WELSH MEDIEVAL LAW

BEING A TEXT OF

THE LAWS OF HOWEL THE GOOD

NAMELY

THE BRITISH MUSEUM HARLEIAN MS. 4353 OF
THE 13TH CENTURY, WITH TRANSLATION
INTRODUCTION, APPENDIX, GLOSSARY
INDEX, AND A MAP

BY

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TO MY WIFE FLORENCE MAY DIXON
PREFACE

This book is intended primarily for the student of the political history of Wales, but it is hoped that others also will find it useful. The particular text adopted was at the recommendation of Dr. Gwenogfryn Evans some years ago, who regards it as the oldest and best of its class. It is reproduced page for page, line for line, and error for error, except where it was found more convenient to relegate notices of errors to the palaeographical notes. The translation is a tentative one based on that of Aneurin Owen in his Ancient Laws and Institutes of Wales, a work which has been found indispensable for the present production.

I would record my sincere thanks to Sir John Rhŷs, from whom I have received, not only the valuable assistance which so distinguished a scholar could render, but also the sympathy and encouragement of a friend; to Dr. Gwenogfryn
Evans for help and advice as to the choice of a text, and as to procedure with regard to publication; and to Mr. Ernest Hughes, late of Jesus College, and now Lecturer in History at the University College of South Wales, to whom I am indebted for many suggestions whilst the Introduction and Glossary were still in proof. Finally, I have to thank the Delegates of the Clarendon Press for undertaking the publication of this work, and also the staff for the kindness and the efficiency which have so much lightened my labours.

Ty Rhôs, Fishguard.
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Rogo ut omnis lector, qui legerit hunc librum, det veniam mihi, qui ausus sum post tantos haec tanta scribere quasi garrula avis vel quasi quidam invalidus arbiter. Cedo illi qui plus noverit in ista peritia satis quam ego.—Nennius.

Y mae e’n wir yn orchwyl dyrus ddigon i chwilio allan Ddechreuad ein Cenedl ni yn gowir ac yn ddiwyrgam, a’i holrhain o’i haberoedd i lygad y flynon. Ond mi a amcanaf symud ymaith y niwl oddiar y ffordd, fel y bo ein taith at y gwirionedd yn eglur.—Theophilus Evans.

The notion that the Welsh came to the Isle of Britain with the grasshopper has been dispelled by modern research.—Egerton Phillimore.
INTRODUCTION

Not one of the law books bearing the name of Howel Dda, which have come down to us from the Welsh medieval age, is older than the last quarter of the twelfth century, that is, about 250 years after Howel’s death. The earliest of all, the Peniarth MS. 28,¹ is written in Latin with many Welsh terms, phrases, and short passages left untranslated. Next to this comes the Peniarth MS. 29 (MS. A), sometimes known as the Black Book of Chirk, and written in Welsh about 1200. Neither of these professes to be the original codex of the White House, nor does that claim appear to be made by any MS. of the laws now extant.

These Welsh medieval law books bear so strong a general resemblance to one another that it can hardly be doubted but that they are all based on some one ultimate original, which, in our present state of information, we may suppose to have been a ‘Book of the White House’.² Those written in Welsh, however, certainly fall into three distinct classes, each of which begins with its own peculiar type of preface. They may be distinguished as follows:—

(a) Those which refer exclusively to the King of

¹ For a full account of this and other Peniarth MSS., see Report on Manuscripts in the Welsh Language, vol. I, Pts. II and III, by Dr. J. Gwenogfryyn Evans, printed for the Historical Manuscripts Commission.
Aberffraw in North Wales,\(^1\) and which give other indications that they pertain to the kingdom of Gwynedd in N.W. Wales, of which Aberffraw was the chief royal residence. Aneurin Owen dubbed them the 'Venedotian Code', that is, the code of Venedotia or Gwynedd, a name with which we need not on the whole quarrel. As it will be necessary, however, to diverge from Owen’s other designations, this class will be distinguished here as the Book of Gwynedd. The chief exemplar is the **Peniarth MS. 29** (MS. A) referred to above. References to a certain Iorwerth ap Madog\(^2\) indicate his influence as a jurist on this class, but they are such as show that the Book of Gwynedd was regarded as existing before his time.

*(b)* Those which refer exclusively to the King of Dinevwr in South Wales,\(^3\) but are void of any other reference such as would lead one to associate them in any special degree with that Deheubarth of which Dinevwr was held to be the chief royal residence. From a passage in the preface it appears that their original was written not only outside Deheubarth but in Powys and by a Powysian.\(^4\) Is it possible that they represent what Aneurin Owen would have called the 'Powysian Code'? Unfortunately he styled them the 'Gwentian Code' as being the code 'adapted to Gwent or Southeast Wales', for which there appears to be no evidence of any kind.\(^5\) A peculiarity of the preface of this class

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\(^1\) *Anc. Laws* I. 1-335; II. 1-36.  
\(^2\) Ibid. I. 104, 218, 292.  
\(^3\) Ibid. I. 620-797.  
\(^4\) See Glossary under *Deheubarth*.  
\(^5\) *Anc. Laws* I. viii. Gwent was a patria between the lower courses of the river Usk and the river Wye, included in modern Monmouthshire.
INTRODUCTION

of law book is that it refers its compilation to a certain Morgeneu and his son Cyvnerth. Elsewhere it is Cyvnerth ab Morgeneu who is referred to as a well-known ‘jurist’, for which reason this class will be distinguished here as the ‘Book of Cyvnerth’. The text adopted by Aneurin Owen as the basis of his amalgam of this type of law book is the Peniarth MS. 37 (MS. U), ‘not from any superiority but as being the simplest’.  

(c) Those which refer both to the King of Dinevwr and to the King of Aberffraw, stating expressly that of all the kings in Wales gold is payable to these two only. The King of Dinevwr, however, is mentioned first in order, and there is a special section devoted to him. One of the Dinevwr kings is also mentioned by name, viz. Rhys ab Gruffydd, sovereign of Deheubarth, who died in 1197. There is also found a section dealing with the seven bishop-houses in Dyved, one of the patrias included in the Deheubarth. This class therefore appears to represent a ‘Book of Deheubarth’. Unfortunately again Aneurin Owen named them the ‘Dimetian Code’, that is, the code of Dyved, although there appears to be no reason why they should be confined to this particular patria, and not made to cover the whole of that Deheubarth which was held to be subject to the King of Dinevwr. The preface of this class mentions a certain Blegywryd who is described as the cleric appointed in Howel’s convention at the White House to reduce the revised laws to writing. Nothing more appears to be known of this Blegywryd beyond what is

1 Anc. Laws I. 218, 340.
2 Ibid. I. xxxi.
3 Ibid. I. 338-617.
4 Ibid. I. 574 ; 556-9.
stated in this preface. Hence this particular group of
law books may not inaptly be styled the Book of
Blegwyryd. Aneurin Owen adopted the Cotton MS.,
**Titus D IX** (MS. L), of the second quarter of the
fourteenth century,\(^1\) as his representative text of this
group. Dr. Gwenogfryn Evans regards the **Peniarth
MS. 36** (MS. O), as the oldest now known, having been
written shortly after 1282,\(^2\) but according to Owen ‘the
variations in the manuscripts of this class are but few’,
for which reason he is of opinion that ‘they perhaps
exhibit the nearest affinity to the original compilation
sanctioned by Howel’.\(^3\) It should be noticed that the
earliest of all the existing law books bearing Howel’s
name, viz. the Latin **Peniarth MS. 28**, is of the form of
the Book of Blegwyryd, as also the important Latin
Cotton MS., **Vespasian E XI**, written about 1250,\(^1\)
although the name of Blegwyryd is absent from both.\(^4\)

The following passage\(^5\) from the preface to the Book
of Blegwyryd is very suggestive as to these three types
of law books, and appears also to throw some light on
the puzzling matter of King Howel’s dominions.

Guedy hynny yd erchis gwnneuthur tri llifuyr kyu-
reith: vn vrtth y lys peunydyaul pressuyl y gytyc ef;
aral y lys Dineuur; y trydyd y lys Aberffraw, megys

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\(^1\) This date is that of Dr. Gwenogfryn Evans as given in his
report on the MSS. in Welsh in the British Museum, the relevant
portions of which report (not yet published) he has kindly forwarded
to me for perusal.

\(^2\) *Report on MSS. in Welsh* i. 369.

\(^3\) *Anc. Laws* i. xxx.

\(^4\) The third old Latin text, viz. **Harleian MS. 1796**, seems to
be of the form of the Book of Gwynedd. See Glossary under
**taegtrew**, p. 347 and note i.

\(^5\) *Anc. Laws* i. 340.
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y caffey teir rann Kymry, nyt amgen, Gwync, Pwys, Deheubarth, audurdawt kyureith yn eu plith vrth eu reit yn wastat ac yn parawt.

After that he ordered three law books to be made: one for the daily court to be always with him; another for the court of Dinevwr; the third for the court of Aberffraw, so that the three divisions of Cymru, to wit, Gwynedd, Powys, and Deheubarth, should have the authority of law amongst them at their need, always and ready.

Here it is clearly implied that the king's daily court was not in Deheubarth but in Powys. The common opinion is that Howel Dda lived in Deheubarth and especially in Dyved, but in the light of the above passage he generally dwells in Powys. Moreover, the manner in which the White House is spoken of as being the king's hunting-lodge 'when he came to Dyved' seems to bear out the same idea. It is true that the preface to the Book of Cyvnerth appears to restrict Howel's dominions outside Powys, and it is curious that Powys appears to be the very division of Wales wherein that compilation had its origin. How to reconcile these apparent contradictions does not at present appear. The above passage would seem to suggest that there were three types of law books, those of Gwynedd, Powys, and Deheubarth respectively, although, as the passage now stands, it means no more than that three copies of one original were made for the three divisions of Cymru. It may be that in time they each underwent such modifications as adapted them more perfectly to the varying

1 Seeing that he married Elen, daughter of the last king of Dyved, whereby he became immediate ruler of that kingdom.
customs of each division. If, however, in the case of
the Book of Cyvnerth, we are dealing with a 'Powysian
Code', how shall we explain the mention of Dinevwr
and the absence of all reference to any chief royal resi-
dence in Powys such as the Mathraval mentioned in later
texts? It seems therefore advisable for the time being
to abandon 'territorial' designations for the two Dinevwr
classes of law books, and to style them after the names
of the 'jurists' preferred in their respective prefaces.
The designations therefore tentatively proposed for the
three kinds of Welsh law books in lieu of those invented
by Aneurin Owen are as follows:—

Book of Gwynedd for Venedotian Code,
Book of Cyvnerth for Gwentian Code,
Book of Blegywryd for Dimetian Code.

Our present text, the Harleian MS. 4353 (MS. V)
belongs to the second of these classes, viz. the Book of
Cyvnerth, being, according to Dr. Gwenogfryn Evans,2
'the oldest and most important' of this kind. Aneurin
Owen had six codices of this class before him, which he
denominated U, V, W, X, Y, and Z respectively. He
noticed that some of them closely resembled the Book of
Blegywryd, so much so indeed in the case of Y and Z
that he soon ceased to use them in his edition. Two others,
viz. V (our present text) and W, which are very closely
allied, also resemble in some respects the Book of Blegyw-
ryd, especially V, which actually contains the passage
on the bishop-houses of Dyved. The leading peculiarity

1 Anc. Laws II. 50, 380, 584.  
2 See note 1 on p. x.
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of these two MSS., however, is this, that in their pre- 
faces the name of Blegywryd appears in lieu of that of 
Cyvnerth and Morgeneu, and indeed appears to have been 
substituted for them. One was almost tempted on this 
account to distinguish these two codices, \( V \) and \( W \), by 
some such name as the ‘Composite Book of Cyvnerth 
and Blegywryd’, a description which further investigation 
may yet substantiate. The two remaining codices, \( U \) 
and \( X \), are much smaller in bulk than the two last, and 
might be supposed to approximate nearer to the original 
Book of Cyvnerth. If they were as closely allied as \( V \) 
and \( W \), one might indeed think so, but they differ con-
siderably in their arrangement, appear to be much 
condensed, and are both somewhat carelessly written. 
Their matter is practically all comprised within the 
present text, the few additions, which each contains, 
being given in the appendix.

\[ V \text{ and } W \]

\( V = \text{Harleian MS. 4353.} \) Vellum; 7\( \frac{3}{4} \times 5 \) inches; 
folios 1–3, (4–5), 6–27, (28), 29–45, the three folios in 
round brackets being insertions on later material in a 
hand of about 1600, copied from \( X \); written according to 
Dr. Gwenogfryn Evans about 1285 by the same scribe as 
wrote \( \text{Peniarth MSS. 2 and 6 Part iv, and Mostyn } 
\text{MS. 117;} \) ‘it is curious that all the MSS. written in the 
same hand are imperfect’; coloured capitals, generally in 
red and chocolate alternately; 25 lines to the page.

\[ I \]

\[ ^{1} \text{I must again express my obligation to Dr. Gwenogfryn Evans} \]

\[ ^{1} \text{for the invaluable help received from him in drawing up these} \]

\[ ^{1} \text{descriptions of the particular MSS. in question. I have myself} \]

\[ ^{1} \text{examined } U, V, W, \text{ and } X. \] See note 1 on p. x.
(except 16b and 40a which have 24 and 26 lines respectively); the first and last pages are so stained and worn that it is difficult to be always certain of the reading; one pagination in ink till folio 37, after which till last folio but one there are two paginations, one in ink (39 to 45), and one in pencil (38 to 44), which last is the official numbering of the British Museum, followed in this present work, the last folio being paginated in ink as 45; half bound in morocco. Most of the marginal index words are in the hand of Jaspar Griffith. 'Liber Humfredi Wanley A.D. 1714' (1 b); 'Sum liber Jafpar Gryffyth 1586[\(1714=128\)]' (2 a); 'Yma y gellir craffu a gweled dau beth. * i. Yn gyntaf pan yfcrifenned y llyfr hwn fod yr offeirieid yn berchen gwragedd priawd, o ran bod breint yma wedi ei ofod i ferched offeirieid. 2. Yn ail mae yn gyffelyp yfcrifennu y llyfr hwn cyn gwaharredd priodas ir offeirieid. Yr hon waharddedigaeth a gymmerth rym (?) yn Eglwys Loegr yng Nghylch y flwyddyn 1100 yn niwedd teyrnasiad Wffm Rufus, edrych fol 44 a' (3 b and 4 a bottom margins. The asterisk refers to 4 a, line 3); 'Rys ap howel ap Jeuan ap gwalter ddugan cof (?)' (18 a right margin from top to bottom); 'Mae yma ddalen yn eifiau' (31 b and 37 b); 'Timothy Middleton' (32 a); 'Timothy Middleton his booke douth Owe' (43 a).

\textbf{W = Cleopatra A XIV.} Vellum; \(6\frac{1}{2} \times 4\frac{3}{4}\) inches; folios 34–107 in pencil pagination; first quarter of the fourteenth century; coloured capitals in blue and red alternately, save that the larger ones are in blue with red foliations; y dotted throughout, and gu for gw; 21 lines to the page, except 55a from line 5, 55b from
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line 13, 94 a from line 7, 94 b, 95, 107 a from line 9, and 107 b, which were left blank by the original scribe; portions of the text are in the margins on folios 42 a, 42 b, 57 a and 83 b; three paginations, two in ink and one in pencil, which last is the official one of the British Museum, followed in this present work; two and a half lines on 101 b (= V 45 a 10–12) are almost stained out by some prudish person; bound in calf along with some Latin MSS. Besides occasional marginal index words, we have 'Liber Cardiff de Confuletudiniibus Walliae', 'Leges Howeli Dha Wallice,' 'Robertus Cotton Bruceus' (34 a); also much scribbling on folios 43, 44, 55, 94, 95 and 107, wherein occur proper names—'Sciant presentes et futuri quod Ego Johannes filli dedo concesci in hac presenti Carta' (43 b); 'Sciant presentes et futuri quod Ego Johannes (?) vabe If (?) dedi concesci' (44 a); 'Johannes vechan,' 'Jeuan ap phelippe hir dd ap fillippe hir' (55 a); 'Johannes ap gwill (?),' 'Wiffmus' (?) (55 b); '—vabe rimy,' 'Jeuan ap dd ap —,' 'Handrods dekerfilly in die martis,' 'Roberto,' 'Th et buon anne cofe nant per ta' (94 b); '—ap blethyn jof ap r .... ap —,' '[k]arfiff die —' 'Hoeff ap —' (95 b). These names (says Dr. Evans) are in a fifteenth-century hand, but more or less intentionally deleted by rubbing.

Y and Z

Y = 'a manuscript presented by the Rev. Mr. Conybeare to the Literary Society of Neath, by whom the use of it for this work [viz. Ancient Laws and Institutes of Wales, MDCCCXL] was kindly afforded to the Editor. It may be attributed to the middle of the four-
teenth century.' So writes Aneurin Owen in the preface to his book on May 1, 1841. Mr. Egerton Phillimore in a note in *Y Cymnrodor*, vol. IX, states of this codex that it has been 'lost since before 1860'. It appears to have contained the first part on the Laws of the Court as far as V 12 a 19, proceeding immediately to the Laws of the Gwlad, but agreeing so closely with the Book of Blegywryd, that Aneurin Owen ceases altogether to refer to it. One can therefore only surmise that it followed the Book of Cyvnerth as far as the point referred to, after which it followed the Book of Blegywryd.

\[Z^3 = \text{Peniarth MS. 259}^b\]. Paper; \(11 \times 8\) inches; folios \(a-e\), 1–103; imperfect (folios \(b-e\), 6–7, 13–20, 44, 47–8, 51, 56, 59–60, 99–101 being blank leaves inserted by binder); bicolumnar; in two distinct hands; first half of sixteenth century; bound in leather with \text{Peniarth MS. 259}^a (MS. P). 'The text of folios 1–46 belongs to the class of which V or \text{Harleian MS. 4353} is the prototype. This copy is a kind of selection arranged differently; it is imperfect and corrupt. The order of the text is very different.' A fresh hand begins at folio 49, being contemporary with the first. The latter inserts the following note on a passage written by the former—'Hyn ydoedd wydi i scrivenu yny llyfr y copied hwn o hono. Y llyfr hwnn a gavos Einiawn ap adda pan vv yng'harchar ymhwmfred gan y cunstabyl ai kavas gan brior y vynachlog a hanoedd o dehevbarth, ac nid oes athrondyst ar gyfraith namyn y sydd yn y llyfr hwn kysdal a hwn.' Aneurin Owen in his edition of the

'Gwentian Code' ceases using this codex at the very same point where he metes out like treatment to Y; and he states of Z at the beginning of the Laws of the Gwlad that it 'is carelessly transcribed and has many chasms', for which reason he leaves it. He inserts variant readings, however, from Z in vol. II of his work. Z is the codex which with S (the Brit. Mus. Additional MS. 22356 of the late fifteenth century) provides Owen with an interesting but extremely untrustworthy addition to the preface of his 'Dimetian Code'.

U and X

U = Peniarth MS. 37. Vellum; $5\frac{3}{8} \times 4\frac{1}{8}$ inches; 156 pages (pp. 153–6 being in court hand); late thirteenth century, in the same hand apparently as Peniarth MS. 35 (MS. G) with very numerous sectional initials and titles in rubrics, and also rubricated letters; 18 lines to the page; partly gall-stained but complete; in old binding newly covered with pigskin. The text of pp. 121–52 is no part of the Book of Cyvnerth, but is taken from the Book of Gwynedd, being found in A and its important transcript E. Dr. Evans, however, finds that it is in such close agreement with the corresponding part in G that both must be from the same archetype or the one is a copy of the other, both MSS. belonging to the same school of writing and being possibly the work of the same scribe. It will be found reproduced with translation in Y Cymroddor, vol. XVII. The Book of Cyvnerth, properly so called, covers the first 120 pages, and was adopted by Aneurin Owen as the basis of his

‘Gwentian Code’. On the whole his edition is trustworthy, following the order of his original and giving adequate notice when he fails to do so. He rarely or never expands contractions, and does not even reproduce them, but in the present case this involves no serious consequences as they are rarely of greater importance than ran for *rann*, or edlig for *edling*. The following are the only serious discrepancies:—

p. 712, l. 5. *abu(th)er (eu teithi)* for *abuusuch*.

p. 722, l. 13. *Add Taölboit o afg6in Møul. dec arugent y gwerth.*

p. 764, l. 29. Section XII is erroneously bracketed, as it appears in *U* 49 a 6–10 as follows:—Or *cledir p01lf* odyn ar tir dyn araf heb ganhyat pederí. k. k’. *Ageift perchennaöc y tir gan yneb ae cladho 2thr1 buyn camhö1 yr bren*.

**X** = British Museum Cotton MS. *Cleopatra B V.* Vellum; 7½ × 5¼ inches; folios 165–222 (222 a 8–22 added by another hand); written about 1350; coloured capitals, generally red and blue alternately, five of which are illuminated, viz. 165 a, 184 b (cut out), 185 a (two on this page) and 200 a; 20 lines to the page; two paginations in ink and pencil, both the same, the latter being the official numbering of the Brit. Museum; 0 = u or v, and not w; bound with other works in Russian leather.

‘*Leges Howelli Boni principis Walli(ae) in Lingua Britannica*’ (165 a); ‘*Cyfnerth mab Morgeneu yn gyntaf a scrifennodd ac a ddosparthodd y llyfr yma ar y dull ar wedd hon. Jaspl. Gryff. 1600*’ (165 b); ‘[——] y gwelier [——] or *offeiriaid [——] briodol y [——] [pr]yd hynny*’ (168 b); the catchwords *Moæwyn yftauell in a fish cut
through by bookbinder (176 b); ‘habet hic liber quinquaiginta & octo folia’ (222 a in Jasper Gryffyth’s hand). As compared with V, ‘the wording is often changed and abbreviated, many passages being omitted and a few others inserted.’

It will be noticed that none of the codices now extant of the Book of Cyvnerth and the Book of Blegywryd date from before the last quarter of the thirteenth century, probably after the death of Llewelyn ap Gruffydd in 1282. Those which are antecedent to this period are the following, which are enumerated in order of time:—

2. Peniarth MS. 29 (= MS. A). Welsh; Book of Gwynedd; about 1200.
3. Harleian MS. 1796. Latin; 1200-1250.¹
4. Brit. Mus. Additional MS. 14931 (= E). Welsh; Book of Gwynedd; about 1250.¹
5. Caligula A III (= MS. C). Welsh; Book of Gwynedd; about 1250.¹
6. Vespasian E XI. Latin; about 1250.¹

All the earliest and best MSS. extant therefore of the Laws of Howel Dda were written at a time when the Normans had long interfered with Welsh affairs and had taken permanent possession of the majority of the patrias of South Wales. It is very important to bear this in mind, inasmuch as the codices, which are confessedly in a state of flux, cannot fail to reflect the political situation in Wales as it was at the time of writing.

¹ See note 1 on p. x. As to the form of the Latin books see p. x with note 4.
Throughout the twelfth and thirteenth centuries what may be called Welsh Wales, as distinct from Norman Wales,¹ was divided into the three main divisions of Gwynedd, Powys, and Deheubarth. As the result of the important battle of Mynydd Carn in 1079,² Gwynedd and Deheubarth henceforth remained under the rule of the House of Gruffydd ap Cynan and that of Rhys ap Tewdwr respectively. Powys continued as before to be governed by the House of Bleddyn. These three families were all sprung from Rhodri the Great and were consequently of the true Cymric lineage of Cunedda Wledig. Norman Wales throughout the same period comprised the patrias of Morgannwg with Gwent, Brycheiniog, and Dyved, being roughly equivalent to the modern counties of Glamorgan with Monmouth, Brecon, and Pembroke respectively. The districts now known as Cardiganshire, Radnorshire, and Flintshire fluctuated, being sometimes held by the Welsh and sometimes by the Normans. Seeing, then, that our earliest codex dates from well within this period, and that its successors clearly show that the codification was subject to continual re-arrangement and other modifications, it must be allowed, as we have said above, that in reading them the political situation as it was in these two centuries is

¹ Outlines of the History of Wales by Prof. J. E. Lloyd, 164. See also the valuable article by the same writer in the Transactions of the Cymmrodorion Society for 1899-1900, entitled 'Wales and the Coming of the Normans'.
² This as well as the majority of other dates in early Welsh history must be regarded as tentative only, until the whole subject of Welsh chronology has been thoroughly examined.
by no means to be disregarded. The law is the law of Howel, but it is the law of Howel as modified and amplified both by the varying customs of different parts of Wales and also by the changes which are taking place throughout three and a half critical centuries in the general life of the people.

What share King Howel had in the codification of Welsh law and custom in the tenth century is not easy to determine, especially as the earliest account of the convention which he is said to have assembled at the White House is over two centuries later than his time.\(^1\) Our earliest chronicle also, the so-called *Annales Cambriae*;\(^2\) completed only a few years after his death, is silent as to any activity he may have displayed in this direction, and contains no reference of any kind to the alleged convention. All the codices, however, agree in associating his name with the formulation of the laws of Cymru, frequently appealing to his authority and indicating the fact when they have occasion to depart from it or to add thereto. This unanimous testimony of the codices is corroborated by the nature of the few facts which are known of his career. By the death of his father and paternal uncles, the sons of Rhodri the Great, he rose steadily in power. He had married Elen, the daughter of the King of Dyved, by which he became king of that country.\(^3\) There is evidence which goes to show that he was by inheritance ruler of Powys, and as we find him

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1 i.e. the preface to *Peniarth MS. 28* (see p. 1).
2 Reproduced by Mr. Egerton Phillimore, together with Pedigrees, &c., in *Y Cymrrodor*, vol. IX. 141–83. This reproduction is indispensable to every student of early Welsh history.
3 *Y Cymm. IX. 171*, Peds. I, II.
laying claims to portions of Gwent in the far south-east,¹ this, with other indications,² makes it almost certain that Brycheiniog, which lay between him and Gwent, was also in his grasp. After the death of his cousin, King Idwal Voel of Gwynedd, in 943, he must have been easily supreme throughout the whole of Wales, although the realm of the king of Morgannwg appears not to have been brought under the sway of the family of Rhodri in the sense that the rest of Wales was subject to that house. Howel therefore between 943 and 950 was clearly in an excellent position to move with regard to the revision and codification of Welsh law and custom, if so minded; and the evidence that he was so minded is ample. In the year 928 he had made a pilgrimage to Rome. He frequently attended the meetings of the Witenagemot of the Wessex kings, for his name appears as witness to several charters ranging from 931 to 949.³ He was thus clearly on intimate terms with the royal house of Wessex, and was thereby under the direct influence of the traditions of Alfred the Great, not to mention the general effect in the same direction which Asser must have produced on the life of Wales, particularly in Dyved.⁴ For Asser would spend six months with Alfred and six months in his own Britannia in his native

¹ Y Cymm. IX. 325.
² See Glossary under Deheubarth.
³ Transactions of the Cymm. Soc. 1905–6, pp. 11–13. It should be stated here however that there was a Howel, king of the West Welsh, flourishing at this time whose name appears in the Saxon Chronicle s. a. 926. See Plummer's Two Sax. Chrs. II. viii.
⁴ Where Howel could hardly fail to have lived, at least at the time when he became its king through marriage.
Dyved. Through the same traditions there was operating also the influence of Charlemagne, to say nothing of this same influence as it may have operated through Howel’s own grandfather, Rhodri the Great. Indeed, it can hardly be doubted that the fame and character of Charlemagne, Alfred the Great, and his own grandfather Rhodri acted powerfully on the mind of Howel, whose own life appears to be in emulation of theirs. We find that our earliest Welsh chronicle, accompanied by thirty-one invaluable pedigrees with other material, and attached to a copy of the historical compilation which goes under the name of Nennius, was completed (probably at St. David’s) a few years after his death in 950—a fact which points to its having been accomplished under his patronage, if not at his direction. He stands unique among the kings and princes of old Wales as being the only one who is known to have struck coin. His reign was marked by unusual peace. And that he was in general an enlightened and a beneficent ruler we need no surer proof than the noteworthy fact that he is known in history as Howel the Good. It is only, however, as seen in the general history of Wales up to his time that the significance of his reign becomes apparent, how in particular it marks a noteworthy advance in the emergence of the entity we now know as Wales from the conditions which prevailed in the dim centuries of Roman Britain. It would require far more space than is at our present command to provide any adequate presentation of this subject, even if this were as yet possible. The main outlines, however, of the story are quite clear.

Roman Britain was treated as a single province till Severus (who died in A.D. 211) divided it into two, called Lower and Upper Britain, Britannia Inferior and Britannia Superior,\(^1\) so that henceforward the term Britannia came to be used not only for the island or even for Roman Britain, but also for portions of Roman Britain which was now known as Britanniae or the Britains. Dion Cassius\(^2\) gives us to understand that the legions at Caerlleon on the Usk and Chester on the Dee, were in Upper Britain, while that located at York was in Lower Britain. As the Romans, like other people, allowed the ready test of running water to decide what was upper and what was lower, it is natural to suppose that Upper Britain was mainly that part of Roman Britain which the legions had to approach by marching in the direction of the sources of the Thames and of the streams which meet to form the Humber. When, however, Upper and Lower Britain came to be distinguished as provinces, the question of what was expedient would also play its part in the new arrangements. And as the territory north of Chester would go more conveniently both for geographical and military reasons with that north of the Humber, the whole of this district falling under the surveillance of the official who resided at York, which we know to have been in Lower Britain, it is in no way improbable that Upper Britain as a province would be entirely excluded from what is now the north of England

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\(^1\) Herodian III. 24.

\(^2\) Iv. 23. See Rhys's *Celtic Britain*, 3rd ed. 97, &c.; also *The Welsh People*, 103, &c.
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and would be confined to a territory south of Chester and including it. This then leaves us the country around the upper reaches of the Thames, and all to the west of it, including Wales plus the Devonian peninsula. Without for the moment attempting to define closely its eastern boundary we identify Upper Britain, Britannia Superior, with the territory west of a line drawn from Chester (which is included) to the Wiltshire Avon or thereabouts. The western portion of the Devonian peninsula, especially the country beyond the river Exe, was one of the least Romanized parts of Roman Britain, and Wales being a purely military district was similar in this respect, so that they would not inappropriately go together, being connected by the more Romanized region round about the estuary of the Severn. In 297 Diocletian divided Roman Britain into four provinces instead of two and called them Britannia Prima, Britannia Secunda, Flavia Caesariensis, and Maxima Caesariensis. As the names clearly imply, we have here nothing more than a renaming of the two old provinces into Britannia and Caesariensis, which are subdivided into Prima and Secunda, and Flavia and Maxima respectively. And as it is certain that Cirencester was in Britannia Prima, we conclude that by Diocletian's arrangement Upper Britain became exclusively known as Britannia, whilst Lower Britain was given the new name of Caesariensis. Moreover, as Cirencester was in Britannia Prima, we would

1 Prof. Haverfield's Romanization of Roman Britain, 8 and note 2, 27.
also conclude that it was the Severn Sea which was the cause of the subdivision, and that therefore Wales was included in Britannia Secunda. Each of these Britannias was ruled by a governor called praeses or president, but the military command was in the hands of another official, who was called the Comes Britanniae.

Whether the reasoning just elaborated will be substantiated or otherwise by fresh discoveries, this at least is certain, that it is unquestionably to the kings and ecclesiastics of the smaller Britannia which we have just delineated that St. Gildas, who died after the middle of the sixth century, addresses his well-known Epistola. Beginning with the words Reges habet Britannia, sed tyrannos (Britannia hath kings but they are tyrants), he proceeds to address five of the principal ones by name, commencing with him of Devon, and going in regular order until he reaches him of Anglesey, whom God hath ‘made

1 I would refer the reader at this point to my articles on the authorship of the Excidium Britanniæ as distinct from the Epistola Gildæ in the Celtic Review (Edinburgh) for April, July, and October, 1905; also in the St. David’s College Magazine for December, 1904. Mr. E. W. B. Nicholson has replied in the Celtic Review for April, 1906, in an article which for the moment can well be left alongside of the original contributions. The contention is that the first twenty-six chapters of the work, now commonly attributed to Gildas, formerly constituted a distinct book known as Excidium Britanniæ, which was written by a ‘Roman’ Briton towards the close of the seventh century somewhere in the neighbourhood of the mouth of the Severn. This work was considerably ‘edited’ by some one who ignorantly or deliberately misunderstood it, probably both. In this form it passed into the hands of Bede, who used it as his chief and almost only authority for what he had to say of fifth-century Britain. Almost all that Bede professes to know of this period is taken from the Excidium, which he seems to ascribe to Gildas (H. E. I. 22), although he gives no evidence that he was familiar with the genuine work of that monk, viz. the Epistola Gildæ, to which the Excidium was subsequently prefixed.
superior to almost all the kings of Britannia both in kingdom and in stature', Maelgwn Gwynedd, \textit{insula} \textit{r} \textit{is} \textit{draco}, dragon of the Isle of Mona.\textsuperscript{1} This famous king, who was the head of the house of Cunedda Wledig, is also said by Gildas to have had as instructor one who is described as 'the refined teacher of almost the whole of Britannia',\textsuperscript{1} a statement which with the other indications makes it quite clear that the Britannia, with which St. Gildas and his readers are familiar, is neither the island nor Roman Britain, but that western Britannia in Britain which I have given reason to show was the \textit{Britannia Superior} of the Romans to which afterwards the term Britannia became more exclusively applied.

For it must not be supposed that the Roman provincial system in Britain crumbled away at the departure of the legions from the island. The divisions had been far too long established to perish in a night, especially those into Upper and Lower Britain, but it is probable in view of the troubles, which would afflict the land both from within and without, that the leading civil officials had to give way to the military governors, who alone persisted to protect the Roman tradition. These were the \textit{Dux Britanniæ} in the north, now probably in charge of the land from the Wall of Hadrian to the Humber and Mersey, constituting perhaps one of the provinces of Caesariensis or Lower Britain; the \textit{Comes Littoris Saxonici} in the south-east, from the Wash to the Wiltshire Avon or thereabouts, now likewise in probable charge of the whole of the other province of Caesariensis, and finding suc-

\textsuperscript{1} \textit{Epistola Gildæ}, cc. 34-36 (\textit{Chr. Min.} III. pp. 41-7).
cessors in the Saxon and Anglian Bretwaldas;¹ and lastly the *Comes Britanniae* in the west protecting the whole of Upper Britain, or, as it was now called, Britannia.

This Britannia, by the withdrawal of the legions from Chester and Caerlleon, became exposed to the incoming of Picts and Scots, which were the general names given by the Romans to the barbarians who dwelt beyond the Wall of Hadrian and in Ireland respectively. Given that a people dwelt beyond the Wall, it would be commonly classed with the Picts whether it was racially Pictish or otherwise. These two peoples entered Britannia from over the water,² the Scots invading the west coast and effecting settlements in various districts;³ and the Picts starting from due north and landing on the seaboard from Anglesey to the mouth of the river Dee. Owing to the limitation of the term Picts in later times

¹ Bede’s *Ecc. Hist. II.* 5; *Saxon Chronicle* under 827; Stevenson’s *Asser*, 147, note 1.
² ‘Duabus primum gentibus transmarinis vehementer saevis, Scotorum a circione, Pictorum ab aquilone calcabilis.’ *Excidium Britanniae*, c. 14 (Mommsen’s *Chr. Min.* III. p. 33). Bede, who bases almost everything he has to say concerning the early centuries of post-Roman Britain on the *Excidium*, and indeed incorporates whole passages into his text, completely misunderstands the term *transmarini* as applied to the Picts, which he explains as being applicable to them in that they came from beyond the Firths of Forth and Clyde (H. E. I. 12). The only part of southern Britain which could be approached over the water from the north-west and the north is North Wales, which proves that the Britannia underlying that of the ‘edited’ *Excidium*, which came into Bede’s hands, was the Britannia of the genuine Gildas, including Wales plus the Devonian peninsula.
³ *Vita S. Carantoci* and *Vita S. David* in Rees’s Cambro-British *SS.* pp. 97, 101, 124; the *De Situ Brechenniac* and *Cognacio Brychan* in *Y Cymmerodor*, vol. XIX; the *Hist. Britt.* (Chr. Min. III. 156). See also Bury’s *Life of St. Patrick*, 325.
to the people properly so called, the fact was lost sight of that the Picts, who entered Britannia at this period, were no other than those who are called in Welsh literature *Gwyr y Gogledd*, the Men of the North,¹ including Cunedda and his Sons, who occupied the districts lying between the river Dee and the river Teify, having Scots to their north-west and south-west, and the original inhabitants (also interspersed with Scots) in occupation of the land south and east of the Dee and Teify.² The 'Men of the North' were almost certainly for the most part Britons both by race and language, but all who were free amongst them called themselves at a later period, even if not already, by the name Cymry, that is, compatriots.

¹ Skene's *Four Anc. Bks.* I. 165-83.
² It is very noteworthy and confirms the view expressed above that the Picts as a distinct race of northern invaders in Wales are nowhere mentioned, as are the Scots, in early Welsh literature outside the *Excidium Britanniae* and works influenced by it. Thus the only reference to them in the Book of Llanddaw is in the Life of Teilo (pp. 99, 100), where the 'Historia Gildae' (i.e. the *Excidium*) is expressly referred to as the authority. There is no reference whatever to them in the *Cambro-British Saints*. It appears, however, that the identity of the invading Picts and the Cymry was not completely forgotten, for in the Peniarth MS. 118 the statement appears that 'the Picts were none other than the old Cymry' (*nid oedhynt y Picteit onyd yr hen Gymry*). Rep. on MSS. in Welsh I. 724.

'Hec sunt nominis filiorum Cuneda quorum numerus erat IX: Typiaun primogenitus qui mortuus in regione que uocatur Manau Guodotin et non uenit huc cum patre suo et cum fratibus suis [dictis]; Meriaun filius eius diuisit possessiones inter fratres suos; ii, Osmail; iii, Rumaun; iiiii, Dunaut; v, Ceretic; vi, Abloyc; vii, Enniaun Girt; viii, Docmail; ix, Etern.

'Hic est terminus eorum a flumine quod uocatur Dubr duiu usque ad alium flumen Tebi et tenuerunt plurimas regiones in occidentali plaga Britanniae.' These valuable sections are appended to the Pedigrees which follow the *Annales Cambriae* in Harleian MS. 3859 (Y Cymm. IX. 182-3).
WELSH MEDIEVAL LAW

Cunedda is one of the very few to whom Welsh literature assigns the rare title of gwledig, a term which denotes the ruler of a territory, apparently as distinct from that of a community of persons, which is a very important distinction in view of 'tribal' custom. The expression Cunedda Wledig in this case would point to Cunedda as a ruler of territory (gwlad), whilst Cunedda and his Sons would indicate his character as a 'tribal' king. Almost all who are known to have borne the title of gwledig can be proved to have lived within a century or so about the end of Roman rule in Britain. The three best known, Maxen, Cunedda, and Emrys, are all credited with being in some way connected with the Roman officialdom or race, so that there can be little doubt that gwledig is a Welsh rendering for a Roman title, perhaps the Comes Britanniae. Maxen, who was very early confused with the usurper Maximus, is associated with the three military centres of Caerlleon, Carmarthen, and Carnarvon. He marries Elen, daughter of Eudav, into

1 In the indices to the Oxford Red Book of Hergest there are about ten names associated with this title, of the majority of which nothing whatever seems to be known. They are nearly all, however, made contemporaries of persons who are known to have lived before 577. Thus Tared Wledig is described as the father of Twrch Trwyth, who appears in the tale of Kulhwch and Olwen as the wild boar pursued by Arthur and his men (Oxford Mab. 123, &c.).

2 See the tale entitled Breudwyt Maxen Wledic (Oxford Mab. 82-92), in which it is amply evident, if the author's identification of Maxen with Maximus is eliminated, that Maxen is a dweller in Britain. The Welsh word for Rome, viz. Rhufain, older Rumein, is from Romania and not from Roma. This fact will explain many a marvel in old Welsh literature of journeys to the Roman city. It is curious that Geoffrey does not bring Arthur to the city of Rome, although he brings him as far as the Alps (Hist. Reg. Brit. X. 13; Oxford Brut, 229), so that it is by no means improbable that what
whose family Cunedda marries at a later date. Emrys Wledig, otherwise known as Ambrosius Aurelianus, is associated with the patria of Glywysing in south-eastern Wales, and was a contemporary of Vortigern, on one of whose sons he as overlord of 'all the kings of the Britannic race' bestows the two patrias of Buallt and Gwrtheyrnion in the modern counties of Brecon and Radnor. Cunedda comes in point of time after Maxen and apparently before Emrys. His immediate ancestors all bore Roman names, and one of them was almost certainly a Roman official. His great achievement in Wales was the crushing of the Scotti, and it may be

Geoffrey had before him was an account of Arthur's wars in Romania, that is, some part of Britain where the Roman interest was sufficiently strong to cause it to be distinguished as Romania. The word actually appears in the Excidium, ch. 7 (Chr. Minora III. 30).

1 "Et ipse [i.e. Vortigern] legatos ex consilio magorum per universam Britanniam misit utrum infantem sine patre invenirent. Et lustrando omnes provinciasregionesque plurimas venere ad campum Elleti qui est in regione quae vocatur Gleguissing. . . .

Et rex ad adolescentem dixit, Quo nomine vocaris? Ille respondit, Ambrosius vocor, id est, Embreis Guletic ipse videbatur. Et rex dixit, De qua progenie ortus es? At ille Unus est pater meus de consulibus Romanicae gentis." Hist. Brit. c. 41, 42 (Chr. Min. III. 182, 186).


3 Cunedda, son of Eternus, son of Paternus, son of Tacitus. Y Cymm. IX. 170. Paternus is given the epithet Peisrudd, or him of the red tunic. Celtic Britain, 3rd ed. 118.

4 "Filii autem Liethan obtinuerunt in regione Demetorum et in aliis regionibus id est Guir Cetgueli donec expulsi sunt a Cuneda et a filiis eius ab omnibus Britannicis regionibus." Hist. Brit. c. 14 (Chr. Min. III. 156).

'Mailcunus magnus rex apud Brittones regnabat id est in regione Guenedotae quia atavus illius id est Cunedag cum filiis suis, quorum numerus octo erat, venerat prius de parte sinistrali, id est,
that it was on this account he became recognized as gwledig. The occupation of so much land, however, by his followers could hardly have been acceptable to the older inhabitants, especially to the Romani about the estuary of the Severn, whose supremacy would now be constantly challenged by these new comers. From this time also dates a close connexion between North Wales and that further and transmarine North whence Cunedda and his Sons had come, a connexion which can be traced for centuries afterwards.¹ It is possible that Cunedda may have been a gwledig before he entered Wales, and that he might even have held the post of Dux Britanniae,² which implied the military leadership of the northern province, but the place and time in which he lived, his 'uncouth' name, and the so-called 'tribal' character of his settlement in Wales, all mark him as a 'barbarian' who may indeed have received honours from the imperial government, but only as the usual last and desperate remedy in the face of a ruin which was inevitable. The fact, however, remains that the House of Cunedda henceforth continued supreme in Wales for nine centuries, providing the Welsh with the

dec regione quae vocatur Manau Guotodin... et Scottos cum
ingentissima clade expulerunt ab istis regionibus et nusquam reversi
sunt iterum ad habitandum.¹ Hist. Brit. c. 62 (ibid. III. 205-6).
¹ See, for instance, the remarkable passage in the Book of
Gwynedd, where Rhun, son of Maelgwn Gwynedd, is described as
fighting in the North, apparently on the banks of the river Forth
(Anc. Laws l. 104; Celtic Britain, 3rd ed. 126). Add to this the
exploits of Cadwallon and the North Welsh usurper Cadavael
between the Humber and the Forth. Hist. Brit. cc. 61, 64, 65
(Chrm. Min. III. 204, 207-8); Celtic Britain, 3rd ed. 131-5.
² Celtic Britain, 3rd ed. 118-20.
greatest names in their history for the whole of that period. With its advent in Britannia about the end of the fourth century Welsh national history commences, and with the death of its last important representative, Llewelyn ap Gruffydd, in 1282, the first half of the same history closes.

The occupation of the northern and western portions of Britannia by Picts and Scots threw the old population of south-eastern Wales and the country between the Severn Sea and the Wiltshire Avon into a state of alarm. The Britons of the Devonian peninsula began to migrate in large numbers to Armorica on the mainland, where they founded Brittany. ‘Already in 469 we find Apollinaris Sidonius speaking, as a matter of course, of the inhabitants of that region as Britons.’\(^1\) In this way the south-eastern portion of Britannia beyond the Severn Sea was thinned of its population and thereby made ready for the West Saxon victory of Deorham in 577, which brought the old Roman province of Upper Britain definitely to a close and at the same time exposed the whole of the Devonian peninsula to that process of Saxonization which does not even yet appear to be complete. The Britons west of the Severn, on the other hand, are found in the third decade of the fifth century torn into two factions, the one under the celebrated Vortigern and the other under Ambrosius Aurelianus or Emrys Wledig.\(^2\)

1 Hodgkin’s *Political Hist. of England* to 1066, p. 106, and also note, where the reference is given as Ep. i. 7. See also *Y Cymmerodor* XI. 69.

2 ‘Guorthigirnus regnavit in Britannia et dum ipse regnabat urgebatur a metu Pictorum Scottorumque et a Romanico impetu nec non et a timore Ambrosii.’ *Hist. Brit.* c. 31 (Chr. Min. III. 171).
Vortigern is found in the country east of the river Usk and north of it along a line drawn from about the town of Monmouth to that of Llanidloes;¹ and Ambrosius, as we have already seen, in Glywysing, roughly equivalent to modern Glamorganshire. Things reached a long-remembered crisis when Vortigern in the fourth year of his reign, being the year marked by the consulship of Felix and Taurus, that is, A.D. 428, invited the Saxons²

¹ Vortigern was the founder of the royal stem of the little kingdom of Gwrthyrion (in modern Radnorshire), which is called after his name (Gwrthyrn). He therefore stands to Gwrthyrion as Brychan to Brycheiniog, Glywys to Glywysing, Ceredig to Ceredigion, and so forth. In other words, he is clearly one of the founders of the numerous little patris or kingdoms into which we find post-Roman Wales divided. His father and grandfather bear the Roman names of Vitalis (Guitaul) and Vitalinus (Guitolin) respectively, being traditionally connected with the city of Gloucester. Hist. Brit. cc. 48, 49 (Chr. Min. III. 192-3). Geoffrey of Monmouth describes him as consul Gewisseorum, represented in the Welsh version by iarll oed hwnnw ar Went ac Ergig ac Euas (earl was he over Gwent and Erging and Ewyas). Hist. Regum Brit. VI. 6; Oxford Brut, 127. We find elsewhere a dux Wisseorum given in the Welsh as iarll Ergig ac Euas; and Cadwaladr’s mother, who is in the Latin described as sprung ex nobili genere Gewisseorum, is in the Welsh wreic unhedic o Euas ac Ergig (a noble lady of Ewyas and Erging). Hist. Reg. Britt. V. 8, XII. 14; Oxford Brut, 199, 252.

² 'Guorthigirnus autem tenuit imperium in Britannia Theodosio
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of the ‘Saxon Shore’ to his assistance. The details of the story have been rendered obscure by the misconceptions\(^1\) of later times, which transfigured Vortigern into a King of Britain who received continental supplies in the island of Thanet in order to withstand enemies who were threatening his country at the Wall of Hadrian! Vortigern’s invitation to the Saxons has consequently been magnified out of all reason, and completely torn from its true setting. It was certainly a blow aimed at the Romani of Britannia, which appears to have met with no small success seeing how the memory of Vortigern was afterwards execrated; and it is clearly one of the remnant of the Roman faction who is originally responsible for the Excidium Britanniae of the pseudo-Gildas towards the close of the seventh century.

The office of gwledig, like that of the English bretwalda,

et Valentiniano consulibus et in quarto anno regni sui Saxones ad Britanniam venerunt Felice et Taurus consulibus quadringentesimo primo anno [a passione] domini nostri Iesu Christi.’ Hist. Britt. c. 66 (Chr. Min. III. 209 cum apparatu critico). ‘Vortigern, moreover, was ruling in Britannia when Theodosius and Valentinianus were consuls [i.e. 425], and the Saxons came to Britannia in the fourth year of his reign, when Felix and Taurus were consuls, and in the 401st year from the [Passion] of our Lord Jesus Christ [calculating according to Victorius of Aquitaine, that is, 28 + 400 = A.D. 428].’ See the article entitled ‘The Exordium of the “Annales Cambriae”’ by Mr. Alfred Anscombe in Ériu (January, 1908), where Mommsen’s text of the Hist. Britt. c. 66, is subjected to severe criticism.

\(^1\) These misconceptions originated with the ‘edited’ copy of the Excidium Britanniae placed in Bede’s hands, where Britannia was ignorantly or maliciously identified with Roman Britain, or rather with the island of Britain! It cannot be too much insisted upon that we learn from the Excidium Britanniae almost all that Bede knew or chose to know of fifth-century Britain, and that the former therefore, and not the latter, is the ‘original authority’ with which the student has to deal in his researches into this period of history.
does not appear to have passed from father to son. None of the descendants of Cunedda is known to have held it after Cunedda himself, not even the powerful Maelgwn. It certainly involved some sort of overlordship extending over all the kings of a given territory, and it is won by such military prowess as would ensure the protection of that territory, theoretically perhaps of Britannia.\(^1\) Cunedda protects Britannia from the Scots. Emrys likewise protects Britannia from the anti-Britannic policy of Vortigern and his allied Saxons. It represents the Roman tradition as opposed to the barbaric or ‘tribal’ interest of the native kings. And perhaps, above all, it in some way symbolizes the unity of Britannia, which in this case is what every \textit{gwledig} would seek to preserve as the Roman legacy handed over to his special care. It would devolve

\(^1\) Cf. the description of Ambrosius as ‘\textit{rex inter omnes reges Britannicae gentis}’ \textit{Hist. Brit.} c. 48 (\textit{Chr. Min.} III. 192). Also the passage in \textit{Maxen’s Dream} (Oxford \textit{Mab.} 89), where Elen, on the morning after her marriage with the \textit{gwledig}, being asked to mention the \textit{agweddi} she desired, demanded ‘\textit{ynys prydein yw} that o vor rud hyt ym mor Iwerdon ar teir rac \textit{ynys y dala dan amherodres} ruuein a gwneuthur teir prif gaer id \textit{hitheu yn y lle y dewissei yn \textit{ynys prydein}}’, which Lady Guest translates ‘the Island of Britain [Britannia] for her father from the Channel to the Irish Sea, together with the three adjacent islands [that is, presumably, Wight, Anglesey, and Man], to hold under the empress of Rome; and to have three chief castles made for her in whatever places she might choose in the Island of Britain [Britannia].’ The three castles or \textit{caers} mentioned are Caermarthen, Caerlleon, and Caernarvon. Surely all this implies that Eudav, Elen’s father, is to hold the whole of Britannia as \textit{gwledig} under the emperor. Bede also, in the account which he gives (\textit{H. E.} II. 5) of the overlords, who in the \textit{Chronicle} are called Bretwaldas, describes them as the kings who ruled over all the southern provinces which are divided from the northern by the Humber, &c. (‘\textit{qui tertius quidem in regibus gentis Anglorum cunctis australibus eorum proiniciis, quae Humbrae fluio et contiguis ei terminis sequestrantur a borealis, imperauit}’).
on him to guard Britannia against all invasion and insult whether from the west, north, or east. Hence, when we read of Arthur being chosen to act for the kings of the Britons as their dux bellorum, we cannot be far wrong in suspecting that we have here the historic basis of that hero's renown. That he is never styled gwledig is true, but such equivalents as Arthur Miles, Dux Bellorum, Penteyrned (Chief of kings), and even Ameraudur (Imperator), are sufficient to assure us of the nature of his office.\(^1\) It is expressly stated that there were many of more noble descent than himself, which is corroborated by the absence of his pedigree in all lists prior to Geoffrey of Monmouth's romance.\(^2\) He was killed at Camlan ten years before the death of Maelgwn Gwynedd, and therefore shortly\(^3\) before St. Gildas wrote his Epistola. It is significant that in this work there is a total absence of


\(^2\) 'Et licet multi ipso nobiliiores essent ipse tamen duodecies dux belli fuit' (Chr. Min. III. 199, MSS. M and N).

\(^3\) That is, assuming that the two following anni are to be reckoned from the same initial year. 'Annus XCIII. Gueith Camlann in qua Arthur et Medraut corruerunt. Annus CIII. Mortalitas magna in qua pausat Mailcun Rex Guenedotae,' Ann. Camb. (Y Cymm. IX. 154-5). The following will assist us to determine the period we are dealing with. It appears from the Vitae that St. David was born in the thirtieth year after St. Patrick went to Ireland as Bishop, which makes \(433 + 29 = 462\); and this date is confirmed by MS. B of the Ann. Camb., which places David's birth opposite Annus XIV. For if this be computed from the false Bedan date of the Saxon Advent, we get \(449 + 13 = 462\). We may therefore regard A.D. 462 for David's birth as tolerably well established. St. David was a descendant of Cunedda Wledig, but whether in the fourth remove like Maelgwn or in the third is uncertain. His father was Sant or Sanddef, who was the son either of Cedig ap Ceredig ap Cunedda, or of Ceredig ap Cunedda. The expression 'Dewi Sant' for Saint David appears to be a late misreading of Dewi ap Sant, the position of Sant being also apparently unique in Welsh hagiography.
any sign of fear or apprehension as to external enemies on the part of Britannia, whence we may safely gather that Arthur had not lived in vain.

