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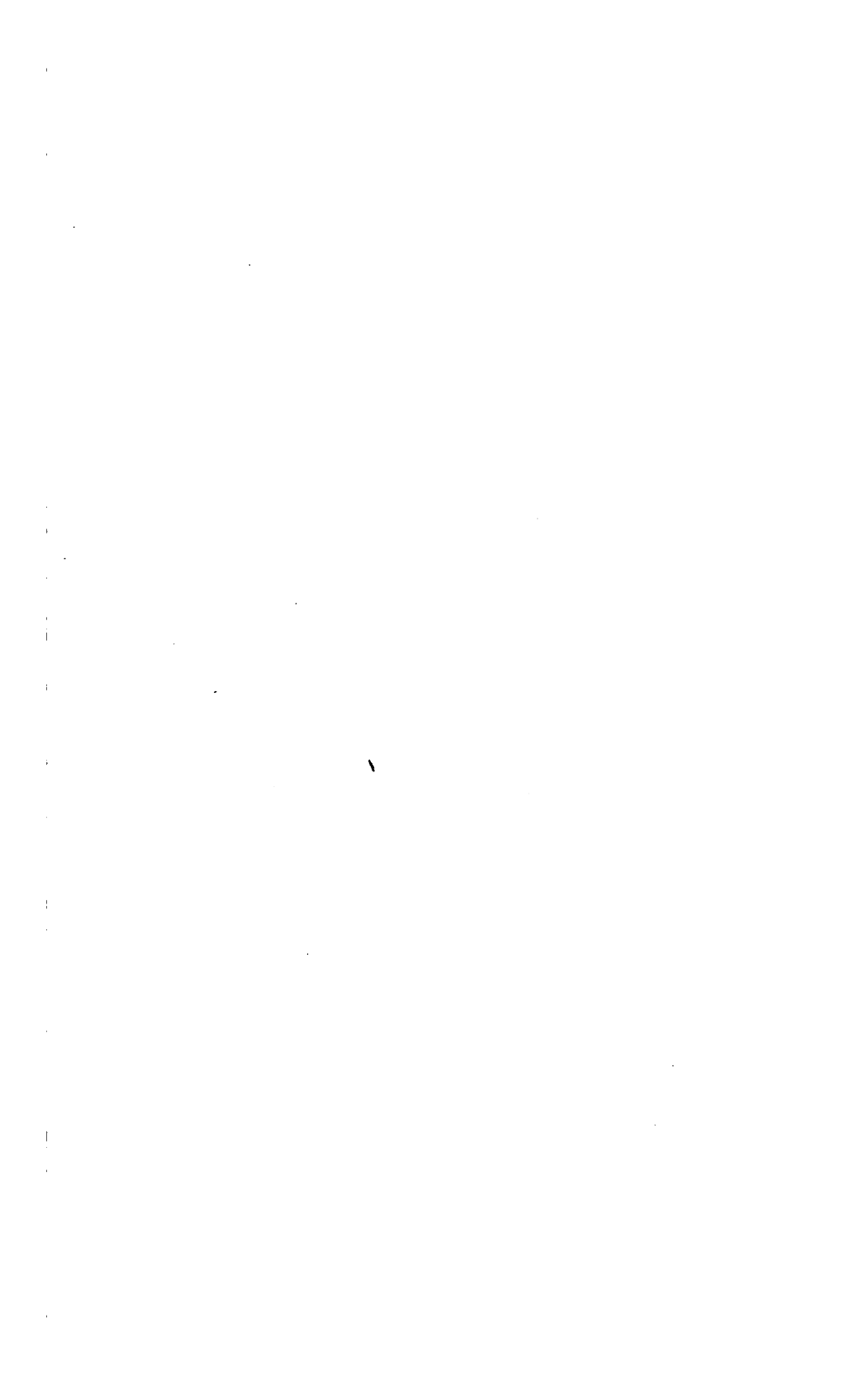


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SUSAN GREENE DEXTER









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# CYMMRODOR,

THE MAGAZINE

OF THE HONOURABLE

SOCIETY OF CYMMRODORION.

EDITED BY

THOMAS POWEL, M.A.(OXON.)

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## B Cymmrodor.

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of the Honourable

**Society of Commodorion**

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# Y Cymmrodor.

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OCTOBER 1884.

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*The present number is considerably smaller than it was intended to be, as two articles prepared for it have been withheld, on account of the illness of the contributors. They will appear in the next part, a portion of which is already in type.*

# D Cymrodor.

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VOL. VII.

“CARED DOETH YR ENCILION.”

PART 1.

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## A N E R C H I A D

A BAROTOISID GAN

Y DIWEDDAR BARCH, WILLIAM REES, D.D.,

(*Gwilym Hiraethog*),

I gydnabod yr anrhydedd a osodwyd arno gan Gymdeithas Anrhydeddus y Cymrodorion drwy gyflwyniad iddo o'i Bathodyn Cyntaf fel cydnabyddiaeth o'i wasanaeth arbenig i Lenyddiaeth Gymreig.<sup>1</sup>

MR. LLYWYDD, FONEDDIGESAU A BONEDDIGION,—Y mae perthynas agos y cyfarfod hwn â mi fy hun yn bersonol yn peri i mi deimlo yn wylaidd a phryderus, pan yn ymddangos ger eich bron ar y fath achlysur : achlysur sydd yn gosod arnaf fath o rwymedigaeth i ddweyd rhywbeth ymherthynas i'r gwasanaeth hwnw i'n cenedl a Llenyddiaeth Gymreig, y gwelodd Gymdeithas anrhydeddus y Cymrodorion ef yn deilwng o'i sylw a'i chymeradwyaeth, drwy etholiad unfrydol o'r hwn a gyflawnodd y cyfryw wasanaeth, fel un a ryglyddai yr anrhydedd a esyd hi arno yn gyhoeddus heno, drwy gyflwyno iddo y bathodyn tlws a gwerthfawr hwn—cyntafanedig ei thlysau yn y wedd yma—fel cydnabyddiaeth o'i lafur.

Dywed ei synwyr cyffredin wrth bob dyn sydd yn berchen arno, mai dyledus arno ydyw bod yn gynil a gwyliadwrus ar ei ysbryd a'i ymadroddion, os byth y digwydda ddyfod gal-

<sup>1</sup> Bwriedid cyflwyno y Bathodyn yn ffurfiol iddo yn nghyfarfod blynyddol y Gymdeithas yn Llundain.

wad arno i ddywedyd dim am dano ei hunan yn gyhoeddus ger bron tyrfa o bobl, yn enwedig rhag na ddelo troed fforchog y drwg ysbryd a elwir *egotism* i'r golwg, a pheri i bawb a'i gwelant ei watwar a'i ddirmygu; a chofio nad gweddaidd na goddefol yn neb ddwyn ei hunan i'r golwg ar un achlysur cyhoeddus na byddo achos am hyny. Felly y teimlai Paul pan y gyrid ef i "ymffrostio ychydig", fel y dywed ef. "Mi a aethum yn ffôl", meddai, "ond chwi (Gorinthiaid) a'm gyrasoch;" a thrachefn, "O na chyd-ddygech â mi ychydig yn fy ffolineb, eithr hefyd cyd-ddygwch â myfi." Yr wyf finnau yn cael fy hun yn y cyflwr a'r profiad hwn heno, yn fwy felly nag ar un adeg ac achlysur arall a ddigwyddodd fy nghyfarfod yn ystod fy oes, gan y teimlaf fy mod yn sefyll yn awr, nid yn unig ger bron y cyfarfod urddasol hwn, yn mhresenoldeb lluaws o flaenion a goreugwyr ein cenedl, ond hefyd megis ger bron y genedl yn gyffredinol. Dan yr ystyriaethau hyn yr wyf yn tafu fy hun ar eich hynawsedd, gan ddeisyf eich cydoddefiad a'ch cydymdeimlad â mi tra yn ceisio eich anerech dan y cyfryw amgylchiad.

Ond pa beth a' ddywedaf? A pha fodd y dywedaf yr hyn a ewyllysiwn ei ddywedyd? Mynych y cododd yr ymofynion hyn yn fy meddwl wedi i mi dderbyn gwahoddiad caredig y Gymdeithas i ddyfod i'r cyfarfod hwn heno, i dderbyn y ged werthfawr hon o'i llaw—peth na feddyliaswn ac na freuddwydiaswn y daethai byth i'm rhan.

Ni ddywedaf, ac nid gweddus fyddai i mi ddywedyd dim am fynheilyngdod neu'm hanheilyngdod fy hun o'r ranrhydedd hwn. Cymdeithas anrhydeddus y Cymmrodorion yn unig sydd yn gyfrifol i'r cyhoedd am y farn a'r raith a roddodd ar yr achos hwn, a minau yn unig sydd yn gyfrifol am yr hyn a ddywedaf yma heno. Yn gyntaf oll, dywedaf fy mod yn uchel brisio yr urddas hwn a ddodir arnaf yn fy henaint, yn arbenig felly, wrth feddwl o ba ffynonell y deilliodd, sef o un o'r sefydliadau mwyaf urddasol a berthyn i'n cenedl, ac erbyn hyn yn hen

sefydliad, yn gant a deuddeng mlwydd ar hugain oed, felly yn hŷn o lawer o flynyddau na'r rhan fwyaf o Gymdeithasau mawrion ein gwlad. Haedda barch ein cenedl ar y cyfrif hwnw, yn gystal ac ar gyfrif y gwasanaeth rhagorol a gyflawnodd drwy gefnogi llenorion a chyfoethogi llenyddiaeth Gymreig; a chyda hyny hefyd, ar gyfrif ei thadau anrhydeddus, ei sefydlwyr cyntaf, gwyr y bydd eu henwau a'u coffadwriaeth yn aros mewn uchelfri tra fyddo Cymru, Cymry a Chymraeg yn hanfodi. Llywydd cyntaf y Gymdeithas oedd William Vaughan, A.S., o Gors-y-gedol a Nannau, Cymro twymn-galon, noddwr gwresog iaith, llenyddion a llenyddiaeth ei wlad. Yr Is-lywydd cyntaf oedd Risiart Morris o swyddfa y Llynges, boneddwr uchel ei barch a'i ddylanwad. Golygodd ddau argraffiad o'r Bibl Cymraeg; y cyntaf a ddygwyd allan yn 1746, a'r llall yn 1752. Brawd i Risiart Morris oedd W. Morris o Gaergybi, gwr enwog yn ei ddydd, dysgedig yn iaith ei wlad, a rhai ieithoedd ereill hefyd, yn llysiueydd gwych ac hynafiaethydd cyfarwydd a gwybedydd llawer o wybodaethau. Yn olaf ac yn benaf o'r tri chedyrn frodyr, Lewis Morris, "Llew mawr Môn" ys galwai Goronwy Owain ef—hen daid i'r Lewis Morris presenol, sydd yn fyw ac yn bresenol gyda ni yma heno; a'r hwn hefyd sydd yn debyg o dafu hyd yn nod ei hen daid galluog ac athrylithgar, a'i ewythrod Risiart a William i'r cysgod, gan ei fod eisoes wedi enill ei safle fel un o brif feirdd Seisnig ei ddydd.

Yr oedd llaw arbenig gan "Llew mawr Mon" yn sefydliad cyntaf y Gymdeithas anrhydeddus hon. Y bardd cyntaf a etholwyd gan y Gymdeithas at ei gwasanaeth, ydoedd yr anfarwol Goronwy Owain, yr hwn a'i hanerchodd mewn awdl odidog, lle y dywed,

"Bardd a fyddwyf ebrwydd, ufuddol,  
I'r Gymdeithas, wyr gwiw a'm dethol,  
O fri ein heniath wiw, freuhinol;  
Iawn, iaith geinmyg, yw ini'th ganmol."

Etto—

"O'ch arfeddyd wych, wir fuddiol,  
 Er nef, fythol, wyr, na fethoch.  
 Mi rof enyd amryw fanol,  
 Ddiwyd, rasol, weddi drosoch ;  
     Mewn serch brawdol,  
     Diwahanol,  
 Hoyw-wyr doniol,  
 Hir dynoch !  
 Cymru'n hollol  
 O ddyg weddol,  
 Lin olynol, a lawn lenwoch."

Fel yna y tywalltodd Goronwy phiol bendith ei awen ar ben y Gymdeithas yn ei babandod, ac mae perarogl yr enaint hwnw yn aros arni hyd heddyw.

Yn y cyfnod nesaf o'i hanes yr oedd yn perthyn i'r Gymdeithas wyr cedyrn, anrhydeddus iawn, rai a fuont ac a fyddant byth yn enwog yn hanes ein llenyddiaeth genhedlaethol, megis Dr. Gwilym Owen Puw, y Geiriadurwr, a'r rhyglyddus Owen Myfyr, ac ereill fu gydweithwyr a hwynt, y rhai drwy fawr lafur a diwydrwydd a gloddiasant allan o'u cuddfeydd dirgel doraeth fawr o drysorau yr hen Lenyddiaeth Geltaidd, y rhai cyn hyn, ond odid, a fuasant wedi myned i ebargofiant ac ebargolliant bythol, ond ydynt trwy "waith a llafurus gariad" y gwyr hyny, yn awr ar gael ac ar gadw at wasanaeth y genedl Gymreig, a chenedloedd ereill hefyd yn y "Myvyrian Archaiology" a gweithiau ereill a gyhoeddwyd ganddynt hwy. Yn y tymor hwn, bu y godidog brif-fardd R. Davies, Nantglyn, yn ymdeithydd am dro yn y ddinas hon, ac yn fardd i'r Gymdeithas. Yn ei gywydd ceinwch o anerchiad iddi dywed bardd Nantglyn,

"Ni chaf'n hiaith serch na'i pherchi  
 Na byw chwaith, oni ba'i chwi.  
 Dalier eich enwau dilwfr  
 Hyd y dydd y rhedo dwfr ;  
 Hyd try llu troellau awyr ;  
 A hyd : Pa gy'd : Pwy a'i gwyr ?"

Daethum inau megis i gyffyrddiad a'r Gymdeithas anrhydeddus hon unwaith o'r blaen mewn cysylltiad a'r Eisteddfod freiniol yn Dinbych, 1828. Cynhygiasai y Gymdeithas ariandlws, gwerth pum gini, am y cywydd goreu ar "Orllifiad y môr tros Gantref y Gwaelod" fel un o destynau yr Eisteddfod; ac i'm rhan i y digwyddodd y wobr. Gwisgwyd fi â'r tlws gan yr Arglwyddes Siarlot Wynne o Wynnstay, mam ein Syr Watkin presenol; ac yn awr bumtheng mlynedd a deugain wedi hyny, wele y Gymdeithas yn cyflwyno i mi dlws gwerthfawrocach na hwnw, a'r waith hon o'i llaw ei hun yn uniongyrchol. Yr oedd y wobr gyntaf yn werthfawr i'w derbynnydd ieuanc, fel anogaeth a chalondid iddo fyned ymlaen, a gwneyd "Excelsior" yn arwyddair ei fywyd ar ei gychwyniad allan; ond y mae y sel hon a roddodd y Gymdeithas o'i chymeradwyaeth o'i ymdrechion i wasanaethu llenyddiaeth ei genedl am ystod o uwchlaw pumtheng mlynedd a deugain, o uwch gwerth yn ei olwg yn awr, ar derfyn dydd ei oes a'i lafur.

Gallaf anturio dywedyd cymaint a hyn, ddarod i mi ymdrechu, yn ol hyny o ddawn a gallu a feddwn, i wasanaethu achos ein llenyddiaeth genhedlaethol mewn amrywiol ganghenau o wybodaeth. Y mae y *sum* a gynhyrchwyd ac a gyhoeddwyd trwy y wasg yn wir yn fawr, ond am y *sylwedd* barned ereill. Yr oeddynt gan mwyaf oll yn gynhyrchion fy meddwl gwerinol a Chymroaidd fy hun, nid yn gyfieithiadau o weithiau awdwyr estronol, ond a ddefnyddid yn achlysurol fel profion, etc., fel y gwna pob ysgrifenydd. Yr oedd y llyfrau Cymreig a gyhoeddid y rhan gyntaf o'r ganrif bresenol, gan mwyaf yn gyfieithiadau o'r Saesoneg; ac yr oedd hyny yn dodi gwedd estroniaethus ar wyneb llenyddiaeth y dydd, ac yn gwisgo ei chorff â'r ddiwyg Seisnigaidd—"brethyn siop", ys dywedai yr hen bobl, yn lle yr "ystwff cartref" clyd a thewgryf a arferasai hi wisgo, yn y "Bardd Cwsg" a llythyrâu Goronwy Owain a Lewis Morris ac ereill o'r oes o'r



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blaen. Yr oedd ein llenyddiaeth felly yn cael ei doddi i gerdded ar ystud-fachau megis, a'r meddwl Cymreig mewn perygl o golli ei yni a'i anianawd cynhwynol.

Yr oedd ynof awydd i fod yn llenor er yn bur ieuanc; ac wedi dyfod i oedran aeddfetach, a dechreu meddwl am yr ystad yr oedd ein llenyddiaeth ynnddi ar y pryd, penderfynais mai llenor Cymreig cyfangwbl a fyddwn neu ddim, y casglwn y defnyddiau ac y berwn hwynt yn fy nghrochan ac ar fy nhân bychan fy hun.

Teimlwn yn ddwys oherwydd un fantais fawr yr oeddyn fel cenedl yn amddifad o honi yn y tymor hwnw, sef Newyddiadur Cymreig. Nid oedd un yn yr iaith. Gwnaethid cynyg ddwywaith neu dair i sefydlu un pythefnosol, ond syrthiasai y naill gynyg a'r llall i'r llawr yn fuan, oherwydd diffyg cefnogaeth. Wedi fy symudiad i Liverpool yn Mai 1843, bum i a'm diweddar gyfaill Mr. John Jones o Castle Street yno, Argraffydd a Llyfrwerthydd, gwr parchus iawn gan ei gydgenedl yn y dref, a chan y Saeson yr un modd, yn Gymro gwladgarol ac yn Gymreigydd gwydch—buom, meddaf, yn cydymgyngori llawer a'n gilydd o dro i dro, a allem anturio gwneyd un cynyg arall i sefydlu Newyddiadur Cymreig. O'r diwedd cytunasom i roddi prawf. Yr oedd Mr. Jones i ddwyn y draul o argraffu a chyhoeddi, a gofalu am ddosbarth y newyddion cartrefol, y marchnadoedd, gohebiaethau, a hysbysiadau; a minau i ymgymeryd a'r olygiaeth, yr erthyglau arweiniol, newyddion tramor a'r adroddion Seneddol, yn ddidâl, ond papur i ysgrifenu arno, ac inc i ysgrifenu ag ef; ac ar y 23ain o Awst 1843, daeth y rhifyn cyntaf o'r "Amserau" allan.

Nid oedd nifer ei dderbynwyr ar y cyclwyn, er pob ymdrech a wnaethid i daenu hysbysiadau am dano yn mysg ein cydwladwyr, ac i'w hanog i'w dderbyn, ond tua phedwar cant. Dygid ef allan yn bythefnosol ar y cyntaf. Wedi gwneyd y prawf am tua chwe mis, gwelodd Mr. Jones ei fod yn colli

swm o arian ar bob rhifyn, ac nad oedd nifer y derbynwyr yn cynnyddu ond ychydig, a phenderfynodd roddi yr anturiaeth i fynu, ac archodd i mi barotoi erthygl erbyn y rhifyn nesaf, i'w gosod yn ngenau yr "Amserau" fel ei genad olaf at ei dderbynwyr. Taer erfyniais arno ei barhau am ychydig amser y'mhellach, fod genyf rywbeth mewn golwg a allai, hwyrach, fynu sylw ac enill derbynwyr newyddion. Boddlonodd yntau i hyny. Yn ganlynol ymddangosodd "Llythrau 'Rhen Ffarmwr" ynddo, yn cynwys sylwadau ar arferion a defodau y wlad, a helyntion y dydd, y Senedd, &c., wedi eu hysgrifenu yn iaith lafar y werin yn ucheldiroedd Gogledd Cymru. Llwyddodd yr abwyd. Cynnyddodd nifer y derbynwyr fesur y degau bob wythnos (bob yn ail wythnos y cyhoeddiid y papur) a daeth golwg obeithiol ar yr achos.

Yn y cyfamser hwnw torodd gwrthryfel gwladol yn erbyn llywodraeth ormesol Awstria yn Hungary, allan. Bu golwg obeithiol ar achos y gorthrymedig yno am dymor; ond llwyddodd Awstria gyda chymhorth Rwsia, i ddarostwng y gwrthryfel, a dwyn y wlad hono yn gaeth dan iau caethiwed drachefn. Yr oedd teimlad angherddol yn Nghymru y dyddiau hyny yn achos Hungary orthrymedig. Cymerasai yr "Amserau" y mater hwnw fel prif bwnc ei erthyglau arweiniodd i draethu arno am y tymor hwnw.

Wedi methiant y gwladgarwyr yno yn eu hymdrech egniol dros hawliau a rhyddid eu gwlad, daeth yr enwog Kossuth, eu blaenor gwladol, a lluwaws o bendefigion rhyddgarol y genedl ac o flaenoriaid eu byddin trosodd i Loegr fel eu dinas noddfa hyd onid elai "yr aflwydd hwn heibio". Bu pump neu chwech o honynt yn aros yn Liverpool am rai misoedd. Yn eu mysg yr oedd Ysgrifenydd cyfrinol (*Private Secretary*), Kossuth. Cytunodd yr ymnoddwyr hyny yn Liverpool, Llundain, Manchester a Birmingham a lleoedd ereill, drwy ohebu a'u gilydd, i appwyntio dirprwyaeth i gyflwyno diolchgarwch gwresocaf drostynt eu hunain a'u gwlad i Mr.

Johnes, Barnwr y llysoedd Sirol yn Maldwyn a Meirion, fel eu cyfaill goreu, a'r noddwr penaf a gawsent yn y wlad hon. Cyfarfu y Ddirprwyaeth â Mr. Johnes yn Cerig-y-druidion. Y mae yr argraff ar fy meddwl, ond nid wyf yn sicr, bod y Cadfridog Hungaraidd Klapka yn un o'r ddirprwyaeth. Yn ei atebiad i'r ddirprwyaeth dywedodd Mr. Johnes mai i Newyddiadur Cymreig a elwid yr "Amserau" a gyhoeddid yn Liverpool, yr oeddynt i ddiolch yn benaf, ac nid iddo ef; mai darllen yr erthyglau yn y papur hwnw a dynasai ei sylw a'i gydymdeimlad ef â'r achos; a bod cenedl y Cymry yn gyffredinol o'r un teimlad ag ef ei hun, hyd y gallai efe ddeall, yn yr achos. Pan oeddwn ar ymweliad â Sir Forganwg yn fuan wedi hyny, digwyddodd i mi gyfarfod â Mr. Johnes yn Llanofer, palas, Sir Benjamin Hall y pryd hwnw, Arglwydd Llanofer wedi hyny, pan yr adroddai hanes y ddirprwyaeth Hungaraidd yn Cerig-y-druidion, a dywedodd bethau ereill na byddai yn weddus i mi eu hadrodd yn awr.

Dranoeth wedi i'r boneddwy'r Hungaraidd ddychwelyd o Cerig-y-druidion galwodd ysgrifenydd Kossuth a boneddwr arall yn swyddfa yr "Amserau" i gyflwyno eu diolchgarwch i Mr. Jones am y gwasanaeth gwerthfawr a wnaethai yr "Amserau" iddynt yn eu hadfyd. Dranoeth ar ol hyny galwasant yn nhy y golygydd ar yr un neges; a chyn ymadael dywedodd un o honynt, ysgrifenydd Kossuth, yr hwn oedd yn gallu deall a siarad Saesoneg yn weddol dda, y byddai yr enwau Johnes a'r "Amserau", yn anwyl ganddynt hwy a'u cydwladwyr tra fyddent byw. Nid oeddwn wedi derbyn ceiniog erioed am fy llafur ynglyn a'r "Amserau", nac yn disgwyl ceiniog byth; ond os na ddaeth tâl i'r llogell, daeth tâl da i'r fynwes y diwrnod hwnw—tâl oedd yn werthfawrocach yn ngolwg yr hwn a'i derbyniai, na phe rhoddasid iddo fil o bunnoedd ar ei law—bendith cenedl o bobl ar ddarfod am danynt. Teimlai Mr. Johnes hefyd yr un modd.

Wedi blynyddoedd o lafur a phryder dygwyd barn yr

“Amserau” o’r diwedd i fuddugoliaeth. Yr oedd cynyrch fy llafur i gydag ef yn y blynyddoedd hyny, gan mwyaf o lawer, yn ffrwyth yr oriau a ladrated oddiar gwsg y nos. Ni oddef amserynawr i mi grybwyll llawer o bethau perthynol i’r helynt lenyddol hon. Ni buaswn yn crybwyll am ddim o’r pethau hyn, oni bai eu bod yn dal perthynas a’r achos y daethom y’nghyd yma heno o’i herwydd. Y mae y Newyddiadur weithian yn ganghen newydd yn hanes llenyddiaeth Gymreig. Deugain mlynedd i heno, nid oedd yr “Amserau”, y newyddiadur Cymreig cyntaf a allodd fyw a dal ei ffordd, ond baban gwan tri mis oed; ac am lawer o fisoedd olynol, bu fel yn nychu ac ar fin trancedigaeth, ac am rai blynyddoedd cyn gallu cymeryd ei draed dano i sefyll a rhodio yn ei nerth ei hun; drwy feithriniad a gofal daeth o’r diwedd yn wr lled gryf a chefnog, fel y gallodd fyned allan i’w daith yn wythnosol yn lle yn bythefnosol fel ar y cyntaf.

Ond pa fodd y mae achos y newyddiadur Cymreig yn sefyll yn awr, mewn cymhariaeth â’r hyn oedd ddeugain mlynedd yn ol? Wel, y mae yn awr bumtheg, neu ddeunaw, fe allai (nid wyf yn sier o’r nifer), o newyddiaduron wythnosol ar gylchdaeniad yn Nghymru, oll yn gallu byw, symud a bod, a thalu eu ffordd, a rhyfedd yw y gwahaniaeth hwn yn ein golwg ni. Er hyny y mae llawer o broffwydo, fod yr hen iaith ar dynu ei thraed i’r gwely a marw. Un ryfedd ydyw hi. Y mae wedi bod ar farw er’s cannoedd lawer o flynyddoedd, ac eto byw ydyw.

“Doe Rhufeinwyr, dorf, unwaith  
I doliaw’n hedd, dileu’n hiaith.”

Dilewyd y Rhufeinwyr hyny eu hunain yn llwyr o’n gwlad er’s dros ddeuddeg cant o flynyddoedd bellach, a’u hiaith ar eu hôl; ond y mae ’r hen iaith Gymraeg yn aros. Cenir yr hen dôn “Nos Galan”, yr hon a ganai ein tadau, medd traddodiad, wrth gyfarfod Julius Caesar ar faes y gâd, haner can

mlynedd cyn Crist—cenir hono yn awr yn Nghymru, yn Gymraeg, mor groeyw-ber ag erioed. Bu llywodraeth draws orthrymus y Sacsoniaid a'r Normaniaid am genhedlaethau lawer yn ceisio ei dieneidio, hyd

" Oni roes Duw Ner o'i rad  
O'r daliad wared eilwaith"

yn esgyniad Harri y Seithfed, wyr Owen Tudur o Benmynydd Môn, i orsedd Prydain: a than ei deyrnasiad ef a'i fab Harri yr Wythfed a'i wyres Elizabeth cafodd yr hen iaith a'r genedl beth hamdden i godi eu penau, a thynu eu hanadl atynt; ac er, fel y dywed Rhys Jones o'r Blaenau, yn ei ragymadrodd i'w gasgliad gwerthfawr o weithiau hen feirdd Cymru a gyhoeddodd dan y teitl "Gorchestion beirdd Cymru" (yr oedd Rhys Jones yn gydoeswr â Goronwy Owain â'r Morrisiaid)—fel hyn y dywed,

" Dangosodd Duw fwy o gariad a ffafwr i'r Cymry, nag ond odid i un genedl arall dan haul; ac y mae genym achos mawr, a llwyr y dylem anrhydeddu a moliannu ei fendigedcaf a'i Sancteiddiolaf enw, am ei ddiderfyn a'i Anfeidrol drugaredau tuag atom, ar ol cymaint o dreigliadau a chyfnewidiadau. Er ein gorthrechu gan y Rhufeiniaid, a'n gyru gan y Saeson o wastadoedd Lloegr i fynydd-dir Cymru, a'n gorchfygu yn ddiweddfaf gan y Normaniaid, a gwneuthur cyfreithiau penodol i lwyr ddifetha ein hiaith oddiar wyneb y ddaear, eto fe ddarfu i'r Goruchaf roi i ni nerth a gyrdd-der i wrthsefyll holl ruthrau ein gelynion er amled oeddynt, ac i gadw ein hiaith, ein ffydd, a pheth o'n meddianau hefyd heb yn waethaf iddynt oll: a gobeithio y parhawn felly, hyd na bo amser mwy."

Ond er diddymu amryw o'r deddfau traws a gorthrymus a osodasai y Sacsoniaid a'r Normaniaid er dileu ein hiaith a'n defodau cenhedlaethol, fel y gwnaeth ein ceraint y Tuduriaid pan ddaethant hwy i'r orsedd, yr oedd gweddillion yn aros, a hen lefain cenfigen cenhedlaethol yn parhau i suro mynwesau

ein cymydogion tuag at ein hiaith a'n defodau. Y wasg Seisnig yn fwy na'r llywodraeth Seisnig oedd yn benaf yn gwgu arnom bellach, gan ddirmygu ein hiaith a'n defion. Llauer gwaith y dychmygem weled y "leading journal", y *Times*, "yn cymeryd ei ddameg" fel Balaam gynt ac yn symud o fynydd i fryn, yn codi allorau, ac yn offrymu arnynt fustych a hyrddod o erthyglau trymion i dywallt ei regfeydd a'i ddirmyg ar ein hiaith a'n Heisteddfodau a phob peth Cymreig; ond ni wnaethom ni ddim "Ond canu a gadael iddo", fel y dywedir y gwna yr eos pan fo pigyn dan ei bron. Blinodd yntau Balaam yn ein rhegu o'r diwedd, ac aeth adref i'w wlad ei hun, fel ei ragflaenor gynt, wedi gweled nad oedd dim yn tycio, ac nad oedd dim i'w wneyd ond ein gadael dan farn dallineb meddwl a chalon-galedwch.

Ond y mae ein proffwydi yn parhau o hyd i ddarogan bod ein hen iaith mewn cyflwr anobeithiol, a'i thrancedigaeth ger llaw, fel y maent wedi bod er's cannoedd o flynyddoedd bellach. Yr oedd chwibanogriad yr agerbeiriant o flaen y gerbydres ar y rheilffordd fel yr oedd yn dynesu at Gymru y waith gyntaf yn swnio cnul marwolaeth yr hen iaith, meddent hwy, a'i bod yn llawn bryd cloddio ei bedd—y deuai ymwelwyr Seisnig i Gymru wrth y miloedd bob haf, ac yr ysgubent hi ymaith wreiddyn a changen cyn pen nemawr amser. Yr ysgolion dyddiol drachefn yr un modd. Wedi'r cwbl y mae yr hen iaith yn aros hyd yr awrhon, ac yn debyg o aros am dro eto. Nid oes golwg obeithiol iawn i broffwydi ei thrancedigaeth i'w weled arni. "Ewch o'i hamgylch hi, edrychwch ar ei phalasaau hi, ystyriwch ei rhagfuriau." Y mae ganddi ddeunaw o wnau mawrion wedi eu gosod yn ddiweddar ar ei rhagfuriau, y newyddiaduron wythnosol, a llawer o fisolion a chwarterolion—mwy o gyhoeddi ac o ddarllen llyfrau Cymreig nag a fu erioed o'r blaen. Y mai ei llenyddiaeth yn ymgyfoethogi yn barhaus.

Dcallodd cyhoeddwyr Ysgotaidd bod maes y lenyddiaeth

Gymreig yn werth ei lafurio, ac y gellid gwneyd elw o hono, a bu tri neu bedwar o honynt yn llafurio arno am flynyddau. Dygasant allan luaws o gyfrolau Cymreig drudfawr ar y wedd oreu; a gwnaethant farchnad dda o honi, pe amgen ni buasai y Scotiaid yn aros yno yn hir fel y gwnaethant. Nid elfenau marwolaeth ydyw yr elfenau yma, yn hytrach elfenau bywyd a byw.

Hefyd, y mae ambell un o honom ninau yn "llefaru pethau gwyrddraws" weithiau. Dywedodd rhywun dro yn ol, a ddylasai wybod yn well, na chododd un Cymro o enwogrwydd Ewropeaidd yn nghorff y ganrif bresenol, tra yr oedd gan Loegr, Ysgotland, ac Iwerddon, Ffrainc a Germany, a rhai gwledydd ereill, bob un luaws o'r cyfryw enwogion i ymfrostio ynddynt. Ond cofiodd a chyfaddefodd y gwr hwnw wedi hyny, bod gan Gymru dlawd hithau un, dim ond un, gwr enwog felly wedi ei gynhyrchu ganddi ynghorff y tymor hwnw, sef Sir George Cornewall Lewis. Dim ond un, aie? Pwy oedd Gibson, prif Faenorydd addefedig y byd yn ei oes? Ai nid Cymro genedigol ger llaw Conwy oedd efe? Ie Cymro trwyadl, a Chymreigydd hefyd. Pwy oedd Richard Roberts, Manchester, yr hwn a alwai y *Chambers' Journal*, yn dad cyfoeth Lloegr ac un o gymwynaswyr penaf y byd gwareiddiedig yn ei oes fel dyfeisydd y *Spinning Jenny*? Ai nid Cymro genedigol yn Llanfyllin oedd efe? A phwy eto, ydyw Stanley (Rowlands) yr anturiaethwr a'r darganfyddwr dihafal, sydd a'i enw a'i orchestion yn dra adnabyddus yn llysoedd brenhinoedd y ddaear a'r holl fyd gwareiddiedig? Cymro ydyw, genedigol yn Ninbych, mam yr hwn a adwaenwn i yn dda er pan oedd yn eneth ieuanc. Dyna bedwar. Gwasanaethed hyny am y tro hwn. Y mae rhagor i'w cael.

Y mae un peth y dymunwn ei gyflwyno yn barchus i sylw ac ystyriaeth Cymdeithas Anrhydeddus y Cymmrodorion, sef, ai ni ellid sefydlu canghenau i'r fam Gymdeithas yn Llundain, yn mhob tref yn Nghymru, ac yn nhrefi Lloegr lle mae

lluaws o Gymry yn preswyllo? Credu yr wyf i y gellid: pe yr anfonai y fam Gymdeithas genad ar ymweliad i wneyd ymchwiliad i'r mater, y cai dderbyniad parod a chroesawus i'w genadwri, a chefnogaeth galonog y Newyddiaduron a'r Cyfnodolion Cymreig yn gyffredinol. Byddai y cyfryw sefydliadau yn foddion effeithiol iawn, i dynu sylw a serch ein gwyr ieuainc at ein mamiaith a'n llenyddiaeth, y rhai ydynt lawer o honynt, yn hollol ddifeddwl a diystyr yn eu cylch. Deuai y cyfryw gymdeithasau yn fuan yn golofnau cryfion i'n hiaith ac yn gynorthwyon effeithiol i'n llenyddiaeth. Y mae yn chwith i feddwl fod dysgedigion a gwyr ieuainc yn Germany, nid ychydig, yn dysgu ein hiaith, a hyny er mwyn ei llenyddiaeth, fel y maent yn gydnabyddus â hi i raddau helaeth, tra y mae genym ni eto gannoedd o wyr ieuainc yn Nghymru mor anwybodus a llydnod asynod gwylltion yn y pethau hyn. Ni ddylai hyn fod-felly.

Ond am yr hen iaith, wrth derfynu, dywedwn yn ngeiriau y diweddar Ieuan Glan Geirionydd,

“ E bery ei hachos mewn bri uchel,  
 . A gwyr o urddas geir i'w harddel;  
 Y dyn a esyd i'w gwneyd yn isel  
 O'i gwir ogoniant & gorwag anel,  
 Hwnw a gaiff cyn y gwel—hyn, ei osod  
 Yn eigion tywod yn ddigon tawel.”



## A COMPARISON OF SOME SANSKRIT AND CELTIC WORDS.

BY THE REV. JOHN DAVIES, M.A.(Camb.),  
Sometime Rector of Walsoken, Norfolk.

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THE readers of *YCymmrodor* will generally know that Sanskrit is the language in which the oldest books of the Hindūs—the Vedas—were written or sung, and that in some Oriental region lying to the north of India there existed, in a pre-historic age, an Aryan race, from which nearly all the races that now inhabit Europe have sprung. From this race one portion migrated to the South, and entered India through the Punjab. This may be called the Sanskritic branch. Another part journeyed to the West, but at two successive periods, and developed into the race or races that are now called Celtic. As these now different peoples spoke at some remote period the same language, it is easy to infer that there will still remain many points of resemblance in the various languages, notwithstanding the changes which time, the advance of civilisation, and contact with other races must inevitably produce. This connection has been proved to be a fact by the labours of Bopp, Zeuss, Ebel, and Windisch among the Germans, and of Prichard and Whitley Stokes on our own side. Others, too, have laboured in this field, and of these, the Italian scholars Ascoli and Nigra, and the late Professor Pictet of Geneva, are the most eminent. The great work of the last-named scholar, *Les Origines Indo-Européennes*, is an inquiry into the exact position of the primitive Aryan race in the arts of civilisation, by a com-

parison of words that are common to the Sanskrit and other branches of the Indo-European stock. It is a great work, though the scholarship of the author is not always exact. Some researches have been made in this direction by Professor Pott, who published some papers on the History of Culture (*Culturgeschichte*) in Kühn's *Beiträge zur Vergleichenden Sprachforschung* (Contributions to Comparative Philology).

As the Celtic peoples were among the first who separated from the parent-race, we might infer that the divergencies of language would be greater in their case than among those who set forth on their western course at a later time. These divergencies were indeed so great that for a long time the Celtic languages were considered to be barbaric. They were held to be unworthy of any careful research, being made up of borrowed words to a great extent, one half of their vocabularies being of German origin, and a large part of the remainder drawn from a Latin source. Leibnitz, in his *Collectanea Etymologica*, published in 1717, showed that there was a relationship between some German and Celtic words, but as Sanskrit was then unknown, it was impossible to say how this relationship had arisen. German scholars generally spoke of everything Celtic with scorn, and even after Sanskrit had been made known to Europe by Sir William Jones, Wilkins, Colebrooke, and others, and Sir William had asserted that the Celtic languages were related to it, they were still held to be outside the Indo-European pale. At length, however, in 1831, Dr. Prichard published his *Eastern Origin of the Celtic Nations*, being, as he stated on the title-page, a comparison of their dialects with the Sanskrit, Greek, Latin, and Teutonic languages. Afterwards, in 1837, Professor Pictet published his work on the Affinity of the Celtic Languages with the Sanskrit (*De l'Affinité des Langues Celtiques avec le Sanscrit*), a work which was an advance in the department of comparative philology, and was crowned by the Royal

Academy of Inscriptions in Paris. This work has substantial merit, though, as in the *Origines Indo-Européennes*, the scholarship of it cannot always be relied upon. It had one excellent result: it led the famous German philologist, Bopp, to read before the Scientific Academy of Berlin a paper on the Celtic languages from the view-point of comparative philology (*Über die Celtischen Sprachen vom Gesichtspunkte der vergleichenden Sprachforschung*). This was read in December 1838. Then, at a later date (1853), came the famous work of J. C. Zeuss, the *Grammatica Celtica*, a work which finally settled the question of the position of the Celtic languages with regard to the Indo-European range. An enlarged edition of this work was published by H. Ebel in 1871. Since that time Windisch and others have carried on researches in different parts of this field, some extending our knowledge of the relationship between the Celtic languages and Sanskrit, and others pointing out the facts that are implied in the related words. I purpose to contribute something to both these departments, and to confine myself, as far as possible, to new ground.

It must be borne in mind that in an examination of this kind we are treading on sure ground. If a relationship can be truly established between a Sanskrit and a Celtic word, we may draw safe inferences from it. Max Müller, after mentioning many facts that have been determined concerning the primitive Aryan race, goes on to say:—"All this can be proved by the evidence of language. For if you find that languages like Greek, Latin, Gothic, Celtic, or Slavonic, which after their first separation have had but little contact with Sanskrit, have the same word, for instance, for *iron* which exists in Sanskrit, this is proof absolute that iron was known previous to the Aryan separation. Now, *iron* is *ais* in Gothic and *ayas* in Sanskrit, a word which, as it could not have been borrowed by the Indians from the Germans, or by the

Germans from the Indians, must have existed previous to their separation. In this manner a history of Aryan civilisation has been written from the archives of language, stretching back to times far beyond the reach of any documentary history."<sup>1</sup> It is also necessary to remember that whatever wealth of language the Aryan race possessed at the time of the migration of any part of it, must have been the property of the migrating people as much as of those who remained in the land. This self-evident fact is forgotten or denied by all who refuse to allow to the Celtic languages any word that bears a likeness to a German or a Latin word. Much perverse ingenuity has been shown in finding a German or Latin source for Celtic words, though the corresponding Sanskrit words show that they formed part of the primitive and common inheritance of the race while it was still unbroken, and as much the property, therefore, of any one portion as of the rest.

The instance given by Max Müller is not quite satisfactory, for the Gothic *ais* means *brass*; but the names of the metals, brass and iron, were often interchanged. I will give an instance from Sanskrit, which Pictet has not noticed.

Sans. *lōha*, *lohas*,<sup>2</sup> iron

Irish *lothar*, a cauldron

The Sans. *lōha* is a variant of *rōha*, and means red, copper-coloured. It represents an older *lotha*, having lost the *t* or *d*, retained in the Sans. *rudhira* and Welsh *rhudd*. Primarily it was a name for copper, and this shows that copper was used before iron. From *lohas* (*lothas*) is formed *lauhās* (*lauthās*), what is made of iron, an iron cooking-pot or kettle, and by the change of the auslaut *s* into *r* we have the Irish *lothar*,

<sup>1</sup> *Lectures on the Science of Language*, i, 236. In vol. ii, p. 231, this opinion of the general use of iron before the separation is abandoned; but the principle here laid down is sound. The question is, whether the same word for iron is really found in Sanskrit and other languages.

<sup>2</sup> By the second form the word is put in the nominative case.

properly, an *iron* cauldron. It may have been primarily of copper, but in course of time, *loha*, though sometimes used to denote metal in general, came to mean iron only when applied to a special kind. In a Sanskrit vocabulary published by Aufrecht, *loha* is explained as (1) metal, (2) iron.<sup>1</sup> It seems more probable that the change of meaning from copper to iron was made before the separation of the Celtic races than that two races remote from each other should have formed independently this curious variation. If this should not be admitted, then the Sans. *loha* and Ir. *lothar* will only prove that the Aryan race had passed beyond the stone age to the use of metals before the period of separation.

Sans. *dara, daras*, cave, cavern      Irish *daras, dars*, house, habitation

Professor Pictet connects the Ir. *daras* with Sans. *dhartra*, house; but the latter is a doubtful word in this sense, and if it ever existed, was certainly not common. I would connect the Sans. and Ir. *daras* together, and infer that at some distant period the Aryan race, or a part of it, dwelt in caves. This use of caverns as houses has not been uncommon in the East,<sup>2</sup> nor has it been unknown in this country, but probably it was customary here only among a race that preceded the Celtic tribes. In the Ir. *daras* we have also the survival of a case-form, showing that this form of the noun, which we call the nominative case, was used by the Aryan race before its separation into different bodies was formed. This case existed in England at the time of the Saxon invasion. The Gloucestershire word *sallis*, lard, fat, proves this fact, for it is the Ir. *saill*, which represents an older *salli*, and in the nom. case *sallis*. The Shropshire *bliss* (*bilis*), a boundary line, is

<sup>1</sup> In Hindustani, *loh*, or *lohā*, means iron or steel only, and *lohār* means a blacksmith; but the word has not lost all consciousness of its primary meaning, for *lohīt* means (1) red, (2) blood.

<sup>2</sup> "Thy terribleness hath deceived thee and the pride of thine heart, O thou that dwellest in the clefts of the rock."—Jer. xlix, 16.

the same word as the W. *bil* or *byl*, brim, edge, with the now obsolete case-form. But we know that they had houses that were built, and from language we can determine the form in which some of them were fashioned. We compare—

Sans. *kut*, to curve, wind; *kota*, Irish *cot*, cottage; W. *cwt*, hovel, cabin, hut  
sty; Ir. *cot*, *coit*, small boat

We learn from this comparison that the primitive houses, at least those of the commonalty, were small and of a round form. The Celts brought this fashion with them into Europe. The houses in Gaul were of a beehive form, as appears from the representations of them on the Antonine column,<sup>1</sup> and Cæsar tells us that the British houses were formed like those of Gaul. The Irish *cot*, a boat, is from the same root, and shows that the primitive boat was the small round coracle. The Irish *cota*, coat, outside garment, is a genuine Celtic word from the same source. The primitive coat was simply a piece of cloth that was wound about the body. Some under-garments were, however, formed to hang from the shoulders like a sack, and would probably be fastened round the neck. We may place together—

Sans. *gōnī*, sack, old or ragged Irish *gunna*, *gunmadh*; W. *gun* clothes  
(goon), a gown

The word belongs to all the Celtic families. It is the Gaelic *gùn*, gown, *guinteach*, having gowns, Manx *gooyñ*, and the Corn. *gun*. It is still used in India. In Hindustani *gon* means a sack, a bag of coarse cloth fastened on the side of a beast of burden. We may infer that they were sewn, from the Sans. *gūna*, thread, cord, the Hind. *gonth*, a kind of long stitch in sewing, and the W. *gunio*, to sew, which are all related words. The Hind. *gon* and the W. *gun* carry us back to a pre-historic period when the far distant mothers of the Celtic and Hindū races were members of one tribe, and tell

<sup>1</sup> Fosbroke's *Enc. of Antiq.*, i, 99.

us that they knew the art of weaving, and of making and using thread. We know that their thread was an artificial product, and not a natural fibre, for the Sans. *tantu*, cord, thread, wire, the warp of a web, is the same as the W. *tant*, cord, string, from a root *tan*, which in Sanskrit means not only to stretch out, but also to spin out, to weave.

The Aryan race was, however, further advanced in civilisation than the art of weaving would indicate. They had money, apparently stamped coin, or, at least, metals were used as representatives of value. I place together, then—

Sans. *śulva*, copper; *śulka*, tax, Irish *cul*, coin  
money, wealth

The palatal sibilant *s'* (a soft *sh*) often represents an earlier *c* (*k*). *Śulva* is therefore for *culva*, the root being probably *cul*, to amass. Pictet connects the Irish *fost*, *afost*, gold,<sup>1</sup> with Sans. *vastu*, substance, wealth; and if this connection be allowed, then gold must have been a standard of value before the period of separation. It is probable that copper was chiefly used for coin, because the Ir. *cul* denotes coined money without reference to any particular metal. There is, however, a Sanskrit word, *pana*, a weight of copper, a coin<sup>2</sup> (eighty cowries), with which we may compare the Ir. *ban*, copper,<sup>3</sup> *banna*, a halfpenny, *bunn*, a piece of money, and these words show that copper was used as money at a very early period. In the *Institutes of Manu*<sup>4</sup> we are told that “a *pana* of copper must be given as (daily) wages to the lowest servant”. Here it appears probably as a measure of weight, but it may have been a coin. The Irish words *ban*, *banna*,

<sup>1</sup> *Or. Ind.*, i, 157.

<sup>2</sup> *Pan* is still a slang word for money. (See Halliwell's *Dict.*)

<sup>3</sup> *Ban* i. umha (copper).—O'Clery.

<sup>4</sup> *Mānavadharmasāstra*, vii, 126.

denote copper and a coin respectively.<sup>1</sup> In addition to the use of metals, the Aryans knew how to make tools and to use them artistically. Pictet has shown that they were carpenters, from the Sans. *taksh*, to form by cutting, *tanka*, axe, or chisel, compared with Ir. *tuagh*, axe. There are other Sans. words which have a wider application, and have Irish representatives.

Sans. *kalpana*, forming, cutting; Ir. *culb*, artisan, carriage-maker;  
*śilpa*, any manual, mechanical, *culbach*, skilful  
 or fine art; *śilpin*, artisan

Here, again, the palatal sibilant represents an older *k*. In *śilpa* a primitive *a* has been softened into *i*, as in Sans. *pitri*, father (Lat. *pater*). This word is said by Hindū writers to include sixty-four different arts, including, however, medicine and poetry. In Ireland the word has gained a special meaning, probably because carriage building was formerly considered the highest point of manual art.

The Aryans not only knew how to use metals for their purposes; they subdued and trained animals for their use. They had sheep, oxen, horses, dogs, and other animals, as Pictet has shown. There is a word which shows that they were able to train horses.

Sans. *dhor*, to run well, to trot      Irish *so-dar*, a trotting; *so-daraim*,  
 I trot; *so-darnach*, stout, strong,  
 able to trot

The *so* in Ir. *so-dar* is equal to Sans. *su*, Gr. *εὖ*, and denotes excellence, as *soi-fhear* (*so fear*), a good man. The Sans. *dhor* (for *dar*) seems to need such a prefix, for it is connected with *dhūr*, to go, to move.

<sup>1</sup> Metals, as a measure of value, were weighed, however, not stamped, at first. The Welsh *tolo*, a pound weight, is the same word as the Sans. *tola*, a weight (about 105 ounces troy), and *tola* is from *tul*, to balance, to weigh, make even, which is the same as the W. *tal*, pay, an equivalent, prim. a weighing (of metal).



They were also practised in the arts of illusion or deceit, as we learn from—

Sans. *kūta*, fraud, illusion, trickery; Welsh, *hud*, illusion, juggle; *hud-kut*, to curve, to cheat      *lath*, a magic wand<sup>1</sup>

The idea of curving, or crookedness in motion, has given in all lands the idea of deceit and of evil in general. In Hindustani, *kūt* means mimicry, buffoonery, and also fraud, trick. In Irish, the tendency has been to extend the idea to vice, and hence we have *cud-al*, bad, wicked; the Sans. *kūta* meaning also base, vile, evil, though it has not lost the idea of cheating.

They had very clear ideas of right and wrong, connected with the idea of a Supreme Ruler and of punishment for the wicked. Pictet has referred to many names for God, or gods, that were common to the Sankritic and Celtic peoples. To these may be added two names of the sun, which often appear in the inscriptions of the Celtic races. The one is *grian* or *gran*, Ir. *grian*, the sun, also light; *grianach*, sunny, warm, bright, connected with Sans. *ghṛīni*, the sun, also heat; the other is the Ir. *tithin*, the sun, connected with Ir. *teith*, *teth*, hot, W. *tes*, sunshine, hot weather, and the Sans. *titha*, fire. It is possible that the wars of the Titans against Zeus may be a mythical representation of a real contest of races and religions. The Titans may have been *par excellence* sun-worshippers, and Zeus may denote another race that made war with the Titans for the possession of their land.

The Aryan race also believed in a future world, and that there was a place of supreme happiness for the good, and of

<sup>1</sup> The Welsh *h* sometimes represents a primitive *k*. Compare Sans. *kaḍ*, to cover, surround; Ir. *caidh* (*caid*), skin; W. *hatru*, to cover; Sans. *śura*, *śuras*, champion, hero; Ir. *curadh*, champion, hero; Ir. *cu*, hero; *cua*, martial; W. *hu*, bold. The Sans. *śura* represents an older *cura*, *curas*, the same word as the Ir. *curadh*. Sans. *śipi* = *kipi*, skin, leather; Eng. *kip*, hide (Celtic?); W. *hif*, skin.

punishment for the wicked. The Irish people had their *flaith-innis* (isle of heroes or the blessed), the *Valhalla* of the Northern nations, the *Swarga*, or Indra's paradise of the Hindūs ; but as the latter have their *Pātāla*, or infernal regions, so had the primitive Aryan tribe a belief in a future place of punishment. I compare—

Sans. *aṅgara*, burning coal ; *aṅga-* Welsh *angar*, hell, "receptacle of  
*rinī*, a small fireplace fire" (Pughe)

This is one of Dr. Pughe's guesses, but it happens that in this instance he has guessed rightly. The Welsh *angar* meant originally fire, and it is not a term that has been derived either from the Latin *inferna* or from Christian books. It is probably connected with Sans. *agni*, fire (Lat. *ignis*), but is more nearly connected with Ir. *aingeal*=*angali*, fire.

We can determine approximately what was the district which this Aryan race occupied before it was divided. Professor Pictet has an argument on this subject. He compares the Ir. *tolg*, bed, W. *tyle*, couch, with Sans. *tūlikā*, mattress, bed, a cotton bed, from *tūla*, one of the Sanskrit names for cotton, and infers that the Aryan tribe must have lived near or in a country where cotton grew, for it must have been abundant and at a low price.<sup>1</sup> But we do not know how far the necessary cotton may have been carried if it was imported, for there were roads at that time. The Sans. *sētu*, highway, bridge, defile, is the same as the O. Ir. *set*, way, road ; W. *hint*, *hynt*. It is probable, however, that carriage of goods was then somewhat tedious and expensive ; but we cannot determine the question.

A boundary line, though not a precise one, may be drawn from the fact that the name for "mustard" is the same in Sanskrit and Welsh.

<sup>1</sup> *De l'affinité des langues Celtiques avec le Sanscrit*, 173.

Sans. *katu*, adj. sharp, pungent;      Welsh *cedw*, mustard  
 sub. mustard<sup>1</sup>

This condiment must have been known and used among the primitive Aryan race; but its growth extends, I think, over a wide area. If we could determine with certainty a connection between Sans. *panasa*, the bread-fruit tree, and W. *pannas*, Arm. *panez*, (Fr. *panais*), parsnips, the area would be more limited, because the Aryan country was in the northern hemisphere. It is probable that if this grew in the Aryan district, and the fruit had been eaten by the Aryan race, that the portion which travelled westward would give the name to a kind of food that was of a round form, when they had got beyond the limits of the bread-fruit tree; but we cannot offer more than probability. We can determine more certainly that, wherever their country may have been situated, the Aryan tribe had two separate classes, the free man and the slave, the latter being probably a captive taken in war. I compare—

Sans. *swaira*, free, independent,      Irish *saor*, free, noble; and  
 self-willed

Sans. *dasa*, slave, servant      Irish *daor*, captive, condemned;  
*daortha*, condemned, enslaved

Prof. Monier Williams derives *swaira* from *swa*, himself, and *ira*, going, one who goes as he will. There is some difficulty in connecting *swaira* with *saor*; but there are similar instances, as Sans. *swana*, sound; Lat. *sonus*; Ir. *sian* (*sani*), voice, sound. It is possible that, as *daor* means also condemned, guilty, that criminals were sentenced to slavery as a punishment for their offences.

A comparison of Sanskrit and Celtic words will often throw light on the origin and meaning of the latter, and

<sup>1</sup> The Sans. *katu* was employed at length to denote a particular kind, *Sinapis ramosa*. It also denoted other plants of a pungent taste or smell, as camphor.

sometimes the Celtic words have retained older forms than the Sanskritic, as in using *c* (*k*) for *s'* and *g* for *j*. I submit a comparison of some Sanskrit and Celtic words for the judgment of your readers.

SANSKRIT.	CELTIC.
<i>Abhīśu</i> , <i>abhīshu</i> , finger	W. <i>bys</i> , finger; Arm. <i>biz</i> , finger,
<i>Bisa</i> , shoot, sucker, fibre	fang of a hook

*Abhīshu* seems to be compounded of *abhi*, to, towards, and *ish*, to throw, to cast (*isha*, an arrow), and means "finger", as that which is put forth to grasp something, like the sucker or fibre of a climbing plant. *Bisa*, from *bis*, to throw, to cast, has, I think, the same meaning as *abhīśu*. The Armoric *biz* has still some consciousness of the primary sense, "grasping".

<i>Ari</i> , master, lord	Ir. <i>aire</i> ( <i>ari</i> ), a general name for
<i>Arya</i> , noble, one of the Aryan race	every grade of chiefs; <i>arg</i> , famous, noble
<i>Kara</i> (that which makes or does), a hand; from <i>kri</i> ( <i>kar</i> ), to make	Ir. <i>cior</i> ( <i>cori</i> ), hand; Gael. <i>cior</i> , hand, agent <sup>1</sup> ; O. Ir. <i>cor</i> , hand

In Irish, *o* regularly corresponds to Sans. *a*. With *kara* may be connected Ir. *crog* (*corog*), a paw, *i.e.*, a little or inferior hand, *-og* or *-oc* being a suffix of diminution.

<i>Busa</i> , <i>busam</i> , chaff and other refuse of grain	W. <i>us</i> , for <i>bus</i> , chaff, husks; <i>usion</i> , id.; <i>us</i> , trifling. frail.
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Dr. Pughe supposed that the primary meaning of *us* was "that which is outside". *Us*, like other Celtic words, has lost a primitive *p* or *b*, and is doubtless represented by the Sans. *busa*, which is from *bus*, to discharge, let loose, put away. *Busa* or *us* means, then, that which is driven away.

<sup>1</sup> To the same root must be assigned, I think, Sans. *karna*, ear, handle of a vessel, helm of a ship; W. *carn*, hilt, handle; though the Hindū grammarians give to *karna* a different origin. As the W. *carn* has the meaning of *support* and also of *arrant*, it has not lost all consciousness of its root, in which lies the idea of working or activity, and thence of intensity.

In *usion* there seems to be a retaining of the old case-form, *busam*.

SANSKRIT.	CELTIC.
<i>Arj</i> , to shine ; <i>arch</i> , id.	Ir. <i>arg</i> , white, milk ; Ir. <i>airgiod</i>
<i>Arjuna</i> , white, bright, silver ; Lat. <i>argentum</i>	W. <i>arian</i> , silver
<i>Kas</i> , to go, to move	Ir. <i>cos</i> , foot or leg ; <i>cas</i> , foot ; <i>coisigh</i> , to walk, travel ; W. <i>coes</i> , a leg ; Gael. <i>cas</i> , <i>cos</i> , foot ; Manx <i>cosh</i> ( <i>cass</i> ), foot, the passage of a stream into a larger one
<i>Tip</i> , to fall in drops, ooze, distil	Ir. Gael. <i>tip-ra</i> , <i>tiob-ar</i> , spring, well, fountain
<i>Pāna</i> , a drinking vessel, a cup, a canal ; r. <i>pā</i> , to drink, drink in	W. <i>pan</i> , pan, bowl, cup ; Ir. <i>panna</i> ; Manx <i>pann</i> , pan
<p>The <i>Hindū</i> grammarians connect with this root <i>pā</i>, the Sans. <i>pāka</i>, very young, an infant ; Welsh <i>bach</i>, which means a little suckling. The O. N. and Dan. <i>panna</i>, Germ. <i>pfanne</i>, must be borrowed words.</p>	
<i>Putā</i> , cavity, cup, dish, a horse's foot, a pod ; r. <i>put</i> , to clasp, to fold ; the primary idea being roundness or inclosing	Ir. <i>poite</i> , pot ; Gael. <i>poit</i> , pot, cauldron ; Manx <i>pot</i> , <i>pott</i> , pot ; <i>pott-veg</i> , a kettle ; W. <i>pot</i> , pot, cup ; <i>potel</i> , bottle ; <i>poten</i> , a paunch, a pudding ; Arm. <i>pōt</i> , <i>pōd</i> , pot, any concavity. <sup>1</sup>
<i>Pōta</i> , boat, ship, vessel	
<i>Ul</i> , to burn	W. <i>ulw</i> , ashes, cinders ; <i>awl</i> , illumination, prayer, praise ; Ir. <i>alain</i> , bright, clear, handsome

In Sanskrit the idea of light is often connected with beauty, splendour, a religious service, devotion. Cf. *arch*, to shine, to honour, worship, praise. The Sans. *ul* represents a primitive *al*.

<sup>1</sup> I think Windisch was wrong in affirming that there was no Aryan *p* left in the anlaut of Celtic words. The Ir. *poite* (*poti*), pot, corresponds exactly with Sans. *pōta*, and *poite* (also *pota*) is an old word. A very ancient place in Kilkenny is called *rath a' photaire*, fort of the potter (Joyce, *Irish Place-names*, ii, 115).

