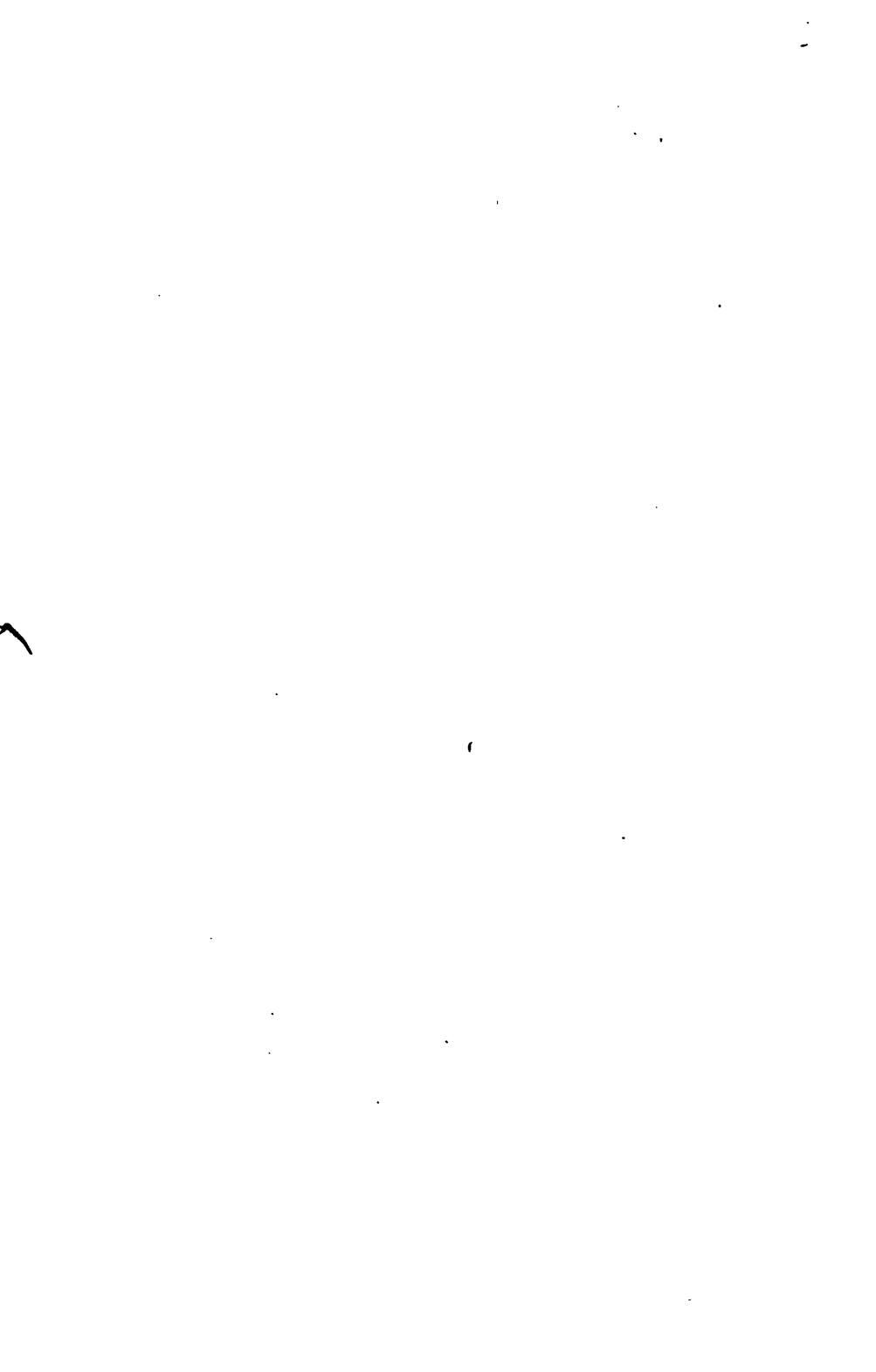


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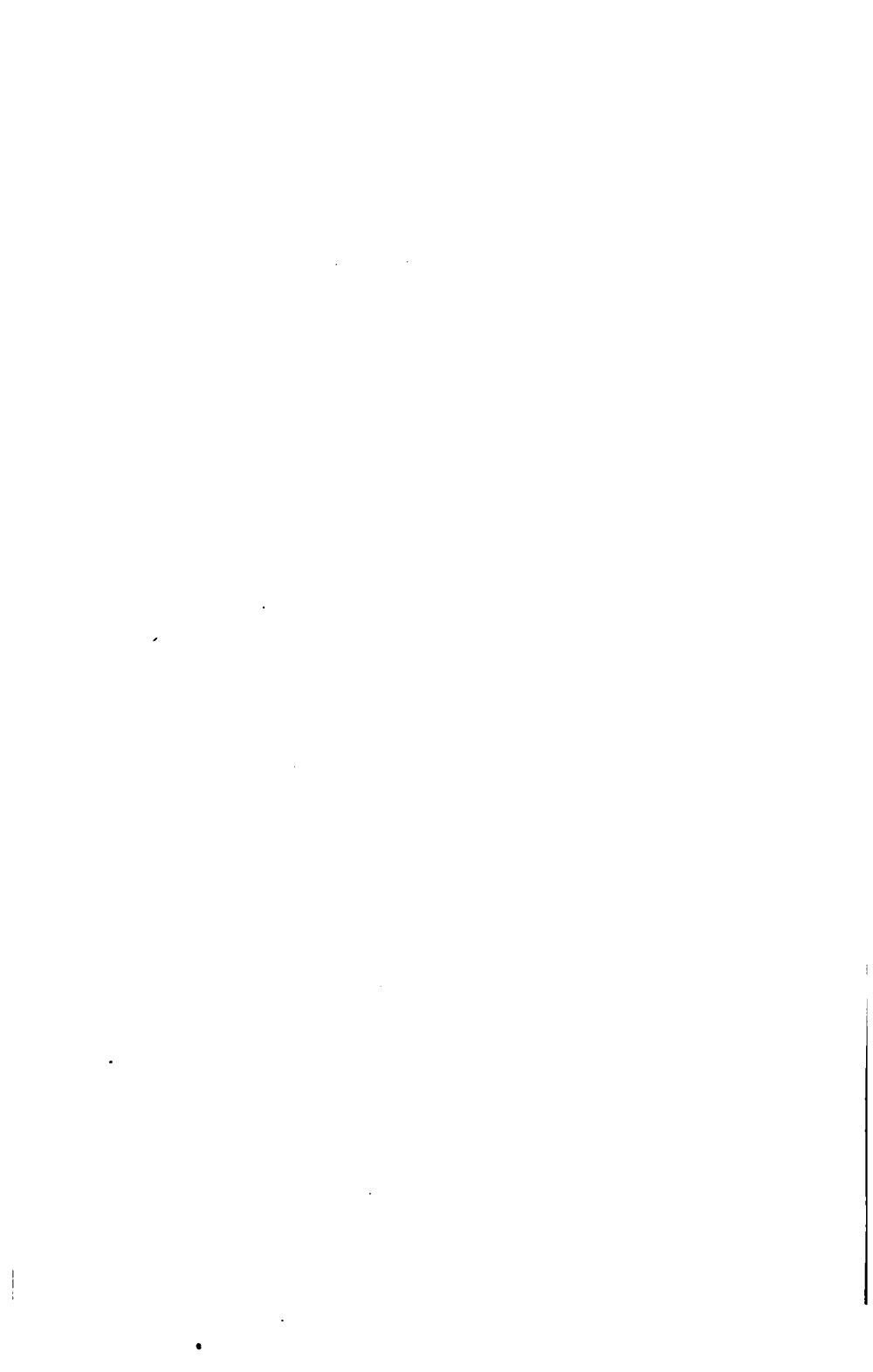


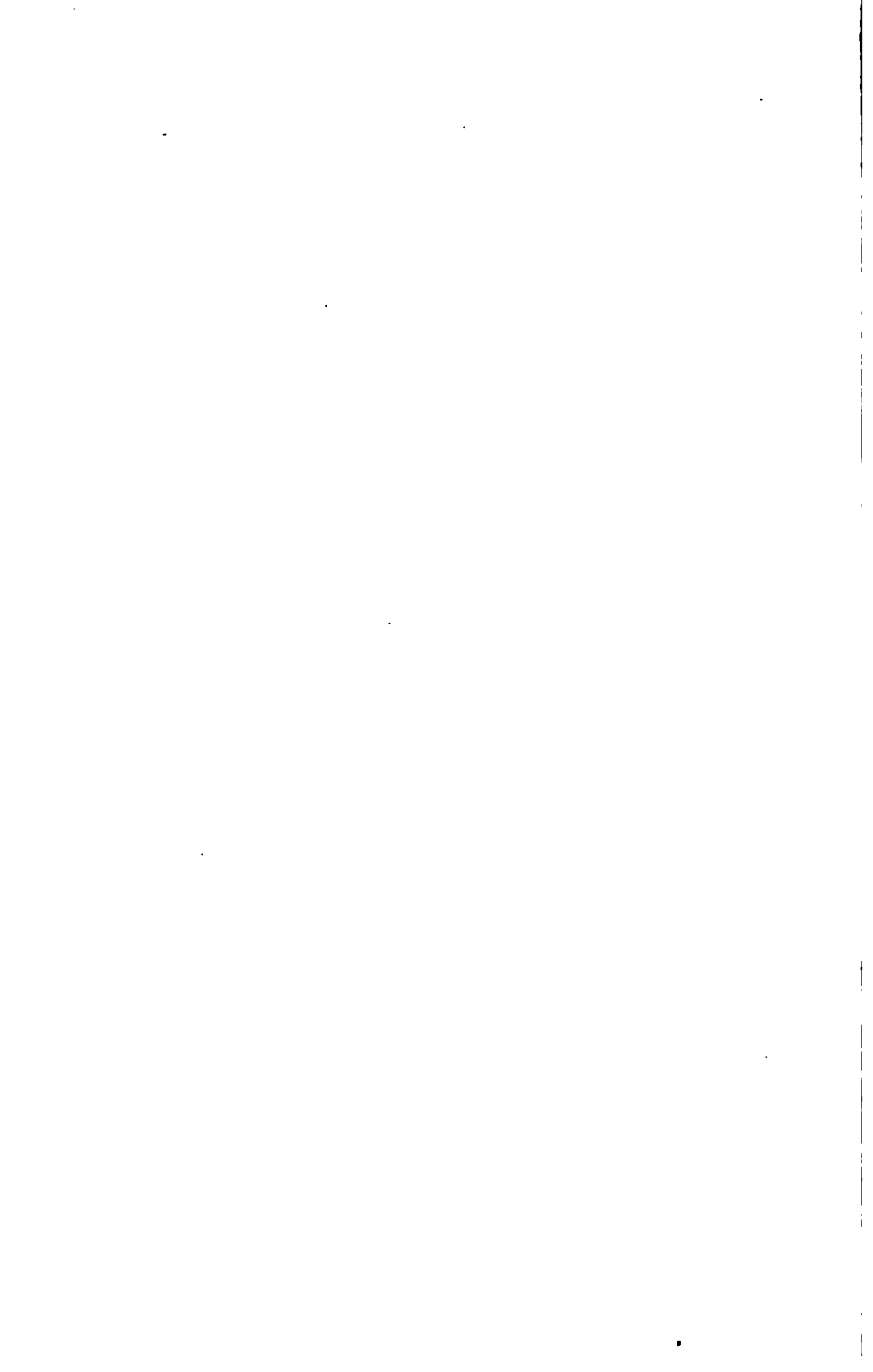
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VOL. I, PART I.

JANUARY 1877.

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Comrodor

Containing the

Transactions

of the

Comrodorian Society

of London,

etc.

EDITED BY THE

REV. ROBERT JONES, B.A.,

VICAR OF ALL SAINTS', ROTHERHITHE.

PRINTED FOR THE SOCIETY

BY

T. RICHARDS, 37, GREAT QUEEN STREET, W.C.

D Cymmrodor.

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THE WORKS
OF
IOLO GOCH,

WITH A
SKETCH OF HIS LIFE.

EDITED BY THE
REV. ROBERT JONES, B.A.,
VICAR OF ALL SAINTS', BOTHERWITHE.

PRINTED FOR
THE HONOURABLE SOCIETY OF CYMMRODORION,
BY
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1877.

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Y Cymmrodor, 1877.

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Waterman & Berr 1866 in the Town of Machynlleth, W. L. L. L.

See p. 37.

**CASTLEREACH TOWER
MACHYNLLETH.**

Y
CYMMRODOR,
EMBODYING THE
TRANSACTIONS
OF THE
CYMMRODORION SOCIETY
OF LONDON,

USE OF
CALIFORNIA

EDITED BY THE
REV. ROBERT JONES, B.A.,
VICAR OF ALL SAINTS', NOTHERHAMPTON.

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PRINTED FOR THE SOCIETY
BY
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1877.

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ADVERTISEMENT.

THE COUNCIL OF THE CYMMRODORION SOCIETY have to apologise for diverging from the Prospectus in the second section of the first part of "Y Cymmrodor". To have strictly carried out their original plan would, in this instance, have delayed the publication for several months. The preparation necessary to the proper editing of the important MSS. they are about to embody in their transactions, required a far longer time than had been given to the Editor, seeing that the date of his appointment is coincident only with the issue of the Prospectus. They have now to inform the Members that the second section of the next part of "Y Cymmrodor" will enter on the publication of valuable MSS of the fourteenth and succeeding centuries, taking up the work where the Myfyrian Archaeology had left off. The first volume will be one of poetry: it being well known to Cymric scholars that the poetical effusions of those centuries are replete with illustrations of history, and elucidate in a remarkable manner such events as the wars of the rival houses of York and Lancaster.

This delay, however, is not without its benefit; it enables the Council to publish a short Sketch of the history of the Cymmrodorion, with the Constitutions of the Society as settled in 1755. Although these are not the Constitutions of the present Society, they form a code of laws and propound subjects for discussion of a suggestive and important character, to which the Council invite earnest attention. The list of the first Members, with their place of residence and of birth, will be interesting not only to genealogists, but to the several descendants of those Members now interspersed through the counties of Wales.

The Proceedings of the Society, with an account of its Meetings, Lectures, Musical Entertainments and Conversazioni, will be given in an Appendix, which will be published at the end of the year, to be bound up with "Y Cymmrodor". The Appendix will also contain the Society's annual Financial Statement.

7, *Queen Victoria Street, London, 1876.*

D Cymrodor.

AN ELEGIAC POEM

IN MEMORY OF THE REV. GORONWY OWEN,

BY
LEWIS MORRIS, Esq., OF PENBRYN.¹

FRIEND, dead and gone so long !

Was it not well with thee, while yet thy tread
Gladdened this much-loved land of thine and ours ?
Came not thy footsteps sometimes through life's flowers ?
Knew'st thou no crown but that which bears the thorn ?
Amid the careless crowd, obscure, forlorn ;
Who sittest now among the blessed dead
Crowned with immortal song ?

A humble peasant boy,

Reared amid penury through youth's fair years,
The fugitive joys of youth thou didst despise,
Ease, sport, the kindling glance of maiden's eyes ;
Thou knew'st no other longing but desire,
With young lips parching with the sacred fire,
To drink deep draughts of knowledge mixed with tears—
A dear-bought innocent joy.

¹ Suggested by the Rev. Robert Jones's *Life and Works of the Rev. Goronwy Owen.*

AN ELEGIAC POEM

The treasure-house of Time

Lay open to thy young and passionate thought :
 The bard who sang the tale of Troy divine,
 The tragic pomps, the Athenian fancies fine,
 The stately Roman, marching to the swell
 Of his own verse,—all these thou lovedst well ;
 And yet it was no one of these that taught
 The secret of thy rhyme.

For to the ancient tongue
 Thou didst attune thy lyre. Thou hadst no choice
 To what fair measures thou shouldst fit thy song,
 But to the bardic numbers sweet and strong,
 The old melodious Cymric accents deep,
 Didst wed the winged thoughts that might not sleep,
 Singing as sings the thrush, with clearer voice
 Than ever bard had sung.

And for a fitting meed
 What was 't thy country gave thee ? Thou didst give
 Thy life to serve the Master ; yet didst ask
 No high reward or guerdon for thy task,
 No alien mitre for thy patriot head,
 Only assurance of thy children's bread,
 The things that perish for the words that live,—
 'Twas a poor wage indeed !

Yet not even this was thine ;
 The great ones of thy land took little heed
 For souls like thine, pent by the vulgar crowd ;
 Hungering for pelf and place with clamour loud,
 What care had peer or prelate for thy lays ?
 Thou wouldst not stoop to crown with venal praise
 Souls gross with pride and sunk in vulgar greed,
 Through thy sweet verse divine.

Then hope deferred too long
 Sickening the heart—the bard's too sensitive brain—
 These seizing thee, drove thee at last to seek
 Oblivion of the pain thou couldst not speak,
 Forgetfulness of failure, brief surcease
 Of long solitudes, which is not peace !
 There is a joy with deadlier tooth than pain,
 A self-inflicted wrong !

And hadst thou then no friend
 To mark, to chide, to cherish, and to praise ?
 Aye ! one thou hadst, whose dear and honoured name
 Gains added lustre from thy greater fame,
 Who knew the voice of genius, and who knew
 The long steep path between it and its due ;
 He with wise bounty smoothed the anxious days
 Which only death might end.

And thou, bright soul, in turn,
 Didst with such grateful song thy friend requite,
 That through all future days of bards to be
 He lives immortal in thy Elegy ;
 He lives a poet in a poet's verse
 Whose praises still his country shall rehearse,
 When in high congress, 'in the eye of light',
 The bardic accents burn.

Two poets from one isle,
 The greater thou, and he, though great, the less,
 'The Lion of Mona'. In the ranks of song
 Learning nor fame avails ; nought but the strong
 Sweet inspiration which the rapt soul knows,
 When with the fire of heaven the swift lyre glows
 And wakes the strain which joyless lives shall bless,
 Making life's desert smile.

What though thy pitiless lot
 Drove thee an exile o'er the Atlantic sea,
 Far, far, from thy beloved land, and set
 Where alien fortunes lured thee to forget
 Thy too cold mother; yet thy soul would yearn
 For thy dear Wales,—unchanged thy verse would burn
 In the old tongue thy birthright gave to thee—
 Sweet accents unforgot!

What though an exile's grave
 Holds thee, yet thou art blest. Great God † is it more
 To have crept to the grave, to have crawled a slave from birth,
 Leaving nought richer but the charnel-earth,
 A lump of grosser clay, rotten with ease,
 Surfeit with gold, sodden with luxuries,
 And pine in vain before heaven's close-shut door
 Bearing no pain to save?

Than to have known indeed
 The sweet creative pang; and to have heard
 The accents of the gods; and climbed with pain,
 As thou didst, all thy journey,—nor in vain,
 But seen as thou didst, on the summits white
 Clear rays, though broken, of the Eternal Light,
 And those dread gates open without a word
 For the heart and knees that bleed?

Rest, tranquil, happy ghost;
 Thou art blest indeed, whate'er thy earthly ills!
 The worldlings who once passed thee in life's race
 Lie in dishonour; no man knows their place,
 Faded and gone; their very names have fled;
 No memory keeps the undistinguished dead;
 Thy fame still green thy grateful country fills—
 Fame never to be lost!

WELSH PARTICLES.

BY PROFESSOR PETER, OF BALA.

PARTS of speech are advantageously classified into Words, Presentive and Symbolical (Earle's *Philology of the English Tongue*, p. 220). Presentive words are vocables which denote objective realities, whether as existences, attributes, or actions. Symbolical words are vocables which denote relations of the same, as subjectively conceived by the mind. Presentive words are the matter of language, and symbolical the form. The former are conveniently treated in the dictionary; the latter in the grammar. Inflections are nearly related to symbolical words.

One of the excellences of language is an abundance of Verbs, Nouns, and Adjectives, to express outward objects; but its highest excellence is the perfection of its formal element, so as to express the conceptions and emotions of the mind. The Welsh language, like the Greek, is rich in that class of symbolical words called Particles. These particles were noticed by Dr. Davies and even by Edeyrn Dafod Aur, but it was Arfonwyson who first proposed to raise them to the rank of a part of speech. They are peculiar to the Cymric branch of the Celtic languages, and are very delicate in their functions, being used to point out the exact relation to one another of the phrases or parts of the sentence, while conjunctions denote the relations of complete sentences, and prepositions connect words. This may not be a strictly accurate definition of their functions, but it may provisionally serve to give the student an idea of the mutual relations of these allied parts of speech.

The Welsh language has several contrivances for indicating the emphatic words of a sentence. The copula, or verb *bod*, possesses in the present tense four different forms, the use of which depends mostly on the place of the emphasis. In like manner the particles above enumerated serve to denote the different members of the sentence when they have been disturbed by emphasis out of their natural order of verb, subject, object (Zeuss, 924). I shall endeavour to illustrate this function of the particles in the present paper.

The particle *yn* is used to form phrases having the nature of adverbs. Under this general idea, we have three particular cases:—1. *Yn* changes the adjective following it into a simple adverb. 2. It points out the predicate, whether a noun or an adjective, when joined to the subject by the copula. 3. It is used with verbs requiring two objects, such as verbs of calling, appointing, making, etc., to distinguish the secondary from the direct object. That the vocable is really the same in all these three capacities is indicated by its governing always the same initial mutation, and that mutation being the middle sound proves that *yn* originally ended in a corresponding consonant, which was dropped after these mutations were developed in the language. On the other hand, the cognate forms, as well as the government of *yn* preposition, show that it has always ended in a nasal, while the government of the *yn* before the infinitive points to a third different root, and proves that it ended in an *s* sound. This third *yn*, however, may have been only a variation of the preposition (like *traws* and *tra*, or *os* and *o*, *nas* and *na*, *nis* and *ni*; as, ‘*os cefais yn awr ffafr*’—Gen. xviii, 3. ‘*O chefais yn awr ffafr*’—1 Samuel xxvii, 5. ‘*Ac ni chefais neb*’—Psalm lxix, 20. ‘*Ceisiais ef, ac nis cefais*’—Song of Sol. iii, 1).

The following examples will illustrate the use of this particle in modifying adjectives into adverbs:—‘*a bod ei ddog yn rhwygo yn wastadol, a’i fod yn cadw ei lid yn dragywy-*

ddol—Amos i, 11. ‘Wedi imi ddilyn pob peth *yn ddyfal* o’r dechreuad’—Luke i, 3. ‘O na chawn i fwynhau’r bwystflod a barottowyd i mi, y rhai y chwenychwn i eu cael *yn gyflym*, y rhai a lithiaf i’m traflyngcu’ *n fuan*; ac nad arbedont fi, megis yr ofnasant rai eraill, mi a’u cymhellaf hwynt oni’s gwnant *yn rhwydd*’—Ch. Edwards’ Y Ffydd Ddiffuant, t. 62, arg. 1856. ‘*In tywill* heb canvill’—Four An. Books, p. 11. ‘Ban diholer taguistil *inhir* o tir guinet’—*ib.*, p. 23. ‘Guledic deduit an gunel *inrit* erbin dit braud’—*ib.*, 14. ‘Ac ar hyny y disgynnawd or nef post o dan y ryngthunt ell deu *yn gynaruthret* ac y deifyawd eu taryaneu’—Greal, p. 114. ‘Ynteu ae hannoges wy y bechu *yn varwawl* drwy chwant’—*ib.*, p. 127.

Let the following examples illustrate the use of *yn* in the predicate:—1. With nouns; and 2. With adjectives. 1. With nouns, ‘Yna y byddant *yn fywyd* i’th enaid, ac *yn ras* i’th wddf’—Prov. iii, 22. ‘Bydded eu bord hwy *yn rhwyd*, ac *yn fagl* ac *yn dramgwydd*, ac *yn daledigaeth* iddynt’—Rom. xi, 9. ‘Ac a’n gwnaeth ni *yn frenhinoedd* ac *yn offeiriad* i Dduw a’i Dad ef’—Rev. i, 6. ‘Dyn *yn Dduw*, a Duw *yn ddyn*’—Ann Griff. Hymn. ‘Gvnaeth duv trvgar gardaud, *in eor* coeth. kyvoeth y trindawd’—Four An. Books, p. 15. ‘A dyuawd nny yttoed *yn brenn* mawr tec’—Greal, p. 128. 2. With adjectives: ‘Sydd oll *yn ogoneddus*’—Psalm xlv, 13. ‘Gan ei fod *yn gyfiawn*’—Math. i, 19. ‘Duu y env *in deu*, duyuawl y kyffreu, Duu y env *in tri* duyuawl y inni, Duu y env *in vn*, Duu paulac annhun’—Four An. Books, p. 13. ‘Eissyoes y dyrnawt adisgynnawd ar y march nny vyd y march *yn deu dryll*’—Greal, p. 117.

The predicate is also indicated by the middle mutation without *yn*; as, ‘Elias oedd *ddyn*’—James v, 17. This form cannot be used with the copula *mae*, *oes*, or *yw*, but it often follows *sydd*. With other tenses than the present of the verb *Bod* both forms may be used indifferently; or perhaps

with a shade of difference in the emphasis rather than in the meaning. In the above example, the subject, Elias, is emphatic; but if *yn* be placed before the predicate—*yn ddynd*—the latter receives the emphasis. However, this change requires another, namely, that the verb precede the subject, so that the order becomes 'yr oedd Elias yn ddynd'.

Verbs signifying 'to appear' have the same construction as *bod*, e.g., 'Ac yna hi a ymddangoses yn Widdones'—Iolo MSS., p. 177. Other examples of verbs of naming, installing, etc., will be found further on, illustrating the use of the particle *y*.

The particles *a* and *yr* are joined with the verb, when the verb is preceded by any other word or part of the sentence.¹ When the preceding word or phrase is the subject or object of the verb, or when both precede it, then *a* is joined to the verb, as 'a Duw *a* ddywedodd'—Gen. i, 3. 'A Iob *a* atebodd, ac *a* ddywedodd'—Job xxxiii, 1. 'A'r Iesu *a* safodd, ac *a* archodd ei alw ef'—Mark x, 49. 'Periw new *a* peris idi'—Four An. Books, p. 15. 'A gwedy eu mynet y gysgu ef *a* doeth y drws morwyn ieuanc yr honn aelwis ar galaath'—Greal, p. 118. (Observe that the former part of this example is at least doubtful, as the phrase preceding the verb is neither the subject nor the object of it, the *a* being inserted by the influence of the preceding particle *fe*.) 'A Phaul *a* adwaen'—Acts xix, 15. When both nominative and objective precede the verb the language is mostly rhetorical, but the verb is still attended by *a*, as, 'Gofyn im', *a* mi it *a*'i rhydd'—Psalter, ii, 8. 'Y Benywaid mi *a*'u cadwaf yn ddefaid mammogion'—Iolo MSS., p. 181. 'Pan gwr, ei ffrynd yn ganmlwydd wr *a* gladd'—(Messiah) Y Golygydd (1850), p. 38. It seems to me that the *a* of interrogation is, in modern

¹ *Yn* relates the verb to the words following it, and *a* and *y* relate it to the words preceding. The order of the words depends upon the emphasis, the emphatic words being placed first in the sentence, as stated above.

Welsh at least, a different word, although it governs the same mutation; as, 'A gymmeri di, O Caesar, dy lwfrhau gan wag ymfrost barbariaid?'—Drych y Prif Oesoedd, p. 49. 'Eto, bernwch chwi a fu achos gan wyr Rhufain fostio mai hwy a gawsant y trechaf yn y diwedd?'—*ib.*, p. 49. 'A ddwg da drwg gynghor?'—Myv. Arch., 838. But the following example seems decisive, the particle being used with the present of *bod*, 'a ydym ni fwy rhagorol?'—Rom. iii, 9.

The *a* as relative is still nearer in force to the particle, if not identical with it. 'A gyfodes *a* golles ei le'—Myv. Arch., p. 839. 'A gatwer *a* geir wrth raid'—*ib.*. 'A'r son a ddaeth i ben yr Arglwydd hynny, am *a* glywyd ar lafar ysprydol megis o'r nef'—Iolo MSS., p. 180.

When the part of the sentence preceding¹ the verb is an adverb, an adverbial phrase, or any other assemblage of words qualifying or affecting the verb, the particle *yr* or (before a consonant) *y* is used. Adverbial phrases are generally formed by means of a noun and preposition, and therefore the participle is in this respect treated as an adverb, since it consists of the infinitive (equivalent to a noun) and the preposition *yn* expressed or understood. Some conjunctions also, having the force of adverbs, are included; as, *fel*, *hyd*, *gan*, *megis*, *tra*.

The following are illustrations of *yr* dependent on a simple adverb: 'Heddyw *y* daeth iechydwrïaeth i'r ty hwn'—Luke xix, 9. 'Yna *y* cyfododd Dafydd a'i wyr'—1 Samuel xxiii, 13. 'Yma *y* canlyn rhyw ychydigyn o honi'—Drych y Prif Oesoedd (1863), t. 119. 'Ac yna *y* dyallawd peredur panyw y llew oed y porthawr'—Mab., i, 263. 'Megys *y* bydynt wy yn ymdidan uelly nachaf pump marchawc urdawl y wreic yn dyuot'—Greal, p. 206. 'Ena *e* deueyt e kefreith'—Laws of H. Dda, 2, 1, 33 (Zeuss, 420).

¹ To precede the verb in Welsh means also to be emphatic, so that when adverbial phrases are placed before the verb, but are not emphatic, they lose their influence upon the particle.

Adverbial phrases, or phrases equivalent in function to adverbs, are variously formed. The most usual construction is a noun with a preposition, with or without adjuncts, of which the following sentences are examples: 'Yn y dechreuad *y* creodd Duw y nefoedd a'r ddaear'—Gen. i, 1. 'Gan dystiolaethu, *y* dystiolaetha iddynt'—1 Sam. viii, 9. 'Canys nid i'r cyssegr o waith llaw, portreaid y gwir gyssegr, *yr* aeth Crist i mewn'—Heb. ix, 24. 'Kanys oth achaws di *yd* ymroessum i yn y perigyl hwnn'—Greal, 113. 'Ac ym mynwes y coet *y* gwelei tei duon mawr anuanawl eu gweith'—Mab., i, 262. 'Dec inlinet (mlinet?) adev ugein iny gein anetwon *it* vif inymteith gan willeith agwillon'—Four An. Books, i, 20.

Adverbial phrases (or sentences rather) are also formed by means of a finite verb with a conjunction or adverb; as 'Pan ddychwelo'r Arglwydd gaethiwed ei bobl, *yr* ymhyfryda Jacob, ac *y* llawenha Israel'—Psalm xiv, 7. 'Pan adeilado'r Arglwydd Sion, *y* gwelir ef yn ei ogoniant'—*ib.*, cii, 16. 'Gwalchmei heb ef, hyspys yw gennyfi *y* deuy di ac ef herwyd y avwyneu'—Mab. i, 259.

Perhaps this is the proper place to mention the peculiarity of verbs of naming, appointing, and deeming, the office or title being considered as an adverbial phrase. The following may serve as examples: 'A Chyfaill Duw *y* galwyd ef'—James ii, 23. 'Peredur uab efracw *ym* gelwir i heb ef a thitheu pwy wyt. Gwalchmei *ym* gelwir i heb ynteu'—Mab., i, 261 (Zeuss, 421). 'Yn llai na dim, ac na gwagedd *y* cyfrifwyd hwynt ganddo'—Isaiah xl, 17. 'Dauyd Sant *y* gelwir'—Cambro. Brit. Saints, p. 110.

So also adjectives, when used descriptively, and when preceding the verb, take *y* to join them to the verb, as, 'Noeth *y* daethum o groth fy mam, a noeth *y* dychwelaf yno'—Job i, 20. 'Ystyrwch mor astud *y* dylech fod'—Ordination Service. And generally, when any word or phrase approaching the

nature of an adverb introduces the sentence, the same particle is used; thus an infinitive with its preposition: 'Ag o'i glywed *y* bu mawr ei dristwch'—Iolo MSS., p. 180.

Certain interrogative particles are also treated similarly, as if the nouns joined to them were preceded by prepositions,¹ as 'Paham *y* tyni yn ei hol dy law, sef dy ddeheulaw'—Psalm lxxiv, 11. 'Paham *y* terfysga'r cenhedloedd, ac *y* myfyria'r bobloedd beth ofer'—Psalm ii, 1.

But in other cognate cases the presence of the particle is explained by transposition; as 'Pa beth *yr* aethoch allan i'w weled'—Math. xi, 7. This construction may be explained by transposing the infinitive: 'I weled pa beth *yr* aethoch allan'.

When the verb of an adjective sentence is followed by its object, and the object qualified by a possessive pronoun, the verb is preceded by *y*,² as, *câr i'r hwn y* torrasai Pedr ei glust'—John xviii, 26. So also when the object is an infinitive instead of a noun, as, 'A'r neb *y* mynno'r Mab ei ddatguddio iddo'—Luke x, 22. But the following is evidently irregular, 'Y rhai *a* dorwyd eu pennau am dystiolaeth Iesu'—Rev. xx, 4.

If a nominative or an objective, accompanied by an adverb, precede the verb, the adverb loses its force, as, 'Oed Crist, 840, *y* bu farw Escob Mynyw...Oed Crist 843, Rhodri Mawr ab Merfryn Frych *a* ddechreuwys wladychu ar *y* Cymry'—Myv. Arch., p. 687.

'A chyda'r dydd chedydd hoywdon
A gân yn drylwyn fwyn bennillion.'

Iolo MSS., p. 228.

When the sentence containing the verb is dependent, and

¹ There are a few instances of an interjection being followed by *y*, as: 'A chyn eu dyuod *y'r* gynulleitua, nachaf *y*, gwelynt yn dyuot yn eu herbyn gwreic gwedy maru *y* hun mab'.—Camb. Brit. Saints, p. 111.

² When *y* is joined to a personal or possessive pronoun it is often changed improperly into the simple possessive form, as, 'Eithr pau eich (*y'*c) rhoddant'.—Matth. x, 29 (Beibl. 1727).

the object of another verb or sentence, the governed verb is introduced by different particles and words. When the verb is in the preterite, or rather when the meaning is in the past time, the infinitive is used, either of the verb itself with the prepositional pronoun *ohonaf*, etc., or of the auxiliary *darfod* with *imi*, etc., and the infinitive. To express future time under similar circumstances the auxiliary *bod* with *imi* is used sometimes. But the most usual construction for the present, future, and conditional tenses is the use of the verb in its proper form, preceded by *y*.¹ The following are examples:—‘Canys ysgrifenyd *y* rhydd efe orchymyn i’w angylion am danat’—Math. iv, 6. ‘Gan wybod hyn yn gyntaf, *y* daw yn y dyddiau diweddfaf watwarwyr’—2 Peter iii, 3 (present). ‘Ac wrth hyn y gwyddom *yr* adwaenom ef’—1 John ii, 3. ‘A’r modd *yr* ysgrifenyd am Fab y dyn *y* dioddefai lawer o bethau, ac *y* dirmygid ef’—Mark ix, 12. The imperative mood takes no particle before it, as ‘Brysia, diange yno’—Gen. xix, 22.

The following sentences are anomalous: 1. *Y* after the object, ‘Serch *y* rhoddais’—Iolo MSS., p. 232. 2. *A* after an adverbial phrase, ‘A’r modd *a*’i gwnaethum’—*ib.*, p. 183. 3. *Y* after an infinitive, ‘A llywygu gan ei ofn *y* gwnaeth hi’—*ib.*, p. 179. 4. *Y* after an adjective as predicate, ‘A mawr iawn *y* bu’r llawenydd’—*ib.*, p. 179. 5. *Y* without an adverb preceding, ‘Ac *yd* anuones Dewi yr eil ran o’r bara *y* vran’—Camb. Brit. Saints, p. 109. Ac *y* dechreuawd hi wediaw, ac *y* dywawt val hyn’—*ib.*, p. 229. 6. *A* in a relative sentence before an adverbial phrase, ‘*Y* mae efe yn rhoddi adref *yr* hyn *a* lafuriodd am dano’—Job xx, 18.

The remaining particles, *mi*, *fe* (e), *fo* (o), may be disposed of in a few paragraphs. When the verb begins the sentence, which is a common and idiomatic construction in Welsh

¹ This construction requires the verb to be emphatic. When any other element of the dependent sentence is emphatic, it is introduced by the conjunction *mai*.

(Zeuss, 924), it requires no particle to determine its relations; as ‘*Dywedodd yr ynfyd...ymlygrasant*, a gwnaethant ffaidd anwiredd...*Edrychodd Duw i lawr o’r nefoedd...Ciliasai pob un o honynt*’—Psalm liii, 1-3. ‘*Canasom bibau i chwi*, ac ni ddawnsiasoch; *cwynfanasom i chwi*; ac nid wylasoch. Canys *daeth Ioan Fedyddiwr heb na bwytta bara*, nac yfed gwin...*Daeth Mab y dyn yn bwytta ac yn yfed*’—Luke vii, 32-34. However, in these and similar cases, we often find the verb preceded by the above particles. That they are particles and not pronouns may appear from the following considerations. They are never used with negatives; they have no antecedents; they are used with impersonal verbs; and, to a certain extent, they may be indifferently joined with all persons and numbers of the verb.

Several eminent grammarians have treated them as auxiliary affirmative pronouns, and it is not worth discussing by what term they should be denoted, but it is important that their true nature and function should be clearly understood. This, like all other grammatical questions, must be decided by the true interpretation of authoritative examples; the choosing of the examples and the interpretation of them depending on the judgment of the writer and appealing to the judgment of the reader. The practice of laying down a rule, and making patterns to correspond, is quite useless in a doubtful case like the present, and in all cases, indeed, it is but a slovenly way of producing examples.

As my first proposition is generally admitted, and as, being negative, it is impossible to present examples to illustrate it, I shall consider it as proved until the opposite is affirmed.

The same remarks must serve in regard to my second proposition, that these particles have no antecedents, as all pronouns of the third person have. With regard to the third proposition, that these particles are used with impersonal

verbs, I have not as yet succeeded in finding more than one or two good examples, although the construction is familiar enough, as—‘*Fe* genir ac *fe* genir, yn nhragwyddoldeb maith’—Llyfr Hymnau a Thonau Cynulleidfaol Stephens a Jones, Hymn 308, verse 2; ‘*Fe*’m ganwyd i lawenydd’—Llyfr Hymnau y Meth. Calf., Hymn 600.

The following examples will serve to prove and illustrate my fourth proposition, that these particles are joined to verbs of all persons and numbers indiscriminately :

‘*Fe*’i rhof yn bwn i orphwys

Ar ysgwydd Brenin nen ;

Fe’i gwela’n crynu danynt

Wrth farw ar y pren.’

Aberth Moliant, Hymn 432.

‘*Fe*’m siomwyd gan y ddaear

Fe’m siomwyd gan y byd

Fe’m siomwyd gan fy nghalon.’

Llyfr S. R. Hymn 613.

‘*Fe* garaf bellach tra fwyf byw.’—Llyfr y Meth. Calf., Hymn 162.

‘*Fe*’m boddwyd mewn syndod yn lan.’—*Ib.*, Hymn 338.

‘*Fe*’m golchir yn fy nghystudd trwm.’—*Ib.*, Hymn 812.

‘*Fe*’m llyncwyd i fynu.’—*Ib.*, Hymn 332.

‘*Fe* a’m poenir.’—Luke xvi, 24.

‘Ond *fo*’m lluddiwyd i hyd yn hyn.’—Rom. i, 13.

‘*Fe*’ a’n ceir hefyd yn gau-dystion i Dduw.’—1 Cor. xv, 15.

‘Colofnau’r ty ddatodir

Fe’u cwmpir oll i lawr.’

Aberth Moliant, Hymn 421.

‘*Fe* rwygwyd murian cedyrn

Fe ddrylliwyd dorau pres.’

Ib., Hymn 400.

‘*Fe* gân tiffeddion gras.’—Llyfr Meth. Calf., Hymn 267.

‘*Fe* gân, Y gwaredigion fawr a mân.’—*Ib.*, Hymn 381.

I am aware that the examples with passive verbs may be objected to, but not without asserting the impersonal construction of such verbs. Originally the Welsh language had a true passive inflection, but now it has entirely disappeared,

and the genius of the language treats these forms rather as impersonal verbs, whether they be transitive or intransitive. However the matter may be decided, the examples will be of value. This is why I have been careful not to substitute patterns for examples, as is too often the custom of grammarians. Examples are facts, while patterns are at best only theories embodied in a sentence manufactured for the purpose.

In the old pamphlet 'Seren tan Gwmwl', p. 45 (cover), there is an instance of *mi* used with a third person of the verb. 'Mi fydd yr awdwr yn llwyr ddiolchgar'—Edward Charles.

The popular phrase, 'Cadw *mi* gei', is an instance of *mi* with the second person singular (*vide* the programme of Wrexham Eisteddvod, p. 22, where it is grammaticised into 'Cadw ti a gai').

The fact is, that *fe* is the favourite particle in South Wales, and *mi* in North Wales. Both, however, have been much tampered with by grammarians and translators (*vide* Dr. Pughe's Dictionary, *sub voc. fe, mi*). The influence of theories and of foreign languages is sooner felt by the literary than by the popular language of a country; and it is now admitted that the spoken dialects are the only real existence, while the written language is only a sham. The one is a growth; the other a manufacture. We cannot study geology in railway embankments, and we should not study language from grammars and dictionaries, except as models of nature.

The verb *Bod* takes *yr* instead of *fe* in the present and imperfect tenses, as 'Y mae'r Iuddewon er ys talm yn achwyn'—Drych y Prif Oesoedd, p. 33; 'Yr oedd yr ysbryd ymddial hwn yn fwy anesgusodol'—*ib.*, p. 55.

These particles (*mi, fe*) are related to the personal pronouns, however, in the following particulars:

1. They are used with the other particle *a*, as '*Fe a* faddeuir iddo'—Math. xii, 32; 'Wedi hynny *fo a* weles Pawl afon fawr greulon'—Iolo MSS., p. 191; 'Ac ar vrig y prenn

hwinnw *ef a wrthtyfawd kaingc hyt y llawr'*—Camb. Brit. Saints, p. 14. When *fe*, *fo*, or *mi* thus precedes the verb with its particle, it always requires *a* to follow rather than *y*.

2. They are usually distinguished as to persons, *mi* being oftener used with the first person, and *fe* with the third.

3. They are undoubtedly etymologically derived from the pronouns.

However, it is misleading to call them auxiliary pronouns, as Richards and others have done. The only connection in which the term auxiliary is customarily used, is to denote verbs which help to form the different inflections of other verbs. But these particles do not help the inflection of the pronouns at all; therefore, analogy is against their being called auxiliary. It is also difficult to conceive how these, or any of the other particles, can be called expletives by grammarians who at the same time have undertaken to explain their functions. Moreover, that such meaningless vocables as are denoted by expletives can exist in any language is perfectly incredible.

It has been already stated that no particles are admissible with the true¹ imperative mood. It must also be noted that they cannot accompany verbs when qualified by negatives. In negative phrases, the place of *a* is supplied by *na* (*nad*, *nas*), and the place of *y* by *ni* (*nid*, *nis*). For examples, see Zeuss, p. 421.

In conclusion, I would plead with all Welsh writers on behalf of our beautiful little particles, that they be henceforth neither neglected nor abused. When properly handled, they add much to the precision, lucidity, and beauty of our language.

¹ The Welsh has two forms for the third person singular of the imperative, which are both well illustrated in the following example: 'Duw *a* drugarhao wrthym, ac *a'n* bendithio; *a* thywyned ei wyneb arnom.'—Psalm lxxvii, 1. One precedes, and the other follows, its subject.

ON NATURAL HISTORY MUSEUMS,

WITH SUGGESTIONS FOR THE FORMATION OF A CENTRAL MUSEUM
IN WALES.

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[*Read before the Cymmrodorion.*]

WHEN I had the honour of being invited to read a paper before the Cymmrodorion Society, I cast about me for some subject which should not only fall in with my own line of pursuits by being scientific, but should also bear in some way upon the welfare of Wales, and thus be brought fairly within the sympathies of this Society. The subject which I have been led to select fulfils both these conditions. Having for many years been officially connected with a large museum in London, I have naturally taken much interest in the formation and arrangement of collections, and have seized every opportunity of studying natural history museums—metropolitan, provincial, and continental. In this way I have been led to carefully note the characteristics of a large number of public collections, and to compare what appear to me to be their respective merits and demerits. On coming to Wales, I was of course anxious to learn something of the local museums. “When a naturalist goes from one country to another”, said the late Professor Edward Forbes, “his first inquiry is for local collections. He is anxious to see authentic and full cabinets of the productions of the region he is visiting.” Such collections, however, not only exhibit the natural productions of the province in which they are situated, but they may be taken as standards by which to gauge the scientific

spirit of the neighbourhood. Wales possesses, I am pleased to find, many scientific collections; but, at the same time, I am bound to add that those which I have yet had an opportunity of visiting fall far short of what local museums should really be, when measured by the present advanced state of natural science. It has, therefore, occurred to me that a few suggestions on the formation and arrangement of a central museum, to illustrate Cambrian natural history, might not be without interest to those who are anxious to see the educational institutions of Wales not a whit behind those of the most advanced type.

In forming such a museum, the one great object to be steadily kept in view must be that of collecting, arranging, and exhibiting all the natural productions of the Principality. Every animal and vegetable, whether recent or fossil, every mineral and rock, to be found within the limits of Wales, must be adequately represented, so that the museum shall ultimately form a complete exponent of Welsh natural history. But I would go beyond this. Not only should the indigenous productions be exhibited, as presented in their original condition, but the application of these products to the arts of life should equally be illustrated. In other words, the purely scientific department should be supplemented by a technological collection, exhibiting the uses which we make of the natural resources at our command. Such a collection might even be extended with advantage to the local application of foreign raw materials; and would thus completely illustrate the industries which are carried on within the limits of the Principality. Nor should the art and archæology of Wales be neglected; but these are wide subjects, which lie far beyond my present scope.

Whilst we should patriotically aspire to render the local collections as perfect as possible, I would not, by any means, have the usefulness of the museum stop here. Comparing

any local collection with a general collection, it will of course be found that many important groups of animals, vegetables, and minerals are but imperfectly represented, whilst others are altogether blank. There is, consequently, great danger of very limited and inadequate notions of the great system of nature being formed by the student who confines his attention to local natural history. It was the fundamental fault of Werner's system of geology, that he supposed all the world to be modelled after the pattern of the kingdom of Saxony. A student confining his studies to Welsh natural history would be in danger of contracting equally narrow and vitiated views. To counteract such a tendency, it is eminently desirable to form, under proper conditions, a *general* collection which will give the visitor some notion of, at any rate, the larger groups in which natural bodies are classified. Just as every scientific man should strive to acquire a mastery over some special branch of science, however small, and, at the same time, have a general knowledge of science as wide as possible; so, it seems to me, every provincial museum should aim at illustrating thoroughly the natural history of its locality, whilst it offers, as far as its resources allow, a superficial though sound view of nature in its entirety. There should consequently be two departments to our central museum—one *local*, and the other *general*—each with distinct aims, and each appealing to a distinct class of visitors. Differing thus in their objects, it would be well to keep the two departments entirely apart, as is done, for example, in the Worcester Museum, where a special room is devoted to the illustrations of the natural history of the county. Whilst our local collection would certainly give value to the museum in the eyes of genuine students of science, who would be attracted thither by the opportunity of taking a complete survey of Welsh natural history, it is probable, on the other hand, that the general collection would form the chief source of interest

to the casual visitor and less-advanced student. But this general collection must be kept within moderate limits. The investigator, who has occasion to study with thoroughness any particular group of natural objects, will assuredly resort to the great metropolitan collections; and it would be absurd for a provincial museum to endeavour to illustrate with completeness any natural group, unless it happen to be indigenous. All that we should attempt in the general collection is to convey to the visitor, who uses it educationally, some broad, though clearly defined, notions of the larger groups of natural bodies. This may be done, and indeed best done, by the display of only a limited number of typical specimens, provided that they are selected with judgment, and displayed with intelligence. We have no need of a multitude of objects, tending to bewilder rather than to enlighten. Nor should we covet rare specimens, which always cost much, and often teach little. Neither should we seek pretty and attractive things, such as are to be found in some museums, heaped together in bower-birdish fashion, where they gratify the senses, without nourishing the intellect. Let us by all means have rare and pretty specimens, if they can claim educational value, but not simply for sake of their rarity or their beauty. What we really want is a moderate number of comparatively common objects, judiciously selected, accurately classified, well displayed, and fully illustrated, where necessary, by preparations and diagrams. Such a collection, though small, would have far higher educational worth, and would command greater respect from scientific authorities, than the large heterogeneous collections of unassorted donations which frequently form the bulk of museums of old-fashioned type. "Unfortunately", says Professor Edward Forbes,¹ "not a few country

¹ "On the Educational Value of Museums." Being the Introductory Lecture at the Metropolitan School of Science (now the Royal School of Mines) for the Session 1853-54.

museums are little better than raree-shows. They contain an incongruous accumulation of things curious or supposed to be curious, heaped together in disorderly piles, or neatly spread out with ingenious disregard of their relations. The only label attached to nine specimens out of ten is, 'Presented by Mr. or Mrs. So-and-so'; the object of the presentation having been either to cherish a glow of generous self-satisfaction in the bosom of the donor, or to get rid—under the semblance of doing a good action—of rubbish that had once been prized, but latterly had stood in the way. Curiosities from the South Seas, relics worthless in themselves, deriving their interest from association with persons or localities, a few badly stuffed quadrupeds, rather more birds, a stuffed snake, a skinned alligator, part of an Egyptian mummy, Indian gods, a case or two of shells, the bivalves usually single and the univalves decorticated, a sea urchin without its spines, a few common corals, the fruit of a double cocoa-nut, some mixed antiquities, partly local, partly Etruscan, partly Roman and Egyptian, and a case of minerals and miscellaneous fossils—such is the inventory and about the scientific order of their contents." These words were spoken more than twenty years ago. During that time, science has grown rapidly in this country, fostered chiefly by the Department of Science and Art; whilst local museums have multiplied under the Public Libraries Act of 1855.¹ Yet there are too many provincial collections to which Professor Forbes's language may still be fitly applied. Hence, a word on the principles of classification and the method of exhibition to be carried out in a local scientific museum may not be out of place.

¹ An Act for further promoting the Establishment of Free Public Libraries and Museums in Municipal Towns, and for extending it to Towns governed under Local Improvement Acts and to Parishes. 18 and 19 Vict., c. 70. It is understood that Mr. Mundella intends to introduce a Bill for extending this Act.

The common division of all natural objects into animals, vegetables, and minerals, is one which admits of scientific application; and consequently our museum must contain at least a zoological, a botanical, and a mineralogical collection. Let us seek to define what each of these separately should contain, and how it should be arranged, commencing with the *zoological* department.

The popular notion of a zoological collection is that of an assemblage of stuffed animals, butterflies, and shells—pretty, curious or rare. Viewed, however, from a purely scientific standpoint, such a collection presents the smallest possible value, since it fails to impart sound notions, either of the essential structure of the organisms which are represented, or of those relations between different organisms on which modern classification is grounded. The more closely the attention is confined to external forms, the less scientific will be the arrangement of any zoological collection. What would be thought, for example, of a library in which the books were never opened, but were got together, and placed on the shelves, solely with reference to the characteristics of their binding? Yet, in collecting shells without reference to the structure of the creatures that inhabit them, or in exhibiting stuffed animals without seeking to illustrate their internal organisation, we are simply amusing ourselves with the binding without troubling to read the contents of the volumes. It is true, the lettering on the back of a book generally gives some clue to the character of the work; but it is one thing to know a book by its cover, and quite another to be familiar with its contents. As long as we look merely on the outside, our acquaintance with the animal kingdom must needs be superficial and unsound. External characters always give inadequate notions of structure, whilst in some cases they even mislead by suggesting false analogies: every one knows that this is the case, for example, with the group of whales.

As comparative anatomy has advanced, the systematic zoologist has been led to look less at the exterior, and more at the interior; less at the surface, and more at the substance. Supposing we had occasion to classify a collection of watches, it would clearly be but a poor arrangement to put all those with gold cases into one group, all with silver cases in another, with pinchbeck in a third, and so on. We know, in fact, that the case is but the secondary part of a watch, and that the essence of its structure is to be found in that assemblage of wheels which we call the "movement". To understand its structure, therefore, we must open each watch; and we can then place together those which are really similar in essence. We might thus form several groups, according as the escapement is a verge, or horizontal, or duplex, or lever. Such an arrangement would certainly commend itself to the watchmaker, though the *dilettante* might rest satisfied with the primitive method of classification by cases. In like manner, to satisfactorily illustrate and classify a zoological collection, it is necessary to expose as fully as possible the internal organisation of the creatures which are represented. Thus, each stuffed specimen belonging to the great group of back-boned animals should be accompanied by its skeleton; or, failing that, by the skull and other typical parts. And, if possible, the characters and disposition of the viscera, or internal organs, should also be exhibited by means of preserved specimens, by models, and by diagrams. Even where dissections are introduced, they will afford but little information to the inexperienced visitor, unless accompanied by corresponding drawings with clear references to the several organs. Without this, a stranger standing in front of a preparation usually fails to see anything but a flabby mass of confused parts dangling in a bottle of spirit; in other words, the most careful dissection needs popular interpretation. Those animals which are destitute of an internal

skeleton will of course be represented by such other hard parts as they may possess; but these should stand side by side with preparations, casts, and diagrams, illustrating their internal economy.

Let it not be supposed that in advocating as perfect a mode of illustration as can possibly be attained, I am also advocating the accumulation of many individual specimens. It seems sufficient, indeed, to exhibit merely a few types of the larger groups and sub-groups. But the selection of an average representative of a group as a type may lead to too high a notion of the sharpness of division between the several groups; may lead, in fact, to the false impression that nature is as sharply cut into sections as is suggested by our classification, which by necessity is in large measure artificial. It must be remembered that in nature we often pass, by the most gradual transition, from one group of organic forms to another; and it becomes, therefore, highly instructive to exhibit in a collection such transitional forms as will help to give a philosophical view of nature, without attracting too much attention to our confessedly arbitrary landmarks. Hence, in addition to an average specimen from each group, there should be exhibited judiciously selected aberrant forms—forms which would serve to mark a passage from one group to another; that is to say, each group should be represented by the most typical and by the least typical example which can be found; by a specimen taken from the centre, and a specimen or two from near the circumference of the group, where it is conterminous with another, or even overlaps it. Thus, the great group of Carnivora might be represented, not only by a dog and a cat, and if possible by a bear, as central types, but also by a seal, which would be taken as it were from one of the margins of the group where it abuts upon the whales.

But whilst a collection such as that here sketched out

might satisfy the requirements of the scientific student, it would be well to appeal to our practical instincts by illustrating the uses of animals to man in the shape of a collection of Economic Zoology; that is to say, a collection showing the application of animal products to industrial purposes, similar to the well-known series of the Department of Science and Art at Bethnal Green. As an example of the importance of these animal products, one might refer to the information which would be given to the public by exhibiting a series illustrating the manufacture of textile fabrics from raw materials derived from animal sources, such as woollen and silken goods.

In that section of our natural history museum which deals with the *vegetable* kingdom, this technological division would be much more important than the corresponding part of the animal series. So large a proportion of the objects with which we daily come in contact are derived from vegetable sources, that a department of Economic Botany can hardly fail to attract even those who have no pretensions to scientific education. Who, with a healthy spirit of inquiry, does not care to learn something about the sources and mode of preparation of those vegetable substances which are used as articles of food or of medicine, as materials for textile industries, or for constructive art? The admirable Museum of Economic Botany at Kew has attained, under Dr. Hooker, to a state not far removed from perfection; and thus offers a model which other museums might seek to imitate in humble measure. But an immense amount of information can be imparted to an intelligent visitor by the exhibition of a very unambitious collection, got together with comparative ease and at moderate cost.

The strictly scientific portion of the botanical department would of course be represented by an Herbarium, which ought to contain a complete illustration of the Flora of Wales.

But a well-filled Herbarium, though valuable to the student who wishes to consult a typical collection, scarcely forms a feature in a public museum; and the dried specimens hidden in their cabinet appeal but little to the ordinary visitor. To give, however, a popular insight into plant-structure, a few large sectional models might be advantageously exhibited in the general collection. Thus, the flower of a buttercup and a rose, a dandelion and an oak, would illustrate respectively the large divisions of thalamifloral and calycifloral, monopetalous and apetalous exogens; whilst a lily and a grass might severally represent the petaloid and glumaceous groups of endogens. The larger divisions of the flowering plants being thus represented, it would remain for a few models and diagrams to convey some general notions of cryptogamic structure. The display of diagrams, or large drawings, should indeed be encouraged in all departments; and an intelligent curator will thus utilise every foot of wall-space. Where resources are not limited, an attempt should be made to illustrate the local flora by a collection of living specimens. A botanical garden becomes, in fact, as valuable an adjunct to the vegetable department as an aquarium to the animal department; but there are few museums in this country so fortunately situated as to secure such an association.

Turning to the *mineral* section of our typical museum, it is necessary to somewhat expand our view. For, in order to give anything like a fair notion of the mineral kingdom, it is absolutely necessary to exhibit a tolerably large series of the more commonly occurring species. Especial attention should of course be paid to those minerals which are either of interest to the geologist as rock-constituents, or of importance to the technologist. But the selection of a few representative species could hardly be satisfactorily effected, since mineral species are less easily grouped around typical centres than are either animals or plants. In fact, the classification

of minerals, on natural history principles, is a task that bristles with difficulties; and it can hardly be said that a thoroughly satisfactory natural system has yet been framed. Seeking, therefore, a classification which shall be useful in practice, rather than philosophical in principle, we are led to advocate such a method as shall enable the visitor to find with readiness any given mineral that he may happen to be seeking. The iron-master from South Wales, who visits the museum, will naturally desire to find in one group all the mineral substances with which he may feed his furnaces. Without doubt, it is perfectly justifiable, on scientific grounds, to place the specimens of red hæmatite by the side of the ruby and sapphire. But the practical convenience of keeping the hæmatite with the other ores of iron, whilst the ruby and sapphire take their place among kindred gems, is obviously of sufficient weight to overrule more refined considerations, such as those derived from the isomorphism of ferric oxide and alumina.

In the mineral department, the technological side would admit of very extensive development. The fine collections exhibited in the Museum of Practical Geology in London sufficiently show how the application of mineral bodies to industrial uses may be efficiently illustrated. As a large proportion of the mineral substances which are brought to light by mining operations have to pass through chemical processes for the extraction of the metal which they may contain, it is obvious that a *metallurgical* collection will form a necessary adjunct to the mineralogical series. In a country having command of such rich mineral resources as Wales, this department ought to be very thoroughly represented. How coal and metalliferous minerals occur in nature, and by what methods they are extracted, should be taught by means of models and diagrams; whilst the successive stages through which the ores pass in the processes of smelting should be

illustrated by specimens taken from the dressing-floor and the furnace. Assuredly, an appeal for such specimens would not be unanswered by those who are at the head of the vast mining and metallurgical industries of Wales.

Our technological museum might receive further extension in its mineral department by exhibiting the application of clays, sands, and other mineral substances to the manufacture of pottery, porcelain, and glass; whilst another section might be well devoted to specimens illustrating the preparation of pigments and other chemical substances from raw materials supplied by the mineral kingdom.

Such collections would admit of great extension, and the more extensive they could be made the more interesting would they become to the visitor. But even a small technological collection may convey a vast amount of information if the arrangement is under an intelligent and well-trained head. This is admirably illustrated in the Technological Gallery of the Crystal Palace, under the excellent curatorship of Dr. David Price. Here the resources are comparatively limited, yet by a judicious system of arrangement, and by means of full descriptive labels, they form an extremely neat and instructive collection—a collection, however, which is too often neglected by the visitor to the Palace, bent solely on pleasure.

From minerals and their applications, it is an easy step to those aggregations of minerals which constitute *rocks*, and thus form the solid crust of the earth. To recognise with precision the various kinds of rock met with in the course of geological exploration is by no means an easy task; and a special study, born of mineralogy and geology, has latterly grown up under the name of *petrology* or *lithology*. A petrological collection is absolutely necessary in any museum; and in the special museum under discussion it should comprise a well-selected series of specimens, uniform in size,

illustrating with fulness the various sedimentary, eruptive, and metamorphic rocks of the Principality. A knowledge of mineralogy is absolutely necessary, as a preliminary to the study of petrology; but it often happens that the constituent minerals of a rock are so minutely developed, and so confusedly aggregated together, that the ordinary mineralogist finds himself unequal to the task of their separation and discrimination. Hence, of late years, the microscope has been placed in the hands of the petrologist, who has used it with singularly good effect in unravelling the constitution of the more fine-grained and apparently compact forms of rock. This young branch of science, which I may perhaps call "Mineral Histology", should be encouraged in every possible way; and it would be well to accompany specimens of crystalline rocks by enlarged drawings, showing their minute structure as opened out under the microscope. The technological side of the rock-collection would find expression in the display of a series of rocks applied to industrial uses, either as building-stones, such as our sandstones and limestones, or as ornamental materials, such as our marbles and granites. The slate quarries of North Wales would furnish abundant materials for an interesting series in this section. Nor should the Welsh marbles and other ornamental stones be neglected.

Whilst many rocks clearly betray, by their mineral constitution and mode of occurrence, an igneous origin, more or less similar to that of our modern volcanic products, a large proportion of our rocks as clearly show, on the other hand, that they are made up of fragmentary materials which were originally deposited from water in the form of sand, mud, and other sedimentary matter. Such clastic or sedimentary rocks should of course be duly exhibited in the petrological collection, whilst many of them have further claims upon our attention by their high economic value. But their special

interest lies in the fact that they frequently contain the shells, bones, and other hard remains of animals, and occasionally the leaves and other parts of plants, representing in both cases the relics of organisms which lived in or near the waters from which the original sediments were thrown down. A collection of such *fossils*, constituting a *palaeontological* department, must form an important feature in every natural history museum. Strictly speaking, it might be well to arrange the fossils in their proper zoological and botanical order, alongside the recent forms of life, thus showing the continuity that subsists between the several groups. But to the geologist it is manifestly so important to classify the extinct forms of life according to the succession of the beds in which they occur, that practically a stratigraphical arrangement will always rule over one founded on purely zoological grounds. The most convenient arrangement, therefore, appears to be that followed in the galleries of the Museum of Practical Geology, which contain the finest collection of British fossils in the world. The fossils are there arranged stratigraphically in ascending order, with a subordinate zoological classification; that is to say, all the fossils, from one set of strata constituting a "formation", are placed together; but this large group is broken up into a number of smaller groups, each containing fossils which are related among themselves by zoological characters. It should be our aim in the central museum to gather together as typical a collection as possible of Welsh fossils—a collection which would be peculiarly rich in many of the oldest known forms of life, since the rocks containing these ancient remains are typically developed in certain parts of the Principality. The remarkably successful labours of Mr. Hicks among the older Welsh rocks sufficiently show what may be done, even now-a-days, in the discovery of fossils in beds reputed to be well-nigh barren of such remains.

Not only should the geological department contain characteristic specimens of the rocks, minerals, and fossils of Wales, but it should also exhibit such illustrations of the geological structure of the country as are afforded by accurate maps and sections. Fortunately, the national survey of the entire Principality has long since been completed, thanks to the indefatigable labours of Professor Ramsay, the present Director-General of the survey. The results of this great work are comprised in about twenty sheets on the scale of one inch to the mile, and these sheets, when placed together, form a splendid geological map of Wales. Surely, the available wall-space in the geological room could not be better occupied than by this map, and the explanatory sections. For purposes of public exhibition, these sections might be advantageously enlarged, so as to form bold diagrams; especial prominence being given to such as illustrate the structure of our Cambrian coal-fields.

In addition, however, to the large official map and sections, it would be instructive to exhibit a series of smaller maps, each coloured in part only, so as to show at a glance the exact area of a particular formation. This principle is carried out with excellent effect in the Leeds Museum, under its accomplished curator, Professor Miall. In our Welsh Museum, the collection of fossils from the Cambrian formation should be accompanied by a map showing the distribution of Cambrian rocks, and these only; in like manner, the case of Silurian fossils would be associated with a map exhibiting the range of the Silurian rocks; and so with the other formations. For this purpose, use might be made of small but accurate maps, such as that which forms the frontispiece to Professor Ramsay's well-known *Memoir on the Geology of North Wales*.

At the head of the palæontological collection, among the fossils of the uppermost, and therefore the most recent, deposits, will be found the remains of our own species. The

earliest of such relics take the form of rudely-chipped implements of stone, found chiefly in river-gravels and in bone-caves. The limestones of both South and North Wales are in many localities rich in ossiferous caverns, and many of these have been explored with fruitful results. The Museum of the Royal Institution of South Wales, at Swansea, for example, contains a valuable collection of specimens from the well-known caves in the peninsula of Gower; whilst in North Wales, the Caves of Perth-i-Chwareu, Cefn, and Plas Heaton have been explored with signal success by the Rev. D. R. Thomas, Professor T. McKenna Hughes, Professor Boyd Dawkins, and other scientific investigators.

Within the last few years, the study of the early remains of man,—remains which are safely assignable to periods far beyond the reach of historical records in Western Europe,—has attracted a large number of students, and has acquired considerable popularity under the name of *prehistoric archaeology*. Every natural history museum should certainly contain a collection of these archaic remains. How such a collection can be advantageously exhibited may be realised by any one who has visited the Blackmore Museum at Salisbury, where the munificence of Mr. William Blackmore has not only erected one of the most elegant museums in England, but has furnished it with a splendid garniture of specimens, all bearing directly or indirectly upon this one branch of study.

The stone implements which form the earliest relics of man's handiwork separate themselves into two groups—the one series rude and unpolished, the other more highly finished—representing the successive phases of culture which correspond respectively to Sir John Lubbock's *palæolithic* and *neolithic* ages. The use of stone was followed by that of metal; and, according to the Northern antiquaries, whose classification is generally followed by modern archaeologists,

the use of bronze preceded that of iron. A local museum is surely a fit resting-place for such archaic objects as throw light upon the early history of the surrounding country, and it would be well if those who discover objects of this kind were sufficiently public-spirited to place them in a museum, where they would minister to the instruction of the people and the advancement of science, rather than retain them in private collections, where they are hidden from most students, and are oftentimes in danger of being forgotten and neglected. The prehistoric relics of Wales would form an interesting series, which ought to attain to considerable magnitude. But many types of implement would probably be unrepresented in such a series, and these missing forms should consequently be exhibited in the general collection. An appeal to curators of public museums and to private collectors would probably secure casts of typical specimens, and a student gains almost as much instruction from a cast as from the original. The section of prehistoric archæology should also include models of cromlechs, menhirs, and other megalithic monuments; or, if not models, at least plans and sketches of such structures.

As an aid in interpreting the use of archaic implements, and in throwing light upon the successive phases of early civilisation, it is of great importance to study the implements of existing savages. An *ethnological* collection, illustrating the manners and customs of savage races, so far as they are reflected in their industrial arts, is always an attractive feature in a museum; but too often it becomes merely a centre of vulgar curiosity. That there is, however, another and a higher way of viewing such a collection is sufficiently evident by examining the remarkable collection of Colonel Lane Fox, at present exhibited in the Bethnal Green Museum. This large assemblage of objects has been collected and classified with the definite purpose of illustrating the evolution of cul-

ture ; and it strikingly shews what lessons may be taught by the philosophical arrangement of a special collection. It would, however, be almost impossible, and perhaps unadvisable, to imitate such an arrangement in a general museum ; and for ordinary purposes it will be sufficient to follow a geographical arrangement, such as that adopted in most museums, and notably in the magnificent Christy Collection. When it is remembered that this collection is under the guardianship of Mr. A. W. Franks, it is needless to add that its arrangement presents all that can be desired, and might be well imitated in a provincial museum.