The old provincial system of Roman Britain, however, was of necessity doomed to disappear. It ran on for a while by means of the power which had set it in motion, but, as that power was generated from without and not from within, its cessation was bound to bring the system to an end. With the removal of external pressure, internal forces began to bear on the situation and later to control it. Chief among these in the Britannia of the west was the reappearance, and, as it were, the renewed activity of native and primitive modes of life such as those which Julius Caesar had attempted to portray five centuries before. These, of course, could not but have undergone modification, but they were not obliterated. There is evidence to show that archaic social conditions, such as are associated with matriarchy and totemism, still lingered on, notwithstanding the Roman régime and the growth of Christianity.¹ Throughout the fifth century we discern Wales dividing or already divided into a number of small kingdoms, which remain very much the same till Norman and post-Norman times. They war against one another, like the Saxons against the Jutes of Kent and Hampshire or against the Angles, the smaller and weaker kings seeking to preserve their independence, and the stronger kings anxious to make themselves paramount. Add to this the invasions from the west and north, the emigration of the Bretons,

¹ Rhŷs and Jones’s The Welsh People, 36–74; Y Cymmrodor XIX. 20–3.
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the isolation from the civilizing centres of the mainland and the consequent decay of commerce and culture—and we have ample explanation of the increasing difficulties of maintaining the old official unity of Britannia together with the final abandonment of the same.

Moreover, if the official unity of Britannia was impossible, much more so was any national unity of which it might have been capable, were it only for geographical reasons. Even officially it had apparently been found necessary to divide it into Prima and Secunda. A state west of a line drawn from the Dee to the Wiltshire Avon¹ or thereabouts, divided as this territory is by the Severn Sea and exposed along the whole of its eastern boundary to hostilities from the English lowlands, was an absurdity. It tended to part asunder of itself. Sooner or later a strong attack from the east would capture the Severn shore from Gloucester to Bristol, which eventually took place in 577, the year of the Battle of Deorham by which Gloucester, Cirencester, and Bath fell into the hands of the West Saxons. Thus the unity of Roman Britannia became definitely a thing of the past. Henceforth Wales is free to evolve its own life. The unity of

¹ Avon being the generic Welsh word for 'river' there can be little doubt that the Wiltshire Avon was at one time a boundary line between Welsh and non-Welsh peoples, as would be the case also with regard to the Bristol and Tewkesbury Avons. The presence of Britons in the district roughly enclosed by these Avons is convincingly evident. The western boundary of the Saxon shore with its Saxon inhabitants is uncertain. If Portus Adurni is Porchester, we certainly bring it as far west as the Solent. In any case, it is significant that the earliest clashing of Britons and Saxons is traditionally stated to have taken place in this neighbourhood in the country immediately east of the river Avon (Sax. Chr. s. a. 495, 501, 508, 514, 519, 527, &c.).
Cymric Britannia will now replace that of Roman Britannia, with this difference, that the latter was possibly never more than an official idea to be preserved, whereas the former becomes a national ideal to be attained.

It must not be supposed, however, that the memory of the Roman Britannia of the fifth century was lost, for it is this Britannia of the 'Roman' which becomes the Britannia of Romance. Its traditions, clustering around the figure of Arthur, become transfigured into a great national dream, a kind of golden age in the past, which grows more and more radiant in the minds of the Britons as they contrast it with the comparative insignificance of their actual position in the world. In Wales it had two very debilitating effects. In the first place, by putting the golden age in the past it made the Welsh regard themselves as decadent, a notion of course which their enemies never failed to encourage. So intensely indeed was this sense of racial decay felt that it forced into existence the counter-notion of a return of Arthur, a kind of messianic dream, which served to counterbalance the depressing and devitalizing effect of the other. In the second place, by substituting romance for history, it has surreptitiously concealed the steady and unbroken development of Cymric nationality from the day that Cunedda and his Sons established themselves in Wales at the commencement of the fifth century. Not only have authentic traditions been distorted to make them fit with the romance, not only has the memory of important historic events been for ever lost, but the very idea of the evolution of Wales from the primitive little kingdoms of the fifth century has been blurred in the national
consciousness. It would be difficult to find a story more clear and simple in its main outlines than the growth of modern Wales from its earliest conscious beginnings in the fifth and sixth centuries, where we discern a number of small patriotic communities gradually cohering as they become more and more conscious of their common life. But when for all this there is substituted a golden age wherein Britannia is converted into the Isle of Britain and the Britons masters of the same from end to end; where wicked Vortigern calls in the heathen from Germany, who drive the Britons pell-mell from the eastern districts of England into the midlands, and out of the midlands into Wales, there to relapse into barbarism; where every step in the Cymric advance from age to age, marked by such names as Cadwallon, Gruffydd ap Llewelyn, and the post-Norman princes, is regarded as a convulsive effort of a dying people to regain some of the glory of the past—it can readily be understood how the history of Wales has suffered and how its national vigour has been enfeebled.

After the death of Arthur, who is commonly reputed to have perished in a civil war, we hear of no other military leader whom we may regard as the gwledig of Britannia in power as well as in title (that is, allowing that Arthur did really bear the title). Aurelius Caninus, one of the five kings addressed by Gildas, is also known as Cynan Wledig,1 so that it is possible that he was regarded as one of Arthur's successors. One gathers from the Epistola that he ruled east of Devon in the

country 'between the Severn Sea and Poole Harbour', which was the part of Britannia where, with the south-east of Wales, the Roman interest was strongest. As late as the close of the seventh century it is still possible for a writer in that neighbourhood to be conscious of Roman imperial sentiment and to speak of Latin as *nostralingua*. In view of the general decay of things Roman his life is embittered. The descendants of Ambrosius are still there but how 'greatly degenerated from their ancestral nobleness'? In this neighbourhood therefore we should perhaps expect the office of *gwledig* to linger on until the catastrophe of the year 577. But already, with the death of Arthur, the centre of political interest in Wales has passed permanently in the person of Maelgwn Gwynedd to the House of Cunedda. Henceforth the political history of Wales may be treated quite apart from that of the Devonian peninsula, although the actual cleavage did not take place till the Battle of Deorham.

At the time when Gildas writes his *Epistola*, Maelgwn Gwynedd is certainly the leading king in Wales as was afterwards his son Rhun. In the seventh century also we find the House of Cunedda holding the same commanding position in the person of Cadwallon (the fifth in

1 Rhŷs's *Celtic Britain*, 3rd ed. 107.
3 In addition to the remarks of Gildas in the *Epistola*, chs. 33-6 (*Chr. Min.* III. 44-8) and of the author of the *Historia Brittonum*, ch. 62 (ibid. III. 205), see the traditions of Maelgwn as supreme king (*Anc. Laws* II. 48-50, 584) and his exploits in different parts of Wales as recorded in the *Vitae Sanctorum* (Rees's *Cambro-British SS*). As to Rhun, see *Anc. Laws* I. 104-5 and the *Vita S. Cadoci* (*Cambro-Brit. SS*. 52-5).
4 Skene's *Four Ancient Books of Wales* II. 431-5, where the exploits of Cadwallon in different parts of Wales are referred to.
descent from Maelgwn) who was killed by Oswald in 635. Between Rhun and Cadwallon, however, the supreme power may have passed for a while into the hands of the house of Cadell Ddyrnllug of Powys, for we find Cynan Garwyn, the head of that family, battling against Anglesey, Dyved, Glywysing, and Gwent. It is this house also which appears to have withstood Ethelfrith of Northumbria at the Battle of Chester in 617, in which Selyf ap Cynan Garwyn fell. This event was famous in ancient times because of the slaughter of about 1,200 monks of Bangor Iscoed, which was an incident of the fight. It has become famous in modern times because of 'the decisive character which it has been the fashion to ascribe to it of late'. For it is nowadays commonly and even dogmatically asserted that it divided the Britons of the North from those of Wales, whereas there is no evidence forthcoming that these were ever united by land. Late Glamorganshire legends ascribe the name of Teyrnllwg to a supposed Cymric patria lying apparently between the river Dee and the river Derwent in Cumberland, a name based on erroneous etymology as to Durnluc in Catel Durnluc, that is, Cadell Ddyrnllug, the king who founded the royal stem of Powys. But

1 Skene's *Four Ancient Books of Wales* II. 173, 447; *Cambro-Brit. SS.* 79; Owen's *Pembrokeshire* I. 222, note 2; III. 281.
2 'Annum CLXIX. Gueith Cairlegion et ibi cecidit Selim filius Cinan' (*Y Cymh. IX.* 156; Bede's *H. E.* II. 2; Owen's *Pembrokeshire* III. 282, note 1). The above annal is to be reckoned from the false Bedan date of the Saxon Advent, viz. 449 + 168 = A.D. 617. Cf. Plummer's *Bede* II. 77.
3 Rhŷs's *Celtic Britain*, 3rd ed. 130.
4 *Iolo MSS.* 86. The same fragment contains the equally fictitious patria of Fferyllwg between Wye and Severn (Owen's *Pem.* III. 257, note 3).
5 *Y Cymh.* VII. 119, note 3; IX. 179, note 6.
apart from this there is no real evidence for the presence of Cymry (or of any Britons) between the river Derwent and the river Dee further south than Cartmel below Windermere and the river Leven. That there was a close connexion between the Cymry of 'Cumberland' and those of Wales is amply evident, but it was maritime and not terrene.

Cadwallon was succeeded by his son Cadwaladr, whose fame is due not to any known merits of his own, but to the imaginative genius of Geoffrey of Monmouth, who in his romantic History of the British Kings makes Cadwaladr the last of his list. The reign of this king becomes in consequence the appropriate finale of a long and glorious era of Welsh history. All this of course is purely fictitious, as Cadwaladr's death marks no known break of any kind in the perfectly clear development of Welsh nationality. Geoffrey's Cadwaladr in fact is a composite personage created out of Geoffrey's own confusion of Cadwaladr and his father, Cadwallon, and Ceadwalla of Wessex. As there were kings in Wales before Cadwaladr, so there were kings, and far greater kings, after him. He died in the second year of the great plague of 664–5, and was succeeded by his son Idwal. Of his

1 In 685 Ecgfrid gave St. Cuthbert 'terram quae vocatur Cartmel et omnes Britannos cum eo'. Hist. de S. Cuthberto (Symeonis Dunel. Opera I. 141, 231. Surtees Society).


3 'Dum ipse [Osguid filius Eadfrid] regnabat venit mortalitas hominum Catgualart regnante apud Brittones post patrem suum et in ea perit.' Hist. Britt. c. 64 (Chr. Min. III. 208). Oswy reigned from 642 to 670, and the plague referred to raged in 664–5 (Bede's H. E. III. 27). The Ann. Camb. places the obit of Cadwaladr opposite Annus CCXXXVIII, which if calculated from 428, the true year of the Saxon Advent, gives 428 + 237 = A.D. 665. According to
immediate descendants little is known. They appear to sink into comparative insignificance by the side of Maelgwn, Rhun, and Cadwallon, and other than they may possibly have loomed larger in the life of Britannia and its Britons. But whenever the mists rise which conceal the affairs of these centuries from our view, we always discern the main stem of Cunedda Wledig towering amid the rest of the royal stems of Wales, and generally paramount. Moreover, we may be certain, in view of its prestige in the ninth century, that its history in the preceding centuries is that of a house which has been gradually gaining strength until it is now in a position to effect a change in Welsh political conditions which will mark the beginning of a new era in the slow and steady development of Cymric nationality.

We have seen that the first period in the history of post-Roman Wales must have come to an end in the year 577, although many years before this date the centre of political interest in Wales was shifting from Geoffrey, Cadwaladr died in 689 (XII. 18), which historically is the year of the obit of Ceadwalla of Wessex in Rome (Bede's H. E. V. 7). Allowing one year for Geoffrey's aliquantulum temporis (XII. 17) and adding the eleven years of adversity (XII. 16), and also the twelve years of prosperity (XII. 14), we obtain $1 + 11 + 12 = 24$ years as the length of Cadwaladr's reign, which brings us to the true date of Cadwaladr's death, viz. $689 - 24 = A.D. 665$. As Cadwaladr succeeds his father Cadwallon immediately, and as the latter is made to die on November 17, after a reign of forty-eight years (XII. 13), we obtain $665 - 48 = A.D. 617$ as the first year of Cadwallo[n]'s reign according to Geoffrey, which is historically the date of the Battle of Chester. Geoffrey, therefore, has clearly confounded the three kings, Cadwallon, Cadwaladr, and Ceadwalla; and by making Cadwaladr die in the year of Ceadwalla's death, he has almost certainly given us the true deathday of Cadwaladr as that of Cadwallon, in which case Cadwaladr died on November 17, 665.
the representatives of the Roman tradition in Britannia [that is, the gwledigs] to the House of Cunedda, which stood for the predominance of the Cymric kindreds. For in Maelgwn we seem to discern the progress of a policy which aims at bringing all the royal stems, from Anglesey to the river Wye, into subjection to the main stem of the family of Cunedda. This continues until in the first quarter of the ninth century there begins a new policy, which will bring almost the whole of Wales under the sole and immediate rule of this main stem of Cunedda. The many royal stocks are to give way to one royal stock, and in this manner is the unity of the Cymric Britannia to be achieved.

In 816 the main stem of Gwynedd ceased on the male side with the death of King Cynan Tindaethwy, the great grandson of Cadwaladr. His daughter, Etthil, had married Gwriad ap Elidyr, King of the Isle of Man, and now their son, Mervyn Vrych, comes from that island to claim the throne of Gwynedd. Mervyn is ominously sur-named in Welsh tradition Camwri, that is, Oppression. He is bent on asserting the old overlordship of Cunedda, Maelgwn, and Cadwallon over the whole of the Welsh kin from Anglesey to the river Wye. But in addition to this, he proceeds by diplomatic marriages to bring the

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1 Cynan’s obit is placed opposite Annus CCCLXXII, which in the era of the Ann. Camb. gives 445 + 371 = 816. For the Pedigrees see Y Cymn. IX. 169, 172 (Ped. I and IV); VIII. 87 (Peds. XVII and XIX). Owen’s Pembrokeshire III. 209.
2 Anc. Laws I. 342. ‘Rrodri vab Kamwri’ (from MS. Z). The same idea is implied in what Asser says of certain South Welsh kings seeking Alfred’s protection, being forced thereto filiorum Rotri vi. The vis or camwri denotes the aggressive policy of the kings of Gwynedd (Stevenson’s Asser, p. 66).
land more directly under the sway of his house. By his marriage with Nest, sister of Cyngen, the last King of Powys of the line of Cadell Ddyrnllug, his son Rhodri becomes the immediate ruler of that kingdom in addition to his own. By the marriage of the same son, Rhodri, to Angharad, sister of Gwgon, the last King of Seisyllwg, a kingdom comprising the two patrias of Ceredigion and Ystrad Tywi, these lands also fall under the direct sway of his house.¹ Thus when Rhodri comes into full possession of his dominions, his immediate rule extends from the Irish to the Severn Seas, including roughly the whole of that Welsh Wales which remained under native rulers throughout the Norman period, together with those portions which are described above as fluctuating between Welsh and Norman control. Dyved, Brycheiniog, Glywysing, and Gwent are the only patrias which remain outside the immediate rule of his house, and against these he adopts or rather continues the aggressive policy which aims at bringing them also under the same immediate control of his family. Rhodri was killed by the English in 877,² but he remained in the memory of Wales as one who had achieved more real power over the Welsh

¹ Jesus Coll. MS. 20, Peds. XVIII, XX, XXI. For Seisyllwg, see Oxford Mabinogion, p. 25, at the end of the Mabinogi of Pwyll. It is so called from Seisyll (Ped. XXVI, Y Cymn. IX. 180), King of Ceredigion sometime in the eighth century, who deprived Dyved of the cantrevs which together were afterwards known as the gwlad of Ystrad Tywi. Before this deprivation the kings of Dyved had come into possession of Brycheiniog through Ceindrech, a lady of the line of Brychan. Brycheiniog afterwards, however, appears to have had a line of its own, represented in Asser’s day by Helised ap Teudibr. De rebus gestis Ælfredi, c. 80 (Stevenson’s Asser, p. 66).
kin than any who had gone before him, being known in history as Rhodri the Great. It is important to remember at this juncture that we are now in the century which saw Charlemagne reigning as Emperor of the West.

There was a legend current in later times that Rhodri the Great, erroneously regarded as king of all Wales, damaged the Welsh cause irretrievably by sharing his kingdom among his three sons, giving, according to one version, Gwynedd to Mervyn, Powys to Anarawd, and Deheubarth to Cadell.\(^1\) Nothing can be further from the truth than the impression left by this tale. For as we have seen, Rhodri’s aim was to consolidate Wales by substituting the rule of his own family for that of many families. Princes of the blood of Rhodri alone were to govern the land directly from one end to the other. The legend of course echoes the ideas and possibilities of later times when men had come to see that, conducive as was the rule of one family instead of several families to keeping folk of the same kin together, yet the rule of one man was still more conducive to that desirable result. Consequently they wondered how it was that Rhodri could have divided his kingdom, forgetting that, unsatisfactory as the policy of Rhodri would have been in their day, yet in his own time it was a new thing in Wales, a fresh development, which had then become practicable, being an immense improvement on what had preceded it. The obstacles in the way of the unity of Wales were stupendous, such as no bare coercion could overcome. We have seen their like on a modern and larger scale in the story

\(^1\) Such is the tradition of the tripartite division as given by Gerald in his *Descriptio Kambriac* I. 2 (Girald. Camb. *Opera* VI. 166).
of Italian and German unity. In the Dark Age the difficulty was accentuated by the fact that, even given a unity achieved by a capable ruler, the mind of the age as reflected in the *Leges Barbarorum*, of which the Laws of Howel are the Welsh exemplar, compelled that unity to be divided after his death among his sons. Charlemagne himself had so to divide his empire; the same necessity rested on Rhodri the Great. The policy therefore inaugurated by Mervyn Vrych, and continued by Rhodri and his successors, marks the beginning of a fresh epoch in our travail as a people to the full consciousness of our national entity.

The possessions of Rhodri then after his death in 877 were divided among his sons, of whom the best known, and those whose posterity played the largest part in later Wales, were Anarawd and Cadell. From Anarawd (died 915) the later kings of Gwynedd traced their descent, and from Cadell (died 909) both those of Powys and those of Deheubarth. It appears therefore that in the division of territories after Rhodri’s death, the kingdom of Powys sooner or later fell into the hands of Cadell, together with Seisyllwg. The policy of bringing all Wales by politic marriages under the direct control of the family of Rhodri was now continued by one of the greatest princes whom the House of Cunedda had hitherto produced, namely, Howel the Good, the son of Cadell. Howel by his marriage with Elen, daughter of Llywarch, the last king of Dyved, who died in 903, became the immediate ruler of that kingdom; and as the line of Dyved had claims on Brycheiniog through Cathen, son of Ceindrech, a lady who in her day appears to have
been the sole representative of the ancient stem of Brychan, after whom Brycheiniog had its name, it is hardly probable that Howel in view of the policy of his family, would fail to assert those claims. In this manner the whole of Wales was gradually falling under the immediate sway of Rhodri's house.

Howel, however, inaugurated a still newer policy, which aimed at the unification of Wales; and herein consists his prime importance in Welsh history. Not only did he continue and encourage the methods of Rhodri the Great, but added to them a method of his own. For as Rhodri would bring all Wales under the direct sway of one family, so Howel would bring the whole of the Welsh people under one law. A common rule implied a common law, and in order that men might know what this common law was, it had to be codified and thereby reduced to writing. This was the task to which Howel applied himself, and by having laid a sound foundation he occupies a foremost place not only amongst the rulers of the Welsh people, but also amongst all those who have distinguished themselves throughout the centuries by their devotion to the cause of Wales.

The following, which are the two earliest accounts of the work which Howel took in hand, describe concisely both the way in which he proceeded and the nature and extent of his undertaking.

_Preface to Peniarth MS. 28._

_Incipit prologus in libro legum Howel Da._

_Brittanie leges rex Howel qui cognominabatur bonus i._

Peds. I and II in _Y Cymm._ IX. 169, 171; Ped. VIII in ibid. VIII. 85.
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King Howel, who was surnamed Good, that is, *da*, put together the laws of Britannia moderately and tempereately with the unanimous consent and after the careful consideration of the wise men of his kingdom, namely, the men of Gwynedd, Powys, and Deheubarth, who had assembled together in one place before his tribunal. He summoned from every *pagus* throughout his kingdom six men who excelled in authority and knowledge, and all the bishops, archbishops, abbots, and priests of the whole of Wales to the place which is called Ty Gweyn ar Taf, and there they lived forty days and forty nights on bread and water; and then they regulated the indemnity for wrong-doing, that is, *cosp*, and diminished the excesses which prevailed in many of the indemnities for wrong-doing by determining the worth of every par-

1 *Ex omni natione* certainly stands for *examinatione* and goes with *diligenti* as in the prefaces of the other Latin texts; likewise for *medio circiter* read *mediocriter*.
ticular thing and the decision suitable in every case. Then all the archbishops, bishops, abbots and priests rose up together, and assumed their robes, and leaned on their croziers with crosses and candles, and by common consent excommunicated those who should violate those laws, and likewise blessed those who should keep them.

Preface to Peniarth MS. 29.

Heuel da uab Kadell teuyhauc Kemry oll a uelles e Kemry en kam arueru or kefrethyreu, ac adeuenus atau uy guyr o pop kemud en y tehuyokaet e pduuar en llecyyon ar deu en scolecyon. Sef achaus e uennuwt er esclecyyon rac gossod or lleycyn dym a vey en erbyn er escerfur lan. Sef amser e doythant eno e Garauuys. Sef amser achaus e doyant e Garauuys eno urth delehu o paup bod en yaun en er amser glan hunnu, ac na guenelhey kam en amser gleyndyt. Ac o kyd kaghor a kyd synedycabeth e doython a doyant eno er hen kefrethyreu a esteryasant a rey onadunt a adassant y redec a rey a emendassant ac ereyll en kubyl a dyleassant ac ereyll o neuuwt a hosodassant. A guedy honny onadunt e kefrethyreu e uarnassant eu cadu, Heuel a rodes y audurdaut uthunt ac a orckemenus en kadarn eu kadu en craf. A Heuel ar doythyon a uuant y kyd ac ef a ossodassant eu hemendyth ar hon Kamry holl ar e nep eg Kemry a lecrey heb eu kadu e kefrethyreu. Ac a dodassant eu hemendyt ar er egnat a kamero dyofryt braut ac ar er argluyt ay rodhey ydau ar ny huypey teyr kolhouen kefreth a guerth guellt a dof a pop pedh reyt y dynyaul aruer arnau.

Howel the Good, the son of Cadell, prince of all Cymru, perceived the Cymry abusing the laws, and summoned to him six men from every cymwd in his principality, four of them of the laity and two of the clergy. The reason that the ecclesiastics were summoned was lest the laics should insert anything contrary to Holy
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Writ. The time that they arrived there was Lent, and the reason that they came there in Lent was that it behoved all to be upright in that holy season and to avoid evil in a time of holiness. And with the mutual counsel and deliberation of the wise men who there assembled, they examined the old laws, some of which they allowed to continue, some they amended, and others they completely abolished, and others again they ordained afresh. And when they had promulgated the laws, which they had decided to establish, Howel gave his authority to them and strictly commanded that they should be scrupulously observed. And Howel and the wise men, who were with him, imposed their curse and that of all Cymru on any one in Cymru who perverted the laws and kept them not; and they imposed their curse on the judge who should take a vow to administer justice, and on the lord who should grant him authority without that judge knowing the Three Columns of Law, and the Worth of Wild and Tame, and everything necessary for the use of man.

IV

The leading work so far concerned with the laws of Howel is that edited by Aneurin Owen in 1841 for the Public Record Commissioners, entitled *Ancient Laws and Institutes of Wales*. It contains the three early Latin books, and also the three classes of Welsh books; the additions made to the latter from the thirteenth to the sixteenth centuries are given with other legal matter under the heading of *Anomalous Laws*. The Welsh texts are provided with an English translation. The Books of Gwynedd, Blegywryd, and Cyvnerth, however, are produced in such a way that the various MSS. of each particular class are interblended, so that it is with
the greatest difficulty that any particular one may be distinguished. Indeed, in the case of the majority of the MSS., it is impossible to do so. Moreover, by arranging the texts so that they fall into books, chapters, and sections, and by consequently attempting to bring them into harmony, the confusion becomes hopeless. The table of contents also and the indices are most jejune, misleading every beginner who takes up the book. There are besides other serious defects, so that, valuable as the work undoubtedly is, and great as is our indebtedness to this early and scholarly editor, it has become imperative that it should be done afresh. Until at least the oldest Latin law books and the best MSS. of the Books of Gwynedd and Blegywryd have been so reproduced with analytical summaries and indices that the reader may readily discover what they contain (a task here essayed with regard to the Book of Cynnerth) the study of native Welsh law must suffer, and every treatise professing to deal with it as a whole must prove inopportune. It is not proposed, therefore, to deal with it here beyond what is attempted in the Glossary, mainly from the material afforded by the present text.

The Book of Cynnerth, however, by itself is sufficient to provide the student with a door of entrance into the Welsh Dark Age. Remembering that it represents a late thirteenth-century form of Howel's codification of Welsh law and custom in the tenth century, he will enter safely into the midst of the social and political conditions of pre-Norman Wales. It befits him, however, to be wary, for he treads enchanted ground, and it will not be long before he meets Cadwaladr and Arthur and all the heroes
of the *Mabinogion* and kindred tales. Many are they who have boldly entered here only to succumb to the charm of this realm of phantasy and illusion. But let him keep closely to the laws of Howel as interpreted by our Cyvnerth, and peruse the *Pedigrees*, the *Annales Cambriae*, the *Historia Brittonum*, the *Vitae Sanctorum*, the *Excidium Britanniae* of the pseudo-Gildas, and the *Epistola* of the true Gildas, in the light of the said laws, and below the Britannia of romance he will soon discern the no less interesting Britannia of history as it slowly emerges from the archaic conditions of the primitive inhabitants of Roman Wales into the life of the Middle Age. For be it remembered by the beginner that these laws are *leges barbarorum*, laws of the barbarians or natives of Wales as distinct from the civil law of imperial Rome and the canon law of the Church. The latter are from without, the former are from within. And it is largely because these laws of Howel have been so undeservedly neglected that the history of pre-Norman Wales is still so unsatisfactorily treated in our textbooks.

It should be noted that the term 'tribal system' has been advisedly avoided in this work whilst dealing with the Welsh society of the Dark Age, seeing that there exists no satisfactory explanation of what precisely is meant by the word 'tribe'. Its Welsh equivalent *llwyth*, used, for instance, when speaking of the tribes of Israel, is nowhere found in the law books. We have *cenedl*, kindred; *teulu*, household; and *gwlod*, patria; but nowhere *llwyth*, tribe, or any apparent equivalent of the same.
THE HOUSE OF CUNEDDA.

CUNEDDA WLEDIG (founder of the Line of Gwynedd).

Einion Yrth

Cadwallon Lawhir

MAELGWN GWYNEDD (d. Annus cIII)

Rhun

Beli

Iago

Cadvan

CADWALLON (killed 635)

Cadwaladr (d. Nov. 17, 665)

Idwal Ywrch

Line of the Isle of Man.

Rhodri Molwynog (d. 754)

Cynan Tindaethwy (d. 816)

Gwriad = Etthil

Mervyn Vrych (d. 844) = Nest

Rhodri the Great (d. 877).

Line of Powys.

Cadell (d. 808)

Cyngen (d. 854)
THE HOUSE OF RHODRI THE GREAT.

Line of Dyved. Line of Brycheiniog.

Noe = Ceindrech
Cathen
Cadwgan
Rein
Teudos
Meredydd (d. 796)
Owen
Tangwystl
Hyvaidd (d. 892)

Line of Seisyllwg, viz. Ceredigion and Ystrad Tywi.

SEISYLL (founder of Seisyllwg)
Arthgen (d. 807)
Dyvnnwallon
Meurig (killed 849)
Angharad = RHODRI THE GREAT (d. 877)
Anarawd (d. 915)
Idwal Voel (d. 943)
Meurig
Idwal
Gruffydd ap Cynan (d. 1137)
House of Gwynedd (Aberffraw).

Lines of Gwynedd and Powys.

Angharad = RHODRI THE GREAT (d. 877)
Cathen
Cadwgan
Rein
Teudos
Meredydd (d. 796)
Owen
Tangwystl
Hyvaidd (d. 892)
Llywarch (d. 903)

HOWEL THE GOOD = Elen (d. 950)
Owen
Hafwraig
Rhys ap Tewdwr (d. 1091)
House of Deheubarth (Dinefwr).

Meurig
Idwal Voel (d. 943)

Gruffydd ap Cynan (d. 1137)
House of Gwynedd (Aberffraw).

Meurig

Einion

Meredydd

Bleddyn ap Cynwyn (d. 1075)
House of Powys.
ANALYTICAL SUMMARY OF HAR-LEIAN MS. 4353 CALLED V

[The missing folios are supplied from the British Museum MS., Cleopatra A xiv, called W, which is the most allied MS. extant of this class.]

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Of the Chambermaid 3a 13
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1 The punctuation here in the text is misleading, as may be readily seen by comparing this passage with what corresponds to it in the Book of Gwynedd, the Book of Blegywryd, and especially the early Latin book (Peniarth MS. 28). There should be a full stop after 'heb veffur', without measure, in V 2 b 19; and what follows to line 21 corresponds to the separate section and subject called De dignitate regis in Peniarth MS. 28 (Anc. Laws II. 752) and to what Aneurin Owen calls elsewhere 'Am briodolion leoedd', of appropriate places (see Anc. Law I. 10, 350; also The Welsh People, pp. 199-201, where the still less 'elaborate statement' of the Book of Cyvnerth is not mentioned).
WELSH MEDIEVAL LAW

Of the Silentiary
Of the Queen's Priest
Of the Candle bearer
Of the Footholder
Of the Cook
Of the Server of the Court
Of the Meadbrewer
Of the Butler
Of the Physician
Of the Candle bearer
Of the Footholder
Of the Cook
Of the Server of the Court
Of the Meadbrewer
Of the Butler
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Of the Doorkeeper of the Hall
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[The other officers, except the Chief of the
Household and Priest who are both of
highest rank]
[Their sarhâd, galanas, and ebediw]
[Their daughters' gobr, cowyll, and agweddi]
[Homicide implies sarhâd as well as galanas]
[No augmentation on any one's sarhâd]

[OFTHE LODGINGS.
[Of the Chief of the Household
[Bard and Physician share the above's lodging
[Of Priest of the Household, and court scholars
with him
[Of Queen's Priest
[Of Steward, and (servers) with him
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[Food and mead from court for his provision] W 39 b 3
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[He is one of king’s three indispensable persons] W 39 b 6
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[He receives queen's Lenten garment . . W 39 b 12
[His place is to be opposite the queen . . W 39 b 13

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[Hart skin from huntsmen in-spring . . W 39 b 18
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[He apportions places in hall and lodgings . W 40 a 1
[Horse from king and two shares of provender . W 40 a 3
[His land to be free . . . . . . . W 40 a 4
[Has a steer from every booty of the household . W 40 a 5
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1 See note in translation of text at this point, p. 159.
One of the three who maintain the status of a court in king's absence  
Free from ebediw and the reason

Of the Falconer.

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Thrice that night the king personally serves him with food.
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Hart skin in October from Chief Huntsman and for what purpose.
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Horse from king and two shares of provender.
Death of his horse in the chase.
He gets every male hawk.
He gets every sparrow-hawk's nest found on land of court.
Food and mead in his lodging.
Period wherein he need give no answer in a suit.
Annual gwestva on king's taeogs.
Crone or four legal pence from every taeogtrev for hawks' food.
His land to be free.
Occasion whereon king rises to receive him.
He gets heart of every animal killed in kitchen.
Household and apparitor alone can distrain upon him.

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Huntsmen hunt for king's benefit till Dec. 1.
Ditto for themselves till Dec. 9.
King reviews his dogs, &c., on Dec. 9.
Till Dec. 9 court officer alone can sue Chief Huntsman.
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ANALYTICAL SUMMARY

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Horse from king and two shares of provender 8 b 7
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Their daughters' gobr, cowyll, and agweddî. 10a 14

¹ This section on the Bard of the Household should rightly follow the next as in U and X (see Anc. Laws I. 660, n. 9). This peculiarity of V and W shows the influence of the Book of Blegywryd.
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Land free, horse from king, and share of gwestva silver ............................................. II b 24

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Howel's time ............................................................................ 13 a 12

¹ In the Book of Gwynedd, where the classification of officers
differs somewhat from that of the Books of Blegywyrd and Cyvnerth,
these are called 'officers by custom and usage' (Anc. Laws I.
p. 58).
Of the Apparitor.

His land free, and mess from court.
His place while king eats and for what purpose.
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He has legal liquor, which is here defined.
He has shanks of every steer from court.
He has clothing, &c., on ninth day before calends of winters.
No linsey-woolsey to be in his trowsers.
Length of his clothes.
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He shares between king, maer, and canghellor.
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His share from house he visits on king's business.
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He has the heads without tongues and the feet of cattle killed in kitchen.
His maintenance and that of servant from court.
He does work of court gratuitously except three works.
He has the ceinion of a banquet.
He has four pence from every prisoner off whom he removes irons.
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He is one of the three who receive legal liquor.
No smith allowed in his cymwd without his leave.
He has like freedom in grinding at the mill as the king.
ANALYTICAL SUMMARY
He

has gobrs of daughters of the smiths under him

His ebediw
His daughter's gobr, cowyll, and agweddi

Of

Ixxi

.

14 a 22
.

14 a 23

.

.

the Porter.

He

14 b

has his land free
His house is in castle behind door
His maintenance from court
His share of the fuel coming through the door

in court

the

He
He

.

He

to be a

has aitch-bone of steers slain

in

14b

15

14b

17

14b
14b

21

14 b 23

.

14 b 24

His sarhad and galanas
the Chief

is

not compensated

I5a3

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15a

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isa;

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15 a 7

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15 a II

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15 a 14

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first in

the hall

15 a 15

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I5ai5

from virgins on their marriage
A chief of song is a bard when he shall have won a chairr
No bard except from border gwlad to solicit within
Chief of Song's jurisdiction without his leave
has a

I

15 a 2

of Song.

His place in the hall
His land is to be free
sings

15 a

•

.

19

.

free

Occasion whereon his sarhad

He
He

.

.

kitchen

Of the Land Maer, or Maer of the DtmghilL
He has the suet and lard from the court
He has skins of certain cattle killed in kitchen
He has gobrs of the daughters of maertrev men

Of

.

and clothing twice a year from king
has shoes and stockings once a year from king

His land

He

14 b 8

Watchman.

bonheddig gwlad and the reason
has his food in the court and when
His portion of food for morning meal
is

I

14 b I
14 b 2
14 b 3

His share of swine and cattle from the spoil
He has milt and rectum of cattle slain in kitchen
He has four pence from prisoners lawfully imprisoned

Of

14 a 21

gift

.

15 a 16

15 a 20

15 a 21


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Ywel da mab kadell bynhin kymry awnaeth troy rat duô adyrwest agoddi can oed eidaô ef kymry yny theruyn nyt amgen petwar cantref athrugein deheubarth a deunaô cantref gôyned. a thruglein tref trachyrchell. athrugeint tref buellt. ac y ny teruyn hônno nyt geir geir neb ar nunt by. a geir yô y geir by ar pawb. Sef yd oed diyc dedeu a diyc kyfreitheu kyn noc ef. Y kymrith ynteu whegoyr o pop kymhôt yg kymry. ac y duc yr ty gôyn ar taf. ac a oed operchen bagyl yg kymry rôg archescyb ac escyb ac abadeu ac ath(ra) (w)on da. ac o2 nifer hônno ydewissyty y deudec lleyc doethaf. ar yn yscolheic doeth af ac a elwit blegywryt ywneuthur y kyfreitheu da. ac y diot yr eir diôc a oed kyn noc ef. ac y(dodi r)eî da yn eu lle. ac y eu kada(rn) h(au yny enô) ehunan. Sef a wnaethant by pan darfu wneuthur y kyfreitheu hynny. dodi emeillith duô ac yn ygynulleitua (hon) no ac yn gymry benbaladyr ar y neb a toî hei y kyfreitheu hynny. achynraf yg(ôna eth)ant o gyfreitheu llys can oedyn pe(nh)af
edada6c. [6]sastraât ausyn bænhaín. Ylyet ys6ydogy6n oll y6 kaffel bæth-
ynwîc ygan y bænhaín. Allie6n wîc ygan y wayne-hînes teir 66erth pop b6yd-
yn. ynadolyc. ar pa6c. ar sulg6yn. Ran o holl ennîl y bæn6hin oe wlat dilis ageiff y wayne-hînes. S6ydogy6n y wayne-hînes aga-
fan ran o holl ennîl s6ydogy6n y bænhaín. Æri dyn awna farhaet yr bænhaín> y neb a to6ho y na6d. Ar neb ar66ystras y wreic. Ar neb 20 alatho y62 yny 6yd ac yg 6y6d y nîfer pan vo ym aruoll a chymanua yryda6 ynteu a phennaeth arall. Can mu hagen atelir yn farhaet bæn6hin yg kyfeir pop cantref oeteyrnas. A g6yalen aryant agyrhaetho.
o2 dayar hyt yn iat y brenhin pan eistedho yny gadeir. kyr refet ae aran vys. a thri ni ban erni athri y deni kyr refet ar wyalen. athisol eur a anho llawn diast ybrenhin yndi. kyn teobhet ac ewin amaeth aamaethio feith mlyned. achlas2 eur erni kyn teobhet ar siol kyflet ac byn neb y brenhin. 5 breint arglwyd dines2 heuwt ateceir o warthe gcynyon aphen pop yn 61th loso6n y lllall. atharo r6g pop vgein mu o honunt mal y bo kyfalon o argoel hyt yn llys dines2. sef atelir yg galanas brenhin: tri chymeint ae sarhaet gan tri dychafel 0tri mod yserheir y vzenhines. pan tosher ynaod. neu pan trasheir tr6y lit. neu pan tynher peth oella6 gan treis. acyna trayan kywerthyd farhaet y brenhin atelir yr vzenhines heb eur a heb aryant hagen. Un dyn ar pymthec ar hudgeint ar veirch a wetha yr brenhin eu kynhal yny getymdeithas. y petwar 20 ydalo6 ar hudgeint. ae deudec goestei. ac ygyt a hynny y teulu ae wyrda ae vacylyeit. ae gerdo6dyon. ae achenogyon. enrydodu Wales y brenhin ar vzenhines y6 yr etling. b2a6t neu va6 neu ne1 va6 b2a6t vyd yret-
ling yr bênhin. Ṣâôd yr etlíng yô can-
hebrog ydyn awnêl y kam hyt yndiogel.
Vn farhaet ac vn alanâs uyd yr etlíng
ar bênhin ether yr eur ac aryant bêfn ha-
l ar gârarterc a oßôdir o argoel hyt yn llys
dînefô. Ïle yr etlíng yny neuad gyfar-
ôy neb ar bênhin am ytan ac ef. Rôg yr
etlíng ar golofyn neßaf idaô ydeîstêd yr
ygnat llys. y parth arall idaô yr eßêirat
teulu. Guedy ynteu ypenkerd. Odyna i
nyt oes le dilêf yneb yny neuad. Ûoll 62-
thîychyîet ygîyr rydîon ar kyllitussôn
yn llety ygîyr yr etlíng ybydant. Y bênh-
hin adly rodi yr etlíng yholl treul yn en-
rydedus. Ïlety yr etlíng ar maccôyêit
gantaô yô y neuad. ar kynudô bieu kyn-
neu tan idaô. Achayu ydôyssieu guedy yd el
ygyfcu. Digaôn adly yr etlíng yny ancôyn
heb vessur yny teir gôyl arbenhic. Bonhedic
bêfnhaôl aeîstêd ar gled y bênhin. y parth
deheu idaô paôb mal y mynho. Ṣâôd bêfn-
hyaôl yffyd y pop fôydaôc. Ac yereill hef-
yt. Ægyrcho naôd bênhines: dîôf teruyn
ywlat yd hebîygir heb erlit a heb ragot ar
naô. Ṣâôd y penteulu agan hebîôg y dyn
dros teruyn y kymho'r. Naod eseyrât teulu yô canhebróg y dyn hyt yr eglêsys nesaf. Naod y difythe aweryt dyn or pan safho yg wassanaeth ybênhin: hyt pan el y dyn diwethaf or llys ygyfcul. Naod yr hebogyd adiffer ydyn hyt y lle pellaf yd helyo adar. Naod ypenkynd arparha hyt y lle pellaf y clwyther llef y goên. Naod yr ygnat llys yô tra baraho dadleu or haôl gyntaf hyt ydiwe-thaf. Naod y pengwastrât arparha hyt ypar aho reded ymarch gozeu yny llys. Naod y goas ystauell yô or pan elher y urôynha hyt pan darso tannu goêly ybênhin. Kyf felyp y hynny yô naôd morôyn ystauell. Naôd difythe bhênhines yô or pan safho yg wassanaeth yvônhines: hyt pan el y dyn diwethaf or ystauell ygyfcul. Naôd y bard teulu yô dôyn y dyn hyt ar y penteulu. Naôd ygoسطegô tô or oftec kyntaf hyt ydi-wethaf. Kyffelyp yô naôd eseyrât ae gilyd. Naôd y canhôyllyd yô or pan enynher yga-nhôyll gyntaf: hyt pan diffother y diwethaf. Naôd ytroedâbô tô or pan eistedo dan traet y bênhin: hyt pan el y bênhin yr ystauell. Naôd yôcô tô or pan dechêuho pob ygo-
Waod ñsôydôl ñûs ññwytrit ñûdûn ñrí ñpan ñnhchreuhò ñrann ñûbûyt. hýt ñpan ñaft ñdíwethaf ñûrûn. Waod ñmedûd ñû ñrí ñpan ñnrmerthò ñgerôñ ñued ñûn ñcûdûy. Waod ñtrewlyyat ñû ñrí ñpan ñnhchreuhò ñgua-llo ñgerôñ gûntaf hýt ñpan ñdarso. Wa- ôd ñmedyôc ñû ñrí ñpan ñel ñouûy ñcûlaf ñan ñganhat ñbrenhûn hût ñpan ñel ñyr ñûs ñda- ñchuûn. Waod ñyyysâôl ñûnûuadôñhebrôg ñûdûn hût ñûrereñ ñcêwûlen ñarth ar ñpôñthaôl ñcanôñ ef ññ ñhbeñûn. Waod ñ nôñthaôl ñû ñcadô ñûdûn hûnûn ñdel ñûpenteu-lu ñûròy ñpôñth ñtu ññ ñetû. ñc ñûn kerdet
pop un o'r fôydogyon ereill oll eithyr y penteulu ar efferat teulu. kûn hanfynt o'r fôydogyon nût ynt un fôydogyon nût ynt un vreint. yn farhaet pop vn o'r fôydogyon ereill ytelir whe bu âryant a whe ugeint aryaunt. Yn eu galanaf ytelir whe bu awheugeint mu gan tri dyychauel. Yn ebediô pop vn. ytelir wheugeint aryaunt. Awheugeint yô gobyr pop vn oc eu merchet. Punt yô ahaner eu cowyll. teir punt yô euhe-guedi. y neb alatho dyn talet ýfarhaet gyfleuín. ac odyña ýalanaf. Nô byd dyychauel ar farhaet neb.

Lletý ýpenteulu uýd ýty mëýhaf ým perued ýy tref. canýf ýny gylich ef ýbyý dant lletýeu ýteulu mal ý bôynt paraôt ým pop reit. Yn lletý ýpenteulu ýbyd ý bard teulu. ar medyc. Lletý ýr efferat teulu ac ýfcolheigon yllys gantaô uýd ty ýy caplan. Lletý efferat brenhinef uýd ty ýclocyhd. Lletý ý difstein ar fôydogyon gan-
tao uyd yty nesaf yr llys. Ilety yr ygnat llys uyd ystauell ybzenhin neu yneuad. ar gobenyd auo dan ybzenhin ydyd. auyd dan pen yr ygnat llys ynof. Ilety ypen-
guastraot ar guastradyon oll ganta o uyd yty nesaf yr yfcuba y bzenhin. canyl ef aran yr ebaneu. Ilety ypenkynyd ar kynydyon oll ganta o uyd odynty ybzenhin. Ilety yr hebogyd uyd yfcuba y bzenhin. cany char yr hebogeu u6c. Gue-
ly yguaf ystauell aruoxyn ystauell yn ystauell ybzenhin y bydant. Ilety ydyys-
foxyon uyd t y ypoxta y. Ancyn age-
iff ypenteulu yn y lety nyt amgen teir "a thri see"achoynet olyn o2 llys. achysfarus pop
blodyyn ageiff ygan ybzenhin nyt am-
gen teir punt. O anreith awnel yteulu ran deu 62 ageiff ef o2 byd gyt ac 6ynt
ac o trayan ybzenhin yr eidon adewissfo
Yneb awnel cam if colofneu y llyf of de-
la ypenteulu 62th gyfreith trayan ydi-
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rwy neu ycam(6) ageiff. Os dala heuyt
yr gynt, mae'n ddefn tra-

5

10

15

20


ygan y brenhin yny teir goyl arbenhic. byth hagen y kymer ofrwm y brenhin.
Bu't seic achorneit med ageiff yny anco-yn o2 llys. March bitwosseb ageiff ygan
y brenhin. athrayan holl degom y brenhin 5 ageiff. Ar trydydyn anhebco y brenhin
y6 yr efferat teulu. Efferat brenhines ageiff march bitwosseb ygan y urenhines.
Ae ofrwm hi ar faol aperthyno id ageiff
teir gueith pop bloydyn. Offrom y uren-
hinef hagen ageiff yn presbyluodac.
Y wisc ypenytyo yurenhines yndi yga-
rawyf ageiff y hefferat. Ile yr efferat
yurenhinef auyd gyuarbyneb ahi.

Jstein ageiff guisc ypenteulu yny 15
 teir goyl arbenhic. Aguisc ydiste-
in ageiff y bard teulu. Aguisc y bard age-
iff y dhyffla2. Croen hyd ageiff ydistein
y gan ykynydyon pan y gouyno o haner
whefra2 hyt ym pen 6ythnof o uel. Pan
del ydistein yr llyf 63th gygho2 ef ybyd
arbenhíc. Croen hŷd adaeth daeth yn hŷdref y gan y penkynyd. Ac ohônno y guneir llef- 
trî y gâdô fioleu y bênhin. Ae gyrn kŷn 
rânnu y crôyn rôg y bênhin ar kynyd- 
on. Dîstein ageiff ran goâ o aryant guast-
rodyôn. Dîstein o gyfreith bieu gosfo
hût a llyn rac hûn y bênhin a seic uch 
ylla go arall if y lao. Yn y teîr goôl arbenhíc. 
Eif heuyt bieu kîhyt ae hirûys o2 cûmô 
gloyô y ar y guada ste. Ac o2 bûgato hût 
y kyggog perued. Ac o2 med hût y kyggog 
eithaf. Ynеб awnel cam yg kîyted yn-e-
uada. Of deila ydîstein d2th gyfreith ef a-
geiff trêyan y dîrhô neu y camlw26. Ac of-
deila heuyt if y colosneu yn gynt no2 
penteulu trêyan dîrôhô neu y camlw26 a-
geiff. Dîstein bieu cadô ran y bênhin 
o arreith. Ac o'rênir kýmeret ef u wsch 
neu ych. Dîstein bieu cad tûgu dîsof y 
bênhin pan uo reith arna6. Dîstein yô 
ytrydôydy'n ageido bêînt llyf yn aôsen
[ y bênhin ]
bôyt a llyn rac bîon y bîenhîn a seic uch la6 
cac arall is la6 yny teir gôyl arbenhic. Dîs-te-
în agei6f kyhyt ae hîruys o1 côâôf gloyô yar
ygûadaot. Ac o2 braaga6t hyt ykygôg perued.
ac o2 med hyt ykygôg eithaf. Yneb awnel 5
kam yg kynted y neuad os deila y dîs-teîn ef
6th gyfreith: trayan y dirêy neu y camlôô6
agei6f ef. Os deila heuyt is y colosneu yn
gynt no1 penteulu: ef agei6f ytrayan. Dîs-
teîn bieu cad6 ran y bîenhîn o2 anreith. A
phan ranher: kymeret ef ych. neu uuch.
Dîs-teîn bieu tygu d2os y bîenhîn pan vo re-
ith arnaô. Ef yô ytriydydyn agei6dô breai6t
llys yn aûsi6n y bîenhîn.

Y dyry ygnat llys aryan yr pengôa6
trast pan gasso march ygan y bîenhîn.
Ran gôô agei6f o aryan y dayret. Yn rat y ba-
rn ef pop brâôt aperthyno 62th y llys. Ef bî-
eu dangos breai6t gôôr y llys breai6t eu fô-
ydeu. Pedeir ar hugei6nt agei6f ynteu ygan 20
yneb ydangôsso yvnei6nt aedylyyet idaô.
Pan del gobyrl kyfreitha6l yr briaôtwyr:
dôô ran agei6f yr ygnat lllys. Ran deu o2
agei6f o2 anreith awnel y teulu kyn nyt el
ef oe ty. 21 gôôth6ynepa neb barn yr ygnat 25
llys: rodent eu deu 6yfyll yn llâd y bâenhín. 
ac o2 methlir yr ygnat llys: talet yr bâenhín werth y tauašt ac na varnet byth. 
ac o2 methlir y llall. talet y sarhaet yr ygnat llys. 
ac yr bâenhín werth y tauašt. Jaôn y6 yr 5 bâoðu kaffel pedeir keínhaie kyfreith 
o pop dadyl atalo pedeir keínhase kye. Ef y6 y try dy dyn anhêco2 yr bâenhín. 
Pedeir ar hugeint ada6 yr bâwtywy pan teruyner tir. O2 a dyn yg kyfreith heb ganhat yr yg-
nat llys: talet tri buhyn camî60 yr bâenhín. 
ac o2 byd y bâenhín yny lle: talet yn de 
ydyblyc. Ny dyly neb varnu ar ny bêppo te-
ir colofyn kyfreith agôrth pop an eu eil ky-
freithasaöl. llenllieín ageïff yr ygnat lllys y 
gan y vâenhines yn pêffuyl. March bit-
offeb ageïff ygan y bâenhín âdôy ran idaô 
o2 ebrân. Ac yn yn pêffeb ybyd amarch y 
âenhín peunydyasaöl. Gôastraôt ausyn 
adôc y varch idaô yn gyweir pan y mynho. 
Ytir ageïff yn ryd. Ouer tlysseu ageïff pan 
6ystler y sôyd idaô. taôlbot ygan y bâenh-
in. a modôy eur ygan y vâenhines. Ac-
ny dyly ynteu gadu y tlysseu hynny y gân-
tâô nac ar werth nac yn rat. Y gan y bard
pan enillo kadeir y keïff yr ygnat llys coin bual amodâby eur. ār gobennyd a dotter y danaŷ yny gadeir. Pedeir arhugeïnt a geïff yr ygnat llys o pop dadyl sarhaet alledïat ygan yneb adïagho o2 holon hynny. Ef a- 5 geïff tauašt y tauašt adel y pen yn anrec yr bãenhîn. Ār tauodeu oll o2 llys. kanyf ynteu auarn ar y tauodeu oll. Ār bãenhîn ady- ly llânô lle y tauašt o gehyr mordîyt y llûdyn bieïffo yr gof llys. Ygnat llys yô y trydy- 10 dyn agynheil breïnt llys yn aôfïn y bãen- hîn. Ryd uyd o ebedîô. kanyf gûell yô ygne- itaeth no dim priëfïnhaôl.

B y dyd bynhac y llatho yr hebogyd cychyd neu bôn. neu whibonogyl vynyd 15 o rym y hebogeu. tri gûassanaeth awna y bãenhîn idaô. dala y varch tra achuppo yr adar. ədala ywarthafyl tra discynho. əe dala tra efkyno. Teir gûeith yd anrecca y bãenhîn ef y nos honno oe laô ehunan ar uôyt. ka- 20 nys yn llôn ygennat yd anrecca beunyd ef eithyr yny teir gûyl arbenhic. Ār dyd yllatho ederyn en waôc. Ār gled y kyghell- aôa yd eisted yghyfedôch. Croen hyd ageïff ynhydref ygan ypenkynyd ywneuthur menyc 25
athafyl hualeu 1da6. Nyt yf namyn teir di-
ast yny neuad rac bot g6all aryhebogeu.
March bitosseb agei6f ygan y b6enhin. A d6y
ran 1da6 o2 eban. O2 llad yr hebogyd yvarc
yn hela. nev o2 byd mar6 odamwein: arall 5
agei6f ygan y b6enhin. Ef bieu pop h6yedic.
Ef bieu pop nyth llamysten agaffer ar tir y
llys. B6yt seic achoineit med agei6f yny
anc6yn ynylety. O2 pan dotto yrhebogyd
yhebogeu yny mut hyt pan y wynho allan: 10
ny dyry atteb yneb o2 ae holho. G6est agei6f
vn weith pop bl6ydyn ar tayogeu y b6enhin.
Ac o pop taya6ctref ykei6f dauat hevp. nev pe-
derir k6inha6c kyfreith yu u6yt y hebogeu.
Y tir agei6f yu ryd. Ydyd ydalyho ederyn en- 15
wa6c. ac na bo y b6enhin yny lle: pan del yr
hebogyd yr llys ar ederyn ganta6: y b6enhin
adyly kyfodi racda6. Ac ony chyfyt: ef ady-
ly rodi y wisc auo ymdana6 yr hebogyd. Ef
bieu callon pop ll6odyn alather yny gegin. 20
Kyt anreither yr hebogyd ogyfreith: nys
anreitha nar maer nar kyghella62. nam-
yin yteulu ar righyll.