## SANSKRIT.

## CELTIC.

*Putt*, to be small or lowW. *pothan*, a cub; *put*, any short thing; short, small, squat; Ir. *poth*, a bachelor, prim. a young person*Pōta*, young of an animal, colt, foal*Balin*, bull, buffalo, soldierIr. *bulan*, bullock; W. *bwla*, bull;*Bala*, strong, stout, powerful*bwlan*, a round vessel, a budget

The primary idea is that of stoutness or roundness, with which the idea of power is connected. The O. N. *boli*, Du. *bul*, bull, must be borrowed words. Professor Skeat derives *bull* from A. S. *bellan*, to bellow, but incorrectly, as the Sans. *balin* shows. From the same idea of roundness we have *bole*, *bullet*, *ball*, and many other words.

*Su*, to beget, give birth to, produce; *sīnu*, *sūta*, offspring, sonIr. *soth*=*sutha*, issue; *suth*, fruit. Zeuss has *soth*, foetus (Z<sup>2</sup> 1001);*Sūvan*, child-bearingIr. *saobha* = *sivan*, a woman (child-bearer); W. *han*, produced*Kilāta*, coagulated milk; r. *kil*, to freeze. An older form is *kul*, to form a solid massW. *ceuled*=*ceulita*, what is curdled; *ceulo*, to curdle; Arm. *kaouledi*, id.*Bhuj*, to eat, enjoy, possessIr. *fochan*, food; *fogh*, entertainment, hospitality; *foighe*, feast for the poor; W. *ffawg*, pleasure, delight*Bhōjana*, eating, enjoyment, food

During the interval between the setting forth of the Irish and Welsh divisions on their western track, the word *bhuj* seems to have advanced from the pleasure of eating to a more abstract sense, for the Irish related words denote eating only, and the Welsh *ffawg* has completely lost this primary idea.

*Kāṅgu*, a kind of millet; *Panicum Italicum*, used for foodIr. Gael. *caineog*, barley and oats

*Kāṅgu* is used as an article of food in India. It is sown in the cold season with wheat and barley. As the Aryan race journeyed westward, and millet was gradually disused, then the name was applied to the cereals with which it had been connected. It is probably connected with Sans. *kaṅkha*,

enjoyment, from some root which, like *bhuj*, primarily denoted eating.

The primitive race had, however, its seasons of distress. We may compare the Sans. *kath*, to live in distress, with W. *codded*, tribulation ; *coddedi*, straitness ; troubled.

They had wars also among themselves or with other tribes. The Sans. *kad*, to hurt or kill, is the source of the W. *cad* ; Ir. Gael, *cath*, a fight, a battle, the primary meaning of which was striking or slaying, still retained in the Irish *cead*=*cad*, a blow, a wound.

I will only point out further that, as we get to older forms in Celtic, we get nearer to the Sanskrit. In Irish we find the word *badhun* used to denote an enclosure for cattle, and also a village, "but in Ulster", says Mr. Joyce, "it is pronounced *bauvan*, in which the *v* plainly points to a *bh* in the Ir. original."<sup>1</sup> This word we can connect with the Sans. *bhavana*, dwelling, home, from the root *bhū*, to live, to be, to abide or dwell.

I have said that sometimes the Celtic languages have retained older forms than the Sanskrit. In the latter tongue we know that *j* often represents an older *g*, for the common root *jñā*, to be born, is represented in Greek by *genn-á-ō*, and in Lat. by *gen-us*. It is curious to observe how regularly the Celtic languages have retained the older letter.

SANSKRIT.	CELTIC.
<i>jada</i> , stiff, dumb	Ir. <i>god</i> , dumb
<i>janitri</i> , father	Ir. <i>geinteoir</i> , father ; Lat. <i>genitor</i>
<i>jami</i> , a respectable woman	Ir. <i>gamh</i> = <i>gama</i> , woman
<i>jambha</i> , mouth	Ir. <i>gab</i> , mouth
<i>jal</i> , to be rich	W. <i>golo</i> , wealth, riches
<i>jalukā</i> , a leech	W. <i>gelen</i> , a leach

The root is *gal*, to ooze, trickle, distil ; in the caus. form, to cause to ooze.

<sup>1</sup> *Irish Place-names*, i, 284.

SANSKRIT.	CELTIC.
<i>jāni</i> , woman, wife ; from root <i>jña</i> , as producer	Ir. <i>gean</i> , a woman
<i>jiri</i> , to hurt, to wound	Ir. <i>gearr</i> , to cut, wound, hurt
<i>jihma</i> , crooked, awry	Ir. <i>giomh</i> , a lock of hair ; a fault
<i>jirna</i> , an old man	W. <i>gern</i> , a progenitor in the fifth degree
<i>jukuta</i> , a dog	Ir. <i>gionc</i> , a dog
<i>jush</i> , to love, delight in	Ir. <i>gus</i> , desire, inclination
<i>jush</i> , to hurt, to kill	Ir. <i>gus</i> , death

The last two instances are probably from different roots, but even before the separation of the Irish branch, they had become assimilated.

An examination of Sanskrit and Celtic words will show how the latter have been formed, and also that the primitive Aryan language was fully formed, and had a variety of affixes.

In the Sans. *sañchal*, to shake, stagger, quiver, we have, I think, the primitive form of Welsh *hongcio*, to shake, to stagger, and *sañchal* is composed of *sam*, denoting unity or intensity, and *chal*, to stir, tremble, shake. In the W. *savch*, heap, pile, we have a representative of Sans. *sañchaya*, heap, pile, compounded of *sam* and *chi*, to collect, amass, from which we have *chiti* (*chitis*), a layer of wood, a faggot ; W. *cedys*, faggots.

*Ud* is also used as a prefix in Sanskrit, denoting an upward or vaulting motion ; and in *ul-las*, for *ud-las*, to dance, skip, we have the source of the Ir. *u-ladh* for *ud-ladh*, a jerk. The Sans. *las* means to leap.

*Vi* is also a Sanskrit prefix, denoting opposition, as *smri*, to remember ; *vi-smri*, to forget ; distinction, as *vi-jña*, to discern, from *vi+jña* (to know) ; and arrangement or order, as *vi-dha*, to arrange, put in order, from *vi+dha* (to place). It is found in the Celtic languages, as we see by comparing—

Sans. *vi-budh*, to awake, become conscious, ascertain, *vibodha*, dis-



covering, intelligence, from *vi-budh* (to observe, to know), with W. *gwy-bod*, knowledge, science; properly knowledge with full consciousness or discernment; Sans. *vi-kāra*, passion, emotion; and Ir. *fiocra*, anger; Sans. *vi-dhavā*, widow; and Ir. *fedb* and W. *gweddu*, id.; the Sanscrit word being a compound of *vi*, implying separation, negation; and *dhava*, man, husband.

The last prefix to which I shall refer is Sans. *su*, which denotes excellence or happiness, as *su-kriti*, doing well, kindness, virtue; *su-ga*, going well, graceful. Hence we can compare—

Sans. *su-dha*, prosperity, happiness, comfort; and Ir. *sodh*, happiness, comfort, ease;

Sans. *su-kha*, pleasure, luxury; and Ir. *sogh*, pleasure, luxury; Sans. *su-kara*, kindness, charity; and Ir. *sochar*, an obliging deed.

The Welsh correlatives are *hu* and *hy*; as in *hy-log*, apt to take fire, combustible, to which the Sans. *su* and *las*, to gleam, to flash, correspond.

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## THE LEGEND OF LLYN LLYNCLYS.

BY THE REV. W. WATKINS, M.A.

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IN his interesting paper on "Welsh Fairy Tales", in the last issue of *Y Cymmrodor*, Professor Rhys, on pages 214 and 215, speaks of the legend of Llyncllys, and his readers are greatly indebted to him for the metrical version of it written by Mr. J. F. M. Dovaston. The legend in that form is, as Professor Rhys says, "highly curious". It departs altogether from the well-known form of the traditional legends of submerged sites, such as Llyn Safaddan, Cantref y Gwaelod, etc. In these cases the outline of the usual story is, that the wickedness and depravity of the inhabitants, or some of them, had grown to such a height, that nothing else or less than actually wiping them away from off the face of the earth would satisfy divine vengeance. And such, too, is the commoner form of the legend which has gathered round Llyn Llyncllys. The substance of it, as related by the antiquary Cynddelw, is as follows:—The mansion or palace submerged was long the abode of a family, which from generation to generation, like the unjust judge in the parable, feared not God neither regarded man. They gave themselves up to riotous, lawless lives; and, to maintain their extravagance and waste, had unscrupulous recourse to robbery and oppression. On the occasion of every high feast-day, prolonged, as the revels usually were, far into the night, an unearthly voice was to be heard near, crying, "Daw dial, daw!" ("Vengeance will come, will come!") At length a

servant, with more self-possession and boldness than the rest, asked when that would be. The reply was, In the sixth generation from that time. Accordingly, when in the sixth generation there was once more a great family gathering after the old and usual fashion, after the revelry had been kept up far into the night, the chief harper, during a temporary lull, went out for a little into the refreshing coolness of the open air. But when he turned round to retrace his steps, all had disappeared; not a stone of the palace was to be seen, but in its place the rippling surface of a lake, on which was his own harp floating, the only trace he saw of all the life he had so lately left.

Such is the ordinary legend. But in that given by Mr. Dovaston a new element is introduced. There the immediate cause of the submersion is not the wickedness of the owners; rather the house is submerged, in order to disappoint and punish the crafty, selfish scheming of the unscrupulous clerk, and apparently without any reference to the faithless conduct of the king. And in this lies the peculiarity of the legend. The marriage of the king to the maid of the Green Forest, his own first wife really, but who, by nefarious dealings with a supernatural race, had herself acquired supernatural powers, is an incident common to a large circle of folk-lore. In Fouqué's celebrated romance a young knight marries a water-sprite; but then the outline of the story follows the usual plan. Undine consents to the marriage under certain conditions. These are broken, and the knight loses her. Very like, also, so far, is the legend of Llyn y Fan Fach. But of those which I can now call to mind, that which most nearly resembles the marriage of the king in the Llynclys legend is to be found in the story of the origin and foundation of Lusignan, near Poitiers. In that legend young Raymond, who had been adopted by his aged relative, the Count of Poitou, by accident kills both the

count and the boar they had been hunting ; but as the rest of the hunt had lost their way, no one saw the deed done. In his horror, Raymond mounted his horse and fled. Soon he came to a beautiful dell, where by the light of the moon he saw near a fountain three maidens of more than earthly beauty. One advanced to meet him ; and, on hearing his story, advised him to return to Poitiers, as though in utter ignorance of what had happened, and to say that, like the rest of the hunt, he too had lost his way. His mind thus relieved, he turned his attention to the beauty of his fair companion, and before parting they were betrothed. She, however, only consented to marry him on one condition, that her Saturdays were to be spent in complete seclusion, upon which he was never to intrude. Her name, she said, was Melusina. So the castle, which she built for Count Raymond and herself, was called Lusinia—the origin of the name and town of Lusignan.

I need not follow the well-known legend of Melusina further, interesting though the details are. But enough has been given to bring out the identity of the condition on which the marriage was completed in the two legends, viz., an undisturbed separation from their husbands for one day in seven, during which the wives returned to their own natural forms. Now, in all the other legends of this kind with which I am acquainted, the husband violates the stipulation made, and in consequence loses his wife ; and the story goes on to relate how he seeks her, sometimes to succeed, sometimes to fail in his efforts. But in the Llynclys legend there is a new departure. Without in the least having discovered her secret, or having any just cause of complaint, but merely because his own mind is disturbed in consequence of her weekly absence, to which he had himself voluntarily assented before their marriage, the king here confederates with Clerk Willin, consenting to pay him a yearly tax, if only he will

take off his hands his "Queen so fair"—his "blooming bride" of nine years' wedded life, and so restore peace to his troubled mind. No similar incident is to be found in any other of these legends that I have seen. It seems to have been introduced in order to transfer the interest of the story from the king to the clerk, who has no further share in the *dénouement* of the story. Even his faithlessness is not described as being in any way contributory to the fate which befell the king's park and palace.

The rest of the metrical version is taken up with the fate of Clerk Willin. It tells how he was caught in his own toils, and how the fine he had thought to exact from the king came to form a part of his own punishment. But the second and third stanzas on page 221 recall a similar tradition in the legend of Llyn Safaddan, where, to quote the old monkish Latin words—

"Structuras aedificii  
Saepe videbis inibi  
Sub lacu cum sit gelidus  
Mirus auditur sonitus  
Si terrae princeps venerit  
Aves cantare jusserit  
Statim depromunt modulos  
Nil concinunt ad caeteros."

One point more in these Llynclys legends seems worthy of notice. I have mentioned the strong similarity which exists between that part of Mr. Dovaston's version which describes the king's marriage and the marriage in the legend of Melusina. Both brides turn out to be water sprites; and the marriage conditions stipulated for are the same. In the development of the latter, as the Countess vanishes for ever, she promises that Raymond and each succeeding Count when dying shall see her form hovering over her beloved Castle of Lusignan. Now, oddly enough, this banshee part of the Melusinian legend, which has no existence in Mr. Dovaston's version,

appears in the commoner form, though there certainly, as it is now given, a voice only is heard. No female or other form is recorded to have been seen. This feature, however, may have easily dropped out of the story in transmission, as there is no character in the legend to whom the voice could fitly and appropriately have been assigned.

Looking only at the metrical version, it would seem as if two distinct legends at least had been woven into one; for that part of it which describes the fate of Clerk Willin in his attempt to outwit, in his own interests, the dark spirits with whom he is trafficking, has many parallels and counterparts. Such legends are very common. While the submersion of the palace and its demesne seems very inadequately explained and accounted for merely by the part which it has in the king's punishment; yet it is difficult to dissociate one part from the other. To say the least of it, this version is wanting in that dramatic unity of interest which such legends usually have. The king, who is the central figure in the early part, is soon lost to sight, and his death only incidentally recorded. Again, in submerging the whole place, merely to convert the ten beeves of the cunning clerk into pike and dare, and the racy wine of the fair maid into water, the king is, after all, made to be in reality the chief sufferer. The heavier punishment falls upon him; and for this the previous narrative has not prepared us.

From these considerations, it seems very clear that, at all events, Mr. Dovaston's version of the tradition is a late one. It has not the transparent simplicity of earlier legends of the same class.

P.S.—When the above was written, my knowledge of the Llynclys legend and its literature was confined to the version quoted in *Cymru* from Cynddelw, and to Dovaston's metrical version, given by Professor Rhys in *Y Cymmrodor*. Since

then my attention has been drawn by Mr. Askew Roberts to the older form of the legend, which is quoted in the reprint of "Byegones" from the *Oswestry Advertiser*, 1878-79, p. 150. By the kindness of the Rev. R. Trevor Owen, Vicar of Llangedwyn, I am enabled to quote it as it is there given. It seems to me to be the primitive form, which similar legends elsewhere would lead us to look for. It is simplicity itself, and is not overlaid by details, or interwoven with other stories which might have a different source. As quoted in "Byegones", the legend is as follows:—"In Davies' MS. account of the district, more than two centuries old, there occurs the following passage:—'About twoe miles of Oswestry w'thin the p'rishe there is a poole called llynclis, of w'ch poole Humphrey Lloyd reporteth thus: German Altisiodorensis pr'ched sometime there against the Pelagian heresie. The king whereof as is then read, because hee refused to heare that good man by the secrett and terrible judgment of God w'th his pallace and all his househould was swallowed up into the bowelles of the earth. Suo in loco non procul ab oswaldia est Stagnu' incognitae p'rfunditatis llynclis id est vorago palatij in hunc diem dictu'. In that place whereas not far from Oswestry is nowe a standing water of an unknown depth called llynclis, that is the devouring of the pallace.' To this there is a side note, as follows:—'Rex Powisiae.'"

This earliest form of the legend (so far as I know) gives us a gauge of the amount of moss, ornamental or otherwise, it has gathered in rolling. It confirms me in my view that, at all events, while making use of the distinct traditjions of Croeswylan and of the neighbouring hill of Llanymynech, Dovaston also embodied in his verses much of what is peculiar to the legends of Melusina and of other sunken sites.

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## FOLK-LORE.

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### HIGHLAND PARALLELS TO WELSH POPULAR TALES, AND OTHER JOTTINGS.

By his interesting papers on "Welsh Fairy Tales", Professor Rhys has not merely earned the gratitude of readers of the *Cymmrodor* who have been interested by those tales, but also of present and future students of the folk-lore of this country, who will feel grateful to the Professor for the efforts he is making to save what is still left, but fast vanishing, of the legendary lore of the Cymry.

Mr. Rhys has not thought fit to cite parallels to the tales he has brought together, or to institute any comparison between the fairy lore of Wales and that of other lands and peoples, though to one so widely read this would have been an easy and pleasant task, as the result would have been interesting to his readers. As he has intimated, the important thing to do now is to collect what is left—a mere glean-  
ing, but not, alas! after a harvest. I have no desire to depart from the example set by Professor Rhys, by indulging in theories and speculations; but as everything which tends to bring into clearer light the early relations of the Celtic peoples, whether in history, in tradition, or in legend, is of value, it may be worth while to direct attention to a few common features in the popular tales of Wales and those of the Gaelic Highlands. And as the first two volumes of Campbell's *Popular Tales of the West Highlands*, from which the examples are taken, are very scarce, it will be necessary to give some of these tales in full.



## I.—WELSH AND GAELIC FAIRIES.

To the Llanvabon tale of the changeling a close parallel is found in Campbell's tale (ii, 47) of—

## THE SMITH AND THE FAIRIES

(*From the Rev. Thomas Pattieson, Islay*).

“Years ago there lived at Crossbrig a smith of the name of MacEachern. This man had an only child, a boy of about thirteen or fourteen years of age, cheerful, strong, and healthy. All of a sudden he fell ill; took to his bed, and moped whole days away. No one could tell what was the matter with him, and the boy himself could not, or would not, tell how he felt. He was wasting away fast; getting thin, old, and yellow; and his father and all his friends were afraid that he would die.

“At last, one day, after the boy had been lying in this condition for a long time, getting neither better nor worse, always confined to bed, but with an extraordinary appetite,—one day, while sadly revolving these things, and standing idly at his forge, the smith was agreeably surprised to see an old man, well known to him for his sagacity and knowledge of out-of-the-way things, walk into his shop. Forthwith he told him the occurrence which had clouded his life.

“The old man looked grave as he listened; and after sitting a long time pondering over all he had heard, gave his opinion thus—

“‘It is not your son you have got. The boy has been carried away by the *Daríne Síth*, and they have left a *Sibhreach* in his place.’

“‘Alas! and what am I then to do?’ said the smith. ‘How am I ever to see my own son again?’

“‘I will tell you how,’ answered the old man. ‘But first, to make sure that it is not your own son you have got,

take as many empty egg-shells as you can get, go with them into the room, spread them out carefully before his sight, then proceed to draw water with them, carrying them two and two in your hands, as if they were a great weight, and arrange, when full, with every sort of earnestness, round the fire.'

"The smith accordingly gathered as many broken egg-shells as he could get, went into the room, and proceeded to carry out all his instructions.

"He had not been long at work before there arose from the bed a shout of laughter, and the voice of the seeming sick boy exclaimed, 'I am now 800 years of age, and I have never seen the like of that before.'

"The smith returned and told the old man. 'Well, now,' said the sage to him, 'did I not tell you it was not your own son you had? Your son is in Borra-cheill, in a digh there' (that is, a round green hill frequented by fairies). 'Get rid as soon as possible of this intruder, and I think I may promise you your son.'

"'You must light a very large and bright fire before the bed on which this stranger is lying. He will ask you, "What is the use of such a fire as that?" Answer him at once, "You will see presently!" and then seize him and throw him into the middle of it. If it is your own son you have got, he will call out to save him; but if not, this thing will fly through the roof.'

"The smith again followed the old man's advice; kindled a large fire, answered the question put to him as he had been directed to do, and seizing the child, flung him in without hesitation. The *Sibhreach* gave an awful yell, and sprung through the roof, where a hole was left to let the smoke out.

"On a certain night the old man told him the green hill where the fairies kept the boy, would be open. And on that night, the smith, having provided himself with a Bible, a

dirk, and a crowing cock, was to proceed to the hill. He would hear singing and dancing, and much merriment going on, but he was to advance boldly; the Bible he carried would be a certain safeguard to him against any danger from the fairies. On entering the hill, he was to stick the dirk in the threshold, to prevent the hill from closing upon him; 'and then', continued the old man, 'on entering, you will see a spacious apartment before you, beautifully clean, and there, standing far within, working at a forge, you will also see your own son. When you are questioned, say you are come to seek him, and will not go without him.'

"Not long after this the time came round, and the smith sallied forth, prepared as instructed. Sure enough, as he approached the hill, there was a light, where light was seldom seen before. Soon after, a sound of piping, dancing, and joyous merriment reached the anxious father on the night wind.

"Overcoming every impulse to fear, the smith approached the threshold steadily, stuck the dirk into it as directed, and entered. Protected by the Bible he carried on his breast, the fairies could not touch him; but they asked him, with a good deal of displeasure, what he wanted there. He answered, 'I want my son, whom I see down there, and I will not go without him.'

"Upon hearing this, the whole company before him gave a loud laugh, which wakened up the cock he carried dozing in his arms, who at once leaped up on his shoulders, clapped his wings lustily, and crowed loud and long.

"The fairies, incensed, seized the smith and his son, and throwing them out of the hill, flung the dirk after them, 'and in an instant all was dark'.

"For a year and a day the boy never did a turn of work, and hardly ever spoke a word; but at last, one day, sitting by his father and watching him finishing a sword he was

making for some chief, and which he was very particular about, he suddenly exclaimed, 'That is not the way to do it'; and taking the tools from his father's hands, he set to work himself in his place, and soon fashioned a sword the like of which was never seen in the country before.

"From that day the young man wrought constantly with his father, and became the inventor of a peculiarly fine and well-tempered weapon, the making of which kept the two smiths, father and son, in constant employment, spread their fame far and wide, and gave them the means in abundance, as they before had the disposition, to live content with all the world and very happily with one another."

The close resemblance of this tale to the Llanvabon fairy tale in *Cymmrodor* (vol. vi, pp. 204-214) is at once seen, the episode of the egg-shells especially marking their identity.

In all essential points the Gaelic fairies have a strong family likeness to those of Wales. "Stealing children from their cradles during the absence of their mothers" was a common practice with the Llanvabon fairies; and similarly in Scotland, "When poor women are confined it is unsafe to leave them alone till their children are baptised. If through any necessity they must be left alone, the Bible left beside them is sufficient protection" (Campbell, ii, 52). And, as has been seen, if they succeeded in carrying away an infant, the changeling, *Crimbil* in Glamorganshire, *Sibhreach*<sup>1</sup> in Islay, could be got rid of in some way by the agency of fire.

In both countries the fairies would work for certain people to whom they were friendly. They were very skilful, and would turn out an astonishing amount of work in a very short time.

Again, persons who entered their circles were unable to return, and could be recovered only with great difficulty and danger. The fairy tale from Sutherland (Campbell, ii, 63)

<sup>1</sup> Irish, *siobhradh* or *siobhrag*, a fairy, elf, goblin, sprite.—O'Reilly.

is a close parallel to several told in Sikes' *British Goblins*, pp. 70-5.

"A man, whose wife had just been delivered of her first-born, set off with a friend to the town of Lairg, to have the child's birth entered in the Session-books, and to buy a cask of whisky for the christening *fête*. As they returned, weary with a day's walk, or, as it is called in the Highlands, 'travelling', they sat down to rest at the foot of this hill [the hill of Durchâ], near a large hole, from which they were, ere long, astonished to hear a sound of piping and dancing. The father, feeling very anxious, entered the cavern, went a few steps in, and disappeared. The story of his fate sounded less improbable *then* than it would now; but his companion was severely animadverted on; and when a week elapsed, and the baptism was over, and still no signs of the lost one's return, he was accused of having murdered his friend. He denied it, and again and again repeated the tale of his friend's disappearance down the cavern's mouth. He begged a year and a day's law to vindicate himself; and used to repair at dusk to the fatal spot, and call and pray. The time allowed him had but one more day to run, and, as usual, he sat in the gloaming by the cavern, when what seemed his friend's *shadow* passed within it. He went down, heard reel tunes and pipes, and suddenly descried the missing man tripping merrily with the fairies. He caught him by the sleeve, stopped him, and pulled him out.

"Bless me! why could you not let me finish my reel, Sandy?"

"Bless me!" rejoined Sandy, "have you not had enough of reeling this last twelvemonth?"

"Last twelvemonth!" cried the other, in amazement; nor would he believe the truth concerning himself till he found his wife sitting by the door with a yearling child in her arms, so quickly does time pass in the company of *THE good people*."

The period of time demanded by the accused to clear himself, "a year and a day", constantly recurs in the Highland tales and others. And among ourselves, the holding of a National Eisteddfod (if one may, without treason against the *Gorsedd*, mention that venerable institution in connection with the fairies) must be proclaimed *un dydd a blwyddyn* beforehand. In Welsh fairy tales seven years was a common period of dwelling in fairyland.

The last tale seems to be incomplete, as it gives no clear account of the means by which the missing man was liberated. The following is more definite in that respect.

"If anyone is so unfortunate as to go into one of these hills, which are open at night, they never get out unless some one goes in quest of them, who uses the precaution of leaving a *gun* or *sword* across the opening, which the fairies cannot remove. A certain young woman was decoyed into one of these openings, who was seen by an acquaintance dancing with the merry race. He resolved on trying to rescue her, and, leaving his gun at the entrance, went forward, and seizing the young woman by the hand, dragged her out before they could prevent him. They pursued them, but having got her beyond the gun, they had no longer power to keep her. She told him she had nearly dropped down with fatigue, but she could not cease dancing, though she felt it would soon kill her. The young man restored her to her friends, to their great joy." (Campbell, ii, 51, 52.)

Here we are told that the fairies are powerless in the presence of a *gun* or a *sword*. In the story of "The Smith and the Fairies," given above, it was a *dirk*. In the Welsh fairy tales the same antipathy to iron appears, but in a slightly different form. In several of the Lake legends the lady returns to her own family whenever the husband *strikes* her with *iron*.

It has been thought that fairy tales are in the main nothing

but distorted history; that the fairies themselves represent a former race of men, of lower civilisation than those who came after and overcame them, and in whose traditions they were converted into supernatural beings. It has been supposed that, as these savages either originally dwelt, or were driven for safety to conceal themselves, in caves and holes in the earth, from which they would only emerge by stealth and generally during the night, the popular imagination converted them into a distinct race of beings tenanted a subterranean world, and having the power to issue from and return to it at their pleasure. If there is any truth in this theory, the antipathy of these beings to iron, and their helplessness in the presence of an iron weapon, may be simply the traditional record of a historical fact, that the primitive inhabitants, the originals of the imaginary race, were unacquainted with the use of iron, the possession of which enabled the invaders to overcome them.

## II.—THE THREE CAUSELESS BLOWS.

It will be remembered that in one form of the Welsh lake legend, the lake maiden warns her lover that if ever he should give her "three causeless blows" she will be forced to leave him and return to her own people. The blows were given thoughtlessly, and the predicted result came about.

An interesting parallel to this is found in one of Campbell's Highland tales, *Nighean Rìgh fo Thuinn*—the Daughter of King Under-waves (vol. iii, 403). It is one of the Ossianic tales, and evidently incomplete; but the episode bearing on the Welsh legend is given fully.

"The Fhinn were once together on the side of Beinn Eudainn on a wild night, and there was pouring rain and falling snow from the north. About midnight a creature of uncouth appearance struck at the door of Fionn. Her hair

was down to her heels, and she cried to him to let her in under the border of his covering. Fionn, observing her repulsive aspect, refuses. She went away and she gave a scream. Applying to Oisean, the son of Fionn (the well-known Ossian), she is similarly repulsed. She then turns to that pink of gallantry and knightly perfection, Diarmaid, Fionn's nephew, so celebrated for his flight with Grainne. Diarmaid, a *connoisseur* in female beauty, finds her appearance anything but pleasing, yet he admits her into his tent. She then asks permission to approach the fire, which is granted, and 'when she came up the people of the Finn began to flee, so hideous was she.' Her next demand, 'to be under the warmth of the blanket together with himself', somewhat severely tested his complaisance. He remonstrated mildly :

" 'Thou art growing too bold,' said Diarmaid. 'First thou didst ask to come under the border of the covering, then thou didst seek to come to the fire, and now thou seekest leave to come under the blanket with me ; but come.'

"She went under the blanket, but"—*Honi soit qui mal y pense*—"he turned a fold of it between them."

She is then suddenly transformed into "the most beautiful woman that man ever saw",<sup>1</sup> and asks Diarmaid where he would like to have the finest castle he had ever seen built ; and in the morning, to the surprise of all, a beautiful castle is standing on the spot he had indicated.

The lady invites Diarmaid to take possession of it as his own, and consents to live in it with him as his wife ; "but", she warns him, "SAY NOT TO ME THRICE HOW THOU DIDST FIND ME."

<sup>1</sup> On this Mr. Campbell observes in a note—"The very same idea exists in a Spanish legend of the Cid, who in like manner showed kindness to, and shared his couch with, a leper. In the night he changed into St. Lazarus, all bright and shining."



“ ‘ I will not say to thee for ever how I found thee,’ said Diarmaid.

\* \* \* \* \*

“ They spent three days in the castle together, and at the end of three days she said to him, ‘ Thou art sorrowful because thou art not together with the rest.’

“ ‘ Think that I am not feeling sorrow surely that I am not together with the Fhinn,’ said he.

“ ‘ Thou hadst best go with the Fhinn, and thy meat and drink will be no worse than they are,’ said she.

“ ‘ Who will take care of the greyhound bitch<sup>1</sup> and her three pups ?’ said Diarmaid.

“ ‘ Oh,’ said she ‘ what fear is there for the greyhound and for the three pups ?’

“ He went away when he heard that. He left a blessing with her, and he reached the people of the Finne, and Fionn, the brother of his mother, and there was a chief’s honour and welcome before Diarmaid when he arrived, and they had ill-will to him because the woman had come first to them, and that they had turned their backs to her, and that he had gone before her wishes, and that matters had turned out so well.<sup>2</sup>

“ She was out after he had gone away, and what should she see but one coming in great haste. Then she thought of staying without till he should come, and who was there but Fionn ? He hailed her and caught her by the hand.

“ ‘ Thou art angry with me, damsel,’ said he.

<sup>1</sup> Of this unfortunate “greyhound bitch”, the tale gives no clear account ; but she was evidently a great favourite with her master, who was as solicitous about her as a Northern collier might be about his “bull pup” at the present day.

<sup>2</sup> It is not stated in the tale, which is clearly defective, but we must assume from what follows that Fionn and the others had ascertained from Diarmaid the conditions on which the Princess had consented to become his wife, and that in their jealousy they concerted measures to bring about a violation of those conditions, and effect the separation of the pair.

“ ‘Oh, I am not at all, Fhinn,’ said she. ‘Come in till thou take a draught from me.’

“ ‘I will go if I get my request,’ said Fionn.

“ ‘What request might be here that thou shouldst not get?’ said she.

“ ‘That is, one of the pups of the greyhound bitch.’

“ ‘Oh, the request thou hast asked is not great,’ said she; ‘the one thou mayst choose, take it with thee.’

“ He got that and he went away.

“At the opening of the night came Diarmaid. The greyhound met him without, and she gave a yell.

“ ‘It is true, my lass, one of thy pups is gone. But if thou hadst mind of how I found thee, how thy hair was down to thy heels, thou hadst not let the pup go.’

“ ‘Thou, Diarmaid, what saidst thou so?’

“ ‘Oh,’ said Diarmaid, ‘I am asking pardon.’

“ ‘Oh, thou shalt get that,’ said she; and he slept within that night, and his meat and drink were as usual.

“ On the morrow he went to where he was yesterday, and while he was gone she went out to take a stroll, and while she was strolling about, what should she see but a rider coming to where she was. She stayed without till he reached her.

“ ‘Who reached her here but Oisean, son of Fionn?’

“They gave welcome and honour to each other. She told him to go in with her, and that he should take a draught from her; and he said that he would if he might get his request.

“ ‘What request hast thou?’ said she.

“ ‘One of the pups of the greyhound bitch.’

“ ‘Thou shalt get that,’ said she; ‘take thy choice of them.’

“ He took it with him, and he went away.

“At the opening of the night Diarmaid came home, and the greyhound met him without, and she gave two yells.

“‘That is true, my lass,’ said Diarmaid; ‘another is taken from thee. But if she had mind of how I found her, she had not let one of thy pups go. When her hair was down to her heels!’

“‘Diarmaid! what saidst thou?’ said she.

“‘I am asking pardon,’ said Diarmaid.

“‘Thou shalt get that,’ said she; and they seized each other’s hands, and they went home together, and there was meat and drink that night as there ever had been.

“In the morning Diarmaid went away awhile, and after he had gone, she was without taking a stroll. She saw another rider coming to-day, and he was in great haste. She thought she would wait and not go home till he should come forward. What was this but another of the Fhinn.

“He went with civil words to the young damsel, and they gave welcome and honour to each other.

“She told him to go home with her, and that he should take a draught from her. He said that he would go if he should get his request.

“She asked that time what request that might be. ‘One of the pups of the greyhound bitch,’ said he.

“‘Though it is a hard matter for me,’ said she, ‘I will give it to thee!’

“He went with her to the castle, he took a draught from her, he got the pup, and he went away.

“At the opening of the night came Diarmaid. The greyhound met him, and she gave three yells, the most hideous that man ever heard.

“‘Yes, that is true, my lass, thou art without any this day,’ said Diarmaid; ‘but if she had mind of how I found her, she would not have let the pup go. When her hair was down to her heels she would not have done that to me!’

“‘Thou, Diarmaid, what saidst thou?’

“‘Oh, I am asking pardon,’ said Diarmaid. He went home, and he was without wife or bed beside him, as he ever had been. It was in a moss-hole he awoke on the morrow. There was no castle, nor a stone left of it on another.”

This story has several features in common with other tales of the same class.

1. The Sea Princess presents herself to mortals on a wild and stormy night; so (to go no further for a parallel) does Undine in Fouqué’s well-known tale.

2. The castle vanishes with its builder, and the hero awakes “in a moss-hole”. This is the common end of fairy magnificence and wealth.

3. In the continuation of the Highland tale, Diarmaid sets out in search of his lost love, and after some strange adventures succeeds in reaching the realms of *Rígh fo Thuinn*, and there finds the Princess. Readers of Lane’s *Arabian Nights* will remember a well-told parallel, into the details of which it would be out of place to enter here. It will be observed that this episode is entirely wanting in the Welsh tales; the forsaken husband is nowhere represented as finding his way to the mysterious region beneath the waters, to which it is known his wife has returned. Perhaps it may be urged that the story of *Y Forforwyn*, in *Cymru Fu* (p. 434 ff.), in which we do get a peep at the legendary *Gwerddonau Llion*, is an exception. But, unfortunately, it is absolutely uncertain how much (if any) of this tale is true tradition, and how much belongs to Glasynys, and therefore it cannot be used for purposes of comparison.

4. When Diarmaid finds his lost wife, their mutual joy is turned to sorrow by the assurance that the lady is dying, having on her way home lost “three gulps” of her life-blood through the bitterness of her grief. These Diarmaid had recovered, and carefully preserved; he also, after sundry

adventures, gains possession of the cup<sup>1</sup> of *Rígh Magh an Ioghnaidh* (the King of the Plain of Wonder) and a bottle of the water of a certain well. Three draughts of this water, combined with the "three gulps of blood", and drunk from the magic cup, restore the Princess to life.

As both this Highland tale and the story of the Lady of the Van Lake are probably fragmentary, it is rather dangerous to hazard a guess as to any connection between them. But one is tempted to think that the healing of the Princess by Diarmaid, in the way related, and the wonderful medical knowledge possessed by the Physicians of Myddvai, the descendants of the Lake Lady, may have been in some way connected in the common original of the two tales.

### III.—WITCHCRAFT.

Tales of witchcraft were formerly very common in Wales. A favourite practice with witches was to transform their neighbours into horses, and ride out on them in their nightly rambles. The same belief in their power, and this special exercise of it, prevailed in Scotland, as is shown by the following story from Kirkcudbright (*Pop. Tales of W. H.*, ii, 59), which is an exact type of many told in Wales not very long ago.

"The Macgowans of Grayscroft in Tongland, and latterly of Bogra, had the power of witchcraft to a considerable extent, and it descended from one generation to another. At the time we refer to, Abraham Macgowan and his daughter Jenny resided at Grayscroft. Jenny had an unlimited power from Old Nick to act as she pleased. The ploughmen

<sup>1</sup> These magical cups are common in legend and romance; and if I am not mistaken, there is at Nanteos, in Cardiganshire, a wonderful cup, to which, even in these days of unbelief, some marvellous healing properties are attributed.

at that time in their employ were Harry Dew and Davie Gordon, young men about twenty-two years of age. They had been there for the last twelve months, and conversing one day together, the following took place:—

*“Harry: ‘Losh, man, Davie, what makes ye sae drowsy, lazy, and sleepy-like the day, for I am verra sure ye work nae mair than I do; ye eat the same and sleep the same as I do, and yet ye are so thin, and wearied, and hungry-like, I dinna ken ava what ails ye. Are ye weel enough, Davie?’*

*“‘I’m weel enough, Harry, but it’s a’ ye ken about it; sleep a night or twa at the bedside, and maybe you’ll no be sae apt to ask me sic questions again.’*

*“Harry: ‘The bedside, Davie! What differ will that make? I hae nae mair objections to sleep there than at the wa.’*

*“This being agreed to, they exchanged places. Nothing occurred to disturb either of them till the third night, although Harry kept watch. Their bed was on the stableloft, when, about midnight, the stable door was opened cautiously, and some one was heard (by Harry only) coming up the ladder and to the bedside, with a quiet step. A bridle was held above the one next the bedside, and the words, ‘Up, horsey,’ whispered in his ear. In one moment Harry was transformed into a horse at the stable-door. The saddle was got on with some kicking and plunging, but Jenny gets mounted, and off they set by the Elfcraigs, Auld Brig o’ Tongland, the March Cleughs, and on till they reach the Auld Kirk of Buittle. Harry was tied to the gate along with others. Meg o’ Glengap was there on her dairymaid, now a bonny mare, neat in all her proportions. ‘Tib’ o’ Criffle came on her auld ploughman, rather wind-broken. ‘Lizzy’, frae the Bennan, came on her cot wife, limping with a swelled knee. ‘Moll o’ the Wood’ came on a herd callant frae the ‘How o’ Siddick’. When all the horses were mustered, there was some snorting*

and kicking, and neighing amongst them. Fairies, witches, brownies, and all, met in the kirk, and had a blithe holiday, under the patronage of his Satanic majesty, which continued till the crowing of the cock. Wearing with his gallop, Harry, when the charmed bridle was taken off, found himself in his own bed, and in his own shape. Harry is determined to be revenged; he finds the charmed bridle in a hole in the kitchen in a week after; he tries it on Jenny, using the same words, when Jenny is transformed into the auld brown mare of the farm. He takes her to the neighbouring smithy, and gets her, after much ado, shod all round, when he returns and leaves her, after securing the wonderful bridle.

“Next morning Harry is ordered to go for a doctor, as his mistress has taken ill. He goes into the house to ask for her, pulls the bedclothes off her, and discovers there was a horseshoe on each hand and foot; when Harry says, ‘Jenny, my lass, that did ye.’ Jenny played many more similar tricks on her neighbour lads and lasses.”

I have heard several Welsh tales of witchcraft more or less closely resembling this, but do not remember the details with sufficient accuracy to reproduce them.

#### IV.—A PASSAGE IN THE MABINOZION.

In the long “Story of Conall Gulban” we find the following (*Campbell*, iii, 200, 201):—

“He (Conall) went, and he reached the green mound; he laid his face downwards on the hillock, and he thought that there was no one thing that would suit himself better than that he should find his match of a woman. Then he gave a glance from him, and what should he see but a raven sitting on a heap of snow; and he set it before him that he would not take a wife for ever, but one whose head should be as black as the raven, and her face as fair as the snow, and her cheeks as red as blood.”

On this, Mr. Campbell remarks in a note: "It is clear that the raven ought to have been eating something to suggest the blood, and so it is elsewhere.

"*Mr. Fraser of Mauld, Inverness, East Coast.*—He had gone to see his grandfather, the mysterious old grey man.

"When he got up in the morning there was a young snow, and the raven was upon a spray near him, and a bit of flesh in his beak. The piece of flesh fell, and Conall went to lift it; and the raven said to him that Fair Beauteous Smooth was as white as the snow upon the spray, her cheek as red as the flesh that was in his hand, and her hair as black as the feather that was on his wing.

"*MacPhie, Uist.*—On a snowy day Conall saw a goat slaughtered, and a black raven came to drink the blood. 'Oh,' says he, 'that I could marry the girl whose breast is as white as the snow, whose cheeks are red as the blood, and whose hair is as black as the raven'; and Conall fell sick for love."

With these three versions from the Highlands of to-day it is interesting to compare our own Kymric version from the *Mabinogion*: "Peredur ab Evrawg" (*Mab. i, 250*):—

"Trannoeth y bore ef a gyfodes odynd. Aphan deuth allan ydoed gawat o eiry gwedy ry odi y nos gynt. a gwalch wyllt wedy llad hwyat yn tal y kudugyl. achan dwryf y march kilyaw or walch. a disgyn bran ar gic yr ederyn. Sef a oruc peredur seuyll a chyffelybu duet y vran. agwynder yr eiry. a chochet y gwaet. y wallt y wreic uwyaf a garei a oed kynduet ar muchud. Ae chnawt oed kynwynnet ar eiry achochter y gwaet yn yr eiry yr deuvann gochion oed nyn grudyeu."

"Next day, in the morning, he arose from thence, and when he went out a shower of snow had fallen the night before, and a wild hawk had killed a duck at the end of the hut; and at the noise of the horse the hawk flew away and



a raven alighted on the flesh of the bird. Then Peredur stood and compared the blackness of the raven, and the whiteness of the snow, and the redness of the blood, to the hair of the woman he most loved, which was as black as the jet, and her flesh, which was as white as the snow, and the redness of the blood in the snow to the two red spots that were on her cheeks."

#### THE WREN.

It is, perhaps, the perky manner of this little bird that has gained for him the reputation for vanity which he bears in the popular estimation. I have heard a fable to the following effect, told in Cantrev Buallt:—

"A wren one day observing some wood-splitters at work, felt a desire to emulate them. So he flew up to the fork of a huge oak, and drawing himself up, struck at the tree with his beak. Then, observing that he produced no effect, he asked, in a pompous way, '*Pam na hyllt y pren?*' (Why does not the tree split?)"

The following proverbial saying from the Highlands seems to attribute to him the same character:—

"'*S bigead thu siod, ars an dreolan, 'n ur thunn e gob ans an fhairige*, 'Thou art lessened by that', said the wren, when he dipped his beak in the sea." (Campbell's *Popular Tales*, i, 278.)

The wren sometimes utters a small, clucking sound, somewhat resembling the sound used to urge on a horse. This is popularly supposed to be a sign of rain. I have often heard it said in Breconshire: "*Y mae 'r dryw yn gyrru 'i geffyl y bore hyn, ni gawn 'law heb fod yn hir* (The wren is driving his horse this morning, we shall have rain ere long)."

The wren was a great favourite with us as schoolboys; and his nest, whenever found, was treated with much respect. Its sanctity was enforced by a traditional rhyme:—

“Y sawl a dyno nyth y dryw  
Ni chaiff weled wyneb Duw.”

“Whoever robs the wren’s nest, he  
The face of God shall never see.”

The rural muse had humanely exerted her powers on behalf of other birds also. We used to repeat, with approval, the following :—

“Y sawl a dyno nyth y ’wyalchen  
Ni wêl e byth o’r nefoedd lawen.”

“He that shall rob a blackbird’s nest  
Shall never come to God’s sweet rest.”

By substituting *bronrhuddden*, redbreast, for *myyalchen*, this was very generally applied to the robin as well.

An attempt was made sometimes to put in a plea even for the crow, by a kind of adaptation of the last couplet :—

“Y sawl a dyno nyth y frân  
Ni wêl e byth o’r nefoedd lân.”

But doubts were always felt with regard to the authenticity of this last, and the schoolboy conscience refused to regard it as obligatory.

#### RAIN WITH SUNSHINE.

When rain was falling, and the sun shining at the same time, it used to be said that the devil was beating his wife :  
“*Mae’r gwr drwg yn wado ’i wraig.*”

If these popular representations are to be trusted, Old Nick is by no means pleasant or happy in his domestic relations. When a boy, I often heard a certain tree described by the farm servants as *y pren y crogodd y gwr drwg ’i fam arno* (the tree on which the devil hanged his mother). I heard no story about it, and don’t now know what tree it is.

#### HORSES RIDDEN BY GOBLINS.

In summer, when the horses, not being kept in the stable, rolled on the ground a good deal, their manes often became tangled and knotted. When this was observed, it used to

be remarked (rather, however, as an old saying than an article of belief) that the goblin, or *bwci*, had been riding them. Campbell (*Popular Tales of W. H.*, ii, 71) found a similar belief in Devonshire, where the riding was assigned to the "Piskies".

GLANIRVON.

#### FAIRY LEGEND.

*Communicated by MR. W. W. COBB, of Hilton House,  
Atherstone.*

Llanddwyn, Anglesey, August 1884.

"The following was told me by Mrs. Williams, wife of Thomas Williams, pilot, in whose house I lodged:—

"Mary Roberts, of Newborough, used to receive visits once a week from a "little woman"<sup>1</sup>, who used to bring her a loaf of bread in return for the loan of her iron grid (*gradell*) for baking bread. The fairy always told her not to look after her when she left the house; but one day she transgressed, and took a peep as the fairy went away. The latter went straight to the lake, Lake Rhosddu, near the house at Newborough, and plunged into its waters and disappeared. This took place about a century ago.'

"The house where Mary Roberts lived is still standing about 100 yards north of the lake."<sup>2</sup> "W. W. C."

<sup>1</sup> Mr. Cobb (who does not know Welsh) annotates these words with the word *tylwuth*. His informant evidently referred to the *tyhoyth teg*, or "good people."—E. G. B. P.

<sup>2</sup> This lake seems to be the one referred to in the following lines, ascribed to Prydydd y Moeh (AD. 1160-1220):

Mae llys yn Rhosyr, mae llyn, mae eurglych,

Mae Arglwydd Llywelyn;

A gwyr tal yn ei ga'lyn,

Mil [a] myrdd mewn gwyrdd a gwyn.

(See "*Cymru*", by the Rev. Owen Jones, s.v. *Niwburch*. He reads *Rhos-fair* for *Rhosyr*; the latter—the old Welsh name of Newborough—occurs in other versions of the lines, and is the form used by Dafydd ab Gwilym.)—E. G. B. P.

## Notes and Queries.

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### REPLIES.

AUTHOR OF WELSH DISTICH (*Y Cymmrodor*, vi, 230).—The distich referred to by "T. D.", forms the opening lines of a *Cywydd* in praise of Môn, which, though generally attributed to Lewis Glyn Cothi, is not included in the collected works of that bard, edited by Gwallter Mechain and Tegid. It has, however, been published in the *Cylchgrawn* (Llan-dover; 1834; vol. i, p. 92), and is there, too, ascribed to Lewis; but has not appeared elsewhere in print, so far as I know. In this *Cywydd* occurs the oft-quoted phrase, "Môn, mam Gymru". The poem, as to language and style, resembles the authentic works of Lewis Glyn Cothi far more than that of the six poems of Llywelyn Goch, published in the *Myvyrian Archæology*. I suspect the confusion has arisen from the fact that Lewis Glyn Cothi was also called *Llywelyn* Glyn Cothi (Williams's *Eminent Welshmen*, p. 272); and in the same way, the poet Llywelyn ap Risiart ap Rys is more commonly known as *Lewys* Morganwg. Both poets also wrote pathetic elegies upon ladies named "Lleucu." (Vid. *Y Brython*, 1859, vol. ii, p. 170; Lewis Glyn Cothi, *Works*, pp. 258, 262.)—LL. R.

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CYMRIC REMAINS IN THE CRIMEA (vi, 230).—In reply to some inquiries, the editor of *Cymru* kindly writes as follows:—"Nid oes genyf restr wrth law o awdwy'r y gwahanol Erthyglau i'r *Cymru*; ond yr ydwyf yn credu mai y diweddar Dr. Emlyn Jones a ysgrifonodd ar 'Hu Gadarn'. Yn fuan ar ol rhyfel y Crimea, ymddangosodd erthyglau yn

y Cyfnodolion Cymreig yn cynnwys profion o ol traed y Celtiaid yn y Crimea; yn mysg eraill yr enw 'Balaclava'."

From this "P. R." will be able to draw his own conclusions as to the value of the statement about which he enquired.

EDITOR.

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GOWER, THE POET, A WELSHMAN (vol. vi, p. 231).—Mr. Llywarch Reynolds has sent a copy of the title-page of the edition of the *Confessio Amantis*, printed in 1532 (British Museum, 641, k. 3), which is as follows:—

**Io. Gower de**  
Confessione  
Aman-  
tis.

---

¶ Imprinted at London in Flete-  
strete by Thomas Berthe-  
lette Printer to the  
Kings grace,  
AN.  
M.D.XXXII.  
CUM PRIVILEGIO.

It will be seen that it makes no reference to the Welsh nationality of the author, as stated in the extract from *Eminent Welshmen*. Mr. Reynolds adds: "I looked over the introductory part and cursorily through the whole work and found no allusion to Gower's being a Welshman."

Perhaps some reader will try to discover how this misstatement arose.

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QUERIES.

DR. MORGAN'S REVISED NEW TESTAMENT.—It is said that at the time of his death, in 1604, Bishop Morgan had ready for the press a revision of his translation of the *New Testa-*

*ment.* Is anything known of the fate of this revision? Did it pass into Dr. Parry's hands? What became of the books and MSS. of Dr. Morgan? HAWL.

DR. DAVID POWEL'S MSS.—Now that attention is called to MSS., we may give a query that has lain by unobserved a long time. A MEMBER wants to know "What became of the MSS. left by Dr. Powel, the historian?" EDITOR.

---

OUR present No. will have a mournful interest to all Welsh readers, in particular, as containing one of the last things—if not the very last—written by Gwilym Hiraethog. The gifted writer's Address to the Society will be read with pleasure, and yet with regret that one who to the last could write so forcibly, will now write no more. The account given of the foundation of the *Amserau* and the Editor's patriotic efforts in connection with that paper, is a valuable contribution to the history of Welsh literature.

Happily his works in verse and prose are fairly accessible, and in these "he being dead yet speaketh". It is pleasant to find that his inspiration is already firing others. His well-known picture in *Awdl Heddwch*, of the blacksmith of the millennial period of universal peace converting an old sword into a ploughshare, has been taken up by Mr. Jenkins, Mus. Bac., of Aberystwyth, as the subject of a pretty scena, in which the vigorous "cynghaneddion" are accompanied by some very effective music. The poet and the musician having done their part, it only remains for some Royal Cambrian Academician to transfer to canvas the same happy scene. It is thus described by Hiraethog:—

" Chwythu'i dân dan chwibanu  
 Ei fyw dôn wna y gôf du ;  
 Un llaw fegina, a'r llall  
 Faluria'r glo fel arall :

Wedi trefnu, taclu'r tân  
 Ar bwynt allor ei bentan  
 Yn hyf mewn hen gleddyf glas,  
 Luniai lawer galanas,  
 Gafaela y gof eilwaith ;  
 Chwery â'g ef cyn dechreu'r gwaith ;  
 Rhed ei fawd ar hyd ei fin,  
 Dewrfodd i brofi'r durfin ;  
 Ffugia'r gwr yn filwr fod,  
 Neu yn hen gadben hynod :  
 Areithia, bygythia'n gas  
 I'w elynion alanas ;  
 Yna try, tery e'n y tân,  
 A chwyth yn gryfach weithian ;  
 A gwreichion fflamgochion gant  
 Drwy dorchau mwg draw dyrchant ;  
 E dyn allan o dan dig  
 Ei ffwrn, dan ffrio'n ffyring,  
 Yr hen gledd mawr iawn ei glod  
 Yn y maes mewn ymosod,  
 A dwg ef yr adeg hon  
 Yn wynias ar ei einion :  
 Ac mewn hwyl, â'r morthwyl mawr,  
 Eagud, â nerth grymusgawr,  
 Fe'i cura nes â yn swch  
 Gywrain ei gwas'naethgarwch,  
 I aru'r ddaear iraidd,  
 A thy' o hon wenith a haidd."

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## Notice.

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*The following works are in preparation :*

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AN ESSAY ON PENNILLION SINGING. *Printing.*

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Y CYMMRODOR, 1884.

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London 1885

VOL. VII.

PART II.

D

# Commodore

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# D Cymmrodor.

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VOL. VII.

“CARED DOETH YR ENCILION.”

PART 2.

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## NOTES ON CELTIC PHONOLOGY.

BY PROFESSOR RHŶS.

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At the request of the Editor, I place before the readers of the *Cymmrodor* some few of the acquisitions of Celtic scholarship in the field of phonology in our time, together with some etymologies of my own, which have not been published before. The former are mostly to be found in German, French, and English publications, some of which are not very accessible to the *Cymmrodorion*. The miscellaneous notes here brought together have been so selected as to form a portion of the materials for answering a question propounded to me lately, namely, why we are in the habit, seeing that Welsh and Irish differ so much from one another, of considering them, and the other languages associated with them, as forming one family of Aryan languages, called Celtic, and not two, called Gallo-Brythonic and Goidelic respectively.

In a general way, it must suffice to say, that their mutual resemblance is too great, and that the difference between them, though very considerable, is not to be compared with the difference, for instance, between the Teutonic and the Slavonic languages. It is, in fact, more on a level with the difference which exists between a Low Dutch language like English, and a High Dutch one like the ordinary written

German of the present day. There would be no difficulty in accumulating facts which would go to show that it is both correct and convenient to comprehend all the Celtic languages under a single name; but most of those facts would take up too much room to be introduced here. Thus, the syntax common to all the Celtic languages has plenty of characteristics which distinguish it from that of the other Aryan languages; and much the same remark applies to the great peculiarity of Celtic phonology, which is commonly known as the Mutation of Initial Consonants, and is found to be fully developed in every living dialect of the group. For the present we shall be content to mention only one or two points in the phonology, premising that most of the ancient data available present themselves within the small compass of single words, whence it is that some of the most trivial phenomena of Celtic pronunciation are not unfrequently of capital importance for philological purposes: the more arbitrary and accidental they seem, the more conclusive is the evidence to be extracted from them, as will be readily seen from the following illustrations.

## I.

The consonant represented in English and its sister tongues by *f*, and in the other Aryan languages commonly by *p*, is lost in Celtic, as in the words we subjoin:—

1. Old Irish *athir*, 'father'; Latin *pater*; Greek *πατήρ*; Sanskrit *pitar*; English *father*.

2. O. Ir. *én*, 'bird', for *etn*, O. Welsh *etn*; Mod. Welsh *edn*, 'bird', *aden*, 'wing', *aderyn*, 'bird'; Lat. *penna*, for *pesna* = *petna*, 'feather'; Gr. *πέτομαι*, 'I fly', *πτέρον*, 'wing'; Skr. *patatra*, *patra*, 'wing'; Eng. *feather*.

3. O. Welsh *etm*, Mod. Welsh *edau*, 'thread', *edafedd*, 'yarn'; Eng. *fathom*; O. H. German *fadam*, 'thread'.

4. Ir. *ar*, *air*, *er*, 'for, in front of, against'; Welsh *ar*, 'on', *er*,

'for', may be taken promiscuously as of the same origin as Lat. *per*, Gr. *παρά, παραλ, περί*, Eng. *for, fore-*, Ger. *vor, für, ver-*. We may further instance such compounds as Ir. *er-chosmil*, Lat. *per-similis*; Welsh *er-fawr*, Lat. *per-magnus*, Gr. *περιμήκης*. The modern Celtic forms postulate the existence at least of *are* or *ari*, and *ar*, which, moreover, are found in such Gaulish names as *Arecomici*, the epithet which Cæsar gives (vii, 7, 64) to the Volcæ of Nîmes. If perchance the manuscripts of Strabo (*C.* 186), which read *Ἀρηκομίσκουσ*, be more correct in this instance, the word would admit of being explained as *permixti*, literally *per-commixti*, the latter part being in that case referable, it may be supposed, to the same origin as the Welsh *cymmysg*, 'mixed'. Moreover, the *η* of Strabo's manuscripts has in its favour the fact that Ausonius gave his *Aremoricæ* (*Ep.* ix, 35), which we have to notice next, a long *e*. On the other hand, no known manuscript of Cæsar has any trace of the vowel at all in either of the two passages where the word occurs (v, 53; vii, 75), in the latter of which he speaks of "universis civitatibus, quæ Oceanum attingunt quæque eorum consuetudine Armoricæ appellantur". Cæsar evidently understood the meaning of the word, which was the same as that of *παραθαλάσσιος*, or by the sea: related forms are still in use in Breton, such as *arvôr*, 'land near the sea', *arvôrek*, 'maritime', and *arvôrad*, 'one who lives by the sea'. It may be added that the Gaulish word is explained in a short glossary in a manuscript of the ninth century in the Court Library of Vienna, thus: "Aremorici, antemarini; quia are ante"; to which is added another instance of *are* in a very puzzling way: "Arevernus, ante obsta". From this it would seem that there was a longer form likewise of *Arvernus* (*Beitraege*, vi, 227-31).

5. O. Ir. *inn uraid*, 'last year', *onn urid*, 'ab anno priore'; Gr. *πέρυσσι*, 'a year ago'; Skr. *parut*; M. H. Ger. *vêrt, vœernent*,

*vörn*, 'anno superiore'; all of which seem to be of the same origin as the prepositions already discussed,<sup>1</sup> and as the Gothic adjective in *fairnjo jer*, 'the old or past year'. The nasal of the Teutonic forms appears also in Celtic, especially in Welsh, namely, in the case of *ar*, 'on', which becomes *arn* when it takes the personal endings, as in *arnaf*, 'on me', *arnom*, 'on us'. The Irish *iar*, 'after, behind, west', seems to be a compound of *ar*, and it is used much like the Gothic *afar*, 'after, behind'; but in certain positions it becomes *iarn*, as in *iar n-imthecht*, 'after going', and *Tech nDvind iarndErind*, 'Donn's House behind Ériun', the name of an islet near the entrance into Kenmare Bay.

6. O. Ir. *ibim*, 'I drink'; O. Welsh *ibem*, 'biberemus'; Mod. W. *yfed*, 'to drink'; Lat. *bibo*; Gr. *πινω*, future *πιλωμαι*; Skr. *pihati*, '(he) drinks'.

7. O. Ir. *ithim*, 'I eat', *ithemair*, 'edaces', *ith*, gen. *etho*, 'corn, grain'; Welsh *yd*, 'corn'; Skr. *pitu*, 'juice, drink, nourishment of any kind', Zend *pitu*, 'food'; O. Bulgarian *pitati*, 'to nourish', *pitomä*, 'fed, fattened': possibly the English words food, feed, and the Greek *παρέομαι*, 'I eat', fut. *πάρσομαι*, are also connected.

8. Ir. *iasc*, gen. *éisc*, 'a fish'; Lat. *piscis*; Gothic *fiskas*; Eng. *fish*. The Welsh *pysc*, 'fish', is a Latin loan-word, and the Irish *iasc* implies an early form, *éscos*, gen. *ésci*, which is inconsistent with the other forms, unless we suppose them all to have had a long vowel.

9. Mod. Ir. *ua* or *ó*, gen. *ui*, 'descendant, grandson'; Welsh *wyr*, 'grandson', but formerly any descendant'; Lat. *puer*, 'boy'; Gr. *παῖς*, gen. *παιδός*, for *παῖς*, *παῖδος*, which, if rightly regarded as having  $\delta$  for the semi-vowel  $j$ , would have been originally of the same *Ja* declension as the Irish word. As to the latter, it may be added that *ó* is what is written in

<sup>1</sup> See Windisch, in Curtius' *Grundzüge der griechischen Etymologie*, No. 360; and Ebel, in Kuhn's *Beitraege*, iv, 175.