Ethnology and prehistoric archæology have brought us to a point where Science shades off into Art and historic Archæology. Interesting as it would be to trace the connexion between Science and Art, it would be trespassing far beyond the special province of this paper. Nor is there need to thus transgress ; for the taste for Art is so much more widely-diffused than that for Science, that the claims of Art will assuredly not fail to find other and far abler advocates.

Assuming, however, the desirableness of establishing a central museum for Welsh natural history, it remains to inquire where it should be placed. This is too important a question to be lightly answered. It is a matter of frequent observation that the success of a provincial museum too often depends upon the enthusiasm of a few individuals, sometimes even of one. Who can fail to mark, for example, the impress left by Professor Henslow on the Ipswich collections ? And I could name many provincial museums in England which, at the present time owe their success to local scientific men and collectors still living. It is, however, a dangerous thing for a public museum to depend thus upon the support or interest of a single individual, or even on a few amateurs, such as form our local natural history clubs ; and it has indeed often happened that when the leading scientific spirit of

a locality has been removed, the museum has degenerated, and lapsed into a state of neglect. It is obvious that a central museum should not be exposed to such a contingency. Hence it seems in the highest degree desirable to affiliate it to some large educational establishment. Such an institution will always possess on its staff individuals whose duty it is to have an intelligent acquaintance with natural history. When one scientific teacher quits his post, another supplies his place; and thus the locality is never left without the presence of a trained student of science, who could assist and advise the professional curator of the museum.

Such considerations alone would lead me to suggest Aberystwith as a suitable locality, and to advocate its affiliation with the University College of Wales. But many other reasons tend in the same direction. Dr. Hooker, whose great experience entitles his opinion on such matters to be received with the greatest respect, has pointed out the importance of selecting an eligible site for a museum: "a main object being to secure cleanliness, a cheerful aspect, and space for extension."¹ All these conditions are well fulfilled in the college buildings at Aberystwith. With the sea on one side, and an open space with grass and trees on the other, the museum would be placed in a clean and cheerful situation; whilst the unfinished portion of the building offers ample room for extension. In addition to the educational advantages which it would present to the students, it would become a means of instruction and recreation to the thousands of visitors who are attracted to Aberystwith during the season from all parts of the kingdom. The museum would thus enlist much wider sympathies than if placed in a town with a more fixed population; and the more widely the museum becomes known,

¹ Address to the British Association for the Advancement of Science. Delivered at Norwich, August 19th, 1868, by Joseph D. Hooker, D.C.L., LL.D., F.R.S., etc.

the greater will be the number of donations. Moreover, Aberystwith, by its central position, is well placed to receive contributions alike from North and South Wales, and thus to represent the entire Principality. But another consideration, not without considerable weight in determining the selection of a site, is to be found in the fact that the nucleus of a collection is already formed at Aberystwith. It must be confessed that, at present, the collections are but small. Yet the fact that donations are constantly being received shows that the museum, though young, is by no means friendless, and needs only to be better known in order to be better supported. Bearing in mind the efforts which have recently been made in the cause of liberal education in Wales, we may well believe that the museum, as an educational agent, will not be overlooked.

There can be no doubt that Wales does not at present possess a natural history museum which can be compared with those of many of the larger centres of population in England, say Liverpool or Manchester, Leeds or Bristol. But I believe that such a want needs only to be pointed out in order to be supplied. Emboldened by what has been done in the past, we are warranted to look hopefully to the future; confidently believing that, either at Aberystwith or elsewhere, we shall in the fulness of time possess a museum worthy of Wales, and of the fine possibilities that yet lie latent in the Principality.

THE CASTLEREAGH TOWER OF MACHYN- LLETH.

ONE of the principal aims of the Society of Cymmrodorion must necessarily be the development of the fine arts in their practical uses and bearing upon the Principality. Among these, the architecture of our towns holds a prominent place. There are historic relics of a rare kind to be preserved from the Vandalism of the day, such as the so-termed Parliament Houses of Dolgelly and Machynlleth, the bridge of Inigo Jones at Llanrwst, the castles of Flint, Harlech, and Caernarfon, with other interesting objects. We do not mean, be it understood, that the Cymmrodorion presume to take these things under their charge. That would involve an expenditure which should be national. But they intend to exercise a moral guardianship by bringing their influence to bear, and by calling on the nation at large to join them, wherever the work of destruction or disfigurement is intended.

But it is with the Society's objects in the present that we have now to deal. It is, therefore, with no common pride that we notice the completion and inauguration of a beautiful clock-tower in the centre of the town of Machynlleth, which has been named the "Castlereagh Tower", in commemoration of the coming of age of the viscount of that name, the eldest son of the Marquis of Londonderry.

The site of the tower is that on which the old Town Hall formerly stood—a building the demolition of which it is impossible to regret. It was neither ornamental nor useful. A nobler site could not have been chosen. The graceful structure consequently stands at the point of junction of the

three principal streets, and commands their length. Upwards of ninety feet in height, the tower rises from four elegant arches supported by columns of dove-coloured Anglesea marble. From these the shaft, perforated with loop-holes, springs upward to support the faces of the clock, and its ornamentation is rich and varied. At the sides of the clock faces are circular pinnacles finished with terminals. The tower is crowned with a spirelet surmounted by a vane. Our space will not allow us to enter further into the detail of the architecture. We can only add, that the whole is a beautiful and a graceful object in a by no means ordinary Welsh town.

The foundation stone was laid in 1874, and the completed building inaugurated on the 31st of August last. A Committee of the gentlemen of the neighbourhood had been formed to carry out the object, Mr. Howell of Dolguog being the Chairman.

The day of inauguration was one of continuous rain and storm, but the ardour of the men of Machynlleth was not to be damped. At the appointed hour a large company was assembled, among whom were the Marquis and Marchioness of Londonderry, the Viscount Castlereagh, Lady Edwards, Mr. Howell representing the Committee, and others.

During a pause in the storm, Mr. Howell, addressing Viscount Castlereagh, alluded, in a concise and yet most telling oration, to a former meeting, when his Lordship laid the foundation stone of the tower they were that day met to inaugurate. He said that the Committee had aimed at two things—the erection of a building that would be of general utility to the inhabitants, and, at the same time, an ornament to the town, and he trusted that the Committee had attained both these objects.

The Viscount Castlereagh, in a speech of considerable feeling and eloquence, and amid loud and protracted cheering,

declared the inauguration complete. The Marquis of Londonderry afterwards addressed the assembly, and his address was received with great applause. The proceedings came to an end with a dinner in the Town Hall, over which the noble Marquis presided.

We congratulate Mr. Howell and his Committee on the happy termination of their protracted labours. They have set an example, in the beautifying of Machynlleth, which they, to whom the care of our large towns has been committed, will do well to follow. Not only have they erected a Town Hall, which, with its central and commodious market-place, is an edifice which few places with a similar population possess; but the wealthier inhabitants are vying with each other in the erection of a better class of private residence not at all out of keeping with the general character of the place. This is well. The last quarter of the nineteenth century has overtaken us, and the selfishness that prompted men to look well to their own property and homes, while they neglected the general order and beauty of their towns, will no longer be tolerated. The clock tower at Machynlleth stands as a beacon, not only to warn, but to light them on to similar efforts and success. It is not every town that may possess a Marquis of Londonderry or a David Howell; but a united effort, and an unselfish spirit, will of themselves work a great revolution.

THE INVOCATION.

BY MRS. HEMANS.

Answer me, burning Stars of night !
 Where is the spirit gone
 That past the reach of human sight,
 Even as a breeze has flown ?

And the Stars answered me—" We roll
 " In light and power on high,
 " But of the never-dying Soul
 " Ask things that cannot die."

O many toned and chainless Wind !
 Thou art a wanderer free :
 Tell me if thou it's place can find
 Far over mount and sea ?

And the Wind murmur'd in reply,
 " The blue deep I have cross'd ;
 " And met it's barks and billows high,
 " But not what Thou hast lost."

Ye Clouds that gorgeously repose
 Around the setting Sun,
 Answer, have ye a home for those
 Whose earthly race has run ?

The bright Clouds answered, " We depart,
 " We vanish from the sky ;
 " Ask what is deathless in thy heart,
 " For that which cannot die."

Speak then, thou voice of God within,
 Thou of the deep low tone !
 Answer me through life's restless din,
 Where has the spirit flown ?

And the voice answered, " Be thou still !
 " Enough to know is given,
 " Clouds, Winds, and Stars, *their* task fulfil,
 " Thine is to trust to Heaven."

FEL. HEMANS, *June* 1826.

Y GORALWANT.

TRANSLATED BY IDRISON (DR. W. OWEN PUGHE).

Attebwch, danlyd Ser y nos,
Yr Yspryd pa ei dra,
Tu hwnt i dremiant dynol os
Ehedodd fal y chwa ?

Y Ser attebynt, " Ban mewn gwawl
" A gallu treiglwn ni ;
" Ond am yr Enaid, oes di dawl,
" Bytholion hola di."

Ti Wynt amrylef, eang daith
A wyddost ti ei gor,
Ei le, a pha ei drwydded maith
Yn bell dros dir a mor ?

Y Gwynt godyrddai ateb crwn,
" Bum dros y dulas li,
" Cyhyrddais donau uchel hwn,
" Ond nid a gollaist ti."

Chychwi Gymylau, eirian blaid,
O gylch machludiad haul,
A feddwch gartref rhai o raid
Y daeth eu rhed i draul ?

Y cain Gymylau, hyn eu gwed,
" O nen diflanwn ni,
" I yn dy galon fythawl ged
" Am ddiranc ceisia di."

Mynega yna, mewnawl lais,
Er Duw mor ddwfn dy lef !
O ddwys drafethion byd o drais,
I yspryd pa ei dref ?

Y llais atebai—" Taw ! O Ner
" Iawn wybod yw dy fri ;
" Ynt iawn Gymylau, Gwynt, a Ser ;
" Ar Nef hydera di."

CYFIRITHIAD IDRISON.

THE NATIONAL EISTEDDFOD FOR 1876, AT WREXHAM.

THE long-anticipated Eisteddfod has passed into the domain of history, and, in fulfilment of our promise, we record some of its more prominent features and work. The pavilion, erected at a cost of some eight hundred pounds, enfolded beneath its canvas an audience of at least eight thousand people. To enhance its acoustic properties an artistically-formed sounding-board had been erected over the platform. With its aid the voice of the speaker could be thrown into the farthest corners of the edifice. Mottoes, such as usually grace the pavilion of the Eisteddfod, floated above and around. And when the large area was filled, as on the chair-day under the presidency of Sir W. W. Wynn, it formed a scene of almost overwhelming grandeur. Something, it was felt, was wanting in the proportions of the structure. It was not so graceful as that of the previous year at Pwllheli. It lacked the elliptic arching that gave so distinctive a character to the Carnarvonshire pavilion; but its vastness and adaptation to its intended purpose amply compensated for its want of structural beauty.

Estyn, Mynyddog, and Llew Llwyfo conducted the proceedings. The principal instrumentalists were Sir Julius Benedict, Mr. Brinley Richards, and Mr. John Thomas. Among the higher vocalists were Mesdames Edith Wynne, Patey, Kate Wynne Matheson, Misses Mary Davies, Lizzie Evans, Harries, Mary Jane Williams, Marian Williams, Maggie Jones Williams, Messrs. Edward Lloyd, Eos Morlais, Sauvage, Lewis Thomas, etc.; the conductor being Mr. Mills

of Llanidloes. Where all were excellent, it seems invidious to point out particular persons. Madame Edith Wynne, however, seemed to excel herself, especially in her duets with the charming Madame Patey. Miss Mary Davies's winsome appearance and sweet vocalisation, Miss Lizzie Evans's rich voice, Miss Mary Jane Williams's sweet, modest demeanour and excellent singing, and Miss Marian Williams's execution, deserve all praise. Had we space we would lavish a panegyric on that excellent rising vocalist, Mr. James Sauvage. But Messrs. Lewis Thomas, Edward Lloyd, and Eos Morlais need no praise of ours. Neither will we attempt to speak of the three great instrumentalists. It will be enough to say that they fully sustained their high reputation. We must, however, add that Mr. Mills, as conductor, showed great talent and power.

The Gorsedd opened its proceedings on the morning of Tuesday, the 22nd of August, under the presidency of the Rev. T. Lloyd (Estyn), as Chief Druid, who delivered the opening address, and was succeeded by Mr. Brereton of Mold (Andreas o Fon), who moved the following resolution in behalf of the University College of Wales, viz. :—

“That in the opinion of the Welsh people in National Gorsedd assembled, the time has arrived for the recognition of the claims of higher or university education in Wales, by a Government grant to the National University College of Aberystwyth, and that a petition to that effect be presented to the Premier.”

Mr. Brereton added :—

Fellow countrymen—I appear before you this day as the exponent of an idea which finds an echo in every heart. We are, I think, pretty well agreed as to the want of a national university for Wales. And that it is expedient, without loss of time, to meet that want is an idea which has, long ago, commended itself to the great majority of my compatriots. The only difference of opinion which has occurred in dealing with the question has been as to the manner in which that want should be met. Two proposals have been submitted for public approval—one of which is a scheme for creating a university by

affiliating Lampeter and Brecon Colleges with the College at Aberystwyth,—and the other is a proposal so to increase the College of Aberystwyth as to make it worthy to take its place and able to discharge its duty as a National University, without affiliating with it any other colleges or schools whatever. And this latter scheme is the proposal which commends itself to my friends and me, and which by my resolution, I now ask this great meeting to adopt and approve. I think it essential to the efficiency of a Welsh national university that it should be kept clear of all political or theological strife, and the difficulty I feel in accepting the affiliation scheme arises from this—if we are to commence adding to our university such theological seminaries as Lampeter and Brecon, which belong to one particular church, why should we not add two colleges apiece for every other church in Wales? And if sects now existing are to be, as sects, represented at the University Board, how are we to exclude the Latter Day Saints, or any other new sect that may hereafter be introduced into Wales? I think that the more statesmanlike course to take is to eschew all hazard of introducing the *odium theologicum*, by founding our national university on the broad basis of science, literature, and art, leaving it to graduates therein, after taking their degree in literature and art, to perfect themselves for their respective professions by attending the inns of court, hospitals, or theological institutes, where law, medicine, and theology are made objects of special study. (Applause.)

Y Thesbiad (Mr. J. R. Elias, Pentraeth) seconded the resolution in a Welsh speech:—

He thought the resolution a good one and a reasonable one. They were entitled to such a recognition at the hands of the Prime Minister. Who was it that taught Alfred the Great his letters? A Welshman named Asher. Who was it that now attempted to keep the Welsh people out of the benefits of higher education? The Gorsedd and Eisteddfod had existed as educational means long before Oxford or Cambridge were known, and before memory the institution had existed, moulding the customs, habits, and literature of the people.

At this point of an excellent speech, the band heading the Corporation interrupted the speaker, who brought it to a close by quoting a number of very poetical Welsh lines.

Yr Estyn then introduced Mr. T. M. Williams, Inspector of Schools under the London School Board:—

Who announced that the resolution which had been proposed to the Gorsedd would be incorporated in a petition which would be taken as read, and would be at the Museum for signature during the Eisteddfod. He anticipated that now the Eisteddfod had identified itself with the cause of education, we might expect for it a far more glorious existence even than it had hitherto had, though he believed that the high culture and literary tastes of Welshmen were due to the influence of the Eisteddfod. For his own part, he did not find his reason for supporting the resolution, as did Y Thebiad, on our right to it; nor, on the other hand, as he had heard Mr. Henry Richard stating, "because we were a nice people." If we went to Parliament with such a plea as that, they would merely put us off with a well-turned compliment, and tell us that as we were such a very nice people we did not want a university. He advocated it on account of our being in need of it. The best Government is that which helps those who help themselves. We have already helped ourselves, and we want the grant to give the institution a public character. As one of the sons of the University College at Aberystwith, he could assure them that the work done there was efficient.

Yr Estyn then conferred the degree of Ovates upon Alarch Glan Dyfi and Ab Afon, after which the procession to the pavilion was formed, which was reached by ten o'clock. The Lord Bishop of St. Asaph took his seat as chairman of the day. An illuminated address was read and presented to him by Dr. Eyton Jones, the Mayor, who took the opportunity of bidding a hearty welcome to the congregated thousands before him to their good old town of Wrexham. The Bishop, in reply, spoke as follows:—

Mr. Mayor, Ladies and Gentlemen—I very sincerely thank the committee for the address and the kind words in which it is conveyed to me. It is very gratifying upon an occasion of this kind to have such words addressed to me. At the same time, I must acknowledge that, though gratifying, they fill me with the deepest humility; for I cannot but at once recall the memories of those great men who have filled this office before me with such distinction, with so much advantage to the Church and benefit to society at large. There were among them men who were not acquainted with our language, at whose feet I should have been content to sit to the last day of my life. When I remember that Beveridge once filled this seat; when I remember my immediate predecessor; or when I remember that learned and distinguished man who for many a

year wrote for the benefit of England as well as Wales, I mean Bishop Horsley; and when I go back to that great man referred to in your address, namely Bishop Morgan, with whom you might have coupled Bishop Richard Davies, who was himself a translator of a great portion of the Old Testament, and of a portion of the New into our language—and you are all aware that the translation we now have by Bishop Morgan is an incomparable translation, and that he has laid the Cymry under an obligation that they never should forget—I thank you very sincerely for the address which you have read to me.

It is a sound principle in the government, it is a sound principle in the management of the affairs of any country, not to sever the present from the past. There are countries now existing that have entirely broken with the past and they are reaping the sad results of their mistake; but the ancient Cymry give you an illustration here this day of the fixedness of this principle in their minds and of their determination to act upon it as long as divine Providence may continue to bless them as a people upon this earth. What we see here this day existed, shall I say, eighteen hundred years ago? I go still further back; it is said that bardism, as a part of the Eisteddfod, actually existed 750 years before the Christian era. (Cheers.) It has had its light and its shade—its bright and its dark side. We know that during the time of the Roman dominion the bards characteristically opposed any such intrusion into their land, and for that reason the Eisteddfod was put down, and the bards were silenced. We come further on and find a gleam of light breaking once more upon this ancient people; and we find that no sooner did that power begin to wane than the bard and the Eisteddfod once more came into view. And it is somewhat remarkable that when Arthur was anxious to resuscitate the energy and the zeal of his people, he called to his assistance Kentigern, founder of the see of St. Asaph, and also Dyfrig, or Dubritius, who was then Archbishop of Caerleon. It was at that time he established that remarkable institution of the Vord Gron, or the round table, and we know that for many a long year the Eisteddfod flourished and did much good. Again, the time came when our country was subjugated, and lost entirely its independence, and the Eisteddfod once more was placed in the shade, for, during the reign of Edward and his successors, such was the antagonism to the bards, and to the Gorsedd, that they were from that time put down, and persecuted, until the Tudor family came into power, when once more the bard, the druid, and ovate, and the Eisteddfod came to the front. (Hear, hear, and applause.) I think it is evident that Dr. William Morgan was a bard, for if he had not been one I hardly know how to account for the beauty which is so manifest in the whole of that incomparable translation of the Scriptures.

(Loud applause.) From that day to this the Eisteddfod has been going on, and is usefully employed for the advancement of the country. If we look into the principles and objects of the Eisteddfod we shall find it contains much deserving of our support, respect, and gratitude. (Hear, hear.) Its object, even in very early times, was to perpetuate the recollections of ancient traditions, usages, and historical facts, which otherwise would here, as in many other countries, have sunk into oblivion. Hence arose the practice of writing on the *Coelbren*, *Peithynen*, and the *Plagawd*. And, if we look round us at the mottoes of the Eisteddfod, we shall find that they embody the principles which it has been at all times anxious to inculcate and act upon towards the country to which it belongs. However, valuable as it is, highly as we esteem it, it has left much undone, and, to quote one of our mottoes, "Nid dalle gellir gwell", "Nothing is truly good that may be excelled." You must not rest satisfied, therefore. Let us for a moment glance at the present condition of our country in relation to the Eisteddfod. It is true that it has encouraged Welsh poetry: true that it has discovered native talent: true that it has developed that talent; and that there are many distinguished in literature and in many other respects who never could have come to the surface had it not been for the Eisteddfod. But granting all that, there is something still wanting. For if we look at it in relation to the nation to which we belong, we see that it has encouraged and promoted the cultivation of the Welsh language to an astonishing degree, indeed we cannot open a Welsh volume published in the present day without feeling thankful that men who had never had the opportunities of high culture vouchsafed to our brethren in England, can write so well, so clearly, and ably upon the subjects that they take in hand. However, we must admit this, standing as we now do in the close proximity of two Dykes—Offa's Dyke and Watt's Dyke—that there are dykes still existing, severing us as Welshmen from the great British nation, one which ought certainly to disappear. (Loud applause.) To illustrate what I mean, I will take Watt's Dyke as representing the idiosyncracies of the Cymry, their peculiar temperament, and, if you will, their customs and their habits. These possibly you can never efface. I believe that as long as the Cymry exist, you cannot utterly destroy their national characteristics. (Applause.) But there is another far deeper, far more difficult to get over, for crossing which at the present day we have not the appliances. I mean the disparity between the educational advantages possessed by the Principality, and those long enjoyed by our brethren in England. (Hear, hear.) We stand alone as compared with England; we stand alone as compared with Scotland; and we stand alone as compared even with Ireland. Their advantages are a hundredfold greater than those which we possess. It

is true that we are hedged round by our language; but our language need not stand in our way. We ask for no consideration being made in our National Schools for the Welsh lads or girls on account of their language. (Loud cheers.) Let them stand in open competition with any scholars throughout the length or breadth of England who are placed in similar circumstances, and I am not afraid of the results. (Applause.) Not only are they able to compete with them — (renewed applause)—but let them have the same opportunities in our national, British, or any other schools, and I maintain the Welsh lad and the Welsh girl will not only speak their own language, but they will be able to speak even the English language more correctly than those similarly situated in English counties. (Loud applause.) We ask for no advantage of that kind, but what we do plead for, what we do desire, is that we shall be enabled to efface Offa's Dyke between us and England, and that no disparity shall exist in that respect. (Applause.) We must have higher education, in order that Welshmen — (loud applause)—may have the same opportunities of learning as our brethren in England, Scotland, and Ireland. (Renewed applause.) Who are they who occupy the highest positions in our Government from time to time? Who now fills the highest post in the upper house of the Legislature? Who is so distinguished for his sound judgment and high official capacities as the present Lord Chancellor? And he received his education in Ireland, and enjoyed advantages denied to us in the Principality. Now, my friends, we not only stand in close proximity to these two dykes, the difference between us and our neighbours, but we also stand at no great distance from the site of an ancient institution, at which the Cymry became learned, and lighted their caudles so as to be able to hold out a light to surrounding nations. I refer to Bangor Isycoed, an educational institution at which upwards of two thousand people were at the same time residing. We have long been content to live amongst the debris of ancient institutions. His lordship then spoke a few sentences in Welsh, remarking that some of the Welsh mottoes would help them to carry this out. One was, "Nothing is truly good which can be excelled", and in their attempts to better themselves they should remember the old motto, "Heart to heart." They should work together. His lordship, resuming in English, said: I therefore sincerely hope that we shall be prepared to sink minor differences, and that we shall labour heart and hand to obtain for our own country those inestimable advantages of a higher education; and I trust that we shall thus advance in knowledge and virtue, and that in all we attempt, we shall not forget this important motto, "Gair Duw yn uchaf." (Loud applause.)

The awarding of prizes then followed. A list of which, with the names of the successful competitors, will be found further on.

During the morning's sitting, the large assembly stood up at the request of Canon Griffith, of Neath, to express their deep sympathy with the family of Mr. Johnes, of Dolycothi. That worthy and patriotic gentleman had fallen on the previous day by the hand of an assassin—his own butler.

Later on the President called on the Rev. D. Howell, the Vicar of Wrexham, to address the audience. He spoke as follows:—

My Lord Bishop, Ladies and Gentlemen—I cannot resist the request of the committee to say a few words on an occasion of such deep interest as the present to all well-wishers of Cymru, Cymro, a Chymraeg. We, of the clergy, are sometimes made to feel how hard it is to speak with any degree of interest, even on the best of all subjects, to an array of empty benches. On the other hand, such a scene as I have now before me—such a splendid spectacle of Cymric nationality, and, if I were twenty years younger I would add, of Cymric beauty—is more than sufficient to fire the heart and inspire the tongue of every patriotic Welshman, however humble his gifts may be. Such a scene, I think I may venture to say, could hardly be witnessed in any other part of the civilised world. For where else, except in dear old Wales—the land of the harp, the muse, and the mountains—could an assembly of several thousands, mostly of the working population—colliers, miners, quarrymen, and farm labourers—be brought together from long and weary distances to take part in a musical and literary competition, or to take an interest in those who so compete? Surely this of itself is a sufficient justification of our Eisteddfod. (Applause.) And, if anything more be wanted, it is fully supplied in the fact that the Eisteddfod brings the different sections of society together to one common platform, without the slightest sacrifice of either religious or political principle. (Applause.) In this respect it is doing a great and good work in bringing together Welshmen of all creeds and classes, religious and political, to unite in one common effort for the common good of our common country. And not only does the Eisteddfod do this, but it also brings the people and their representatives in the various departments of national life into happy contact with each other. And was there ever a time, I would ask, when it was more important that the people and their

leaders should be brought into frequent intercourse with each other than in this our own day? Half the estrangements between individuals and classes are simply the result of mutual ignorance of each other. (Hear, hear.) And again, I know few things so stimulating to the youth of a nation as to be brought face to face with those whose names have been household words to them from their very childhood. During this Eisteddfod week the youth of Wales will have an opportunity of seeing and hearing men who, as the descendants of some of the most honoured names in British history, or as illustrious senators, or as eminent in law and literature, in music and sculpture, in science and art, have written their names imperishably on the annals of the times. (Applause.) And I venture to think that an institution that does this in a manner so pleasing and interesting, is, in the truest sense, an elevating agency well deserving of encouragement from the great and good of our land. These, however, are only some of the indirect and secondary results of the Eisteddfod; and yet are they such as to claim the active sympathy and goodwill of all who are interested in the welfare of Wales. Moreover, does not the Eisteddfod serve to direct the ideas and tastes of the people in at least a healthy and innocent direction? Will it be said that an institution which brings into healthy rivalry in the different departments of literature, music, science, and manufactures, as is the case on the present occasion, no less than 2,270 competitors, is not doing a good work among the people of Wales? Regard it, if you will, simply as a means of popular recreation, and it is surely not undeserving of support at a time when debasing and sensual pleasures are more than ever the bane of our land. (Hear, hear.) In this respect it will, I think, bear a favourable comparison with the recreations of some of our neighbours over the border—not only with the dog-fights and cock-fights of the Midland counties, but with the more aristocratic exercises of pigeon-shooting and horse-racing. Granted, if you will, that there is much in the Gorsedd proceedings which is, to say the least, peculiarly primitive, and, perhaps, of questionable utility; but are not the ceremonies and mysteries of Freemasonry equally so to the uninitiated? And I will go further, and ask if a Gorsedd procession is not as edifying a spectacle as a Lord Mayor's show, for which the traffic of the greatest city in the world is interrupted during some of the busiest hours of the day? But it should never be forgotten that the Gorsedd, venerable and venerated as it is by many now present, is not a necessary part of the proceedings of an Eisteddfod, though usually associated with it. The Gorsedd, I believe, has reference to literature only; but the Eisteddfod, at least in its modern form, is intended to foster art, science, and manufactures, as well as music and poetry. And I need hardly remind you that some

of the most eminent of the friends and advocates of the Eisteddfod in recent times have been persons in no way connected with the Gorsedd. Standing here, on the platform of the Wrexham Eisteddfod, is it possible to forget that most able and eloquent defence of the Eisteddfod delivered from the platform of an Eisteddfod held in Wrexham some fifty-five years ago by that "Mitred Minstrel", whose honoured name will ever be associated with Wrexham, as having written in this place, and in the vicarage house in which it is my happiness to dwell, that missionary hymn—"From Greenland's icy Mountains"—which is known wherever the language and religion of England are known—need I say that I refer to the seraphic and sainted Bishop Heber? And need I recall the unanswerable arguments with which the Eisteddfod was advocated a few years later at the gatherings of the Cymreigyddion at Abergavenny under the auspices of the late Lord Llanover, of honoured memory, and of his happily still surviving lady, the most patriotic, the most eminently and fervently patriotic, Gwenynen Gwent? Some of you may still remember how the late Chevalier Bunsen, Hallam the historian, and others of illustrious memory, there pleaded with irresistible eloquence the claims of this time honoured Olympic of Wales. And at this, the first National Eisteddfod held since his deeply lamented decease, it would be unpardonable not to remember, and that with the deepest gratitude, the ever memorable speech delivered at the Swansea Eisteddfod some few years ago by that most enlightened, large-hearted, and liberal minded prelate, the late Bishop Thirlwall—who not only mastered the language of Wales, as he mastered everything he took in hand, with a marvellous degree of perfection—such perfection that I have myself heard him preach a Welsh sermon with much greater effect than he had just preached the same sermon in English—who not only, I say, acquired the language of Wales, but who studied and fostered the literature of Wales, and who, to my knowledge, was one of the most ready and bountiful benefactors which the poor literary men of Wales ever had. (Applause.)

The Vicar then addressed the audience in Welsh as follows:—

Gymry a Chymryesau.—Y mae yn bleser ac yn hyfrydwch o'r mwyaf genyf gael yr arhwydedd o gyfarch cynulleidfa mor lluosog o feibion a merched Cymru ag sydd yma yn bresennol yn Eisteddfod Gwrecsam. Y mae yn hysbys i'r byd mai nodweddion hynotaf ein hen genedl ni, y Cymry, yn mhob oes yw ein gwladgarwch, ein cenedlgarwch, a'n crefydd. Ac wrth weled y canoedd a'r miloedd sydd yn dylifo o bob parth o'r wlad—o eithafoedd Mon, ac o eithafoedd Gwent, Morgangwg, a Dyfed—i gadw gwyl Eisteddfod Gwrecsam, ni a allwn haeru yn

ngwyneb byd a fu cariad y Cymry at eu gwlad, eu hiaith, a'u defodau, erioed yn wresocach, os mor wresog, ag yn ein hoes a'n hamser ni. Anaml y gwelir cenedl y Cymry i fwy mantais nag ar amser Eisteddfod fel y presennol. Yn mha fan arall o'n byd y ceir miloedd ar filoedd o'n dosbarth gweithiol—crefftwyr, mwnwyr, llafurwyr, a bwthynwyr tref a gwlad,—yn aberthu eu cyflogau, ac yn teithio ugeiniau o filldiroedd, i fwynhau peroriaeth, cerddoriaeth, a llenyddiaeth, fel y gwelir yr wythnos hon yn Ngwrecsam? Yn mha fan arall o'n byd, ond yn heu wlad anwyl y mynyddau, y delyn, a'r beirdd, y ceir 2,270 o gystadlewyr ar byngciau llenyddol, cerddorol, a chelfyddydol, y mwyafrif o honyt o blith gwerin ein gwlad? Ac eto, fe geir yn Nghymru, ie, fe geir rhai Cymry, nad oes ganddynt braidd un amser air da i'r Eisteddfod, am ei bod, fel y tybiant, yn wrthwynebol i'r iaith Saesonaeg. Fe geir rhai yn Nghymru a fynant gysylltu pob rhinwedd a phob rhagoriaeth yn y nefoedd ac ar y ddaear a dysgu yr iaith Saesonaeg. Ond ai gwir yw fod y rhanau Seisnig o Gymru yn fwy moesol a rhinweddol na'r rhanau Cymreig o honi? Ai gwir yw fod sir Faesyfed, a'r parthau Seisnig o o sir Fynwy a sir Benfro, yn fwy euwog o ran addysg, masnach, a chrefydd, na'r siroedd gwir Gymreig, megys Meirionydd, Caernarfon, a Mon? Y gwir yw fod cryn nifer i'w cael yn Nghymru sydd fel wedi haner feddwi ar Saisaddoliaeth. Y mae genyf barch calon i bob Sais rhinweddol, ac i bob peth teilwng a berthyn i'r genedl Seisnig, ac nid oes neb o fewn cylch y deyrnas yn fwy awyddus na mi am i'r Cymry o Fon i Fynwy ddyysgu Saesnaeg. Ac wrth ddyysgu Saesnaeg a oes angenrheidrwydd i'r Cymro i wadu ac anghofio ei hen Gymraeg? Y mae hen ddywediad yn sir Forganwg i'r perwyl hwn, mai "gwell dau nag un i bob peth ond i fwyta bara pan y mae yn brin." Ac onid yw yn fantais i filwr ar faes y gwaed fod ganddo ddwy saeth at ei fwa, a dau offeryn wrth ei law? Cofiw'n, gyfeillion, mai nid peth dibwys yw difrodi iaith sydd yn un o ieithoedd henaf y byd, iaith sydd wedi bod, ac yn para i fod, yn iaith yr un genedl am fwy na dwy fil o flynyddau—iaith sydd wedi bod yn gyfrwng addoliad a mawl i filiynau sydd uchaf heddyw yn y drydedd nef—iaith fu am ganrifoedd yn iaith yr orsedd a iaith y bwthyn, iaith y brenin a iaith y cardotyn—yr iaith drwy yr hon y gwefreiddiwyd Cymru ag ysbryd yr efengyl—iaith pregethau Llangeitho a iaith hymnau Pantycelyn—na, na, ond o waelod calon dywedwn, "Tra mor tra Brython."—"Oes y byd i'r iaith Gymraeg." (Applause.)

THE EVENING CONCERT.

At half-past five o'clock, under most favourable circumstances, the first grand miscellaneous concert was held in the Eisteddfod pavilion.

The President, Sir Robert Cunliffe, on rising, said :—

When I look at the very long programme which is before us this afternoon, I feel sure it would not be the wish of the committee, and I cannot think it is yours, that I should detain you at any length ; but it is in the programme that I am to make an address, therefore I shall say a few words. I must, at the outset, congratulate you on the great success of this meeting, and the numbers by which it is attended (hear, hear). When I hear of the thousands that attended here this morning to do honour to the Welsh language and the ancient traditions of the country, I am reminded of that prophecy which pointed out that the Welsh people would have their will, that they would praise their speech, that they would keep their land, and that they would lose nothing except wild Wales. They have kept their speech, as we have seen to-day, and they have kept wild Wales, though it may be said Wales is not so wild as it used to be. The English railways have been laid down in many parts of the Principality, and we are now made to mingle with our English neighbours, which is well for both countries—(applause)—for the English have found that Wales has some very valuable commodities. Before I pass on any further, I have much pleasure in congratulating you on the successes of this Eisteddfod, and let me say a word concerning Eisteddfodau in general. I do not think that at a meeting like this, in the most important town in Denbighshire, we ought to pass over the mention of that Denbighshire worthy, Owen Jones—(loud applause)—who edited the *Myvyrian Archæology*, and it was the one scheme of his life to give permanence and publicity to the treasures of his national literature. He was, as you know, a man with a devout love of the Welsh language and poetry, and although a man of comparatively humble circumstances, the idea of spending much of his time in collecting together the remains of the ancient literature of his country was his love. He went to London, where he remained for about forty years, when he devoted his attention to preparing his *Myvyrian Archæology*, which is a most important collection of the national treasures of Wales. Having mentioned his name I will say a word or two about the Eisteddfod. Some eight or ten years ago the *Times* contained a leading article of a rather vicious nature on Eisteddfodau, and it said they were mischievous and selfish pieces of sentimentalism, and that its language was a curse to Wales. It is possible perhaps to make the Eisteddfod a matter of prejudice to the country, and it would be possible for people to attach too great importance to one side of the matter. What I want to say is that we are able to preserve and honour the Welsh language and at the same time to diffuse throughout the Principality a thorough knowledge of the English. (Applause.) That is a proposition which I hope will meet with your cordial assent, and it ought to go forth that

we do not occupy a hostile position to the English language, but that we wish it to live side by side with that more ancient one. These Eisteddfodau are valuable, and encourage a desire for most honourable tastes, and I trust they will encourage our English friends who do not know much about the Welsh language to study Celtic literature, for it is a part of scientific knowledge which has not been thoroughly searched into and explored. I will quote from Morley, an able English critic, who said "The main current of English literature cannot be disconnected from the lively Celtic wit, in which it has one of its sources. The Celts do not form an utterly distinct part of our mixed populations. But without the early, frequent, and various contact with the race that, in its half barbarous days, invented Oriain dialogues with St. Patrick, and that quickened afterwards the northmen's blood in France, Germanic England would not have produced a Shakespeare." English literature has been, so scholars tell us, in no slight degree influenced by the Celtic blood and literature. It has been said by those competent to express an opinion on the subject, that even rhyme, as one of the most important parts of modern poetry, has originated in Celtic literature. Now let me remind you that we are indebted not only to the English, but to the Welsh language also, for that which Shakespeare and Milton wrote. It is most desirable that the world in general should know that here in Wales we do not claim exclusively the Welsh language, but wish it may continue side by side with the English. (Applause.)

WEDNESDAY.

The Druid at the Gorsedd this morning was the Rev. David Roberts of Wrexham. Degrees were again conferred. After which the Rev. Richard Parry (Gwalchmai) addressed the meeting. His excellent oration shall be given on a future occasion.

A procession was again formed, and at ten o'clock Major Cornwallis West, the appointed president, took his seat. Mr. John Jones (Solicitor) read the address. When this had been presented, the President, who was loudly applauded, spoke in the following terms:—

I assure you it is with no common feelings that I rise to thank you for the cordial manner in which you have received the remarks contained in the address, made, I am afraid, in a rather too flattering

manner by my friend Mr. John Jones. He has, in that address, alluded to my connection with a very ancient Welsh family. I do not deny that I am proud of that connection as much as any Welshman is proud of his ancient lineage; but at the same time I cannot forget, and none of you should forget, that in the days in which we live there is more than ancient lineage, birth, wealth, and position required to ensure for us success in life. (Applause.) There are numbers of Welshmen, and I have no doubt there are many present, who know that a successful career in life can only be secured by plodding industry, coupled with a cultivation of their talents. (Hear, hear.) I need not go far to find one who in my opinion is a typical Welshman—(applause)—and he is present—(renewed applause)—when I cast my eyes upon him I am very glad that after his many laborious and arduous duties in and out of Parliament he is present with us. I am glad to see him as one of those typical Welshmen who has worked his way, I may say, to the top of the tree, and who has got into a foremost place, and who is an example to a great many others. (Applause.) I will not, at this time, enter into the very recondite points which are so constantly touched upon from this platform. It is sufficient for me that this institution exists. I have heard an address this morning which—I am told, for unfortunately I could not comprehend it—enters in the most learned way into the whole subject of Eisteddfodau. I will not do so; it is sufficient for me that an institution of a perfectly unique character exists, and an institution which I believe exists simply that there may be that spurring on and that development of the intellect and culture of Welshmen which we are all here to-day to do our best to promote. (Applause.) The principal subjects dealt with at an Eisteddfod are, as you all know, music, literature, and the fine arts. With regard to the first, there cannot be a question of the success of this institution. We are all here to witness it, and we believe that there has been an immense amount of good done to the musical profession, and those who take to it. With regard to the literary efforts of those who come forward upon this occasion, I would suggest this, that the prize essays should be published, and not only published in the Welsh language, but I hope in the English language too. (Applause.) With regard to the third point, perhaps I shall have more to say, but in a very few words, because I am not going to detain you one moment longer than I can possibly help. There has been a number of pictures and other works of art, so called, sent for competition, and you will hear from the lips of Mr. Chaffers, the superintendent of the Art Treasures Exhibition, what the committee of that exhibition consider is worthy of a prize. But I would just like to say this, that I hope and trust, without giving

offence to anybody, that we shall see the standard of excellence in that department very much raised. (Applause.) There is one word that I should like to say with regard to that wonderful exhibition which, although I have had a very humble share in, has been brought to this town. (Applause.) I do hope and trust that every Welshman who has it in his power will visit that Exhibition—(applause)—and that it will not be said that contributors have sent their treasures of art to Wales in vain. I believe that an immense deal of humanising good can be done to every single man in Wales if he can only find time to visit the exhibition to see the wonderful produce of industry and mental power which is to be seen there. I am not going to say one word more except this, that I hope this meeting will not be prolonged to that extent that these meetings usually are. (Applause.) There is a motto up there, "He that hath anything to say let him speak," and there is an English motto, which is equally appropriate, "Brevity is the soul of wit." (Applause.) I trust that the gentlemen who have anything to say will confine their remarks to the smallest possible compass. In conclusion I would say, that I believe this institution is one that we should all support, because I believe that it is for the promotion of the devotion to self-culture which has so much to do with the interests and prosperity of individuals and nations. (Applause.)

The Rev. Robert Jones, Rotherhithe, remarked that—

History often repeats itself, and in this case he begged to recite the following englyn, written on a similar occasion more than fifty years ago—

"Omeriaid dyma ein mawrwaith—Eisteddfod
West addfwyn y dalaith,
 Gwalia 'n foneddig eilwaith,
 Oes y byd o hyd i'n hiaith."

Prizes were then awarded to the successful competitors. After which Mr. Osborne Morgan, Q.C., M.P., was called upon by the President to speak. He said :—

I assure you I was quite unprepared for the unexpected call which has been made upon me ; nevertheless I will obey it. It gives me very great pleasure to be able to congratulate you on the appearance which this pavilion presents to-day. There were not a few persons who when the Eisteddfod was first proclaimed in Wrexham, doubted if Wrexham was not too English a soil for an Eisteddfod ; they thought we had got on the wrong side of Offa's Dyke, and prophesied that an Eisteddfod in Wrexham could not succeed. But I am very glad these prophets of evil are likely to turn out false—(hear, hear, and applause)—and I

am not sorry to see so many of my English friends here to-day, for they may both learn, and I may also be allowed to say, unlearn, something. I say 'unlearn', because there is a prevalent idea amongst the Sassenach that an Eisteddfod is held for the purpose of encouraging the Welsh and of discouraging the English language. A writer in a London paper, referring to Eisteddfodau, said they were used to galvanise a dying language and to retard the growth of a living one. If that were the chief object of Eisteddfodau I could not conceive an object more unpatriotic as well as more chimerical, because I am sure that any person who diligently sets to work to exclude our Welsh children from a knowledge of the language which has produced the cleverest literature in the world—that of Milton, Shakespeare, Bolingbroke, and Burke—a language without which no man in these islands can aspire to fame or acquire wealth and power, would be a very false patriot; and let me tell you that if the Welsh language be really doomed, not all the bards and Eisteddfodau will avail to resuscitate it; but if the Welsh language is really the moribund thing which it is sometimes described to be, then, as Charles II said of himself, it is "an unconscionably long time in dying." I am not altogether a chicken, as you will allow, and I can recollect Wales for more than forty years, during which time the English language has been sedulously taught in every parish school. English capital has been poured like water into the very heart of the Principality; English colonies have sprung up in the neighbourhood of our railway stations and watering places, and yet I can confidently assert that if the numbers of persons who speak English in Wales are multiplied, the number of those who speak Welsh have not diminished. (Applause.) But I will observe that so far from any artificial stimulus having been used to keep up the Welsh language, the inducements, such as they were, were all the other way. I must say, as I have before, that the spread or decay of a language is really quite independent of artificial influences. Without going the length of my friend Professor Max Müller, who thought he could deduce the religious belief of a nation from the structure of their language, I maintain that a man is no more responsible for the language he speaks than for the colour of his hair, or the size of his skull. Viewed from this point, the Welsh language is only the natural outcome of the Welsh character—of that deep nationality which God has written in the hearts and minds of our countrymen, with a hand as legible as that with which He has traced the green windings of our gentle slopes, or the fantastic forms of our rugged mountains. The extinction of a language which has struck its roots so deep, and which is protected by such natural barriers, can only be the work of generations, if not of centuries. There are many people

who think it would be well to translate the Eisteddfod into English, and put on it a Saxon dress; but that would be like putting a tail coat on the Apollo Belvedere, or dressing up the Venus de' Medici in a tied-back skirt. The best agriculturist is the man who understands what his soil will produce; if the soil will produce nothing but leeks, why, then you must make the best of the leeks. (Loud applause.) Let me tell you, too, that your leeks are not a bad thing in their way. I venture to think that the Eisteddfod is the most humanising, aye, and the most elevating form of entertainment that any people have invented for themselves since the days of the ancient Greeks. (Applause.) It knows that it has its weak side, at which our English friends are quite welcome to laugh if they please. I see many representatives of the English press before me. I hope they will take what I am going to say in good part, as it is certainly meant in good part, because I know if they don't I shall be the worse for it. (Laughter.) But I venture to say that so long as our English contemporaries are obliged to keep a kicking column in order to chronicle the assaults of husbands upon wives, aye, and the assaults of wives upon husbands, I think we Welshmen may thank God that our eccentricities do not run in that direction. (Applause.) We have our revenge in the charges of every judge who enters North Wales, and who tells you that when he crosses the Dee he passes from darkness to light. (Laughter and applause.) We have our revenge in the state of our prisons, where, I believe, the warders sometimes out-number the prisoners. (Applause.) I recollect the condition of two county prisons not long ago. The one in Merionethshire had its gates standing wide open; the other had one prisoner, but she was an Irish woman. (Loud laughter.) That fortunate old lady actually monopolised for six months the tender attentions of a governor, a chaplain, a matron, and a whole army of minor officials. (Loud cheers.) Point to me, if you can, any section of her Majesty's dominions where working classes so fully appreciate the blessings of a sound education. Point to me, if you can, any section of her Majesty's dominions where the working men, like the quarrymen of Festiniog, club together their hard earnings to found a scholarship for clever boys. (Applause.) Point to me, if you can, a single section of her Majesty's dominions where a national university is supported, not like the universities of Scotland and Ireland by the National Exchequer, but literally by the pence of the people. I hold in my hand an interesting document, it is the report of the University College of Wales for last year. (Applause.) It tells you that the temporary sustentation fund collected chiefly, but not entirely, in Nonconformist chapels in Wales in the month of October last actually amounted to the sum of £3,138 17s. 6d. But that is not all.

Of that sum considerably more than half was collected in sums under 2s. 6d. from nearly one hundred thousand persons. And I am right in saying that our university, unlike even the Scotch universities, about which Scotchmen boast, and rightly boast so much, is literally supported by the pence of the people. (Applause.) Well, you may say, what has all this got to do with the Eisteddfod? I think it has a good deal to do with the Eisteddfod, because it is the Eisteddfod which has cultivated in the hearts of Welshmen that sense of self-culture which makes them prize education, and makes them willing to make sacrifices for it. A great French philosopher once said that he preferred to judge of the natural character of a people by their amusements rather than by their laws, because their laws were often made for them, whereas they made their amusements themselves. Now, I wish Montaigne could come into this pavilion, and then walk through the streets of an English town on a fair day. I remember, not long ago—I have told the story before, but if you will allow me, I will tell it again, because it has the advantage of being true, which all stories have not—going through the suburbs of a large English town on a bank holiday, I took a note of the amusements of the people. They consisted of a donkey race, a race in sacks, a peep show, a game of kiss in the ring, and another donkey race. (Laughter.) It is really painful for me to walk through the streets of an English manufacturing town, and to see no popular amusement provided for the people except the public-house and a penny gaff. (Applause.) Why, I want to know, how is it possible that violence and brutality can help flourishing in such an atmosphere? It is all very well to ascribe these things to drink. That no doubt is true, but allow me to say that it is only half the truth; for if on the one hand drink brutalises men, as it unquestionably does, we must not forget that it is the presence of brutal instincts, or rather, I should say, the absence of refining and softening influences, which drives men to drink in the first instance. (Applause.) I know that the noblest efforts have been made by philanthropists to provide the English labouring people with better means of amusement; I know that a great step has been made in that direction; libraries have been opened, museums have been collected, public parks and public recreation grounds have been opened by scores, but let me tell you that there is this difference between these institutions and Eisteddfodau; these institutions are artificial productions, which require to be carefully planted and tended and watched; but the Eisteddfod is as much the natural growth of the soil as the heather that grows upon the mountain side—(applause)—it is the work of the people themselves. Therefore, let me tell our English friends who may come here, and who at first may be disposed to ridicule these entertainments,

that the literary and artistic efforts which these Eisteddfodau foster, rude and imperfect though they may be, have nevertheless weaned thousands from low and sensual pleasures, and have given them a taste for the beautiful, and a nobler and purer idea of the ideal; and when they reflect upon that, I am sure they will agree with me that the Eisteddfod is by no means a thing to be despised or laughed at, and I think some of them may go so far as to regret that this Eisteddfod cannot be transplanted into Saxon soil. (Loud applause.)

In the course of the morning Mr. John Thomas (Pencerdd Gwalia) in delivering an adjudication, said, he regretted that the country gentlemen of Wales did not encourage the cultivation of harp-playing by having harpists at their own homes. The late lamented and patriotic Welshman, Sir Hugh Williams, of Bodelwyddan, kept one until the day of his death.

EVENING CONCERT.

On Wednesday the second concert took place, when the Mayor, Dr. Eyton-Jones, accompanied by several of the aldermen and councillors, took his seat. He spoke with considerable enthusiasm to the following effect:—

Though upwards of 1,300 years have elapsed since the first great Eisteddfod was held in Conway, we may predict, from the sight we see before us to-night, that the Eisteddfod will still live for many generations to come, and that certainly none of our children will ever see it die out. (Applause.) We may be assured of this, seeing that it has survived probably two conquests—Roman and Saxon—(renewed applause)—and though repressed for a period of nearly 600 years the Eisteddfod still shows itself to be as vital, as healthy, and as full of earnestness as ever it has been in the history of Wales. (Applause.) There can be no doubt that our Welsh Olympiad will see a longer existence than that of Greece or Rome ever did. It is based on fairer principles; its aim is to advance the enlightenment of the understanding, and to foster all objects which can tend to benefit the community at large. (Applause.) But yet, when I ask what has been the history of these Eisteddfodau, I am constrained to say I can find but very little literature to account for all the labour that has been gone through. If Eisteddfodau are to flourish we must have some impressions in the future left of these great meetings—(hear, hear)—and we must have these impressions placed in some institution which the Welsh people can

call their own. (Loud applause.) We must have more than that. We must have translated into Welsh all the best standard works in the world, whether they relate to social, religious, or scientific subjects—(renewed applause)—if the Welsh are to be educated in their own language properly, so that they can compete in all matters with the different nations around them. We have that great institution at Aberystwith (the University College of Wales) which is one that does, will, and shall commend itself to the hearts of Welshmen; for it has sprung from the masses of the Welsh people, it belongs to them, and is supported by them, and they will support it; whatever the higher orders of the people may say they will make that institution their own, because, as yet, we have never had one belonging to the masses of the Welsh people. (Applause.) We can see that the persecution which has been directed to crush the Welsh language has tended rather to keep it up, and to support Eisteddfodau, whilst other languages, without that persecution, have disappeared; and so it will be with our institution. (Applause.) Let bishops occupying the sees cast whatever imputations they like on our college, the people will only love their institution the more, and we shall see that it will be the university of the people of Wales. I do say, speaking as a Welshman, born in a town in Merioneth, that when England is asking for £200,000 towards assisting its universities, and when Ireland is asking for £100,000 for a museum, that our request is but a moderate one—for £20,000 to assist a university that shall be accessible to the great masses of the Welsh people. You may be told that they who wish for higher education should go to Oxford or Cambridge. But let me ask you whether, with all your love for enlightenment and knowledge, you have the means of sending your children there to pay hundreds of pounds a year to professors, tutors, and others? If you have an institution at home you can give them a similar education, which will be within the reach of all, that will enable them to compete successfully with their brethren throughout England, Scotland, and Ireland. (Loud applause.) You may go into that beautiful exhibition of art in this town, and you can see that the effects of such an education on Wilson was that the Welshman can rival, with proper tuition, any of his opponents; and whilst Wilson did so as a painter, Gibson succeeded similarly as a sculptor; and cannot we see that the Eisteddfodau have created a nightingale that can sing equal to any *prima donna* in the world. (Loud and continued applause.) Have we not seen that the training of Miss Mary Davies—(applause)—has enabled her to carry off the first prizes offered by the Royal Academy of Music? (Renewed applause.) If the British people, if the Government would but recognise the claims of Wales, which has done less in vice than any of the sister kingdoms,

they would see it is their duty to give a handsome donation to assist the University College of Wales. (Loud applause.) I hope everyone who loves the Eisteddfod and his country will never lose sight of this institution, and that all will make it known that it is the duty of Welshmen to assist Wales to have a university of its own. (Cheers)

THURSDAY.

The Gorsedd this morning was attended by a large crowd of spectators. The same ceremony was gone through as on previous days. Degrees were again conferred, and the Eisteddfod of 1877 proclaimed to take place at Carnarvon.

The chief feature, however, of this morning's proceedings outside the Pavilion, was the large and influential concourse of people who formed the procession to conduct Sir W. W. Wynn to the arena of the Eisteddfod. It proved that the devotion of the Cymry to the House of Wynnstay was in no ways abated. Sir Watkin took the chair at the same opening hour as on previous days; and Dr. Williams read and presented him with the address. After which, and when the loud plaudits had ceased, Sir Watkin spoke as follows:—

Dr. Williams, Ladies and Gentlemen—I am extremely glad to see so large an assembly before me to day, and I was also very glad to see the large assembly that came here to welcome your worthy bishop on Tuesday. The benefits accruing from the Eisteddfod, and from a perpetuation of the Welsh language, have been alluded to by many who have preceded me on this platform, and who have much more eloquence than has been granted to me. Therefore, I will not discuss those points; but I should like to mention some of the advantages that have resulted from the Eisteddfodau. I know there are many before me who have not had the advantages arising from birth, but who have been able to raise themselves in the profession of art. You heard here yesterday Miss Mary Davies, who, you know, is one of those who have been brought forward by the Eisteddfodau. (Applause.) You heard also the powerful voice of Eos Morlais; and you have also enjoyed the presence of the son of one of my tenants, Mynyddog—(applause)—who, I believe I may say, has relinquished the carpenter's bench to become one of the great men of the Eisteddfodau. (Laughter and loud applause.) You likewise heard the playing of Elias Davies, and you have also heard

many of his pupils, who, I hope, will equal him in their success in their profession. And then I may refer to one, who, though I mention last, is certainly not the least; she is well-known over all England, and comes from a town not far from this neighbourhood—I mean Miss Edith Wynne. (Applause.) I think it my duty to express my extreme regret that the exertions which my friend the Duke of Westminster and myself underwent last autumn were not successful in inducing the Prince of Wales to come into this part of the Principality. His Royal Highness has not, I believe, visited this part of the Principality. He certainly visited the town of Carnarvon, where the title of Prince of Wales was created, still that town is a great distance from this part of Wales. When I look at this important district, and this town, which has so rapidly increased in importance within my own memory, I think it would have been well if his Royal Highness had been able to come amongst us. With reference to the extent to which the Eisteddfod promotes the continuance of the Welsh language, I know that those whom I am now addressing are well acquainted with the beauties of that language, and would be glad, as I should, to see it maintained; still I must remind you of the fact that a diversity of tongues was a punishment imposed upon the world after the deluge. (Laughter.) However, I think it very advisable that the people should know both languages well, so that they may be able more successfully to gain that livelihood which their position in life compels them to seek. (Applause.) I have heard from the Deputy-Chief Constable of Denbighshire (Mr. Bradshaw) some gratifying information, which I have no doubt you will also be glad to learn. It is a well-known fact that large gatherings of people have evil as well as good results, and some of the occurrences on such occasions are such as to cause deep regret. But Mr. Bradshaw tells me that notwithstanding the large gatherings of the past few days not a single person has been taken to the lock-up. (Loud applause.) There is this difference between the Welsh and English people. Whenever the English meet together in great numbers, things occur which we must all deplore; but it is not so when the Welsh meet, as they have done this week in this town. (Applause.) I will not trouble you with any further remarks. There is a very long programme, and I will say nothing further beyond thanking, for myself and Lady Williams Wynn, the committee most heartily for the address which has been presented to us; and I wish I really merited the encomiums contained in it. (Applause.) I trust that the meeting to-day will be as successful as the two that have taken place under the presidency of the Lord Bishop and the worthy Lord-Lieutenant. (Loud applause.)

During an interval in the proceedings, the Dean of Bangor, who seemed straitened by the short period of five minutes

only that had been granted to him to address the meeting, made the following remarks :—

Mr. Chairman, Ladies, and Gentlemen—It is a difficult thing to make a speech upon any subject five minutes in length. I shall endeavour, however, to compress my remarks within the limits assigned me. We are here at a great national gathering which is characteristic in an especial degree of the Welsh people. There are two institutions that symbolise the leading characteristics of the Welsh people. These characteristics are religion, and their love of poetry and music. Now the religious houses and places of worship in Wales are to be seen in every valley and on every hill side. I trust that the Welsh people will always be distinctively religious; I trust they will always retain that characteristic which is symbolised by the Eisteddfod, their patriotism, and their love of music, poetry, and literature. We are not here for any narrow exclusive purposes; we are not here, as Mr. Osborne Morgan told us in his eloquent speech yesterday, to use any artificial means to perpetuate a language if it is doomed. I am not going into any question as to whether the Welsh language is destined to live or is destined to die; but I will plead for it that it should be treated with respect, that it should be treated with honour. (Applause.) Any language is a great gift from God to man, and the Welsh language has been a great gift. Even if it is to die I maintain that it should be treated with honour in its old age, and the efforts that have been made in the past to kill the Welsh language have done a great deal of harm. They have not killed it, but they have planted in Wales the root of much bitterness and much evil. Treat the Welsh language, even if doomed to die, as you would treat an old man who has lived an honourable life. (Applause.) You should not kill an old man; you should not reason, saying, if he was out of the way there are many material advantages that we should gain. You cannot act upon that principle, and get rid of that man's life by unfair means without bringing down upon yourselves a curse; and it is the same with an ancient language. You cannot use unfair means to remove it without bringing a train of evils upon yourselves in consequence. Now, if you kill it at all, you should kill it with kindness; and I will say that that process has to some extent been adopted at this Eisteddfod. The prize that was given by Mr. Osborne Morgan for the translation of the *Vicar of Wakefield*, induced no fewer than thirteen competitors to translate that book into Welsh, and I think that the men who translated that book could not have spent weeks, possibly months, in that work, studying one of the most beautiful pieces of English, without learning English, without drinking in English ideas and forms of thought; and if the Welsh

language in the minds of those men loses its power and to some extent decays and dies, it will be due to the kindness of the member for the county in giving that prize. (Cheers.) I will only say one word more in English. I rejoice in the Eisteddfod because it brings together all our social leaders. I would remind the aristocracy of this country and of every other country, if I may be allowed to do so, with due deference and respect, that no aristocracy can have a true and noble life unless they are in living sympathy and contact with the people amongst whom they live—(applause.)—the aristocracy who are, as the meaning of the word signifies, the “best of the people”. The aristocracy are to the people what the flower is to the stem and the bush upon which it grows. If the flower is cut away from the bush, from its connection with the root that draws out the vital power from the soil, though it be kept in water, or even rose water, yet it will die and wither and become worthless. And so an aristocracy who keep aloof from the people, without drinking in the thoughts of the people amongst whom they live, will become effete and morally feeble, and will lose the nobleness of their highest and best life. (Applause.) And I rejoice in the Eisteddfod, because it brings together the true leaders of the people and the masses amongst whom they live. (Applause.) The Very Rev. the Dean then briefly addressed the assembly in Welsh.

Further adjudications took place, after which Mr. Morgan Lloyd, Q.C., M.P., addressed the audience. He said :—

Sir Watkin, Ladies and Gentlemen—I was in hopes of not being called upon to address this large assembly, and when I heard my friend the Dean of Bangor addressing you, I made sure that I should not be called upon to say a single word. I therefore felt extremely happy. But now, having been called upon against my will, I feel extremely unhappy, and really unable to say anything which must be so curtailed as to be contained in some five minutes. Having mentioned the name of my friend the Dean of Bangor, I must say that in many things I differ from him, and amongst others with regard to the Welsh language. I think that the Welsh language will out-live every person that is now living—(cries of “Clywch”, and applause.) I believe that the Welsh language, instead of losing ground, is gaining ground—(applause.)—and I am not one of those who ask for kindness to a poor, miserable language, which like a withering old man is about to die. Neither the Welsh language nor the Welsh people are going to die. (Applause.) We have been down in the world as a people. The language has for many long years appeared as if it was gradually withering away; but of late the Welsh people are gaining ground, and the Welsh language is gaining ground too. Some fifty years ago how many men were there in Liverpool

speaking the Welsh language? There were very few indeed. But how many are there now? About thirty or forty thousand who speak it. Look at America. How many scores of thousands of people are speaking it? In America now they continue to speak the Welsh language, and I do not think that it is going to die. I for one will do all in my power (which is extremely little) to extend a knowledge of English amongst all the Welsh people. I should like to see every man, woman, and child in Wales speaking English as well as they speak Welsh, and I believe that will be the result of the educational establishments which are being set on foot. And allow me to say that I differ from the Dean of Bangor in another matter, and I am afraid I differ from a good many in this assembly about it—and that is the University College of Wales at Aberystwith. I would not have mentioned that now had it not been made a part of the programme of this Eisteddfod, for I understand that a part of the proceeds of the Eisteddfod is to be devoted to that establishment. I am sorry to read that my friend the Dean of Bangor does not agree with us in that movement. I hope he will do so, and I think he will come to see it is a right movement. (Applause.) It met with strong opposition; there were very few, and very few of the clergy, who said a good word in its favour at its commencement; but I see an old friend of mine in the pavilion—one of the staunchest clergymen of the Church of England—who has been a friend of the University of Wales from the beginning: I refer to the Rev. Robert Jones, of Rotherhithe. (Loud applause.) He has been a friend indeed of the institution from the commencement, when the world was turning its face against the movement; but now we find we have got bishops supporting us, and we shall very soon have deans also—(laughter and applause)—and I hope that soon our worthy chairman, Sir Watkin Williams Wynn, Bart., M.P., will do so. I believe we have him already at heart supporting this movement. It is not an exclusive movement, it has no Toryism in its constitution, it has no Whigism either. It is simply a movement for the benefit of the Welsh people and it is a movement that is neither confined to Church nor Dissent. The institution opens its doors to Churchmen, Dissenters, and Roman Catholics alike. It is open to all, and it is time we should make up our minds to this—that any institution that will be generally beneficial to a country like Wales must be of a Catholic nature, it must be open to all without any distinction whatever. (Applause.) Whatever our prejudices may be, whatever our inclinations, we are bound to look at existing facts, and the existing facts are these, that we have in this country a population divided in religious matters into perhaps half a dozen different portions, and those divisions will continue. We cannot prevent their existence, they will continue whatever we may say or do, and whatever is done for the benefit of the

Welsh people must be done with a view to the divisions that may exist. However desirable it may be to do away with these divisions, all we can do is to treat the population as we find it, and have an institution for that population such as will suit the population itself and be a benefit to it. (Applause.) Sir, I hope and trust I am not trenching upon any rule of this Kisteddfof by saying that I hope every member of Parliament will unite in asking the Government, whatever that Government may be, for a grant for that college. (Applause.) I feel sure of this, that if we in Wales, if we Welsh members will all agree unanimously to make the request, no Government, whether it be Whig or Tory, can long refuse. (Hear, hear, and applause.) And I should be glad if you, in this great assembly, were to give some expression to a unanimous desire that such an application should be made to the Government, and made in the name of the Welsh people. (Applause.) I cannot do better than request that Mynnyddog should ask you for an expression, which your worthy chairman, I am quite sure, will convey to the Prime Minister. (Loud applause.)

The Dean of Bangor :

I shall not keep the attention of the meeting for more than one minute. I merely wish to say that I am not an opponent.

The chair prize was awarded this morning, and the following interesting scene took place. It was adjudicated to the person bearing the feigned name of "Eusebius." Mynnyddog came forward, and asked whether "Eusebius" was present. The question was repeated, when a voice from the corner on the right hand side of the platform answered that he was. A young man got up, and walked towards the platform, saying he was not "Eusebius," but his representative. Whereupon Mynnyddog told him to stop where he was, and walking in that direction, returned in a few minutes, saying that "Eusebius" was the late Thomas Jones, of Llangollen, better known to Wales and the Welsh by his *nom de plume*, "Taliesin o Eifion," who died some months ago. The conductor added that he forwarded his poem to Wrexham on the very day that he died, and his dying words were—"Ydyw yr awdl wedi ei danfon yn saff?" "Is the poem sent safely away?" Under such circumstances the repre-

sentative would not be chaired, but the bards would retire to one of the waiting rooms to assume some sort of mourning.

The bards then departed, and in a few minutes returned, headed by Hwfa Mon and Gwalchmai, who led Mr. J. R. Elias—Y Thesbiad—who carried the prize awarded to the victor on a small black cushion. The procession walked slowly to the front of the platform, and Y Thesbiad deposited the cushion upon the vacant chair, which during their absence had been covered with a pall. Having done that, the whole re-assumed their positions around the chair, and Gwalchmai came to the front saying he had been requested to recite the following englynion which he had composed :—

Deuai ymgais di-amgen—Eusebius
Hybarch ar awdl Elen,
A dawn bardd i'w godi 'n ben
I drwyadl gadair Awen.

Adwaedd iaith bedyddio yw—rhoi mawredd
Ar y meirwon heddyw :
Swydd odiaeth Gorsedd ydyw,
Graddio 'r bedd ag urddau 'r byw.

Taliesin o fin ei fedd—ragorodd
A'r gewri 'r gynghanedd,
A chael drwy gynrychioledd
Barhaus hawl i wobr ei sedd.

THE EVENING CONCERT.

The Concert on Thursday evening was presided over by Mr. Osborne Morgan, Q.C., M.P., when the honourable member made another effective speech.

FRIDAY.

The proceedings at the Gorsedd were of the same character as on the previous days. Degrees were again conferred on candidates who presented the certificates of the bards appointed by the Vord Gron to examine them. The

procession reached the pavilion at the same hour as before, and the Honourable G. T. Kenyon took the chair. The address was read and presented by the Town Clerk, Mr. John James, amid considerable applause. Mr. Kenyon said in reply:—

Mr. Town Clerk, Ladies and Gentlemen. — Let me first of all thank you very sincerely for the gratifying reception you have given me this morning, and for the very flattering notice you have taken of the very little qualifications or capabilities I may have for filling this post. I prefer to say as little as possible of myself; I will only say I will yield to none of my predecessors who have occupied the chair in my love for my native country, and for its institutions; and who that has been born within the limits of this beautiful land of Wales can fail to take the deepest interest in its welfare and in that of its institutions? I am one of those persons who think that the physical and natural features of a country have a great deal to do with determining the moral character of its people. (Applause.) It was, I think, a remark of the great philosopher, Goëthe, who said, "Let no man think that he can combat the first impressions of youth. If a man has been brought up in enviable freedom, surrounded with all that is beautiful and noble, and associated with men of high and honourable character, he will lead a purer and more perfect life than one who has not had similar opportunities." (Applause.) And is not this especially the case with the Welshman? There are surrounding him the beauties of mountain and flood, and he is associated with all that is beautiful in nature and grand in scenery, and it would be a wonder if the effect on his moral character did not render him a purer and holier, and more honourable man. (Applause.) It may be a somewhat fanciful comparison, but I have thought sometimes there was something in the fact that in the very earliest times, of which we have any record, almost the first great visitation of the Almighty on sin, was upon the cities of the plain, and you will seldom find that the children of the mountains have been found in the catalogue of those who have committed any great and serious crimes. (Applause.) The association of the mountains, the hills, and the trees, draws us nearer to that Eternal Power who is as well the God of nature as he is the God of man. As has been said beautifully by one of our greatest poets—

Mid broken cliffs, and roar of rolling floods,
And horror-breaking gloom of sunless woods,
On cloud-capped mountains ne'er by mortal trod,
Awe-struck we nearer see the parent God.

