

**DIAS School of Celtic Studies
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Course 1B Middle Welsh
Dossier of texts**

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1. Nine ways of aiding and abetting arson

O naw affeith tan.
Kyntaf yw rodi kynghor y losgi.
Eil yw duunaw am y llosc.
Trydyd yw mynet ynghedymdeithas y dyn a losgo hyt y lle y llosger.
Pedweryd yw ymdwyn y rwyll.
Pymhet yw llad y tan.
Chwechet yw keissyaw dilwyf.
Seithuet yw chwythu y tan yny ennyho.
Wythuet yw rodi y tan y'r neb a losco ac ef.
Nawuet yw edrych ar y llosc gan y odef.
Pwy bynnac a watto vn o'r affeithau hynn, rodet lw dengwyr a deugeint.
Y neb a ladho tan, neu a'e chwytho yny ennyho, neu a rodho tan y'r neb a losco ac ef, hanner y collet a wnel y tan a dal, a'r hanher arall a disgyn ar y neb a dotto y tan y mywn yr hynn a losger.
A hwnnw yw kwbyl weithret llosc.
Ac ony byd neb arall yn affeithawl y gyt ac ef, talet ehun oll y collet a del o'r llosc hwnnw, ony dichawn ymdiheuraw trwy reith y wlat.

Translation

Concerning the nine abetments of arson.
The first is giving advice to commit arson.
The second is consenting to the arson.
The third is going in company with the person who commits the arson to the place where the arson is committed.
The fourth is carrying the cresset.
The fifth is kindling the fire.
The sixth is seeking fuel.
The seventh is blowing on the fire until it catches.
The eighth is handing the fire to the one who commits arson with it.
The ninth is observing the arson while allowing it to happen.
Whoever denies [committing] any of these abetments, let him give an oath of fifty men.
Anyone who kindles fire, or blows on it until it catches, or hands fire to the one who commits arson with it, pays half the damage that the fire causes, and the other half falls on the one who sets the fire in the thing that is burnt.
And that is the whole deed of arson.
And if no-one else is involved together with him, let him pay all the damage that arises from that arson, unless he can acquit himself by compurgation of the country.

Sources

Melville Richards (ed.), *Cyfreithiau Hywel Dda o Lawysgrif Coleg yr Iesu Rhydychen LVII* (Caerdydd, 1957), 26.
My translation.

2. The legal stipulations for cats

Gwerth cath a lader neu a dycker ledrat: y phenn a ossodir y waeret ar lawr gwastat, a'e llogwrn y vyny, a'e daly uelly tra vyryer grawn gwenith ymdanei yny gudyo blaen y llogwrn. A hynny vyd gwerth cath. Ony cheffir y grawn, dauat ulith a'e hoen a'y gwlan a dal, os cath a warchattwo yscubawr y brenhin vyd. Gwerth cath arall, pedeir keinyawc kyfreith yw.

Teithi cath a phob llwdyn a'r nyt ymbortho dynyon ar eu llaeth, traean y gwerth yw, neu werth y torllwyth.

Y neb a wertho cath, bit drosti na bo catheric ar bop lloer, ac nat ysso y chynawon, a bot idi glusteu a llygeit a danned ac ewined, a llad llygot yn da.

Translation

The value of a cat that is killed or stolen: its head is set down on a flat surface, with its tail uppermost, and it is held thus while wheat grain is poured over it until it covers the tip of its tail. And that is the value of a cat. If the grain is not available, it is worth a lactating sheep together with its lamb and its wool, if it is a cat that guards the king's barn. The value of any other cat is four legal pence.

The [compensation for impairing] the characteristics of a cat and any other animal on whose milk people do not feed amounts to a third of its value, or else the value of its litter.

Anyone who sells a cat is responsible for it, [undertaking] that it does not caterwaul at every full moon and that it does not eat its kittens, and that it has ears and eyes and teeth and claws, and kills mice well.

Sources

Melville Richards (ed.), *Cyfreithiau Hywel Dda o Lawysgrif Coleg yr Iesu Rhydychen LVII* (Caerdydd, 1957), 82–3.

My translation.