English *o'*, in names like O'Donovan or O'Kelly; that the nominative plural was, like the genitive singular *ui*, liable to be reduced to *i*, and, with the *h* frequently prefixed to vowel monosyllables, to be made into the *hy* which appears in names of districts, like Hy-Fiachrach in Mayo and Sligo, literally meaning Fiachra's descendants; and that the genitive of the Old Irish *áue* would have been *áui*, which is represented in the Early Irish of the inscriptions by *avi* and *avvi* both in Ireland and Wales.<sup>1</sup>

10. O. Ir. *lán*, 'full'; Welsh *llawn*; Lat. *plénus*; Lith. *pilnas*, 'full'; O. Bulg. *plǎnǎ*, 'full'; Goth. *fulla-*, for *fulna-*; Eng. 'full', as to which it will be observed, that while the Latin word presupposes an early *plénos*, the form which the Celtic words postulate must have been *plános*, and the difference is observed in other words: thus, the Welsh borrowed the Latin *rémus* and made it into *rhwyf*, 'an oar'; but they had a kindred word in *rhaw*, 'a shovel', plural *rhofiau*, which postulates an early feminine *rāma*. Irish *rám* seems to have had both meanings, 'spade' and 'oar'.<sup>2</sup>

11. Ir. *lár*, 'floor'; Welsh *llawr*, 'floor'; Gr. *πλήρης*, 'full, filled, solid'; O. Norse *flór*; A.-Sax. *flór*; Eng. *floor*, all possibly of the same origin as *full* and its congeners, an artificially made floor being a sort of filling. Fick, in his *Comparative Dictionary* (iii, 665), compares the Lithuanian *pylīma* *pilti*, 'to heap up a dam', literally to fill a filling.

12. O. Ir. *lám*, 'hand, also legal power'<sup>3</sup> as expressed by *manus* in Latin and *mund* in A.-Saxon; Welsh *llaw*, 'hand', *llof-rudd*, 'red-handed', *i.e.*, a murderer; Lat. *palma*, 'the palm of the hand'; Gr. *παλάμη*; A.-Saxon *folm*, 'hand'.

13. Ir. *arco*, 'I beseech'; Welsh *arch*, 'a request or prayer',

<sup>1</sup> See Stokes, *Irish Glosses* (Dublin, 1860), p. 67; Rhys, *Revue Celtique*, ii, 327; and Curtius' *Grundzüge*, No. 387.

<sup>2</sup> *Senchus Mór*, iii, 204-8, 208-210.

<sup>3</sup> Stokes' *Three Middle Irish Glosses* (Calcutta, 1877), p. 195.



*erchi*, 'to ask for, to command'; Lat. *preces*, 'a prayer or request', *procus*, 'a suitor'; Goth. *fraihnan*, 'to ask'; Ger. *fragen*; moreover, the same origin is ascribed to Lat. *posco*, for *porseo*, 'I demand', and the German *forschen*, 'to inquire or investigate'.

14. Ir. *lecc*, 'a flag-stone'; Welsh *llech*, 'a slate'; Lat. *planca*, 'a board, slab, plank', *Plancus*, 'Mr. Flatfoot'. The same seems to be the origin of Greek *πλάξ*, gen. *πλακός*, 'anything flat', *πέλεκυς*, 'a hatchet'; Skr. *paraçu*, 'a hatchet', *parçu*, 'a rib, a curved knife, the side of a cistern'; Eng. *flag*; Ger. *flach*, 'flat'.

15. Ir. *lestar*, 'a vessel'; Welsh *llestr*, 'a vessel, a ship', also 'a prison' (Guest's *Mab.*, i, 32), *llestair*, 'obstruction or impediment', *llesteirio*, 'to impede or prevent'; Breton *léstr*, 'a vessel, a ship', plural *listri*; as to which it is to be supposed that the simpler forms represent an early Celtic neuter, *lestron* = *lecstron*, and *llestair*, a derivative, *lesterion*. The connection of meaning has always been a difficulty, but it disappears as soon as these words are referred to the same origin as the Lat. *plecto*, 'I plait, braid, or interweave'; Gr. *πλέκω*, 'I plait', *πλοκή*, 'a web or anything plaited'; Skr. *praçna*, 'woven work of any kind, a basket'; Ger. *flechten*, 'to plait or wreathe'. The earliest pottery was fashioned on basket-work, and other vessels were made by covering wicker-work with hides, somewhat in the way that coracles have always been made: so *lestron* may be taken to have originally meant what kept the vessel together, which explains how *lesterion* should mean obstruction or impediment. The non-reduction of *st* to *ss* is not the rule in Irish, and possibly *lestar* is a loan-word from Brythonic; on the other hand, the existence in Gaulish of words of this origin is proved beyond doubt by the French name Littré: for references to men connected with a place called Littré, near Combourg, in the department of Ile-et-

Vilaine, have been traced to documents of the twelfth century. The oldest form detected is Listré, for a Gaulish Listracon which is still better preserved in Listrac, a name which occurs twice in the Gironde.<sup>1</sup> With the regular variation of dialect it appears as Littry in the department of Calvados. All three have been taken to mean potteries; but the Welsh words suggest the probability of the meaning being simply that of a tangled, or impassable spot.

16. Ir. *lethan*, 'broad'; Welsh *llydan*, 'broad', *lled*, 'breadth', *lleden*, 'a flat-fish', *hen-llydan*, 'the round birthwort', *hen-llydan y ffordd*, 'the greater plantain'; Cornish *en-lidan*, 'plantago'; Gr. *πλατύς*, 'broad', *πλάτος*, 'breadth', *πλάτανος*, 'the Oriental plane tree'; Lith. *platūs*, 'broad'; Skr. *prthas*, 'broad, large', *prāthas*, 'breadth'. The old Welsh form of *llydan* was written *litan*, and the Gaulish was identical; for we learn from Livy (xxiii, 24) that the broad forest in the territory of the Boii in Italy was called Litana Sylva.

17. Welsh *llyw*, 'a rudder', *llywio*, 'to steer or rule', *llywïwr*, 'a helmsman', *llywydd*, 'a leader or president', *llywïawdr*, 'a ruler or governor', *llywodraeth*, 'government'; Breton *lévia*, 'to steer', *lévier*, 'a pilot or steersman'; Gr. *πλέω*, fut. *πλεύσομαι*, 'I sail', *πλόος*, 'a sailing, a voyage', *πλοῖον*, 'any floating vessel or craft'; O. Bulg. *plova*<sup>n</sup>, *pluja*<sup>n</sup>, 'I sail'; Skr. *plava*, 'a boat or skiff'—we leave out the many kindred words which deviate to other meanings, such as Lat. *pluvia*, 'rain'; Eng. flow, flood, fleet, and others. The Welsh for a rudder implies a form *lovios*, differing in gender from the Gr. *πλοῖον* for *πλοῖον*, and we seem to meet with it in Irish as *lóí* and *láí*, in a passage in the *Book of the Dun*, 68b, where a warrior is described as armed with a sword which was as long as the *lóí* of a coracle, whereby was probably meant the paddle or scull used in propelling a coracle.

<sup>1</sup> See Mowat's article in the *Mémoires de la Soc. de Linguistique de Paris*, ii, 224-7.

18. Ir. *uile*, *uile*, 'all', *williu*, 'more'; Welsh *oll*, *holl*, 'all'. The meanings of *uile* and *williu* would seem to involve an early specimen of an 'Irish bull'; but the explanation probably is that the 'much' and the 'many' in this instance somehow came to be the 'whole'; and if we regard the original meaning of *uile* and *oll* as 'much', and take the early forms they postulate, namely, *oljos*, *olja*, *oljon*, into account, we find them falling easily into their places as the counterparts of the Greek *πολλός*, gen. *πολλοῦ*, 'much', with *λλ* for earlier *lj*, and not *λF*, as is sometimes supposed. Then the Irish *lia*, 'more', matches Lat. *plus* and *plures*, for *pleores*, 'more'; while Irish *il*, 'much' (plural *íli*), is used like Greek *πολύ*, Gothic *filu*, Ger. *viel*, 'much', as in Ir. *ildathach*, Gr. *πολύχρους*, Ger. *vielfarbig*, 'of many colours'; and Ir. *ilchrothach*, Gr. *πολύμορφος*, Ger. *vielfaltig*, 'multiform or manifold'.

19. Ir. *ro*, 'very, greatly, too much', as in *romór*, 'very great', *rochotlud*, 'very long or excessive sleep'. Prefixed to verbs it has the force of forwards, as in *rochim*, 'I reach, or come up to', *ruiccaim*, for *ro-uiccaim*, 'I bring, afferro'; but it is mostly used for distinctions of tense or mood, as in *rochan*, 'cecinit', *roregart*, 'spondit'; *rom*, 'early, soon', *romat*, 'coram te', *roime*, 'coram eo', *romaind*, 'coram nobis'; Welsh *rhy*, 'very, too', as in *rhy fawr*, 'too great', *rhybenyd*, 'extreme penance'; prefixed to verbs it is used much as in Irish, or rather it was used so, which is no longer the case, as in *rhyweleis*, 'I saw', *rhyddyfod*, 'venisse' from *dyfod*, 'venire'; and it is found with a personal termination in the mediæval Welsh formula of a conversational oath—*y rof a duw*, 'between me and God', more literally, 'devant moi et Dieu', especially as the French *de* is the etymological equivalent of the Welsh *y* here used. When accented, as in *rof*, the *o* remains unmodified, otherwise it becomes *y*, pronounced like *u* in the English word 'but', and when the prefix is again

detached and emphasised, as it sometimes is in modern Welsh, the vowel has approximately the sound of German *ü* in North Wales and of Italian *i* in South Wales. Similarly this particle is written and pronounced *ré* in Breton, but in Old Breton proper names it used to be *ro*, as in 'Roderchus', Welsh 'Rhydderch'; and the Gaulish was *rho* or *ro*, which a gloss on the name 'Rhodanus' explains to have meant 'nimium'.<sup>1</sup> The cognate words include, among many others, Latin *pro*, 'before, for'; Gr. *πρό*; O. Bulg. *pra-*, *pro-*, 'before'; Lith. *pra-*, 'before'; Skr. *pra*, 'forth, away, especially, very'; O. Norse *fram*, 'forwards, further'; Eng. *from*.

20. Ir. *ré*, 'coram, ante', which, when followed by a syllable with a broad vowel, has its *ē* resolved into *ia*: take, for example, *résin*, 'ante', *ria Samfuin*, 'before All-Hallows'. Both forms are also entitled to a final *n*, as in *ria n-dul*, 'before going', *ria n-a mnai*, 'in front and on behalf of his wife'. With the personal termination we have such forms as *rium*, 'before me', *riut*, 'before thee'; but it is more usual to employ the other preposition *ro*, already discussed, or else a form ending in *m*, *rém*, *riam*, 'before', of time or place, as in *rémi*, 'before him, forwards', *rempi*, 'before her, vor sich', *rémoinn*, 'before us, supra', *remib*, 'before them, in preference to them', *riam*, 'before him, coram eo', but temporally this<sup>s</sup> last means 'hitherto, previously, antea'; in composition *rémi*, as in *rémittaat*, 'præsunt'; in derivatives, such as *rémáin*, 'pre-eminent', and *rémes*, 'rule or reign'.<sup>2</sup> Welsh has *rhwyf*, 'king', *rhwyfan*, 'to lead', *rhwyfanus*, 'ruling, dominating', *rhwyfenydd*, 'a prince or leader', *rhwyfiadur*, 'a leader'; Cornish *ruif*, *ruy*, 'king', *ruifanes*, 'queen', *ruifanaid*, i.e., *ruif*

<sup>1</sup> See Stokes, in Kuhn's *Beitraege*, vi, 228; and Diefenbach, in his *Origines Europææ*, p. 408, where he quotes from the *Itinerarium Hierosolym*.

<sup>2</sup> This seems to be the meaning of the word, although it is usually rendered 'time', as, for instance, in the vocabulary to Windisch's *Irische Texte*, where he gives *fri remis*. This would seem to militate against our interpretation; but, on turning to the passage in the *L. na h-Uidré*,

*fanaith*, 'kingdom'; Venetic Breton *roe*, also in proper names, *roen*, 'king', *roanes*, 'queen', *roanteleh*, 'kingdom'. The leading word among all these is *rhwyf* or *ruif*, and it postulates an early nominative *rēmos*, the plural of which is well known in the Gaulish *Rēmi*, the name of the leading state of the Belgæ. As in the case of other Gaulish peoples, the name of the *Remi* survives in the form of *Rheims* as that of their principal town, which Latin authors called *Durocortorum Remorum*. The most important cognate word is the Latin *primus*, 'first', for an older *preimos*; and the Irish *riam*, 'antea', is exactly the etymological equivalent of Latin *primo* or *primum*, while the difference of meaning is probably to be traced to the Celt having treated the time before another time as not the earlier, but the earliest of the two. One or two examples will serve to illustrate his preference for the superlative: where a Roman would have said, 'quo difficilior eo præclarius', and an Englishman 'the harder the task the greater the glory', a Welshman says '*po anhawsaf y gwaith mwyaf y clod*', which, literally rendered, would be 'the hardest the task the greatest the glory'. Similarly, 'the second' is in Welsh *yr ail*, where *ail* is the etymological equivalent of Latin *alius*, and not of *alter*; and to express in Old Irish the Latin *sive*—*sive*, one made use of *cid*, and said *cid*—*cid*, somewhat as though one were to say in English *what*—*or*, instead of *whether*—*or*.

21. With *rhyw*, 'kind, species', *rhywiog*, 'kindly'; Gothic *frāiv*, 'seed, offspring, race'.

22. Welsh *rhydd*, 'free', with *dd* (sounded like *th* in the English word *this*) standing for the semi-vowel *j* (sounded like *y* in the English word *yes*); Gothic *freis*, 'free', plural nom. *frijai*, acc. *frijans*; Eng. *free*.

fol. 121a, of the Royal Irish Academy's *facsimile* (Dublin, 1870), we find the reading there to be *fri a remis*, 'during his reign', in allusion to the well-known king of Ulster, Conchobar mac Nessa. Since writing the foregoing I have come across *remas*, 'rule, reign', in a quotation from O'Connor in note *W* to the *Four Masters*' entry for the year A.M. 4533.

23. Ir. *suan*; Welsh *hŷn*, 'sleep'; Lat. *somnus*, for *sopnus*, 'sleep'; Gr. ὕπνος; Skr. *svapna*, 'a sleep, a dream'; and with *f* for *sv* Irish has *foaim*, 'I sleep', *fiu*, 'sopivit'; Skr. *svapiti*, 'sleeps, or dies'; and the Welsh *anhunedd*, 'sleeplessness', is letter for letter the equivalent of the Latin *insomnia*.

24. Ir. *teine*, 'fire', *té*, 'hot', pl. *téit*, *tes*, 'heat'; Welsh *tan*, 'fire', *twym*, 'warm', *tes*, 'hot weather'; Lat. *tepeo*, 'I am warm', whence *tepens*, 'warm', pl. *tepentēs*, to which the Irish *té*, *téit*, literally correspond, *tepor*, 'warmth'; O. Bulg. *topiti*, 'to heat'; Skr. *tap*, of the same signification.

25. Ir. *fo*, 'under, throughout'; Welsh *gwa* and *gwo*, commonly reduced to *go*; Lat. *s-ub*, 'under'; Gr. ὑπό; Skr. *upa*, 'to, under, near'; Gothic *uf*, 'under'. Just as the Latin *sub* governs the ablative and the accusative, so the Irish *fo* and the Gothic *uf* do the dative and the accusative, neither of them being in possession of the ablative as a special case; but the Welsh forms are only used as prefixes, as in *go las*, 'rather blue', *go hir*, 'rather long', *gogynfeirdd*, the bards who come next after the *cynfeirdd* or early bards of Welsh literature, *gowenu*, 'subridere', *gwarded*, 'to rescue'; Ir. *foirithim*, 'succurro', *goganu*, 'to depreciate, satirise'; Ir. *fochanim*, 'succino', *gweddi*, 'prayer'; Ir. *foigde*, from the same origin as Ir. *guidim*, 'I pray, or entreat'. In many, however, of the words involving the preposition, its exact force is not easy to assign, and among others may be mentioned an instance which takes us back to Gaulish, Welsh *gorwydd*, 'a horse, a palfrey', Gaulish *verēdos*, treated by Latin authors as *verēdus*, and explained by Festus as follows: "Veredos antiqua dixerunt, quod veherent rhedas"; to which Isidore of Seville adds: "vel quod per publicas vias currant, per quas et rhedas ire solitum erat",<sup>1</sup> and it can hardly be doubted that the latter

<sup>1</sup> These, and other passages in which the words in question occur, will be found conveniently brought together under the word *reda*, in Diefenbach's *Origines Europææ*, a most useful work to consult, though its author's views are not in every instance to be accepted.

part of the word *verēdos* comes from the same source as Gaulish *rhēda*, and the Irish verb *riadaim*, 'I drive in a chariot', or other vehicle. In documents of a Spanish origin the form *vereda* occurs in the sense of post-road, and one can hardly sever from these instances the name of a Roman station near Old Penrith, in Cumberland: the manuscripts of the Itinerary of Antoninus read *Voreda* and *Vereda*.

26. Ir. *for*, 'on, upon'; Welsh *gwor*, now reduced usually to *gor*, but in O. Welsh sometimes to *gur*; Lat. *s-uper*, 'above'; Gr. *ὑπέρ*; Skr. *upari*, 'above, upon'; Gothic *ufar*, 'over, above, before'; Eng. over; Ir. *for* stands to *fo* as Lat. *super*, Gr. *ὑπέρ*, Goth. *ufar*, to *sub*, *ὑπό*, *uf*, respectively, and, like the former, is used with the dative and the accusative; but the Welsh equivalent is only employed as a prefix, as in *gorddig*, 'very angry', from *dig*, 'angry', *gorllydan*, 'very wide', Ir. *forlethan*, the same; *gorphen*, 'to finish', Ir. *forcennim*, 'I finish', from *pen* and *cenn*, 'head', respectively. In Breton the nasal noticed in such Welsh forms as *arno*, 'on him', appears also in this preposition, as, for instance, in *warnezo*, 'upon him', and the like. Lastly, the Gaulish was *ver*, as in *vertragos*, 'a greyhound', whence the Italian *veltro*, and in proper names like *Vercassivellaunus* and *Vercingetorix*. Neither *for*, *gwor*, nor *fo*, *gwo*, could have assumed these forms unless they had been accented on the final syllable like the Greek *ὑπέρ* and *ὑπό*, which is proved to have been the case with other Irish prepositions by Zimmer in his *Keltische Studien*, ii, p. 146.

27. O. Ir. *niae*, gen. *niath*, 'one's sister's son'; Welsh *nei*, *nai*, 'nephew'; Lat. *nepos*, gen. *nepotis*, 'grandson, descendant'; Skr. *napāt*, 'a descendant or grandchild'; Eng. nephew: the Latin stem is matched exactly by that of the Irish in its early form of *niott* in the name *Niottvrecc*, later *Nadfraoich*, on an ogam-inscribed stone in the cave of Dunloe, near Killarney.

## II.

In a few instances *p*, in combination with another consonant, has been treated in other ways, *pt* being made into *ct* and *sp* into *ph* or *f*, as in the following words:—

1 (a) The Celtic words corresponding to Latin *septem*, 'seven', presuppose a form with *ct* for *pt*, thus: Irish *secht*, *seacht*, 'seven'; Welsh *seith*, *saith*, the same; and so with those related to—

(b) Irish *niae*; Welsh *nei*, 'nephew', and corresponding to the Latin *neptis*, 'grand-daughter', thus: Irish *necht*; Welsh *nith*, 'niece', formed in the same way as Welsh *llith*, 'a lesson read in church', which is the Lat. *lectio* borrowed, Ir. *liacht*.

(c) Similarly *p* seems to have been made into *c* in the Celtic words of the same origin as Greek *ἵπός*, and to be equated, in spite of some difficulty about the quantity of the initial vowel, with *ἵψηλός* 'high', as they are respectively Welsh *uchel*, 'high'; Ir. *uasal*, 'noble', and appear in ancient place-names as *uxel* or *uxell*—: thus Ptolemy, in his *Geography*, ii, 3, 6, mentions a town in the country of the Selgovæ, and situated near the mouth of the river Nith, called *Οὔξελλον*. There was also an Uxellodunum, or 'high town', near the mouth of the Ellen, in Cumberland, and another in the country of the Cadurci; in Gaul, as to which the account of Cæsar's taking it (*De Bello Gallico*, viii, 32, 40) leaves no room for doubting the applicability of the name. Lastly, the superlative of the adjective in question is in Welsh *uchaf*, for an older *ucham*, 'highest'; and we meet with an early form twice in Ptolemy's *Geography*, ii, 6, 52; ii, 6, 55, in *Οὔξαμα Βάρκα* and *Οὔξαμα Ἀργαῖλα*, which, with the requisite substitution of the English comparative for the Celtic superlative, may be rendered respectively Upper Barca and Upper Argæla: they were both towns in *Hispania Tarraconensis*, and the modern name is Osma.



## III.

Another characteristic of Celtic phonology is its reduction of *gv* or *gu* (with asyllabic *u*) into *b*, a treatment which is familiar to the student of Greek; but in Latin it is the exception, the rule being simplification by dropping the guttural, while in the Teutonic languages we have *k* or *c* for the *g* of the other languages; sometimes the combination appears as *qu* or *kv*, but the *v* is liable to disappear altogether. This will be seen more clearly from a brief study of a few cases which are in point:—

1. Irish *ben*, 'woman', gen. *mndá*, for *bná*; Welsh *benyw* or *menyw*, 'female, a woman'; Gr. *γυνή*, Bœotian *βανά*, O. Prussian *ganna*, *genno*, 'woman'; O. Bulg. *zena*; Goth. *qino*, 'woman'; Eng. *queen*, *quean*.

2. Ir. *biu*, *beo*, 'living, quick', *beothu*, 'life'; Welsh *byw*; 'living', *bywyd*, 'life'; Latin *vivo*, 'I live', *vivus*, 'living', *vita*, 'life'; Gr. *βίος*, 'life'; Skr. *jiv*, *jív*, 'to live', *jíva*, 'living', Lith. *gýva-s*, 'living', Goth. *qíus*; Eng. *quick*.

3. Ir. *bó*, 'cow'; Welsh *bu*, *buw*, *buwch*, 'cow'; Lat. *bos* (not *vos*), 'ox'; Gr. *βόυς*, 'ox, heifer, cow'; Sk. *go*, 'ox, cow'; Lettish *guvis*, 'cow'; Eng. *cow*, pl. *kyně*.

4. Ir. *bratt* or *brat*, 'a cloth, cloak, sail'; O. Welsh pl. *brith*, 'cloths' or 'clothes'; Mod. Welsh *brethyn*, 'cloth'; O. Norse *klæði*, 'cloth', with an exceptional genitive plural, *klæðna*; Ger. *kleid*, 'cloth, garment'; Eng. *cloth*. The Sanskrit congener is *granth*, or *grath* 'to tie or wind up', which suggests an explanation for the Irish *bréit*, 'a strip of woollen cloth, a kerchief', the long vowel being due to the former presence of a nasal. It has been suggested in the writer's *Celtic Britain* (p. 209) that the name *Brittones* may have originally meant clothed or cloth-clad men.

5. Ir. *dub*, 'black'; O. Welsh *dub*, now *du*, 'black', except in a few proper names, where it is *duf*, as in Duflyn, pro-

nounced Divlin, on the Towy, near Llandoverly; it means 'blackpool', like the Anglo-Irish Dublin. The *u* in the Irish word is short, but long in the Welsh: an inconsistency connected possibly with the former presence of a nasal, suggested by the O. Norse *dökkva*, for *dönkva*, to darken.

6. Ir. *ban*, in such compounds as *doforban*, 'eveniat', and *cot-chét-banam*, 'consentimus', is the Celtic reflex of *ven* in the Latin *venio*, 'I come'; Gr. *βαίω*, 'I go'; Skr. *gam*, 'to go'; Goth. *qiman*; Eng. 'come'. But the Irish verb has been inextricably confounded with the forms of the verb 'to be', as has been most ingeniously proved by Ascoli:<sup>1</sup> the same confusion has also taken place in Welsh, though the steps cannot there be traced as in Irish: witness the Welsh word *dyfod*, which, etymologically regarded, should have meant *adesse*, *zusein*, whereas its only real meaning is *advenire*, *zukommen*.

It is probable that this assimilation of *gv* to *b* was common to all the Celtic languages, though no certain instance of it has been identified in Gaulish; possibly the name, for example, of the river Dubis, now the Doubs, is to be interpreted as meaning black, and identified with the Irish and Welsh *dub*. On the other hand, the only certain exception to the rule is the Welsh word *gieu*, 'sinews', of the same origin as the Greek *βίος*, 'a bow'; Skr. *jyá*, a bowstring; Lith. *gijé*, 'a thread or string'. All these words were oxytone; and it is probable that the Welsh *gieu*, now written *giaw*, and accented on the *i*, stands for an older *gviou-* or *gviow-* accented on the *o*, so that the *i* became asyllabic, and in fact a semivowel, like the sound immediately preceding it. In that case a simplification of the initial combination may be supposed to have taken place by dropping the *w*, just as Mod. Welsh *gwiálen*, 'a rod', is usually pronounced *giálen* or *giálan*, and with the *w* would be removed the only cause which tended to the substitution of *b* for *g*; but Mod.

<sup>1</sup> *Note Irlandesi* (Milan, 1883, pp. 8-14).

Welsh goes still further in the same direction in the case before us, for *gleu* yields a derivative *gëwyn*, which is so spoken except in a part of North Wales, where it is *giëwyn*, with the asyllabic *i* still retained. No explanation of this nature offers itself in connection with the appearance of *b* in the Latin *bos* as against the *v* of such words as *venio* and the like, and one can hardly avoid the inference that they belonged originally to different Italian dialects. But the position of Latin will appear still more remarkable in connection with the next point in Celtic phonology to be noticed.

## IV.

Lastly, the Celtic languages have *b, d, g*, to correspond to Greek  $\phi, \delta, \chi$ , as well as to Greek  $\beta, \delta, \gamma$  respectively; whereas Latin, in the former case, shows *f, f, h* initial and *b, d, g* in other positions, as will appear from the following scheme:—

Sanskrit.	O. Bulgarian.	Greek.	Latin.	Celtic.	English.
1. <i>bh</i>	<i>b</i>	$\phi$	<i>f, b</i>	<i>b</i>	<i>b</i>
<i>dh</i>	<i>d</i>	$\delta$	<i>f, b, d</i>	<i>d</i>	<i>d</i>
<i>gh</i>	<i>z</i>	$\chi$	<i>h, g, f</i>	<i>g</i>	<i>g, y</i>
2. <i>b</i>	<i>b</i>	$\beta$	<i>b</i>	<i>b</i>	<i>p</i>
<i>d</i>	<i>d</i>	$\delta$	<i>d</i>	<i>d</i>	<i>t</i>
<i>j</i>	<i>z</i>	$\gamma$	<i>g</i>	<i>g</i>	<i>k, ch</i>

From this summary it will be seen that consonants which form two distinct series in Sanskrit, Greek, and English are confounded in Celtic and in the Litu-Slavic languages which are here represented by O. Bulgarian; and that Latin, besides showing considerable partiality for the spirant *f*, treats the two series partly in the same way as Greek, and partly as Celtic. Thus the Celts have *b* in the Irish *bráthair*, Welsh *brawd*, corresponding to the Latin *frāter*, Skr. *bhrātar*, and English *brother*; similarly they have Irish

*bóí*, Welsh *bu*, for Latin *fuít*, all of the same origin as the Skr. *bhú*, 'to be or become'; Gr. *φύω*, 'to cause to be'; Eng. *be, being, been*; but Latin uses the same root with *b* as well as with *f*, as in *amabo*, 'I shall love', and *audiebam*, 'I used to hear'. There is, however, no occasion to heap instances together, as anyone who wishes for them can find them in their proper places in Schleicher's *Compendium* and Fick's *Dictionary*.

It is clear that the position of Latin with regard to the kindred languages is a very remarkable one, and it would have been highly desirable to show how Latin more closely resembles Celtic than any other language; but this paper is already too long for me to begin to enumerate the more striking points of agreement between the two. I will only add that the similarity of speech had its counterpart in the political institutions of the early Romans and of the ancient Gauls, as I have attempted briefly to show in the second chapter of my little book on *Celtic Britain*. But it is a subject which deserves to be studied much more thoroughly than has hitherto been done as far as I know.

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THE  
ROYAL CAMBRIAN ACADEMY OF ART.

By T. H. THOMAS, R.C.A.

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THE growing interest in Art Education, and matters relating to Art, which is displayed in Wales must be highly satisfactory to all lovers of culture, and especially to natives of the Principality, or persons connected with it by ties of interest or association.

To all of these the foundation of the Royal Cambrian Academy of Arts must be pleasing as furnishing a mode by which artists of Welsh birth may obtain recognition in their own country, and artists of other blood, whose sympathies have been excited by the beauties of our land, and whose best talents have been exhibited in their delineation, may receive a meed therefor. Nor is it of less importance that among the names of Honorary Academicians should be found those of artists of renown whose works have passed into the rank of the acknowledged masterpieces of our period.

After considerable discussion among artists and friends of Art in Wales, who felt that some central point, upon which the scattered art sympathy existing in the Principality might converge, was requisite for the due encouragement of Art in the country, it was resolved to establish a "Cambrian Academy of Art", which should (by means similar to those employed by the Royal Academies of England, Scotland, and Ireland) give an impetus to the further development of Art in Wales. Accordingly, the "Cambrian Academy of Art" was instituted in February 1882; and in April of the

same year, Her Majesty the Queen was graciously pleased to command that it should be styled the "Royal Cambrian Academy".

Commencing with a comparatively small number of members and associates, the list was augmented in 1883 to thirty-nine members and six associates, and by successive elections it now numbers forty-four academicians and twenty associates, containing the majority of the working artists of the Principality, and others whose work has been mostly in or connected with Wales.

In calling the attention of the readers of the *Cymmrodor* to the Academy and its aims, it should be borne in mind that the writer looks at the Institution and its scheme from the point of view simply of an individual member in entire sympathy with the aims of the Council, but having no official connection with it.

The first work to which the Council applied itself was the opening of annual exhibitions, and in 1882 and in 1883 these were held in Llandudno and Rhyl. Both were of great interest; were spoken of favourably by the press; and, even under the circumstances of depression which have affected so greatly the sales of works of art recently, have resulted in a pecuniary gain.

Thus, in a quiet way, much good has been effected, a foundation has been laid of considerable solidity, and the time has arrived for further plans and for wider usefulness.

The fact that the initial effort in regard to the Institution was made by a circle of artists located in North Wales, necessarily gave the Academy the appearance of working in too local a sphere, and this was accented by the singularly complete and unfortunate division which exists between North and South Wales. To this division, which originates in physical and topographical causes, much of the difficulty which is observable in attempts to bring the sentiments of

the Welsh into one stream of influence is due; and in the case under consideration it has a strong effect.

It cannot be forgotten that, by vicinity and ease of communication, the centres of Art intelligence and of sale, for North Wales, are naturally the great cities of Liverpool and Manchester, in which a strong impetus and most generous sustenance is given to Art effort; while, on the other side, the artists of those cities naturally regard the mountain region of Wales as their special painting-ground; for where, even in these islands so filled with varied beauty, can any region be found wherein scenery so absolutely perfect from the specially pictorial point of view is to be studied? Where can mountains of no very great elevation be seen which are yet so Alpine in character; where such richly-coloured mountain flanks; where streams so perfect in peace, or more characteristic in flood, or graceful in cascade; where are the woodlands more apparently primeval, and where dressed in more brilliant robes of spring time or autumn?

Artists from all cities penetrate the nooks of North Wales, and especially do those of the cities mentioned congregate, and, so full of charm is the land, many remain, and, painting and repainting scenes so beauteous, become, by love of her and by denizenation, artists of Wales.

Among the groups of artists who from time to time, in the history of the English school of painting, by a similarity of treatment of subject, or use of peculiar technique, or both, have been assumed to be, or claimed to be, a "School", the so-called "Manchester School" has not been the least distinct. It has distinctive methods and artistic aims. Artists who may be called members of that school being among those of whom I have spoken as labouring earnestly in the representation of Welsh scenery, and residing in Wales, were among the earliest supporters of the idea of forming an Academy for Wales, and when founded, were among its

earliest members. So distinctly was this the case, that a few artists well qualified to aid the work, and whose presence in the ranks of the Academy seems almost necessary to its truly national character, hesitated to join in the initiatory movement, under a belief that the influence of the school mentioned would be too strong. This, to my mind, was a mistake. No such movement can be started without serious thought, much labour, and considerable risk, and the wise and only just course is to aid in the effort made by whatever section of our numerically small Welsh Art world. In so far as the institution of the Royal Cambrian Academy is the work of artists and Art lovers not in a strict sense Welsh, so far should we who are Welsh thank them for their earnest work, and so far take some honest shame to ourselves that we did not earlier put our hands to this plough. And if such men so work in aid of our country's needs, we shall be wanting in generous feeling if we do not consider them as if fellow Cymry. In the beautiful language spoken by the Muse of Art there is no Babel of dialects, and the mimic scene in "Fairy's glen", or among crags of Eryri, yields us the same quiet pleasure be the painter Welsh or English.

While we have to thank many artists originally from beyond our borders for their services at the birth of the Academy, we must in nowise forget that with them were many gentlemen distinctly Welsh, that, in fact, the large majority who worked in this matter were so, and that through their efforts almost entirely the Cambrian Society of Artists, as it was at first called, grew into the "Academy", and finally, by Her Majesty's command, into the "Royal Cambrian Academy".

During this period of growth, it should be remembered, the Institution has been worked and sustained by a small number of members and associates. The list was purposely kept open, so that additions might be made from time to



time which should assure the success of the effort by adding the names of artists of merit, and by rendering the *personnel* thoroughly national.

I have already adverted to the division which (as regards every effort, and not Art alone) exists between the north and south of Wales, so that while the thought of North Wales gravitates towards the great Northern cities, that of South Wales gravitates towards London; and it is the case that an artist may be well known in the North of Wales and the first-named cities, and little known in South Wales, the contrary also happening.

It is a consequence of these peculiar circumstances that great difficulty occurs in finding a point of union between the North and South; while, at present, there is the paradox in the position of the Institution, that the Council and many of the members have no point of meeting coincident with the centres of population. To meet this difficulty, the Council looked towards the densely peopled districts of South Wales, and especially to Cardiff, as a place with wealth and energy sufficient to render it the permanent domicile of the Academy.

In all this a very definite inclination was evinced by the Council and members to render the Academy as distinctly national as it can be made. It is, however, obvious that the power to render it so does not wholly rest with the Council and members, but that perfect success in this direction depends very greatly upon the reception by the people of Wales of the suggestions made to them.

In regard to the installation of the Academy in Cardiff, there was at once a very considerable local interest evinced in the scheme. Meetings were held, at which the plan was considered, and held to be feasible; and as a means of gaining a sum which should be the nucleus of a fund for erecting a building suitable for the purposes of the Academy, a Fine

Art Loan Exhibition was opened, at the instance of the Cardiff Scheme Committee, which, to the great regret of its promoters, resulted in a financial failure so considerable as to considerably injure, for the time, the general scheme. But as that Exhibition was not originated by or under the control of the Royal Cambrian Academy, the Council will, doubtless, proceed upon their plan, and, in accordance with their usual practice, take means for the holding of their Exhibition in some one of the principal towns of Wales, and it is hoped and believed that Cardiff will be selected. Arrangements are, it is understood, so far completed, that there can be little doubt but that the first Exhibition of the Academy in South Wales will be held this year in most commodious galleries in Cardiff, with, it is believed, a collection of works which will show that the members and exhibitors are determined to do all in their power to render the scheme successful.

It has been noted that the first movements of the Academy were made by a body of artists much smaller than the constitution of the Academy contemplates finally.

On the drawing up of the Cardiff scheme a few members in South Wales were elected; at the succeeding elections of 1884, further additions were made to the list, and a few remarks may be made upon the matter of these elections as showing the wish of the Council and members in regard to rendering the membership national, and, also, in another respect, indicating what I cannot but think to be a weakness in the original rules of the Academy. On scrutinising the list of additions to the members and associates since 1883, it will be found that they range under four heads, 1st, a few members who, from residence or other reasons, may be supposed to aid in the Cardiff scheme; 2nd, Artists of Welsh birth or long residence; 3rd, Artists whose works have been almost exclusively representations of the landscape or life of

Wales; 4th, English artists of distinct skill whose sympathies have led them to apply for associateship, and whose works can definitely add greatly to the attractions of the Exhibitions.

Of these classes, the first two form one, from the national point of view, while to them may most fairly be added the third class, which has an undoubted claim to be considered in the distribution of any honours a Cambrian Academy has to bestow. Counting, then, these three classes together, I believe that they number three-fourths of the recently elected; and as regards Class 2, I think I am right in saying that every Welsh artist who has entered as a candidate, and whose works have been in evidence, has been elected.

That the Council fully sympathises with the wish to render the Academy distinctly Cambrian, is shown also by the Rule 9 of its constitution, which enacts that "Artists who desire to become Associates must make a written application to the secretary, on or before the 31st day of December, preceding the Annual Meeting, and no one can be proposed as an Associate after that date.

*"Precedence shall be given to Welshmen, or residents in Wales."*

Writing, as I do, distinctly from the standpoint of a Welshman, and one deeply anxious that, in the building up of an institution destined to do a most valuable work in Wales, national art and national artists should hold their due place both numerically and by merit, the above citation brings me to the point in the constitution of the Academy which needs reconsideration and change. This is the part of the rule requiring "that artists who desire to become Associates must make a written application". This has been, and always will remain, a considerable bar to the entrance of the best class of Welsh artists, and it has only been with the greatest difficulty that men, now members or associates, have been induced to enter themselves.

It will not be reasonable for readers to exclaim here upon the "genus irritabile",—artists, as a rule, are not irritable. There is here a real difficulty; for non-election of a Welsh artist to his National Academy means far more than it could mean to an artist, non-resident perhaps, and without that definite claim to consideration which Cambrian blood certainly gives, and which the Academy admits.

The existence of this rule will always explain the fact of Welshmen eminent as artists who are yet not members of the Academy; while their absence from the Councils, and the loss of their aid and influence in furthering the aims of the Institution, will be at once an injury to its educational schemes, and a diminution of its prestige.

The number is not large, but there are artists, natives of Wales, who hold very distinguished positions in each of the departments of Art of which the Academy take cognisance, and whose merits should be recognised without requiring them to proceed by a course as to which they would certainly hesitate and probably decline to take.

But the artists of Welsh birth have themselves considerably to blame in the whole matter. There has been among them little or none of that alacrity of inquiry as to the nature of the plans which were being evolved which might have been expected, and a very considerable amount of inclination to criticise what had been done, when too late for any useful purpose, has been exhibited. It is to be hoped that in future there will be more inclination to aid than to criticise, as the Council has always shown itself to be quite open to suggestion, and especially so in regard to matters connected with South Wales.

At the time of writing, the list of Candidates for Associateship had come to hand, and its contents add very great force to what has just been said. Out of a list of a score of names, but two appear to be those of Welshmen. The list contains

a large number of men who are residents in Wales, and are painters of Welsh scenery or subjects, and others whose election would be of great value to a rising institution. Under such circumstances the members of the Academy must naturally choose the names of those who come to the front, and who by the merit of their exhibited works, and by their desire to join the Academy, show themselves to be worthy, and in sympathy with its aims. And if those artists who are distinctly Welsh will not put themselves in a position in which their claims can be appreciated, now, after the Royal Cambrian Academy has been for some years before the public, it is, and will be, simply their own fault if those claims appear to be passed over.

Now that the ranks of the Academy are becoming so rapidly filled, artists of Wales who would desire to join in the movement should on all accounts, and especially on the score of patriotism, enroll themselves.

At present the large majority of members and associates are Welsh, or of long residence in Wales; and among the minority are to be found also some of our best known delineators of Welsh scenery living.

To what a great extent the representation of Cambrian scenes is carried, greatly by the encouragement given by the establishment of an Academy, a glance at the catalogue of the last Exhibition, held at Rhyl, will show. It will be found that out of a total of 293 works from all sources, no less than 91 scenes in Wales were exhibited by members and associates, being about two pictures for each, exclusive of studies to which no locality was assigned, many of which were also of places in Wales. This simple fact shows no small earnestness to characterise the Cambrian sympathies of the artists spoken of.

While this article has been in press an election has taken place, with the result, that out of eight associates elected, six

have been long resident in Wales, or Welsh, and of the two distinguished associates upon whom the ballot for membership has fallen one may be said to have devoted his life hitherto to the delineation of the scenery of Wales; and thus the election may be considered fully satisfactory from the Cambrian point of view and to those who look to the Institution to fulfil a national want.

That there is a wish to aid in the country generally seems clear. This could hardly have been better tested than by the recent Fine Art Loan Exhibition at Cardiff. Expressions of interest in the scheme, and aid by the loan of fine works of Art, came, as is well known, from every class in the country, resulting in an assemblage of works of Art such as had not before been seen in Wales; and the non-success of the Exhibition could not be in any way referred to a want of interest in the local scheme for the domiciliation of the Royal Cambrian Academy.

Among suggestions which have been made as to the educational work of the Academy, one, we think, deserves special recognition as a completely new departure in academic teaching — the establishment of a Landscape School at Bettws-y-coed or neighbourhood. Landscape painting is universally loved by the public, and has been so distinctly a British art that it seems strange that no school for its study has been earlier instituted. The district where flow Conway and Machno and Lledr is a veritable artistic arcadia, where students could congregate under the influence of some of the most sympathetic of our landscape painters resident there; and where, at the same time, simple living is cheap, so that a "plain living and high thinking", almost classic, may be attained.

It is to be hoped that the efforts which are being made will be crowned with full success, and that a national interest will be proved in the representative arts, the culti-

vation of which adds so much of pleasure and grace to life, while the objects resulting from that cultivation are so durable that they form one of the richest lodes in the mine of history. For, says Théophile Gautier—

“Tout passe. L'art robuste  
Seul a l'éternité  
Le buste  
Survit à la cité.

“Et la médaille austère  
Que trouve un laboureur  
Sous terre  
Revèle un empereur.”

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## A FRAGMENT FROM HENGWRT MS. No. 202. [Pen 12]

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THE fragment of the thirteenth or early fourteenth century here reproduced from Hengwrt MS. No. 202, is all that remains to us of what must have been a most valuable Welsh MS., to judge from the pieces comprised even in the small portion that has escaped destruction, which consists of eight folios (numbered contemporaneously xxii—xxix) on vellum, rudely stitched into the MS. volume where they are now found at some period subsequent to the binding of that volume, but when and by whom cannot now be ascertained. The fragment bears evidence of having been, for a long time before it was consigned to its present place, detached from the volume of which it originally formed part; the outermost pages are a good deal worn, especially the first one (which is also much discoloured with dirt, and has had its outermost lower corner worn away); the other folios have lost only a few small pieces of their written contents, but are all more or less stained and worn at the edges, and the last two have had their margins irregularly cut off; the whole fragment, too, appears to have suffered much from the action of long-continued damp, if not of water. Nevertheless, in spite of the sorry treatment it has sustained, there are but few letters or words of the text either gone or absolutely illegible.

Before proceeding with an account of its contents, it will not be out of place to give a short description of the MS. volume in which it is now found, especially as the account given of that volume in the late Mr. W. W. E. Wynne's "Catalogue of Hengwrt MSS. at Peniarth" (*Archæo-*



*logia Cambrensis*, Third Series, vol. xv [No. 60], p. 373; October, 1869) is not quite complete. Hengwrt MS. No. 202 is of 4to. size, and bound in the remains of a finely illuminated Catholic Service Book of the fifteenth century (containing, amongst other things, the Office for the Visitation of the Sick, in Latin and Old English), of which two leaves have been preserved at the beginning, and six at the end, of the volume. On the first page of the second of these leaves we find written, in a hand of the end of the sixteenth century (very similar to, if not the same as, that of the transcript contained in the forty paper folios which form the greater part of the volume), "Hugo Evans, 1582." On the other side of the same folio is also written "Hugo Evans", in a writing of a different type (formed on the model of small Roman printed characters), but apparently contemporary (or nearly so) with the former entry. Moreover, the above-mentioned transcript concludes with the words *Llyfr (Llyfer* in the first entry) *Hugh Evans yw hwn Anno 1583* ("This is Hugh Evans' Book, 1583."), twice repeated (the first entry having been struck out, and then rewritten in a fairer hand); and both hands are of the end of the sixteenth century, though in character they neither resemble each other, nor the hands in which the similar entries at the commencement of the volume are written. And when it is added that (with the exception of the older fragment printed in the following pages) the contents of the volume (to say nothing of their homogeneous character) bear unmistakable evidence of having been simultaneously bound (or rather strongly stitched) together, and that the transcript stated at its conclusion to belong to Hugh Evans is certainly of about the date to which the four entries containing his name have been above ascribed, it becomes clear that the volume was compiled and bound by or for this Hugh Evans, and that he was living in the years 1582-3.

Except a small late-sixteenth-century fragment of a Catechism or Religious Primer (consisting of two leaves from a paper MS. of much smaller size than the volume) bound in at the end, and a few short religious tracts forming the conclusion of Hugh Evans' paper transcript, the whole of MS. No. 202, as first bound, consists of two copies of the *Elucidarius*, one in English, the other in Welsh. The English copy is a paper MS. of eleven folios, closely written in a very fair hand of the latter half of the fifteenth century. As a text it is imperfect at the end, but as a MS. it seems to be as complete now as when first written. No leaves appear to be missing; at the commencement space is left for a large initial capital of the usual size<sup>1</sup>; whilst at the end the MS., though breaking off in the midst of a sentence, terminates, not only in the middle of a line, but even before the normal number of lines to the page has been completed. It begins with the words: "Mynowne dere Maister in wey of informacyon y beseche you that ye woll awnswere to me to all suche questions as y schall aske you in whiche questions y am yet fer from the very trew way of vndyrstanding And my furst question schall be this Hit is saide that no man can tell what is god", and ends with the words: "D. How schall the Jugement be doon M. The Jugementé schall be devydid in fowre ordris The fyrste ordre schall be." At the head of the first folio we find written, in letters imitated from small Roman printed characters, which cannot be earlier than the last century, "Elutherius d. iii", and, in a hand of the seventeenth century, "Diavinytie." The text widely differs both from the Welsh *Elucidarius* (which is a translation of a version similar to, or identical with, the Latin one printed at Nuremberg in 1512), and *The Lucidarye*, printed by Wynkyn de Worde in 1508 (?); the two

<sup>1</sup> The scribe seems subsequently to have changed his mind, and has inserted a very small *m* in the middle of this large blank space.

English versions differ, moreover, as widely from each other, and are probably immediately traceable to originals, which, while diverging as much from each other as from the Latin version, were independently abridged or adapted from it in the first instance.

The Welsh copy of the *Elucidarius* has been made up in a singular manner. Mr. Hugh Evans had somehow contrived to possess himself of twenty folios of an old Welsh text of that work, which now prove to have been abstracted from the beautiful vellum MS. known as *The Red Book of Talgarth* (*Y Llyfr Coch o Dalgarth*, or *Llyfr Coch Talgarth*), presented by John Powel of Talgarth to the celebrated Moses Williams in 1719; which MS., now belonging (with the rest of the collection of that eminent Welsh scholar) to the Earl of Macclesfield, in whose library it is numbered "113 E. 58", was written in the latter half of the fifteenth century, and (as pointed out by the late Mr. Wynne in *Archæologia Cambrensis*, *loc. cit.*) by the same scribe as wrote the well-known MS. of the *Seint Greal*, numbered 49 in the Hengwrt Collection. The detached portion begins with the words "ennwired. ar daear agyfyf yny erbyn yndyd kandared yr argl6yd.", and ends with the words "ponybydei ytti y geniuer llewenyd. Owi." (the last word being the catchword for the next page), and originally formed folios 21-40 of the MS. whence it was taken; by its discovery a valuable text of the Welsh *Elucidarius* is made perfect. Having thus secured the nucleus of a Welsh *Elucidarius*, Mr. Hugh Evans determined to complete the work by supplying the commencement and end from some other source, and with this object made or procured a complete transcript of the missing portions, which he bound up with his fragment of the *Red Book of Talgarth*.<sup>1</sup> The transcript is on paper, and con-

<sup>1</sup> There is a slight lacuna between the end of fo. 37 of the paper transcript and the commencement of the older fragment. The former

sists of forty folios, twenty-seven before, and thirteen after the vellum fragment whose deficiencies it supplies; of the last thirteen, six and a half are taken up by the *Elucidarius*, and the remainder by the short tracts mentioned below. At the top of the first folio is written "Elutherius", in the same hand as wrote the similar heading to the preceding English *Elucidarius*, and it is also headed by the transcriber himself, *Y discybl ar athro* ("The Disciple and Master"), which is a well-known Welsh title of the work. The transcript begins with the words, "D. Ef a ddywedir na wyr neb beth yw Dvw," the first question of the "Disciple"; and though none of the other texts known to the writer begin with these words (which in them are preceded by prefaces of various length), yet, inasmuch as the words begin the material portion of the dialogue, and the contemporary heading is not repeated on any of the subsequent pages, it is very probable that nothing is here lost. It is right to add, however, that the whole of this paper transcript bears marks of having been previously stitched and unstitched, and so, perhaps, it may originally have formed part of, and then been detached from, some other MS. volume; on this supposition, the preface may have been left in that volume in order not to break up, either its binding, or some other treatise contained therein.<sup>1</sup> The end of this *Elucidarius*

ends with the words "a wypo ewyllvs", to which "yr Arglwydd" is appended in a different hand of about the same date by way of catchword; whilst in the blank space at the top of the first leaf of parchment are written in the same hand as the catchword the words:—"yr Arglwydd ag nas gwnel g[war]effyn [[lawer] y gaiff hwnnw : a phwy bynnac ni mynaut wrando da ag a ddremygont ddysgw 'r hyn a ddylont y wneithvr, dwy boen a gaffant, vn dros i tremic am beidio o honynt dan i wibod"; the following words are yet necessary to fill up the lacuna, "yr eil y6 am dremygu dyscu da, megys y dywedir. y nefoed adangossant eu".

<sup>1</sup> It should be noted that the words "*Ef a ddywedir*", etc., are here made to commence the Disciple's first speech (as is shown by *D.* being

agrees with that of the other copies. The remainder of the transcript consists of the following short pieces: (1) [fo. 34<sup>b</sup>] The different sections of the Apostles' Creed, each preceded by the name of one of the Apostles, in Latin; and the well-known short Welsh tracts with the following headings: (2) [fo. 35<sup>a</sup>] "val hyn y dyweit hv saint o weddi y pader" ("St. Hugh on the Lord's Prayer"); (3) [fo. 38<sup>a</sup>] "val hynn y dyweit saint awstin o weddi y pader" ("St. Austin on the Lord's Prayer"); (4) [fo. 39<sup>a</sup>] "cas dynion selyf vab davydd ynt y rai hynn" ("The men hateful to Solomon, son of David"); (5) [fo. 40<sup>a</sup>] "dangos pa ddelw y dyellir y tat ar mab ar yspryt glan yn vn ddvw" ("How the Father, Son, and Holy Ghost are understood to be One God").<sup>1</sup> The MS. transcript is concluded on fo. 40<sup>b</sup> with the word "finis", below which are written the two entries (already discussed) stating that the book belonged to Hugh Evans in 1583.

prefixed to them), whereas in all the other texts they occur in the middle of that speech, being preceded by some prefatory remarks. This is an important variation.

<sup>1</sup> A modern MS. of No. (2) has been printed in the late Canon Williams' *Hengwrt MSS.*, vol. ii, p. 291; and older MSS. of the tract occur in *Llyfr yr Angcyr* (written in 1346, and now in the Library of Jesus College, Oxford), fo. 123, in the *Llyfr Coch o Dalgarth* (written in the latter half of the 14th century), fo. 47, and (imperfect) in the MS. of the 15th century known as *Didrefn Gasgliad* (or *Didrefnyn*), vol. iii (Shirburn MSS., 113. c. 20), p. 416; a copy also occurred in the lost *White Book of Hergest* (No. 6). A MS. of (3) is found in *Ll. C. o D.*, fo. 51, and there was another in *Ll. yr A.*, as appears from the contemporary index to that book; but it is now lost or erased, together with another tract mentioned in that index. MSS. of (4) occur in *Ll. C. o D.*, fo. 164, and of (5) in *Ll. yr A.*, fo. 134, *Ll. C. o D.*, fo. 41<sup>b</sup>, and *Didrefnyn*, vol. iii, pp. 431-3. Other MSS. of the Welsh *Elucidarius* occur in *Hengwrt MSS.*, No. 57 (13th century), and No. 21 (14th century). These represent the oldest form of the text: a later text (with a longer preface) occurred in the *White Book of Hergest* (No. 28), of which a copy (made by Dr. Thos. Williams of Trefriw, in 1594) is fortunately preserved in *Hengwrt MS.* No. 306; an imperfect copy of this version is found in Jesus Coll., Oxon., MSS., No. 23.

The fragmentary MS. printed in the following pages was said by the late Mr. Wynne (*Arch. Camb., loc. cit.*) to have been written at "the end of the 13th, or very early in the 14th century", and is assigned to the "14th century" by the experts of the MSS. Department in the British Museum. In orthography, our MS. is characteristic of the period of transition from the writing of the earlier 13th century (as represented, *e.g.*, by the *Gododin* in the *Book of Aneurin*, or by the greater part of *Hengwrt MS.* No. 57; in which the *y*'s are invariably dotted, and the single symbol *w* used to represent all the values which it has in modern Welsh) to that of the 14th century (as represented, *e.g.*, by the *Red Book of Hergest*), in which the *y*'s are undotted (except an occasional capital), and a second symbol, *6*, is introduced to represent Modern-Welsh *w* in certain positions; for it has throughout the two symbols *6* and *w* side by side with the invariably-dotted *y*. The hand is not dissimilar in character from that of the oldest part of the *Red Book*. It is, as a rule, clear and good, as will be seen from the appended photographic facsimile of fo. xxiv<sup>b</sup>; an exception must, however, be made in the case of the *u*'s and *n*'s, which are not unfrequently so irregularly formed as to be indistinguishable from one another except by the light transverse stroke always characteristic of the *n*, which, in places where the MS. has been worn or faded, is naturally the first thing to disappear: hence occasional difficulty in distinguishing these two letters. Another exception to the general distinctness of the writing is, that the long light stroke over the *i*'s (answering to the modern dot) is occasionally omitted; and, even when originally present, disappears under the same circumstances as cause the loss of the characteristic feature of the *n*'s. It will thus appear that there is occasional difficulty in distinguishing combinations

of *u*'s, *n*'s, *i*'s, and *m*'s.<sup>1</sup> The MS. has been reproduced exactly as it stands, with all the scribe's numerous errors; except that the words *a*, *y*, *o*, etc., have been divided from the words which they govern, even in cases where the pair of words is written as one word in the MS. This has been done on account of the difficulty of finding any fixed principle on which to treat these combinations, which are sometimes written as separate words, sometimes as one word, and sometimes with an interval between them less than if they were separate words, but greater than if they were the same word.

The contents of the MS. are as follows:—

(a) Nos. I, II, and V, *Trioedd Ynys Prydain* ("The Triads of the Isle of Britain"), in three sections; No. VI, *Trioedd y Meirch* ("The Triads of the Horses"); and No. X, Other Triads.<sup>2</sup>

<sup>1</sup> Whenever there is any reasonable doubt as to which letter or letters are intended, a note is appended. The only real difficulty presents itself in the case of some of the rare proper names in the Triads, the usually received forms of which are (the writer believes) as likely to be wrong as right, and to result from the original miscopying of a *u* for an *n*, or *vice versâ*. The transcriber occasionally writes an unmistakable *u* where he should have written *n*, in common Welsh words.

<sup>2</sup> In our MS. (1) each of the various compositions contained therein commences with a large rubric capital, to which a heading in rubric is frequently prefixed; (2) in the Triads each separate Triad, in the other prose articles each separate heading or integral sentence, and in the poetry each separate stanza, commences with a large black capital, usually rubricated (*i.e.*, marked with red), and evidently intended always to be so. In the printed text all the rubric has been reproduced in black-letter type; a new paragraph in the prose and a new stanza in the poetry (except in the *Anrheg Urien*, which scarcely admits of such division) have been commenced at each of the rubricated capitals; each of the separate articles has been numbered in large Roman figures, and each of the Triads and Proverbs in small Arabic figures, both in brackets, the Triads being numbered according to the sequence adopted by the *Myv. Arch.* and Professor Rhys, and the Proverbs simply in accordance with their sequence in the MS. The lines of each poem have also been divided, and numbered in the usual manner. In the italicised and black-letter words the dots over the *y*'s have not been reproduced, in consequence of the want of suitable type.

This series of Triads, most unfortunately incomplete from the commencement to the middle of Triad 13, is (as far as it goes) the same as that preserved in the *Red Book of Hergest* (coll. 588–600), and reproduced, as far as No. 60, in the *Myvyrian Archaiology*, vol. ii, (bottoms of) pp. 1–22 (Gee's edition, pp. 395–9), and (in its entirety) by Professor Rhŷs in the pages of *Y Cymmrodor*, vol. iii, pp. 52–63, except that the six concluding Triads of the latter series are absent from the former one. The copy here reproduced, though inferior to the *Red Book* one in point of completeness, is shown by a comparison of the handwritings and orthographies of the two MSS. to be superior to it in point of antiquity,<sup>1</sup> and thus is of especial value as the oldest known MS. of this version of the Triads<sup>2</sup>. The close similarity of the two copies,

<sup>1</sup> See Skene's *Four Ancient Books of Wales*, ii, 423, where he gives the following dates to the writing of the *Red Book*: Coll. 1–999, early 14th century; coll. 999–1143, late 14th century; col. 1143–end, (apparently) 15th century. The writer is unable to agree with what Mr. Skene's words seem to imply, that coll. 1–999 are in the same hand, thinking that at least two separate hands are plainly traceable in that portion of the book, in the *later* one of which are written the Triads.