Ladies and gentlemen, it has been the habit with the English papers

very much to disparage these Eisteddfodau. I think that has only been done from an ignorance of what these Eisteddfodau are bringing about. Any one who will take the trouble to study the history of the Eisteddfod during the last century, will find the history of the Eisteddfod is in truth the history of progress and art in this country of Wales—(applause)—and if we compare it with any similar institution in ancient and modern times, I think we shall find that there is only one institution in history that comes near the Eisteddfod of the present day, and that is the festival of the Olympic games in the ancient days of Greece. Nothing since the time of the Olympic games can hold a candle to the Eisteddfod in Wales. (Applause.) Why, the Roman festivals, the Saturnalia, the Lupercalia, were nothing but excuses for riot and licence; and who would compare the peaceful Eisteddfod of our day with the mummeries of the Roman Carnival, or the atrocities of the Spanish bull-fight? (Applause.) No, these Eisteddfodau are, I think, some of the greatest institutions that we have, and I may say this of them, that, to my mind, one of the strongest points that recommend them to our notice, is the refining and purifying effect they have upon us, and the way they tend to make us forget in the presence of them our little minor differences. When we see politics sunk, religious animosities silenced, bitter and wordy controversies exchanged for contests in music, science, and art, I say these Eisteddfodau hold a very proud position among the festivals of modern Europe. (Applause.) And I will go so far as to say, that I believe that, in a country where these peaceful contests have taken so deep a hold upon the feelings of the people, it would have been impossible that those tales of horror which we have been reading during the last summer, those tales which made the heart's blood of every man with a humane heart run cold in his veins—of course I mean the massacre of the Christian subjects in Bulgaria—I say it would have been impossible that scenes of such bloodshed and riot could have taken place in this our peaceful land. (Applause.) The question has been asked during the present week, Why is it that these Eisteddfodau are so popular? I think the answer is one which has been given before, and I believe it to be the right one—because they are a national institution. (Hear.) Think for a moment, would it be possible to establish such a thing as this Eisteddfod in England? You might as well put a Welshman to play the bagpipe, or turn Sir Watkin into a Scotchman with a kilt. (Loud laughter.) And let no man despise this intense feeling of nationality. It has been said recently by a great statesman, that we are becoming too cosmopolitan and too little national. But, however this may be, I believe that the great propelling, the great moving spirit, is still that deep and intense feeling of nationality which

characterises Welshmen. (Applause.) Look at the history of modern Europe during the present century. What else was it but that deep attachment to the history of the past, that recollection of the deeds of a country's heroes, which have effected the three great changes—I would almost say the three great miracles—in the history of modern Europe; I mean, of course, the independence of Greece, the unification of Italy, and the consolidation of the German Empire. (Applause.) What has effected these but the soul-stirring spirits of men who recollect what their country was before, and who desire to renew in their times the glory of their ancient land. (Applause.) What is Bismarck? what was Cavour? what is Garibaldi? but a living embodiment of that glorious idea so beautifully told us by our own poet, Byron—

Freedom's battle once begun,
Bequeathed by bleeding sire to son,
Tho' often lost is ever won.

(Applause.) And Wales, too, has a history, a stirring history, full of incident and full of pathos; but, as the legendary history so beautifully sung to us by our own great poet, the legendary history of Arthur, whose glory was the redressing of human wrong, shows us a history of conquest and reconquest, ever connected with the sad and tragic story of Llewelyn. Shakespeare has told us of her later history, and brought before us the bold independence of Owain Glyndwr. It is true that the chapter is closed. Wales now rests secure under the shadow of her ancient enemy. She now rests secure, the most peaceful, loyal, and contented of her Majesty's dominions. But she may yet boast of the more peaceful achievements of her sons. She may yet recall the glories of her ancient poets—of Aneurin, of Taliesin. She may boast of her lawgiver, the great Welsh Justinian—Hywel Dda. She may boast of her historians—Giraldus Cambrensis and Humphrey Lloyd. In later times, in the law, she might boast of the triumphs of Sir Leoline Jenkins and Lord Keeper Williams, and a host of other worthies, who, in every capacity and profession, have served their common country. Surely, the recollection of these great men, and of these associations, must tend to ennoble and refine the human mind, for

To dwell with noble forms
Makes noble through the sensuous organism,
That which is higher.
O, lift your natures up.

(Applause.)

Embrace our aims, work out your freedom,
Knowledge is now no more a fountain sealed;
Drink deep, until the habits of the slave,
The sins of emptiness, gossip, and spite,
And slander die,—Better not be at all than not be noble.

(Loud applause.)

The adjudications were again proceeded with. In the course of the morning Mr. P. Pennant delivered a short address, in which he said :—

He could assure them he was fully sensible of the awkward position he was in. The audience had paid their money as they came into the building expecting to be in an atmosphere of music and poesy, and not of the dull prose he could give them. There had been gentlemen on that platform who had, in their addresses, viewed the Eisteddfod from different aspects. Some had gone back into pre-historic times, and traced it down to the present times, showing the grand inheritance they had received from their ancestors, which it was their duty to cherish and improve. (Hear, hear.) Others had discussed the Eisteddfod from its social point of view. But he wished to say a few words about it from its educational aspect. Education was the most rife of all questions now before the public. It was discussed in Parliament, their large towns, and even their small country villages—university, college, and school education. And he ventured to think he was now able to refer to another instrument of education—the Eisteddfod. (Hear, hear.) It was stepping in and performing an important service for the nation. All the time while other educational agencies were going forward, the Eisteddfod came round once a year, and by it they were able to take stock, as it were, to know what progress had been made since the past year. As Mr. M. Lloyd had observed, the Eisteddfod until recently only paid attention to music and poetry; but now all subjects were taken under its sheltering favour—history, geology, mineralogy, and even wood-carving. No subject was too large for its grapple, and no subject too small for its notice. He differed with the President as to the probability of the English adopting the Eisteddfod, and thought that, as the Eisteddfod was now on the border, the English present might be induced to adopt it, for he was convinced that something of the kind would have to be adopted. It was never too late to mend; and the English would be none the worse were they to become more like the Welsh, especially as regarded the Eisteddfod. (Applause.)

In delivering his adjudication of a prize for the best “Scientific Account of the Origin and Growth of the Welsh Language,” Mr. John Rhys, Her Majesty’s Inspector of Schools, made the following remarks, amid the general applause of the large audience :—

My colleague and I have not gone into the relative merits of the four essays very carefully, as we quite agree that they are all far from

deserving the prize. Lastly, as this is the third time within the last few years for me to adjudicate on compositions of this sort without being able to award the prize offered, I may be allowed a word or two in explanation. The Eisteddfod is a subject I should greatly like to see handled by the masterly hand of the author of the "Early History of Institutions". From the time that it used to be regularly presided over by native Welsh princes and their assessors to the present day, its fortunes have no doubt greatly varied; but to any one looking at it as it is, the fact must be patent that it is not a meeting of learned men, but a popular institution, drawing its support mainly from the working classes. From them its frequenters come, and from them it draws nearly all its competitors. Judged from this point of view, as it should be, we cannot but feel proud of it, and challenge other nations to show anything equal to it. But it follows that a scientific account of the origin of the Welsh language cannot be looked at as coming within the sphere of Eisteddfodic competition. The fact is, one need fear no contradiction when saying there are not a half-dozen men in the United Kingdom who could do justice to it. So I cannot complain on account of the writers in these competitions failing, and failing egregiously; but what I do complain of is, that I find them almost unanimously agreeing in still treating exploded fictions and absurd fancies as historical facts. It is very desirable that the Eisteddfod itself should set the example of repudiating such things. Let us hear at the Gorsedd less nonsense respecting Hu Gadarn and similar myths. Such antiquated rubbish can, I am perfectly aware, be matched by recent passages in the annals of more than one society called learned in this country and on the continent; but I am humbly of opinion that the Welsh people is ready to listen to the truth—as far as it can be made out—respecting its own history and the history of its language. The Gorsedd nurses, who insist on making it feed on flappedoodle, are doing all in their power to earn us all the merited contempt of our neighbours. Nonsense and extravagance are not of the essence of the Eisteddfod, so let us purge it of them; let us show to all that it is not in mockery we hang up in our pavilion the motto, "Y gwir yn erbyn y byd", but stand fast by the truth against the world, and more especially against the humbug rampant in it. (Loud cheers.)

Before the close of the morning meeting Mr. Whalley, M.P., came forward, and said:—

By permission of the Committee, I solicit for a moment your attention to the question of a Training Ship for sailor boys for North Wales. I announce a prize to be contended for at next year's Eisteddfod at Carnarvon, on the following subject: "For the best essay on training

ships as a branch of industrial education, with a statement of the special claims of Wales in comparison with other portions of the coast-line of Great Britain for such institutions and for the education of Welsh boys for a seafaring occupation". I cannot resist the opportunity of offering my congratulations on the success of this great national commemoration. Regarding it as the most ancient, the most constitutional, and, duly conducted, the most effective national tribunal, I may say, in the world, for dealing with all that concerns the best and highest interests of the people, I may further express my congratulations upon the fact that nothing in these days demands here public discussion to mar the unanimity or to disturb that feast of harmony which, in happy days like ours, renders our Eisteddfod mainly a feast of music and mutual congratulations, all the more suitable is the announcement of an industrial effort for North Wales which must command, as it had already done, general, I may say unanimous, approval. His Grace the Duke of Westminster, could he have been present, would, I believe, not hesitate to do the duty of proclaiming on this great festival our training ship for North Wales; and with his support, that of the lords-lieutenants of our counties, and a vast array of that which is looked up to amongst all with respect and reverence, we are entitled to ask for, and we do earnestly solicit, the support of all friends of Wales; and, if anywhere, this is the place and the time when such an appeal can be most properly made. (Applause.)

THE FOURTH CONCERT.

Dr. Williams, Chairman of the Eisteddfod Committee, presided at the fourth and last concert, and on taking his seat was loudly cheered. After a selection by the band Dr. Williams said:—

Ladies and Gentlemen: The stirring eloquence which you have heard during the last four days within this spacious pavilion must render anything I can hope to say dull and uninteresting in comparison with that fervent oratory. I, however, cannot allow this opportunity to pass by without expressing my admiration of, as well as my adhesion to, the cause of the Eisteddfodau; and I am persuaded that many who entered this pavilion at the outset of the Eisteddfod indifferent if not adverse to the institution will leave it at the close impressed with the conviction that it is fraught with good, unalloyed with even the least particle of evil. You have already been frequently told of its great antiquity, reaching, as we are informed, to the remotest ages, founded long before Christianity even dawned upon this island, religiously cherished by the Druids and bards of our own dear country; and we daily at the Gorsedd witness

the same ceremonial repeated which they performed in primitive times under the open canopy of heaven—"Yn ngwynneb haul a llygad goleuni". The numerous mottoes which surround you are proof sufficient, if proof were needed, that our chief aim is the social, moral, and intellectual improvement of the people of Wales. With such an object in view, I feel well assured that we may claim the sympathy of our English neighbours, and show them that we promote this grand old institution with no narrow views; that our object is not the study and perpetuation of our own class in language only, but to call up and cultivate the poetic genius of the people, and encourage that innate love of music which is so peculiarly their characteristic; and, in addition to this, we would desire to offer every possible facility to the youth of Wales to acquire a knowledge of the English language; and our programme amply testifies to the truth of this assertion, that, while we cling to the good old maxim of "Oes y byd i'r Iaith Gymraeg", we would unhesitatingly advise every boy and girl in the principality to study with all possible zeal the English language, which will carry them over an empire on which the sun never sets. Still I would say, "Cas dyn na charo y wlad a'i maoco" ("Hateful is the man who loves not the land that bred him"). And this is the motto which sinks so deep into the heart of every patriotic Welshman; and, while we love our country and our language, we no less love our noble Queen, nor that land of glorious history over which she reigns, with which we are now proud to be associated in the most intimate union. You have heard so much, the last few days, of Wales, the Welsh and their literature, that I abstain from further remarks, as I am very sure that you are posted up in the history and antiquities of "Gwlad y gan", and I should but trespass upon your time and your patience if I detained you any longer. The sweet music which our programme promises will be more acceptable than anything I can add. I will, therefore, without any further delay, call upon the choir to commence a programme of unusual interest, and one which promises to us an entertainment which cannot be surpassed.

At the close of the concert complimentary votes were passed, and, amid mutual congratulations, the great Eisteddfod of 1876 became a thing of the past.

Want of space will not allow us to deal with the minor prizes. The more important ones were adjudicated as follows:—

TUESDAY.

SUBJECTS.	ADJUDICATORS.	PRIZE.	SUCCESSFUL COMPETITOR.
Compilation of Historical Facts connected with early British History.	Rev. D. R. Thomas. Rev. D. Silvan Evans. Rev. T. C. Edwards.	£15 15s. and Gold Medal.	Rev. John Pryce, Vicar of Bangor.
For the best-made Welsh Harp.	Mr. Brinley Richards.	£10 and a Gold Medal.	Mr. Thos. Vaughan, St. Asaph.
Epic Poem on "Cadfan Frenin".	Rev. J. Harries Jones. Rev. R. Williams.	£15 and a Gold Medal.	Not awarded for want of merit.
Best Pianoforte Player of Rondo "Il moto continuo".	Sir Julius Benedict. Mr. Brinley Richards.	The Prize Harp.	Miss Jennie Davies, Llangollen.
Choral Competition.	Sir Julius Benedict. Ieuan Gwyllt. Mr. John Thomas.	£100 and Baton.	Birkenhead Choir — Conductor, Mr. Rorey.

WEDNESDAY.

Romance on "Yr Hobert o Strath-clwyd".	Rev. T. R. Lloyd.	£10 and Gold Medal.	Mr. Robert Thomas, Ystalafera.
Translation of "The Vicar of Wakefield".	The Dean of Bangor.	£10 10s. and Gold Medal.	£10 10s. awarded to Rev. W. Williams, Pentre Broughton; and Gold Medal to Mr. W. J. Roberts of Llanrwst.
Brass Band Competition, "La Fête Musicale".	Sir Julius Benedict. Mr. Brinley Richards. Mr. John Thomas.	£20 and Gold Medal.	Tredegar Band— Conductor, Mr. J. R. Tidswell.
Oil Painting illustrative of Welsh History.	Major Cornwallis West and Committee of Arts' Treasures Exhibition.	£25 and Gold Medal.	Mrs. Richard Williams, Wrexham.
Water-Colour Picture of a View in the Counties of Flint or Denbigh.	The Same.	£10 and Gold Medal.	Miss Wimperis.
Welsh Elegy on "Ab Ithel".	Andreas o Fon and Ceiriog.	£10 and Gold Medal.	Elis Wyn o Wyr-fai.
Choral Competition, Madrigal, "Myfanwy Deg".	Sir Julius Benedict.	£30 and Gold Medal.	Rhos Choir.

THURSDAY.

Carved Oak Chair.	Dr. Williams. Mr. A. Wilson Edwards.	£10 and Gold Medal.	Mr. J. M. Roberts, Llangollen.
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THURSDAY.—Continued.

SUBJECTS.	ADJUDICATORS.	PRIZE.	SUCCESSFUL COMPETITORS.
Translation of Shakespeare's "As you like it".	Rev. T. R. Lloyd.	£10 and Gold Medal.	Dr. Pan Jones, Mostyn.
Biographical and Critical Treatise on the late "Cyn-ddelw".	Rev. D. Howell. Rev. John Jones.	£21 and Gold Medal.	Rev. J. S. James, Llandudno.
Welsh Essay on the "Character of Hamlet".	Rev. T. J. Hughes. Gweirydd ap Rhys.	£10 10s.	Rev. J. A. Morris, Aberystwith.
Chair Prize, Welsh Ode on "Helen Llwyddawg".	Rev. D. Howell. Gwalchmai and Tudno.	£20, Bardic Chair, and Gold Medal.	The late Taliesin o Eifion.
Choral Competition, "Hallelujah to the Father".	Sir Julius Benedict, etc.	£20 and Gold Medal.	Rhos Choir.

FRIDAY.

The Benefits to be derived from improved International Communication.	Mr. Morgan Lloyd.	£10 and Gold Medal.	Mr. John Brittain, Holywell.
Choral Competition of Male Voices.	Sir Julius Benedict. Owain Alan. Ieuan Gwyllt.	£20 and Gold Medal.	Divided between Orpheus Glee Club, Carnarvon; and Liverpool Vocalist Union.
Piece of Sculpture, "Dunawd of Bangor".	Major Cornwallis West and Committee of Arts' Treasures Exhibition.	£25 and Gold Medal.	Not awarded.
Scientific Account of Origin and Growth of the Welsh Language.	Mr. John Rhys. Rev. Thos. Rowland.	£25 and Gold Medal.	Not awarded.
Ladies' Choral Prize, "The Lord is a Lamp".	Sir Julius Benedict. Mr. John Thomas. Ieuan Gwyllt.	£50 to 1st, £30 to 2nd, and £20 to 3rd.	Rhos Choir 1st, Broughton 2nd.

NOTES ON THE EISTEDDFOD.

A review of its proceedings may, perhaps, be useful for future guidance. A gathering of some seven or eight thousand people, from the lord to the lowest commoner,

on one and the same spot, is of itself a strong argument why the Eisteddfod should be utilised to the utmost. The leaders, to whom the conduct of the vast mass is entrusted, undertake great responsibilities; and it is their duty to turn every moment of time, as well as circumstance, to some edifying or instructive purpose. The Eisteddfod, it may be pleaded, is the national holiday, and should be regarded as a season of relaxation. Be it so. Still its lighter functions should be of an elevating character, and its more important proceedings weighted with lessons of good.

We have sat down to pen our notes at the earliest moment possible. The impressions which the Eisteddfod has left are as yet fresh and sharp, and we would record them ere their keenness has passed away.

The several addresses, independently of those to and by the Presidents were, upon the whole, worthy of the occasion.

The earlier portion of each day's proceedings was faultless. When the Eisteddfod choir had sung their opening chorus, a suitable address was read and presented to the different Presidents. The reply, too, on each occasion, was of a high character and worthy of the Eisteddfod. Matter, language, and delivery were all excellent. Even Sir W. W. Wynn, who almost prides himself on being "no orator", was moved to eloquence; and Dr. Eyton Jones, whose profession but rarely affords an opportunity for addressing public meetings, delivered a masterly oration; the Bishop of St. Asaph was historical and solid; Sir Robert Cunliffe, practical; Major Cornwallis West, patriotic; Mr. Osborne Morgan, brilliant; the Hon. George Kenyon, classic and poetical; and Dr. Edward Williams, replete with common sense and usefulness.

But when the addresses were delivered, the medley that followed was of a very unequal kind. The prizes offered

were too many, and oftentimes too small, for a national Eisteddfod. They would have better suited some local gathering. A few excepted, they offered no inducement to the giants of the Awen to enter on the arena of combat.

These small prizes have been the bane of Welsh literature, inundating Wales with a flood of poetry and prose, which is not only valueless but mischievous. To wade through a slough of common place is a sad waste of the reader's or student's time. Prizes of an inferior kind are useful in local gatherings; they foster genius in its dawns. But with that their usefulness is over. These things were a mistake at Wrexham.

And not only is the mass of Eisteddfodic literature thus rendered valueless, but a large and expectant audience has to listen to a wearisome adjudication. The comparative merits of X. Y. and Z., the lowest on the list of competitors, are first discussed. This ended, the relative position on the scale of A. B. and C. is dilated upon; and then, to crown the absurdity, the prize is declared to be carried away by D. Of what edification or use—we ask it in the interests of common sense—can this be, but to fritter away the valuable time of the thousands assembled. There is, however, something to be said in its favour in the case of musical competitions. There the vast audience participates in what is going on. It forms, in a measure, its own judgment, which is affirmed or corrected by the appointed adjudicators. But in literary matters the whole thing, we repeat, is a mistake. If, however, the delivery of adjudications is insisted upon, let it be short and decisive—a condensed summary—and dealing only with the best poems and essays. In the large universities, the adjudicators are never seen or heard. The successful candidate comes forward to recite either the whole or a portion of his production. Something akin to this took place in one instance at Wrexham. The Reverend Rowland Wil-

liams (Hwfa Mon) recited the successful Englyn to "The Swallow" amid the plaudits of a delighted audience.

An important change is gradually making its way with respect to musical competitions. The competitors are tested and weeded in an adjoining school-room; and two, sometimes three, of the best are chosen to compete before the Eisteddfod. This winnowing process not only saves time, but shuts inferior performers out of court, reserving the better for the edification of the large audience. Unfortunately this was not done on every occasion at Wrexham, and a valuable portion of good time was lost.

The shortening, too, of musical pieces played in competition might be made with advantage. The junior players on the Welsh harp were of a very mediocre kind; and yet they were allowed, to the manifest weariness of the listeners, to scramble through Edward Jones's numerous variations of *Pen-y-rhaw*, when the air itself, and a couple of variations at most, would have sufficed to determine which was the best player. We fancy *Pencerdd Gwalia* must have felt as wearied as the audience.

We cannot speak too highly of the musical department of the Eisteddfod. It was as perfect as any we have ever heard. The choruses, especially of the Messiah, were grand in the extreme. Mr. Brinley Richards's achievements on the pianoforte entranced his auditors; and Mr. John Thomas's faultless execution on the instrument so dear to Welshmen met with loudest applause. We should have given in this account the words spoken by the former gentleman in his adjudication on the "Best made Welsh Harp", but that we intend at a future time to give his strictures in their completeness. We close our remarks with a letter addressed by Sir Julius Benedict to the newspapers, and for which we offer him our best thanks.

To the Editor of the Banner and Times of Wales.

SIR,—I have been desired to state my impressions on the Eisteddfod that has just taken place at Wrexham. I hardly feel equal to a task that requires a much more able pen than mine; but I will endeavour, to the best of my abilities, to give my candid opinion of this National Festival.

On leaving Bayreuth on the 19th inst., to be present at this great musical gathering, I had my doubts what the effect would be of the simple and homely music I expected to hear on the banks of the Dee, after the grand display of science and of art of the Musician of the Future.

If the combination of the highest talent in Germany, vocal and instrumental, made a failure almost impossible, what could we expect in a little provincial town, where, with the exception of a few distinguished artistes from London, the whole burden of an entertainment of four days' and nights' duration was entrusted almost entirely to simple colliers, quarrymen, and members of the working classes generally?

My surprise was the greater on hearing, instead of easy part songs, bold attempts at executing music of the highest character; viz., very important choruses by Handel, Beethoven, Haydn, the English writers, and the composers of our times; although in the place of 120 of the most celebrated instrumentalists, as at Bayreuth, there was merely a pianoforte by Broadwood and a harmonium wherewith to accompany the voices, both entrusted to local professors. Instead of the limited space for about 1,600 auditors and spectators in Wagner's Theatre, I beheld an immense area containing over 7,000 people, seated; and yet, far from being disturbed by interruptions almost unavoidable in such a vast assembly, the silence was quite marked and imposing, enabling us to follow the course not only of the most intricate compositions, but to understand nearly every word that was spoken. In fact, the appreciation of this untutored multitude was such as to put to shame many of our fashionable audiences; and the final result must be a general and even more marked improvement in the progress of music throughout the principality.

There was certainly a prevalence of the native element in the programmes; but, far from complaining of this, I may say that it keeps up the highest aspirations of good-will towards one another, and of companionship between the nobleman and the common labourer.

But this is not all. Apart from music, from poetry, from the old and solemn ceremonial, there are manifestations of a feeling of gratitude to the promoters of these institutions, and to the benefactors of the country, which you could not match elsewhere.

Need I name the nobleman who, with his lady, are considered the Guardian Angels of North Wales; the parents of the fatherless and destitute; foremost in every proposal for improvement, mental as well as physical, and doing all the good they can in the most simple and touching manner.

I have witnessed many demonstrations of public favour, but none to compare with that which awaited Sir Watkin and Lady Wynn on their arrival at the outskirts of Wrexham on Thursday last, and on their subsequent appearance before the largest gathering of the week; the whole assembly rising and greeting the favourites of the people.

This old patriarchal feeling of kinship and custom of mixing and associating with the middle and working classes is carried to its fullest extent in Wales, and applies to the members of Parliament, for the town, the borough, and the county, as well as to the Mayor and residents and all concerned in the Eisteddfod.

To revert once more to the performance, there was no repression of justly-earned applause; and, though the scenic effects and the most elaborate theatrical combinations, such as we witnessed at Bayreuth, shone by their absence, I confess that the execution of "The Snow-Capped Towers"; the Chorus, "Ye Nations," from "Elijah"; the Hallelujah Chorus, from Beethoven's "Mount of Olives"; the final Chorus, from Haydn's "Creation"; Gounod's "Ave Verum"; and some complicated madrigals of English authors, gave me and my colleagues the most favourable and gratifying impressions; for the choruses were executed with an amount of strength, decision, and delicacy, which left very little to be desired by the most exacting critic.

Add to this that hundreds, nay, thousands, came from the most remote parts of South Wales, Cumberland, and more distant counties to contend for the honour, and that though, of course, many were disappointed in not obtaining prizes, there was no demonstration of antagonism exhibited between the seven hundred competitors; and, speaking from a musical point of view, I believe that, after the highly satisfactory result of this week's doings, the future success of the Eisteddfod is secured for many years to come.

The only suggestions I have to make are, that less should be undertaken in one day, so that the most important objects of the meeting may not suffer. The hours should, I think, be limited to from ten to one in the day, and from six to nine in the evening, and thereby secure the comfort of both the audience and the performers. It seems desirable also, that when once the adjudicators have been chosen, the conductors should advise with them as to the selection of the pieces to be performed.

May I request you to be the interpreter of my feelings of gratitude

for the kind reception accorded to me on all occasions, by the performers and by the public at large.

I am, sir, your obedient servant,

JULIUS BENEDICT.

2, Manchester Square, 28th August, 1876.

THE prize offered at Wrexham for the best *Englyn* on "Y Wenol" (The Swallow), was carried away from a host of competitors by *Cymro Coch*. The last two lines of his effusion are very beautiful:—

Y lwysgain Wenol wiagi—edy 'n gwlad
 Yn glir o flaen oerni ;
 Ond daw 'n ol i'n sirioli,
 A daw a haf gyda hi.

THE best "Complimentary Epigram on a Welsh Woman's Hat", at the same Eisteddfod, was that of Mrs. J. R. Hughes, of Denbigh. It will be admired for its neatness. It is its last epithet that gives it its 'crowning' excellence:—

Let other maids their heads enfold
 In tresses dark or coils of gold ;
 Fair Cambrian maids, believe me that
 Your *crowning* beauty is your hat.

THE UNIVERSITY COLLEGE OF WALES.

WITH the insertion of the following article, the Council of the Cymmrodorion desire it to be clearly understood that *Y Cymmrodor* will not become the advocate of any institution, or the organ of any tenets, whether religious or political, which shall savour of party. Their motto, in the conduct of their "Transactions", will be "Cymru, Cymro, a Chymraeg". The different institutions, whether collegiate or otherwise, are therefore invited to report their transactions to the Editor, who is to see that they are chronicled according to their usefulness and importance.

One of the noblest achievements of modern times in connection with the Principality has been the University College of Wales. Its dawnings may be traced to a pamphlet, written some twenty years ago, by Mr. B. T. Williams, Q.C. Very soon afterwards, others took up the question; and now that the institution has made important advancements towards success, many are vying for the honour of being its promoters. When the Homeric poems had become famous, many a city of Greece contended for the distinction of having given birth to the poet; and now that the University College of Wales has been furnished with a staff of learned and active professors superintending a body of about a hundred young men, in a palatial residence—every penny for which has been paid—claims to the honour of having been its founder are started up on every side. But, as in the old fable of "The Cat and the Bell", the question is not who devised or planned the movement—that required no acumen; the wants of the

Principality were patent—but how and by whom has the work been brought to a successful issue.

The first impulse given to the work was a sum of £1,000 bequeathed to it by the late William Williams, M.P. With that noble gift for a basis of operations, the task was undertaken by Dr. Thomas Nicholas, and carried on by him for some years with a fair amount of success. He collected money and obtained promises amounting to several thousand pounds. But when, at length, no approach was made towards the accomplishment of the undertaking, the people of Wales became weary, the money flowed in but slowly and scantily, and the Committee felt they were in a dilemma. At this juncture, Dr. Thomas Nicholas retired, and his place was filled by the Rev. David Charles of Abercarn. He, too, laboured assiduously, but with little effect. The soil which Dr. Nicholas had ploughed seemed to have become effete. It scarcely furnished more money than was needed to pay the expenses of collection. After about four years' service, he also retired.

Disheartened by years of failure, some of the Committee began to doubt the possibility of carrying out the project. One or two even desired, on account of what they termed the pressure of private business, to have their names expunged from its directory. The prophets of non-success grew vaunting, and the opponents of the movement were beginning to exult in what they deemed a triumph, when one came forth to the rescue who, say other claimants what they will, was the pilot that steered the vessel through storm and breaker, shoal and rock, safe into harbour.

Mr. Hugh Owen had retired from his important post in the Local Government Office. Active as ever in mind and spirit, and anxious that the project for which he had already wrought so much should not end in failure, he undertook the gigantic task of completing what had been auspiciously

begun, but which had halted by the way and come to a dead lock. He travelled from place to place, induced local bodies to take up the question, organised committees, spoke at public meetings, made collections, and engaged in a correspondence that was interminable. All this was done without cost to the rising institution. And when, in October last, a general collection was made throughout the different places of worship, and a sum of near £3,300 flowed into the exchequer, it was without the mulct of any expenses. The institution, the body that was defunct or nearly so, was re-organised, clothed with thew and sinew, impregnated with life—not galvanised into the appearance of it—and endued with vigour and strength. It would be worse than affectation—it would be sheer ingratitude—were the success and completion of the work not ascribed to Mr. Hugh Owen. But it would be ungrateful also to forget the noble aid he received from such liberal donors to the College as Mr. Davies of Llandinam, the Messrs. Davies of Cardiff and Aberdare, Messrs. Parnall, who brought their thousands of pounds to bear on the undertaking. Several donors of five hundred pounds also came forward. Nor should we forget how nobly Manchester came to the rescue. It was this town that first resuscitated the hopes of the Committee, and even yet lends a most material aid.

Mr. Hugh Owen has been strenuously supported in his efforts by a hard-working and efficient Council. The constant attendance of such men as Mr. Stephen Evans of London, Canon Griffith of Neath, Professor McKenny Hughes of Cambridge, Mr. Humphreys of Garthmil, Mr. J. F. Roberts of Manchester, Captain Verney of Rhianfa, and others, has had its due weight in the establishment of the institution.

The edifice, to which we have alluded a page or two back, is of a highly collegiate character. Had it been built for the purpose, it could scarcely have been more fitted for the uses to which it is devoted. Upwards of £80,000, it is said, were ex-

pended upon the erection. It contains lofty and ample rooms for dining-hall, library, professors' lecture-rooms, laboratory, museums, principal's drawing-room, dining-room, and library, spacious kitchens, offices, and bed-rooms without number. Still, the building is not complete, and the efforts of the Council are being directed towards its completion.

One of the most pleasing features of the institution is the support it so marvellously derives from the working classes of the Principality. Miners, colliers, quarrymen, slate-workers, artisans of every grade, delight in regarding it as their own. The slate quarrymen of Festiniog support, out of their hard-earned savings, a scholarship at the College. We have mentioned that near £3,300 were collected in October last in the different places of worship, but the marvel is enhanced when it is borne in mind that one-half of the amount was made up of sums averaging less than half-a-crown each.

The location of the College at Aberystwith is fortunate. There is no town large enough to be the domicile of a College so centrally situated. It commands North Wales equally with South Wales. The salubrity of its air, too, and its proximity to the sea, enhance immeasurably its value as a residence for a congregated body of young men.

There is one point more on which its promoters are anxious to speak—not in a whisper, nor yet hesitatingly, but in accents loud, clear, and unmistakeable, and that is, the catholic and thoroughly unsectarian character of the University College. It is provided unalienably and unalterably, by its constitution and by all its legal documents, that it shall remain for ever uncontrolled and uncontrollable by any party or sect, as such, whether political or religious. The institution is free to all, and to all alike. Favour and affection at the expense of justice are to be shown to neither party nor class. The work has been designed for the *people* of Wales; it is being carried out for the *people* of Wales; and the in-

stitution, edifice, valuables, all that belongs to it, are the property of the *people* of Wales.

Long may it flourish! giving our Cymric youth an education that shall not only fit them for their several callings in after years, but enable them to cope with their English neighbours in all that humanises life and renders it noble and generous. Whether their destination be the pulpit or the bar, law or medicine, agriculture or commerce, may the teaching of the University College be clear as its own bright atmosphere, elevating as the mountains that stand around it, expansive as the ocean which laves its walls, and pure as the sparkling rills that gush on every side to the blue sea.

Reviews of Books.

LECTURES ON WELSH PHILOLOGY. By JOHN RHYS, M.A.,
late Fellow of Merton College, Oxford, and one of Her
Majesty's Inspectors of Schools. Trübner: London.

THIS work is not yet out of the printer's hands, but we have been favoured with several sheets that are to form its pages; and we heartily congratulate the Cymry on its forthcoming appearance. We hasten to acquaint our readers with the nature of its contents. The first lecture, which was delivered at a meeting of the Cymmrodorion in London last year, serves as an introduction to the rest, and gives a brief sketch of the reasoning on which Comparative Philology, or as it is now more concisely called Glottology, is based. In the course of this sketch the author makes a digression to show how a comparison of the simple words, possessed in common by the chief Indo-European nations, lifts the veil of darkness which covers their history at a time when there was as yet neither Celt nor Teuton, neither Greek, Roman, nor Hindoo. This has been done before by M. Pictet, and by some of the Germans, but the author confines himself to cases where he can give the lead to Welsh words: one could not beforehand have imagined that such words as *haidd*, *uod*, *tant*, *dehau*, *euog*, *crefydd*, could by any means whatever be invested with so much importance and dignity: it affords us no little pleasure to observe how proudly our old language is made to assert its place in the Indo-European world. In the latter part of the lecture, the author reaches the Celtic family of languages, and falls foul of the received classification which treats as two branches the Gælic and the Gallo-

British ; the latter presupposes a nearer relationship between the Cymry and the ancient Gauls of the Continent. The reasons hitherto adduced for this view are completely disposed of, and the author goes on to advocate another classification of the Celts, namely, into a continental and insular, otherwise termed by him, Gauls and Goidelo-Kymric Celts. His theory is that the Celtic family was divided into two branches, by the fact of a certain number crossing the channel into Great Britain. The insular Celts, the ancestors of the Cymry and the Gaels of Ireland and Scotland, subdivided themselves by some of their number crossing to Ireland. Up to that time he supposes them to have spoken one and the same Goidelo-Kymric language. From that time they began to diverge in speech, and the gulf has gone on widening to such an extent, that at this day Irishmen and Welshmen speaking their own languages cannot understand one another.

The old theory is that the Celts came to these islands in two distinct waves of population, but Mr. Rhys endeavours to show that there is no reason for supposing this to have been the case, and this he does by tracing, in the first and subsequent lectures, the growth of the most striking differences between Welsh and Irish to various dates, mostly subsequent to the fifth century, until there is hardly anything left which would go to prove a prehistoric division among the Goidelo-Kymric Celts.

The second lecture traces the spread in Welsh of the initial mutations, and gives the physiological explanation ; how far he has succeeded in his explanations we will not venture to say, but the fact of attempting to explain them is in itself new, as our grammarians are fond of regarding such things as self-evident, and as essential features of the Celtic languages from time immemorial. He illustrates most of the changes by analogous ones in other languages, and especially

in the Sassarese dialect of Italian, the initial mutations in which have been ably handled by Prince L. L. Bonaparte.

The third lecture is devoted to the Welsh vowels, to the explanation of which he applies the latest discoveries of Professor Helmholtz ; but the leading feature of the lecture is perhaps the account it gives of the reorganization of the Welsh vowel system, in the course of which the vowels of the Indo-European parent-speech, with their constant quantities of long or short, became the vowels of modern Welsh, with their positional quantities being long or short according to the nature or number of sounds which follow them in the same words.

The fourth lecture is devoted to the history of the Welsh language, from the Roman occupation to the present day, written with the view of showing the unbroken continuity of its existence in the west of the island ; but as no one could throw doubt on its virtual identity in the nineteenth century and the twelfth, or on the latter and that of the ninth, he devotes most of the lecture to the point on which attacks are usually made, and spares no trouble to vindicate the Cymric origin of the inscriptions of the fifth, sixth, and seventh centuries, found in Wales, Devonshire, and Cornwall ; this is a defence of the rights of the Cymry against the Irish, which the author has been actively carrying on for several years in the *Archæologia Cambrensis*, where the Irish claim used to be accepted *nem. con.*

The fifth lecture gives an account of the Roman alphabet and its modifications among the Cymry, while the two last lectures are given up entirely to the discussion of the old Cymric monuments written in that strange character called Ogam, and in attempting to trace it to its origin. The author is of opinion that it was in use among our ancestors long before the Roman alphabet became known to them.

The acumen which Mr. Rhys has displayed throughout

the work, and the patient untiring investigation he has made of the materials within his reach, demand our grateful acknowledgments. The lucidity which pervades the work, will render it a text-book to the philological student; every lover of our Cymric tongue, as he reads its pages, will find himself possessed of a nobler language and a wealthier relic of antiquity than his fondest dreams ever led him to anticipate.

WYNNSTAY AND THE WYNNS. A volume of varieties put together by the author of "The Gossiping Guide to Wales." Oswestry: Woodhall and Venables. 1876.

THIS beautiful little volume is alike creditable to author and publishers. We trace throughout the compilation—for the author scarcely pretends to more—the same free, open, chatty style which has given so distinctive a character to the "Gossiping Guide to Wales."

We do not hesitate to say that the author has supplied a real want. The Wynns of Wynnstay stand so prominently forward, both in our ancient and modern historic annals—are so intertwined, we had almost said, with the daily life of the Cymry, as to make it more than ordinarily desirable that their history, pedigree, and homes, should be familiarised throughout the Principality. Wynnstay is photographed not only by the artist, but by the author; while Llangedwyn,

"Standing embosomed in a happy valley",

unfolds its antique treasures of architecture in gables and dormer windows, amidst quaintly laid out gardens and luxuriant shrubberies. We do not wonder that Sir Watkin and Lady Williams Wynn should spend so much of their time at Llangedwyn.

The illustrations also are to the purpose. They make us acquainted with the old homes and with the very form and features of their former and present possessors.

GWAITH Y PARCHEDIG EVAN EVANS (JEUAN BRYDYDD HIR)
 gan D. SILVAN EVANS, B.D. Caernarfon : H. Humphreys.
 1876.

THE Rev. D. Silvan Evans deserves our best thanks for editing the works of Ieuan Brydydd Hir. The poet's name had become almost a household word ; but his works in their entirety were comparatively unknown. We are of opinion that his "Englynon ar Lys Ifor Hael o Faesaleg", with their beauty of expression and richness of pathos, have given the bard an adventitious fame. A careful reading of the whole of his works disappoints us. Most certainly there is nothing in them to compare with the Englynon we mention.

Each a master in our Cymric tongue, we could almost wish that Mr. Silvan Evans had confined himself and his author to the Welsh language. It is impossible to say anything in favour of the English and Latin poems. The former would scarcely be deemed worthy of the "poet's corner" in a country newspaper of the present day ; while the Latin poem is nothing but a selection of phrases from the classic writers, so badly put together, that one of the lines will not even scan.

Mr. Silvan Evans has, however, done his best with the materials he had in hand. If he has erred—and we will not say he has—in publishing every composition of his author, it must be ascribed to his love and veneration of the man, who, a century ago, saved so much of our literature from the hands of the spoiler.

Bearing in mind its price, the work is very creditable to the publisher ; and we are not sure that Mr. Humphreys has not conferred a greater boon on the Principality by putting it within the reach of every class of his countrymen, than if he had brought it out in a more elaborate, beautiful, but expensive form.

An author says,—

‘O that mine enemy would write a book’;

we say, “O that our friend, the Rector of Llanwrin, would write one”—and that book a Welsh-English Lexicon. He would crown himself with bays, and render his country a service unparalleled in its literature.

Y GWYDDONIADUR CYMREIG. RHAN 105. Dinbych: Thomas Gee. 1876. Erthygl—“Telyn” (Harp).

THE “Gwyddoniadur” is becoming a valuable book of reference. Encyclopædic in its aims, and treating of almost every subject, it is not surprising that many of the articles should be wanting in breadth and detail. It would be impossible to say everything even on the most elementary subjects. The editor has, however, given a more extended space for the article on “Y Delyn”, than he is wont to give to most subjects—gratifying thereby our national taste and pride. The writer of the article gives the history of harps from the earliest times down to the present century; and it is an able condensation. Nor must we say less of his artistic description of the several instruments, both of the past and the present. The article too is well illustrated with engravings, which aid materially by presenting to the eye the true form of the several harps he introduces. We have risen from its perusal not only pleased, but feeling that we have gained a knowledge of what was previously mysterious and unknown to us. We believe that we can trace the master hand of *Pencerdd Gwallia* in this concise and well-written article; for who, but one well acquainted with its internal organisation, could have so admirably described the complicated machinery invented by Erard.

CYFANSODDIADAU BUDDUGOL EISTEDDFOD FREINIOL, GENEDL-
AETHOL. Pwllheli. 1875.

NOT only was the Eisteddfod at Pwllheli a national one in the real sense of the word, but it was as admirably conducted as it was successful. Blots there may have been; and blots, notwithstanding all our care, there will be; but taken altogether, it was one of the most perfect we have witnessed. The little volume now before us perpetuates its memory and gives us some of the best of its productions. It is very neatly got up, and tells well for the ability and care both of secretary and publisher. May it meet with the success it deserves. It is appropriately dedicated to T. Picton Jones, Esq., whose untiring and praiseworthy exertions, coupled with a generous liberality, conduced to the ensuring of the success of the Eisteddfod.

Notices of forthcoming Books.

THE writer of the *Songs of Two Worlds* is gaining a popularity of which the Principality may well be proud. The success Mr. Lewis Morris achieves is by dint of thorough conscientious work; and we may be assured, therefore, that his fame will be the more lasting. The flashing of a meteor is soon extinguished, while the clear, steady light of a brilliant star shines on and on, and is neither wasted by the fires it emits, nor dimmed by time and distance.

Bearing a venerated name,—the great grandson of one who made a deeper mark on Welsh literature than philologist or antiquary had ever done before, and who sang as sweetly as poet ever sang in his country's strains, we have been somewhat disappointed that Mr. Morris's verse has not dealt more largely with Cymric themes. His love for the old land is unquestionable. His poetry is replete with images drawn from her mountains, vales, and streams, and tintured with

the rich colouring of her crimson western skies; all that is wanting is the daring spirit to grapple with Cymric subjects. But, if we mistake not, the concluding poem of one of his later volumes seems to denote a fulfilment of all that we have deemed him wanting in:—

“Dear motherland, forgive me, if too long
I hold the halting tribute of my song;
Letting my wayward fancy idly roam
Far, far from thee, my early home.”

That all Mr. Morris's sympathies lie in this direction, we are assured, when, singing of Mona, he says:—

“. . . From whose fresh wind-swept pastures came
My grandsire, bard and patriot, like in name,
Whose verse his countrymen still love to sing
At bidding feast or rustic junketing.”

But it may be for the best. Mr. Morris is, perhaps, keeping the strength and manhood of his Muse—its noblest flights and richest thoughts for the “mountain land”.

The *Athenæum* of September 23rd informs us that his “*Epic of Hades*, which had the drawback of being framed on a scale somewhat disproportioned to the title, will shortly be re-issued, with such additions as will render the poem more complete and also more in keeping with the scope of the title”.

Bishop Morgan and the Bible.—A memoir of this patriotic prelate, the translator of the Bible into the Welsh language, is on the eve of publication. The author is Mr. Thomas W. Hancock, of Llanrhaidr-yn-Mochnant. The Latin preface to the Bible will be given in English and Welsh; the former by no less a scholar than the Right Hon. W. E. Gladstone, the late Premier, and the latter as prepared by Ieuan Brydydd Hir. We are sure, from what we know of Mr. Hancock, that the volume will be a credit to the Principality. The price to subscribers is not expected to exceed ten shillings. We shall duly notice the work as soon as it is published. It is to be dedicated to the Lord Bishop of St. Asaph.

D

Cymmrodor

Embodying the

Transactions

of the Honourable

Society of Cymmrodorion

etc.

EDITED BY THE

REV. ROBERT JONES, B.A.,

VICAR OF ALL SAINTS', ROTHERHITHE.

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PART II.—APRIL 1877.

THE HARP.

BY BRINLEY RICHARDS, Esq.

AMONG national instruments of music, the place of honour must undoubtedly be assigned to the Harp; and, although its tones have long since died away in Scotland and Ireland, they are still heard in the country with which its name has been associated from the earliest records of its history. But even in Wales its use has been gradually declining; and had it not been for the patriotic efforts of Lady Llanover, it is probable that "the distinctive instrument of an old and haughty nation, proud in arms", would long since have disappeared. But while compelled to say, in the words of Walter Scott:—

"Receding now the dying numbers ring,
Fainter and fainter down the rugged dell;"

we trust we shall not have to add with him,

"And now 'tis silent all:—Enchantress, fare thee well."

In writing on the Harp, it is clear we have to deal with the combined subjects of nationality and music; and we preface our paper with remarking it to be somewhat curious, that while strenuous efforts are being made to uphold the national instrument of Scotland, such little interest should be shown in preserving the Harp of Wales. Considered simply

as a question of sound, the bag-pipes have claims which, if not musical, are assuredly boisterous. But even in Scotland the pipes were not always in favour. In 1630 the Magistrates of Aberdeen "discharged the common piper going through the town, it being an uncivill forme to be usit within sic a famous burghe". Nor can we wonder at this, if we are to accept a statement in Sir John Dalrymple's memoirs of Scotland, "that a bag-pipe in possession of the Duke of Sutherland, during the Rebellion of 1775, was so loud as to be heard eight miles". Compared with modern instruments, the harp is placed at a disadvantage, in consequence of the expense of stringing and tuning—strings being so easily affected by atmospheric influences. In a debate before the Privy Council on the accession of James I, about quartering the Royal arms, it was decided that the harp of Ireland should be in the third quarter. The Earl of Northampton, who had little affection for the Irish, remarked "that the best reason for the bearing was, that it resembled the country in being such an instrument that it required more cost to keep it in tune than it was worth".

The purpose of this paper, however, is to attempt a sketch of the harp in its national and historical aspect, rather than in reference to its music; for it is probable that all stringed instruments which have not the means of sustaining sounds like a violin, must in time give place to others more in accordance with the requirements of modern art; and, considering the immense changes that have taken place in the construction of instruments, it is not altogether improbable that even the pianoforte and the harp will at some future period be considered of little value except as curiosities of ancient art. Harps of some kind appear to have been known to most nations, even to the Saxons and the Danes, as well as to the Irish, the Scotch, and the Welsh. There are ample proofs of the popularity of the harp; and that the art of playing

it was cultivated by persons of the highest rank. This is placed beyond doubt by many historical facts. When King Alfred reconnoitered the Danish encampments in 875, he was disguised as a minstrel; and the same thing occurred many years later when the Danish King, Aulaff, explored the camp of Athelstan. It is related that he took his harp among the Saxons, and played with such skill, that he was at once admitted to the Royal pavilion. From this, it is evident that the harp at that time was small and of light weight, as it was so easily carried about by the player. In attempting to sketch the history of such an ancient instrument, it is difficult to discover what was meant by the term "harp", since it was used to describe all kinds of instruments, however unlike they may have been to our own, except that the sounds were produced by means of strings formed of sinews, silk, hair, or wire. It is evident that the ancient Gauls and Britons were familiar with the harp; but whether this was the identical instrument which has since been recognised under the appellation of the 'harp', it is impossible to say. Diodorus Siculus (who lived in the time of the Cæsars, Julius and Augustus) informs us "that the Gauls had amongst them composers of melodies whom they called bards, and that they sung to instruments like lyres". Vague as is the expression "instruments like lyres", yet, when in conjunction with it a few hundred years afterwards, we find the harp in the hands of their Celtic successors, the bards of Wales, Ireland, and Scotland, we see that the harp, rude in construction and with few strings, was probably the instrument spoken of by Diodorus. If it be true, that the Welsh, Irish, and Scotch people all descend from one Celtic origin, it may account for the fact that the harp was familiar to each nation. It is equally clear, notwithstanding the assertions of some historians, to which I shall again refer, that the Britons were acquainted with music and its instruments at a very remote

period. Blegwryd ab Seisyllt, who was King of Britain about 160 before Christ, is said to have been a celebrated musician and performer on the harp; "therefore he was called the God of Music". The ancient laws of Wales mention the harp as one of the indispensable accomplishments of a gentleman. They enumerate three distinct kinds of harp:— 'Telyn y Brenin,' the harp of the king; 'Telyn Pencerdd,' the harp of a master of music; and 'Telyn Gwrda,' the harp of a gentleman. Nevertheless, it is asserted that all instruments in use among the Welsh were derived from Ireland. Welsh writers, however, state that the harp was *invented* by Idris Gawr; but, as he lived no earlier than the fourth century, this must be an anachronism. In the Welsh Triads it is written "that Idris, the champion, invented the harp; and that the three imperial performers were King Arthur, Glewlwyd Gavaelvawr (brave Grey with the powerful grasp), and Crellan, bard of the harp to Prince Gruffydd ab Cynan". However great the reliance we place on the Welsh Triads, there is evidently a mistake here. King Arthur died about 572, and Gruffydd ab Cynan was not born until centuries after. It is also clear that the bard Crellan could not have been contemporary with Arthur, as he fell in battle in the eleventh century, when fighting under the banners of his prince. Neither can we accept the theory 'that the aboriginal Britons had the harp prior to any other nation except the Hebrews'. If we are to believe that the harp is an Irish invention what becomes of the account the Bible gives, "Jubal was the father of all such as handle the organ and the harp"? Mr. Beaufort, in his *Essay on the Harp*, informs us that even the Welsh admit the harp to be of Irish origin. Mr. Pennant, however, is inclined to think, that if it is not British, "they had it from the Romans". Unfortunately for this, there is no proof that either Greeks or Romans were acquainted with it; nor is it to be found on their sculpture or coins, or in their

paintings. If we admit that the harp was as popular in Ireland as in Wales, what are we to believe of Scotland, "which excelled even Ireland"? Giraldus, after describing the wonderful skill of the Irish harpers, says, "In the opinion of many, however, Scotland has not only attained to the excellence of Ireland, but has, even in musical science and ability, far surpassed it; insomuch that it is to that country they now resort as to the genuine source of art". This evidence is of no value whatever. Giraldus never visited Scotland, and merely wrote from hearsay. Whether the Scotch were really familiar with the use of the harp or not, the old historian, John Major, states that it was a royal accomplishment (*Annals of Scotland*, 1521). In enumerating the talents of King James, he says: "Musicus artificiosus, nulli secundus, in Cytharâ. Tanquem alter Orpheus, Hiberenses aut Silvestres Scotos, qui in illa arte præcipui erant, exsuperabat". (He was a skilful musician; second to none on the Cythara. As though he had been another Orpheus, he excelled the Irish or Highland Scots, who are esteemed the best performers on that instrument.) In a work called "*Certaine Matters concerning the Realme of Scotland*, 1597, we learn something of the manner of stringing and playing: "They (the Scotch) delight much in musicke, but chiefly in harpes and clairschoes of their own fashion." The *harps* were strung with sinews, as in Wales, and the *clairschoes* with brass wire, "which strings they stryke with their nayles growing long". This at once proves the use of two distinct kinds of harp; but what these really were, it is difficult to imagine. Probably there was as great a difference between ancient and modern harps as between the old Citole and a modern 'Broadwood'.

In former days it was the custom in Scotland, as in Wales, to have harpers at the head-quarters of the army; and the Earl of Argyle had his own harper with him at the battle of Strathaven, October 3rd, 1594. On that occasion, we learn

the army "was accompanied by a sorceress or witch, who prophesied that on the following Friday, the day after the battle, Argyle's harp should be played in Buchan, and the bagpipe should sound in Strathbogie". The chronicler adds, "both prophecies were fulfilled".

In Scotland, the harp appears to have been in use until the sixteenth century, and in Ireland until the eighteenth century. Indeed, the list of Irish harpers almost rivals that of Wales, though it may be questioned if the harp was ever as generally popular among the Irish as among the Welsh; or if it was, it is singular, that with the exception of Carolan's compositions, there are so few remains of its music as compared with those possessed by the Welsh. But, as Carolan died in 1738, and, as we learn that he was ambitious of imitating Corelli's style, his compositions can hardly be considered examples of ancient *Irish* music. That Scotland was indebted to Ireland, is highly probable; since the music itself and the manner of stringing and playing the harp, were alike in both countries; and, as this was *not* the case with regard to Wales, it is of itself sufficient for rejecting the theory of the imputed Irish origin of the Welsh harp. James I (Scotland) is said to have excelled in the use of many instruments, and, among others, of the harp. "He was richt crafty in playing baith of lute and harp" (Bellenden). In the *Houlate* we read of the 'Psaltery' and 'Citholis' (a kind of dulcimer), the 'Crowde', the 'Recorder' (a small flageolet), but not of the 'Harp', unless it be the one signified by the word *Cithill*, a quaint term for *Cythara*, a harp. But we are still puzzled to know how far it resembled what we call 'a harp'. "Probably the Highland music at first, as with all rude nations, was of a warlike kind; and the harp may only have been introduced in the course of a barbarous civilisation" (Robertson's *Inquiry into the Fine Arts*). "In fact", says Mr. Walker, "the Scots have never affected extraordinary skill on the harp"; adding, "their

princes and nobility were content to invite harpers from Ireland". Yet another historian (Gunn) asserts that "Scotland surpassed Ireland in music". In one respect, Scotland has an advantage over Ireland and Wales; as the oldest collection of national music is that in the famous *Skene Manuscripts* (between the years 1615 and 1650). These, however, only serve to prove that the popular instrument at that time was *not the harp*; as the music was composed either for the lute or viol. Nevertheless, there are undoubted proofs that harps similar to those in Ireland and Wales, were known at an early date in Scotland. In 1640 a Scotch harp from Argyleshire was brought, by a lady of the family of Lamont, to the House of Lude, upon her marriage with Robertson of Lude, where it has ever since remained. Gunn (*History of the Harp*) says:—"It had been for several centuries the harp of a succession of Highland bards. It is thirty-eight inches in height, and sixteen inches broad. The strings, thirty in number, are fixed as in the present day, in the middle of the sounding-board. The workmanship is very good, and remarkable for its great strength. Another instrument, known as Queen Mary's Harp, was presented by Her Majesty to Miss Beatrix Gardyn of Banchorry during a hunting excursion in Perthshire. It has been kept in such excellent preservation, that one ignorant of its history would be apt to pronounce its age not to exceed seventy or eighty years". Queen Mary, however, though a highly accomplished musician, did not play the harp; her favourite instrument being the lute, at that time popular both in France and England.

The history of Ireland affords undoubted proofs that the harp from a remote period was the favourite instrument, and that it continued in use until the end of the eighteenth century. In consequence of the rapid decrease of performers on the Irish harp, a Society was established for the purpose of reviving it. A meeting was accordingly held at Belfast, July

1792, when no more than ten harpers could be brought together. Mr. Bunting, who was appointed to note down the airs played on the occasion, has given an interesting account of it. Among the harpers was Hempson, a venerable old man, who attracted much curiosity, as he actually played the "wire strings" with his *long finger-nails*, a custom peculiar to the ancient Scotch and Irish. Another of the party was a Welshman, Williams, the description of whose performance is of singular interest as illustrating the marked difference in the character of the two national instruments; "the bold and martial tones of the Cambrian harp, contrasting with the sweet and more expressive sounds of the Irish harp" (Bunting's *Hist.*). Other meetings were also held in 1809-1813; but it was then too late, and

"The harp that once through Tara's Halls
The soul of music shed,"

had become a thing of the past, or merely a poetical idea.

In the Museum at South Kensington may be seen a model of a very ancient Irish harp. The instrument itself is still preserved in Trinity College, Dublin, and is probably the oldest in Europe, if not in the world. In form and structure it closely resembles the ancient Scotch harps previously alluded to. The one in Dublin is said to have belonged to King Brian Borromh, in the tenth century. This, however, is hardly correct; it more probably belonged to the O'Neils, an illustrious Irish family, in the fourteenth century.

Robert Nugent, a Jesuit, in the fifteenth century, "considerably improved the Irish harp. He enclosed the open space between the trunk and upper part, or arm, after the manner of a box. He covered with lattice-work of wood the open space, and then placed a double row of strings on each side". A harp of this kind is now in the possession of Mr Carl Engel, and was exhibited at a lecture on "National

Music", given by the writer before the Society for the Encouragement of Fine Arts, in 1874. There were two strings for each note; they were very thin, and the sounds were as confused as those of a pianoforte without 'dampers'. Could this have been the kind of harp described by Bacon? "It hath the concave not *along* the strings, but *across* the strings, and no harp hath a sound so mellow or prolonged." It is highly probable that the sounds were "prolonged"; but it is difficult to imagine what Bacon meant by the word "mellow". This instrument must have been very inferior to the one of which Evelyn, in the seventeenth century, speaks in his Diary: "Came to see my old acquaintance and most incomparable player on the Irish harp, Mr. Clarke, after his travels; such music before or since did I never hear, the instrument being neglected for its extraordinary difficulty; but, in my judgment, far superior to the lute itself," the lute at that time being very fashionable. The Scotch and Irish harpers had a peculiar manner of producing the tones from the wires by their fingernails, which they allowed to grow long for the purpose. It is related of O'Kane, a celebrated Irish harper, who had travelled to Scotland, and to various parts of the continent, that he valued himself highly on having his nails nicely trimmed. Being naturally rude, he was apt to forget himself, and to insult his superiors. On these occasions, the gentlemen of the Highlands found that the best way to punish him was, to order his nails to be cut quite short, and then send him away, being thus rendered incapable of playing on his harp until they grew again to their former length. Another famous harper was Rory Dall (time of James I). He, however, was of a very different class from O'Kane. He was a man of good family, and when he travelled in Scotland "was attended by the retenue of a gentleman of figure". He has been immortalised by Sir Walter Scott "as the most famous harper of the Western Islands", in the *Legend of*

Montrose, where he is represented as the instructor of Annot Lyle.

In glancing thus briefly at the annals of harp-playing, our object has been to stir up the Cymry to a higher appreciation of their national music as expounded by the harp, and to induce them to cultivate an art so closely connected with their history. If Charlemagne deemed it of importance, for political influence, to write the 'chants populaires' of a nation, it can hardly be thought less momentous to stir up anew in the Welsh a love for their music and harp. That harp has, in times past, led them on to victory in their battles for freedom; it has made their hills to re-echo with glad songs of contentment in the days of peace. And are its tones now to cease?

“ Harp of the mountain-land, strike forth again,
As when the foaming Hirlas-horn was crowned,
And warrior hearts beat proudly to thy strain,
And the bright mead at Owain's feast went round;
Strike with the spirit and the power of yore;
Harp of the ancient hills, be heard once more.”

WILLIAM SALESBURY AND HIS DICTIONARY.

BY THE EDITOR.

GWALLTER MECHAIN—the Rev. Walter Davies—in his brief memoir of William Salesbury,¹ aptly quotes the words of Samson :—“ Out of the eater came forth meat, and out of the strong came forth sweetness.” Thus, he says, from the stem of the red-handed Saxon and the shafted Norman, came one who sowed the seeds of a rich harvest of blessings, spiritual and temporal, for our poor, persecuted Wales. The Salesburies, he continues, were of Norman descent, and, as tradition has it, came into England with the Conqueror. According to the herald-bards, the son of the first Salesbury was John, the father of Sir Harri Ddu, a name familiar to every lover of our Cymric melodies. John died in 1289. Reinalt, however, tells us that Sir Harri Ddu was the fourth Salesbury; and that he married Nest, the grand-daughter of Ithel Fychan. By thus intermarrying with Welsh heiresses, the Salesburies, like other Norman families, such as the Herberts, Stradlings, Bassetts, and Turbervilles, became Cymric in lineage and language, as well as in devotedness and affection.

Not only was the Salesbury stem prolific, but it spread its branches far and wide, until ere long it overshadowed considerable portions of the counties of Denbigh, Flint, and Merioneth. They had mansions at Bachymbyd, Rhug, Bache-

¹ See ‘Gwaith y Parch. Walter Davies, A.C. (Gwallter Mechain) Dan olygiad y Parch. D. Silvan Evans, B.D.’, vol. ii, page 191. A work most carefully edited, and got up regardless of expense at the cost of the bard’s daughter, Miss Davies of Penmaen-Dyfi, and published at Carmarthen in 1868, in three volumes.

graig, Clocaenog, Lleproc, Llanrhaidr, Llywesog, Llanfwrog, Maescadarn, Gwytherin, Dol Beledr, and Llandyrnog.

As with nations, so it is with families; they spring up, flourish for a season, and then decay. If their growth has been rapid, equally rapid is their decadence. Such was the fate of the Salesburys. Though we cannot say with Ieuan Brydydd Hir:—

“ Y llwybrau gynt lle bu 'r gân,
Yw lleoedd y ddallhuan;”

we may with strict truth assert, in the words of Goronwy Owen, that there remain of this once flourishing stock,

“ Prin ddau, lle 'r oedd gynnu gant.”

It was from the Lleweni branch of the family that the subject of this paper sprang. Robert, the second son of Thomas Salesbury, married Gwenhwyfar, sole daughter and heiress of Rhys ab Einion Fychan of Plas Isaf in Llanrwst. Of them was born Ffoulk Salesbury, who married a Puleston, and had issue, Robert, the elder son, and William, the author of the Dictionary. Robert had two daughters; Gwen, who was married to Griffith Wynn of Gwydir, and Ellen, who became the wife of Ellis Llwyd, the ancestor of Sir John Wynn of Wynnstay. It will be seen from this brief pedigree of the Salesburys, that our author was connected with some of the chief families of North Wales.

An accusation has been handed down against William Salesbury, of having dispossessed his nieces, Gwen and Ellen, of their inheritance of Plas Isaf; but Gwallter Mechain maintains, that not only is the charge devoid of evidence for its support, but that it is in the highest degree improbable. It cannot be entertained that a man of William Salesbury's high name and character, would stoop to dispossess his nieces of their property. And it is still more incredible, that the Wynns of Gwydir, a bold and resolute stock, would suffer

themselves to be so dispossessed. Besides, had it been so, what could be thought of the high-minded Sir John Wynn, the proud historian of a long line of ancestors, condescending to speak of the wrongful possessor of his inheritance as "a rare scholar" and a "great Hebrician"? We grant that high mental attainments are no proofs of the presence of lofty moral qualities; but William Salesbury made mind and intellect subservient to the cause of patriotism and religion, as every work that he has written testifies. The probability is, that he inherited Plas Isaf in his own right, as the next male heir of his brother Robert; for, as we learn from Sir John Wynn, in his *History of the Gwydir Family*, one condition of the Welsh tenure of lands was, that the inheritance should not descend to daughters, but to the heir male of the house.

Born at Plas Isaf, William Salesbury, it is probable, received his early education at Denbigh or some other neighbouring town, whence in due time he proceeded to complete his studies at Oxford. Nothing is known of his career at the University, save what we learn from the brief account given by Anthony Wood, in his *Athenæ Oxonienses*, and which we now quote:—"William Salesbury, a most exact critic in British Antiquities, was born of an ancient and gentle family in Denbighshire, and spent several years in Academical learning either in St. Alban's or Broad-gate's Hall, or both. Thence he went to an Inn of Chancery in Holbourn near London, called Thavies Inn, where he studied and made sufficient progress in the Common Law; and thence, it is probable, to Lincoln's Inn. Afterwards he applied his Muse to the searching of Histories, especially those belonging to his own country, wherein he became so curious and critical that he wrote and published."

Wood then gives the titles of the several works of our author, and which are as follows:—

"A Dictionary in *English* and *Welsh*, much necessary to

all such Welshmen as will speedily learn the *English* tongue. London, 1547."

"A little Treatise of the *English* pronunciation of the Letters. London, 1547." "From this Dictionary and Treatise", adds Wood, "Dr. John Davies obtained many materials when he was making his *Dictionarium Britannico-Latinum*."

"A plain and familiar Introduction, teaching how to pronounce the letters in the *British* Tongue, now commonly called *Welsh*. London, 1567."

"Battery of the Pope's Bottereux, commonly called 'The High Altar'. London, 1550."

Without mentioning Salesbury's Translation of the New Testament, and with a passing glance only at his *Laws of Howel Dda*, Wood thus concludes his brief biographical notice:—

"He was living in the House of Humphrey Toy, a Bookseller in St. Paul's Church Yard in London, in 1567, in the ninth and tenth year of Elizabeth, being then esteemed a Person to be *much meriting of the Church and British Tongue*; but when he died, I find not."

Soon after this date William Salesbury retired to his estate in Wales, where he again devoted himself to Cymric literature.

Salesbury was an extraordinary linguist for his time. He is said to have been conversant with at least ten languages. In addition to the testimony of Sir John Wynn, we learn from the remarks that preface the 'Rhetoric', and to which Henry Perry has strangely appended his name, that he knew Hebrew, Syriac, Arabic, Greek, Latin, French, Italian, and Spanish, as well as English and Welsh. He was thus fitted both by talents and attainments for a lexicographer. And it is in this character that we would now introduce him.

Compilers of dictionaries have generally been assisted by

vocabularies or other elementary works already in existence. Le Gonidec had several at hand, in addition to one or two dictionaries, when he began his great Armorican lexicon. The Highland Society was similarly circumstanced, when it brought out its compendious Gaelic work. It was the same with the Irish dictionaries: their writers built them up of materials collected by other hands. Canon Williams, too, in the construction of his Cornish lexicon, derived assistance from previous efforts, and especially from those of Tonkin. But William Salesbury had nothing of the kind. He was the pioneer of the little band of philologists that have elucidated our rich old Cymric tongue. Without help, without material, save the spoken language and the few MSS. within his reach, he constructed a valuable and, taking all the circumstances into consideration, a marvellous work; as useful to the men of his day, as it is interesting and useful to the student of these later centuries. While other builders have had their material at hand, Salesbury had to traverse the streets and lanes, the highways and hedges for most of his. Had there been a few printed books, his labours would have been considerably lessened; but there were none. And as for MSS. in the reign of the eighth Harry—where were they to be found? They were both rare and difficult of access. I have spoken of Salesbury's work as a building. With much more justice I might have termed it a creation.

Salesbury's compilation, with all its defects, is a reliable work. His idea of a dictionary, it is true, is different from that of William Owen Pughe's. The latter is theoretical. Salesbury, on the contrary, is always practical. The work of the latter is a faithful record of the language of his day, and with all its errors and imperfections. From Dr. Owen Pughe we glean how the Welsh should be spoken; but from William Salesbury how it actually fell from the lips of the men of his time. And we are led to the conclusion, that the

spoken language of the sixteenth century differed but little from that of the present day—certainly, far less than the English of the different centuries.

English words in a Welsh form, which are altogether discarded by Owen Pughe, constantly appear in Salesbury's work. They were in common use, and he consequently records them. We have, for instance:—

Ambassador	ambassador	Entent	intent
Alei	ally	Execusiwn	execution
Aliwn	alien	Esecutor	executor
Baets	badge	Felni	felony
Bayt	bayte	Gosp	gossip
Bordyr	border	Gwaar	ware
Bowl	Bowl	Labet	label
Bribri	bribery	Ladyl	ladle
Brein	brine	Lafer	laver
Bwi	buoy	Las	lace
Sids	siege	Lappio	lap
Debiti	deputy	Ledio	lead
Declario	declare	Lifrey	livery
Defeys	device	Loydsio	lodge
Delifro	deliver	Haits	hatche
Dout	doubt	Haitsiet	hatchet
Efidens	evidence	Hemm	hem

These are but a few of the number given in the Dictionary; but they suffice for the purpose of illustration.