3. The rights and responsibilities of the servant of the chamber

Gwas ystauell, nyt oes le dilis idaw yn y neuad, kanys ef bieu kadw gwely y brenhin a gwneuthur y negesseu rwng y neuad a'r ystauell. Y dir a geif yn ryd, a'e varch y gan y brenhin. Rann gwr a geiff o aryant y gwestuaeu. Ef bieu gwneuthur gwely y brenhin a'e dannu. Vn vreint y verch a merch y pengwastrawt. Y ebediw vyd punt a hanner.

Ef a geif gwisgoed y brenhin pan beito ac wynt, a brethyn y wely, mantell, a pheis, a chrys, a'e hossaneu, a'e esgidyeu. Morwyn ystauell brenhines a geif y gwisgoed hitheu dieithyr y rei yd aruero ohonunt y Garawys. Hi a geif hen gyfrwyeyu y vrenhines, a'e hen frwyneu, a'e hen esgityeu.

Gwas ystauell a geif yr anneiroed a'r enderiged o anreith a dycker yg gorwlat. Os teulu y brenhin neu wyr y wlat a gymerant anreith yg gwlat y brenhin, yr anreithwyr a gaffant y ryw eidonneu hynny.

Translation

The servant of the chamber: he has no proper place of his own in the hall, because his duty is to guard the king's bed and to run his errands between the hall and the chamber. He gets his land free [of obligations] and his horse from the king. He gets one [full] man's share of the silver [paid in lieu] of duties of nightly hospitality. His duty is to make the king's bed up and to cover it. His daughter has the same status as the chief groom's daughter. His heriot [sum paid at death to his lord] is a pound and a half.

He receives the king's clothes once he is finished with them, and also his bedspread, [his] cloak, tunic, shirt, and his stockings and his shoes. The serving maid of a queen's chamber receives her [the queen's] clothes too, except the ones that she wears for Lent. She receives the queen's old saddles, and her old bridles, and her old shoes.

The servant of the chamber receives the heifers and the bullocks that are taken as plunder in a foreign country. If the king's warband or the men of the country take plunder in the king's own kingdom, it is the plunderers who receive the bovines of those kinds.

Source

Melville Richards (ed.), *Cyfreithiau Hywel Dda o Lawysgrif Coleg yr Iesu Rhydychen LVII* (Caerdydd, 1957), 15.

My translation.

4. The opening of *Pwyll Pendefig Dyfed*

Pwyll Pendeuic Dyuet a oed yn arglwyd ar seith cantref Dyuet. A threigylgweith yd oed yn Arberth, prif lys idaw, a dyuot yn y uryt ac yn y uedwl uynet y hela. Sef kyueir o'y gyuoeth a uynnei y hela, Glynn Cuch. Ac ef a gychwynnwys y nos honno o Arberth, ac a doeth hyt ym Penn Llwyn Diarwya; ac yno y bu y nos honno.

A thrannoeth, yn ieuengtít y dyd, kyuodi a oruc a dyuot y Lynn Cuch i ellwng e gwn dan y coet. A chanu y gorn a dechreu dygyuor yr hela, a cherdet yn ol y cwn, ac ymgolli a'y gydymdeithon. Ac ual y byd yn ymwarandaw a llef yr erchwys, ef a glywei llef erchwys arall, ac nit oedynt unllef, a hynny yn dyuot yn erbyn y erchwys ef. Ac ef a welei lannerch yn y coet, o uaes guastat; ac ual yd oed y erchwys ef yn ymgael ac ystlys y llannerch, ef a welei carw o ulaen yr erchwys arall. A pharth a pherued y llannerch llyma yr erchwys a oed yn y ol yn ymordiwes ag ef, ac yn y uwrw y'r llawr.

Ac yna edrych ohonaw ef ar liw yr erchwys, heb hanbwyllaw edrych ar y carw. Ac o'r a welsei ef o helgwn y byt, ny welsei cwn unlliw ac wynt. Sef lliw oed arnunt, claerwyn llathreit, ac eu clusteu yn gochyon. Ac ual y llathrei wynnet y cwn, y llathrei cochet y clusteu. Ac ar hynny at y cwn y doeth ef, a gyrru yr erchwys a ladsysei y carw e ymdeith, a llithyaw y erchwys e hunan ar y carw.

Translation

Pwyll, prince of Dyfed, was lord over the seven cantrefs of Dyfed. Once upon a time he was at Arberth, one of his chief courts, and it came into his head and his heart to go hunting. The part of his realm he wanted to hunt was Glyn Cuch. He set out that night from Arberth, and came as far as Pen Llwyn Diarwya, and stayed there that night.