<sup>2</sup> Unless the Triads contained in a MS. said to be of about the same date, *Hengwrt MS.* No. 411, turn out to be an older copy of this version. A quite independent version of the "Historical Triads" (i.e., Nos. I, II, and V), called *Trioed Arthur ae wyr* ("Triads of Arthur and his Warriors"), is found in a *Hengwrt MS.* of about the same date, No. 536, and has been printed (with an occasionally inaccurate translation) in *Skene*, ii, 456–465. This version contains most of the Triads of the *Red Book* version, but in quite a different order, and (what seems to show superior antiquity) some of them in a simpler, and more unincumbered form; e.g., *R. B.* Triad 24, which in the *R. B.* version has a clumsy addition or "tag" (forming no part of the *Triad*, in the strict sense of that word), appended to it. The writer knows of no other MSS. of the "Historical Triads" older than the *Cwita Cyfarwydd* (*o Forganwg*), *Hengwrt MSS.*, No. 34, written by Gwilym Tew in 1445. But comparatively modern transcripts (taken from older MSS. now lost) of other versions older than the 15th century may of course exist among the collections of Triads made by John Jones and Robert



especially in the identity of their mistakes, is so striking, that it is impossible to resist arriving at one of two conclusions: either that the later one is taken from the older one, or else that both are almost immediately traceable to a common original now lost. Among the most remarkable of the points of similarity, is the fact that the writers of both copies have alike left about four lines blank at the end of Triad 14, obviously with the view of supplying the last part of this incomplete Triad from some other source; this shows that the Triad must have been, in the MS. or MSS. from which each copy was directly transcribed, either incomplete or only partially legible. One of the most striking errors common to both copies occurs in Triad 15, where *ovein gwyned*, "from Maen (or 'Main') Gwynedd" (a place on the Berwyns between Llanrhaiadr ym Mochnant and Llandrillo yn Eder-nion), has been converted, through the original error of some copyist (assuredly most ignorant of Powysian topography), into *oöein gwyned* ("Owen Gwynedd", Prince of N. Wales, 1137-1169); and it may be added *en passant*, that though the former reading is necessary for the sense, and the latter one makes utter ungrammatical nonsense, Stephens once adduced this Triad as evidence that the series of which it forms a member could not have been written before the time of that prince! Perhaps a more extraordinary error is the one in Triad 29, by which both scribes have converted *Aneirin mechteyrn* (i.e., "mychdeyrn") *beird*, "Aneurin, Prince of Poets", into *A. merch teyrnbeird*, "A., daughter of Teyrnbeirdd"; a young woman whose obscure life was unhappily brought to a conclusion by the unchivalrous infliction of "an axe-blow on *her* head" (*yn y phenn* or *fen*)! This blunder does not, indeed, say much for

Vaughan in the 16th and 17th centuries, and preserved at Peniarth; and the age of the first four MSS. of those specified in *Myv. Arch.*, iii, 1 (*Gee*, p. 388) as containing the version of the "Historical Triads" printed at the top of pp. 1-22 (*Gee*, pp. 388-394) is not stated.

the knowledge of their national history possessed by Welsh scribes of the 13th and 14th centuries, who yet must have been among the most learned of their time and country! Perhaps, however, the fact that we have only one respectable MS. of Aneurin's work, the most important relic of early Welsh literature, preserved to us, points in the same direction. To proceed to the differences between the two copies: one of the most striking occurs in Triad 14, where the older copy has *trewylllyei* (can this be an error for \**tryllewyei*, "he utterly consumed"? this, though an odd mistake, is hardly odder than such blunders as *eod* for *oed*, *amdler* for *amllder*, *gangos* for *dangos*, occurring in our MS.), the later one *treulei* ("he spent or consumed"). Now this variation is a significant one; for a transcriber ignorant of the sense of *trewylllyei* might very easily have substituted for it in his copy the similar *treulyei*, dialectically *treulei* (which makes sense), thinking that he was restoring the correct reading; but no transcriber could have altered the common *treulyei* into the rare, if intelligible, *trewylllyei*<sup>1</sup>; hence the latter is the older and better reading. A remarkable difference between the two copies, considered each as a whole, lies in the fact that, though the groups of Triads (and, substantially, the rubrics by which each group is headed) are exactly the same in both (as far as the older one goes), these groups are in the older copy, with the exception of Nos. v and vi, separated from one another by other pieces of poetry and prose, each group thus appearing as a separate unit. Perhaps from this fact may be drawn the conclusion that originally each of the groups was quite independent of the other groups, and that

<sup>1</sup> It should be noted that *trewylllyei*, in the orthography of the 12th and early 13th century, would be written *treuylllyei*, or *trevylllyei*, and it was probably from this orthography that the transcriber of *treulyei* or *treulei* was copying. The confusion of *u* and *v* with *w* elsewhere in our MS. makes it tolerably clear that the scribe copied it from a MS. earlier in date by half a century or a century.

their union in one whole was merely the work of copyists who extracted them from older MSS., and is not attributable to the original compilers of this version of the Historical and other Triads. The occurrence of one group (the *Trioedd y Meirch*) by itself in the *Black Book of Carmarthen* (fo. 14<sup>a</sup>; *Skene*, ii, 10) would seem to point in the same direction. The writer proposes to publish from time to time in *Y Cymmrodor*, as opportunity affords, correct reproductions of the different versions of the Historical Triads, taken from the original MSS. in which they occur, so that criticism may be able readily to work upon these most interesting relics of Welsh traditional History and Mythology, and thus not only ascertain their true value, but trace their origin and their development from century to century.

(b) No. III. Tract on *Ynys Prydain*, or "The Isle of Britain." Another copy of this interesting little tract appears (in a hand of the 14th century) at the end of *Hengwrt MS.* No. 57, which gives *Caer Uion* instead of *Myny6* as the seat of the third Archiepiscopate of Britain; from which difference we may with certainty conclude that the original of one copy was written in Dyfed (or perhaps one should rather say "in the kingdom of Dinefwr") and that of the other in Gwent or Morganwg. A much expanded (and therefore presumably later) version of the tract occurs in the *Red Book of Hergest*, col. 600; and in this shape it was, in the 15th century, amalgamated with the "Historical Triads", and forms Nos. 1-6 of the series given in *Myv. Arch.* ii, (at the tops of) pp. 1-22.

(c) No. IV. *Anrheg Urien* ("Urien's Gift"). Here we have apparently the oldest existing MS. of this poem, for the copy preserved in the *Red Book* (col. 1049) occurs in the part of that MS. ascribed to the end of the 14th century. The two texts are very similar, and that they are very nearly related to one another is shown by the fact that they both make the same singular mistake in the first line, repeating the first

two syllables of *gogyfercheis* as a separate word; but they present one or two important differences.<sup>1</sup> In line 12 our MS. reads "fróytheu" where the *Red Book* has "ffr6yth eu", and in line 14 "D6fyr diynuas beendig6yf klas oc eu her6yd", where the *Red Book* has "D6fyr diynuas. beendig6yf *claf* clas. oc eu herwyd". This last difference is an instructive one, for it is obvious that *claf* (which is superfluous both to sense and metre) is a marginal or interlinear gloss inadvertently introduced into the text where it occurs from an older MS. whence that text was derived; and further, that the word must ultimately have come from a copy of the poem where it rhymed to some word like *diynnaf*, a various reading of *diynuas* in the earlier part of the line. This assumed variant (apparently the result of miscopying a *diynuas* written with a tall final *s*) seems to have been taken as equivalent to *dyunaf* (i.e., "dyfnaf" = deepest), the reading of the *Myv. Arch.*, adopted by Mr. Silvan Evans, in his translation of "the deepest water", in *Skene*, i, 341; though it is difficult to see how such an interpretation can have been accepted, for *dyfnaf* can never have been a trisyllable, whilst as a disyllable it cannot be made to scan. The *Myvyrian* copy gives as a variant *dyvnvas*, but it is rather difficult to understand what would be meant by "deep-shallow" water; and the present writer ventures to suggest that the original reading may have been *yndiuas* ("yn ddifas" = without a shallow); if so, assuming the *yn* to have first

<sup>1</sup> The writer found the following mistakes on collation of Mr. Skene's text with the *Red Book*. Line 2 and 7, for *Vrien* read *Vryen*; l. 4, for *y da6* read *yda6*; l. 5, for *Jeuaf* read *Ieuaf*; l. 6, for *bra6t* read *vra6t*; l. 10, for *ennynnyessit* read *enynnyessit*; l. 14, for *diynuas* read *diynuas*; l. 15, for *kynuina6l* read *kymuna6l*; l. 26, for *brythyon* read *vrythyon*; l. 37, for *barna6c* read *baru6c*; and for *rywelyd* read *rywolyd*; l. 43, read a full stop after *dalyessin*. No notice was taken of the capital letters, and little of the word-ligatures or punctuation, in the above collation.

been omitted by the writer of an older MS., and then inserted by him over *diuwas*, an ignorant copyist of such a MS. might very easily have misplaced the *yn*, and so concocted the mysterious word *diynuas* to puzzle future generations. Both MSS. are alike in their readings of line 26, where in the second part of the line there are four syllables too many, and in the last one too few, for the metre. Now the usual regularity of the metre of this poem (setting aside the last few lines, which are a palpable "tag") leads one to suppose that the original text has here been tampered with; and it is suggested that the original line ran thus, "Goruyt brythyon yn atporyon ar gywe[i]thyd" (= "The Britons, [though] a remnant, shall be victorious over the multitude"), and that *ar antyrron* is the interpolation of a scribe (who subsequently forgot to repeat the *ar* before *gywethyd*) desirous of inserting a reference to a battle on the *Antyrron* (or *Antarron*), the little stream which gave its name to *Ystrat Antarron* ("the Vale of A."), a place "opposite the castle" of Aberystwyth, where a fight took place between the Welsh and Normans in 1113 (*Brut y Tywysogion*, p. 132); though the allusion may be to one of the numerous conflicts subsequently waged round the walls of that much-disputed stronghold. Another error common to both copies is *gyfuergyr* (*gyfhergyr*) for *gyfuergyd* (*gyfhergyd*), required by the rhyme in line 22, to which may perhaps be added *Torrit* for *torrir*<sup>1</sup> in the same line.

The *Myv. Arch.* copy (i, 50-1; *Gee*, pp. 46-7), above mentioned, purports to be taken from the *Red Book*, and its numerous differences<sup>2</sup> from that MS. seem mainly to result from the

<sup>1</sup> This was pointed out by Mr. Silvan Evans in *Skene*, ii, 450. Does not "the breaking of stonework" in this line refer to one of the frequent destructions of Norman castles by the Welsh?

<sup>2</sup> Notice is not taken of the merely orthographical variations. It must be noted that here and elsewhere in the *Myv. Arch.* (apparently in the *Hafod Bonedd Saint Ynys Prydain*, mentioned below) the character 6 is represented by *u*. No doubt this substitution was made in consequence

inaccuracy of a copyist, though here and there it certainly looks as though other readings and conjectural emendations had been introduced from an independent source: witness *gotriffit* for *gorffit*, l. 26; and possibly *lann* for *ia6n*, l. 43. No various readings are given except *dyvnvas*, already mentioned; an indication that texts of this poem are scarce.

(d) No. VII. *Bonedd y Saint* ("Descent of the [Welsh] Saints"). This version of the *Bonedd y Saint* is believed to be different from any of those hitherto published, the most important of which appears to be the one called *Bonedd Saint Ynys Prydain*, printed in *Myv. Arch.*, ii, 23-5 (Gee's edition, p. 415), from a MS. in the Hafod Collection (probably since destroyed in the fire of 1807), collated with and (where defective) supplemented by a MS. called *Llyfr [John] Brook o Fawddwy*,<sup>1</sup> the age of which is not specified. This "Hafod" version is much longer than the one printed here, containing far more genealogies; the two documents are, however, not unlike, as far as the shorter one goes; up to which point both contain, for the most part, the same entries in a similar, though not identical, order. A copy of this "Hafod" version, presenting a few slight differences from the "Myvyrian" text (which seem mostly, if not entirely, traceable to the errors of one or both of the copyists), and made by Mr. Hugh Thomas early in the eighteenth century from a MS. stated to have been "wrote upon vellum about the year of our Lord 1250" and to have been "late in the custody of Mr. Edward Lhuyd of the Meuseum" (*sic*)—who died in 1709,—is found in the Harleian Collection of MSS., No. 4181, whence it has been reproduced in *Cambro-British Saints*, pp. 265-268,

of the absence of a proper type to represent 6, but its effect is to give an appearance of false antiquity to the texts where it occurs.

<sup>1</sup> See *Myv. Arch.*, ii, 26 (Gee's ed., p. 417). Where is this MS. now, and who was John Brook of Mawddwy?

glosses in that MS. show it to have been copied, by some one who did not understand Welsh, from an earlier MS. at least as old as the eleventh century; it has been printed in *Cambro-British Saints*, pp. 272-5, with the greatest inaccuracy. A widely different version of this tract is to be found at the end of *Cott., Domitian*, I, where it bears the title of "Cognacio Brychan vnde brecheyniawc dict' est pars demetie .i. suthwallie". The writer was a Welshman (as is shown by his Welsh notes in other parts of the MS. volume), who wrote in about 1650; but the orthography of the Welsh names and words in his copy shows him to have taken it from a far earlier MS., probably of the thirteenth century.<sup>1</sup> A list of the descendants of Ceredig is appended to the end of this tract in *Vesp. A.* xiv, and other old genealogies of the Welsh Saints occur in their Latin and Welsh Lives (mostly published in *Cambro-British Saints*), e.g., at the end of the Latin Life of St. Carannog, occurring in *Cott., Vesp. A.* xiv, and at the end of the Welsh Lives of St. David and St. Beuno, the oldest MS. of which (in *Hengwrt MSS.*, No. 57) dates from the thirteenth century.

Of the numerous texts of *Bonedd y Saint* which are known only from comparatively modern MSS., one occurs in *Harl. MSS.*, No. 4181, where it was copied by Mr. Hugh Thomas "from a MS. of Mr. John Lewis of Llwynweney,"<sup>2</sup> in Rad-

<sup>1</sup> Appended to this copy is a transcript of parts of the other version, taken direct from *Vesp. A.* xiv, the orthography of which is retained. Is not this remarkable in a Welsh transcriber who lived at the period in question? Theophilus Jones has printed the version from *Dom.* I. in his *Hist. of Breconshire*, vol. i, pp. 342-3, but he has failed to see that the words from "*Regressus*" to the end of the last paragraph in his printed text (which begin fo. 159<sup>a</sup> of the MS.) are merely an extract from the other version. (See *C.-B. Saints*, p. 273, ll. 7-12.)

<sup>2</sup> For him see *Arch. Camb.*, 4th Series, vol. i, pp. 75, 85-6, and *Camb. Reg.*, iii, 310-1. At *Arch. Camb.*, p. 75, he is said to be of *Llynwern*; in the *C.-B. Saints* the place is spelt *Llynweny* at p. 269, and *Llamweny* at

norshire, wrote about the time of Queen Elizabeth." It has been printed in *Cambro-British Saints*, p. 269. Besides the Llannerch MS., the *Llyfr Llywelyn Offeiriad*, and the *Llyfr John Brook o Fawddwy* (already mentioned), several MSS. containing versions of *Bonedd y Saint* are specified in *Myv. Arch.*, ii, 26; but none of these are there stated, or (it is believed) otherwise known to be older than the sixteenth century, except the *Llyfr Coch o Hergest*, the reference to which must surely be a mistake, as no "Genealogies of Saints", or documents containing them, are to be found in that MS., or have formed part of its contents for at least the last two hundred years.<sup>1</sup> The various documents entitled *Achau y Saint*, printed in the *Iolo MSS.* (pp. 100-146), are shown by their form to be comparatively modern in their composition, though no doubt they are based on older MSS.; the first two were originally taken from the MSS. of Thomas ab Ifan of

p. 598, but in the preface to his *History of Great Britain* (London, 1729), prefixed to the imperfect MS. of that work preserved in Harl. MS. 4872, fos. 242, 245, it is spelt *Llynwene*. It seems to be the same as a place on the banks of a tributary to the Edw river near Llanfihangel nant melan, called in the Ordnance Map *Llanwenny*, by Jonathan Williams, in his *History of Radnorshire* (*Arch. Camb.*, 3rd Series, vol. iv, p. 2) *Llewenny* and *Llanwen-nnau* (?); and by the author of *Llyfryddiaeth y Cymry* (p. 354), "*Llynwenni ger Maesyfed Newydd*" (i.e., "near New Radnor", from which it is distant about five miles). Another *Llanwenny*, three miles N.E. of Presteign, is in *Herefordshire*. Can any reader of *Y Cymmrodor* inform the present writer where any account of this Mr. John Lewis is to be found? He was the owner of MSS. Nos. 228, 269, 270, and 271 in the Hengwrt collection: in the first of these he is described by his friend and contemporary, Dr. John Dafydd Rhys, as of *Kinarsley* (? *Kinnersley* in *Herefordshire*); and it is suggested in *Arch. Camb.*, *loc. cit.*, that he was the same as one John Lewis of Harpton. He was a barrister, and lived in the reigns of Elizabeth and James I. In *Llyfryddiaeth y Cymry*, p. 354, he is unaccountably confused with John Lewis of Manarnawan, Pembrokeshire, who lived 50 or 100 years later, and for whom see Fenton's *Pembrokeshire*, pp. 4-7.

<sup>1</sup> See the catalogue of its contents in *The Cambro-Briton*, vol. ii, pp. 75, 106.



Tre Brynn in Llangrallo (*Anglicè* Coychurch), Glamorganshire, by whom the first was written in about 1670. Much valuable local information is, however, contained in these genealogies.

(e) No. VIII. (1) "Prognostications for the coming year, according to the day of the week on which New Year's Day falls"; and (2) "The same, according to the day of the week on which the first New Moon of the Year falls." Texts of the entire tract occur in *Addl. MSS.*, No. 14,912, a MS. chiefly medical, written in the earlier 15th century, fos. 81-4, and in the Book of Ieuan ap William ap Dafydd ap Einws, Constable of Ruabon in 1554 (*Shirburn MSS.*, 113. D. 30), fos. 26<sup>b</sup>-28<sup>a</sup>, which are dated April 12th and 20th, 1545. The first of these texts differs slightly, the latter considerably, from ours. A widely different version of the first part of the tract is found in the *Red Book of Talgarth*, fo. 160<sup>b</sup>, where it is entitled *Argoelon y bl6ydyd herwyd Kalan Ionawr*; another copy of it occurred in the *White Book of Hergest*,<sup>1</sup> and is described thus by R. Morris in his catalogue of the contents of that book (*Shirburn MSS.*, 113. E. 28, fo. 38-9), "No. 12, Am Galan Ionawr i. Prognostications".

(f) No. IX. This small didactic tract is found also in *Addl. MSS.*, No. 14,912, fo. 84<sup>a</sup>, in Balliol College (Oxford) MSS., No. 353 (a MS. written towards the middle of the sixteenth century, and once belonging to Sion ab Rhys, brother-in-law to Thomas Cromwell, Earl of Essex), fo. 14<sup>b</sup>, and in the *Red Book of Talgarth*, fo. 163<sup>a</sup>. The copy here printed is remarkable for the reading *derwyd* ("druid"), where the other MSS. have

<sup>1</sup> See note on p. 104, above. The MS. was supposed by Robert Vaughan (*apud* Richard Morris in *Shirburn MSS.*, 113. E. 28) to have been written by Lewis Glyn Cothi; and the same statement is repeatedly made in the *Stowe MS.* numbered 672 in the "Sale" catalogue (and "Genealogica et Heraldica, No. cii", in O'Conor's catalogue of those MSS.) and written in the time of Charles I.

*detwyd* ("happy"). No doubt *derwyd*<sup>1</sup> is a mistake; but it is interesting as showing—what is not generally believed—that Welshmen living prior to the 17th, 18th, and 19th centuries may occasionally have suffered from the malady of "Druids on the brain".

(g) No. XI. *Diarhebbion*<sup>2</sup> ("Proverbs"). This collection of Welsh proverbs is believed to be among the earliest known. It contains some proverbs not found in the extensive MS. collections in the autograph of Dr. John Davies of Mallwyd (*Harleian MSS.*, Nos. 541 and 1867), and others in a form materially different from that in which they are given by him and later collectors. There are two other old collections of proverbs among the *Hengwrt MSS.*, one (in No. 406) attributed to the thirteenth, another (in No. 540) to the fourteenth century; and the *Red Book of Hergest* (coll. 964 and 1057) also contains two collections, each far more extensive than the one printed here, written at the end of the fourteenth century. It may be remarked that some, probably many, of the more difficult Welsh Proverbs have been misread and mistranslated by the modern collectors, from John Davies downwards; hence the great importance of any collections made by persons who wrote at a period when many of the now obsolete proverbs were living proverbs, and their signification well understood.

(h, i) No. XII and No. XIII. "St. Augustine on the thickness of the Earth" and "Soliloquy of the Soul". Copies of

<sup>1</sup> The *r* in the word is a decidedly bad one, but it cannot (the writer believes) be taken as standing for a *c*, which it rather resembles, and certainly not for a *t*. Probably the scribe did not quite know which to write, *derwyd* or *detwyd*, and so began with one, and finished with the other letter. The counsel "*imganlin a deduit*" is found in the *Black Book of Carmarthen*, fo. 4\* (*Skene*, vol. ii, p. 5; *Poem* ii, l. 9).

<sup>2</sup> The spelling in the MS., *Dihaerebyon*, should be noticed. Professor Rhys points out that this confirms what he has always believed to be the derivation of *dihareb*, from *dihær-* and *eb*.

these two short tracts, in the same order, occur in the *Red Book of Hergest*, col. 585. The last of them is certainly traceable to the same source as a not uncommon old English epitaph, of which the following specimen was once to be found in Tiverton Church (see Murray's *Handbook to Devon and Cornwall* [by the late Richard John King], ed. 1872,<sup>1</sup> p. 38):—

“ What wee gave, wee have ;  
 What wee spent, wee had ;  
 What wee lefte, wee loste.”

(j) No. XIV. *Englynion dydd brawd* (“ Quatrains [or Stanzas] on the Day of Judgement”). These verses, attributed to Llywelyn Fardd (1230–1280), describe the signs and wonders which are to take place on each of the fifteen days preceding the Day of Judgement. Two other versions of these *Englynion* have been printed. The first is found in the *Llyfr Gwyn Rhydderch* (*White Book of Roderick; Hengwrt MSS.*, Nos. 4 & 5, written almost entirely in the fourteenth century, and once belonging to Rhydderch ab Ievan Llwyd of Gogerddan, who died about the year 1400), and has been printed by the late Canon Williams in his *Selections from the Hengwrt MSS.*, vol. ii, [part v, 1880], pp. 274–5<sup>2</sup>; the second is printed in the *Myv. Arch.*, i, 362–3 (Gee's ed., p. 250), from a MS. of Edward Davies (author of the *Celtic Researches*, etc.).<sup>3</sup> The three texts differ considerably.

<sup>1</sup> The value of later editions of this book has, it is understood, been, from an archæological point of view, much impaired. An epitaph of this type occurs in Pembrokeshire, but the writer cannot, at this moment, say where. Another is (or was) to be seen in the church of Llansantffraid, near Brecon. (See Jones' *Breconshire*, ii, 535.)

<sup>2</sup> In the printed text the lines are left undivided in a somewhat aggravating fashion. The writer has not yet had an opportunity of collating it with the original MS.

<sup>3</sup> Edward Davies lived from 1756 to 1831. In the *Cambrian Quarterly Magazine*, vol. iii, p. 415, his transcripts of the *Cynveirdd* (earliest Welsh poets) and the *Gogynveirdd* (poets of the twelfth, thirteenth,

First, that of the *Ll. G. Rh.* has the following preface, absent from the other copies: *Llyma yr arwydon a vydant yn pymthec niwarnawt kyn dyd brawt. a gauas morud esgob o lyureu sein jeronym. a morud esgob a gant yr eglynyon, i.e.* "Here follow the signs which shall be on the fifteen days before Doomsday, which Bishop Morudd took from the Books of St. Jerome: and Bishop Morudd sung the *Englynion*"; secondly, the *Myv.* text only contains the first fifteen *Englynion* (each describing the wonders of one day), which are substantially the same (except as regards the differences mentioned below) in all three versions, whilst each of the other versions contains a distinct series of supplementary *Englynion*, amounting to two in our version, and six in that of the *Ll. G. Rh.*; thirdly, there are many differences in reading between the three texts, in the compass of the fifteen *Englynion* common to them all, too numerous and important to be adequately treated here. The *Myv.* text approaches nearer to ours in having the fifteen "signs" in the same order, whereas the *Ll. G. Rh.* text transposes those of the fifth and eighth days. An account of the "signs" of the *seven* days before the Day of Judge-

and early fourteenth centuries) are said to have been taken, the former from the MS. book of Mr. William Owen (afterwards Dr. W. Owen Pughe), and the latter from those of Mr. Owen and the Rev. John Walters (of Llandough, author of the well-known and excellent English-Welsh Dictionary). It is also said there that Mr. Walters' collection (by which is perhaps meant the volume now forming *Addl. MS.* No. 15001, partly in his hand) was transcribed from the MSS. of Dr. J. Davies of Mallwyd (1570-1644); in whose autograph there now exist several quarto books of Welsh poetry dispersed in the Hengwrt, Shirburn, and British Museum collections. In all, E. Davies's transcripts are there said to have amounted to a volume of 745 pages, then (1831) in the possession of the late Rev. W. J. Rees of Cascob (the writer of the memoir from which these quotations are made), who died in 1854; they were extensively used for the *Myv. Arch.*, where the poems and various readings derived therefrom are distinguished by the letters *O L. E. D.* (= *O Lyfr Edward Davies*).

ment is to be found (by those who can read Irish) in *Saltair na Rann*, pp. 118–121, lines 8017–8224 (ed. by Whitley Stokes, Oxford, 1883).

(k) No. xv. Religious *Englynion* or Quatrains, consisting chiefly of a metrical summary of the Ten Commandments. A widely different version of these *Englynion*, in so far as they summarise the Ten Commandments (based, however, to some extent on the one printed here) is found in Shirburn MSS., 116. G. 35, a MS. of the earlier part of the seventeenth century.

(l) No. xvi. *Gwasgardedd Myrddin*, which may be translated "The Diffuse Song of Merlin," and certainly deserves its name. This is believed to be the oldest copy known of this poem; another copy, ascribed to the earlier part of the fourteenth century, occurs in the *Red Book of Hergest*, coll. 584–5, where the words *yn y vedd* ("in his grave") are appended to the title. The two texts are nearly related, but not quite so similar as to permit one to suppose that the later was taken from the earlier one, though both may perhaps be immediately copied from one original.<sup>1</sup> The Hengwrt text differs from the *Red Book* one in the following particulars: In l. 2, it *perhaps* read *dygbytt* for *R. B. dysgbytt*,

<sup>1</sup> These remarks would hardly hold good if one were to take Mr. Skene's text in *Four Ancient Books of Wales*, ii, pp. 234–7, as a correct reproduction of its original in the *Red Book*. On the whole, he is not very incorrect here, but the following mistakes should be rectified: Line 10, for *Pan del gorthryn*, read *Pan del gôr gorthryn*; l. 13, for *Gôynbrynn*, read *Gôynwrynn*; l. 34, for *ac*, read *ae*; l. 36, for *orescyn*, read *oresgyn*; l. 54, for *lanneô*, read *lannev*; l. 59, for *chwiniat*, perhaps read *chwiniat*; l. 66, for *ycoet*, read *y coet*; l. 71, for *kyghor fen*, read *kyghorfen*; l. 72, the MS. reads *llefauwr*, not *lafnawr*, of course wrongly; ll. 76 and 79, *gôynllyô* and *arwrytuoryon* are probably to be read, as *-llyô* and *-uoryon* respectively begin new lines; l. 86, for *y don*, read *ydon*, and *peritor* for the gibberish *peruor*—this last mistake is perhaps excusable, as the *-it* has been rubbed, and at first sight looks like *u*; l. 88, there is no stop after *saesson*; l. 89, for *dy wendyd*, read *dywendyd*.

but the space which should have been occupied by the *s* (if any) is cut off; *dygbyd* is probably the correct reading. In l. 20 it has *didorbi* at the end of the line, necessary to the sense, but wanting in the *R. B.* copy; in l. 33 it has *disyuyt* for the *R. B.* reading *deissyuyt*; in l. 38, *wan gwlat* (certainly right) for *wann*; in l. 55, *torredabr* for *torredabd*; in l. 56, *diuanwawt* for *Eu diuanwabt*; and in l. 59, *chwiniat* for the possible *chwiniat* of the *R. B.* In l. 83 it has *chat* for *cat*, and *byrri* for *hyrri*; here it is clear that the line should be restored "*A chat a vi y ar byrri*".

A text of this poem is found in the *Myv. Arch.*, i, 132-4 (Gee's ed., pp. 104-6), but, as is too often the case in that work, its source is not indicated, except in so far as concerns the last thirteen stanzas (39 lines), which are stated to be taken from a MS. of Edward Davies,<sup>1</sup> and obviously form a comparatively modern addition to the original text (as represented by the two old copies of the poem); their contents lead one to suppose that they were chiefly compiled by a person connected with the Abbey of St. Dogmell's (in Welsh *Llandudoch*), to the history of which place they largely relate. As far as the commencement of this addition, numerous variants are given from a MS. of Edward Davies, and a few from a MS. of Lewis Morris; and probably the latter formed the basis of the *Myv.* printed text. The *Myv.* text and E. D.'s text, up to the point where the later addition commences, both present numerous variants from the *R. B.* copy, but these seem for the most part ascribable to the carelessness of copyists or the conjectures of modern would-be emendators; and it is clear, from a comparison of readings, that both texts are traceable to some extent to the *Red Book* copy,<sup>2</sup>

<sup>1</sup> See note above, p. 110.

<sup>2</sup> The reading of the *Myv.* text at l. 86, *pervor*, must be due to a transcription from the *Red Book* copy itself, where (as has been stated in a former note) the *-it-* of *peritor* is so faint, that *peruor* may easily be read by a careless copyist.

or some similar MS. Of the two, E. D.'s text (up to the point mentioned) bears on the whole a far greater resemblance to the *R. B.* copy, and is in other respects the most correctly written of the two. Both texts, however, contain a few really important variants which can only be explained on the supposition that they come from a source independent of the *R. B.*, and, to some extent, also of the Hengwrt text. First, E. D.'s MS. resembles the version of our *Hengwrt MS.* rather than that of the *R. B.* in reading *dydderbi* (=older *didorbi*) in l. 20, and *byrri* (not *hyrri*) in l. 83; in l. 86 it shows, moreover, independence of both the older texts in having the obviously correct reading *peryddon* (=older *perydun*) instead of *ydon*,<sup>1</sup> which will not scan,—a wrong reading which must originally have arisen from the careless transcription of an earlier MS. in which the line ran something like *in aper periton peritor cat*, it being a common mistake of transcribers to omit one of two similar combinations of letters, when one of them immediately followed the other in a MS. Secondly, the *Myv.* text entirely diverges from the three other texts in two places.<sup>2</sup> It interpolates three lines between *gymmyred* and *guyd* in l. 68, thus:

<sup>1</sup> There was at least one place in N. Wales called *Aber ydon* (= *Aber Iddon?*), and one called *Pwll Ydon*, in the fourteenth century. The first was a place in Llanfachreth (Merionethshire); the second was the mouth of a small brook or creek into the Conwy, on its right bank, between Llanrwst and Maenan. See Dugdale's *Monasticon*, ed. 1825, vol. v, pp. 458\*, 674\*. Is either the *Ydon* on which Cadwallon fought one of his traditional battles, mentioned in Skene's *Four Ancient Books of Wales*, ii, p. 277? (Poem No. xv, line 9.)

<sup>2</sup> It should be added that the MS. on which this text is mainly based did not contain l. 61, which is expressly said to be introduced into the text from E. D.'s MS. It seems implied in a note that some other MS. (*which* is not specified) omits l. 58. L. M.'s MS. is not included in the expression "three texts", as the *Myv.* text is suspected to be based on it, as far at least as the l. 89 of the two old texts, up to which point only one variant from L. M.'s MS. is given.

“ Pan fo cyfelin gymyrredd *ygwr*  
*Ai gweryd ni ommedd*  
*Gwrthsyd yd ym mynyddedd*  
*Pan fo sych gwydd gwanwyn,*” etc.

and reads the two lines which conclude the poem in the older texts as follows:—

“ Am dywaut wylyon mynydd  
 Yn Aber Crafnant crefydd.”

It is to be remarked that at this point (for the first time) a MS. other than those of E. Davies and L. Morris is shown by the footnotes to have formed the basis of the *Myv.* text. If those notes are correct, the former MS. reads ll. 89–91 as follows:—

“ Gwassawg dy waed ti i Wendeddydd  
 Am dywawd y gwyllyon  
 Yn Aber Crafnant crefydd.”

and the latter MS. concludes the poem thus:

“ Wassauc dy waed dy Wendyd  
 Am dywaut y gwyllyon  
 Mynyd yn Aber Caraf  
 A gwedy cyn cloer a fyd.”

But there is probably some mistake here; for the rhyme and metre seem to require l. 91 of E. D.'s version in L. M.'s version, and *vice versa*; if this transposition be allowed, E. D.'s copy read the stanza much as the older texts, and L. M.'s text may be restored thus:

“ Wassauc dy waet dy Wendyd—am dyuaut  
 Y gwyllyon mynyd  
 Yn Aber Crafnant crefyd  
 A gwedy cyn cloer a fyd.”

The most important of the minor differences of reading is perhaps to be found in l. 47, where the *Myv.* text reads “*Byt a vyd a gorphen byt*”, and the other three texts “*Byt*



a uyd a gorffenn oet"; here "Oet a uyd a gorffen byt" must be restored in order to make the line rhyme with the two succeeding ones. Another striking variant, *eurdeyrn* for *eurdein*, l. 3,<sup>1</sup> occurs in E. D.'s MS.

The whole poem in its present form would seem to be little more than a collection of heterogeneous metrical prophecies, in which past events and present circumstances were described under the guise of things to come; but it is clear that the text is, in many places, both corrupt and defective. Possibly a few fragments of an older poem, the scene of which was laid in Cumbria (in Welsh "Y Gogledd")—the only land which has any claim to be regarded as the scene of Merlin's life—can be disentangled from the chaos. The third line certainly refers to Cumbria, and if the reading *eurdeyrn* be accepted, can be translated "March, the golden king of Cumbria, shall die"; and the whole first stanza would seem to bear a certain resemblance in "motive" to the fine passage of the *Cyfoesi Myrddin* beginning *Marô morgeneu* (l. 373), where Myrddin, summoned from his grave (*o lochwyt kyuot*, etc.) again to life, so poetically laments the death of his old comrades, and his own forlorn state: in fact, the *Cyfoesi* (especially its commencement

<sup>1</sup> In old MSS. the letter *r* (with or without a contiguous vowel) was very often expressed by a contraction, and even in the *Red Book* (col. 377) we find the *r* of the word *Trefriô* expressed by a square dot over the line. Hence transcribers of older MSS. might easily, and often did, insert or omit *r*'s in the process of transcription. Two curious instances of its *insertion* occur in our MS., one in Triad No. 29, where (as is also the case in the *Red Book* copy) the word *mechteyrn* has been mistranscribed *merch teyrn*-; the other in the *Bonedd y Saint* (No. VII), where the well-known Pabo appears as *priabo*. So, in Triad 33, the *Red Book* has *henbrien* for *henben*. An early instance of the same error is found in *Harl. MS.* No. 3859, written in about 1100; where the battle of Meigen, near the Breidden hills (see Triads Nos. 15 and 60, and *Skene*, ii, 32,277), is called *Gueith Meiceren*. The corresponding entry in the later Welsh chronicle in the Record Office is *Bellum Meigen* (for an older *Meicen*). (See *Annales Cambriæ*, p. 7.)

and conclusion), in its mixture of prophecies relating to the history of Wales with allusions to the traditional life of Myrddin, shows some likeness to the *Gwasgardeddgerdd*. An unquestionable allusion to Myrddin's life occurs in the last stanza of our poem, where the "mountain sprites" of l. 90 are clearly the same as those alluded to in the *Afallenau Myrddin*, ll. 56-7 (*Skene*, ii, 20), and possibly in the Dialogue between Myrddin and Taliesin, ll. 35-6 (*Skene*, ii, 5), who are said to have been his sole companions during his long sojourn in the Forest of Celyddon. The Aber Caraf in the last line has been identified with *Abercraf* (barbarously written *Abercrave*), a place above Ystradgynlais on the Tawe in Breconshire; but the name seems also to have occurred in Cumbria, as there is an *Abercarf* (apparently in Clydesdale, and certainly in the old diocese of Glasgow) mentioned in a charter of about 1120, printed in Cosmo Innes's *Registrum Episcopus Glasguensis*, p. 4.

The poem contains references to a few well-known events in the history of Wales in the eleventh and twelfth centuries; which shows that the date of its composition, or rather of the combination of its various elements into the whole which it now presents, cannot be fixed much further back than 1200. L. 21 mentions Brecon Castle, which was built in 1092-4; and ll. 26-8, the march of Henry I to "Mur Castell on the borders of Eryri" (now Tomen y Mur, near Trawsfynydd in Merionethshire), which took place at Midsummer 1114, and the "disturbance across the sea" which summoned him to Normandy in the September of the same year.<sup>1</sup> The prophecy contained in ll. 22-5, predicting the events that were to follow the advance of "a strong freckled one" to Rhyd Pencarn ("the ford of Pencarn"), is given by

<sup>1</sup> The *Brut y Tywysogion* (which places this expedition, however, in 1111) and the *Anglo-Saxon Chronicle* give these details. The latter authority agrees with the *Annales Cambriæ* in the date of 1114.

Giraldus Cambrensis (*Itinerarium Cambriæ*, book i, c. 6; Powel's edition, 1804, pp. 52-3; Rolls ed., vol. vi, pp. 62-3) in a slightly different form. He ascribes it to Merlin, and quotes it as predicting the defeat of the Welsh conditionally on the "strong freckled one" crossing that ford, which he describes as a dangerous and long-disused passage through a muddy-bottomed stream in the Wentloog Marshes; and then he proceeds to narrate the circumstances which led to Henry II, whose personal appearance was accurately described by the prophecy, crossing the ford, and the consequent panic which overtook the Welsh army there collected to intercept his advance. The name Pencarn, still applied to two farms about four miles south-west of Newport, fixes the locality of this event, and the statement of Giraldus that Henry II was at the time advancing towards Carmarthen against Rhys ab Gruffudd establishes its date in 1159 or 1164.<sup>1</sup> Less easily identified are the events mentioned in ll. 74-6, which speak of a battle and conference of war at Aber Sor,<sup>2</sup> on the Usk, about a mile above Caerllion. It is very probable, however, that this passage refers to some episode in the hard-fought contest for Caerllion and Gwent Iscoed (the district bounded by Wentwood, the Severn, and the tidal courses of Wye and Usk) between Iorwerth Caerllion and the Normans in the years 1171-5; and that the words *Glyb Gwynllyw* (l. 76), which may be put by poetical licence (or error?) for *Glyb Gwynllywc*, "the Chief of Gwynllyw"<sup>3</sup> (the district between

<sup>1</sup> These are the dates of the *Annales Cambriæ*. The *Brut y Tywysogion* places these two expeditions of Henry II to South Wales two years earlier.

<sup>2</sup> The confluent stream is still called the "Sor brook", and the bridge over it "Sor bridge". There are also farms called *Lansor* (i.e., *Glansor*) on its banks.

<sup>3</sup> This word is derived from King *Gwynllyw*, just as *Morganwg* is

the lower courses of the Usk and Rhymini), refer to Iorwerth himself. Several other places or events are mentioned in this poem, but they cannot easily be fixed. Possibly the "battle of unequal spears" with the English, at Aber Peryddon ("the mouth of the Dee"), mentioned in ll. 86-8, may refer to the defeat of Henry II by Owen Gwynedd at Coed Cennadlog (between Basingwerk and the mouth of that river) in 1158 (1156, *B. y T.*); but this is a mere guess. Episodes of the struggle between the two races in Gower are certainly referred to in ll. 83-85, where mention is made of a battle

from King *Morgan*. Accordingly we find *Gunlyuch* in *Liber Landavensis*, p. 237, written in about 1130, and (*o*) *willyuc* in the *Black Book of Carmarthen* (*Skene*, ii, 30), written in the twelfth and early thirteenth centuries; and there is believed to be no foundation for the form *Gwentllwg* (whence the modern name of the district, *Wentloog*), or the yet more barbarous *Gwaunllwg*, than a notion that the first part of the word ought to come from *Gwent* or *Gwaun* respectively. The writer fancies that *Gwaunllwg* is not to be traced back beyond the last century, and that it was the belief that *Gwentllwg* ought to mean "the *Vale* of *Gwent*" which led certain antiquaries (such as Sir S. R. Meyrick, in his note to *Nennius*, § 35) to suppose that *Teyrnllwg*, said to be the traditional name of the district comprised in the old diocese of Chester (*Iolo MSS.*, p. 86), was the original appellation whence the name of "Vale Royal" (applied to a district in Cheshire) was translated. It is to be feared that *Teyrnllwg* itself may be a word as mythical as *Gwentllwg* and *Gwaunllwg*, and be simply manufactured out of the "*Catell* (or *Catel*) *Durnluc*" mentioned in *Nennius*, § 35 (*San Marte's Nennius et Gildas*, p. 50; *Stevenson's Nennius*, p. 27), under the operation of a belief that the words meant "*Cadell of Teyrnllwg*"; but the last word, it need hardly be said, would be spelt *Tygirnluc* or *Tegirnluc* in so early a MS. of *Nennius* as *Harl. MS.* No. 3859. *Catell Durnluc* may perhaps be taken as equivalent to *Cadell Ddwrn llug*, "*Cadell of the Black Hand*", and the Old-Welsh \**lluc* be equated with the Old-Irish *lóch* "black", and with the first part of the common Welsh river-name *Llugwy*. There is also a *Lluc Vynit* mentioned in *Skene*, ii, 61, and a place of the same name, *Llŷg Fynydd*, near Clocaenog, Denbighshire. Perhaps the *Lug tor* on the Dart may be compared, and it may be added that "*Black tor*" is a common Dartmoor name.

on the Byrri (*Anglicè* "Burry") river, a small stream<sup>1</sup> joining the estuary of the Llychwr (*Anglicè* "Loughor") at Cheriton in Gower, and perhaps in l. 80, where *aber dwuyr* is possibly to be identified with the *Aber dwuyr dyar* mentioned in the *Englynion y Beddau* (*Skene*, ii, 33), and there stated to be on the *Tawfe*<sup>2</sup> (now *Tawe*), one of the boundaries of Welsh Gower. The identification of *aber auon* (l. 77) with the place now sometimes ignorantly called "Aberafon" in Glamorganshire, is impossible, for the place is properly called "Aberafan"; and in ancient charters the river is called *Avyn* and *Avene*, but never, it is believed, *Avon*. The mention of the "host of *Anglesey*" gathering at *aber auon* leads one to suppose that the place alluded to is in North Wales; it probably means "the mouth of a [certain] river", and is not a true place-name. Can the place meant be Aber in Carnarvonshire? for *Gwynnreggyn*, the former name of the river which there joins the Menai, looks comparatively modern as a river-name, and the stream may early have lost its genuine ancient appellation.<sup>3</sup> The allusions to the general character of the times, such as the "building in intricate places" (l. 51), the increase of population (ll. 62-64, 66), and the rise of prices (ll. 52, 58), refer obviously enough to the new *régime*

<sup>1</sup> It has, curiously enough, imposed its name on the estuary itself in modern times.

<sup>2</sup> The MS. reads *tavue*, which is equivalent to *tawfe* in modern orthography. *Skene's tavne* is, of course, what Professor Rhys styles "the gibberish of editors". The other old form of *Tawe* is *tauuy* (*Liber Landavensis*, p. 127, *i.e.*, *Tawfy*). We may compare the Devonshire *Tavy*. Is it possible that the memory of the grave mentioned in *Englynion y Beddau*, is preserved in the name *Trewyddfa* (*i.e.*, "The Township of the Tomb") still applied to a place on the Tawe between Swansea and Morriston, and formerly to an extensive "fee" in the Lordship of Gower? It is spelt *Trwyddfa* on the Ordnance Map.

<sup>3</sup> The low vitality of river-names in North Wales is very striking, compared with the persistence of the names of the smallest streams in some districts of the South, such as Breconshire and Glamorganshire.

introduced by the Norman lords and their followers, who covered the face of Wales with castles, colonies, and towns.

(*m*) No. XVII. *Englynion Geraint ab Erbyn* ("Triplets of Geraint the son of Erbin"). The greater part of this text is unfortunately lost; as far as it goes, it presents no difference from the later copy contained in the *Red Book* (col. 1042), and printed in *Skene*, ii, 274. The close relationship between these two copies is shown by the remarkable mistake common to the first line of both—*Panet anet* for *Pan anet*. It will be remembered that there is a very similar coincidence between the first two lines of the two copies of *Anrheg Urien* contained respectively in the same two MSS.

An older version of the poem is found in the *Black Book of Carmarthen*, fo. 36<sup>a</sup>, and has been printed in *Skene*, ii, 37. In this the triplets succeed each other in a different order from that of the *R. B.* version, though the general design of the poem is the same in both. The first triplet in the *R. B.* appears as the last in the *B. B.*; the *B. B.* also contains two triplets wanting in the *R. B.*; and the *R. B.* eight wanting in the *B. B.* Another version of these *Englynion* is given in *Myv. Arch.*, i, 101–2 (*Gee*, pp. 83–4). Its *provenance* is not stated; but it is apparently nothing but a modern fusion of the two old versions. Its first twenty triplets consist of the first eighteen of the *R. B.* version, in the same order, but corrected against the *B. B.* text, with the addition of the two which are peculiar to the latter text; but its last six triplets are arranged in a sequence quite distinct from that adopted by either of the old versions. In the footnotes, variants are given from a MS. or MSS. which are not specified, and also from one then belonging to Mr. Paul Panton of Plâs Gwyn. The latter MS. was certainly not exclusively taken from either of the two old copies: for, though sometimes following the *B. B.* text in matters of detail, it contained stanzas that are only to be found in the

*R. B.* version. The version of the poem printed with a translation by Dr. Pughe in his *Heroic Elegies of Llywarch Hen*, pp. 2–11, is, except that one of the *B. B.* triplets is intercalated at a different point, identical with the *Myv.* text; and he gives no variants which are not included in the notes appended to that text.

It is not proposed to enter here into any discussion on the versions or texts of this poem, on account of the scantiness of the portion found in our MS. It may be remarked, however, that two of the triplets (Nos. 2 and 10) want their last line in the *R. B.* version, and that the line given in the *Myv.* text as completing Triplet No. 2 (absent in the *B. B.*), viz., “Gelyn i Sais, car i saint,” so often quoted by writets on early Welsh history, has not hitherto been traced to any old copy of the poem. Also that in l. 1 of the 14th triplet, the *R. B.* version and the *Myv.* text omit the preposition *i* found before *Geraint* in the *B. B.* version (Triplet 9), and thus make Geraint, instead of his men, fall at Llongborth; whence the designation of the piece in the *Myv. Arch.*, *Marwnad Geraint ab Erbin*, “The Funeral Elegy on Geraint, son of Erbin”. The *Plâs Gwyn* and other modern copies omit the same preposition in their version of Triplet No. 8 of the *B. B.* text, and thus make Arthur himself an actual combatant in the battle which the poem so vividly describes.

In conclusion, the writer desires to express his thanks to W. R. M. Wynne, Esq., of Peniarth, for having, with his accustomed kindness, deposited his *Hengwrt MS.* No. 202, from which the following text is taken, at the British Museum for the purposes of transcription and publication.

E. G. B. P.

## TEXT.

## [I.]

[13.] [Fo. xxii<sup>a</sup>] prydein<sup>1</sup>: vn o nadunt a dre6is matho-  
l6ch 6ydel ar vran6en<sup>2</sup> verch lyr. Ar eil: a dre6is g6en-  
h6yuach ar wenh6yuar. Ac o acha6s h6ynn6 y bu weith cat-  
gamlan g6ed6 h6yn6.

Ar dryded a drewis gol6dan vard ar gatwalad6r vendigeit.

[14.] Teir drut heirua 6n6s br6ydein: vn o nadunt. pan doeth  
medra6t y l6s arthur 6g kelliwig 6g kerni6: n6t edewis na  
b6yt na dia6t 6n y ll6s n6s trewyllyei: a th6nu g6enh6yuar  
heu6t oe chadeir vrenhiniaeth. ac 6na y trewis balua6t  
arnei.

6r eil drut heirua pan doeth arthur y l6s vedra6t. n6t  
ede6is 6n y ll6s nac 6n y kantref na b6yt na dia6t<sup>3</sup>

## [II.]

[15.] **T**Eir neges a gaat o bow6s. vn o nadunt 66 kyrchu  
m6ngan o ueigen h6t 6n llan silin erb6yn anterth drannoeth

<sup>1</sup> The words preceding "*prydein*" should be "*Teir g6yth balua6t 6n6s*".

<sup>2</sup> After this word "*y*." is written, but struck out.

<sup>3</sup> Here were left three and a half blank lines, on which the following words are written in smaller letters, blacker ink, and later hand and orthography:—"ar drydydd drut heirfa, pan ddeuth Aeddau Vrad-awc h6t 6n Alclut y l6s Rytherch hael n6t adewis na bwyt na llyn na llwadn 6n fyw." The *w*'s of the addition do not appear earlier than the end of the 16th century.



ý gymrýt ý kynnedueu ý gan gatwalla6n vendigeit wedý llad  
ieua<sup>1</sup> a griffri. Ýr eil y6 kyrchu griffri hyt ymryn griffri  
erbyn y bore drannoeth 6rth ýmch6elu ar edwin. Ý trydýd  
ý6 kyrchu *hybel ap ieua<sup>1</sup> hyt yg keredigia6n obein<sup>2</sup> gbymed y  
ymlad a ieua<sup>1</sup> ac a iago yn yr aerua honno.*

## [III.]

**Entweu ynys brýdein y6 hynn.**

**K**ýntaf hen6 a uu ar yr ýnys hon. kým[Col. 2]noe chael  
nae chýuanhedu: glas merdin. Ac 6edý ý chaffel ae  
chýuanhedu ý vel ýnys. Ac wedý ý goresgým o brýdein vab  
aed ma6r ý dodet arnei ýnys brýdein.

Teir prif rac ýnys ýssýd idi. A seith rac ýnys a<sup>3</sup> rugeint.  
a thri prif aber. A seith ugeint adeni. A ffedeir prif borth ar  
dec a deugeint. A their prif gaer ar dec ar ugeint. A fletwar  
prif anrýued ar dec ar ugeint.

Sef ý6 hýt yr ýnys hon: o benrým blat[h]aon ým brýdein:  
hýt ýmpenrým penwaed ýg kerni6. Sef ý6 hýnný na6 can  
milldir. Sef ý6 ý llet o grugyll ýmon hýt ýn soram. pum  
can milldir ý6 hýnný.

Sef a dýlyir ý dalý 6rthi: coron a their [t]aleith. Ac ýn  
llundein g6isga6 ý goron. Ac ým pen[r]ým rionýt ýn ý  
gogled vn or taleith[i]eu.<sup>4</sup> Ac ýn aberfra. Ýr eil. ac ýg  
kerni6 ý dryded. a their archesgobot ýssýd ýndi. vn ýmý[ný6.]  
Ar eil ýg keint. Ar dryded ýg kaer efra6c.

<sup>1</sup> The letters italicised in the text of this Triad and in the poem *Anrec Vryen* are in the MS. traced over in ink by a later hand, the original writing being now only occasionally discernible underneath; and the tracer has sometimes altered the original *r*'s, *6*'s, and *w*'s to those of his own time (15th or 16th century).

<sup>2</sup> Some of the top of the original 6 in this word remains. I do not think it possible that it can have been a *v*.

<sup>3</sup> *Th* added after *a* in the same hand as the addition to *Triad* 14.

<sup>4</sup> There is space for *i*. The word cannot have been *taleitheu*.

## [IV.]

**Aurec bryen p6 hon yma weithon.**

Gogŷ gogŷuertheis gogŷuarchaf. gogŷuerchŷd :  
vryen reget dŷwallouŷet [ŷ] lewenŷd.

Eur ac arŷant [ma6r] eu diuant eu dihenŷd.  
k[ŷn] noc ŷ da6 r6ng ŷ d6ŷla[6 ŷ gwas]gerŷd :

Ieuaf a wnaeth [koll ac]alaeth am veirch peun[ŷd.] 5

[Fo. xxii<sup>b</sup>] keneu ŷ vrawt kŷuun daera6t nŷ bu geluŷd :

vryen a 6naeth dial ŷnaeth ŷ gewilid

kŷuun vŷnnu. kŷuarchwelu eu dihenŷd.

deutu aeruen dif6ŷs dilen : dŷda6 luŷd.

Seleu delŷit euŷnny6ssit or a dŷbŷd : 10

dŷbi ŷnaeth. a rŷd a chaeth oc eu herwŷd.

Kochli6 lafneu tr6ŷ valch eirieu : am fr6ŷtheu  
g6ŷd :

6ŷ kŷnnaŷant : lle petwarcant ŷ petwar gwŷr.

D6fŷr diŷnuas bendig6ŷf klas oc eu her6ŷd :

ŷr ae kaffo kŷmuna6l vo ŷn dragŷ6ŷd. 15

Dŷ da6 kollet or ŷmdiriet ŷr ardelyd.

A lla6 heb vawt. a llauŷn ar gna6t. a thla6t luŷd.

Oes veibionein nŷt ŷm gŷghein ŷmerwerŷd :

Nŷt ŷm ganret nŷt ŷmdiret neb oe gilid.

Dreig o 6ŷned *diff6ŷs dired dirion drefŷd* : 20

lloegŷrwŷs ŷd aa : lletawt ŷna ŷ hatchetlŷd :

Torrit *meinweit* ŷn annoleith or *gyfuergŷr*.

v6ŷ a gollir noc a *geffir* : o wŷndodŷd.

O gŷtgyghor kŷfr6ng esgor. mor a *mynyd*.

*kyuŷt* o gud g6r a vŷd bud ŷ wŷndodŷd. 25

Goruŷt vrython ŷn atporŷon [a]r antŷrron gŷwe-  
thid.

Ef [a da]6 bŷt nŷ bŷd kerdglŷt [nŷ] bŷd keltuŷd.

Alaf gar maer [art]ha6c vŷd ch6aer 6rth ŷ [gilŷd.]

llad a bodi o eleri hŷt [ch6]jiluŷnŷd :

vn goruudia6c [Col. 2] antrugara6c ef a oruyd. 30  
 Býchan ý lu ýn ým chwelu or mercherdyd :  
 Arth or deheu kýuyt ýnteu dých ýueruyd :  
 Lloegrwys lledi af riuedi o boýýssýd :  
 G6eith korsvochno a diagho býda6t detwýd.  
 Deudeng wraged ac nýt ryued am vn g6r výd. 35  
 Oes ieuengtít anghýuyrdelit ýnaeth dýbýd :  
 ber6 ýmdifant barua6c or kant nýs rywlyd :  
 vrien o reget haelaf ýssýd ac a výd  
 ac a uu ýr adaf.  
 Lletaf ý gled balch ýgynted 40  
 or tri theyrn ar dec or gogled.  
 A 6n eu hen6 : aneirín gwawtryd awenyd.  
 mineu dalýessin o ia6n llýn geirionnyd.  
 Ný dalý6yf ýn hen  
 ýmdýgýn anghen 45  
 oný mol6yf .i. vrien : Amen.

[V.]

### Triod y 6 hynn.

[16.] **T**Eir prif riefn arthur. G6enh6ýuar verch g6ryt g6ent. A g6enh6ýuar verch vthýr ap greidia6l. A g6enh6ýuar verch ocuran ga6r.—[17.] Ae deir karedicwreic oed ý rei hýnn : Indec verch ar6ý hir. A gar6en verch henin hen. A g6yl verch enda6t.

[18.] Teir g6r vor6ýn ýnys brýdein : vn o nadunt : llewei verch seitwed. A rore verch vsber. A mederei badellua6r.

[19.] Teir gosgord adwvyn ýnys brýdein. gosgord mýnyda6c ýg kattraeth. A gosgord dreon le6 ýn rotwýd arderýs. Ar dryded gosgord velýn o leyn erethlýn ýn ros.

[20.] Teir prif hut ýny<sup>1</sup> brýdein : hut math [Fo. xxiii<sup>a</sup>] vab mathon6ý a dýsga6d ý wdýon vab don. A hut vthýr bendragon

<sup>1</sup> S here added by a much later hand.

a dýsga6d ý ven6 vab teir g6aed. Ar dryded hut rudlwm gorr a dýsga6d ý goll vab kollure6ý ý nei.

[21.] Tri chýnweissieit ýnýs brýdein : g6ýdar ap run ap beli. Ac ýwein ap maxen wledic. A cha6rdaf ap karada6c.

[21A.] Tri deifnia6c ýnýs brýdein : Riwalla6n wallt banhadlen : A gwall ap g6ýar. A llacheu ap arthur.

[22.] Tri anuat gyghor ýnýs brýdein rodi ý vlkessar a g6ýr ruuein lle karneu blaen eu meirch ar ý tir ým p6ýth meinlas. Ar eil gadel hors a heigyl a ronwen ýr ýnýs hon. Ar trydýd rannu o arthur ý wýr teirgweith a medra6t ýg kamlan.

[23.] Tri thaleithia6c ýnýs brýdein. g6eir ap g6ýstýl. A chei ap kýnýt. A drystan ap tallwch.

[24.] Tri rud uoa6c ýnýs brýdein<sup>1</sup> Run ap beli. A lle6 lla6 gyffes. A morgán m6ýnua6r. Ac vn a oed ruduogach nor tri. *arthur*<sup>2</sup> oed ý hen6 : bl6ýdýn ný doý na g6ellt na llysseu ý ford ý kerdei ýr vn or tri. a seith mlýned ný doý ý ford ý kerdei *arthur*.

[25.] Tri llyghesswr ýnýs brýdein. Gereint ap erbin. A march ap meirthion. A g6en6ýn6ýn ap na6.

[26.] Tri vnben llys arthur. Goron6 ap echel. A fleud6r flam ap godo. A chaydýrleith ap seidi.

[27.] Tri thar6 vnben ýnýs brýdein [Col. 2] Adaon ap talýessin. A chýnhaua1 ap argat. Ac elin6ý ap kadegýr.

[28.] Tri vnben deiuýt a brýneic a thri beird oedýnt. A thri meis dissýnýnda6t a 6naethant ý teir mat gyflauan. Di-feidell ap dissýnýnda6t. a lada6d g6rgi gar6l6ýt. Ar g6r h6nn6 a ladei gelein beunýd [or] kýmry. A doý pob sad6rn rac llad vn ý sul. Sgafýnell ap dissýnýnda6t<sup>3</sup> a lada6d edelflet fleissa6c vrenhin lloegýr. Gall ap dissýnýnda6t a lada6d

<sup>1</sup> *Brydein* written in the margin by the same hand.

<sup>2</sup> The italics here and elsewhere in the text, where nothing is said to the contrary, denote that the italicized letters are, in the MS., expressed by a contraction.

<sup>3</sup> Or *dissýnýnda6t*.

d[e]u ederyn g̃endoleu[: a] h̃yn[n]y<sup>1</sup> a oedynt yn kad̃ y eur [æ] aryant. a deu d̃yn a yss̃ynt b[eu]nỹt yn eu kiniã. ar gymint arall yn eu k̃ỹnnos.

[29.] Tri *g̃yth̃or*<sup>2</sup> yñys br̃ydein a ̃naethant y teir anuat gyflauan: llofuan llãd difuro a ladãd vryen ap k̃ynuarch: llongad gr̃omvargot eidin a ladãd auaõn ap tal̃yessin. A heiden ap euengat a ladãd aneirin g̃ãbtrỹd merch teyr̃nbeird. y g̃r a rodei gan mũb pob sad̃orn yg̃ ker̃ỹn eneint yn talhaearn ae trẽbis a b̃ỹall gy[n]nut yn y fen. A honno oed [y] drỹded ṽỹallãt. Ar eil k̃ynuñt̃ei<sup>3</sup> o aberfrãd a drew[is] golydan a b̃ỹall yn y b[en]. [Fo. xxiii<sup>b</sup>] Ar drỹded iago ap beli a drẽbis y ̃r ehun ab<sup>4</sup> a b̃ỹall yn y ben.

[30.] Tri aeruedãc yñys br̃ydein Selef ap k̃ynan gar̃ỹn. Ac auaõn ap tal̃yessin. A gwallãc ap llennãc. Sef ach̃ãs y gel̃it ̃ỹnt yn aeruedog̃eon: ̃rth dial eu kam oc eu bed.

[31.] Tri post kat yñys br̃ydein: Dunot ap pabo. a ch̃ynuel̃yn dr̃og̃yl. Ac vryen ap k̃ynuarch.

[32.] Tri hael yñys br̃ydein. Rỹderch hael ap tudawal<sup>5</sup> tutklỹt. A nud hael ap senullt. A mordaf hael ap serwan.

[33.] Tri glẽd yñys br̃ydein: Grudnei a heuben. Ac ae denawc ñy dõynt o gat nam̃yn ar eu geloreu. Ac ysef oedynt y rei h̃ynñy: tri meib gleissiar gogled o haearnwed vradãc eu mam.

[34.] Tri trahãc yñys br̃ydein. G̃ibẽi drahãc. A sawyl benuchel. A ruuãn peuyr drahãc.

[35.] Tri lledỹf vnben yñys br̃ydein. Manaw̃ydan ap ll̃ỹr.

<sup>1</sup> There is a space for a stop and for one letter (of which traces remain) before *hyn[n]y*, which itself seems fairly certain, though faint. The reading here was evidently different from those of the other versions of this Triad, but the text is ungrammatical, and must be corrupt.

<sup>2</sup> "*G̃yth̃or*" is traced over in the later ink.

<sup>3</sup> This word should, of course, be *kynnuttei*, "the fuel-cutter".

<sup>4</sup> This word should have been erased.

<sup>5</sup> The scribe first wrote *tudãl*; then, after cancelling the last two letters, he added *al*, which he finally altered to *wal*.