One of the difficulties attendant upon a first compilation would be the different form of the same word. There would be the variation of dialect, as well as that between classic and spoken Welsh. We give the following instances:—

Allwys	arlloes	Addaw	gaddaw
Ammarch	amparch	Gwaranty	guranty
Bowyd	bywyd	Ederyn y bwn	byn ederyn
Chwerthyn	chwerthin	Hagyr	ehagyr
Anifal	anifail	Hebdaw	hebddaw
Aredic	aretic	Dulluan	dallhuan
Ffeigyssen	figyssen	Twyllhuan	tylluan

The chief difference between Salesbury's language and that of the present time, consists in the following consonantal and vowel changes. We begin with the former, placing the older Welsh first:—

T is changed into D, as in—

Alltut	alldud	Dattot	dattod
Aratr	aradr	Diawt	diawd
Anfawt	anfawd	Coet	coed
Arbet	arbed	Enait	enaid
Baaget	baaged	Kyagot	cyagod
Llygat	llygad	Ergit	ergyd
Darfot	darfod	Escusotol	escusodol

C is changed into G, as in—

Amlwc	amlwg	Bowyoc	bywiog
Anrhec	anrheg	Diffic	diffyg
Aredic	aredig	Dirmyc	dirmyg
Drwc	drwg	Eurawc	eurawg
Dryllic	drylliog	Ewinawc	ewinawg
Euawc	euawg	Gostec	gosteg

K is used for C, as in—

Koec	coec	Kywain	cywain
Kyntaf	cyntaf	Kyw	cyw
Kynllwyn	cynllwyn	Kywen	cywen
Kynt	cynt	Kywayth	cywaeth
Kyscy	cysgu	Kaer	caer
Kystudd	cystudd	Kanu	canu

Of the vowel alterations we have

A changed into Y, as in—

Damunaw	dymunaw	Dachanu	dychanu
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E into A, as in—

Bendigeit	bendigaid	Geneu	genau
Dimei	dimai	Gefeil	gefai
Diweir	diwair	Gefeill	gefai
Donieu	doniau	Goreu	gorau
Eheng	ehang	Glinieu	gliniau
Enwir	anwir	Heu	hau

E into I, as in—

Amean	anian		Arcan	arian
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O into A, as in—

Anhowster	anhawder		Blowdlyd	blawdlyd
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O into Y, as in—

Bowyd	bywyd		Dodwy	dydwy
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Y into A, as in—

Eiry	eira		Yt	at
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Y into E, as in—

Mayn	maen		Glwys	gloes
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Y into I, as in—

Annogyat	annogiad		Dayar	daiar
Arwayn	arwain		Golchyd	golchiad

Y into U, as in—

Anghredy	anghredu		Chwynny	chwynu
Barny	barnu		Chwythy	chwythu
Brathy	brathu		Dibenny	dibenu
Brefy	brefu		Diareby	diarebu
Chwaly	chwalu		Ffynny	ffynnu

There are a few other changes, such as

The dropping of K after C, as in—

Diangck	diange		Gwanck	gwanc
Arwyddockau	arwyddocau			

Some letters have been expunged, as

Y before the final consonant—

Anadyl	anadl		Dadyl	dadl
Aruthyr	aruthr		Dwfyr	dwfr
Arogyl	arogl		Dwbyl	dwbl
Bustyl	bustl		Diofyn	diofn
Cenedyl	conedl		Ewybyr	ewybr

Some vowels have been added, as A in

Barieth	bariaeth	Drudanieth	drudaniaeth
Barddonieth	barddoniaeth	Gofanieth	gofaniaeth
Dewinieth	dewiniaeth	Gwlybanieth	gwlybaniaeth

I in—

Anobeithol	anobeithiol	Athrawaeth	athrawiaeth
Anifal	anifail	Gweithwr	gweithiwr

We have thus glanced at Salesbury's orthography; and although our space will not allow us to deal with every point, we have noted its distinguishing characteristics. He makes no attempt at syllabification; but divides words to suit the space assigned to them. Even *ll*, which represents but one sound, he cuts into two—placing one *l* at the end of a line, and the other at the beginning of the next—sometimes using a hyphen, and sometimes not.

It is worthy of remark that instead of endeavouring to establish fixed rules of orthography, he regards it as the perfection of the art to write a word in as many different ways as he can possibly invent. That he does this designedly is clear; for he rarely writes a word a second time alike, especially if it quickly follows its predecessor. *Cymraeg* is written *Camraec*, *Kymraec*, *Camberaec*, *Kamberaec*, and when it follows *Groec*, 'Greek', the term is quaintly and humorously changed into *Camroec*, 'crooked Greek'. The word *Saesneg*, has as many forms. We have *Sasnec*, *Saesnec*, *Saesnaec*, *Saesonaec*, and, lest variety should be wanting, *x* is imported from the English to make *Saxonaec*. This same literary freak he has carried also into the English part of his Dictionary; where in one and the same column, under the words *twyllhuan* and *tylluan*, we have 'owle' and 'houle'.

Passing for a moment from orthography to etymons, and from the Dictionary to Salesbury's Translation of the New Testament we discover another peculiarity—the transferring of Greek and Latin Words into Welsh.

Of the former, we have instances in—

Eccles	Ecclesia	Parabolae	Parabolai
Episcop	Episcopus	Hypocritieit	Hypocritai
Euangel	Euangelios	Membranae	Membranas
Batyddio	Baptizo	Angelion	Angeloi

Of the latter, in—

Cariat	Charitas	Pechat	Peccatum
Deficio	Deficio	Pytew	Putens
Dew	Deus	Temp	Tempus
Discipulon	Discipuli	Tristit	Tristitia

We have already given several instances of the transferring of English words into Welsh in the Dictionary. The following are added as examples taken out of the New Testament:—

Hypocriai	Hypocriay	Ymgwestioni	Question
Monei	Money	Yscyrzio	Scourge
Compello	Compell	Amproftiol	Unprofitable
Descendio	Descend		

The use of such Greek and Latin words, as are given above, must be attributed to the lexicographer's anxiety to represent with great exactness the same idea or thing in the language into which they were introduced, as was signified by them in the one whence they were taken. The whole of the New Testament, indeed, is rendered into Welsh with a scrupulosity and exactitude which well mark the conscientiousness of the translator when dealing with sacred things.

We have alluded to Salesbury's quaintness and humour. They are discernible in other parts of his Dictionary—the very last book in which we should expect such things—and so discernible as to characterise the man. An English lexicographer has ventured on one such instance, and on one only. Dr. Nares accused Garrick of wrongly pronouncing the vowels *i* and *u*, making the former an *a*, and mouthing

the word *virtue* as though it had been written *vurtue*. Garrick replied in the following epigram:—

“If it is, as you say, that I’ve injured a letter,
I’ll change my note soon, and I hope for the better;
May the right use of letters, as well as of men,
Hereafter be fixed for the tongue and the pen;
Most devoutly I wish they may both have their due,
And that I may be never mistaken for U.”

There are also one or two instances in the Dictionary of Johnson. Defining *oats*, he speaks of them as “grains which in England are generally given to horses, but in Scotland support the people”. A more peculiar one still is given under the word ‘pension’, of which we have the following definition: “An allowance made to any one without an equivalent. In England it is generally understood to mean pay given to a state hireling for treason to his country”. “This”, says Dr. Latham, “is Dr. Johnson’s explanation; one which is somewhat famous, partly from its characteristic eccentricity, and partly from the fact of the writer of it having afterwards accepted a pension.”

But William Salesbury’s humour bursts forth freely and spontaneously, arid though the ground of lexicography be, wherever it can find vent. It comes out in the ‘Introduction’ to his Dictionary. Teaching his countrymen to pronounce the aspirated English *s*, he gives the following lesson: “Wherever it is met with, it hisses like a roused serpent, not unlike the Hebrew letter *schin*. And if you wish for any farther information respecting this sound, you should listen to the hissing voice of shellfish when they begin to boil, if perchance they should take to sing out. Take this homely lesson, lest you should not have an English tongue at hand to instruct you.”

His quaintness comes out in the name he gives the capital letter at the head of a sentence. It is the ‘Captain-

letter'. But his humour overflows as he defines the term *Wynwyn*, 'onion.' "This", he says, "is the herb which the women put to their eyes to compel the tears when their husbands die."

We have the same quaintness introduced into rhyme under the term *Dywsul* :—

Dywsul ynyd
Dywsul hefyd
Dywsul a ddaw
Dywsul garllaw.

This distich has no poetical merit. He quotes it doubtless for its proverbial character. It was probably a common saying of the people; one of those expressions which the Welsh have so admirably described by the title of 'llafar gwlad'. Still Salesbury was not without poetical discernment. He would not otherwise have selected so neat a line for illustration in his Introduction as :—

"Mae imi gangen deg o Fedwen."

And although the following *braich cywydd*, which closes the Introduction, and was probably written by himself, is not an extraordinary production, it suffices to show that the lexicographer was also a poet, and not unacquainted with *cyng-hanedd* :—

"Dyswch nes oesswch Saesnec;
Doeth yw e dysc da iaith dec."

We cannot leave the Welsh portion of our subject without calling the reader's attention to the great beauty of certain passages in William Salesbury's New Testament. We are indebted for the selection to Gwallter Mechain, as, indeed, we are indebted to him for many other things in our paper. It will require no great discernment to see even grandeur in some of the following descriptions :—

"A ei ddillad oedd mor gannaid ar goleuni."
"Nycha wybren olau yn eu gwascodi."

“Yn addurnaw moawenti y cyfiawnon.”

“Gan ddamunaw gwawrio o'r dydd.”

“Y mae ein gobaith yn ffyrf am danoch.”

“Llydany eu cadwadogion a wnant.”

In some instances we are bound to say that Salesbury's translation is better than the one that has taken its place. His truly idiomatic expression: “I wneuthur un och proffes eich hunain”, has been altered into, “I wneuthur un *proselyt*”. And where Salesbury's Cymrycised English term *yscyrsiodd*, “scourged”, is explained in the margin by *ffrewyllawdd*, the later translations have *fflangellodd*—a word, adds Gwallter Mechain, as *un-Welsh* as *yscyrsiodd*.

We leave the Welsh portion of our subject with one remark on the etymon of words. In so initiative a work as that of Salesbury, it was scarcely to be expected that he should deal with words otherwise than in a very rudimentary way. Still we derive many a lesson from his simplicity and homeliness. He does not, it is true, give the *unde derivatur* of words, but he gives—what is of almost equal value for deciphering their pedigree—their original unpolished forms, ere the heat that friction generates had caused their etymons to fuse one into another. How few, for instance, know the components of *diddyfnu*, ‘to wean’. But in the form given by Salesbury it is self-interpreting. *Di-ddafn-y*, hyphened, is seen at once to be ‘to deny a drop’, or, ‘to deprive of a drop’. Take *athrylith* again. Salesbury writes it *athrawlythyr*, ‘master-literature’, or ‘the lesson of the master’. Owen Pughe, it is true, derives the term from *try* and *lith*; but without pronouncing a decided judgment, we lean to Salesbury's view of its etymology.

We now proceed to give some illustrations of our Author's English as developed in his Dictionary. Mr. Alexander J. Ellis, whose work on *Early English Pronunciation* is one of the marvels of modern philology, thus writes to the editor:

“I am delighted to see a *fac-simile* reprint of Salesbury’s Dictionary. I first saw the book on Valentine’s Day, 1859, and in one respect it has proved a true valentine to me; for it gave me ‘a partner for life’, in the shape of my *Early English Pronunciation*, at the fifth volume of which I am now at work (there are to be six volumes); and I shall be very much pleased to announce in the preface to this fifth volume—which is to be ready at the beginning of 1878—that the Cymmrodorion Society has reprinted a book, which was my sole trustworthy guide in disentangling the books of Sir T. Smith, Hart, Bullokar, and Gill, which treat of the English pronunciation of the 16th century. You are aware, of course, that I reprinted the preliminary matter, with the first page of the Dictionary, in pp. 768-788 of my *Early English Pronunciation*, with a translation by the late Dr. B. Davies and by Mr. E. Jones. I hope the Cymmrodorion Society will also reprint the still rarer little book on *Welsh Pronunciation* by the same author, of which I have given the essentials in pp. 744-768 of my book. It is closely connected with his Dictionary, and must be highly interesting to all Welsh students.”

What higher warranty could we offer our readers for the estimation in which the old lexicographer is held, and that his usefulness has not passed away with the century in which he lived? Mr. Ellis’s testimony is clear and decisive. But we have more. William Salesbury enables the philologist to decipher English words which, though common in the sixteenth century, are now either obsolete or so defaced by the wear and tear of three hundred years as hardly to be recognisable. Take the following instances:—

Bicker	conflict	Amner	almoner
Villayne	exile	Wanhope	despair
Purfyll	fringe, hem	Antemme	church
Ammell	enamel	Jape	jest

Fleere	laugh, grin	Fedder	feather
Augrym	sign, token	Whyrl bone	knee bone
Marterne	martin	Kenese	keenness
Nath	nave of a wheel	Bier	beer
Petygrewe	pedigree	Dome	doom
Hekefer	heifer	Wrake	rack
Ayer	air	Brest	breast
Auntur	adventure	Gyrdyron	gridiron
Arismatyke	arithmetic	Neese	sneeze

Salesbury's work is valuable in giving words, English as well as Welsh, in their primitive form. In so doing, he enables us to detect their true etymon. *Beside* does not give the clear indication of its meaning, which *byside* does; nor is *because* as self-interpreting as *bycause*. How clear the signification of *royalme* as compared with *realm*; *only* with *only*; etc.

Nor are we sure that Salesbury does not give oftentimes the true etymon of words, when English philologists derive them from a different source. *Good-bye*, or instance, is derived by Johnson, Webster, Latham, Worcester, and others, from *good* and *bye*. Its meaning, they tell us, is, 'a good going' or 'a good passage'; the equivalent of 'farewell'. Salesbury throws a new light upon its etymology. He tells us that the parting salutation, "God be with you", was in his day clipped into *God biwio*. If spoken thus curtly in Henry the Eighth's time, we can well conceive how a century or two more would wear it down into *good-bye*. This derivation of the word makes it equivalent to *adieu*, and a far more beautiful parting expression than either of the others.

The *Rheitheg* or 'Rhetoric' of Salesbury demands a passing word in any paper treating of his linguistic works. It is an excellent treatise, and for the times in which it was written might well be characterised by a loftier epithet. It was not published, however, until after his death. It then came out under the editorial care of the Rev. Henry Perry, B.D., who,

in speaking of *rhetoric* calls it 'the handmaiden of true wisdom'. A second edition of the 'Rhetoric' was published with the 'Greal' in 1807; and a third at Llanrwst in later years. The last is a reprint of the edition given with the Greal.

But of all the patriotic works of William Salesbury, his translation of the New Testament is the one that demands the deepest gratitude of the Cymry. This undertaking, requiring all the care and exactitude which time and patience could bestow upon it, as well as a thorough knowledge of Greek and Welsh, was wrought by him alone, if we except the epistles that follow those to the Thessalonians and the Book of Revelation. And even of these Salesbury translated the second Epistle to Timothy, and the Epistle to Philemon. The others were done by Richard Davies, Bishop of St. David's, and the Book of Revelation by Thomas Huet, Chaunter of St. David's. A short biography of these, our author's coadjutors, will be found in the *Cambrian Register*, vol. ii, page 210.

Salesbury's Translation of the New Testament has now stood the test of centuries. The alterations made by Bishop Morgan, and the few emendations afterwards by Bishop Parry, have in no way interfered with the vigour and grandeur of Salesbury's work, whatever they may have added of beauty. The version of the New Testament that we now have is, indeed, based upon Salesbury's. In his desire to conform his mode of writing Welsh to that of the twelfth century, the words are given in their rough original garb, ere they had been softened and modulated by consonantal changes. This peculiar orthography has been altered by Bishop Morgan; and we have now, in its new and more becoming dress, a version of the New Testament, or rather of both the Old and New, as replete with grandeur and pathos, as any that the world has ever seen. The honour, however, of being not only the pioneer, but the great toiler, in the work, belongs to William Salesbury.

We cannot bring our short essay on William Salesbury more appropriately to a close, than by quoting the concluding passage of Gwallter Mechain's brilliant apostrophe to his memory. After enumerating some of his excellencies, he almost wailingly asks:—

“ But where shall we find any monument raised to honour the man who thus laboured for the temporal enlightenment, and the spiritual welfare, of his benighted and superstitious countrymen ? Columns that cleave the sky have been raised to commemorate the mighty hunters of the old world. Triumphant arches stride across our highways, telling succeeding generations of the prowess of heroes who lay in wait for blood, and hailed their captives to the regions of death. England has her pillars commemorating the bravery of Rodney, Nelson, and Hill ; but Wales, rich though she be in the marbles of her Mona, and in the variegated boulders on the sides of her Snowdon, has not a stone raised, or a letter chiselled, to perpetuate the names of Cassivelaunus, Caractacus, Llewelyn, or Glendower—the illustrious defenders of her national liberty—no, nor yet a line to the memory of Salesbury, the man who laboured so assiduously in establishing her spiritual freedom. Not a letter even marks his resting-place. But heed it not, noble Salesbury. Sleep on in peace, till the dawn of that bright morning, when thou shalt be greeted with the joyous welcome—‘ Good and faithful servant of mine, well done ! ’ ”

For nearly a century Salesbury's remained the only Dictionary of the Welsh language. In 1632, however, the *Antiquæ Lingvæ Britannicæ Dictionarium Duplex* of Dr. John Davies of Mallwyd made its appearance—the Welsh-Latin portion by himself, and the Latin-Welsh, a condensed abridgement of a larger Dictionary, by Dr. Thomas ab Wiliam of Trefriw. Both are of a high and trustworthy character. This

was followed in 1707 by the first volume of the *Archæologia Britannica* of Edward Lhuyd, containing the Glossography—a still more erudite and reliable work; and this again in 1730 by Dr. Wotton's Glossary in his *Cyfreithjeu Hywel Dda*. With the aid of these several compilations, the Rev. Thomas Richards of Coychurch, brought out, in 1753, his *Antiquæ Linguae Britannicæ Thesaurus*; and this remained the standard Lexicon of the Cymry until the great work of William Owen, afterwards Dr. William Owen Pughe, appeared in 1803. Several others, of a minor importance, were added to the list, both in the latter part of the last, and during the present century. That of Dr. Owen Pughe has continued to be the standard Lexicon down to the present time; although Welsh scholars are by no means satisfied with his work, masterly though it be. It is not a reliable work. In his anxiety to derive every word and even syllable from a Cymric source, he oftentimes gives a false etymon of words, while he is not consistent even with himself. We will give one instance as an elucidation of our indictment. *Yspail*, he tells us, has *pail* for its root. We naturally turn to the latter word for an elucidation of its meaning; but we search in vain. He has no such root. His translations, too, of the old poets are oftentimes faulty. Even Goronwy Owen has not escaped misrepresentation.

These remarks will suffice to shew that *the* Lexicon of the Welsh language is yet to come. In the English-Welsh Dictionary of the Reverend D. Silvan Evans, we have a guaranty that an author still lives among us equal to so national an undertaking. Nay, more; at the close of his edition of Rowland's Bibliography we have an advertisement stating such work to be in preparation. Some ten years have elapsed since the announcement was made, and we have reasons for believing that it is now complete and ready for the press. But the publication lags. And why? Is its author afraid

of encountering the risk attendant on so expensive a work? Does he fear that a sufficiently grateful response will not be made to his enterprise? He need not. Every lover of our rich old Cymric literature will regard it his duty to help in the publication; every Welsh scholar will even make sacrifices to obtain it. It is of all desiderata the one such a scholar most longs for; and we are sure that if fearlessly entered upon the undertaking will be highly remunerative. The learned Lexicographer will, by the work, raise to himself a loftier and a more enduring monument than a column of marble. And this is the true way of perpetuating name and fame. The first Napoleon, feeling that he had attained imperial dignity by his own unaided prowess, placed the crown on his head with his own hand. And if we would raise to ourselves the

“*Monumentum ære perennius,
Regalique situ pyramidum altius,*”

we must ourselves raise it by some noble work wrought of patient and enduring toil—by some glorious achievement that shall benefit our race and nation.

YR YSTORM.

GAN Y

PARCH. ROWLAND WILLIAMS (HWFA MON).

DAETH dydd ! daeth dydd !
 Cyneuaf gwyn !
 Mae 'r haul yn chwerthin
 Ar y bryn !
 Dwyfoldeb santaidd
 Wisg y nen !
 Mae bŵa 'r ENFYS
 Ar ein pen !

Gorwedda 'r defaid
 Yn y twyn,
 I wrandaw cerdd
 Y bugail mwyn ;
 Breuddwydia 'r gwartheg
 Dan y pren,
 A'r borfa 'n tyfu
 Dros eu pen !

Mae 'r adar mân
 Yn gân i gyd,
 Yn pyncio 'u dawn,
 Am rawn yr ŷd ;
 Mae natur fel
 Nefolaidd fûn,
 Yn hoffi siarad
 Wrthi 'i hun !

THE STORM.

TRANSLATED

BY THE EDITOR.

DAY dawns! day dawns!
 On harvests white;
 The sun from the hill sheds
 A laughter of light.
 A glory divine
 O'er the earth is spread;
 While heaven's arch of azure
 Glows overhead.

The flocks are resting,
 The brakes among,
 To hear their gladsome
 Shepherd's song.
 The kine are dreaming
 Beneath the trees,
 Where the tall grass waves
 To the flow of the breeze.

Of the feathery choir
 A song is born—
 A chant of praise,
 For the golden corn.
 A nymph divine,
 Fair Nature rejoices;
 Whispering sweet music
 With her myriad voices.

Ust! beth yw 'r sibrwd lleddfol sy
 I'w glywed yn yr awyr fry?
 Ust! clyw! mae 'n nesu oddi draw
 Mae 'n ymwrdd yn y dwfn islaw!

Ysbrydion ystormydd
 Sy 'n deffraw drwy 'r nefoedd!
 Eifenau sy 'n udo
 Hyd eigion y moroedd!
 Cymylau sy 'n rhwygo
 Gan gyffro y trydan,
 Y gwyntoedd sy 'n meirw!
 A Natur yn gruddfan!!

Clyw gnul ystorm! clyw gorn y gwlaw!
 Gwel wib y mell! clyw daran braw!
 Clyw dyrfaeu dŵr! gwel ffwrn y nen!
 Clyw 'storm yn tori ar dy ben!

Mae 'r haul yn tywyllu!
 Mae 'r mellt yn goleuo!
 Mae 'r wybren yn crynu!
 Mae 'r dyfnder yn rhuo!
 Mae mellten ar fellten!
 Mae taran ar daran!
 Mae Duw yn dirgrynu
 Colofnau pedryfan!
 Mae 'r ddaear ar drengu!
 Mae 'r nefoedd yn syrthio!
 Arswyded y bydoedd!
 MAE DUW 'N MYNED HEIBIO!

Hark! whence those mutterings in the sky,
 That wildly rave—then gently die?
 Again they call; and now nearer sweep
 In surges from the yeasty deep!

The storm-fiends are yelling
 Amid the commotion;
 Whistling, bellowing, crackling,
 They plough up the ocean;
 The black clouds rent piecemeal,
 With a roar are flying:—
 And now the winds sink low,—
 And now are dying.

Again clangs the knell: the rain-floods fall,
 New lightnings blaze, new thunders call;
 Seas seething boil; and skies of flame
 The grandeur of the storm proclaim.

Darkens the god of day,
 Heaven's bolts are flashing;
 Hills rock in the fray,
 Forests are crashing;
 Lo! lightning on lightning,
 Thunder on thunder;
 God in wrath is riving
 Creation in sunder;
 Nature in throes is expiring,
 The heavens downward are bending:—
 O Earth, be admonished:
 THY GOD IS DESCENDING!

THE REV. JOHN PETER, F.G.S.

(IOAN PEDR.)

AT the request of the Editor I have undertaken to write a few words respecting my lamented friend Mr. Peter. As my personal acquaintance with him was of comparatively recent standing, I have had to copy most of the jottings that follow from the various notices which his unexpected death on the 17th of January last called forth in our Welsh periodicals, especially the *Beirniad* for the month of April. For a detailed account we have to wait until the biography of her husband, which it is the intention of Mrs. Peter to write as soon as her health will permit, has been published.

Mr. Peter was born at Bala on the 10th of April, 1833 ; his father was an intelligent man, who followed the vocation of a millwright ; to which his son was also brought up. The latter learned his work so thoroughly that his friends felt that they had lost a skilful workman when he turned his attention to other things. As in the case of so many others of Cambria's most distinguished sons, so in that of Mr. Peter, it was through the instrumentality of a literary society that it was discovered that he had a talent for work of a higher order. The first occasion of his attracting public attention was that of his winning a prize for poetry offered by the Merioneth Literary Society ; but, unlike many of our countrymen who continue all their lifetime to turn into verse what they know instead of acquiring knowledge of things they do not know, Mr. Peter passed on to the rank of a student, whose thirst for learning never knew any bounds. This was most opportunely met by the appearance of Cassell's *Popular Educator*, which he devoured as fast as it appeared.

But, unlike another Welshman, whose taste for languages was similarly called forth by the *Popular Educator*, Mr. Peter read with equal delight the non-linguistic portions of it, and thereby laid the foundation of the very varied knowledge on which he continued to build during the rest of his life. Special mention must here be made of his study of geology, which secured him the honour of being made a fellow of the London Geological Society. It was when lecturing on geology in Anglesey some fifteen years ago that the present writer first saw and heard Mr. Peter, and it was *à propos* of his labours in that branch of study that a Welsh bard sang the appropriate lines:—

“Torog haenau tir Gwynedd,—haen ar haen,
Olrheiniai i'r fodfedd;
Gwelai ger y graig dal gref,
Oed hono wrth ei dannedd.”

But of all the various subjects which had an interest for him, the one to which he grew most attached, and to which he would probably have devoted all his leisure time had he lived longer, was that of Celtic philology, more especially the study of the Welsh language and Welsh antiquities. Every one who knows anything about comparative philology must know that, in order to study one language out of a family of kindred tongues, he must provide himself with a knowledge more or less perfect of as many as possible of them. So Mr. Peter was not content with his native Welsh and the English he picked up at school, but proceeded to learn German, in connection with which the following anecdote is related, as serving to show that, like all other men who have left their mark behind them, he, also, was possessed of a will and force of character not to be overcome by difficulties.

One fine afternoon at Bala his attention was called to a band of Germans playing in the street; he noticed that they looked cleaner in their persons and more respectably clad

than the ordinary strolling musicians who pass in this country as German bands; and that made him anxious to speak to them, which he did, greatly to the surprise of the lookers on, in a language which they knew to be neither Welsh nor English—it was his first trial of his German. He learned from the foreigners that they were brothers, the sons of a small farmer in the neighbourhood of Stuttgart, and that they did not make music their profession, but merely the means of enabling them to travel through this country on the cheap. He had another interview with them in the evening, when they pressed him to come to see them in Germany, and promised him a hearty welcome. From that moment he resolved to save all the money he could, with a view to visiting Germany, and it was not long before he surprised a friend of his who lived in London by an unexpected call on his way to the Continent. In due time he reached his German friends, whom he found as good as their word; but, after spending a few days with them, he took up his quarters at the house of a gentleman, who helped him to perfect his knowledge of German. By and by he had to turn homewards as his money was beginning to run short; but, for the sake of seeing the country, and studying the habits of the peoples he passed, he appears to have travelled a great part of the way to Ostend on foot, and to have got somewhat out in his reckoning, as he found himself at Folkestone with only a few coppers in his pocket. With some difficulty, however, he reached the house of his friend in London, whence he managed to get home in comfort.

How he acquired his knowledge of French, Italian, and Spanish I have not been told; but, as to Greek and Latin, he studied them at the Bala Independent College, where he was not only prepared for the ministry in connection with the religious body of that name, but also enabled to become one of the tutors of the College, a post which he held to the

day of his death. Although he was always hard worked, he managed to pursue without interruption his favourite studies in Celtic philology, and to write a great deal in various periodicals. Among other recent products of his pen may be mentioned a review in our Welsh quarterly, *Y Traethodydd*, on the "Grammatica Celtica", in which he established his name as a Celtic glottologist; an article on "Welsh Phonology", published in the *Revue Celtique*, edited by M. Gaidoz in Paris; and another, rich in instances, on "Welsh Particles", in the first number of the *Cymmrodor*, as to which, it may interest our readers to know, he wrote to the Editor a short time before his death as follows:—"I am glad to see the first number of the *Cymmrodor* looking so well, and especially the reprint of Salesbury's Dictionary. This is really splendid; and if all feel as I do, although I am poor, you would bring out the parts monthly instead of half-yearly." But it would be impossible, within the space at our disposal, to give the reader any account of the numerous and varied writings of Mr. Peter extending over the last twenty years of his life, and we have no exact information as to what he may have left behind in manuscript ready for publication. But one may venture to say, that enough has already been published to prove that all we have read formed but a prelude to greater works, which he could not have failed to produce had his life been spared.

Before leaving this point, I may add that, besides Welsh philology, he devoted his attention to Welsh archæology; and that, in his travels, he was constantly on the look out for old manuscripts and ancient inscriptions. One of the last opportunities which the present writer had of enjoying his society was on an excursion to examine an early inscribed stone near Llandudno; but he had before been in the habit of giving me information as to the nature and the whereabouts of similar monuments in different parts of the principality.

As a man, he was unobtrusive, kind, naturally polite, and a born gentleman, but resolute and persevering. In the Eisteddfod he took his stand on the side of honesty and common sense. In the pulpit, he was sincere and earnest, but no fanatic or lover of hysterical religion. Such being the case, it could hardly be expected that his co-religionists should be able to value him so highly as some others who make more fuss and noise in the world, and I have heard that it was but lately that his salary reached the modest figure of £150 a year. His acquirements were too varied and his sympathies were too wide to be duly appreciated by any sect as such. In point of constitution, he was, to all appearance, a thoroughly strong and healthy man, and his untimely death, which was the result of a violent cold taken whilst travelling in South Wales, has left his widow unprovided for, and the Welsh people in tears over a grave which has closed with stern suddenness over hopes which promised to ripen into an abundant harvest to enrich the literature of his beloved Cambria.

L E T T E R S

ADDRESSED BY

LEWIS MORRIS (LLEWELYN DDU) TO EDWARD
RICHARD OF YSTRADMEURIG.

IF we regard the writer of these letters in his three-fold character of Poet, Philologist, and Antiquary, we must accord to him the highest place in the literary annals of Wales in the last century. Not only was he a poet, but the friend and patron of the most talented poet of modern times—Goronwy Owen, with whose name his own will be associated for all time. His letters, sparkling with thoughts as fresh as they are graphic, will be found teeming with matters of deep interest to the Celtic scholar. We offer, therefore, no apology for their publication, nor yet for the re-printing of such as have already been given to the world. We would have his correspondence with the celebrated scholar and pastoral poet of Ystradmeurig complete.

These letters declare the unabated fervency of their writer's love for all that was Cymric, even when disease was impairing his frame, and old age sending him tottering towards the grave.

“The ruling passion, strong in death,”

swayed, if it did not absorb, his noble faculties to the last.

TO EDWARD RICHARD.

“Penbryn, August 5th, 1758,

“Dear Sir,—How do you do is generally the first salutation when we speak, why not when we write? And how do

all your family and my little ones? I should have stepped to see you, but that the hay-harvest had taken me by the nose, and the corn-harvest is at my heels. Therefore, I sent Wil. Gruffudd to reconnoitre you in my room, and to examine how matters stand. He will open his private instructions when he comes to your parts. Who do you think I have at my elbow, as happy as ever Alexander thought himself after a conquest? No less a man than Ieuan Brydydd Hir, who hath discovered some old MSS. lately, that nobody of this age or the last ever as much as dreamed of. And this discovery is to him and me as great as that of America by Columbus. We have found an epic poem in the British, called Gododin, equal at least to the Iliad, Æneid, or Paradise Lost. Tudfwlch and Marchlew are heroes—fiercer than Achilles and Satan. But, as I suppose you will see the Bard soon, he can tell you more than I can of these things; I am only an admirer and stander by, and fit for nothing but growing fat. In the midst of all these fine things, Thomas Williams and D^d Davies vex me, that they do not follow their work; you have some influence over that part of the country: for God's sake, spur them on, that I may have that little bark off before it is spoilt. My wife joins heartily with me in our service to you and family, and believe me to be with a very cool head this morning,

“Yours sincerely,

“LEWIS MORRIS.

“The Bard says that the capture of MSS. in London was not so bad as represented to me.”

“Penbryn, August 6th, 1758.

“Dear Sir,—I have yours, and it is extremely welcome, and am sorry the Bard and I have put you in any fear of our invading the territories of Homer and Virgil. As for the

Bard, let him answer for himself. But I can assure you I have not the least inclination to attack those worthies; for I am not capable of treating with them about terms of peace (if it was wanted), without the help of an interpreter, who may deceive me. So much for epic poetry. I send Wm. Gruffudd again on a sudden notice, to stay a few days to weigh the bark, part of which is ready. And also let Richard Thomas know, that if the timber are thought by all to be too dear at 12d. a foot, he may sell at 10d.; for it will be to no purpose to keep them to rot. My eyes can perform their offices to-night no more, therefore good night, and God bless you all.

“Yours sincerely,

“LEWIS MORRIS.”

“Penbryn, August 14th, 1758.

“Dear Sir,—I thank you for yours of the 12th, and would not have troubled you with this, but that I am obliged to send Wm. Gruffudd to push on the dressing of about a ton of bark which the Cossacks have left me unburnt, or had left on Saturday. I am now surprised they did not set fire to the whole, or was it the discontented among our own people that set fire to our magazine? William Gruffudd is to make an end of it this trip in some shape or other, and I wish I had never anything to do with it.

“By the bearer, my sons will receive two pair of breeches each, and a pair of shoes each, and their mother says that she will make them a visit next Rô's fair, and desires to know if it be absolutely necessary for her to bring them any shirts then. The harvest has kept me so busy, that I could not possibly spare an hour to answer the queries, but shall endeavour to do something very soon. I am sorry to find you so discouraged from studying the old British tongue, because critics are puzzled at it. Should not that be a reason, that you should give them a helping hand, as you have really

a greater capacity? Should not you that have such talents, natural and acquired, strip to your shirt, and work tooth and nail at such a jobb, which your simple and almost illiterate countrymen have attempted to perform. You'll say you are breeding up other people to do that business for you. That is, you will leave the slavery for them and for poor labourers who are fit only to carry mortar. This is not fair; your ancestors lost their blood as well as others in defence of their country and language, which they have handed down to us; why don't we keep what they have left us? I should be glad to receive letters from my sons, giving me an account that their master hath taken off his great coat to study the works of Llywarch Hen and Aneurin Wawdrydd, or what, perhaps, would be more agreeable for him, to translate Nennius's history of the Britons out of the Latin. By this time, perhaps, you'll imagine that I am not sound in the head, when I could leave my haymakers and reapers to write such incoherent stuff as this, and when the sun shines as in June. God be with you, and your little family.

“ I am, yours sincerely,

“LEWIS MORRIS.”

“ Penbryn, November 7th, 1758.

“ Dear Sir,—I have yours by Richard Thomas, and am glad you are well; I have seen the account, which is very well as far as it goes, but, &c., &c., &c. I like that the money should be in your hands, but I have not contrived as yet what to do with the timber, further than the old man should sell them as well as he can in the same manner as he begun. When my foot gives me leave, I may think of some further measures. If people will not buy I cannot sell; and I find by Richard Thomas that the call is very little, though they were to be sold for a quarter the value. Peth yw hyn a fyn fod.

“The Talysarn trees will not do for me, I have heard of them, they are too dear and too far. If I was to convert all Penbryn to an orchard, it would not be much larger than a Saxon orchard; what should I do in that case for bread and cheese? However, I intend, please God, to have such an orchard soon, that will supply my own house with cyder, and my family with apple pies, &c.; and I shall be glad to see a friend come to take a share with me, and to admire my family of trees of my own propagating. There is not a word in your letter that you will come to spend a night with me. Death is very busy, and possibly may save either you or me the trouble unless we make haste; why then don't you come soon, before my orchard equals the Saxons'? My eyes are almost shut; having stirred a vast deal to-day, I am quite jaded. Richard Thomas has seen some of my labours. 'E dyra olud ag nis gŵyr pwy a'i casgl, efe a blan goed, ag nis gŵyr pwy a fwynhâ eu ffrwythau. [Rhoir peth] ym mhennau plant ag nid oes wybod pa bryd y daw allan o'u pennau fal y rhoed i mewn; gwagedd, medd Selyf, yw 'r cwbl. Dowch gan hynny gynta galloch.' “Yours sincerely,

“LEWIS MORRIS.”

“Penbryn, January 21st, 1759.

“Dear Sir,—With this letter you will receive two of my sons, who are tired with playing and sporting here, and are glad of a variety, even school confinement. I have been so busy after my long lying in, that I have not taken the least care of them, and I don't know but they have forgot their letters; nay, I have been so much out of doors, too, since they came home, that I have been within death's door, and with great difficulty returned here, and the children's company hath been a great help to my recovering. I had another inducement to keep them here a little longer than

ordinary. I found they were grown meer dunces as to the knowledge of mankind, which is always the effect of a solitary life, monasteries, schools, &c. Therefore, I let them have their full scope among all the busy lads in the neighbourhood, which I find has raised their spirits, and given nature a phlip. A person hath promised to come and treat with me about all the wood, but is not yet come. I hope Richard Thomas sells off as much as he can in the meantime; I shall make but a sad hand of them at last. I return you the queries, but could not possibly do anything in them; for all my papers of antiquities are in sad confusion; and having lost above three months by illness, I have been so busy in bringing up my lost time about my husbandry affairs, and providing for the belly, that I really could not spare an hour for those lighter studies, and, unless my head takes another turn, I shall hardly ever look into them any more. Last night I came home from Aberystwith, where I staid one night, and where I had not been for three years, nor have I worn a boot or spur since August, nor have I been in the condition to read or write but very little since. You see I am quite an invalid, and nothing can be expected from me but slothfulness and indifferency about everything. Llywarch Hen's three companions are mine. Pâs a henaint haint a hoed.

“I am out of the busy world, and do not care who is in it, and I have no chance of having an agreeable neighbour to converse with, such as you can be, if you please to lend a body a day now and then. God be with you and prosper your labour, which is the most useful of all labours; and I could wish that I could creep to see you, though you will not give me the pleasure of seeing you here. My service to your mother, and believe me to be,

“Yours sincerely,

“LEWIS MORRIS.”

“ Penbryn, November 8th, 1759.

“ Dear Sir,—I hope this will find you in health, though it is more than we can say here, and yet we are much better than we have been of late, and for a good while. I wanted to hear from you, which is one of my reasons for sending this. The other reason is, I want to get rid of the wood, and I would have come myself to give them the finishing stroke, but that the wound in my leg is not yet so healed as to bear touching a stirrup, though I am in other respects pretty well, I thank God, and may probably live a few years longer, unless such another accident happens. I look upon myself now like the hysterical lady, who fancied herself a glass-bottle, and was afraid of being touched lest she might be cracked. One John Roberts, a shipwright from Aberystwith, proposes to take all the timber in both coppices off my hands, and is willing to give me a trifle (a meer trifle) for them. I sent the bearer, Will. Gruffudd, with him to view them the other day, with an order to see old Richard Thomas, and to know of him the situation of affairs, what was sold, and what not. But either they did not enquire after him, or could not see him; they only called at your mother's, and heard you were at church and went off in a hurry, and William made his report that John Roberts thinks them of very little value, and heard that Richard Thomas sold them off very slowly. Ond fe ddywaid Bran imi, that William and John have concerted a scheme to be partners in the timber if they can get them very cheap, and it is thought no sin to outwit a master in a bargain, though it is a breach of trust. John Roberts came to me again last Sunday and wanted to strike a bargain about them, but I told him as Richard Thomas had sold a good many pieces of them since he saw them last, it would be better for him to go again this week, and take a view of them. To-day he

writes me word, he has been there and could not find Richard Thomas, and that, in his opinion, the full value of them all was but four pounds ten shillings! There is some little mystery in the matter. This is the very sum he proposed for them about a month ago, when he said there were fifteen pieces marked by the country as bought. Perhaps those 15 pieces are gone, and 15 or 20 more sold or marked. So that it is impossible to make any bargain with this man or (men) without knowing of Richard Thomas how matters stand; and whether some neighbour or other would not give much more money for them. They would be worth here at least £20, and it is very extraordinary that they are worth no more than a quarter of that money where they are. Now my request of you is, to send for Richard Thomas (without consulting William Gruffudd) and ask his opinion of them, whether they are not worth a great deal more money, and whether any honest man will give considerably more for them, perhaps £8 or £10, and to have a year's credit, that he may have time to make his money out of them. Perhaps Thomas Morris may get a partner on such terms as these, and I desire you'll send for him. I have ordered William Griffith to stay one night with you, for by that time you'll have more time to make an enquiry into this matter. You are to understand that the firewood, and everything as well as the crooked timber, &c., for ship building, is included in this great sum of £4:10. We have about four months still to dispose of them, and I should think that double this money might be picked out of them by a person that lives on the spot, and sell them at half value. Contrive something as well as you can at this critical juncture to my advantage, and let me have your answer by the return of the bearer, for if nothing can be done of any consequence I shall bargain with John Roberts as well as I can, perhaps he may come up to £5 or £6, but query. John Roberts is to have his answer

next Sunday. Sixty pieces of timber was all John Roberts could find there about a month or six weeks ago, but he doth not tell me how many he saw there now. Enquire of Richard Thomas whether there are now there 60 pieces unsold, or how many, and, whether there are many remaining there that have been marked by the country, and how many. Dewi Fardd has made but a cursed lame piece of work of his book, having stuffed into it some of his own productions with those as low or lower than himself,—people that understand no language in the world, and not fit to wipe the shoes of Hugh Morris, whose place they fill up. Blindness, ignorance, and folly to the last degree! He'll be soon in this country to distribute them. I am sorry to see two pieces of Mr. William Wynne, and a Cywydd Ieuan Brydydd Hir in the company of such balderdash stuff; but they will say Hugh Morris will countenance them. There is another bungler now a-publishing some poetry by subscription, one Hugh Jones. Mr. William Wynne says he is a professed poet, and he hath given him leave to print some of his works. Mr. Wynne is fonder of fame than I should be, when got through such mean channels. Pam na ddysg y bobl ddarllen yngyntaf?

Why should a fool pretend to publish Horace, that never understood one word of grammar? My sore leg has confined me to my desk, so as to make my 'Celtic Remains' a considerable gainer by it, for I have been fit for nothing but scribbling these two months, a great loss to my orchard and garden. As you govern my sons, perhaps you may think you have some right to call the father to an account of what he has been doing these two months past. I am very obedient to superiors, and confess as followeth. In the beginning of my disorder, I was in extreme pain and danger, and preparing for a long voyage. In some hours of ease I collected names of men and places in Flaherty's Ogygia and Tyssilio's

Brut. When I mastered my dangers, I stuck to Usher's *Primordia* and Stillingfleet's *Origines Britannicæ* to the same end. And lastly, to Edward the Third's *Extent of Wales*, called generally the *Prince's Book*. This was a tough piece of work, which I supposed nobody ever attempted, and I own it has added greatly to my store.

"These were my principal actions; but I had many smaller irons in the fire, such as sorting all my poetical rhapsodies for 40 years past, and burning half of them. The scraper of money, the dealer of cattle, the man with twenty thousand sheep, and the owner of the wild horses, will laugh me to scorn if they hear this; never considering that there are men as well as dogs that hunt after different games. The terrier despises the greyhound and mastiff. Pray let me know if my boys ripen at all in knowledge. I am afraid they are not cut for scholars.

"I am, dear Sir, yours sincerely,

"LEWIS MORRIS."

"Penbryn, Nov. 18th, 1759.

"Dear Sir,—Yours, without a date of time or place, I received on Friday, and am exceedingly obliged to you for the trouble you have taken, and the impartial opinion you gave about the wood. Let the old man, therefore, sell off as well as he can, till he has orders to the contrary. The more he will sell, the better it will be for him. My chaps here begin to think it a favor to rid me of them; and I would not for the value of the whole be under obligations to people of that stamp. If they come for ship timber, let them agree for them with Richard Thomas as the country buys them. So much for wood and timber.

"I am glad you and the children are in health and in high spirits; but as to their making as good scholars as their

master, I am almost sure they never will, for Nature has not been so kind to them; they may be excellent for coursing and cockfighting, the only qualifications of this country: their genius seems inclined to nothing higher. I agree entirely with you, that they may be as good scholars as their father, who is none at all. School learning is different from that little store of knowledge which I have, as chalk is to cheese (cheese I should have said first). My masters were only sycamore and gozze [gorse?] bushes, and few lads chuse to study under such wooden masters if they can be better diverted. But God's will be done; it is He that distributes His gifts to whom He pleases, by first implanting the inclination, and by giving the strength of mind to receive the impression of the knowledge of His works: every excellence and knowledge in men is a gradual step towards that perfection of all wisdom and goodness, and is to be valued according to its use to human society. But hold, I am no preacher, and must turn my face to poetry, which your letter seems to require. You have said so much in few words about the faults of our Welch poets, that it would require a volume to either defend them or explain the matter. But I shall be as short as possible, saying a word or two only to try if you and I can agree in sentiments about them, or that I can prove myself a man of sense by agreeing with you; for I remember the saying of a very great man:—'That all men of sense in the world would conclude the same, if they understood one another's premises.' When you see David Jones's book, you will say, I suppose, it is a very bad collection of mere jargon, worse than ever was done in any other language, some of it (and a great deal) wrote by people as ignorant of all learning and knowledge as Mathew Wirion or Anghawr Trawscoed. Good God, what instruction this must afford! I suppose the good song attributed to Humphrey Owen (that you heard) was made by Hugh Morris, for I never saw anything of his that

would not set my teeth on edge in the reading. Want of language, want of thought, want of that great ingredient in song writing, a melodious easy cadence which lulls the soul, while the contrary of it pulls sense by the hair of the head, is so often to be met with in almost all our song writers but Hugh Morris, that I am in pain when I read any of them. I wish you would procure me a copy of that good song, for the man might be inspired at a particular time, as I have heard of men that made songs in their sleep, &c. I own Hugh Morris has many faults; no man is without them. He has wrote a great deal in his youth, and so have most men, when not only their judgment was unripe, but the fire of youth unruly, which brought unguarded expressions that they would gladly recall if they could. Dafydd ap Gwilym should not be mentioned on the same sheet of paper with any of the song writers (not even Hugh Morris); he is in a higher sphere, and a spirit of a superior order. One line of his work is worth hundreds of their songs, in the same sense as we say of Horace or any of the great poets, that a single verse of theirs would weigh down all the ballads of the kingdom. But I am far from defending Dafydd ap Gwilym's morals. He had none; he was as debauched as a wandering poet. He also wrote some poems in an extreme loose style as to poetry, and they can hardly be called poems, for there is no poetry intended to be in this new way of writing, but in every other line. The other was a beauty-spot to set it off. He was such a master of poetry, that he was the first that had the confidence to introduce that loose way of writing in our language since the establishment of the new prosody, and he knew that nobody would dare to oppose him, nor has any poet ventured to write in that way after him, though he was followed in his Traeth Odlau (another kind of loose writing) by John Tudur. But there is no fear that those examples in poetry will ever gain ground, for the people in

our age (except a few) write all bad lines, and not good and bad alternately; and as for immorality in his works, the common people will hardly ever see them, and the men of letters are too often taught immorality before ever they read D. ap Gwilym. He has never wrote any thing against true religion, and only to ridicule image worship and confession. The rest is merely a head love-passion, which perhaps was in his constitution (being a bastard), and certainly was the taste of the age he lived in: the Popish religion and civil government allowing great lengths then on payments of certain mulcts, &c. Has not Horace wrote some things which are concealed from vulgar eyes, and some that are published had better been suppressed; but what has that to do with the poet? Look into Dr. Davies's Dictionary and Grammar, a famous divine of our Reformed Church, and you will see D. ap Gwilym is his chief authority. I do not lay as much stress upon this as upon the general approbation of mankind for 350 years past, which has suffered this poet's works, with all that we call their faults, to live to this day, and probably some of them will live while the Welch language has a being. Those poems he had taken pains with are inimitable; his images full of life; his language pure and nervous; his prosody unexceptionable, according to the new rules just then adopted: but he might have led the whole nation into what rules he pleased; his felicity of expression was such, that he never was at a loss to express his ideas in strong colours. I think I have said enough on this head, to prove at least that if we look for good language and poetry to charm the witchcraft, we may find it in or among D. ap Gwilym's works. If we have a mind to recreate ourselves with another kind of poetry set to music, whose rules are governed by the numbers of the tune and not by grammar, we may find the utmost extent of human nature in Hugh Morris (I mean in some pieces of his), the original pattern of

song writing; we never had a good song before his time, nor one after him (that ever I saw), that equalled him; and, considering he had no liberal education, there are very few barbarisms in his language, as if Nature had intended him as her darling nightingale. What have I got to finish this half sheet? Nothing but Ieuan Hirfardd. I know no more of him than what I told you before, that he is Curate of Trefriw, near Llan Rwt, and the dull dog, Dewi Fardd y Blawd, is his bellman there (Clochydd) (clerk). I am afraid that he has caught the infection from that fellow, for he writes to my brother at Holyhead, that he is about translating the Gododin and Meilir's works. I hope he will not attempt such an impossibility; if he doth, I shall write him down (as the Irishman said) a figure of 9 without a tail. I shewed him in the copy he has of the Gododin, that it has been copied from different MSS., and that there is a repetition of about 20 lines of the poem near the end of it, vastly different from the other; and till a correct copy can be got, a translation will be only heaping one nonsense upon another *ad infinitum*, and criticising upon the smোক and effluvia of an empty brain. Let us be honest, and not deceive mankind; our MSS. are mysterious enough already; we have no occasion to make them more so, by adding our guesses and amusing the world with our dreams. This advantage of the common ignorance hath been taken by some great writers, but it was dishonest. The truth, and the naked truth, should be told, when we deliver any thing for the instruction of mankind. Nos da 'wch bellach; chwi a wyddoch mai amleiriog a fydd henddyn, a gwyh ganddo ei glywed ei hun; chwi ewch chwithau felly, ag a ysgrifennwch yn fynychach; ond bod yn rhy hir imi aros wrth hynny.

“Eich ewyllysiwr da a'ch gwasanaethwr,

“LEWIS MORRIS.”

“ Penbryn, Nov. 21, 1759.

“ Dear Sir,—I am glad to find that the boy’s arm is not as bad as was represented, though he had more luck than cunning, for he had a very ugly accident, considering the bone was scarce thoroughly knit. Now his mother is thoroughly convinced that he is in no danger, for she has felt his arm. Your Virgil is a Phoenix among the poets for his chastity; very few of them (if any) have been guilty of that virtue, and I take it to have been his constitution rather than his choice. Where was the chastity of the great Jewish poets, David and Solomon? What poet of any fire ever made a figure in the world, without exerting his talents in praise of the female sex, which naturally brought out some extravagant expressions, that gave offence to the cool-headed part of mankind, that were either past the crisis of enjoying those pleasures, or that never had warmth enough to enjoy them. There is nothing wonderful in this, for the love of women is a principle implanted in man by his maker, equal at least to the love of any thing else in the world; and so it should be, in order to preserve the species. The legality or illegality of such enjoyments, in different countries of different constitutions of government, makes it a virtue or otherwise. I never heard Virgil blamed because he tells the story of the lady in the cave.¹ I am apt to believe that Roman ears in those days (days of Heathenism) were not so tender as to be offended at the recital of such a story, though it happens not to accord with the taste of a sober Christian, whose religion will neither admit of such dallying, nor of even the thoughts of it, when against the Christian law. But why do we cry up a

¹ The writer refers to the story of Æneas and Dido, as related in the fourth Æneid, at line 160. Not only are different countries found to vary in their estimate of morals, but the same people differ from themselves at different periods of their history. Shakespeare, a pattern of purity in his time, is now oftentimes presented to the reader in an expurgated edition.

thing for a virtue in a heathen writer, when the religion of his country allowed far greater breaches of what we call modesty than kissing a girl in a cave? However, I shall drop my argument here, and only give it as my opinion, that modesty, chastity, and impudence, take their names as virtues or vices generally from the religion and laws of countries, and not from Nature; so that it is not fair play to make comparisons between authors of different countries and religions. Let Roman Catholic writers be examined by the principles and liberties of that Church, and let the poets of the reformed religion be called virtuous or otherwise by the test of their professions. Have I said enough about this affair? Yes; and perhaps too much, if it is not to the purpose. It seems your chief quarrel with Hugh Morris is because he has set his words to melancholy tunes—'Heavy heart', 'Crimson velvet', &c. I own his choice was bad, and that the Welch nation had fallen before his time into that strain of music that produced ideas of love and pity, and certainly, as you observe, it must be the effect of losing their lands. It is observed by naturalists, that martial spirits naturally fall to the strains and softness of love; witness the effect of Timotheus's flute on Alexander. It was not Hugh Morris's fault; for he found them in that humour. I also agree with you that W. Wynn's *Cywydd y Farn* is better in the main than Gronwy's. He had an advantage in having Gronwy for a model. There are some lines in Gronwy that are bad, and came out too hastily; but there are others, that in my eye, seem to outdo every thing that has been wrote in our language. I wish Evans would give us some translations, such as Nennius, Myrddin Wylt, Taliessin, which no man else in the world can do, and leave such a common piece of drudgery, as translating modern English books, to some heavy brother of the Church, that is fit for nothing else. No ship-builder puts his best caulker

to pitch oakum. You see, your wishes and mine don't always tally. A horse that can draw the plough and carry muck is very valuable ; but a horse that can carry you or me to London is far more valuable. Now I have answered your letter from top to bottom, and you see plainly by this time, that it is mere itch of scribbling, and a sort of familiarity has caused it, like some women that are never easy till they tell their story to some familiar friend, and then they will rest very well that night ; and I am just a-going to bed with the same intent.

" I am, yours sincerely,

" LEWIS MORRIS.

" The 22nd. I have just got out of bed, having rested hardly any last night ; a tickling cough and an asthma prevented me all night ; perhaps owing to my writing nonsensical letters of too great length, when I should have been in bed.

" Nov. 24th. A taylor, having got my wife by the ear these two days past, hath prevented the boy from returning directly. The taylor tells her there are twenty things more necessary than Latin wanted to make him a compleat man ; and she believes him ; but I think in spite of them both to send him off to-morrow. Well, I have at last sold the remainder of the wood to Stephen James for six guineas, and have given him an order in writing to come to you, to direct Richard Thomas to deliver him all that are unsold."

" Penbryn, Dec. 7th, 1759.

" Dear Sir,—I have yours of the 28th ultimo, where, like a miser, you plead poverty, when you roll in abundance, and your fund of knowledge, if you had the heart to open it, would shew more than all the rest in the country put together. What have I to say to the Itinerary (quoth he) ? As much as any Cambro-Briton has, and more than most. If a miner or a sailor had asked the question, I should not have

stared ; however, I hope you have chewed upon some of the old names ere this, and that you have consulted our antiquaries about them. I shall defend D. ap Gwilym no further than you have his brother poets Dafydd ap Jesse and Selyf ap Dafydd. Ap Gwilym was a true penitent before he died, as appears by an ode of recantation, which is more than you can say of Solomon.

‘ Trugarog Frenin,
Wyd Dri cyffredin
Ac un Cyntefin,
Dewin diwad.’

“ My agreement with Stephen James was in the paper I wrote to you, and not otherwise. The tallies have nothing to do with the bargain. Here is the catalogue for you. Your friend Lewis Wirion forgot it. Now the holydays begin with you, is there a possibility of seeing you here for a few days to revive a poor man that is just a-dying for want of company that he likes ? I am afraid you are taken so much with the great ones, that a man, as it were in miniature, can hardly expect any share of you ; but, I assure you, go where you will, you will never be more welcome than with your assured friend and servant,

“ LEWIS MORRIS.

“ Modryb Gwen told my wife that this was the day the boys were to be at liberty, and I intend to send for them tomorrow.”

“ Penbryn, January 2nd, at Night, 1760.

“ Dear Sir,—I send you back one of my sons, the other is gone on his travels ; his mother would not agree to send a tutor along with him, but has undertook the business herself, as birds teach their young ones to fly ; and when he has finished the tour of North Wales, I suppose he will return again to you to make him fit for some public employment. This is the way the great ones educate their children ; very

little knowledge in books will do, knowing the world is every thing; only my son will not see as many fine pictures in Mona as they do in the grand tour of Italy, etc. But hold, there is a story or stories among the Jewish antiquities, of a hankering itch among the Patriarchs to go and see their relations in distant countries, where they were kidnapped and obliged to turn herdsmen for many years, &c. My son has an uncle in Mona, who has a daughter, and that island is noted for breeding cattle of various colours. He may take it in his head to be his uncle's herdsman, which is a business he may be capable of. I always told you he would make no scholar. But his mother will not part with him on those terms, and intends him for greater things.

' A chwedl Siôn Tudur,
F'em gwnai mam fi 'n Escob
I gael aur ar fy nghob.'

"I knew a gentlewoman that never could be easy all the week, unless she had a good hearty scolding with her maids on Monday morning, which she called clearing her pipes. I find in myself something of her temper. I could not have rested to-night, if I had not discharged myself of this nonsense to you, and I do not know but it might have fallen upon my lungs, seeing I am just recovering of a terrible cough I have had. The doctor prescribes all manner of evacuations in those cases, especially in a plethora; and is not this kind of cure easier than sweating, vomiting, bleeding, &c. I heartily recommend it to you, to do the same by me when any thing ails you; but, above all things, whether well or ill, let me have your first thoughts on the names of the Roman stations in Antoninus. My eyes are ready to close, so good night to you.

"I am yours sincerely,

"LEWIS MORRIS.

"Where are Ieuan's explications of the names of mountains and rivers that you promised me?"

“ Penbryn, Jan. 22nd, 1760.

“ Dear Sir,—At length, and after various accidents and misfortunes which would make as large a volume as the travels of Cyrus, my rib and son are arrived here sound-winded and limbed. As for their intellects, they may be a little impaired by the many dangers they have run through; but time will best shew that. I have not forgot the promises you have made of Prydydd Hir, and Gemsege’s letters, and of some glances at the Itinerary. I don’t expect a critical view of it; for no man can work without materials and tools. I return you my son with this. I hope he will be able by Easter holidays to give some account of himself, and that his brother Jack will stop a little for him. My eyes are just shut, and I am in a dream; however, let me hear from you.

“ I am yours sincerely,

“ LEWIS MORRIS.

“ 25th Jan. Rheidiol stopped this letter from coming as intended, and last night yours came, which I shall answer by the next opportunity.”

“ Penbryn, March 28th, 1760.

“ Dear Sir,—I received a packet from you containing Mr. Pegge’s, Dr. Philip’s, and your own letter, for which I am greatly obliged to you. The task you impose upon me to clear up Galfrid’s character, is a hard one, and requires more time and room than the compass of a letter; for, as Mr. Pegge observes, Thompson has said a good deal in his behalf, and indeed as much as an Englishman and a stranger to our antiquities could say. But alas! he knew very little of the matter, having never seen the original British history, no more than Vertot, and such sportsmen as shoot in the dark. How despicable must that critic look in your eyes, who would

dare to criticise upon Homer or Ogilby's translation. If there can be murder committed among the dead, this is actually murdering Homer. And all those that pretend to judge of the British history from Galfrid's translation, are actually accessories to the murder of Tyssilio, the author of that history in the British. Nothing can be more unjust, and shews either great ignorance or great partiality. I do not know a name bad enough to give such audacious gentry as would impose their groundless opinions on the public, without ever so much as seeing the original of the author they treat of, nor understand one sentence of the language he has wrote in. I am extremely busy in grafting and planting, &c. (being just got out of my infirmary), that I have not an hour to spare to write a proper answer to your letter; but I shall endeavour to do it in about a week's time, and return you Mr. Pegge's and the Doctor's letter. Why doth Mr. Pegge nick-name us? We are not Welch but Welsh, an honourable name, and not a reproach, as some pretend. It seems he has not dipped much into our antiquities, though he may be a very learned man. Edward Llwyd could have told him where many of our ancient MSS. are, but we have a great many more than he ever saw or heard of. The bearer hereof comes for the boys, who, I suppose, look like ragged colts by this time; and I herewith send you one of David Jones's still-born bastards. I am sorry my name is among the subscribers. The fool, to feed his own vanity, hath stuffed the book with his own silly poetry, and that of others as bad as himself, and left out what he promised to insert (*i.e.*, all the works of Hugh Morris), and mangled even those he inserted. O, fie! O, fie! I wish I could see you here for a night or two, but you are like your brother Pumlumon, who will never budge an inch from the heads of Rheidol Gwy and Hafren. It grows dark, and I have sore eyes, and cannot bear writing by candle-light.

“ I am, yours sincerely,

“ LEWIS MORRIS.

“By candle-light perforce.—P.S. You wonder I should deal out my knowledge in antiquities by retail and in letters, and not print something for the good of the public. I never have as yet been in those easy circumstances as to afford time to publish any thing that way correctly, nor in those indigent circumstances as to be obliged to do it out of necessity, so that I lye between a hawk and a buzzard, and really want a powerful friend to keep up my spirits, before I can do any thing to the purpose. You wonder, likewise, that I have taken no notice of your etymons of the Roman stations. If you have given me your opinion of them all, I should have thanked you heartily. I was afraid if I thanked you for two or three, you would have done no more, and I daily expected your continuation of them, which would have been very acceptable, and will be still.”

“April 9th, 1760.

“Dear Sir,—I have yours by Richard Thomas, and am glad you are well, but wish you were better, and then perhaps I might have a sight of you here, which would make me better. I shall never be reconciled to David Jones, while I am on this side of the grave; and I hope I shall never meet with such people on the other side. I admonished him to leave out the names (sacred names, I had like to say) of Plato, Horace, &c.; but his obstinate pride, like a pig, would not give way. I beg you would go on in your guesses about the Roman stations. If you hit upon one in six, it is a great matter, and I would hardly thank you for them after you have read Burton or Camden on that head, for they vitiate our natural thoughts. Gell Gymmysg, Llyfr Dewi, &c., are the names of some MSS. which Deio had the luck to see, and misfortune to corrupt the things he picked out of them. It is impossible for me to send you an answer to Mr. Pegge’s queries, and the

Doctor's, in so short a time. You think I am still like yourself, and able to sit and write at pleasure; but, alas! when I have my pen ready, I must have some assistant to bring me ink and paper, and a literate person to fetch me a book; and 'oh, my toe!' and 'oh, my arm!' come next. However, I shall endeavour to send you something with the boys when they come. I have no more that I can say at present, but that

"I am yours sincerely,

"LEWIS MORRIS.

"Why did not you let me know that Mr. Pegge is Rector, or something, of Whittington, near Chesterfield, Derbyshire, and then I might have better guessed at his rivers and mountains?

"I have satisfied old Richard, as he says."

"Penbryn, April 1760.

"Dear Sir,—Here you have the boys till the next Carnival, unless the strawberry season intervene. I have been so busy about my garden and orchard this fine weather, and am still, that I could not spare an hour from my men to mope over antiquities or to write letters. So that Mr. Pegge's doubts are still unanswered, and will be for a few days longer. Grafting season is over, but I have not quite finished sowing; when that is over, we shall pray for rain and then for fair weather; and so the world goes round. 'Oni heuir, ni fedir', is a very comprehensive proverb. I am really tired, and can write no more to-night, but that

"I am yours sincerely,

"LEWIS MORRIS."

"Penbryn, April 22nd, 1760.

"Dear Sir,—Amidst all my hurry and want of health, I

have sat down to consider seriously of your letter and the Doctor's, and his correspondent's doubts about the authority of the British history, translated out of Welsh into Latin by Galfridus Monemutensis. This is a heavy task you have laid upon me ; but, as a friend, I cannot refuse you, in hopes that it will make you eager in pursuit of these studies. In compass of a letter, you cannot expect that an affair should be thoroughly cleared up, which hath been disputed for ages by men of the greatest learning in Europe, *pro* and *con.* ; but I can promise to give you and your friends some lights into this dark controversy, which none of the disputants knew any thing of, and indeed none of either side were perfect masters of the matter in question, or had considered it thoroughly for want of being better acquainted with the original history in the British, wrote by Tyssilio, entitled *Brut y Brenhinoedd*. It was impossible for foreigners or for strangers to the British tongue to understand the affair ; for they ran after shadows, as they had but a translation before them, and that but a very sorry one, and our countrymen, the Welsh, since Galfrid's translation appeared in print, A.D. 1508, have not taken sufficient pains to compare the translation with the original, and to inform others of the translator's faults ; so great strangers did they become at last to the history of their country, that very few of the literati took the trouble to peruse the British copy. Galfrid's Latin translation being taken to be more elegant and full, and in great vogue among the learned in England ; and yet of the Welsh who understood no Latin, and the British poets who mostly stuck to their own language, there was not one of them, that I can find, that ever heard of the name of Geoffrey, the translator, nor is his name known at this day in Wales, except among antiquaries ; for they wholly relied on the histories and traditions of their own language, and they still look on the Latin translation as of no weight. Sir John

Pryse, of Brecknockshire, who wrote in Henry 8th's time, was a person of great abilities, and had good opportunities of understanding the history of the ancient Britons, being one of the commissioners employed by the king to survey the monasteries to be dissolved. He was an intimate of the industrious Layland, and helped him to write his *Assertio Arturii*; and, being a noted antiquary, he had a sight in his travels of many valuable old MSS. in Welsh and Latin, which corroborated the British history. What he wrote under the title of a defence of the British history, was an answer to the calumnies of Polydore Virgil, an Italian, collector of the Peter pence here, who, in his works dedicated to Henry the 8th, A.D. 1533, had attacked that history which had been published in Latin in the name of Galfrid, and bitterly abused the British nation. Sir John Pryse's defence is in Latin, and was printed in London by order of his son Richard Pryse, in the year 1573, about twenty years after his death. He, sticking only to answer the objection of Polydore, hath not touched on several disputable places in the translated history where it disagrees with the original British history, and which gives it in Latin the air of a fable. It doth appear to me by his book, that Sir John Pryse had carefully perused the British copy, interrupted perhaps by his hurry of business; for he hath not urged all that he might have said on the matter in dispute, provided he had carefully compared the original and translation, and if he also had a thorough knowledge of our ancient British bards, who best knew the use of words, and whose works indeed are the very root and foundation of the ancient British history—the histories of the origin of most other nations in the world being on the same footing. But it is plain from page 10, 11, 12, and other places in this book, that Sir John Pryse was but slightly versed in the British poets, probably for want of leisure, and could not therefore draw proper arguments from

their works. Mr. Thompson, the English editor of Galfrid (following Mr. Wynne, editor of Caradoc's History), hath collected in his preface several good arguments in defence of this history; but, as your correspondent well observes, the fabulous air strikes a man at first sight, and the grand blur is still unremoved. Among abundance of other materials which I have collected, and which I intend to make public, in order to rescue our national history from the dirt that is thrown upon it, I shall mention here a few heads for the satisfaction of your correspondents to clear up what has given a dislike to all that ever read this history in Latin or English. In the first place, the stories of giants with which Galfrid's book is interlaced and embellished: this is the great stone against which Galfrid stumbled and broke his shins, as he ignorantly cut capers to divert the public, as he thought. It was the custom of all writers in those early days of literature to mix the marvellous in their works, in order to make their readers stare. Not one of all the gravest of the historical writers after the Norman Conquest is exempt from this weakness; and even old Bede, long before. What can be more ridiculous than the miracles with which he hath stuffed his whole Ecclesiastical History? All is superstition and dotage! In our British History, in the original Welsh, of which I have a very fair MS., which hath been collated with several other ancient ones, the persons called Cawri and Cewri are translated by Galfrid, Gigantes; but these really were princes and not giants; for the word Cawr, plural Cawri, meant among the ancient Britons, princes, heroes, and men of great power, and Cawr was an epithet given to their most warlike princes, and was the primitive meaning and use of the word, though it was afterwards applied to giants or strong men who got dominion by force. So Nimrod is by our poets called Nemrwth Gawr, Samson, Samson Gawr, Locrinus, Llocrin Gawr; but Galfrid, not being thorough master of the British

tongue and of our antiquities, or to give the story a pleasant turn, turned his princes into giants. I shall produce some very ancient authorities for what I here advance, that the primitive meaning of Cawr among the Celtæ was a prince, and was afterwards used for a man of great strength or a giant. There is an old British MS. in Hengwrt Library, which I have had the perusal of, which gives an account of the first founders of all the ancient British Castra or Forts, the ruins of which are in abundance on the very summit of mountains in North Wales, as that on Cadair Idris, Moel Orthrwm, &c., which were erected by Idris Gawr, Orthrwm Gawr, &c., who were princes in those parts in very ancient times, if not at the very first peopling of that country, as their first settlement seems to shew. But nobody ever dreamt they were giants; and we that are acquainted with the writings of the Britons, know that the epithet of Cawr or Hero given to their most valiant princes in Cambria or Wales, was of the same sense with Priodawr in the dialect of Albania, or Scotland, and with Gwledig in Lloegria, or England; but that Gwledig had a more extensive signification, as the Lloegrian prince was always the supreme of the other two—the word being derived from Gwlad, a country. My next authority is the British Book of Triades, a MS., wrote about the year 700, quoted by Camden, though he never saw it, which says that King Arthur had three wives—the first, the daughter of Gawryd Ceint; the second, the daughter of Gwythyr ap Greidiawl; and his third wife was the daughter of Ogyrfan Gawr. The kings of Britain never used to make queens of the daughters of giants. Galfrid would have made a strange piece of work of the Triades, if he had attempted a translation of it into Latin. Gildas Nennius, a Briton, who wrote in Latin about the year 850, mentions Benlli, a man of great power in Iâl, who was an abettor of the Pelagian heresy against St. German. Iâl is a part of North Wales, well known at this day, and Benlli

Gawr is mentioned by many of our British writers to have been a prince of great authority and sway in those parts. Read the 20th chapter of Gildas Nennius's 'Eulogium', and you will find this Benlli called Rex and Tyrannus. So that Benlli Gawr was no giant. Iorwerth Fynglwyd, a Demetian poet, who wrote about 300 years ago, says, 'Camp cawr yw cwympo caerydd', *i.e.*, 'the quality of a Cawr is to overthrow city walls', meaning a warlike prince. Giants have but little *stile* or skill that way. Rhys Brychan, a Brecknockshire poet, on the death of Henry 7th, says :—

'Truan fei 'r cyfrdan dwyn cawr—y Cedyrn
A'u ceidwad a'u blaenawr.'