And early the next day he got up, and came to Glyn Cuch to unleash his dogs in the forest. And he blew his horn, and began to muster the hunt, and went off after the dogs, and became separated from his companions. And as he was listening for the cry of his pack, he heard the cry of another pack, but these had a different cry, and they were coming towards his own pack. And he could see a clearing in the forest, a level field; and as his own pack was reaching the edge of the clearing, he saw a stag in front of the other pack. And towards the middle of the clearing, the pack that was chasing caught up with the stag and brought it to the ground.

Then Pwyll looked at the colour of the pack, without bothering to look at the stag. And of all the hounds he had seen in the world, he had never seen dogs of this colour – they were a gleaming shining white, and their ears were red. And as the whiteness of the dogs shone so did the redness of their ears. Then he came to the dogs, and drove away the pack that had killed the stag, and fed his own pack on it.

Sources: R.L. Thomson (ed.), *Pwyll Pendeuic Dyuet* (Dublin, 1986), 1; Sioned Davies, *The Mabinogion* (Oxford, 2007), 3.

5. From the tale of *Peredur*

Ac ynteu a doeth raddaw parth a dyffryn auon, a gororeu y dyffryn oed yn goet ac o pop parth y'r auon yn weirglodeu gwastat. Ac o'r neill parth y'r afon y gwelei kadw o defeit gwynnyon, ac o'r parth arall y gwelei kadw o defeit duon. Ac val y brefei vn o'r defeit gwynnyon, y deuei vn o'r defeit duon drwod ac y bydei yn wen, ac val y brefei vn o'r defeit duon, y deuei vn o'r defeit gwynnyon drwod, ac y bydei du.

A phren ir a welei ar lan yr afon, a'r neill hanher oed idaw yn llosci o'r gwreid hyt y vlaen, a'r hanher arall a deil ir arnaw. Ac uch llaw hynny, y gwelei mackwy yn eisted ar pen cruc, a deu vilgi vronwynyon vrychyon, mywn kynllyfan, yn gorwed ger y law. A diheu oed ganthaw na welsei eiroet maccwy kyteyrneidet ac ef. Ac yn y coet gyfarwyneb ac ef y clywei ellgwn yn kyfodi hydgant. A chyfarch gwell a wnaeth y'r maccwy, a'r maccwy a gyfarchawd well y Peredur. A their fford a welei Peredur yn mynet y wrth y cruc, y dwy fford yn vawr a'r tryded yn llei. A gofyn a oruc Peredur py le yd aei y teir fford.

'Vn o'r ffyrdd hyn a a y'm llys i, ac vn o'r deu a gyghoraf i itti, ae mynet y'r llys o'r blaen at vyg gwreic i yssyd yno, ae titheu a arhoych yma. A thi a wely y gellgwn yn kymell yr hydod blin o'r coet y'r maes, a thi a wely y milgwn goreu a weleist eiroet, a glewhaf ar hydod, yn y llad ar y dwfyr ger an llaw. A phan vo amser in mynet y'n bwyt, ef a daw vygwas a'm march y'm herbyn, a thi a geffy lewenyd yno heno.'

'Duw a talho it; ny thrigyaf i, namyn ragof yd af.'

'Yr eil fford a a y'r dinas yssyd yna yn agos, ac yn hwnnw y keffir bwyt a llyn ar werth. A'r fford yssyd lei no'r rei ereill a a parth a gogof yr adanc.'

'Gan dy ganhat, vaccwy, parth ac yno yd af i.'

Translation

He continued to a river valley, and the edges of the valley were wooded and on each side of the river were flat meadows. On one side of the river he could see a flock of white sheep, and on the other side he could see a flock of black sheep: when one of the white sheep bleated, one of the black sheep would come across and turn white, and when one of the black sheep bleated, one of the white sheep would come across and turn black. He could see a tall tree on the riverbank, and one half of it was burning from its roots to its tip, but the other half had fresh leaves on it. Beyond that he could see a squire sitting on top of a mound with two spotted, white-breasted greyhounds on a leash, lying beside him; and he was certain that he had never seen such a royal-looking squire. In the forest facing him he could hear hunting-dogs raising deer. He greeted the squire, and the squire greeted Peredur. And Peredur could see three paths leading away from the mound, two were wide and the third was narrower. And Peredur asked where the three paths went.