Enkynyd agei6f croen ych ygayaf ygan
ydisfein ywneuthur kynllyfan6u. ar 25

Engosaftraût ageiff croen ych ygayaf 20 achroen buch yr haf ygan ydisftein. ywneuthur kebystreu y veîrch ybrenhín. ahywnny kyn rannu ycr6yn rôg y disftein arfôydogyon. Pengosaftraût ar penkynyd ar troeda6c nyt eistedant ôth parêt yneuad. 25
paob ohonunt snteu abyr y le. Pengafstraot bieu koessieu pop eidon alather yny gegi'n. ahalen arodir ida o gantunt. Ran deu o2 a geiff o aryant ygafastrodyon. Ef bieu hengyfr'yeu amw s yb'enhin ae hen ffronyne. 5 Pengafstraot argafastrodyon ganta o agaf-fant yr eboi'lon gyllt a del yr byenhin otr-yan anreith. Ef bieu eftynnau pop march a rotho yb'enhin. achebystry adyry snteu gan pop march. Ac snteu ageiff pedeir keinhaoc o pop march eithyr tri. ymarch arother yr efseirat teulu. ar march arother yr ygnat llys. ar march arother yr croeffaneit. kany s r'yma troet ygebystryr awneir 62th ydo'g geill. ac uelly yr'odir. Ef ageiff lloneit y lleftry yfys o yb'enhin ohona o gyan ydistein. ar el ygan ypenteulu. ar trydyd ygan ybyen- hines. Ytur ageiff yn ryd. a march bitosseb ageiff ygan y byenhin. a do' y ran ida o2 e- b'lan. lle y pengafstraot argafastrodyon y 20 ganta o y6 ygolosyn neffaf yr byenhin. Pen-gafstraot bieu rannu yr ystbaleu ac ebaneu ymeirch. Try'yan diroby achaml616 ygafastrodyon ageiff ef. Ef bieu capaneu y b'enhin 02byd croyn 02thunt. Ac yspardoneu o2 bydant 25
eureit neu aryaneit neu euydeit pan dir-
mycser. Bôyt seic achozeit côsôf ageiff
Gbôs yftauell bieu hen I ynyancôyn.
dillat y bûenhín oll eithyr ytudet ga-
rawys. Ef ageiff y dillat gôely ae vantell
ae peis ae grys ae laôdyr ae escityeu ae hof-
faneu. Nyt oes le dîlís yr gôaf yftauell y
ny neuad. kan keîlo gôely ybûenhín. âe
negesseu awna rôg y neuad ar yftauell.
Y tir ageiff ynryd. âe ran o aryant y gôe-
uaeu. Ef atan gôely ybûenhín. March pîef-
fôyl ageiff ygân ybûenhín. âdôy ran idaô
oa ebzan. O pop anreith awnel yteulu: ef
ageiff ygôbarthec kyhyt eu kyrn ac eu hyf-
Bard teulu ageiff eidon o pop I kyfarn. 15
anreith ybo 6ith ydôyn gyt ar teulu.
âran gôz mal pop teuluôz arall. Ynteu agan
vnbeînayaeth pîydeîn racdunt yndyd kat
ac ymlad. Pan archo bard y teyrn: kanet
vn kanu. Pan archo y vîehr: kanet tri cha-
nu. Pan archo y taosc: kanet hyt pan
vo blîn. Y tir ageiff yn ryd. âe varch yr pîef-
fôyl ygân ybûenhín. Ar eîl kanu agan yny
neuad. kanyeî ypenkerd adechreu. Eîl nef-
saf yd eîsted yr penteulu. Telyn ageiff y

O R a drysaeth neuad mwy no hyt y vieich ae wyalen y eith ydaws gweydyd el y brenhin yr neuad: o2 serheir yno. ny diwygir idaeth. O2 llud y drysaeth neu y

parth arennir yn teir ran. ydôy ran yr neuad. ar tryded yr ystauell.
Goc bieu crôyn ydeuеit ar geіfyr ar 6yn ar mynneu ar llol. ac amynnosc ygoеarth ec alather alather yny gegіn. eіhуy refyr ar cledyf bisweil aa yr po2tha6i. Y coc bieu ygøer ar yfceи o2 gegіn eіhуy гøer yr eіon auo teir nof ar warthec ymaerty. Ytіr ageіf ф yn ryd. ае varch bitosseb ygan ybiенhin.
Gоstec6i ageіf пedeіr keіnhа6c o pop di-
r6y achaml66 аgger аm anostec yny llys. Ran heuyt ageіf am pop ky fran ygan yso6dogyon. Ytіr ageіf ageіf yn ryd. ае ran oaryant ygøeфтуaeu. ае va rch пе6sbyl ygan y bіenhin. Pan fymu ter ymaer bisweil ое s6yд: trugeіnt a geіf ygосteс66 ygan yneb adотter ynyле.
Troedaw6 bieu eіsted dan traeг ybіenhin.
або6тә o vn dyfcyl аc ef. Ef аenyn y ганh6yll gyntaf rac біon y bіenhin ап
ybiенhines 6uth u6yt. аe eіfоes бо6t феic аg6ra6t ageіf. kanyt оes гyf6d id6.
Y tіr ageіf ynryd. аmarch bitosseb ygan ybiенhin. ае ran oaryant ygøeфтуaeu.
Sôydôl lllys a geiﬀ y tir ynryd. Ae varch prêssôyl ygan y bîenhîn. Ae ran o ariant ygôestuaeu.

O 

Jôtein bîenhînes ageiﬀ y varch prêssôyl ygan yvâenhînes. Byth geînha-ôc adaô attaô o ariant ygôestuaeu. A dôy 

gêînhaôc agymer ef. Arei ereill aran rûg Sôydôgyon yr ystauell. Ef âued aruôyt 

allyn yr ystauell. Ef adyly ar tystu gôiro- 

deu yr ystauell. Adangos y padb y le. 

Môsôn ystauell ageiﬀ holl didlat y vîen- 
hînes trûy y vloûdyn eithyf ywîfc ype- 

nytto yndî ygarasîys. Ythir ageiﬀ yn 

ryd ae march prêssôyl ygan y vîenhînes. 

Ae hensfrôyneu ae harchenat pan dir- 

mycêr ageiﬀ. Ae ran o ariant ygôestuaeu. 

Sôastraôt awôn bîenhînes ageiﬀ y 

tir ynryd ae varch prêssôyl ygan y vîen- 
hînes. Môny bôynt ygyt yr esfeirat teu- 

lu ar difeîn. ar ygnat llys. brieint llys a 

vyd yno kyn boet aûsen ybîenhîn.

O 

Aer achyghellaô bieu kadô diffeîth 

bîenhîn. Punt ahanher adaô yr 

bîenhîn pan ôystler maeronaeth neu 

gyghelloyaeth. Tô dyn agynheïl ymaer.
a6c. 

Dylyet ykyghella62 y6 kynhal dadleu ybrenhin yny byd ac yny a6ffen. Ef bieu dodi croes ag6ahard ym pop dadyl. Ar gled ybrenhin yd eisted ykyghella62 yny te-
ir goyl arbenhfc. os yny gyghello2yaeth ef ybyd ybrenhin yn dala llys. Mod6y eur athelyn atha6lbo6t agei6f ygan ybrenhin pan el yny byd. Yn oes hywel da trayan by6 a mar6 ytyyogeu adoei yr maer ac yr kyghella62. Y deuparth "yr kyghella62." Ar trayan yr maer. Ar maer arannei. Ar kyg-

R Jghyll agei6f ytri ynryd. a seic o2 llys. 5

R6g yd6y golofyn y seif tra u6ytaho ybrenhin. kanys ef bieu goglyt yneuad rac tan yna. G6edy b6yt - yffet ynteu gyt ar g6affanaethwyr. Odyyna nac eistedet ac na thawet ypo6t neslauf yr brenhin. G6i-

ra6t gyfreitha6l agei6f. nyt amgen lloneit yllestri y g6affanaethywyr ac bynt ynyllys 10 o2 c626f. Ac eu hanher o2 b6aga6t. Ac eu trayan 20
o2 med. Ef bieu koescyn pop eidon o2 llys. Ny byd hyt vcharned. Na\textsuperscript{\textdegree}uet dyd kyn kal-

an gayaf ykeiff ef peis achrys achapan. athe-

ir kysfel\textsuperscript{\textdegree}n llie\textsuperscript{\textdegree}n o pen elin hyt ymlaen hir

vys ywneuthur lla\textsuperscript{\textdegree}d\textsuperscript{\textdegree}2 1da\textsuperscript{\textdegree}6. Ac ny byd ten 5

llif ynya\textsuperscript{\textdegree}d\textsuperscript{\textdegree}2. Ny byd hyt yny dillat na

myn hyt yg cl\textsuperscript{\textdegree}m yla\textsuperscript{\textdegree}d\textsuperscript{\textdegree}2. Kalan ma\textsuperscript{\textdegree}6th

ykeiff peis achrys amantell alla\textsuperscript{\textdegree}d\textsuperscript{\textdegree}2. Yny

tri am\textsuperscript{\textdegree}fer hagen ykeiff penguch. Ef bieu

rannu r\textsuperscript{\textdegree}g yb\textsuperscript{\textdegree}n\textsuperscript{\textdegree}n ar ma\textsuperscript{\textdegree}fer ar kyghella-

62. Ef bieu yr yf\textsuperscript{\textdegree}cub auo d\textsuperscript{\textdegree}2os pen pan ran-

her yt ytayogeu s\textsuperscript{\textdegree}foa\textsuperscript{\textdegree}d\textsuperscript{\textdegree}yr ac eu mar\textsuperscript{\textdegree}6 tei.

Pan ada\textsuperscript{\textdegree}6 kyllidus s\textsuperscript{\textdegree}foa\textsuperscript{\textdegree}d\textsuperscript{\textdegree}yr yyt heb vedi.

\textsuperscript{\textdegree}aphan gaffer ykyss\textsuperscript{\textdegree}elyp o var\textsuperscript{\textdegree}6 ty: yr\textsuperscript{\textdegree}g\textsuperscript{\textdegree}hv\textsuperscript{\textdegree}ll

ageiff ytalareu. Ef ageiff ymeh\textsuperscript{\textdegree}n b\textsuperscript{\textdegree}l\textsuperscript{\textdegree}ch ar 15

emenyn b\textsuperscript{\textdegree}l\textsuperscript{\textdegree}ch o2 mar\textsuperscript{\textdegree}6 tei. Ar maen is\textsuperscript{\textdegree}af

o2 ureuan ar dul\textsuperscript{\textdegree}n oll ar llin\textsuperscript{\textdegree}hat ar to nes-

saf yr dayar o2 veis\textsuperscript{\textdegree}ca\textsuperscript{\textdegree}n. Ar b\textsuperscript{\textdegree}veill ar crym

an\textsuperscript{\textdegree}u ar \textsuperscript{\textdegree}eir ar go\textsuperscript{\textdegree}deu ar katheu. To\textsuperscript{\textdegree}th ae

hen\textsuperscript{\textdegree}lyyn ageiff ef ym pop ty ydel 1da\textsuperscript{\textdegree}6 ar neges 20

yb\textsuperscript{\textdegree}n\textsuperscript{\textdegree}n. Teir kysfel\textsuperscript{\textdegree}n auyd yn hyt y billo

rac y arg\textsuperscript{\textdegree}nuot. Ef ageiff ytar\textsuperscript{\textdegree}6 adel gan

anreith. Pan vo mar\textsuperscript{\textdegree}6 yr\textsuperscript{\textdegree}gh\textsuperscript{\textdegree}yll: yn truga-

red yb\textsuperscript{\textdegree}n\textsuperscript{\textdegree}n y byd yr eida\textsuperscript{\textdegree}6. O2 serheir y

r\textsuperscript{\textdegree}gh\textsuperscript{\textdegree}yll oe eisted yn\textsuperscript{\textdegree}n dadleu yb\textsuperscript{\textdegree}n\textsuperscript{\textdegree}n: \textsuperscript{\textdegree}talet 25
idað gogreit eissín. Achuccowy. Gôys rîgh yll gan tyston. neu tarâð yoga teir gôeith ny ellir e gôadu onyt trôy lys. Pan watter hagen: llô ydyn awysfer ary trydyd o wyr yn vâeînt ac ef ae gâatta.


Eit y6 bot ygwylly6 yn vonhedic golat. Kanyf ida6 yd ymdiredir o2 brehnin. 20 ywet ageiff yn waflat yny llys. Ac ony byd ybechini yny llys: yn gyntaf goedy ymaer y keiff ef yifeic. Pop bexe y keiff ef toth ae henllyn yny uoewyt. Ascon y dyni6n ageiff o pop eidon alather yny gegen. 25
ytir ageiff yn ryd. Agôisc ageiff dôy weith yny ulôyd yn ygan y bâenhin. Ac yn weith ykeiff escityeu a hossaneu.  


y brenhin gerd oe go arandaeg: kanet y penkerd deu ganu ymod du. Ar trydyd o2 penaethu. Pan vynho y vzenhines gerd oe go arandaeg yny hyftauell. kanet y bard teulu tri chanu yndifion rac teruyfcu yllys.

tyget yperchennaorc achymydaorc uch ydâos. ac arall is ydâos raculaenu yr yfcrybyl yboxe. achatô yr olyeit ydïwedyd. ¥ neb adiotto llygat gellgî bâenhîn neu atoâho yloscôin; talet pedeir keînhâorc kyfreith yg kyfeir pop buch atal ho y ki. Ài kallaewed or lledir pellach naô kam yôth ydâos; ny thelir. Or lledir ynteu o vûn y naôkam; pedeir ar hugeînt atal. Ëyt oes werth kyfreith ar vitheiat; po peth ny bo gôerth kyfreith arnaô. damdôg ageffir ymdanaô.

y kôn o2 kíc. adyget atref y kôn ar croen ar afu ar whartha61 ol. òc ony doant ykynydyon y nos honno: môynhaet ef ykíc. achatwet y kôn ar croen yr kynydyon. ò2 lledir y kar6 y am hanher dyd: katwet y bêyr ef yn gyfan 5 hyt ynos. òc ony doant y kynydyon yna: môynhaet y bêyr hônô mal yr hôn gynt. ò2 lledir hyt nos yn tref bêyr: tannet y vantell arna6. a chatwet yn gyfan ef hyt y boze. òc ony doant ykynydyon yna: bit vn vreint hôn-10 nô a rei gynt. ò2 byd hela gellgôn y 62 ryd: arhoet ef y boze hyny ollygho ykynydyon y bêynhín eu kôn teir gâeith. òc odyna gollyg- et ynteu. ðby bynhac alatho hyd ar tir dyn arall: rodet whartha61 yperchennâc ytir. ò1 nyt hyd bêynhín uyd. kany byd whartha61 tir yn hyd bêynhín. ò1 gôyl ôsôda6l bûystuîl yar ôsôd ymyôn ôsôest bêynhín: byryet ergyt 15 ida6 os myn. òc os medyr: ymlynet trae gâeilo. òc ô2 pan el ydan yolôc: gadet ehunan. 20

Yt hyn gan ganhat duô kysfreitheu llys rytraethassam. weithon gann boîth ygogonedus arglîyd iessu! grîst: kysfreitheu gôlat adangoffôn. 24

ac yn

neu vam. neu y hentat neu y henuam. neu y o\textsuperscript{2}hentat neu y o\textsuperscript{2}henuam. Allyma mal ymae me\textsuperscript{i}nt ran pop \textsuperscript{2}r ei hynny oll yn talu gal-
anas neu yny chymryt. Y neb auo nes ygeren-
hyd o \textsuperscript{2}r yr yllofrud neu yr lladedic no\textsuperscript{2}r llall\textsuperscript{2} 5
deu kyme\textsuperscript{2}nt atal neu agymer ar llall. \textsuperscript{2}c uelly
am pa\textsuperscript{2}b o\textsuperscript{2}r feith rad diwethaf. \textsuperscript{2}c aelodeu yr
holl radeu. Et\textsuperscript{2}ued yllofrud neu y lladedic ny dyl-
yant talu \textsuperscript{2}m nae gymryt tros alan\textsuperscript{2}s. kan-
y\textsuperscript{2}ys ran yneb atal\textsuperscript{2}ys m\textsuperscript{o} y no neb arall\textsuperscript{2} 10
sta\textsuperscript{2}f ef ae et\textsuperscript{2}uedyon. \textsuperscript{2}c eu p\textsuperscript{2}yder aperthyn y
vot arna\textsuperscript{2}s. P\textsuperscript{2}yder et\textsuperscript{2}ued ylladedic auyd aryre-
en\textsuperscript{2}s ae gy\textsuperscript{2}t et\textsuperscript{2}uedyon. kanys tr\textsuperscript{2}yan galanas
agymerant. \textsuperscript{2}c o byd ne\textsuperscript{2}b o\textsuperscript{2}genedyl yllofrud
neu y lladedicyn dyn egl\textsuperscript{2}yff\textsuperscript{2}c r\textsuperscript{2}ymedic o videu 15
kysfegredic. neu y\textsuperscript{2}g kreuyd. neu glaf\textsuperscript{2}w. neu uut.
neu ynuyt. ny thal ac ny chymer \textsuperscript{2}m o alan\textsuperscript{2}\textsuperscript{2}s. ny
dy\textsuperscript{2}yant \textsuperscript{2}b\textsuperscript{2}r wneuthur dial am dyn alather
Na g\textsuperscript{2}\textsuperscript{2}neuthur dial arnunt \textsuperscript{2}ynteu ny dy\textsuperscript{2}yir.
\textsuperscript{2}c ny ell\textsuperscript{2}i kymhell y kyfr\textsuperscript{2}w tr\textsuperscript{o}y neb kyfreith 20
ytalu \textsuperscript{2}m. nae gymryt nys dy\textsuperscript{2}yant.

\textsuperscript{2}O
Na\textsuperscript{2}f asseith tan kyntaf y\textsuperscript{2}f kygho\textsuperscript{2}r llofci
yty. E\textsuperscript{2}f y\textsuperscript{2}f duuna\textsuperscript{2}b am y llofci. T\textsuperscript{2}ydyd y\textsuperscript{2}f
y\textsuperscript{2}f mynet y llofci. Petweryd y\textsuperscript{2}f ymd\textsuperscript{2}wn yr\textsuperscript{2}f-
yll. Pymhet y\textsuperscript{2}f llad ytan. Whechet y\textsuperscript{2}f keis\textsuperscript{2}f 25
\text\superscript{2}I dyl\textsuperscript{2}yf.


A6 nyn adygant eu tyftholaeth gan gre-du pop vn o honunt ar wahan 6i6th yl6. Arg16yd r6g ydeu 6i o2 dady1 adefynt yry-uot geir y vion ef. Ac na bei gyfranna6c yn teu o2 dady1. Ac na bydynt vn dull. Abat r6g ydeu vanach ar d36s yko3. Tat r6g ydeu vab gan dodi yla6 ar pen ymab ydycco y tyftholy.
aeth yny erbyn. Adywedut val hyn. Myn du am crebyfi yna tat itti. Athitheu yn vab imí. Gwir adywedafi yrochwi. B2a= d62 am y varnys gynt o byd ydeu dyn y barnyt udunt yn amryfion am y varn. 5 Mach am y vechnìaeth ot adef ran ageddu ran arall. Eferepat ngy ydeu dyn plyn o tyftolyaeth atystfer ida6. Mo2yn am y mo2yn- daût. Os yg02 y rother ida6 adyweit nat oed vo2yn hi yr d6yn yia0n aedylyet. Neu o2 10 treissir ar g02 ae treissio yndywedut nat oed vo2yn hi. credadby y6 tyftolyaeth yuo2yn yny erbyn. Bugerl trefgord am y uugeily- aeth o2 llad ll6dyn y llall. LLeidyr diobeith am ygytleidyr pan dyccer yr groc. kanys 15 credadby uyd yeir ar y getymdeithon ac am yda adycco. heb greir. Ac ny dylyir diuetha ygetymdeith yr yeir ef namyn y uot ynllei- dyr goeth. Credadby heuyt uyd amot62 yny amot. Ac uelly heuyt. credadby uyd ma 20 nac g02 a wnel dogyn vanac. A roda6dyr a gredir ar y da arotho. Ac yna ydywedir. nyt oes rod onyt ovod

L la6 dyn ae troet ae lygat ae weus ae glufr gan golli yglybot ae tr6yn.
whe bu awhe vgeũnt aryant yô goerth pop vn ohonunt. Óz trychir clu$t dyn oll ym de-
th. Achlybot ož dyn arnaº mal kynt: ðôy
uu a adeu vgeũnt aryant atal. Kêillu vn
werth ynt ar aeodeu vzy oll. Tauašt ehu
nan. Kymeĩnt yô ywerth ar saôl aelaôt a
risûyt hyt hyn. Holl aelodeu dyn pan gyfr-
risser ygyt: ðyth punt aphetwar vgeũnt
punt atalant. Æys dyn: buch ac vgeũnt
aryant atal. Goerth yuaôt: ðôy uu adeu
vgeũnt aryant. Awin dyn: dec ar hugeĩnt
aryant atal. Goerth ykygông eithaf: whe-
ch ar hugeĩnt aryant âtal a dîmei athray
an dîmei. Goerth y kygông perued: dec
adeu vgeũnt aðîmei adeuparth dîmei.
Goerth y kygông nessaô: petwar vgeũnt
aryant. Racãánt dyn: pedeîr ar hugeĩnt
aryant gan trî ðyîchafel atal. Aphan taler
racãánt: goerth creith go gysfarôc a telîr
gantaô. Fôldant: dec adeu vgeũnt atal.
Edeîr ar hugeĩnt aryant yô goerth
gôaet dyn. Kanyt teîlông bot goerth
gôaet dyn yn gysfucg agôerth gôaet duô.
kyt bei gôir dyn ef: gôir duô oed ac ny
phechôys yny gnaôt. Êir creith gogyf-
ith o gyfarch atelir yna.

Ef yô meïnt galanas maer neu gygh-
ellaô: naô mu anaô vgeïnt mu
gan trî dîychafel. Sarhaet pop vn o hon-
unt yô naô mu aanaô vgeïnt aryant. Punt yô ebedô pop vn o honunt. Punt yô gobyr
merch pop vn. Ateïr punt yô ychowyll.
â seïth punt yhegôedi. Òa merch maer ï
neu gyghellaô neu vn o arbenhigyon ëlys
yn llathïut heb rod kenedyl: naô eïdon ky-
hyt eu kyrn ac eu hyfçyfarn uyd eu hegôedi.
PEDEIR bu aphetwar vgeïnt aryant yô far-
haet teuluô bënhin os o hynny yd ymar-
delô. Òeïr bu atelir yn farhaet teuluô bë-
yr. nyt amgen trî buhyn tal beïnc.

Galanas penkenedyl: trî naô mu athô
naô vgeïn mu gan trî dîychafel. yny
sarhaet ytelir trî naô mu athô naô vge-
înt aryant. Galanas vn o aelodeu pen ke

nedyl:
herais uyd ar alanas alltut brenhin. Gallnas alltut tayaesc: hanheraisc uyd ar alanas alltut bryr. Ac uelly ebyd eu sarhaedeu.


Lys bieu teruynu.  Ag6edy llys : llen.  A
g6edy llen b$eint.  A g6edy b$eint : kyn- warchad6.  ar diffeith.  ty ac odyn acyscuba625
ỹ kynwarchadô. Õ tyf kynhen r̂g d̄y tref vn ṽeint am teruyn: göyrda ỹbenhín bĩ eu teruynu h̄nnô os göbydant. Ac õbyd petrus gantunt ūỹ dylyedogyon ỹtir biẽ tygu õpabar ỹ ben teruyn. Ac odyna rannent eũ hamryssón yn deu hanher ỹrydunt. K̄yt teruynho tref ar ỹllall: ny dyly d̄ỹn rantir ỹỗthi. Hanher punt adã yr benhín p̄an teruynher tìr r̂g d̄ỹ tref. Pedeir arhugeïnt adã yr b̄ãstwyr pan dycc-o k grapht th t̄irydyn. 10 Hanher punt adã yr benhín o pop rantir ū p̄an ỹ heftynho.

Ũl hyn ydymlyceîr dadleu tìr adayar. yr hãlô bieu dangos ỹ hãl. Ac odyna yr amdĩffynnỗ y amdĩffyn. ą̃ḡêdy hynn̄y hen-aduryeit g'olat bieu kyp̄ystyryã yr garedic p̄ỹ o honunt ỹsỹd ar y ı̃ãn. p̄ỹ nyt yttirô. ą̃ḡêdy daraffo hynn̄y yr henaduryeit racreith-ỹ ã eu synhỗy. ą̃chadarnhau eu dull tr̄y r̂g. yna ydyly ỹb̄ãstwyr mynet ar lleilltu. ābarna herwyd dull yr hetnuryeit. adangos yr benhín yr hyn ũ a varnont. ãh̄̃nnô ỹ deturyt g'olat gûed y amdĩffyn. Pan dech̄euher kyn- hen am teruynu tired neu trefyd. os yr̂g t̄ir ỹllys athîr ỹllən wlat y dech̄euîr: llys ater

Neb auynho kyllroï haôl am tir, ac etuyrty: kyllroet yn vn o2 deu nabo vetdyd. Æ nôuetdyd racuyr ac nôuetdyd mei. kanys kyt kyllroer yryô haôl honno: ymaes o vn o2 dydyeu hynny: ny thyccya. Ynеб aholho tir yn nôuettyd racuyr: b2a ôt ageiff o honaô kyn nôuet mei. Ac ony cheiff b2aôt yna: holet yn nôuetdyd mei elchôyl o2 m yn erlyn kysfreith. Ac odyna agolet uyd kysfreith idaô pan ymynho yb2e. 

Rî datanhud tir yffyd: datanhud karr. 

datanhud beich. datanhud eredic. 
yneb y barner datanhud beich idaô: tri dieu 
atheir nof goffowys yn dihaôl ageiff. Ac y ny trydydyd ydyry atteb. Ac yny nôuetdyd barn. Ynеб ybarnher datanhud karr idaô: pump nieu aphympt nos goffowys 
ageiff. Ac yny pymhet dyd atteb. Ac yny
na"u"et"dy"d barn. Y neb ybarner datanhud eredig ida." go"iffowys yn diha"l ageiff hy- ny ymchoelo yg"efyn a"rydas. Ac yny na"u"et"dy"d barn. Dy dyly neb datanhud na- myn o"a tir auo yn lla"l ytat yny vy"6 ahyt y"v"r"6. Rydi"6 "y"barnher" bynhac datanhud ny dicha"un neb yu"6 o"e datanhud namyn etf"ued prioda"6. Kany dicha"un yre"l dat- anhud go"thlad ykyn"taf. Ac ny go"thlad am prioda"6 am prioda"6 arall o"e datanhud. Ac o"a byd amryss"on r"og etf"uedy"n prioda"6 am datanhud ny dicha"un yn go"thlad yg"ilyd o gyfrefith. O deu etf"ued gyfrefith- a"6l: \yn auyd prioda"6 ar datanhud cobyl ar llall yny byd. Kanyt prioda"6 datanhud cobyl y neb namyn yr b"ra"st hynha"f. bre- int yb"ra"st hynha"f y"6 kymr"yt datanhud cobyl d"ios y"v"rodyr. A"chyt delhont by oe vlaen ef ny cha"ffant by datanhud o g"oby"l. Ac os kymerant ef ae go"thlad o"hona"6 os myn. Os ygyt ygofynant: ygyt y caf fant. Mal y dywesf"byt vi"y. Dy"t reit arhos na"u"et"dy"d am teru"nu tir. namyn pan \ vynho y"bienhin ae wy"rda. Dy dyly"rhe- uyt arhos na"u"et"dy"d r"og prioda"6 ac am
pwioda6i agynhalyo tir yny herbyn.

Eir g6eith yrennir tir r6g b6odozyon.

yn gyntaf r6g b6odyr. Odyna r6g ke-
yuyndry6. T6ydedweith r6g kyferdyr6. Ody
na nyt oes pwiast ran ar tir. Pan ranho i
b6odyr tref eu tat yrydunt. y ieuhaf ageiff
yr eisfydyn arbenhic ac byth er6. ar trefneu
oll. ar galla6i ar u6ell gynnau ar c6llyyr.
kany eill tat nac eu rod1 nac eu kymynnau
onyt yr mab ieuhaf. Achyn g6yftter nydy-
g6ydyant byth. Odyna kymeret pop bia6t
eisfydyn arbenhic ac byth er6. ar mab ieu-
haf aran. Ac o hynhaf y hynhaf bieu dewis

Ny dyly neb gosyn atran: onyt yneb ny ch6
asas dewis. kanyt oes warthal gan dewis.

O

R gomed dyn teir g6ys o pleit yb6en-
hin am tir onyt ma6i aghen ae llud.
ytir arod1r yr neb ae holho. O2 da6 ynteu
6ith yr eil wys neu 6ith ytryded. g61thebet
am y tir os l6n i6a6. Athalet tri buhyn cam-
l6i yr b6enhin am omed g6ys. Yneb atalo
gobyf eftyn am tir: ny thal h6nn6 ebedis6
gan l6n. P6y bynhac ahgynhalyo tir teir
oes g6yr yn vn wlat yn vn wlat ar dylyedo-
gyon. oes tat ahentat ago6hentat heb ha6l
Aheb arhaöl. heb lôfc ty heb toûr aradyr. ny ôthebir udunt ôyth oî tir hônnô kan ry-gay ôys kyfreith yrydunt. Hôy bynhac aholho tir o ach ac etrif. reit yôyhen adur yët gôlat tygu yrach kyn gôarandaô y haöl. Oî keis dyn ran o tir gan ygenedyll gôedy hir alltuded :- rodet wheugeînt yg gobyr gôarchadô oî canhadant ran idaô. Yôr arotho yôbrênhîn ydyn gan iaôn :- nys attôc yneb ae gôledycho gôedy ef. 5 
Hôy bynhac aodesho rodî tref y tat yny ôyd yarall heb lud a heb wahard :- nys keïff tra vo byô. Hôy bynhac aholho tir oî dôc yach ar gogel môy no their gôeith. colledic uyd oe haöl. Oî gôneir eglôys ar tayaôc tref gan gan hat yôbrênhîn ae bot yn gôst- lan hi. Ac efeirat yn efferennu yndî. ryd uyd ytreff honno o hynno o hynny allan. 10 
Oî kymer tayaôc mab ëreyr ar vaeth gan ganhat yarglôyd :- kyfrannaôc uyd y mab hônnô ar tref tat y tayaôc mal yn oe veîbon ehunan. Pôp tir kyt adilyr ygynhal allô ac a da. Ac ar nys kynhalyô :- collet yran. Gôe- dy yranher yôr hagen. ny dyly neb talu ñ dôos ygilyd. synt adilyyant hagen ac eu llô 20 
E 2
kynhal o pop vn gan ygilyd o1 biodyr ar kefsyndyr6 ar kyferdyr6. Ar tir agollo vn o2 rei hy-
nny o eisfeu llo yrei ereill: enillent ida6. O
gyferdyr6 allan ny dyly neb kad6 ran y
gilyd nac ae l6 nac ae da.

O by bynhaedaw nel bat argl6yed neu
awnel kynll6ynl: ef a gyll tref ytat.
ac o2 keffir: eneituadeu uyd. Ony cheffir
ynteu amynnku kymot o hona6 ac argl6-
yd ac achenedyl: tal deu dyblyc ada6 arna6
odir6y agalanas. Ac o2 kyrrch lys ypap ady-
uot llythyr ypap ganta6 a dangos yrydhau
o2 pap. tref ytat ageiff. T4ydyd acha6s y
kyll dyn tref ytat. O enkil o hona6 y61th
y tir heb ganhat ac na allo godef y beich ar
6aaffanaeth a vo arna6.

Cheiff neb tir ygyt etfuad megys y v1a-
6t neu ygefsynder6 neu ygyferder6. Gan
yofyn tr6y yr h6n a vei var6 o honunt heb
etfuad ida6 ogoiff. Namyn gan y ofyn tr6y
vn oe ryeni aryffei perchenna6c y tir h6-
n6 hyt var6 ae tat ae hentat ae go1hentat
ac uelly ykeiff y1ir os ef auyd neffaf kar yr
mar6. G6edy ranho biodyr tref eu tat yry-
dunt. O2 byd mar6 vn o honunt heb etfuad

Teir etiuedyaeth kyfreithaol yffyd : ac a trigyant yn dîlis yr etfiuedyon. vn yô etfiued- ò yaeth trôy dyslyt o pleit ryení. Eil yô etfiued-yaeth trôy amot kyfreithaol ygan yperchennac yr gôrth. Tydyd yô. amot kyfreithaol etiuedyaeth agaffer trôy amot kyfreithaol o vod yperchennac heb werth. 15

Otri mod yd holir tir adayar. o gam werefcyn. ac o datanhud. Ac o ach ac etrif. kyny thycyo gofon tir o mod kyntaf nac oî eil. ny byd hôyrach no chynt y keffir oî trydyd.

Trí chamwerefcyn yffyd : gwerefcyn yn erbryn yperchennac oc anuod a heb vîaût. Neu werefcyn trôy yperchennac ac yn erbryn y etfiued oe anuod aheb vîaût. Neu werefcyn trôy wercheitwat ac yn erbryn y 20

Îaôn dylyedaoc oc anuod a heb varn. Perch-25
ennaoc y6 yneb auo yn medu y dylyet dilis. Gœercheitwat y6 yneb auo yn kynhal neu yn gœarchadô dylyet dyn arall. _TRIANGLES ry6 aieint yffyd: bæínt anyanaol. abæínt tir. a bæínt sôyd. TRI phniödolder yffyd ypop dyn: ry6. 5 abæínt. ac etiuedyaeth. Etiuedyaeth hagen herwyd bæínt. bæínt herwyd ry6. ry6 herwyd ygôahan auyd rôg dynyon herwyd kyfreith. megys ygôahan auyd rôg bëenhin a bêyr. ac yrôg gôa a gôeic. Ahynaf aieuhaf. 10


Y neb atorho teruyn ar tir dynarall talet 10 tri buhyn camlo o yr brenhin agnetaet yter-
yyn yn gyfystal achynt. Nyt teruyn prif a uon engiryael roeg deu kymhoet onyt yny heny-
gyrnynt. Croesuaen sef y6 hwno maen ffyn neu p2n ffyn neu peth arall enwetic a 15 vo yn kad2 ffyn wheugeint atal. Y neb ator-
ho ffyn auo roeg doy tref. neu aartho priffoed.
wheugeint atal yr brenhin. agnetaet y ter-
yyn yngystal achynt. weffur tir roeg doy tref of o2 tir ybyd go3hyt ahanher. Roeg doy 20 rantir pedeir troetued. Roeg doy er6 doy goys. weffur priffoed brenhin deudec troet-
ued. Y neb agynhalyo dan yn airgleyd deu 25 tir talet y ebedio o2 mbyhaf yvreint. trefytal brenhin o pop tref ytaler

march. a moch. a mel. Os gŵïthyf ef gyffesfuniṅ: gwerthet ynteu yr neb ymynho gôedy hynny. Their keluydylt nys dyfc tay-aṅc y vâb heb ganhat. yawglôyd. ysfcolheictaṅc. Abardonfaeth. agofanaeth. kanys odiodef y arglôyd hyt pan rother cozun y ysfcolheick. neu yny el gof yny efe il. neu vard ôth ygerd. ny eill neb eu keithiwâlô gôedy hynny.

02 ymladant gôyr escob neu wyr abat agôyr bênhîn ar tir y teyrn: eu dirôy a daô yr teyrn. achyt ymladont gôyr escob agôyr abat ar tir ybênhîn: yr bênhîn ydaô eu dirôy. A neb aartho tir d2of lud arglôyd. talet pedeir keînhaâc kyfreith o agor1 dayar gan treis. aphedeir keînhaâc kyfreith odioth heyrn o2 dayar. aehînhaâc o pop côys aymchoelo yr âda aradyr a hynny yperchennaâc y tir. kyme-ret yr arglôyd yr ychen oll ar aradyr ar heyrn. a gôerth y llaô deheu yr geilwat. a gôerth ytroet deheu yr amaeth. 02 clad dyn tir dyn arall yr cudyaô peth yndaô. perchennaâc y tir ageiff pedeir keînhaâc kyf. o agori dayar ar gudua onyt eurgra-
hagen pan y mŷnho y betsennin y llwydir y gŷt ac ef ynw wlat ehun. Y kŷnŷdyon ar hebogŷdion ar guafstrodôn un weith ynw uolŷdôn y caffant gŷlch ar taьogeu y betsennin pop ref hagen ar wahan.

Da e tei adŷl y taьogeu y wneuthur yr betsennin. Neuad. ac ystauell. kegin ach-apel. Yscubaо, ac odŷnty. Peirant. ac ystabal. achynoatý. Y gan taьogeu ydoant pŷnue-irch yr betsennin ynw luŷd. ac o pop taьoctref y keiff gо а march abbyall ar treul y betsennin hagen ywneuthur lluesteu. Три pheth ну werth taьаc heb canhŷat yarglъyd. н march. amoch. a mel. of gоthъt yr arglъyd gысьeuъn guerthъt ynteu yr neb ae mŷnho guedŷ hŷnnъ. Тeir keluъdyt ну dyfс taьаc yuab heb canhŷat yarglъyd. ysfcolheictао. a bardonи. a gоuanaeth. kanъf os dr-oddef y arglъyd hъnъy rother coзun yr ysfcoel-heи. neu hъnъy el gof ynw eueil ehun. neu vard 6îth y гадеиг gerd ну ellир eu keithwaо guedŷ hъnnъ
O
2 ýmladant guýr escob neu wýr abat
a guýr báenhín ar týr teýrn eu dirbý
adað ýr teýrn. Achyt ýmladont guýr es
cob a guýr abat ar týr teýrn. ýr teýrn ý
dað eu dirbý. ¥ neb a artho týr daðof lud
arglýd. talet pedeir keínhaðc kýfreith
o aðogú daðar gan tref sapheduír keín
haðc. kýfreith o diot ýr heýrn o2 daðar a
cheínhaðc o pop kóys a ýmhoeleð ýr ar
adýr. kýmeret ýbáenhín ýr ýchen oll
ar aradýr ar heýrn a guerth ýtroet de
heu ýr amaeth. A guerth ýllað deheu ýr
gelwat. Ør clad dýn týr dýn arall ýr
cudýað peth ýndað. pedeir keínhaðc ký
ureith ageisf perchenaðc ýtir am aðogú
daðar ar gudua onýt eurgraðn uýd ca-
nýf báenhín bieu pop eurgraðn. ¥ neb
awnel annel ar týr dýn arall ac ae cuthýo
ýndað. talet pedeir keínhaðc kýfre-
ith o aðogú daðar ýperchenaðc ýtir ac o2
keßir llóðýn ýndað perchenaðc ýtir bi

| efuyd |

Neb a holho tir eglûysâc nŷt reit ida6 arhof naeuetdŷd namŷn ago11 guîr ida6 pan ųmyŷnho. Nŷ cheiiff neb oparth mam eïfydŷn arbenhiç na fôyd o1 bŷd ae dylyho oparth tat. Jaôn ųô hagen yetïuëd oparth mam caffel ran o tir. Gureic aym rotho euunan ųn llûŷn ac ųm perth heb
canhŷat kenedŷl nŷ cheïff yplhant ran o tir gan genedŷl mam onŷt o rŷbuch et.
canŷ dŷlŷ mab llôyn aptherth ran o tir.
¥ neb adiotto coet gan ganhŷat yperchenaŵc ñtir. pŷm mlŷned ydyllŷ ef ŋnryd 5
ar chwechet ydyllŷ yperchenaŵc ŋn yŷd. ¥ neb awnto coet gan ganhŷat y perchenaŵc.
tir blŷned ydyllŷ ef. ar pedwared yr perchenaŵc ŋn yŷd. ¥ neb awnel buarth
teil ar tir dynd arall gan y ganhŷat. doŷ vlyned ydyllŷ ef. ar tryded yr perchenaŵc
yn yŷd. ¥ neb atos ho gôyd o tir dynd arall.
gan y ganhŷat. y ulôydŷn gyntaf ñkeïff ef ŋn yŷd. ar eil ulôydŷn ar get. ar tryded
yr perchenaŵc ŋn yŷd. ə rodîr kymrael 15
yalltut yphlant ageïff ran o tir eithyr
yr eisfyŷdŷn arbenhic. hônno nŷ chaffant
hŷt ŋ tryded ach. ac o hônno ñdað guarth-
ec dyuach. canŷf o2 guna hônno gŷfla-
uan kenedŷl ñuam ae tal oll ñalanas.
Gleïf atrïckyô tri năbuet dŷd wn diuô
yn ac vn diwat wyd aguaet. Os ar diwat ybyd rodet yl6 ar ytrydyd owyr vn vaeint ac ef yn nasuetdyd kyntaf. Os deu nasuetdyd ytric rodet yl6 ar ypedweryd owyr vn vaeint ac ef. Os tri nasuetdyd ytric. rodet yl6 ar ypymhet owyr vn vaeint ac ef. Ac yuell ydiwedir guaet.


hagen ydan yt6 guedy gunel ef ygynfre-ith yuot yn iach. brenhin bieu daayar ac ny dyeley keitwat uot d6st6. Pop da a adefsho keitwat ydyuot atta6 ygad6 talet eithywr yda adycker tr6y ydayar. O2 d6c dyn da ar geitwat acholl1 peth o2 da. a

AMôf ýn pou allan amîlgi heb ýtoch
colli eu breint awnant. Oyth pynuarch brenhin yffyd. mo2. adiffeth. ac yghena-
6c diatlam. a lleidy'r. a mar6 ty. Ac ebedi6. 
adir6y. a chamlo26.

A Neb agnithyo dyn. talet yfarhaet yn 5 
gyntaf. canyl dyychaf agossot yfh far-
haet dyn. Acheinhauc yg kyueir pop bys 
a el yny pen a do6 yg kyueir yua6t. Ache-\ninhauc yg kyueir pop blewyn bonwyn a 
tynher oe pen. A phedeir ar hugeint d2os 
ygualld talldvch. Dewiset paob yfarhaet 
ae alanaf ae 61th ureint ypenke ne,dyl. ae 61th 
vreint ytat. Ae 61th ureint yffy6d.

Or pan anher ebasl hyt a6st. whech 
cheinhauc atal. O a6st hyt galan rac-
uyr deudec keinhauc atal. hyt galan whef 
ra6a. deu na6 atal. hyt galan mei pedeir ar 
hugeint atal. hyt galan a6st. dec ar huge-
int atal. hyt galan racuyr vn ar pymth 
ec ar hugeint atal. hyt galan whesra6a do6 
adeugeint atal. a hyt galan mei 61th ade-
ugeïnt atal. Dôy ulôyd uyd ųna. Odynà hît aôst trugeïnt atal. kanôf deudec kê
înhaôc a adîcheif arnaô ųna. A deudec he-
uît adîcheif arnaô pop tîmhoî hît ga-
lan meî ac ųna teîr bloyd uýd. Sef atal
ŷna vn ar pîmthec aphetwar ugeïnt.
Ŷdîd ųdalher ugeïnt adîrcheif arnaô.
Pan frôynher pedeir kêînhaôc adodîr at
ŷr hîn gynt. Ac ųuellô hanher punt atal.
Amôf apascer whech bythnoî uôch preî
feî punt atal. Pedeir ar hugeïnt ų6 gue-
rrth raôn ãnôfi amôf 02 trîchîr ųmaef 02
goloîen. 02 trîchîr ųgoloîen hagen gue-
rrth ųr amôs oll atelîr dîostaô ųna. Àdîlîs
vîd ųr amôf ųr neî ae hanauôîf. Ilîgat
amôf ae gluîf pedeir ar hugeïnt atal pop
vn o honunt. ãnôfi. wheugeïnt atal.
ra-
ôn ãnôfi ae lîgat ae gluîf deudec kêînha
0c atal pop vn o honunt. 02 lleïdîr hagen
ýmyôn ųgoloîen ûwerth oll atelîr. A ìlîf
vîd ýrûnôfi ųr neî âpîynôîf. Palsre moîc

F 2

hyt galan racuyr: pedeir ar dec atal. hyt galan whesfra\textsuperscript{2}: vn ar pymthec atal. Hyt galan mei: deu na\textsuperscript{6} atal. Hyt a\textsuperscript{6}st: vge\textsuperscript{1}nt atal. T\textsuperscript{2}annoeth d\textsuperscript{6}y ge\textin{h}a\textin{w}c o\textin{2} tymho\textin{2} aphe\textin{d}eir oe chy\textin{f}oda\textin{6}t ad\textin{y}cheif erni. Ac yna whech 5 ar hu\textin{g}e\textin{e}nt atal hyt galan racuyr: hyt galan whesfra\textsuperscript{2} byth arhu\textin{g}e\textin{e}nt atal. hyt galan mei: dec ar h\textin{u}ge\textin{e}nt atal. Na\textin{u}etdyd mei ydyly bot yn teithia\textin{6}l dyuot llaeth o pen pop teth id. Ac ymdeith oe llo na\textin{6} kam yny hol. Ac ony byd uelly hi. vn ar pymthec uyd g\textin{u}erth ytheithi. D\textin{6}y ge\textin{h}a\textin{w}c heu\textin{y}t agy\textin{m}er o\textin{2} tymho\textin{2}. Ac uelly byth adeu vge\textin{e}nt atal hyt a\textin{6}st. Odyna hyt galan i\textsuperscript{6}na\textsuperscript{6} racuyr: dec adeu vge\textin{e}nt atal. hyt galan whesfra\textsuperscript{2}: deu deu adeu adeu vge\textin{e}nt atal. T\textsuperscript{2}annoeth d\textsuperscript{6}y ge\textin{h}a\textin{w}c o\textin{2} tymho\textin{2} aphe\textin{d}eir ke\textin{h}a\textin{w}c ky\textin{f}reith o\textin{2} eil k\textin{y}f\textin{f}oda\textin{6}t. Ac uelly truge\textin{e}nt atal. Co\textin{2}n buch neu ych ar llygat ar clu\textin{f}t ar llof\textin{6}\textin{2}n. pedeir ke\textin{h}a\textin{w}c kyf\textin{r}eith atal pop vn o\textin{h}ynny. Teth buch: pede\textin{r} ke\textin{h}a\textin{w}c kyf\textin{r}eith atal. \(O\textin{2}\) g\textin{u}erth dyn buch y arall: a bot teth yr uuch yn d\textin{i}f\textin{f}\textin{r}yth. Ac nas argan\textin{f}fo y neb ae p\textin{y}nho: talet y neb ae g\textin{u}ertho pedeir ke\textin{h}a\textin{w}c kyf\textin{r}eith
yr neb ae pəynho pop bloydyn tra vo y uuch ar y helo. Os hônno ae gweth y arall. bit ryd ykyntaf. kanys ydiwethaf ae gwetho awna ydadyl gyffelyp. 0 tri mod y telir teithi buch o dec ar hugeinté aryant. neu o uuch hefp tec. 5 neu o vlaōt. Messur llefyr llaeth buch yō.

Seith motued a vdy yny vchet pan vessurer arbyr o1 cleis tra6 yr emyl yma. Astrir motued yn lle t yeneu. Astrir yn lle t ywaelaōt.

Lloneit y llefyr hônno ovlaōt keirch a telir 10 yg kyfeir pop god10 y r uuch o hanher eb rill hyt byl giiric. Odyna hyt aôft : o vlaōt heid. O aôft hyt galan racuyr o vlaōt g gōenith ytelir velly.


racuýr pedeîr ar dec atal. hýt galan whesfrað, vn ar pŷmthec atal. hýt galan meî deu naï 5 aral. hýt aûst ugeînt atal. hýt galan racuýr dûy ar hugeînt atal. hýt galan whesfrað pe-deîr arhugeînt atal. Tânoeth y dodir gued arâna. a phedeîr keînhasc cota adzîcheîf ar ý werth. Naâuetdîyd whesfrað 10 o z dîchaûn eredic guerth y teîthi adzîcheîf ar ý werth nýt amgen vn ar pŷmthec. a dûy geînhasc heuýt o z tûmhoz agîmer. ac ýna whech a deugeînt atal. hýt galan meî. odyîna hýt aûst 15 ûyth adeugeînt atal. hýt galan racuýr dec adeugeînt atal. hýt galan whesfrað deudec adeugeînt atal. Tânoeth y dodir gued arna 20 kanyf allweîth uýd ýna. a hûnnî adzîcheîf pedeîr keînhasc kûfreîth ar ýwerth. a dûy agîmer heuýt o z tûmhoz. ac ýna trugeînt atal. Tëîthi ýc'h ýo eredic eredic ýn rûch ac ýguellt. ac ýn allt ac ýguaeret. ac hûnnî 25 ýn ditonrôyc. ac nû byd teîthiaûl onû byd uelly. ac onû byd uelly teîthiaûl atuerer
trayan ywerth yr neb ae pa\ynho. Y neb a wertho eidon yn g\yfreithaol. ef adyl\y bot ydanan\ rac \ydera tri dieu atheir nos. Ath ri mis rac yr \yf\eue{\ints. A bl\y\ydyn rac \ypelleneu. Y neb awertho llo neu di- nawet bit ydanan\ rac \yclau\yr o\g\alan ga\yaf h\yt \byl patric. N\y byd teled\o ych nam\yn o all\weith h\yt \yna\uet\weith.

Na bu\ch nam\yn oe heil llo h\yt yw\hech- et llo. Ach\y\v elhon \by d\y\o\f yr oet h\onn\o n\y \o\ft\og ar eu guerth k\yfreithaol. tra u\ont v\y{\o. O r\lad \yf\cry\byl t\refgo\d eidon ac na \wy\per p\y rei ae llada\ud doet perche- na\uc yr eidon achr\ir g\anta\o yr tref a rodent l\o diarnabot. Ac od\yna talent \y rif eidon. Ac o\b\yd eidon moel ran deu eidon a a arn\uc. Ar g\yfreth honno a el- wir ll\y\yr tal gued\y ll\y\yr t\og. O\b\yd a\d- ef ar neb eidon l\lad \yllall talet \yper\chen\uc. Pedeir ke\inha\uc k\yfreith \y\o guer- rth dant eidon neu dant march tom.
O

En tra dýnho keínhaosc kýfreith atal.  
pan didýsner dôy geínhaosc kýfreith 
atal hýt aôst.  O aôst allan pedeir keínhaosc 
kýfreith atal.  Teth dauat dôy geínhaosc 
kýfreith atal.  Geithi dauat kýmeínt ýô ý 
ae guerth.  Ïant dauat ae llýgat keínhaosc 
kýfreith atal pop vn o honunt.  Ñ neb aver-
tho deueit bit dan tri heínt.  clauýri.  Alle-
derô.  adouýr rud.  hýnyý gaffont eu teir 4 
guala o2 guellt newýd ý guanhôyn o gue-
dý kalan gayaf ýguerth.

O

ýn tra dýnho keínhaosc cota atal.  o2 
pan atto dýnu hýt aôst dôy geínhaosc 
cota atal.  O aôst allan pedeir keínhaosc cota 
atal.  Teth gauýr dôy geínhaosc cota atal.  
Geithi gauýr kýmeínt ýô aewerth.  Ïant 
gauýr aelllýgat keínhaosc cota atal pop 
vn o honu.  Ñ neb a býnho ýfsrybýl ýgan 
arall.  achlauýru o honu gantaô ef adýly 
rodi ýlô ar ýtryýdýd owýr vn ureínt ac ef 
naf dodef ýmyôyn tý ýryýfsei clauýri ýndaô
ýffan eu perchŷll atuerher trayan eu gwerth tracheuyn. Ôr llad moch dŷn talet eu perchenaŵc y alanaf.


Agýmerel ýnteu ýna arnauô. Ar ulôôydôn ýbei ýgyûndared ar ý con bæînt hûôch agýmer ýnteu ýna arnauô. Y fcûuarnaôc nû wnaethpôôyt guerth kŷf reith ar
canŷf ýneill mís ýbyd g62yô ar llall ýnue-nyô. Guerth ýftalôyn. march greôŷf (a) allo toi. achassec rêsôf oe ülaen. ac arall ýný. ol. Guerth tarô trefgoôd ýô tarô ar-
all a allo llamu a buôch oe ülaen ac arall ýný ol. Guerth baed kenuéin. baed ar-
all a allo cleïnâô a hôch oe ülaen ac arall ýný ol. Pleid achadno ac amryualyôn ereill nô wnelhont eithûr dôc nô wn-
ethpôôyt guerth kýfreethâôl arnunt rûd ýô ýpaôb eu llad. Guerth pop anfiôel o ô
aôysôôr ý gic eithûr ýmoch. deu parth ý
guerth auûd ar ýr eneit ar trâyân ar ý
goôôff.

ithi pop ederûn gôôyô ýô canu achôôûyôô.