Cawr y Cedyrn is the prince of heroes; it would have been no credit to have made him a giant. John Brwynog, an Anglesea poet, who wrote in the time of Henry 8th, gives that king the epithet of Cawr, as descended from Owain ap Maredudd ap Tudur of Penmynydd in Anglesea, 'Cawr paun Mon carw Penmynydd'. In the Welsh Bible, 1 Sam. 17, 51, Goliah of Gath is called 'Cawr y Philistiaid', which in the English translation is the 'Champion of the Philistines', which shews the various uses of the word Cawr even down to our days. But the most common acceptation of the word among the vulgar at present (since we have no Welsh native princes) is, as it is taken in Genesis, chap. 4; and Numbers, chap. 13, a man of great strength, like the sons of Anak; and in some parts of South Wales, y Cawr mawr, or great Cawr, signifies the Devil or Prince of Darkness. Abundance of the most noted Celtic princes, especially among the Cambrians, which is the chief and most uncorrupted branch of the Celtæ, had this epithet of Cawr added to their names, as *Rhitta gawr*, *Rhuddlwm gawr*, *Phili gawr*, *Albion gawr*, *Lleon gawr*, &c. By all this, it appears that if Galfrid had worded the exploits of Corineus and Arthur, as the original history in the British tongue required, there would not have been that air of fable

in his translation. For if they fought duels with princes or champions of armies, it is what all ancient history is full of. Most of the other objections of Camden, Milton, Burton, Nicolson, &c., took their rise from falling foul of a bad translation, instead of an original, which they never saw. In our British original we have no Sylvius, son of Ascanius; it is Silius, in the Latin orthography Julius, which answers Milton's objection (*History of England*, page 12), and agrees with and corroborates Mr. Lombard's Brutus Julius (*Perambulation of Kent*, page 12), and our British poets. Here are no flamines and archiflamines. Archbishop Usher had observed in his *Primordia*, page 57, Dublin edition, that in an ancient British copy of this history, then in the Cottonian Library, there was no flamines nor archiflamines, and that the MSS. had been in the possession of Humphrey Lloyd, our famous antiquary, and was supposed to be the book that Galfrid translated. Most of the speeches in Latin are Galfrid's. There are very few in the British copy, and those short. Galfrid's Fulgenius is here Julien, which should, by analogy, be Latinised Julianus.—See Milton's *History*, p. 100. No Leil in the British copy, the king's name was Leon. Galfrid's Caerlisle is here Caer Lleon, which is West Chester; this was an intolerable blunder. Llew ap Cynfarch, which should have been translated Leo, he turns into Lotho, which has brought a confusion into the Scotch history, which mistook him for their Llewyydyn Luyddawc o Ddinas Eiddin. We have no Belinus in the British book; the name is Beli, which should have been Latinised Belius or Belgius, and this would have saved Mr. Camden, Mr. Burton, Dr. Gale, &c., a great deal of wild guessing, and would have cleared the history of the Gaulish expeditions in Roman writers. Galfrid's Brennus is, in the original British copy, Bran; and so Vossius, out of Suidas, a Greek author, calls him Βρηνν. What, then, will become of Camden, Milton, and other random etymolo-

gists' guesses, from Brenin, a King. Bran was a common name in Britain, as Bran ap Dyfnwal, Bran Galed or Gogledd, Llywarch ap Bran, Arglwydd Menai, Bran ap Llyr. It appears by the British copy, that Carausius's British name was Carawn, though his name among the Romans was Carausius, as appears on his coins; and from him Tre Garawn, and the River Carawn in the North, whence Abercorn, got their name. We have no Homer quoted in the British copy, for the building of the city of Tours, for which Galfrid is laughed at, though Selden's good nature endeavours to make an excuse for it. We have no divisions of books or chapters in the British copy, which plainly shews its antiquity. Not one word in it of the Bishop of Lincoln or the Earl of Gloucester, which shews it not to be the original history which Galfrid had before him, and dedicated the translation to them. Those whom Galfrid calls Consules at Rome, when Brennus took it, are in the British copy called *Tywysogion*, princes, or, literally, leaders. In the British copy we have no Gwalenses, Gwalo, or Gwalas, which we find in Galfrid, l. 12, ch. 19; and Giraldus Cambrensis, who was cotemporary with Galfrid, took notice there were no such persons to be found in the Welch history, and sharply charges Galfrid for making this addition out of his own head. Lastly, there are very few names of men or places through the whole Latin translation of Galfrid, but what he has twisted and turned either to give them Latin terminations or to make them agree with other historians, which is a thing not to be endured in any translation, where an author is made to say what he never intended. With these bastard Latin names all the world has been quarrelling, without looking for the right names in the original, or knowing any thing of them; and it is not only in these points that Galfrid hath slipped, but in abundance of other things, too many to be mentioned in the compass of a letter; but, if made public, would stop the current of abuse which

Tyssilio, the author of this history, suffers from persons that are mere strangers to his name and character. Add to this, that the three printed editions of Galfrid were made in foreign parts—two in France and one in Germany, where none of the publishers had the least knowledge of the British names or the language; and they not only greatly disagree with one another, but with all the MS. Latin copies of Galfrid which I have seen, and were bad enough before, and almost in every thing disagree with the British original.

Tyssilio was a bishop of great renown in Wales, and was son of Brochwel Yscythrog, Prince of Powysland, and his name was held in such veneration that no less than six churches in different parts of Wales have been dedicated to him, or erected by him, and bear his name to this day. For this reason the Welsh cannot help wondering at the partiality of such writers as set up a few obscure monks against the authority of this venerable author, and despise his works, only because they do not understand him. This is usage not to be met with among the living, and why should it be given the dead, who cannot answer for themselves. Let this history be translated into English from the Welsh original, and taken in its true light, making some small allowance for the British phrase which, like the Eastern languages, is too pompous for the English taste. I see nothing in it but what may very well pass with a candid English reader (as it doth in Wales) as a national ancient history of Britain, equal to most that we have in any other language, of the origin of nations; for at best they are all involved in darkness, Moses's writings excepted; and surely the ancient received traditions of any nation are far preferable to any modern guesses. Many passages in this ancient history may be corroborated by ancient MSS., inscriptions, and coins, of which English writers know very little or nothing, and whereas your correspondent wants to know where these very ancient MSS.

and authorities are repositied, let him read Mr. Edward Llwyd's *Arch. Brit.*, tit. 7, where an account is given of all the MSS. Mr. Llwyd had met with; but there are several more in the hands of antiquaries, and other persons all over Wales, besides large collections in England, particularly in the possession of the Earl of Macclesfield and the Cymmrodorion Society in London. So far rheumatic pains, or the gout, will let me write, and let this suffice for the present.

"I am, your most humble servant,

"LEWIS MORRIS."

"Penbryn, May 9th, 1760.

"Dear Sir,—This is the third day of the carriage of the ash from Pwll Caradog, and the last, I hope; and I have sent David Morgan his demand for warehouse room, so that I am entirely clear, I think, of that foolish affair. Make out a bill of what you laid out for my boys' books, and send it me as soon as you can, that I may send you the money when I send for the boys at Whitsuntide. Have you heard what success my reveries had in converting the doctor and his friend from the Camdenian faction. I am now at my leisure hours a drawing up some heads on the same subject, for the Cymmrodorion, who talk of publishing some Memoirs in the nature of those of the Royal Academy of Sciences at Paris. All that I am afraid of is, that we shall draw so many English antiquaries about our ears by starting these mountain antiquities, that we shall be bore down with the noise, like a poor fellow with a good cause, whose rich antagonist had feed all the Counsel on the circuit against him. Neither truth nor reason can withstand the madness of a mob composed of all languages, and all manner of learning. It requires the learning of a Selden, or an Usher, to stop the current of such a monstrous stream, and to bring truth into its

own channel. If such a person as you had a paper war with such a powerful party, you could call to your aid Homer, Hesiod, Pindar, &c., whose very names would make a London bookseller tremble; but there is a set of those people in London engaged in the publication of Camden's *Britannia*, as rich as Jews, and would search all the garrets in town for writers, if their darling *Diana of the Ephesians* were touched, and they would mind no more to hear of *Taliessin*, *Aneurin*, *Wawdrydd*, and the *Triades*, than if they were *Hottentots* from the *Cape of Good Hope*: and would get affidavits inserted in the publick papers, that these were mere infidels that came over with the *East India ship*, to the great danger of the *Church and Constitution*. You then, who have such powerful auxiliaries from the coast of *Greece and Italy* at your back, should break the ice in publishing something on this head, and I wish you would. You will see, in reading *Camden's Britannia*, room enough to animadvert upon him without any great stock of *British antiquities*. A *Cambro-Briton* with a sharp eye and a sound judgment would make such remarks upon him as would make an *English reader* wonder where his own eyes had been all the while. It grows late, and I am almost asleep; but asleep or awake,

“ I am, yours sincerely,

“ LEWIS MORRIS.”

“ Penbryn, May 16th, 1760, 10 o'Clock at Night.

“ Dear Sir,—I have your kind favor of the 12th, and am glad you move your hand, though you say you are dead. I am so tired in working in my garden, that I really have not spirits to write any more than that I send the bearer for the boys, who will be glad of the news. I beg you will read *Camden's Britannia* over carefully, with your pen and ink in

your hand. It is not looking at a lion; it is standing a friend to truth.

‘O’m lleddir am wir pa waeth.’—J. T.

“It is impossible to write common sense to-night, so must take my leave of you; good night.

“I am, yours sincerely,

“LEWIS MORRIS.”

“June 2nd, 1760.

“Dear Sir,—I received yours with the doctor’s letter. I thank him for the compliment in it, which is more owing to his good nature and the love of his country, than to any merit of mine. I know my own weakness, and have nothing to recommend me but perseverance. Our friend Evans is here now (No, he is just gone to Aberystwith to bleed for a fall he had some time ago); he spits blood excessively, and if he doth not take care, it is all over with him. I keep him here on low diet, which is my own regimen, and he is to return in two days to lay our heads together about some very ancient affairs which he has brought here, and which few people in the world know any thing of. It is a pity that some Briton with a heavy purse did not assist him, ‘Anhawdd yw pobî heb flawd. Fe a ellir yfed yr afon, ond nid ellir bwytta mor dorlan’; and these kind of studies require a clear head, void of all care for sustenance of life. Evans is a man that would do wonders if he was independent in the world; and he has done wonders as it is, though he is obliged sometimes to think of to-morrow. I send you the boys back, and I hope to hear from you, that you have attacked that Goliath Camden in his heel, or some vulnerable part; and, like little David, you will give a good account of him by and bye. The edition I think you have got of him is his first, A.D. 1585, where you have him unguarded and without armour. Begin with his

Celtic words, which he endeavours to explain by the Welsh, and you will see that he knew nothing of the matter, though he is so positive about our etymologies and antiquities. Why should we bear abuse, if we can defend ourselves against ancient authors? I am to-day tired with poring over old things. I may possibly say a little more in my next, which shall come with the doctor's letter by the bard, when his day comes.

"I am, yours sincerely,

"LEWIS MORRIS."

"Penbryn, June 5th, 1760.

"Dear Sir,—Time runs on very fast, and I am afraid we shall die like other men, and be buried among the herd, without doing any thing to preserve our names, no more than modryb Ellyw o'r ty bach ar y mynydd. This is a mortification to think of. Take Camden, then, in one hand, and animadvert upon him at the hours you can spare from Homer and Virgil. Ask him how he came to use the fallacy of deriving Servius Gessi (*virī fortes*) from 'gwas dewr'? Might not 'gwas llwfr' here fit us as well as 'gwas dewr'? for the comparison is between 'Gessi' and 'gwas', and so on, and room enough for you to play your great guns against the enemy. 'Dyna ichwi lythyr y doctor. Ffei! nid felly y mae.' He wonders to see any of his countrymen to have more knowledge than an English old woman. It is the love of his country that causes it. Love is blind, and hides faults, and he is very partial. We shall hear what Mr. Pegge says; more doubts and objections, I suppose. 'Calon Sais wrth Gymro.'

"I am afraid there are few Lelands and Seldens now-a-days, that can bear to hear an ancient Briton praised. Bid a fynno, sefwch wrth eich tacclau ag amddiffynnwch eich henafiaid.

"I shall say nothing of the curious collections our friend Evans has in his budget. I have moidered my head in copying some of them, and I can write no more but that

" I am, yours sincerely,

" LEWIS MORRIS."

(To be continued.)

EPIGRAMS FROM THE OLD POETS.

No. 1.

GWGAWN AB RHYS.

Deunaw o gampau dawnus
 A roed i Wgawn ab Rhus ;
 Ond un camp ddrwg ar Wgawn
 Sy 'n andwyaw 'r deunaw dawn.

NOTES OF AN ORATION,

DELIVERED BY

GWALCHMAI AT THE WREXHAM EISTEDDFOD,
IN 1876.

(WE are indebted to Mr. W. Cadwaladr Davies, of Bangor, for the following carefully prepared transcripts of portions of the Oration.)

Every age and country has its own national customs and institutions. Whether their tendency be for good or evil, they so intertwine themselves with the affections of the people as to render it impossible to uproot or destroy them. Nor are the Welsh in this respect less impressible than other nations. They have had their peculiar observances and customs from the earliest period of their history; and it is acknowledged by every credible historian that the *Eisteddfod* is one of the oldest literary institutions in existence. Its gatherings were the Olympian festivities of Britain. The *Cymry*, we repeat, had their bardic and musical assemblies while as yet the nations by whom they were surrounded lay buried in the depths of heathenism and degradation.

The *Eisteddfod*, by its very name, introduces us to the *seat of judgment* and the *senate of the nation*. In accordance with our Cymric laws, it was of a three-fold character—a triad in its constitution. There was the *Royal*, where laws were enacted; that of *Justice*, where criminals were tried and lawsuits decided; and the *Bardic*, established in accordance with the chartered rights and customs of the bards of the Isle of Britain, and held for the purpose of promoting the cultivation of poetry, music, and high art. In the time of

Edward I, according to the statute of Rhuddlan, enacted at the union of the two countries under the same sovereign, the functions of the first named were handed over to the Lords and Commons of England in Parliament assembled; those of the second passed to our Courts of Judicature for administration; but those of the last remain to the present day unalienated, and form an integral portion of our national constitution; as was proved in the reigns of Henry VII, Henry VIII, and Elizabeth, as well as in later times.

The Gorsedd was the original institution; and it may be compared to a tree dividing into two branches. These are *the Eisteddfod* and *the Chair*. *The Gorsedd* was the stem; *the Eisteddfod* and *the Chair*, the branches growing out of it. And yet, as of yore, they form but one institution. The *Eisteddfod* was established in the reign of *Owain Ffinddu ab Macsen Wledig*, on the departure of the Romans from Britain. But the *Gorsedd* dates as far back as the time of *Prydain ab Aedd Mawr*, about a thousand years before the Christian era.

There were three kinds of *Eisteddfodau*: *Gorsedd Gyfarch*, *Gorsedd Hawl*, and *Gorsedd Gyfallwy*. The consent of the nation could be determined and ratified *only* by this three-fold council.

There were four *Bardic Chairs* established—the Chair of *Morganwg, Gwent, Ewas*, and *Ystrad Yw*; the Chair of *Deheubarth, Dyfed*, and *Ceredigion*; the Chair of *Powys* and *Gwynedd* above the *Conway*; and the Chair of *Gwynedd, Mona*, and *Manaw*. London, Armorica, and Devonshire, were included in the district of *Morganwg*. Each had its motto or pass-word and was held on one of the *albanau*, when bards, ovates, and druids graduated according to their respective gifts and offices. Here it was that the competitive principle was brought into play and carefully introduced into every department.

We shall not be trespassing too far, perhaps, if we here point out, with respect to the development of the competitive principle, introduced into so many organisations in England and other countries, that all are indebted for the idea to the old Cymric Eisteddfod, however loth they may be to acknowledge the source whence they derived it.

We must add a word or two on the continuance of our language and national customs. The question is often asked, "How long will the Welsh language continue to be spoken?" By some, the number of its days is glibly predicted; while by others, the cry is vociferously raised: "Oes y byd i'r Iaith Gymraeg." We reply: Language is the gift of God; and He only who gave, can take it away. Its annihilation is not to be effected by means of human laws. When its usefulness is gone, it will be annihilated,—but not till then. And when the work is to be done, it will be done almost imperceptibly. The speech of a people will linger on after its fate is sealed. Even when in a moribund condition, it will still struggle for renewed vitality. And when at last it has ceased its utterances, its echoes will continue to resound amid the mountains and valleys of its ancient home. The machinery of Providence—so large is it—takes a longer period to perform one revolution than the petty machinery of man to make a hundred.

Many and various have been the attempts to extirpate the Welsh language. There was the irruption of the Roman conqueror into our land, about the time of the introduction of Christianity, and his powerful sway here for at least four centuries. What prophecies were then uttered respecting its extinction! But they proved false, in the event. The Roman was powerless, as far as we can learn, to change the name of even sea or hill, valley or plain, lake or river. It is true that an exception or two may be found here and there. We have

Gallt Domi, from Domitian, and *Aber Swetan*, from Suetonius. But what are these, if we contrast them with the myriad names throughout the country? The Romans departed to their homes scarcely leaving one word behind as a record of their invasion. There was afterwards the attempt of King Edgar in the tenth century. He instituted a law, forbidding the Island of Mona to be called by any other name than *Angles' Isle*, under the penalty of treason. But the ancient 'Mother of Wales' is still known as *Mon*, *the Island of the Mighty*, *the Dark Island*, *the Island of Hu*, etc., just as in the days of old. There was again the landing of the Norman barons in the eleventh century, many of whom, as petty princes, lorded it over the length and breadth of the country. Great were the expectations that they would stamp the language out of the land. But how different again was the event. **Their sons married Welsh** heiresses, and their descendants became Cymric in affection as well as in **language**. And there was yet a fourth attempt at the work of destruction in the harsh laws made by Edward I; but with no better success. Harsher still were the edicts of Henry IV. He enacted that the Welsh language should cease to be spoken at noon on a certain day, under the pains and penalties of high treason. But the old language has laughed them all to scorn. One hundred and twenty years have elapsed since Wyndham, the tourist and historian, after a visit to South Wales, declared that in a century the language would be extinct. The century has come and gone; but the language remains firmer than at the time of the prediction. And where is the Eisteddfod? It is at this moment making *Moel Fama* and *Dyffryn Maelor* to resound with its harmonies, as the strains of *Dafydd ab Gwilym* and *Iolo Goch* rise upwards, or the poetry of *Williams of Pantycelyn*, *Edmund Prys*, *Goronwy Owen*, and *Dewi Wyn*, cleaves the air. But where are the Romans and their language? our oppressors and their bonds? Gone. Gone as

irretrievably as the years that gave them birth. Their place knows them no more.

As we look on the host of rising bards and youthful *literati* that are gathered around, what an incentive do they offer us to become of use in our generation! When we think of the briefness of our sojourn here on earth, how it calls on us to be up and doing! Fourteen years only have elapsed since we met in *Eisteddfod* at Caernarfon; but how have our ranks been thinned in the interval! Many of our best men have fallen; some at their very post. Where are Ab Ithel, Eben Fardd, Caledfryn, Alaw Goch, Talhaiarn, Carn Ingli, Creuddynfab, Rhydderch o Fon, Ioan Emlyn, Glan Alun, Iorwerth Glan Aled, Tegai, Nicander, Emrys, Llanerchydd, Ieuan Alaw, Elis Owain, Alfardd, Owain Gwyrfaï, Glasynys, Rhisiart Ddu, Meurig Idris, I. D. Ffraid, Cynddelw, Macwy Mon, Dewi Arfon, and Taliesin o Eifion, and probably many more? Their departure brings to our memory the stirring lines of Dafydd Ddu Eryri, recited by Caledfryn on the platform of the *Eisteddfod* at Caernarfon:—

“ Gwyro mae fy moel goryn,
Efo 'r allt gyda 'r gwallt gwyn;
Daw eraill feirdd awdurol
Yn fuan, fuan, ar f' ol!”

And now I deem it right to conclude my address with congratulating the patrons and supporters of the great *Eisteddfod* at Wrexham on their great and deserved success; adding only:—

Caed deddfau Iorwerth yn ddinerth weinion,
Ag angau Harri yn ei gynghorion;
Gofynai y nef gofiaw 'n hynafion,
Nes y cai 'n ceraint wiago ein coron;
Dodir mawl ar Dudur Mon—a'r hyn wnaeth;
Dyddiau Rhagluniaeth doddai 'r gelynyon.

Prawf yr Eisteddfod ei bod heb edwi,
Heddyw mae Gwynedd yma i'w gweini,
Ac anadl einioes cenedl o yni,
Awen a thelyn am ei bytholi,
Gwrecsam & 'n wenfflam lawn i—roi ar dân
Y dyrfa allan i'w chyd arfolli !

Tymmor ein heniaith, i'w hirfaith arfer,
A fyddo lewyrch canrifoedd lawer,
Yn groes i galon rhai gwŷr ysgeler
Y dalio 'i gemau i deulu Gomer ;
Genau ein hiaith gan ein Ner,—i'r bobloedd,
Holl oesau 'r bydoedd a'i llais arbeder !

A MUSICAL SCHOLARSHIP FOR WALES.

BY THE EDITOR.

IN the choice of their future profession, we consult our children's tastes and inclinations. To act otherwise would argue a want of judgment, if not feeling. Who would compel his boy, stout though his arm might be, to row against the stream, if the voyage could be made, and the destination attained, by floating with the current? In the same spirit should a nation be educated. Peoples, as well as individuals, have their peculiar bent. Englishmen delight in the manly exercises of cricket, football, boating, and other athletic pastimes. Our Irish neighbours are never so happy as when brandishing their shillelahs at Donnybrook Fair. While our Gallic friends, across the Straits of Dover, have their tastes and predilections consummated in their innumerable *fêtes* and Saints' days. Welshmen, however, turn to poetry and music for the staple of their recreations. It is to the Eisteddfod that they wend their way for

“Their feast of reason and their flow of soul.”

With the harp for his national instrument of music, and a collection of melodies unsurpassed, if not unrivalled, by those of other nations, the Welshman possesses an innate love of music, which may be almost termed his national temperament. In addition to this, he has a language which is at one moment rich in sounds as it is at another musical and soft. If the inclinations, therefore, of a people veer with the advantages they possess, and their tastes incline them to legitimate and worthy objects, by all means let the sails be trimmed and

the helm directed, to give the ship a bearing that will best develop her sailing qualities.

If this love of music by the Welsh people be doubted, enter the Crystal Palace at Sydenham, where, on a certain day, amid the applause of crowded thousands, five hundred men and women of Wales—miners, colliers, quarrymen, artisans, and farm-labourers, with a working blacksmith for their leader—are making the pile to echo with the martial strains of ‘The Men of Harlech’, or the pathos of ‘Ar hyd y Nos’. And why are they there? They have come, and have succeeded in their enterprise, to carry away the one thousand guinea prize, offered by the Directors of the Palace for the best choral singing. They retire to their homes; and where a few years afterwards do we discover some of these same musical competitors? In the depths of an inundated coal mine; amid peril that might shake the stoutest heart and unnerve the strongest arm; fighting hand to hand with death; and, for once, tearing the crown from the old mower’s brow, as they help to deliver their entombed brethren out of his ruthless grasp. The terrible accident at the Tynewydd Colliery needs no repetition here. It is indelibly stamped, with its incidents of heroism, on every Cymric heart. One of the rescuers, Gwilym Thomas, the brave coadjutor of Isaac Pride and Abraham Dodd, was present a few weeks ago, for the second time, at the Crystal Palace, taking part in a concert which, through the patriotic and untiring exertions of Mr. Brinley Richards, was given in aid of these same miners’ fund. Doffing the collier’s dress and donning that of a gentleman, Gwilym Thomas sang a song that might have ranked him as a no mean singer of the day. What country we would ask, besides Wales, could turn out colliers and miners such as these? and what higher proof could we offer, that our mountain land continues

“To be one bright sea of song.”¹

Not only are Welsh men and Welsh women constitutionally lovers of music, but they have proved their capabilities of rising to the highest ranks of vocalists. Madame Edith Wynne, a genuine daughter of Cymru, has held her own for years among the *prime donne* of English singers. Miss Mary Davies, Miss Lizzie Evans, Miss Marian Williams, Miss Mary Jane Williams—we class them alphabetically—are not only fast rising into eminence, but have already distinguished themselves at the Royal Academy. The last mentioned young lady has made rapid strides of late. Eos Morlais and Mr. James Sauvage, with others of our countrymen, are also giving proofs that there is no degeneracy in our Celtic blood. And there are many and many others at this moment in Wales, who are but waiting for the helping hand to bring them out of their retirement, and provide them with suitable training, to become vocalists of a superior if not of the highest order.

Of the advantages of a Scholarship at the Royal Academy of Music for young men and women of Wales, we have convincing proof in our experience of the last few years. Miss Mary Davies, during the three years she enjoyed its emoluments, became an accomplished vocalist. We are enabled to point her out to future aspirants as their model, and bid them follow in her wake. Her success shows the necessity of making the Scholarship a permanent institution. Once established, it will give an impetus to musical education throughout the Principality.

It is to this end that Mr. John Thomas (*Pencerdd Gwallia*)—all honour to him for the work—has issued the prospectus which will be found in our advertising sheets. He proposes

¹ “Mor o gân yw Cymru i gyd.”

The form of the English line may seem awkward; but it arises from the rendering of it into *cynghanedd Sain*.

to raise a thousand pounds by the contributions of the Welsh people; and to devote the interest to found a permanent Scholarship at the Royal Academy, tenable for three years; during which its holder will receive an education of the highest kind, and such as could be had nowhere else. At the end of his tenure, another would be elected for a similar period. And thus Wales would never be without a permanent representative at the Academy.

Fears have been expressed lest this Scholarship should interfere with the success of the Musical Department of the University College of Wales. We apprehend no such untoward event. On the contrary, we feel sure that much benefit will arise to the College from the establishment of a Scholarship at the Royal Academy. The prize will not only give an impetus to college teaching, but it will act as a beacon which, ever kept in the scholar's view, will incite him to new exertions, and to a more devoted practice and study. But were it otherwise, the benefit that would result to Wales in general, by holding out a prize of such importance, and the high advantages it would give the musical student, would more than counterbalance the evil, even if it did take place. To give the sons and daughters of Wales the same advantages as those of England, it is necessary that they should be trained where a staff of professors, consummate in their several departments, are ever at hand, and where the scholars would receive the most classic kind of training.

We trust Mr. John Thomas will meet with the success he so richly deserves, and that a generous and cheerful response will be made to his appeal throughout the length and breadth of the land.

THE PROSPECTS OF EDUCATION IN WALES.

At a meeting of the Cymmrodorion Society held at the Freemasons' Tavern, on Tuesday Evening, February 20th, of the present year, for the purpose of hearing a Lecture on "The Educational Wants of Wales", by Mr. Marchant Williams, one of the Inspectors under the London School Board, the Reverend Mark Pattison, Rector of Lincoln College, Oxford, took the Chair and spoke as follows:—

"My business on this occasion is very easy and short—in fact, nothing more than to introduce the reader of the paper of the evening. The duty of a chairman is to efface himself as much as he can. A chairman is very much in the position of an editor of the classics. Dutch editors seemed in times past chiefly to aim at overlaying the text by bringing into prominence their own learned effusions. Well, I propose, on the contrary, to present my classic with as little comment as possible. I feel it difficult to give any rational account of how I came to occupy the chair at this meeting. I regret to confess that I have not the honour of being a native of the Principality. I have no Cymric blood in my veins, and although my ancestors were not English, it is now such a long time since they came into England, that I must admit myself guilty of the crime—which I suppose is not participated in by any of my audience—of being a Saxon. In my youth, it is true, I was acquainted with your beautiful country, its rivers, hills, and valleys, which are still as ever the charm of artists and poets. At that time, however, I never thought of the people who inhabited that part of the

kingdom, whether they differed from their neighbours or whether they possessed any characteristics peculiar to themselves. I had, of course, read and heard of the names of many of the old bards of Wales—Taliesin, Myrddin, Aneurin, and others. I had also studied the Latin history of the Monk of Monmouth, and other literature bearing on the ancient history of Wales, and I know that the chief English poets derive much of their inspiration from these fragments. Perhaps, however, the true account of my coming here this evening is that it is owing to the request of my friend Mr. Hugh Owen. The circumstances which two or three years ago brought me into acquaintance with Mr. Owen, are, in fact, nearly allied to the subject which will occupy your attention this evening—viz., education in Wales. When I first became associated with a number of gentlemen interested in the University College of Wales, not only was I struck by the intense love of country which they all exhibited, but I was not prepared to find such a number of gentlemen so united in a common desire to raise the people and their country by means of higher education. All of you have heard much of education in England and Scotland. I have no wish to depreciate the rest of the country, but I must say, that in much that I have heard in England and Scotland, there was mixed a large proportion of talk about education, not for its value in itself, but simply as a means of getting on. Great efforts were being made to acquire education for this purpose, and to find in it an outlet for the superfluous energy of the English race. The wish to get on carried the Anglo-Saxon all over the world, but it destroyed the purity, the simplicity, and the nobleness of the desire of education for its own sake. The just appreciation of education, for its own sake, by the gentlemen I have referred to, I have not been accustomed to find in other parts of the country. I have had a great deal to do professionally with

English youth of the higher classes. There is one thing observable in these young men—while many of them were capable of appreciating education for itself, yet in them as a class that desire was a very feeble one. I failed to find in them any just appreciation of learning as it is, or for what it will do, except as a means of getting on in the world. Referring to the debate in the House of Commons on the previous evening, I was much struck with the remarks of Sir John Lubbock, who might be regarded as the foremost representative of Science in the present day. Sir John had said that Natural Science did not receive its fair share of attention in Oxford, and he desired that the Commissioners might have special instructions to further the development of scientific teaching in the University. He also expressed his opinion that Science would never be cultivated in Oxford until Fellowships were attached to it; for no one would teach it unless he were well paid for it. That," said Mr. Pattison, "fell upon me like a cold weight, and yet the truth of it could not be denied. Prizes have been the means by which subjects of study have been kept alive. But I refer to this by way of showing the contrast to what I became acquainted with in those gentlemen who are promoting the University College of Wales with a disinterested spirit, such as I should very much wish to see in those connected with my own University."

At another meeting of the Society, held at the Theatre of the London Institution, Finsbury Circus, on the evening of Saturday, the 18th of May, Professor Rudler, of Aberystwith delivered a Lecture on "The Potter's Art in Britain".

The Chair was occupied by the Right Honourable W. E. Gladstone, M.P., who, on his entrance, was greeted with a burst of acclamation. At the close of Mr. Rudler's Lecture, Mr. Gladstone spoke as follows:—

“ It will certainly be our fault if we leave this place without some fair conception of this most curious art of the potter. It is a subject to which I myself have paid some attention, although not in a scientific or regular manner, but as an observer, a lover, and at one time a collector of these objects (hear, hear); and I should feel very desirous of addressing some remarks upon the subject, but that I am absolutely compelled to leave you in the course of ten minutes. I will, however, just say a word or two upon a portion of what Mr. Rudler has mentioned. I am bound to thank him for having made me acquainted with the operations of the birds of Australia (pointing to the drawing of the nest of the pied-grilling) as pioneers of industry in this great work. It is to me a most singular and interesting fact—though it does not appear that the good example they set in regard to pottery has been followed by the natives—both in connection with the present subject and likewise in connection with natural history, as indicating higher gifts than are usually possessed by birds. When we consider the limited share of the higher gifts usually possessed by birds, it would really appear that, although we may find among insects far more remarkable gifts than we generally find in that region of the animal kingdom which is occupied by birds, it will be difficult to find anything so remarkable as the exhibition of the nests made of clay, put together by birds. Passing onwards, I must quite sustain, so far as I am able, what has been said by the lecturer with regard to the potter’s wheel. We have enjoyed the presence this evening of a gentleman of great distinction, Dr. Schliemann (cheers), to whom you are desirous of paying a tribute of admiration, and to whom all those who are interested in the early stages of human history and human efforts are most deeply indebted. He, like me, is apt to date the beginnings, in many instances at least, of our knowledge from the period of Homer, which may be fixed at somewhere between 1,000 and 1,200 years before Christ, and as the period at which we find the potter’s

art, not in its very earliest stage, but in the stage at which, apparently, the potter's wheel had been just invented and had come into use. It was then a rare object, attracting a great deal of curiosity, and the use of which had not been at all common. Coming from that period to the earliest remains of British art, I am induced to mention two specimens which I myself possess, and which enabled me to follow with peculiar interest the remarks of the lecturer. One of them belongs to the British period, and it agrees essentially with the vessel here represented (pointing to a drawing on the wall marked "Ancient British"). In shape it is exactly the same; in the character of the ornamentation it is the same; and I am induced to make this observation—that the Celtic race, which then possessed this country exclusively, had a very strong natural sense of beauty (hear, hear): in which race the audience here assembled, I hope, feel very great interest. (Cheers.) I trust the lecturer will agree with me in the view I have formed of them from my own specimen, which is that, although it is true the ornamentation upon this vase does not indicate any technical advance, yet it indicates a great natural sense of beauty. (Hear, hear.) The second specimen of ancient pottery I possess is certainly a very curious one, because, after listening to the lecture, I find it belongs to and combines the features of two different periods. It is in shape and character Anglo-Saxon, and it has ornamentation of the same description; also similar bosses, and likewise handles upon it of the description ascribed to Anglo-Norman pottery, while it has the glaze of the same character as vases that are of a later period. With reference to what I have said of the Celtic race, myself being Scotch in blood, and not of the Celtic race at all, I may say without partiality that I am struck by this, that as regards the sense of beauty in their ornamentation I think you come to an improved period of fabrication when you come to these of later ages; yet I think the sense of beauty, to my mind, is by no means so strong in

those specimens marked Anglo-Saxon and Anglo-Norman as in those of the ruder constructions of the British period, and in the ornamentations of that period. I may say that the specimen of the British period I possess is of such a character, that it is very doubtful whether it can have been fired at all, and if it has, it must have been fired in a very imperfect manner. I cannot pass by the name of Wedgwood without a word. Perhaps I am a little given to what is called hero-worship, and Wedgwood is one of the heroes whom I worship. (Cheers.) I do not hesitate to say that I consider Wedgwood, taken altogether, to be the most extraordinary man whose name is recorded in the history of the commercial world. (Applause.) Putting together the whole of his qualities and the whole of his performance, Wedgwood completely revolutionised the character of the fabrics made in England in his period. He recalled into existence the spirit of Greek art. Whatever we may say of earthenware and porcelain manufacture prior to Wedgwood's period, it had never risen to the loftiness of the spirit of Greek art. (Cheers.) If you compare the famous porcelain of Sèvres—the vases of Sèvres—with the vases of Wedgwood, or the forms of Chelsea and Bow work with the forms of Wedgwood, I do not hesitate to say that, in my opinion, they are greatly inferior. If you run your eye along this line of production of the eighteenth century in England (indicating)—although I am not by any means denying there are very good forms in others—those of Wedgwood stand pre-eminent. Although Wedgwood revived Greek art, although he seems to have shown he was not satisfied with the forms of Sèvres, yet he did not revive classical forms in a servile spirit. Though in all his productions you are reminded of Greek art, they are not mere reproductions. His style is strikingly original; and although, as the lecturer has said, he was most powerfully aided by such men as Bentley, yet I may say—

what people have justly said of Queen Elizabeth and her ministers Burleigh and Walsingham—'How came she to have these great ministers?' It was because of her judgment and discrimination which enabled her to bring them around her. (Cheers.) Not only did Wedgwood completely revolutionize the character of the fabrics, but he carried the manufacture of earthenware, which is not porcelain, to by far the highest point which it has ever attained in any country in the world. Before the time of Wedgwood, England was not particularly distinguished in respect of the potter's art, and down to the eighteenth century, on the whole, we were importers and not exporters of pottery; we learnt from the world rather than supplied the world; but from the hour Wedgwood came upon the scene all this was altered, and we became great exporters of pottery; and from St. Petersburg on the one hand to the Mississippi on the other, the name and the productions of Wedgwood became familiar, and were everywhere met with. The crowning triumph that he achieved was this—that continental factories set about the attempted imitation of his works, and the royal factory of Sèvres, richly and largely endowed as it was by State funds, not only condescended to endeavour to rival Wedgwood and his works, but directly imitated them. At the same time, it must be admitted that, great as was the power applied in their department of this art at Sèvres, Sèvres Wedgwood is not equal to the genuine work of Josiah Wedgwood. (Cheers.) Those who love the art of the potter and his works should ever bear in veneration the name of Wedgwood. (Applause.) There is a very curious circumstance in connection with Worcester porcelain I might mention, which I think will be interesting to those who have heard the lecture. Unless I am very much mistaken, the Worcester porcelain works were distinguished from most of the factories of the day by their self-supporting character. Chelsea, in a great degree, was

dependent upon the assistance it received from the Duke of Cumberland. The factory at Worcester took its origin from a very curious circumstance. You have heard of Whigs and Tories. In the middle of the last century one of these parties had the upper hand in the elections in the town (a laugh); and I am so impartial in this matter that I have absolutely forgotten which it was. (Laughter.) The party that were undermost founded the Worcester porcelain factory in order to keep together a compact, stout body of voters, that they might regain predominance at elections. I quote from Mr. Binn's history. But what is astonishing to me is, that this strong political infusion into the factory did not utterly spoil the work. I should have feared, in the circumstances, that the workmen, instead of thinking of anything beautiful or likely to give vitality to their works, would have had their thoughts directed to the last or to the coming election. (A laugh.) It is presumptuous of me to endeavour to fill up what I may be pardoned in supposing to be a blank on the part of the lecturer, but I would suggest that the anchor-mark, which Mr. Rudler described as peculiar to Chelsea pottery, may have been derived from the original connection of Chelsea pottery with the Venetian porcelain manufactory. It is a known sign of the Venetian, and there are many resemblances between the Venetian works and those of Chelsea. I am bound now, after what I have said about Worcester, to state that the Worcester people made great use of what the lecturer has called the 'blue checkers mark'. I am afraid I must now convey to you a suspicion which prevails upon my mind of a painful character. I am afraid that the blue checkers mark savoured strongly of forgery, and was intended to convey in an illegitimate manner the notion that this kind of ware was the product of the East. It is a common mark upon Eastern porcelain; and I will give you my reason for fearing this is the case. The Worcester people did not con-

fine themselves even to the marks which are here delineated on the diagrams. I think three have been referred to. I was on one occasion in an auction-room at Christie's, when I had more time for such a purpose than I now have. I noticed there what was manifestly and palpably a Worcester teapot, with a beautiful blue glaze, and flowers in red and gold. I took up this teapot, and to my great astonishment I found upon it the German mark 'Karl Theodor'. I thought this was very singular, and that I should get this old teapot for an 'old song'. I was unable to stay myself, so I commissioned a dealer who was in the room to buy it. I told him that as it had the 'Karl Theodor' mark upon it, it might not be recognised as Worcester work, and that he would most likely get it for a guinea. He got it for under a pound. (Laughter.) If, instead of having the 'Karl Theodor' mark upon it, it had its own Worcester mark, it would have been worth at least five guineas. This was a remarkable illustration of the proverb, 'Honesty is the best policy'. (Laughter, and 'Hear, hear'.) I think it supports my suspicion that the checkers mark was intended to convey to the uninstructed the idea that the work was an Oriental product. There is a great deal to be said upon this subject, even beyond what it was possible for the lecturer to compress into his most interesting discourse. As to what the lecturer has said of the factories at Swansea and Nantgarw, lasting for a very short time in Wales, I can only say that when he mentioned this circumstance, I could not help looking at the emblem represented on the wall, and it occurred to me that the reason was that they were marked with a butterfly—a gay being, born, as Shakespeare says, "to flutter and decay". (Laughter.) I do not know whether the commercial conditions will be favourable or not, but I hope the industry may revive in Wales. (Cheers.) I am quite sure the tastes of the people, which they show in many ways in their wonderful musical

faculties, will be eminently conducive to its excellence. (Cheers.) I wish, in conclusion, to express the strong opinion that I entertain, which matter has hardly come within the scope of the comprehensive lecture, that the fictile art of porcelain is directly a branch of fine art—as truly a branch of fine art as the art of the sculptor, or the art of the painter. I do not say it is as important a branch, or so high a branch, or one by which we may rise so far into the region of the ideal as in sculpture and painting, but, in my opinion, it is strictly a branch of the fine arts. (Hear, hear.) I will tell you why. The representation of the human figure is the crowning point of all fine art in all branches of it. Now, I contend that there are certain specialities in the use and application of the art of making porcelain to the representation of the human figure. You represent the human figure in the solid in porcelain, and you can represent it in the most complicated groups. You are accustomed to see four, five, six, or eight figures put together in groups of porcelain without the smallest sense of impropriety; the combination appears perfectly harmonious. To the sculptor in marble it is almost impossible. Even among the famous works of the ancients—I am speaking of solid figures—it is extremely difficult to find instances where as many as five or six figures have been successfully combined; indeed, it has seldom been attempted. It has been attempted in the famous case of the Dircean Bull at Naples, which is a very unsuccessful attempt, and most unsatisfactory in itself. In the case of porcelain, you will find no difficulty in these combinations; they are perfectly natural and proper. When you produce the human figure in the solid in porcelain, you can combine with it a perfectly free use of colour. That is peculiar to porcelain, and you cannot have it in bronze or in ivory; and even those who have carried furthest the doctrine of the application of colour to sculpture have never proposed

anything more than an extremely limited application of it. The limits of size in dimension in porcelain appear to be fixed by the law of nature. Of porcelain figures so modelled as to be called works of art, the smallest, I think, are between three and four inches high, and then they ascend from about twenty to twenty-four inches; but within these limits of size there is scope for every facility of combination, for every variety of attitude, as well as a free and unrestrained use of colour. It appears to me that this description of production has a peculiar claim to be denominated a branch of fine art on account of those facilities in the expression of the human form, with specialities of colour, which belong to productions of no other description. I commend to you this very humble contribution to what is a very great and important subject, and I will conclude by proposing a vote of thanks to the lecturer." (Loud applause.)

The Bishop of St. Asaph, in moving thanks to the chairman, referred to Mr. Gladstone's sympathy with Wales. He had been a friend of the oppressed in every part of the world. (Loud cheers.) He had been a friend of an ancient people who had been long neglected. In conclusion, the right rev. speaker trusted that the Society would fix their eyes firmly and continually upon their chairman of that evening, who would—he felt sure—really assist them in their desire to improve the education of the Principality of Wales. (Cheers.)

Mr. Gladstone, in reply, said he was very much touched by the appeal that had been made by the Bishop of St. Asaph, and was fully alive to the importance of the subject upon which he had spoken. In this country, happily, they were not bound to set up sharp distinctions of nationality; at the same time, he was obliged to echo the words of the Bishop, and to say that he did not think either the State or the public thought that the nationality of Wales had, upon

the whole, obtained a perfect, just, and due recognition. They had by their Society achieved a good deal, and he rejoiced to think that the Bishop of St. Asaph and others would encourage them in their work; but there was much to be done in order to develop freely those abundant capabilities for every kind of excellence which were freely scattered over the whole length and breadth of Wales. This was his deliberate and impartial opinion, and he earnestly hoped that he might be allowed to co-operate with the Bishop and others for the purpose of giving effect to his views. (Loud cheers.)

As the right hon. gentleman left the theatre, the audience again rose and warmly cheered him.

From the remarks both of Mr. Pattison and Mr. Gladstone, we may look forward hopefully to brighter days for Wales. St. David's College, at Lampeter, and the University College of Wales, at Aberystwith, are up and doing. The approaching jubilee of the former, while terminating one era of its existence, will, we trust, be the commencement of another of a loftier character. We are anticipating great educational benefits from a friendly rivalry between the two institutions. A proposition has been advanced by some of the best friends of both, that they should make common cause in their appeal to Government, and endeavour to obtain University powers whereby the same Board may examine and confer degrees upon their respective students.

Reviews of Books.

LECTURES ON CELTIC PHILOLOGY. By JOHN RHYS. Trübner, London. 1877.

WHILE its sheets were yet flying through the press, we were permitted to examine portions of these Lectures of Mr. Rhys, and to make quotations for the *Cymmrodor*. We then offered our hearty congratulations both to author and readers for the valuable additions the book made to Celtic philology. Now that we have it before us in its completeness, we not only endorse our previous judgment, but we would add considerably to the high praise we then gave. Mr. Rhys has already made important discoveries in deciphering the early forms of our Cymric tongue and the laws by which consonantal mutations are governed; and we predict, now that the first sods have been turned up, that we shall have something like a royal rail-road through the territory of the Celtic languages. We impress on every Cymric student, be he an advanced scholar, or a mere beginner, the necessity of a careful study of these valuable Lectures. The first edition is, we understand, nearly expended.

We take this opportunity of heartily congratulating Mr. Rhys on his appointment to the Celtic Chair at Oxford. Even in these degenerate days, merit is often acknowledged and rewarded. Despite the wail of the

“ . . . Laudator temporis acti,”

Time's wheel, in its revolutions, often raises aloft 'the right man into the right place'. Our space will not allow us to lengthen this short notice either of Mr. Rhys, or of his Lectures; but our readers need not be troubled at that. We shall hear of him again.

THE EPIC OF HADES. By the Author of *Songs of Two Worlds*.

Henry S. King and Co., London. 1877. ·

THIS work completes Mr. Morris's beautiful poem, and will add greatly to his fame. Although the subject is foreign to the purposes of *Y Cymmrodor*, it is impossible not to make mention of any work of importance by the great-grandson of our celebrated antiquary, poet, and philologist, Lewis Morris — *Y Llew* of the last century.

No mere make-believe, the poetry of this volume is thoroughly genuine. We have read it throughout with no common interest; but we confess our deepest sympathies are with *Phædra*. Exquisite, indeed, is Mr. Morris's description of a storm in that admirable little poem. We feel we must quote the following passage :—

“ . . . But on the verge,
 As I cast my eyes, a vast and purple wall
 Swelled swiftly towards the shore; the lesser waves
 Sank as it came, and to its toppling crest
 The spume-flecked waters, from the strand drawn back,
 Left dry the yellow shore. Onward it came,
 Hoarse, capped with breaking foam, lurid, immense,
 Rearing its dreadful height. . . .
 . . . Then like a bull
 Upon the windy level of the plain
 Lashing himself to rage, the furious wave,
 Poising itself a moment, tossing high
 Its wind-vexed crest, dashed downward on the sand
 With a stamp, with a rush, with a roar.”

If “good wine needs no bush”, it is a work of supererogation to commend poetry such as this.

THE LITERATURE OF THE KYMRY. By THOMAS STEPHENS.
 Second Edition. Edited by the REV. D. SILVAN EVANS,
 B.D. With a Life of the Author, by B. T. WILLIAMS,
 Esq., Q.C. Longmans, Green, and Co., London. 1876.

THE *Literature of the Kymry*, by Mr. Stephens, is so well known and appreciated as to require no eulogy from us. That it is not perfect—nay, that it is in places a very imperfect production—we are aware. As a pioneer, however, and the leader of a long train of diggers and delvers into our Cymric literature, Mr. Stephens has wrought well, and bestowed upon his countrymen an invaluable boon. The author has cleared the way, and every Welsh scholar will be grateful for the help rendered him towards unravelling the intricacies of our old prose and poetry writers. It would require volumes to open up the extensive domain of Cymric literature; and years must elapse before the work can be accomplished. But it will be done. Among all the Indo-European languages, there is none that lays a firmer hold of linguistic scholarship than the Celtic, especially in its Cymric form. It has a literature also to be developed, that will one day surprise the cavillers who are ever taunting us for our want of it. We hail, therefore, with no little satisfaction, the re-appearance of a book, that will not only assist in enlisting and marshalling many a new scholar under our Celtic banner, but speed him on his march.

The work is carefully edited, but only edited, by Mr. Silvan Evans. Scarcely anything has been added to the original text. We exceedingly regret this. The book was placed in the right hands for revision and alteration. The accumulated labours of author and editor would have added greatly to its value, even if they had not made it all we could wish. Still we are thankful for it in its present state.

The 'Life', by the Recorder of Carmarthen, is excellent.

It portrays the man as well as the scholar. And so should it ever be with biographies. Authors intertwine themselves with our thoughts and affections. We are anxious for intimate acquaintance with their persons, their haunts, their daily life, and even their foibles. Mr. Williams has done all this, entering, as far as it was proper to enter, into the inner life of the man; and he has done it well. It affords us no little satisfaction to find that the expounder of our Cymric literature was not one that

“ Varied from the kindly race of men”;

but an amiable and benevolent patron of our rising *literati*, and a friend of humanity even in its lowest forms. The episode of “The Welsh Writer and Bard”, at page xxxi, is so graphically given by Mr. Williams, that we must henceforth style him the ‘Recorder of touching incidents in human life’, as well as the ‘Recorder of Carmarthen’.

The volume is an exceedingly handsome one, and has an excellent portrait of Mr. Stephens,—just such a volume as we should expect from the house of the Messrs. Longman.

THE MABINOIGION, translated, with Notes, by LADY CHARLOTTE GUEST. B. Quaritch, London. 1877.

OF the many places of interest in which London abounds, there is none more deserving of a visit than Mr. Quaritch's great book-shop in Piccadilly. If the visitor be an admirer of rare old books, and of Aldine and Elzevir editions; or if he be devoted to linguistic studies, he need not fear but that he will be gratified to the utmost. Ere he enters he will find the windows crowded with large folios, royal and imperial, nay, with larger still, if larger there be; each seeming as though it would thrust its next neighbour into the street. Making his way within, he will find the same wonderful gathering of duodecimos, octavos, and quartos; shelf rising above shelf, and heap over heap:—

Books to the right of him,
 Books to the left of him,
 Books in the front of him,
 Bound, gilt, and lettered.

And as he goes still onward, he will reach a part of the shop considerably raised above the rest, where the Bookseller himself sits at a table, not exactly a

“Rex Æolus antro,”

but rather the personification of the ruler of Olympus, swaying his attendant gods. This impression will be confirmed, as he turns round and beholds the myriads that are gathered around him, in the shape of glorious conceptions and imaginations wrought and hammered into form by the mighty men whose works are strewn around. Among them he will find a host of Celtic lineage—Aneurin, Taliesin, Llywarch Hen, Gwalchmai, with a long retinue reaching down to Goronwy Owen, the greatest of modern Cymric poets. And it is because he deals thus largely in Welsh books, that we dwell on Mr. Quaritch's extraordinary place of business.

But this is not all. Mr. Quaritch is an enterprising publisher; and we could not adduce a better proof of it than this beautiful edition of Lady Charlotte Guest's Translation of the *Mabinogion*. Although the linguistic character of the work is destroyed by the excision of the Cymric original, it is still most valuable—unrivalled as it is as a specimen of the chivalrous and romantic legends of the Middle Ages. It is well known how popular the Arthurian stories have become through the graphic illustrations of Mr. Tennyson; this book will be deemed, therefore, an invaluable acquisition by the many admirers of the poet.

The typography and illustrations are of a high character—we had almost said, equal to those of the former edition; and seeing that the work has been brought within reach of a wide class of readers, by means of a moderate price, we predict a

large sale. Not only will it be more generally read, but a farther use will be made of its contents. We would not have the deeds of Arthur and his knights desecrated or turned to ignoble uses, but they will be made to supply the basis for many a fairy tale and *libretto* of an opera. Verily Wales is coming into the front!

The talented authoress has fallen into an error in her new preface. The Rev. John Jones (Tegid) was not a Fellow, although at one time a member, of Jesus College, Oxford.

THE GOSSIPING GUIDE TO WALES. By ASKEW ROBERTS.

London: Hodder and Stoughton; Oswestry: Woodall and Venables. 1877.

AN enlarged edition of this little book has just appeared, with at least twelve maps besides engravings. We have perused its multifarious contents with more than ordinary interest; and we can thoroughly recommend it to the tourist as an instructive and pleasant companion in rambles through North Wales. While professing to deal only with gossip, it gives valuable and reliable information. The writer touches scarcely a spot that he does not reanimate with life. Description, history, anecdote, and poetry, flow from his pen as though they would chase one another for the precedence. The old heroes renew their prowess, and the bards re-sing their songs. In short, the "Gossip" is exactly what we would recommend to one seeking recreation and rest from the worries of daily life amid romantic and quiet scenery.

There are a few things, however, that we are sure its careful editor will correct in a future edition,—and we trust there will be many. His Glossary is not altogether accurate, *Dyfrdwy* is given as derived from *dyfr* and *du*, 'black water'. But the beautiful Cymric name of the Dee comes from

dwfr and *dwy*, 'divine or sacred water'. *Hafod-tai* is translated 'summer-farms', although the term contains nothing that can possibly imply 'farms'. *Llafar* is made to mean 'sonorous, applied to a brook, etc.' Whereas *llafar* is simply 'speech', and can only be applied to a brook figuratively, as by the English poet, when he calls it:—

"The babbling brook."

These, however, are pardonable errors. Not so the following; and we protest against the desecration of Myfanwy's Castle into a rookery. In page 62, the heading of 'Stage II' is thus given:—"The Vale of Llangollen and Crow Castle." It is true that the author tells us, further on, that this Anglicised appellation of *Castell Dinas Brân*, 'the Castle of the City of Brennus,' is a vulgar one; but why adopt it in the heading of his chapter? We love the name of Myfanwy. A heroine of the twelfth century, her praises are handed down by her poet-lover in exquisite verse. Her love-story has also been admirably told by a poet of the present day. But although her castle is a ruin, there is no reason why its name should be a bye-word.

GLÂN-ALARCH, HIS SILENCE AND SONG. By EMILY PFEIFFER.
Henry S. King and Co., London. 1877.

THERE are some beautiful thoughts strewn over the pages of this book; and the volume will undoubtedly give its authoress a niche in the temple of song. The fair writer, however, scarcely does herself justice from want of condensation. Conceptions of a rare kind may be lost amid the verbiage of a sentence, just as we have known fruit, rich and ripe, lost amid the too abundant foliage of a tree. If Mrs. Pfeiffer will defer to our opinion, we believe we can predict far greater success on a future occasion, and that she will give us a poem worthy of herself and of Wales. Our advice is to

lop here and prune there, that the rich, ruddy grapes may be exposed to view.

How felicitous in its expression, for instance, is the following line :—

“The smile which doubles all he gives.”

Nor less so is the following passage :—

“ . . . She swept from out the hall,
Proud and uplifted as a wave that rears
Its foam-capped crest, and glides before the storm ;
But glides before the storm to break at last,
To sink, and to subside in helpless ruin ! ”

Had we space, we could transplant many and many a flower out of this volume into our pages ; but we are compelled to content ourselves with what we have already given.

We have tendered Mrs. Pfeiffer advice, and we hope it will be taken in the spirit with which it is offered. But we must go further, and express our strong dislike to the liberty she takes in her book with our Welsh nomenclature. *Glân-Alarch* is not Cymric in its formation, and sounds discordantly in our ears. It would have been better if both circumflex and hyphen had been discarded. *Eurien* has the appearance of a Greek word, prefixed, as it is, with *eu* ; whereas *Urien* would have been thoroughly Welsh. *Modwyth*, on the other hand, is gifted with a Saxon affix. *Crag-Eyrie* again is English, although *Crag* is derived from the Celtic *craig*. Is *Moelwythfa* softer, or does it contain fewer consonants than *Moelwyddfa* ? There is no consonant in any language softer than the *dd* of the Welsh. *Cynorac* has the accent on the antepenultimate syllable, whereas all Welsh words carry it on the penult. There are other equally unfortunate modifications of Welsh names in the volume. These, perhaps, may be deemed but slight blemishes ; they are, however, best avoided, as they offend our Cymric prejudices.

EGYPT, A POEM, to which are added other Poems and Songs.

By JOHN H. DAVIES, B.A., late Scholar of Jesus College,
Oxford. E. W. Allen, London. 1876.

THIS poem is one of considerable promise. The writer's delineation of

“ . . . The birth-land of the purple day”

is finely wrought. The poem, it is true, betrays inexperience in authorship; but that is no reason why we should not encourage the aspirant after the honours of Parnassus even in his earliest attempts to climb its difficult heights. Mr. Davies is steadily mounting upwards, and if he perseveres, will ere long reach a lofty elevation. The following little song is beautiful and would almost argue a practised hand:—

“ Eyes so blue, eyes so blue,
Laughing, loving, fond, and true,
How I fear to gaze in you,
To gaze in you,
Eyes so blue !

“ Golden hair, golden hair,
O your sheeny braids so rare
Soon will drive me to despair.
To despair,
Golden hair !

“ Sunny smile, sunny smile,
With a more than mortal wile
You bewitch me, you beguile,
You beguile,
Sunny smile !

“ Lips so red, lips so red,
Roses ne'er such fragrance shed ;
I'd wake to kiss you were I dead.
Were I dead,
Lips so red.”

We must speak highly also of the poem entitled, “St. David's Head”.

Literary Intelligence.

ST. DAVID'S COLLEGE, LAMPETER.—Since some of the foregoing pages were written, the Jubilee Festival at St. David's College, Lampeter, has been held, and the result has proved highly satisfactory.

The College received its first students in the year 1827. Fifty years have thus elapsed. If any of its original *alumni* were present,—and if so, they must have reached, or nearly so, the period allotted to human life,—we can conceive something of the satisfaction with which they would regard the brilliant scene that was being then enacted. As broad streams are formed of narrow threads rising out of mountain tarns, so in its first beginnings the College was scant as well of Professors as of Scholars—the professorial staff consisting only of two, the present Bishop of Llandaff and Dr. Llewelyn, who now holds the office of Principal. Difficulty after difficulty was overcome by the friends and supporters of the College; and it now stands forth a proof of what determination and perseverance can effect. It has, in the present stage of its existence, six professors at work in its various departments, and it gives away some £500 per annum in rewards for accomplished scholarship.

There was present at the Jubilee a numerous band of Cambria's most devoted sons, together with a goodly company of English visitors. Of the Bishops, there were those of Llandaff, St. Asaph, St. David's, and Hereford, with a long array of Deans, Archdeacons, Canons, and other Clergy. Nor was there a lack of the lay aristocracy. Altogether, about four hundred sat down to the luncheon prepared for the occasion.

The proceedings of the day commenced with a procession of the company from the College to the parish church, where an excellent sermon on 2 Tim. iv, 5, "Make full proof of thy ministry," was preached by the Lord Bishop of Hereford. The company then re-formed, and returned to the College to witness the conferring of degrees upon twelve of its students; and then adjourned to a large pavilion, where the banquet had been prepared.

Sir Thomas Lloyd proposed the toast of "The Bishops and Clergy of Wales", remarking that the College had turned out from among its students hundreds of clergymen, whose learning and gentlemanly deportment were of inestimable benefit to the country; and that it had filled up a gap in Welsh educational matters, by providing training for a number of worthy young men who were unable to meet the expense at Universities such as Oxford and Cambridge. He described St. David's as the 'Athens of Wales'. The Bishop of Llandaff returned thanks for his brethren and the other Clergy; remarking, in the course of his speech, that he was surprised that any in that part of the land should go as far as St. Bees, or Birmingham, or any of the 'two-years' institutions of England, when so superior an education was given at Lampeter at the same cost. The Principal proposed the next toast, the 'Visitors of the College'. This was responded to by the Lord Bishop of St. David's. He said that, although the College was one for Divinity purposes, still that that subject occupied but a small portion of the time of the students; and that the standard reached by them equalled that of the candidates for holy orders whom he examined while acting as chaplain to the Archbishop of York. He also declared that the professorial staff was equal to that of any college of the same numbers at Oxford.

Several other clergymen addressed the assembly; among whom were the Lord Bishop of St. Asaph; Dr. Griffith, of

Llandeilo ; Archdeacon North ; Mr. David Pugh, late M.P. for Carmarthen ; Mr. Middleton Evans, etc.

The success of the gathering was undoubted. Such a day was never before witnessed at Lampeter. May it be the harbinger of a bright future in the history of the College !

THE EISTEDDFOD OF 1877, AT CAERNARVON.—Considerable preparations are being made for the forthcoming grand Eisteddfod, which will be held on four successive days, commencing August 21st. Vocalists and instrumentalists of high name are already engaged.

We understand that at least five hundred papers for competition in the various departments of prose, poetry, and musical compositions, have been sent in.

We trust the gathering will be a successful one ; and that in the conduct of the meetings long speeches and long adjudications will be avoided. Let Caernarvon set an example of utilising every moment to the best possible purpose.

VOL. I, PART III.

DECEMBER 1877.

SUPPLEMENT TO

D

Cymmrodor

Embodying the

Transactions

of the Honourable

Society of Cymmrodorion

FOR 1877.

EDITED BY THE

REV. ROBERT JONES, B.A.,

VICAR OF ALL SAINTS', ROTHERHITHE.

PRINTED FOR THE SOCIETY

BY

T. RICHARDS, 37, GREAT QUEEN STREET, W.C.

D Cymmrodor.

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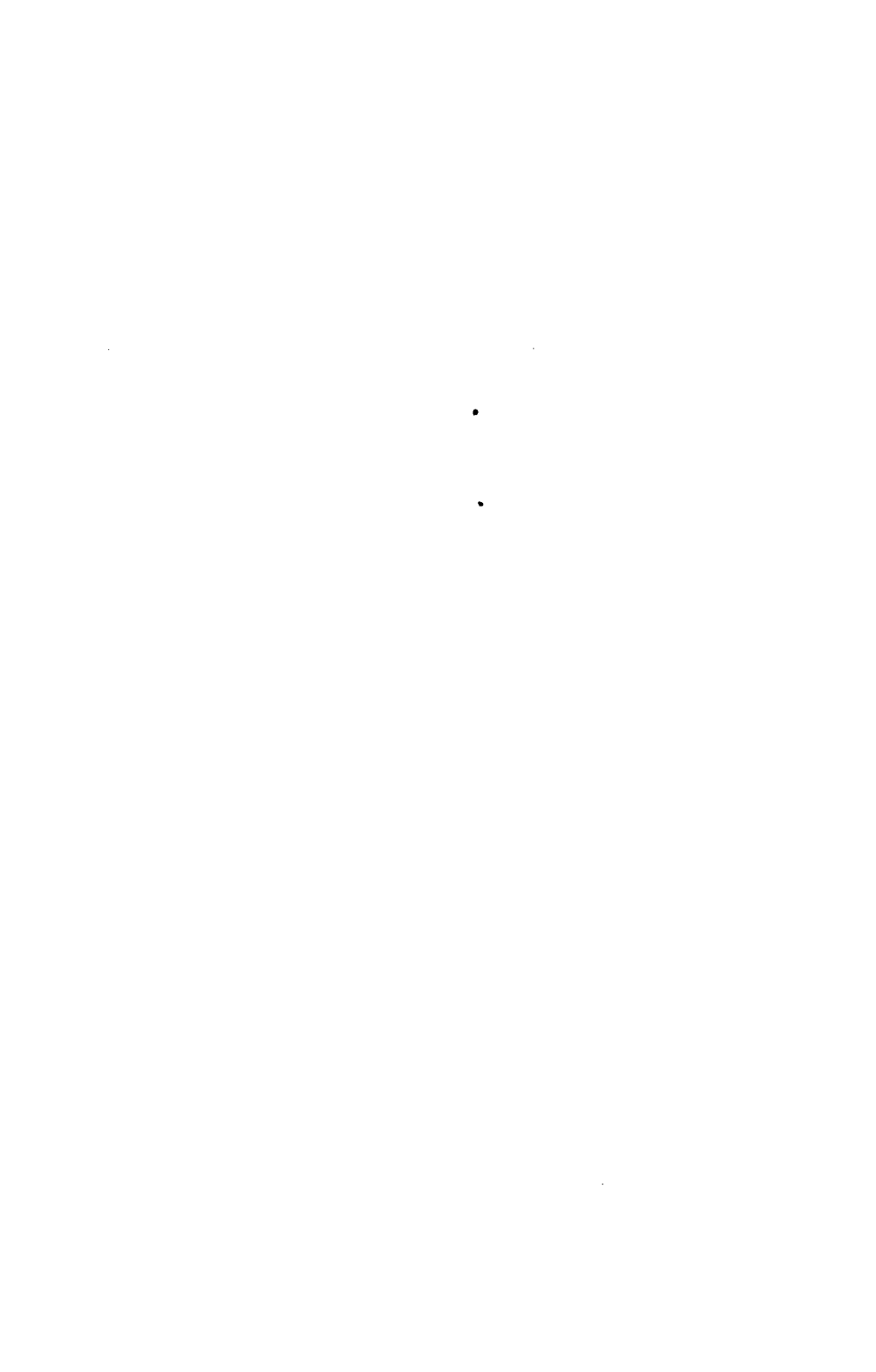
SKETCH
OF THE
HISTORY OF THE CYMMRODORION.