A llŷwarch hen. A gŵgon gŵron ap peredur ap eliffer. Ac ŷ sef achaŵs ŷ gelwit [ŷ] rei hŷnnŷ ŷn ledŷf vnbŷn.<sup>1</sup> ŵrth na cheissint gŷuoeth. -Ac na allei neb ŷ ludŷas vdunt.

[36.] Tri galouŷd ŷnŷs brŷdein: Greidaŵl galouŷd. A drŷstan [Col. 2] ap tallwch. A gŵgon gwron.

[37.] Tri esgemŷd aeren ŷnŷs brŷdein: moruran eil tegit. A gŵgon gledŷfrud. A gilbert kat gŷffro.

[38.] Tri phorthaŵr gŵeith perllan vangor. Gŵgon gledŷfrud: A madaŵc ap run. A gŵiaŵn ap kŷndrŵŷn. A thri ereill o bleit loegŷr. Haŵŷtŷl drahaŵc. A gŵaetŷm herwuden. A gŵiner.

[39.] Tri eur gelein ŷnŷs brŷdein: madaŵc ap brŵŷn. A chengan peilliaŵc. A ruaŵn peuŷr ap gŵŷdno.

[40.] Tri hualhogeon deulu ŷnŷs brŷdein: teulu katwallaŵn llawir a dodassant hualeu eu meirch ar draet pob vn o nadunt ŷn ŷmlad a serŷgei ŵŷdel ŷg kerrie gŵŷdŷl ŷmon. Ar eil teulu riwallawn ap vrŷen ŷn ŷmlad a saesson. A theulu belen o leŷn ŷn ŷmlad ac etwin ŷmrŷn etwin ŷn ros.

[41.] Tri diweir deulu ŷnŷs brŷdein teulu katwallaŵn: ŷn ŷ buant hualogeon. A theulu gafran ap aedan pan uu ŷ diuankall. A theulu gŵendoleu ap keidiaŵ ŷn arderŷd. a dalŷassant ŷr ŷmlad pŷthefnos a mis gŵedŷ llad eu harglŵŷd. Sef eod eirŷf pob vn or teuluoed vn kanŵr a rugeint.

[42.] Tri anniweir teulu ŷnŷs brŷdein: teulu goronŵ peuŷr o benlŷn a omedassant eu harglŵŷd o erbŷn ŷ gwenwŷnwaeŵ ŷ gan lleu llaŵgŷffes. A thelu gŵrgi a pheredur. a adaŵsant eu har- [Fo. xxiv<sup>a</sup>]glŵŷd ŷg kaer greu a chŷuoeth ac ŷmlad vdunt drannoeth. ac eda glin gawr. Ac ŷna ŷ llas ell deu. Ar trŷdŷd teulu ar lan fergan a ŷmadaŵsant ac eu harglŵŷd ŷn lledrat ŷ ar ŷ fford ŷn mŷnet gamlan riuedi pob vn or teuluoed vn kanŵr a rugeint.

[43.] Tri hualoc eur ŷnŷs brŷdein: Riwallaŵn wallt banhadlen. A run amaelgŵn. A chatwaladŷr vendigeit. Ac

<sup>1</sup> Altered from *vuben*

y sef achaf6s y gelwit y g6yr hynnŷ yn hualogyon. 6rth na cheffit meirch a berthŷnei vdunt rac eu meint. namŷn dodi hualeu eur am eu heg6yddled ar bedreinieŷ eu meirch traekefneu. A d6y badell eur adan eu glinieŷ. ac 6rth hynnŷ y gelwir padellec y glin.

[44.] Tri thar6 ellŷll ŷnŷs brŷdein: ellŷll g6idawl: ac ellŷll llŷr marini. Ac ellŷll: gŷrthm6l wledic.

[45.] Tri g6y6d ellŷll ŷnŷs brŷdein. ellŷll banawc. ac ellŷll ednŷueda6c drythŷll: Ac ellŷll melen.

[46.] Tri trwŷdeda6c llŷs arthur. A thri anuoda6c: llŷwarch hen: a llemenic a heled.

[47.] Tri diweir<sup>1</sup> ŷnŷs brŷdein. Ardin wreic gatcor ap gorolŷn. Ac eueilian wreic wŷdŷr dr6m. Ac emerchret wreic vabon ap dewengen.<sup>2</sup>

[48.] Tri gwae6 rud ŷnŷs brŷdein: degŷnelw vard ŷwein. Ac arouan vard selen ap kŷnan. Ac auan vedic var. katwalla6n ap katuan.

[49.] Tri goruchel garchara6r ŷnŷs brŷdein: llŷr lledŷeith a uu gan [Col. 2] eurosŷy6d ŷg karchar. Ar eil mabon ap modron. Ar trŷdŷd gweir ap geirioed. Ac vn a oed goruchelach nor tri a uu deirnos ŷg karchar ŷg kaer oeth ac anoeth. Ac a uu deir nos ŷg karchar gan wen bendragon. ac a uu deir nos ŷg karchar hut adan lech echemeint. Ac ŷ sef oed ŷ goruchel garchara6r h6nn6 arthur. Ar un gwas ae gollŷga6d or tri charchar hŷnnŷ. Ac ŷ sef oed ŷ g6as h6nn6. Goreu vab kustenin ŷ geuŷnder6.

[VI.]

### Triod Meirch ŷ6 hŷn.

[50.] Tri rodedicuarch ŷnŷs brŷdein. Meinlas march kaswalla6n ap beli. A melŷngan mangre march lleu lla6gŷffes. A lluagor march karada6c vreichuras.

<sup>1</sup> *Wreic* here added in much later hand.

<sup>2</sup> Or *deweugen*.







[51.] Tri phrif varch ynys brýdein. Du hir týnedic march kýnan garwýn. Ac aówýdaóe vreichir: march kýhoret eil kýnan. A rud dreon tuthbleid march gilbert ap katgýffro.

[52.] Tri anreithuarch ynys brýdein karnaflaóe march ýwein ap vryen. A thauaóe hir march katwallaóe ap katuan. A bucheslom march gógaóe kledýfrud.

[53.] Tri thom edýstýr ynys brýdein. góineu góóóe hir: march kei. A grei march ed[win.] A lluyd march alser ap maelgóe.

[54.] Tri gorderchuarch ynys brýdein. ferlas march dalldaf eil kimin. A gwelwgan gohoeóe[ein] [Fo. xxiv<sup>b</sup>] March keredic ap góallaóe. A góebrith<sup>1</sup> march raaóe.

[55.] Tri penuarch ynys brýdein. a dugant ý tri-marchlóyth ý mae eu henwi dracheuyn.

[56.] Tri góeueichiat ynys brýdein: pryderi vab póyll pen annwn: órth voch pendaran dýuet ý tatmeth. Ac ý sef moch oedýnt ý seithlýdýn a duc póyll pen annóe: ac ae rodes ý pendaran dýuet ý datmaeth. Ac ý sef ý lle ý katwei ýglýn kuch ýn emlýn. A sef achaóe ý gelwit hónnóe ýn wrueichiat. kany allei neb na thóyll na threis arnaóe. Ar eil drýstan ap tallóe órth<sup>2</sup> voch march ap meirchion tra aeth ý meichiat ýn gennat ar essýllt: arthur: a march: A chei. a betóe a vuant eil petwar. Ac ný chaóe sant kýmint ac vn banóe.<sup>3</sup> nac o dreis nac o dóyll. nac o ledrat ýganthaóe. Ar trýdýd koll vab kallureóe órth<sup>2</sup> voch dallwýr dallben ýglýn dallwýr ýg kernióe. Ac vn or moch a oed dorroc henwen oed ý henóe. A darogan oed ýd hanuýde waeth ynys brýdein or torllóyth. Ac ýna ý kýnullaóe d arthur llu ynys brýdein. Ac ýd aeth ý geisso ý diua. Ac ýna ýd aeth hýcheu ýg gordodóe. Ac ým pbenryñ<sup>4</sup> haóstin ýg kernióe ýd aeth ýn ý mor. Ar góe[uei]chiat ýn ý hol.

<sup>1</sup> Or *gurbrith*. One has been altered into the other.

<sup>2</sup> Altered from *vrth*.

<sup>3</sup> Altered from *vanóe*.

<sup>4</sup> The scribe began to write *penryñ*, and then wrote a *b* over the *e*.

Ac ýmaes [Col. 2] gŕenith ýg went ý dotwes ar ar wenithen. A gŕenýnen. Ac ýr hýnný hýt hedió ý mae goreu lle gŕenith a gŕenýn. maes gŕenith ýgwent. Ac ýn llonýon ýmphenuro ý dotwes ar heiden a gŕenithen. Am hýnný ý diharhebir o heid llonýon.<sup>1</sup> Ac ýn riw gýuerthwch ýn aruon ý dotwes a geneu cath. A chýó erýr. Ac ý roet ý bleid ý vergaed. Ac ý roet ýr erýr ý vreat týwýssaóe or gogleđ. Ac býnt a han-  
uant waeth o nadunt. Ac ýn llanueir ýn aruon adan ý maen du ý dotwes ar geneu kath. Ac ý ar ý maen ý bŕýoed ý gŕueichat ýn ý mor. A meibion paluc<sup>2</sup> ýmon ae magassant ýr dróe vdunt a honno vu gath baluc. Ac a uu vn o deir prif ormes: mon a uagóyt ýndi. Ar eil oed daronwý. Ar dryđed: edwin vrenhin lloegýr.

[57.] Tri annóyl llýs arthur. a thri chatwarchaóe. ac ný mýnassant ben teulu ar nadunt eirioet. Ac ý kant arthur eglýn.

Sef ýó výn tri chat varchaóe  
meued. a llud. llurýgaóe.  
a cholouýn kýmry karadaóe.

[58.] Tri eur grýđ ýnýs bryđein. Caswallaón vab beli pan aeth ý geissio flur hýt ýn ruuein. A manawýdan vab llýr pan vu hut ar dýuet. A lleu llaógyffes pan vu ef a góyđyon ýn keissio henw ac arueu ý gan riarot ý vam.

[59.] Tri brenhin a vuant [Fo. xxv<sup>a</sup>] o veibion eillion. Gwrýat vab gŕýan ýn ý gogleđ. A chadauel ap kýnuedó ýgwýned. A hýueid ap bleidic ýn deheubarth.

[60.] Tri budýr hafren. katwallaón pan aeth ý weith digoll. a llu kýmry ganthaó. Ac<sup>3</sup> etwin or parth arall. A llu lloegýr ganthaó. Ac ýna budýraóđ hafren: oe blaen hýt ý haber. Ar eil kýuaruws golyđan ý gan. Eniaón ap bed brenhin kernió. ar dryđed. Calam varch idon ap ner ý gan vaelgón.

<sup>1</sup> Altered from *llonynn*.

<sup>2</sup> *Bala* was first written after *meibion*, and then cancelled.

<sup>3</sup> *Yna* written here, and then cancelled.

## [VII.]

**Boned y seint.**

**D**Egi ap sant ap keredic ap kuneda wledic. A non verch gŷnyr o gaer gaŷc ŷmŷnŷb ŷb ŷ vam.

Doguael ap ithael ap keredic ap kuneda wledic.

Caranawc ap korun ap keredic ap kuneda wledic.

Tŷsiliaŷ ap enoc ap etwin ap keredic ap kuneda wledic.

Kŷnnelŷn ap bleidud ap meiriaŷn ap tŷbrani ap keredic ap kuneda wledic.

Edern ap beli ap run ap maelgŷn gŷŷned ap katwallaŷn llaŷir ap einion ŷrth ap kuneda wledic.

Einion<sup>1</sup> vrenhin ŷn lleŷn. a seirioel ŷmpenmon : a meirion ŷmeirionŷd. A meirion ŷn ŷ kantref. Meibion ŷŷein danwŷn ap Einion<sup>1</sup> ŷrth ap kuneda wledic. katwaladŷr vendigeit ap katwallaŷn ap katwan ap iago ap beli ap run ap maelgŷn gŷŷned ap einion wwr ap pabo post prŷdein. A dwŷuei (Col. 2) verch leiniaŷc ŷ vam. assa ap sawŷl benuchel ap priabo post prŷdein. A gwenassed verch rein hael ŷ vam.

Kŷndeŷrn garthwŷs ap ŷwein ap vrŷen. A dŷŷfuŷr verch leidun llŷdaŷ ŷ vam o dinas etwin ŷn ŷ gogled.

Gwrwst letlŷm ap gŷeith bangaer ap elphin ap vrŷen reget. A chreirŷy verch glŷtno eidin ŷ vam.

Cadell ap vrŷen buan ap ŷsgŷn ap llŷwarch hen. lleudat a maglan o goet alun. Ac eleri o bennant gwŷŷtherin ŷn rŷuonŷoc. A thetkŷn. A thŷurŷdawt ŷg keredigion is koet meibion dingat ap nud hael ab seinill ap kedic ap dŷuŷnwal. A thenoi verch leidun llŷdaw eu mam.

Padern ap petrun ap ŷmerllŷdaŷ.

Trunŷo ap diuangi ap ŷmerllŷdaŷ.

Terillo a thŷgei meibion Ithael hael o lŷdaŷ. A llechit ŷn arllechwed eu chwaer.

<sup>1</sup> Apparently altered from *Ennon*. The old form was "Enniaun".

Kybi ap selyf ap gereint ap erbin ap custennin goreu.  
 Padric ap morud ap goronb. o waredoc yn aruon y vam.  
 Iystin ap gereint brawt kustennin.

Tathwrch yn abererch yn lleyn. A thang[6n] yn llangoet  
 ymon. A maethlu yg kaerdega6c ymon. meibion karada6c  
 vreichwras ap llŷr marini.

Beuno gassulsŷch [ap] bengi ap gwŷnlli6 ap gli[6ys] ab tegit  
 ap kadell. A phe[ren] [Fo. xxv<sup>b</sup>] verch leidun llŷda6 y vam.

Cannen a g6ynlli6 ap gli6is ap tegit ap kadell : o llan gathus  
 o went.

Tyssilia6 ap brochuael ysgithra6c ap kyngen ap kadell.  
 o arduon verch babo post prydein y vam.

Llywelŷn yn y trallwng ap tygonwŷ ap teon ap g6ineu  
 deureud6yt. A g6rnerth ap lle6elŷn. elhaearn ymaes  
 kegitua. ympon6ys. A llwch elhaearn yg kedewein. A chŷn-  
 haearn yn ynŷ gynhaearn yn eidonyd. Meibion eharnuael  
 ap kyndr6yn.

Public sant ap maxen wledic. Ac elen verch eudaf ap  
 karada6c y vam.

Peris sant kardinal o ruemin.

### [VIII.]

☉ syrth du6 kalan ar du6 sul : da vŷd y gaeaf. A  
 g6onn6yn g6ynna6c. A haf sŷch. A g6iullanau yn fynnu.  
 Ar deueit yn ll6yda6. Ac amylder o vel. Ar g6rachiot yn  
 mer6i. A thangneued a vŷd.

Os du6 llun vŷd : gaeaf kŷmŷsc. A g6a6yn da. A haf  
 g6ynna6c tymhestlus. nŷ byd da y g6inllanneu. Ac ef  
 a debŷgei dŷnŷon eu fynnu. A ball a vŷd ar y g6enŷn :  
 [A] du6 a rodes yr ar6ydyon hŷnny y dŷnnyon.

Os du6 mawrth vŷd du6 kalan : ga[e]af kawada6c :  
 a g6ann6yn g[6]ŷnna6c. A haf glawa6c. [Col. 2] A ball  
 ar y gwraged. Ar llongeu yn perŷglu ar y mor. A mer6i y  
 brenhined. A fr6yth ma6r ar y g6inllanneu.

Os du6 merchŷr vŷd du6 kalan : gaeaf kalet. gar6. A g6ann6ŷn dr6c. A haf da. Ar g6inllanneu ŷn da. Ar g6raged ŷn mer6i. A lla6er o dŷnŷon ŷn glaf. A mel a vŷd.

Os du6ieu vŷd gaeaf da. A g6ann6ŷn g6ŷnna6c. A haf da. Ac amŷlder o da ŷn ŷ wl6ŷdŷn honno. A hed6ch ŷ r6g ŷ tŷwŷssogŷon.

Os du6 g6ener vŷd gaeaf anwadal. A g6ann6ŷn da. A haf da. A dolur ar ŷ llŷgeit. A fŷnnu ŷ g6in. A mar6 ŷ deueit ar g6enŷn. A lla6er a vŷd o ŷdeu. A mar6 ŷr hen dŷnŷon.

Os du6 sad6rn vŷd du6 kalan. gaeaf kŷnhŷruus. A g6ann6ŷn dr6c g6ŷnna6c. A haf da. Ar fr6ŷtheu ŷn amŷl. Ar deueit ŷn merwi. A llosgi tei ŷn vŷnŷch.

G6ir ŷ6 ŷr ar6ŷdon hŷn: ot ŷmdengŷs heul ar ŷ daear. Ar6ŷdŷon ereill ŷ6 ŷ rei hŷn.

Os du6 sul vŷd prif ŷ lleuat ŷ wl6ŷdŷn ne6ŷd gaeaf da g6ressa6c. A g6ann6ŷn g6lŷbora6c. A haf g6ŷnna6c. a lla6er o ŷt. ac amdler o ŷsgrŷbŷl. A ffr6ŷtheu ŷn ŷ gardeu. A lla6er o ŷmladeu a lledradeu. A ch6edleu ŷ 6rth vrenhined a thŷwŷssogŷon tangneued a vŷd. A mer6i ŷ dŷnŷon bŷchein.

Os du6 llun vŷd prif ŷ lleuat rŷuel vŷd ŷ r6g ŷ tŷwŷssogŷon. A lla6er o bechodeu. [Fo. xxvi\*] lla6n vŷd ŷ daear o fr6ŷtheu. dr6c vŷd ŷr ŷt. A6ŷr re6lŷt ŷn llŷgru ŷ fr6ŷtheu. gaeaf da tŷmestlus A heint lla6er. nŷ bŷd da ŷ g6inllanneu. mar6 vŷd ŷ man ŷsgrŷbŷl ar g6enŷn. A dolur ar ŷ llŷgeit.

Os du6 ma6rth vŷd ŷ prif. dr6c vŷd lla6er lle. A llosc ŷn amŷl. A mar6 ŷ g6raged. A pherŷglu ŷ llogeu. A haf g6lŷbŷra6c. A g6enith ŷn drut. Ac amdler o olew. a pho-taes. digrifhau a 6na ŷ g6raged oc-eu korff. A th6ŷll a brat ŷmplith ŷ bobŷl.

Os du6 merchŷr vŷd ŷ prif amdler vŷd o win ac ŷt. ac aualeu. A negesseu amŷl ŷr bobŷl. A lla6er o 6ŷr a ledir gaeaf g6ressa6c g6lŷbŷra6c. A g6ann6ŷn g6lŷbŷra6c gar6

A ball ar y gŕaged. A neŕyn yn llaŕer lle. A marŕ vŕd y dŕnyŕon hen. Ac nŕ bŕd mel.

Os duŕieŕ vŕd y prif amdler vŕd o pob rŕŕ da yn y wlŕŕdŕn honno. yr auonyd a vŕd kyflaŕn o bŕsgaŕt. Ac amŕl vŕd y gŕin ar olew. A gaeaf da. A gŕannŕyn gŕŕnnaŕŕ. A haf da. A gŕann hedŕch. ar danoed ar laŕer o dŕnyŕon yn llawer lle.

Os duŕ gŕener vŕd y prif yn y wlŕŕdŕn honno y bŕd llaŕer o ŕmladeu. A digrifweh o eirieu. a brat. a thŕŕŕll. A gaeaf anwadal. A gŕannŕyn da. A haf da. A llŕŕdŕant a vŕd ar y dŕnyŕon ieueing. ŕchŕdic vŕd o frŕŕtheu yn y gardeu. Ac amdler o win ac olew.

Os duŕ sadŕrn vŕd y prif. [Col. 2] diŕŕŕchu a wna y gŕŕd yn y wlŕŕdŕn honno. A gaeaf tomlŕt. A gŕannŕyn gŕŕnnaŕŕ. y gŕinllanneu a laurŕant yn vaŕr.

Ti a dŕlŕŕ kadŕ yr hŕn mŕŕaf a ellŕch yn wlŕŕdŕn honno. or frŕŕtheu erbŕn y wlŕŕdŕn eilweith. canŕs drut vŕd honno.

## [IX.]

**D**ŕ gŕghor ath gusul ŕŕ: amouŕn a doeth. Teŕi ŕrth ŕnuŕt. ŕmganŕn a derwŕd.<sup>1</sup> ŕmogŕt rac dirieit. ŕm aneheed a hael. ŕmoleithio a gleŕ. ŕm dihaŕrchu a drut. kanŕ didaŕr drut pa wnel.

## [X.]

[61.] **E**ir vnbengerd ŕŕ prŕdu a chanu telŕn. a chŕwarŕŕdŕt.

[62.] Tri pheth a gŕnneil hir direidi ar dŕn. drŕŕŕoni: a drŕcannŕn. a glŕthineb.

[63.] Tri gorefras direidi: glŕthineb: ac ŕmlad: ac anwada-lŕch.

[64.] Tri pheth nŕ cheif dŕn digaŕn o nadunt: hoedŕl a iecheit. a chŕuoeth. bŕdaŕl.

<sup>1</sup> See note, p. 109.

[65.] Teir bendith ný adant dýn ý newýn nac ý noethi os keif. bendith ý ber[i]gla6r. A bendith ý argl6ýd priodawr. A bendith kerda6r o lin gerd.

[66.] Teir bendith ýssýd well nor tri hýnný. bendith mam ac vn tat ac vn atuýdic.

[67.] Tri fýnnýan[t] g6r. eredic tref ý dat. ac ardadlu ý dadýl ýn da. a d6ýn ý vab ar voned.

[68.] Tri gogyfla6nder g6r mýnet ýg kýrch. a gorsed a dadleu.

Fýnnýant ý6 keiss[a]6 da. [Fo. xxvi<sup>b</sup>] da6n ý6 ý gaffel. detwýdýt ý6 ýmgýnnal ýnda6 g6edý as kaffer.

[69.] Tri pheth nýs medýr namýn doeth neu det6ýd ýmada6 ac ouered ýn amsera6l. ac a godineb. ac a gormod medda6t.

Dewisseu dýn ý6 ý varch ýn va6r ae vilgi ýn uuan. ae dir ýn dirion. ae argl6ýd ýn hael. ae vreic ýn duhun diweir. ae gedýmdeith ýn did6ýll. ae wely ýn da. ae was ýn esgutlým.

[70.] Tri r6ýd hýnt. efferen a chinio a chedýmdeith da.

[71.] Tri afr6ýd hýnt diasbat a dryckin ac. ýmlit.

[72.] Tri ryuel ýn hed6ch. dryctir. a drycvreic. a drycargl6ýd.

[73.] Tri ýmborth g6r. hela. a chýfne6it. ac eredic.

[74.] Tri thýwýssogeaeth detwýd. bot ýn da ý wassanaeth ae annýan ae gyfrinach. a hýnný ný chýghein namýn gan gredýuus neu vonehedic.

[75.] Tri pheth ýssýd ia6n ý diol6ch ý dýn. g6aha6d a rybud ac anrec.

[76.] Tri dýn ý mae Ia6n bot ýn da 6rthunt. g6ed6. ac alltut ac ýmduat.

[77.] Tri dýn ý mae ia6n rodi b6ýt vdunt. ýmdeithic. a goloch6ýd6r. a llaur6r.

[78.] Tri char elýn dýn. tan. a d6r. ac argl6ýd.

[79.] Tri pheth ý ardýrchauel g6r. g6reic duhun diweir. ac argl6ýd di6ýt kadarn a diffeis hed6ch.



[80.] Tri pheth a darestôg [Col. 2] g6r. dryctir. a drycvreic.  
a drycarglôyd.

[81.] Tri aghyuartal byt bertha6c a charu ae angheu.

[82.] Tri gl6th byt. mor. ac arglôyd a dinas.

[83.] Tri chyffredin byt : g6reic. a chla6r ta6lb6rd. a thelyn.

[84.] Tri pheth nŷ ellir bot hebdunt ŷr meint a wnelont  
o dr6c. tan. a d6fŷr. ac arglôyd.

[85.] Tri peth a sŷrth ar dŷn heb ŷ 6ŷbot ida6. hun. a he-  
neint. a phechot.

[86.] Tri merthyrolaeth<sup>1</sup> heb lad dŷn. haelder. ŷri tlodi. a  
diweirdeb ŷn tlodi. a chamŷmgŷnnal heb gŷuoeth.

[87.] Tri melŷ byt. meth a fŷnnu a phechu.

[88.] Tri ŷstŷr ŷssŷd ŷ hustig. medŷant. a th6ŷll. a g6ŷlder.

[89.] Tri chadarn byt : arglôyd a drut. a didim.

[XI.]

**Dhaerebpon p6 hŷn.**

[1.] A vo da gan du6 ŷs dir:

[2.] Ada6 maen ada6 mab.

[3.] Ad6c ŷr hŷd ŷr maes ma6r.

[4.] Ar nŷ rodo a garo nŷ cheiff a damuno.

[5.] Anghen a dŷrr dedŷf.

[6.] Anghen a wna hen ŷn redegac.

[7.] Lla6 lan diogel oe pherchen.

[8.] A ranno ŷ lia6s : rannet ŷn hŷna6s.

[9.] A uo mar6 nŷ moch 6elir.

[10.] Ada6 ma6r a rod bŷchan.

[11.] A gŷmero. katwet.

[12.] Arglôyd a gŷmell.

[13.] A dŷf a deu.

[14.] A arbetto ŷ vach arbedet ŷ gŷnnogŷn.

[15.] A gunuller ar geuŷn march malen. dan ŷ dorr ŷ g6as-  
gŷr.

<sup>1</sup> The *a* of this word altered from a *y*.

- [16.] Ar6yd dr6c m6c yn diffeith.  
[17.] A vo trechaf treisset.  
[18.] A dýsger yr mab du6 [Fo. 27<sup>a</sup>] sul.ef ae keis du6 lun.  
[19.] Achwaneckit meuyl ma6r eir.  
[20.] Achles kalon k6r6.  
[21.] Alussen : kein or kar6.  
[22.] Ar ný wano yn draen ný wan yn giffill.  
[23.] A 6nel y ma6r dr6c tyghet y ma6r ll6.  
[24.] A 6nel dr6c aroet arall.  
[25.] Atneu gan berchenna6c.  
[26.] Atneu kýherýn gan gath.  
[27.] A vynho clot bit var6.  
[28.] Atwen mab ae lla6ch . nýt atwen ae kar.  
[29.] A el yr dadleu heb neges ae neges y da6 adref.  
[30.] Ard kýt bých . ard kýný bých.  
[31.] A el yr g6are gada6et y groen.  
[32.] A wahana6d kna6t g6ahana6d dolur.  
[33.] Anreith gyflutwýd taea6c yn tý y gild.  
[34.] Amaer6 y dirieit drycannýan.  
[35.] Ar ný dýuo p6yll pýdiw.  
[36.] Astrus pob anaf.  
[37.] A lýgra6d du6 llýgra6d dýn.  
[38.] A rodo y dorth ae deheith ef a diuýd a wnel i weith.  
[39.] Aduet anghen hen.  
[40.] A 6nel mat mat a dýlý.  
[41.] A uo nessaf yr egl6ýs pellaf y 6rth parad6ýs.  
[42.] A g6ýno k6ýn : k6ýn ma6r a darogan.  
[43.] Achubeit ma6r a drycvarch.  
[44.] Bu g6ell yr g6r a aeth y hila ar uanec . noc yr g6r a  
aeth ar sach.  
[45.] Bassaf d6fýr yn yt leueir.  
[46.] Bu trist pob galarus.  
[47.] býr hoedla6c digassa6c seint.  
[48.] Bore koch a ma6red g6reic.

- [49.] bŷchoded minialed.  
 [50.] bŷtheiat a heled pob peth nŷ byd da ar dim.  
 [51.] Blodeu kŷn mei gŷell kŷn na bei.  
 [52.] Klŷwet korn kŷnŷ weler.  
 [53.] Colles ŷ glŷdŷr a gŷrchŷs tŷ ŷadŷr.  
 [54.] Cua aner gŷedy preid.  
 [55.] Cussul hen [Col. 2] nŷ tha dwc.  
 [56.] Cosbi ŷr arth ŷgŷŷd ŷ lleŷ.  
 [57.] Cauas da nŷ chauas drŷc.  
 [58.] Cassec klof . klof ŷ hebaŷl.  
 [59.] Cŷŷnuŷchot keilioc ŷn aerŷŷ.  
 [60.] Drŷc ŷŷ drŷc . a gŷaeth ŷŷ.  
 [61.] carrec kaka ŷgŷnta<sup>1</sup> ka ŷ gwaeth.  
 [62.] Doeth vŷd dŷn tra daŷo  
 [63.] Drut a dŷb ŷ vam.  
 [64.] Dighit rŷwan elit rŷgadarn.  
 [65.] Drythŷll dirieit.  
 [66.] Drŷc bechot oe belletlit.  
 [67.] Dŷwedi o wg galanas o bell.  
 [68.] Doeth a dŷ[i]llir<sup>2</sup> deirgŷeith. nŷ thŷŷllir drut namŷn  
 vnweith.  
 [69.] Da kof mab.  
 [70.] Da ŷ maen gida ar euegŷl.  
 [71.] Dirieit a glut da ŷ detŷŷd a[c] o uor ac o uŷnŷd.  
 [72.] Deu parth klot ŷm phengloc.  
 [73.] Deuparth gŷeith vŷd ŷ dechreu.  
 [74.] Dŷgit anniwill ŷ ran.  
 [75.] Dŷŷn vŷ muŷch i'r llŷs : er agair paŷb a chŷennŷch.  
 [76.] Eithŷr gallu : nŷt oes dim.  
 [77.] Eghŷl pen fford a diaŷl pentan.  
 [78.] Elit ŷsgubaŷr gan drŷc torth.

<sup>1</sup> I think *gynta* may be read *ygyma*. The letters are very much worn, and the proverb obscure.

<sup>2</sup> The half-obliterated letter appears to be *i*.

- [79.] Ergit y ll6yn . kusul heb erchi.  
 [80.] Esgut drycwas yn ty arall.  
 [81.] Ffo rac tryc tir na ffo rac dryc argl6yd.  
 [82.] Ffa6t pa6b yn y dal.  
 [83.] G6ell kad6 noc olrein.  
 [84.] G6ell ran ofyn no ran garu.  
 [85.] Gnawt g6edy traha trang hir.  
 [86.] G6ell mar6 no m6yn6ch difra6t.  
 [87.] Gwell bed no buched pob aghana6c.  
 [88.] Gwrach y abal.<sup>1</sup> argl6yd y gymell.  
 [89.] Gwell goleith meuyl noe diala.  
 [90.] Gwell du6 yn gar no llu y daear.  
 [91.] G6ell [Fo. 27, ii] Gwell du6 oe voli.  
 [92.] Gwell y am y paret a detw6yd . uoc<sup>2</sup> am y tan a dirieit.  
 [93.] Gwell gwegil y kar noc 6yneb yr estra6n.  
 [94.] Gwell g6r no g6yr.  
 [95.] Gwell aros no meuyl gerdet.  
 [96.] Gwell tolya6 no heiria6.  
 [97.] Gna6t aelwyt diffyd yn diffeith.  
 [98.] G6irion vyd pa6b ar y eir.  
 [99.] Gna6t digarat yn ll6s.  
 [100.] G6eith ysga6n g6aranda6.  
 [101.] Gwi6 eur yr ae dirper.  
 [102.] G6ala g6ed6 g6reic vnben.  
 [103.] G6ell y6 g6yalen a blycko . nogyt y 6ialen a dorro.  
 [104.] Gwell kar yn ll6s noc eur ar vrys.  
 [105.] G6ae 6r a gaffo drycweic.  
 [106.] G6ae wreic a gaffo dryc6r.  
 [107.] hir gra6n y ne6yn.

<sup>1</sup> The second letter may be a *d*, but is very doubtful. The proverb is obscure.

<sup>2</sup> *Sic!* for *noc*. Mistakes of this kind are so easily corrected that they are seldom pointed out.

- [108.] Hir nych ý angheu.<sup>1</sup>  
 [109.] Hir oreiste ý ogan.  
 [110.] Hir ý býd enderic ých drycwr.  
 [111.] Hir annot nýt a ýn da.  
 [112.] Hir wed[d]ađt ý ueuyl.<sup>2</sup>  
 [113.] Hir ý knoir ý tameit chđerđ.  
 [114.] Hir edeđit ý nac.  
 [115.] Hir ý býd ý mut ým porth ý býdar.  
 [116.] Hir ý lýgat a đrthrych.  
 [117.] Hir leđrat ý groc. \*  
 [118.] Hir logđryaeth ý vađd.  
 [119.] Hađd nađ[d] ýgđasgađt gorđýd.  
 [120.] Hađd eiriol ar a garer.  
 [121.] Hađd kýnneu tan ýn lle ý tanllđyth.  
 [122.] Hađd dangos dirieit ý gđn.  
 [123.] Hen bechot a đna kewilid newýd :  
 [124.] Hýt tra vých na výd ouer.  
 [125.] Ýs marđ a uo diobeith.  
 [126.] Ýs dir nithio ný bo pur.  
 [127.] Ýs dir đrđc rac đrđc arall.  
 [128.] Ýs ef a lad a guhud.  
 [129.] Ýs gwell [Col. 2] ý llýsc ý deu etteđýn nor vn.  
 [130.] Ýs đrđc a deg eđin ný bortho ýr vn gýluin.  
 [131.] Ýs da angheu rac eidiađc.  
 [132.] Ý đrđc a đneler ýn ý nant a dýwýnnir ýgđýd kant.  
 [133.] Ý nos waethaf ýn ol.  
 [134.] Iach rýd rýuedaf pagđýn.  
 [135.] Ý kar kýđir ýn ýr ýg ý gđelir.  
 [136.] Ýchýdic ýđ mam ý kýnnýl.  
 [137.] Ý march a đýl ýr ýt nac ný wýl ý kae.  
 [138.] Ý march a wých ýsef a lad.  
 [139.] Ý parchell a vo býđ býdađt meu.

<sup>1</sup> Perhaps *anghen*.

<sup>2</sup> Apparently only one letter is gone, which looks like *d*. The word in one *R. B.* version of the Proverb (col. 970) is *weddađt*.

- [140.] Kyffes pob<sup>1</sup> r6yd.  
 [141.] Kyt boet da nyt mor da.  
 [142.] Keissiet yg kesseil y vam a gollo.  
 [143.] Kerit drychwaer . kyny charer.  
 [144.] Kerit yr auyr<sup>2</sup> y myn bit yn du bit yn wyn.  
 [145.] Kyfnewit a haelen  
 [146.] Kymryt da tra gaer.  
 [147.] Kos din y taea6c ynteu a gach yth voss.  
 [148.] Kyuarwydyon g6rach waethwaeth.  
 [149.] Keissio swyf ygwalua bleid.  
 [150.] Kneuen yg geuyn henweh.  
 [151.] Ll6m tir a boro dauat.  
 [152.] Lla6 lia6s am weith.  
 [153.] Lla6 pa6b ar y anaele.  
 [154.] Llon kol6yn o arfet y argl6yd.  
 [155.] Llyma gwae6 oe vlaen.  
 [156.] Lleas pa6b pan vydyggher.  
 [157.] Lla6er am ha6l nym dylly.  
 [158.] Llafurus lla6 gy6reint.  
 [159.] Lleis maen yn oerd6r.  
 [160.] Moes pob tu yn y thut.  
 [161.] Mal drychuonedic am veich.<sup>3</sup>  
 [162.] Mal kogeil gwreic fusgrell.  
 [163.] Moch na6 mab h6yat.  
 [164.] Molyant gwedy mar6.  
 [165.] Molet pa6b y ryt val y kaffo.  
 [166.] Ny wyr y parchell lla6n pa 6ich y wag.  
 [167.] Nyt mynet a del eil-[Fo. 28\*]weith.  
 [168.] Ny chret eidic yr a deker.  
 [169.] Ny cherir newynuan.  
 [170.] Nyt llei gyrch dyn y leith noe gyuaruws.

<sup>1</sup> *R6d* written here, then cancelled.

<sup>2</sup> *F* written before the *u*, then cancelled.

<sup>3</sup> *Veith* seems to have been written at first.

- [171.] Ný cheif ryuodawc rý barch.  
 [172.] Nýt reit ý detwýd namýn ý eni.  
 [173.] Ný chbýn ýr ýeir vot ý g6allch ýn glaf.  
 [174.] Nýt chbare a uo erchýll.  
 [175.] Nýt ýmwýs a wnel gwarth.  
 [176.] Nýt ýstýn lla6 nýs rýbuch kalon.  
 [177.] Na vit drýcwreic dýgyfrin.  
 [178.] Nýt oes drýcwr namýn drýcwreic.  
 [179.] Nýt drýc ý argl6ýd namýn drýc was.  
 [180.] Ný cheif chbedýl nýt el oe dý.  
 [181.] Ný llud amreint fa6t.  
 [182.] Nýt reit pedi ýn llýs argl6ýd.  
 [183.] Ný býd ocheneit heb ý deigýr.  
 [184.] Nýt kýweithas heb vrawt.  
 [185.] Ný 6na<sup>1</sup> ý dry6 ý nýth ýn llosg6rn ý gath.  
 [186.] Ný thýr llestýr kýný bo lla6n.  
 [187.] Ný býd mýssogla6c maen o výných trauot.  
 [188.] Ný chel grud kýstud kalon.  
 [189.] Odit da diwarafun.  
 [190.] O pob tr6m trýmaf heneint.  
 [191.] O mýnný vot ýn ý ýrchgi ti a neidý neit a vo m6ý.  
 [192.] Oet a rýd attep.  
 [193.] Oer ý6 isgell ýr alanas.  
 [194.] Oný che gýnnin d6c vressých :  
 [195.] Pan dýwýsso ýr enderic ý breid ný býd da ýr ýsgrýbýl  
     ý dýd h6nn6.  
 [196.] Pob enwir diuenwir ý blant.  
 [197.] Pen kar6 ar ýsgýuarnoc.  
 [198.] Pan dýwýsso ý dall ý gýlýd ell deu ý dig6ýdant ýn ý  
     [p6]ll.  
 [199.] Rýgas rýwelir.  
 [200.] Ran druan ran draean.  
 [201.] Reit 6rth amwýll pwýll bara6t.

<sup>1</sup> Altered from *vna*.

- [202.] Rŷ6 ý vab ýr ýsgrch<sup>1</sup> [Col. 2] lamu.  
 [203.] Sýmuda6 atneu ra[c] dr6c.  
 [204.] Seith mlýned ý býdir ýn darogan delli kým noe dýuot.  
 [205.] Ýsgrybýl dirieit ar eithaf.  
 [206.] Sýrthit march ý ar ý betwarkarn.  
 [207.] Tra ný mýno du6 ný l6yd.  
 [208.] Tec tan pob týmp.  
 [209.] Trech ammot no g6ir.  
 [210.] Delor a d6c dr6c oe nýth.  
 [211.] Tala6d a ueichia6d.  
 [212.] Tauot a dýrr asg6rn.  
 [213.] Trech annýan noc adýsc.  
 [214.] Vn llýgeidia6c a výd brenhin ýgwlat ý deillion.  
 [215.] Vn kam diogi a wna deu neu dri.  
 [216.] Vn arfet a uac ý gant.  
 [217.] Vtherdaw<sup>1</sup> gan dryckin.

## [XII.]

**Seint awstin a dylwa6t hyn yn twr.**

Megýs ý dýbeit seint awstin : te6der ý daear ý6 . vn vil ar dec o villtiroed ac vnuet ran ar dec milltir . vchder ý furuauen ý6 gan gerdet beunýd o dýn deugein milltir ýn ý i6rnei : Gýth mil o wlýnýded ac Gýth gan mlýned haeach ý býdei ýn kerdet.

## [XIII.]

**Llyma a dýua6t pr eneit.**

Ef a uu veu. Ý mae ýn veu. Mi ae kolleis. Ýdýs ým poeni.

Mi a dreuleis. Mi a rodeis. Mi a getw[e]is. Mi a nekeeis. A dreule[is] ef a uu veu. A rodeis ý mae ýn veu. A getweis mi ae kolleis. Am a nekeeis ýdýs ým poeni.

<sup>1</sup> Of course meant for *y6rch* and *Vcher daw* respectively.



## [XIV.]

**Llyma eglwynon dydbraot bellach.**

GWyn gwarandað di ý sýn-[Fo. xxviii<sup>b</sup>]nóyr  
 a draetha ý llyfreu mor llóyr  
 góithyeu goleu gýlator  
 dýrchauel mor hýt aóyr.

Morud meidraol ý deuaot 5  
 o blegýt duð ae dýuot :  
 meint ýr aróydýon a výd  
 pýmthecuetdýd kým dýd braot.

Pen petwaryd dýd ar dec : 10  
 ýt gýmer mor maor atrec  
 ýn dýfynder daear dremýnt  
 vel nas kýrreid góynt gwneç.

Tryded ar dec dróy deithi  
 mor irthret<sup>1</sup> gwelet gweilgi.  
 A phan eler oe sýllu 15  
 mennic ýn ýt vu nýt vi.

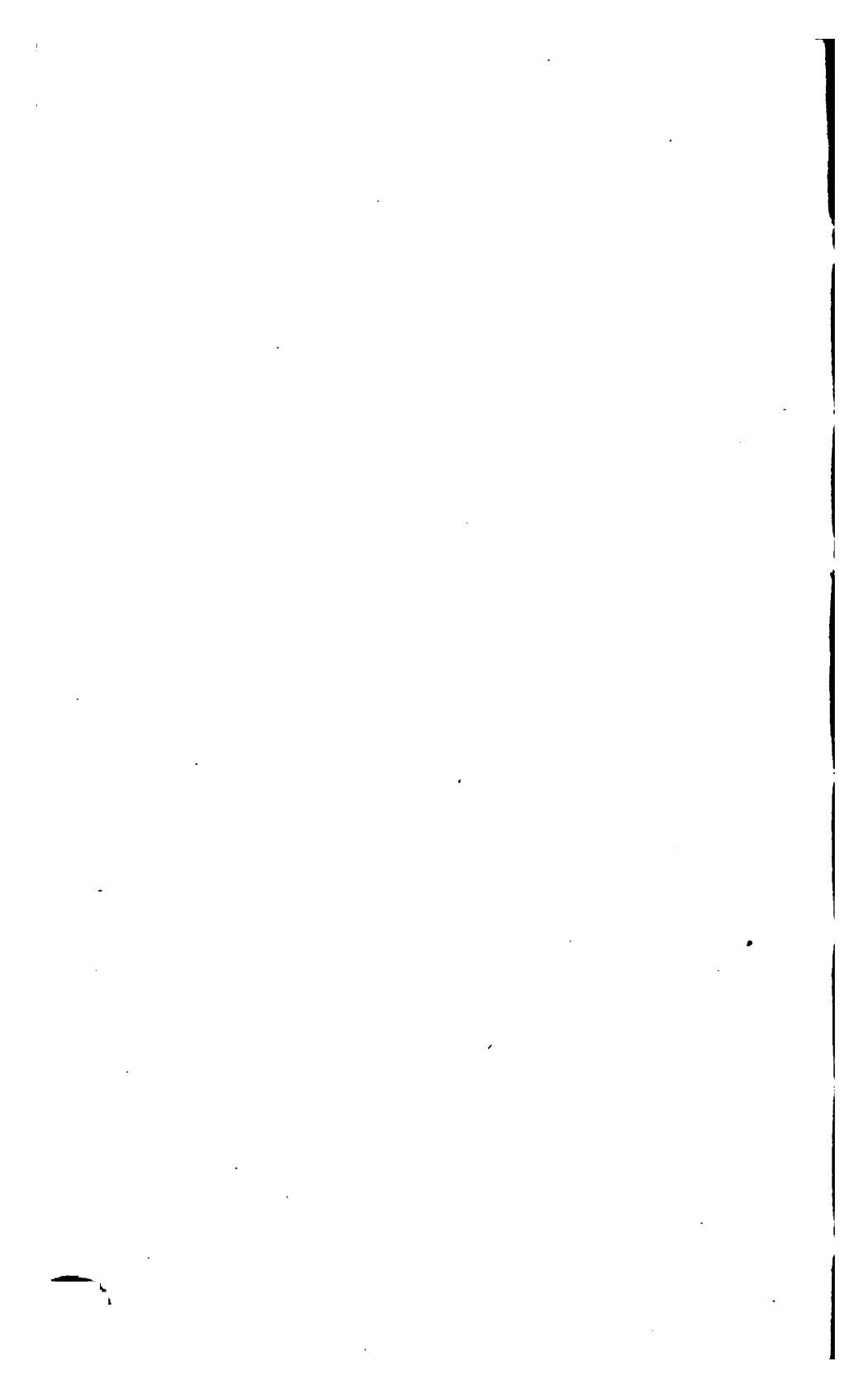
Deudecuettyd duð digaon  
 aniuellieit mor maorðaðn :  
 dýuot pob pýsc oe odep  
 hýt ar óyneb ýr eigiaon. 20

Vnuet dýd ar dec keugant :  
 kreaduryeu ýt grynnant.  
 rac ofýn dilió diarchar :  
 adar daear dorwestant.

<sup>1</sup> This seems to have been altered from *uthret*.

1. ar. d. r. e. h. y. l. h. f. e. u. m. o. z.  
 2. m. o. r. g. o. r. t. h. e. n. g. o. l. e. u. g. y. l. a.  
 3. d. y. r. c. h. a. u. e. l. m. o. z. l. y. t. a. b. y. r.  
 4. w. o. u. n. d. m. e. d. r. a. b. l. y. d. e. u. a. b. t.  
 5. o. b. l. e. s. t. d. u. b. a. e. d. y. u. o. t. m. e.  
 6. n. t. y. r. a. r. y. d. y. o. n. a. v. y. d. p. p. m.  
 7. t. h. e. c. u. e. t. h. y. s. k. y. n. d. y. d. r. a. b. t.  
 8. t. h. e. n. p. e. n. s. e. r. y. d. d. y. d. a. r. d. e. c.  
 9. y. t. g. i. n. n. e. r. m. o. z. m. a. b. r. a. t. r. e. c.  
 10. n. d. o. f. p. i. n. d. e. y. d. a. c. a. r. d. r. e. m. y.  
 11. u. t. v. e. l. n. a. s. k. y. r. r. e. i. d. g. o. y. u. t.  
 12. e. l. l. n. e. r. G. r. y. d. e. d. a. r. d. e. c. d. r. o. j.  
 13. e. t. h. m. o. z. l. i. t. h. r. e. t. g. s. e. l. e. t.  
 14. g. b. e. i. l. g. a. p. h. a. n. e. l. e. r. o. e. s. h. i. l. l. i.  
 15. m. e. m. m. i. e. p. u. t. v. u. n. y. t. v. i.  
 16. D. e. u. d. e. a. l. i. c. t. y. d. d. u. b. d. i. g. a. b. u.  
 17. a. n. n. u. e. i. h. e. r. t. m. o. z. m. a. b. r. a. d. a. b. u.  
 18. d. i. u. o. c. t. o. b. p. p. l. e. o. e. o. d. e. y. l. y. t.  
 19. a. r. o. m. e. l. p. r. e. i. g. i. a. b. u. v. i. u. e. t.  
 20. t. h. e. n. a. r. d. e. c. k. o. u. g. a. n. t. k. r. e. a. d. u.  
 21. p. e. i. t. y. t. g. r. y. m. a. u. t. r. a. c. o. f.  
 22. i. n. d. i. h. o. d. i. a. r. c. h. a. r. a. d. a. r. d. a.  
 23. r. e. w. e. s. t. a. n. t. D. e. c. u. e. d. y. d.  
 24. d. u. b. t. e. r. b. y. d. a. n. y. a. n. u. i. j.  
 25. t. h. e. n. d. i. n. y. p. a. d. u. d. i. d. a. n. m. o. z.  
 26. d. i. e. t. h. e. n. e. t. i. p. s. d. i. f. f. a. l. s. d. r. a. c.  
 27. a. n. t. v. y. d. k. r. a. l. d. s. f. r. y. d. e. u. t. a. n.  
 28. t. a. b. u. e. t. t. e. d. y. d. e. a. n. e. t. d. a. l. s.  
 29. d. u. b. e. l. i. n. i. n. p. l. u. n. y. a. b. v. u.  
 30. e. l. a. n. t. t. a. n. t. u. r. y. f. p. t. h. r. e. g. r. i.  
 31. o. r. f. r. y. p. l. y. r. t. h. y. a. n. t. G. y. t. h. u. e. t.  
 32. y. d. t. e. f. n. y. d. d. y. a. r. d. e. d. n. e. u.  
 33. d. i. a. r. c. h. a. r. d. y. g. y. u. g. a. n. g. o. r.  
 34. r. o. s. e. r. a. y. n. v. a. l. p. a. u. g. r. y. u. d. y. n.  
 35. a. e. a. e. S. e. a. t. h. u. e. d. y. d. d. a. r. o.  
 36. a. n. m. e. m. t. a. b. y. a. f. o. l. l. a. h. o. l.  
 37. o. l. y. p. t. h. y. e. n. d. u. b. d. y. b. e.  
 38. r. a. c. a. r. p. n. e. i. e. t. v. r. a. b. t. l. a.

abn. Ar. y. d. y. o. n. t. h. e. r. b. c. h. e. r. b.  
 u. e. t. d. y. d. y. d. a. b. p. g. b. a. c. t. o. r. g. b. e. l. l. t.  
 a. r. b. y. d. y. n. a. r. g. l. o. y. d. y. n. a. r. g. l. e. t. r. y. d.  
 a. n. r. o. d. e. s. k. r. e. t. a. b. e. d. y. d. p. p. m. e. t.  
 d. y. d. e. l. y. d. a. f. l. o. y. d. r. y. n. e. l. n. y. s. a. r.  
 g. e. l. a. r. g. l. o. y. d. p. a. n. n. y. v. r. e. o. e. d. a. b. r.  
 y. n. n. y. e. u. e. g. l. o. y. s. t. e. n. d. i. e. u. d. i. g. b. y. d.  
 p. e. t. k. a. r. e. d. d. y. d. p. u. f. e. r. g. r. y. t. a. r.  
 n. e. t. a. n. n. u. e. i. h. e. r. t. b. y. t. g. a. n. l. y.  
 l. l. e. s. l. o. e. d. k. o. e. t. y. t. g. e. r. d. a. u. t. k. a. n.  
 g. b. d. a. n. t. n. a. d. a. n. t. y. g. y. t. G. r. y. d. y. d.  
 t. r. u. e. m. r. a. c. a. r. p. n. e. i. e. t. v. r. a. l. l. e. t. w. o.  
 u. i. a. n. u. o. e. t. r. a. b. n. a. c. h. a. r. a. r. i. k. y.  
 n. e. b. d. a. c. a. r. d. y. n. i. E. i. l. d. y. d. k. y. n.  
 n. o. d. y. d. d. i. l. i. b. p. o. b. l. o. e. d. t. r. u. t. a. r. i. t.  
 a. e. k. e. m. p. l. e. g. a. n. a. f. l. o. y. t. h. g. o. y. t. h.  
 g. v. a. l. a. r. a. n. t. k. a. n. g. b. d. a. n. t. n. a.  
 v. y. d. a. n. t. b. y. l. V. n. d. y. d. d. e. u. y. d. d. y.  
 n. y. d. o. l. l. p. o. b. l. o. e. d. p. l. a. n. t. a. d. a. f. o.  
 v. e. l. l. a. m. u. t. a. d. i. u. t. a. d. y. t. h. y. l. l.  
 y. n. l. l. o. y. r. p. u. e. n. l. l. a. b. n. d. y. a. l. l.  
 G. y. n. g. o. r. u. g. o. s. y. t. h. e. n. e. t. l. e. s.  
 a. l. l. e. k. y. n. n. e. s. y. t. h. d. r. a. e. t. a. r. a. b.  
 t. e. r. t. h. p. e. r. d. i. a. f. b. y. t. h. e. b. p. i. n. d. i. b. e. l.  
 d. y. p. h. e. l. d. y. n. o. t. V. p. n. o. t. n. y. t. d. y.  
 o. n. o. t. d. i. n. i. p. r. w. e. u. p. l. v. e. s. t. e. u. t.  
 g. a. t. t. e. u. t. g. a. n. p. r. e. t. k. e. l. e. m. a. r.  
 o. n. a. r. p. i. n. o. r. p. i. b. o. n. r. i. k. g. b. p. n.  
 E. n. d. i. g. e. d. i. c. e. n. b. v. u. p. o. r.  
 r. e. g. e. n. h. a. e. l. v. a. b. m. e. n. m. a.  
 g. e. r. e. i. d. u. m. k. r. e. d. u. p. r. a. r. g. l. o. y. d.  
 c. r. e. d. e. d. u. m. p. d. u. b. a. d. y. n. o. t. e. l. i. n. i. k.  
 E. i. l. g. e. r. o. r. t. e. g. e. r. e. d. y. g. h. e. t. p. l. y. r. t.  
 d. y. n. o. t. t. e. p. t. t. o. n. y. a. b. e. k. e. l. y. d.  
 n. a. t. h. e. r. a. g. a. n. y. t. h. e. r. i. g. y. d. n. a.  
 t. h. o. g. a. n. n. d. u. y. p. e. t. h. d. y. d. G. r. y. d. y. d.  
 g. e. r. d. e. d. y. t. n. y. t. r. e. i. b. e. d. y. p. e. l. l.  
 d. y. n. o. d. a. b. n. d. u. b. p. a. u. s. p. a. n. y. c. h.



- Decuetdýd<sup>1</sup> herwýd annyán : 25  
 ný cheif dýnnýadon didan :  
     mor difeith ef nýs diffawd :  
 rac meint výd frawd frydeu tan.
- Naðuet wedý decuet daw  
 duð ehun ýn ý lunýað : 30  
     vuelaut tan torýf ýstýr :  
 ergýr or sýr ý sýrthýant.
- Óythuet [d]ýd defnýd dýaar :  
 dedueu dieu diarchar  
     dýgýn gangos ros eruýn : 35  
 val pan grýn dýn a daear.
- Seithuetdýd darogan  
 mein móyaf oll a holdan :  
     o wýrthýeu duð dýðedan :  
 rac arýneit braðt briaðn. 40
- Aróydýon cherð chwechuetdýd :  
 ý dað ý gðæet or gðellt arwýd  
 ýn arglóyd ýn argletrýd :  
 an rodes kret a bedýd.
- Pýmet dýd eluýd aflóyd 45  
 rýuel nýs argel arglóyd  
     pannv breoed a brýnnýeu :  
 eglóysseu dieu digóyd.
- Petwared dýd prif ergrýt :  
 arneit anniueilieit být : 50  
     gan wýllessoed<sup>2</sup> koet ýt gerdant :  
 kan gwdant na doant ý gýt.

<sup>1</sup> *Duð* written here, and then cancelled.

<sup>2</sup> Altered from *wýllyssøed*.

Trýdýd trueni

rac arýneic brawt broui :

a uu o estraðn a char

55

ar wýneþ daear dýui.

Eildýd kým no dýd dilið

pobloed trist crist ae kennýw :<sup>1</sup>

gan aflþýth gþýth gþasgarant :

kan gðdant na býdant býð.

60

Vn dýd douýd dýuýd oll :

pobloed plant adaf o bell :

a mut a drut a drýthýll :

ýn llþýr ýn eu llaðn dýall.

Gþýn gorugos ýth eneit

65

lles a lle kýmnes ýth draet :

tarað teith ý eithaf být :

heb ýmchðel dýchðel dýuot.

Dýuot nýt dý oruot ðim :

ýr veuýl bressent gatweut gam :

70

poet kelein ar don :

ar ý mor ý bo mrw gwýn.

[XV.]

ÞEndigedic enð vn ýð or degeir

hael vab meir maðr eidun :

kredu ýr arglþýd crededun

ý duð a dýuot ehun.

Eilgeir or degeir dýghet ýsbryt dýn

5

ot wýt donýaðe keluýd :

na thaera gam ýth erwýd

na thðg anudon ýth dýd.

<sup>1</sup> The *y* altered from an *e*.

- Trydyd geir dedyf nyt reit edrych : dyn  
o daon du6 pan synnych : 10
- [Fo. xxix<sub>a</sub>] kar dy dat dr6y rat tra vych  
a choffa y geir pan gerdych.
- Petweryd geir dedyf : dyd y cawsam dyn  
y danuon hyt attam :  
yr peryf nef naf dynam 15  
ar lla6r parcha y va6r dy uam.
- Pymhet geir dedyf dyd yth great dyn  
danuones du6 attat :  
na vyd leidyr na 6na ledrat :  
na vit gennyt yth vryt vrat. 20
- Ch6echet geir dedyf daro draeth o len  
moessen hen ehelaeth :  
na lad gelein rac alaeth  
na lud y du6 dyn a 6naeth.
- Seithuet geir y dyn eiduna6 kymryt 25  
kam dystolyaeth arna6  
a du6 yn dyd6yn racda6 :  
dyd bra6t oe difra6t a da6.
- 6ythuet geir dedyf diamwall synn6yr  
pan synnych yth dyall 30  
nac eidun dyn da arall :  
na vyd vrad6r ymgad6 yn gall.
- Na6uet geir kyweir kywirdeb y dyn :  
na choll du6 rac d6yneb  
na vit ynot odineb 35  
na 6na d6yll n6yf b6yll y neb.

Decuet geir dedýf kanýt eida6 dýn  
 d6yn ý dýd ý gantha6 :  
 kad6 ý g6yllyeu rac ofýn gwýlla6<sup>1</sup>  
 arnat or mab rat rac lla6. 40

Lla6 veir ýn gyweir gi6da6t heb drossi :  
 a uo drossom dýdbra6t :  
 ýn ý da6 du6 diwarna6t  
 ac ýn don ý vron ýr vra6t.

Hýt dýdbra6t kýmra6t kýmryt gredýf 45  
 ýg kýueir ý degeir dedýf.

Ýr dý gna6t bara6t berýf  
 erchýll archollet ýrof  
 ma6r du6 daeoni vchaf  
 mae ýr fford ý dýn ý da ý nef. 50

Nef a gefýf a geffir  
 a g6na hýnn honneit gyghor  
 býd vuýd ovec diuar :  
 ortha da 6rtheb dýner.

Bra6t ý veir ý6 du6 da ýr a6r ý ganet 55  
 gogonyant nef a lla6r :  
 ae mab doeth kýuoeth koua6r  
 ae that ae hargl6ýd mat ma6r.

Bra6t ý veir ý6 du6 donya6c lun ae that  
 ae mab rat r6ýf gyuun : 60  
 gwledic nef adef eidun :  
 gwlatl6ýd ae hargl6ýd ehun.

<sup>1</sup> A *y* cancelled before *-a6*.

## [XVI.]

**Swasg[a]rdgerd berdin.**

Ŵr a leueir yn y bed  
a dŷgŷt<sup>1</sup> kŷn seithmlŷned  
march marw eurdein gogleid.

Eryueis .i. win o wŷdŷr gwŷn  
gan rieu rŷuel degŷn<sup>2</sup> 5  
merdin ŷ6 vŷ hen6 vab mo[r]urŷn.

Eryueis .i. win o ga6[c]  
gan rieu rŷuegle6c:  
merdin ŷ6 vŷ hen6 amheid6c.

Pan del g6r g6rthryn ŷ ar olwŷn du : ŷ lad 10  
lloegŷr ll6ŷbŷr wehŷn  
ch6er6 wen6ŷn yn amwŷn  
g6ŷnvrŷn wŷnvrŷn eisibŷn erhŷ :  
Hir neue[t] giwet gŷmrŷ.

Nŷ bŷd diogellawr ŷg kellowr ardud6ŷ 15  
ar ar dalwŷ kŷmrŷ  
rac arderchawc twrch torŷf hŷ.

Pan dyuo coch nordmandi  
ŷ holi lloegrwŷs : treul dif6ŷ[s]  
[Fo. xxix<sup>b</sup>]treth am pob darogan didorbi 20  
castell yn aber hodni.

Pan dyuo ŷ brŷch kadarn  
hŷt yn rŷt bengarn :

<sup>1</sup> A letter *may* have gone after *dy-*, where the line ends. The margin of this folio is cut off, sometimes beyond the margin of the writing, which is not regular.