[teithi]
atuerer trayan eu goerth trachefyn. O2 llad moch dyn : talet eu perchennawc alan-
af ydyn. neu wadet ymoch.

R y6 goyd tra vo dan adein y vam : ke-
inhasc cotta atal. O2 pan el ydan ade-
in y vam. hyt aost : keinhasc kyf. atal. O
aost allan : doy geinhasc. kyf. atal. Ac yna
vnwerth ae vam yd. iaer : keinhasc cota

Pvnt y6 goerth nyth hebaasc. wheugeint
y6 goerth hebaasc kyn mut athra vo yny
Nyth gwalch : wheugeint atal. Gwalch 1
kyn mut athra vo yny mut : trugeint atal.
O2 byd goen goedy mut : wheugeint atal.

Nyth llamysten : pedeir ar hugeint atal.

Lllamysten kyn mut athra vo yny mut :
deudec keihasce atal. O2 byd goen goedy
mut : pedeir ar hugeint atal. Teithi pop
ederyn beny6 : y6 dotwi a go21. Teithi pop e-
deryn goy6 : kanu a ch6cc6ya6. Ny byd
na dir6y na cham626 am neb edeinya6c
kyn dyccer lediat. namyn talu ywerth kyf-
reith yperchennawc ony cheffir ehunan.

Kar6 vn werth ac vn ardychafel uyd ac

lych.
ac ewic a buch. A'i\'ch agafyr. Achaeri\'ch a b\'och. A gw\'yth\'ch a\'och tref. B\'och ny all\'ys ygneit hywel da dodi g\'erth k\'yfreith arna\'o. kanyf y ul\'ydyn ybei y vyny-glaisc ar ymoch. b\'eint ki agymerei ynteu yna arna\'o. Ar ul\'ydyn ybei y gyndared ar y k\'on. b\'eint h\'och h\'o agymerei ynteu yna arna\'o. Y\'scyfarna\'o ny wnaethp\'yt heu\'yt werth k\'yfreith arnei. kany\'s y neill m\'i\'s y bydei o\'ri\'o ar llall ybydei veny\'o. [G]\'erth y\'tal\'oyn:- march a allo toi achaaffec oe u\'laen ac arall yny ol. \'G\'erth baed kenu\'e\'in:- baed arall a allo cleina\'o. A\'\'hoch oe vla\'en ac arall ac arall yny ol. \'G\'erth tar\'o trefgo\'dd:- tar\'o arall a allo llamu. A buch oe vla\'en ac arall ynyol. Bleid acha\'dno ac amry-falyon ereill ny wnelhont namyn dy\'c. ny wnaethp\'yt g\'erth k\'yfreith arnunt. ryd y\'o ypa\'ob eu llad. \'G\'erth pop ane\'feil o\'z a yf\'fer ygic eithyr ymoch):- deu\'parth yg\'erth a uyd ar yr eneit. ar trayan ar y ko\'ff. Teithi g\'o\'z y\'gallu kyt ag\'\'eic a bot yn gyfan yaelodeu oll. Teithi g\'\'eic y\'o. dyuot ar\'yd etiu\'edu id\'i. A bot yn gyfan y holl aelodeu. Teithi treis y\'o:- llef achoin achoyn.
Onhed goenyn o paradüys pan yw. Ac o achais pechaot dyn ydoshant odyno. Ac ydodes du yrat arnunt. Ac oeth hynny ny ellir canu efferen heb ycöyr.


Naouetdyd kyn ast yd a pop heit ym mreint modyaðaf. Ac yna pedeir ar hugeint atal. eithyr yr afgelleit. kany chymer hi vœeint modyaðaf hyt y kalan mei raç oynëb. Ac yna pedeir ar hugeint atal mal ë y rei ereill.


K1 kynefodic ar6ycco dyn teir g6eith. on- yrs llad yyperchennaca6c. kyfreith y6 yr6ym- a6 orth troet y argl6yd d6y ryshant y62tha6 25
ac uelly y lledir. Ac odyna talet tri buhyn cam-
lö6 yr brenhín. Ny diwygir dîsc awnel ki kyndeira6c. kany medir arna6. Kyn dyc-
cer ki yn llediat: ny wneir kyfreith llediat.

O R pan dotter yr yt yny day C arna6. 5
dyar hyt pan el yny yfcub: aryant
tal a da6 díoosta6. Ac odyna yfcub iach yn lle
y glaf. O pop eidon buarth: dîm ei ydyd ach
eînhac ynos. O pop march auo hual neu
la6hethyr arna6: keînhac y dyd a dîby y
nos. O2 byd disgfyfrith: dîmei ydyd.
ache-
enha6c ynos. Os disgfyreitha y deilyat ef
pan ydalyo aryryt. talet tri buhyn cam
lö6 yr brenhín. dodet hagen y dîby egüyt am
yr vn troet. Ac uelly ny chyll dîm. O2 kad6 15
kyfreith o2moch. dalyet yr hîch a vynho ei-
thyr ytri llydyn ar benhic. Agadet o2 pîyt
gîlyd. Ac yna kyníget oe perchenna6c. o
Ac onyl dillûg oe chyfreith: gûnaet ydeily-
at y defnyd o honei. Sef yô kadô kyfreith
o2 moch: deudec llydyn a baed. O2 kadô
kyfreith o2 moch deueit: dauat ageffir.
Ac o pop pîmp llydyn hyt ykadô kyfreith
ffyrlling a geffir. Meint y kadô kyfreith o2
deueit: dec llydyn ar hugeînt. O pop oen 25

G 2
y weir. ac ymlad ohonunt yny goarchae. Allad olodyn yllall. Perchenna6c yr yscrybyl bieu talu yllodyn alather. ar deilyat auyd ryd.

Neb awatto mach: rodet y16 ar yseithuet o2 dynyon nessf ywerth. petwar 5 oparth ytat adeu oparth y vam acynteu e-hunan feithuet. y neb awatto mechniaeth: rodet y16 ar yseithuet yny kyffelyp vod. Ac ony byd ygenedyl yn vn wlat ac ef. rodet y 16 ehunan uch pen feith allaw2 kyffegyr yn vn 10 gantref ac ef. kanys uelly yg6edir bri du6.

0 teir ffo3d yd ymdiuieicha mach: otalu o2 tala6dyr d1osta6. E11 y6 o rod oet o1 haol61 yr tala6dyr yn a6ffen y vach. T3ydyd y6 o d6yn gauel o2 haol62 ar y tala6dyr heb ganhat y 15 mach. ac yna talet tri buhyn cam16o6 yr brenhin. Oet mach y sbot ae mach ae nat mach: tri dieu. yspeit mach yparatoi tal os ef ehunan ae tal gyffefin. na6 ni6u.

0 teir ffo3d ydiifferir mach achynnogyn. o glybot cozn ybrenhin yn mynet yn lluyd. Ac o haol treis. Ac o haol lediat. kanys aghen yn aghen y6 pop vn o2 holyon hyn. Mach adyly d6yn gauel gyt ar haol61. hyt yn diogel. agodef arna6 ygofut adel. Ac ony wna hynny: 25


S Eth punt yô gobyry merch brenhin. Ñac yr vam y telir. ar gôl atal ychowyll. kanyf tir atelir idî. Pedeir punt ar hugeînt 20 yô y hegôedi. Ò a merch bæyr gan ôl yn lla-thwut heb rod kenedyl. pan atter sêf uyd y hegôedi: whech eidon kyhyt eu kyrn ac eu hyf-cyfarn. Û verch tayawc tri eidôn y telir tri eidon gogyfoet arei hynny. Ò kymer gôl 25
kyn pen yfeith mlyned talet y heguedi
idi. Os merch bzeyr uyd teir punt uyd y
eheguedi. Punt ahanher ynchowyll. whe-
geiint yn gobyr. Os byd merch taya6c.
Punt ahanher yn heguedi. wheugeiint ynchowyll. Pedeir arhugieint yny gobyr.
Os guedy yfeith mlyned ygat bit ran deu
hanher yr ydunt. onyt bzeint adyr rago
ryrgw. deu parth yplant ada6 ryrgw nyt
amgen yr hynaf ariehaf. Ar trayan yn
ran yuam ada6. Os agheu aegualana. deu
hanher uyd pop peth yr ydunt. Sarhaet
gureic 6ya6c herwyd bzeint ygw ytelir
idi. Pan lather g6x gureiga6c. yfarhaet a
telir yngyntaf ac odyna yalanaf. Trayan
yfarhaet hagen ageiff ywreic. Gureic
g6x ryd adicha6n rodi ychryf. ae mantell.
ae phenlliein. ae heskityeu. Ae blast. ae
cha6f. ae hemenyn. ae llaeth. heb ganhat
ygw. ae benffygya6 y holl dohotrefyn adi-
cha6n. Hy dyr y gureic taya6c heb ganhat

O R a mo6yn wyrô ýnlathrut heb can hat kenedyl. ų that ad dichaôn yhat tôyn oe hanuod. rac yg62. Ac nŷthal yhamobyr yr arglôyd. O2 a gureic hagen yn llathrut nŷ eill neb y hattôyn oe hanuod rac yg62. O2 lle ýbo ýhatlam ýtelir ýhamobyr. ¥ neb addýcco treif ar wrec. taela ygobyr yr arglôyd ae dirôy. æe dîlŷftawt æe hegedi. aësarhaet atal yr wreic. æcof mo6yn uýd taela y chowyll. O2 diwat go6 treif ar wrec ac of katernha ywrec ynŷ erbyn kymeret hi ýcreir ynŷ llâ6 deheu. æe gala ýnteu ynŷ llâ6 afeu ید. Athýget rydôyn treif o hona6 ef arneî hi. Êc ýuellŷ nŷ chyll dîm oe ia6n. ¥ neb adiwatto treif. rodet lô deg wyr adeuge-înt heb gaeth aheb alltut. 0 tri acha6f nŷ chyll gureic ý hegedî kyt ada6ho ý

[62]
g62 oglauɣr. Adàyc anadyɬ. ac eisfeu kyt. Trí pheth ný dýɣir rac gureic kyt gatter am y cham. Ychowyll. ae hargyf-reu. Ae hoɣynbevrerth. pan gyttýo yg62 agureic arall. Oný wna mo16ýn auyn-ho oe chowyll kyn kyudot yboe y62th y g62. ygkýt ybyd yrydunt. Teir gue-ith y keiʃ gureic yhoɣynbevrerth y gan yg62 pan gyttýo ef a gureic arall. Ac of diod¿f d10ʃ hýnný ný cheiʃ dím. 0 rodir mo16ýn aeduet y62. Ac o2 dýweit yṁ teu nat oed uo16ýn h1. tyget yuo16ýn ar ypymhet nat oed wreic. Sef dynyɔn uy dant. h1 ae that xe mam. ae b2aʊt ae whaer. Trí ll6 adýrý gureic y62 pan enliper. yɔn gyntaf ll6 feið wraged. ac ar yɹ eɭ enlip ll6 pedeir guraged ardec. Ac ar ytrýydyd en-lip ll6 deg wraged adeugeiṅt. Ac of god-ef d10ʃ hýnný ný cheiʃ dím. Êa rodet neb wreic y62 heb gymrýt mach arý go byr yr argl6ýd. O1dýɣir gureic yn llath-
rut ýneb ty. kýmeret g62 ýty uach arý gobýr yr arglôyd. ac onýf kýmer talet ehunan. Gobýr alltudes ý6 pedeir ar hugeinté. Y penkerd bieu gob2eu mer-
chet ý beïrd auôïnt ýdâna6. Ærgyt 
cryman ý6 na4d caeth. Ærgyt bôyall 
neu ôdýf ý6 na4d maer bisweil. Pede 
ir arhugeinté ý6 farhaet guenídaol ca-
eth nýt el nac ýnra6 nac ým(r)euam. Æor kýtya g62 gureiga6c a gureic arall 
talet wheugeinté yr wreic gýfreitha6l ýny hûynebwerth. Æor yscar g62 a gure-
ic kûn pen yfeith mlýned. valhûný 
renûr ýdo otrefyn ýrydunt. ýg62 bieu 
auo ô2 dillat guelý ýryda6 ar llâ62. 
ar wreic bieu ýteïspan. ý g62 bieu ýr ýt. Ar wreic bieu ýbla6t para6t. ýg62 
bieu ý bûyccan ar nthlen ar gobenyd 
tyle. Ar cûltyr ar uôyall gûnut ar 
llâ6 uôyall. ar crymaneu oll namýn 
vn cryman. ýwreic bieu ýuôyall lû-
dan. arsfch arpal arvn cryman. ar per-ued taradyr. ar g62 bieu yr heyrn oll na-
myn hynny. Y wreic bieu car yr ychen
ar guedeu ar llaeth lestr1 oll. eithyr vn pa-
yol. ardysgleu oll eithyr vn dyfcyl bie-
eu yg62. Y wreic bieu yr emenyn oll na-
myn vn llestreit bieu yg62. Ac o1 byd
breuaneu emenyn yg62 ageiff vn. Ywre-
leq bieu y kic oll auo ar ylla62 ahalen
arna6 a heb halen ar ka6f oll auo ynhel-
l1 aheb halen arnunt. Ar g62 bieu y kic
ar ca6f dyrchauedig oll. Y wreic bieu
bot yn y th synar hosf yr-on o1 da.
hyt ympen ynaesuetdyd. Gureic a dyweto
yn bot yn uelchau pan uo mar6 y6g62.
h ad6l6y bot yn y th hyn y6pper auo be-
elchau. Ac ony byd beichau tcet trifu-
hyn cam160 yr brenhin. Ac adawet y
ty ar tir yr etiued.

O R byd d6y wraged yn ymdeth tro7
neb lle ac na bo neb ygyt ac 6y. A
dyuot deu 62 yn eu herbyn ac eu hŷm-rein. ny diwygir udunt. O2byd yn
dyn hagen y gyt ac 6y yr y výchane-
et onyt mab keuyn uyd ny chollan-
t dîm oe ia6n. 62 dyc g62 wreic yn
llathrut. Ae hatal ganta6 hyt ympen
y Seithuet dyd heb wneuthur ia6n id1.
ny dŷlŷ guneuthur ia6n id1 hyt ym
pen vn dyd abl6ydy6n. yna hagen y dŷ-
lŷ c6b6yl ia6n. Cureic ael yn llathrut
gan 62 ynhaeduetr6y6d. ae dy6yn 62 g62
hi aeyl6yn. neu y perth. neu y ty. Ae
hŷmrein ae hellog d2aecheuyn. A cho-
ynâ6 o henî hitheu 62th y chenedyl ac
ynŷ dadleu. Sef adŷlŷ hŷ ynhŷ diweir
deb kýmryt tar6 trîgâyaf ac eillâ6 y
lof62n aе ira6 a guer. ac od6yna grînu
y lof62n tr6y y d62gl6y6t. Ac od6yna aet
ywreic ŷmyôn yty adodet ýthroe6 62th
y trotheu achnymeret ýlofg62n ynŷ dy
la6. A doet g62 opop parth ýrtar6 ac er
thi y'n llâw pop vn ygytholl yttar6.  ac o2 dycha6n hi y'attal yttar6. k'ymeret ýný hûnynëw def hët ac diweirdeb. ac onyf dych awn k'ymeret a lýnho 62th ýdôy laô o2gôer. Gureic aymrotho ehunan ýn lloyn ac ýmperth ý62. aehada6 o2 gô2 hi. ago2der- chu arall o hona6 ae dyuot hitheu ýg côynat ýchenedyl. ac ýr dadleu. Os di- wat awna ýgô2 rodet ý16 ýglych heb taua6t yndî. Os diuôyn awna ýnteu talet geînha6c idî kysfet ae thin.

O R ýmda gureic ehunan adyuot gô2 idî aduôyn treif arneg. os diwat awna ýgô2 rodet 16 deg wyr a deugeînt ãthri o honunt ýndioureda6c na mûn- ho gureic. ac nat ýsfo kic. ac na march- occo úyth. ony mûn diwat. talet ýr wreic ýguada6l. Æe dîlysta6t. ae dîro6y. a guyâlen arýant ýr brenhín ýný wed ýdîly. acony eill ýgô2 talu dycker ý geilleu. Þeir gueith ýdyrchei6 ar far-
Ýnt oe tei. Þtaýogeu bieu eu talu or collir eithyr gleiueu. a llodieu. a chyllyll. eum-
þrch ðynteu ný cheidô Þtaýogeu eithyr ýnôf. kanôf âô ae talant or collir ýnôf.
Oþynnossâc bïenhín adôry keînhâsc yr guassanaethwyô yr arbet yr ýscubaô ae usyt. Þac esîtedyât cantref nýt am-
gen ýtroedaôc kerôyn uragaôt atal yr bïenhín pop blôydôn. Þan ðo marô
gôô gozwlât ar tir dýn arall. vn ar pým-
theç ageîff perchenaôc yô tir dàoî yuarô
týwarchen. ar ebedïô oll yr arglôyd ýam hýnô.

Pvm nýn neffaf ýwerth adiwat beich keuûñ onô holir ýnlletrat. Seith
nýn adiwat pôn march onô holir ýn lletrat. Þeu deg wyô ad diwat guerth
wheugeiônt onô holir ýnlletrat. Þetwar
guyô ar hugeiônt adiwat guerth punt.
onô holir ýnlletrat. Þunt ýô kýuarôô
gôô ar teulu ýnûlôydôn.
Ebedïô pop gôô rýd ýô wheugeiônt.
wheugeïnt yô ebedîô guassanaethô ar-
glôyd. Whech apetwar ugeïnt yô ebedîô
tayâôc. Ôô byd eglôôf ar ýôîr wheugeïnt
uydý ebedîô. Pédeir ar hugëïnt yô ebe-
dîô gôô yfstaellaôc. Deudec keïnhâôc
yô ebedîô gureîc yfstaellaôc. Êô thal
penkenedôyl ehunan y ebedîô. kanôî ôô
neb auô penkenedôyl guedý ef aetal.
Ôô byd penkenedôyl ýô mab guedý ôô tat.
yô nessaf idaô. kanôî oesuodaôc yô pen
kyndylaeth. Gureîc 62yôôc a oôdiweth-
er y godîneb y hegüedî agyîl acaôýcco
oda ýôgan ychenedôyl at ygôô.
Ôô dywedôr ar dyn guëlet lleôrat gan-
taô 11ô dyô golêu ac arall ýên lliwaô
arnaô ôô welet. rodôt ôô neb aeôllîper 11ô
petwar guýr ar hugëïnt mal ôô del kyf-
nuôer o pop kýmhôô oô vn cantreô ac
ôô eîl yllïwaô dîm ýôny erbýn #
ôôlyma mal ôôdylîir lliwaô lleôrat ýô
gyfreithaôl guëlet ýôdýn oô pan uo gol

# ar gyfreith honno aelôir dyôgyn wat ýô
erbýn dogôyn vanac
eu ŷdýd hýt pan uo prŷt kŷflŷchô ar lletrat gantaô athgyu oâ llïwat ar ý pet-werŷd o wyr un vneînt ac ef ar poîth ý vûnvent. ac ar dâos ýr egloûf. ac uch pen ýr allaôi gyffegûr.

Managôi diouredaâc trôy tûstolîaeth ý periglaôi oâ daô gýt ar colledic ýgôyd ýr offeírat ýr egloûf archet ýreffeírat ý’managôi ar dâos ýr egloûf ýr duô na thôg ý kam. Ac of tôg ýno bit gyffelûp ar dâos ýgagate. ar trydewîth uch pen ýr allaôi. Ac of diwat ýdûn dâos hûnny cadarñhaet ýr effeírat ar ý eir teir gueîth. Ac ony chret ýdûn hûnny tôget ýr effeîr at vn weîth ac uelly nû ellir ýnûn erbûn. 5

Óverth gayaf tô. dec a deugeînt arý ant ýatal ýnenpîen. àdec ar hugeînt atal pop foîch agûnhalûo ýnenpîen. Ý meînkeu. ar tal uëgkeu ar ýûstûfûleu ar doîeu ar kûnoreu ar goûdûfûleu ar trothûweu ar tubûst pedeîr keînhasc

Ysgubaô2 brenhîn wheugeïnt atal. Ysgubaô2 bŷr trugeïnt atal. Ys-
gubaô2 tayaëc brenhîn dec arhugeïnt atal. Cattet paôb y ysgubaô yôn agoët hyt galan gayaf y uynet guynt ñndu-
nt. Ac o2 daô ysgryôyl udunt talêt eu perchenauc eu llôgûr. Guedy gôyl yr hol feïnt ony byd bango2 yôn tri lle ar y paret y ysgubaô2 ny thelir y llôgûr a wnelher ųndi.

Oddyn biben brenhîn hanher punt atal o2 byd ty oduchtî. Oddyn biben bŷr o byd ty kŷfreithauc oduchtî tru-
geïnt atal. Odyn biben tay aer brenhin
dec ar hugeïnt atal o2 byd ty kyfreithaol
o duchti. Odyn biben tay aer byr pede-
ir ar hugeïnt atal o2 byd ty kyfreithaol o
duchti. Pop odyn ny bo odyn biben han-
heraer aer uyd ar yrey gynt herwyd baeïnt
eu perchenogyon. Y neb a gyneuho tan
ymyn ondant ony chymmer fyd ygan ar-
all kyn noe ada6 ar diffodi y tan y goyd
tyfston neu arwyot yndiwall kymhdyf
uyd y gwall yrydunt can kyta talant. Y ty
kynyta alofecer yny tref owall tan. talet y
deu ty gyntaf aennyno ganta6. Deu han-
her uyd ycollet rög yneb arotho y tan ar
neb ae kyneuho. A neb auenffyo ty athan
y arall o2 kyneu unno tan teir gueith
ynda6. koby tal ageiff y ganta6 o2 llýfd y-
ty. Os gyr llorfudyath tan auyd ar dyn
yn lletrat ll6 deg wyrd wyr adeugeint aa arna6.
O2 keiff yreith digaw y6 iada6. onyf keiff
bit leidyr guerth. Leidy aerther feith
hín heibŷaŵ kudŷet uon ŷpﻟn a brace- ŷn vn llîô. Or dîgyûd p̂n ar traosf uon athenu magleu ar ŷpłn. perchenaûc ŷtir ŷ bo bon ŷp̂n arnaô adîly ŷ douot pa tu bînhac ŷ trosso yr auon uric ŷpłn.

Taslboït o afgoîn mowâl trugeïnt atal.
Taslboït o afgoîn arall dec arh dużeïnt atal.
Taslboït o uan hýd pedeïr arhugeïnt atal.
Taslboït o uan eïdon deudec keínhæsc atal.
Collyðr pedeïr keínhæsc kýfreïth atal.
Nedýf agylyf aĉeïp a chryɔman aquelleu achrîp a gðôýf a bìllôc a bâyôl helôc a bâyôl guen mangylchæsc aĉhlaôb popî aĉhîc dîfgûl. abâyôl helôc bûn. agogûr keîn- haôc kýfreïth atal pop vn o honunt.
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kyfreith
kýfreith anudon au(y)d arna pobl yn gyhodd edaoc y tóg. nýt amgen tri buhyn camlô
ró yr brenhín. áchýmeret ýnteu ýpenýt
am yr anudon. árlall ož byd tŷston gan
tað y da ageiff.

Neb atalho galanaf ož byd ýgenerýl
oll ýnvnwlac ac ef cøbýl talu adý-
ly erbýn pen y pýtheônof ož byd ý gened-
yl ýnteu ýnwascaraoët ýguladoed llawer
oet pýtheônof adýly ýgkyueir pop gulat.

al hyn ýtelir guascar alanaf punt
uyd ran braot. Wheugeínt ran ke(f)
ynderô. Trugeínt ran kýferderô. Dec ar
hugeínt ran keluyn. Pýmthec ýô ran
gocheiuyn. Seith adímei ran goichaô.
Nýt oef pmiaot ran na phriaot endô ar
ach pellach no hýnny. [R]an tat o alanaf
y uab. keînhaôc. Vn gýfreith ýô ýný ký-
merher ran o alanaf ac ýtalher. Rac
collí kerenhýd hýný dwatter keînhaôc
paladýr ageffir. Ñy thal kenedyl farhaet
gan neb. tra’uo da ar yhel6 ehunan. 02
diffyêc hagen y da ef ia6n y6 talu ran y
gyt ac ef hyt y tryded ach.

O

Er g6ymp galanaf y6 pan latho i
dyn yllall. Adodi oet dyd y’dlu6yn
ygyflauan honno. Ae lad ynteu o dyn
ogenedyl arall heb dylu dîm 1da6. kyn
dlu6yn y gyflauan honno. Sef ygelwir
yn oer g6ymp galanaf ygyfreith honno
rac trymhet y gof ef. athalu ygyflau-
uan rïwnathoed gyint.

P

Ymhet dyd kyn g6y1 uïhagel ydy-
ly y bënênin guahard ygoet. hyt
ympen pýmthecuet dyd guedy yr yftó-
yll. ac 02 moch agaffer ñny coet ydec-
uet ll6dîn ageiff y bënênin. hyt ým
pen ñna6uetdyd. ac odîna allan ewyl1111
ybënênin auyd ým danunt.

O

Or serheir yrîghyîl oe eisted ñny dad-
leu talher 1da6 ñny farhaet gogreit
eïffîn achucc6y 6y. Y bënênin adîly

20
o anreith. gre ar geiuýr ar dillat amaer-
óyaíc. ar arueu ar carcharosýon heb eu
rannu aneb. ný dyly ýnteu traýan ý
keffýc tom kanýf ýspeil ýnt.  ý neb a
dýwetto ýnfýberó úith ýbæenhín neu
yn hagýr. talet tri buhýn camlórý yn
deudýblýc.  ñan gýmerho tayáçc tir ý
gan ý bæenhín trugeínt adýly ý bæenhín
opop rantír ýgan ýtayáçc. ac oýbýd e-
glýýf ar tir ýtayáçctref wheugeínt ad-
âô ýr bæenhín ýgan ýneb ae kýmero.
ñaeth arotho ýbæenhín tir rdaô dec a
phetwar ugeínt uýd ý ebedíô. ar traý
an adaô yr maer ar kýghellaô.  ñletue-
gín gureic bæenhín neu ýuerch punt
atal. ñletuegín gureic bæenhín neu ý
uerch hanher punt atal. ñletuegín gu-
rechtayáçc neu ýuerch keínhaôc cota
atal caný dylyant ôy letuegíneu.
62 rýd adýly atteb díof ý alltut o pop
haol ný dylyho collî e tavaôt ac eneit
ac aelodeu. kanŷ dêlyneb colli tauaŷt ac eneit ac aelodeu. o tauaŷt dyn arall. Gue- rth tudedŷn paraŷt ýgkyfreith howel da pedeir ar hugeiânt arŷant. Pŷrnaŷt agaf- fer o anuod nŷt farhaet. iaõn ýô hagen di- unwŷn ýr anûyet nŷt amgen guaet ague- li achreith o gyuarch o bŷd. Pan talher racdant guerth creith o gyfarch atelir gan-
duOyn yr anyuet nŷt amgen guaet ague-
li achreith o gyuarch o bŷd. Pan talher racdant guerth creith o gyfarch atelir gan-
vmp allwed ýgneitaeth ýf- taô fŷd. Vn ýô ofûn dû athro ae garu. 10
Eil ýô mûnch ouûn dû dûf. Trûÿnyd ýô cadô genhût ýdyfsc ageffûch. Petwe(r)ûd ýô
tremûgyu golût. Pymhet ýô cassau
delwyd acharu guiûrûned. rac ofûn duô.
Trûûbyûnhac aotoû ho terûûn ar tir dyn
arall talet tri buhûn camlôrô yr brenhûn
tagunaet ýterûûn yn gyftal achûnt.
Ýneb atyver am tyftolyaeth tyget mal
ýbo iaûn achyfreith idaô. Ac ýna kýme-
ret ýllall ýcreir adiwatet ar ý lô allysfet
ý tûft. Ac odûna sûllet ýtûft ýr ýgneit

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æ kōbyl ẏllyffyant. Ỹ neb alylfə tyft kyn dōyn ẏtyftolýaeth collet ẏ dadyl. Ơr dīwat gō2 o neb llu llad keleín. talet whe- ugeïnt arodet lō deg wîr a deugeïnt vn vreïnt ac ef ẏdīwat llofrudyäeth. Ə6y bỳnhac asarhaho ẏgilýd owerín ẏ pete- ir gulat. hyn. Nyt amgen deheubarth gōyned. powīf. lloegyr. talet pedeir bu aphetwar ugeïnt arýant. תרבות. Ə6ybỳnh- hacatalho galanaʃ ẏgilýd. teir bu ath trî ugeín mu heb ẏchwhanec atal. Ỹ neb agaffo hōch coet mar6 artîrdýn arall. kî- meret ef ẏ wharthawɔ blaen nessaf o ho- na6. Ə6yʃtuʃ arall auo ha6n ẏʃfʊ ẏ gic. ỹ wharthawɔ ływ ageffîr. Os kadno neu lōdyń arall anhyys kéinhaʃc cota ageff ỹgan perchennacăc ʸtir o2 mỳn ẏnteu ỹ croen.

Eudýblýc uýdant dîr6y achambilɔ lo llys allan. Os ỹnû uýnwent ỹguneîr 20 ỹ cam ỹnû nodua. Seith punt ỹ6 meînt

[ydírûy].
Hanher dirốy llan ageiff yr abat o`bî́́d kî́-uarwî́d ynlî́́thyî́r ac y moes egloû́́s. ar 
\[\text{Hanher arall ageiff meibon lleyn yregloû́́s} \]
Sef y kymerant ô´y uellî́́y pan del dirốy 
neu gamloû́́ o`ganau dbwr yr `gloû́́y y 
llan udunt. ac ysef yroDIR yr`da hûnnî́́ yn 
enwedic yr`fant ac ny't ureINT offroum. 

\[\text{Hy da}s kîfran yr maer nac yr kyghell-} 
\[\text{au o pu}t a del yteyrn dîoñ tir nac o tông} 
nac o leidyr. 

O  
R`tîr llog ar tir teyrn yteyrn bieu. 
ac o`tîr llog ar tir escob deu hanher 
uyd rô`g `ybîenhîn ar escob. Pan dycco kîf 
reîth anreîth ouarô`ty neu oneb dadyîl ar- 
all. yteulu ar maer ageiff yr`aneired ar 
derîfged ar dînewyt ar`deuët ar gelû`yr 
ac agasfer oll yny`r ty`eithyr meirch ac ych 
en a guarthec maôî ac eur ac arî`yant a 
dillat amaroûaûc. ac o`bî`d`mpeth auo 
kîwerthyd punt bîenhîn bîeuû`yd. Tra- 
\[\text{yan galana}f` adîgô`y`d ar perchennauûc}
yr arŷf ñllather y dyn a hi. Ûa addûcker ozyuel ðhedych deu hanher uyd rûg y neb ae dûcco ar neb bieiuu gynt. Ûd byd deu dyn ðn ðmdeith troûy goet. ac ellûg guryfgen oâ blaenhaf ar yr olhaf hûnû gollo ðlygat ef adûly talu ðlygat yr llall.

O Et yrûg llûf allan nað nieu. yrûdî atteb. Anað nieu yrûdî mach. anað nieu yrûdî guîr oâ hûl deisfûuedic. Haûl o vn gantref tri dieu yrûdî atteb. a- ðhri û rodi mach. aðhri yrûdî guîr oâ hûl deisfûuedic. Þïñ cantref nessaf:
pump nieu yrûdî atteb. aðhump yrûdî mach. aðhump yrûdî guîr. Þïñ cantref trûdyd nað nieu yrûdî atteb. aðað nieu yrûdî mach. aðað yrûdî guîr. Ùaðnieu ðarglûyd ðûmgoffau am ð lû. Ùm pop dadleu ðûlylê bot ðpump hûn. Guûf a hûl ac atteb a barn athagneued.

Pûy bûnhac atalho tir ð galanaf kýl-
llidet dûostað yr arglûyd kanyf rûd
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ýdyly ýtir uot yr neb ýtalher ida. Tú llyf-seu adýly týfu ýny tîr hûnnó. Meillon.
aguyc. ac ýfgall. ãc ný byd móy guerth
buoch o2 tîr hûnnó noe hît pan uo ãn
eu dîn ný dýly ý bænhîn ò pó1
gouýn eu guerth kyt llather ýny
wlat. kaeth dîn arall. kanyf medyant
auýd ýdýn ar ã gaeth mal ar ãaneuëil.
ar dîn agaffer ýn ýmdëith hît nof ýn
ýstauell ý bænhîn. heb tan. aheb ga
nñhöyll kyt llodho guassanae thwyr
ý bænhîn hûnnó ný dýlyr gouýn ýala
naf. ßaôdô2 adýly guarandaô ýnnloýr
a chadô ýn gouaôdyr. adýscu ýn graf. a
datganu ýnwar a barnu ýntrugaraôc.

Býneuaôt a erlit kýfreith ac ýna kat-
wadôy ýô. Býneuaôt a rac ulaenha
kýfreith. ac ýna pan uo aôdurdaôt bæn-
hínýaeth idí katwadôy ýô. Býneuaôt
a raculaenha kýfreith eiffoes o damwe-
în ãnì aníheu. âc ýna ný chûmhell hi
kymeret pedeir keînhaŵc. kyf. ygan perchennaŵc ymoch. Os yt aeduet alygrant:
talher eu llûgyr.

O whe ffoûd ygôahan dyn ae da. o goll.  
ac aghyfarch. alledat. benffic. a lloc. 5
ac adneu. O2 teir kynraf ydylyir dala a dam-
dóg. O2 teir ereill ny dylyir onyt eturyt
megys yroder. Æyrnaot agaffer o anuod
ny sarhaet. iân yô hagen dîwysn yr an
yued nyt amgen gwaet a gôelî achreith o
gyfarch o2 byd. Un werth uyd yneb aôyft-
tler. ar neb yrother yg gôystyl dôostaô.

Þôy bynhac adotto ar yfcrybyl llygru y yt.
eu perchennaŵc adyly eu iachau ar ymeînt
ymynho 6îth eu llûgyr. Ac ar nys tygho:
talet. Yneb agaffo iân o gôbyl am y yt lly-
gredic ygan perchennaŵc yfcrybyl. ny dy-
ly na thal na dala yfcrybyl ar y kelefryt
hônnô gôedy hynny.

IMP: pedeir keînhaŵc. kyf. atal hyt galan
gayaf rac syneb. O hynny allan dôy geil-
haŵc pop tymhoû adrychei arnaô hyny
odiwetho ñfrôyth. Ac yna trugeînt atal.
Ac 6îth hynny ymae vn werth imp allo
buch uadô o2 dechreu hyt y diwed.
Neb atypper am tyftolyaeth. tyget mal y bo kyfreithaol idaö. ac yna kymeret yllall ycreir adiawdeth ar y lô. Allyfset y tyft. Odyna edycher ae cóbyl y llyfôyt. Ynеб a llysö tyft kyn dôyn y tyftolyaeth ò collet y dadyl. alyfso tyft ò llysset kyn kîlyaö y tyft yôth ycreir goedy tygho y tyftolyaeth. ac onys llyfâ yna ò bit sauédic y tyft. Tyft ar tyft ò ny byd oet idaö. Un rym yô gûbydy-eit athyfston achystal a allant ym pop dad-yl agboll yndadyl tir a dayar. Òet tyston neu warant tra moï ò vn dyd ablôydyn. Òet tyston neu warant goâwlat ò pytheñosos. Òet tyston neu warant kywlat ò nau diw arnaût. Òet tyston neu warant vn gym- hût ò tri dieu. Ò neb auynho diuôynaö tyftolyaeth varwaöl ò aet yn erbyn y neb ae tyfto. Ò neb auynho llyfû tyftolyaeth vy- waöl ò aet yn erbyn y tyft yn gyntaf ar eu geireu. Ac odyna goedy tyghont eu lô ò tyget ynteu rytygu anudon o honaö à dy wedet nat tyft kyfreithaol arnaö ac enwet yrachaös. Athystet ydeu 62 nat aeth ytyft yn erbyn yr achaös ylllyfôyt. Ar deu hynny gûthtyston ygelwir. À dilis uydant.

Gwîthneu Gôybydy完了 yô pan ymddiffôn gosfiont gyntaf o yn erbyn yr amdiffynnol o2 achôystôn hyn. Ae o anudon kyhoedauc. Ae o yspel gyhoedauc ae yn lledat ae y treis. ar hedôch. neu o yscymundauc geir yenô. neu o gerenhyd nes. neu o digaffed honheît. neu oe vot yn gyfrannauc ar y da y bo ydadyl ymdanaô. Ahynny kyn eu mynet yn eu cof. Ony dichaôn ef eu gwîthneu by yn gyfreithaol yna. Gôedy hynny. Llyffet bynt mal tyston o vn o2 teir fford kyfreith 20

Oy bynhac awnel kynllwyn: Tael.

yn deudyblyc y telir. kanys tres yô ar dyn y lad. Ac ynledat ygudyâô. Allyna yr yn lle y kygeôn tres alledat yndauô yg kyfreith. Ac val hyn ygôedir. llô deg wyr.

Ṛ dygyn goll kenedyl: v̓n y̓o bot mab amheuedic heb dœyn a heb wadu. əllad o hônno g̓w o genedyl arall heb dylyu dîm یداو. Talu yr alanaf honno oll adlyir. əc odyna ywadu ynteu 5 rac gônueuthur o honaicable yr eil gŷflauan. Eîl y̓o talu galanaf oll eithyr keînhaôc a dî-meî. əc o2 byd godo2 am hynny. əllad dyn o2 genedyl am y godo2 hônno. əc oes of-yen ymdanaô. Tz̓ydyd y̓o pan enlliper g̓wîr-yen am geleîn ae holi. əc onys gwatta erbŷn oet kyfreith. əc o2 lledîr dyn ymdanaô ny dylyir dîuôyn ymdanaô.

Ṛ oet kyfreith ydial keleîn rôg dûy genedyl ny hanffont o vn wlat: enuynu hâol yny dyd kynîaf o2 gyffeîn byth-nos yllather ygeleîn. əc ony daô ateb peñ erbŷn pen ypytheôns. kyfreith yn rydhau dial. Eîl y̓o o2 byd y dûy genedyl yn vn gan-tref. enuynu hâol yny trydyd dyd gôedy llath er y geleîn. əc ony daô ateb erbŷn pen y naôuetdyd: kyfreith ynrydhau dial. Tz̓ydyd y̓o os yn vn gymhôt ybyd y dûy genedyl. enuynu hâol yny trydyd dyd gôedy llath er ygeleîn. əc ony daô ateb erbŷn pen y 25
whechet dyd. kyfreith yn rydhau dial.

Eir rōyt breñhín ynt. y diubyn teulu:
o'nt oes diubyn am yrōyt honno onyt
trugared y breñhín. Eil yō yre: o pop march
adalher erní. pedeir keînhaoc kyfreith age-
iff y breñhín. Tryded yō gvarthec y vaerty.
o pop eidon adalher arnunt. pedeir keînhaoc
.kyf. ageiff y breñhín. Teir rōyt breyr ynt.
yre. Agvarthec y vaerty. āe voch. kanys ož
keîfir lâdyn yn eu plith: pedeir keînhaoc
.kyf. ageiff ybreyr o pop lâdyn. Teir rōyt
tayaoc ynt. yvarthec. āe voch. āe hentref.
pedeir keînhaoc cotta ageiff ytyaoc o pop
lâdyn agaffer yndunt o galan mei hyt pan

Eir dirōy breñhín ynt: adarso medi

Dirōy treis. Adirōy lediat. Æ dirōy ymlad
kyfadeaf. Diubyn dirōy treis yō gūyalen
aryant. âsfial eur. achlaoc eur yny mod y
dywesprōyt yn diubyn farhaet breñhín.
Diubyn dirōy ymlad kyfadeaf yō deudec
mu. Diubyn dirōy lediat yō. kyfîynaoc lle-
diat ar dyn. Ægâdu o honaoc yn da arytau-
ót. Âgosot reith arnaoc ae phallu. lleidyr
kyfadeaf can pallôys yreith. Gûryon oe pen
chunan ae taulaôt. ny delit dîm gantaoc.

Rî phetwar yffyd. petwar achaös yd
ymhoelîr braôt. o ofyn gô kadarn.
achas galon. acharyat kyfeïllon. Æ serch
da. [ Eî petwar yffyd: pedeîr taryan a a
yrôg dyn areîth gôlrat rac haöl lediat. Vî
yô kadô gôësti yn gyfreîthaöl. nyt amgen
noe gâdo o prût goarchyfaerôg hyt y boën.
A dodi ylaô dôostaô teîr gôëith y nos honno.
A hynn tygu o honaô adynyon y ty gan-
taô. Eî yô geni ameîthân. Tygu oî percha-
nenâsoc ary trydyd o wyr vn vëeînt ac ef.
gôelet genî yr aneîfeil ae veîthân ar y helô
heb y vynet teîr nos yûîthaô. Tûrydîd yô
gôarant. Petweryd yô gôarôï kadô kyn
koll. A hynn tygu oî dyn ary trydyd o wyr
vn vëeînt ac ef. kyn kollî oî llall yda. bot y
da hûnnoô ary helô ef. Nyt oes warant na-
myn hyt ar teîr llaô. Gûneuthur oî tryded
laô kadô kyn koll. A hynn adîßer dyn
rac llediat. [ Tûrydyd petwar ynt. pet-
war dyn nyt oes naöd udunt rac y brenhyn. nac yn lllys nac yn llan. Vn y6 dyn atolich naöd ybrenhyn yn vn o2 teir gôyl arbenhic. Eil y6 dyn aûystler oe vod yr brenhyn. Trydyd y6 y gûnossac dyn adlyho ypoathî ac ae gatto ynof honno heb uöyt. petweryd y6 y Eir kyflauan os gûna dyn gaeth.

yn y wlat. ydyly y vab colli tref ytat oe hachaö o gyfreith. llad y arglöyd. a llaöd y penkenedyl. a llaöd y teispan tyle. rac trym-10 het y kyfluanenu hynny. Trî thawedâö goëfed. Arglöyd gûir yn gûarandaö arly wyr da yn barnu eu kyfreitheu. ac ygnat yn gûarandaö haöl ac atteb. a mach yn gûarandaö haölo ac amdiffynnou ynymatteb.


Eir gô5aged ny dylyir dadleu ac eu hetiued am tref eu mam. Gô5ec a rother yg gôystyl diôs tir. Acha5fel mab o honei yny gôystlo5yaeth. A mab ywreic adialho dyn ogenedyl yvam. Ac o achâ5l hynny colli tref ytat ohonaô. Ac 62th hynny ny dylyir dadleu ac ef am tref yvam. Amab ywreic a rother o rod kenedyl y all-tut. Trí chewilyd kenedyl ynt: Ac o achâ5s gô5ec ymaent ell tri: Llathrudaô gô5ec-ic oe hanuod. Eil yô dyn gô5ec arall ary phen hitheu yr ty. Ae gyrru hitheu allan.
kymryt o2 vn g6l yr vn wreic o rod kenedyl 5
achaffel mab o honei. ny dyly ymab hôn-
nô kyfrannu tir ar mab agahat kyn
noc ef yn lloyn apherth. Eil yô kymryt
o yfcolheic wreic o rod kenedyl. achaffel
mab o honno. Ac odyna kymryt videu
effeiradaeth o2 yfcolheic. Agûedy hynny
kaffel mab o2 effeirat hônô o2 wreic kytnt.
ny dyly y mab kyntaf kyfrannu tir ar
diwethaf. kanys yn erbyn dedyf y kah-
at. Tzydyd yô mut. kany dyly tir net
atteppo d3ostaô. kany rodir gôlat y uut.

Rî dyn agynnýd eu bæînt yn vn
dyd. Tayawctref y kyffecer eglys
yndî. gan ganhat ybænhîn. dyn o2 tref
honno auei y boze yn tayawc. Auydeî y
nos honno yn 62 ryd. Eil yô dyn yrotho
ybænhîn idaô vn o2 pedeir sôyd ar huge
înt bæînhasîl. kyn rodî y sôyd idaô yn
tayawc: agûedy yrodi yn 62 ryd. Tzydyd
yô yfcolheic ydyd ykaffo cozun y boze yn
vab tayawc. Ar nos honno yn 62 ryd.

Rî guðerth kyfreith beichogi g6læic.
Vn yô gvaet kyn delwat o2 collir
trôy greulonder: 6yth adeu vgeînt a
tal. Eif y6 kyn mynet eneit yndaö o2 collir tröy greulonder. trayan yalanas atelir ym-danaö. T3ydyd y6 g6edy yd el eneit yndaö o2 collir tröy greulonder. cöbyl oe alanas atelir ym-danaö yna.

O Teir ffo1d y dygir mab y tat. Vn y6 g62e-ic lböyn apherth o2 byd beichaöc pan vo ar y llauwaeth. dyget ypherglaöc etti, athyget 6xthaö. escoö neidyr ímí yar ybeich-ogi hón os creôys tat gan vam onyt ygö 16 ydygaf idaö ae enwi. Ac uelly kyfreithaöl ydoc. Eif y6 penkenedyl aseith laö kenedyl gantö bieu y döyn. T3ydyd y6 ony byd pen kenedyl: l16 deg wyr adeu vgeint oe gened-yl ae dóc. Ar mab ehunan atög yny blæn. 15 kanyt kyfreithaöl l16 y vam onyt ar dygyat vyö.

O Teir ffo1d ygöedîr mab o genedyl. kymryt ymab o2 gö2 ydywetter y vot yn vab idaö. ae dodi yrodaö ar allaö2. adodi y llaö asfeu ar pen ymab. ar llaö deheu ar yr alla-20 ö2 ar creireu. athyget nas creôys ef ac nat oes dafyn oe waet yndaö. Eif y6 ony byd ytat yn vyö penkenedyl bieu ywadu ase-ithlaö kenedyl gantö. T3yded y6 ony byd penkenedyl idaö. l16 deg wyr adeu vge-25
I30

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ínt o2 genedyl ae gôatta. Ar mab hynhaf yr gô2 yd oed ymab ar y gyfllon bieu tygu yny blaen. Tri lle ny dyly dyn rodi llô gôeilyd. Vn yô ar pont vn pêen heb ganllâ6. Eil yô ar poith y vynwent. kanys canu ypater adly yna rac eneiteu crîstonogyon ybyt. Trydyd yô aôdiôs yrêglôys. kanyf canu ypater adlyly yna rac bîon ygroc. Êyn odyñyon adinec rac llô gôeilyd. arglôyd. ac escob. a mut a bydar ac aghyfieithus agôeic veichaôc.

ybənhin eu gōerth py tu bynhac y llather. Eyr. a garan. a chicuran. Perchennawc ytir y llather arnaδ adyly dec adeu vgeint ygan y neb ae llatho. Tri phryf ydyly y bənhin eu gōerth py tu bynhac y llather. lloftlydan. a be-5 leu. a charlono. kanys oc eu crōyn ygōneir amaeroyeu ydillat ybənhin. Tri pheth nyat kyfreith eu damdōg. blast. agvəenyn. ac ariant. kanys kyyffelyp aγeγfir udunt. Teir cont kyfreithaδl yffyd. cont gasi. aγhont 10 kath. aγhont gōweir. kanys dillōg ac elλōg a allant pan vynhont. Tri phəen ryd ynffoř-est bənhin. pəen crıp eglōys. aphren peleir-dyr a elhont ynreit ybənhin. aphren elo2. Tri choən buelyn y bənhin. y goın kyfed. 15 ae goın kyweithas. ae goın yn llaδ y penky-nyd. punt atal pop vn. Teir hela ryd yffyd ympop gōlatt. hela 162ch. a hela kadno. a hela dyfyrgi. kanyt oes tref tat νdunt. Tri pheth atyr ar gyfreith. treis. ac amot. ac aγhen 20 octi. Tri enδ righyll yffyd. guad gōlat. a garδ gychwedyl guas y kyghellaδ2. a righyll. 0 teir ffoδ ytelir gōyalen aγyant yr bənhin. am treis. ac am tɔri naδ ffoδ ar achenawδ diatlam. ac am sarhaet bənhin. 25
R1 h(6)yd ny diwyg(ir.) yn y6 gofyniaun (o) dyw y(e)lyn am (ygar) yn tri dadleu ac na chaffeiaun. Achyfaruot y elyn ac ef goedy hynny. a'gan h6d yrna6 a(g6ay6 hyny vo) mar6. ny diwygir yr h(6id h6nn6.) Eil y6 go 5 neuthur eidiged o wreci 6iya(6c 6i6th wrec1)c arall am yg61. Achyfaruot y do(y wraged)y gyt. a'gan h6d o2 wreci 6iya6c ae dy yl6 yny llall hyny vo mar6. ny dywygir 1di. Tllydyd y6 rod1 mox6yn yO2 aeduet y62 a mach arymox6ynda6t. a'gan h6d o2 g62 yndi a bonllost. ae hymrein yn weith. ae (chaffel yn) wreic. ynteu adly gal6 yneith (a0)2wywr atta6. ac enyynu canhobylleu all-ad (ych)rys tu rocd1 yn gyfuch a g6arr y(ch) 15 ont. Ac o2 tu d1ae chesyyn yn gyfu(ch) athal- yphedaein. ae gollog ar h6d h6nn6 (y)n di heb y dis6yn 1di. A hynny y6 kyfreith t6yll vox6yn. Tr1 dyn ny dylyir eu (g6er-) thu o gyfreith. lleidyrr kyfadef am bo g(6e) 20 rth pedeur ke'nha6c kyfreith yny la6. (ach) ynll6yn6. a b3ad62 (arg6y)d. Tr1 (da dil1) d6uach y(ffyd.) da (arotho arg6y d62) ac ade(l) 1da6 ynteu gan gyfrei(th). ada a gaffo g66e- ic gan yg61 p(an gy)ttyo ynteu ag6(1e)ic 25
penkynyd. punt atal pop vn o honunt. 

Trí hela ryd ysfyd yn pop gulat hela 16ch.
a hela dŷsŷrgi. a hela cadno. kanŷt oes
tref tat udunt. Trí pheth atŷr ar gyfre
ith. tref ac amot ac aghenoctit.

21 hŷdd nŷ dwygar. Vn yŷ gouŷn ia-
ôn odŷn am ųgar ųelŷn. yn tri dadleu.
ac na chaffel iaôn. achŷuarot ųelŷn ac
ef guedy hŷnnŷ. a guan hŷdd ųndaô a gua-
yŷ hŷnŷ uei uarô. nŷ dwygar idaô yrhwïd
hônô. Ei yô guneuthur eidged o wreic
6Iŷaôc 62th wreic arall am ų gôô achŷfar
uot ų dôô wraged ų gy tô. a guan hôôô oô
wreic 6Iŷaôc ųnŷ llall ae dôô laô hŷnŷ
uo marô nŷ dwygar idô. Tŷydôd yô rodi
moôôyn ų 6ô amach ar ymoôôyn daôô t a
guan hôôô ųndô oô gôô a bonlloost ae hŷm-
rein vn weith hi. Ae chaffel yn wreic hi.
Ynteu adôly galô attaô yneithaôwyr
aennŷnu canhôylleu. A llad ychŷf òi
dae chefŷn yn gyuuôôch athal y phedieîn.
ac o2 tu reci y'n gŷfuoch aguarr ýchont. Ae gollôg ar h2d hônno ýndí heb ýdi uôyn 1dí. A hŷnny ý6 kŷfreith tôyl wolyn.

R1 dyn n6 dŷlyr eu guerthu gan gŷfreith. lleidyr kŷfaedf am bo guerth pedeir keînhâoc kŷfreith ýný la6. Achŷnllûyn62. A b3ad62 arglîyd. Trí enô righyll ýßyd. gu! gwaed gulat. a gar6 gychwedîl guaf ý kŷghella62. a rîghyll. O teîr fôd ý telîr guîyalen aryaînt yr b4enhîn a fiol eur achla62 eur ernî. O dûyn treîf ar wreci. Ac o tɔ2-r1 na6d fôd ar ýchena6c diatlam. Ac am farhaet b4enhîn. Trí da dîlîf dî-
uach ýßyd. da arothô ý b4enhîn ý o2. Ac a del âda6 ýnteu gan gŷfreith. A da agaffo gureic gan ýg62 ýný hôyneb-
werth. pan gy tôyo ý g62 agureic arall. A da adîcker ýn ryuel deu arglîyd. Trí chûffredîn gulat ýßyd. lluîd a
dadleu. ac eglōyf. kanŷf guŷf auŷd ar paŷb vdhunt.

Eir guarthrut mo26ŷn ţffŷd.

Vn ţ6 dŷwed6yt oe that 62thi.
i athrodeis uo26ŷn ţ6. E1 ţ6 erchî
idî mynêt ţ gyfsgu at ţg6. Tr3dyd
ţ6 ţ guelêt ţbore ţn kûyot ţ61th ţg6.
ac o acha6l pop vn or tri hûnnî
ŷ tal ţg6 ţ hamwabŷr ţ harglôyd.
æe chowyll æe hegewi idî hitheu. Trî
argae guaet ţffŷd. mŷnwef. a gûre-
gûf. perued. aguregûf llas6do. Trî di-
6yneb gulat æc nû ellîr bot heb dunt
arglôyd. æc esfeirat. acharfest. Ûeîr
aelôyt adylî guneuthur 1â6n æe gûm-
ryt dîof dûn nû bo arglôyd adef 1da6.
tat. a b3a6t hûnaf. awhegrôn.

