members. By July 1848, two more were baptized, but the Branch, still presided over by John Griffiths, still had only 12 members. By the end of 1848, there were 31 members in Cwmamman. For a fuller account of John Griffiths, see *Prophet of the Jubilee*, translated and edited by Ronald D. Dennis (1846: 153; 1847: 132, 194; 1848: 10, 123); and *Zion's Trumpet*, translated and edited by Ronald D. Dennis (1849: 14).

Prophet of the Jubilee mentions James Phillips only once, as the missionary companion of John Griffiths in Cwmamman in August 1847 (1847: 132).

The book Uncle John bought was probably *Hanes Saint y Dyddiau Diweddaf*. The longer title, translated into English is: *History of the latter-day Saints, from their establishment in the year 1823, until the time that three hundred thousand of them were exiled from America because of their religion, in the year 1846* (Merthyr Tydfil: Published and for sale by Capt. Jones. Printed by J. Jones, Rhydybont, 1847). See <http://www.welshmormonhistory.org/index.php?resources/view/427> for a description of the book.

In Wales, houses are given names. The houses in Llandeilo'r Fan parish that are mentioned in this

article are:

Blaen-nant-y-maen (288300,235700). It may be translated *End of Stone Brook*.

Brunant (289320,238620).

Bryn-melyn (288600,237550). It may be translated *Yellow Hill*.

Cae-gareg (289060,237540).

Hirllwyn (288520,238300). It may be translated *Long Grove*.

Llwyn-coll (289550,238170). It may be translated *Lost Grove*.

Tir-bach (290820,236930). It may be translated *Small Land*.

Other places mentioned in this article are:

Aberdare	300400,202500	Glamorgan
Aberyscir	299900,229900	Brecknock
Brecon	304400,228600	Brecknock
Bryn	281500,192300	Glamorgan
Brynmawr	319200,211600	Brecknock
Carmarthen	241300,220000	Carmarthen
Cwmamman	267500,213500	Carmarthen
Cwmavon	327200,206200	Monmouth
Cwmbach	302400,201200	Glamorgan
Cwmbychan	277400,192600	Glamorgan
Cyfarthfa	304100,206900	Glamorgan
Llandeilo'r Fan	289600,234700	Brecknock
Llandilofawr	262900,222300	Carmarthen
Llanelli	250800,200200	Carmarthen
Llanely	323200,214800	Brecknock
Llanfihangel Nant Bran	294500,234300	Brecknock
Llwyni (Y Llwyni, a.k.a. Maes Teg)	285300,191300	Glamorgan
Merthyr Tydfil	305500,206500	Glamorgan
Nantyglo	319300,210200	Monmouth
Swansea	265500,193200	Glamorgan

Here are some websites for maps and gazetteers of Wales:

The National Gazetteer of Wales

<http://homepage.ntlworld.com/geogdata/ngw/home.htm>

streetmap.co.uk

<http://streetmap.co.uk/>

old-maps.co.uk

<http://www.old-maps.co.uk/>

Magic

<http://www.magic.gov.uk/>

The Royal Commission on the Ancient and Historical Monuments of Wales

<http://www.coflein.gov.uk/>

A Vision of Britain Through Time
<http://www.visionofbritain.org.uk/index.jsp>

Genmaps: Old and Interesting Maps of England, Wales and Scotland
<http://freepages.genealogy.rootsweb.com/~genmaps/index.html>

This report covers only the beginning of Uncle John's Sketch, Diary and Biography. I shall continue to examine these fascinating documents in upcoming reports.

Thanks to Ronald D. Dennis for maintaining the sources on John Evan Price and Ruth Williams Price on his website, and for having translated and published Welsh Mormon literature.

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Kyle D Williams
215 W. High St.
Woodbury, TN 37190
(615) 464-7558
liberty@hotcom.net