<sup>2</sup> Similarly, a second *n* may here have been lost.



- lliawwt gwyr treuliawt karn :  
pendeuc prýdein ýno pen barn. 25
- Pan dýuo henri ý holi mur kastell  
ý deruyn eryri  
galwa6t gormes dra gweilgi.
- Pan dýuo ý gwýn gwann ý holi llundein.  
ý ar veirch nýt kein. 30  
rý geilw ef týyrnas gaergei[n].
- Teneu ý mes te6 ý hýt  
pan d[ýu]o ýn disyuýt :  
brenhin gwas gwae ae kryt.
- Mab a uyd mawr ý urdas : 35  
a oresgýn m[il] dinas  
hoedýl egin brenhin o was.
- Kadarn 6rth wan gwlat aduot :  
gwan wrth gadarn gordirot  
pennaeth handes gwaeth oe dýuot. 40
- Být a uyd brýt 6rth ua6rdes ýd býdant  
gwragedeint llaes vuches  
býdant llu meibionein eu kýffes.
- Být a vúd brýt 6rth ý des  
ýt wnahe taea6c ý les 45  
disgiwen bun g6rthb6ýth gwas.
- Být a vúd ý gorfen oet  
pallant ieueing rac adwýd  
mei marw kogeu rac anwýt.
- Být a vúd brýt 6rth erchwýs 50  
ýd adeilawr ýn dýrys  
heb werthmawr ný chaffa6r krys.

Býd a vŷd brŷd 6rth lŷeu  
bŷ6 mall a gwall ar lanneu  
torreda6r geir a chreirieu 55  
diuanwawt gwir lletawt geu :  
gwan fŷd pob eildŷd datleu.

[Col. 2] Bŷt a vŷd brŷt 6rth dillat :  
kŷghaus argl6ŷd maer chwiuiat  
gwac llaw bard hard effeiriat 60  
diuanwawr gwŷr lletawr g6at.

Bŷt a uŷd heb wŷnt heb la6  
heb ormod eredic : heb drathreulŷa6  
tir diga6n vŷd vn er6 ŷ naw.

Pan dŷuo ŷr g6ŷr heb wrŷt : 65  
ac ŷn lle ŷ koet kael ŷr ŷt  
ŷmpob hed gwled a gŷuŷt.

Pan vo kŷuelin gŷmŷred gwŷd gwanwŷn a vi :  
g6edŷ pennaeth gwenwŷn  
bŷda6t gwaeth budelw no chrowŷn. 70

Diwmerchŷr dŷd kŷghorfen :  
ŷ treulŷawr llafnawr ar ben  
cudŷant deu ŷng kreu kŷghen.

ŷn aber sor ŷt vŷd gŷghor ar wŷr  
g6edŷ trin treulitor : 75  
glŷ6 gwŷn llŷw ŷnn ŷsgor.

ŷn aber auon ŷ bŷd llu mon  
eingl gwedŷ hinwedon  
hir werŷt ar wrŷt vorŷon.

ŷn aber dwuŷr nwŷ deil duc 80  
ŷt vi a gnaho gwidic  
a gwedŷ cat kŷuarlluc.

chat a vi ar býrri auon :  
 a brýthon dýworpi  
 gwnahawt gwýr guhýr gwr hýdri. 85

Ŷn aber ýdon peritor cat  
 a phelydýr anghýuyon  
 a gwaet rud ar rud saesson.

wassawc dý waed dý wendýd  
 am dýwawt wýlýon mýnýd 90  
 ýn aber karaf.

## [XVII.]

**Englynnpon gereint bab erbín.**

**P**Anet anet gereint oed agoret pýrth nef  
 rodei grist a archet  
 prýt mirein prydein ogonet.

Molet pa6b ý rud ereint argl6ýd  
 molaf ineu<sup>1</sup> 5

*(MS. Fragment ends.)*

<sup>1</sup> The word commencing the lost Fo. xxx should be "ereint.", which finishes the stanza in *The Red Book of Hergest*, col. 1042.

## NENNIUS AND GEOFFREY OF MONMOUTH.

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“L’HISTORIA BRITONUM attribuée à Nennius, et L’HISTORIA  
BRITANNICA avant Geoffroi de Monmouth”, par ARTHUR  
DE LA BORDERIE. Paris: H. Champion; London:  
Bernard Quaritch. (8vo., pp. vii, 132.)

IN accordance with the intention expressed in a previous number (*Cymmrodor*, vi, 222), we now return to the consideration of the important work which heads this page. As already intimated, we consider the work in question to be one of the most important contributions to the study of the sources of our early history which have appeared of late years; and as the edition is limited to 200 copies, the work itself may be unknown to many of our readers; for whose benefit, therefore, we propose to give a somewhat exhaustive summary of its contents.

The work is divided into two parts, the first comprising a critical study of the *Historia Britonum*, commonly attributed to Nennius; and the second consisting of a hitherto inedited fragment of a Latin life of *St. Gouëzno*, a MS. of the beginning of the eleventh century, in which reference is made to a certain *Ystoria Britannica*, which, M. de la Borderie goes on to show, formed the transition-work between the germ of the British legend as found in Nennius, and its blossoming into perfect flower in the marvellous pages of Geoffroy of Monmouth. The whole concludes with an Appendix, chiefly composed of an account of the various editions of the *Historia*

*Britonum*, and a convenient classification of all the known MSS.

After a short preface, in which he acknowledges his indebtedness to his forerunners in this field, and especially to our own Stevenson, and to the German, C. M. Schöll,<sup>1</sup> the author enters upon an elaborate investigation into the contents and authenticity of the so-called *Historia Britonum*.

Premising that, while the most ancient MSS. of the *Hist. Brit.* bear no author's name, and the work has been variously ascribed to Mark, the Hermit (Vatican MS., 10th or 11th century); Nennius (end of 12th century); and to Gildas (Middle Ages generally, and especially in the 12th century), the real author is unknown, the writer proceeds to ascertain the probable date of its composition: a task rendered somewhat difficult from the fact that the earlier copyists inserted the date of their respective transcripts, which date may, by a superficial reader, be taken for that of the original composition. It is necessary, therefore, to eliminate the additions of later copyists from the original groundwork, and to seek in the latter some unmistakable indication of the date of its composition. It will be seen that the work ascribed to the author of the *Historia Britonum*—whether Nennius or another—comprises eight entirely distinct and different tracts, viz.:—

- |  |  |
|--|--|
| 1. <i>Prologus Major</i>   | } A longer and a shorter preface, in which alone |
| 2. <i>Prologus Minor</i>   |  |
| 3. <i>Capitula</i> , a sort of Table of Contents.  |  |
| 4. <i>Calculi</i> , a Chronological Table of various events in universal history, from the beginning of the world. |  |

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<sup>1</sup> *De Ecclesiasticæ Britonum Scotorumque Historiæ Fontibus* ("Sources of the Ecclesiastical History of the Britons and Scots"), Berlin, 1851, 8vo., an important work, first made known to Welsh readers by the late Thomas Stephens, in his Prize Essay on "The Place of the Welsh in Civilisation"; published in the *Traethodydd* for 1857.

5. *HISTORIA BRITONUM*, properly so called, the nucleus around which the other tracts have grown.
6. *Genealogia*, or Genealogy of the Anglo-Saxon Kings.
7. *Civitates Britannæ*, a list of the cities of Britain.
8. *Mirabilia Britannæ*, the wonders of Britain.

Regard being had to which of the above tracts they respectively comprise, the thirty MSS. which have come down to us may be divided into three classes, ranged under the following types:—

- I. The *Harleian MS.* (Brit. Mus.), of the end of the tenth or beginning of the eleventh century, which formed the base of Stevenson's edition (1838). This class comprises seventeen MSS.
- II. The *Vatican MS.*, also belonging to the tenth or eleventh century, which formed the base of Gunn's edition (1818), and is the only MS. which mentions "Mark, the Hermit". This class comprises five MSS.
- III. The *Cambridge MS.*, of the twelfth or thirteenth century. This class comprises eight MSS.

Now, of the eight tracts above mentioned, the only numbers common to all the MSS. are Nos. 5 and 7, the *Historia Britonum* and the *Civitates Britannæ*; which, therefore, M. de la Borderie concludes, clearly formed the original groundwork. This conclusion is further confirmed by a detailed examination of each of the other tracts, extending over several pages; in which it is conclusively shown, from the anachronisms, inconsistencies, and positive errors by which they are respectively marked—(1), that the two Prefaces are purely apocryphal; (2), that the *Capitula* are necessarily later fabrications; and (3), that the *Calculi* are the work of later copyists; the oldest, however, dating as far back as A.D. 831. The *Mirabilia*, a collection of popular superstitions, the writer considers to be not later than the 10th century, interesting only for the topographical information it affords. The *Genealogies*, according to M. de la Borderie, are the most authentic and, from an historical point of view, the most

valuable portion of the whole work, agreeing perfectly with *Bede* and the *Saxon Chronicle*, yet adding many interesting details not found in those works, and giving the names of places mentioned in their ancient British forms, wholly different from the English equivalents given in them. There remains, therefore, for consideration only the *Historia Britonum*, properly so called; and to a minute and critical study of its character and contents the remainder of the first part of the work is devoted.

1st. THE DATE—This is indicated by a passage which, stripped of later and erroneous additions, reads thus:—

“A primo anno quo Saxones venerunt in Britanniam usque ad annum quartum Mermyni regis supputantur anni cccc . xxix”. (Ed. *Stevenson*, § 16.) (“From the first year in which the Saxons came into Britain to the fourth year of King Mervyn, are computed 429 years.”)

We learn from *Brut y Tywysogion* that Mervyn began to reign over Gwynedd and Powys in A.D. 818; his fourth year was, therefore, 821-822; and since that year was not distinguished by any especially important event, the inference is natural, that it was thus prominently marked out as being the year in which the author was writing; and since no earlier date can be established, it thus becomes highly probable that the work was originally composed in A.D. 822.

The date of the original composition being thus fixed, the dates of the various *ancient* copies are next determined in the same way, by a careful scrutiny of the chronological data afforded by the various MSS.; and not to burden the reader with these details, it may suffice to state that these dates are shown to be 831, 832, 857 or 859, 912, 946, and 1024.

2ndly. THE CONTENTS.—The next fifty pages are devoted to a detailed analysis of the contents of the *Historia Britonum* itself, which is found to consist of five principal parts:—

- I. Description of Britain (*Stevenson's* edit., § 7-9).
- II. Origin of the Britons and Scots (*Stev.*, § 10-18).
- III. Britain under the Romans (*Stev.*, § 19-30).
- IV. History of Vortigern; introduction of Saxons (*Stev.*, 31-49).
- v. History and battles of Arthur (*Stev.*, § 56).

I. Taking these in order, the *Description of Britain* is seen to be hardly more than a repetition of the opening statements of the *Historia* of Gildas, with the addition of some proper names by Nennius, and the enumeration of the races then inhabiting Britain, taken from Bede. From the fact that the number of the cities of Britain is variously stated in various MSS. at thirty-three and twenty-eight; and that the list of those cities, though at least as old as the *Historia* itself, occupies various positions in different MSS., and is entirely absent from some, M. de la Borderie concludes that this list is the work of an entirely different author.

II. ORIGIN OF THE BRITONS.—As to this, the work presents three different theories:—

1. Referring the name of the island and its people to *Brutus*, which takes two forms:

(a) Brutus, a *Roman Consul*, descended from Æneas through his second son Silvius Posthumus, after reducing Spain under Roman dominion, conquered this island; and his descendants settling here, were called Britons after him. There is here, probably, some reflection of the history of an actual Roman Consul, Decimus Junius Brutus (B.C. 138), who won some victories in Spain.

(β) The second account makes Brutus the actual son of Silvius; makes his mother die in giving birth to him; makes him kill his father (though by mischance); and brings him, after many strange adventures, to the island, which receives its name from him.



These marvellous incidents were more to the taste of the ancient copyists than the other and simpler narrative; and this is, accordingly, the version found in most of the MSS. For both these accounts, the author cites the authority of certain *Annales Romanorum*; by which he apparently means Jerome's translation of the *Chronicle* of Eusebius, as M. de la Borderie shows on a subsequent page by a comparison of both texts.

2. Further on (*Stevenson*, § 17), the author gives another account, taken, as he says, "from the ancient books of our ancestors", in which Brutus is replaced by "*Brito*", whose descent from Japhet, son of Noah, is traced through eighteen generations composed exclusively of Hebrew names. The reference to native sources is inconsistent with the statement of Gildas, that no such works existed even in his day; and this Biblical theory is evidently a later interpolation, and is not due to the original author, who, as we have seen, refers with evident satisfaction to the descent of the Britons from a *Roman Consul*.

3. Lastly, we have a third theory, which attempts to reconcile the Latino-Trojan with the Biblical theory, and results in a strange mixture of both pedigrees, making Dardanus the son, not of Jupiter, but of a certain *Flisa*, invented for the occasion, and said to be the son of Juvan the son of Japhet! This is at variance with each of the other theories; and is presumably posterior to both. But since these two latter chapters form an integral portion of all the extant MSS. of the *Historia Britonum*, M. de la Borderie felt it was incumbent upon him to adduce yet further proofs of their being the interpolations of a later age: a task which he effectively performs. We fail, however, to see upon what authority he refers *Brut y Brenhinoedd* to so old a period as the 10th century. After a concise summary of the origin of the Picts and Scots as told by Nennius, we next come to—

III. BRITAIN UNDER THE ROMANS.—This travesty of the genuine history is based upon Jerome's version of the *Chronicle* of Eusebius, as is clearly shown by a comparison of numerous parallel passages. To the account of Cæsar's expeditions given in the *Commentaries*, Nennius adds some details, which have an air of probability,—a merit which must be denied to the remainder of this section; the account of the Roman Emperors who visited Britain, and the story of the introduction of Christianity, being a mass of confusion and absurdity.

IV. VORTIGERN; AND THE SAXON INVASION.—This is historically by far the most important, and is also the largest and most curious, section of the whole work. M. de la Borderie devotes several pages to an exposition of the serious discrepancies in the various MSS. with respect to the date of the Saxon settlement in the Isle of Thanet; and upon clearing away the interpolations of the copyists, he establishes the fact that the original author, while dating the first appearance of the Saxons in Britain in A.D. 339, gives—with Gildas and Bede—the year 449 as the date of the fatal settlement in Thanet, upon the ill-omened invitation of the amorous “tyrant” Vortigern, who is made the scapegoat to take away from the Britons the shame of defeat.

The mission and miracles of Germanus being narrated by way of digression, the thread of the history is resumed, and we have the familiar tale of Vortigern's guilty passion; the treachery of Hengist and Rowenna; the “plot of the Long Knives”; the episode of the White and Red Dragons, with the first appearance of Merlin “upon the field of fair romance”; and the ultimate establishment of the Saxon power in Britain; the gloom of which is but slightly relieved by the triumphs of Arthur, in his twelve victorious battles,—the slender foundation upon which is built the immense cycle of Arthurian romance.

Having thus made a complete analysis of the work attributed to Nennius, M. de la Borderie proceeds to sum up its historical value and authority; and, agreeing in the main with Stevenson and Schöll, he lays down the following canon of criticism: When the *Historia Britonum* states a fact which is not improbable in itself, and does not clash with the testimony of serious authors, such as Bede, Gildas, and other authentic documents, such fact may, after examination, be received; but otherwise it should be rejected.

The second part of the volume under our notice contains what may be considered the principal thesis of M. de la Borderie's work, the determination of the intermediate stage between the germ of British legend in Nennius, and its perfect development in Geoffrey of Monmouth. This he claims to have found in an extract from the before-mentioned *Life of Saint Gouëzno*, which appears to have been originally written in Latin, in the year 1019, by one "William the Priest", chaplain to Odo, Bishop of Léon, to whom the work is dedicated. The original MS. is no longer extant, but is represented by a 15th century copy of part thereof, bound up with other historical documents chiefly relating to the church of Nantes. This collection was laid under contribution by the Benedictine historians of Brittany, Dom. Lobineau and Dom. Briant, and was by them styled *Vetus Collectio Manuscripta Ecclesie Nannetensis*; but it was in reality the commonplace book of a Breton clerk of the period, engaged in collecting materials for the history of his country. M. de la Borderie became the owner of this precious relic some time since, only just in time to rescue it from the rats, which had already begun their work of destruction upon its pages. The extract in question comprises the opening sections of the work of "William the Priest". The first section shortly describes the colonisation of Brittany by Cyman Meiriadoc and his followers; in the next section we have a brief

account of Vortigern, Arthur, and the Saxon Conquest, with its attendant horrors and massacres of the native Christians by their pagan foes; and with the third section commences the Life of the Saint. As a specimen of the work, we subjoin the opening paragraph, which begins in the following abrupt fashion :

“Legimus in *Ystoria Britanica* quod, cum Britani sub Bruto et Corineo Albidiam, quam vocaverunt Britanniam, cum insulis circum adjacentibus virtute sibi subjugassent, crescente eorum multitudine et regno prosperato in conspectu eorum, Conanus Meriadocus, vir catholicus et bellicosus, cum infinita multitudine eorundem, qui in tantum excreverat quod una eos regio minime capiebat, in sinum Armoricum Gallie transfretavit; . . . . interfectis omnibus indigenis qui adhuc pagani erant, unde et *Pengonet*, quod sonat *Canica Capita*, vocabantur. Mulieribus autem tantummodo linguas resecantes, ne per eas lingua Britannica mutaretur, eis ad conjugia et ad alia servicia, prout temporis exigebat necessitas, utebantur.” . . . .

The short and simple method of dealing with the “bilingual difficulty” described in the last paragraph we commend to the notice of the *Times* and *Daily Telegraph*!

Now, in the 9th century, the only version of this event current in Armorica was that of Gildas, according to which “candid friend” of the Britons, the emigration of Cyman and his followers took the form of a flight from the victorious Saxons; whereas in the mother country at the same period the *Historia Britonum* had brought into vogue another version of the tale, more soothing to the national pride, according to which Brittany was overrun by the victorious troops who followed in the train of Maximus. But by the year 1019 we have “William the Priest” citing, not Gildas, but a document which he calls the “*Ystoria Britanica*”, and which, following Nennius, ascribes the British settlement of

the peninsula, not to the migrations of bands of refugees fleeing before the Saxon invader, but to a violent conquest voluntarily achieved by the insular Britons before the arrival of the Saxons. This document, however, could not have been identical with the *Historia Britonum*, for the latter assigns the conquest of Armorica to Maximus, and makes no mention of Cynan Meiriadoc; while the former knows only Cynan, to whom alone it ascribes the conquest, and is silent as to Maximus. Again, in describing the first settlement of Britain, the *Historia Britonum* mentions Brutus alone as the leader, while the later work adds the name of Corineus. Further, in the earlier work Arthur appears in a character not inconsistent with the sobriety of serious history, as the victor in twelve battles, and all his exploits confined to Britain; while in the later *Ystoria* he assumes the more imposing rôle of a Continental conqueror, "his numerous victories in Gaul forming the prelude to that triumphant march through Europe which, in the pages of Geoffrey and the Romancers, gives him the title of Emperor of the World". From these and other differences M. de la Borderie concludes that we have here two distinct works, the second (the *Ystoria Britanica*) being an expansion of the *Historia Britonum*; that this development took place not on Armoric but on British ground; and that the *Ystoria Britanica* is therefore due to the imagination of insular, and not of Armoric, Britons, who, in turn, seeking refuge in England from the attacks of the Normans in the 9th and 10th centuries, there became acquainted with the work. It is further shown that where the *Ystoria Britanica* differs from the *Historia Britonum* it agrees with the *Historia Regum Britannicæ* of Geoffrey of Monmouth; but there are differences between them, which prove them to be distinct works; while it is also impossible that the work of Geoffrey could have grown immediately out of the rudimentary work of Nennius; and the relation between all three is thus summed up:

“Nennius ou l'*Historia Britonum*, c'est l'œuf ; l'*Historia Britanica*, c'est le poulet ; l'*Historia Regum Britannicæ*, c'est le coq superbe et bruyant, qui chante sa fanfare à grand orchestre.”

In conclusion, M. de la Borderie deals with the question whether the *Ystoria Britanica* can be “the book in the British tongue which Walter, Archdeacon of Oxford, brought from Brittany ('ex Britannia')”; this question he answers in the negative, and gives it as his opinion that “Britannia” in the passage in question means, not Brittany, but the isle of Britain.

The whole work is followed by an Appendix containing a list of the various editions of Nennius, and of the MSS., classified in the way already indicated ; and ending with some remarks upon the topography of the places mentioned in the *Life of Saint Gouëzno*.

As will be seen from the foregoing summary, M. de la Borderie has performed his task in the most thorough manner ; and his work is a model of lucid exposition and close reasoning almost amounting to mathematical demonstration. He expresses the wish that a critical edition of Nennius may yet be given to French readers ; we re-echo the wish, and hope that he will add to the services he has already rendered to the cause of ancient British history and literature by doing this work himself ; no one is more capable. “*Melus, moes eto.*”

We would add, in conclusion, that we are far from believing that the last word has yet been said upon the subject of Nennius and his reputed work. We think it very desirable that the whole of the MSS. should be subjected to a careful examination by a competent Welsh scholar ; and we learn with pleasure that this has been partially done for the British Museum MSS. by Mr. Egerton Phillimore, with the most interesting results, which we trust he will one day publish.

LLYWARCH REYNOLDS.

## THE NATIONAL EISTEDDFOD OF 1884.

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THE National Eisteddfod of 1884 was held in Liverpool on the 15th, 16th, 17th, 18th, 19th, and 20th of September. The proceedings took place in a spacious pavilion constructed out of a portion of the Haymarket. Though of vast size, and seated for upwards of 10,000 people, its acoustic properties were so good that a voice of moderate power was distinctly heard through the whole building. The entrances and exits, the crush-room, refreshment and cloak rooms, were admirably arranged, and the whole conduct of the Eisteddfod reflected the highest credit upon the managing committee.

The Eisteddfod proper was presided over on the six successive days by Alderman Samuelson, by the Mayor of Liverpool, by Mr. Cornwallis West, by Mr. Osborne Morgan (in place of Sir Watkin W. Wynn, who was prevented by illness from attending), by Mr. Samuel Smith, M.P. for Liverpool, and by Alderman Chambers. At the evening concerts the chair was taken by Mr. William Rathbone, M.P., Mr. Lewis Morris, Mr. John Roberts, M.P., Councillor John Davies, and Councillor John Hughes.

Eisteddfodic addresses were delivered by Mr. Henry Richard and Sir George Macfarren.

St. Augustine's Mount, Shaw Street, was the scene of the Gorsedd ceremonies, over which the venerable Clwydfardd presided. The Rev. Glanffrwd Thomas, the Rev. Kilsby Jones, the Rev. Thomas Evans, and Mr. P. M. Williams (*Pedr Mostyn*) conducted in the Pavilion.

The numerous audience which congregated in the Pavilion on the third day (15,000, according to some observers) were not this year disappointed by the refusal of the Chair prize,

which was awarded to the Rev. Evan Rees (*Dyfed*) of Cardiff. The oak chair conferred on this occasion was presented by the Society of Cymmrodorion.

The chief honours of the Eisteddfod were shared by North and South Wales, for the Penrhyn Choral Union succeeded in carrying off the great prize of two hundred guineas, the competition for which aroused hardly less interest than that for the Chair prize itself.

The evening concerts were well attended. The most interesting feature was the performance of Dr. Joseph Parry's new cantata, *Nebuchadnezzar*, at the third of the series. The *Elijah* was given at the second, and *Israel in Egypt* at the fourth. In the first, the famous Pennillion singer, *Idris Vychan*, whose Essay on this interesting art has just been printed by our Society, and the successful Penrhyn Choir, took part.

The following were the chief prizes conferred :—

#### IN THE DEPARTMENT OF PROSE LITERATURE.

The prize of Thirty Pounds and a Gold Medal, for an Essay on "The Influence of the Welsh on the Formation of the British Constitution", was awarded to Mr. John Williams of Newton, Glamorganshire.

The Rev. D. Adams of Newcastle Emlyn gained the prize of Thirty Pounds and a Gold Medal offered for a Welsh Essay on "The Philosophy of Hegel and its Influence upon European Thought."

The prize of Twenty-five Pounds, offered by Mr. John Roberts, M.P., for an Essay on "The Higher Education of Girls in Wales", was awarded to Miss E. Price Hughes of Carmarthen, and of Newnham Hall, Cambridge.

Mr. J. W. Evans of Llanybyther gained the prize of Twenty-five Pounds for "A Collection of Welsh Proverbs, with Proverbial Lines from Welsh Poetry and explanations



of any words occurring therein which may have fallen into disuse."

The prize of Twenty-five Pounds offered by the National Eisteddfod Association, for an Essay on "The Life and Labours of the late Sir Hugh Owen", was awarded to Mr. W. E. Davies of London.

Mr. D. C. Davies, F.G.S., of Oswestry, gained the prize of Twenty Pounds, for an Essay on "The Fisheries of Wales: the best means to develop them"; and a similar sum was awarded to Mr. William Jones of London, for an Essay on "The Charitable Endowments of North Wales: their History and present use."

The prize of Twenty Pounds offered by the Commercial Travellers of North Wales, for an Essay on "Richard Roberts of Manchester: his Life and the Influence of his Inventive Genius on the Manufactures of this Country", was awarded to Mr. John Fewtrell of Llanymynech, near Oswestry.

Two prizes were also offered by the Committee for "Handbooks". The Adjudicators were not able to award the prize of Twenty-five Pounds offered for a Handbook of "The History of Wales for use in Day Schools", because the composition which they deemed to be the best was unfinished. Ultimately, by the consent of the Committee, a portion of the prize was awarded, on the understanding that the remaining portion should be paid on the completion of the work. It was subsequently announced that Mr. John Edward Lloyd of Liverpool, and of Lincoln College, Oxford, was the successful competitor. The prize of Ten Pounds, for a Handbook of "The Botany of Wales", was awarded to Miss Dilys Davies, of London.

#### IN THE DEPARTMENT OF POETRY.

The Chair prize, consisting of Thirty Pounds and a Carved Oak Chair valued at fifteen pounds, for an *Awll* (ode) on

“Gwilym Hiraethog”, was awarded to the Rev. Evan Rees (*Dyfed*), Cardiff.

The prize of Thirty Pounds and a Gold Medal, offered for an Epic Poem on “Madawg ab Owain Gwynedd”, was awarded to the Rev. J. Cadvan Davies, Wesleyan minister, Dolgelley.

Mr. Edward Foulkes of Llanberis gained the prize of Twenty Pounds, offered for a Poem (*Pryddest*) on “Egypt.”

For a translation into Welsh of “King Lear”, the Rev. Owen Jones of Pwllheli was awarded a prize of Ten Guineas. The prize of Fifteen Pounds, offered by the Rev. G. Arthur Jones of Cardiff, for a translation into Welsh of forty Latin Hymns, was awarded to the Rev. Wm. Morgan of Pennant.

#### IN MUSICAL EXECUTION.

The Penrhyn Choral Union, Bethesda, won the prize of Two Hundred Guineas offered in the principal Choral Competition; and its Conductor, Dr. Rowland Rogers of Bangor Cathedral, was given the Gold Medal.

The prize of Eighty Guineas, in the second Choral Competition, was gained by the Vale of Clwyd Choir; that of Fifty Guineas, in the Third Choral Competition, was awarded to a Burslem Choir; and the Arvonc Male Voice Society, Llanberis, won the prize of Thirty Guineas, in the Fourth Choral Competition.

Five Welsh Bands competed for an aggregate amount of Fifty Pounds, divided into four prizes. The successful competitors were placed in the following order, namely: (1) Denbighshire Hussars Band, (2) Vaynol Royal Brass Band, (3) Newtown Brass and Reed Band, (4) Corris Brass Band.

A number of English Bands competed in the Open Contest for prizes amounting to One Hundred Pounds, the first place being taken by the Black Dike Mills Brass Band.

## IN MUSICAL COMPOSITION.

The prize of Twenty Pounds, offered by the National Eisteddfod Association for a "Sonata for Pianoforte in four movements", was awarded to Mr. J. Haydn Parry of Swansea.

## IN THE DEPARTMENT OF ART.

Mr. Burton Barber of Kensington took the prize of Fifty Pounds and a Gold Medal for the best oil painting of a Welsh Historical Subject; Mr. Leonard Hughes of Holywell took the prize of Five Pounds for the best Monochrome Drawing; and Mr. J. Milo Griffith of London was awarded the prize of Twenty Pounds offered for a Statuette Group of the Prince and Princess of Wales.

The prize of Fifteen Pounds, offered by the Honourable Society of Cymmrodorion for a Carved Oak Bardic Chair, was awarded to Mr. M. H. Roberts of Llangollen.

## THE CYMMRODORION SECTION.

The meetings of this Section were held in the Town Hall, on September 15th, 17th, 18th, and 19th.

September 15th.—The Mayor of Liverpool in the Chair.—Mr. Henry Richard, M.P., delivered an inaugural address on "The Relation of Wales to England."

September 17th.—Sir George A. Macfarren in the chair.—A paper was read by Mrs. Watts Hughes (*Megan Watts*) on "Voice-Training in Childhood"; and a paper by Mr. J. Spencer Curwen on "Some Suggestions as to the Management of Choral Competitions."

September 18th.—Dr. Isambard Owen in the chair.—A paper by Prof. Powel, on "The Place of the Welsh Language in our National Education", was read by Mr. G. J. Griffiths of Downing College, Cambridge. A Report was presented by a

Sub-Committee of the Council of the Hon. Soc. of Cymmrodorion upon the use of the Welsh Language in elementary schools in Welsh-speaking districts.

September 19th.—Clwydfardd in the chair.—A paper was read by Mr. W. E. Davies on "Eisteddfod Reform".

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## HISTORICAL POEMS BY IORWERTH VYNGLWYD.

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OF Iorwerth Vynglwyd, the author of the *Cywyddau* here printed, our biographers tell us but little. He was apparently a native of Glamorganshire, and flourished during the latter half of the 15th century. His chief patron appears to have been Rhys ap Sion of Aber Pergwm, usually called Rhys ap Sion o Lyn Nedd, to whom several of his poems are addressed. This gentleman was very popular with the bards of his time for his distinguished patriotism; and there are extant a number of compositions addressed to him and his family by other writers, as Huw Cae Llwyd, Gwilym Tew, Rhisiart ap Rhys, and Lewis Glyn Cothi (see *Gwaith L. G. C.*, pp. 83, 86).

The works of Iorwerth Vynglwyd enjoyed a considerable share of popularity during the last three centuries, as is shown by the number of copies of some of his compositions which are still in existence. Two of the poems given below are referred to in a paragraph in the *Historical Notices of Sir Matthew Cradock, Knt., of Swansea, etc.*, by the Rev. John Montgomery Traherne (Llandovery. 1840, 8vo.), p. 7:—"Yoraeth Vynglwyd, a Welsh poet, who flourished in the latter portion of the 15th century, composed two Odes relating to Sir Matthew Cradock; one of them is addressed to Rhys ap Sion, and complains of the imprisonment of the Poet at Swansea by Sir Matthew; the second Cywydd prays for a reconciliation with that individual. These Poems are contained in a MS. Volume, written in the time of James I, formerly in the possession of our learned Welsh Lexicographer, Walters, and now in that of Mr. J. Johnson of Cowbridge, to whose

Vol. VII.

PART III.

D  
Cymmrodor

The Magazine

of the Honourable

Society of Cymmrodorion

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EDITED BY

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**Notice to Binder of Vol. VII.**—The Facsimile facing the Title Page should retain its position, while those facing pp. 95 and 199 should be *transferred* so as to face pp. 131 and 146 respectively.

NOTICE.—In answer to inquiries, the Council begs to state that the Society's subscription to Mr. J. G. Evans' "Old Welsh Texts" extends to the RED BOOK OF HERGEST alone.

Vol. 11. Part 12.





praiseworthy researches in Glamorganshire topography I can bear thankful testimony." A MS. containing these compositions, and which is probably that mentioned in this extract, is now in the possession of Mr. Llywarch Reynolds, of Merthyr; but it dates from the reign of James II, not James I. Copies of the poems are found also in the British Museum, at Shirburn, and in the library of Jesus College, Oxford; for transcripts or collations of all these we are indebted to Mr. Egerton Phillimore. The result of Mr. Phillimore's collation is here given in full. The compositions themselves by no means call for such minute collation; but the details have been given in order to show the changes in Welsh orthography during the last two hundred years, and also to give readers an idea of the state of the MSS. in question. It will be seen that in many cases almost every possible variation of orthography is found.

I.

A CYWYDD TO RHYS AP SION WHEN HE WAS COMPELLED  
TO LEAVE HIS HOME.

In addition to the copy in Mr. Reynolds's MS. (here designated K.) this poem is found in ten different volumes in the British Museum, viz.:

B 1, ADD. MSS. 14,866 (fo. 53), a volume of poems collected by Rev. David Jones, or Johns, of Llanfair Dyffryn Clwyd, and dedicated by him to John Williams, 12th June, 1587. The dedication ends as follows:

"ac i minnau, i scrivennu mwy o Gymbraeg ywch o bydd hyn wrth ych bodd. Llanvair Dyffryn Clwyd y 12 dydd o fehevin 1587, ych cydymaith yw orchymyn yn a allo, David Johns." Who was John Williams? Was he Dr. John Williams, who some years after this date became successively Margaret Professor of Divinity, Dean of Bangor, and Principal of Jesus College, Oxford?

B 2, ADD. MSS. 14,875 (fo. 120-1), a collection of poems transcribed in the latter half of the 16th century. It is written in a good hand, and each couplet is numbered.

B 3, ADD. MSS. 14,880 (fo. 46), a collection of poems transcribed in a beautiful hand at the end of the 16th century.

B 4, ADD. MSS. 14,964 (pp. 190, 200), a volume called *Yr Hirwen*, in the handwriting of Owen Jones.

B 5, ADD. MSS. 14,967 (pp. 165-6), *Llyfr Huw Lleyn*, written at the end of the 15th century by Guttyn Ywain.

B 6, ADD. MSS. 14,969 (fo. 184-5), *Y Cwrach Hen*, a volume by several hands of the 17th century.

B 7, ADD. MSS. 14,971 (fo. 12, 13), a volume entitled *Twm o'r Nant*, No. 3, of which the first portion, as far as fo. 113*b*, is in the handwriting of Dr. John Davies, and the latter part is a fragment of a MS. by John Jones of Gelli Lyvdy : 17th century.

B 8, ADD. MSS. 14,978 (fo. 38-9), *Llyvr Caer Rhun*, No. 1, written in several hands of the 17th century.

B 9, ADD. MSS. 15,007 (fo. 11, 12), a volume of the 17th century.

B 10, ADD. MSS. 15,008 (fo. 1), a small quarto of the 18th century.

There are three copies at Shirburn :—

S 3, SHIRBURN 113, E. 1 (fo. 169, 170), *Llyfr Jenkins o Garon*, a MS. of the middle of the 17th century.

S 4, SHIRBURN 113, E. 21 (fo. 99*b*, 100); Howell Powell's book, a collection of extracts from, and notes on, poems: end of 16th century. It is in the orthography of Dr. J. D. Rhys (but not in his handwriting), giving *bh*, *dh*, *lh*, *ph*, for the modern *f*, *dd*, *ll*, *ff*.

S 5, SHIRBURN 116, G. 33 (fo. 169), called *Y Llyfr Hir o'r Mwythig*, written in a beautiful but rather rare sort of hand during the latter half of the 17th century.

Besides the above there are two manuscripts of this composition, in MS. volumes in the library of Jesus College, Oxford:—

J 1, JESUS COLLEGE MS. 101 (fo. 265-6); a MS. of the 17th century.

J 2, JESUS COLLEGE MS. 138, "written for Robert Davies, Gwysanau in 1628. It consists of two divisions, each with separate paging." This poem is in Part ii, fo. 57-8.

It will be observed that the oldest of these MSS. is B 5; it is also the best. The other copies vary greatly both from it and from each other, not only in spelling and readings, but also in the order of couplets and sections. In R and B 4, which are from the same source, the difference in order is greatest; not only particular couplets, but whole paragraphs are transposed and mixed up together. They were probably

written from memory or copied from a MS. so written. There are also several omissions and additions in various copies. The printed text is based on B 5.

What drove Rhys ap Sion to leave his country is not clearly stated; but the poet makes it clear that, at least according to his opinion, his patron was the victim of some great wrong. He dwells at length and with great bitterness on the "Sheriff's" greed and corruption, his violation of law and perversion of justice; and from his words we may gather that Rhys was brought to trial and, because he would not bribe the sheriff, condemned (perhaps to pay a fine) for something "that another did", and that he left the country in consequence.

The author opens his poem by lamenting the absence of his patron, which makes his life a long night to him: now there is nowhere to turn for gifts. He hints that Rhys's absence is due to some injustice on the part of "the lords"; extols his charity; describes the universal grief at his departure, and asserts his innocence. He then bursts out into a fierce denunciation of the general tyranny and corruption of the officials in Church and State, and inveighs against the venality of "the sheriff" in particular. The sheriff will have money; for money he confounds truth and falsehood; however good any man's word, it will not pass for truth without a bribe; good money alone gains a hearing; even a single coin, if it be of the true weight, changes wrong into right. Rhys's case is but the old story of the wolf and the lamb over again. He has lost his land, but not his fame nor his friends; and if he returns to claim the aid of these the whole country will at once rally round him.

Several extracts from these three poems are given in the *Flores Poetarum Britannicorum*, attributed to Dr. John Davies, of Mallwyd.

LLYMA GYWYDD AWNAETH JORAETH PAN ORFY AR RYS AP SION  
VYNED AR HERW.

Pand<sup>1</sup> hir<sup>2</sup> na welir ond<sup>3</sup> nos ?  
pe<sup>4</sup> byr<sup>5</sup> hir yw pob aros.<sup>6</sup>  
os<sup>7</sup> hir kannos<sup>8</sup> i orwedd,<sup>9</sup>  
hwy<sup>10</sup> yw blaen awr heb lyn<sup>11</sup> nedd.  
ple<sup>12</sup> troi<sup>13</sup> heddiw<sup>14</sup> plaid<sup>15</sup> rhoddion ?<sup>16</sup> 5  
preseb<sup>17</sup> Sais heb rys<sup>18</sup> ap<sup>19</sup> Sion !<sup>20</sup>  
troi<sup>21</sup> i<sup>22</sup> herwa<sup>23</sup> taer<sup>24</sup> i<sup>25</sup> haerwyd,<sup>26</sup>  
taria,<sup>27</sup> rys, nid<sup>28</sup> herwa<sup>29</sup> r<sup>30</sup> wyd.

Title : as above in R ; so in B 4 with v. Iorwerth—orfu—fyned : S 5 with vv. Iorwerth—orfv—Rys Sion : B 10 with vv. wnath Iorath fwnghlywd—Rees—fyned. Others vary : B 8, Kowydd (Kywydd, B 7) i Rys ab (ap, B 7) Sion o lyn nedd : B 6, Kowydd i Rys ap John pann oedd ar herw : B 9, Kowydd i Rees ap Sion o lynnedd : B 1, Kowydd Rhys ap John or Glyn Nedd : J 2, Dav gowydd i vn Rhys ap Sion yr hwn oedd aer Glyn Nedd yn y Medra i ddalt ag ai Kollodd trwy gam.

<sup>1</sup> Pond, B 4 ; B 10 ; S 1 ; S 5 : ond, B 2 with Pond superscribed : Pant, B 3 ; B 8. <sup>2</sup> Tir, B 5. <sup>3</sup> Y, B 8. <sup>4</sup> Pei, B 7 ; B 8 ; S 3 : pai, R, S 5 ; B 10 ; pae, B 7. <sup>5</sup> Byrr, B 6 ; B 7 ; S 3 ; J 1 ; R. In Dr. Davies's MS., B 7, the line runs, hir pei byrr yw pob aros. <sup>6</sup> Arros, B 5. <sup>7</sup> Oes, B 10. <sup>8</sup> Kanos, B 6 ; B 8 ; S 3 : kannoes, R : cannos, B 1 : canoes, B 4. <sup>9</sup> Orrwedd, B 5. <sup>10</sup> Hwya for hwy yw, S 3. <sup>11</sup> Lynn, B 1, 2, 10 ; J 1 ; R, S 4, 5 : lvn, B 9. Line 4 reads in B 8, hwy ymlaen Iwrch amlynedd, and in J 2 pwy blaen awr heb lyn nedd. <sup>12</sup> Plei, B 2, 3, 8 : ble, B 1. <sup>13</sup> Try, B 3, 6, 8, 9, 10 : tru, B 1 : trv, J 1 : troir, B 5 : troid, S 3 ; J 2 : troed, R : troe, B 4 : treid, B 2 : roed, B 8. <sup>14</sup> Heddyw, B 2, 3, 4, 6 ; S 3. <sup>15</sup> Blaid, B 1. <sup>16</sup> Rhoddion, B 1, 3, 7, 9 ; J 1, 2 ; S 3 : rroddion, B 2 : roddion, others. <sup>17</sup> Presseb, B 8, 9 ; J 2 : bresab, B 1. <sup>18</sup> Rees, B 9. <sup>19</sup> Ab, B 2, 8 ; J 1. <sup>20</sup> John, B 5. <sup>21</sup> Troir, B 8 : taria i, B 2. <sup>22</sup> Not in B 3, 4 ; J 1 ; R 3. <sup>23</sup> Herwr, B 4. <sup>24</sup> Tair, B 1, 9 : tare, B 10 : taera, J 1. <sup>25</sup> Ir, B 8 : er, B 9 : not in J 1. <sup>26</sup> Hayrwyd, B 9 ; J 2. <sup>27</sup> Tarría, B 9 : tario, B 5. <sup>28</sup> Ond, J 2. <sup>29</sup> Herwr, 2, 4, 8 : terwa, B 5. <sup>30</sup> Ir, R : yr, B 4, 7.

ond trwy<sup>1</sup> swydd yr arglwyddi  
nith helid<sup>2</sup> dim<sup>3</sup> oth wlad ti.<sup>4</sup> 10  
er rhoi<sup>5</sup> niwl<sup>6</sup> ar<sup>7</sup> yr hen waith,<sup>8</sup>  
yr vn niwl a ran eilwaith.<sup>9</sup>  
nid ai<sup>10</sup> wan<sup>11</sup> oth<sup>12</sup> dy<sup>13</sup> vnawr,  
ond wrth y vord<sup>14</sup> ar dorth vawr ;<sup>15</sup>  
dwr ar wyneb drwy r ynys<sup>16</sup> 15  
dyn a chrair<sup>17</sup> am danoch,<sup>18</sup> rys.<sup>19</sup>  
os kamwedd<sup>20</sup> yt<sup>21</sup> a wedda,  
ni<sup>22</sup> wn<sup>23</sup> ddyn<sup>24</sup> na<sup>25</sup> weddai<sup>26</sup> n dda.  
wrth ddav<sup>27</sup> beth yr aeth<sup>28</sup> y byd—  
wrth ovan<sup>29</sup> a gwerth hevyd. 20

<sup>1</sup> Drwy, B 6.    <sup>2</sup> Helyd, B 3: elid, B 6: delid, J 1: nithelid, B 8: ni thelid, B, 1, 5; J 2: ni ddelid, B 2, 9.    <sup>3</sup> Tim, B 1, 5, 6, 7, 8; J 2.    <sup>4</sup> Di, B 2. *This couplet is wanting in several of the MSS.; it is found in B 1, 2, 3, 5, 6, 7, 8, 9; J 1, 2.*    <sup>5</sup> Rroi, B 2: roi, R; B 5, 8, 10.    <sup>6</sup> Nywl, R.    <sup>7</sup> Not in B 3: am, B 5, 9: yn, B 8.    <sup>8</sup> Iaith, B 1, 2, 6, 8, 9; J 1.    <sup>9</sup> Ar rai for a ran, J 2: or vn niwl ir an (i ran, B 8: ir ran, B 9: i rawn, J 1) eilwaith, B 1; S 3: ir vn niwl yr awn (ir an, B 6: yr êu, B 2) eilwaith, B 3, 5. *The couplet not in B 7.*    <sup>10</sup> Ae, R; B 4.    <sup>11</sup> Wann, B 3, 6; J 1.    <sup>12</sup> Oi, R; B 3, 7, 9; J 1, 2.    <sup>13</sup> Dai, B 3, 7, 8; J 1: dri, B 4.    <sup>14</sup> Fort, B 1, 8; J 1.    <sup>15</sup> All later MSS., ford and fawr, with f for v. *Couplet wanting in B 2; before the preceding in B 4; R.*    <sup>16</sup> Ynnys, B 5: twr avr wyneb trwy r ynys, B 2.    <sup>17</sup> A chri, B 6, 9; J 1: ach ri, B 8: a chair, B 4.    <sup>18</sup> Dannocho, B 3.    <sup>19</sup> Rhys, S 3: rrys, B 5. *Couplet not in J 2.*    <sup>20</sup> Camwedd, B 1, 4, 9.    <sup>21</sup> Ytt, B 7: vt, B 6; J 1.    <sup>22</sup> Ny, R.    <sup>23</sup> Wnn, R; B 2, 6, 7; J 1.    <sup>24</sup> Vn, B 9: ddim, B 2, 3, 25 A, B 3, 6; J 2.    <sup>25</sup> Wedd yn dda, B 3: wedda n dda, B 10: weddai yn dda, B 8; S 5: weddia n dda, J 1. *The line in S 3 reads, a oedd ddim na weddai dda.*    <sup>27</sup> Ddau, B 4: dday, B 9: ddai, B 10.    <sup>28</sup> I raeth, B 8: ir ayth, B 9: ir aeth, B 1; J 1, 2.    <sup>29</sup> Ofan only in B 3: others ofn; line being a syllable short in B 9, 10; J 2 (and B 5; but with wrth inserted in later hand above line); the rest amending in various ways: a gwerthau, R; B 4: a gwerth ai, B 6: ag (ac, B 2) wrth werth (nerth, B 8), B 1; S 3; J 1: ac ar werth, B 7: in B 8 the lines are transposed.

swyddav<sup>1</sup> gwlad<sup>2</sup> sy<sup>3</sup> heddiw<sup>4</sup> gloff,  
 swyddav<sup>5</sup> eglwys sydd<sup>6</sup> ogloff;<sup>7</sup>  
 a phob<sup>8</sup> kyfraith<sup>9</sup> affeithiawl<sup>10</sup>  
 a llw ddyn<sup>11</sup> aeth yn llaw<sup>12</sup> ddiawl.<sup>11</sup>  
 ni<sup>13</sup> chair<sup>14</sup> dwr<sup>15</sup> ron<sup>16</sup> a chaer dyf 25  
 eissie<sup>17</sup> arian<sup>18</sup> ir<sup>19</sup> Siryf,<sup>20</sup>  
 y pab mal<sup>21</sup> am yr aberth  
 amav r<sup>22</sup> gwir<sup>23</sup> i<sup>24</sup> mae er<sup>25</sup> gwerth;  
 yr ustus hwnt ar osteg  
 a wna'r gair twn yn wir teg,<sup>26</sup> 30  
 y<sup>27</sup> gair<sup>28</sup> gevog<sup>29</sup> ar gowir<sup>30</sup>  
 ag<sup>31</sup> arian<sup>32</sup> vn<sup>33</sup> ai<sup>34</sup> gyr<sup>35</sup> yn wir;

- <sup>1</sup> Swydd, B 2, 8; S 4; J 2: swydday, B 9.      <sup>2</sup> Y gledd, B 2.  
<sup>3</sup> Sydd, B 4, 8, 9: y sydd, B 1: y sy, S 4.      <sup>4</sup> Heddyw, B 4.  
<sup>5</sup> Swydd, B 8: a swydd, B 1, 2, 6, 9; S 4; J 1, 2.      <sup>6</sup> Y sy, B 8:  
 sy, B 9.      <sup>7</sup> Ddigloff, B 8, 9.      <sup>8</sup> Ffob, B 2, 5, 6, 7, 8, 9; S 3; J 1:  
 fob, B 10.      <sup>9</sup> Cyfraith, B 4, 9: cybhraith, S 4.      <sup>10</sup> Apheithawl,  
 S 4: a ffeithiawl, J 1: affaithawl, J 2: yffaithawl, R: yffaethiol, B 4:  
 vffaithiawl, S 5: ddiffaithawl, B 10: ddifeithiawl, B 6, 8: diffeith-  
 iawl, S 3: ddifaithawl, B 3: ddifeithiawl, B 9.      <sup>11</sup> Dyn — diawl,  
 B 3, 4, 6, 7, 8, 9; S 4: r dyn — r diawl, J 1.      <sup>12</sup> Lle, S 4; J 2.  
<sup>13</sup> Ny, R.      <sup>14</sup> Cheir, S 4; B 1.      <sup>15</sup> Y dwr, B 9: dim, B 2.  
<sup>16</sup> Rhom, S 3, 4; B 3, 6; J 1: rrom, B 2, 5: rom, J 2; B 7: ywch  
 gaer dyf, B 9: uwch Caer Dyf, B 1. *In B 10 the line reads, Ny chair  
 or dwr ynghare dyf.*      <sup>17</sup> Eisie, B 2, 5: eissiev, S 4: eisieu, B 7:  
 eisiav, B 6: eisiau, B 1: aisav, R: aisiau, B 4.      <sup>18</sup> Arrian, B 2:  
<sup>19</sup> I, B 2, 5.      <sup>20</sup> Sirif, B 4: Sir ryf, B 5: Sieryf, B 3; J 2; S 4:  
 Sierryf, B 2. *The couplet is not in B 8.*      <sup>21</sup> Fal, J 1, 2; B 2, 3, 6:  
 bhal, S 4: val, B 1: vel, B 9. B 4 and R read, Mal y pab am yr  
 aberth.      <sup>22</sup> Amaer, B 3: amaur, B 1: amav y, J 2; B 4.  
<sup>23</sup> Gwiw, B 3.      <sup>24</sup> Y, B 3, 5; J 2.      <sup>25</sup> Ir, B 2: yr, B 5: J 2 reads,  
 y maer gwerth: S 4, yma yw'r gwerth: and in B 8 the whole line is  
 Mab or gwir maer obr a gwerth: in B 10 am amaer gwir y ma'r gwerth.  
<sup>26</sup> *Couplet in B 1 only.*      <sup>27</sup> Ar, S 4.      <sup>28</sup> Gav, B 9: gwir, B 5.  
<sup>29</sup> Gavog, B 3, 8: evog, S 4; B 2, 9: euowg, B 1: eog, B 10: auog,  
 R: annog, B 4. *Three copies (J 1, 2; B 7) transpose the first two words,  
 gair yr (y, J 2) evog (evawg, J 1).*      <sup>30</sup> Gywir, J 1; R; B 4.  
<sup>31</sup> Ac, B 2, 5, 6.      <sup>32</sup> Arrian, B 5: anian, B 2.      <sup>33</sup> Yn, B 4, 8:  
 ynn, R: ef, J 1: not in B 7.      <sup>34</sup> Aü, R: not in B 6.      <sup>35</sup> Gyrr,  
 B 6; J 1: gyrrai n, B 3: gwna n, R: gwnau, B 10: gwnai n, B 2; J 2:  
 gwnai yn, B 4, 9: rhoe, S 3: in S 4 this line reads, arian y wna i yrrv  
 n wir: in B 1, arian a guddian y gwir.

er<sup>1</sup> daed<sup>2</sup> vor<sup>3</sup> gair,<sup>4</sup> diwerth;<sup>5</sup>  
 ni<sup>6</sup> bydd gwir<sup>7</sup> heb addaw<sup>8</sup> gwerth;  
 y<sup>9</sup> kywir<sup>10</sup> a gaiff<sup>11</sup> hirwc,<sup>12</sup> 35  
 ar<sup>13</sup> lleidr<sup>14</sup> a droir<sup>15</sup> or lle drwc.<sup>16</sup>  
 [kyfled<sup>17</sup> mantell mewn kelli  
 gwrthwyneb<sup>18</sup> ai hwyneb hi;  
 ac]<sup>19</sup> nid kyvled<sup>20</sup> gweled y gwir<sup>21</sup>  
 ar<sup>22</sup> y<sup>23</sup> wyneb ar enwir;<sup>24</sup> 40  
 tydi r<sup>25</sup> gwann,<sup>26</sup> taw<sup>27</sup> di a r gwir,<sup>28</sup>  
 arian<sup>29</sup> da a wrandewir;<sup>30</sup>  
 nobl,<sup>31</sup> o bai yn<sup>32</sup> abl o bwys,<sup>33</sup>  
 a wnair<sup>34</sup> kam<sup>35</sup> yn wir kymwys.<sup>36</sup>  
 y<sup>37</sup> gwir gynt a gae<sup>38</sup> air<sup>39</sup> gwr, 45  
 akw<sup>40</sup> heddiw<sup>41</sup> y kyhvddwr.<sup>42</sup>

<sup>1</sup> Ar, B 10: *before this word, ag is inserted in R; B 4; S 3: ac in B 8.* <sup>2</sup> Daüed, R: dayed, B 3, 7, 8, 9; S 4: daved, B 6: daered, S 3. <sup>3</sup> For, B 2, 3, 6, 7, 9; J 1: bho, S 4: fo, J 2: y, B 1: not in R; S 3; B 4, 8, 10. <sup>4</sup> Gwir, B 6. <sup>5</sup> Diwarth, B 9: dierth, B 8. <sup>6</sup> Ny, R. <sup>7</sup> Gair, J 2. <sup>8</sup> Addo, B 5, 8; S 3; J 2. <sup>9</sup> Ar, B 2. <sup>10</sup> Kowir B 3, 8; J 1, 2; S 3: cowir, B 1; S 4: cywir, B 4. <sup>11</sup> Gayff, B 3: geiff, B 6: gaich, S 4. <sup>12</sup> Hirwg in all but B 5, 6: in B 8 line reads, Kowir a ddwg yr hirwg. <sup>13</sup> A, J 2: y, B 5; S 3: word not in B 2, 8. <sup>14</sup> Llaidr, R: lleidir, B 4; J 1. <sup>15</sup> Drow, S 4. <sup>16</sup> Drwg in all but B 5, 6. <sup>17</sup> Cyfled, B 7. <sup>18</sup> Yngwrthwyneb, S 3. <sup>19</sup> Portion in brackets only in B 5, 7; S 3: and in the two former evidently a later insertion: in margin in B 7, the y before gwir being cut out, metri gratia. <sup>20</sup> Kyfled in most MSS.: cyfled, B 9: cystled, B 4. <sup>21</sup> Gwyr, B 3. <sup>22</sup> Yn, B 2. <sup>23</sup> Yr, B 2, 8, 9; S 4; J 1, 2; R: i, B 3, 6: yn, B 1: in B 5, 7, yr has been altered to ei by later hand. <sup>24</sup> Enwir, B 1: enwir, B 5: anwir, B 3: the rest have anwir. <sup>25</sup> Tydi y, B 8: tydi yw r, J 2: ti yw r, B 2. <sup>26</sup> Gwan, B 1, 8; J 2. <sup>27</sup> Troi, J 2. <sup>28</sup> In B 2 line ends, taw ar y gwir. <sup>29</sup> Arrian, B 2. <sup>30</sup> This couplet is not in B 5: it is found in B 1, 2, 3, 6, 8; J 2, but not in the same position in all. <sup>31</sup> Nobyl, B 2, 5, 6. <sup>32</sup> Bai n (for bai yn), B 3, 6, 9. <sup>33</sup> Abyl, B 2, 5. <sup>34</sup> Wna r, B 2, 3: wna i yr, B 9. <sup>35</sup> Cam, B 1, 4, 9; J 1. <sup>36</sup> Cymwys, B 1, 4; J 1: kymmwys, B 7. <sup>37</sup> Omitted in B 8. <sup>38</sup> Gai, S 3, 4: gav, B 8: gay, B 9. <sup>39</sup> Ran, B 1, 9: vri, B 4; R. <sup>40</sup> Accw, B 1: ac kw, B 2: ak, B 5: ac, R; S 4: ag, B 4. <sup>41</sup> Heddyw, B 2, 4; J 1: heddiw r, B 1, 6; S 3. <sup>42</sup> Kyhüddwr, J 1: cyhuddwr, B 1, 4; S 4: cyhyddwr, B 9.



aeth<sup>1</sup> anwir ar vaeth<sup>2</sup> ennyd,<sup>3</sup>  
 aeth<sup>4</sup> y gwir yn<sup>5</sup> veth<sup>6</sup> i gyd.<sup>7</sup>  
 trech<sup>8</sup> yw anwir—pond airad ?<sup>9</sup>—  
 na r<sup>10</sup> gwir, lle na<sup>11</sup> vynner<sup>12</sup> gwad. 50  
 Blaidd ag<sup>13</sup> oen—ble dda<sup>14</sup> gwannwr ?—<sup>15</sup>  
 yntwy<sup>16</sup> ddav<sup>17</sup> aen<sup>18</sup> gynt<sup>19</sup> i ddwr ;  
 oen<sup>20</sup> a<sup>21</sup> las yn<sup>22</sup> ol<sup>23</sup> i wir  
 am ir<sup>24</sup> oen amav r<sup>25</sup> ennwir.<sup>26</sup>  
 yr<sup>27</sup> vn gair ar<sup>28</sup> oen<sup>29</sup> gwirion 55  
 trwy<sup>30</sup> sieb<sup>31</sup> sydd<sup>32</sup> yt,<sup>33</sup> rys<sup>34</sup> ap<sup>35</sup> sion.  
 na wna<sup>36</sup> di iawn<sup>37</sup> mwy<sup>38</sup> no<sup>39</sup> dall,  
 nath<sup>40</sup> wyr,<sup>41</sup> am a wnaeth<sup>42</sup> arall.<sup>43</sup>

<sup>1</sup> Faeth (i.e., f'æth), B 7 : vaeth, B 4 : bhaeth, S 4 : vath, B 10 : eth, B 3.  
<sup>2</sup> Feth, B 10 : faeth, *most others*. <sup>3</sup> Enyd, B 6, 8, 10. <sup>4</sup> Bh'aeth,  
 S 4 : vaeth, B 4 ; R : faeth, B 7. <sup>5</sup> Ar, *in most copies*. <sup>6</sup> Feth,  
 B 1, 2, 4, 6, 8 ; S 3 ; J 1 : fethy, B 9 : fethv, J 2. <sup>7</sup> Gid, B 9.  
*These lines are transposed in B 7.* <sup>8</sup> Treth, B 4. <sup>9</sup> Pon diriad, B 4 :  
 penn irad, S 1. <sup>10</sup> Ar, B 4. <sup>11</sup> Ni, S 3 : ny, S 5. <sup>12</sup> Fynner,  
 B 4 : fyner, S 3 : *couplet found only in R ; B 4 ; S 3, 5.* <sup>13</sup> Ac,  
 B 2, 6. <sup>14</sup> I dda, B 2, 9 ; J 1. <sup>15</sup> Gwanwr, B 2, 4 ; R.  
<sup>16</sup> Hwytav, B 8 : hwynt y, B 9 : hwyntwy, B 7 : wyntwy, B 1, 2 :  
 yntau, B 4. <sup>17</sup> Ddau, B 1, 2 : dau, B 4 : ddoe, B 6. <sup>18</sup> Aent, S 3 :  
 aynt, J 2 : a aent, B 3 : aeth, B 4, 8, 9 ; R ; J 1 : eu, B 5. <sup>19</sup> *Not in*  
*B 3, 4 : lines transposed in B 3.* <sup>20</sup> Yr oen, B 2, 5, 9, 10 ; J 1, 2.  
<sup>21</sup> *Not in B 10 : i, B 6.* <sup>22</sup> Ar, B 2, 5, 6, 9 ; J 1. <sup>23</sup> Ole, B 10.  
<sup>24</sup> Yr, B 2, 10 ; J 2. <sup>25</sup> Amaer, B 8 : ameu r, B 4 : y maer, B 2  
 J 2 : y mar, B 10 : i mav r, B 9. <sup>26</sup> Enwir, B 3 : anwir *in most*  
*copies.* <sup>27</sup> Ar, B 8, 10 ; S 5 ; J 2. <sup>28</sup> Yr, S 3. <sup>29</sup> One, B 10 :  
 vn, R. <sup>30</sup> Drwy, B 1, 2, 3, 6, 7, 8 ; S 3 : drwy r, B 9 : ynny, B 5 :  
 yany, J 2. <sup>31</sup> Siep, B 1, 4, 10 ; R ; S 5. <sup>32</sup> Sy, B 5 : seid,  
 B 2, 3, 6, 7 ; S 3 : sied, B 9 : sid, B 1 ; J 1. <sup>33</sup> S'yt, B 1 : wyd,  
 B 2, 3, 6, 7, 9 ; J 1. <sup>34</sup> Rees, B 9. <sup>35</sup> Ab, B 2, 8 ; J 1. *These*  
*lines are transposed in B 9.* <sup>36</sup> Wnna, B 5 : na, B 8. <sup>37</sup> Jawn,  
 B 3, 8 ; R ; S 5. <sup>38</sup> Myn, B 10. <sup>39</sup> Na, B 4, 7, 9, 10 ;  
 J 1, 2 ; R ; S 3, 5. *After na, B 9 inserts dyn.* <sup>40</sup> Ath, B 2, 4.  
<sup>41</sup> Wir, B 2. <sup>42</sup> Awannaeth, B 5 : a naeth, B 9. <sup>43</sup> Arrall,  
 B 5.