Eir notwyd kyfreithasôl ţffŷd.

notwyd guenïgasôl yurenhînef.
anotwyd medyc ţ wniasô yguelieu.
a notwyd ţpenkynûd ûwniasô ykon
rûygedic pedeir keïnhasc kûfrefth atal
pop vn o honunt. Notwyð gureic kûwre-
ín arall keïnhasc kûfrefth atal.

Eir marô tyfstoľyaeth ñyfnûd. Æc afa
quant ñn dadleu ñn da. Vn ñô pan
vo amrûyffon ac ñymlad rûg deu arglûyd
am tîr. Atheruñnu hûnûô yndûlye-
duf ñgûyd paôb ñna. Æguedy ñbo ma-
rô ñnfueroed hûnnû eu meibon neu
eu hûyryon neu rei oc eu kenedyl a all-
ant dûñ tûfystoľyaeth am ñ tîr hûnnû.
Ar rei hûnnû a elwîr gûybûdyeît am tîr.
Eil ñô dynûyon bonhedîc o pop parth.
ammûnogûon tîr ñgelwûr ñrei hûnnû ñ
doñparth trûy ach ac eturût achadarnhau
gan dûyn tyfstoľyaeth a allant ñ achwa-
negu dylyet ñdûn ar tîr a daýar. Tûy-
dûy ñô pan welher pentanuæn tat.
neu ñhendat. neu ñhendat neu vn
ô genedyl un dylyet ac ef alle ñtei ñe
ñcubôywëu a rûcheu ñtîr ar arðûyt. ar
erwýd pop un o rei hýnný arodant týf
tolyaeth ýdýn ar ýdylyet. Æir kyfrinach
ýfýd ý well eu hadef noc eu kelu. colledeu
argloýd achýnllôyn allad odýn ý tat ot
adeuír ýg kyfrinach.

R i anfueil un troetauc ýfýd. march.
a hebauc. a gellgi. Pôy bûnhac ato-
ho troet un o honunt talet ýwerth ýn
hollað. Æir pheth ný theîr kyn coller
ýn rantý. kyllell. achledýf. a llâðdr. ka-
nýf ýn neb bieïffont adýly eu cadô. Æir
farhaet keleðn ýnt. pan lather. pan ýf
peíler. pan uýrhyer ýný oðwed. Æir
guarthurut keleðn ýnt. gouýn pôý aelllad-
ôd. pieu ýr elo2 hon. pieu ý bed hón.
Æir gôg ný diwygir. gôg gôg 61th ýwreic
agýmerho ar ureïnt mooëýn athheu
ýn wreïc. a dýn adiffethaer o gýfreïth.
adýn oe genedýl ýn guneuthur gôg am
hýnný. a gôg dýn 61th gi ýný ruthraðô.
Æir gauael nýt atuerir. ðøof letrat.
athrof vach ny chy mhello. athrof alanas. 1
tri pheth or keffir ar ford ny't reit atteb y
neb o honunt pedol. anotwyd. acheinha6c.
tri dryn ytelir guel1 tauaot udunt.

Yr brenhin. ac yr bra6do y'n med-
ylya6 am yuarn. ac yr offeirat yny wife
yn teir g6yl arbenhc uch yalla6i neu
yn darlefn lllythyr ras bion y brenhin neu
yn yw wneuthur. tri lle y6 kyfreith hy-
wel y'mae pla6f. yn o honu gureic bieu
p1ou treis ar 61. eil y6 kynogyn bieu pio
ui uch pen bed ymach yuot yn uach ac
na diwygo6t d1osta6 yuechniaeth tra uu
uy6. T1ydyd y6 p1ouf bugeilgi. tie, pla
kenedyl. magu mab argl6yd. a do6yn mab
y genedyl y6 kam. a guardad6 penreith.
tri pheth atyrr ar amot. cleu6t. ac ag-
hen argl6yd. ac aghenoctit. tri pheth
adi6fer dyn ras gu6f dadleu. llefeb6n. ac
v1gyrn ras llu gozwlat. a llif yn auon
heb pont aheb keubal. achleu6t.
Ri dîn ytelir galanaf udunt ac nŷ thalant 6ŷ dîm o alanaf. Arglâyd. kanŷf ida6 ų da6 tryan kýmhell pop gala-naf. Eit yô penkenedŷl. kanŷf 6i th y vaeïnt ef y telir galanaf ýgarant. Trydŷd yô tat. kanŷf ran ada6 ida6 o alanas ýuab nyt amgen no cheînha6c. kanŷt car y vab ida6. Ac nŷ dŷlyr llad vn o honunt o alanaf. Hanher ran b3a6t atal whaer o alanaf. ac nŷ cheiiff hi dîm o alanas.

Tri ergyt nŷ diwŷgîr y gar6 yn yt. Ac y eba6l guyllt yn yt. Ac y gi yn yt.


kanŷf maen d3of ræn yô arglâyd. Ac yn-uyt. canŷ ellir kýmhell dîm ar ýnuyt namûn ýewûllis. A dîn dîdîm. kanŷ ellir kýmell dîm lle nŷ bo. Tri anûiel yôfyd un werth eu llofgyrneu ac eu llýgeit ac eu heneit. llo. ac ebolef tom. achath eithyr
cath awarchatwo yscuba62 bıenhın.

R1 dyn caf kenedyl. lleidyr. ath6yll62. cany ellir ymdiret udunt. adyn a latho dyn oe genedyl ehunan. kanь ledir y car by6 yr y car mari6. caf uy6d gan pa6b y welet ynteu. 6ri cheffredin kenedyl. penkenedyl. atheispantyle. a mab ywreic arother o rod kenedyl y eu gelyn. h6n-n6 adylй bot yngyffredin rog y dyg genedyl. 6ri meuyluethyant g62. bot yn dry6. dy6c kar62. ac yn ll6bin61 yndadleu. ac yn g6 argl6yd dy6c.

R1 aneusfl yffyd ub6 y eu teith1. noc eu guerth kyfreith. Ystafly6n. athar6 trefgo6d. abaed kennefin. kanьf yr enryal agollir o collir ynteu. 6ri chyfanhed gulat. meibon bychein. ach 6n acherlogeu. 6yn no hyn trioed kyfreith ar traethassam. weithon y traeth6n 62 n乎uet dydy6u.

Yntaf y6 n乎uetdyd racuyr am-
tir. Eli y6 na\u2019uetdyd mei elch\u0300yl. Tr-y-
dyd y6 na\u2019uetdyd mei yda\u0300 teithi kyn-
flith. Petweryd y6 na\u2019uetdyd whefra\u03001 
yda\u0300 teithi kynwheith. (0)et na\u2019uetdyd 
y\u00f3yd \u0198argl\u01c6yd \u0198ymgo\u0169au ae l6 pan hon-
her arna\u0300 rodi l\u00f3 gynt. Oet na\u2019uetdyd 
y\u00f3yd r\u015f ll\u00f3f allan. kyn atteb. Ah\u00f4nn\u0264 
guedy ha\u0300l. pan uo amry\u0169son am tir.
(0)et na\u2019uetdyd y\u00f3yd am gele\u0300n ahan-
fo o\u02d0 vn cantref ar neb ae llatho. Tir na\u0300 
uet dyd y\u00f3yd \u0198penk\u0169nyd. Tir na\u2019uet-
dyd y\u00f3yd am ueichog\u0128 gureic. Na\u2019uet-
dyd kyn a\u0128t y da pop heit \u015bymre\u00f8nt
modi\u0169daf. Oet na\u2019uetdyd y\u00f3yd am-
warant un wlat neu t\u0169st unwlat. Oet 
na\u0300 uetdyd y\u00f3yd \u0198d\u00f3yn ty awnelher ar 
tir dyn arall heb y ganhat. Oet na\u2019uet-
dyd y\u00f3yd \u0198wre\u0128 y arhof \u015f yan o\u02d0 da \u015bny 
th\u00f3 y pan \u0198f\u0100r\u00f8 ho ae g6\u0302. Oet deu na-
vetdyd y\u00f3yd am aradyr pan to\u0169her.
O

Jar b2a6d62 auarn y b2odyeu na uít

u6y genhýt werth keínha6c no gue-

rth du6. na varn y km yr guerth nam-

yn barn y ia6n yr du6.

B

ýchan rýued kyt bo pedu6fter yn

lly6s p2effenha6l can fýmudant a-

wyd mal awel elu6d. po6y býnhac hagen

agarho diheuro6d aditraghóydder. gua-
fanaeth ia6n yr arglo6d ie6fu gríst. Ýr

hon ýffýd gogonet y tat ar mab ar ýspýt

glan Amen.

 Gy21 lle ný dyly6 dyn rod1 li6 gweilýd

Vn ý6. pont un p2en heb ganlla6

Eil ý6 ar po6th y uýnwent kany6 canu

ý pader adýly6 dyn ýna rac eneit criston

ogýon ýbyt. Taýdy6d ý6 ar da6f yr egl6-

ýf. kany6 canu y pater adýly6 dyn ýna

rac b2on ýgroc.

Yan dýcker mab y genedyl o l6 degwyr

adeuge6inymab bieu týgu ýmlaen y

genedyl kanyt kýfreitha6l y guaran
dað hî namîn ar y llo kýntaf. pan dîweto efcoel neiðyr idî.

Pan diwatter mab o genedîl. Y mab hîn haf yrgoel ydyweter ÿuot ÿn uab iðað bîeu tygu ÿngyntaf ÿmlaen ÿgenedîl.

(Y)eið ouer grof ÿfýd. croef adoter ar foðd ÿ mýðn ÿt. aðhrôf adoter arísce præn goðwe iðaðc ÿg koet. aðhrôf adoto dýn ar allaða ný dýlýho eglôf ymyrro gantað.
HOWEL the Good, son of Cadell, king of Cymru, enacted by the grace of God and fasting and prayer when Cymru was in his possession in its bounds, to wit, three score and four cantrevs of Deheubarth, and eighteen cantrevs of Gwynedd, and three score trevs beyond the Cyrchell, and three score trevs of Buallt; and within that limit, the word of no one [is] before their word, and their word is a word over all. There were bad customs and bad laws before his time. He therefore takes six men from every cymwd in Cymru and brings them to the White House on the Tav; and there were present those who held croziers in Cymru including archbishops and bishops and abbots and good teachers; and of that number, twelve of the wisest laics were
chosen, and the one wisest scholar who was called Blegywryd, to make the good laws and to abolish the bad ones which were before his time; and to place good ones in their stead and to confirm them in his own name. When they had finished making those laws, they placed the curse of God, and the one of that assembly, and the one of Cymru in general upon any one who should break those laws. And first they began with the Laws of a Court as they were the most important and as they pertained to the King and the Queen and the Twenty-four Officers who accompany them, namely, Chief of the Household. Priest of the Household. Steward. Judge of the Court. Halconer. Chief Huntsman. Chief groom. Page of the Chamber. Steward of the Queen. Priest of the Queen. Bard of the Household. Siliency. Doorkeeper of the Hall. Doorkeeper of the Chamber. Chambermaid. Groom of the Rein. Candlebearer. Butler. Mead brewer. Server of the Court. Cook. Physician. Footholder. Groom of the Rein to the Queen.

A right of all the officers is to have woollen clothing from the king and linen clothing from the queen three times every year; at Christmas and Easter and Whitsuntide. The
queen has a share of all the profits (ennill) of the king from his demesne (oe wlat dilis). The officers of the queen receive a share of all the profits of the king's officers. Three persons who do sarhâd to the king; whoever shall violate his protection, and whoever shall obstruct his wife, and whoever shall kill his man in his presence and in the presence of the company when there shall be greeting and an assembly between him and another regulus (pennaeth). A hundred kine are to be paid as sarhâd to the king for every cantrev in his kingdom (teyrnas), and a silver rod which shall reach from the ground to the king's pate when he shall sit in his chair, as thick as his ring finger, with three knobs at the top and three at the bottom as thick as the rod; and a golden cup which shall hold the king's full draught, as thick as the nail of a ploughman who shall have ploughed for seven years; and a golden cover thereon as thick as the cup, as broad as the king's face. The status of the Lord of Dinevwr moreover is upheld by as many white cows, with the head of each one to the tail of the other and a bull between every score kine of them, as shall extend completely from Argoel to the Court of Dinevwr.

For the galanas of the king is paid three
times as much as his sarhâd with three augmenta-

\[ V2a13 \]

tions. In three ways sarhâd is done to the queen; when her protection shall be violated, or when she shall be struck in anger, or when a thing shall be taken out of her hand with violence; and then a third of the worth of the king's sarhâd is paid to the queen, without gold however and without silver. Thirty-six persons on horseback it befits the king to support in his retinue; the twenty-four officers and his twelve gwestaïs; and together with that, his household and his nobles and his youths and his minstrels and his almsmen. The most honourable after the king and the queen is the edling. The edling is to be to the king a brother or a son or a nephew, the son of a brother. The protection of the edling is to conduct the person who commits the offence until he is safe. The sarhâd and the galanas of the king and the edling are the same, excepting privileged gold and silver and the cattle which are placed from Argoel to the Court of Dinevwr. The place of the edling in the hall is opposite to the king about the fire with him. Between the edling and the pillar next to him sits the judge of the court; on the other side of him, the priest of the household; after
that the chief of song; after that there is no fixed place for any one in the hall. All the royal issue, the freemen, and the collectors of the geld (kyllituffon) are to be in the lodging of the edling. The king is to provide the edling with the whole of his expenditure honourably. The lodging of the edling and the youths with him is the hall; and the woodman is to kindle the fire for him and to close the doors after he is gone to sleep. The edling is to have a sufficiency at his repast without measure. In the three principal festivals a privileged bonheddig sits on the left of the king; on his right side, every one as he may will. A privileged protection pertains to every officer; and to others also. Whoever shall resort to the protection of a queen is to be conducted beyond the boundary of the gwlad without pursuit and without obstruction. The protection of the chief of the household conducts the person beyond the boundary of the cymwd. The protection of a priest of the household is to conduct the person to the nearest church. The protection of the steward saves a person from the time he shall stand in the service of the king until the last person goes from the court

1 See note at this point in the Analysis of V after Introduction.
to sleep. The protection of the falconer defends the person to the farthest place where he shall hawk. The protection of the chief huntsman continues to the farthest place where the sound of his horn is heard. The protection of the judge of the court is whilst the suits shall last from the first cause until the last. The protection of the chief groom continues whilst the best horse in the court shall continue running. The protection of the page of the chamber is from the time he goes to gather rushes until he shall finish spreading the king's bed. Similar to that is the protection of the chambermaid. The protection of a queen's steward is from the time he shall stand in the service of the queen until the last person goes from the chamber to sleep. The protection of the bard of the household is to conduct the person to the chief of the household. The protection of the silentiary is from the first command of silence to the last. Similar is the protection of a [queen's] priest to that of his fellow. The protection of the candlebearer is from the time the first candle is lit until the last is extinguished. The protection of the footholder is from the time he shall sit under

¹ i.e. a king's priest.
the king's feet until the king goes to the chamber. The protection of the cook is from the time he shall begin to cook the first collop until he shall place the last dish before the king and the queen. The protection of the server of the court is from the time he shall begin to distribute the food until the last shall have had his portion. The protection of the mead brewer is from the time he shall begin to prepare the mead vat until he shall cover it. The protection of the butler is from the time he shall begin to empty the mead vat until he shall finish. The protection of the court physician is from the time he goes to visit the sick with the king's leave, until he comes again to the court. The protection of the doorkeeper of the hall is to conduct the person the length of his arm and his rod towards the porter, for he is to receive him. The protection of the porter is to retain the person until the chief of the household comes through the gate towards his lodging; and then let the refugee proceed in safety. Similar is the protection of the doorkeeper [of the chamber] to that of his fellow.

1 V here has probably missed a line: cf. W 37 b 1, 'until the last person shall leave the court.'
2 i.e. the doorkeeper of the hall.
The protection of a groom of the rein continues whilst the smith of the court is making four shoes and their complement of nails, and whilst he shall be shoeing the king's steed. Similar to that is the protection of a queen's groom of the rein. Whosoever's protection is violated, it is sarhâd to him. What is paid as the sarhâd of a chief of the household is a third of the king's sarhâd without privileged gold and silver; and likewise his galanas. A Steward, Judge of a Court, Falconer, Chief Huntsman, Chief Steward, Falconer, Chief Huntsman, Chief Page of a Chamber, [have] the same sarhâd and the same galanas and the same ebediw; and their daughters the same status. For their sarhâd, nine kine and nine score of silver are to be paid. For the galanas of every one of them, nine kine and nine score kine with three augmentations are paid. A pound is the ebediw of every one of them. A pound is the gobr of their daughters. Three pounds is their cowyll. Seven pounds is their agweddi. The sarhâd of every one of all the other officers except the chief of the household and the priest of the household, who, although they be of the number of the officers,
are not of the same status—For the sarhâd of \( w_{38} \) every one of the other officers, six kine and six score of silver are to be paid. For their galanas is paid six kine and six score kine with three augmentations. For the ebediw of every one is paid six score of silver; and six score is the gobr of every one of their daughters. A pound and a half is their cowyll; three pounds is their agweddi. Whoever shall kill a person, let him first pay his sarhâd and afterwards his galanas. There is to be no augmentation on the sarhâd of any one.

The lodging of the chief of the household is to be the largest house in the middle of the trev, because round him the lodgings of the household are to be, so that they may be ready for every emergency. In the lodging of the chief of the household, the bard of the household and the physician are to be. The lodging of the priest of the household, and the scholars of the court with him, is to be the chaplain's house. The lodging of a queen's priest is to be the house of the bell-ringer. The lodging of the steward and the officers with him is to be the house next to the court. The lodging of the judge of the court is to be the chamber of the king or

\[ ^1 \text{ Servers (swydwyr) in U and X.} \]
the hall; and the cushion which shall be under the king in the day, is to be under the head of the judge of the court in the night. The lodging of the chief groom, and all the grooms with him, is to be the house nearest to the king's barn, because it is he who distributes the provender.

The lodging of the chief huntsman, and all the huntsmen with him, is to be the king's kiln house. The lodging of the falconer is to be the king's barn, because the hawks do not like smoke. The bed of the page of the chamber and the chambermaid, in the king's chamber they are to be. The lodging of the doorkeepers is to be the porter's house. The chief of the household has provision in his lodging, namely, three messes and three hornfuls of liquor from the court; and he receives a perquisite (achyfarős) every year from the king, to wit, three pounds. Of spoil which the household takes, he receives the share of two men if he be with them; and the ox which he shall choose from the third of the king. Whoever does wrong below the columns of the court, if the chief of the household catch him, by law, he receives a third of the dirwy or the camlwrw. If also he catches him at the entrance of the hall sooner than the
Steward, he receives a third of the dirwy or the camlwrw. The chief of the household is to be a son or a nephew, a brother's son, to the king. A hornful of mead comes to him in every banquet from the queen. If the king in anger leaves any one of the household below the fireplace, let the chief of the household invite such a person to his own company. At the end of the hall sits the chief of the household and the whole household around him. Let him take what elder he may will on his right, and another on his left. A horse always in attendance he receives from the king, and two shares of the provender does his horse receive.

Whoever shall do sarhâd to a priest of a household or shall kill him, let him submit to the law of the synod; and for his disparaging twelve kine are paid to him, and the third does he receive and the two-thirds the king. A priest of a household receives the garment in which the king shall do penance during Lent, and that by Eastertide; and he has the king’s offering, and the offering of the household, and the offering of those who shall take an offering from the king in the three principal festivals; he always however receives the king’s offering. A mess of food and a horn-
ful of mead he receives from the court for his provision. A horse always in attendance, he has from the king; and a third of all the king's tithe he receives; and one of the three indispensable persons to the king is the priest of the household. A queen's priest has a horse always in attendance from the queen; and her offering and that of those who may belong to her he has three times every year. The offering of the queen however he receives at all times. The garment in which the queen does penance through Lent, her priest receives. The place of the queen's priest is to be opposite to her.

A steward has the garment of the chief of the household in the three principal festivals; and the garment of the steward, the bard of the household receives; and the garment of the bard, the doorkeeper receives. The steward, when he shall ask, has the skin of a hart from the huntsmen from the middle of February until the end of a fortnight of May. When the steward comes to the court, the food and the drink is to be wholly according to his ruling. He shows every one his proper place in the hall. He apportions the lodgings. A horse always in attendance he has from the king, and his horse has two shares of the
provender. The steward's land is to be free. He has a steer of every spoil from the household. A steward is to have the gobr of the daughters of every land-maer. He receives twenty-four pence from every officer who shall serve food and drink in the court, when they shall enter upon their office. He distributes the gwestva silver. To him it pertains to test liquors in the court. He has a third of the dirwy and camlwrw of the food and drink servants, namely, cook and butler and server of a court. From the time the steward, standing up, shall proclaim the protection of God and the protection of the king and the queen and the nobles (guyrda), whosoever shall violate that protection is not to have protection either in court or in llan. He is to participate in the twenty-four offices of a court. And he has two parts of the skins of the cattle which are killed in the kitchen. For every office of court the steward has a fee when the king shall confer it; except the principal offices. A hart's skin comes to him in October from the chief huntsman, and therefrom vessels are made to keep the king's cups and his horns, before sharing the skins between the king and the huntsmen. A steward has one man's share
of grooms’ silver. A steward by law is to place

[V resumes]

food and drink before the king, and a mess above him and another below him, in the three principal festivals. A steward has the length of his middle finger of the clear ale from off the lees; and the length of the middle joint of the bragod; and the length of the extreme joint of the mead. Whoever commits an offence in the entrance of the hall, if the steward catches him by law, he has a third of the dirwy or the camlwrw. If also he catches him below the columns sooner than the chief of the household, he has the third. It pertains to a steward to keep the king’s share of the spoil; and when it is divided, let him take an ox or a cow. It pertains to a steward to swear for the king when there shall be a rhaith on him.\(^1\) He is one of the three persons who maintain the status of a court in the king’s absence.

A judge of a court does not give silver to the chief groom when he shall have a

\(^1\) reith arna6 is probably a misreading of reit or a mistranslation of opus. Cf. Peniarth MS. 28. Anc. Laws ii. 757; also i. 362, 642. The translation would then be ‘when there shall be occasion’.
horse from the king. He has one man's share of the daered silver. He administers justice gratuitously in every cause which shall pertain to the court. He is to show the status of the men of the court and the status of their offices. He has twenty-four pence from the one to whom he shall show his status and his due. When a legal fee comes to the judges (braótwyrr) the judge of the court has two shares. He has the share of two men of the spoil which the household takes, although he himself does not go from his house. If any one opposes the judgment of the judge of a court, let them place their two pledges in the king's hand; and if the judge of the court be foiled, let him pay to the king the worth of his tongue, and let him never judge again; and if the other be foiled, let him pay his sarhâd to the judge of the court, and to the king the worth of his tongue. It is right for the judge (braóddôr) to receive four legal pence from every cause of the value of four legal pence. He is one of the three indispensable persons to the king. Twenty-four pence come to the judges (braótwyrr) when land shall be meered. If a person enters into law without

1 O1 a dyn yg kyfreith, etc., Peniarth MS. 28 reads 'Si quis sine
leave of the judge of the court, let him pay three kine camlwrw to the king; and if the king shall be in the place, let him pay twofold. No one is to judge who does not know the Three Columns of Law, and the Worth of every Legal Animal. The judge of the court has a linen sheet from the queen regularly. A horse always in attendance he has from the king, and two shares for it of the provender; and it is to be in the same stall as the king’s horse daily. A groom of the rein brings his horse to him in proper order when he shall will it. He has his land free. He has small presents, when his office shall be pledged to him; a throw-board from the king, and a gold ring from the queen; and he is not to part with those presents either by sale or by gift. From the bard when he shall win a chair, the judge of the court has a bugle horn and a gold ring and the cushion which shall be placed under him in his chair. The judge of the court has twenty-four pence from every suit for sarhâd and theft, from the one who shall escape from those charges. He has the tongue from the head which comes licentia ad audiendum iudices accesserit iudicantes ut auscultet' (Anc. Laws, ii. 758. Cf. ibid. ii. 821, 900, and i. 370). V therefore here may be a misreading or mistranslation.
as a present to the king\(^1\), and all the tongues from the court, for he decides on all the tongues; and the king is to fill the place of the tongue with the thigh muscle of the beast which he shall have for the smith of the court. The judge of the court is the third person who maintains the status of a court in the king's absence. He is to be free from ebediwiw because judgeship is better than anything temporal,

What day soever the falconer shall kill a heron or a bittern or a curlew by means of his hawks, the king shall perform three services for him; hold his horse while he shall secure the birds, and hold his stirrup while he shall dismount, and hold it while he shall mount. Three times the king presents him with food from his own hand on that night; for by the hand of his messenger he presents him daily, except in the three chief festivals and the day whereon he shall kill a notable bird. On the canghellor's left he sits at a banquet. He has the skin of a hart from the chief huntsman in October to make him gloves and jesses. He

\(^1\) The text of V 7 a 5-7 Ef ageiff. ... b\(\text{e}\)nhin, appears to be corrupt. Cf. W 42 a (margin) Taua\(\text{t}\) y kar\(\text{t}\) adel yr b\(\text{e}\)nhin yn anrec y pen ageiff ef.
drinks three times only in the hall lest there be neglect of the hawks. A horse always in attendance he receives from the king, and two shares of the provender for it. If the falconer kills his horse in hunting or if it should die by chance, he has another from the king. He has every male hawk. He has every sparrow-hawk’s nest which shall be found on the land of the court. He has a mess of food and a hornful of mead for his provision in his lodging. From the time the falconer shall place his hawks in their mews until he shall take them thence, he gives no answer to any one who shall sue him. He has gwestva once every year on the king’s taeogs; and from every taeogtrev he has a crone or four legal pence for food for his hawks. He has his land free. The day whereon he shall capture a notable bird and the king is not in the place, when the falconer comes to the court with the bird with him, the king is to rise to receive him; and if he rises not, he is to give the garment he may have on, to the falconer. He has the heart of every animal which shall be killed in the kitchen. When the falconer shall be distrained upon by law, neither the maer nor the canghellor shall distrain upon him, only the household and the apparitor.
A chief huntsman has the skin of an ox in winter from the steward to make leashes. For the king's benefit the huntsmen hunt until the calends of December. Thence until the ninth day of December they do not share with him. On the ninth day of December, it befits the chief huntsman to show the king his dogs and his horns and his leashes and his third of the skins. Until the ninth day of December no one, who shall sue a chief huntsman, receives an answer from him unless he be one of the court officers, for none [of the officers] is to postpone [the suit of] his fellow if there be one to determine it. A chief huntsman has the share of two men of the skins from the huntsmen with the covert hounds, and one man's share from the huntsmen with the greyhounds; and from the king's third of the skins he has a third. After the skins are distributed among the king and the huntsmen, let the chief huntsman, and the huntsmen with him, go and take up quarters with the king's taeogs; and then let them come to the king by Christmas to receive their right from him. The place of the chief huntsman, and the huntsmen with him in the hall, is the column opposite to the king. A hornful of mead comes to him from the king.
or from the chief of the household, and the second from the queen, and the third from the steward. He has from the falconer a tame sparrow-hawk every Michaelmas. He has provision in his lodging, a mess and a hornful of mead. To him belongs a third of the dirwy, camlwrw and ebediw of the huntsmen, and a third of their daughters' gobrs. With the king the huntsmen are to be from Christmas until they shall go to hunt hinds in the spring. From the time they go to hunt on May-day until the end of the ninth day of May, the chief huntsman gives no answer to any one who shall sue him, unless he be overtaken on the calends of May before putting on the boot of his right foot. He has a horse always in attendance from the king, and two shares of the provender for it. When the chief huntsman shall swear, let him swear by his dogs and his horns and his leashes. He has four legal pence from every huntsman with a greyhound, and eight legal pence from every huntsman with a covert hound. If the chief huntsman goes to foray with the king's household or with his host, let him sound his horn when it shall be right for him, and let him choose a steer out of the spoil. As he receives the skin of an ox
before the third day of Christmas from the steward, it is right for him to have the skin of a cow between June and the middle of September\textsuperscript{1} from him; and if he remembers not at that time, he has nothing.

A chief groom has the skin of an ox in the winter and the skin of a cow in the summer from the steward, to make halters for the king's horses, and that before sharing the skins between the steward and the officers. A chief groom and the chief huntsman and the foot-holder do not sit by the partition of the hall; each of them moreover knows his place. A chief groom owns the legs of every steer killed in the kitchen, and salt is given to him with them. He has the share of two men of the grooms' silver. He owns the old saddles of the king's steed and its old bridles. A chief groom and the grooms with him have the wild colts which come to the king from the third of a spoil. To him it pertains to hand over every horse which the king shall give, and he himself give a halter with every horse, and he has four pence for every horse except three: the horse which shall be given to the priest of a household, and the horse which shall be given to the judge of

\textsuperscript{1} Reading medi for mei.
a court, and the horse which shall be given to the jester, for the end of its halter is to be bound to its two testicles and so it is to be given. He has the fill of the vessel, of which the king shall drink, from the steward, and the second from the chief of the household, and the third from the queen. He has his land free; and a horse always in attendance he has from the king, and two shares of the provender for it. The place of the chief groom, and the grooms with him, is the column next to the king. To a chief groom it pertains to distribute the stables and the provender of the horses. He has a third of the dirwy and camlwrw of the grooms. He has the king's caps if there be fur thereon; and his spurs, if they be gilded or silvered or lacquered, when they shall be discarded. He has a mess of food and a hornful of ale for his provision.

Page of the chamber owns all the old clothes of the king except his vesture in Lent. He has his bed clothes and his mantle and his coat and his shirt and his trowsers and his shoes and his stockings. There is no fixed place for the page of the chamber in the hall, as he keeps the king's bed; and he carries his messages between the hall and the chamber. He has his land free, and
his share of the gwestva silver. He spreads the king’s bed. He has a horse regularly from the king, and two shares of the provender for it. From every spoil which the household takes, he has the cattle whose ears and horns are of equal length.

A bard of the household has a steer out of every spoil at the capture of which he shall be with the household, and one man’s share like every other man of the household. He also sings the ‘Monarchy of Britain’ in front of them in the day of battle and fighting. When a bard shall solicit from a king (teyrn), let him sing one song. When he shall solicit from a breyr, let him sing three songs. When he shall solicit from a taeog, let him sing until he is tired. He has his land free, and his horse regularly from the king; and it is the second song he sings in the hall, for the chief of song is to begin. He sits second nearest to the chief of the household. He has a harp from the king, and a gold ring from the queen, when his office shall be given him; and the harp let him never part with.

brewer. Server of a Court. Physician. Chambermaid. Queen's groom of the rein. These fifteen are of the same status; and of the same status are their daughters. For the sarhâd of each of them, there are paid six kine and six score of silver. The galanas of each of them is paid with six kine and six score kine with three augmentations. The ebediw of each of them is six score pence; and six score pence is the gobr of the daughter of each of them. A pound and a half for her cowyll. Three pounds her agweddi. If a daughter of one of these fifteen goes away clandestinely without consent of kindred, her agweddi will be six steers having ears and horns of equal length. Of the same status as that is the daughter, who goes away clandestinely, of every free man.

If the doorkeeper of a hall go beyond the length of his arm and his rod from the door after the king has entered the hall, and he there suffer sarhâd, no compensation is to be made to him. If the doorkeeper or the porter knowingly impedes one of the officers entering at his own will, let him pay four legal pence to the officer; and if he be a principal one, let him pay twofold, and three kine camlwrw does he pay to the king. The doorkeeper has a
vessel to hold his liquor. The steward and
the waiters 1 bring their liquor into the vessel
of the doorkeeper. When the liquor of the
apostles 2 is distributed, the doorkeeper takes
charge of it. He dries the skins of the cattle
which shall be killed in the kitchen; and he also
receives a penny for every skin when shared.
He has his land free; and a horse always in
attendance does he receive from the king. One
man's share does he receive of the gwestva
silver.

The doorkeeper of a chamber has his land 3 free, and a horse always in attendance from
the king; and legal liquor does he obtain, and
his share of the gwestva silver.

A groom of the rein has the daily saddles of the king and his pannel and his rain cap
when discarded; and his old horse shoes and
his shoeing irons. His land he has free, and
his horse regularly. He leads the king's horse
to its stable (lety) and from its stable. He
holds the king's horse when he shall mount
and when he shall dismount. One man's share
does he receive of the wild colts taken in foray.

1 Cf. Anc. Laws, ii. 762 'pincerne'; also ibid. 783 'pincerne
... id est trullyat'.
2 Cf. ibid. 762 'Ad potum apostolorum nomine sumptum,' &c.
A court physician sits second next to the chief of the household in the hall. His land he has free, and a horse regularly from the king. Gratuitously does he prepare medicines for the household and for the men of the court; for he only receives the bloodstained clothes, unless it be one of the three mortal wounds. A pound does he take without his maintenance or nine score pence together with his maintenance for the mortal wound, to wit, [first] when a person's head is broken so that the brain is seen. A bone of the upper part of the cranium is four curt pence in value if it sounds in falling into a basin; a bone of the lower part of the cranium is four legal pence in value. And [secondly] when a person shall be stabbed in his body so that his bowels are seen. And [thirdly] when one of the four pillars (poft) of a person's body is broken so that the marrow is seen; these are the two thighs and the two humeri. Three pounds is the worth of each one of those three wounds.

A butler has his land free, and a horse always in attendance from the king. He receives legal liquor, to wit, the fill of the drinking vessels used for serving in the court of the ale, and

1 Reading gwallofyer for gêssânaethwyr.
their third of the mead, and their half of the bragod. A mead brewer has his land free, and his horse regularly from the king. One man's share does he obtain of the gwestva silver, and a third of the wax taken from the mead vat; for the two parts are divided into three shares, the two shares for the hall and the third for the chamber.

A cook has the skins of the sheep and the goats and the lambs and the kids and the calves, and the entrails of the cattle which shall be killed in the kitchen, except the rectum and the milt which go to the porter. The cook has the tallow and the skimming from the kitchen, except the tallow of the steer which shall be three nights with the cattle of the maer-house. His land he gets free, and his horse always in attendance from the king.

A silentiary has four pence from every dirwy and camlwrw which shall be forfeited for breaking silence in the court. A share also does he receive from the officers for every distribution. His land he has free, and his share of the gwestva silver, and his horse regularly from the king. When the land maer shall be removed from his office, the silentiary has three score pence from whatever person is appointed in his stead.
A footholder is to sit under the king’s feet and to eat from the same dish as he. He is to light the first candle before the king at meat; and yet he has a mess of food and liquor, for he does not participate in the banquet. His land he has free, and a horse always in attendance from the king, and his share of the gwestva silver.

The server of a court has his land free, and his horse regularly from the king, and his share of the gwestva silver.

Queen’s steward has his horse regularly from the queen. Eight pence comes to him from the gwestva silver; and he takes two pence, and the rest he shares among the officers of the chamber. He has the care of the food and drink in the chamber. He is to test the liquors of the chamber; and show each his place.

A chambermaid has all the clothing of the queen throughout the year except the garment wherein she shall do penance in Lent. Her land she has free, and her horse regularly from the queen; and her old bridles and her apparel (ae harchenat) when discarded, does she receive; and her share of the gwestva silver.
Queen's groom of the rein has his land free, and his horse regularly from the queen. Where the priest of the household and the steward and the judge of the court are together, the status of a court is in that place although the king be absent.

Maer and canghellor are to keep the waste of a king. A pound and a half comes to the king when a maership or a canghellorship shall be pledged. The maer maintains three persons with himself in a banquet in the king's hall. He distributes the household when they shall go into quarters. On a foray he accompanies the household with three men. He has a progress with three men among the king's taeogs twice in the year. A chief of kindred is never to be a maer or canghellor. A maer is to demand all the dues of the king as far as his jurisdiction of maer extends. Maer and canghellor are entitled to a third of the gobrs of the taeogs' daughters, and a third of the camlwrws and ebediws of the taeogs, and a third of their corn when they shall flee from the gwlad, and a third of their corn and their food from every marwdy of a taeog. A maer is to divide everything, and an apparitor is to choose, for the king. If it happens that the
maer is unable to maintain a house, let him take to him what taeog he likes for a year from one calends of May to another, and let him enjoy the milk of the taeog during the summer, and his corn in the autumn, and his swine in winter; and when the taeog shall go from him, let him leave him four large sows and a boar and all the rest of his animals, and four acres of winter tilth and eight acres of spring tilth; and the second year and the third let him do likewise; not however the same taeog. Afterwards let him subsist upon his own means for three other years; then let the king relieve him by granting him a taeog under the former regulation, if he will. When a person shall lose his spoil by law, the maer and the canghellor are to have the heifers and the steers and the stirks in two equal shares.

V 13 a 5 The duty of the canghellor is to hold the pleas of the king in his presence and in his absence. He is to place a cross and restriction in every suit. To the left of the king does the canghellor sit in the three principal festivals, if the king be holding court in his canghellorship. A gold ring and a harp and a throwboard does he receive from the king when he enters into office. In the time
of Howel the Good, a third of the live and dead stock of the taeogs came to the maer and to the canghellor; the two parts to the maer, and the third to the canghellor; and the maer shared and the canghellor chose.

An apparitor has his land free, and a mess from the court. Between the two columns he stands while the king shall eat, for it then pertains to him to secure the hall against fire. After meat let him eat along with the servants; after that let him neither sit nor strike the post nearest to the king. He has legal liquor, to wit, the fill of the vessels used for serving in the court, of the ale; and their half of the bragod, and their third of the mead. He has the shank of every steer from the court, which is not as high as the ankle\(^1\). On the ninth day before the calends of winter he receives a coat, and a shirt, and a cap, and three cubits of linen from the extremity of his elbow to the end of his middle finger, to make trowsers for himself; and there is to be no linsey-woolsey in his trowsers. The length of his clothes is only to extend to the tie of his trowsers. On the

\(^1\) In order to make buskins for himself as high as the ankles, so say the Welsh texts later than the *Black Book of Chirk* (MS. A). See *Anc. Laws* I. 64, 392.
calends of March he has a coat and a shirt and a mantle and trowsers; also in the three chief seasons he has a bonnet. He is to share between the king and the maer and the canghellor. He has the odd sheaf, when the corn of fugitive taeogs shall be shared, and their marwdys. When a geldable fugitive shall leave his corn unreaped and when the like occurs in the case of a marwdy, the apparitor has the headlands. He has the bacon in cut and the butter in cut from the marwdys; and the nether stone of the quern, and all the green flax, and the flax seed, and the layer next to the ground of the mow, and the hatchets, the reaping-hooks, the fowls, the geese and the cats. He has a loaf with its enllyn in every house to which he comes on the king's business. Three cubits are to be in the length of his bill, lest he be discovered. He has the bull which shall come among the spoil. When the apparitor shall die, his possessions are at the king's mercy. If the apparitor suffer sarhâd while sitting during the pleas of the king, let there be paid to him a sieve full of chaff and an addle egg. The summons of an apparitor, with witnesses or striking the post three times, cannot be denied except by objecting. When
however it shall be denied, the oath of the person summoned, with that of two men of the same status as himself, denies it.

The smith of a court has the heads of the cattle which shall be slaughtered in the kitchen and their feet, except the tongues. His maintenance, and that of his servant, comes from the court. Gratuitously he does all the work of the court except three works: a cauldron and a broad axe and a spear. A smith of a court has the ceinion of a banquet. He receives four pence from every prisoner off whom he shall remove irons. His land he has free. Legal liquor he has from the court, [viz.] the fill of the vessels used for serving in the court of the ale, and their third of the mead, and their half of the bragod. He is one of the three persons who receive that measure; then the apparitor; lastly the butler. No smith can be in the same cymwd as the smith of a court without his permission. He has the same freedom in grinding at the mill as the king. He has the gobrs of the daughters of the smiths who shall be under him and at his command. Six score pence is the ebediw of the smith of the court, and six score pence is the gobr of his
daughter. A pound and a half is her cowyll.
Three pounds her agweddil.

The porter has his land free. In the castle behind the door is his house, and his maintenance he gets from the court. He receives a log of wood from every horseroad of fuel which comes through the gate, and also a log from every cartload, to wit, such a log as he can pull with his one hand without impeding the progress of the horses or the oxen; and although he cannot pull a single log of wood, yet he receives a log, but not the largest. Of the spoil of swine which comes to the gate, the porter has a sow, and it is not to be larger than he is able with his one hand to hold up by the bristles so that her feet shall not be lower than his knee. Of the spoil of cattle which comes to the gate, if there be a steer without a tail, the porter has it; and he also has the last steer which comes to the gate, and the milt and the rectum of the cattle which shall be slaughtered in the kitchen. Four pence he gets from every prisoner who shall be lawfully imprisoned in the court.

It is necessary that the watchman should be a bonheddig gwlad, for in him confidence is placed by the king. His food he
always receives in the court, and, if the king be not in the court, he receives his mess first after the maer. Every morning he gets a loaf with its enllyn for his morning meal. The aitch-bone he gets of every steer slaughtered in the kitchen. His land he has free; and clothing he has twice in the year from the king; and shoes and stockings he gets once.

Land maer has the suet and the lard from the court. He has the skins of the cattle slaughtered in the kitchen which shall be three nights with the cattle of the maer-house. He has the gobrs of the daughters of the men of the maer-trev. Although the servants shall do sarhâd to the land maer while on their way carrying drink either from the kitchen or from the mead cellar towards the hall, they are not to make compensation to him. When his sarhâd shall be paid, six kine and six score of silver are paid to him. His galanas is paid with six kine and six score kine, with three augmentations.

The right of the chief of song is to sit on the left of the edling. His land he has free. He is to sing first in the hall. A wedding donation he receives, to wit, twenty four pence from every virgin when she shall marry. He
gets nothing however at the wedding of a woman from whom he previously received chattels on the occasion of her wedding when she was a virgin. A bard when he shall have won a chair, such is a chief of song. No bard can solicit anything as far as the jurisdiction of the chief of song shall extend, without his permission, unless he be a bard of a border gwlad. Although the king shall prohibit the giving of chattels within his kingdom till the end of a certain period, the chief of song is exempt by law. When the king shall will to hear a song, let the chief of song sing two songs concerning God and the third of the chiefs. When the queen shall will to hear a song in her chamber, let the bard of the household sing three songs softly lest the hall be disturbed.

V 15 b 6 Cub of a king’s coverthound whilst its eyes are shut, is twenty four pence in value. In its litter, it is forty eight pence in value. In its kennel, it is ninety six pence in value. In its random hunting, it is six score pence in value. When it shall be trained, it is a pound in value. Cub of a king’s greyhound before its eyes are opened, is twelve pence in value. In its litter, it is twenty four pence in value. In its kennel, it is forty eight pence in value.
In its random hunting, it is ninety six pence in value. When it shall be trained, it is a pound in value. Of like worth are the covert-hound of a breyr and the greyhound of a king. The value of a breyr's greyhound is in law half the value of a breyr's coverthound of equal age. Of whatever breed the cub of a taeog may be, it is before opening its eyes a curt penny in value. In its litter, it is two curt pence in value. In its kennel, it is three curt pence in value. When it shall be set free, it is four curt pence in value. A cur, although it is a king who shall own it, is of no more value than four curt pence. If it be a shepherd dog, it is of the value of a steer of current worth; and should there be doubt as to its being so, let the owner swear, with a neighbour above his door and another below his door, that it goes before the cattle in the morning and guards the hind-most at the close of day. Whoever shall pull out an eye of a king's coverthound or shall cut off its tail, let him pay four legal pence for every cow which the dog shall be worth. A rambling dog, if it be killed further than nine paces from the door, shall not be paid for. If it be killed within the nine paces, twenty four pence are paid for it. No legal
worth exists on a harrier; on everything which has no legal worth, an appraisement is obtained.

Whoever shall meddle with a king’s hart in season, let him pay three kine camlwrw to the king. A stag is of the value of an ox. A hind is of the value of a cow. There are to be twelve privileged pieces in a king’s hart in season: tongue, and the three pieces of the neck, lungs, heart, two-loins, shoulder, haunch, stomach, nombles, liver. Three kine camlwrw are paid for every piece. For a king’s hart in season, when every camlwrw is reckoned, there are paid two score kine. There are no privileged pieces in a king’s hart except from the Feast of Cirig to the calends of December; and it is not a hart in season except whilst the privileged pieces shall be in it. If a king’s stag be killed in the trev of a breyr in the morning, let the breyr keep it whole until mid-day; and if the huntsmen do not arrive then, let the breyr cause the hart to be skinned, and the dogs to be lured from the flesh; and let him take home the dogs and the

1 There appears to be some confusion in the various texts as to the dogs and the flesh. Cf. Peniarth MS. 28, et canes pascat
skin and the liver and the hind quarter; and if the huntsmen do not arrive that night, let him make use of the flesh and let him keep the dogs and the skin for the huntsmen. If the stag be killed at mid-day, let the breyr keep it whole till the night; and if the huntsmen do not arrive then, let the breyr make use of it like the former one. If it be killed during the night in the trev of a breyr, let him spread his mantle over it, and let him keep it whole until the morning; and if the huntsmen do not arrive then, it will be of the same status as the former ones. If a freeman be hunting with coverthounds, let him wait in the morning until the king's huntsmen shall thrice let loose their dogs; and afterwards let him let loose. Whoever shall kill a hart on another person's land, let him give a quarter to the owner of the land, unless it be a king's hart; for there is to be no quarter for land in a king's hart. If a traveller sees an animal from a road in a king's forest, let him discharge a missile at it, if he will; and if he hit it, let him pursue whilst he shall see it; and from the time that it shall disappear from view, let him leave it.

decarne, Anc. Laws, ii. 800; also 825; and the Black Book of Chirk (MS. A), ibid. i. 286; also 492, 736.
Thus far by the permission of God we have discussed the Laws of a Court. Now with the help of the glorious Lord Jesus Christ, we will shew the Laws of a Gwlad. And first, the Three Columns of Law, that is, the nine accessories of galanas; and the nine accessories of fire; and the nine accessories of theft.

The first of the nine accessories of galanas is tongue-reddening, that is, showing the place where the person, who is to be killed, may be to the person who kills him. The second is, giving counsel to kill the person. The third is, consenting with the murderer to kill him. The fourth is, looking out. The fifth is, accompanying the murderer. The sixth is, repairing to the trev. The seventh is, superintending. The eighth is, being an assistant. The ninth is, seeing him killed while allowing it. For each of the first three, there is given nine score of silver and the oaths of a hundred men to deny blood. For each of the following three, there is given twice nine score of silver and the oaths of two hundred men. For each of the last three, there is paid thrice nine score of silver and the oaths of three hundred men to deny blood. Whoever shall deny wood and
field, let him give the oaths of fifty men without bondman and without alltud; and three of them abjuring horse-riding and linen and woman. Whoever shall admit homicide, let him and his kindred pay the sarhâd of the person who is killed, and his galanas. And first, the murderer pays the murdered man's sarhâd to his father and his mother and his brothers and his sisters; and if he was married, his wife is to receive a third of the sarhâd from those. Moreover the third of the galanas will fall on the murderer and his father and his mother and his brothers and his sisters, apart from the kindred. Again, the third of the murderer is divided into three parts, the third to fall on the murderer himself, and the two parts on the father and the mother and the brothers and the sisters; and of those men each one pays as much as the other, and so the women; and no woman pays more than half the share of a man; and that third is to be paid to the slain person's father and mother and his co-heirs as in the case of his sarhâd. The two shares which are imposed on the kindred are divided into three parts; and of these, the kindred of the father pays two shares, and the mother's kindred pays the third. The same generations of the kin-
dred are to pay galanas along with the murderer to the same generations who receive it on the part of the murdered, from the ancestor in the fifth remove to the fifth cousin. Thus are named the nine degrees of a kindred who are to pay galanas and to receive it, and their members. The first of the nine degrees is the father and mother of the murderer or of the murdered. The second is a brother and sister. The third is a grandfather. The fourth is a great grandfather. The fifth is a cousin. The sixth is a second cousin. The seventh is a third cousin. The eighth is a fourth cousin. The ninth is a fifth cousin. The members of the degrees are the nephew and uncle of the murderer or the murdered. A nephew is a son of a brother or a son of a sister, or of a cousin male or female, or of a second cousin. An uncle is a brother of a father or mother, or of a grandfather or a grandmother, or of a great grandfather or a great grandmother. And this is the amount of the share of each one of all these when paying galanas or receiving it. Whoever may be in kinship nearer than another by one generation to the murderer or the murdered, pays or receives twice as much as that other; and so in respect to each
of the seven last degrees and the members of all the degrees. The heirs of the murderer or the murdered are not to pay anything nor receive in respect to galanas, because the share of the person who pays more than any other stands for him and his heirs; and their care rests on him. The care of the heir of the murdered rests on his parents and his co-heirs because they receive a third part of the galanas. And if there be anyone of the kindred of the murderer or the murdered, who is an ecclesiastic in holy orders or a religious or leprous or dumb or an idiot, he neither pays nor receives any of the galanas. They are not to take vengeance for a person murdered, nor is vengeance to be taken on them; and it is impossible to compel such by any law to pay anything, nor are they to receive.

Of the nine accessaries of fire, the first is counselling to burn the house. The second is, agreeing concerning the burning. The third is, going to burn. The fourth is, carrying the cresset. The fifth is, striking the fire. The sixth is, procuring tinder. The seventh is, blowing the fire until it shall kindle. The eighth is, setting fire to the thing with which to burn. The ninth is, watching the
burning and allowing it. Whoever shall deny one of these nine accessories, let him give the oaths of fifty men without bondman and without alltud.

V 18 b 6 The first of the nine accessories of theft is devising deceit and seeking an accomplice. The second is, agreeing concerning the theft. The third is, giving provision. The fourth is, carrying the food while accompanying him. The fifth is, tearing down the cattle yard or breaking the house. The seventh [sixth] is, moving what is stolen from its place and walking day or night with it. The seventh is, knowing and informing as to the theft. The eighth is, sharing with the thieves. The ninth is, seeing the theft and concealing it for reward or buying it for worth. Whoever shall deny one of these accessories, let him give the oaths of fifty men without bondman and without alltud.

V 18 b 19 Nine persons who are to be believed in giving their testimony, each one of them separately on his oath. A lord between his two men as to a suit which they acknowledge to have been previously before him; and he be not interested in the suit, and they be not in agreement as to the mode. An abbot between
his two monks on the threshold of the choir. A father between his two sons by placing his hands on the head of the son against whom he shall swear, and saying thus: 'By God, the One who created me thy father and thee my son, the truth I declare between you.' A judge as to what he previously decided, if the two persons concerning whom he judged are disputing concerning the decision. A surety as to his suretyship if he admit a part and deny another part. A priest between his two parishioners as to the testimony which was testified to him. A virgin as to her virginity, if the man to whom she was given declares she was not a virgin in order to take away her right and her due; or if she is violated and the man who violated her says she was not a virgin, the virgin's testimony is to be believed against him. A shepherd of a hamlet (trefgo:d) as to his shepherding if one animal kills the other. A thief without hope of mercy concerning his fellow-thief, when brought to the gallows; because credible is his word concerning his companions and the chattels they thieved, without a relic; and his companion is not to be destroyed on his word, but is to be a thief for sale. To be believed also is a contract man as to his con-
tract. And so also to be believed is an informer who gives a full information. And a giver of property is to be believed as to the chattels he gives, and so it is said: 'There is no gift except by consent.'

A person's hand, and his foot, and his eye, and his lip, and his ear with loss of its hearing, and his nose; six kine and six score of silver is the worth of each one of them. If a person's ear be wholly cut off and the person continue to hear as before, two kine and two score of silver are to be paid. The testicles are of the same worth as all the above members.

The tongue by itself is of such value as all the members which have been so far mentioned. All a person's members when reckoned together are eight and four score pounds in value.

A person's finger is a cow and a score of silver in value. The worth of the thumb is two kine and two score of silver. A person's nail is thirty pence in value. The worth of the extreme joint, twenty six pence and a half-penny and a third of a penny. The worth of the middle joint, fifty and a half-penny and two parts of a half-penny. The worth of the nearest joint, eighty pence. A person's foretooth is twenty four pence in value with three aug-
mentations; and when a foretooth is paid for, the worth of a conspicuous scar is to be paid with it. A backtooth is fifty [pence] in value.

Twenty four pence is the worth of a person’s blood, for it is not proper that the worth of a man’s blood should be as high as the worth of God’s blood. Although he was very man, he was very God and he sinned not in his flesh. There are three conspicuous scars upon a person: a scar on a person’s face, valued at six score pence; a scar on the back of the right hand, valued at sixty pence; a scar on the back of the right foot, valued at thirty pence. The worth of a person’s eyelid, as long as the hair is on it, is one legal penny in value for every hair; if a part be cut away from it, then the worth of a conspicuous scar is paid.

The amount of the galanas of a maer or a canghellor is one hundred and eighty nine kine with three augmentations. The sarhâd of each of them is nine kine and nine score of silver. The ebediw of each of them is a pound. The gobr of the daughter of each is a pound, and the cowyll is three pounds, and the agweddi is seven pounds. If a daughter of a maer or a canghellor or one of the principal officers of a court goes away clandestinely without consent
of kindred, nine steers with horns and ears of equal length will be their agweddi. Four kine and four score of silver is the sarhâd of a king’s domestic (teuluô) if he avouch himself as such.

Three kine are paid for the sarhâd of a breyr’s domestic, that is, three kine of current value.

The galanas of a chief of kindred is thrice nine kine and thrice nine score kine with three augmentations. For his sarhâd thrice nine kine and thrice nine score of silver are paid. The galanas of one of the members of a chief of kindred, to wit, his kin, is paid with nine kine and nine score kine with three augmentations. For his sarhâd he receives nine kine and nine score of silver.