A
SKETCH OF THE HISTORY
OF
THE CYMMRODORION,
INCLUDING A RE-PRINT OF
THE CONSTITUTIONS,
AS ORIGINALLY SETTLED FOR THE USE OF THE
SOCIETY.

PRINTED FOR THE CYMMRODORION SOCIETY,
" " " " " "
T. RICHARDS, 37, GREAT QUEEN STREET, LONDON.

1877.



HISTORY OF THE CYMMRODORION.

THE origin of the Society of Cymmrodorion is lost in the remoteness of the last century. Upwards of fifty years ago, Mr. John Humphreys Parry, the talented Editor of the *Cambro-Briton*, essayed to write a short sketch of its early history; but with the exception of what is contained in a few prefatory remarks, all the information he gives is derived from the "Constitutions" of the Society as printed in 1751. These "Constitutions" we now give to our readers in their entirety, as finally determined upon in 1755.

Still we are not without a gleam of light. That little volume tells us who were the officers and members of the Society. Among them we find Richard Morris, of the Navy Office as President. We know that Mr. Morris took a deep interest in all that was Cymric. He edited two editions of the Welsh Bible. A trustworthy writer of the day speaks of him as "a gentleman well versed in the language and history of his country, and as communicative as he was knowing". His brother, Lewis Morris, is among them and takes a prominent place. He wrote the song that was sung at the admission of members, and aided largely in the formation of the 'Constitutions'. We may be sure that he, the poet, philologist, and antiquary, would bring all his influence to bear on a Society that accorded so well with his literary pursuits. Goronwy Owen again is there. He was appointed its bard, and composed the beautiful ode entitled "*Caniad y Cymmrodorion*", to inaugurate the new Society. William

Vaughan, Esq., of Corsygedol and Nanneu, M.P. for Merionethshire, appears as chief President; and we know from the correspondence of Lewis, Richard, and William Morris, as well as of Goronwy Owen, that he was a liberal patron of the bards and their literature. Mr. David Humphreys holds the position of treasurer; Mr. Daniel Venables appears as its first secretary; soon to be succeeded by the Comptroller of the Mint, Mr. William Parry. He, also, was known to take a warm interest in all that belonged to the Principality. There were other and important persons connected with the first establishment of the Society; but these, we repeat, were its chief promoters.

A few years afterwards Sir Watkin Williams Wynn, at the time one of the Members of Parliament for Shropshire, became the President; and from that period to the present the House of Wynnstay has been connected with the Cymmrodorion, and taken a deep interest in their work.

The Society's Patron has generally been the Prince of Wales.

The chief objects of the Society were the collection and publication of valuable Welsh MSS., the formation of a library of Welsh books, and the discussion of questions affecting the history, antiquities, and language of Wales. In furtherance of these designs, large numbers of MSS. and books were collected. The Society assisted in the publication of important works, among which was Pennant's *British Zoology*. It is said that this latter work involved the Society in considerable difficulties and at length brought about its dissolution. We find it also subscribing for as many as a hundred copies of the Edition of the Welsh Bible then edited by Mr. Morris.

The Meetings of the early Society were of a social, as well as literary, kind. One of the early secretaries prepared for the press a work entitled *Memoirs of the Society of Ancient*

Britons called Cymmrodorion"; and he speaks of it as "established for the promoting of friendship and good understanding among the people of Wales residing in the City of London"; and the curtain is drawn aside in a letter written by Lewis Morris to one of his brothers. Speaking of a friend at one of the meetings, he describes him as seated at the board with a flowing tankard before him, and a long pipe in his mouth, while clouds of ambrosial tobacco-smoke circulated around his head. Still we are sure that these convivialities were not carried out into excesses. The character of the leading members is a sufficient guaranty against such a presumption. Indeed, we read that on one occasion, when a member was found to have drunk too freely, his conduct was met with strong objurgations.

It must be understood, however, that much as conviviality was the custom of that day in all literary gatherings, it was but a secondary object with the Cymmrodorion. While their primary functions were the cultivation of their language, the publication of valuable MSS., and the preservation of their antiquities, they were compelled by their rules to contribute to charitable purposes. The poorer Welsh in the Metropolis stood in great need of assistance at that time, inasmuch as the Law of Settlement pressed heavily upon them.

It was this Law of Settlement that induced several benevolent persons, nearly half a century before, to establish, first, in Hatton Garden, and then on Clerkenwell Green, a school for children born of Welsh parents resident in London. Their purpose in doing so was set forth in the style they gave to their Institution: "*A Society for Supporting a CHARITY SCHOOL for the Instructing, Cloathing, and putting forth Apprentice poor Children descended of Welsh Parents, born in or near London, who have no Parochial Settlement there.*" This school was at a later period removed to Gray's Inn Road, where it remained until the middle of the present century. It is now

located at Ashford, and possesses all the advantages of a salubrious country air.

We mention the circumstances attending the establishment of this school, because its supporters were intimately connected with the Cymmrodorion. Although the latter Society held its meetings, first, at the London Stone Tavern in Cannon Street, and afterwards at the Half Moon Tavern in Cheapside, its home was the School on Clerkenwell Green. It was there that its correspondence was addressed and most of its private affairs carried on. And when the Society, which was revived in the early part of the present century, was again dissolved, its library, MSS., and valuables passed into the possession of the trustees of that school—the Society of Ancient Britons, the name by which it had now come to be called.

Before we proceed further, we here give a *verbatim et literatim* reprint of the "Constitutions" of the first Society. Appended is a list of the officers and members; with the counties where they were born. Montgomeryshire presents the largest number. It has thrice as many as the average number of the other counties. Pembrokeshire has the fewest.

HISTORY OF THE CYMMRODORION.

(Continued.)

THE Society, in its progress, acquired a high reputation, and flourished for years. It was the centre around which Welshmen of character and position gathered for recreation and refreshment. It commemorated the past and discussed the topics of the day, giving an impetus to everything that was national and patriotic. It offered prizes for poetry and other literature. It was under its auspices that Goronwy Owen addressed the Prince of Wales in an ode of great beauty; and, on another occasion, translated the Latin poem of Christopher Smart, a member of the University of Cambridge, into Welsh. This latter poem, in conjunction with the original, was presented to Frederick in the year 1752, and will be found in the first volume of the bard's works, published in London in 1876.

The Society, for the purpose of carrying out its programme, entered upon the task of publishing some important works. It undertook to bear the expense of printing Thomas Pennant's celebrated *British Zoology*.¹ The effort, however, was too Herculean. It broke down under the work, as is always the case when either societies or individuals travel out of their groove. When the pressure came, members absented themselves; the Society, hitherto so flourishing, fell to pieces, and the century closed without an attempt at its revival.

¹ Pennant's *British Zoology* was published in imperial folio. It had nine coloured plates of quadrupeds, and ninety-eight of birds. The first edition was followed by several others.

Strangely enough, it is said on the title-page to be "Published under the inspection of the Cymmrodorion".

An interval of half a century, or nearly so, elapsed before a new Society was established. But in 1820 the Cymric mind in London became anxious to found a new Cymmrodorion Society. Scotland had its gathering there, and Ireland was already represented by the flourishing society of St. Patrick. It was not to be endured, they felt, that Wales, with its rich fund of literature; its celebrated bardic poems; its mineral wealth; and, more than all, its people, descended from the original inhabitants of Britain, should be unrepresented in the Metropolis. Under the presidency of Sir W. W. Wynn¹ of Wynnstay, and through the energetic labours of the late Dr. Owen Pughe, John Humphreys Parry, Thomas Jones, and John Parry (the editor of two volumes of Welsh music), the new Society was ushered in. The following is a *verbatim* copy of its original programme:—

CYMMRODORION :

OR

METROPOLITAN CAMBRIAN INSTITUTION,

ESTABLISHED UNDER THE ROYAL PATRONAGE, JUNE 24TH, 1820.

Cerid doeth yr Encilion.

PRESENT MEMBERS.

Sir W. W. WYNN, Bart., M.P., President.	
Marquis of Anglesey.	Lord Bishop of St. Asaph.
Lord Viscount Bulkeley.	Sir Tho. Mostyn, Bart., M.P.
Lord Viscount Clive.	C. W. W. Wynn, Esq., M.P.
Lord Dynevor.	Davies Gilbert, Esq., M.P.
Lord Kenyon.	Hugh Leycester, Esq.
Lord Bishop of St. David's.	Louis Hayes Petit, Esq.

¹ From the earliest days of the Society the names of the successive Sir W. W. Wynns have been intimately blended with that of the Cymmrodorion, as indeed they have been with every good work connected with the Principality.

Isaac Lloyd Williams, Esq.	Rev. Morgan Hughes.
Job Walden Hanmer, Esq.	Rev. David Jones.
Harcourt Powell, Esq.	Mr. Thomas Jones.
William Owen Pughe, Esq., F.A.S.	Mr. John Parry.
John Humffreys Parry, Esq.	Mr. Thomas Parry.
H. Leigh Thomas, Esq.	Mr. James Davies.
Titus Owen, Esq.	Mr. D. Ellia.
Richard Edmunds, Esq.	Mr. John Propert.
David Jones, Esq.	Mr. Edward Jones.
James Evans, Esq.	Mr. David Davies.
Francis Young, Esq.	Mr. Daniel Morgan.
Rev. William Jones.	Mr. Edward Jones.
Rev. Peter Felix.	Mr. John Jones.
Rev. David Lewis.	Mr. Evan Williams.
Rev. David Morgan.	Mr. J. S. Munden.
Rev. Evan Jones.	Mr. Evan Rees.
Rev. Evan James.	Mr. Meredith Jones.
Rev. D. Daniel.	Mr. Edw. Jones.
	Mr. H. Jones.

<i>Vice-Presidents</i>	{ Presidents and Vice-Presidents of the Provincial Societies.
<i>Librarians</i>	{ R. Edmunds. W. O. Pughe.
<i>Secretary</i>	J. H. Parry.
<i>Treasurer</i>	Thomas Jones.

At the FIRST MEETING, holden at the FREEMASON'S TAVERN,
June 24th, 1820,

IT WAS, amongst other things, RESOLVED.—

That it shall be the paramount aim of this Institution to preserve and illustrate the ancient Remains of Welsh Literature, and to promote its cultivation in the present day by all the means in their power.

That this end be particularly secured—

First.—By collecting ancient Welsh MSS. or copies thereof, or, where that is impracticable, by procuring

accurate Catalogues of all such as are now known to exist.

Secondly.—By collecting printed Books in the Welsh or any other language, that are connected with Wales or its Literature, or with the Literature of its kindred tongues, the Armoric, the Cornish, and Irish.

Thirdly.—By promoting the composition of Original Dissertations and Essays on Welsh History and Literature, to be read at the General Meetings of the Institution.

Fourthly.—By the publication of such Ancient MSS. and Original Compositions, as may be deemed worthy thereof, and also by the republication of scarce works likely to assist the objects of this Institution.

Fifthly.—By promoting and encouraging such modern works of merit as may tend to disseminate a knowledge of the History and Literature of the Principality.

Sixthly.—By corresponding with the Provincial Societies on these subjects, and by such other communications with individuals of learning and talent, as may conduce to the attainment of the ends contemplated by this Institution.

That the Nobility and Gentry, and other respectable persons connected with Wales, be earnestly invited to co-operate in this patriotic design.

And further—

That a Subscription be immediately entered into for accomplishing the objects of the Institution, and that all Subscribers of ONE GUINEA or more annually, or of TEN GUINEAS or more at one time, become Subscribing Members of this Institution.

At the SECOND GENERAL MEETING, holden at the FREEMASON'S
TAVERN, July 18th, 1820,

Sir W. W. WYNN, Bart., PRESIDENT, in the Chair,

IT WAS RESOLVED,—

I. That the ordinary Meetings of the Institution take place monthly, viz., on the first Saturday in every month, at the FREEMASON'S TAVERN, until the Institution be enabled to provide an appropriate room for the purpose.

II. That when an Extraordinary Meeting shall be deemed necessary, due notice thereof be given by the Secretary, both by private communication and public advertisement.

III. That an Annual Meeting, in celebration of the establishment of the Institution, take place at the Freemason's Tavern on the 22nd day of May in every year, unless when it shall happen to be Sunday, and then on the 23rd of the same month.

IV. That the Right Hon. LORD DYNEVOR, C. W. W. WYNN, Esq., M.P., J. W. HANMER, Esq., the Rev. WILLIAM JONES, Rev. MORGAN HUGHES, Rev. DAVID LEWIS, Rev. PETER FELIX, Rev. DAVID MORGAN, Messrs. JAMES EVANS, JOHN PARRY, DAVID JONES, DANIEL MORGAN, THOMAS PARRY, EVAN WILLIAMS, EDWARD JONES, JOHN PROPERT, EDWARD JONES, JAMES DAVIES, and MEREDITH JONES, together with the President, Vice Presidents, Librarians, Secretary, and Treasurer, be nominated to form a Council for the ensuing year, with power to add to their number, for transacting the business of the Institution, any Five of such number to form a Quorum.

V. That the Council do meet every Saturday at Twelve o'clock, at the Freemason's Tavern.

VI. That the Council shall have the power of purchasing Books and MSS., and also of taking Periodical Works and

Provincial Newspapers connected with Wales, at their discretion, and according to the pecuniary means of the Institution.

VII. That the Council be directed to select an appropriate Room; for the purpose of depositing therein such Books, MSS., and Periodical Publications, and that they form Regulations for preserving the same, and for enabling the Members of the Institution to have access thereto.

VIII. That the Council shall have the power of forming such Resolutions from time to time as they shall deem expedient, and that they produce a Report of their Proceedings at every MONTHLY GENERAL MEETING of the INSTITUTION.

IX. That the Secretary be directed to enter into a correspondence with the Secretaries of the other Societies established in Wales for the same purpose, with reference to the objects of this Institution.

X. That a correspondence be also opened with the Celtic, Highland, and Hibernian Societies on the same subjects.

XI. That such Original Dissertations or Essays, as may be produced, agreeably with the Resolution adopted at the First General Meeting, be read at the Monthly General Meetings of the Institution.

XII. That Memoirs of the Institution, comprising such Original Dissertations and Essays, together with a Selection from the Correspondence of the Institution, be occasionally published at the discretion of the Council, under the sanction of a Monthly General Meeting.

XIII. That Members of the Provincial Societies, acting in concert with this, be allowed access to the Reading Room of the Institution on certain conditions, to be prescribed by the Council.

XIV. That the Surviving Members of the Old Society of CYMMRODORION be Honorary Members of this Institution, as well as such persons as have materially contributed to the cause of Welsh Literature, and are not already Subscribing Members of this Institution, at the discretion of the Council.

XV. That the election of Officers and of Members of the Council be made at the Annual Meeting.

XVI. That this Meeting be adjourned to Saturday, the Fifth of August, at Twelve o'clock, to be holden at the Freemasons' Tavern.

XVII. That the Council be directed to give publicity to these Resolutions in such manner as they shall deem proper.

W. W. WYNN.

IT WAS THEN RESOLVED, on the motion of J. W. Hanmer, Esq.,

XVIII. That the thanks of the Meeting be given to the President for his able conduct in the Chair.

By Order of the Meeting,

JOHN HUMFFREYS PARRY,
Secretary.

The following is the copy of a letter from Sir Benjamin Bloomfield, Bart., to the President, in answer to his application for his Majesty's Patronage of the Institution.

"My dear Sir,—I have had the honour to submit your request to the King, and am commanded by his Majesty to express not only his Royal Protection to the revival of any Society for the cultivation of the Welsh language and literature, but to add, that whatever project may be calculated to

give benefit to the principality, cannot fail to receive his Majesty's best support.

"I have the honour to be, my dear Sir,

"Your faithful and obedient Servant,

"Sir W. W. Wynn.

"B. BLOOMFIELD."

N.B. Noblemen and gentlemen resident in the country, who may be desirous of promoting the laudable objects of this National Institution, are respectfully requested to pay their subscriptions to the country bankers in their vicinity, who will have the goodness to remit the same to Messrs. Coutts and Co., Bankers, London, to be placed to the account of the "Cambrian Institution."

All letters on the subject of the Institution are requested to be addressed to the "Secretary of the CAMBRIAN INSTITUTION, Freemasons' Tavern, London."

This second Society seems to have started into life under the fairest auspices. It did not, however, escape the malevolence of some pseudocritics, nor the tooth of envy that ever gnaws at everything generous and patriotic. It was attacked anonymously in the newspapers of the day. "Every individual", says the writer of one of these tirades, "who can boast of a long pedigree, or of a few hundred acres of bog or mountain, appears in the list of vice-presidents". But these attacks, instead of weakening, rather strengthened the movement; for, ere long, there was such an influx of members that it was deemed desirable, for the purpose of insuring the respectability of the Institution, to adopt a new regulation as to the admission of members. None were thenceforward to be admitted, save at the previous recommendation of three subscribers.

The Society held its meetings, in the first instance, at the

Freemasons' Tavern; but, from some cause or other, probably the expense, it removed to 41, Lisle Street, Leicester Fields. While the regular meetings were held, as before, on the first Saturday in every month, meetings were now held on every Saturday. Medals were at this time offered by the Society to the grammar schools in Wales; one for the North and another for the South, for the best essays in the Welsh language on proposed subjects, for the purpose of counteracting the discouragement given to the study of Welsh in the great schools, especially in North Wales.

The re-establishment of the Cymmrodorion had a stirring effect upon the Principality. Ere long, societies were formed in Gwynedd and Powys, resulting in two of the largest and most successful Eisteddfodau ever known in Wales—that of Wrexham, under the presidency of Sir W. W. Wynn, M.P., of Wynnstay, and that of Welshpool, under the presidency of the then Lord Clive, the father of the present Earl of Powis. The former was favoured with the presence of Reginald Heber, afterwards Bishop of Calcutta, whose eloquence delighted the assembly. It was there, too, that the celebrated contest on the harp took place between Richard Roberts of Carnarvon, and Benjamin Connah, the harper of Wynnstay, when, after repeated trials, the former was declared the victor. Some of the best compositions of the present century were the offspring of these two great gatherings.

A Society was now formed, branching from the Cymmrodorion, called the *Canorion*, for the cultivation of *Pennillion* singing. Its meetings were held at the Freemasons' Tavern, and, for a period, were highly successful, giving considerable delight to the lovers of Welsh music.

The Cymmrodorion, to give fresh impetus to their work, offered medals and money at this time to be competed for at various Eisteddfodau, for the best compositions in prose and poetry; and some excellent essays and poems were added to

the *repertoire* of Cymric literature. These works, together with the names of the successful competitors, will be found in the *Transactions of the Cymmrodorion*, which were published under the Society's direction.

The Society, after a vigorous life of thirteen years, held its anniversary at the Freemasons' Hall on the 22nd of May 1833, when Lord Kenyon presided. We mention this particular anniversary, inasmuch as it had developed into an Eisteddfod. After the chairman had spoken he read a letter from Sir John Conroy, addressed to Sir W. W. Wynn, the president, by command of her Royal Highness the Duchess of Kent, expressive of her regret at not being able to attend the meeting with the Princess Victoria, as they were anxious to evince the deep interest they took in all that related to the Principality, where their Royal Highnesses experienced so much affectionate attention from its inhabitants. The Eisteddfod terminated with a national concert.

These are bright eras in the history of the Cymmrodorion. The success of the Society, however, seems to have culminated at this anniversary. It soon afterwards began to show signs of decadence; and, though it lingered on for some time, it gradually withered away, and at length surrendered to its fate. It was numbered with the things of the past. The valuable library and MSS., which had hitherto found a home in the Welsh school in Gray's Inn Lane, were transferred by its remaining friends for safe custody to the library of the British Museum, where they remain to the present day. Although the books and MSS. were not presented to the trustees of the Museum, they are now regarded as their property. Nor should Cymric scholars, however patriotic and national their aspirations, repine at this. They are in the very place where they are the most available for the student and historian.

THE PRESENT SOCIETY.

IN 1873, after a lapse of more than thirty years, the Cymmrodorion Society again sprang into existence in London, under the presidency of Sir Watkin Williams Wynn, Bart., M.P.; and it now numbers among its members some of the leading nobility and clergy, with a strong body of the professional and commercial classes of the Welsh people.

In the year referred to, a number of gentlemen connected with the principality, residing in London, had formed themselves into a committee for raising a fund in aid of the expenses of the South Wales Choral Union, which had successfully competed for the prize trophy, valued at a thousand guineas, and offered by the Directors of the Crystal Palace.

At the conclusion of their labours, the committee held a meeting under the presidency of Mr. J. H. Puleston. There were present Sir Thomas D. Lloyd, Bart., M.P., Mr. G. Osborne Morgan, M.P., Mr. Stephen Evans, Gohebydd, the Rev. Robert Jones, B.A., Rotherhithe; Mr. Hugh Owen, Mr. Brinley Richards, Mr. R. G. Williams, Q.C., and others.

Gohebydd took occasion to allude to the great good done in former years by the Cymmrodorion Society, and proposed "That the then Musical Prize Fund Committee should be the nucleus of a society for the encouragement of literature and the fine arts in Wales." This resolution, having been seconded by Mr. Hugh Owen, and warmly supported by Mr. Puleston and Sir Thos. Lloyd, was unanimously carried.

The revival of the Society was subsequently resolved upon at a meeting held at the Freemasons' Tavern on the 10th of November 1873; the proposal having obtained the cordial acceptance of Welshmen, not only in the Metropolis, but even in Wales. A number of literary men at the Mold Eisteddfod held a meeting, presided over by Mr. J. Ceiriog Hughes, at

which they expressed their gratification "at the prospect of its re-establishment".

The meeting of the 10th November 1873, marks so important an epoch in the history of the Society, that it may be useful to preserve a somewhat extended report of its proceedings. Among those present were Mr. Hugh Owen (Chairman), Mr. W. Jones (Gwrgant), Mr. Morgan Lloyd, Q.C., Mr. B. T. Williams, Mr. R. G. Williams, Mr. Brinley Richards, Mr. Stephen Evans, Mr. J. Griffith (Gohebydd), Rev. R. Jones, Rotherhithe; Rev. E. Jones, of the London Welsh Church; Mr. Ellis Jones, Mr. W. Davies (Mynorydd), Mr. Erasmus Jones, and Mr. Roland Phillips (Honorary Secretary), and the following addresses were given:—

The Chairman said that they had assembled that night for the purpose of inaugurating a new Cymmrodorion Society. The original Society was established in 1755, re-established in 1820, and in 1843 its useful and patriotic labours came to an end, when its books and papers were, with thoughtful wisdom, placed in the British Museum. The records of the Society in past times bear the names of distinguished men, lovers of their country and language; and it is hoped that when the records of the new Society are searched, a century hence, they will be found adorned by the names of men—not a few—whose renown will consist in their having loved their country much and served it well. The suggestion which has led to the formation of the new Society was made by Gohebydd in July last, who, on that occasion, referred to the position held by the Cymmrodorion Society in past years, and the benefits which Wales had derived from its labours. The Eisteddfod, no doubt, answered useful purposes, but there was need of an organisation of a more permanent character, and of wider scope than the Eisteddfod—an organisation to which the Eisteddfod, although under distinct and independent management, might be a valuable auxiliary. The suggestion

of Gohebydd was very warmly received by the meeting referred to, and it was at once resolved, "That the Musical Prize Fund Committee should be the nucleus of a Society for the encouragement of Literature and the Fine Arts in Wales." It would be their duty that night formally to constitute themselves a Council of the Cymmrodorion Society, and then proceed to consider the draft prospectus and rules. The new Cymmrodorion would, from that night, have a tangible existence, and he deemed it an honour to have been called upon to occupy the chair at its first meeting. (Cheers.)

Mr. W. Jones (Gwrgant), on being called upon to address the meeting, was received with cheers. He stood before them, he said, as the only surviving member of the Council of the Old Cymmrodorion Society. (Cheers.) The last meeting held in connection with it was in 1843. He, being the librarian of the Society, had the honour of being present; and, if he remembered aright, the others present on that occasion were the late Marquis of Bute, the Right Hon. Charles W. Wynn, Mr. Rice Trevor, Mr. D. Lewis, Mr. Hugh Hughes, and Mr. John Parry (Bardd Alaw), the secretary. Now that they were about to reorganise the Society once more, he hoped that they could count upon having among its vice-presidents the present Marquis of Bute and the present Mr. Wynn. (Loud cheers.) At that meeting it was resolved that the transactions of the Society should be sent to the British Museum, and he thought that Mr. Parry, the Secretary of the Society, had conveyed there also all the books and papers of the Society. He hoped that was the case, as then they could easily be got at, and undoubtedly they would prove of very great service to the Society. (Cheers.)

Mr. Brinley Richards said he had, in the first place, to make the extremely pleasant announcement to them that he had, at the request of the Committee, written to Sir Watkin W. Wynn, who at once consented to become the President of

the Society, and also promised to contribute towards its fund a handsome sum annually. (Loud applause.) He thought that the Society had a great deal of useful and necessary work to do. For instance, the Society might well put it down as one of its objects to supplement the work of the Eisteddfod. What has become of the many valuable essays and poems that have from time to time been written for our national gatherings? They are not to be found; they were never published, for the simple reason that the writers had not the funds necessary to have them published. Could not, then, the Cymmrodorion Society step forward and supply this great want? That is, could it not be the means of bringing to light some of their old masterpieces, and also assist in having the works of their countrymen, that may in future be written, brought to the knowledge of the literary and artistic world generally? He felt sure that it could; and, on looking upon it in that light, he was prepared to lend it his best support. There was an erroneous notion floating about, he thought, respecting their Eisteddfod. It was never meant to be a warming-pan for mediocre artists or singers. The Eisteddfod was an educational institution; and, besides, it was supposed to afford a wholesome recreation to the people. And, by the way, he held it to be a sad mistake to Anglicise it in the slightest degree. Let the institution be carried on as far as practicable in the old way, and let the Cymmrodorion Society lend a helping hand in preserving our national characteristics, and in bringing native talent to the forefront. Stephens' book on the literature of the Cymry would never have seen the light but for the generosity of Sir John Guest. Let the Cymmrodorion Society, then, be the means of securing to them works of equal worth and merit.

The Rev. Robert Jones, Rotherhithe, next addressed the meeting. He said that about a century or so ago there were three brothers of the name of Morris—*Y Morrisiaid*, as they

were wont to be called. One of them lived in London, another in Ceredigion, and another in Holyhead. Lewis Morris was the author of "Caniad y Gog", etc., and Richard, who held a post in the Navy Office in London, was a warm-hearted Welshman, and assisted in editing the Welsh Bible of his day. The third, William, lived at Holyhead, and was also a great admirer of Welsh literature. Goronwy Owain, their greatest bard, held at that time a curacy in one of the outlying districts of London. These, then, were the persons mainly instrumental in establishing the Cymmrodorion Society. After some allusion to other matters, Mr. Jones ended with saying he looked forward with much pleasure to the time when he might compete for such a distinction as a Fellowship of the Cymmrodorion Society. (Cheers.) Why could not they, as Welshmen, aspire to an F.C.S., just as well as their English friends do to an F.R.S. or to an F.R.G.S., etc. ? Of course, such a title as he was contemplating, should be the reward of exceptional merit, and should not be thrown away upon any aspirant for the distinction. It should be a much-coveted honour ; and if the Society could do anything to promote this step, he felt that it deserved his most active support. (Cheers.)

Gohebydd, being next called upon, detailed to the meeting some particulars respecting the origin of the present movement, and which were alluded to briefly by the chairman at the commencement of the meeting. The need of such a Society as the Cymrodorion was felt by all who had given thought to the subject ; and this institution having for its object the encouraging and the promoting of the interests of Wales and Welshmen in literature, science, and art, he felt convinced that it would enlist very general support, and would thus be the means of doing a vast amount of good service. It might be able to offer prizes for prose and poetical compositions, and especially for works of art ; and,

by affording competitors ample time to execute them, it might succeed in securing for the world something that all Welshmen could look upon with pride and satisfaction. (Cheers.) He was induced to throw out this suggestion by observing that there are at present before the country several subjects for competition which cannot possibly be done justice to in the short time allotted for their preparation. The Society could here, then, fill up a great deficiency by offering prizes for compositions of various kinds, and by extending the time for their preparation.

Mr. Ellis Jones said he was very much pleased to find that the old Cymmrodorion Society was about to be revived, and he was prepared to do his best towards making it a success.

Mr. Stephen Evans said that he and his friend, Mr. Ellis Jones, could not afford to be connected with a failing concern. (Laughter.) No, both of them would do all in their power to avoid having a third collapse. (Cheers.) Their countrymen were huddled up in a remote corner, and one of the first aims of the Society would be to devise the best means of bringing the talent that unquestionably lurks there before the world. There was some important work for them to do, and he felt convinced that they would soon be in possession of the means of carrying out to the full the objects of the Society, as sketched forth in the prospectus. One object of the Society should not be lost sight of—and it was, that occasional meetings should be held under its auspices in the metropolis during the winter months, at which papers of interest, and bearing directly upon matters connected with their country, might be read by some of their friends and fellow-countrymen. These meetings, as a matter of course, would be non-political and unsectarian; and looking, then, at this Society as being responsible for such meetings, he thought it might be made a considerable power among them. (Applause.)

Mr. Morgan Lloyd, Q.C., felt that the Society would be of great service to Wales and his fellow-countrymen, and as such he could not help lending it his most active support. (Cheers.)

Mr. B. T. Williams, Mr. R. G. Williams, Rev. E. Jones, and Mynorydd expressed themselves in a similar manner.

The meeting then separated with a vote of thanks to the Chairman.

THE CONSTITUTION AND RULES.

1. The name of the Society shall be the Cymmrodorion Society.

2. The object of the Society is the encouragement of literature, poetry, music, science, and art, as more immediately connected with Wales.

3. The Society shall consist of a President, Vice-Presidents, Council, a Secretary, a Treasurer, and members. The office of the Council shall be in the Metropolis.

4. The following gentlemen shall constitute the first officers and Council of the Society :—

President—Sir Watkin Williams Wynn, Bart., M.P.

Vice-Presidents.

The Right Hon. Earl Powis.

The Right Rev. The Lord Bishop of St. Asaph.

The Right Rev. The Lord Bishop of Bangor.

The Right Rev. The Lord Bishop of St. David's.

The Right Rev. The Lord Bishop of Llandaff.

The Right Hon. Lord Penrhyn.

The Right Hon. Lord Aberdare.

Sir R. B. W. Bulkeley, Bart., M.P. Mr. Richard Davies, M.P.

Sir Thomas D. Lloyd, Bart., M.P. Mr. Morgan Lloyd, Q.C., M.P.

Bronwydd. Mr. G. Osborne Morgan, Q.C.,

Mr. Charles Bath, Ffynone, Swansea. M.P.

Mr. Love Jones Parry.

Mr. Serjeant Parry, Temple.	Mr. H. Hussey Vivian, M.P.
Mr. J. H. Puleston, M.P.	Major W. Cornwallis West, Lord
The Rev. Canon Stewart Perowne,	Lieutenant, Co. Denbigh.
Cambridge.	Mr. Gwilym Williams, Ponty-
Mr. E. M. Richards.	pridd.
Captain Edmund Verney, R.N.,	Mr. Charles W. Williams Wynn,
Rhianva.	M.P.

Council.

Stephen Evans, Esq., Old Change (Chairman).

Mr. J. W. Bowen, Q.C., Temple.	Mr. William Jones (Gwrgant).
The Rev. D. J. Davies, Merchant	Mr. Lewis Morris, 89, Chancery
Taylor's School.	Lane.
Mr. Wm. Davies (Mynorydd),	Mr. Hugh Owen, Queen Victoria
Euston Road.	Street.
Mr. Joseph Edwards, Robert Street,	Mr. Brinley Richards, Kensington.
N.W.	Mr. H. Lloyd Roberts, Temple.
Mr. David Evans, Watling Street.	Mr. T. A. Roberts, Lincoln's-Inn-
Col. G. Grant Francis, F.S.A.	Fields.
Mr. John Griffith (Gohebydd)	Mr. Howel Thomas, Local Govern-
Mr. Thomas Hamer, Wood Street.	ment Board.
Mr. Ivor James, Thornton Heath.	Mr. John Thomas (Pencerdd Gwa-
Mr. W. D. Jeremy, Lincoln's Inn.	lia).
Mr. Ellis Jones, Queen Victoria	Mr. T. J. Thomas, Queen Victoria
Street.	Street.
The Rev. Evan Jones, Welsh	Mr. B. T. Williams, Q.C., Temple.
Church.	Mr. J. Ignatius Williams, Temple.
The Rev. Robert Jones, B.A.,	Dr. John Williams, University
Rotherhithe.	College.
Mr. Erasmus Jones, Throgmorton	The Rev. R. Williams (Hwfa Mon).
Street.	Mr. R. G. Williams, Q.C.

Editor of Transactions—Rev. Robert Jones, B.A.

Secretary—Mr. C. W. Jones.

Bankers—The Imperial Bank (Limited), Westminster Branch,
Victoria Street.

Corresponding Members for North Wales.

The Rev. D. Silvan Evans, Llanwrin Rectory, Machynlleth.
The Rev. David Howell, The Vicarage, Wrexham.
Mr. J. Ceiriog Hughes, Caerswa, Mont.
Mr. Tegerin Hughes, Llanerchymedd.
Professor Rhys, of the University of Oxford.

Corresponding Members for South Wales.

Mr. W. Downing Evans, Solicitor, Newport, Mon.
The Rev. John Griffith, Rector of Neath.
Mr. J. M. Jones (Ioan Cunllo), Rhydlewisl, Llandyssil.
Mr. W. Rosser, Ynyscynon, Aberdare.

Corresponding Member for Bristol—Owen Parry, Esq.

[*Note.*—It should be remarked that this list contains the names of members and officers as they at present stand in the year 1877.]

5. The Council shall consist of thirty members, and the management of the Society shall be vested in such Council, of whom five shall constitute a quorum.

6. Of the Council one-third shall retire annually, such third to be those who shall have attended the meetings of the Council the least number of times; but to be eligible for re-election.

7. There shall be an Annual General Meeting of the Society, at which the vacancies in the Council through such retirement shall be filled up by the vote of the members present. All vacancies occurring through death or resignation shall, if necessary, be filled up by the Council itself—gentlemen thus chosen to retire at the end of the year, and to form part of the retiring one-third.

8. The qualification of membership shall be the payment of an annual subscription of not less than one guinea, paid in advance. If any member's subscription shall be in arrear for two years, and he shall, on being reminded by the Treasurer or Secretary, fail to pay his subscriptions, his name shall be erased from the list of members.

9. Every member who shall have paid his annual subscription shall be entitled to one copy of the Transactions of the Society, to be delivered free of charge.

10. The Council shall meet on the second Wednesday in every month, except the months of August, September, and October. Extraordinary meetings may be called at the request of five or more members of the Council, upon their giving to the secretary a week's notice in writing, stating the object of such proposed meeting.

11. There shall be held during the winter months occasional meetings, at which the reading of papers (on subjects approved of by the Council), followed by discussions, shall take place. To these meetings every member of the Society shall be at liberty to introduce one friend.

12. The Council may appoint corresponding members for North and South Wales, and for such English provincial towns as shall be deemed expedient—such corresponding members to be *ex-officio* members of the Council. The Council may also from time to time nominate honorary members.

13. The accounts of the Society shall be audited, and an annual statement thereof shall be submitted to the General Annual Meeting of the Society.

Notwithstanding the support accorded to the Society on its revival, some time necessarily elapsed before it obtained such recognition as enabled it fully to carry out its objects, and the launching of a literary work, such as that contemplated in Rule 9.

The Society's operations were for a time limited, but in 1876 it entered upon the publication of its Transactions. In the Report of the Council, presented to the Annual Meeting held on the 22nd of November 1876, the publication of these Transactions is thus alluded to: "It has been determined that the Transactions shall be published under the title of *Y Cymmrodor*, and the Council have much pleasure

in announcing that they have secured the services of the Rev. Robert Jones, B.A., vicar of All Saints, Rotherhithe, as its chief editor, and of a literary committee to assist him, consisting of the Rev. D. Silvan Evans, Mr. B. T. Williams, Q.C., Mr. John Rhys, and Professor Peter."

The editor entered on his task, and the first year's numbers of *Y Cymmrodor*, together with the first and second parts of a reprint of Wm. Salesbury's *Welsh-English Dictionary*, have been distributed to the subscribers. The arrangements proposed with respect to the publication are as follows:—*Y Cymmrodor* to be delivered to members in half-yearly parts, and to form, with a supplement, an annual volume of not less than 400 pages. The parts to be made up of three divisions, each having a separate pagination.

The first to embody the Transactions of the Cymmrodorion with those of kindred societies, historical notices of Eisteddfodau, and of current matters bearing upon the literature, philology, and antiquities of the Cymry; notes on national music; and critiques on books and other Celtic publications.

The second to be devoted to the printing of valuable Welsh MSS.

The third to consist of reprints of rare and interesting works, chiefly in English, connected with the language, literature, or history of Wales.

The different divisions are thus to form independent works of value. The number of pages in the different portions necessarily varying; but each division consisting, as nearly as possible, of a third of the whole.

The meetings of the Society, which have been held up to the present time, are shown in the subjoined list.

LIST OF MEETINGS.

- Nov. 10, 1873.—GENERAL MEETING, held at the Freemasons' Tavern. *Chairman*: Mr. Hugh Owen.
- May 20, 1874.—CONVERSAZIONE, held at the Freemasons' Tavern. *Chairman*: Sir Watkin Wm. Wynn, Bart., M.P.
- June 10.—PAPER ON WELSH POETS AND POETRY, by the Rev. Robert Jones, B.A., at the Freemasons' Tavern. *Chairman*: Mr. J. H. Puleston, M.P.
- March 24, 1875.—PAPER ON THE POSITION OF THE CELTS IN THE JAPHETIC FAMILY OF NATIONS, by Mr. John Rhys, M.A., Her Majesty's Inspector of Schools. *Chairman*: Mr. C. W. W. Wynn, M.P.
- May 11.—PAPER ON WALES IN THE MIDDLE AGES, by Mr. J. Roland Phillips (Hon. Sec.), at the Hall of the Society of Arts, Adelphi. *Chairman*: Mr. J. W. Bowen, Q.C.
- June 1.—PAPER ON EDUCATION IN WALES IN THE 17TH CENTURY, by Mr. Ivor James, at the Hall of the Society of Arts, Adelphi. *Chairman*: Mr. R. G. Williams, Q.C.
- July 2.—LECTURE ON THE NATIONAL MUSIC OF WALES, with musical illustrations, by Mr. Brinley Richards, assisted by Miss Lizzie Evans and Miss Bagnall, at the Institution of the Young Men's Christian Association, Aldersgate Street. *Chairman*: Mr. D. Hanbury Tracy, M.P.
- December 8.—ANNUAL MEETING, held at the Memorial Hall, Farringdon Street. *Chairman*: Mr. Stephen Evans.
- March 23, 1876.—LECTURE ON BARDDONIAETH, by the Rev. R. Williams (Hwfa Mon), at the Memorial Hall, Farringdon Street. *Chairman*: Rev. Robert Jones, B.A.
- April 26.—LECTURE ON WELSH PREACHERS AND PREACHING,

by the Rev. Robert Jones, B.A., at the Memorial Hall, Farringdon Street. *Chairman*: The Rev. R. Williams. (Hwfa Mon.)

June 9.—PAPER ON NATURAL HISTORY MUSEUMS FOR WALES, by Professor Rudler, F.G.S., of the University College of Wales. [Read by the Secretary.] *Chairman*: Professor Ramsay, LL.D., F.R.S.

November 22.—ANNUAL MEETING, held at the Freemasons' Tavern. *Chairman*: The Rev. Robert Jones, B.A.

February 20, 1877.—PAPER ON THE EDUCATIONAL WANTS OF WALES, by Mr. T. M. Williams, B.A., Inspector of Schools for the London School Board. *Chairman*: The Rev. Mark Pattison, B.D., Rector of Lincoln College, Oxford.

May 12.—PAPER on the HISTORY OF THE POTTER'S ART IN BRITAIN, by Professor Rudler, F.G.S. *Chairman*: The Right Hon. W. E. Gladstone, M.P.

May 30.—LECTURE ON COAL CUTTING IN THE RHONDDA VALLEY, by Mr. B. T. Williams, Q.C., Recorder of Carmarthen. *Chairman*: Rev. Robert Jones, B.A.

The following is the Report, read and confirmed at the Annual Meeting on November 28th, 1877, containing the Society's financial statement, with a list of the members:—

REPORT FOR 1876-77.

In presenting their Fourth Annual Report the Council of the Honourable Society of Cymmrodorion announce the accession of forty-eight new Members.

During the past Session the following Papers were read before the Society, namely:—

- (1). February the 20th.—At the Freemasons' Tavern. "On the Educational Wants of Wales," by Mr. T. M. Williams, B.A., Inspector of Schools for the London School Board. The Rev. Mark Pattison, B.D., Rector of Lincoln College, Oxford, in the Chair.
- (2). May the 12th.—At the London Institution. "On the History of the Potter's Art in Britain," by Professor Rudler, F.G.S., illustrated with numerous Specimens of Pottery lent by Mr. Henry Doulton. The Right Hon. W. E. Gladstone, M.P., in the Chair.
- (3). May the 30th.—At the London Institution. "On Coal Cutting in the Rhondda Valley, etc.," by Mr. B. T. Williams, Q.C., Recorder of Carmarthen. The Rev. Robert Jones, Vicar of All Saints, Rotherhithe, in the Chair.

The increased attendance at the Meetings indicates a growing interest in the Society among the Welsh inhabitants of the Metropolis; and this interest is shared by the inhabitants of some of the largest towns in Wales. The Council have, at the present time, under their consideration applications to establish branches in the Principality.

During the year there were issued to the Members the First and Second Parts of *Y Cymmrodor*,—the Record of the Society's Transactions; and two portions of a reprint of William Salesbury's Welsh-English Dictionary; with a portion of the works of Iolo Goch.

In the parts issued appeared an Elegy on the Death of Goronwy Owen, by the author of "The Epic of Hades"; also papers by the late Professor Peter (*Ioan Pedr*) on the Welsh Particles; by Professor Rudler on Museums for Wales; by Mr. Brinley Richards, on the Harp; by Professor Rhys of Oxford on the late Professor Peter; a Welsh Poem by the Rev. R. Williams (*Hwfa Mon*), with an English

Translation; an Essay on William Salesbury by the Editor; together with several minor papers.

Y Cymmrodor contains an interesting History of the two previous Societies of the Cymmrodorion as a preface to its future Transactions.

A Supplement completing the annual issue of the Transactions of the Society is fast going through the press, and will shortly be delivered to the Members. It will contain the closing pages of the History of the Cymmrodorion to the end of the present year, a list of Members, with the Financial Statement for the year.

The Council acknowledge with no little gratification, that the study of Celtic literature—the promotion of which has been one of the principal objects of the Cymmrodorion Society—has now been recognised in all its importance at some of the chief seats of learning. A Celtic Chair has been established at the University of Oxford, to which Mr. John Rhys, one of the Members of the Cymmrodorion Society, has been appointed. And a similar Chair is about to be founded, through the instrumentality of Professor Blackie, at the University of Edinburgh.

The following Resolution has been adopted and the Council are taking steps to carry it out as soon as possible:—

“That with the view of encouraging the study of the Welsh language in Educational Institutions in Wales (such Institutions to be hereafter decided upon by the Council), a Medal, or Medals, be given annually by the Society to the Candidate, or Candidates, who shall stand highest on the List of Competitors examined for the purpose.”

The Council are informed that the great work to which the Rev. D. Silvan Evans, B.D., Rector of Llanwrin, has devoted many years of his life—a compendious Welsh-

English Dictionary—is now ready for the press: and they trust that means may be found speedily to place the work before the public.

They notice also the valuable addition to Welsh Literature of Professor Rhŷs' work, on Welsh Philology, comprising the interesting paper "On the Position of the Celts in the Japhetic Family of Nations", which was read by the Author at one of the early Meetings of the Cymmrodorion.

The Council desire to express their warm sympathy with the movement set on foot by Mr. John Thomas, (*Pencerdd Gualia*), for establishing a permanent Scholarship at the Royal Academy of Music, for natives of Wales; and also with the recognition Welsh talent is receiving in the founding of Scholarships, in the University College of Wales, in memory of Cynddelw, Ieuan, Gwyllt, and Mynyddog.

They have to deplore the great loss the Society has sustained during the year, by death, of their valued contributor, Professor Peter, of Bala, and also of one of their most talented Members, Mr. Richard Davies (*Mynyddog*).

The Council desire to place on record their grateful acknowledgments to the Governors of the London Institution for the use of their Theatre, on the 12th and 30th of May last.

Eighteen Meetings of the Council have been held, and, in accordance with Rule IX, ten gentlemen were elected on the Council to take the place of those whose attendance during the past year had been the least frequent.

The following gentlemen have consented to deliver Lectures during the ensuing Session of 1877-78:—Professor Cowell, Professor Hughes, Professor Rhŷs, Mr. John Thomas, Mr. Aviet Agabeg.

Papers for the forthcoming *Cymmrodor* have been already promised by Professor Rhŷs, Mrs. Walter Anna Thomas, and the Rev. Elias Owen, Diocesan Inspector of Schools. A

series of papers by the last gentleman have been written on "The Birthplaces and Haunts of the Welsh Poets", and placed at the disposal of the Editor of *Y Cymmrodor*.

The Secretary's Financial Statement, which is appended to this Report, has been audited by Messrs. Thomas Hamer and Howel Thomas. It shews the total receipts to have been £148 : 18 : 5½, and the Total Expenditure £132 : 14 : 3½.

The following gentlemen have been elected to the Council, replacing a similar number whose attendance was the least frequent during the past year:—

R. Henry Jenkins, Esq., 16, Abchurch Lane, City, E.C.
 Aviet Agabeg, Esq., 61, Boundary Road, St. John's Wood, N.W.
 John Owens, Esq., India Office, Whitehall, S.W.
 David Lewis, Esq., 3, Essex Court, Temple, E.C.
 T. Marchant Williams, Esq., B.A., 18, Downs Park Road, Hackney, E.

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Griffiths, William, Esq.,	120, Waterloo Road, S.E.
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Jones, John W., Esq.,	Ystrad House, Carmarthen.

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- Peter, Rev. Professor, Bala (deceased).
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- Powell, Thomas, Esq., Fairwater, Taunton.
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	man Sq., W.
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GOSODEDIGAETHAU

ANRHYDEDDUS GYMDEITHAS

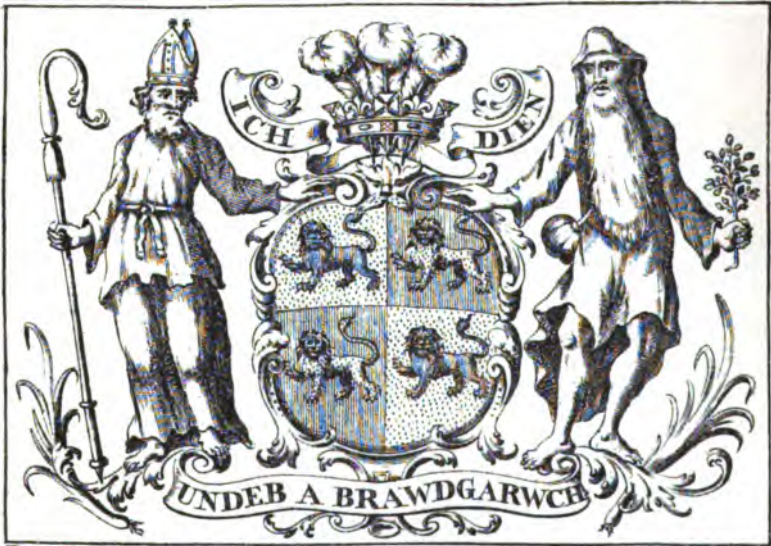
Y

CHAMARODORION

YN

LLUNDAIN.

Dechreuedig ym Mis *Medi*, 1751.



A ail drefnwyd, a Gytunwyd arnynt yn unfryd, ac a Sicrhawyd, gan yr Anrhydeddus y PENLLYWYDD, a'r holl SWYDDOGION eraill, gyd â'r rhan fwyaf o'r CYFEILLION, mewn llawn GYNNULLEIDFA, yn eu Cysarfod misawl, yn Nhafarn *Carreg-Lundain* yn *Cannon-street*, *Ebrill* 4, 1753, ac hefyd yn Nhafarn yr *Hanner-Lleuad* yn *Cheapside*, *Mai* 7, 1755.

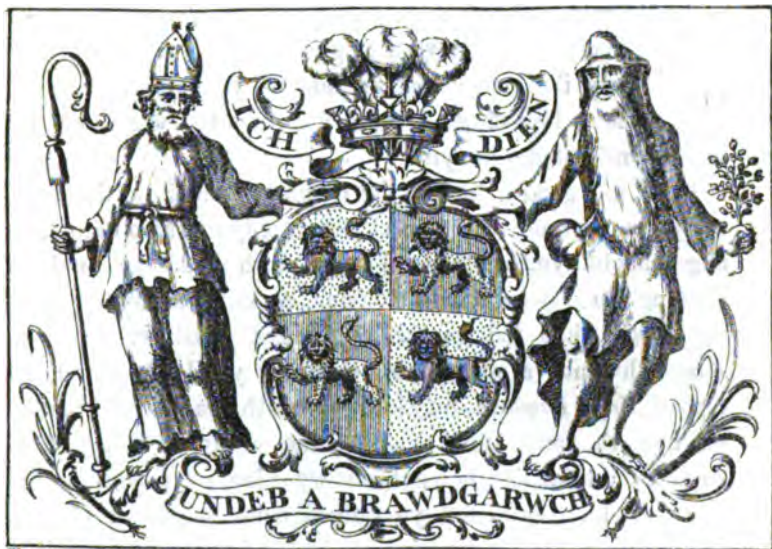
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M DCCLV.

[Pris Swllt.]

CONSTITUTIONS
OF THE HONOURABLE SOCIETY
OF
C P M M R O B O R I O N
IN
L O N D O N .

Begun in the Month of *September*, 1751.



Revised, unanimously Agreed upon, and Confirmed, by the Honourable the CHIEF PRESIDENT, and all the other OFFICERS, and Majority of MEMBERS, in full ASSEMBLY, at their general Monthly Meeting, at the *London-Stone Tavern in Cannon-street*, April 4, 1753, and also at the *Half-Moon Tavern in Cheapside*, May 7, 1755.

L O N D O N :

Printed for the Use of the Society, by *John Oliver* in *Bartholomew-Close*.

M D C C L V .

[Price One Shilling.]

R H A G L Y T H Y R.

Yn dangos mor fuddiol ac Angenrheidiol yw bod
Cymdeithas o *Hen Frutaniaid* yn *Llundain*.

Y MAE gwedi ei blannu yn Naturiaeth Dynol-ryw, Serch a Thueddiad cryf tu ag at Wlad eu genedigaeth, a rhyw Chwant canmoladwy i'w gwneuthur eu hunain yn gydnabyddus â gwir Hanes a Hynafiaeth y bobl y byddont o wir waed ac Achau yn hanfod o honynt.

Eithr nid gwaith hawdd yw dyfod i Iawn sicrwydd yn y cyfryw ymofynion; o blegyd ei fod yn gofyn swrn o barotoad angenrheidiol ymlaen llaw. Fe wyr pawb na ddichon undyn iawn egluro a deongli hen Goffeion, Arferion, a Moesau, neb rhyw bobl, heb fod gantho gymhedrol ddealltwriaeth o'u Hiaith hwynt: a chan mae'r *Gymraeg* yw Iaith Trigolion Cyntaf *Ynys Brydain*, e fyddai yn waith tra anhawdd, neu yn hytrach amnhosibl, chwilio allan yr hynaf o hanesion *Prydain*, i ddim lles, heb gyflawn wybodaeth o'r Iaith yma: A'r peth hwn, er ei fod yn ddigon eglur ynddo ei hun, a gadarnheir ym mhellach trwy awdurdod Gŵr o'r hynottaf yn y rhan yma, cystal a rhannau eraill, o Ddysgeidiaeth; sef y diweddar Esgob *Nicholson*, yr hwn yn ei *Ystoriawl Lyfrgell Seisnig*, sydd yn Canmol ac yn gorchymyn Astudio'r Iaith *Gymraeg*, megis Cyfraid anhepcor i berffeithio Hynafiaethydd *Seisnig*; ac wedi rhoi ei ddarllenydd ar ddeall fod llaweroedd o hen ysgrifeniadau cywraint i'w cael yng *Nghymru* hyd yr

THE
I N T R O D U C T I O N .

Shewing the Usefulness and Necessity of an Association of *Ancient Britons* in *London*.

THERE is implanted in the Nature of Mankind, a strong Attachment to that Country which gave them Birth, and a laudable Curiosity to acquaint themselves with the genuine History and Antiquities of those People from whom they are immediately descended.

But to arrive at any great degree of certainty in these Researches, is an arduous task, and requires certain previous and necessary Qualifications.—No one can be ignorant, that in order to explain the ancient Monuments, Customs, and Manners of any People, a competent Knowledge of their Language is absolutely necessary : And as the *British*, or *Welsh*, is the Language of the original Inhabitants of *Great Britain* ; without a Critical Knowledge of it, it will be found extremely difficult, if not impracticable, to investigate the most ancient *British* Antiquities with any degree of Success. This Observation, sufficiently evident in itself, is likewise supported by the Authority of a Person very eminent in this as well as other Parts of Learning, the late Bishop *Nicholson*, who, in his *English Historical Library*, recommends the Study of the *British* Language, as a necessary Acquisition to compleat an *English* Antiquary : Having advertised his Reader that there are many curious Manuscripts, of a very great Age, still re-

awr hon, mae fe yn dywedyd ym mhellach "Ond ni wiw i ddyn olrhain y cyfryw hen barchedig Relyw oni fedr eu deall pan eu caffo, ac am hynny fod yn llwyr angenrheidiol i'r Hynafiaethydd (oni bydd *Gymro* o enedigaeth) wneuthur ei oreu er cael Cymhesurwydd o Gyfarwyddyd a Gwybodaeth yn y *Frutaniaith* neu'r *Gymraeg*."

Mae'r Byd yn Gyffredinol, cystal ac *Ynys Brydain* yn neillduol, yn dra rhwymedig i'r *Groegiaid* a'r *Rhufeiniaid*, am yr ychydig a'r amherffaith ddarnau o hanes y Cynfyd a draddodafant i lawr i ni; ond pan ystyriom yr anghyfleusdra oedd arnynt hwy yn hyn o beth, gan eu bod yn llwyr ddieithriaid i amryw Ieithioedd y bobl y cymmerent arnynt eu galw yn *Farbariaid*, nid allwn angen na bo genym lawer gwaeth tyb o gywirdeb eu hanesion hwy, a llai o goel arnynt.

Ac nid ydym yn dywedyd mo hyn heb ddifai awdurdod, o blegyd y mae *Wmffre Llwyd*, yr hwn a gyfrifid yn un o Hynafiaethyddion goreu y Deyrnas hon, yn ei lyfr a elwir *Commentarioli Britannicæ Descriptionis Fragmentum*, yn dangos yn eglur mor Amherffaith yw'r holl hanesion y mae'r Ysgrifenyddion *Rhufeinig* yn eu rhoddi ini o'r Ynys hon; ac mor dywyll, o eisiau Cyfarwyddyd yn yr hen *Frutaniaith*.

E fu genym yn wir, agos ym mhob oes er hynny hyd yr awr hon, gryn nifer o wŷr dysgedig a chelfyddgar; *Brutaniaid* o enedigaeth, a haeddant gael clod am yr amser a'r llafur a dreuliasant yn yr Ymofynion hyn: eithr er cymhwysed y gallent fod i'r fath waith ym mhob modd arall, etto o eisiau'r un peth anhepcor hwn, sef Cyflawn gyfarwyddyd yn y *Frutaniaith* neu'r *Gymraeg*, hwy fuant gan belled oddiwrth wneuthur dim a dalai i'w grybwyll tu ag at amlygu Hynafiaeth *Prydain*, a'u bod yn fynych yn euog o Anferth a chywilyddus gangymmeriadau.

Y Diwyd Gelfyddgar *Camden*, ac ymbell un arall y sydd, nas dylid eu cyfrif ym mysg y cyfryw rai; Efe oedd y cyntaf, o'r 'Sgrifenyddion *Seisnig*, a gymmerth yr iawn ffordd ar Astudio Hynafiaeth: "Mae *Plato* (medd ef) yn ei lyfr at

maining in *Wales*; he farther adds, "But it will be to no purpose for a Man to seek out these venerable Remains, unless he be able to understand the Meaning of what he meets with; and therefore it is requisite that our Antiquary, if he be not a Native of *Wales*, should furnish himself with a competent Skill in the *British*, or *Welsh* Language."

The World in general, as well as our Island of *Britain* in particular, is greatly indebted to the *Greeks* and *Romans* for transmitting down to us those few, though imperfect, Fragments of ancient History. But when we reflect upon the Disadvantages they lay under in this respect, as being entire Strangers to the several Languages of those People they affected to call *Barbarous*; the high Opinion we may have entertained of the Accuracy and Credit of their Accounts, will be considerably abated.

Nor is this asserted without good Authority; for *Humphrey Lloyd*, who had the Reputation of being one of the best Antiquaries of this Kingdom, in a Book of his, intituled *Commentarioli Britannicæ Descriptionis Fragmentum*, plainly shews how imperfect all the Accounts of this Island are, which we have from the *Roman* Writers, and how dark, for want of Skill in the old *British* Language.

We have had indeed, in almost every Age since, a great number of learned and ingenious Persons, Natives of *Britain*, who have laudably laid out their Time and Pains in these Researches; but however well qualified they might otherwise have been for a Work of this Nature, yet for want of this Requisite, namely, an intimate acquaintance with the *British*, or *Welsh*, Tongue; they have been so far from contributing anything considerable towards illustrating our *British* Antiquities, that they have frequently committed the most gross and palpable Mistakes.

The diligent and ingenious *Camden*, with a few others, ought here to be excepted: He it was, of *English* Writers,

Cratylus, yn ein hyfforddio i olrhain gwreiddyn Enwau yn yr *Ieithioedd Barbaraid*, canys mai hwynt hwy yw'r hynaf: minnau gan hynny, pan fai raid dyfalu a bwrw amcan ar Dadogaeth geiriau, a arferais yn wastadol wneuthur deunydd o'r *Frutaniaith* neu (fal y gelwir hi weithion) yr *Iaith Gymraeg*, yr hon a siaredid gan y Cyntaf a'r hynaf o drigolion y wlad hon." Yr oedd efe yn gweled mor amhosibl oedd dyfod i ddim sicrwydd yn yr ymofynion hyn,⁵ heb yn gyntaf fod yn gydnabyddus â'r *Frutaniaith*. Gwaith poenus yn ddiau oedd hwn, ond gan iddo ef ei ganfod yn llwyr angenrheidiol i ddwyn i ben yr hyn a gymmerasai yn llaw, fe a'i cymmerth arno'n ewyllysgar, ac a ddaeth o'r diwedd i ryw ychydig o wybodaeth yn yr hen Iaith barchedig honno. Trwy'r Cynhorthwyon hyn, ynghyd â digymmar ddiwydrwydd a chraffder, fe a ddygodd fwy o oleuni ar hanes a Hynafiaeth yr Ynys hon nag a welsid erioed o'r blaen.

Ond er maint oedd buddiol ddatguddiadau y dichlyn a'r diwyd Hynafiaethydd hwn, ac eraill ar ei ol ef, yn y rhan yma o wybodaeth, ni ddatguddiwyd mo'r Cwbl etto: Y mae etto ddigon o waith i Gywraint olrheiniwr Hynafiaeth, a digon o Drysor os myn gymmeryd y boen i chwilio am dano, Ond os mynnir cael Tyciant ar y gwaith, rhaid yw ei gymmeryd yn llaw yn yr iawn ffordd; rhaid cael Cymmedrol wybodaeth o'r *Iaith Gymraeg*. Canys heb yr angenrheidiol barotoad hynny, ni fydd y gwaith onid ofer, y llafur ond difudd.

Rhaid yn wir gyfaddef nad yw gwybodaeth o Ieithioedd, trwy na byddant yn wafanaethgar i'n dwyn i wybodaeth o bethau eraill, ond peth gwag ac ofer; ond nid oes nac achos nac ystyr i haeru'r fath beth yn erbyn yr *Iaith Gymraeg*, fal y mae'r diddysg a'r diwybod yn rhy chwannog i wneuthur; o herwydd er maint y dirfawr golledion nad allai amgen ná'u dioddef trwy Anrheithiau Rhyfel, Camwri amser, a damweiniau eraill, hi eill etto fostio llaweroedd o hen Ysgrifeniadau cywraint a gwerthfawr, mewn Barddoniaeth, Ystoriau, ac amryw Byngciau eraill o Wybodaeth.

who first took the right Method of studying Antiquities. "*Plato*, in his *Cratylus*, says he, directs us to trace the Original of Names to the *Barbarous Tongues*, as being the most antient; and accordingly, in all my Etymologies and Conjectures, I have constant recourse to the *British*, or (as it is now called) the *Welsh Tongue*, which was spoken by the first and most ancient Inhabitants of this Country." He saw the Impossibility of coming at any degree of certainty in these Researches, without being first acquainted with the *British Language*. This was indeed a laborious Task; but as he found it to be necessary to the Execution of his Plan, he cheerfully underwent it, and it seems acquired some Knowledge of that ancient and venerable Language. By these Helps, joined to an uncommon degree of Diligence and Penetration, he reflected more light upon the History and Antiquities of this Island than ever had been done before.

But notwithstanding the many useful Discoveries this accurate and industrious Antiquary, and others after him, have made in this Field of Knowledge, the Subject is far from being exhausted. There is still Employment enough for the curious Inquirer into Antiquity, and abundant Treasure, if he will be at the Pains to search for it. But to prosecute it with Success, a right Method must be pursued; a competent Knowledge of the *British Language* must be attained: Without this necessary and previous Preparation, the Attempt will be vain, the Labour will be fruitless.

It is indeed readily granted that the Knowledge of Languages, where they serve not to convey the Knowledge of Things, is a mean and trifling Accomplishment: But this Objection, so commonly urged by the Ignorant and Unlearned, against the Study of the *British Language*, is without Foundation: For, notwithstanding the Losses it must have sustained by the Devastations of War, the Injuries of Time, and other Casualties, it can still boast of many curious and valuable Manuscripts in Poetry, History, Mythology, &c.

Y mae'r dysgedig a'r celfyddgar Dr. *Wotton*, yr hwn yn ddiddadl oedd ddifai barnwr ar y peth, wrth gyflwyno llyfr o'i waith i'r Gymdeithas o HEN FRUTANIAID, yn tystiolaethu'r peth a ddywedpwyd uchod yn y modd tra hynod hyn. "Genych chwi (medd ef) y mae arferion ac ordinhadau eich Hynafiaid yn gadwedig hyd heddyw, yn Iaith eich Mammau; mae'n arwydd o wir gariad at eich gwlad ddarfod i chwi gadw'r fath Goffadwriaeth cyhyd heb ei ddifrodi. Nid oes gan *Ffraince* ddangosiad yn y byd o'i Chyssefin Iaith cyn amser *Jwl Caesar*; os mynnai'r *Ffrancod* wybod pa'r Iaith a siaradai'r hen *Geilliaid*, rhaid iddynt ymofyn â chwi. Nid oes gan *Ysbaen* ond yr ychydigyn lleiaf o'i Hiaith ddechreuol i frolio o honaw: nid yw gweddillion tlodaidd hen Iaith y *Cantabriaid* mewn un modd yn gymmwys i'w cyffelybu i'ch hen *Drysorau* chwi." Ac nid ei chymwysder i'r dibenion uchod yw unig ganmoliaeth y *Frutaniaith*; mae hi agatfydd ynddi ei hun, cymmaint ei Godidowgrwydd ag un Iaith arferedig arall dan haul: ym Mhybyrwech ei hymadroddion nid ydyw hi islaw yr un: Yng nghysondeb ei chynghaneddau, yr hyn sydd yn ei chymwysu yn arbennig at Brydyddiaeth, mae hi uwch law y rhan fwyaf: ac y mae'n brawf nid bychan o'i chyflawndra, a lleied y mae'n rhwymedig i Ieithioedd eraill, ei bod, heb gymmorth dim geiriau dieithr, yn adrodd yn gyflawn holl ddychymygiadau'r meddwl: a'r hyn fydd ragorgamp arbennig yn perthyn yn neillduol iddi ei hun, er nad ydys yn gyffredin yn craffu arno, ydyw, hawfed gwneuthur o honi eiriau Cyssylltedig, y rhai a wasanaethant nid yn unig i arwyddocau y pethau a grybwyllir, ond hesyd i benodi'n bendant eu prif ansawdd a'u hanianawl Gynneddfau.

Ac er i'r rhan fwyaf o Ieithioedd eraill gael eu newid a'u llygru fal nad ellid mewn amser ond rhy brin eu deall, mae genym ni brofiadau sicr a diammeu fod y *Frutaniaith* wedi ymgadw agos yn yr un cyflwr er ys deuddeg cant o flynyddoedd o'r lleiaf; gan fod prydyddiaeth yr ardderchog fardd *Taliesin*, y ddau *Fyrddin*, *Ancurin Wawdrydd*, a'r Tywysog

The learned and ingenious Dr. *Wotton*, whose critical Knowledge of this kind cannot be called in question, in a Dedication of a Work of his to the Society of ANCIENT BRITONS, gives this remarkable Attestation to what has been advanced: "You (says he) have the Usages and Constitutions of your Ancestors still extant in your Mother-Tongue. It argued a true Love for your Country to preserve such a Record so long entire. *France* has no Monuments left of its primitive Language before *Julius Cæsar's* Time; the *French* must apply themselves to you, if they would know what Tongue the old *Gauls* conversed in. *Spain* has little or nothing of their original Tongue to boast of: The poor Remains of the old *Cantabrie* Language, are by no means comparable to your antient Stores." Nor are these relative Uses of the *British* Language its only Recommendation; it has perhaps as much intrinsic merit as any living Language whatsoever. In the Strength of its Expressions, it is inferior to none; in the Harmony of its Numbers, which admirably fits it for Poetry, it is superior to most; nor is it an inconsiderable Proof of its Copiousness and Independency, that, without the Assistance of any foreign Words, it fully expresses all the Conceptions of the Mind: And, which is a remarkable Excellency peculiar to it, not commonly taken notice of, it is easily formed into Compounds, which not only serve for Signs of Things, but are likewise expressive of their principal Modes and essential Properties.

And whereas most other Languages have been changed and corrupted, so as in length of Time to become in a great Measure unintelligible; we have undoubted Proofs that the *British* has continued very near the same, at least for twelve hundred Years past; the Compositions of the famous Poet *Taliesin*, the two *Merddins*, *Aneurin Wawdrydd*, and Prince *Llywarch hen*, who all flourished in the fifth Century, being, at this Day, perfectly intelligible in this Language.

Llywarch hen, y rhai oeddynt oll yn byw yn y Bummed Ganrhif, yn hawdd eu deall yn yr Iaith hon y dydd heddyw.

A chan fod y *Frutaniaiith* mor ardderchog a phrydferth ynddi ei hun, nid allwn lai na bo genym dyb barchus o naturiol athrylith, cystal ag astudrwydd, yr hen *Frutaniaid*, gan nad yw nemmawr llai nâ phrawf eu bod yn bobl gywraint a dysgedig: canys, os ystyriwn pa faint o Rym sydd raid ei fod mewn meddwl dŷn i ddychymmyg a llunio Iaith; mor drwsgl ac amherffaith gan mwyaf yw pob Iaith ar y cyntaf, ac mor hir a hwyr o dippyn i dippyn y cynyddda i Berffeithrwydd, rhaid cyfaddef mai gwaith yn gofyn Pwyll a chywreindeb mawr oedd dwyn y *Frutaniaiith* i'r fath Brydferthwch a Chywirdeb: eithr fal y digwydd yn aml nad eill dim, er ei odidocced, fod bob amser yn ddiogel rhag Gogan ac anair; ni bu well Tyngedfen yr hen Iaith wir orchestol hon nâ chael ei dirmygu, a hynny heb achos gweledig yn y byd ond o ddiffyg ei deall; a pha'r un ai hoffder ar bob newydd, ai difrawch a llesgedd natur, ai pa beth bynnag arall sy'n peri, nid oes nemmawr o'r rhai y mae hi'n famiaith iddynt Cymmeryd y boen i geisio cyflawn wybodaeth o honi, nac i synio ar ei Godidowgrwydd.