'One of these paths goes to my court. And I advise you to do one of two things: either proceed to the court to my wife who is there, or stay here where you will see the

hunting-dogs driving the tired deer from the forest to the open ground; and you will see the best greyhounds you have ever seen, and the bravest to face deer, killing them by the water near us. And when it is time for us to go and eat, my servant will bring my horse to meet me, and you will be welcome there tonight.'

'May God repay you. I will not stay but I will be on my way.'

'The second path leads to the town that is close by. You can buy food and drink there. And the path that is narrower than the others goes to the monster's cave.'

'With your permission, squire, I shall go there.'

Sources

Glenys Witchard Goetinck (ed.), *Historia Peredur vab Efwrawc* (Caerdydd, 1976), 47–8.

Sioned Davies, *The Mabinogion* (Oxford, 2007), 89–90.

6. The Triad of the Three Mighty Swineherds

Tri Gwrdueichyat Enys Prydein:

Drystan mab Tallwch, a gedwis moch March mab Meirchyawn hyt tra aeth y meichyat y erchi y Essyllt dyuot y'w gynnadyl; ac Arthur yn keissyaw un hwch onadunt, ae y dwyll, ae y dreis, ac nys cauas.

A Phryderi mab Pwyll Pen Annwuyn, a getwis moch Pendaran Dyuet yg Glyn Cvch yn Emlyn.

A Choll mab Collvrewy, a gedwis Henwen hvch Dallwyr Dallben, a aeth yg gordody hyt ym Penryn Austin yg Kernyw. (Ac yna yd aeth yn y mor.) Ac yn Aber Tarogi yg Went Ys Coet y doeth y'r tir, a Choll map Collvrewy a'y law yn y gwrych pa ford bynnac y kerdei, nac ar vor nac ar dir. Ac y Maes Gwenith yg Gwent y dotwes gwenithen a gwenynen. Ac yr hynny y mae goreu lle y wenith ac y wenyn y lle hwnnw. Ac odyo yd aeth hyt yn Llonyon ym Penvro, ac yno y dotwes ar eiden a gwenynen. Ac yr hynny y mae goreu lle y heid Llonyon. Ac odyo y kerdws hyt yn Riw Kyuerthuch yn Eryri, ac yno y dotwes ar geneu bleid ac ar gyw eryr. A'r eryr a rodes Coll mab Collvrewy y Vrennach Wydel o'r Gogled, a'r bleid a rodes y Venwaed mab ... o Arllechwed. A'r rei hynny vu vleid Menwaed ac eryr Brennach. Ac odyo yd aeth hyt y Maen Du yn Llanveir yn Aruon, ac yno y dotwes ar geneu cath. A'r keneu hwnnw a vwrywys Coll mab Collvrewy yMenei. A honno wedy hynny vu Gath Baluc.

Translation

Three powerful swineherds of the Island of Britain.

Drystan son of Tallwch, who guarded the swine of March son of Meirchiawn, while the swineherd went to ask Essyllt to come to a meeting with him. And Arthur was seeking one pig from among them, either by deceit or by force, but he did not get it.

And Pryderi son of Pwyll, lord of Annwfn, who guarded the swine of Pendaran Dyfed in Glyn Cuch in Emlyn.

And Coll son of Collfrewy, who guarded Henwyn, the sow of Dallwyr Dallben, who went, when about to give birth, to Penrhyn Awstin in Cornwall. (And there she went into the sea.) And at Aber Tarogi in Gwent Is Coed she came to land. And Coll son of Collfrewy kept his hand on her bristles wherever she went, whether by sea or by land. And in the Wheat Field in Gwent she brought forth a grain of wheat and a bee; and therefore that place is the best for wheat and bees. And from there she went to Llunion in Pembroke, and there she brought forth a grain of barley and a bee. And therefore Llunion is the best place for barley. From thence she made for the Hill of Cyferthwch in Eryri; and there she brought forth a wolf-cub and an eagle-chick. And Coll son of Collfrewy gave the eagle to Brennach the Irishman of the North, and the wolf he gave to Menwaedd son of ... of Arllechwedd: and these were the wolf of Menwaedd and the Eagle of Brennach. And from thence she went to the Black Stone in Llanfair in Arfon, and

there she brought forth a kitten. And Coll son of Collfrewy threw that kitten into the Menai. And she was afterwards Palug's Cat.