The galanas of a breyr without office is paid with six kine and six score kine with three augmentations. His sarhâd is paid with six kine and six score of silver. The galanas of an innate bonheddig is paid with three kine and three score kine with three augmentations. His sarhâd is paid with three kine and three score of silver. An innate bonheddig is a Cymro by mother and father without bondman and without alltud and without mean origin in him. If an innate bonheddig is a breyr’s man when murdered, the breyr receives six kine of the
galanas from the murderer. To the king comes the third of every galanas, because it is for him to enforce where it is not possible for a kindred to enforce; and what shall be obtained of the murderer’s chattels from time to time, belongs to the king. The galanas of a king’s taeog is paid with three kine and three score kine with three augmentations. His sarhâd is three kine and three score of silver. The galanas of a breyr’s taeog is half the galanas of a king’s taeog, and likewise his sarhâd. The galanas of a king’s alltud is paid with three kine and three score kine without augmentation. His sarhâd is three kine without addition. The galanas of a breyr’s alltud, is half the galanas of a king’s alltud. The galanas of a taeog’s alltud, is half the galanas of a breyr’s alltud, and likewise with regard to their sarhâds.

Whoever shall strike a person, let him pay his sarhâd first, because attack and onset constitute a sarhâd to every person; and a penny for every hair pulled out from his head by the root; and a penny for every finger which shall touch the head; and twenty-four pence for the front hair. Let every one choose his status, whether by the status of his chief of kindred or by the status of his father or by
the status of his office. A pound and a half is the worth of a well-formed bondman, if he originates from beyond the sea. If however he be maimed or too old or too young, that is, less than twenty years, he is one pound in value. If also he originates from this side of the sea, he is a pound in value, because he himself debased his status by willingly becoming a hireling. If a free man strike a bondman, let him pay him twelve pence; six for three cubits of home-made white cloth to make him a coat for cutting furze in; three for trowsers; one for buskins and gloves; one for a hedging-bill, or for a hatchet if he be a woodman; one for a rope of twelve cubits. If a bondman strike a free man, it is just to cut off his right hand, or let the bondman’s lord pay the person’s sarhâd. The protection of a bondman is as far as he throws his sickle. Whoever shall have connexion with a bondwoman without consent of her lord, let him pay twelve pence to the bondwoman’s lord for each connexion. Whoever shall cause the pregnancy of a bondwoman who shall be on hire, let him give another in her place until she be delivered; and then let him cause the issue [to be nursed] and let the bondwoman return to her place; and if she die
in childbirth, let him who caused her pregnancy, pay her legal worth to her lord. Every person receives augmentation in his galanas and in his sarhâd except an alltud; the scores [of silver] which are paid together with the cattle are the augmentations. The sarhâd of a bondwoman is twelve pence in value; and if she be a serving [woman] who works neither at the spade nor the quern, twenty-four pence is her sarhâd. Whoever waylais a person, pays double the galanas of the person who is murdered; and twelve kine dirwy doubled, he pays to the king. Whoever shall deny waylaying or murder or open attack, let him give the oaths of fifty men without bondman and without alltud. An open attack cannot be on the part of less than nine men.

It is for a court to meer; and after a court, a llan; and after a llan, status; and after status, prior conservancy on waste. A house, a kiln and a barn, constitute prior conservancy. If contention arise between two trevs of equal status concerning boundary, it is for the king’s gwrdas to determine it, if they know; and if they are doubtful, it is for the proprietors of the land to swear, every one as to his boundary; and afterwards let them share the object of their
contention equally between them. Although a trev shall meer to another, it is not to take a rhandir from it. Half a pound comes to the king when a meer shall be fixed between two trevs; and twenty-four pence come to the judges. When law shall award land to a person, half a pound comes to the king from every rhandir when he shall give investiture.¹

Thus are suits concerning land and soil elucidated. The claimant is to exhibit his claim; and after that the defendant his defence; and after that it is for the elders of the gwlad to consult together amicably which of the parties is right and which is not; and after the elders shall have considered their opinion and strengthened their proceeding by oath, then the judges are to withdraw apart and decide according to the proceeding of the elders, and inform the king what they shall have

¹ The translation of these two sentences is not in accordance with the punctuation in the text, which if followed would translate ‘... between two trevs. Twenty-four ... to the judges when law ... person. Half a pound’, &c. According to Aneurin Owen the two early Latin texts differ here, Peniarth 28 reading: ‘Rex debet ... uillas. Judices uero ... denarios, si terra ... alicui. De qualibet ... libre’; and Brit. Mus. Vesp. E.xi: ‘Rex debet ... villas; judices vero ... [denarios]. Si terra ... alicui ... de qualibet ... libre.’ Anc. Laws, II. 778, 852; also I. 538, 762.
adjudged; and that is a verdict of a gwlad after defence. When a dispute shall be commenced concerning the meering of lands or trevs; if it be commenced between the land of the court and the land of the gwlad, the court is to meer. If between the land of the gwlad and church land, the church is to meer. If between co-inheritors, status is to meer. If between occupied land and a waste, prior conservancy is to meer. Building and tillage denote occupation. When a court meers, it is for the maer and canghellor to define the meers on its behalf; if a church, crozier and gospel.

Whoever wills to move a claim concerning land by kin and descent, let him move it on one of the two ninth days, either the ninth day of December or the ninth day of May; for if such a claim as that be moved outside one of those days, it will not succeed. Whoever shall claim land on the ninth day of December, shall have judgment respecting it before the ninth of May; and if he do not then have judgment, let him claim on the ninth day of the succeeding May if he will to continue law; and afterwards law is open for him when the king shall will.
Three dadannuuds of land there are; dadannudd of car, and dadannudd of burden, and dadannudd of aration. He to whom is adjudged dadannudd of burden, has three days and three nights of rest without suit; and on the third day he gives answer, and on the ninth day judgment. He to whom is adjudged dadannudd of car, has five days and five nights rest, and on the fifth day answer, and on the ninth day judgment. He to whom is adjudged dadannudd of aration, has rest without suit until he shall turn his back upon the stack; and on the ninth day judgment. No one is entitled to dadannudd except that of the land which shall have been in the hand of his father in his lifetime and to his death. Whoever shall have dadannudd adjudged to him, no one can eject him from his dadannudd except a proprietary heir; since the second dadannudd cannot eject the first; and one non-proprietor is not to eject another non-proprietor from his dadannudd. And if there be a dispute as to dadannudd between proprietary heirs, one cannot eject the other by law. Of two lawful heirs one is proprietary heir to dadannudd of the whole and the other is not, as no one is proprietary heir to dadannudd of the whole except the eldest.
brother. The status of the eldest brother is to take the dadannudd of the whole for his brothers; and although they should come before him, they do not receive the dadannudd of the whole; and if they take it, he may eject them therefrom if he wills it. If they make the demand jointly, they are to receive it jointly as stated above. It is not necessary to await a ninth day for deciding the boundary of land except when it shall be the will of the king and his gwrdas. Also it is not necessary to await a ninth day between a proprietor and a non-proprietor who shall hold land in opposition to him.

Three times is land to be shared among kinsmen: first among brothers; then among cousins; the third time among second cousins. Thenceforward there is no proper sharing of land. When brothers share their father’s trev among them, the youngest gets the principal homestead and eight erws and the whole stock and the boiler and the fuel hatchet and the coulter, since a father can neither give nor devise them except to the youngest son; and although they be pledged, they never lapse. Then let every brother take a principal homestead and eight erws; and the youngest son
shall share, and from eldest to eldest they are to choose. No person is to demand re-sharing except him who has not obtained a choice, as there is no gwarthal with choice.

If a person neglects three summons on the part of the king respecting land, unless a great necessity hinders him, the land is given to him who shall claim it. If he comes at the second summons or at the third, let him answer respecting the land if it is right for him; and let him pay three kine camlwrw to the king for neglecting summons. Whoever shall pay an investiture fee for land, is not by right to pay ebediw. Whoever shall hold land during three men’s lives in the same gwlad as the recognized possessors, during the lives of father, grandfather and great-grandfather without claim and without surclaim, without burning of house, without breaking of plough; that land is never to be answered for by them, inasmuch as law has shut between them. Whoever shall claim land by kin and descent, it is necessary that the elders of the gwlad should swear as to the kin before hearing the claim. If a person receives a share of land from his kindred after a long state of exile, let him give six score pence as fee for custody if they concede to him
a share. The land which the king shall give to a person by right, let not him who shall rule after him retake. Whoever shall allow the transfer of his father's trev in his presence to another without let and without hindrance, shall not have it whilst he lives. Whoever shall claim land; if he traces his kin along the distaff more than three times, his claim shall be lost. If a church is made on a taeogtrev with the king's leave and it be a burying-place, and there be a priest saying mass in it, that trev shall be free from that time forward. If a taeog takes the son of a breyr to foster with his lord's permission, such a son is to participate in the taeog's father's trev like one of his own sons. Every joint land is to be held with oath and with chattels; and he who does not so hold it, let him lose his share. When however the land shall have been shared, no one ought to pay for another. Each however ought to hold with their oath, one for another, of the brothers, cousins and second cousins; and the land which any one of them shall lose through lack of oath on the part of the rest, let them make good to him. Beyond second cousins no one is to preserve the share of another either with his oath or with his chattels.
Whoever shall commit treason against a lord or waylay, is to forfeit his father's trev; and if he be caught, he is liable to be executed. If he be not caught and he will to be reconciled to his lord and kindred, a twofold payment of dirwy and galanas is to be levied on him; and if he repair to the court of the pope and return with the pope's letter with him and show that he is absolved by the pope, he has his father's trev. A third cause for which a person forfeits his father's trev is the abandoning of his land without leave, and his not being able to bear the burden and the service attached thereto.

No person is to obtain the land of his co-heir, as of his brother or of his cousin or of his second cousin, by claiming it through the one of them who shall die without an heir of his body; but by claiming it through one of his parents who shall have been in possession of that land till his death, whether a father or grandfather or great-grandfather; and so he gets the land if he be next of kin to the deceased. After brothers shall have shared their father's trev between them, if one of them die without an heir of his body or a co-heir to a third cousin, the king is to be heir of that land. There
are three kinds of prid on land: one is, a conservancy fee; the second is, chattels which shall be given to augment land or its status; the third is, the lawful labour which shall be done on the land whereby the land is improved. No person is to demand re-sharing except the one who has not obtained a choice, since gwarthal does not harmonize with choice.¹

There are three lawful inheritances which remain secure to the inheritors. One is an inheritance by title on the part of parents. The second is an inheritance by lawful contract with the owner for worth. The third is an inheritance which shall be obtained by a lawful contract by the will of the owner without worth.

By three means are land and soil to be sued for: through wrong possession; and by dadannudd; and by kin and descent. Though the suit for land may not succeed by the first means or by the second, it is to be obtained none the less slower than before by the third.

There are three wrong possessions: posses-

¹ The doubling of the word gwarthal in the text is due to confusion with the proverb which Sir John Rhŷs thinks may have run thus: ‘Nyt oes gwarthal gwarthal gan dewis’, meaning ‘ Gwarthal with choice is not gwarthal at all’. Another form of the proverb is distinctly referred to and quoted in the texts amalgamated in the *Anc. Laws I*. 544.
sion in opposition to the owner against his will and without judgment; or possession through the owner and in opposition to his heir against his will and without judgment; or possession through a guardian and in opposition to the right proprietor against his will and without judgment. An owner is one having a sure title. A guardian is one who maintains or guards the title of another person. There are three kinds of status: natural status, and status of land, and status of office. There are three qualifications proper to every person: kind and status and heirship. Heirship however is according to status; status according to kind; kind according to the difference which may be between persons according to law, such as the difference between a king and a breyr, and between man and woman, and eldest and youngest.

Your rhandirs are to be in the trev from which a king's gwestva shall be paid. Eighteen feet are to be in the length of the rod (g6yalen) of Howel the Good; and eighteen such rods (lathen) are to be the length of the erw, and two rods the breadth. Three hundred and twelve such erwvs are to be in the rhandir between clear and brake, and wood and field, and wet and dry, except the gorvodtrev; and
from such rhandirs land borderers are called in law. There are three evidences for land: elders of a gwlad for ascertaining kin and descent to establish a person in his right as to land and soil. The second is; a man from every rhandir of that trev constitutes the land borderers for ascertaining the mutual sharing between kindred and relatives. The third is; when there shall be contention between two trevs, maers and canghellors and apparitors are to preserve boundaries, for it belongs to a king to meer. There are to be thirteen trevs in every maenor, and the thirteenth of these is the gorvodtrev. In each free trev with office and free trev without office, there are four rhandirs, three for occupancy and the fourth pasturage for the three rhandirs. There are three rhandirs in the taeogtrev; in each of the two are three taeogs, and the third pasturage for the two. Seven trevs are to be in the maenor of the taeogtrevs.

Whoever shall breach a meer upon the land of another person, let him pay three kine camlwrw to the king and let him restore the meer to its former state. An impetuous large river is not a boundary between two cymwds save in its original channel. A stone cross,
that is, a meer stone or meer timber or other specified thing which shall preserve a boundary, is six score pence in value. Whoever, shall breach a meer between two trevs, or shall plough a highway, is to pay six score pence to the king; and let him restore the meer to its former state. The breadth of land between two trevs, if it be of land, is a fathom and a half; between two rhandirs, four feet; between two erws, two furrows. The breadth of a king's highway is twelve feet. Whoever shall hold two lands under one lord, let him pay his ebediw for the one of higher status.

The measure of a king's gwestva from every trev from which a king's gwestva is paid: a horse load of wheat-flour and an ox and seven threaves of oats of one binding, and what shall suffice of honey for one vat. Nine hand-breadths is to be the height of the vat when measured diagonally from the off groove to the near edge; and twenty-four of silver. A pound is the worth of a king's gwestva; six score pence in lieu of his bread, and three score pence for his enllyn, and three score pence for his liquor. It is so paid moreover unless the food is supplied in its right time, namely, in the winter. From the trev of a maership or can-
ghellorship, mead is paid. From a free trev with- out office, bragod is paid. From a taeogtrev, ale is paid. Two vats of bragod or four of ale are paid for one of mead. Two vats of ale are paid for one of bragod. There is paid with a summer gwestva neither silver nor provender for horses.

Two dawnbwyds come to the king in the year from the taeogs. The winter dawnbwyd is a sow three fingers in the shoulder and in the long ribs and in the ham; and a salted fitch; and three score loaves of wheat bread if wheat grow there; let nine loaves be of fine flour, three for the chamber and six for the hall, each loaf to be as broad as from elbow to wrist. If they be oaten, let the nine loaves be of groats; they are to be so thick as not to bend when held by their edge; and the fill of a tub of ale; and a penny from every rhandir to the servants. The summer dawnbwyd is butter and cheese. The tub of butter is nine handbreadths in width, and a handbreadth in thickness with the thumb standing; and the milks of a meal from all the taeogs are collected in one day to make cheese; and that is paid along with the bread. No maer, no canghellor, no share, [no] quarters, come on
V 27 a 10 a free man. Once every year it is necessary for everybody to go in the host along with the king to a border gwlad, if he will it; and then the queen is entitled to a lady-progress. Always however, whenever he shall so will, is he to be accompanied in the host in his own gwlad.

V 27 a 15 The huntsmen and the falconers and the grooms have a progress among the king's taeogs; each party however separately.

V 27 a 18 Nine buildings the taeogs ought to make for the king; a hall, chamber, kitchen, chapel, barn, kilnhouse, necessary, stable, dog-kennel. From the taeogs the king has sumpter-horses for his host; and from every taeogtrev he receives a man and horse and hatchet at the king's cost to make encampments for him.

V 27 a 24 Three things a taeog is not to sell without his lord's permission: a horse and swine and honey. If he refuse them in the first instance, let him after that sell them to whom he may please. Three arts which a taeog is not to teach his son without his lord's permission: scholarship and bardism and smithcraft. For if his lord be passive until the tonsure be given to the scholar, or until a smith enters his smithy, or a bard with his song, no one can enslave them after that.
If a bishop's men or an abbot's men fight with a king's men upon the land of the teyrn, their dirwy comes to the teyrn; and although a bishop's men and an abbot's men fight on the king's land, to the king their dirwy comes. Whoever shall plough land against a lord's interdiction, let him pay four legal pence if he shall have opened soil with violence; and four legal pence if he shall have taken implements from the soil: and a penny for every furrow turned up by the plough; and that to the owner of the land. Let the lord take all the oxen and the plough and the implements; and the worth of the right hand of the driver and the worth of the right foot of the ploughman. If a person excavate the land of another person to hide anything therein, the owner of the land shall have four legal pence for opening the soil and the hoard, unless it be a hoard of gold;

[A chasm in V supplied from W]

for every hoard of gold belongs to a king. Whoever shall make a snare on another person's land and shall conceal it therein, let him pay four legal pence for opening soil to the owner of the land; and should there be a beast found
therein, it also belongs to the owner of the land; and let him pay three kine camlwrw to the king. If a kiln pit be dug on another person's land without permission, let him who shall dig it pay four legal pence to the owner of the land, and three kine camlwrw to the king. Whoever shall build a house on another person's land without his permission, let him pay three kine camlwrw to the king; and the owner of the land shall have the house, and four legal pence for opening soil, if on the land the timber of the house was cut. If not cut on the land, let him swear with two men of the same status as himself; and let him cut away the house even with the surface of the ground, and let him take it away from his land before the end of the ninth day; and if he do not take it, it belongs to the owner of the land. Whoever shall claim church land, it is not necessary for him to await a ninth day, but justice is open to him when he shall will. No one is to obtain on the part of a mother a principal homestead nor office if there be any one entitled thereto on the part of a father. It is right however for an heir on the part of a mother to have a share of land. A woman who shall give herself up in bush and brake
without consent of kindred; her children shall have no share of land from a mother’s kindred except by favour; for no son begotten in bush and brake is entitled to share of land. Whoever shall cut down trees with permission of the owner of the land, is to have it free for five years; and the sixth it is to be free to the owner. Whoever shall car-manure land with the owner’s permission, is entitled to it for three years; and the fourth it is free to the owner. Whoever shall spread fold dung on another person’s land with his permission is entitled to it for two years; and the third it is free to the owner. Whoever shall break up fresh soil on another person’s land with his permission; the first year he shall have it free, and the second year for pay (ar get), and the third it is free to the owner. If a Cym- raes [i.e. a Cymric woman] be given to an alltud, her children shall have a share of land except the principal homestead; that they are not to receive until the third generation; and therefrom originate cattle without surety, because, if he commits a crime, the mother’s kindred pay the whole of his galanas.

A bruise which shall remain three ninth-days is subject to the same liability
and the same denial as blood. If it be denied, let him give his oath with two men of the same status as himself on the first ninth-day. If it remains two ninth-days, let him give his oath with three men of the same status as himself. If it remains three ninth-days, let him give his oath with four men of the same status as himself; and thus is blood denied.

If there be a legal guardian, and chattels are taken by stealth from under his guardianship, and the keys remain with him safely, and there be seen a breach in the house; the Book of Cynog says it is easier to believe him if there be chattels of his own taken together with the other chattels which were taken by stealth from him. He is however to swear conjointly with all the persons in the house as to his being clear as to those chattels. If the soil however be excavated under the house; after he has carried out the law that he is clear, the king owns the soil and there is to be no guardian answerable for it. Every chattel which a guardian asserts to have been brought to him to be kept, let him make good except the chattels conveyed through the soil. If a person bring chattels to a guardian and some of the chattels be lost, and there be
disputing between the guardian and the owner concerning those chattels, the guardian is to swear together with one person nearest in worth of his kindred. The law as to gold is to W 65 b 3 give it from hand to hand with witnesses into the hand of the guardian to keep. The law as W 65 b 4 to silver is to count it openly from each hand into the hand of the guardian. One person W 65 b 7 escapes from an admitted theft with flesh and skin on his back, [viz.], a necessitous alltud who shall have been three nights and three days without alms without relief, and who shall have traversed three trevs daily with nine houses in every trev; and then owing to hunger shall commit theft and then shall be caught with flesh and skin on his back. He is to be let free without gallows and without payment. One person W 65 b 15 whose house is not to be a marwdy although he die intestate; a judge of a court. One animal W 65 b 17 which shall rise [in worth] from four pence to a pound in one day; a covert hound. If a taeog owns it in the morning, it is worth four pence; and if it be given to the king on that day, it is worth a pound. A stallion grazing out and a W 65 b 21 greyhound without its collar lose their status. Eight packhorses of a king are;
[V resumes]

V 29 a 1 the sea, and a waste, and an irremediable pauper, and a thief, and a marwdy, and dirwy, and camlwrw, and ebediw.

V 29 a 3

From the time a colt is foaled until August, it is six pence in value. From August to the calends of winter, it is twelve pence in value. Until the calends of February, it is eighteen pence in value. Until the calends of May, it is twenty-four pence in value. Until August, it is thirty pence in value. Until the calends of December, it is thirty-six pence in value. Until the calends of February, it is forty-two pence in value. Until the calends of May, it is forty-eight pence in value. It is then two years old. It is then in value from the calends of May until August three score pence, because an increase of twelve pence is added to it then; and twelve pence also every season until the calends of May; and then it is three years old. It is then in value ninety-six pence. The day it is caught, an increase of twenty pence is added to it. When bridled, [four pence] are to be added to that above, and then it is six score pence in value. A stallion which is fattened for six weeks over a stall is a
pound in value. A stallion grazing out and a greyhound without its collar lose their status. Twenty-four pence is the value of the hair of a stallion if cut away from the tail. If any of the tail however be cut off, the worth of the whole stallion is then to be paid, and the stallion is to be secured to the person who maimed it. The eye of a stallion and its ear are each of them twenty-four pence in value. A rowney is six score pence in value. The hair of a rowney is twelve pence in value if cut away from the tail. If however any of the tail be cut away, the worth of the whole rowney is then to be paid, and [the rowney] itself to be secured to the person who paid for it. The eye of a rowney and its ear are each of them twelve pence in value. A palfrey is a mark in value. Its limbs are of the same worth as the limbs of a rowney. A working horse or a working mare are of the same worth and the same augmentation as a steer excepting their teithi. The teithi of a working horse or a working mare are carrying a load and drawing a car uphill and downhill, and that without swaying. Whoever shall borrow a horse and chafe its back badly so that much hair falls off, four legal pence are to be paid to the
owner. If however the back swells from the chafing of an old sore, and the skin be broken to the flesh, eight legal pence are to be paid. If there be no old sore on it, and the skin and flesh be cut to the bone, sixteen legal pence are to be paid. Whoever shall deny the killing stealthily of a stallion or palfrey, let him give the oaths of twenty-four men. A stud mare is six score pence in value. Her tail hair and her eye and her ear are each of them six legal pence in value. Whoever shall ride a horse without consent of the owner, let him pay four pence for mounting, and four for alighting, and four for every rhandir which he traverses, to the owner of the horse; and three kine camlwrw to the king. Whoever shall sell a horse or a mare, let him be answerable for inward disorders, to wit, three mornings for the staggers, and three months for the glanders, and a year for the farcy. Let the person who shall buy it look to an outside blemish. Whoever shall sell a horse, let him be answerable for the horse grazing and drinking water, and that it be not restive; and if it be restive, let the person who sold it choose between taking the horse back or returning a third of the worth to the other. Whoever shall protect a horse against thieves
in the same gwlad as its owner, receives four legal pence for every cow the horse may be worth. Whoever shall protect a cow from thieves in the same gwlad as the owner, receives four legal pence.

The calf is six pence in value from the time it is born until the calends of December. Thence until the calends of February it is eight pence in value. Until the calends of May, it is ten pence in value. Until August, it is twelve pence in value. Until the calends of December, it is fourteen pence in value. Until the calends of February, it is sixteen pence in value. Until the calends of May, it is eighteen pence in value. Until August, it is twenty pence in value. The next morning an increase of two pence for the season, and four for its calf bearing, is added to it; and then it is twenty-six pence in value until the calends of December. Until the calends of February, it is twenty-eight pence in value. Until the calends of May, it is thirty pence in value. On the ninth day of May it ought to have teithi, milk coming from the end of each of its teats, and its calf walking nine paces after it; and unless it be so, sixteen pence is the worth of its teithi. Two pence likewise it
acquires for the season, and so forty-eight pence is its value until August. Thence until the calends of December, it is fifty pence in value. Until the calends of February, it is fifty-two pence in value. On the following morning, two pence for the season and four legal pence for the second calf bearing, and so it is three score pence in value. The horn of a cow or ox, and the eye and the ear and the tail, are each of them four legal pence in value. The teat of a cow is four legal pence in value. If a person sells a cow to another, and there should be a teat of the cow unproductive, and the person who buys it should not perceive it, let the person who shall sell it pay four legal pence every year to the person who shall buy it whilst the cow shall be in his possession. If that person sells it to another, let the first be free, because the last who shall sell it creates a similar arrangement. By three ways the teithi of a cow are paid: by thirty of silver, or by a fair dry cow, or by meal. The measure of a cow's milk vessel is [as follows]. Seven inches it is to be in height when measured diagonally from the off rabbet to the near rim, and three inches in the breadth of its mouth,
and three in the breadth of its bottom. The full measure of that vessel of oat meal is paid for every milking of the cow from the middle of April until the Feast of Cirig; thence until August, of barley meal; from August until the calends of December [the same measure] of wheat meal is so paid.

A he calf is six pence in value from the time it is born until the calends of December. Thence until the calends of February, it is eight pence in value. Until the calends of May, it is ten pence in value. Until August, it is twelve pence in value. Until the calends of December, it is fourteen pence in value. Until the calends of February, it is sixteen pence in value. Until the calends of May, it is eighteen pence in value. Until August, it is twenty pence in value. Until the calends of December, it is twenty-two pence in value. Until the calends of February, it is twenty-four pence in value. The following morning a yoke is put upon it, and then an increase of four curt pence is added to its worth. [On the ninth day of February, if it can plough, the worth of its teithi is to be added to its worth], to wit, sixteen pence; and two pence likewise it acquires for the season; and then it is forty-six
pence in value until the calends of May. Thence until August, it is forty-eight pence in value. Until the calends of December, it is fifty pence in value. Until the calends of February, it is fifty-two pence in value. The following morning a yoke is put upon it, for then it is the second work year; and that adds four legal pence to its worth, and two pence likewise for the season; and then it is three score pence in value. The teithi of an ox are ploughing in furrow and on sward and that without swerving, and it has no teithi unless it does so; and unless it have teithi, let the third of its worth be returned to the person who shall buy it. Whoever shall sell a steer legally, let him be answerable against the staggers for three days; and three months against the glanders; and a year against the farcy. Whoever shall sell a calf or a yearling, let him be answerable against the scab from the calends of winter until the Feast of Patrick. An ox is not in its prime save from the second work year until the sixth work year; nor a cow save from her second calf until the ninth calf; and although they should continue beyond that period, their worth is not to be lowered while they shall live. If the cattle of a trevgordd
kill a steer, and it be not known which of them killed it,

[A chasm in V supplied from W]

let the owner of the steer come into the trev, W 69 b 13 having a relic with him, and let them make an oath of ignorance, and then let them pay by a cess on each steer (y rif eidon), and if there be a polled steer, the share of two steers is to be paid for it; and that law is called full payment after full swearing. If it be acknowledged that a particular steer killed the other, let the owner pay. Your legal pence is the worth of the W 69 b 20 tooth of a steer or the tooth of a working horse.

A lamb, while it shall be sucking, is a legal W 70 a 1 penny in value. When it shall be weaned, it is two legal pence in value until August. From August onwards, it is four legal pence in value. A sheep's teat is two legal pence in W 70 a 4 value. The teithi of a sheep are of the same W 70 a 5 amount as its worth. A sheep's tooth and its W 70 a 6 eye are each of them a legal penny in value. Whoever shall sell sheep, let him be answerable for three diseases, scab and rot and red water; until they receive their fill three times of the new grass in spring, if after the calends of winter he sells them.
A kid while it shall be sucking is a curt penny in value. From the time it shall cease sucking until August, it is two curt pence in value. From August onwards, it is four curt pence in value. The teat of a goat is two curt pence in value. The teithi of a goat are as much as its worth. The tooth of a goat and its eye are each of them a curt penny in value.

Whoever shall buy a beast from another and it become mangy with him, he is to give his oath together with two men of the same status as himself that he did not place it in a house where mange had been for seven years previous to that; and he has his chattels.

A pig in its litter is a legal penny in value. From the time it goes out until it shall cease to suck, it is two legal pence in value. From the time it leaves off sucking until the Feast of St. John of the Swine, it is four legal pence in value. Thence until the calends of January it is ten legal pence in value. Thence until the Feast of St. John of the Swine the second time, it is eight [twelve] legal pence in value; excepting the three special animals upon which no augmentation and no lowering are ever to take place, [viz.], the principal one of the swine, and the herd boar, and the sow assigned to the lord.
And then the life is two-thirds more in value than the flesh until the Feast of St. John of the Swine. From the Feast of St. John of the Swine until the calends of January, it is thirty pence in value; and then the flesh is two-thirds more in value than the life. There is no legal worth \( W^{70\ b\ 16} \) on an autumn born sow until the end of the year; when a yearling, it assumes the law of a grown sow (\( \text{hoch ma} \)). Whoever shall sell swine, let \( W^{70\ b\ 19} \) him be answerable for the three diseases: the quinsey for three days, and the strangles for three months, and that they devour not their pigs; and if they devour their pigs,

[V resumes]

let the third of their worth be returned again. If swine kill a person, let their owner pay the \( V^{32\ a\ 1} \) person’s galanas, or let him disown the swine.

A gosling, while it shall remain under its \( V^{32\ a\ 4} \) mother’s wing, is a curt penny in value. From the time it goes from under its mother’s wing until August, it is a legal penny in value. From August onwards, it is two legal pence in value, and then it is of the same worth as its mother. A hen is a curt penny in value. \( V^{32\ a\ 8} \) A cock is a curt penny in value. \( V^{32\ a\ 9} \) A pound is the worth of a hawk’s nest. Six \( V^{32\ a\ 10} \)
score pence is the worth of a hawk before mewing and whilst it shall be in the mew. If it is white after mewing, it is a pound in value. The nest of a falcon is six score pence in value. A falcon before mewing and whilst it shall be in the mew, is three score pence in value. If it be white after mewing, it is six score pence in value.

The nest of a sparrow-hawk is twenty-four pence in value. A sparrow-hawk before mewing and whilst it shall be in the mew, is twelve pence in value. If it be white after mewing, it is twenty-four pence in value. The teithi of every female bird are, laying and hatching. The teithi of every male bird are, singing and impregnating. There is no dirwy nor camlwrw for any winged creature although taken in theft; but its legal worth is to be paid to the owner unless itself be found.

A stag is of the same worth and the same augmentation as an ox; and a hind as a cow; and a roe as a goat; and a roebuck as a he-goat; and a sow of a wood as a sow of a trev.

The judges of Howel the Good were not able to fix a legal worth on a badger, because during the year the swine were affected by the quinsey, it then obtained the status of a dog; and the year there was madness among the dogs, it
then received the status of a sow. A hare \textit{V} 32 b 8 also had no legal worth fixed on it, because during one month it is male and the other female. The worth of a stallion is a horse \textit{V} 32 b 11 which can cover, with a mare before him and another behind him. The worth of a herd \textit{V} 32 b 12 boar is another boar which can procreate, with a sow before him and another behind him. The worth of a bull of a trevgordd is another \textit{V} 32 b 14 bull which can leap, with a cow before him and another behind him. A wolf and a fox and \textit{V} 32 b 16 various others which do nothing save mischief and on which no legal worth is fixed; it is free to all to slay them. The worth of every animal \textit{V} 32 b 19 whose flesh is eaten, except the swine, is two-thirds on the life and one-third on the body. The teithi of a man are that he should be able \textit{V} 32 b 21 to have connexion with a woman, and that he should be sound in all his limbs. The teithi of a woman are that the sign of puberty should have appeared in her, and that she should be sound in all her limbs. The teithi of violence \textit{V} 32 b 25 are a cry, a horn, and a complaint.

The origin of bees is from paradise and \textit{V} 33 a 1 because of the sin of man they came thence; and God conferred his grace on them, and therefore the mass cannot be sung without
A mother-hive of bees is twenty-four pence in value. A first swarm is sixteen pence in value. A second swarm is twelve pence in value. A third swarm is eight pence in value.

A mother-hive, after the first swarm has gone out of it, is twenty pence in value. After the second swarm has gone out of it, it is sixteen pence in value. After the third swarm has gone out of it, it is twelve pence in value. No swarm is of more value than four pence until it shall be three days on wing and continually [so]; a day to find a place to move to, and the second to move, and the third to rest. Whoever shall find a swarm on another person's land upon a bough, receives four pence from the owner of the land if he wills to have the swarm. Whoever shall find a hive on another person's land, receives a legal penny or the wax at the option of the owner of the land. The ninth day before August every swarm assumes the status of a mother-hive, and then it is twenty-four pence in value, excepting a wing-swarm, for such does not assume the status of a mother-hive until the calends of the following May; and then it is twenty-four pence in value like the rest.

Whoever shall kill a cat which guards a barn of a king or shall take it stealthily, its head
is to be held downwards on a clean level floor, and its tail is to be held upwards; and after that, wheat is to be poured about it until the tip of its tail be hidden, [and that is its worth]. Another cat is four legal pence in value. The teithi of a cat are as much as its legal worth. The teithi of a cat are that it should be perfect of ear, perfect of eye, perfect of tail, perfect of teeth, perfect of claw, and without marks of fire, and that it should kill mice, and not devour its offspring, and that it should not be caterwauling every new moon.

There is no dirwy for a dog although it be taken stealthily, nor camlwrw. The oath of one man is sufficient to disown a dog, for it is a back-burden of an unclean animal. If a dog attacks any person for the purpose of trying to tear him; although the person should kill the dog with a weapon from his hand, he pays neither dirwy nor camlwrw for it. If a dog bites any person so that the blood comes, let the owner of the dog pay for the blood of the person; if however the lacerated person kills the dog without moving thence, he receives nothing except sixteen of silver. A dog accustomed [to bite], which shall tear a person three times; unless its owner kills it, the law
is, that it should be tied to its lord's foot two spans distance from him, and thus killed; and then let him pay three kine camlwrw to the king.

There is to be no reparation for mischief which a mad dog does, for it cannot be controlled. Although a dog should be taken in theft, the law of theft is not to be enforced thereon.

From the time the corn is put into the soil until it come into its sheaf, money payment is to be made for it; and afterwards a sound sheaf instead of the one damaged. For every fold steer, a halfpenny the day and a penny the night. For every horse which shall have shackles or fetters on it, a penny the day and two the night. If it be unrestrained, a halfpenny the day and a penny the night. If the taker unfetter it, when he shall catch it on the corn, let him pay three kine camlwrw to the king; let him however place the two bolts on the same foot, and he thus forfeits nothing. Of the legal herd of the swine, let him catch the sow he may choose excepting the three principal animals; and let him keep it from one mealtime to another; and then let him offer it to its owner, and unless he liberate it from its law, let the taker make his own use of it. A legal herd of the swine is twelve animals and a boar. Of
the legal flock of the sheep, a sheep is taken; and for every five animals to the extent of the legal flock, a farthing is taken. The size of the legal flock of the sheep is thirty animals. For every lamb, a hen's egg is taken to the extent of the legal flock; and then [a lamb] is taken. For the goats and kids, a similar procedure. Whoever shall find geese in his corn, let him cut a stick as long as from the top of his elbow to the end of his little finger and as thick as he will; and let him kill the geese in the corn with the stick; and those which he shall kill out of the corn, let him pay for. Geese which are found damaging corn through a corn yard or through a barn, let a rod be tightened on their necks and let them be left there until they die. Whoever shall find a hen in his flax garden or in his barn, let him keep her until her owner shall liberate her with a hen's egg; and if he catch the cock, let him break one of its claws and let him set it free; or let him take a hen's egg for every hen which shall be in the house. Whoever shall catch a cat mousing in his flax garden, let its owner pay for its damage. Whoever shall find calves in his corn, let him keep them from one mealtime to another without their mothers' milk; and then let him set them
at liberty. If any person's corn bordering on a trevgordd be damaged, and there shall not be one animal caught upon it, let him take the relic and come to the trev; and if they swear an oath of ignorance, let them pay for the corn according to the number of cattle (yrif eidon llødyn); and that law is called, paying after a polluted oath. If a person catch animals, which are strange to one another, in his corn or in his hay, and they fight in the pound and one animal kill the other, the owner of the animal is to pay for the beast killed and the taker is free.

Whoever shall deny a surety, let him give his oath together with the six persons nearest to himself in worth; four on the side of his father, and two on the side of his mother, and himself seventh. Whoever shall deny suretyship, let him give his oath together with six in the like manner; and if his kindred be not in the same gwlad as himself, let him give his oath by himself over seven consecrated altars in the same cantrev as himself; for thus is briduw denied. In three ways is a surety exonerated; by the debtor paying for him. The second is, by time being granted by the plaintiff to the debtor in the absence of the surety. The third is, by a distress being made
by the plaintiff on the debtor without consent of the surety; and then let him pay three kine camlwrw to the king. The time given for a surety to know whether he be a surety or not a surety, is three days. The period for a surety to prepare payment if he himself is to pay first, is nine days. In three ways are surety and debtor defended; by hearing the king’s horn as he proceeds with his host; and by a prosecution for violence; and by a prosecution for theft; because a necessity in necessity is every one of these prosecutions. A surety is to convey a distress along with the plaintiff until it be secure, and let him suffer the affliction which comes; and if he does not this, let him pay himself. A surety who admits part of his suretyship and denies another part, let him swear on his own oath if he wills. Three sureties however there are, not one of whom shall bear his suretyship on his own oath although he deny a part and acknowledge another part of his surety; namely, a person who becomes a surety in the presence of a court, and an inefficient surety, and a paying surety. Whatever the first shall swear, the court should swear along with him or against him. The two others, whatever they shall
swear, with the six of their nearest of kin do they swear; for every one of them shall be a debtor. A person should take a surety on all chattels saving the chattels which his lord shall give him. Whoever shall be a surety for a person, if the debtor does not pay on the day fixed, the surety shall then have a period of fifteen days; and if then the debtor does not pay, the surety shall then have a period of ten days; and if then the debtor does not pay, then the surety shall have a period of five days; and if the debtor pays not then, let the surety pay; and these are the periods of a surety as to living chattels. If he be a surety as to inanimate chattels, a period of fifteen days has the surety then; and if then the debtor pays not, the surety has then a period of thirty days; and if then the debtor pays not, the surety then has a period of fifty days; and if then the debtor pays not, let the surety pay himself; and when the surety shall meet the debtor, let him strip him of all his clothing except the garment nearest to him; and thus let him always do until he gets back the full payment from him. If a person’s surety dies before the debtor pays his suretyship for him, let the plaintiff come with the six persons next [of kin] to himself over the surety’s
grave if they find the grave, and let them swear that he was surety; and if they do not find the grave, let them swear over the sacred altar that he was surety and that he did not make good his suretyship for him whilst he lived; and thus he obtains his chattels. Although a surety proceed as to his suretyship in opposition to a lord, he is liable neither to dirwy nor camlwrw. If a person's debtor dies and he does not obtain from anyone the chattels bequeathed, let the surety proceed as to his suretyship for the dead, and let the three degrees of kin nearest to him pay; and the surety can compel [them] the same as [he could] the debtor, were he alive. Whoever shall confess owing chattels to another, let him pay without delay except in the three principal feasts, at Christmas and Easter and Whitsuntide; that is from Christmas Eve after vespers till the first day [of January] after mass; from Easter Saturday night after the resurrection, till Little Easter Day after mass; from Whitsun Saturday night after vespers till Trinity Sunday after mass; for no one should ask of another in those days. No one is to receive a son as surety without consent of his father whilst under his authority; nor monk, nor friar, without consent of their abbot; nor alltud, for his word as to a
Cymro is no word; nor a scholar of a school without consent of his master; nor a woman except as to that over which she has control. Such as these, their suretyship is no suretyship save with consent of their lords. If a surety of a person dies, and there remains a son to him, the son is to stand in place of his father in his suretyship. No one is to receive a debtor as surety, for they [i.e. debtor and surety] are two arddelws; and no one should other than choose his arddelw. If he chooses a debtor, there is no surety. If he chooses a surety, there is no debtor; and therefore no one can stand as surety and as debtor. A lord is to be surety for all chattels acknowledged to be without surety. If the debtor permit the surety to give the worth of a pound in pledge for a penny, and before the time of the pledge, it [i.e. the pledge] be lost, the debtor is not to pay back save a halfpenny; for that is a third of a legal penny; and he himself debased the status of his pledge. If a surety gives a large thing in pledge for a small thing, the plaintiff is to take it; and although it be lost before the time, the plaintiff is not to restore to the surety save a third. The surety however is to restore the whole to the debtor because he took it unlaw—
fully. If a debtor gives the worth of a pound \( V \) 37 a 4 in pledge for a penny and it lapse, no compensation is given him.

Every cause according to its contract; it is \( V \) 37 a 6 not a contract without contract men; a contract is to be abjured like suretyship. No one is to make a contract for another without his permission; neither a father for his son; nor a son for his father; because a contract does not last except during the life of him who makes it. Although a contract be made in opposition to law, it must be observed. A contract annuls a custom. Stronger is contract than justice. If a person promise chattels to \( V \) 37 a 13 another in the presence of witnesses and be afterwards desirous of denying it, it is not possible, unless the other's witnesses fail him. If he promise with no one in the place, let him swear on his own oath if he will.

Seven pounds is the gobr of a king's \( V \) 37 a 18 daughter, and it is paid to the mother; and the husband pays her cowyll, for land is paid to her. Twenty-four pounds is her agweddi. If the daughter of a breyr goes away with a man clandestinely without consent of kindred, her agweddi, when deserted, will be six steers with their horns and their ears of equal length.
V 37 a 24 To the daughter of a taeog are paid three
V 37 a 25 steers of the same age as those. If a man
takes a wife with consent of kindred, and if he leave her before the end of seven years, let him pay her three pounds in her agweddi if she be the daughter of a breyr; and in her cowyll a pound and a half, and in her gobr six score pence. If she be the daughter of a taeog, a pound and a half in her agweddi, and six score pence in her cowyll, and twenty-four pence in her gobr. If he leaves her after the seven years, there will be an equal sharing between them, unless status gives more to the husband. Two-thirds of the children go to the husband, namely the eldest and the youngest; and the third to the mother. If death separates them, there will be an equal sharing
V 37 b 13 between them of everything. Sarhâd of a
V 37 b 14 married woman is paid according to the status
V 37 b 17 of her husband. When a married man is
killed, his sarhâd is paid first and afterwards his
galanas. A third of her husband's sarhâd, the
wife receives. The wife of a free man can give her shirt and her mantle and her headcloth and her shoes and meal and her cheese and her butter and her milk without consent of her husband; and can lend all the furniture of the house.
The wife of a taeog cannot give without consent of her husband except her headgear, and cannot lend except her sieve and her riddle; and that as far as her calling can be heard with her foot on her threshold. If a [pure] maiden goes away clandestinely without consent of kindred, her father can bring her back against her will from her husband; and he is not to pay her amobr to the lord. If a woman however go away clandestinely, no one can bring her back against her will from her husband. From the place where her home may be her amobr is paid. Whoever shall commit a rape on a woman, let him pay her gobr to the lord; and her dirwy and her dilyysdod and her agweddi and her sarhâd, he pays to the woman; and if she be a maid, let him pay her cowyll. If a man denies rape on a woman and if the woman persists against him, let her take the relics in her right hand and his penis in her left hand, and let her swear to his having committed rape on her; and in this way she loses nothing of her right. Whoever shall deny rape, let him give the oaths of fifty
men without bondman and without alltud. From three causes a woman does not lose her agweddi although she may leave her husband: on account of leprosy, and bad breath, and default of connexion. Three things which are not to be taken from a woman although she be abandoned for her fault: her cowyll; and her argyvreu; and her wyneb-werth when her husband has connexion with another woman.

If a maiden does not exercise her will as to her cowyll before she rises in the morning from beside her husband, it is to be between them. Three times a woman has her wyneb-werth from her husband when he shall have connexion with another woman; and if she endure beyond that, she receives nothing.

If a mature maid be given to a man and if he says that she was not a maid, let the maid swear with four persons that she was not a woman. The persons are to be, herself and her father and her mother and her brother and her sister.

Three oaths a woman when scandalized makes to a husband: first, the oaths of seven women; and on the second scandal, the oaths of fourteen women; and on the third scandal, the oaths of fifty women; and if he endures beyond that, he receives nothing.
to a man without taking surety for her gobr to the lord. If a woman be taken clandestinely to any house, let the man of the house take surety for her gobr to the lord; and if he does not take it, let him pay himself. The gobr of a female alltud is twenty-four pence. The chief of song has the gobrs of the daughters of the bards who shall be under him. The throw of a sickle is the protection of a bondman. The throw of an axe or a hedging-bill, is the protection of a land-maer. Twenty-four pence is the sarhád of a serving bondwoman who works neither at the spade nor the quern. If a married man has connexion with another woman, let him pay six score pence to the lawful wife for her wyneb-werth. If a husband and wife separate before the end of the seven years, thus is the furniture divided between them. The husband has what bed-clothes shall be between him and the floor, and the wife has the coverlid. The husband has the corn, and the wife has the made flour. The husband has the plaid and the winnowing sheet and the dormitory bolster and the coulter and the fuel axe and the handaxe and all the sickles save one sickle. The wife has the broad axe and the share and the spade and the one
sickle and the middle augre; and the husband has all the irons save those. The wife has the ox car and the yokes and all the milk vessels save one pail, and all the dishes save one dish which the husband has. The wife has all the butter save one vesselful which the husband has; and if there be lumps of butter, the husband has one. The wife has all the flesh which shall be on the floor, salted and unsalted, and all the cheese which shall be in brine and unsalted; and the husband has all the hung flesh and cheese. The wife is to be in her house waiting for her share of the chattels until the end of the ninth day.

A wife who shall declare herself to be pregnant when her husband shall die, ought to remain in her house until it shall be known whether she be pregnant; and if she be not pregnant, let her pay three kine camlwrw to the king; and let her leave the house and the land to the heir.

If two women shall be journeying through any place and there be no one with them, and two men meet them and violate them, they are not to be compensated. If however there be one person with them although ever so little, unless he be a carried child, they lose none
of their right. If a man take a woman clandestinely and keep her with him until the end of the seventh day without doing right to her, he is not to do right to her until the end of a day and a year; then however she is to have full right. A woman of full age who goes with a man clandestinely, and is taken by the man to bush or brake or house, and is, after connexion, deserted; upon complaint made by her to her kindred and in the courts, she is to take for her chastity a bull of three winters, having its tail shaven and greased with tallow and then thrust through the covering hurdle; and then let the woman go into the house, and place her foot on the threshold, and take the tail in her hands, and let a man come on each side of the bull and a goad in the hand of each to stimulate the bull; and if she can hold the bull, let her take it for her wyneb-werth and her chastity; and if she cannot, let her take what tallow may adhere to her hands. A woman who surrenders herself to a man in bush and brake, and is abandoned by the man who connects himself with another woman, and she come to complain to her kindred and to the courts; if the man deny, let him swear on a bell without a clapper; if he make compensa-
tion, let him pay her a penny as broad as her buttocks.

If a woman go about alone and a man meet her and violate her; if the man denies, let him give the oaths of fifty men, three of them under vow that they will not seek a woman, and that they will not consume flesh, and that they will never ride on horseback. If he will not deny it, let him pay to the woman her gwaddol and her dilyysdod and her dirwy; and a silver rod to the king in the manner he is entitled; and if the man cannot pay, his testicles shall be taken. Three times is the sarhâd of a man to be augmented, when his wife is seduced.

The law of nursing during a year is a cow, and a mantle, and a shirt, and a headcloth, and a pair of shoes, and a carload of the best corn which grows upon the man's land, and a pan with feet.

The worth of a vat of mead, which is paid to the king, is six score pence; and the wax is to be divided thus, the third to the king, and the second third to him who makes it, and the third [third] to him who gives the mead. Nine hand-breadths is the measure of the vat of mead when measured diagonally, that is, from the furthest bottom groove to the hither rim.
he skin of an ox or a cow or a stag or a hind or an otter: twelve pence is the value of each. The skin of a beaver is half a pound in value. The skin of a marten is twenty-four pence in value. The skin of a stoat is twelve pence in value. Of every wild animal killed on another person’s land, the owner of the land shall have the hind quarter next the ground if the flesh be eatable. What soever thing the guest men (dofrethwyr) shall show to the taeogs to whose houses they come, the taeogs are to pay for, if they be lost, except gaives and trowsers and knives. Their horses are not to be kept by the taeogs except during the night, because they are to pay if they are lost during the night. A king’s supperer shall give a penny to the servants to spare the barn and his food. The fore sitter of a cantrev, that is, the footholder, pays a vat of bragod to the king every year. When a person from a border gwlad shall die on the land of another person, sixteen pence does the owner of the land receive for his death clod; and all the ebediws to the lord because of that.

Five persons nearest in worth are to deny a back-burthen unless prosecuted as theft.
Seven persons are to deny a horse-burden unless prosecuted as theft. Twelve men are to deny the worth of six score pence unless prosecuted as theft. Twenty four men are to deny the worth of a pound, unless prosecuted as theft. A pound is the cyvarwys of a man with a family in the year.

The ebediw of every free man is six score pence. Six score pence is the ebediw of the servant of a lord. Four score and six pence is the ebediw of a taeog. If there be a church on his land, his ebediw will be six score pence.

Twenty-four pence is the ebediw of a male cottar. Twelve pence is the ebediw of a female cottar. A chief of kindred does not himself pay his ebediw since the one who shall be chief of kindred after him pays it. A son is not to be chief of kindred after the father in immediate succession, because chieftainship of kindred is during life. A married woman who is overtaken in her adultery loses her agweddi, and [her] chattels are brought by her kindred to her husband.

If it is said against a person that he was seen by daylight with a thing stolen, and another brings an accusation that he saw him, let him who is scandalized give the oaths of
twenty-four men so that an even number comes from every cymwd of the same cantrev, and the accuser shall not be able to do anything against him. And this law is called a full denial against a full information.

This is how one is to accuse of theft legally: seeing the person from daylight to twilight with the thing stolen, and the accuser swearing together with three men of the same status as himself at the gate of the churchyard, and at the door of the church, and over the sacred altar.

If an informer under a sacred vow with the witness of the priest (perigla\(\omega\)) comes with the person robbed into the presence of the priest (offeirat) to the church, let the priest desire the informer at the door of the church for God’s sake not to swear falsely; and if he swears there, he does likewise at the door of the chancel, and the third time above the altar; and if the person denies after (dros) that, let the priest confirm it on his word thrice; and if the person does not believe it, let the priest swear once and thus it is not possible to go against him.

The worth of a winter house. Fifty pence is the worth of the roof tree, and thirty pence is the worth of every fork which shall support
the roof tree. The benches, and the upper benches and the stanchions and the doors and the outerdoors and the lintels and the sills and the side posts, are each worth four legal pence.

Whoever shall uncover a winter house is to pay the third of its worth. The worth of an autumn house is twenty-four pence in value, if there be an auger hole therein; and if not, it is twelve pence in value. A summer house is twelve pence in value. The fork of a summer house or an autumn house is two legal pence in value. A door hurdle is two legal pence in value.

The barn of a king is six score pence in value. The barn of a breyr is three score pence in value. The barn of a king's taeog is thirty pence in value. Let every one leave his barn open until the calends of winter that wind may circulate therein; and if cattle enter therein, let their owner pay for their damage. After the Feast of All Saints unless there be an edder in three places on the partition of a barn, the damage done therein shall not be paid for.

A piped kiln of a king is half a pound in value if there be a house over it. A piped kiln of a breyr, if there be a legal house over it, is three score pence in value. A piped
kiln of a taeog of a king is thirty pence in value if there be a legal house over it. A piped W 85 a 3 kiln of a taeog of a breyr is twenty four pence in value if there be a legal house over it. Every W 85 a 5 kiln which is not a piped kiln is half the value of those above, according to the status of their owners. whoever shall kindle a fire within W 85 a 7 a kilnhouse, unless a pledge be taken from another in the presence of witnesses before he leaves it as to the extinguishing of the fire, or as to its being secure, the loss will be equal between them as they pay together. The W 85 a 11 first house which is burnt in the trev through negligence of fire, let it pay for the first two houses set on fire thereby. The loss is to be W 85 a 13 shared equally between the one who shall give the fire and the one who shall kindle it. Who- W 85 a 15 ever shall lend a house with fire to another; if the latter kindle a fire therein thrice, [the owner] shall receive from him the full pay if the house is burnt. If an accusation of the crime of W 85 a 18 burning stealthily be brought against a person, the oaths of fifty men will be necessary for him. If he obtain his rhaith, it will be sufficient for him; if he obtains it not, he becomes a saleable thief. A saleable thief is worth W 85 a 21 seven pounds. If a thief be found burning W 85 b 1
a house stealthily and be laid hold of, his life will be forfeited. A thief who is put to death is not to lose any of his chattels, because both reparation and punishment are not to be exacted; only payment of the chattels to the loser because he ought not to leave behind an unsatisfied claim. There is to be no galanas for a thief; and there is to be no recrimination between two kindreds on account of him (ýrda6).