Gan hynny, er mwyn ymgeleddu Iaith mor odidog ynddi ei hun, ac mor helaethlawn o sicr Goffeion hybarch o Hynafiaeth; Iaith mor llwyr angenrheidiol a buddiol i adferu a diwygio nid yn unig Hanes *Prydain Fawr* a'r *Iwerddon*, ond hefyd llawer o *Wledydd Tramor*, a gwneuthur yr Iaith hon fal y gellid ei deall yn fwy perffaith a chyffredinol, fe ddarfu i lawer o wŷr cywraint a dysgedig ysgrifennu Gramadegau a Geirlyfrau o honi: ond gan mai gwaith mawr a hirfaith yw hwnnw, ac amhosibl ei ddwyn i ben da heb anfeidrol boen ac amser, mae lle i ddisgwyl gyd â rheswm y bydd i lafur llawer wedi ei uno ynghyd, allu perffeithio yn llwyddiannus yr hyn nad allai ychydig ei gwblhau er maint eu hewyllys a'u hegni.

I'r diben yma y mae cryn nifer o wŷr wedi eu geni o fewn

These intrinsic Excellencies of the *British* Language, among other Things, give us a high Idea of the natural and acquired Abilities of the *Ancient Britons*; and are presumptive Proofs that they were a polite and learned People: For, if we consider how great an Effort of the human Mind it is to form a Language, how rude and imperfect the first Models of it generally are, and by what slow Gradations it advances towards Perfection: it must be confessed to have been the Work of great Art and Genius to carry the *British* Language to such a Degree of Beauty and Exactness. But, as it frequently happens, that no Excellency can always be secure from Detraction and ill Treatment, it has been the Fate of this truly ancient and noble Language to be despised; and that for no other visible Reason, but because it is not understood; and even amongst those whose Mother-Tongue it is, whether from an Affectation of Novelty, or an Indolence of Temper, or from whatever other Cause it proceeds, few take the Pains to attain a critical Knowledge of it, and to study its Beauties.

To cultivate therefore a Language so excellent in itself, so fruitful in many venerable and undoubted Monuments of Antiquity, so highly useful and indeed necessary, to the Restoration and Improvement, not only of the History of *Great Britain* and *Ireland*, but likewise of several Countries upon the Continent; and to make it more thoroughly and generally understood; Grammars and Dictionaries of it have been written by several Persons of great Ingenuity and Learning. But as the Field is large, and a Work of this kind is not without length of Time and much Difficulty brought to any degree of Perfection; it is reasonable to suppose, that what the utmost Efforts of a few have not been able to accomplish, will be more successfully effected by the united Labours of many.

To this End, a considerable Number of Persons, Natives of

Tywysogaeth *Cymru*, sydd yn awr yn drigiannol yn *Llundain* ac o'i hamgylch, o wir gariad ar eu Gwlad, ac er parchedigaeth i enw'r *Brutaniaid*, ar fedr sefydlu Cymdeithas Gyffredinol i ymgysgu unwaith bob mis, tan wahanrhedol Alwedigaeth ac Enw *Cymmrodorion*.¹

Eithr er mai Ymgeleddu a diwyllio'r *Frutaniaith*, a chwilio allan Hynafiaeth, yw bwriad pennaf ein hymgyfarfod; nid ydym pa wedd bynnag yn Amcanu mewn un modd i'r cyfryw Ymfynion a Chwiliadau fod yr unig bethau y syniom arnynt: yr ydym hefyd yn bwriadu gwneuthur y Gymdeithas hon mor Llesol yn gyffredinol ac y caniatta natur y peth: I rwyddhau y bwriad canmoladwy hwn, ac i wneuthur ei effeithiau mor gyffredin ac yr ŷm ni'n tybio eu bod yn lesol; Ein hewyllys yw sefydlu nid yn unig Cyffredinol gydnabyddiaeth ym mhilith ein Cydwladwyr, ond hefyd Cymdeithgar gystlwn a Chyfeillach â phob rhai hynaws eraill a chwenychont ymfyn am y Gwirionedd; i bai rai y diolchgar gyfaddefwn ein rhwymedigaeth am eu haddiwyn gymmorth tuagat helaethu a hwylio ymlaen unrhyw gaingc arall o Ddysgeidiaeth a lesol Wybodaeth.

Ac fal y mae yn orfoledd genym mae nyhi yw Eppil yr hen *Frutaniaid*, nyhi a wnawn ein goreu ar ein hymddwyn ein hunain yn deilwng o'r Alwedigaeth anrhydeddus honno, trwy ddilyn y rhinweddau cymdeithgar haelwiw hynny am bai rai yr oedd ein Hynafiaid mor enwog a chlodfawr; a'n gofal arbennig a fydd gwir les ein gwlad, i chwanegu hyd eithaf ein gallu ei dedwyddyd a'i llwyddiant hi. Ac fal na byddom yn Anolo yn y Rhinwedd Gristianogol ardderchoccaf oll, nyhi a wnawn gymmaint ac a allom tu ag at addysgu'r anwybodus a chynorthwyo'r Anghenus o'n Cydwladwyr.

Ac am danom ein hunain, fel yr ydym aelodau o'r Gymdeithas hon; ein gofal gwastadol o fydd ar gadw o honom lawn drefn a gweddusrwydd yn ein hamryw Ymgysgu; ar

¹ Neu *Cyn-frodorion*.

the Principality of *Wales*, now residing in and about *London*, inspired with the Love of their common Country, and consulting the Honour of the *British* Name, propose to establish a general Monthly Society, distinguished by the Name and Title of *Cymmrodorion*.¹

But though the Cultivation of the *British* Language, and a Search into Antiquities, be the principal End of our meeting together ; it is not, however, by any Means intended to make these Inquiries and Speculations the sole Object of our Attention. We likewise propose to render this Society as useful in general as the Nature of the Thing will admit of ; to facilitate which laudable Design, and to make its Influences as extensive as they appear to us to be beneficial ; it is our Desire not only to establish a general Acquaintance amongst our Countrymen, but also a friendly Intercourse and Correspondence with all candid Inquirers into Truth ; to whom we shall gratefully acknowledge ourselves indebted for their kind Assistance towards the Propagation and Improvement of any other Branch of Learning and useful Knowledge.

And as we glory in being the Offspring of the *Ancient Britons*, it will be our endeavour to approve ourselves worthy of that honourable Appellation, by imitating those social and generous Virtues for which our Ancestors were so justly renowned. More particularly we shall be attentive to the true Interest of our Native Country, and endeavour to promote its Welfare and Prosperity. And that we may not be wanting in the noblest and most Christian Virtue, we shall contribute our Endeavours towards the Instruction of the ignorant and the Relief of the distressed Part of our Countrymen.

With regard to ourselves, as Members of this Society, it will be our constant Care strictly to observe a just Order and Decorum at our several Meetings ; to conduct ourselves unblameably and inoffensively, to discourage all Vice and Im-

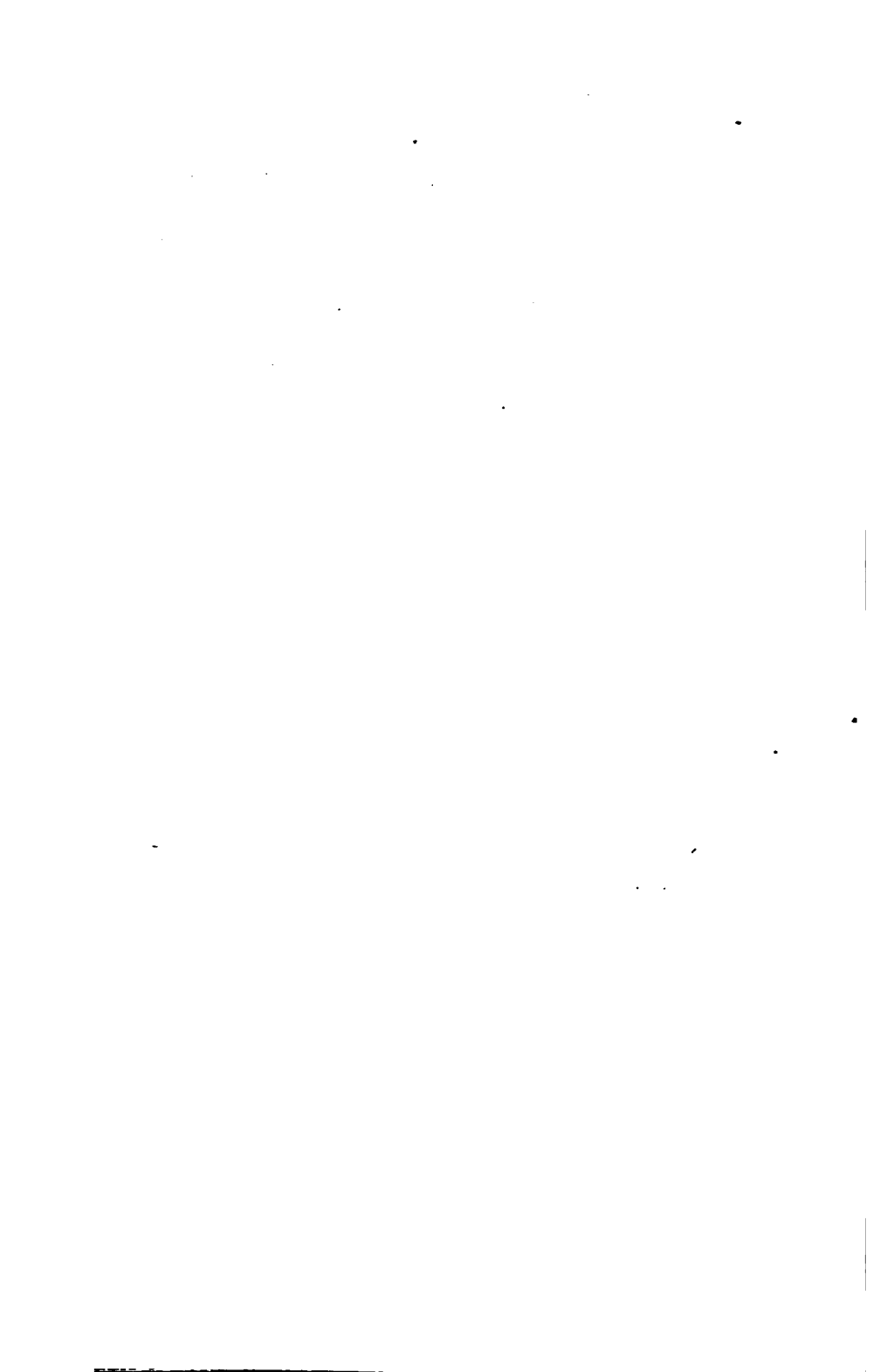
¹ Or *Aborigines*.

ymarwedd o honom ein hunain yn ddiargyoedd a diniweid, heb roi na chefn nac achles i unrhyw ddrygioni nac Anfoesgarwch : ar gymmorth o honom bob Rhinwedd dda pa un bynnag ai cyhoedd ai neillduol ; ar dystiolaethu o honom ein diysgog ffyddlondeb i Fawrhydi'r Brenhin Sior, ac i'w laryaidd a'i ddedwyddol Lywodraeth ; as gynnal o honom gyttundeb a Theuluedd didor yn ein plith ein hunain ; a Chariad perffaith, ac Ewyllys da tu ag at holl Ddynol ryw.



morality, to promote every private and public Virtue, to testify our firm Attachment to his Majesty King GEORGE, and his mild and auspicious Government, to cultivate a good Understanding amongst ourselves, and to extend our Charity and Benevolence towards all Mankind.





CONSTITUTIONS

Of the SOCIETY of

CYMMRODORION in LONDON.

I.

THE Society shall consist of Twenty-four Managers, *viz.* Two Presidents (one of whom distinguished by the Title of Chief), Four Vice Presidents, Sixteen Council, a Treasurer, and Secretary; and an unlimited Number of Members: All born or bred in the *Principality of Wales*, or whose Ancestors were of that Country, or who are allied to the Country by Marriage, or are possessed of landed Estates therein; and who can speak the antient *British* Language, or are desirous of becoming acquainted therewith; and who profess themselves hearty Well-wishers and Promoters of the Honour and Welfare of the Principality and its Inhabitants, and shall be of the Age of one and Twenty Years or upwards.

The Society to consist of Antient Britons, or their Descendants, &c.

II.

There shall be a General Meeting of the Society on the first *Wednesday* of every Month, at some convenient House near the Center of the City.³ The Hours from Eight to Eleven in the Evening, from *April* to *September*, and from Seven to Ten from *October* to *March*, both Months inclusive. The Officers shall take their Seats, and the Chairman shall call the Society to Order, at half an Hour after the appointed Time of Meeting: and the Form of sitting shall be as represented in the following Figure.

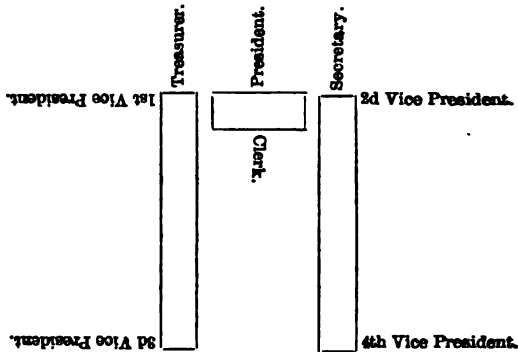
Time and Place of Meeting.

³ The present House is the Half-Moon Tavern in *Cheapside*.

Form of Sitting.

When the Chief President is in the Chair, the other

President shall sit on his right Hand. When both Presidents are absent, the first Vice President shall take the Chair, and so on by the others. And the Vice Presi-



dents Chairs shall be filled in their Absence by the Senior Members of the Council, in the order they stand on the Book. When the Treasurer or the Secretary are absent, the Chairman shall depute proper Persons to officiate for the Night in their Stead.

III.

Candidates to be proposed at the Monthly Meetings.

Every Person desirous of entering into the Society, must first get himself proposed by one of the Members at a General Meeting, who shall deliver the Chairman a Paper Writing, containing his Name, Calling or Occupation, Place of Abode, and place of Birth, signed by the Proposer: And at the same Time shall deposit Half a Guinea for him in the Treasurer's Hands for the general Use of the Society. The Chairman shall read the said Paper in the Hearing of all the Members, that the Character of the Candidate may be enquired into, if thought necessary, against the next Monthly Meeting, when he shall be balloted for: But if his Proposer be absent, the Ballot shall be postponed till such Time as he is present. If Five Negatives¹ appear on the Ballot he shall be rejected; if there does not appear Five Negatives, he shall be admitted a

Rejected by five Negatives on the Ballot.

¹ The Negative was Three till the Members became One hundred in Number.

Brother, according to the Society's standing Form of Initiation. Provided always, that the Half a Guinea Deposit-Money shall be returned to the Proposer in Case the Person shall be rejected.

IV.

CYFRINACH.

Form of Admission.

V.

The Officers and Council shall be elected yearly by Majority of the Members present, at a full Meeting, between the Hours of Eight and Nine in the Month of *January*; whereof previous Notice shall be given in one of the public Papers, and also in circular Letters to all the Members in Town. Agreed unanimously that the following Gentlemen be the first named Officers, to continue as such till *January 1753, viz.*

Officers and Council elected yearly in *January.*

Chief President.

WILLIAM VAUGHAN of *Cors y Gedol* and *Nannau in Merionethshire*, Esq.; *Custos Rotulorum* of the County, and Member of the Honourable House of Commons.

The first named Officers in 1751.

President.

MR. RICHARD MORRIS, of the *Navy Office.*

Vice Presidents.

MR. DAVID THOMAS.

MR. DAVID JONES.

MR. ANDREW JONES.

MR. ROBERT EVANS.

Treasurer.

MR. DAVID HUMPHREYS.

Secretary.

MR. DANIEL VENABLES.

VI.

Qualifica-
tion of the
Council.

The Council is to be composed of Gentlemen of Learning and Knowledge in the *British* and other Languages; vers'd in the History, Poetry, Genealogies and Antiquities of the *Antient Britons*, and acquainted with the present State of *Wales*, with respect to Learning, Trade, Manufactures, Fisheries, Mine-works, Husbandry, &c., of whom Eight new Members at least to be chosen annually. They are to meet

To meet on
the Presi-
dent's Sum-
mons.

Their Busi-
ness.

occasionally upon the President's Summons, to assist him in conducting the Affairs of the Society: To direct the Disposal of their Money to proper Uses, as in Acts of Charity, Purchase of Books and other Necessaries, or (when it rises to a considerable Sum) put it out to interest in the public Funds, in the Names of the President, Treasurer and Secretary, till such Time as it may be wanted. Audit the Treasurer's Accounts Yearly. Enquire into the Character and Qualification of Candidates for Members, whether they be Persons of good Fame and Reputation, and qualified as required by the first Article of the Constitutions. Consult with the Secretary, and give their Opinion on ancient Manuscripts and Letters from Correspondents, what Part thereof may be proper to be published among the Society's Memoirs. And they are to have always in view the Encouragement of Industry among the Inhabitants of *Wales*, by promoting Schemes for improving their Trade and Manufactures, by Premiums or otherwise: As the only Means of enriching and better peopling the Country; which is continually drained of its most able Hands for want of Employment.

VII.

Master of
the *British*
School, Clerk
of the So-
ciety.

The Master of the *British Charity School* at *Clerkenwell*, for the Time being, shall be admitted a Member without any Expence at Entrance or otherwise. He is to officiate as per-

petual Clerk to the Society, to enter the Minutes of their Proceedings, call over the Members Names every Night, and collect the Reckoning: Direct the circular Letters, and send them by his Boys to the Member's Houses: put Advertisements into the News Papers, one Monthly in *Welsh* for the general Meeting: Give Notice to the Members to attend the Funerals of deceased Brethren: And occasionally any other Business of the like Nature. His necessary Expences on those Accounts shall be defrayed out of the common Stock; and the Society shall make him a Compliment at Christmas yearly, adequate to the Nature of his Services.

His Duty.

VIII.

A Messenger shall be appointed to attend the Inside of the Room Door, to call for and receive every Thing wanted from the Waiter, and deliver the same at the Table. And also to take Care of the Fire and Candle, and see that every Thing in the Room is in proper Order for the Conveniency of the Members. And after the Society breaks up, shall see that their Moveables be taken Care of against the next Meeting. He shall be allowed one Shilling a Night for his trouble, and a further Gratuity at Christmas yearly at the Discretion of the Members.

Messenger's Duty.

IX.

A Door-Keeper shall be also appointed to attend the Outside of the Door, who is to receive the Commands of the Society from the Messenger, and must take particular Care that none but Brethren enter the Room, during the fixt Hours of Sitting on any Pretence whatsoever; and shall have the same Allowance with the Messenger for his Trouble and Attendance.

Door-keeper's Duty.

X.

Chief President empowered to constitute three subordinate Societies.

The Chief President is empowered to constitute three subordinate Houses, under his Hand and Seal of the Society, by the Names of the *Westminster*, *Southwark* and *Eastern Societies*; each of which to be conducted by a President, Treasurer and Secretary, and governed by the same Constitutions. Those Gentlemen shall always act in Conjunction with the principal Society in every Thing respecting the main Scope of the Original Institution, and shall pay a Visit to the Chief President once a Year; and the Societies shall likewise respectively visit one another.

XI.

Order of Proceedings at Monthly Meetings.

When the Officers, or their Representatives, are all seated their proper places, the Chairman shall drink *Yr EGLWYS a'r BRENHIN*, which shall be pledged by all the Members. Then they shall proceed on Business to ballot for Candidates proposed at last Meeting, and take Cognizance of such as may be then proposed for the next Meeting: Receive Reports of the Council, and determine upon all Motions relating to the Concerns of the Society. When the current Business is over they shall drink *Jechyd TYWYSOG CYMRU, a Llyoddiant i Dywysogaeth CYMRU*: Then to mixt Conversation. When the Hours of sitting are expired, the Clerk shall call over the Members, and the Treasurer shall adjust the Reckoning, allowing therein one Shilling to the Drawer, and also the Messenger and Door Keeper's Allowances; which being discharged, they shall conclude the Night with drinking *Jechyd y PENLLYWYDD, a Llyoddiant i'r GYMDEITHAS*: And the Chairman shall adjourn the Meeting to that Day Month, according to the prescribed Form in the *Antient British* Language. Not any Liquors called for before the Hour of Meeting, or drank out of the Meeting Room, nor any Eatables

to be charged to the general Reckoning, each Member being to defray the whole of such Expenditure out of his own Pocket. If any Member shall have Occasion to depart the Society before the Hour of breaking up, he shall signify the same to the Chair, and lay down Thirteen Pence at least for his Reckoning.

No Estates to be charged to the Reckoning.

XII.

The Discourse of the Society shall be as much as possible in the *Antient British* Language, which they are specially bound to cultivate. And all Motions regarding the immediate Concerns of the Society are to be directed to the Chair, the Person speaking standing up uncovered, and only one Person to speak at a Time: And if the Matter should render it necessary, a Committee of the Vice Presidents and Council shall be appointed to take the same into Consideration, who shall withdraw into another Room, and Report their Opinion thereof to the Society.

Discourse in the British Language.

Order of speaking.

XIII.

The Chairman is to be treated with the greatest Respect, and his Orders obeyed by all the Members. He shall see that due Harmony and Decorum be kept up in the Conversation; and if any Member shall be guilty of Drunkenness, profane Cursing or Swearing, using any obscene or irreligious Expressions in his Discourse; or shall create any unnecessary Disputes, cavilling or wrangling, to the Disturbance of the Company; (particularly Religious and Party Disputes, the Bane of Civil Society) the Chairman shall call the Offender to Order, and admonish him to better Behaviour. If notwithstanding such Admonition he still persists in being troublesome, he shall be immediately turn'd out of the Room as a common Disturber; and if the Majority think proper shall be utterly expelled the Society. And if any Member

Chairman to be respected.

Misbehaviour of Members how dealt with.

shall be guilty of any atrocious Crime without Doors against the Public ; or shall commit any unworthy Action to the Dishonour of the Society, or Prejudice of any of its Members ; upon Complaint thereof he shall be heard in his Place, then ordered by the Chairman to withdraw, and Sentence shall be pronounced in the Case, according to the Opinion of the Majority, to a Reprimand from the Chair, Fine to the Poor's Box, or Expulsion. If he shall be absent at the Time of the Complaint, the Clerk shall give him Notice to attend the next Meeting, to make his Defence. If he disregards the Notice, he shall be proceeded against as if Personally present ; and if he refuses to pay the Fine imposed on him, he shall be expelled the Society.

XIV.

Moveables
to be pur-
chased for
the Use of
the Society.

The following Particulars shall be purchased for the Use of the Society, out of the Money received on Admission of Members ; viz.

- 1 A great Chair properly ornamented for the President, with the Society's Arms over it.
- 2 A proper Table to stand before it.
- 3 White Wands with Mottos for all the Officers.
- 4 Desks for the Chairman, Treasurer and Secretary, with Inkstands and Stationary.
- 5 A balloting Box and Counters.
- 6 A large Seal of Arms.
- 7 A Copper Plate of Blank Notices in *Welsh* for the Monthly Meetings.
- 8 A well-bound Book in Folio, to enter therein the Constitutions of the Society, Register of the Members Names, Catalogue of the Society's Moveables, expressing their Value, and whether given or purchased ; and a Cash Account for a Check on the Treasurer.
- 9 A Book for a Monthly Call List, and Minutes of the

- Society's Proceedings, whereof so much as deemed necessary shall be transcribed once a Year into the great Book, to be preserved on record.
- 10 A Charity Box, with two Locks and different Keys for the President and Treasurer.
 - 11 A Cabinet for the Society's Books and Rarities, with Locks and Nine Keys for the Eight principal Officers and the School-Master.
 - 12 A *Morthwyl mawr* for the Chairman to command Silence.

XV.

Each Member shall put a Sum not less than six Pence every Quarter into the Charity Box; and any overplus Money in Reckonings shall also be put into it, if the Company present approve of it. And it shall be recommended to every Brother at his Admission to remember the Poor's Box. Which Box shall be kept in Custody of the Landlord, and shall be opened every Month, and the Money told in the Presence of the Society. When any of the Country, from unavoidable Losses, Sickness, large Families, or Want of Employment, shall be reduced to Distress in *London*, and come properly recommended to the Society, as real Objects of Charity; the Managers may give them casual Subsistence, discretionally in Time of Need, to be reimbursed out of the Poor's Box; and if from Home, a Sum to enable them to travel thither. The Clerk shall keep an Account of all the Charities in a Book, and a Report thereof shall be made to the Society in the Month of *December* Yearly. Persons inclined to promote so useful a Charity, are requested to send their Contributions for that Purpose to the Society at their general Monthly Meeting.

Every Member to put six Pence a Quarter into the Charity Box.

Charity Money how disposed of.

XVI.

The Society's Museum and Library shall be at the *School-* Museum & Library.

house on *Clerkenwell Green*, till a more commodious Place can be fixt on : and the Schoolmaster is to frame and continue in Order a proper Catalogue of all the Books and Curiosities contained therein, and take particular Care that no Part of them are damaged, or taken away by any Person whatever.

One Copy of every Welsh printed Book to be procured,

and Welsh Manuscripts.

Donations of Books, &c., to be recorded.

The Librarian, with the Approbation of the Managers, shall purchase at the Society's Expence one Copy (if to be had) of every Book that hath ever been printed in the antient *British* Language ; and of every one that shall be printed hereafter : also as many antient *British* Manuscripts as can be procured at a reasonable Price : Likewise such Books in any other Language, treating of the History and Antiquities of *Britain*, as shall be judged useful and necessary towards carrying on the Designs of the Society : Each Book to be lettered on the Cover *Eiddo'r Cymmrodorion yn Llundain*. All Donations to the Society of Books, Manuscripts, Medals, Fossils, Ores, Shells, or any other curious Productions of Art or Nature, shall be entered on Record with the Donors Names in the Book of Constitutions : And honourable mention shall be made of the Donors in the Society's *Memoirs* : and the Society's Thanks under their Seal shall be transmitted by the Secretary to every such generous Encourager of our Institution.

XVII.

Moveables of the Society how vested.

The Library, Collection of Curiosities, Great Chair, Table and other Moveables, are to be deemed the joint Property of the Society for ever. But if by any unforeseen Accident the Society should in future Time be dissolved, the Whole shall devolve to the Trustees of the *British Charity School on Clerkenwell Green*, to be preserved by them at the School-House entire : And if that Foundation should cease, then the same to go to the Use of *Jesus College Oxon* for ever.

XVIII.

The Secretary shall be the Librarian, and Keeper of the *Cymmrodorion Museum*. He shall make Extracts from the Letters of Correspondents, and regularly digest them into a Book; which, with any new Discoveries or Improvements that the Society shall make on the Subject of History, Poetry, Antiquities, &c., after having been approved of in Council, shall be published under the Title of *Memoirs of the Society of CYMMRODORION in LONDON*; from such a Time to such a Time. The Society also propose to print all the scarce and valuable *antient British Manuscripts*, with Notes Critical and Explanatory: To which End, the Possessors thereof are desired to communicate the same, that they may be preserved from being lost to the World. The Copies of all such Books shall be vested in the Society, and the Profits arising from the Sale of them shall be appropriated for other Publications in the *British* Language, such as the Society shall deem useful and necessary for promoting Knowledge and Virtue among their Countrymen. And a Printer and Bookseller to the Society shall be appointed, for the better carrying on the said Publications.

The Secretary the Librarian,

to digest Correspondents Letters for Publication.

Antient Manuscripts in *Welsh* to be published with Notes.

XIX.

Corresponding Members shall be elected of the Curious and Learned in the Country: And the Society do heartily invite their Brethren of the *Welsh* Colony in *Pensylvania* to correspond with them; being very desirous of perpetuating the antient *British* Language in that Province: To which End they will give them all the Assistance in their Power, by supplying them with Books on the same Terms with their Countrymen in *Old Wales*. They are also desirous of Correspondence with all Historians and Antiquaries, of what Nation soever, who may have Occasion to treat concerning

Corresponding Members.

The Society desirous of Corresponding with the Historians, &c., of other Nations.

Honorary
Members.

the former State of this Island : Such of whom as the Society shall approve of shall be elected Honorary Members ; and the Society will assist them all they can in their laudable Pursuits of tracing the true History and Antiquities of *Britain*, and in rectifying the numerous Errors which abound in most Books written on those Subjects, through the Author's want of Knowledge of the Original Language of the Country. The Secretary shall write to the Corresponding and Honorary Members elect, to acquaint them therewith, which Letters shall be subscribed by the Chief President, or in his Absence by the President, and the Seal of the Society affixt thereto.

Letters
from Corre-
spondents
how address-
sed.

Correspondents are desired to address their Letters to Mr. *Richard Morris*, at the Navy Office, London. The Originals of which, after they have been considered by the Secretary, shall be carefully preserved for the Inspection of the Curious among the Archives of the Society.

XX.

The Annual
Feast on St.
David's Day
to be regu-
lated.

The Society shall make Rules and Orders for the better regulating and conducting the Annual Feast of the ANTIENT *Britons* on ST. DAVID'S DAY, in order to retrieve the Credit and Dignity of that honourable and charitable Institution, which was heretofore conducted with solemn Splendor and Magnificence by the Nobility and Gentry, to the Honour of the *Principality of Wales*, and the great Benefit of the poor Children supported by this Charity : But of late entirely neglected by the Great, and but little regarded by any, for want of proper Regulations. Not any other Feast, Annual or otherwise, shall be held by the Society ; but they shall use their best Endeavours for supporting the *British Charity School* on *Clerkenwell Green*, by their own Subscriptions thereto, procuring Charity Sermons for their Benefit, and recommending the same to all their Friends and Acquaintance :

No other
Feast to be
held by the
Society.

And shall also consider of the most proper Methods to render that Establishment as useful as possible to the Public.

XXI.

And as the Protestants of all Nations in *Europe* (the *Antient Britons* excepted) have their particular Churches in *London*, for the Worship of God in their own Language, the Society have under Consideration the Building, purchasing, or hiring a Place of Worship here, and supporting an able Minister to perform Divine Service, and Sermons therein Weekly, according to the established Doctrine of the *Church of England*, in the *Antient British Language*: A Foundation greatly wanted and wished for by a numerous Body of People of truly religious Disposition, and firmly attached to his Majesty and his Government in Church and State. They have the greater Reason to hope for Success in this good Work, when they reflect on the noble and truly Christian Spirit which now universally prevails through the whole Nation, in the extraordinary Encouragement of public Charities in general, such as has not been known in any former Age: And which more immediately regards themselves, the late Publication of Thirty thousand *Welsh Bibles*, besides Five thousand more Testaments and Common Prayer Books, distributed, by the worthy *Society for promoting Christian Knowledge*, among the poor Inhabitants of *Wales*, for less than half their Value. The Society therefore doubt not, but that the same gracious Providence which so plentifully supplied their Countrymen with the precious Word of God in their own native Language (in which only they can understand it) will also provide them a House for his Worship in this Capital, where they have not hitherto enjoyed that Blessing. Persons inclined to promote this noble Design, are desired to specify in Writing the Sums they are willing to contribute to Mr. *Morris* at the *Navy Office*, *Crutched Friars*; Mr.

A *Welsh*
Church to be
founded in
London.

Subscribers
to notify the
Sums they
are willing
to contri-
bute.

Humphreys in *St. Martins le Grand*; the Reverend *Mr. Evans* in *Cowley Street, Westminster*, or to the Society at their Monthly Meetings. And when a sufficient Sum shall be promised, the Society will give Notice in the public Papers for the Money to be paid into a Banker's Hands, and will take the necessary Measures to accomplish the Work with all Speed, under the Care and Inspection of a Committee to be chosen for that Purpose.

XXII.

Treasurer's Account audited in *December* yearly, and reported in *January*.

The Treasurer shall keep a fair and regular Account of his Receipts and Payments, which shall be audited by the President and Council in the Month of *December* yearly; and an Abstract thereof, distinguished under proper Heads, reported to the Society, at their General Meeting in *January*. He must produce Vouchers for all his Payments, that will admit thereof, together with the President's written Directions for disbursing the Money.

XXIII.

Members to attend Funerals of deceased Brethren.

The Members shall attend at the Funeral of every deceased Brother, if within the Bills of Mortality, in Procession, preceded by the Officers with their Wands, and the *British Charity Boys* shall walk before the Corps, singing Psalms, to the Grave.

XXIV.

Constitutions, &c., to be printed in *Wales* and *English*.

The Constitutions, with the Introduction thereunto, and general Heads for Correspondence, shall be printed at the public Expence, in *British* and *English* (the Form of Initiation excepted) for the Use of the Members in Town and Country, and one Copy thereof delivered to each Member gratis. *Provided always*, That the Society shall be at Liberty to make additional Laws, if found necessary, for their better Government, so as the same be regularly proposed at a Gene-

Additional Laws, how to be determined.

ral Meeting, and Notice thereof given to all the Members in Town, who shall determine the Matter by Majority of Voices at their next Meeting: The Chairman to have Two Votes in this and all other Matters relating to the Society. In like Manner, they may alter or amend any of these Articles, the first only excepted, which is hereby declared to be the fundamental Qualification of the Members, never to be deviated from upon any Pretence whatsoever.

First Article irrevocable.



CANIAD Y CYMMRODORION,

Ar ol Dewis Brawd o'r Gymdeithas.

I.

CYD unwn, *Gymrodorion*,
A'n gilydd yn un galon,
I ganu clod i'n Gwlad a'n Iaith ;
Dewisol waith Cymdeithion.

II.

Wrth ddewis Brodyr fyddlon,
I fysg y *Cymrodorion*,
Caned pawb ar flaenau 'i draed,
O 'wyllys gwaed ei galon.

III.

Cymraeg fydd ein penillion,
Hen famiaith, heb wehilion ;
Na chaffer neb, yn hyn o waith,
Yn Sisial Iaith y *Saeson*.

IV.

Dowch yfwch, *Gymrodorion*,
At Iechyd { ein brawd } rhadlon
 { brodyr }
A ddaeth i'n mysg, mewn dysg a dawn,
Yn llawen iawn { ei galon.
 { eu calon.

V.

Nyni yw'r Hen Drigolion ;
 Cynyddwn ein hamcanion :
 Am garu'n gilydd haeddwn glod :
 Bid hynod *Gymmrodorion*.

VI.

Ein Llongau pan ollyngon'
 Yn rhydd i'r Moroedd mawrion ;
 Y Daran fawr a deifl ei bollt,
 I Laenio'n holl Elynion.

VII.

A Gwnawn i'r *Ffrancod* duon,
 Fyn'd ar eu gliniau noethion :
 Gwae nhwy 'rioed y dydd a fu
 Ffyrnigo *Cymru a Saeson*.

VII.

Bydd yno'r *Spaeniaid* beilchion,
 Yn crynu 'u hesgyrn crinion :
 Ni rown mor Cleddyf yn ei wain,
 Nes Curo rhain yn 'sgyrion.

IX.

Dowch llenwch bawb yn llawnion,
 Ag yfed pawb yn gyfion :
 Na adawn ddiferyn ar ein hol,
 Drag'wyddol ddoniol ddynion.

*Nodwch; Ni chenir y 6, 7, a'r 8 bennill, ond pan fyddom mewn rhyfel
 a'r Ffrancod a'r Yspañiaid.*

CYFFREDINOL BYNGCIAU,

O Bethau i'w hystyried a thraethu am danynt (ym mhlith eraill) yng Nghyfeillach Cymdeithas y CYMMRODORION.

HYNAFIAETH.

- 1 AM hen Enwau Ynys *Prydain*.
- 2 Am y Llyfr *Cymraeg* a elwir *Trioedd Ynys Prydain*, a'i awdurdod.
- 3 Am y Llyfr o hen Ddiharebion *Cymreig*, a'u Hanesawll awdurdod.
- 4 Am yr hen Achau *Cymreig*, a'u hawdurdod drwy ysgrifeniadau a Thraddodiad; a'r Deunydd o'r Gelfyddyd honno.
- 5 Am hen Doriadau ar Gerrig *yng Nghymru, Cymreig*, a *Rhufeinaidd*; a hen Goiniogau.¹
- 6 Am yr Ysgriflyfrau *Cymreig*, Hanesol a Phrydyddol, crybwylledig gan Mr. *Edward Llwyd* yn ei Lyfr a elwir *Arch. Brit.* a llaweroedd na welodd Mr. *Llwyd* mo honynt; a hanés gan bwy maent.
- 7 Am yr hen Lythyr-nod *Gymreig*; a'r un *Saisonaidd*.
- 8 Am y Llyfr *Ffreinig* o waith M. *Pezron* o *Lydaw*, (*Hynafiaeth Cenedloedd*) ei Ragorau a'i Feiau.
- 9 Am Ansicrwydd hen Hanesion, *Groegaid* a *Rhufeinaidd*, pan draethant am Faterion *Prydain*.
- 10 Am *Gildas ap Caw*, *Niniau*, *Aser* o *Fynyw*, *Gerald* o *Gymru*, *Sieffrai*, *P. Firyniws* o *Wenwys*;² ac eraill hen

¹ Hence *Ceinog*, a Penny.

² Venice.

GENERAL HEADS,

Of Subjects to be occasionally considered and treated of (among others) in the Correspondence of the Society of *Cymmrodorion*.

ANTIQUITIES.

- 1 Of the ancient Names of the Isle of *Britain*.
- 2 Of the *British* Book of *Triades*, and its Authority.
- 3 Of the Book of ancient *British* Proverbs, and their Authority in History.
- 4 Of the ancient *British* Genealogies, and their Authority from written and oral Tradition; and of the Use of that Science.
- 5 Of old Inscriptions in *Wales*, *British* and *Roman*, and ancient Coins.
- 6 Of the historical and poetical *British* Manuscripts mention'd in Mr. *Lhuyd's Archæologia Britannica*, and several not seen by Mr. *Lhuyd, &c.*, with an Account in whose Hands they are.
- 7 Of the *British* Character or Letter; and of the *Saxon*.
- 8 Of Monsieur *Pezron's* Book (the Antiquities of Nations), its Excellencies and Defects.
- 9 Of the Uncertainty of ancient History, *Greek* and *Roman*, when they treat of the Affairs of *Britain*.
- 10 Of *Gildas*, *Nennius*, *Asserius Menevensis*, *Giraldus Cambrensis*, *Galfridus Monemuthensis*, *Ponticus Virunnius*; and

gyn Ysgolheigion ym mysg y *Brutaniaid*, a sgrifenasant ein Hanes yn y *Lladiniaith*.

- 11 Am *Dyssilio*, gwir Awdwr *Brut y Brenhinoedd*, a Gyfieithwyd o'r *Gymraeg* i'r *Lladin*, gan *Sieffrai* Esgob *Llanehwy*, a elwid drwy goegni *Sieffrai* o *Fynyw*: Ac am y Cyfieithiad a'r amryw Argraphiadau o hono; Ac hefyd am yr hen 'Sgrifenylyfrau o hono, a chan bwy maent.
- 12 Am *Wiliam Camden*, *Sion Milton*, *Wiliam Llwyd* Esgob *Elwy*, a'u gwrthwynebiad i Stori *Frutanaidd Tyssilio*.
- 13 Am eu gair mawr i *Bede* 'r *Mynach*, Hanesydd y *Saison*; a chymhariaeth rhwng *Bede* a *Thyssilio*.
- 14 Rhai pethau allan o Lyfr Cyfraith *Hywel Dda*, neu hen Gyfreithiau 'r *Brutaniaid*, yn enwedig eu ffordd o argyoeddi drygioni.
- 15 Am yr hen ffordd o Ddal tir yng *Nghymru*.
- 16 Am gywir Ysgrifenyddiaeth Enwau Pobl a Lleodd, y prawf goreu o honynt yngwaith y Beirdd: ac am gamgymeriad ynghyfieithiad Enwau, fal *Merlin* yn lle *Myrddin*, &c. yr hyn a fu achos o wag dyb olrheinwyr Tadogaeth geiriau.
- 17 Am Enwau Mynyddoedd, Llynau, Afonydd, Penrhynau, Trefydd, a Gwledydd, y rhai ydynt yr Enwau, hynaf o gwbl, yn enwedig ym mhlith pobl na orchfygwyd erioed monynt. Yr Enwau hyn a fyddant gymmorth mawr i egluro Teithiau *Antwynyn*, sef Eisteddleydd y *Rhufeiniaid*, gynt ym *Mhrydain*.
- 18 Am hen Eglwysydd, Pontydd, ac Adeiladau hynod eraill; gan bwy y codwyd hwy.
- 19 Am Garn, Cromlech, Meini gwyr, Bedd y Wrach, Coeten Arthur, Maen Sigl, Tommen, Barclodiad y Widdon, Maen Tarw, Maen Arthur, Cader Arthur, Gorsedd, Eisteddfa, Din, Dinas, Castell, Caer, ac eraill o hen Waith Cerrig yng *Nghymru*.

other ancient Writers among the *Britains*, who wrote our History in the *Latin* Tongue.

- 11 Of *Tyssilio*, the true Author of the *British History*, translated out of *British* into *Latin* by *Galfrid* Bishop of *St. Asaph*, called in Derision *Geoffrey of Monmouth*, and of the Translation and several Editions of it: Also of the Original Manuscript Copies, and in whose Hands they are.
- 12 Of *Camden*, *Milton*, *Lloyd* Bp of *St. Asaph*, and their Opposition to *Tyssilio's British History*.
- 13 Of their great Character to *Bede* the *Saxon* Historian; and a Comparison between *Bede* and *Tyssilio*.
- 14 Some Extracts out of *Howel Dda's* Laws (or the ancient Laws of the *Britains*), particularly their Method of exposing Vice.
- 15 Of the ancient Tenure of Lands in *Wales*.
- 16 Of the true Orthography of ancient Names of Men and Places, the best Proof of them from the Poets; and of mistaken Translations of Names, as *Merlin* for *Merddin*, &c., which have occasion'd the wild Guesses of Etymologists.
- 17 Of the Names of Mountains, Lakes, Rivers, Promontories, Towns and Countries in *Britain*; being the most ancient Names, especially among unconquered Nations: These will help to explain *Antoninus's Itinerary*, i.e. The ancient *Roman* Stations in *Britain*.
- 18 Of ancient Churches, Bridges, and other noted Buildings: by whom built or erected.
- 19 Of the Carn, Cromlech, Meini gwyr, Bedd y Wrach, Coeten Arthur, Rocking Stones, Barrows, Barclodiad y Widdon, Maen Tarw, Maen Arthur, Cader Arthur, Gorsedd, Eisteddfa, Din, Dinas, Castell, Caer, and other ancient Fabrics or Erections of Stones found in *Wales*.

BARDDONIAETH, *a'r Iaith Gymraeg.*

- 1 Am y *Beirdd* hynaf a sgrifenasant ; Prawf o Briodoldeb eu Gwaith hwynt, ac am heneidd-dra Prydyddiaeth ym mhlith y *Brutaniaid*.
- 2 Am y *Derwyddon* a'r *Beirdd*, yn *Galia* a *Phrydain*.
- 3 Am y Mesur Cerdd Arwraidd hynaf, arferedig gan y *Brutaniaid*, a elwir yn awr *Englyn Milwr*, ac am y mesur Cerdd a elwir *Triban*, o'r un Wreiddyn.
- 4 Am y 24 Mesur Cerdd dafod yng *Nghymru*, ac ynghylch pa amser y sefydlwyd hwynt; a'r Cyffelybrwydd sydd rhyngthynt a'r 24 Mesur Cerdd dant, yn yr hen lyfrau Peroriaeth.
- 5 Am Eisteddfodau 'r Prydyddion.
- 6 Am Gyfrinach y *Beirdd*.
- 7 Ynghylch gwaethygu o'r Brydyddiaeth *Gymreig* ar farwolaeth y Frenhines *Elsbeth*, fal na wnaed un Cywydd da o'r pryd hwnnw, tan yr Oes hon; ac amcan o'r achos o hynny.
- 8 Am Gymhariaeth rhwng y Doctor *Dafis* a Mr. *Edward Llwyd*, fal Ysgrifenywyr Geirlyfrau a Gramadegau; ac fal yr oedd y naill a'r llall yn rhagori yn ei ffordd; a'r Gair am danynt.
- 9 Cyfrif am *Wmffre Llwyd* o *Ddinbych*, Hynafiaethydd godidog.
- 10 Am *Robert Fychan* o *Hengwert*, yr Hynafiaethydd; a'i Gasgliad gwerthfawr o Ysgrifeniadau *Cymreig*, mewn Prydyddiaeth, Hanesion, Achau, &c.
- 11 Am y 'Sgrifyfrau gwerthfawr o'r *Frutaniaith* yn Llyfrgellau *Llanfordaf*, *Llanerch*, a *Mostyn*, neu ym mha le bynnag arall y maent.
- 12 Rhai hen benhillion *Cymreig*, gwedi eu gosod wrth hen Beroriaeth y *Cymru*, a Rhyddiaith Gyfieithiad o honynt i'r *Saisneg*, neu os gellir mewn Cynghanedd.

POETRY, and the Welsh Language.

- 1 Of the most ancient *British* poetical Writers ; Proof of the Genuineness of their Works: and of the Antiquity of Poetry among the *Britains*.
- 2 Of the *Druids* and *Bards*, in *Gaul* and *Britain*.
- 3 Of the most ancient Kind of heroic Verse used by the *Britains*, now called *Englyn Milwr*, and of the lyric Verse *Triban*, being of the same Original.
- 4 Of the present Twenty four Measures in the *British* Poetry, and about what Time they were instituted ; and of the Affinity between them and the Twenty four Measures in the ancient *British* Music.
- 5 Of the Congresses of the *Bards*.
- 6 Of the Secret of the Poets.
- 7 Of the Decline of *Welsh* Poetry upon the Death of Queen *Elizabeth* ; not one Poem having been well wrote since, till the present Age: with a Guess at the Reason of it.
- 8 Of a Comparison between Dr. *Davies*, and Mr. *Edward Llwyd*, as Dictionary and Grammar-writers, and how each of them excell'd in his Way ; with their Characters.
- 9 Of the Character of *Humphrey Llwyd* the Antiquary.
- 10 Of *Robert Vaughan* of *Hengwrt*, the Antiquary ; and of his valuable Collection of *British* Manuscripts in Poetry, History, Genealogy, &c.
- 11 Of the valuable *British* Manuscripts in *Llanvorda*, *Llanerch*, and *Mostyn* Libraries ; also in Possession of his Grace the *Duke of Ancaster*, *Earl of Macclesfield*, *Sir Thomas Sebright*, Baronet, or in whatever other Hands they may be.
- 12 Some old *British Penills* set to the ancient Music, with a Prose Translation into English, or a Verse Translation if can be procured.

- 13 Am y Gyffelybiaeth rhwng y *Frutaniaith*, ar Ieithioedd *Dwyreiniol*.
- 14 Am Lyfnder yr Iaith *Gymraeg*, cystal a'i Garwder; ac am Englynion yn yr Iaith yma o Fogeilaid yn unig.
- 15 Am Achwyniad y Doctor *Swift* fod y *Saisneg* â gormod o Eiriau unsyllafog ynddi, a Barn *Erasmus* am yr un peth.
- 16 Am y Cerddfardd godidog *Huw Morus*.
- 17 Cyfrif o rai o'r Prydyddion *Cymreig* Hynodtaf, *Dafydd ap Gwilym*, *Llywelyn Glyn Cothi*, *Iolo Goch*, &c., y Gair iddynt; a Chyhoeddi peth o'u Gwaith ar droeau, â Nodau arnynt a Chyfieithiad.
- 18 Rhai Cywyddau ac Awdlau o'r oes hon i'w Cyhoeddi, ag Eglurhad arnynt.
- 19 Y Carennnydd agos *rhwng* yr Ieithioedd *Cymraeg* a *Gwydd-eleg*, a rhwng Defodau y ddwy Genedl, a bod rhyw Iaith ddieithr ynghymysg â'r *Wyddeleg*, a pha Iaith yw.
- 20 Mai *Cynt-haid* o Hen Drigolion *Prydain* yw'r *Gwyddelod*; profedig trwy Enwau Mynyddoedd, a Llynnau, a Chytiau Gwyddelod yng *Nghymru*.
- 21 Am y Geiriau, Porthmon, Hwsmon, Allmon, &c., a gawsom oddiwrth y *Teuthoniaid*.
- 22 Am Gyfieithiad a'r amryw Argraphiadau o'r Bibl *Cymraeg*.
- 23 Am Ramadegau a Geiriadurau *Cymreig*, Argraphedig ac Ysgrifenedig.
- 24 Am Lyfrau Printiedig *Cymreig* yn Gyffredinol.

Defodau ac arferion presennol y Cymru.

- 1 Am y Cyffelybrwydd rhwng Defodau 'r *Cymru* a'r *Groeg-iaid*; ac am Gerbydau rhyfel y *Brutaniaid*, crybwyll-edig gan *Gaisar*.

- 13 Of the Similitude between the *British* Tongue and the *Eastern* Languages.
- 14 Of the Softness of the *British* Tongue, as well as Roughness; and of Verses in this Language composed of Vowels only.
- 15 Of Dr. *Swift's* Complaint, that the English is too full of Monosyllables, and of *Erasmus's* Observation on the same Head.
- 16 Of the excellent Song Writer *Hugh Morris*.
- 17 An Enumeration of some of the most noted modern *Welsh* Poets, *David ap Gwilym*, *Lewis Glyn Cothi*, and *Iolo Goch*, &c., with their Characters; and some of their Works occasionally printed with Notes and Translations.
- 18 Some *Welsh* Poems of the present Age to be published with Notes.
- 19 The great Affinity between the *Welsh* and *Irish* Languages, and between the Customs of the two Nations; and that there is some strange Language mixt with the *Irish*, and what it is.
- 20 That the *Irish* are a Colony from the first Inhabitants of *Britain*; proved from the Names of Mountains, Lakes and Cytiau Gwyddelod in *Wales*.
- 21 Of the *Welsh* Words *Porthmon*, *Hwsmon*, *Allmon*, &c., had from the *Teutons*.
- 22 Of the Translation and different Impressions of the *Welsh* Bible.
- 23 Of *Welsh* Grammars and Dictionaries, printed and manuscript.
- 24 Of *Welsh* printed Books in general.

The present Customs and Manners of the Welsh.

- 1 Of the Similitude between the *Welsh* Customs and the *Græcian*; and of the *British* Chariots of War mentioned by *Cæsar*.

- 2 Am Gyfenwau yng *Nghymru*, pa bryd y dechreuwyd; a'r hen ddull o dynnu Achau fel y Cenhedloedd *Dwy-reiniol*.
- 3 Am eu dwyn en hunain allan o 15 Llwyth *Gwoynedd*; a phaham y tybiodd yr Achwyr diweddaraf fod yn ddigon dwyn unrhyw Dylwyth o'r Llwythau hynny.
- 4 Am eu ffordd a'u Defod Bendant yn Canu gyd â'r *Delyn*; a hanes y *Crwth Cymreig*.
- 5 Am Ffyrnigrwydd y *Saison* gynt wrth ddieithriaid, ar yr hyn mae Mr. *Lambard* (Sais cywraint) yn dal sulw, fod yn debyg mai dyma 'r achos na buasai 'r *Cymru* a'r *Saison* ynghynt gwedi eu Corphori yn un bobl.
- 6 Am boeth anwydau'r *Cymru*; ac a oes dim sylfaen am y Dywediad Cyffredin ym mhlith y *Saison*, *Mae ei Waed Cymreig yn Cynhyrfu*.
- 7 Am rai gweddillion Defodau 'r *Derwyddon* yng *Nghymru*.
- 8 Am yr *Awen Gymreig*; a hoffder y *Cymru* i Brydyddiaeth a Hynafiaeth.
- 9 Am eu hir Einioes; a'r Clefydau mwyaf cyffredin yn eu plith yng *Nghymru*.
- 10 Am Gyflwr presennol Crefydd yng *Nghymru*; ac am yr Elusen Ysgolion symudol yno.

Philosophyddiaeth Anianol.

- 1 Llyssiau a geir mewn rhai manau o *Gymru*, na roddwyd etto eu hanes gan un Llysieuwr a ymdeithiodd y ffordd honno; neu rai anaml o honynt.
- 2 Cloddiodau yng *Nghymru*, na adnabuwyd monynt hyd yn hyn, neu na soniodd un Awdwr am danynt, neu ydynt anaml.
- 3 Pysgod Môr, Llynau, ac Afonydd *Cymru*.
- 4 Adar, Milod, ac Ymlusgiaid *Cymru*.
- 5 Dyfroedd Meddyginiaethol yng *Nghymru*.

- 2 Of Surnames in *Wales*, of what Standing; and of the ancient Method of Pedigrees, like the *Eastern Nations*.
- 3 Of their deriving themselves from the Fifteen Tribes of *North Wales*; and why the Writers of Genealogies in later Times thought it sufficient to derive any Family from those Tribes.
- 4 Of their particular Method and Custom of Singing with the *Harp*; and an Account of the *Croth*, a *Welsh* Musical Instrument.
- 5 Of the Ferocity of the *English* formerly to Strangers; and of Mr. *Lambard's* Observation that seems to point out the Cause why the *Welsh* and *English* were not sooner incorporated.
- 6 Of the hot Passions of the *Welsh*; and whether there be any Foundation in Nature for that common Expression, *His Welsh Blood is up*.
- 7 Of some *Druidical* Remains of Customs, &c., among the *Welsh*.
- 8 Of the *Welsh Awen*, and their Fondness to Poetry and Antiquities.
- 9 Of their long Lives, and the most common Diseases in *Wales*.
- 10 Of the present State of Religion in *Wales*, and of the Circulating *Welsh* Charity Schools.

Natural Philosophy.

- 1 Of Plants found in some Parts of *Wales*, not hitherto described by any Botanists who travelled those Parts, or of those that are rare.
- 2 Of Fossils found in *Wales*, either not hitherto known, or not described by any Writer, or very scarce.
- 3 Of Fish upon the Coast of *Wales*, or in Lakes or Rivers.
- 4 Of Birds, Beasts, and Insects in *Wales*.
- 5 Of Medicinal Waters.

Gorchwyliaethau Llaw.

- 1 Llosgi Gwymmon, a'r ffordd bresennol.
- 2 Llosgi Calch, a'r amryw foddion drwy *Gymru*; a'r amrafael rywiau o Gerrig Calch: rhai i Wyn-galchu, rhai i Wrteithio tir, rhai i wneud Priddgalch cyffredin, eraill i wneuthur Cymmrwd i adeiladu Pontydd a Gweithiau tan ddwfr.
- 3 Ynghylch Llosgi Rhedyn i wafanaeth Purwyr Aur ac Arian, Gwneuthurwyr Sebon, &c., a'r modd y trininr yng *Nghymru*.
- 4 Cloddfaau Meini Melinau a Cherrig To.
- 5 Am y Maen Ystinos, a'r Gwlan Urael.
- 6 Maen Mynor.
- 7 Gwrteithio tir â Marl, Tywod, a Chalch; a'r modd yr arferir hwynt.
- 8 Am y Gweithiau Mwyn Plwm, Arian, a Chopr.
- 9 Am y Gweithiau Glo.
- 10 Am y Gwaith Gwlan.
- 11 Am y Pysgotta ar Gyffiniau *Cymru*.
- 12 Am yr Ymwellhaad mewn Hwsmonaeth, Masnach a Llongwriaeth.
- 13 Golofgi Coed a Mawn.

Ymofyniadau ynghylch y Byd Anweledig, ai gwir ai anwir y pethau a grybwyllir am

- 1 Ddrychiolaethau, a Breuddwydion.
- 2 Tai yn cael eu Blino, a datguddio Trysor wrth hynny.
- 3 *Cnocwyr* Mewn Gweithiau Mwyn; math ar Ysprydion Teulaidd Caredig.
- 4 Drychiolaeth Claddedigaethau wrth liw Dydd, o flaen gwir Gladdedigaethau; a'r unrhyw gyd â chanu Salmau yn y Nos.
- 5 Canhwyllau Cyrph.

Manufactures.

- 1 Of burning Tang for Kelp, and the present Practice.
- 2 Of burning Lime, and the present Practice in different Parts of *Wales*; and of the different kinds of Limestone: some for White-washing, some for Manure, some for common Mortar, some for Bridges or Works under Water.
- 3 Of burning Fern for the Use of Refiners, Soap-makers, &c., and the present Method in *Wales*.
- 4 Of Millstone and Slate Quarries.
- 5 Of the Lapis Asbestos, and Salamanders Wool.
- 6 Of Marble.
- 7 Of Manurement of Ground with Marl, Sand, and Lime and Method of Manuring.
- 8 Of the Lead, Silver, and Copper Mines.
- 9 Of the Collieries.
- 10 Of the Woollen Manufactures.
- 11 Of the Fishery on the Coast of *Wales*.
- 12 Of Improvements in Husbandry, Trade, and Navigation.
- 13 Of charking Wood and Turf.

Queries of the Invisible World, whether it be true or false what is reported of

- 1 Apparitions and Dreams.
- 2 Haunted Houses, and Treasures discover'd by that Means.
- 3 Knockers in Mines, a kind of beneficent Spirits.
- 4 Appearances in the Day-time of Funerals, followed soon after by real Funerals; the same with Psalm-singing heard in the Night.
- 5 Corps Candles.

Caniad i'r Hybarch GYMDEITHAS O GYMMRODORION
 yn LLUNDAIN; ac i'r Hen odidawg Iaith GYMRAEG :
 ar y Pedwar Mesur ar Hugain.

Englyn
 Unodl
 union.

1 MAWL i'r Ion! aml yw ei Rad,—ac anryw
 I *Gymru* fu'n wastad :

Oes Genau, na chais Ganiad,
 A garo Lwydd Gwŷr ei Wlad ?

Prost. Cad-
 wynodl.

2 Di yw ein Twr, Duw, a'n Tad,
 Mawr yw'th Waith ym Môr a Thud,
 A oes modd, O Iesu mād,
 I neb na fawl na bo'n fud ?

Prost Cyf-
 newidiog.

3 Cawsom Fâr Llachar a Llid,
 Am ein Bai yma'n y Byd ;
 Torres y Rhwym, troes y Rhod,
 Llwydd a gawn, a llawn wellhād.

Unodl
 grwcca.

4 Rhoe Nefoedd yr Hynafiaid
 Dan y Gosp, a Dyna gaid ;
 Llofr a blin oll a fu'r Blaid—flynyddoedd
 Is trinoedd Estroniaid.

Unodl
 gyrch.

5 Doe *Rufeinwŷr*, Dorf, unwaith,
 I doliaw'n Hedd, dileu'n Hiaith,
 Hyd na roes Duw Ion, o'i Rad,
 O'r Daliad wared eilwaith.

Cywydd
 Denair hir-
 ion-

6 Aml fu alaeth mil filoedd,
 Na bu'n well, ein Bai ni oedd,

Cywydd
 Denair fyr-
 ion

7 Treiswŷr trawsion
 I'n Iaith wenn hon

so
 Awdl Gyw-
 ydd ynghyd.

8 Dygn Adwyth digwyn ydoedd
 Tros Oesoedd Tra y *Saes*on,

Cywydd
llosgyrog

9 Taer fin oeddynt hir flynyddoedd,
Llu a'n torrai oll o'n Tiroedd

I filoedd o Ofalon,

Thoddaid
ynghyd.

10 Yno, o'i Rad, ein Ner Ion—a'n piau

A droe Galonnau Drwg Elynion.

Gwawdod-
yn byr.

11 Ion Trugarog! onid rhagorol

Y goryw'r Iesu geirwir rasol?

Troi Esgarant traws a gwrol—a wnaeth

Yn Nawdd a phennaeth iawn ddiffyniol.

Gwawdod-
yn hir.

12 Coelias, dymunaf, da y mwyniant,

Fawr Rin *Taliesin*, fraint dilysiant,

Brython, Iaith wiwlon a etholant

Bythoedd, cu ydoedd, hwy a'i cadwant,

Oesoedd, rai Miloedd, hir y molant—Ner:

Moler;—I'n Gwiwner rhown Ogoniant.

Byr a
Thoddaid.

13 A dd'wedai Eddewidion—a wiriwyd

O warant wir ffyddlon,

Od â'n Tiroedd dan y Taerion,

Ar fyr dwyre wir *Frodorion*,

Caem i'r Henfri *Cymru* hoenfron,

Lloegr yn dethol Llugyrn doethion,

Llawn Dawn Dewrweilch *Llundain* dirion—Impiau

Dewr weddau *Derwyddon*.

Hir a
Thoddaid.

14 Llwydd i chwi, Eurweilch, Llaw Dduw i'ch arwedd,

Dilyth Eginau da Lwythau *Gwynedd*,

I Yrddweis *Deheu* urddas a Dyhedd,

Rhad a erfyniwn i'r hydrwiw Fonedd,

Bro'ch Tadau a Bri'ch Tudwedd—a harddoch

Y mae, wŷr, ynoch Emmau o Rinwedd,

Huppynt
byr.

15 Iawn i ninnau

Er ein Rhadau

Datgan Gwyrthiau

Duw, Wr gorau

} roi Anrhydedd

} Ei Drugaredd.

Huppynt
hir.

16 Yn ein Heniaith
Gwnawn Gymhenwaith, } gynnul union,
Gan wiw lanwaith }
Gwnawn Ganiadau }
A phlethiadau } Moliant wiwdon.
Mal ein Tadau }

Cyhydedd
fer.

17 Mwyn ein gweled mewn un Galon,
Hoenfrwd Eurweilch, *Hen Prodorion*,
Heb rai diddysg, hoyw Brydyddion,
Cu mor unfryd, *Cymru* wenfron.

Cyhydedd
hir.

18 Amlhawn Dddawn, Ddynion, i'n mad Henwlad hon,
E ddaw i Feirddion ddeufwy urddas
Awen gymmen gu, hydr Mydr o'i medru,
Da ini garu Doniau gwiwras.

Cyhydedd
nawban.

19 Bardd a fyddaf, ebrwydd ufuddol,
I'r *Gymdeithas*, wŷr gwiw, a'm dethol,
O fri i'n Heniaith, wiw frenhinol,
Iawn, Iaith geinmyg, yw ini'th ganmol.

Clogymach.

20 Fy Iaith gywraint fyth a garaf,
A'i theg Eiriau, Iaith gywiraf,
Iaith araith eirioes, wrol, fanol foes,
Er f' Einioes, a'r fwynaf.

Cyrch a
Chwita.

21 Neud, Esgud un a'i dysgo,
Nid Cywraint ond a'i caro,
Nid Mydrwr ond a'i medro,
Nid Cynnil ond a'i cano,
Nid Pencerdd ond a'i pyngcio,
Nid Gwallus ond a gollo
Nattur ei Iaith, nid da'r wedd,
Nid Rhinwedd ond ar honno.

Gorchest y
Beirdd.

22 Medriaith Mydrau, }
Wiriaith Eiriau, } wyrth eres:
Araith orau, }

Wiwdon wawdiau
 Gyson Geisiau, } lan wiwles.
 Wiwlon olau,

Cadwynfyr.

23 Gwypm odiaethol Gamp y Doethion,
 A'r hynawsion wŷr hen oesol :
 Gwau naturiol i Gantorion
 O Hil *Brython*, hylwybr ethol.

Tawdd-
gyrch gad-
wynog.

24 O'ch arfeddyd wych wir fuddiol
 Er nef, fythol wŷr, na fethoch :
 Mi rof ennyd amryw fanol,
 Ddiwyd rasol, weddi drosoch ;
 Mewn Serch Brawdol, diwahanol,
 Hoyw-wŷr doniol, hir y d'unoch,
Cymru'n hollol o Ddysg weddol
 Lin olynol, a lawn lenwoch.

1 Am a'i prydawdd, o dawr pwy,
 Sef a'i prydes *Goronwy*
 Neud nid llyth na llesg Faccwy.

2 Ys oedd mygr Iaith gyssefin,
 Prydais malpai mydr *Merddin*,
 Se nym lle, nym llawdd Gwerin.

Tri Englyn
Milwr, yn
ol yr hen
ddull.

3 Neu, nym doddyw Gnif erfawr.
 Gnif llei no lludded Echdawr,
 Am dyffo clod, Gnif nym dawr.

AN
ALPHABETICAL LIST
OF THE
SOCIETY OF CYMMRODORION,
With each Member's Place of Abode, and Place of
Birth, from its first Institution to the 7th of
May, 1755.