[vn del yny<sup>1</sup> dialedd  
a melin wyf ymlaen nedd<sup>2</sup>.] 60  
bwrw<sup>3</sup> adda<sup>4</sup> yw<sup>5</sup> breuddwyd,<sup>6</sup>  
brawd<sup>7</sup> Seth<sup>8</sup> o<sup>9</sup> baradwys<sup>10</sup> wyd.<sup>11</sup>  
mal lasar<sup>12</sup> am drugaredd,<sup>13</sup>  
mal owain<sup>14</sup> wyd<sup>15</sup> am lyn<sup>16</sup> nedd.  
arthur<sup>17</sup> ydwyd<sup>18</sup> wrth rodiaw, 65  
aeth i wlad<sup>19</sup> vnwaith<sup>20</sup> oi law.  
er kolli<sup>21</sup> r tir o hirynt,<sup>22</sup>  
y tir a gair<sup>23</sup>, o<sup>24</sup> try<sup>25</sup> gwynt.  
ni<sup>26</sup> chollaist<sup>27</sup> mwy<sup>28</sup> no<sup>29</sup> chelli<sup>30</sup>  
nath air da iawn,<sup>31</sup> nath wyr<sup>32</sup> di ; 70  
y da a el<sup>33</sup> yn dy waith,  
wedi r<sup>34</sup> el y<sup>35</sup> daw r<sup>36</sup> eilwaith<sup>37</sup> ;

<sup>1</sup> For these words of R we have in B 4 un del ag un; in B 10, vn y del yn y; in S 3, vn dal am i; and in B 8, 9, yn dal yn vn.  
<sup>2</sup> So R: B 4; S 3 have am elin (Elin, B 4) wyf am (o, B 4) lynn nedd. This couplet is wanting in most MSS.: B 8, 9 make one couplet of ll. 55, 60, omitting ll. 56, 59. <sup>3</sup> Bwrw, B 5. <sup>4</sup> Addaf, B 4, 7, 10: addaw, B 2, 6: borev ddydd, B 3: heb Ruddav, J 1.  
<sup>5</sup> Yw n, B 1, 4; R: yw yn, B 6: yw r, B 3; J 2: fon, B 8: fy'n, B 9: i, J 1: mewn, B 7. <sup>6</sup> Braiddwyd, B 4; R: breyddwyd, B 8: breuddwyd, B 1; J 1. <sup>7</sup> Bawd, B 10. <sup>8</sup> Sedd, B 4; R: siob, B 3, 9; J 1. <sup>9</sup> A, B 3; R. <sup>10</sup> Bradwys, B 10: byradwys, B 8: beradwys, B 2, 6. <sup>11</sup> Wyt, B 4, 9.  
<sup>12</sup> Lazar, B 1, 2, 10; J 1. <sup>13</sup> Drvgaredd, B 2, 3, 7: drygaredd, B 4; S 1: drigaredd, B 1, 6; J 1, 2; R. <sup>14</sup> Ywen, B 4; R: oen, B 2; S 3: Ievan, B 7. <sup>15</sup> Wyt, B 8: wy, B 5: wyf, J 1, 2: ych, B 2, 4, 6; S 3: ywch, R: ynt, B 9. <sup>16</sup> Ymlaen, B 4; R.  
<sup>17</sup> Arthr, B 7, 9; J 2. <sup>18</sup> Ydych, B 7, 8. <sup>19</sup> Lys, B 1. <sup>20</sup> Vn waith, B 3, 8: unwaith, B 1, 4. <sup>21</sup> Colli r, B 1, 4; J 1. <sup>22</sup> Hir ynt, B 5: hirhynt, B 3: hir hynt, B 4. <sup>23</sup> Geir, B 1; S 3. <sup>24</sup> Or, B 3: ond, B 5. <sup>25</sup> Tru, B 1: try r, B 2, 7, 8; R; J 1, 2: tri r, B 3: troir, B 5. <sup>26</sup> Ny, R. <sup>27</sup> Chollais, B 4: chollir, B 7.  
<sup>28</sup> Mwyn, B 5. <sup>29</sup> Na, B 4, 7, 9; R: ni, J 1. <sup>30</sup> Cholli, J 1.  
<sup>31</sup> Jawn, R. <sup>32</sup> Wir, B 2. <sup>33</sup> Ael, B 3, 5: a omitted, S 5. In B 10 the line reads, y del o fewn dy waith. <sup>34</sup> Wedy r, R: wedi ir, B 8: gwedi'r, B 9. <sup>35</sup> I, B 1, 4, 8; J 1; R. <sup>36</sup> Daw, B 4: daw yr, B 8.  
<sup>37</sup> Ailwaith, R. This couplet is not in B 7.

dy ran<sup>1</sup> odai<sup>2</sup> i<sup>3</sup> ariana,<sup>4</sup>  
 dy wlad oll a dal y da.<sup>5</sup>  
 tyn<sup>6</sup> went atat<sup>7</sup> yn vndydd, 75  
 nid<sup>8</sup> anodd<sup>9</sup> yt<sup>10</sup> dynnv<sup>11</sup> dydd ;  
 ath wlad oll<sup>12</sup> ith<sup>13</sup> ol y<sup>14</sup> daw,  
 ni<sup>15</sup> tharian<sup>16</sup> ith<sup>17</sup> ddihevraw<sup>18</sup> ;  
 o bv<sup>19</sup> ddydd i neb ddyddio,  
 o bydd<sup>20</sup> vyth<sup>21</sup> wrth ych<sup>22</sup> bodd vo.<sup>23</sup> 80

## IERWERTH VYNGLWYD AI KANT.

<sup>1</sup> Rann, B 2, 6 ; J 1.    <sup>2</sup> Od ai, B 2, 3, 7 : od ei, B 1, 6 : o dei, S 3.  
<sup>3</sup> Omitted in B 6 ; J 2.    <sup>4</sup> Arrianna, B 2 : arianna, B 9 : iriana, J 2 :  
 yriana, B 8.    <sup>5</sup> Couplet not in B 4 ; R.    <sup>6</sup> Tynn, B 2, 3, 6, 7 ;  
 J 1, 2.    <sup>7</sup> Attat, B 3 ; J 2 : attad, B 1, 2, 4, 7 ; J 1 ; atad, B 6, 8 ; R.  
<sup>8</sup> Di, B 8.    <sup>9</sup> Dannod, B 3, 4, 7 ; S 5 : tannod, B 1 : tanod, B 10 :  
 anod, B 6, 8.    <sup>10</sup> Vt, B 6 : vtt, J 1 : ytt, B 7.    <sup>11</sup> Dynv, B 6, 7 ;  
 J 2 : dynnv, B 4 : dynny, R : dyny, B 8 : tynv, B 9 : tyny, B 10 :  
 tynnu, B 1.    <sup>12</sup> Wenn, S 3.    <sup>13</sup> Yth, B 3, 4 ; R.    <sup>14</sup> I, J 1, 2 ;  
 R : for ith ol y, B 2, S 3, read ith ddwylo : B 3, yth law y.    <sup>15</sup> Ny, R.  
<sup>16</sup> Thariant, B 5 ; S 3 ; J 2 : B 8 reads nith aria : B 2, 3, 6, 9, ath arian.  
<sup>17</sup> Yth, R.    <sup>18</sup> Ddeheuraw, B 1 : diheuraw, B 4 : diheyraw, J 1 : dihev-  
 raw, B 8 : dehevraw, B 6 : in B 5 the last two words are written ithihev-  
 raw : in S 5, i thihareu. The lines are transposed in B 2, 7.    <sup>19</sup> Bu,  
 B 1, 4 : by, J 1 ; R.    <sup>20</sup> Budd, B 1.    <sup>21</sup> Fyth, in many MSS.  
<sup>22</sup> Yn, B 8 ; S 3.    <sup>23</sup> Fo, in most of the MSS. ; i fo, B 3 : a fo, B 4 :  
 a vo, R.—The name is generally written Ierwerth (Iorwerth, B 4, 5, 8)  
 Vynglwyd or Fynglwyd (Fwnglwyd, B 3) : B 1 has Ierwerth fynglwyd  
 ai cant yn well no thri oi canauw hwy.

## II.

## A CYWYDD TO RHYS AP SION.

Transcripts of this poem are contained in the volumes designated above as B 4, B 7, B 8, B 10, J 2, S 5 and R, and also in Shirburn MS. 113, D. 6 (p. 254), a MS. of the early part of the 18th century, here marked S 2.

The poem is printed nearly as it stands in R, to which a certain authority attaches, as it was probably written in Glamorganshire, which was also apparently the author's native county. In the other copies the variations are frequently due to the transcriber's anxiety to do away with some Gwentian dialectic peculiarity. Under this and the next *Cywydd* the less significant variations in orthography are not noticed. The nature of these minor variations will be sufficiently understood from the variants given under the first poem. As vowels, *u; v, y, i, j* are constantly interchanged, so that we find the same word written *pur, pür, pür, pvr, and pyr*; we find *baiys, beivs, beiys, and beys*; *heddyw, heddiw, hedduw, and heddiw*. The consonants *c* and *k* are interchanged (*crau, craj, krav*; *y kred, i kred, i cred*); and in the beginning of words we see *rh, r, and rr* (*rhys, rys, rrys*). Similarly *f* and *v* are used by different copyists, and sometimes both by the same copyist, but not indiscriminately. In R the writer generally uses *v* at the beginning of a word or syllable, and *f* at the end.

The title prefixed to the poem in two of the copies states it was composed when the author "was kept in prison by Sir M. Cradock, in Swansea". But the *Cywydd* itself does not state this; it rather implies that the poet was at large. In line 25 he says:

"Ef a'm helir trwy'r tiredd  
Ym mlaen y iwrch am Lynn Nedd."

"I am hunted through the lands faster than a deer for the

lord of Neath Valley." And twenty lines further on he says: "As long as my feet bear, I will come to you, Rhys; well or ill, I will take the journey," etc. And it may be questioned whether, if he had been in prison, he would have been treated like a first-class misdemeanant at the present day, and freely supplied with the means for repeating his former offence and defying his powerful persecutor. It is more likely that, in order to escape imprisonment, he was forced, like his patron, to go *ar herw*. He may have been taken and imprisoned subsequently, though there is nothing in the third *Cywydd* to show this. The wording of the title in B 10 is ambiguous; it may mean that Rhys was in prison, and not the poet. This, indeed, may have been the fact: such a supposition is more in accordance with the statements contained in the poem than the other.

Be that as it may, it seems clear that his violent denunciation of the Sheriff in the first *Cywydd* had aroused the anger of that dignitary, and brought Yoraeth into imminent danger. This second effusion was not calculated to soothe the resentment of the worthy knight. Line 8, "Baedd yw dyn oni bydd da"—a man is but a boar, if he is not good—may have been intended as a sly hit at Sir Matthew, who bore on his shield three boars' heads. Lines 49—58 allude to some disunion in the family of Rhys ap Sion, to which the poet attributes the misfortunes of his patron.

"No man", the poet implies, "is perfect, but beshrew us! if you are now to blame, Rhys ap Sion. You are of the noblest stock in the land, but nobility without virtue leaves a man no better than a hog. And what avails high lineage or long life? The generous, and the proud, dukes and kings, all must die at last. In you we have lost the head and stay of your house. You have had a fall, but I shall see you rise again, a reward for all I am suffering. Now I am hunted like a deer on your account, and dare not sing your praise for your foes: I am 'a false knave' if I sing what is true. Faith-

ful to you, I suffer, but only as all the saints suffered; I am another Peter, marked by all as your follower; but I will never deny you. Tongue and heart are yours; faithful, though torn in pieces. While my feet can bear me, in health or in sickness, I will come to you. You have not changed, if others have; and he who is a traitor to his kinsmen sacrifices all his glory. Union alone can maintain a noble house. Unite then, and be reconciled, sons of Einion. But for the breach between you, you and yours would never be weakened. Now you are like the tide at the ebb, or the moon on the wane: like the waxing of the moon be the return of your prosperity. As Job of old regained his riches, so may your wealth, your people, and your land, be restored to you once more."

“ LLYMA GYWYDD A WNAETH JORAETH I RYS AP SION PAN OEDD  
JORAETH YNGHARCHAR SYR MATHO KRADOG YN ABER-  
TAWÉ.”

Pwy ar<sup>1</sup> davod pur divai,  
pwy<sup>2</sup> wr a<sup>3</sup> vydd hep<sup>4</sup> ryw vai?  
oerfel<sup>5</sup> ynn<sup>6</sup> er a wnelon,<sup>7</sup>  
os beius<sup>8</sup> ywch,<sup>9</sup> Rys<sup>10</sup> ap Sion.  
a fu<sup>11</sup> enwog<sup>12</sup> o vonedd  
i alw a wnaid<sup>13</sup> o lynn nedd.

5

Title: B 4, Llyma gywydd a wnaeth Iorwerth i Rys ap Sion pan oed Iorwerth yngharchar gan I Maetho cradog yn Aher tawe. B 8, Kowydd i Rys ap Sion o lyn Ned. B 10, Llyma gowydd y wnath Jorwerth Vynglwyd y rys ab Sion olynedd pan oedd ef yngharcher gan Syr Matho Cradog.

<sup>1</sup> Pa ryw, B 7.      <sup>2</sup> Pa, B 7, 8, 10.      <sup>3</sup> Y, B 10: J 2 omits wr a, reading Pwy fydd, etc.      <sup>4</sup> Hep, B 8: heb, R and the rest.  
<sup>5</sup> Oerfel, R: oer wel, B 8.      <sup>6</sup> Jnn, R: ym, S 2: yw, B 4: hynn, J 2.  
<sup>7</sup> Y nelon, B 10.      <sup>8</sup> Baiys, R.      <sup>9</sup> Ych, B 8; S 2: chwi, B 4: wyd, J 2: yw, B 7.      <sup>10</sup> Rhys, B 4, 7.      <sup>11</sup> Ef ai, R; B 4: y fy, B 4: a fo, B 8.      <sup>12</sup> Anwyl, B 7.      <sup>13</sup> I naid, R (i alw i naid, i.e., ei alw a wnaid): naid, B 10; S 5, omitting i: raid, B 4: a wnai, J 2: a wnair, B 7, 8.

bonedd heddyw ni<sup>1</sup> wedda,  
 baedd<sup>2</sup> yw dyn oni<sup>3</sup> bydd da ;  
 os<sup>4</sup> byw neb dros benn i<sup>5</sup> oes,<sup>6</sup>  
 ba dda a wnai<sup>7</sup> byw ddwyoed<sup>8</sup> ?<sup>9</sup> 10  
 pwy 'r hael or pur wehelyth,<sup>9</sup>  
 pwy'r rai<sup>10</sup> beilch<sup>11</sup> syn<sup>12</sup> parhau<sup>13</sup> byth ?  
 ba<sup>14</sup> ddug,<sup>15</sup> o bai<sup>16</sup> dda i<sup>17</sup> waith,  
 ba<sup>18</sup> vrenin heb varw vnwaith ?  
 pwy<sup>19</sup> nenn na chwypai n<sup>20</sup> vnawr, 15  
 pan elo r un<sup>21</sup> penn i lawr ?  
 y penn aeth,<sup>22</sup> er pan<sup>23</sup> aethost,<sup>24</sup>  
 a vo<sup>25</sup> penn, ef yw y post.<sup>26</sup>  
 ni bv Arthur aberthweilch<sup>27</sup>  
 ond tra vu na fênt<sup>28</sup> ry feilch.<sup>29</sup> 20  
 kawsoch<sup>30</sup> gwymp, nid kas ych gwaith,<sup>31</sup>  
 kav<sup>32</sup> dal ach<sup>33</sup> kywod<sup>34</sup> eilwaith.<sup>35</sup>

<sup>1</sup> Heddiw ny, R.      <sup>2</sup> Badd, B 10: baweidd, B 7.      <sup>3</sup> Ony, R: ni, B 7.  
<sup>4</sup> Pei, B 8: a, B 10: ai, J 2; S 2.      <sup>5</sup> Y, B 10: ei, B 4; S 2: omitted by J 2.  
<sup>6</sup> Awr, J 2; S 2: in B 7 line reads, Ba wr o bai hir i oes.      <sup>7</sup> A wna, B 7, 8: y wna, B 10.      <sup>8</sup> Ddwy-awr, J 2; S 2.  
<sup>9</sup> Pwy yw'r (or, B 4) hael pur (ne pur, J 2) wehelyth, B 7, 8; S 2: wahelyth, B 10.      <sup>10</sup> Pwy or rai, R: pwy ywr rhai, J 2; S 2: pwy rhai, B 4: pa rai, B 8, 10.      <sup>11</sup> Bailch, R: balch, B 10.  
<sup>12</sup> Sydd yn, B 4: fv'n, J 2.      <sup>13</sup> Pyrhau, S 2: pyray, B 8: paray, B 10: in B 7 line reads, ba rai beilch a bery byth.  
<sup>14</sup> Pa, S 2.      <sup>15</sup> Ddvg, R: ddvk, J 2: ddyv, B 7, 8.      <sup>16</sup> Bv, S 2.  
<sup>17</sup> Ei, S 2: o, J 2.      <sup>18</sup> Pa, J 2; S 2.      <sup>19</sup> Pa, B 7, 8; J 2; S 2: ba, B 10.      <sup>20</sup> Chwypai yn, B 8; J 2: chwympe 'n, B 10.      <sup>21</sup> Elo r vn, R: elo un, B 4: elai vn, B 7, 8; S 2: el 'vn, J 2: elai er vn, B 10.  
<sup>22</sup> Ath, B 10.      <sup>23</sup> Pen, B 8: penn, B 10.      <sup>24</sup> Aythost, B 10: evthost, B 7.  
<sup>25</sup> Y for, B 10: a fo, S 2.      <sup>26</sup> Ef yw pôt, J 2: ef vwr post, B 10.  
<sup>27</sup> Ybeirhweilch, B 8: aberthwalch, B 10.  
<sup>28</sup> B 7: na vaynt, B 10: vn fort, S 2: vnte, J 2: ynod, B 8.      <sup>29</sup> Rhy falch, B 10: ar feilch, J 2: the couplet is not in R; B 4; S 5  
<sup>30</sup> Kowsoch, J 2: cowsoch, S 2: kowasoch, B 8.      <sup>31</sup> Nyd kas yweh gwaith, J 2: nis cas eich gwaith, S 2.      <sup>32</sup> Caid, B 4.      <sup>33</sup> Och, J 2; B 7: os, S 2: ath, B 4.  
<sup>34</sup> Kyfod, J 2; B 7, 8, 10: cyfod, S 2: kywod, S 5: cywod, B 4.      <sup>35</sup> Ailwaith, R.

dyn wedi dyny ydwy<sup>1</sup>  
 dan y dwr<sup>2</sup> am danad wy;<sup>1</sup>  
 ef<sup>3</sup> am helir drwy'r tiredd 25  
 y mlaen y iwrch<sup>4</sup> am lynn nedd;<sup>5</sup>  
 ni beiddaf,<sup>6</sup> ni bu<sup>7</sup> addas,  
 ganu<sup>8</sup> dy gerdd gann dy gas;  
 anghavog<sup>9</sup> ag anghywir<sup>10</sup>  
 a chnaf<sup>11</sup> wyf, o chanaf<sup>12</sup> wir; 30  
 raid i vardd, os rodio<sup>13</sup> vydd,  
 gnoi kil i ganu<sup>14</sup> kelwydd.  
 a gevais am ych govyn,<sup>15</sup>  
 y saint oll a gawsant<sup>16</sup> hynn.  
 trwm<sup>17</sup> yw<sup>18</sup> voes or<sup>19</sup> term a vu,<sup>20</sup> 35  
 pai<sup>21</sup> drom<sup>22</sup> oes Pedr<sup>23</sup> am Jesu.<sup>24</sup>  
 pa vn<sup>25</sup> a<sup>26</sup> ovyn pa nwyf?<sup>27</sup>  
 pa dridyn?<sup>28</sup> ail<sup>29</sup> Pedr<sup>30</sup> ydwyf.<sup>31</sup>

<sup>1</sup> Ydwyf *and* wyf, B 10; J 2.      <sup>2</sup> Donn, B 10: *this couplet not in*  
 R; S 5; B 4, 7.      <sup>3</sup> Os, S 2: e fo mhelir, J 2.      <sup>4</sup> Jwrch, R;  
 B 8, 10: ymlan wrch, J 2.      <sup>5</sup> Am Jor lyn nedd, B 8: *in* S 2 *line*  
*reads*, ymlaen nych wy am Lynn Nedd.      <sup>6</sup> Nj baiddaf, R: ni  
 feiddia, S 2, 5: ni feiddiwn, J 2: ni baidaf, B 4: beiddiaf, B 8.  
<sup>7</sup> Ny bv, R: ny by, B 10: ni fv, S 2, 5.      <sup>8</sup> Ganv, R.      <sup>9</sup> Angh-  
 aüog, B 4; S 5: anghewawg, B 8: angheyog, B 10: anghefol, J 2; S 2:  
 anghewawl, B 7.      <sup>10</sup> Anghowir, J 2; B 8, 10.      <sup>11</sup> Chna, S 2:  
 chlaf, B 4.      <sup>12</sup> O chana, S 2: o hanaf, S 5: oni chanaf, J 2.  
<sup>13</sup> Rodia, S 5: *in* B 7, 8, 10; J 2; S 5, *this line reads*, gorev (gore, J 2)  
 i (goraey, B 10) vardd, gwell no (na, B 10; S 5) gwir (gwin, B 10)  
 vydd.      <sup>14</sup> Ganv, R: gany, B 8.      <sup>15</sup> Y gevais, *etc.*, B 10: a gerais  
 am yth goryn, B 4.      <sup>16</sup> Gowssant, B 8: gawson, B 10.      <sup>17</sup> Trom  
*in all except* R.      <sup>18</sup> *Not in* B 10, *which reads*, trom foes or term vy.  
<sup>19</sup> Os, B 4: ar, B 7.      <sup>20</sup> Vy, R: vv, S 5: afv, B 4, 7, 8; J 2.  
<sup>21</sup> Bai, B 4: pe, B 7; J 2: bv, B 8: by, B 10.      <sup>22</sup> Trwm, J 2:  
 drwm, B 10.      <sup>23</sup> Bedr, B 4, 8: beder, B 10.      <sup>24</sup> Jessy, J 2; B 8:  
 Jessy, B 10.      <sup>25</sup> Ddyn, B 10; J 2.      <sup>26</sup> Y, B 10: heb, B 7.  
<sup>27</sup> Pwy nwyf, S 2: y nwyf, B 4: pwy wy, B 8: pwy wyf, B 7, 10; J 2.  
<sup>28</sup> Drindyn, S 5.      <sup>29</sup> Ai, B 8.      <sup>30</sup> Peder, B 10.      <sup>31</sup> Ydwy,  
 B 8.



ni<sup>1</sup> vynna<sup>2</sup> vyth, mi a'n vud,<sup>3</sup>  
 dy<sup>4</sup> wady dra<sup>4</sup> voi n<sup>5</sup> dwedyd,<sup>5</sup> 40  
 mae r<sup>7</sup> tavod yn<sup>8</sup> gyfrodedd  
 ar<sup>9</sup> galon ywch,<sup>10</sup> ior glynn<sup>11</sup> Nedd;  
 er torri yn gwarteron<sup>12</sup>  
 y<sup>13</sup> krav, i ti y kred honn;  
 try<sup>14</sup> ddalio,<sup>15</sup> nid ry ddilys,<sup>16</sup> 45  
 y traed,<sup>17</sup> yr af<sup>18</sup> attad, Rys;  
 yn iach, yn glaf, dygaf daith,  
 yn vyw'r wyl,<sup>19</sup> yn varw eilwaith.<sup>20</sup>  
 ni<sup>21</sup> throes di, o throes dy iau,<sup>22</sup>  
 onid<sup>23</sup> drosod<sup>24</sup> dy<sup>25</sup> drasau;<sup>26</sup> 50  
 a<sup>27</sup> garo lladd<sup>28</sup> i<sup>29</sup> geraint,<sup>30</sup>  
 vo<sup>31</sup> gyll i vrig<sup>32</sup> oll a'i<sup>33</sup> vrait;

<sup>1</sup> Ny, R.      <sup>2</sup> Vynnai, B 4: mynna, B 10: myna, B 7, 8; J 2; S 2.  
<sup>3</sup> Ni a'n vud, R: mia yn fyd, B 10; J 2: mi a y fyd, B 8: mi yn fvd,  
 B 7.      <sup>4</sup> Tra, B 7, 8; J 2; S 2: tro, B 10.      <sup>5</sup> Fwy n, B 7; S 2:  
 fwi n, B 10: fwy yn, B 8; J 2: rwi n, B 4.      <sup>6</sup> Dwedvd, R:  
 doydd, B 8; J 2; S 2.      <sup>7</sup> Ma r, B 10.      <sup>8</sup> Mor, S 2.  
<sup>9</sup> Maer, B 8.      <sup>10</sup> Uwch, B 4: yt, B 7; J 2.      <sup>11</sup> Jor, R:  
 aer, J 2.      <sup>12</sup> Gwarterion, B 7, 8; J 2: in S 2 line reads, er ei  
 thorri'n chwarthorion.      <sup>13</sup> Ar, B 8: or, B 7; S 5: line in J 2,  
 y karkrav i ti y kretton; and in the margin, y kark i ti y kréd  
 hon.      <sup>14</sup> Tra, most of the copies.      <sup>15</sup> Ddalhonn, B 10.  
<sup>16</sup> Nittryddilys, J 2.      <sup>17</sup> Trad, B 10: traid, B 4.      <sup>18</sup> Ir af,  
 R: y ddan, B 10: a red, J 2: couplet not in B 7, 8.      <sup>19</sup> Yn fyw  
 yr wyl, B 8: yn fywif wyf (altered from wir wyl), B 10: i fywr wyl,  
 B 4, 7; J 2.      <sup>20</sup> Ailwaith, R: 'railwaith, S 5.      <sup>21</sup> Ny, R.  
<sup>22</sup> Iav, R: jav, S 5: ni thorres iau, B 4: B 7, 8, 10; J 2; S 2 quite  
 different: nid a Rys dim (dyn, B 7, 8: diin Rys, B 10) dros (dras, S 2)  
 dy iav (mav, S 2: drosy dav, B 8: drossod tav, B 7).      <sup>23</sup> Enyd, B 4:  
 ond a, B 7, 8, 10; J 2; S 2.      <sup>24</sup> Dreisian, S 2.      <sup>25</sup> O, B 8.  
<sup>26</sup> Drasav, R: drassav, B 8: dressay, B 10.      <sup>27</sup> Y, B 10.      <sup>28</sup> Ladd,  
 S 2; J 2: lath, B 10.      <sup>29</sup> Y, B 10.      <sup>30</sup> Gerynt, B 10.      <sup>31</sup> A,  
 B 4, 8; J 2; S 2, 5: e, B 7: y, B 10.      <sup>32</sup> V frj (i.e., ei fri), B 10.  
<sup>33</sup> A'u, R: ai holl (for oll a'i), B 8.

kyd benn syn<sup>1</sup> kadw bonedd,  
 kadw, galw n un<sup>2</sup> koed<sup>3</sup> Glynn Nedd.  
 kymmodwch,<sup>4</sup> kynheliwch<sup>5</sup> hon ; 55  
 kytunwch,<sup>6</sup> koed dau<sup>7</sup> Einion.<sup>8</sup>  
 oni<sup>9</sup> chaid<sup>10</sup> ynoch adwy,  
 nith<sup>11</sup> wanhaid<sup>12</sup> na thi na hwy.<sup>13</sup>  
 llyr wych<sup>14</sup> aeth oll<sup>15</sup> ar ochel,<sup>16</sup>  
 val<sup>17</sup> llyr ywch,<sup>18</sup> velly yr el<sup>19</sup> 60  
 y lleuad,<sup>20</sup> pan<sup>21</sup> vo lleiaf,<sup>22</sup>  
 nid llai red ond i<sup>23</sup> lliw r haf.  
 ni bo n<sup>24</sup> llai i chwi, benn llad,  
 aur<sup>25</sup> yn llaw na<sup>r</sup><sup>26</sup> hen lleuad.<sup>27</sup>  
 dy olud<sup>28</sup> velly delo,<sup>29</sup> 65  
 mal<sup>30</sup> y daeth<sup>31</sup> am<sup>32</sup> olud Jo,<sup>33</sup>  
 ath dda,<sup>34</sup> ath wyr aeth<sup>35</sup> ith<sup>36</sup> waith,  
 ith<sup>36</sup> law del,<sup>37</sup> ath wlad eilwaith.<sup>38</sup>

JORWERTH VYNGLWYD AI KANT.<sup>39</sup>

<sup>1</sup> For benn syn, B 4 has ben a sydd yn: S 5, benn a syn: S 2, bennv yn: B 10, benny syn: B 7, bennav syn: B 8, benav sy yn: J 2, o bynv syn. <sup>2</sup> Galw n vn, R: galw yn vn, B 4, 8: a galw yn vn, B 10: agalw n vn, B 7; S 2: galon vn, J 2. <sup>3</sup> Cod, B 10.  
<sup>4</sup> Kymodrwch, J 2. <sup>5</sup> Kynhedlwch, B 10. <sup>6</sup> Ka ty nwch, B 10: cyd tynwch, S 2. <sup>7</sup> Tav, J 2; S 2: dwy, B 8. <sup>8</sup> Ejnnon, B 10: enion, J 2: *couplet not in R; S 5; B 4.* <sup>9</sup> Ony, R: *and others.*  
<sup>10</sup> Cheid, S: rhaid, B 7. <sup>11</sup> Nyth, R; *etc.* <sup>12</sup> Wanhevnt, S 2.  
<sup>13</sup> *Couplet wanting in J 2.* <sup>14</sup> Ych, B 8. <sup>15</sup> For aeth oll, B 10 has ath oll: S 2 omits oll: B 7, 8, felly, *omitting aeth.* <sup>16</sup> Echel, S 2: vchel, J 2: wachel, B 10. <sup>17</sup> Fel, B 10: fa, J 2. <sup>18</sup> Uwch, B 4: wych, J 2. <sup>19</sup> Velly ir el, R: felly i rel, B 7, 8: fellv r el, J 2.  
<sup>20</sup> Llauad, R. <sup>21</sup> Ban, R. <sup>22</sup> Llaiaf, R: lliaf, B 10: lleia, S 2.  
<sup>23</sup> For ond i, B 8 has onid: B 7; S 2 read nid llai y (ir, S 2) rhed na lloer haf (ha, S 2): *couplet not in J 2.* <sup>24</sup> Ny bo, R; B 10: ni bo 'n, B 4; S 5: ni bv, S 2: ni bv yn, B 8. <sup>25</sup> Awr, B 8. <sup>26</sup> Nor, S 2.  
<sup>27</sup> Llauad, R; S 2: llyad, B 10: *couplet wanting in B 7; J 2.*  
<sup>28</sup> Olvd, R; *etc.*: olv, S 2. <sup>29</sup> I ddelo, R: i delo, B 4, 7; S 5: delon, J 2: delof, B 8. <sup>30</sup> Fal, B 8, 10: fel, J 2: ail, B 7. <sup>31</sup> Y dauth, R: y dath, B 10: y doeth, B 7; S 2: i doeth, B 4, 8; J 2.  
<sup>32</sup> I, B 7, 8. <sup>33</sup> Non, J 2: of, B 8. <sup>34</sup> Ath tha, R: a tha, S 5: ath da, B 4: ath aur, B 10: B 8 reads, ath wyr ath dda. <sup>35</sup> Ath, B 10.  
<sup>36</sup> Yth, R. <sup>37</sup> Y del, B 10: i del, S 2. <sup>38</sup> Ailwaith, R. <sup>39</sup> Ierwerth fynglwyd ai Kant, B 7, 8; J 2; S 2: Iorwerd Vwnglwyd, B 10.

## III.

## A PALINODE TO SIR MATTHEW CRADOCK.

Of the following composition copies are found in the MSS. already described, B 3, R, S 5, in Shirburn MS. 113, D 1, here marked S 1, and in Stow MS. No. 672, once the property of Edward Lhuyd, marked here L. Of these copies, B 3 appears to be the oldest, and the text is printed from it with one or two variations.

This *Cywydd*, in which the writer deprecates the anger of Sir M. Cradock, is much less spirited than the preceding ones. After complimenting Sir Matthew as Sheriff, he proceeds in a rather obscure way to refer to some of his ancestors. Howel Melyn, mentioned in line 8, was the father of Gwirvil, the wife of Gwilym ab Evan ap Cradock, and Sir Matthew's grandmother. Sir Matthew Cradock's mother was a Horton (l. 12). Further on in the poem (l. 60) is another reference of some interest to genealogists. The writer implies that he was saved from the knight's vengeance by the intercession of "Maestres Ian" (or "Sian"). This lady was, no doubt, Sir Matthew's first wife, the daughter of Philip Mansel, of Oxwich. In Hugh Thomas's MS. she is called Alice; but in the pedigree communicated to Mr. Montgomery Traherne (*Historical Notices*, p. 6), by Mr. C. G. Young, F.S.A., York Herald, the name is Jane. In Sir Thomas Phillips's privately printed *Mansell Records and Pedigrees*, the name is also given as Jane. The present allusion is good evidence that this was the real name.

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[LLYMA GYWYDD AWNAETH JORAETH I GAISO HEDDWCH GAN  
SYR MATHO KRADOG.]

Pwy wnai<sup>1</sup> sir ar dir kaer dyf?<sup>2</sup>  
 Pwy ny<sup>3</sup> sir yw n<sup>4</sup> penn<sup>5</sup> Siryf?<sup>6</sup>  
 addvg<sup>7</sup> y<sup>8</sup> rayt<sup>9</sup> heddiw<sup>10</sup> grog  
 ith<sup>11</sup> was kred, Mathias kradog. 5  
 ayrwy<sup>12</sup> roed<sup>13</sup> or<sup>14</sup> aur ydwyd  
 ar warr dyn, or wiried<sup>15</sup> wyd;  
 helem a ddwg hael<sup>16</sup> am ddyd,  
 havl<sup>17</sup> a mael<sup>18</sup> Howel melyn;  
 gwayw ag<sup>19</sup> vnllaw drwy ganllv,  
 galw am waiw ddyd<sup>20</sup> Gwilim ddy; 10  
 tynn gaerae<sup>21</sup> tan ne<sup>22</sup> gorwynt  
 hwyr y kynn gaer hortwyn<sup>23</sup> gynt.  
 ysy<sup>24</sup> heddiw o swyddav  
 fy<sup>25</sup> wiw i<sup>26</sup> dwyn y<sup>27</sup> fydav; 15  
 swyddav danad a gad gant,  
 swyddog arnad sydd gornant;<sup>28</sup>

Title: I ofyn cymmod, B 3; I Mathias Cradog, S 1; gaiso i heddwch  
(for "gaiso heddwch"), S 5.

<sup>1</sup> Wna, R.      <sup>2</sup> Kaer Dyv, S 5.      <sup>3</sup> In, S 1.      <sup>4</sup> Yw (for  
yw n), S 5.      <sup>5</sup> Pen, B 3.      <sup>6</sup> Shiryf, B 3: ssieryf, L.      <sup>7</sup> A dug,  
S 1: i ddyg, R: y ddyg, L.      <sup>8</sup> Ir, R: yr, S 1.      <sup>9</sup> Ai, R:  
aed, S 1: ddai, L.      <sup>10</sup> Heddiw r, R: heddy i, S 1.      <sup>11</sup> Yth,  
R; L.      <sup>12</sup> Aerwy, S 1: aurwy, R.      <sup>13</sup> A roed, S 1: ü roed, L.  
<sup>14</sup> O, R; S 1; S 5.      <sup>15</sup> Wired, R 1: wirod, S 1; S 5: wiriod, L.  
<sup>16</sup> A helm a ddwg haul, S 1: helm a ddwg hyal (hual, S 5), R: helem ü  
ddwg hael, L.      <sup>17</sup> Haul, S 1: hael, R; L.      <sup>18</sup> Am ael, R.  
<sup>19</sup> Oi, S 1: gwayw vn lliw, L.      <sup>20</sup> I ddyd, R: yddwyd, L.  
<sup>21</sup> Garw or, R: garw fal, S 1.      <sup>22</sup> Neu, S 1: ae, R.      <sup>23</sup> I (y, L)  
tynn gar Hortwn (hortynn, L), R; L.      <sup>24</sup> A sy, R: ü sydd, L.  
<sup>25</sup> Sy, R; S 1; S 5: ssy, L.      <sup>26</sup> Eu, S 1: y, L.      <sup>27</sup> A sy, R:  
y sy, S 1: ü ssydd, L.      <sup>28</sup> Two lines combined in B 3: swyddav  
danad sydd gornant.

val i sawdd ne i bawdd y bad,  
 I sawdd dyn ai swydd danad.<sup>1</sup>  
 dy air a gair drwy-gerrig,  
 dywaid<sup>2</sup> ddav<sup>3</sup> air ond wyd ddig.<sup>4</sup> 20  
 o digiaist, ryw<sup>5</sup> daiogyn<sup>6</sup>  
 ne бүr<sup>7</sup> sais a beris hyn;  
 dwyn dwr<sup>8</sup> tv<sup>9</sup> hwynt<sup>10</sup> i erwi<sup>11</sup>  
 a dwfr yw dwyn dy far di;  
 troi kas ataf, was y fen,<sup>12</sup> 25  
 yw troi gwnn at ryw gawnen.<sup>13</sup>  
 gochel wan gwiw chwilia<sup>14</sup> wir  
 gwann ywr<sup>15</sup> kae gan wr kowir;<sup>16</sup>  
 dyro dy rym ar dwr draw,  
 dy rym oedd rydrwm iddaw;<sup>17</sup> 30  
 ymherodr<sup>18</sup> am a<sup>19</sup> hevrynt  
 yma<sup>20</sup> bu gas ar<sup>21</sup> mab gynt;  
 y mab ail ddiamav<sup>22</sup> bod  
 mvd wyf ddiamav<sup>23</sup> dafod.  
 saithwyr llen y sydd<sup>24</sup> gennyf, 35  
 ser a gwyr da sir Gaer dyf.<sup>25</sup>

<sup>1</sup> Fel y sawdd neu y bawdd, etc., S 1: mal ü ssawdd nay bawdd, etc., L: two lines combined in B 3, fal i sawdd dyn ai swydd danad.

<sup>2</sup> Dowaid, B 3: dwaid, L.

<sup>3</sup> Ti, S 1.

<sup>4</sup> Wyt dig, S 1.

<sup>5</sup> Bu, S 1.

<sup>6</sup> Diogyn, B 3: dauogyn, S 5.

<sup>7</sup> Neu bwy, S 1:

nay byr ssais ü, L.

<sup>8</sup> Tir, R: twr, L.

<sup>9</sup> Di, R: ti, S 5.

<sup>10</sup> Hwnt, R; S 1; S 5: tyhwnt, L.

<sup>11</sup> Derwi, S 1.

<sup>12</sup> Dy

Wenn, R: line in L reads troi kas anaf wasc (or wast) ü venn.

<sup>13</sup> Gownen, B 3.

<sup>14</sup> A choel o, R; L: a choelia, S 1.

<sup>15</sup> Yw

kae, R: cawod, S 1.

<sup>16</sup> Y kywir, R; S 1: ü kywir, L.

<sup>17</sup> Doro

.....yddaw, L: these two lines combined in S 1, dyro dy rym oedd rydrwm iddaw.

<sup>18</sup> Amherawdr, R: ym herod, S 1: ym herodr, L.

<sup>19</sup> Am i, R: am yheyrynt, L.

<sup>20</sup> Mwy, R.

<sup>21</sup> Y, S 1; L:

am y, R.

<sup>22</sup> Diammau, S 1. In R line reads, ar mab er amav bod:

in S 5, ar mab wyf er amav bod: in L, ar mab ail, etc.

<sup>23</sup> Di

amav, R.

<sup>24</sup> A sy, R.

<sup>25</sup> Ser o gwyr dawn sir

gaerdyf, R.

gwae finne,<sup>1</sup> os gofynnwch<sup>2</sup>  
 am iaith<sup>3</sup> y saith, Mathias, ywch,<sup>4</sup>  
 ni mynnwch ddyn im enwi,  
 eithr y dyn sy 'm ethrodi ;<sup>5</sup> 40  
 os brawd fyn ddangos y bai  
 dan ai gas ai dangosai ;<sup>6</sup>  
 gwell ydyw i gav<sup>7</sup> lledwg  
 ller drin nor deallwr<sup>8</sup> drwg.  
 dav air yw vn gair i<sup>9</sup> gall, 45  
 düw addowad dav ddvall ;<sup>10</sup>  
 mawl agwad amlwg ydoedd  
 mal y gwr ar<sup>11</sup> milgi oedd.  
 och nant<sup>12</sup> gwelad wrth gadwyn  
 ar vcha mor<sup>13</sup> er ych mwyn ; 50  
 yr edn a elwir ydwyf,<sup>14</sup>  
 agwae<sup>15</sup> fi ar<sup>16</sup> ogof wyf :  
 gwae fi ! ble r afi<sup>17</sup> ar far ?  
 gwir ddüw, agor<sup>18</sup> y ddayar.  
 ble kair gidar<sup>19</sup> gair gyrrig<sup>20</sup> 55  
 bais dduw rhag<sup>21</sup> y neb sy ddig ?  
 y gair gan<sup>22</sup> y wraig arab  
 ydyw ail gair Mair ai mab.<sup>23</sup>

<sup>1</sup> Vinnaw, R.                   <sup>2</sup> Os govynnywch, R ; L : o gofynnych, S 1.  
<sup>3</sup> Waith, R.                   <sup>4</sup> Ych, S 1.                   <sup>5</sup> Athrod i, S 1 : *couplet in L, ny mynwch ddyn ym hennwi eythyr ü dyn ssym hethrod i.*                   <sup>6</sup> *Couplet not in R, and S 5 : in S 1 and L reads, Os bardd fu' n dangos y (y not in L) bai, Dyn o'i (o, L) gas a'i (ü, L) dangosai.*                   <sup>7</sup> Gael, R.  
<sup>8</sup> Na'r dyallwr, S 1 : ar ddeallwr, R ; L.                   <sup>9</sup> Gan, R : gann, L.  
<sup>10</sup> A ddwad dav (ü ddwad day, L) ddeall, R : a ddywawd and ddyall, S 1.  
<sup>11</sup> A, S 1.                   <sup>12</sup> Nam, R ; S 1 ; S 5 ; L.                   <sup>13</sup> Y mor, R : ü rychar mor, L.                   <sup>14</sup> Fal yr edn, etc., S 1 : er edn ü elwir ü dwyf, L.  
<sup>15</sup> Ar gwae, R ; L : a gwa, S 1.                   <sup>16</sup> Or, R ; S 1 ; S 5.                   <sup>17</sup> ddav j, R ; L.                   <sup>18</sup> Egor, S 1 : y (er, L) gwir dduw agor y ddaear, R ; L.  
<sup>19</sup> Gyda, L ; R ; S 1 ; S 5.                   <sup>20</sup> Girig, R ; L : *line in S 1 reads, Ble y cair gyda gair Gurig.*                   <sup>21</sup> Rag, R ; S 5.                   <sup>22</sup> Airiol gair, S 5, and probably R, in which beginnings of lines 55-66 are lost.  
<sup>23</sup> Ydiw gair Mair ar i mab, L ; S 5, and probably R : y sydd ail gair Mair i'r mab, S 1.

Mawl a wnafl mal oen Ievan<sup>1</sup>  
 Ym hoes<sup>2</sup> dros air i mastres<sup>3</sup> Ian;<sup>4</sup> 60  
 Mwya<sup>5</sup> enw ond y mynydd,  
 Mynny<sup>6</sup> svl! fab Mawnsel fydd.  
 Och wr! oni mynnwch wad,  
 Nad wy n<sup>7</sup> lle dyn y llevad!<sup>8</sup>  
 Dy farn ni chad fai erni,<sup>9</sup> 65  
 yn dy farn y dawaf fi.<sup>10</sup>  
 offrwm o gorff ffrom<sup>11</sup> i gyd  
 abram yw heb roi mowyd.  
 dy lid nis dial<sup>12</sup> dy law,  
 duw a ddalio dy ddwylaw. 70  
 duw a roes, hynn y dywr swydd,<sup>13</sup>  
 oen<sup>14</sup> i abram yn ebrwydd;  
 arail<sup>15</sup> oen ar olevni<sup>16</sup>  
 velly ddvw rhag fy lladdi.

YORWERTH VYNGLWYD AI KANT.

- <sup>1</sup> Ifan, S 1: jevan; R.                      <sup>3</sup> I'm oes, S 1: ym oes, S 5.  
<sup>2</sup> Meistres, S 1: y maestres, R.            <sup>4</sup> Sian, R; S 1; S 5: ssian, L.  
<sup>5</sup> Mwyna, S 1.                                <sup>6</sup> Myn y, S 1; S 5.                      <sup>7</sup> Na dwyn, S 1.  
<sup>8</sup> Lle r dyn ny llaiiad (nyllyad, L), R.    <sup>9</sup> Bai arni (erni, L), S 1; L.  
<sup>10</sup> I dawaf j, R: ydoya vi, L: y neidiaf fi, S 1.    <sup>11</sup> Ffram, R:  
 (gorph) rhom, S 1.                      <sup>12</sup> Nys dial, L.                      <sup>13</sup> Oi dernas rwydd, R:  
 vn da vyr sswydd, L.                      <sup>14</sup> Oes, B 3.                      <sup>15</sup> Ar ail, L; R; S 1; S 5.  
<sup>16</sup> Er y (very ü, L) leni, R.

## ANGLESEA FOLK-LORE.

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### FAIRY TALES AND FOLK-LORE PICKED UP NEAR HOLYHEAD, SEPT. 1885.

No. 1.—When Mrs. Owen's<sup>1</sup> father was quite a young man, and in business as a farmer, a man in his employ was reported to have constant dealings with the *tylwyth teg*, or fairies. One day this man asked his master to go a journey with him on the following night, promising to take him to a beautiful house where the fairies lived. His master agreed, and after travelling about a mile, they reached the house. They went in, and found a table spread with all kinds of food, presided over by a "little lady", who invited them to eat. The man complied, but his master refused to take anything. After supper, the "little lady" asked them to go for a ride. On going outside, they found themselves in the company of twelve or fifteen *tylwyth teg*, all riding donkeys. The man was also supplied with a donkey, but the steed provided for his master was a big *calf*. They all started off, and on coming to a river which had to be forded, the man said to his master, "Don't speak while you are crossing." But when they were just on the other side his master said, "What a big calf this is!" Whereupon the calf threw him off and ran away, leaving him on the ground. On getting up, he found himself alone, so he started to walk to his house, which he reached the next morning about seven o'clock.

<sup>1</sup> Mrs. Owen, an old woman residing at a village near Holyhead, narrated these stories to the writer.—W. W. C.



His man used to receive quantities of sovereigns from the fairies, and ultimately died a rich man.

No. 2.—When Mrs. Owen's mother was a girl in service, large open fireplaces were used, peat being commonly employed as fuel. The fairies used to come down the chimney at night, and her mother was in the habit of putting two chairs, a candle, basin of water, soap and towel, for the use of the visitors. When the family had gone to bed, the fairies used to bring their children, and wash them *all night*. In the morning it was found that they had washed and ironed the towel, and emptied the basin of water which had been left on the chair. It was now found on the *table*, and half full of sovereigns, which the mistress of the house, who was down first, used to keep to herself.

Nothing of *iron*<sup>1</sup> was ever used by them. They did not like it, and articles made of it had to be kept out of their way.

No. 3 (see No. 2).—One night her mother forgot to put a towel for the fairies. A labourer, who slept in a "half-loft" over the kitchen, heard a squalling, and looking down, saw the fairies looking about everywhere for the towel. So he threw his night-shirt down to them, which they used as a substitute for wiping their children. In the morning he found it ironed out, quite clean and dry for him to put on, and on looking in the sleeve he found it was full of sovereigns.

One night, through accident, *nothing* was put in the kitchen for the fairies, and next day it was found that they had upset the peat-stacks outside the house, presumably out of spite.

<sup>1</sup> If this were the case, why did they *iron* the towel in the above story?—W. W. C.

No. 4.—One evening Mrs. Owen's father was threshing corn in a barn at Llanllibio, when the fairies came in and asked him to go out, and allow them to use his flail. He did so, leaving a lighted candle for them. The fairies then threshed a quantity of corn, which he found ready for him in the morning, as well as a large sum of money.

No. 5.—When Mrs. Owen herself was in service at Llanfeuthlu,<sup>1</sup> she had to milk the cows in the fields every morning. For four or five days in succession she used to find three shillings in the road, placed there for her by the fairies. This money she kept, without telling anyone of her good luck. At last it occurred to her that she might be suspected of theft if this money were found in her possession. So one day she began to tell her mistress the whole story, when the latter interrupted her, saying, "Hush! don't speak about it; don't tell anyone." On going to look for the shillings in the place where she kept them, they had all vanished.

No. 6.—Mrs. Owen's mother was formerly in service at Llynon. One night when she was in bed, a "little man" came to her bedside and asked her to get up at once and dress her baby. Her fellow-servant was fetched out of bed by another little man, who asked her to dress another baby. They went downstairs and washed the two babies by the kitchen fire. In the morning they found "lots of money" on the table. The other servant, some ten or twelve years afterwards, saw one of these same little men in a shop in Caer Gybi. He was abstracting some money from a drawer. The girl exclaimed, "Oh! little master, what are you doing here?" "Which eye can you see me with?" asked the fairy. "With the left." He then went to her and *pulled out* her left eye,

<sup>1</sup> Usually (or at least officially) spelt *Llanfaethlu*.—E. G. B. P.

the right not having the power to see him. She got some ointment (*eli*) and rubbed it on the wound, but never recovered the sight of that eye. The shopkeeper was present, but he could not see the fairy at all.

W. W. COBB, M.A.

*Atherstone, Feb. 1886.*

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## FACSIMILES OF CLASSICAL WELSH MANUSCRIPTS.

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By the kind liberality of various members of the Cymmrodion Society (especially Members of its Council and Corresponding Members), who have testified their warm interest in Welsh Literature and scholarship by subscribing for the purpose, I am fortunately enabled to include in the final issue of *Y Cymmrodor*, vol. vii, two photographic facsimiles of very important Welsh MSS., which (as well as the one already executed and issued to members at the cost of the Society, and inserted to face p. 95 above) have been executed by the well-known permanent photographic process of Mr. Charles Prætorius, of 14 Clareville Grove, South Kensington.

The first of these facsimiles is one of folio 118<sup>b</sup> of the original MS. of which the "Fragment from Hengwrt MS. No. 202", printed above, once formed part, and should be inserted by the binder of this volume opposite p. 146 above, where the reproduction in type of the folio in question begins.

For some account of the contents of the page, embracing

<sup>1</sup> Printed originally (by error, for which see *Additions and Corrections, post*) "xxviii<sup>b</sup>". I may add that, by some ingenious process, the first three and a half words of the poem by Llywelyn Fardd have been transferred in the photograph from the bottom of folio 118<sup>a</sup>, where they occur in the original, to the top of folio 118<sup>b</sup>, where they appear in the photograph like a strip of lighter parchment stuck on to the top of the page. The size of both facsimiles is very slightly reduced from that of their originals.

the whole of the poem numbered XIV, and the commencement of that numbered XV, see pp. 110 to 112 above. The second facsimile is one of folio 21a of *The Red Book of Talgarth*, being the first page of the fragment detached from that book some time previously to the year 1582, as described in p. 92 above (*q. v.*), and has been placed so as to form the frontispiece to this volume of *Y Cymmrodor*. For the benefit of those who wish to familiarise themselves with the exquisite and peculiarly *Welsh* style of fourteenth-century calligraphy, in which are written *The Red Books of Hergest* and *Talgarth*, the *Hengwrt MS.* (No. 49) of the *Welsh Saint Greal*, and the volume of the *Didrefnyn* (*Shirburn MSS.*, 113, c. 21) containing the *Welsh Fables*, but have not, or seldom have, the opportunity of studying Welsh MSS. for themselves, a transcript of the facsimiled page is appended to this prefatory note. Opposite the transcript is printed a *transliteration* into the ordinary modern Welsh orthography, in which the modern initial mutations of the consonants (which in mediæval Welsh, even where the rule *in speaking* was identical with the modern one, were not expressed in writing in every case) are inserted. The contents of the facsimiled page consist of a portion of the Welsh *Elucidarius*, a work never yet published, but often quoted by Pughe in his great Dictionary; for a note as to the sources and different MSS. of the work, see above, pp. 91 to 94.

I may add that several of the subscribers to these facsimiles have been good enough to promise the yearly continuance of their subscriptions, so as to constitute an annual "Facsimile Fund" (contributions to which will be most thankfully received and acknowledged by me). A full list of subscribers, both to the now published and future facsimiles, shall appear in the first part of *Y Cymmrodor* edited by myself (vol. viii, Part 1), and I am not without a hope that I may ultimately be enabled to do (what

it has long been my desire to see accomplished), viz., to append to every transcript or description of an important Welsh MS. which "*Y Cymmrodor*" shall contain in the future, a photographic facsimile of such MS. Such a plan would not only be a boon to scholars or students living far away from Welsh MSS., but would also tend to promote an even more important object, that of kindling among the Welsh People a living interest in the chief monuments of—what is far less known than early Welsh poetry—the graceful and easy Welsh literary prose style that prevailed before the growing influence of English idiom had so largely polluted the purity, and weakened the force, of the native tongue of the Cymry.

EGERTON G. B. PHILLIMORE.

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## TRANSCRIPT OF RED BOOK OF TALGARTH. Fo. 21a.

ennwired. ar daear agyfyt nny erbyn yndyd kandared yr argl6yd. amdywedut o honunt 6rth yr argl6yd. kilya y-6rthym. ny mynn6n ni wybot dy ffyrd di.

**D.** Ae yndechreu byt y crewyt yr eneidyeu. ae ynteu beuny d o newyd.

**M.** Du6 a wnaeth pob peth y gyt ar vnweith. megys y dywedir or a vyd. ag6edy hynny ef aneilltua6d pob peth. 6rth hynny ef a gre6yt yr eneidyeu yr ydechreu o anweledic defnyd. ac 6ynt affuryfheir beuny d. ac a anuonir eu heilun yr corfforoed. megys y dywedir. Vyntat i alafurya6d hyt yr a6rhonn. Aminneu a lafuryaf yr h6nn a ossodes eu kallonneu yn inseiledic. sef y6 hynny euheneidyeu.

**D.** Pryt na chreo du6 namyn eneidyeu glan da. ac 6ynteu yn ufudda6t ida6 ynteu yn mynet yr corfforoed. ryued y6 eu mynet y uffern. pan vo meir6 y kyrff hynny.

**M.** Du6 yr h6nn y mae pob daeoni aphob gleindy t gantha6. ny chrea6d dyeithyr eneidyeu da glan. ar rei hynny herwyd anyan adamunant vynet yn y corfforoed. megys ydamun6n ninneu ynbyw herwyd anyan. Eissyoes pan elont 6y ymy6n y llestyr budyr hala6c h6nn6. kymeint y g6nant 6y y ewyllys ef ac y karant yn v6y no du6. 6rth hynny pan vo trech ganthunt 6y y llestyr budyr h6nuw yr-h6nn y maent yngkarchar ynda6 no charyat du6. ia6n y6 y du6 eu g6rthlad 6ynteu oe gedymdeithyas ef.

**D.** Awybyd yr eneidyeu a vont yngkorfforoed y dynyon bychein dim.

**M.** Ef adarlleir am ieuau uedydy6r ry synnya6 oe eneit ef ac ef etto yngkroth y vam. ac awybu ry dyuot crist atta6. 6rth hynny aml6c y6 nat oes eissyeu synnwyr ar eneidyeu y rei bychein. kyt boet eissyeu g6eithret.

**D.** Paham etc.

## THE SAME IN MODERN WELSH ORTHOGRAPHY.

anwiredd, a'r ddaear a gyfyd yn eu herbryn yn nydd cyn-ddaredd yr Arglwydd, am ddywedyd o honynt wrth yr Arglwydd, "Cilia (od)di wrthym; ni fynwn ni wybod dy ffyrdd di.

**D.**<sup>1</sup> Ai yn nechreu byd y crewyd yr eneidiau, ai ynte beunydd o newydd?

**M.** Duw a wnaeth bob peth y gyd ar unwaith, megys y dywedir, o'r a fydd: a chweddi hyny ef a neillduodd bob peth: wrth hyny ef a grewyd yr eneidiau er y dechreu o anweledig ddefnydd: ac hwynt a ffurfheir beunydd, ac a anfonir eu heilun i'r corfforoedd: megys y dywedir, "Fy nhad i a lafuriodd hyd yr awr hon, a minau a lafuryaf"; yr hwn a osodes [=osododd] eu calonau yn inseiliedig, sef yw hyny eu heneidiau.

**D.** Pryd na chreio Duw namyn eneidiau glau da, ac hwyntau yn ufuddod iddo yntau yn myned i'r corfforoedd, rhyfedd yw eu myned i uffern pan fo feirw y cyrff hyny.

**M.** Duw, yr hwn y mae pob daioni a phob glendid ganddo, ni chreodd (od)dieithr eneidiau da glau, a'r rhai hyny herwydd anian a ddymunant fyned yn y corfforoedd, megys y dymunwn ninau, yn byw herwydd anian. Eisoes pan elont hwy i mewn y llestr budr halog hwnw, cymaint y gwnant hwy ei ewyllys ef ac y'i carant yn fwy na Dduw. Wrth hyny, pan fo trech ganddynt hwy y llestr budr hwnw, yr hwn y maent yng ngharchar ynddo, na chariad Duw, iawn yw i Dduw eu gwrthladd hwyntau o'i gydymdeithas ef.

**D.** A wybydd yr eneidiau a font yng nghorfforoedd y dynion bychain ddim?

**M.** Ef a ddarllleir am Ieuan Fedyddiwr ry synio o'i enaid ef ac ef eto yng nghroth ei fam, ac a wybu ry ddyfod Crist ato. Wrth hyny amlwg yw nad oes eisieu synwyr ar eneidiau y rhai bychain, cyd boed eisieu gweithred.

**D.** Paham *etc.*

<sup>1</sup> "D." stands for *Discipulus* (= *W. disgybl*) and "M." for *Magister* (= *W. athraw*).



“A FRAGMENT FROM HENGWRT MS.  
No. 202.”

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CORRECTIONS OF AND ADDITIONS TO  
PREFATORY NOTICE.

P. 89, l. 6.—*For* “xxii-xxix”, *read* “cxii-cxix”. I now find on re-examining the MS. (for an opportunity to do which I am indebted to the kindness of its owner), that the figures which I carelessly misread as “xxii”, etc., are undoubtedly “cxii”, etc. Of this there can be no doubt whatever. Each of the wrong figures resulting from this mistake is corrected in its proper place, *post*.

P. 92, l. 16.—*For* “fifteenth”, *read* “fourteenth”.

P. 92, l. 20, etc.—A photographic facsimile of the first page of this portion of the *Red Book of Talgarth* forms the frontispiece to this volume; on which see the immediately preceding article.