A yew of a saint is a pound in value. An oak is six score pence in value. Whoever shall bore through an oak is to pay three score pence. A branch of a mistletoe is three score pence in value. Every principal branch of the oak is thirty pence in value. An apple tree is three score pence in value. A crab tree is thirty pence in value. A hazel tree is fifteen pence in value. Fifteen pence is the value of a yew of a wood. A thorn is seven pence half-penny in value. Every tree after that is four legal pence in value except a beech tree. That is six score pence in value. Whoever shall fell an oak on the king’s highway, let him pay three kine camlwrw to the king, and the worth of the oak; and let him clear the way for the king; and when the king goes by, let him
cover the stock of the tree with cloth of one colour. If a tree fall across a river and things get entangled in the tree, the owner of the land whereon the stock of the tree may be, is to have the find whatever way the river may have turned the top branches of the tree.

A sword on the hilt of which is gold or silver, is twenty-four pence in value. A sword without gold and without silver thereon, is twelve pence in value. A shield whereon is a blue colour, is twenty-four pence in value. A shield of the colour of its wood, is twelve pence in value. A spear is four legal pence in value. A battle-axe is two legal pence in value. A knife is a legal penny in value. A buttery (talgell), and a pigsty and a sheepfold, are each thirty pence in value. Millstones are twenty-four pence in value. A quern is four legal pence in value. The harp of a chief of song is six score pence in value. Its tuning key is twenty-four pence in value. The king’s harp and his plaid and his throwboard are each six score pence in value. The harp of a breyr is three score pence in value. Its tuning key is twelve pence in value. The plaid of a breyr is three score pence in value. A sleeping
pillow is twenty pence in value. A throwboard of the bone of a whale is three score pence in value. A throwboard of any other bone is thirty pence in value. A throwboard of a hart’s antler is twenty-four pence in value. A throwboard of a steer’s horn is twelve pence in value. A throwboard of wood is four legal pence in value. A broad axe is four legal pence in value. A fuel axe is two legal pence in value. A hand hatchet is one legal penny in value. A large auger is two legal pence in value. A medium auger is one legal penny in value. A wimble and a drawknife and a bill-hook and a whetstone are each one halfpenny in value. A coulter is four legal pence in value. An adze and a reaping-hook and a mattock and a sickle and shears and a comb and a hedging-bill and a billhook and a willow pail and a white pail with small hoops and a baking board and a flesh-dish and a pail of willow wood and a sieve are each of them one legal penny in value. A spade and a willow bucket and a broad dish and a riddle are each a curt penny in value. A yew pail and a tub and a stave churn and a vat churn and a bowl and a liquor bowl and a winnowing sheet and a pan with feet are each four legal pence in
value. A turning wheel and a pot-ladle and a weeding hook are each a farthing in value.

A skiff is twenty-four pence in value. A salmon net is sixteen pence in value. A grayling net is twelve pence in value. A bow net is four legal pence in value. A coracle is eight legal pence in value. Whoever shall place a net in a river on another person's land without his permission, has a third of the fish for himself, and the owner of the river two-thirds.

Whoever shall break a plough upon another person's land, let him pay to him a new plough and nine days' ploughing. The worth of a plough is two legal pence. The worth of one day's ploughing is two legal pence. The worth of the long yoke and its bows, one legal penny.

Thus come the hires. The hire of the plough-man first, and after that the hire of the share and the coulter. Then the hire of the best ox for the plough. Then the hire of the driver, and then from best to best of the oxen. No one from a taeogtrev is to plough until every one in the trev shall obtain cotillage. If an ox die by overploughing, the owner has an erw and that is called the erw of the black ox.
Every pledge lapses at the end of the ninth day except these. Implements belonging to a church should not be pledged, and, although pledged, do not lapse. A coulter and a cauldron and a fuel axe never lapse although pledged. A period of a day and a year is allowed for gold and coats of mail and golden vessels when pledged. The law of borrowing is to return the thing in the state it was given. Whoever shall lend is to take witnesses lest it be denied. If it be denied and the owner prove it, let him pay twofold. Whoever shall promise chattels to another and shall deny it when one comes to demand them, the law of perjury is to be applied to him if he swears publicly, that is, three kine camlwrw to the king; and let him do penance for the perjury; and the other, if he has witnesses, shall have the chattels.

Whoever shall pay galanas, if the whole kindred be in the same gwlad as himself, he is to pay all by the end of a fortnight. If however the kindred be scattered in many gwlads, a period of a fortnight is allowed for every gwlad.
Thus is dispersed galanas paid. A pound \textit{w 88 a 11} is a brother's share. Six score pence the share of a first cousin. Three score pence the share of a second cousin. Thirty pence is the share of a third cousin. Fifteen pence is the share of a fourth cousin. Seven pence and a halfpenny is the share of a fifth cousin. There is no proper share nor proper name for kin farther removed than that. The share \textit{w 88 a 17} of a father from his son's galanas: a penny. The same law applies when receiving a share of galanas and paying it. Lest kindred be lost, until it be denied a spear penny is received. A kindred pays sarhâd with no one whilst he \textit{w 88 a 21} himself has chattels in his possession. If however his chattels are deficient, it is right [for his kindred] to pay a share along with him till the third degree of kinship.

The dire event of a galanas is when a \textit{w 88 b 4} person shall kill the other and a certain day be appointed for compensating that crime; and before that crime is compensated he also be killed by a person of another kindred without [their] owing him anything. That law is called a dire event of galanas because of the gravity of losing him and paying the crime previously committed by him.
The fifth day before Michaelmas, the king is to forbid his wood until the end of the fifteenth day after the Epiphany; and of the swine which shall be found in the wood, the king has the tenth beast until the end of the ninth day; and thenceforward they are at the king’s pleasure.

If sarhâd is done to the apparitor whilst sitting during the pleas, there is paid to him for his sarhâd a sieveful of chaff and an addled egg.

The king is to have of the spoil (anreith), the stud and the goats and the furred clothes and the arms and the prisoners, without sharing them with any one. He is not however to receive the third of the working mares (keffyc tom) because they are spoil (yspeil).

Whoever shall speak haughtily to the king or unseemly, let him pay three kine camlwrw twice. When a taeog shall receive land from the king, the king is to have from the taeog three score pence for every rhandir; and if there be a church on the land of the taeogtrev, six score pence come to the king from the one who shall take it. The ebediw of a bondman to whom the king gives land is four score and ten pence; and the third comes to the maer and the canghellor. The pet animal of a king’s wife or his daughter is a pound in
value. The pet animal of a [breyr's] wife or his daughter is half a pound in value. The pet animal of a taeog's wife or his daughter is a curt penny in value because they ought not to keep pet animals.

A free man is to answer for his alltud in every claim for which he is not to lose the tongue, and life, and limbs; for no one is to lose tongue and life and limbs by the tongue of another person. The worth of a ready-made garment in the law of Howel the Good is twenty-four of silver. An unintentional blow is not sarhâd. It is right, however, to make amends for the injury, that is, for blood and wound and a scar if it be conspicuous. When payment is made for a foretooth, the worth of a conspicuous scar is to be paid with it.

There are five keys to the office of a judge. One is, the fear of thy teacher and the love of him. The second is, frequent asking for thy instruction. The third is, retaining the instruction which thou dost receive. The fourth is despising riches. The fifth is, hating falsehood and loving truth for the fear of God. Whoever shall destroy a meer on another person's land, let him pay three kine camlwrw to the king, and restore the meer to its former
Whoever is suspected concerning testimony, let him swear so that he may have right and law; and then let the other take the relic and let him deny on his oath and let him object to the witness; and after that let the judges take notice whether they object wholly. Whoever shall object to a witness before his testimony is given, let him lose the suit. If a man in any host denies having killed [what is now] a corpse, let him pay six score pence and give the oaths of fifty men of the same status as himself to deny murder. Whoever shall do sarhad to another of the people of these four gwlads, to wit, Deheubarth, Gwynedd, Powys, and Lloegr, let him pay four kine and four score of silver to him. Whoever shall pay galanas to another [of the same gwlads], is to pay three score and three kine without addition. Whoever shall find a dead wild sow (hoch coet) on another person's land, let him take its fore quarter. Another animal the flesh of which it is right to eat; the back quarter thereof he receives. If it be a fox or another uneatable animal; he receives a curt penny from the owner of the land, if the latter (ynteu) wills to have the skin.
The dirwy and camlwrw of court and llan are doubled. If the fault be done in the churchyard in the place of refuge (ynŷ nodua), the amount of the dirwy is seven pounds. The abbot has half the dirwy of a llan, if he is acquainted with literature (kŷuarwŷd ŷnllŷthŷr) and church custom; and the other half goes to the lay proprietors (meibon lleyn) of the church. The reason they receive thus when dirwy or camlwrw is due, is because they are the protectors of the llan; and this is why those chattels are given specially to the saint and are not [deemed] of the same status as offerings. The maer and the canghellor do not receive a share of the prid which comes to the lord (teyrn) for land, nor of twnc nor of thief.

If a ship be wrecked on the land of a lord (teyrn), the lord has it; and if a ship be wrecked on the land of a bishop, it is divided between the king and the bishop. When the law of distress is applied in the case of a marwdy or any other suit, the household and the maer are to have the heifers and the bullocks and the yearlings and the sheep and the goats, and they are to have everything in the house except horses and oxen and large cattle and gold and silver and furred.
clothes; and if there is anything which is worth
a pound, a king has it. A third of galanas is
to fall on the owner of the weapon with which
the person was slain. Chattels which are taken
from [a time of] war to [that of] peace are to
be divided between the one who took them and
the one who owned them previously. If two
persons shall be walking through a wood, and
the one in front lets a bough strike the one in
the rear so that he loses an eye, he is to pay the
worth of the eye to the other.

The time between court and llan is

[V resumes]

nine days to give an answer, and nine to give
surety, and nine to render justice, in re-
spect to the claim demanded. Nine days are
allowed to a lord to recollect his oath. To
a priest is allowed until he gets the first
opportunity to sing mass. In every suit there
ought to be a summons and a claim and
an answer and judgment and peace. Every
builder upon open land is to have three trees
from the person who shall own the wood,
whether the woodsman (coetola) be willing or
unwilling: a roof-tree and two roof-forks. Who-
ever shall be a gorvodog for another; if he is
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unable to bring him to law, let the gorvodog be liable by law for the person on whose behalf he became such. The time for a gorvodog to request the return of his gorvodogship: one day and a year. A thief who shall be placed upon sureties is not to be destroyed. No one is to make satisfaction nor answer for an act of his bondman saving for theft. There is to be no justice and law without these four requisites: a common lord, and a presiding (kadeiraōc) judge, and two parties present. Whoever shall break co-tillage willingly engaged in, let him pay three kine camlwrw to the king; and all his tilth to the co-tiller. The meadow-lands are to be fenced off (affóñestir) on account of the swine because they spoil the land. Whoever shall find them on his meadow-land or in his corn before it is ripe, let him receive four legal pence from the owner of the swine. If they spoil ripe corn, let their damage be paid for.

In six ways does a person lose his chattels: by loss and surreptition and theft; by loan and hire and deposit. In the first three cases, he is to discover and to swear to them. In the three others, he is not to do so unless they are restored as they were given. A blow received unintentionally is not sarhād. It is right
however to compensate the injury, that is, blood and wound and a conspicuous scar if there be one.

Any person who is pledged is to be of the same worth as the one for whom he is given as pledge.

Whoever shall bring a charge as to animals having damaged his corn, their owner shall exculpate them as to the amount he may will according to the damage they have done; and for what he will not swear to, let him pay. Whoever shall have full right for his damaged corn from an owner of animals, is thenceforward neither to have payment for that worthless straw nor is he to detain animals on it.

A graft is four legal pence in value until the following calends of winter. From that time forward an increase of two pence every season is added until it shall bear fruit; and then it is three score pence in value. And therefore a graft is of the same worth as the calf of a large cow from the beginning to the end.

Whoever is suspected as to testimony, let him swear so that it may be legal for him; and then let the other take the relic and let him deny on his oath and let him object to the witness. After that let it be noticed whether a complete objection was made. Whoever objects to a witness before his testimony is delivered,
let him lose the suit. He who shall object to a witness, let him object before the witness shall withdraw from the relic after that the testimony is sworn; and unless he objects then, the witness stands. A witness as to (ar) a witness has no allotted time. Evidences and witnesses have the same force and are equally effective in every suit, and especially (agôell) in a suit of land and soil. The time allowed for witnesses or a guarantor from beyond the sea is one day and a year. The time allowed for witnesses or a guarantor from a border gwlad is a fortnight. The time allowed for witnesses or a guarantor of the same gwlad is nine days. The time allowed for witnesses or a guarantor of the same cymwd is three days. Whoever shall will to object to defunct testimony, let him proceed against him who shall testify it. Whoever shall will to object to living testimony, let him first proceed against the witness[es] on their words; and then, after they shall have sworn their oath, let him swear that [each] has sworn falsely, and let him say that he is no lawful witness against him, and let him specify the cause; and let him testify to two men that the witness did not proceed against the cause objected; and those two men are called counter-witnesses, and they are
unobjectionable. When a witness in his testimony shall lawfully testify of a thing to others against a defendant, or when a defendant shall lawfully testify of a thing against witnesses; such are called counter-witnesses in law, and they are not to be objected to. The calling forward of evidences is possible any time the person who shall call them may will, whether before denial and defence or afterwards; because what took place before the suit is what they prove between the litigants. Contravening of evidences is when they shall first appear against the defendant for these causes: for manifest perjury, or for public or private spoil, or for breaking the peace, or for being excommunicated by name, or for near relationship, or for evident enmity, or for his being a sharer of the chattels with which the suit is concerned; and that before they revert to their recollection. If he then is unable to contravene them lawfully, afterwards let him object to them as witnesses in one of the three lawful ways.

Whoever shall waylay pays twofold, because it is a violence against a person to kill him, and a theft to conceal; and that is the one place in law where violence and theft become connected. And it is to be thus denied; the
oaths of fifty men to deny wood and field, and three of them under vow to abstain from flesh and woman and horse riding. The measure in denying wood and field is a legal rhandir between open and tangled, and wood and field, and wet and dry; and such as cannot lawfully deny a rhandir, cannot deny wood and field. It is not waylaying however if it be on a lawful road (fford gyfreith) without hiding and without concealment thereon. If however he is out of the road five legal paces and five feet in each pace, it is a waylaying; and that is the reason it is so denied, and that a twofold payment is made; and that is the one instance for which hanging and confiscation are due.

There are seven bishop-houses in Dyved, and Mynyw is the chief in Cymru. Llanismael and Llandegeman and Llanussyllt and Llanteilaw and Llanteulydawc and Llangeneu. The abbots of Teilaw and Teulydawc and Ismael and Degeman should be ordained scholars. Twelve pounds is the ebediw of every one of these, and it is to be paid to the Lord of Dyved; and those who succeed them are to pay it. Mynyw is free from every due. Llankeneu and Llanussyllt are free from that due because they have no land. Whoever
shall do sarhâd to any one of those abbots, let him pay seven pounds to him, and let a female of his kindred be a washerwoman as a reproach to the kindred and as a memorial of the punishment (dial).

Three calamitous losses of a kindred:—

one is, that there should be a doubted son without being affiliated and without being denied; and that such should kill a man of another kindred without owing him anything; the whole of that galanas is to be paid; and then he is to be denied lest he should commit a second crime. The second is, paying the whole of a galanas excepting a penny and a halfpenny; and should there be a failure of that, and a person of the kindred be killed on account of that failure, there is to be no claim for him. The third is, when an innocent person is slandered concerning a corpse and is proceeded against, if he does not deny by a period lawfully fixed, and if a person be killed because of him, there is to be no expiation for it.

Three legal periods to avenge a dead body:—

between two kindreds who do not originate from the same gwlad, commencing a claim on the first day of the week following that wherein the
dead was murdered; if there comes no answer by the end of a fortnight, the law makes vengeance free. The second is, if the two kindreds are in the same cantrev, commencing a claim on the third day after the dead is slain; if there comes no answer by the end of the ninth day, the law makes vengeance free. The third is, if the two kindreds are in the same cymwd, commencing a claim on the third day after the dead is murdered; if there comes no answer by the end of the sixth day, the law makes vengeance free.

Three nets of a king are: his household, for which net there is no reparation but the mercy of the king. The second is his stud; for every horse caught on it, the king receives four legal pence. The third is the cattle of his maer-house; for every steer found on them, the king receives four legal pence. Three nets of a breyr are: his stud, and the cattle of his maer-house, and his swine, because, if an animal is found among them, the breyr receives for every animal four legal pence. Three nets of a taeog are: his cattle, and his swine, and his homestead (hentref); for each animal caught therein he receives four curt pence from the calends of May until September shall have gone.
Three dirwys of a king are: the dirwy for violence, and the dirwy for theft, and the dirwy for acknowledged fighting. The expiation dirwy for violence is a silver rod and a gold cup with a gold cover of the kind mentioned in expiation of a king's sarhad. The expiation dirwy for acknowledged fighting is twelve kine. The expiation dirwy for theft is, if a person be charged with theft and he personally deny it satisfactorily, and a rhaith be placed on him and it fail, he is an acknowledged thief since his rhaith has failed. Innocent by his own account, nothing being taken in his possession or found in his hand, twelve kine dirwy upon him. Three indispensables of a king are: his household priest, and his court judge, and his household. Three things which a king shares with no one: his gold treasure, and his hawk, and his thief.

Three fours there are:—four causes of perverting judgment; from fear of a powerful man, and heart hatred [of enemies], and love of friends, and lust of chattels. The second four are: four shields which interpose between a person and a rhaith of a gwlad in a prosecution for theft; one is, legally harbouring a guest, that is, keeping him from the time of nightfall until the
morning, and placing the hand over him three times that night, that is, swearing on his part and the people of the house with him. The second is birth and rearing; the owner swearing with two men of the same status as himself, as to seeing the birth of the animal and its rearing in his possession without its going three nights from him. The third is a warrant. The fourth is custody before loss, that is, a person swearing with two men of the same status as himself, that before the other lost his chattels, those chattels were in his possession. There is no warrant except unto the third hand. The third hand establishes custody before loss, and that defends a person from [a charge of] theft. The third four are: four persons to whom there is no protection against the king either in court or in llan. One is a person who violates the protection of the king in one of the three principal festivals. The second is a person who shall be pledged willingly to the king. The third is his supperer, a person who ought to provide for him and who leaves him that night without food. The fourth is his bondman.

Three crimes which, if a person commit in his own gwlad, his son is on that account
to lose by law his father's trev: the killing of his lord; and the killing of his chief of kindred; and the killing of his family representative (teispan tyle); and that because of the gravity of those crimes. Three silent ones in session: a lord of justice listening to his gwyrdad adjudicating their laws; and a judge listening to a plaintiff and defence; and a surety listening to a plaintiff and defendant mutually answering.

Three lawful rests of a spear during pleadings: one is, thrusting its butt-end in the earth with one hand till it can scarcely be drawn out with two hands. The second is, thrusting its point into a bush till the blade be hid. The third is, the placing thereof on a thicket which shall be of the height of a man. And unless it be on one of those three rests and a person encounter it so as to cause his death, a third of the person's galanas falls upon the spear's owner. Three futile expressions which are uttered in court and do not avail: denial before verdict; and premature objection; and pleading after judgment. Three worthless milks there are: milk of a mare; milk of a bitch; and milk of a cat; since there is no expiation made for any of them. Three sarhâds not to be expiated if received when
intoxicated: sarhâd done to the priest of the household; and sarhâd to the judge of the court; and sarhâd to the physician of the court; because these should not be intoxicated, as they know not what time the king may have need of them. Three buffets not to be expiated: V 42 b 9 one by the lord on his man in ordering him in the day of battle and fighting; and one by a father on his son to punish him; and one by a chief of kindred on his relative in order to counsel him.

Three women with whose heirs there is to V 42 b 14 be no pleading as to their mother's trev: a woman who is given as a hostage for land and who bears a son in her condition of hostage; and the son of a woman who shall avenge a person of his mother's kindred and on that account lose his father's trev, and therefore there is to be no pleading with him as to his mother's trev; and the son of a woman who is given to an alltud with the kindred's consent. Three disgraces of a kindred there are, and on V 42 b 22 account of a woman the three occur: the violation of a woman against her will. The second is, bringing another woman to the house, supplanting [the wife] and driving her forth. The third is despoiling her, being more pleased
to spoil her than to be connected with her.

Three pieces of flesh of a hundred perplexities
there are: one is a piece stolen [lit. theft] as
to whatever way a share thereof may travel,
for there are nine accessories to it. The second
is the hart of a king as to whoever may cut it
up. The third is a carcase left by a wolf as
to whoever may do wrong with respect to it.

Three strong scandals of a woman there are:
one is seeing the man and the woman emerging
from the same thicket, one from each side of the
thicket. The second is seeing them both under
the same mantle. The third is seeing the man
between the two thighs of the woman. Three
things for which a person shall prosecute for
theft, though they do not constitute theft:
ploughing, and felling of timber, and building.

Three sarhâds of a woman there are, one of
which is augmented, and one diminished, and
one is a complete sarhâd. When a kiss is given
her against her will, a third of her sarhâd is
wanting to her then. The second is feeling her
with the hand, and that is a full sarhâd to her.
The third is being connected with her against
her will, and that is augmented by the third.

Three ways whereby one can object to witnesses:
by land-feud, and galanas-feud, and woman-feud.
Three sons being three brothers of the same mother and the same father, who are not to have a share of land from their brothers of the same mother and the same father as themselves: one is a son of thicket and bush, and after that, the same man taking to wife the same woman with consent of kindred and begetting a son of her; that son is not to share land with the son begotten before him in thicket and bush. The second is, if a scholar marries a wife with consent of kindred and begets a son by her, and afterwards if the scholar takes priest’s orders and after that a son is born to that priest by the aforesaid woman, the first son is not to share land with the last, because contrary to law was he begotten. The third is a mute, because land is not for any one who cannot answer for it; for land (gólát) is not given to a mute.

Three persons whose status rises in one day: when a taeogtrev has a church consecrated therein with the king’s permission, a person of that trev, who is a taeog in the morning, becomes that night a free man. The second is a person to whom the king gives one of the twenty-four privileged offices, who, before the office is given him, is a taeog and
who, after it is given, is a free man. The third is a clerk who the day he receives the tonsure is in the morning a taeog (yn vab tayaωc) and becomes that night a free man.

Three legal worths of the foetus of a woman: the first is, blood before formation, if it perish through cruelty, of the value of forty-eight [pence]. The second is, before life (eneit) enters into it, if it perish through cruelty, the third of its galanas is to be paid for it. The third is, after that life has entered into it, if it perish through cruelty, then the whole of its galanas is to be paid for it.

Three ways whereby a son is to be affiliated to a father: one is, when a woman of thicket and bush, being pregnant, shall be at her full time (ar y llaωuaeth), let her priest (y pheriglaωc) visit her and let her swear to him, 'May I be delivered of a snake by this pregnancy if a father has begotten it on a mother other than the man to whom I affiliate it,' and naming him; and so she affiliates lawfully. The second is, a chief of kindred with the hands of seven of the kindred with him, is to affiliate him. The third is, if there be no chief of kindred, the oaths of fifty men of his kindred affiliate him, and the son himself
first swears because the mother's oath is not legal except in the above affiliation.

Three ways whereby a son is disowned by a kindred: the man, whose son he is said to be, takes the son and places him between himself and the altar, and places his left hand on the head of the son and the right hand on the altar and the relics; and let him swear that he has not begotten him, and that there is no drop of his blood in him. The second is, if the father is not alive; the chief of kindred is to deny him, and with him the hands of seven of the kindred. The third is, if he has no chief of kindred; the oaths of fifty men of the kindred denies him, and the eldest son of the man, to whom the son was affined, is to swear first. Three places where a person is not to give the oath of an absolver: one is on a bridge of a single timber without a hand-rail. The second is at the gateway of a churchyard, because the 'Pater' is to be sung there for the souls of the Christians of the world. The third is at the church door, because the 'Pater' is to be sung there before the rood. These persons are exempt from the oath of an absolver: a lord, and a bishop, and a mute, and one who is deaf, and one of foreign language, and a pregnant
Woman. Three vexations of the wise are: drunkenness, and adultery, and bad disposition.

Three persons who are entitled to an advocate for them in court: a woman; and one with natural impediment in speech; and an alltud of foreign speech. The one person who is to choose the advocate: a lord. Three animals whose acts towards brutes are not cognizable in law during their rutting season: a stallion; and the bull of a trevgordd; and a herd boar.

Three animals which have no legal worth: an autumn born pig; and a harrier; and a badger.

Three血液 not amenable in law are: blood from a scabby head; and blood from the nostril; and blood from teeth; unless struck through anger. Three fires the results of which are not cognizable in law: the fire of heath-burning, from the middle of March to the middle of April; and the fire of a bath in a trevgordd; and the fire of a smithy which shall be nine paces distant from the trev, with a roof of broom or sods thereon. Three birds whose worth the king is to have wherever they are killed: an eagle, and a crane, and a raven. The owner of the land whereon they are killed is to have fifty [pence] from the person who kills them. Three vermin (pryf) whose worth
the king is entitled to wherever they are killed: a beaver; and a marten; and a stoat; because from their skins are made the borders of the king's garments. Three things which the law suffers not to be appraised: meal; and bees; and silver; because their like are procurable. Three legal vessels of generation are: that of a bitch, and that of a cat, and that of a squirrel; because they can liberate (dillog) and relax when they will. Three free timbers in the forest of a king: the roof-tree of a church; and the timber of shafts which go for the king's use; and the timber for a bier. Three buffalo horns of the king: his feasting horn; and his mustering horn; and his horn in the hand of the chief huntsman. Each is a pound in value. Three free huntings there are in every gwald: hunting a roebuck, and hunting a fox, and hunting an otter; for they have no permanent homes (tref tat). Three things which prevail over law: violence; and contract; and necessity. Three names for an apparitor are: the cry of a gwald; and dread report, the canghellor's servant; and rhingyll (apparitor). Three ways in which a silver rod is paid to the king: for violence; and for
violating protection of way towards an irremediable beggar; and for sarhâd to a king.

Three thrusts not to be redressed: one is, a person demanding right from his enemy on account of his kinsman in three pleadings and not obtaining right; and afterwards meeting with his enemy, and thrusting him with a spear so that he dies; that thrust is not to be redressed. The second is, jealousy caused to a married woman by another woman concerning her husband, and the two women meeting together, and the married woman making a thrust with her hands at the other woman so that she die; there is to be no reparation to her. The third is, giving a mature maiden to a man with surety as to her virginity, and the man making a genital thrust at her and having connexion with her once and finding her a woman; he is to call the marriage guests to him, candles are to be lighted and her shift cut before her as high as her pubes and behind her as high as her buttocks, and she is to be sent off with that thrust without any reparation to her; and that is the law for a deceitful maid. Three persons who are not to be sold legally: an acknowledged thief for having the worth of four legal pence in his hand, and a waylayer, and a traitor
to a lord. Three chattels which are secure without surety: chattels which a lord shall give to a man and which come to him by law; and chattels which a wife shall have from her husband [as wynebwerth] when the husband shall have connexion with another woman;

[A chasm in V supplied from W]

and chattels taken in a war between two lords. Three things common to a gwlad: an army, and pleas, and a church; for every one is under summons to them.

Three modest blushes of a maid there are: one is when told by her father ‘Maiden, I have given thee to a husband’. The second is, bidding her go to her husband to sleep. The third is, seeing her in the morning rising from her husband. And because of each of those three, her husband pays her amobr to her lord, and her cowyll and her agweddi to herself. Three stays of blood are: the breast, and the middle girdle, and the trousers girdle. Three unabashed ones of a gwlad without whom it is impossible to do: a lord and a priest and law. Three hearths which are to do right and to receive it for a person who has no
acknowledged lord: that of a father, and of an eldest brother, and of a father in law.

Three legal needles are: the needle of the queen's serving woman; and the needle of the physician for sewing the wounds; and the needle of the chief huntsman for sewing the torn dogs; each one of them is four legal pence in value. The needle of any other skilful woman is a legal penny in value.

Three defunct testimonies there are, which stand in pleas well: one is, when there shall be contention and fighting between two lords concerning land, which subsequently is duly terminated in the presence of all; after these severally have died, their sons or their grandsons or some of their kindred can bear testimony concerning that land; and these are called evidences as to land. The second is, persons of lineage from every side who are called land borderers, to decide by kin and descent, and to confirm by bearing testimony; and they can augment the person's title to land and soil. The third is, when there shall be seen the hearth-stone of a father or a grandfather or of a great-grandfather or one of the kindred of the same title as himself; and the tofts of the houses and their barns and the furrows
of the land ploughed and the erws, every one of which affords testimony as to a person's title. Three secrets there are which it is better to confess than to conceal: losses to a lord, and waylaying, and a person killing his father if acknowledged in confidence.

Three one-footed animals there are: a stallion and a hawk and a covert-hound. Whoever shall break the foot of one of them, let him pay its entire worth. Three things not to be paid for, though lost in a lodging house (ranty): a knife, and a sword, and trousers; for whoever owns them ought to guard them. Three sarhâds of a corpse are: when it is killed; when it is despoiled; when thrown to the ground. Three reproaches of a corpse are: asking who killed it, who owns this bier, whose is this grave. Three scowls not to be redressed: the scowl of a husband to his wife whom he received in the status of a maid and she a woman; and a person ruined by law and a person of his kindred scowling on that account; and the scowl of a person towards a dog attacking him. Three distrainments not to be restored: for theft; and for [one on a] surety who will not enforce [right]; and for galanas. Three things if found on a road there is no necessity to answer for
any of them: a horseshoe; and a needle; and a penny.

Three persons to whom tongue-wound is to be paid: to the king; and to the judge when considering his decision; and to the priest in his vestments (wisc) on the three principal festivals over his altar, or whilst reading a letter before the king, or whilst composing one. Three cases in the law of Howel in which proof occurs: one of them, it belongs to a woman to prove a rape against a man. The second is, it belongs to a debtor to prove over the grave of the surety as to his being surety, and that his suretyship was not exonerated whilst he lived. The third is, the proving of a shepherd dog. Three plagues of a kindred: nursing a son of a lord; and affiliating a son to a kindred wrongfully; and guarding supreme authority (penreith).

Three things which destroy a contract: illness; and a lord's necessity; and poverty. Three things which defend a person from a summons to pleadings: shouting and sound of horns against the host of a border gwlad; and flood in a river without bridge and without skiff; and illness.

Three persons to whom galanas is paid and they themselves pay no galanas: a lord,
for to him comes a third of every galanas for exacting it. The second is a chief of kindred, for according to his status his relations' galanas is paid. The third is a father, for a share comes to him of his son's galanas, to wit, a penny; because his son is no relative (car) to him. And not one of them is to be killed on account of galanas. Half a brother's share of galanas, a sister pays; and she receives no share of galanas. Three throws not to be redressed: at a stag in corn; and at a wild colt in corn; and at a dog in corn. Three persons who impoverish a gwlad: a prevaricating lord; an iniquitous judge; and an accusing maer. Three strong ones of the world: a lord, for a stone along ice is a lord; and an idiot, for it is not possible to compel an idiot in anything, against his will; and a person without anything, for it is not possible to exact anything where there is nothing. Three animals there are of the same worth as to their tails and their eyes and their lives: a calf, and a filly for common work (tom), and a cat; except the cat which shall watch a king's barn.

Three persons hated by a kindred: a thief, and a deceiver, since they cannot be depended on; and a person who shall kill a person
of his own kindred; as the living kin is not slain for the dead kin, everybody will hate to see him. Three things common to a kindred: chief of kindred, and a representative, and the son of a woman given with kindred's consent to their enemy; such is to be in common between the two kindreds. Three disgraceful faults of a man: being a bad friend (karəl), and flaccid in pleadings, and a man to a bad lord.

Three animals there are whose teithi exceed their legal worth: a stallion; and the bull of a trevgordd; and a herd boar, for the breed is lost if they are lost. Three signs of inhabitancy of a gwlad: little children, and dogs, and cocks. Hitherto we have discussed the Triads of Law; now we will treat of the Ninth days.

The first is the ninth day of December concerning land. The second is the ninth day of May succeeding. The third is the ninth day of May when occur the teithi of the first milk. The fourth is the ninth day of February when occur the teithi of the first work. Ninth day there is to a lord to recollect himself as to his oath when it shall be asserted that he has previously made an oath. Ninth day period there is between court and llan before answer-
ing, and that after a claim, when there shall be a dispute as to land. Ninth day period there is W 106 a 9 concerning a corpse, which shall have originated from the same cantrev as the person who shall have killed him. Three ninth days there are W 106 a 10 for a chief huntsman. Three ninth days there W 106 a 11 are as to the pregnancy of a woman. Ninth W 106 a 12 day before August every swarm assumes the status of a mother-hive. Ninth day period there W 106 a 14 is as to a warrant in the same gwlad, or as to a witness in the same gwlad. Ninth day period W 106 a 15 there is for removing a house erected on another person’s land without his consent. Ninth day W 106 a 17 period there is for a wife to await her share of the chattels in her house when she shall separate from her husband. Ninth day period W 106 a 19 doubled there is as to a plough when broken.

Let not the worth of a penny be more in thy sight than the worth of God. Do not judge wrongly for worth but judge justly for God. Small wonder if there be hesitation in a W 106 b 5 temporal court, since they shift as to their desire like the breeze of heaven. But whosoever loves certainty and security from falling, [for him] the right service of the Lord Jesus Christ is that which is the glorifying of

Three places where a person is not to give the oath of an absolver: one is, a bridge of a single timber without a handrail. The second is in the gateway of a churchyard, because a person is to sing the 'Pater' there for the souls (eneit) of the Christians of the world. The third is in the doorway of the church, because a person is to sing the 'Pater' there before the rood.

When a son is affiliated to a kindred with the oaths of fifty men, the son is to swear before the kindred because it is not lawful to listen to her except in the case of the first oath when she shall say 'Let a snake be begotten' to her.

When a son is denied by a kindred, the eldest son of the man whose son he is said to be, is to swear first before the kindred.

Three futile crosses there are: a cross placed on a road in corn; and a cross placed on the bark of a tree lying in a wood; and a cross which a person places on an altar in a case where a church is not to interfere with him.
PALAEOGRAPHICAL NOTES

[The numbers refer to pages and lines.]

2. 10. The scribe's t is visible in the rubric capital of Croedabc

2. 11. The scribe's g is visible in the second word, but was overlooked by the illuminator.

6. 11. neuad altered from beuad

8. 5. hoelon with e badly altered from l

11. 9. jneuad with e altered from something else.

15. 8. colofneu with l apparently crossed.

16. 15. ygnat with g begun for some other letter such as n

22. 11. atan with t altered from r

27. 2, 28. 2. Small hole in parchment between Ac and ran, and teu and lu respectively.

33. 14. yr eling with y altered from v or u, and stroke over n like that over i

33. 25. vynho with y altered from n

34. 16. bzen- with n altered from y

35. 20. bzenhingl badly altered from bzenhyaol

36. 20. ehunan with two strokes above u not unlike those which indicate the letter t when in conjunction with such letters as m, n and u.

40. 11. Seithuet expuncted by later hand, and Chweched written above it.

40. 18. The bar of final t is extended almost to the middle of the line.

45. 17. vzeint with e altered from y

46. 8. ytte with tt altered from some other letters,
and ligatured in order apparently to show more clearly what is intended.

48. 3. A tiny hole in parchment prevented the completion of the second e.

48. 7. euegyl with second e altered from something else.

52. 7. The l at end of kynllbyyn is scratched out by a later hand, presumably that of Jaspar Gryffyth. It probably stands for lledrat.

58. 23. The pointing after yndab may be a semicolon and looks also like a colon.

58. 25. In left margin just outside commencement of line is a full point, but whether in the original hand appears doubtful (see note on p. 118. 1). In bottom margin in later hand is written 'hic defunt folia duo' altered into 'hic deest folium unum'.

61. 21. perth with t altered from c.

67. 24. lozen hagen. with full point after lozen nearly covered by the h of hagen.

70. 14. atal hyt with full point after atal nearly hidden by the h of hyt.

73. 5, 74. 5. Hole in parchment at the beginning and end of these lines respectively.

74. 10. With by begins paler ink but same hand.

80. 11, 82. 8. The rubric spaces overlooked by illuminator contain the g and t respectively of the original scribe.

83. 22. The two first expunctuations under moch are nearly obliterated.

83. 24. Meint with ei altered from something else.

84. 14. gymeret with first e altered from something else.

86. 23. thal with l nearly covering a full point.

87. 24. golper with o badly altered from o.

89. 1. dulc with full point so small that it is doubtful whether it was intended.
89. 4. Original hand placed o in space intended for the illuminator, who overlooked it.

89. 6. A b intended to complete Po is written over the first d of dadyl, but in such fainter ink that the d is quite distinct beneath it.

90. 25. Oz with z altered from something else.

91. 6. chowyll with c altered from t

94. 21. First c altered from t

101. 15. erbjn with b not unlike 6

102. 13. Last u looks like vr owing to a full point being placed towards its right top corner.

106. 8. Over the second half of last h is a full point, but whether intentional is doubtful.

107. 3. First c looks also like t

108. Catchword is cut by binder so that the lower half is gone.

109. 17. In space left for rubric, and overlooked by illuminator, the original scribe has placed r

111. 16. bzenhin is a mistake for bzeyr. The crosses are perhaps inserted by a later hand. A comparatively modern hand has written breyr opposite cross in margin.

113. 18. The n is extended over the remainder of the line.

114. 3. anher has a small h written over the a, partly in left margin.

116. 21. anl written wrongly for am was again written wrongly by scribe and passed by him.

118. 1. Outside first k in left margin is a full point, but whether intentional is doubtful (see note on p. 58. 25).

119. 16. Last a altered from 6

119. 19. Two or three letters rubbed out after ty/t which were apparently a part of it.

119. 23. Three or four letters rubbed out after deu with expunctuations of two of them still remaining.
121. This page has twenty-six lines.
122. 16, 20, 24. The scribe certainly writes enuynu in each case; so also MS. W.
132. 22. First y altered from u or n
133. 3. kanýt with t altered from f or f
134. 4. The n is extended over about a quarter of the line.
136. Catchword cut by binder so that the bottom portion of the letters is gone.
139. 15. cuhudyat with point under d like an ex-punctuation.
142. 11. Last n extended over about a quarter of the line.
142. 15. enett with t like c
APPENDIX

GENERAL RELATION OF FOUR EARLIEST TEXTS

Generally speaking, the text of V (together with the parts supplied from W as printed in this book) includes the whole of W, X, and U. Allowing 8 words per line in the case of V and W, and 7 words per line in the case of X and U, the amount of matter in each appears to work out thus:—

V. 84 pages, 25 lines per page = 2,100 lines = 16,800 words. Adding the parts supplied from W, viz. 41 pages, 21 lines per page + 72 lines = 933 lines = 7,464 words, we obtain a total of 16,800 + 7,464 = 24,264 words.

W. 140 pages, 21 lines per page + 34 lines = 2,974 lines = 23,792 words.

X. 114 pages, 20 lines per page + 7 lines = 2,287 lines = 16,009 words.

U. 120 pages\(^1\), 18 lines per page = 2,160 lines = 15,120 words.

They all agree as to the general arrangement of their subject-matter, beginning with the laws of the court, and then the laws of the gwlad, and confining the triads of law towards the close; but the most cursory examination will show great divergences in the arrangement of details, strikingly so with regard to X. The explanation of these divergences possibly

\(^1\) This of course excludes the last sixteen folios of the old handwriting, which form no part of the Book of Cyvnerth properly so called.

EVANS

U
depends on the answer to a prior question as to whether the longer texts are expansions of the shorter, or whether the latter are to be attributed to a condensing of the former. Moreover, in the case of these four particular MSS., the possible and very probable clashing of two distinct originals is also to be kept in mind. It will be noticed from the following headings, which are selected only to show the order of the subject-matter in the respective MSS., that W is in close agreement with V; and also that X, in spite of its startling differences, is more allied to W and V than is U.

<table>
<thead>
<tr>
<th>V</th>
<th>W</th>
<th>X</th>
<th>U</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 other officers.</td>
<td>8 other officers.</td>
<td>Few miscellanies.</td>
<td>8 other officers.</td>
</tr>
<tr>
<td>3 columns.</td>
<td>3 columns.</td>
<td>Payment of galanas.</td>
<td>3 columns.</td>
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<tr>
<td>9 credible witnesses.</td>
<td>9 credible witnesses.</td>
<td>3 columns.</td>
<td>Waylaying.</td>
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<td>Relating to the person.</td>
<td>Relating to the person.</td>
<td>Relating to the person.</td>
<td>Relating to the person.</td>
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<td>Tame and Wild.</td>
<td>Tame and Wild.</td>
<td>Corn damage.</td>
<td>Animals.</td>
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<td>Corn damage.</td>
<td>Corn damage.</td>
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<td>Sureties.</td>
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<td>Contract.</td>
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<td>Women.</td>
<td>Women.</td>
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<td>[Miscellanies].</td>
<td>[Miscellanies].</td>
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<td>[Worth of buildings, &amp;c.].</td>
<td>[Worth of buildings, &amp;c.].</td>
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<tr>
<td>[Ploughs and co-tillage].</td>
<td>[Ploughs and co-tillage].</td>
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<td>[Pledges, borrowing, &amp;c.].</td>
<td>[Pledges, borrowing, &amp;c.].</td>
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<td>8 other officers.</td>
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</table>
GENERAL RELATION OF FOUR EARLIEST TEXTS

V
[Payment of galanas].

W
[Payment of galanas].

X
Miscellanies.

U
Miscellanies and Triads.

Waylaying.

7 Bishop-houses.

Triads.

[Ninth Days].

Triads and Miscellanies.

Additional notes.

I. LEADING ADDITIONS TO THE PRINTED TEXT.

§ 1. Cott. Cleopatra A. XIV.


ăr llwy'r hûnn blegywyrŷt ţy'callhain ac hŷscoal'eynôys. canŷf ef a oed ôreu ar gof achyfreithew ynŷ amscr.

And it was Blegywryd the scholar who wrote this book, for he was the best in his time for record and laws. (Cf. X 165 b 9–11 and U i b, on pp. 303, 309 infra.)

W 41 a, bottom margin (post byth V 6 b 3). Anc. Laws I. 644.

Oet ageiff yr ţgynat llyf yr ţmgoffau deugein niwarnât of eirch kyn ţmôyftlaô.

The judge of a court has a period of forty days to reconsider, if he demands it, before mutually pledging.

W 41 a 18–41 b 6 (post tauaôt V 6 b 5). Anc. Laws I. 644, 646.

Sarhaet ţgynat llyf yr ôl naô mu anaô ugeint arŷant. Ţy alanaf atelir onaô mu anaô ugein mu

The sarhâd of the judge of a court is nine kine and nine score of silver. His galanas is paid with nine score and nine kine with three augmentations. In this manner should the augmentations be made. The first augmentation is three score kine; the second is four score kine; the third is a hundred and five kine and a third of two kine. And thus is the galanas of every Cymro augmented according to his status.


—aa yr ygnat llyf allanâ lle ytauast yr gof o ran y bâenhin o gic mo'dbît yrreidon.

—which go to the judge of the court; and the place of the tongue to be filled for the smith from the king’s share of the thigh-flesh of the steer. (Also X 199 a 7-10.)


Thus is the gwestva silver shared. The steward takes two pence; and the butler has four or the covering of the vat, at the option of the one who shall pay; the doorkeeper of the hall takes two; one to the mead brewer; one to the silentiary; four to the cook; two to the server of a court; two to the page of the chamber; one to the chambermaid; two to the steward of a queen; one to the footholder; one to the candle-bearer; one to a queen’s groom of the rein. (Also U 17 a 2.)


Oderuyd bot amryffon am teruynu róg deu dyn. Adywedut o2 haöl2 bot o ureint idaô ef ý dýlyho teruynu. Onŷf amheu ýr amdiffynôz. Aet ýr haöl2 ydangof ý teruyn. Os ýr amdiffynôz ae hamheu ynteu bit gyfreith ýrydunt am eu breint gýsseuín. Os ý ureint a uernir idaô dangošet ý teruyn guedy hûnný.

Mab adŷly arfedasô díoostaô hûny uo pedeir blyyd ar dec. ý tat o2 byd byû. ac onŷ byd byû ý tat. arglûyd bieu rodi arfedasô idaô ý uot díoostaô ñouyn iawn idaô ac ýwneuthur iawn díoostaô.

If there be contention as to meering between two persons, and the plaintiff say that by status he is to meer, unless the defendant doubt it, let the plaintiff proceed to show the meer. But if the defendant doubt it, let there be law between them as to their original status. If his status is adjudged to him, let him after that show the meer. (Anc. Laws II. 90.)

A son should have a guardian over him until he is fourteen years old [viz.], the father if alive; and if the father be not alive, a lord is to appoint a guardian
for him to act on his behalf, to demand justice for him and to do justice for him.


Y neb a adefo llofrudyath. talet gobyrl o2 alanas. Trayan galanaf adaO ar y llofrud. ar deuparth a rennir yn teir ran. Dovy ran atal kenedyl y tat. ar trýded atal kenedyl y uam.

Whoever shall confess homicide, let him pay the whole of the galanas. A third of the galanas falls on the murderer, and the two parts are shared into three shares. Two shares the father’s kindred pays, and the third the mother’s kindred pays. (Also X 185 a 4-8 and U 21 b.)


Y neb auarchoco march 6th y doyn y guarchae ný dýlý namýn hýnný.

Whoever shall ride a horse in taking it to a pinfold is entitled to nothing more.


Os y gozwlat y differ ôyth geinha6c ageiff.

If he protects it in a border-gwlad, he receives eight pence. (Also X 193 b 18-19.)


Na6uetdyd whefra62 o2 dicha6n eredic guerth y teithi ad2ycheif ar y werth.

The ninth day of February if it can plough, the worth of its teithi is added to its worth. (Also X 192 b 4-5.)
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Or deila dýn yscrybýl ar ý ýt: abot ymdaeru rôg ý deilat ar perchennasàc. ý deilat adýly týgu kaffel y blaenýseit ar olýseit ar ýr ýt.

If a person catch an animal on his corn and there be a dispute between the taker and the owner, the taker must swear as to finding the foremost and the hindmost on the corn. (Also X 196 a 19-196 b 2; and U 40 a.)

W 76 a 20-76 b 14 (post gynnogyn V 36 b 16; ante O2 36 b 8). Anc. Laws I. 122.

Or kýmer dýn mach ar da. Æchŷn dŷuot oet ýda. dehol ý talasðýr ae o alanaf ae o ledïat ae o aghŷfreith arall. amŷnu o2 haolâ y da ýgan ý uach. Sef awyl kŷfreith ýna rannu ýcollet ýn deu hanher ýrûdunt nýt amgen talu o2 mach hanher ý da ýr halor. kanŷf aghŷfreith ýô talu o2 mach góbyl ac ynteu ýn wiryôn. Æc nat tegach colli o2 haolôr o góbyl ac chredu o honaô ýnteu ý uach. allýna ý trîdyd lle ýran kŷfreith. Æc o2 da ýtalasðýr ýr wlat diacêuyn óynteu adýlyant kŷmhell ýda hûnnô arnaô ef. Ahanher adýly ýmach allýna ýr lle ýbûd kŷmhellô1 ýmach ar da ñdaô ehun.

If a person take surety for chattels, and before the period of the chattels is come the debtor be banished either for murder or theft or any other unlawful act, and the creditor demand the chattels from his surety, law then sees as to sharing the loss equally between them, that is, the surety paying half the chattels to the defendant; for it is not right that the surety should pay all when he himself is innocent, nor is it fairer that the defendant should lose all, seeing that
he trusted his surety. And that is the third instance where law shares. And should the debtor return to the gwlad, they are to enforce the repayment of those chattels from him, the surety receiving a half. And that is the instance of the surety being an enforcer of chattels to himself.


Oderuŷd ųďyn rodi da ų arall amach arnaę. a phan delher ų ouŷn diwat o2 talaosto yr argloŷd. Achnoŷnaę o2 haolo2 62th yr argloŷd. Ja6n y6 d6yn yd6y plei6t ų gyt ar mach. agouŷn udunt ae mach h6n ae nat mach. mach heb yr haolor. na uach heb y talaosto yr. Yna ųmae ia6n gouŷn yr mach a6yt uach ti. mach heb ųnteu. nac b6yt vach heb y talaosto yr ygenhŷf i ar dim. Heb y mach yr gyfri6th ų dylŷ6yfi. mi ae canhebrŷgaf. Ac val ųmae ia6n y minheu mi ae diwadaf. heb y talaosto yr. Yna ų mae ia6n barnu reith canyt oef eithŷr vn taua6t ų mach ųn gyrru vn taua6t y talaosto yr y wadu. Kŷmyrŷt o2 b1a66o2 y creir ųny6 la6. adŷwedut 62th y talaosto yr. Na6d du6 ragot ana6d dy argloŷd na thög anudon. Os tôg tyget ųdu6 ųnŷ blae6n ac yr creir nat mach ųganta6 ef nac ar adŷweit nac ar dim. Onŷ 62th tôg ymach arna6 tra uo ųn rodi ų eneu yr creir. talet y mach ų dŷlyet can adebŷf ųuot ųn uach abit rŷd y talaosto yr. Os g61thtôg awna ųmach. dyget ytalosto yr yreith. Nŷt amgen ų 16 ar ųfeithuet.

If a person gives chattels to another and surety thereon and, when time comes to demand, the debtor
denies, and the defendant complains to the lord, it is right to bring the two parties together with the surety and to ask them whether this person is a surety or not a surety. 'A surety,' says the defendant. 'Not a surety,' says the debtor. Then it is right to ask the surety, 'Art thou a surety?' 'A surety,' says he. 'Thou art not a surety for me for anything,' says the debtor. 'I am entitled to law; I shall persist in it,' says the surety. 'And as I am entitled also, I deny it,' says the debtor. Then it is right to adjudge a rhaith, for there is nothing save the one tongue of the surety provoking the one tongue of the debtor to deny. The judge takes the relic in his hand, and says to the debtor, 'The protection of God prevent thee and the protection of thy lord, lest thou swear falsely.' If he swears, let him first swear to God and to the relic, that he is not surety for him neither for what he asserts nor for anything. If the surety do not counter-swear against him whilst he puts his lips to the relic, let the surety pay the debt, as he allows that he is a surety, and let the debtor be free. If the surety counter-swears, let the debtor bring his rhaith, that is, his oath with six others.


Pbŷbynhec awnel amot kŷfreithaöl doent yŷgŷt ywneuthur. O₂ guna dŷn amot ac na mŷnho ţygadô. arglôyd bieu ţygymhell. O₂ guna dŷn amot ac arall ţn gŷrru arnaöl. kŷfreith adŷweit na daô namŷn ţlô ehunan yďiwat. Onŷ bŷd gûxhtûg arnaöl. Os gûxhtûg auŷd galwet ţnteu am vĩaũt. Sef auernîr ɪdaô. ţlô ar ţ feithuet ţn vn funut ac yďiwat mach. ac am oet ţyreith. ac am pop peth. O₂ guna dŷn amot ae gîlyd
heb amotwyr. of guadu auyn. n" da6 eithyr y lo ehunan yd"wat ony cheif tyfton ar y welet.

Whoever shall make a legal contract let them come together to perform it. If a person makes a contract and does not wish to keep it, a lord is to compel him. If a person makes a contract and another presses on him, law says that he is only to be put to his own oath to deny it, unless there be a counter-oath against him. If there be a counter-oath let him call for judgment. This is what is to be adjudged him, his oath with six others in the same manner that surety is denied; the same also with regard to the time for a rhaiith and everything. If a person makes a contract with another without contract-men, if he desires to deny, he is only to be put to his own oath to deny it unless he obtains witnesses as to seeing it.

W 78 a 20-78 b 12 (post g"uir V 37 a 13; ante 37 a 18). Anc. Laws I. 140, 142.

Deu tŷmhoz y byd k"yat kŷfreith am tir a deu y byd agoyet. O na"uetdyd kalan g"yaf y byd agoyet kŷfreith am tir h"yt na"uetdyd whefra62. O na"uet dyd whefra62 y byd k"yat kŷfreith h"yt na"uet dyd mei. O na"uetdyd mei y byd agoyet kŷfreith h"yt na"uetdyd guedy a"oft. O na"uet dyd guedy a"oft y byd k"ayet kŷfreith h"yt na"uet dyd guedy kalan g"yaf. Sef acha"ff y"mae k"yat kŷfreith yguanh"yn ar k"ynhayaf. o acha"ff diw"hylly"a6 y dayar yny deu am"fer hynny. Sef acha"ff y maie. na"uet dydyeu gan pop tŷmhoz. rac kŷfreith y"n vn dydyau6c.

Two seasons shall law be closed for land, and two it shall be open. From the ninth day of the calends
of winter shall law be open for land until the ninth day of February. From the ninth day of February shall law be closed until the ninth day of May. From the ninth day of May law shall be open until the ninth day after August. From the ninth day after August law shall be closed until the ninth day after the calends of winter. The reason why law is closed in spring and autumn is because the soil is cultivated in those two seasons. The reason why every season has ninth-days is lest law should be for one day.

W 91 a 9–16 (inter deisyfyt et Na6 V 38 a 2). See p. 115 for text; also Anc. Laws I. 556.