Sources

Rachel Bromwich (ed.), *Trioedd Ynys Prydein: The Triads of the Island of Britain*, 4th ed. (Cardiff, 2014), no. 26. Text and translation slightly adapted.

7. St David's last message

Duw Sul y kanawd Dewi offeren, ac y pregethawd y'r bobyl. A'e gyfryw kyn noc ef ny chlywspwyt, a gwedy ef byth ny chlywir. Nys gweles dyn eiryoet y sawl dynyon yn un lle. A gwedy daruot y bregeth a'r offeren, y rodes Dewi yn gyffredin y vendith y bawp o'r a oed yna. A gwedy daruot idaw rodi y venndith y bawp, y dywawt yr ymadrawd hwinn, 'Arglwydi, vrodyr a chwioryd, bydwch lawen a chedwch awch ffyd a'ch cret, a gwnewch y petheu bychein a glywsawch ac a welsawch y gennyf i. A minneu a gerdaf y fford yd aeth yn tadeu ni idi, ac yn iach ywch', heb y Dewi. 'A phoet grymmus ywch vot ar y daear, a byth bellach nyt ymwelwn ni.'

Yna y clywit gawr gyffredin yn kyuodi gan gwynuan ac wylouein a dagreu, ac yn dywedut, 'Och na lwngk y daear ni! Och na daw tan y'n llosgi ni! Och na daw y mor dros y tir! Och na syrth y mynyded ar yn gwarthaf ni!' A phawb haeach a oed yna yn mynet y angeu. O duw Sul hyt duw Merchyr gwedy marw Dewi, ny lewssant na bwyt na diawt, namyn gwediaw drwy dristit.

Source

D. Simon Evans (ed.), *Buched Dewi*, second ed. (Caerdydd, 1965), 21-2.

8. A poem on the warband of Madog ap Maredudd (d. 1160) by Cynddelw Brydydd Mawr

Godóryf a glywaf, godor drein – waewaór,
Gwae wyr Lloegyr yn dyt kein!
Teulu Madaóc, mur Prydein,
Yn llwythyaóc yn llithyaóc brein.

Godóryf a glywaf ar glaór Yeithyon – hir,
Hydyr y wir ar Saesson,
Teulu Madaóc, mur dragon,
Mal tóryf tormennoet Kynon.

Godóryf a glywaf ar glaór – Maelenyt,
Mur eluyt, eiluan gaór,
Teulu Madaóc mad anaór,
Mal teulu bann Bennlli Gaór.

Godóryf a glywaf ar glaór llafur – rei,
Ryuelglod disegur,
Teulu Madaóc, maórglod mur,
Mal gaór toryf teulu Arthur.

Godóryf a glywaf ar glaór uagu – glyó,
Gleó Uadaóc bieifu,
Trinua kyua kynytu,
Trydyt Tri Diweir Deulu.

Source

Nerys Ann Jones and Ann Parry Owen (eds), *Gwaith Cynddelw Brydydd Mawr*, i (Caerdydd, 1991), poem 9.

9. Elegy for the sons of Cedifor (c. 1170) by Peryf ap Cedifor

Tra vuam yn seith, triseith – ny'n beitei,
Ny'n kilyei kyn an lleith.
Nyd oes, yssywaeth, o'r seith
Namyn tri trin dioleith.

Seithwyr y buam, dinam, – digythrut,
Digyflut eu kyflam,
Seithwyr ffyryf ffo diadlam,
Seith gynt ny gymerynt gamm.

Kan etió Hywel, hwyl diotef – cad
(Kydvuam gyd ac ef),
Handym oll goll gyfedef,
Handid tegach teulu nef.

Meibyon Kediur, kyd ehelaeth – blant,
Yn y pant uch Pentraeth,
Buant brwysgyon, breisc aruaeth,
Buant briw ger eu braó-d-uaeth.

Yn y berwid brad Brython – agcristyaón
O Cristin a'e meibyon,
Ny bo dyn ymyw yMon
O'r Brochuaelyeid brychuoelyon.

Yr a del o da o dala tir – present,
Presswyluod aghywir,
A gwaew, góae Dauyt enwir!
Góan góalch ryuel, Hywel hir.

Source

Ed. by Morfydd E. Owen in Kathleen Ann Bramley et al. (eds), *Gwaith Llywelyn Fardd I ac Eraill o Feirdd y Ddeuddegfed Ganrif* (Caerdydd, 1994).