P. 95.—The photographic facsimile fronting this page is slightly reduced from the original.

P. 95, first 17 lines.—Mr. Gwenogfryn Evans was good enough to point out to me last summer that a few *y*'s are dotted in the *Ystoria Dared*, which occupies about the first thirty columns of the *Red Book of Hergest*, and especially in one of those columns. Otherwise they are very rare, if indeed they occur at all, in the *Red Book*. Nor, he adds, is it certain that the dots of the *Dared* are contemporaneous with the writing over which they are found. To which I may add that in many Welsh *fifteenth-century* MSS. it is the custom for the *y*'s to be dotted; but that as to *fourteenth-century* Welsh MSS. my experience hitherto has tended entirely to confirm the opinion of the late Mr. Wynne of Peniarth (whose palæographical acquaintance with Welsh MSS. was probably greater than that of anyone now living), that dotted *y* was discontinued in Welsh MSS. about the beginning of the *fourteenth century*; but the question why, or when exactly, it was resumed, has never, to my knowledge, been asked, far less answered.

P. 95, first 17 lines.—It must not be understood that *w* was *always* equivalent to the modern values of the letter in the early-thirteenth-century orthography. On the contrary, Welsh orthography was most unsettled in its use of *u*, *v*, and *w*, about that period, when each of these

letters is found (in one MS. or another) to have been used, more or less indifferently, for either the *f*, the *u*, or the *w* of modern Welsh.

P. 96, note 2.—It should have been added to this note that in the reproduction in print of the MS. *brackets* are only used (1) to enclose numbers, etc., not in the MS., but simply inserted for the purpose of convenience of reference or classification; (2) to express letters of which there are traces or for which there is a sufficient vacant space in the MS., the existence of which letters can be inferred from the context, but of which there are not sufficient traces to establish their identity without the aid of such context. *Brackets* are never used to enclose conjectural emendations of the text, as is the custom of some transcribers of MSS.

P. 132, last paragraph.—I inadvertently omitted to state in conclusion, that my thanks were due, not only to Mr. Wynne of Peniarth, but also to the Earl and Countess of Macclesfield, for the very great kindness which they have shown me in affording me opportunities for making use of their fine collection of Welsh MSS., both at Shirburn Castle (where it is preserved) and at the British Museum, where his lordship was good enough temporarily to deposit certain MSS. for me to transcribe or refer to. It will be seen by reference to pp. 92, 94, 108, 112, above, that I have largely availed myself of these opportunities so liberally afforded to me.

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#### CORRECTIONS IN TEXT.

P. 123, l. 1.—For "*xxiia*", read "*cxiiia*".

P. 125, l. 7.—For "*xxiib*", read "*cxiiib*".

P. 126, second l. from bottom.—For "*xxiiia*", read "*cxiiia*".

P. 128, l. 11.—For "*xxiiib*", read "*cxiiib*".

P. 129, l. 7 from bottom.—For "*xxiva*", read "*cxiva*".

P. 131, l. 11.—For "*xxivb*", read "*cxivb*".

P. 131.—Cancel note 3. The letter that I took for a *b* altered from a *v*, turns out to be a form of *b* not (I believe) occurring elsewhere in the *Fragment*, but found in other Welsh MSS. of the same or slightly earlier date. I have to thank Mr. Gwenogfryn Evans for pointing this out to me. See facsimile of the page of MS. where the letter occurs (opp. p. 95), col. 1, l. 23.

P. 132, l. 8 from bottom.—For "*xxva*", read "*cxva*".

P. 134, l. 8.—For "*xxvb*", read "*cxvb*".

P. 135, l. 12 from bottom.—For "*xxvia*", read "*cxvia*".

P. 137, l. 10.—For "*xxvib*", read "*cxvib*".

P. 139, l. 3.—For "*27a*" (*sic*), read, "*cxviiia*".

- P. 141, l. 13.—For “27, ii” (*sic*), read “cxvii<sup>b</sup>”.
- P. 143, four lines from bottom.—For “28a” (*sic*), read “cxviii<sup>a</sup>”.
- P. 146, l. 2.—For “xxviii<sup>b</sup>”, read “cxviii<sup>b</sup>”.
- P. 149, l. 3 —For “xxixa”, read “cxixa”.
- P. 151, four lines from bottom.—For “xxix<sup>b</sup>”, read “cxix<sup>b</sup>”.
- P. 154, note 1.—For “xxx”, read “cxxx”.

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“COMPARISON OF SOME SANSKRIT AND  
CELTIC WORDS.”

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ERRATA.

- P. 17, l. 21, for *lauhās*, read *lāuhas* ; for *lauthās*, read *lāuthas*.
- P. 28, l. 22, and p. 29, l. 1, for *jña*, read *jan*.
- P. 30, l. 11, for *su-dha*, read *su-dhā*.
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## Correspondence.

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### EARLY WELSH-MILANESE LITERATURE.

*To the Editor of Y CYMMRODOR.*

MEMBERS of the Society who are interested in early Welsh literature will remember the curious *Athravaeth Gristnogawl*, reproduced in 1880 by the courteous aid of H.I.H. Prince L.-L. Bonaparte from his unique copy of the original, bearing the imprint of Milan, 1568. In his preface, the Prince adduces certain typographical reasons as "an additional confirmation of the view that *Tref Fylen*, from which Griffith Roberts [editor of the *Athravaeth* for Morys Clynoc] dates, and *Mylen* at the colophon, are the veritable Milan, the capital of Lombardy, and not the hypothetical town in Wales suggested by Panizzi."

The latter remark refers apparently to a correspondence, "prefixed to the Wynne copy of the *Dosparth Byrr*, etc." (the Welsh Grammar printed by the same Griffith Roberts in 1567, without name of place, but also ascribed to the Milanese press), between the Rt. Hon. C. W. Williams Wynn of Llangedwyn and Mr. Panizzi, the distinguished Librarian of the British Museum. To the copy of the very rare Grammar (numbered C. 33 a 6) in the Museum is prefixed a (partial) transcript of this correspondence, for the knowledge of which I am indebted to the courtesy of Mr. A. Miller, of the library; and I think that the following extracts, comprising all that bears upon the point in question, will be of interest to your readers. The discovery of the *Athravaeth*, it should be remembered, was not made during Panizzi's lifetime.

In his first letter (dated March 10, *sine anno*, but apparently

1845 or 1846), Mr. Panizzi remarks upon the type of the *Gramadeg cymraeg* as seeming to him "not Italian"; adding that the statement of [J. Dafydd] Rhys that the phrase of Roberts "*Mediolani* excudit" the [first] part of the Grammar, was probably the only authority for asserting that it was printed at Milan, adding, "The *Mediolani* here mentioned is not, in my humble opinion, Milan in Italy, but the *Mediolanum* mentioned by Antoninus as [in] the country of the Ordivices, and now Llan Vethlin, formerly, I suppose, Methlin, in Montgomeryshire. I shall be happy if you agree with me: or at least I shall submit: for, as an Italian, I cannot rejoice at my discovery, altho' you as a Welshman will. P.S.—I am for Llan-Vethlin or any other pure Welsh town being meant by Rhys, and I incline to one in Montgomeryshire, the Dedication being to Lord Pembroke though I find that Reynolds thinks *Mediolanum* to be Whitchurch."

In the second letter, March 28, Panizzi thanks Mr. C. W. W. Wynn for his answer, and for a letter enclosed, from Mr. Jones [Tegid]. "I trust you will excuse me if I differ from such high authorities, and still think that Roberts' Welsh Grammar was not printed at Milan in Italy. That it was printed in Wales I think more probable<sup>1</sup> on Rhys's authority, and on no other ground. It may be it was printed at *no* Milan; but I am confident as to Malin Italy [*sic*]. However I shall soon learn whether Roberts was ever a Canon there."

Panizzi's discussion and view as to the locality where the Grammar was printed are also noticed in the interesting paper contributed by Mr. H. W. Lloyd to the *Cymmrodor* for January 1881: where he adds, in confirmation of the belief that Milan in Italy was the place intended in the

<sup>1</sup> Apparently words, such as "than that it was printed out of the Principality", are here omitted.

*Athravaeth*, that the Welsh *Drych Cristionogawl*, printed by the friend of Dr. Griffith Roberts, Dr. Roger Smith, at Rouen, 1585, contains a direct allusion to a Welsh religious book, "the work of the great master of the City of Milan, in the country of Italy", "lyfr Cymbraeg o waith yr Athro mawr o Dhinias Fulan yngwlad yr Idal".

The foregoing extracts will, I hope, enable any readers who do not happen to have heard of the *Gramadeg* and the *Athravaeth* to understand the question as to the place where they were produced. I have now the pleasure of adding a curious confirmation of Mr. C. W. W. Wynn's and Prince L.-L. Bonaparte's opinions, — that Milan in Italy was the locality in each case,—and this from Milan itself.

Visiting the celebrated Ambrosian Library in that city a few weeks since, I examined the catalogue, which the never-failing courtesy of the Italians placed at my disposal, in order to see if by chance I could trace in it anything bearing upon this alleged Welsh-Milanese literature. The Reverend Father Ceriani, the highly respected and eminent librarian, hearing what I sought, had the kindness to aid. No copy of the *Athravaeth*, however, could be found. With his permission, I therefore forwarded one of the Society's republication to the Library upon my return to England, begging him to examine indubitable Milanese books of the end of the sixteenth century, in hopes that the woodcut of the Crucifixion, photolithographed from the original title-page in the reprint of 1880, or some similar engraving, might be found in one of them, and furnish a clue to the printer of the *Athravaeth*.

Padre Ceriani went to work at once on the receipt of the book, and in a very carefully detailed letter of 12th June, of which I translate the material passages, gives the result.

“ I have searched among books printed at that date [end of sixteenth century] in Milan ... and I have found the identical engraving in the little book,

“ LETANIE

“ Del nome de Giesu,

“ Di Maria Vergine,

“ Et de gli Angeli,” etc.

Lines 2, 3, 4, present the same cursive character as that of the first and three last lines of the title-page of the book forwarded.” He then gives minute measurements of the engraving in the *Letanie* and the (reproduced) *Athravaeth*, of which the result is, that the woodcut of the latter is very slightly smaller, whilst the same proportionate difference exists not only between the letters taken singly, but also between the three cursive lines in the two title-pages:—inferring that either through the photolithographic process employed for the *Athravaeth*, or from a contraction of the paper on which Prince L.-L. Bonaparte’s reproduction was printed, when it dried after the press, this small divergence in size (expressible only by three places in decimals) must have arisen.

“ In place of four lines around the engraving [those beginning *Mewn carchar*], the book of the *Litanies* has only one at the foot; but the character of the types is the same,” excepting the almost imperceptible difference in size, above specified.

“ The colophon of the book of the LETANIE has the name of the printer—

“ IN MILANO

“ Per Vincenzo Girardoni al segno del Sole”:—

and this last line presents the same type as that beneath the engraving. The year is nowhere given; but the types are distinctly [*sono bene*] of the sixteenth century, and the book

forms part of a miscellaneous volume, entirely composed of books printed between 1568 and 1586."

In a postscript Ceriani adds: "We have two other little books printed by the same Vicenzo Girardoni in Milan, one dated 1567, the other 1568",—the year of the *Athravaeth*—the types used in the colophon of the volume of 1568 being identical with those in the colophon of the *Litanies*.

Panizzi, eager, almost imperious, in maintaining his own opinions, in accordance with his energetic nature, was also distinguished by manly candour. Had he lived to see the *Athravaeth*, and to read Father Ceriani's communication, I think my readers will agree that he would have found the proof of the Milanese production of the *Gramadeg* and the *Athravaeth* complete, and have accepted with pleasure the rectification which has been now furnished by the courtesy and research of his distinguished fellow-librarian.

F. T. PALGRAVE.

June 16, 1885.

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## Reviews.

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HISTORY OF POWYS FADOG. By J. Y. W. LLOYD of Clochfaen, Esq., M.A., K.S.G. Vol. V. Large 8vo. London: Whiting and Co., Sardinia Street, W.C.

THE handsome volume before us is one of a series containing the history of a portion of the ancient Principality of Powys, and emanates from the pen of an author to whom Wales and Welshmen are deeply indebted. Much of the History has already appeared in the pages of the *Archæologia Cambrensis*, but its present form is far more convenient for reference; and perhaps in its utility as a book of reference, its chief value lies.

The whole book is dedicated to the ladies of Wales, and herein we suppose may be sought the reason for dividing it into two parts, the connection between which is not always very apparent. One of these parts consists mainly of the history of the subdivision of the little Principality of Powys, from which the whole work is named, treated to a great extent from a genealogical point of view; the other consists of a mass of extraneous matter, wherein articles from newspapers and extracts from various publications appear in a somewhat disordered manner. We venture to think this is the weakest part of the work, both because it follows no systematic plan or course of thought, nor is its arrangement such as to reflect in any way upon what is the main subject of the work as evinced by the title. Many of the subjects, which are either alluded to or treated of in the several articles and extracts which have been introduced, are in themselves of the greatest interest, and might, perhaps, with a little ingenuity, have been

so incorporated in the text as to have formed a homogeneous whole ; *e.g.*, several more or less authenticated accounts of apparitions would come in very nicely and with much interest when treating of the folk-lore of particular neighbourhoods, where instances of these phenomena are supposed to have taken place. It is questionable how far some of the newspaper articles will either interest the ladies of Wales, enhance the value of the work to students, or are in themselves worthy of reproduction. In several passages a doctrine of transmigration of souls through a series of incarnations is advocated as far less cruel than the received ideas of a state of trial with free will, to be followed once for all by a state of rest and happiness, or a merited portion of what we may term punishment. It will doubtlessly appear to many, if not to most of those who have had much experience of the various phases of human life, that it would be preferable to suffer the fate of Gerontius, as depicted in Cardinal Newman's poem, to being forced to pass through a long series of human lives such as fall to the lot of many, not only in uncivilised lands, but even in those where civilisation, as it is called, flourishes with its concomitant cruelties.

We turn from this portion of the book, which occupies some 80 pages, to that which is more truly the work of the author, and here we have a valuable mass of information, arranged for the most part under the heads of Lordships or Districts, and the chief families in them. What greatly adds to the value of this portion of the work is that references are generally given to the authorities from which the information is extracted ; and so long as that which is printed is a faithful copy of the original manuscript or work, we have no reason to complain, even though this may cause apparent contradictions to be explained either in notes or other places. Our learned and accomplished author has not thought it necessary to make so many explanations of this kind, or critical

remarks upon the various facts and pedigrees, as we could wish to have seen, consequently, the less enlightened reader may find himself left in some difficulties. In a note on p. 43, for instance, we are told "Gwenwynwyn bore *or*, a lion's gamb *dexterwise*, erased *gules*", while in the text on page 46 it is stated that "Gwenwynwyn bore a lion's gamb *erect, gules*". The woodcuts of arms will be a great assistance to some who are not accustomed to heraldic verbal descriptions, and they add much to the appearance of the work. Nor, while speaking of illustrations, must we pass over the beautiful, clear, distinct, and artistic views which adorn these pages, admirably executed at the London Drawing Office.

Looking a little more closely into details, though some corrigenda are noted, a more careful revision of the proofs might have made the list longer. On page 47, "Ddu" is written for "Dda"; p. 59, "Yr Hol" for "Yr Hôb"; on page 129 we have the form "Pyradwen" for the name which occurs on pages 100 and 101 as "Paradwen" and "Bradwen", referring to the chieftain more commonly known as Bradwain, whose seat, Llys Bradwain, is near Dolgelley. In speaking of the heraldic charge "ogresses" it is unnecessary to describe them as "proper", since both they and pellets are in their nature *sable* (page 256). Alban de la Zouche occurs in a note on page 265, whom we are accustomed to meet with as Alan la Zouche, or de la Zouche. Scriffen of Fordesley is no doubt the well-known Shropshire family of Scriven of Frodesley. On page 327, the line in the pedigree of Madocks of Vron Iw is inadvertently carried to Grace; his wife, instead of to John Madocks of Bodvari. These, however, are matters of such minor importance as not to interfere materially with the value of the work.

Space forbids us to do more than notice the pedigrees, numerous as they are. In a foot-note on page 102, the

descent of Gwaithvoed, Prince of Cardigan, is given up to Gwyddno Goron Aur, more commonly called Garanhir, but also Dewrarth Wledig, the unfortunate potentate whose principality was to a great extent destroyed by an inundation of the sea, said to have been caused by the intoxication of the neighbouring Prince Seithenyn. Hence his descendants became scattered, and we find many of them located on the north coast of Wales. Gwyddno Garanhir was the son of Gorviniawn ab Dyvnwal Hên ab Ednyved ab Maxen Wledig, and this is one of those lines of descent of which we have something like a history. We are told that Maxen, having married Helen, the daughter and heiress of Eudav, Prince of Ewias, his descendants thereby became possessed of all the country between the Wye and Severn, and were the only family which seated themselves in Wales in the time of the Romans, and that he divided nearly all Wales amongst his relatives, after which he declared himself Emperor of Rome. According to one pedigree, Maxen was the father of Cunedda Wledig, but the older genealogies make him his cousin through Gawl (Julia), mother of Cunedda.

Settling in Herefordshire and Monmouthshire, the progeny of Maxen we are told, proceeded to expel the Gwyddel, who had settled in large numbers on the west coast of Wales, where, indeed, traces of them are still to be found. Among these descendants we find Gwyddno Garanhir, who, after the destruction of his territory, removed his chief seat to Diganwy; and in this way a family which was first seated in South Wales is traced round the western coast to North Wales, and became a ruling power, extending its sway over Tegaingle. We are referred to another part of the *History of Powis Fadog* for further particulars, where the sons of Gwaithvoed are given, and the fact is noticed of his being confused, perhaps intentionally, with another person of the same

name, of whom little is known beyond the fact that he is called "of Powys". His pedigree up to Teon is given, and he became illustrious through the alliances of his descendants, more especially by the marriage of his grandson, Cynfyn ab Gwerystan ab Gwaithvoed, with Angharad, widow of Llewelyn ab Seissyllt, and daughter and heiress of Meredydd, for some time King of all Wales, and rightly possessed of Powys through his mother Angharad, daughter and heiress of Llewelyn ab Mervyn, who was constituted Prince of Powys by his father, Rhodri Mawr. The similarity of names possibly suggested to our genealogists the possibility of borrowing a more historical ancestry for the subsequent Princes of Powys than their proper ancestor possessed, and hence the confusion; for we must remember that the House of Gwaithvoed, Prince of Cardigan, was on the decline, while that of Gwaithvoed of Powys was rising.

At p. 111 we have the descent of the very interesting estate of Ynys y Maen Gwyn traced from the above-mentioned Gwaithfoed, Prince of Ceredigion (or Cardigan), through the heiress, Nest, wife of Llewelyn ab Cynwrig (one of the Geraldines), to John Wynn, whose son, Humphrey, left two co-heirs, the elder of whom, Elizabeth, became heiress of this estate, which she carried to Sir James, son of John Pryse of Gogerddan; but they having an only child, Bridget, it passed with her to her husband, Robert Corbet of Humphreston, in Shropshire (a younger son of Sir Vincent Corbet of Moreton Corbet), who had succeeded to the Humphreston estate in right of his mother, Frances, daughter of William Humphreston of Humphreston, and heiress of her family. In their descendants this estate continued until it was sold for the first time, subsequently to the date 1838,—a curious instance of how long an estate may continue in one family.

It might have interested readers of the work to know that

Margaret, the heiress of Sir George Wynne of Leeswood,—mentioned on p. 231,—died without issue by her husband, Richard Hill Waring, Esq. Ormerod, in his *History of Cheshire*, alludes to some of the family estates which were sold, while others passed to his cousin, the celebrated Major John Scott Waring, the friend of Warren Hastings.

In the pedigree of Ravenscroft, which occupies nearly eight pages, we look in vain for the William whose daughter Martha was (according to the Chambers pedigree, afterwards given) wife of Hugh Chambre, or Chamber of Lleweni; but the Visitation in 1623 of the county of Salop tells us that the wife of Hugh Chambre was a daughter of George Ravenscroft of co. Denbigh, who, judging by the dates, must be the George mentioned on page 266 as High Sheriff of Flint in 1579, and husband of Eleanor, daughter of Richard ab Howel, of the House of Mostyn. With this family of Ravenscroft was connected that of Whitley of Aston; Thomas Whitley of the latter family having married, as his first wife, Dorothy, daughter of Thomas Ravenscroft. The mother of this Thomas Whitley is stated to have been Catharine Evans of Llaneurgain, whose pedigree is given in vol. iii, pp. 100-3; but there would seem to be some correction necessary in this genealogical account, for according to it, Cynwrig ab Rotpert of Llaneurgain married Angharad, the daughter of Madog Llwyd of Bryn Cunallt, her mother being, as we find in vol. iv, p. 54, Dyddgu, daughter of Llewelyn ab Goronwy Vychan of Tref Castell; but, according to *Harl. MS.* 1977, this Dyddgu, daughter of Llewelyn ab Goronwy, was the wife of Robert of Rhiwlwyd, and their only daughter, Angharad, was the wife of Ithel Vychan of Llaneurgain, the son of the above-named Cynwrig ab Rotpert. Such a confusion of relationships and generations is very unlikely, if not impossible, and seems sufficient proof of the correctness of those manuscripts which say that Ithel Vychan of Llaneurgain was

the son of Cynwrig ab Rotpert by his other wife, who also bore the name of Angharad, but was the daughter of Gruffydd Vychan of Nant Conwy.

Many readers will be thankful for the translations which accompany the Elegies and other poems, and which, taking the language into consideration, must have been of considerable difficulty. The influence of the Saxons, who had at an early period planted several colonies on the northern shores of Wales, is apparent from the large number of families which deduce their descent from Edwin, King of Tegaingle, that most Saxon of Welshmen,—Saxon in his name, Saxon in the armorial bearings attributed to him, which bear a close resemblance to those of Edward the Confessor, Saxon in his title, Saxon in his territory, Saxon in his mother, we might nearly believe him Saxon also on the father's side. We have spoken above of the progeny of Gwaithvoed of Cardigan, stretching along this northern shore, and here for a time flourished Ednowain Bendew, Prince of Tegaingle, as he is called, opposing the inroads of the Saxons by sea and land. As the poets sometimes hid facts of history under allegorical paintings, we might almost imagine that the destructive wild boar slain single-handed by this chieftain referred to some Saxon chief laid low by his right hand. But though the families of Evans of Northop, Lloyd of Wickwar, and others his descendants retained the lands of their forefathers, the Saxon proved too powerful for the Briton, and Edwin, King of Englefield, became the great leader, as the sun of Ednowain Bendew, Prince of Tegaingle, waned and set.

The author is to be congratulated upon keeping up the interest of his work through so many volumes; the amount of labour represented is immense, and every student of the early history of Wales would do well to possess a copy for the sake of reference. That in so voluminous a collection of pedigrees there should be errors, and that we should have

desired and expected to see some other pedigrees there, is only what is to be expected by all those at least who know the great difficulty of drawing out these matters with perfect accuracy.

H. F. J. VAUGHAN.

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OLD STONE CROSSES OF THE VALE OF CLWYD AND NEIGHBOURING PARISHES, together with some Account of the Ancient Manners and Customs and Legendary Folk-lore connected with the Parishes. By the REV. ELIAS OWEN, M.A., illustrated with engravings on copper and wood. London: Quaritch. Oswestry: Woodall, Minshall, and Co.

THIS work, originally issued in parts to subscribers, is now completed, and forms a handsome volume, which we have pleasure in bringing under the notice of members of the Society who have not subscribed. Mr. Owen appears—as far as one who is not acquainted with the district treated of can judge—to have done his work very carefully and thoroughly. With regard to the crosses, he not only gives an account of those still remaining, but also traces as far as possible the history of others which have been described by earlier antiquaries, though now lost or destroyed. Careful drawings of the existing crosses are given, minute measurements have been recorded, and ground-plans made showing the actual positions of the monuments described. It is hard to see how description or illustration could be carried further. And in addition to the crosses all other inscribed or sculptured stones, wood carvings, hand-bells, and similar objects found within the district described, are carefully noticed.

But it is likely that many readers will find the “Account of the Ancient Manners and Customs and Legendary Lore connected with the Parishes” even more interesting. Under



this head the author has collected much information about the old Christmas services (*plygain, gosper canwyllau*, etc.), Eastertide festivities, funeral ceremonies, marriage customs, Sunday games, Sunday fairs, with many other features of the old order which has now passed away. Mr. Owen has been commendably careful to give the source of his information in nearly every case; and though the account can hardly be supposed exhaustive, and the information is not all new, yet the fact that the reader is enabled to fix the dates and localities, gives additional value to the details recorded.

Is it to a series of misprints we are to attribute the description of the "Hwch ddu gwta" as

" Yn nyddu ac yn gardio  
Pob glan gau" ? (p. 176).

And how are we to understand the statement that a certain practice "was called *Yn rhamanta*, or romancing" ?

The elucidation of the ode on the Tremeirchion Cross is not altogether satisfactory. For example, *Cwlen* in the first stanza of the "Ode proper" does not mean "a cowl or hood"; "anwyl-saint Cwlen" are the well-known "three Kings of Cologne".

It would be unfair to close this brief notice of a satisfactory book without stating that the way in which it has been turned out reflects very great credit on the "Caxton Press".

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HANES METHODISTIAETH CORRIS A'R AMGYLCHOEDD, gan  
GRIFFITH ELLIS, M.A., Bootle. Dolgellau : E. W. Evans.  
1885.

Though this little volume professes to be only a sketch of the history of Calvinistic Methodism in a remote district of Merionethshire, it is incidentally something more; and we call attention to it as an honest contribution, within its own

range, to the history of Wales. If we had equally careful and satisfactory accounts of the several denominations in every district, they would supply the future historian with very valuable material. The book opens with a short but very interesting description of the state of the district at the end of the last century. The inhabitants were a simple people, who lived secluded from the world, and their mode of life was correspondingly primitive. In illustration of this, an amusing account is given of the difficulties which were experienced in the management of the first wagon that was ever used in the valley. In the course of the narrative the reader meets with a number of similar laughable anecdotes, as well as with many pathetic examples of devotion and disinterested effort for good. As an instance of the latter, we may notice what the author tells us of the efforts made to open a school in the valley. It was kept in the kitchen of a private house, and the housewife used to do her own work by night to avoid interfering with the work of the school during the day. A millionaire, endowing a university, could not give a finer proof of self-sacrificing devotion to the cause of education.

Mr. Ellis has done his work carefully, and in a loving spirit. The little volume gives sufficient proof of the care he has taken to ascertain his facts and trace the fortunes and connections of the characters of whom he treats. They are for the most part very humble people; but they did what they could, and to the labours of such as they were Wales owes what is most remarkable in its history during the last hundred years. May the country never lack a multitude of equally devoted labourers in the cause of education and religion.

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ÉTUDES DE MYTHOLOGIE GAULOISE, par HENRY GAIDOZ, Membre de la Société des Antiquaires de France, Directeur a l'école des Hautes-Études. I. LE DIEU GAULOIS DU SOLEIL ET LE SYMBOLISME DE LA ROUE, avec 1 planche et 26 figures dans le texte. Paris : Ernest Leroux. 1886.

WE have here the first of a series of studies in Gaulish Mythology by M. H. Gaidoz, a name well known to members of the Society, and to all who are interested in Celtic philology and archæology. The present issue is a reprint of papers which appeared in the *Revue Archéologique* during the years 1884 and 1885. As the work only reached us after the greater part of this sheet had been set up, we must content ourselves with a brief intimation of its contents. Among the deities to whom modern archæologists have given a place in the Gaulish pantheon is one whose statuettes and altars are regularly distinguished by the symbol of a wheel. M. Gaidoz opens his paper with a brief description of such monuments of this deity as have, up to the present, been discovered. The wheel he explains as an appropriate emblem of the sun, and the deity distinguished by it he takes to have been the old Gaulish sun-god. In illustration of this view, "the symbolism of the wheel" is traced through different lands and among different peoples, in India, in classical antiquity, Germany, Assyria, and Chaldæa. This symbolic wheel is found playing a part in heathen festivals, and in Christian feasts, in the juridical customs of the Germans, and in the monumental inscriptions of the Gauls. Among the latter people, too, it appears to have been used either as an amulet or as an ornament, and illustrations are given showing how it was sometimes suspended from the neck as a charm, sometimes affixed to soldiers' helmets. A section is devoted to the use of the wheel on coins; and there are two appendices,

one particularly interesting, on "Les Surnoms de Jupiter dans les inscriptions."

The writer has not been able to find anything in modern Celtic literature to throw light on the subject of his investigation. Our modern Welsh poets use the term *rhod*, in such expressions as *is y rhod*, under the heaven, under the sun, and *trefn y rhod*, the material universe, the kosmos; but these are probably simply poetic expressions, not involving any mythological tradition.

It is unnecessary to add any words of commendation to this brief notice. Suffice it to say that the writer, who combines the qualifications of a scientific philologist with the special knowledge of a trained student of archæology and mythology, has carried out his inquiry with his well-known care and erudition.

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KELTISCHE STUDIEN, von Heinrich Zimmer. Zweites Heft :  
 UEBER ALTIRISCHE BETONUNG UND VERSKUNST. Berlin :  
 Weidmannsche Buchhandlung.

THIS second instalment of Professor Zimmer's *Celtic Studies* is an elaborate and valuable contribution. In it the writer enters upon a very full, not to say exhaustive, discussion of the question of accent in Old Irish; certain laws are formulated, and their operation is traced in all their bearings; and every step of the inquiry is illustrated by a wealth of examples which would give the work a value even were its conclusions all proved to be wrong. In this respect, no doubt, the author's labour must have been greatly lightened by his collection of materials for his projected *Old Irish Thesaurus*, a well-conceived work, the early completion of which is much to be desired. The importance of the work under consideration entitles it to a detailed notice; but it is now, unfortunately, too late to enter upon anything like the full

review which it deserves, as it is already known to all Celtic scholars able to appreciate it. It has been favourably noticed by the principal philological journals of Europe and America, and, it is enough to add, has been generally accepted as a valuable contribution to the study of Old Irish grammar.

T. G. LL.

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Y GOMERYD, DAS IST GRAMMATIK DES KYMRAEG ODER DER KELTO-WÄLISCHEN SPRACHE, VON ERNST SATTLER. Zürich und Leipzig: Albert Müller's Verlag, 1886. (London: D. Nutt.)

[Y GOMERYDD, THAT IS, A GRAMMAR OF THE CYMRAEG OR CELTO-WELSH LANGUAGE, by ERNST SATTLER. Zurich and Leipzig: Albert Müller, 1886. London: D. Nutt.]

WE have just received this work at the moment of going to press, so that the time and space at our disposal compel us to postpone to our next issue the detailed notice which we feel that the special interest of its contents demands in a journal devoted to Welsh topics. We will therefore content ourselves with saying here that the work combines in one a scientific grammar and progressive exercise-book of the literary Welsh language, constructed on a more modern and systematic principle than the Welsh grammars which have appeared in this country; and that, as such, it cannot fail to be most useful to those who desire to learn Welsh as a literary tongue, and are well enough acquainted with German to enable them to make use of a work written in that language. Among many special features of the work, two may be mentioned—(1) that the uncouth *dd* is throughout replaced by the symbol adopted by many Welsh scholars of the 16th century, a barred *d*; and (2) that the Welsh "examples" selected for the exercises, though all in modern

orthography, are drawn from a singularly wide field of Welsh literature, ranging from the *Mabinogion* and the Bible to the works of modern Welsh (poetical and prose) writers, and even the *Baner ac Amserau Cymru!*—a method which has its drawbacks as well as its advantages, but which at any rate enables the student to get a fair bird's-eye view of the Welsh language as it has existed from the 13th to the 19th centuries.

The fact that this is the first attempt by any German (or indeed continental) writer to deal with the grammar of mediæval-modern Welsh, perhaps justifies us in anticipating that its appearance heralds an epoch when the study of the Welsh language will meet with (as that of Irish has already met with) the recognition which its philological and literary importance so thoroughly deserve, at the hands of the Celtic philologists of Europe, and especially those of Germany.

E. G. B. P.

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## Notices of Books.

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OLD WELSH TEXTS. BY J. GWENOGFRYN EVANS. EDITED  
AND REVISED BY PROFESSOR JOHN RHYS, M.A.

NOT only professed Celtic scholars, but also that large body of Welshmen who take pride and interest in the ancient literary memorials of their country, will learn with profound satisfaction that an edition is promised of some of the most important early Welsh texts, which will meet, it may be anticipated, the exacting requirements of modern scientific scholarship; and to many it will be an additional satisfaction to learn that it is by Welsh hands that this long-needed work is being accomplished at last. It has, indeed, been somewhat of a reproach to us as a nation, that of such important texts as those contained in the *Red Book of Hergest*, and the *Black Book of Carmarthen*, not to mention others equally valuable, we have had, up to the present, no adequate edition to place before the world of European learning. Such editions as exist were issued at a time when the needs of exact science were imperfectly understood, and, for the most part, present so many shortcomings as to be actually misleading, if not useless. We may, therefore, well congratulate ourselves that a Welsh scholar, who is at the same time a trained and conscientious palæographer, has set himself to supply the deficiency, and that he will enjoy the benefit of Professor Rhys's collaboration in executing his projects.

The texts which are engaging Mr. Evans's attention are the *Black Book of Carmarthen*, the *White Book of Rhydderch*, the *Books of Aneurin* and *Taliessin*, and the great *corpus* of the *Red Book of Hergest*. The transcripts of several of these,

from which the promised editions are to be printed, are already far advanced, and we may say, having had the opportunity of inspecting them, that they leave little or nothing to be desired in point of accuracy or completeness. According to the editor's scheme, each letter, or letter-form, of the original will be represented in print by a separate type, cut to indicate the character employed in the manuscript. A special variety of type will be used to print those portions of the manuscript which, having partly faded, have been subsequently *inked over*, and another variety will show the portions destroyed, but supplied by the editor from other texts containing the same subject matter.

The boldest and most arduous of the editor's undertakings is that of transcribing and bringing out the great body of manuscript works contained in the *Red Book of Hergest*, which will make altogether about 1,500 pages of print. According to the scheme, the various matter which the *Red Book* contains is to be carefully classified to meet the convenience of students, and to be issued as four distinct works, each of which will comprise by itself one of the four general classes of literature to be found in the book. These works will appear at intervals of from twelve to eighteen months, according to their size. The Society of Cymmrodorion, as already announced, in view of the desirability of securing as far as possible the execution of this project, has agreed to take at least 400 copies of each work, as issued, for distribution to its members.

In addition to these, are announced:—1. The *Black Book of Carmarthen*, entirely reproduced by colotype facsimile. 2. The text of the *Black Book*, the *Book of Aneurin*, and the *Book of Taliessin*. 3. The texts of the leading versions of the *Historical Triads*, with translations and notes by Professor Rhys. 4. A critical edition of the *Mabinogion*, based on the text of the *White Book of Rhydderch*, the oldest known, with translations and notes by Professor Rhys.



Particular interest will attach to the collotype representation of the *Black Book*, showing its characteristic calligraphy, as well as the orthographical peculiarities of the text.

It is not usual in a literary journal to make allusion to the business aspects of a literary enterprise, but the special and almost prohibitory difficulty attaching to the production of works of Welsh scholarship is so well known to many of our readers, that we feel we shall not be misunderstood in adding that the risk of publishing these works, so essential to our literary credit as a nation, except in so far as covered by the subscription of the Society of Cymmrodorion to the *Red Book of Hergest*, is, as we understand, to be borne by the scholar chiefly concerned in their production. That such works should ever, in the pecuniary sense, repay the trouble spent upon them is, we fear, hardly to be looked for ; but we think we are justified in expressing a hope that our countrymen will not allow this praiseworthy undertaking to entail, as so many similar undertakings have entailed, an actual loss upon its projector.

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#### STEPHENS'S ESSAY ON MADOC.

WE are glad to learn that it is intended to publish shortly the essay on Madog ab Owen Gwynedd and his alleged discovery of America, which the late Thomas Stephens wrote for the Eisteddfod held at Llangollen in 1858. The Essay received high praise at the time from competent judges, and a brief summary of its contents will show that it gives a well-arranged and full account of the Madog legend and the controversies connected with it. The work includes:—

“ Introduction.

“ Chap. I.—The Facts and Statements usually cited to prove the Discovery of America by Madog ab Owen: 1,

Bardic Testimonies ; 2, Historic Testimonies ; 3, Travellers' Tales.

“ Chap. II.—Impressions produced by these Facts and Statements upon the minds of Historical Writers : 1, Affirmative view ; 2, Tentative view ; 3, Negative view.

“ Chap. III.—A critical Examination of the preceding Facts, Statements, and Opinions : 1, Are there Welsh Indians ? 2, Was the Madog Narrative written before the Voyages of Columbus ? 3, Does the Narrative bear the marks of Originality and Probability ? 4, Did Madog leave Wales ? 5, The Growth of the Legend.

“ Appendix.—Madog Literature : i, The letters of Charles Lloyd and John Evans ; ii, The letter of Dr. Samuel Jones ; iii, John Evans's Adventures ; iv, Southey's *Madoc* ; v, Madog yn Ymadaw a Chymru ; vi, Prince Madog at Sea ; vii, Letter of T. T. Roberts ; viii, The Llangollen Award.”

The Essay will be edited by Mr. Llywarch Reynolds.

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## Notes and Queries.

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### NOTES.

#### PRINTERS OF WELSH BOOKS.

To Mr. Quaritch's interesting List of Printers of Welsh Books (*Cymmrodor*, v, 159) may be added the name of I. P. Coghlan, of London, who in the year 1776 printed what seems to be a second edition of the Catholic Book of Devotions, styled *Allwydd Paradwys*, to which Mr. Howel W. Lloyd refers in his valuable paper on Welsh books printed abroad (*Cymmrodor*, iv, 65). As the edition in question seems to have escaped the notice of the author of *Llyfr-yddiaeth y Cymry*, and of his editor, Mr. Silvan Evans, the following particulars may be of interest to the readers of the *Cymmrodor*. The volume now before me consists of some 450 pages, 12mo., and is entitled

ALLWYDD Y NÊF,

NEU

AGORIAD O'R PORTH,

I'R

BYWYD TRAGWYDDOL :

Trwy Weddiau Duwiol, ar amryw Achosion ;

Anghenrheidiol, a Chyfaddas, i bob

CHRISTION FFYDDLON.

O Gasgliad D.P. off.

*Rhaid yw Gweddio bob amser.* S. Luc., p. 18 . . .

*Ac i'r hwn sydd yn curo, yr Agorir.* S. Luc., p. 11 . . .

*Eithr gofynnod mewn Ffydd, heb amneu dim . . . .*

SUPERIORUM PERMISSU.

LLUNDAIN :

Argraphwyd gan I. P. COGLAN, yn y

Flwyddyn MDCCLXXVI.

In the Preface, which occupies pp. i-ix, and is addressed

“to the Faithful Welsh”, the author or compiler, “D. P.”, refers to the antecedent work in these terms:—“Mae rŵon wedi cant o flynyddoed, er pan Argraphwyd, llyfr *Allwydd Paradwys*, yn gwlad yr *Ellmyn*; trwy Haelioni, Cymmwyn-asgarwch, Traul, a charedigrwydd rhai o’r Saison ffyddlon, at Genedi, a Iaith y *Cymry*. A gan fod yr un llyfr ysprydol, wedi myned yn brin, yn Anaml iawn, ac yn anhawdd iw gael: Er addysc, ac adeiladaeth, er cyssur a diddanwch, er daioni, a llês ysprydol i eneidiau’r ffyddloniaid o’r *Tair Talaeth*, Bwriadais, gyflawni hynny o ddiffyg: . . . . . O herwydd, nad oes un Wlad, a’r adwaenaf, trwy holl ardaloedd Crêd, mewn mwy o dloidi, ac anghen, o lyfrau duwiol, o lyfrau iawn ffyddiog ac o Addysc ysprydol, na’r *Cymry*.”

Then follows the calendar, in which are given the names of many Welsh saints, and other preliminary matter, extending to page xxvii. After this comes the body of the work, which extends to page 435, followed by an index, of which two leaves only remain in the copy before me, which ends with page 438, the remainder being wanting. Unlike his predecessor, “J. H.”, whose work was specially dedicated to his “Countrymen and Friends of Gwent and Brycheiniog”, “D. P.” addresses himself to his countrymen generally, “of the *Three Provinces*”, presumably Gwynedd, Powys, and Deheubarth; though his language speaks him a Gwyneddian. Among the religious observances which he commends to his readers are Pilgrimages,—“i *ffynnon* Grenfrewi, neu i’r *Ysgyryd fawr*, ger llaw Fenni, yngwlad Gwent, er Cariad ar Dduw, ac er Penyd am eu Pechodau” (p. 345). The work has many curious peculiarities of expression; a large proportion of which, however, may be merely errors of the press, with which the work is sadly disfigured; e.g., the month of March is called “Maorth”; the word for “divine” is invariably “duwfol”, instead of the commoner “dwyfol”.

Is anything known of "D. P."? The present work gives no clue to his identity; Mr. Howel Lloyd could probably throw some light upon the subject. LL. REYNOLDS.

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"RAIN WITH SUNSHINE" (vii, 55). The Welsh saying is certainly incomplete, since it expresses the rainy side of the weather *only*. We have the contrast in our French saying: *Le diable bat sa femme, ET marie sa fille*,—"the devil is beating his wife, and marrying his daughter."

22, Rue Servandoni, Paris.

H. GAIDOZ.

In reference to the same note, the Rev. D. Silvan Evans, B.D., writes:—" *Y pren y crogodd y diawl ei fam arno* is the spindle-tree or prickwood (*Euonymus Europæus*), the most orthodox name for which is *piswydden*."

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#### QUERIES.

BASQUE TROOPS IN WALES.—I wish to ask through your journal for the following information, which many of your members, with their special knowledge, may be able to furnish.

(1) Edward I, in his conquest of Wales, was materially assisted by bodies of Basque troops, who are mentioned as being very similar in race and habits to the Welsh themselves. Is there any record (*a*) of the manner in which these mercenaries were afterwards disposed of? (*b*) Whether these Basques formed part of the Welsh contingent of the army in the Scottish wars of the same monarch?

It appears to me that the Basques may very likely have become merged in the Welsh contingent; but I seek for decisive references to any facts connected with them.

(2) I should be glad of any information connected with the employment of Welsh troops, either at home or abroad,

from the earliest times to the foundation of special Welsh regiments in the British army.

Any replies through your Notes and Queries column will oblige,

Yours truly,

“BEDDGELEERT”.

SAINT TYDFIL.—Can any reader of the *Cymmrodor* refer me to any allusions in Welsh literature to this “Saint”? Apart from the notices in the *Cognacio Brychan* and in *Achau Saint Ynys Prydain*, I have only met with one solitary allusion to her, viz., in a (MS.) “Cywydd Marwnod” to one of the Herberts of Raglan, by Risiart ap Rhys, who says:—

“glaw sydd ar bob gwyl a sul  
gweled adfyd gwyl dydvul.”

What day is “Gwyl Dydvul”? Professor Rees (*Welsh Saints*, p. 152) says that it was August 23rd; but Merthyr Fair was held in November, as a local rhyme has it:

“Ffair y Penra  
Y seithfad o'r gau',  
Yn ol yr hen amsar.”

And there was a less important fair on the 14th May; while “*Mabsant Merthyr*”—a famous revel—was held in Easter week, and lasted the whole week.

Merthyr Tydfil.

LL.

THE NAME OF CARDIFF.—What are the ancient forms of the name of Cardiff, with the dates? The modern form Caerdydd seems to proceed from folk-etymology.

ST. MELLON.—In the neighbourhood of Cardiff, is there any chapel dedicated to St. Mellon? What is its antiquity? What account is given, in the ancient deeds, concerning its foundation, and its patron saint?

22, Rue Servandoni.

H. GALDOZ.

## REPLIES.

THE NAME OF CARDIFF.—The following notes on the early forms of the name of Cardiff may perhaps interest M. Gaidoz as a partial answer to his query.

(1) In the agreement between Bishop Urban of Landaff and Robert, Earl of Gloucester, A.D. 1126 (*Liber Landavensis*, pp. 27 *seqq.*), the form is "Kardi".

(2) In the *Annals of Margam*, written in the 13th century—the last entry in the MS., which is imperfect, is for the year 1232—we find the name in an entry under the year "MCXXXIV. Robertus frater regis Henrici, et comes Normannorum, Cardiviae moritur, sepultusque est apud abbatiam Gloecestriæ."

So again in the year "MCLVII. Comes Gloucestræ Willelmus in castello Cardiviae captus est a Walensibus, et Comitissa Hawysia."

A slightly different form occurs under the year "MCLXXXV. . . . . villa Kerdiviae incendio est tradita." . . . . .

(3) In *Annales Cambriae sub anno 1233* (MS. said in the preface to be of the end of the 13th century) occurs "castra de Kirdive". That the *Ann. Camb.* and the *Annals of Margam* give the name correctly with *v* (therein differing from the generality of Lat. MSS.) is no doubt due to the Welsh origin of the two chronicles.

(4) *Rotuli Chartarum in Turri Londinensi Asservati*, vol. i, pt. 1 (Records, 1837).

P. 149 *b*. In a grant by King John in the year 1205, the name occurs several times in the form "Kaerdif", and the *f* was probably intended by the writer to have its Latin or English sound.

On p. 174 of the same vol. the name occurs again, in a grant of the 9th year of King John, in the same form, "Kaerdif".

(5) In the MISAE ROLL of the 11th year of King John, A.D. 1210, the same form, "Kaerdif", occurs (*Rotuli, etc., regnante Johanne, 1844*).

(6) In Inquisitions of the 19th and 21st years of Edw. I (*Calendarium Genealogicum, Hen. III, Edw. I, vol. ii, pp. 755, 762*) the form is "Kaerdif".

(7) Among Welsh works, *Brut y Tywysogion* has three references to Cardiff, and each time it is printed in the Rolls edition *Kaer* (or *Caer*) *Dyf*. The MSS. range from the 13th to the 16th centuries.

(8) In *Iolo MSS.*, p. 183, the form is *Caer Dyf*—"Ffwg ap Gwarin, a elwir Ffwg Morganwg a Ffwg Vegwnt *Caer Dyf*." This, variously spelt, continued to be the Welsh form to a late period.

(9) On the contrary, in the story of Geraint ab Erbin, as printed by Lady Guest (*Mab.*, ii, 24), we find "yny dref a elwir yr awrhonn *Kaer dyff*".

The common derivation, which connects "*Caerdydd*" with the Roman general *Didius*, may fairly be called impossible: if from any such form as *Didius* the name would have been *Caerddydd*. *Caerdydd* has probably been formed from the older *Caerdyf* by the common colloquial change of *f* to *dd*. We hear colloquially "*plwydd*" for "*plwyf*", (which I have heard in South Cardiganshire), "*tyddu*" for "*tyfu*", "*hwyddell*" and "*rhwyddell*" (the regular Breconshire form) for "*hwyfell*", "*rhoddiau*" for "*rhofiau*" (shovels), "*godderbyn*" for "*gyferbyn*". Similarly, in *Mabinogion*, ii, 402, the son of Taliessin, commonly called *Afaon*, is "*adaon*", doubtless to be pronounced "*Addaon*". We may further compare "*Hafod Lwyddog*" (*Cymru Fu*, 471) for "*H. Lwyfog*", "*Eiddionydd*" (*Gwaith Lewis Glyn Cothi*, 174) for *Eivionydd*. This modification seems to justify the connection of "*Y Werydd*" with "*Vergivius*". The common word *dydd* from *dyf*, *dyw*, is another instance; and the English



forms, *cantreth*, *cantred*, from *cantref*, are to be explained in the same way. This change took place in Cornish too, as is shown by the late form *cidniadh* for *cyniaf*, W. *cynauaf*. On the contrary, the common pronunciation in Connemara of *guidh* (W. *gweddia*) in *guidh brainn* (pray for us), is *gwcev*.

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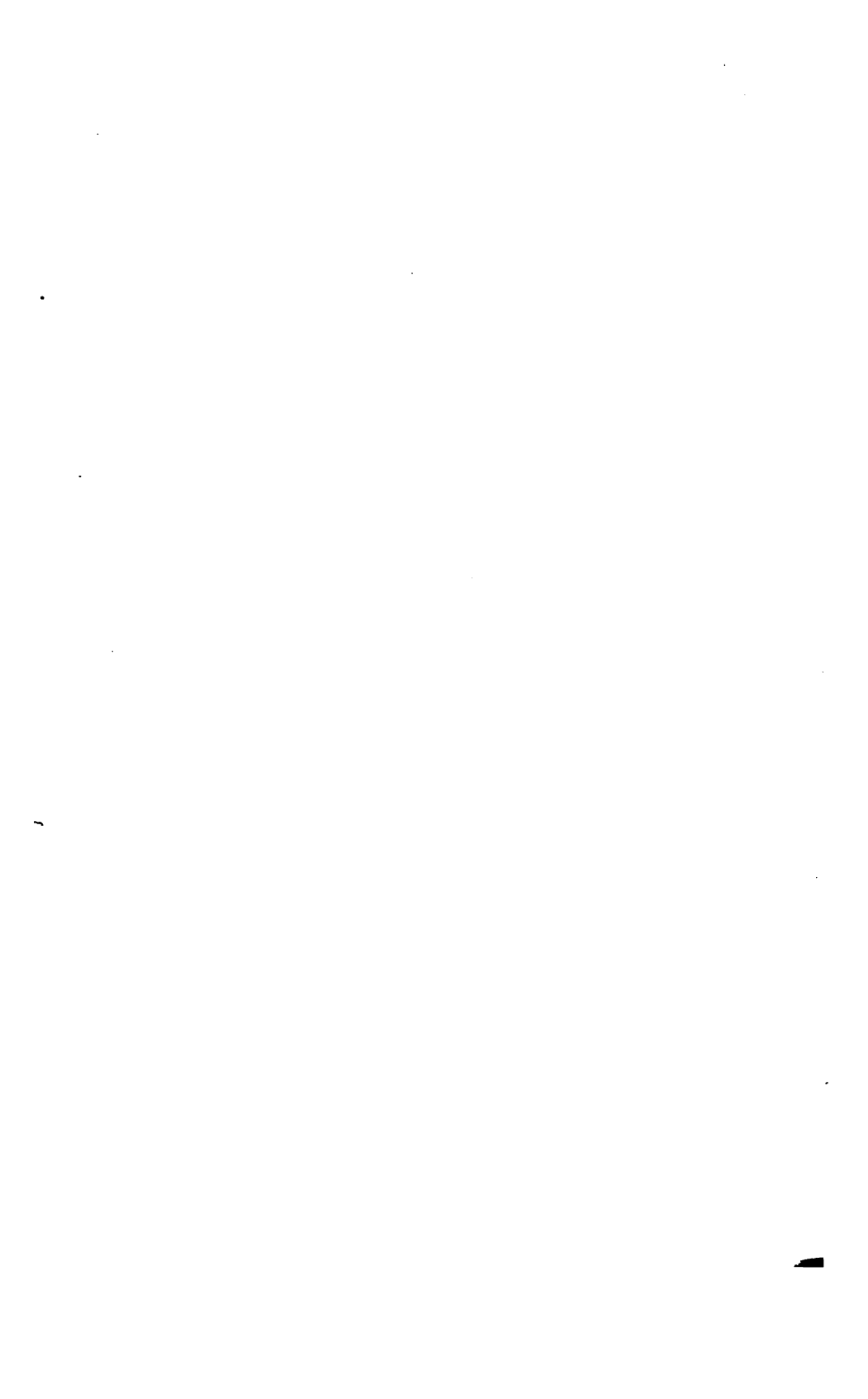
ST. MELLON.—St. Mellon's is in Monmouthshire, a little more than four miles from Cardiff. Coxe (*Monmouthshire*, p. 61), says: "St. Melo or Melanius, to whom the church is dedicated, was a native of Caerdiff, and planted Christianity in these parts about the third century". Murray's *Handbook* states that the "fine old church of the fourteenth century" was "built on the ruins of a former Norman edifice." It has been treated by Mr. Freeman in *Archæologia Cambrensis*, 3rd series, vol. iii. The Welsh name of the place is Llaneirwg, "or the church of Eirwg" (as Coxe explains it), "which signifies golden, an appellation which he [St. Melo] derived from his swarthy complexion." But Llaneirwg seems to be the parish called "Llan Leirwg" in the *Myvyrian* list (*Myv.* ii, 628). The loss of the *l* is to be observed also in the Radnorshire "Llan-yre", which, according to Rees (*Welsh Saints*, 169), is for Llanllyr, Llanlyr. With regard to Llaneirwg, is it not probable that the primitive Welsh church may have been dedicated to Lleurwg, and the subsequent Norman edifice to the Norman bishop?

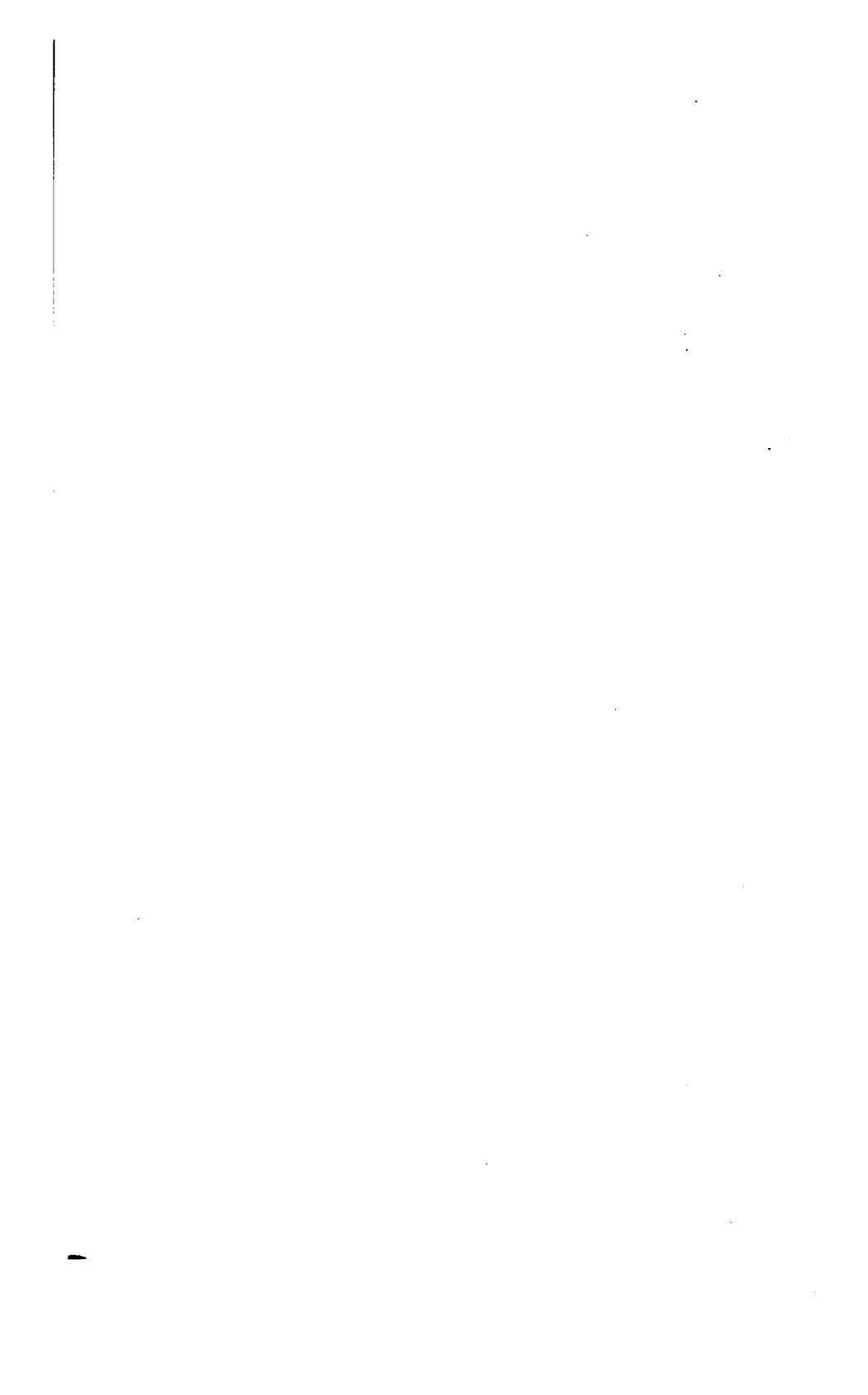
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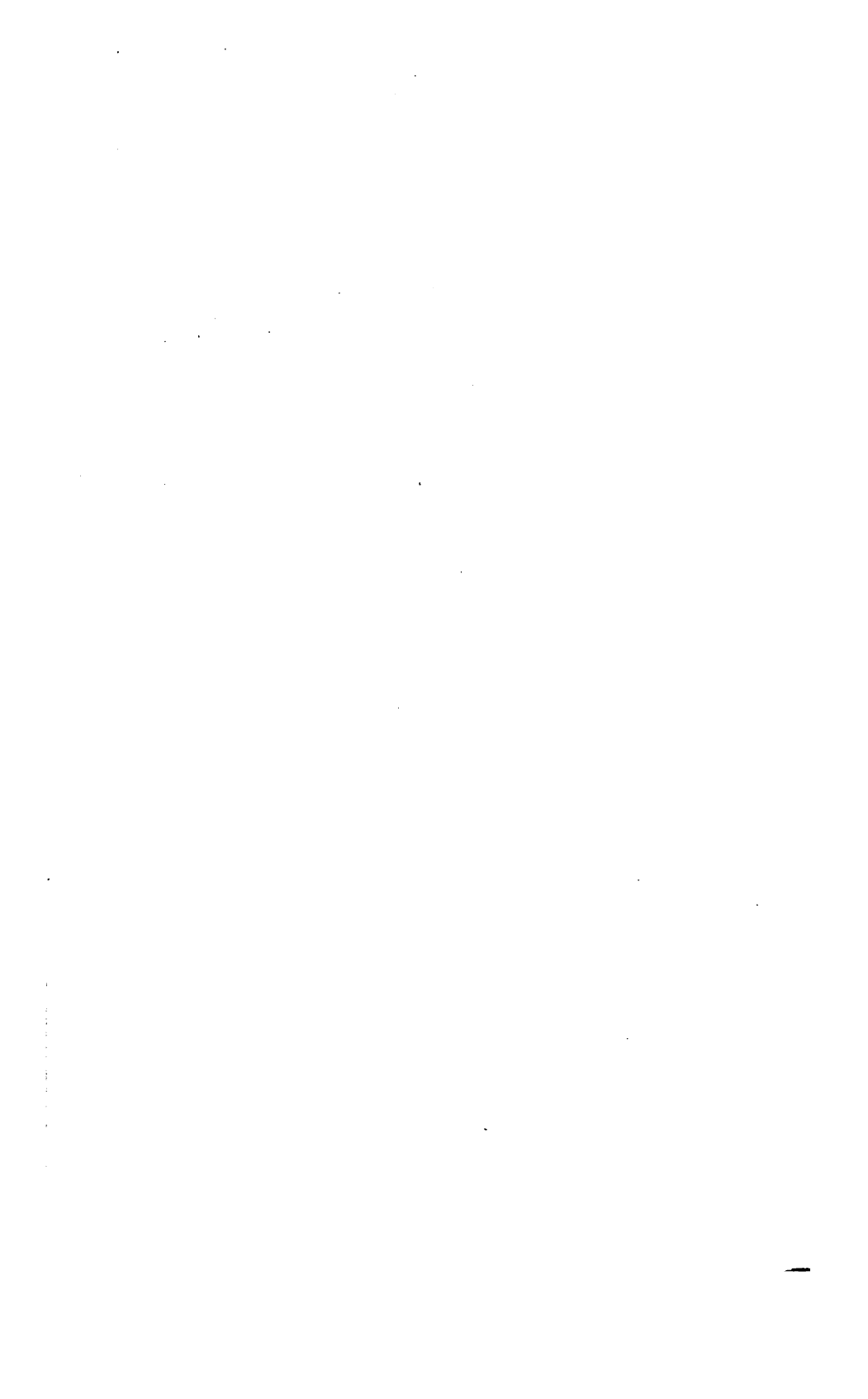
#### ERRATUM.

"THE NATIONAL EISTEDDFOD OF 1884."

P. 167, line 3 from bottom.—For "J. W. Evans", read "J. Gwenogfryn Evans".







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