*Those marked * are of the Council.*

NAMES.	PLACES of ABODE.	COUNTIES where born.
A		
Aaron Ashton,	Southampton Buildings,	<i>Caermarthen.</i>
B		
Edward Baxter,	Dev. Street, Qu. Square,	<i>Montgomery.</i>
William Bowling, <i>dead.</i>	Chancery Lane,	<i>Pembroke.</i>
C		
William Carter,	Garlick Hithe,	<i>Caermarthen.</i>
D		
*John Davies,	1 Love Lane, East Cheap,	<i>Caermarthen.</i>
John Davies,	2 Lincoln's Inn,	<i>Radnor.</i>
John Davies,	3 Newgate Street,	<i>Merioneth.</i>
Thomas Davies,	1 Navy Office,	<i>Anglesey.</i>
Thomas Davies,	2 Bloomsbury,	<i>Merioneth.</i>
Hugh Davies,	Devereux Court,	<i>Anglesey.</i>
*Francis Davies,	Arundel Street,	<i>Pembroke.</i>
Maurice Davies,	Dalston,	<i>Merioneth.</i>
Moses Davies,	Qu. St. Go. Square,	<i>Montgomery.</i>
David Davies,	Islington,	<i>Caermarthen.</i>

NAMES.	PLACES of ABODE.	COUNTIES where born.
E		
David Evans,	Fenchurch Street,	<i>Caermarthen.</i>
*Rev. John Evans,	Cowley Street, Westmr.,	<i>Ditto.</i>
Robert Evans,	Spittle Fields,	<i>Montgomery.</i>
Thomas Evans,	Middle Temple,	<i>Anglesey.</i>
F		
*Rev. Henry Foulkes,	Rood Lane,	<i>Montgomery.</i>
G		
Sir Richard Glyn,	Lombard Street,	<i>Welsh Descent.</i>
John Griffiths,	Abchurch Lane,	<i>Montgomery.</i>
Emanuel Gunnis,	Cavendish Street,	<i>Caernarvon.</i>
H		
John Herbert, Esq.,	Serj. Inn, Fleet Street,	<i>Montgomery.</i>
Charles Hickman,	Bell Yard, Temple Bar,	<i>Ditto.</i>
*William Holland,	Lincoln's Inn,	<i>Denbigh.</i>
*Francis Howel,	Strand,	<i>Glamorgan.</i>
George Hudson,	Smithfield,	<i>Montgomery.</i>
Edward Hughes,	Threadneedle Street,	<i>Salop.</i>
Richard Hughes,	Parliament Street,	<i>Caernarvon.</i>
Robert Hughes,	York Street, Co. Garden,	<i>Ditto.</i>
Thomas Hughes, <i>dead.</i>	Clerkenwell Green,	<i>Cardigan.</i>
William Hughes,	High Holborn,	<i>Anglesey.</i>
*Rev. Cornelius Humphreys,	Tower,	<i>Caermarthen.</i>
David Humphreys, <i>Treasurer.</i>	St. Martin's le Grand,	<i>Montgomery.</i>
Capt. Hugh Humphreys, <i>dead.</i>	Gulston Square,	<i>Caernarvon.</i>
I		
*Thomas Jenkins,	Black Fryers,	<i>Glamoryan.</i>
Abel Johnson,	Victualling Office,	<i>Welsh Parent.</i>
Rev. Row. Johnson,	Gold. Sq., Crutch. Fryers,	<i>Merioneth.</i>
*Andrew Jones,	Breadstreet Hill,	<i>Denbigh.</i>

NAMES.		PLACES of ABODE.	COUNTIES where born.
*David	Jones,	Borough, Southwark,	<i>Cardigan.</i>
Edward	Jones,	1 Castle St., White Chapel,	<i>Radnor.</i>
Edward	Jones,	2 Paternoster Row,	<i>Salop.</i>
Henry	Jones,	Barebinder Lane,	<i>Montgomery.</i>
Hugh	Jones,	Bishopsgate Street,	<i>Caernarvon.</i>
John	Jones, Esq.	1 Chiswick,	<i>Montgomery.</i>
John	Jones,	2 White Chapel,	<i>Merioneth.</i>
John	Jones,	3 Newgate Street,	<i>Caernarvon.</i>
Maurice	Jones,	Carolina,	<i>Denbigh.</i>
Michael	Jones,	Old Fish Street,	<i>Glamorgan.</i>
Robert	Jones, <i>dead.</i>	Field Lane,	<i>Denbigh.</i>
William	Jones,	1 Chancery Lane,	<i>Caermarthen.</i>
William	Jones,	2 Seething Lane,	<i>Caernarvon.</i>
L			
Howel	Lewis,	Jermyn Street,	<i>Anglesey.</i>
John	Lewis,	Bread Street,	<i>Montgomery.</i>
*Watkin	Lewis,	Inner Temple,	<i>Cardigan.</i>
Henry	Lloyd,	Hollywell Street,	<i>Montgomery.</i>
M			
*William	Mathews,	Silver St., by Wood St.,	<i>Caermarthen.</i>
John	Mathews,	Grays Inn,	<i>Montgomery.</i>
Charles	Meredith,	St. Dunstan's, Fleet St.,	<i>Brecon.</i>
Thomas	Merrick,	Billingsgate,	<i>Glamorgan.</i>
Charles	Morgan,	Temple,	<i>Caermarthen.</i>
David	Morgan,	Maiden Lane, Co. Garden,	<i>Ditto.</i>
David	Morris,	Coleman Street,	<i>Montgomery.</i>
Lewis	Morris, Esq.,	Gallt Fadog, Cardiganshire,	<i>Anglesey.</i>
Richard	Morris, <i>Pres.</i>	Navy Office,	<i>Ditto.</i>
Robert	Morris, <i>V.Pr.</i>	Dowgate Hill,	<i>Denbigh.</i>
O			
Jeremiah	Oliver,	Jermyn Street,	<i>Radnor.</i>
Hugh	Owen,	Doctors Commons,	<i>Denbigh.</i>
Richard	Owen,	Holborn Bridge,	<i>Montgomery.</i>

NAMES.	PLACES of ABODE.	COUNTIES where born.
P		
John Parry,	Rhiwabon, Denb. Shire,	<i>Caernarvon.</i>
William Parry, <i>Secretary</i>	Mint Office, Tower,	<i>Anglesey.</i>
John Paterson, Esq.,	Barbers Hall,	<i>Welsh Descent.</i>
William Paynter,	Navy Office,	<i>Denbigh.</i>
Robert Peters,	Dean Street, Soho,	<i>Caernarvon.</i>
Henry Price,	Threadneedle Street,	<i>Brecon.</i>
Rice Price,	Bow-lane,	<i>Radnor.</i>
William Prichard,	Cross St., Carnaby Mark.,	<i>Anglesey.</i>
John Prince,	Arundel Street,	<i>Welsh Descent.</i>
Evan Pugh,	White Chapel,	<i>Montgomery.</i>
Philip Pugh,	Wood Street,	<i>Brecon.</i>

R

Hopkin Rees,	Cursitor Street,	<i>Glamorgan.</i>
David Reynolds,	Golden Lane,	<i>Montgomery.</i>
*David Rice,	Ivy Lane,	<i>Caermarthen.</i>
Morgan Rice,	Thames Street,	<i>Glamorgan.</i>
Roder. Richardes, Esq.,	Navy Office,	<i>Cardigan.</i>
Frederick Roberts,	Highgate,	<i>Denbigh.</i>
Henry Roberts, <i>dead.</i>	College Hill,	<i>Caernarvon.</i>
John Roberts,	Great Trinity Lane,	<i>Denbigh.</i>
Robert Roberts,	Black Fryers,	<i>Flint.</i>
Evan Rogers,	Saffron Hill,	<i>Cardigan.</i>
James Rowles,	St. James's Street,	<i>Monmouth.</i>

T

*David Thomas, 1	Moorfields,	<i>Flint.</i>
David Thomas, Esq., 2	Chancery Lane,	<i>Glamorgan.</i>
*John Thomas, 1	Fenchurch Street,	<i>Caernarvon.</i>
Revd. John Thomas, 2	St. Saviour's, Southwark,	<i>Merioneth.</i>
John Thomas, 3	Strand,	<i>Glamorgan.</i>
Noah Thomas, M.D.,	Leicester Square,	<i>Ditto.</i>
Richard Thomas, 1	Moorfields	<i>Flint.</i>

NAMES.		PLACES of ABODE.	COUNTIES where born.
Richard	Thomas, 2 <i>V. President.</i>	Lowman's Pond,	<i>Brecon.</i>
James	Tomley,	Minories,	<i>Montgomery.</i>
Richard	Tomley,	Borough, Southwark,	<i>Ditto.</i>
V			
William	Vaughan, Esq., <i>Ch. President.</i>	Haymarket,	<i>Merioneth.</i>
Daniel	Venables, <i>dead.</i>	Princess Street,	<i>Flint.</i>
W			
Walter	Watkin,	Cannon Street,	<i>Brecon.</i>
Edward	Williams,	Finsbury,	<i>Glamorgan.</i>
Evan	Williams,	Brook Street, Gro. Square,	<i>Caernarvon.</i>
Francis	Williams,	Charles St., Westminster,	<i>Montgomery.</i>
*Henry	Williams,	Fleetditch,	<i>Glamorgan.</i>
Hugh	Williams, <i>V. President.</i>	Cheapside,	<i>Flint.</i>
John	Williams,	At Sea,	<i>Caermarthen.</i>
Thomas	Williams,	Clare Street,	<i>Brecon.</i>
Walter	Williams, <i>V. President.</i>	Symmonds Inn,	<i>Caermarthen.</i>

Abstract of Counties, &c.

<i>Anglesey.</i>	9	<i>Flint.</i>	5	<i>Radnor.</i>	4
<i>Brecon.</i>	6	<i>Glamorgan.</i>	11	<i>Salop.</i>	2
<i>Cardigan.</i>	5	<i>Merioneth.</i>	7	<i>Welsh Descent.</i>	4
<i>Caermarthen.</i>	14	<i>Monmouth.</i>	1		—
<i>Caernarvon.</i>	12	<i>Montgomery.</i>	21	Total—	112
<i>Denbigh.</i>	9	<i>Pembroke.</i>	2		

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AN
ACCOUNT
OF THE
Rise, Progress, and Present State,
OF THE
BRITISH CHARITY SCHOOL
On *Clerkenwell-Green*, LONDON.

THE Treasurer and Trustees of *The SOCIETY for supporting a CHARITY SCHOOL, for the Instructing, Cloathing, and putting forth Apprentice poor Children descended of Welsh Parents, born in or near London, who have no Parochial Settlement here;* Humbly conceiving, that if the State of the said Charity was more generally known, it would induce many well-disposed Persons to lend their Assistance in Support of so good a Work; have therefore thought proper to publish the following Account of the same.

About the year 1718, a few Worthy, Public-Spirited Gentlemen of the Principality of *Wales*, observing that many Children born of poor Parents in and near *London*, were not intitled to any Parochial Settlement, and consequently had no Opportunity of being instructed in the Principles of Christianity, (to the gross Ignorance of which, Idleness, Debauchery, and all Vices are chiefly owing) formed themselves into an *Amicable Society*, and enter'd into a Voluntary Subscription for the *Setting up and Supporting a School in London, for the Instructing, Cloathing, and putting forth Appren-*

tice poor Children descended of Welsh Parents, born in or near London, as aforesaid, and having no Parochial Settlement.

Having thus laid a Foundation, they proceeded to put in Execution their so well-designed Charity; and their first laudable Step was to fix on a sober, discreet and capable Master, who was directed, that at the same Time he was making the poor Children good Christians, and loyal and useful Subjects, he should carefully inculcate that great Lesson prescribed by our SAVIOUR of *True Humility*; thereby instructing them in the Duties of Servants, and Obedience and Submission to Superiors; as by that Means they would be made willing, as well as fit to be employed, not only in Trades and Services, but also in Husbandry, Navigation, or any other Business of most Use and Benefit to the Public.

The Subscriptions at first being too small to answer any great Expence, the Society were obliged to take a Room near *Hatton-Garden*, and to permit only *Twelve* poor Children to be taken in upon the Establishment; until their charitable Designs became better known, and the Subscriptions increased.

The Resolution and Perseverance with which this charitable Institution was carried on in the Beginning, but more especially the worthy Examples of the Gentlemen concerned, soon induced many well-disposed Christians, as well Countrymen as others, to promote it, by either becoming themselves or getting their Friends to be *Annual Subscribers*, or giving temporary Benefactions: And thereupon the Society immediately resolved, that the Number of poor Children upon the Establishment should be agreeable to their first Plan, which were *Forty*; and to take a commodious Room for the present, till they were enabled to build a School, for the better carrying on their pious Design.

In this State the Charity went on for some Years, and with great Pleasure the Society saw it answer many of the good Purposes for which it was established: Many helpless Children not only found present Relief by this Charity, but were put in the Way to escape the Corruptions that are in the World, and to become useful Members of the Community. —They now imagin'd, that if a School was erected on purpose for these poor Children, it would be a Means of making their good Designs more public, and might probably recommend the Charity to the farther Notice of their well-disposed Countrymen and others, among both the Nobility and Gentry.

In the Year 1737 therefore the Society began a Subscription for erecting a new School-House; in which they were generously assisted (to their Honour be it spoken) by several Noble and Worthy Persons of the Principality of *Wales*, as also by many other charitable Gentlemen and Ladies; to all whom, for their respective Benefactions, the TREASURER and TRUSTEES, in the Name of the whole SOCIETY, beg leave to return their sincere Thanks.

The Subscription thus begun, the Society still hoping that in so charitable an undertaking they should be liberally assisted, fixed upon a Piece of Ground on *Clerkenwell-Green*, belonging to an Honourable Gentleman, (whose Favours are hereby gratefully acknowledged) and contracted with a Builder to erect a School; which, when finished, and the Account of the Building, and the Amount of Subscriptions towards the said School laid before the Society, they, with great Concern, found a Deficiency of above 340*l.*

And though this great Debt has since been discharged by the Bounty of several worthy Benefactors, and the Generosity of their late Treasurer Mr. *Fnyr Lloyd*, who gave 100*l.* on an

Annuitý of 5*l.* determinable on one Life; yet the said Society with the utmost Regret observe, that they cannot carry on their charitable Design, without the farther Assistance of the Well-disposed, which they most earnestly request for the following reasons :


I. Because there are many more Objects of this Charity, to which the Society can afford nothing more than their Pity and Compassion ; being unable to relieve them out of their present Subscriptions, &c. And as they have the Relief of these also much at Heart, they are sincerely and earnestly desirous to see the said Charity enlarged ; the Usefulness whereof, and the great Good it has already done, appears by the Master's Account below.

II. Because without this charitable Support, many Children descended of *Welsh* Parents, born in and near *London*, and not having any Parochial Settlement, must become subject to Want and Misery, and Liable to be ruin'd through Ignorance and Irreligion.

Having thus given a short Account of the Rise, Progress, and present State of the *Welsh* Charity School, the TREASURER and TRUSTEES, in the Name of the BRITISH SOCIETY, humbly hope, from the foregoing Considerations, that the Well-disposed and charitable among the Nobility, Gentry, and others, will contribute to their Assistance ; and that all TRUE AND ANCIENT BRITONS, in particular, will now exert that Spirit of Charity for which their generous Forefathers were so remarkable, and let the Benefaction of the Hand display the Benevolence of the Heart, by assisting the Society to rescue from Want and Misery, both here and hereafter, the Distressed Children of many of their poor Countrymen.

The MASTER'S ACCOUNT.

- 210 Children have been put out Apprentice, and 5l.
given with most of them.
- 108 To the Sea-Service.
- 90 Gone to Services; and
- 40 On the present Establishment.
-
- 448 In all.

 *The TRUSTEES meet once a Month, at the School-House on Clerkenwell-Green, to transact all Business relating to the Charity; where the Books, wherein are enter'd all their Receipts and Disbursements, are ready for the Inspection of those Gentlemen who are Subscribers or Benefactors to this Charity.—Benefactions are received at the School-House, directed to the Treasurer and Trustees of the said SOCIETY: Likewise at Messrs. Tysoe and Co., Bankers in Lombard Street; and Messrs. Drummond and Co., Bankers at Charing-cross.*



THE WORKS OF IOLO GOCH.

RELIGIOUS POEMS.

I.

AWDL CYFFES Y BARD D.

1. CRAIR¹ cred, ced cynnydd,
Creawdr llu bedydd,²
Crist, Fab Duw Ddofydd,³
Cynnydd dyhedd ;⁴

Gan na wn pa bryd,
Pa awr, pa ennyd,
Y'm dyceych o'r byd—
Ddiwyd⁵ ddiwedd ;

Arglwydd Dad mad, mawr,
Eurgledd⁶ nef a llawr,

11. Erglyw fi bob awr,
Gwawr⁷ gwirionedd.

¹ *Crair cred*, 'the ornament of our faith'. *Crair* also means, as Dr. Davies tells us, the thing taken up by the hand to swear by.

² *Llu bedydd*, 'the host of baptised ones'; the whole body of Christians.

³ *Ddofydd*. *Dofydd*—MS.

⁴ *Cyn dydd dy hedd*.—MS.
Cyn dydd dialedd.—MS.

⁵ *Ddiwyd*. If this word be taken as a compound of *gwgd*, 'vice', 'passion', it will imply that sin terminates with death.

⁶ *Eurgledd*. *Eurglo*.—MS. The former term is significant of God as holding the golden sword of justice.

⁷ *Gwawr*, 'the dawn', whence light springs. It regards God as the source of all righteousness.

I Ti cyffesaf,
 Ac yr addefaf,
 Canys wyd benaf,⁶
 Naf tangnefedd.

A bechais i 'n llwyr⁹
 O bob gwall synwyr,¹
 Rhwng llawr ag awyr,
 Llwyf argywedd;²

21. Saith briod bechawd,³
 Glythni, a meddwdawd,⁴
 Chwant cnawd, cas ceudawd,⁵
 Cadarn chwerwedd;

Moethiant,⁶ glythineb,
 Gwneuthur godineb,
 Casineb⁷ cudeb,
 Cadarn salwedd;⁸

Balchder, syberwyd,⁹
 Torri diofryd,¹

31. Cym'ryd bwyd ammhryd,²
 Amryw faswedd;³

⁶ Can's wyd benaf Naf
 Nawdd tangnefedd.—MS.

⁹ Am a bechais i 'n llwyr.—MS.

¹ O bob rhyw synwyr.—MS.

² *Argywedd*, 'detriment', 'mis-
 chief'.

³ Saith brif-ffordd pechod.—MS.

Saith brifwŷd pechod.—MS.

⁴ Rhythni a meddwdawd.—MS.

⁵ *Ceudawd*. Geudawd.—MS.

⁶ Methiant, glothineb.—MS.

The former term signifies 'omis-

sion', according to Iolo Morgan-
 wg.

⁷ Methineb, cudeb.—MS.

⁸ Cadw fy salwedd.—MS.

⁹ Balchder, *seguryd*.—MS.

¹ Torri yr ymryd.—MS.

² Bwyd amryd.—MS. *Ammhryd*,
 'at unlawful seasons', such as days
 of fasting.

³ *Faswedd* is here 'pollution',
 though it is often used to signify
 'pleasure', 'enjoyment'.

Goganu, tybiaw,
Llesgu,⁴ dymunaw,
Llidiaw, a digiaw,⁵
Dygn greulonedd ;

Colli pregethau
Ac offerenau,⁶
Maddau y Suliau,⁷
Meddwi â salwedd ;

41. Gair meddwl anghred,
Cilwg, camgerdded,⁸
Gweithred dynward,⁹
Gwaith anwiredd ;

Cyhuddaw gwirion,
A cham ddych 'mygion,
Cadarn draws holion,¹
Hylith daeredd ;

Gochel maddeuaint,
Digio mewn hir haint,²
51. Sathru maddau 'r saint,
Brait brenhinedd,³

⁴ Llesged.—MS.

⁵ Anlladrwydd, llidiaw,
Llid greulonedd.—MS.
Dygn wythlonedd.—MS.

⁶ Offerennau, 'masses'.

⁷ Maddau y Suliau. The pardons or absolutions pronounced on the Sundays.

⁸ Golwg am gerdded.—MS.

⁹ Dynward, here 'mockery'.

¹ Draws holion, 'cross questioning', or 'examinations'.

² Digio rhag hir haint.—MS.

³ Brenhinedd, 'royalty'; the abstract, perhaps, for the concrete—to enhance the strength of the term.
Brait brenhinoedd.—MS.

The expressions here used prove the devotedness of the bard to the Roman Catholic religion. The forgiveness of even the saints he deems a privilege worthy of kings.

⁴ Creiriau, see page 1, line 1. Some MSS. have *lyfrau* instead of *creiriau*.

Tyngu anudonau
 Ar werthfawr greiriau,⁴
 Camgredu ac ammau
 Geiriau gwiredd ;

Trais, twyll, brad, cynnen,
 Murn,⁵ lledrad, absen,
 Llid, a chynfigen,
 Rhan pob rhinwedd.⁶

61. Gwag gynnwys,⁷ glwys Glyw,
 Gwawr mawr meirw a byw,⁸
 Gwirion Dad, rhad rhyw,⁹
 Llyw llaweredd ;

Dy rad a geisiaf,
 Dy nerth a archaf,
 Dy nawdd a alwaf,
 Naf nefol-wledd ;

Rhag cwyn gwenwynig,¹
 Rhag cŵn dieffig,

71. Rhag cynnen dremig,²
 Ddig ddygasedd,³

⁴ *Murn*, 'a foul deed', 'murder'.

⁶ *Rhan pob rhiedd*.—MS.

⁷ There is considerable difficulty in this passage. *Gwag gynnwys* is probably an allusion to his own emptiness or wants, inasmuch as he immediately afterwards asks for the blessing he needed.

⁸ *Clod mawr marw a byw*.—MS.

⁹ *Rhad rhyw*, *Radryw*.—MS. We conceive the bard's meaning to be: 'The God of truth is the giver

of grace to some, but the sovereign of the many.'

¹ *Rhag hun gwenwynig*.—MS.

² *Dremig*. *Drennig*.—MS.

³ *Dig dygasedd*.—MS.

⁴ *Mug mignwern*, 'the exhalations of a quagmire or bog'; a no uncommon expression of the mediæval poets.

⁵ *Caith* for *caeth*.

Gwaith gaith gethin-wern.—MS.

⁶ *Drewiant gern uffern*.

Effaith ddygnodd.—MS.

Rhag drwg mwg mign-wern,⁴
 Trwy waith caith⁵ cethern,
 Drewyant⁶ cynn uffern,
 Affaith ddygnedd ;

Rhag trais trag 'wyddawl
 Tan trwch callestrawl,
 Tan llwyth⁷ uffernawl
 Ffyrnig dachwedd ;⁸

81. Rhag tanllyd sybwl,
 Tanllwyth fflam gyndwll,⁹
 Tinllwm trwch rhwdbwll,¹
 Rhydar lesgedd ;²

Rhag uffern boenau,
 A'i phoethion beiriau,
 Cadwynau, rhwymau,
 Dreigiau drygwedd ;

- Rhag uffern byllfa,
 91. A'i gweision³ gwaetha',
 Uffern-llid Adda,
 Dryma' dromwedd ;

Rhag poen a thrydar
 Poeth-ferw tân llachar,⁴
 Pwll byddar daear—⁵
 Duoer fignedd.

⁷ *Tanllwyth, tanawl*.—MS.

⁸ *Tachwedd, 'ending'*.

⁹ *Gyndwll, gymwll*.—MS.

¹ *Rhwdbwll, drewbwl*.—MS.

Tanllyd trwch trydwl.—MS.

² *Drydar lesgedd*.—MS.

³ *A'i ffeilaion dyrau*.—MS.

⁴ *Tanllwyth tân llachar*.—MS.

Pell fyddar daear.

Duoer ddygnedd.—MS.

Rhag llith llwythau blin
 Llys uffern fegin,⁶
 Llin Addaf fyddin—
 Gwerin gwyredd.

101. Brenhinawl Fab Mair,
 Brenhin loyw-grair,
 Brenhin nef y'th gwnair,
 Gair gorfoledd.

Ti a faddeuaist,
 Da y meddyliaist
 Y dydd y'm prynaist
 Ar bren crogedd ;⁷

- Dy boen a'th alaeth,
 A'th ferthyrolaeth,
 111. Y rhai a 'i gwnaeth,
 Eurfaeth¹ orfedd.

Wrth hynny, Arglwydd,
 Cadarn da dramgwydd²
 Cydrwydd cyfyngrwydd
 Coloferedd.

⁶ *Uffern fegin.* The Cymric bards frequently introduce the term *megin*, 'bellows', in their descriptions of hell. William Wyn says:—

"A'i anadl diadlam dwyn
 Yn meginaw mwg annwyn."

Llafar gwlad applies the term *megin uffern* to one who creates dissension, an inciter of quarrels.

⁷ Ar bren palmwedd.—MS.

¹ *Eurfaeth*, for *eurfaith*. It will

be seen that the poet is constantly changing the termination of words to suit his rhyme and *cyngbanedd*.

² Errors have crept into these poems by transcription, and of so grave a character, as almost to defy our arriving at their true meaning. It is difficult to say at this time what the poet means by *Cadarn da dramgwydd*. Should it not be *Cadarn dy dramgwydd?* *Coloferedd?* *coel oferedd.*

Gwna, Ddofydd, faddau
 Fy holl bechodau,
 A'm dwyn i'th ddeau
 Dau yn y diwedd.

121. Fal y maddeuwyf
 A wnaethpwyd trwy nwyf
 Ar fy nghawd o glwyf,
 Glew ddigllonedd.

O drais gollod,
 O gawdd,³ o godded,⁴
 O bob eniwed,
 Cyred⁵ caredd.

- Eich diau deugrin⁶
 Y bwyf gynnefin,
 131. Cyn rhwym daearin,
 Erwin orwedd.

Lle mae lle difrad
 Ar lawr llethr gwen-wlad,⁷
 Lle mae goleuad⁸
 Rhad anrhydedd;

Lle mae diddanwch,
 A phob rhyw degwch,
 Lle mae dedwyddwch
 Dilwch⁹ orsedd.

³ *Cawdd*, 'offence'.

⁴ *Codded*, 'tribulation'.

⁵ *Cyred* for *cyrid*, 'adulterous love'. *Gyred* *garedd*.—MS.

⁶ Equal difficulty attends the deciphering of this stanza. *Deu-*

grin is manifestly a corrupted form.

Hence it is scarcely possible to say with what object the bard hopes to be accustomed before his

descent to the grave.

⁷ 'The slopes of the beautiful land.'

141. Lle mae cywirdeb,
 Lle mae diweirdeb,
 Lle dibechod neb,¹
 Lle da buchedd ;²

Lle mae gorphywys³
 Yn ngwlad Baradwys,
 Lle mae mirain lwys,⁴
 Lle mae mawredd.

Lle mae nefolion,
 Lle mae urddolion,⁵
 151. Lluaws angylion,
 Gwirion garedd.⁶

Lle mae eglurder,⁷
 Lle mae dwyfolder,
 Lle mae ynifer⁸
 Nefol orsedd ;

¹ 'Where its honours emit light or splendour.'

² Deilwng orsedd.—MS.

³ To render this line intelligible, it is necessary to divide *dibechod* into two words, *di bechod*, so that *neb* may apply to the latter only.

⁴ The short adjectives qualify sometimes the preceding and sometimes the following noun. There is consequently some difficulty in giving the exact rendering. If *da* qualifies the preceding word *lle*, the rendering of the bard will then be, 'A good place for life', or 'to enjoy life'.

⁵ *Gorphywys* for *gorphowys*, or *gorphwys*, 'to rest'.

⁶ There is great difficulty in this

line. If *mirain*, however, be changed into *miraint*, 'beauty', it will in a measure vanish. Its qualifying adjective in that case would naturally be *glwys*: but see note 9.

⁷ This term denotes that the poet believed in rank and order in the heavenly world.

⁸ This line stands in beautiful opposition to the 128th, where we have *gyrid garedd*.

⁹ He here describes the abode of the blessed, with its brightness and glory and redeemed multitude.

¹⁰ *Ynifer*. In the old poets *nifer* is sometimes *ynifer*, *anifer*, and *enifer*.

Rhif cred, ced cadair
 Arglwydd pob cyngrair,
 Erglyw fi, Mab Mair,
 Berthair,⁹ borthedd ;¹⁰

161. Cyd bwyf bechadur,
 Corphorawl natur,¹
 Rhag tostur, dolur,
 Mawr ddialedd.

Canys wyd Frenhin
 Ar ddeau ddewin²
 Hyd y gorllewin—³
 Llywiawdr mawredd.

- Canys wyf gyffesol⁴
 Ac edifeiriol,
 171. A Mair i'm eiriol
 Am oferedd.

Wyd frenhinocaf,⁵
 A dyledocaf,
 Can's wyd oruchaf ;
 Naf, na 'm gomedd.

⁹ *Berthair*, the name of God spoken to Moses from the bush was, 'I am'.

¹⁰ *Borthedd*, the portal of peace.

¹ His nature was that of the body rather than of the spirit.

² On the right hand of Divinity.

³ "To the going down of the sun."

⁴ This and the lines that follow

give the essential doctrines of Roman Catholics as compared with Protestants: 'Confession, penance, and the intercession of the Virgin.'

⁵ The poet rises with his subject, and his adoration becomes lofty:—"Thou art most royal; to thee all fealty is due; thou, Most Highest, refuse me not." And not a whit less grand is the verse that follows.

Er dy ddiwedd-loes,
 Er dy greulon-groes,
 Er poenau 'r pumoes—⁶
 Bumustl⁷ chwerwedd;

181. Er y gwayw efydd⁸
 A 'th frathodd elfydd
 Dan dy fron, Ddofydd,—
 Ddwyfawl agwedd;

Er dy weliau,
 Clyw fy ngweddiau,
 Er dy grau angau
 Yn y diwedd;

Er dy farw loesion
 Gan ddurawl hoelion,

191. Er y drain-goron,⁹
 Dod drugaredd.¹

Er dy bum weli,²
 Er dy gyfodi,
 Crist Celi, â 'th *fersi*³
 Rhwym fi i'th orsedd.

Er dy ddigoniad⁴
 Ar ddeau dy Dad,
 Dod im' gyfraniad
 O' th wlad a 'th wledd.

⁶ *Pumoes*. 'Five periods.' A term used in theology to denote the ages previous to our Lord's Advent. These were divided into five.

⁷ *Bumustl*, 'hemlock', 'oxbane'.

⁸ *Gwayw efydd*, 'brazen spear'.

⁹ This litany of the bard is ex-

quaitely wrought by means of the compound terms he uses—terms, each containing within itself a poem.

¹ *Dy drugaredd*.—MS.

² In His hands and feet and side.

³ *Fersi*, 'mercy'.

⁴ See Isaiah liii, 11.

II.

CYWYDD I DDEWI SANT.

DYMUAW da i'm enaid—
 Heneiddio 'r wyf,¹ hyn oedd raid—
 Myned i'r lle croged Crist
 Cyn boed² y ddeu-droed ddidrist,³
 Mewn trygyff y mae 'n trigaw⁴
 Ni myn y traed myned draw ;
 Cystal am ordal⁵ yni' yw
 Fyned deirgwaith i Fynyw⁶
 A myned, cynnired⁷ cain,
 Ar hafoedd hyd yn Rhufain.

11. Gwyddwn lle mynnwn fy mod,
 Ys deddfawl yw 'r eisteddfod,

¹ This poem—its context informs us—was written in advanced life. It is necessary to bear this in mind for its right understanding.

² *Boed* for *bod*. When Grammar and Cynghanedd compete, the old bards keep true to the principles of their distinctive art. Too often is the sense also sacrificed to the same end. One MS. has 'Cyd boed'.

³ *Ddidrist*. There is some difficulty as to the meaning of this term. If it alludes to 'a pilgrimage on feet weary with age', *ddidrist* will apply to the life beyond the grave; but if, on the contrary, his allusion be to a pilgrimage to be made ere old age incapacitates him

for it, we must—unwillingly—amend the text and use *ddydris*.

⁴ He was, he tells us, hale in body; but his limbs refused to perform their office.

⁵ *Ordal*, 'satisfaction', 'atone-ment'. Ieuan ab Rhydderch ab Ieuan Llwyd, a contemporary bard, has:—

"Cystal am ordal i mi
 Dwywaith fyned at Dewi,
 A phe deuwn i Rufain."

One MS. has:—

"Cystal am ofal ym 'yw."

⁶ *IFynyw*, 'Menevia', St. David's, the seat of the holy Archbishop.

⁷ *Cynnired*, 'visit'.

- Ym maenol⁸ Ddewi 'm Mynyw—
 Mangre gain, myn y grog, yw—
 Yn Nglyn Rhosyn⁹ mae 'r iessin,¹
 Ac oliwydd a gwŷdd gwin :
 Ademmig² musig a moes,
 A gwrlef gwŷr â gorloes,³
 A chytgerdd hoyw, loyw lewych,⁴
 Rhwng organ achlân a chlych ;
21. A thuriblwm⁵ trwm, tramawr,
 Yn bwrw *sens*⁶ i beri sawr ;
 Nef nefoedd yn gyhoedd gain,
 Ys da dref, ysdâd Rufain,⁷
 Paradwys Gymru lwys, lefn,
 Por dewis-drefn, pur dwys-drefn.⁸
 Petrus fu gan Sant Patrig⁹
 Am sorri Duw—amser dig ;
 Am erchi hyn, ammharch oedd,
 Iddo o'r lle a wnaddoedd :¹

⁸ *Maenol*, 'a hamlet', 'a farm'; here it refers to the Archbishop's church and home, with perhaps the surrounding religious houses.

⁹ *Yn Nglyn Rhosyn*, the Valley of Rhos.

¹ *Iessin*, probably 'jessamine'.

² *Ademmig*. This word is a puzzle. The dictionaries have nothing even like it.

³ *Ag arloes*.—MS.

⁴ *Lewych*, 'brightness', 'brilliance'; a term often applied to music, although in its original intention it refers to light only.

⁵ *Thuriblwm*, 'thurible', 'censer'.

⁶ *Sens*, 'incense'.

⁷ *Ysdad*, *ystâd*, *Rufain*; the meaning probably is that St.

David's was in the same condition as, or equal to, Rome.

⁸ This reading is manifestly corrupt; but it is the best we can now offer.

⁹ *San' Patrig*.—MS. St. Patrick is said to have been of Welsh origin, and to have chosen as the field of his ministrations the district surrounding Rose Vale—*Glyn Rhosyn*, in *Deyfed*—*Demetia*. While there, tradition has it that an angel appeared to him, telling him 'that that place was not for him, but for a child to be born some thirty years later'. On hearing the message, St. Patrick became surprised, sorrowful, and angry. The child thus predicted was St. David.

31. Fyned ymaith o Fynyw
 Cyn geni Dewi, da yw ;
 Sant oedd ef o nef i ni
 Cynwynol cyn ei eni ;
 Sant glân oedd pan ei ganed
 Am hollti 'r maen graen i gred.²
 Sant ei dad³ diymwad oedd.
 Pennadur saint pan ydoedd.
 Santes gyd-les lygadlon
 Ei fam yn ddi nam oedd Non ;⁴
41. Ferch Ynyr,⁵ fawr ei chenedl,
 Lleian⁶ wiw, uwch ydiw 'r chwedl.
 Un bwyd a aeth yn ei ben—⁷
 Bara oer a beryren—
 Ag aeth ym mhen Non wen wiw ;
 Er pan gaed penaig ydiw⁸
 Holl saint y byd gyd gerynt⁹
 A ddoeth¹ i'r Senedd² goeth gynt

¹ *Wnaddoedd*, for wnaeth ; this form is now obsolete.

² NON, in the throes of birth, pressed her hands against a stone, which took the impression as though it had been wax. In some mysterious way it condoled with the sorrowing mother ; part of it, then, leaped over her head and fell at her feet as she was bringing forth. A church was afterwards built on the spot, and the stone placed in the foundations of its altar.

³ *Ei dad* ; Sandde, the father of David, was son of Ceredig, a prince from whom Ceredigion, or Cardiganshire, derives its name.

⁴ NON, the mother of David, was a nun, and held in high repute for holy life.

⁵ GYNYR, the father of Non, was a nobleman of the district of Pebidiog, in which the town of St. David's is situated.

⁶ LLEIAN, a daughter of Brychan Brycheiniog, and an ancestress of Non.

⁷ From the time of her conception, Non lived on bread and water only. Hence, St. David was regarded as abstemious from the womb. Iolo Goch, however, adds 'a cress' to his food in the next line.

⁸ *Ydiw* for ydyw, to meet the exigencies of the rhyme.

⁹ *Gerynt*—? for geraint.

¹ *Ddoeth* for ddaeth in the dialect of South Wales.

² A synod held at Llanddewi Brefi, which St. David, after

- I wrandaw yn yr un-dydd
 Ei bregeth a pheth o'i ffydd.
51. Lle dysgodd llu dewis-goeth³
 Lle bu 'n pregethu yn goeth.
 Chwe-mil saith-ugein-mil saint
 Ag un-fil. Wi! o'r genfaint.⁴
 Rhoed iddo fod, glod glendyd,⁵
 Yn ben ar holl saint y byd.
 Codes⁶—nid ydoedd resyn—
 Dan draed Dewi Frefi, fryn.
 Ef yn deg a fendigawdd
 Cantref o nef oedd ei nawdd;⁷
61. A'r enaint⁸ twym areninig
 Ni dderfydd, tragwydd trig.
 Duw a rithiawdd, dygn-gawdd dig,
 Ddeu-flaidig o anian ddiefflig
 Deu-wr hen oedd o Dir Hud,⁹
 Gwydro¹ astrus a Godrud,

repeated solicitations, attended; he preached there, it was said, the law and the gospel of Christ so clearly and plainly, that it seemed as if he spake to them with a silver trumpet. He was heard by the furthestmost person in that great assembly, and seen, too, as clearly as the sun is seen at mid-day.

³ The synod was composed of saints and the most distinguished of those who held office in the church.

⁴ *Genfaint*, 'assembly' or 'congregation'.

⁵ *Glod glendyd*; Glod gleinyd.—MS. 'The praise', in the sense of 'the reward of holiness'. David

was elected by the Synod to be chief or prince of the saints of Britain.

⁶ When the multitude assembled would have taken him to the top of the hill to preach, he excused himself, and said he would have no place to stand on but the flat ground. But as he was holding forth, the ground arose as a high mount under his feet in the presence of the assembly.

⁷ 'He blessed with blessings from heaven a district that was under his protection'; literally, 'that was his protection'.

⁸ *Enaint*, 'the unction'; that is, the blessing.

⁹ *Dir Hud*, 'Pembrokeshire'.

Am wneuthur, drwg antur gynt,

Ryw bechod a rybuchynt.³

A'u mam : ba ham y bai hi

Yn fleiddias? oerfel iddi!

71. A Dewi goeth a'u dug hwynt

O'u hir-boen ag o'u herw-bwynt.³

Diwallodd Duw ei allawr ;

Ei fagl⁴ a wnaeth miragl mawr ;

Yr aradr, gwyllt o redeg,

Yrrai i'r tai, fy ior teg!

A'r ceirw osgl-gyrn, chwyrn a chwai,

Gweision uthr, a'i gwas 'naethai.⁵

Dyw Mawrth, Calan Mawrth,⁶ ym medd

I farw aeth ef i orwedd.

81. Bu ar ei fedd, diwedd da,

Cain glêr yn canu *gloria* ;

Engylion nef yn nglan nant

Ar ol bod ei arwyliant.

I bwl uffern ni fernir⁷

Enaid dyn, yn anad tir,

¹ GWYDRO and ODRUD. No authentic account has been handed down of these persons, nor yet of the particular sin they committed. The lives of St. David, in *The Cambro-British Saints*, do not mention them.

² *Rybuchynt*, 'devised', 'meditated'.

³ *Herw-bwynt*, 'prædatory state'. Dr. Davies translates *prynt*, 'valetudo', 'convalescence', a meaning scarcely to be found in Wm. O. Pughe.

⁴ *Fagl*, 'crozier'.

⁵ If we may be pardoned for a remark or two, we would draw at-

tention to this beautiful passage. Nowhere can truer poetry be found than in the account here given of St. David's miraculous life and triumphant death; where white-robed choirs are described as singing over his entombment, and heaven's angels as hovering around the spot hallowed by his relics.

⁶ *Dyw Mawrth, Calan Mawrth*. The saint died on Tuesday, in the calends of March. Hence, the first day of March has been dedicated to St. David, and the festival is kept to the present day.

⁷ The reverence in which St.

A gladder, di-ofer yw,
 Ym monwent Dewi Mynyw.
 Ni sang cythraul brychaulyd
 Ar ei dir byth, er da 'r byd.

91. Hyder a wnaeth canhiadu
 Gras da y Garawys du ;
 I Frytaniaid, Frut wyneb,⁸
 Y gwnaed rhad yn anad neb.
 Pe bai mewn llyfr o'r pabir,⁹
 Peunydd mal ar haf-ddydd hir,
*Nottri Pellig*¹ un natur,
 A phin a du a phen dur,²
 Yn ysgrifenu, bu budd,³
 Ei fuchedd ef o'i achudd,⁴

101. Odid fyth, er daed fai
 Ennyd yr ysgrifennai
 Dridiau a blwyddyn drwydoll⁵
 A wnaeth ef o wyniaeth oll.

David was held may be gleaned from what the bard here says—and he was doubtless but echoing the sentiments of the country—of the sacredness of the ground where the good man was buried—no evil spirit ever daring to visit or approach the place.

⁸ *Frut wyneb*, 'having the features of Brutus'.

⁹ *Pabir*, 'papyrus'.

¹ *Nottri Pellig*, 'A notary pub-

lic', 'a ready writer'. *Nottri Pheblig*.—MS.

² *A phen dur*; an enthusiast would regard this as a prophecy of the steel pen.

³ *Bu budd*, 'a being of good or advantage'; or it may be the verb *bu*.

⁴ *Achudd*, 'cloister'; that is, from the time that St. David appeared in public to take command in the Church.

⁵ See St. John xxi, 25.

III.

CYWYDD I'R DRINDOD.¹

Duw, Ior² y duwiau eraill,
 Dofydd a Llywydd y llail ;
 Dawn³ llawn—Duw yw 'n llawenydd—
 Duw a weddiwn bob dydd.
 Dawn³ yw gweddio Duw Naf,
 Duw byth, nis diobeithiaf !
 Heb Dduw ym' dysg, heb ddim dawn ;
 A Duw agwrdd,⁴ a digawn.⁵
 Mwyaf yw pwys fy mywyd,⁶
 Ar Dduw byth, nag ar dda 'r byd.

¹ This poem is given as transcribed by Rhys Jones, of Tyddyn Mawr, Meirion, in his celebrated work, *Gorchestion Beirdd Cymru*. We have taken the liberty, however, of amending the text, where we found it manifestly incorrect. Rhys Jones was a poet and a no mean scholar ; we consequently defer to his judgment on many points ; but his book was printed in London, and bears evident marks of having passed through an English compositor's hands.

² *Ior*, 'Lord', 'Prince'.

³ *Dawn*. In the third line this term is used in its first intention, signifying, 'a gift', 'a present'; but in the fifth, it means 'a gift by way of ability to accomplish any mental function with effect';

as *Dawn llefaru*, 'the gift of eloquence'; *dawn gweddio*, 'the gift of praying'.

⁴ *Agwrdd*, 'potent', 'powerful'.

⁵ These two lines, it will be seen, are the Bard's poetical version of the well-known old proverb:—

"Heb Dduw, heb ddim ;
 Duw a digon."

⁶ 'The weight of my life', that is, my dependence, 'is ever upon God, not on the good things of the world'. There is a rough kind of devotion to be found throughout the whole of the Bard's compositions. According to the light of his day and the peculiar tenets of his Church, he is by no means deficient in religious knowledge. A glance at his *Cyffes Iolo* will prove this.

Rhodd yw, rhai addewynt,
 Rhaid yw ym' wybod ar hynt,
 Pwy ddeil gof? pa ddelw y gwn?
 Pa Dduw? pwy a weddiwn?
 Pybyr Greawdr⁷ pob hoywbeth,
 Pob rhai byw, pob rhyw o beth.
 Pwy a wnaeth y nef hefyd?
 Pob rhyw, feirw a byw, a byd?
 Pwy sy 'n cynnal, grwndwal⁸ grym,
 Llawr yr adail lle 'r ydym?
 Pwy a oedd Dduw? pwy a ddaw?
 Pwy sydd piau sy eiddaw?
 Tri 'n y nef a gartrefan'—⁹
 Tadwys,¹ Mab, Yspryd glwys Glân.
 Tri Pherson, undôn² Unduw,
 Ag nid un, onid un Duw.
 Nid oes fry, yn eu dwys frawd,
 Ond yr Unduw a'r Drindawd.

⁷ *Greawdr*. The orthography of this term, whether it be that of the Bard or of his Editor, is much to be preferred to that of *Greawdur*—the affix *gwr* not being applicable to the Godhead.

⁸ *Grwndwal*, 'ground-wall', 'foundation'. Iolo Goch is not solitary in the use of the word. Lewis Glyn Cothi writes:—

“Daw o rwndwal Iorwerth
Drwyndwn;”

and Dr. John Davies also has, “Grwndwal pob iaith”, ‘the basis of every language’. The bards, both of this and the two succeeding centuries, often introduce Cymricised forms of English words. This has been avoided

in the last and present centuries.

⁹ Whatever were the errors into which the Roman Catholic Church had fallen, it ever held fast the doctrine of the Trinity. The explicit declarations the poet here makes are second only to those of the Athanasian Creed. So involved is this doctrine with that of the atonement, that we hail its presence with satisfaction in any Church, however erroneous in other matters.

¹ *Tadwys*,—from *tad* and *gŵys*. The abstract is here used for the concrete—‘fatherhood’ for ‘father’—a not unusual mode of diction among the poets.

² *Undôn*, ‘one in utterance’.

Trindawd yr Unduw ydynt ;
 Ag un Duw—gogoned ynt.
 Un feddiant yn eu glândy,
 Un gadernyd, un fryd fry ;
 Un fraint, un feddiant, un frys,³
 Un allu, un ewyllys ;
 Un dôn, un wath,⁴ da 'n un wedd,
 Un Duw ynn' yn y diwedd.
 Gair⁵ oedd yn y Goreu-dduw,
 A'r Gair a ddaeth o'r gwir Dduw.
 Gwnaethpwyd o'r Gair gwenith-bwys⁶
 Gnawd glân, Mab gogoned glwys ;
 Ag o ryw y Goreuair
 Y ganed Mab o gnawd Mair ;
 Ym Methlem o'i fam wythlwys⁷
 Y ganed ef, Fab gwyn dwys :
 A'i eni 'n Fab, anian fwyn,
 O'r wryf Fair, wir forwyn.

³ *Frys*, 'readiness', 'quickness', 'promptitude in performance'; as exemplified in that particular act of creation in which "God said, 'Let there be light'; and there was light".

⁴ *Gwath*, 'intent', 'design'—a term not to be found in Dr. Owen Pughe's Lexicon.

⁵ *Gair*. The poet uses this term as a name of our Lord. He does not say *Y Gair*. This accords with the similar use of *Crist* when used without the definitive article. The article, however, is used in the following line in accordance with Scripture.

⁶ *Gwenith-bwys*. We can but conjecture the poet's meaning. 'As wheat-corn is pre-eminent amongst all other grain, so is our Lord among all other beings.' This use of the term *gwenith* will be found in the works of other poets. We have it in the old pennill:—

"Blodau 'r fiwyddyn yw f'
 anwlyd—
 Ebrill, Mai, Mehefin hefyd ;
 Llewyrch haul yn t'wynu ar
 gysgod,
 A gwenitheu y genethod."

⁷ *Wythlwys*, the only meaning we can attach to this term is, 'Eight times beautiful'.

Nid o natur dyn yttoedd,
 Eithr o Dduw medd Athrodd oedd ;
 Ag o radd y Goreudduw
 A'r Ysbryd Glân buan, byw.
 Graddau y Mab goreuddoeth
 O allu Duw oll y doeth ;⁸
 Dau a gyssylltwyd mewn dawn,
 Duw a dyn, diwyd uniawn.
 Duw yn ein mysg,⁹ dawn a'n medd
 A dry gair, o'i drugaredd,
 I'n dwyn i nef dan ei nawdd—
 Ddofydd a ddioddefawdd.¹

⁸ *Doeth for daeth.*

⁹ *Yn ein mysg*, 'Immanuel, God with us'.

¹ This poem has, comparatively, few difficulties. We are inclined to ascribe this in a great measure

to its former Editor. Rhys Jones was a careful transcriber, as is manifest from the text he has here given of this poem of Iolo Goch. We shall see more of this care in the poem that follows.

IV.

CYWYDD I'R BYD.

YR un bai ar ein bywyd
 Ar bawb, a hudol yw 'r byd ;
 Hud ar ddyn, hyder ar dda,
 Hudol anneddfol¹ noddfa.
 Malu² y Sul, melus son,
 Marwol bechodau mawrion !
 Balchder yw ein arfer ni,
 Digio, cybydd-dra, diogi,
 Cynfigen, bresen³ heb rodd,⁴
 10 Godineb—gwae adwænodd !
 Glothineb y glwth enau,
 Nid mwyn, mi a wn nad mau ;
 Nid trem fawr,⁵ nid trwm ei fod,⁶
 Nid baich, onid o bechod.

¹ *Anneddfol*, 'lawless', unlawful',
 'immoral'.

² *Malu*, literally 'to grind'. Its
 secondary signification here is 'to
 work out laboriously'.

³ *Bresen*, a Cymricised form of
 the English word 'present'. The
 term seems to have been introduced
 into our language at an early date.
 Taliesin has:—"Nid aeth neb i
 nef er benthg y bresen:" 'No one
 has gone to heaven for the lend-
 ing of his present'. *Presen*, the
 root of *presenmoldeb*, is the same
 word ; but in the former meaning
 of 'a present', it has come to us
 through the English.

⁴ *Heb rodd*, 'a bootless or un-
 availing gift'.

⁵ *Trem fawr*, 'lofty look', 'the
 look of pride'.

⁶ *Trwm ei fod*, 'burdensome his
 existence'.

Many of the poet's lines are
 "dark sayings"; and we must
 attribute to the exigencies of *cyn-
 ghanedd* much of the difficulty that
 attends their wording. Iolo Goch,
 however, is not so wedded to the
 former as on all occasions to sacri-
 fice sense to it. In the poem be-
 fore us he violates the bardic rules
 by *twyll odl*.

⁷ *Naw pwys ryfel*. In the spiritual

Naw pwys ryfel⁷ ein gelyu
 Yw 'r naw pwys, a ŵyr neb hyn ?
 Dêl i'w cof adail a'u cudd,
 Dioddefaint Duw Ddofydd.
 Duw i'r hawl, a da yw rho'm
 A drwsiodd Mab Mair drosom ;
 Mawr gur a gafas, mawr gŵyn,
 Mawr farw un Mab Mair forwyn !
 A'i boen—ar Wener y bu—
 Ar un pren er ein prynu.
 I nef yr aeth yn ufydd
 At y Tad deugeinfed dydd ;
 Yn Dad, yn Fab, Bab y⁸ byd,
 Yn oesbraff,⁹ glân yn Ysbryd ;¹
 Yn un nifer hynafiaeth,
 Ag yn un gnawd, gwn i'n gwnaeth.²
 Duw 'n cyfoeth,³ dawn a'n cyfyd
 Y dydd y bo diwedd byd.
 Dydd a bair ofn fydd dydd brawd,
 Dydd tri-llu,⁴ diwedd trallawd.

warfare the soldier is weighed down by the nine besetting sins the poet has just enumerated,—worldliness, Sabbath-breaking, pride, hatred, covetousness, idleness, envy, adultery, and gluttony.

⁷ *Bab y byd.* The poet's loyalty to his spiritual Head is shown by his applying the name 'Pope' to the Saviour.

⁸ *Oesbraff,* 'of prolonged or ample life'.

¹ This and the previous line confirm the orthodoxy of the poet's views regarding the Trinity. Our Lord ascends into heaven, and appears there the only representative

of the Godhead. He is Father, Son, and Holy Spirit.

² There is much difficulty in these lines. The solution probably is: 'He made us partakers of his eternity and of his manhood.' *I'n gwnaeth.* 'Ein gwnaeth.'

³ It must be remembered that the poet is speaking altogether of Christ. As the SON OF MAN he is our wealth, and the one who will raise us up at the last day.

⁴ *Trillu.* Goronwy Owen's lines in *Cywydd y Farn* will explain the use of this term.

"Try allan ddynion tri-llu,
 Y sydd, y fydd, ac a fu."

Diau fydd, drwg a da fo,
 Ufudd iawn a fydd yno ;
 A'r dyfyn⁵ a'r wŷr Dofydd,
 A fu, ac etto a fydd :
 Yn rhagor i'n rhywogaeth
 Y nef a'r bresen a wnaeth.
 Pum archoll⁶ i'n arfoll ni,
 Pum aelod y pum weli ;
 A'n rhoi yn iach, ein rhan oedd,
 Wnai Siesws⁷ yn oes oesoedd.
 Bid yn wres,⁸ bod yn rasol,
 Bid yn nef, bod yn ei ol.
 Er ei gof hir a gyfyd
 Er ei loes dros bumoes⁹ byd ;
 Er ei lun a'r oleuni¹
 Er a wnaeth a'i roi i ni,
 Er ei wyneb ar Wener,²
 Er ei boen fawr ar y ber,³

⁵ *Dyfyn*, 'summons'.

⁶ *Pum archoll*. In the Saviour's hands, feet, and side. Roman Catholics are careful in the enumeration of the acts and incidents of our Lord's life, and especially of those of the Crucifixion.

⁷ *Siesws*, 'Jesus'.

⁸ *Bid yn wres*. The meaning of the poet probably is: 'Be it our warm object to obtain his grace; be it our heaven to follow him.'

⁹ *Bumoes*. See page 10, note 6. Dafydd Benfras also uses the term in the same meaning:—

"Achaws pumoes byd y bu
 iddaw,
 Uchelwr mirain, bêr drain
 drwyddaw."

'For the sake of the five ages of the world, glorious lofty One, spikes of thorn pierced him.'

¹ *A'r oleuni*. It is impossible to extract sense out of this expression. Were the text amended with some such word as *aur*, making *aur oleuni*, it would be intelligible.

² *Er ei wyneb ar Wener*. The agony, doubtless, imprinted on his face on the day of his crucifixion.

³ *Bêr*, literally 'spit'; here used for the cross.

⁴ *Gwedd*. So various are the meanings of this word, that it is scarcely possible to make sure of the poet's drift. Sometimes 'countenance', sometimes 'connexion', and oftentimes 'team' or 'yoke':

I'r un gwedd,⁴ er ein gweddi,
 Y nef a brynodd i ni.
 Y marw ni ŵyr ymorol
 Am y wnaeth; y mae yn ol;
 Nid edwyn, yn nodedig,
 Na 'i phlaid trwm⁵ na ph'le y trig.
 Ni chyrraedd yn iach arian,
 Nid oes ond a roes o ran,⁶
 Llaswyr⁷ Fair yn llaw Iesu,
 Lle fydd erbyn y dydd du;
 Unpryd Wener offeren⁸
 O'n dig byth a'n dwg i ben;
 A'm gwlad fyth a'm golud fo
 I'w 'ngeledd, Duw a'm galwo!
 Doed y Gair, deued i gof,
 Trwsiad o law Dduw tros of;
 Er ei fedd, a'i chwerwedd chwŷs,
 A'r anfad farn,⁹ a'r enfys,¹
 Un doeth rwysg,² Un Duw a Thri,
 Un Duw dêl i'n didoli.

we shall in this instance leave our readers to choose their own meaning.

⁴ *Na 'i phlaid trwm.* The poet's meaning is again a matter of considerable doubt. It is probable that Rhys Jones gave the best text in his power, though sometimes scarcely intelligible to himself.

⁵ The same remarks apply to this and the previous line also.

⁷ *Llaswyr Fair.* Owen Pughe translates the former word, 'an aerial freshness'; in that case, it would apply to Mary's countenance. But we apprehend that the term is a corrupted form of *Sallwyr*,

'Psalter', although he makes no mention of this signification. The poet may have been driven by the exigencies of the *cynganedd* to use the peculiar form here given.

⁸ *Wener offeren.* The Friday's Mass—the day on which our Lord was crucified.

⁹ *A'r anfad farn,* 'the unrighteous judgment of Pontius Pilate.

¹ *A'r enfys,* 'the halo' around the Saviour's countenance.

² *Un doeth rwysg,* 'one whose uniform career was wise': literally, 'one of wise career'.

V.

CYWYDD I DDUW.

MYFYR wyf yn ymofyn,
 O Dduw, beth orau i ddyn :
 Ei eni er llenwi llid,
 Naws gwywnoeth,¹ ai nis genid,
 Wrth ddeallt araith ddiwyd
 O bregeth ? neu beth yw 'r byd ?
 Pur olaf, pa ryw eilyn ?
 Diana 'r² ddaear yw dyn.
 I'r farn, pan fo gadarnaf,
 O'i lys rhydd³ a'i les yr â.
 Angau a ddaw, distaw don,⁴
 I'w ddwyn o fysg ei ddynion.
 Gado 'r wlad i gyd a'r wledd,
 A'i farw, er maint ei fawredd ;
 Rhyw gyfle, rhew gafaeloer,⁵
 Rhaw a chaib a wnai rych oer ;⁶
 Ac yno, yn ol dolef,
 " Ber yw 'r oes", y bwir ef ;

¹ *Gwywnoeth*. *Gwyw, gwywo*, 'to wither'.

² *Diana*. The text of this poem is very inaccurate. What the poet means we can but conjecture.

³ *Rhydd*, in opposition to the grave, where man may be said to be bound and fettered.

⁴ *Distaw don*. A highly poetical expression, whence many a simile may be extracted.

⁵ *Gafaeloer* ; an allusion to 'the cold grasp of death'.

⁶ The term *rych* is a favourite expression with the Welsh when speaking of the grave. It points to the resurrection. As the seed-corn is thrown into the furrow in anticipation of a future harvest ; so our bodies are, as it were, planted in the furrow of the grave to await the resurrection.

A'i gladdu dan graian gro,
 Ner addwyn! a wnair iddo;
 A'i genedl, a'i ddigoniant,
 A'i arfau, oedd gynnuau gant.
 Os gwirion sy o gariad⁷
 Oes dim ond Iesu a'i Dad.
 Gwae neb o'r cwbl a fegydd
 Byth ymddirietto i'r byd!
 Gwae a gollo naw-bro⁸ Ner,
 Duw nef, er doniau⁹ ofer!
 Gwae 'n enw lliid, a wnel llys
 Fry 'n ol i'r fro annilys!¹
 Gwae a gred²
 Ddim mwy ond i Dduw mawr!
 Y gŵr a ddichon i gyd,
 O Fair wryf, fawr wryd.³
 Gostwng y gwynt, hynt hynod,
 A phaidio, pan fynno fod.
 Nid credu, haenu⁴ henaint,
 I goelau, swynoglau⁵ saint;

⁷ These two lines are manifestly corrupt.

⁸ *Naw-bro*. These are the mansions of the *Naw-radd*, or the nine grades or ranks of the heavenly hierarchy.

⁹ *Doniau* literally 'gifts'; here probably 'pleasures' are meant.

¹ *Annilys*, 'uncertain'. Can the bard, in the use of this term, refer to Purgatory? That such an intermediate state lay within the scope of his creed we cannot doubt.

² The MS. copy in the British

Museum does not even give the ending of this line.

³ *Wryd*, 'manhood'. As we have elsewhere stated, however erroneous the creed of the bard may have been respecting other tenets of his faith, the doctrine of the Trinity, and, in conjunction with it, that of the manhood of the Lord Jesus, stands out in bold relief throughout his works. The 'very God of very God' is also very man of very man.

⁴ *Haenu henaint*, 'To the besmearing of old age'.

⁵ *Swynoglau*, 'amulets', 'charms'.

Neu gredau i'r myrriau, maeth
 I freuddwyd gwrach afrwyddiaeth ;
 Neu gredu ymlu amlwg⁶
 I lais y dryw annlles drwg ;
 Neu lais y frân yn canu,
 Llef ormes Iuddewes ddu !
 Na chedwn gred⁷ ddiognef
 I neb ond i Dduw o'r nef ;
 Duw orau, uwch daearydd,⁸
 Duw Iesu fu ag a fydd :
 Duw fydd o herwydd hir-oed,⁹
 Difai ras, Duw fu erioed.
 Dydd brawd i geudawd¹ gadarn
 Diau fydd Duw a farn.
 Duw a'n dycco, o'r diwedd,
 I'r wlad dragwyddol a'r wledd !
 Duw draw a'n gwnel yn llawen
 Gyda Mair² i gyd ! Amen.

⁶ *Ymlu amlwg*. We confess our inability to cope with the difficulties of this phrase, and we fall back on a corrupt text as our apology.

⁷ *Ddwngred*, 'ddwngred'.—MS.

⁸ *Uwch daearydd*, 'above the earth's inhabitant': that is, 'the inhabitant of a higher world'.

⁹ *Hir-oed*, 'the Ancient of Days'.

⁴ *Giwdawd*, 'tribe', 'clan', 'na-

tion'. This term is an ancient one.

We read in the *Mabinogion*,

"Naw ciwdawd a wledycha Rhufain." 'There are nine nations that inhabit Rome.'

² *Gyda Mair*; faithful to Mary, the bard seems to regard the blessedness of heaven to consist in a measure in the presence of its queen there.

VI.

CYWYDD I SANT ANNA, A'I MAB, CRIST, A'U
POBL.¹

SAINT y Cait a Saint Cytus,
Siosim hendad Siesus ;
Pendefig, bonheddig hael,
O Nas'reth ag yn Israel,
Yn dair rhan—ef ag Anna—
Rhinwedd ddoeth, a rannai 'dda :
Rhoi yn hyf rhan o'i gyfoeth
I dŷ Dduw—pand ydoedd ddoeth ?—
A'r ail ran, ar ol ei raid,
Ar unwaith roe i weiniaid.
Efallai yn hawdd felly
O drain y da drin ei dŷ.²
Nid oedd etifedd neddyn
O'i gorph yn aberth Duw gwyn.³
Y gŵr oedd gorau o'r iaith,⁴
O'r deml a yrrwyd ymaith,

¹ It is very difficult to resolve these names into their original forms. *Cait* or 'Kate', St. Catharine; and *Cytus*, 'Kit' or Christopher, are probably the persons intended. *Siosim*, 'Joachim', *Siesus*, 'Jesus'.

² *O drain y da*. O draen y da. —MS. *Da ar draen*, 'goods or wealth in circulation'. So *aur ar draen* means 'gold spread abroad', or 'circulated'.

³ The failure of issue was deemed a no slight misfortune by the tribes of Israel, and especially by that of

Aaron, in which the priesthood was vested.

⁴ *Iaith* is here probably used for 'nation', or 'people'. *Nations* and *languages* are often coupled in the same sense.

⁵ The legend here given is probably of monkish invention.

⁶ This line also bears evident marks of a corrupted text.

⁷ *Porth euraid*, 'the golden gate'; probably one of the gates of the temple, which were ornamented with gold and silver.

A ddug ei ddyinion a'i dda
 Wrth hyn oddiwrth Anna :
 Cyrchawdd, ni ffaelawdd ei ffydd,
 I'r man uchaf o'r mynydd ;⁵
 Crio a wnaeth, carai nawdd,
 Ar y Creawdr y criawdd ;
 Gweddiodd am rodd o ras ;⁶
 Yn y gof hynny a gafas ;
 Duw a ddanfones i'w dad
 Deg iawn hyd atto gennad :
 " Dos di, Dywysog dy iaith,
 At Anna etto unwaith ;
 Hi a fydd blaenwydd dy blaid
 I'th aros yn y porth euraid."⁷
 Adref daeth i dref ei dad—
 Drych ef—mwy fu 'r drychafiad,⁸
 Bu ddawnus⁹ bywyd Anna,
 Beichioges y dduwies¹ dda ;
 I Anna² merch a aned
 A honno yw Mair, crair cred.³
 Bu Mair o'r Gair yn ddi gel
 Yn feichiog o nef uchel ;
 Mal yr haul y molir hon
 . . . drwy wydr i'r ffynnon.⁴
 Yn 'r un modd, iawn-rodd anrheg,
 Y daeth Duw at fammaeth deg,⁵

⁵ This line is difficult in the extreme. It would scarcely be improved were we to substitute,

"Drych ef mwy i'r drychafiad."

⁶ *Ddawnus*, 'gifted'.

¹ *Dduwies*. The application of the term 'goddess' to the Virgin Mary proves our poet to have been a devoted Roman Catholic.

² Anna is regarded throughout the poem as the mother of Mary.

³ *Crair cred*. For an elucidation of this term, see page 1, note 1. There it is applied to our Lord, here to His mother.

⁴ The exact transcript of the line is given. We will not, however, pretend to decipher it.

⁵ *Famaeth deg*. The poet regards the Virgin as chosen for the lofty honour conferred on her on account of her beauty.

Gorau mam, gorau mammaeth,
 Gorau i nef y Gŵr wnaeth.
 Cyflawn oedd, cyflawn addwyn,
 Tref⁶ i Dduw, tra fu i'w ddwyn.
 Angylion gwynion yw 'r gwŷr,
 Oedd i Wen⁷ ymddiddanwyr.⁸
 Wrth raid mawr, er athrodion,
 Y ganed Duw o gnawd hon.
 Hon a fagawdd o'i bronau,
 Hynaws mawl yr hanes mau.⁹
 Baich ar ei braich ei Brawd
 A'i baich a'n dwg o bechawd.¹
 Ei Thad oedd yn y gadair,
 A'i Mab oedd yn hŷn na Mair.²
 Mair a wnel, rhag y gelyn,
 Ymbil â Duw am blaid dyn ;
 Ar ein Duw³ Ef a wrendy
 Neges y Frenhines fry.
 O chawn ni 'n rhan drwy Anna,
 Mwy fydd ein deunydd⁴ a'n da.

⁶ *Tref i Dduw*, 'the abode of the godhead'. *Tref* is here used in its first intention—'a home'.

⁷ *Wen*, 'white'; hence, 'holy', 'sinless'.

⁸ Circumstances belonging to the life of our Lord are often introduced into that of the Virgin. As in the agony in the garden, angels came to uphold and comfort Jesus, so in this hour of her need, when slanderous tongues were busy, they are said to have come and comforted Mary.

⁹ 'The subject of my narrative'.

¹ This and the former line are truly poetical. 'The burden the

Virgin bore on her arm, was her brother; and that burden relieves us from the burden of sin,' is the poet's meaning.

² Nor are these lines less beautiful. 'Her Father was on the throne; and her Son was older than his mother.'

³ Instead of this line one MS. has:—

'Yn enw 'n Duw Ef a wrendy'.

Duw, 'Christ'.

Ef, 'the Father'.

⁴ *Deunydd* for *defnydd*. The concrete is here used for the abstract—*defnyddioldeb*.

VII.

CYWYDD ACHAU CRIST.¹

DAIONI Duw² a aned
 O Fair wryyf,³ grair arf i gred ;
 Ferch Iohasym, fab grym gra,
 Pan torrwr pan pant ira ;⁴
 Fab Pante,⁵ fab Pwynt eirior ;
 Fab Elsi ; fab Eli bor ;
 Fab Mattham digam degwch ;
 Fab Ioseb ffel ateb ffwch ;
 Fab Mathari, gloywri glân,
 Digaeth fab Amos degan,⁶
 Nefawl fab Näwn afudd ;
 Fab Eli ; fab Naggi nudd ;⁷
 Fab Maath ; fab Mathathei,
 O symaeth mydr fab Semei ;
 Fab Ioseb, fab wynebloyw ;
 Fa Siwda ; fab Iohanna loyw ;

¹ This poem is at best but a literary freak. The bard could scarcely have imagined a wilder thought than that of weaving into *cynganedd* the uncouth Jewish names that form the pedigree of our Lord. Still Iolo Goch's Works must be complete.

² *Diaoni Duw*, 'Christ'.

³ *Wryyf*. If this term were altered to *uryf*, 'pure', 'fresh', and applied as an epithet to Mary, the line would be reduced to its proper number of feet. There is no doubt but this was the original reading.

⁴ These lines are manifestly corrupt ; and no emendation can now be suggested which would give the meaning of the bard.

⁵ It is impossible to account for these names. They do not appear in the genealogies either of Matthew or Luke. There is a hiatus also in the bard's list—some important names being left out.

⁶ These lines are clearly corrupt.

⁷ *Nudd*. *Nudd Hael ab Seisyllt* was one of the three generous ones of the Isle of Britain. Hence

Fab Resa ; fab oreuserch
 Sorobabel, siwel⁸ serch ;
 Fab Salathiel, bu sel sant ;
 Moddus fab Ner, meddant ;
 Fab hoyw Elmodam ; fab Er ;
 Luniaidd fab Iesu loywner ;
 Fab Elieser ; fab Sioram ;
 Bu hoff fab Matthat ba ham ;⁹
 Fab Liw ;¹ fab Simeon wiwiaith,
 Baun² rhyw fab Iuda ben rhaith :
 Fab Ioseb, wiw wynebwr ;
 Fab Iona—wel dyna wr !³
 Fab Eliassym, rym rwymiaith ;
 Fab Melea ; fab Mena maith ;
 Fab Mattatha, âch wrda chwyrn ;⁴
 Diog fab Nathan dëyrn ;
 Fab Dafydd frenin, gwin gwŷdd,
 Broffwyd ; fab Iesse broffwyd ;
 Fab Obeth, difeth ei dôn,
 Salmwr ; fab Bos ; fab Salmon ;
 Fab Nason, wron arab,
 Da bwyll ; fab Aminadâb ;

Nudd is used as a term to signify anyone of generous blood and deeds.

⁸ *Siwel*. Our lexicographers take no cognizance of this term. We have already mentioned that English words were frequently Cymricised by the poets of this and the two succeeding centuries. *Siwel* is doubtless 'jewel'.

⁹ Names are again passed by. Probably the bard was unable to weave them into his verse.

¹ *Liw*, 'Levi'.

² *Paun*. The frequent use of

paun, 'a peacock', as an emblem of a chieftain or prince occurs in most of the Cymric poets. This beautiful bird, with its rich, elegant plumage is not an inappropriate representative of royalty and its trappings. English poets, however, regard it in a different light. With them it is an emblem of what is gaudy and pretentious.

³ The poet seems to be in a great strait here to meet the demands of his *cynghanedd*.

⁴ 'Of the stem of an active hero'.





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