For a suit from the same cantrev, three days to give an answer, and three to give surety, and three to do justice in respect to the claim demanded. In the adjoining cantrev, five days to give an answer, and five to give surety, and five to do justice. In the third cantrev, nine days to give an answer, and nine to give surety, and nine to do justice (cf. X 217 b 3–4 on p. 307 infra).

W 91 a 20–92 a 2 (inter ed. et Pop V 38 a 7). Anc. Laws I. 486, 586, 794; II. 96, 56c. See pp. 115–16 for text, and add to it the following:—

neb. Kynyuašt alad kŷfreith ac yna nŷ chetwir.

Whoever shall pay land for galanas, let him pay geld for it to the lord, for the land is to be free to him to whom it shall be paid. Three herbs are to grow in that land: clover, vetches, and thistles. And the worth of a cow from that land is no more than its length when she may be pasturing.

Two persons whose worth the king is not to demand, although they shall be killed in his gwlad: the bondman of another person, for a person has possession of
his bondman as of his animal; and the person who shall be found walking during the night in the king's chamber, without fire, without candle, whose galanas, although the king's servants slay him, is not to be demanded. A judge ought to listen fully, and retain in memory, and learn intently, and speak gently, and judge mercifully. [There is] a custom which follows law and is therefore upheld. [There is] a custom which precedes law and is therefore, when it has regal authority, upheld. [There is] a custom which precedes law, yet of doubtful event, and therefore no one enforces it. [There is] a custom which destroys law, and therefore is not to be kept. (Cf. X 217 a 3–5; and 218 b 6–9.)

W 92 a 14–92 b 1o (post llógyr V 38 b 3).¹


A chest is worth eight legal pence. A tub made

¹ W 92 a 14–93 a 15 lies between V 38 b 3 and 4.
of staves is worth four legal pence. A hair rope is worth one legal penny. An elm-bark rope is worth a curt penny. A bucket and a trough are each worth a legal penny. A lacquered saddle is worth twenty-four [pence]. A saddle of the colour of the wood is worth twelve pence. The nest of a falcon is four legal pence in value. A wooden basin is worth a curt penny. The leash of a beagle is worth eight legal pence. The collar of a king’s greyhound is worth eight legal pence. The collar of a breyr’s greyhound is worth four legal pence. The leash of a king’s greyhound is four legal pence in value. The leash of a breyr’s greyhound is two legal pence in value. A smith’s tools are worth six score [pence]. A baking girdle is worth eight legal pence.


W 92 b 18-93 a 3.

Kýfreith ýô y pliodaær tir kýchwynnu ampiodaœi tir oe werefgyn. Ac nô chýwhyn ampiodaœi tir pliodaœi oe werefgyn. Trì argae teruyn ýssýd bæënt. aphliodolder. achýgwarchadœ. ný dyly dyn auo if y ureint noí reí hýnný. teruynu arnunt. (Anc. Laws I. 774.)

It is the law that a proprietor of land should oust a non-proprietor of land from his occupancy, and that a non-proprietor of land should not oust a proprietor from his occupancy. There are three stays of boundary: status, and proprietorship, and prior conservancy; no person who is of lower status than those is to meer them. (Cf. U 53 b 6-7.)
W 93 a 10-15 (*post* V 26 a 9; *ante* V 38 b 4). 
*Anc. Laws* I. 556.

Oet arwassaf o wlat arall neu am dâuyr maŵ neu am lanò pŷtheônof. ac nŷt mêy. Oet arwassaf yn vn gŷmhôt neu yn vn cantref tri dieu. Os yn arglûydiaeth arall yn agof naò niew ac nŷ dodir terûyn ar duò ful nac ar duò llun.

The time for an arwaesav from another gwlad or on account of great water or on account of a tide: a fortnight and no more. The time for an arwaesav in the same cymwd or in the same cantrev: three days. If in another lordship, contiguous: nine days, without fixing the limit on a Sunday or Monday. (*Cf. X 217 a 16-20 on p. 307.*)

W 93 b 7-11 (*post* V 36 b 10; *ante* Arglûyd V 36 b 16).

Or dygôyd mechnî ar uab dâof y tat. agoûuct ydiwat gŷfreith adŷweit na watta neb o genedyl y uam gŷt ac ef amûn kenedyl ytat achenedyl mam ytat.

If suretyship falls on a son for his father and there be need to deny it, the law declares that none of his mother's kindred denies with him but only his father's kindred and the kindred of his father's mother.

W 93 b 20-94 a 7 (*post* V 38 b 25).

hugeint atal. ýchigweín doý geínhaoc kýfreith atal.

A king's cauldron is worth a pound; its flesh-fork is worth twenty-four [pence]. A king's boiler is worth six score [pence]; its flesh-fork is worth twelve pence. A breyr's cauldron is worth six score [pence]; its flesh-fork is worth twelve pence. A breyr's boiler is worth thirty [pence]; its flesh-fork is worth four legal pence. A taeog's boiler is worth thirty [pence]; its flesh-fork is worth two legal pence. (Also X 179 b 15-19 on p. 304.)


Tri chŷffro dial ýfûd yr vn ýô diaspedein kareffev. Eîl ýô guelet eloî eu kar ën mynet yr llan. Tŷydýd ýô guelet bed eu car ëný vûnwent ën newûd heb ëmydûuûyn.

There are three incitements to revenge; one is the shrieking of female relations. The second is, seeing the bier of their relative going to the llan. The third is, seeing the grave of their relative fresh in the churchyard without having reparation. (Also X 211 b 17-20 on p. 306; and U 55 a.)


ár ëlyfûyr hwnn herwyd moûgenev. Achyuanerth ymab y digoned.

And this book was completed according to Morgenew and Cyvanerth his son. (Cf. W 34 b 4-6 and U 1 b on pp. 291, 309.)
Kannwlyd ageiff y tir yn ryd. A march y gan ybânênín. Agwedîl ycanhwyllsev olî A ran oaryan y gwestvaeu.

The candlebearer has his land free, and a horse from the king, and the remains of all the candles, and a share of the gwestva silver. (Also U 15 b 18.)


A king’s cauldron is worth a pound. Twenty-four [pence] is the worth of its flesh-fork. Sixty [pence] is the worth of a king’s boiler; four pence its flesh-fork. Thirty [pence] is the worth of a taeog’s boiler; two pence is the worth of its flesh-fork. (Also W 93 b 20–94 a 7 on p. 302.)

Pob penkerd adyly caffael telyn ygan y braênênín Pob disgybyl adyly yenîl âe benkerd ytraeyanv. Aphan el y disgybyl ywërthaw y penkerd adyly rodî telyn idaw. Pwybynnac
abaynho dím ymarchnad. Ny dyly geisgyaw gwarant idaw

Every chief of song is to have a harp from the king. Every pupil is to enjoy his gain, and his chief of song a third of it; and when the pupil leaves him, the chief of song is to give him a harp. Whoever shall buy anything in a market is not to seek a warrant for himself.


X 205 a 11–12 *(inter W 83 a 12 et 13). Argyfurew gwreíc yw y gathawl. The argyvreu of a woman are her gwaddol.*

X 205 b 7–8 *(post ýstauellaíc W 83 b 5). Anc. Laws I. 692.*

Yneb adiwatto y vor wudiant anreith. Roddet lw deng wyr adeugeín.

Whoever shall deny being at a spoil, let him give the oaths of fifty men. *(Also U 23 a on p. 311.)*

X 207 b 3–12 *(post W 103 a 17; ante O W 80 a 10). Anc. Laws II. 8; I. 570 572.*

Teir gosgoíd brenhinaol yfyd. Gosgoíd bren-

EVANS

There are three kingly retinues: the retinue of a king, and a bishop, and an abbot; for each of them is entitled to a privileged court. Thirty [pence] is the worth of a working horse or a working mare. Whosoever shall deny killing a horse or taking it stealthily, let him give the oaths of twelve men. Whosoever shall sell a horse or mare, is to be answerable three dewfalls for the staggers, and three moons for the strangles, and a year for the farcy; and dilyssrwydd till death.


Tŷ chyffro dial ynt. vn ohonunt diaspedeîn y careffev. Eîl yw gweled gelox eu car yn myned yr llan. Tŷydyt yw gweled bed ev car heb ymdîwyr.

There are three incitements to revenge; one of them, the shrieking of the female relations. The second is, seeing the bier of their relative going to the llan. The third is, seeing the grave of their relative without enjoying satisfaction. (Also W 99 b 3–7 on p. 303; and U 55 a.)

Ac eisfyoel yr gwerth. agoby'r. y llygrir pob yn onhonunt. Pedwar anghyvarch gwr yw y varch. ae aruev. ae wyneberth. a thwng ydir.

And yet for a price and a reward each of them is corrupted. The four peculiars of a man are his horse, and his arms, and his wyneberth, and the twn of his land.


The time for an arwaesav in a border gwlad or on account of much water or on account of the tide: a fortnight. There is no limit on a Sunday. A mab ailleth who has a maenor, if there be a church on the land, is to have the same galanas as the propositus (maer). (Cf. W 93 a 10–15 on p. 302.)


En yn gantref oed trî diev y rodi gwir.

In one cantrev there is a period of three days to do justice. (Cf. W 91 a 9–16 on p. 299 supra.)


X 2
Tri chyfwrch dirgel adly ybænhin ygaffael heb y brawdwr ygyd ae effeiryad. ae wreic. ay uedic.

Three private intercourses which the king is to have without the judge: with his priest, and his wife, and his physician.

X 218 a 18–218 b 4 (post bloydyn V 38 a 14; ante Tri W 104 a 9). Anc. Laws I. 762.

Trj lle yran kyfureith. vn ohonunt y da a dyccer o anghyfureith ygyfureith. Eil yw Rwng byw amarw. Tovydt yw. Obyd amryffon am dev teruyn athyngv O baub yteruyn. auo yrwng y dev ymryffon. arennir in deuhanner.

Three places where law shares: one of them, the chattels transferred from illegality to legality; the second is, between living and dead; the third is, if there be contention as to two meers and all swear, the meer between the two disputants is divided equally. (Cf. U 47 b and 48 a on p. 318; also V 22 a 1–6.)


Trj edyn ar dyr dyn arall. heb ganyad. eryr. agaran. achigfuran Pwybynnac ac ev lladho. taled dec Ædevgeín yberchennawc ytir.

Three birds on another person’s land without permission, [viz.] eagle, and crane, and raven. Whoever
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kills them, let him pay fifty [pence] to the owner of the land.¹

X 219 a 11-14 (post oll V 38 a 22; ante Un V 38 b 11). Anc. Laws I. 690.

Pwybynnac a roddo tan nev adawho hayarn. yny llofgo yty. Dev hanner vyd ar y nep aroddo y tan ac ay lllofgo.

Whoever gives fire or strikes iron so that the house is burnt, the two parts fall equally on the one who gives the fire and [on the one] who burns [the house]. (Cf. W 85 a 13-15 on p. 103.)

X 222 a 8-22 (post gic W 82 b 20) is an addition by a later hand to the text. It is equivalent roughly to V 19 a 24-20 a 4, but nearer the form of U. Anc. Laws I. 696, 698, 700.

§ 3. Peniarth MS. 37.²


Ar Ilyuyr hwn herwyd Morgeneu a Chyfnerth y uab adigonet. Ar gwyrr hynny oed oreu yn eu hamser ar cof a chyfreitheu.

And this Book was completed according to Morgeneu and his son Cynwyd. And these men were the best in their time for record and laws. (Cf. W 34 b 4-6; X 165 b 9-11, on pp. 291, 303 supra.)


¹ This triad is quite distinct from V 44 b 25-45 a 4, which is found in U, W, and X. Anc. Laws I. 778.

² Where the lines of the various folios of this MS. are not given, the passage is taken from Owen’s Anc. Laws, vol. I, the punctuation and the letters r, s, w, &c., being in modern style.


kerd o Camlan a hynny
A song concerning Camlan and that (Cf. X 180 a 5-6 on p. 304.)


Offer gof Chweugeint atal. Geuel o,d. kethraol troosed pedeir. k. k'. atal pob un o honunt. y confiIt kymeInt atal ar pedwar hynny. myrthol damdOg a uyd ymdanaO.

A smith's tools are six score [pence] in value. Pincers, mallet, borer, vice, are each of them four legal pence in value. The anvil is as much as those four in value. A hammer is to be appraised.


U 22 a 5-18 (inter V 18 b 5 et 6). Anc. Laws I. 688, 690.

Ac oI IIyfc dyn yny tan hOnnO try wyr hefyt o honunt yn dlofFredaSc megyf y reI uchot. Nyt a galanas yn ol tan Namyn yg gwerthret y neb alosgo ac ef. Or IIyfc ty ymyOn trefgod o wall tan: y perchennaSc adly talu ty o bob parth idaO oI IIosgant gantaO Ac oI trydyd ty andan tan gwyllt uyd Or kynneu dyn tan y myOn ty dyn arall. Talet y ty y perchennaSc oI IIyfc. Tan a adaIho dyn ymyOn odyn Ef adly bot droftaO

And if a person be burned in that fire, three men
of them likewise under vows like those before. Galanas does not attend fire, only in the act of him who shall burn therewith. If a house be burned within a trevgordd from negligence, the owner is to pay for a house on each side of him, if they be burned by his means; and from the third house onward, it is deemed an uncontrollable fire.\(^1\) If a person kindle fire in another person's house, let him pay for the house to the owner if it be burned. A person is to be answerable for a fire which he shall leave in a kiln.

\(^{\text{U 23 a (post V 21 b 22; ante V 20 a 8). Anc. Laws I. 692.}}\)

Yneb adiwatto anreithaw arall, rodet y kyffe-lyp iddaw.

Whoever shall deny spoiling another, let him give to him the like [i.e. the oaths of fifty men]. (Also X 205 b 7-8 on p. 305.)

\(^{\text{U 25 b 11 (post V 20 a 21; ante V 19 a 24). Anc. Laws I. 696.}}\)

Nyt a galanas yn ol teulu\(\hat{o}yaeth.\)

Galanas does not follow domesticity.

\(^{\text{U 27 a (post s\(\hat{\text{y}}\)yd V 21 a 11; ante E V 21 a 4). Anc. Laws I. 700.}}\)

Kymeint yw gwerth aelodeu ytayawc o kyfreith agwerth aelodeu y brenhin herwyd gwerth. Galanas hagen asarhaet pawb herwyd y ureint y telir pan torher y aelawt.

The worth of the taeog's limbs, by law, is as much as the worth of the king's limbs according to worth. The galanas and sarhâd however of every one are paid according to his status when a limb shall be broken.

\(^{1\text{ Cf. pp. 103, 247.}}\)
U 27 b (post sarhaet V 21 b 16; ante W 88 a 11). Anc. Laws I. 700.]

Yneb adiwatatto llad caeth rodet lw pedwar gwyar arugeint, ac eu hanher yn wyr not.

Whoever shall deny killing a bondman, let him give the oaths of twenty-four men, the half of them being nod-men.

U 28 b 3-5 (post werth W 85 b 1; ante V 38 a 13). Anc. Laws I. 702.

Gwerth go̱uoda̱sc
Gwerth go̱uoda̱sc un uieint ar neb yd aeth drostaw òc y uelly am dyn a òystler dros arall.

The worth of a gorvodog.

The worth of a gorvodog is that he is of the same status as the one for whom he is bound; and so also with regard to a person pledged for another. (Cf. V 38 a 10-12.)

U 28 b 7-9 (post blýydyn V 38 a 14; ante Or V 29 a 3). Anc. Laws I. 704.

Un dyn y telir .k. paladyr ɪdaʊ ac nys tal ef y neb y wreic awnel llaʊurudyaeth.

One person to whom a spear penny is paid and who pays to no one: the woman who shall commit murder.


Món March pedeir .k.k'. atal.

The mane of a horse is four legal pence in value.

Trayanwerth ar bob anyueil yw y teithi o rei
ny bo aruer y dynyon yuet eu llaeth.
The third of the worth of every animal of which it
is not customary for people to drink their milk is its
teithi.

U 33 a (*inter vyd et Jar V 32 a 8*). *Anc. Laws*
I. 718.

Gwerth hwyat. Gwerth hwyat keinawc ky-
freith.
The Worth of a Duck. The worth of a duck is
one legal penny.

U 36 b (*post brenhin V 34 a 2; ante V 32 a 25*).
*Anc. Laws* I. 732.

Colwyn brenhin neu urenhines, punt atal.
Colwyn breyr, chweugeint atal. Colwyn mab-
eillt, pedeir keinawc atal.
The shock-dog of a king or queen is a pound in
value. The shock-dog of a breyr is six score [pence]
in value. The shock-dog of an aillt is four pence in
value.

U 39 a 4–13 (*inter baed et O2 V 34 a 21*). *Anc.
Laws* I. 740, 742.

Parchell pan ymchoelo y bïfwelyn gyntaf ae
trïyn. Un .k’. uyd ae mam Or cadî .k’. o2 moch
pa amfer bynhac y caffer yn llygru gweirglaðd.
pedeir .k. k’. atelir o honunt. yneb agaffo moch
yny llygru yny coet. Ìladet un o honunt y faïl
weith y caffo hyt y dwethaf. Eithyr y trî llydyn
arbenhic. Sef yô y trî hynny. arbenhíc y moch.
ar baed kenuéin. a hôch y geïuwr.
A pig when it shall first turn up the dung with its snout is under the same law as its mother. Of the lawful herd of the swine, at what time soever they be found damaging hay land, four legal pence are paid for them. Any one who shall find swine doing damage in his wood, let him kill one of them every time he shall find them unto the last, excepting the three special animals. Those three are, the principal of the swine, and the herd boar, and the sow for [the gwestva].


U 40 b 3-16 (ante V 38 b 13). Anc. Laws I. 744.

Pobyynhac ato:h troet anyueil dyn arall Neu y uodbyt. Neu anel bai6 ydel nychdawt idaw abot yr anyueiI yn lan Mal y gaIle: bwyatta y gic. Ef adyly y gymryt atta6 ae uedeginaethu yny uo tach. Ac o2 byd mar6 talet y werth. Pobyynhac a huryho Neu loco anyueil ae y doyn peth arna6 ae y eredic. Ony wneir aghyfreith ac ef kyt collo y eneit ny their. Or brath anyueil dyn. y dyn brathedic ageiff yr anyueil ae bai6. Neu talet perchenna6c yr anyueil farhaet ydyn a gwerth y waet.

Whoever shall break the foot of an animal belonging to another person, or its thigh, or shall inflict a wound which shall cause ailment to it, and the animal be clean so that its flesh may be eaten; he is to take it to himself and apply remedies until it shall be well; and, if it die, let him pay the worth of it. Whoever shall hire or engage an animal either to carry a load or to plough; unless it be used unlawfully it is not to be paid for although it lose its life. If an animal bite
a person, the bitten person has the animal which bit him; or let the owner of the animal pay the sarhâd of the person and the worth of his blood.

U 42 a 5–10 (post 1a6n W 79 b 18; ante 82 a 12). Anc. Laws I. 748.

Gwreic atreißfer Onyobyd póy ae treißfo Ny thal amobyr Cynfy ketwis y bëen. ñi rac treis y byd collédic ynteu oe amobyr. Aeo damheuîr y wrec am hynny. rodet y ñô na ñôy ae treißfoys ae ry treißfao mal kynt.

A woman who shall be violated, if she know not who has violated her, is not to pay amobr; since the king preserved her not from violation, he loses her amobr; and if the woman be doubted in that respect, let her give her oath that she knows not who violated her, and that she was violated as aforesaid.

U 42 b 1–3 (post geilleu W 82 a 21; ante Ony 80 a 5). Anc. Laws I. 750.

Os ñôy wraged y bydant. rodet yneill geill y hon ar ñaill yr ñaill ña byd gantunt eill ñôy.

If there be two women, let one testicle be given to one, and the other to the other, if he be connected with them both.


Dadanhud yô eredic o dyn y tir ardyssedi y dat kyn noc ef. yny pedwarydyn y da dyn yn priodaû; y dat ñe hendat ñe œh hendad ac ehun yn pedweryd. Gwedy yd del ef yn priodaû. Ny diffyd y priodolder hyt ynaðuet ña bydant hûyn-

A dadannudd is the tilling by a person of land tilled by his father before him. In the fourth degree a person becomes a proprietor; his father, and his grandfather, and his great-grandfather, and himself fourth. After he becomes a proprietor, his proprietorship does not become extinguished until the ninth. If they be without their right unto the ninth person, such becoming a non-proprietor from being a proprietor, then it is incumbent on that person to utter a cry over the lost spot, and he ought to obtain admission, that is, as much as the man, who is greatest as to his conservancy; and should any one beyond the ninth person call for a cry over the lost spot, he is not listened to. If a gwelygordd be adjudged to lose land, and some be in a border gwlad and they be not awaited for law, they are entitled to law when they come. If they themselves do not demand law when they come, to the end of a year and a day, law is closed against them thenceforward.


Pêybynhac a dechreuho ymhaol am tir ar
amdiffyynnór yn parašt y ateb. ḡc odyna őr
teu yr hašlōr ḡgwałlocau y hašl hyt yn oet un
dyd ablɔydyn kyt dechreuuo holí yr hašl gwedy
hynny Ny cheißf dim Canys hašl tra bļɔydyn yr>{$}

Whoever shall commence a suit for land, the defen-
dant being ready to answer, and afterwards the
claimant be silent and allow his claim to drop till
the end of a year and a day; although he should
begin proceeding after that, he has nothing, for it is
a claim beyond a year.

U 44 b 15–45 a 7 (post thyccya V 22 b 12 ante

Os nàwuet dyd mei y dechreu holi à gohîr am
uarn o dyd y gilyd hyt aŭst. Ny cheißf barn hyt
nàwuet dyd racuyr Canys tymhoi cayet yr y
kynhayafo. Os nàwuetdyd racuyr y dechreu holi
à gohîr am uarn o dyd y gilyd tròï y gayaf
tymhoi cayet yr y gwanhûyn yn gyffelyb yr kyn-
hayafo Canys dideruyse y dylyr heu allyfno y
gwanhûyn àdûyn yr yt y myôn y kynhayafo.

If on the ninth day of May he commence proceed-
ings, and delay obtaining judgment from day to day
until August, he shall not obtain judgment until the
ninth day of December, because a closed season is
the harvest. If on the ninth day of December he
commence proceedings, and delay obtaining judg-
ment from day to day through the winter, a closed
season is the spring like the harvest, because sowing
and harrowing are to suffer no interruption in spring,
nor bringing in the corn in harvest.

U 45 a 15–18 (post gðys V 23 b 21 ante Kûy 24 a 3).
Anc. Laws I. 758.
Aghenyon kyfreithaöl y omed gwys. 有何 o uo hyt uynyd heb ryt heb pont arnaöl. Æchar-char. Æchleuyt gorweidyaöl.

Lawful excuses for neglecting a summons: flood-water from sea to mountain without a ford without a bridge thereon; imprisonment; and bedridden disease.


Tir kyt kyny bo Namyn un oe etiuedyon heb diffoddiː Ef adyly caffel côbyl o2 tir. Gwedyn ranher hagen y brenhin auyd etfued yr neb adiffodo.

Although there be only one inheritor of joint land with unextinguished title, he is to have the whole of the land. After it is shared, however, the king is to be heir to him who is extinguished.

U 47 b (post kynwarchadöl V 22 a 1). Anc. Laws I. 762.

Tri lle y rann kyfreith : un ohonunt, or tyf kynhen rwg dwy tref am tir a theruyn ac wynteu yn un ureint, gwyrdia brenhin bieu teruynu hwnnw os medrant ; or byd pedrus dyledogyon y tir, pawb bieu tygu y teruyn ; odyna rannent yn deuhanher rwg y dwy tref y hamrysson. Ket teruyno tref ar arall, ny dyly dwyn randir y wrthi. Hanher punt a daw yr brenhin pan teruynher, a phedeir ar ugeint a daw yr brawdwr. Eɨl yw rwg gwr a gwreic pan uo marw y lleîll. Trydyd yw pan dyker anyueil or lle ny aller y caffel wrth kyfreith, nyt amgen, o aghyfreith y kyureith.
Three places where law shares: one of them is, if contention arise between two trevs as to land and boundary, they being of equal status, it is for a king's gwradas to determine it, if they are able; if the proprietors of the land be doubtful, every one must swear as to his boundary; afterwards let them share equally between the two trevs their object of contention. Although a trev shall meer to another, it is not to take a rhandir from it. Half a pound comes to the king when a meer shall be fixed, and twenty-four [pence] comes to the judge. The second is between a husband and wife when one party shall die. The third is when an animal shall be taken from the place where it cannot be had by law, to wit, from an illegal state to a legal state. (Cf. V 22 a 1–10; and X 218 a 18–218 b 4 on pp. 47, 308, supra.)


k'. kyueireu. Kyueir gayauar. Dôy .k. k'. atal Kyueir gwanhôynaâl .k. k'. atal.

Law of co-arations. Co-aration of winter tilth is two legal pence in value. A spring co-aration is a legal penny in value.


Pôybynhaç agynhaîlo tir dan deu arglôyd Talet ebedïw obob un o honunt.

Whoever shall hold land under two lords, let him pay ebediw to each of them.


Gowodref uyd y tryded o bob tref. Nyt .k'.
bot Namyn trî thayaðc ym pob un œ dîy tref ereiff. Ac œ randired hynny Ny el(.)ir amî-nogeu tir.

A gorvodtrev is the third of every trev. It is not lawful that there should be more than three taeogs in each of the two other trevs; and from those rhandirs land borderers are not called (?)

U 52 b 3–18 (post ýðýlýet W 104 a 2; ante Croes-uaen V 26 a 14). Anc. Laws I. 772, 774.

Tygu tir.

Ny dyly tîng ar tir dyð ful Na dyð îun Dyô ful dyd ywediað. Dyô îun dyd y lauuryâô y keîsað creîreu ñefneu y tyngu y tir. Pîy-bynhac alado y uraôt am na raun tref tat ac ef y îofrud honno Ny dyly kenedyl talu galanas gyt ac ef. Namyn ef adly talu galanas eu kar udunt hôy abît colle byth o tref y dat


Swearing as to land.

There is to be no swearing as to land on a Sunday nor on a Monday. Sunday is a day for praying; Monday is a day for labouring to procure relics, and essentials for swearing to land. Whoever shall kill his brother because he will not share father’s tref with him, for such homicide kindred should not pay galanas with him; but he is to pay the galanas of their
kinsman to them; and let him forfeit for ever his father’s trev.

Where guardians are required.

Here are the places where guardians are to be. In the first place, to guard land and soil for a person. The second is, to guard before loss. The third is, to guard birth and rearing. The fourth is, to guard a guest. The fifth is, to guard status. The sixth is, to guard an alltud for a person.

U 53 a 3–7 (post atal V 26 a 16; ante Gôys V 14 a 1). Anc. Laws I. 774.

Ny dyly neb dodi diafpait egwan onyt y neb aomeder yn Nîys y arglîyd Neu yny dadleu k’. am tref y dat. Neu ynaâuet dyn rac diffodi priodolder.

No one is to utter a cry of distress, but one refused law in the court of his lord or in the law pleadings, for his father’s trev; or the ninth person, lest proprietorship be extinguished.


U 53 b 8–16 (ante V 40 b 1). Anc. Laws I. 774, 776.

Try chargychwyn heb attywel. mab amheu gweddy gôrthladher un weith o genedyly. A gwâ gweddy gôrthladher un weith o tir a dayar. Ny dyly hônno dyuot y tir gweddy hynny. A gôreic gweddy gôrthladher un weith oe gwely yn gyureithaâl Ny dyly dyuot yr gwely hônno byth daâcheuyn herwyd kŷfreith.

Three removals of kin without return: a doubted son after he shall have been once rejected by a kindred; and a man who after he shall have been once ejected
from land and soil is not to obtain land afterwards; and a woman who after she shall have been once expelled lawfully from her bed is never to return to that bed again according to law.


U 56 a (post alanaf W 105 a 9; ante Tri V 44 b 21). Anc. Laws I. 780.

Tri dyn yssyd ryd udunt kerdet ford a dieithyr ford: effeirat y ouwy claf ygyt ae gennat; eil yw, righyll yn negesseu y arglwyd; trydyd yw, medyc gyta chennat y claf.

There are three persons who are free to travel the road and out of the road: a priest to visit the sick along with his messenger; the second is an apparitor on his lord's commission; the third is a physician along with the messenger of the sick.

U 61 a to the end. The sixteen folios with which this manuscript ends form no part of the Book of Cyvnerth, but are copied from the Book of Gwynedd as represented by A, E and G. They will be found printed with tentative translation by myself in Vol. XVII of Y Cymmrodor. See also Anc. Laws II. 2-36, 40, 46. Two more folios are added in a much later and running hand.

II. LEADING OMISSIONS FROM THE PRINTED TEXT.

W omits: V 17 a 21-18 a 21; 21 b 2; 10-16; 22 a 13-22 b 12; 23 a 6-23 b 1; 14-15; 24 a 11-15; 22-25 b 10; 26 a 9-12; 14-24; 33 a 23-25; 35 b 1-11; 37 a 6-8; 38 a 3-5; 10-12; 14-20; 38 b 13-19; 39 a 6-40 a 26; 44 b 8-10.
X omits: V 2 a 18-23; 3 b 22-24; 7 a 5-10; 12-13; 10 a 10-21; 16 b 21-24; 17 a 21-18 a 21; 19 a 24-20 a 7; 20 a 4-7; 2 a 18-22; 21 b 2; 21 b 10-16; 22 a 13-22 b 12; 23 a 6-23 b 1; 23 b 14-15; 24 a 3-6; 11-15; 22-25 b 10; 26 a 3-24; 26 b 11-27 a 9; W 65 b 21-66 a 1; V 29 b 24-30 a 2; 30 b 21-31 a 4; 31 b 13-15; 20-24; 32 a 19-21; 32 a 25-33 a 4; 33 a 23-25; 35 a 5-7; 9-11; 18-19; 35 b 1-11; 36 a 12-13; 20-24; 36 b 9-37 a 17; W 82 a 21-82 b 5; 83 a 15-19; 83 b (margin); 83 b 20-84 a 15; 85 a 18-85 b 7; 87 b 4-8; 88 a 3-5; 89 a 20-89 b 4; 7-90 b 10; 90 b 13-91 a 3; 9-16; V 38 a 3-5; 10-12; 14-20; 23-38 b 8; 11-39 a 11; 14-40 a 26; 41 a 17-41 b 2; 44 b 8-10; 44 a 17-44 b 8; 45 a 10-12; 45 b 22-25; W 102 b 20-103 a 14; 103 b 2-3; 104 a 16-20; 104 b 9-105 a 10; 105 a 13-107 a 9.

U omits: V 3 a 21-22; W 38 a 11-13; 18-21; 38 b 7-9; 20-39 a 3; 5-6; 10-12; 39 b 16-18; V 6 a 8-11; 22-25; 6 b 10-33; 15-16; 7 a 5-10; 7 b 4-6; 12-19; 21-23; 8 a 13-17; 8 b 12-19; 24-9 a 3; 4-5; 14-19; 20-21; 9 b 1-2; 10 a 10-21; 12 a 11-21; 25-12 b 1; 13 a 9-12; 19-13 b 2; 4-7; 9-11; 19-22; 14 a 1-5; 8; 11; 14-20; 14 b 5-8; 16-18; 21; 23-25; 15 a 11-14; 18-20; 22-23; 16 b 8-13; 21-24; 17 a 21-18 a 21; 18 b 19-19 a 23; 19 b 11-16; 20 a 4-7; 21 b 2-5; 10-14; 16-18; 22 a 10-12; 14-22 b 7; 23 a 4-6; 13-23 b 1; 14-15; 21-23; 24 a 15-18; 24 b 6-25 b 10; 26 a 3-8; 12-14; 27 a 15-17; 24-27 b 14; W 65 a 8-65 b 17; 66 a 1-V 29 a 2; 29 b 24-30 a 2; 15-21; 30 b 21-31 a 4; 15-31 b 11; 13-15; 22-24; W 69 b 20-21;

1 In lieu of V 31 a 15-31 b 11, U has the following rubric (31 a 11) un werth âc un dyrchauel y6 ych âbu(6ch ei)thyr (eu teithi). Of the same worth and the same augmentation are an ox and a cow, except their teithi (cf. Anc. Laws I. 712).

V 2
V 32 a 19-24; 32 b 1-33 a 4; 33 b 13-16; 34 a 2-4; 34 b 15-16; 35 a 4-37 a 17; 37 b 25-W 79 b 10; 19-80 a 5; 7-10; 15-19; 80 b 5-7; 10-82 a 11; 21-82 b 1; 5-83 a 9; 13-20; 83 b 6-13; 83 b (margin); 20-84 a 15; 84 b 12-18; 85 a 2-4; 18-21; 85 b 1-7; 18-86 a 5; 14-16; 87 a 11-20; 87 b 6-20; 88 b 12-18; 21-89 a 14; 20-89 b 4; 7-14; 18-V 38 a 9; 14-38 b 8; 11-12; 20-40 a 26; 41 a 17-41 b 5; 42 a 7-15; 24-42 b 13; 43 a 7-44 a 5; 44 b 8-10; 17-21; 45 a 4-9; 19-25; 45 b 19-25; W 102 b 20; 103 a 1-2; 14-17; 103 b 2-104 a 2; 7-11; 104 b 4-21; 105 a 9-10; 13-105 b 9; 13-16; 18-107 a 9.
GLOSSARY

agweddi, dowry. The word 'seems to mean all that the dyweddi (the betrothed woman) brings with her to the husband'. In the text, however, it is normally limited to a pecuniary sum, varying according to the status of the bride's father, which is handed over with the bride to the bridegroom on the occasion of the marriage. It remains, however, the wife's property, to be restored or forfeited, as the case may be, in certain events. The agweddi is also paid in case of rape.

alltud, foreigner. The word 'is equivalent to Anglo-Saxon el-theod'. In the Latin texts of the laws, it is represented by exilus, which may explain the treatment of Hengist and Horsa as exiles from Germany in the Welsh versions of the fable of the Saxon conquest. The status of every alltud in Cymru was fixed by law, as he had his own galanas and sarhad. He could give no evidence, however, against a Cymro, and some lord had to be in some way responsible for him, which lord might be a king, breyr, or a taeog. His galanas and sarhad were according to the status of this lord. It appears from the text that his descendants could be incorporated into the Cymric kindreds (p. 62).

amobr, a maiden fee, payable to her lord, when she married or had connexion with a man. Normally the amobr was paid by her father, who, however, had no need to pay should the daughter go away clandestinely without consent of kindred. See gobr merch.

arddelw, a vouchee of various kinds in defence. The term is only used in one passage in the present text.

arglwydd, lord. This word appears to be used as a general term for a superior of any kind, from arglwydd Dinevwr, the Lord of Dinevwr, to arglwydd caeth, the lord of a bondman, and even arglwydd ei, the lord of a dog. In reading the earlier and more reliable texts of the laws, one must carefully avoid

1 *The Welsh People*, 211, note 3. 2 Ibid., 191, note 1.
limiting its application to 'the superior chief of a district'. In such a phrase as *bradwr arglwydd*, for example, the *arglwydd* would vary according to the status of the *bradwr* (traitor). Given that the latter was one of the officers of the Court of Dinevwr, the *arglwydd* no doubt would be the powerful territorial chief known in later history as King of Deheubarth. Were he on the other hand a monk or the serf of a breyr, his *arglwydd* would be the abbot or the breyr as the case might be.

*Argoel*, called Castell Arcoyl in the Latin Vespasian E XI, where its *prepositus* or maer is mentioned. Mr. Phillimore identifies it with a place called Caeth Argoel, between Derwydd and Golden Grove. There are two farms in the parish of Llanfihangel Aberbythych between Derwydd and Golden Grove, called Caeth-argoed uchaf and isaf. They are roughly about 2½ miles from Castell Dinevwr. Mr. Phillimore suggests with a query that Argoel is a by-form of Aergol, the Welsh modification of the Latin Agricola, and refers to the fifth-century Aergol ap Tryffun, King of Dyved.

*argyvreu*, 'id est, animalia que secum a parentibus adduxit,' the animals which the wife brings with her from her *parentes* on the occasion of her marriage. Such is the explanation given in the earliest MS. extant of the laws, the Peniarth MS. 28 in Latin. Aneurin Owen, however, explains it as meaning 'special ornaments', and translates it into Latin as 'paraphernalia', following herein apparently the late definition given in the so-called 'Triads of Dywynwal Moelmu', which Thomas ab Ivan of Trev Bryn in Morgannwg transcribed (according to his own account) from the 'old books' of Sir Edward Mansell of Margam in 1685. According to this late definition, *argyvreu*, used here in connexion with a man, means his dress, arms, and the tools of a privileged art. Following Aneurin Owen, the authors of *The Welsh People* write that the marriage portion of a daughter 'usually included not only things of utility for a new household, but also *argyvreu* (special ornaments, paraphernalia)'.

*arwaesav*, warranty, guarantee; 'the person, or authority, a defendant avouches to be the guarantee of the right to property with which he is charged to be unlawfully possessed.' Aneurin Owen. Not in present text. See pp. 302, 307, *supra*.

*bangor*, 'the top row of wattles in a wattled fence.' It is still in use in this sense 'under the form *mangors* (with the English
plural termination) at Gwynfe in Carmarthenshire, and from it is derived a verb bangori. Mr. Phillimore also states 'that there is no evidence known to us that Bangor was in genuine Welsh a generic term for a monastery of any sort. No use of the word in this sense can be found before the comparatively late class of documents of which so many are printed in the Iolo MSS.' As a place-name Bangor 'occurs four times in Wales and sometimes, as on the Teifi and Rheidol, at places where no monasteries are known to have existed'.

The ecclesiastical significance attributed to the word is due in part to the two North Welsh Bangors (not to mention the Irish instance) being celebrated religious centres; and also perhaps to the confusion of bangor with bangeibr (meaning primarily 'high rafters' and so 'church'). The latter word appears in Peniarth MS. 28 in the following passage: 'Mabh eyllt maynorauc a vo bangeibr ar e tyr eiusdem precii est et mayr.' In Vespasian E XI the same passage reads 'Mabellt mainorauc, id est, qui mainaur habuerit in qua eclesia sit, tantum est ejus galanas quantum prepositi.'

Blegywryd, described in the present text as the most learned clerk in the convention at the White House on the Tâv, who, with twelve laymen, was chosen to reform the laws of Cymru. It is a striking fact, however, that his name does not appear either in the North Welsh books or in the three early Latin texts published in the Ancient Laws and Institutes of Wales, Vol. II. 749–907. Blegywryd is associated with that particular class of South Welsh law books written in Welsh, to which Aneurin Owen gave the name 'Dimetian Code' in order to distinguish them from that other class which he mismarked 'Gwentian Code'. These two classes would be more correctly distinguished by the names 'Book of Blegywryd' and 'Book of Cyvnerth' respectively. In the present text, however, which belongs to the latter class, and also in its fellow W, Blegywryd's name appears to have been substituted for that of Cyvnerth under the influence of the 'Book of Blegywryd' more properly so called. We therefore appear to have no reference in extant MSS. either to Blegywryd or Cyvnerth before the last quarter of the thirteenth century. At first he is merely described as the most learned clerk who was called yr athro Vlegywryt, the master Blegywryd, chosen to act as a kind of secretary with the twelve most learned laymen; and it is only in the two very late

1 Y Cymmrodor XI. 83, note 3.
2 Anc. Laws II. 769, 879; and p. 307 supra (X 217 a 16–20). See also Silvan Evans's Geiriadur Cymraeg.
texts, S and Z, that his legend is found in bloom. In these he is specially chosen with the laymen in order to guard against their doing anything in opposition to the law of the Church or that of the Emperor, for in both of these he is a doctor. He is also described as archdeacon of Llandaff, and made to accompany Howel to Rome. Certain lines are quoted as having been written by him in testimony of this event. The many inaccuracies and inconsistencies however contained in this account tend to show that it is based on the fancies of a time which knew little or nothing more of him than we do to-day. Even the preface to the earliest text extant of the Book of Blegywyrd, when compared with that of the early Latin Peniarth MS. 28, is seen to be by no means free from suspicion of random theorizing.

**bonheddig**, literally, one having a pedigree. In the early Latin texts it is represented by nobilis. The population of old Wales was broadly divided into two classes, being a division based on lineage. Those who were held to possess lineage were the bonheddigs or boneddigion, i.e. gentlemen. The term, however, was naturally more applied to the generality of this class, the more noble having special names bestowed on them, such as gwyrdau (Latin optimates), &c. The ordinary bonheddig, called bonheddig canhwyrol or innate bonheddig, is defined as being a Cymro on both sides and quite free from the blood of a bondman or a stranger (alltud). The genuine Cymry therefore seem to have been a kind of national aristocracy, who in course of time imposed their name on the country and people of Wales, known previously in the Latinity of the 'Dark Age' by the names Britannia and Brittones respectively.

**bragod**, a liquor, said to be made of the wort of ale and mead fermented together; in English, braget.

**breyr**, a noble, representing a higher grade of the bonheddig or gentle class. According to Aneurin Owen's Index, this word is never used in the North Welsh books, where its equivalent uchelwr (lit. a high man) is the term employed. In the early Latin texts it is represented by optimas, as bonheddig is by nobilis. See gwąda.

**briduw**, a solemn asservation, apparently over the altar, in which God is taken as witness. The term seems to be simply bri Duv, dignity of God.


2 MS. E, however, a faithful copy of A, the earliest MS. extant of the laws in Welsh, quotes a specific case where the law of Howel is contrary to that of the Church. Anc. Laws I. 178.
Buallt, an ancient Welsh gwlad or patria, now represented by the Hundred of Builth in the county of Breconshire. Buallt, however, was quite distinct from Brycheinig. Buallt and the adjoining patria of Gwrtheyrnion were ruled over by Pascent, son of Vortigern, in the fifth century, these two gwlads having been bestowed on him by Ambrosius Aurelianus. The line of Pascent continued to rule after him for centuries, its representative in the time of the author of his genealogy in the Historia Brittonum being Fernmail. It is a striking fact that Buallt and Gwrtheyrnion go together in the present text. See Cyrchell and Deheubarth.

camlwrw, a fine, sometimes doubled, of three kine for various offences, paid directly to the king. In certain cases, however, a portion of the camlwrw was a perquisite of others, whilst in the case of a llan, the whole of the camlwrw appears to have been divided between the abbot and lay proprietors. See dirwv.

canghellor [Lat. cancellarius], a royal officer, appointed over a district called his canghellorship, with special jurisdiction among the king's taeogs. It is carefully stated that he is not to be a pencenedl or chief of kindred, by which is probably intended that his authority is directly from the king, and does not in any way lie in his own blood origin. He is to hold the pleas of the king, and together with the maer is to keep the king's waste. It is noteworthy that our earliest MS. of the laws, Peniarth MS. 28 in Latin, differs from all subsequent texts in calling him kymellaur from a Latin original compellarius.

cantrev [lit. a hundred trevs], a hundred, the largest division of a gwlad or patria. The cantrevs varied considerably in extent; and it may be that originally they were one and all separate gwlads, as some of them certainly were. If, as is possible, trev once represented a personal entity (being an equation of the Latin tribus), cantrev at first may have stood for an organized group of kinsmen wandering over some ill-defined territory, which subsequently came to be strictly defined and to bear the name of cantrev in a territorial sense. This, however, in the case of Wales depends on the antiquity of the division, for it may be a comparatively late importation from England or the Continent. The cantrev was divided into cymwds, which were always strictly territorial divisions, marked off from one another by a well-defined boundary, such as a river or stream. The rigid definition of cantrev, comprising two cymwds, &c., as

1 Mommsen's Chronica Minora III. 192.
given in the Black Book of Chirk and its faithful transcript, was
certainly never applicable to the whole of Wales.

oeiniog, a penny. There are two kinds of pence referred to,
viz. keinhawc kyfreith, the legal penny, and keinhawc cotta,
the curt penny. The latter was a third less than the former, for
a dimei (dimidium) was half a curt penny and a third of
the legal penny.1 If, as Dr. Seebohm thinks probable, the legal
penny is the same as that current in England in the time of
Howel Dda, viz. that of thirty-two wheat grains, the curt penny
therefore being of twenty-four wheat grains, then 240 legal pence
would equal the pound of the nova moneta of Charlemagne, and
240 curt pence would equal the older Roman pound, or half-mina-
Italica. The mina Italica of twenty Roman ounces was twice
the amount of an old Roman pound of 240 scripula of twenty-
four wheat grains, which survived into Merovingian times. The
keinhawc cotta therefore was the equivalent of the scripulum,
which was so far a common unit in Gaul as to have earned for
itself the name of denarius Gallicus.2

oeinion [plur. of cain], defined both in Peniarth MS, 28 and
the Black Book of Chirk as the first draught of liquor which
comes to the hall at a banquet, being a perquisite of the smith
of a court.3

cowyll, a gift payable by the husband to the wife on the
morning after the marriage. According to the present text it
was a pecuniary sum, given apparently as a recognition of
chastity, and was not to be alienated from the wife although her
fault caused the husband to leave her, but should the wife fail
to discuss the subject of the cowyll on the morning after her
marriage it was to be the property of both and not of the wife
alone. 'Cowyll is [possibly] of the same origin as the Welsh
word caswell, "a basket or creel," and to be compared with
the French term corbeille de mariage.'4

cyvarwys, gift, perquisite. Such at least is the sense in
which the word seems to be used in the present text. The
phrase kyuarus neythaur is represented by munera nuptiarum
in the Latin Peniarth MS. 28. Dr. Seebohm makes much of
this word in his The Tribal System in Wales, but unfortunately
his remarks are mainly based on the so-called Trwoedd Dyorwyl
Moelmud, transcribed in 1685 from 'old books'. He is followed
by the authors of The Welsh People (206, and especially the
second note).

1 V 36 b 21-2 on p. 88.
2 Seebohm's Tribal Custom in Anglo-Saxon Law, 14, 15.
3 Anc. Laws I. 72; II. 764.
4 The Welsh People, 212, note.
Cymru, Cymro, Cymraes. These are the names by which Wales, a Welshman, and a Welshwoman respectively are called in Welsh to this day. Cymru is a modern spelling for the country of Wales as distinct from the people, viz. Cymry, the latter formerly representing both. The singular Cymro stands, according to Sir John Rhys, for an earlier Cumbrox or Combrox, a compatriot, as opposed to Allobrox, Welsh allfro, a foreigner. As the name seems to have been unknown among the Brittones of the Devonian peninsula or of Britanny, it could never have comprised the whole of the Brittones or Britanni of that western Britannia which was severed into two fragments by the famous Battle of Deorham in 577. Moreover, as the name Cymry is not found accepted by the whole of what is now Wales until about the twelfth century, it is certain that a long period had elapsed before such a common national name could have won its way to general acceptance. In other words, it must have been long extant in Wales before it was finally adopted as a national name in lieu of Britannia and Brittones. There was a northern 'Cymru' north-east of the Irish Sea (whence the modern name Cumberland), and it was from this quarter that Cunedda and his Sons migrated over the water to North Wales sometime about the commencement of the fifth century A.D., who occupied at first the land between the river Dee and the river Teify, and then pushed through the modern Carmarthenshire till they reached the Severn Sea. These were the Picti transmarini of the 'Roman' author of the Excidium Britanniae, being undoubtedly the ancestors of the Cymry, properly so called. The advent of these Combroges to Wales under Cunedda about the time that the last Roman soldier quitted this island in 407 is the beginning of Welsh national history. It was these who in process of time imposed their name on the land, people, and language of Wales. From the definition of Cymro in the present text, and as pointed out by the authors of The Welsh People, the term Cymry only included the men of pedigree and not the classes or persons subject to them. At first it was

1 The Welsh People, 26.
2 Only in the twelfth century it begins to be adopted as a national name in the Brut y Tywysogion, s. a. 1134 (Oxford Brut, 309).
3 p. 350, note 1; Y Cymroddor IX. 182, 183; Mommsen’s Chronica Minoris III. 33, 156. The Picti transmarini of the pseudo-Gildas were not necessarily the supposed ‘non-Aryans’ to which the term is more strictly applied, but simply invaders or immigrants from beyond the Wall.
4 117, note 1.
the dominating class alone, the free men of privileged blood, who were known by this name, those of the stock of Cunedda and his companions. The portions of Wales not occupied by them, such as the south-east, Brycheiniog, Glywysing, Gwent, &c., must still have been held by Brittones or Britanni, Scotti, and even Romani, but by the twelfth century we find the general name of Cymry (Lat. Cambria) being accepted by all.

_cymwd_, a division of a cantrev. A cymwd as such was intended from the first to be a strictly territorial entity, and never, as possibly in the case of a cantrev, a personal one. The present text speaks of a river as a familiar boundary between cymwds (vide p. 55). In such a case as Gwrtheyrnion we have a cymwd which appears to have been originally a gwlad, viz. the patria of the celebrated Vortigern. Perhaps, however, the original patria is here limited in area, the name being retained for a territory of lesser extent.

_Cyrchell_, the name of a brook, now called Crychell, which flows into another brook, called on the One Inch Ordnance Survey Map Bachell Brook, which itself flows into the Clywedog Brook, a little below Abbey Cwm Hir in Radnorshire. The Clywedog is a tributary of the Ieithon. _Trachyrchell_ means ‘beyond the Crychell’, and inasmuch as Buallt, which is south of the Wye, is mentioned as distinct from Deheubarth, it is reasonable to suppose that the district immediately north-east of Buallt, between the Wye and the Ieithon, is also excluded. Moreover, as ‘beyond the Crychell’ is mentioned before Buallt, it is clear that the writer is situated east or north-east of the Cyrchell, so that _trachyrchell_ would mean the district west of the Crychell and between it and Buallt, that is to say, the district of Gwrtheyrnion. See Deheubarth and Buallt.

dadannudd [lit. re-uncovering] of the parental hearth. A term for a peculiar suit at law for the recovery of patrimony held formerly by an ancestor of the claimant. There was a custom of covering the fire with ashes previous to retiring to rest, by which a smouldering fire was kept up; in the morning it was uncovered. In this particular suit, the suitor metaphorically claims to re-uncover the fire of his ancestor’s hearth.  

daered appears to be the money paid with or in lieu of the dawnbwyds or food-rents, due to the king from his taeogs. Where the Latin text Brit. Mus. Cott. Vesp. E XI, written about 1250, has ‘Judex curie debet habere partem viri de nummis dayret,’ the Peniarth MS. 28 reads ‘... de nummis qui

1 Anc. Laws II. 1113; Seebohm’s Tribal System in Wales, 82.
redduntur cum cena regis'. The latter again, under the heading De daunbwyt, includes the following section, 'Si denarii redduntur Xœm VIII\textsuperscript{to} denarii pro unoquaque dono; et unus denarius ministris, id est, yr daeredwyr ac kynnwollo', which means 'to the daered-men who shall collect it'.

dawnbwyd [dawn, gift; bwyd, fooa], food-gifts of taeogs. According to the present text, two food-gifts were due to the king from the taeogs every year, one in winter and the other in summer. The dawnbwyd is to be distinguished from the gwstva, which last was due from free men.

Deheubarth [dehau, right, south; parth, part], the south part of Wales, South Wales. It is the dexteralis pars, the right side looking east, as opposed to the sinistralis pars, the left side, that is, the north. Cunedda, who was one of the leaders of the Men of the North, Gwyrr y Gogledd, who invaded the North Welsh coast from Cumberland and Southern Scotland about the beginning of the fifth century, and drove out the Scotti, is said in the Historia Brittonum to have come de parte sinistrali, that is, from the north.\textsuperscript{2} The term Deheubarth at no time stood for the whole of modern South Wales as signifying a definite patria under one king, like Gwynedd, Buallt, or Morgannwg. Deheubarth was used as a general term for that group of South Welsh patrias whose inhabitants might be described as Deheubarthwyr or Brittones dexterales or simply Dextras,\textsuperscript{3} in contradistinction to those of Gwynedd and Powys. The Deheubarth was never a gwlad, but only a district which comprised many gwlad. It is true that both in this present text and also in the Latin Peniarth MS. 28, this general term Deheubarth is used as though for a definite patria, but (as shown under gwlad) the reason is probably this, that at the time when these recensions of the laws of Howel were written the majority of the South Welsh patrias had already fallen into Anglo-Norman hands, which may have induced the writer to use the vague or general term Deheubarth in lieu of more specific ones.\textsuperscript{4}

\textsuperscript{1} Anc. Laws II. 758, 785, 821. Cf. also I. 534.
\textsuperscript{2} Mommsen’s Chronica Minora III. 295. Mr. Anscombe regards Cunedag in this passage as standing for Cuneda g[uletic]. Sir John Rhŷs, however, informs me that Cuneda certainly did not originally end in a.
\textsuperscript{3} Preface to Peniarth MS. 28. Anc. Laws II. 749; Annales Cambriae in Y Cymrodror IX. 160, 162.
\textsuperscript{4} As for example in MS. D, viz. Peniarth MS. 32 of about A.D. 1380, where reference is made to Rìènwc (= Dyved), Morgannwg, and Seisyltwc (= Ceredigion plus Ystrad Tywi). Anc. Laws II. 50; cf. also 584.
indeed to have been used for that remnant of independent or semi-independent territory which was still left in the hands of the princely house of Dinewr, but Deheubarth was never rightly the name of a definite patria or gwlad. The only other reference to Deheubarth in our present text is in the opening preface, where it is attended with considerable difficulties, for mention is made of its sixty-four cantrevis, an obviously impossible number. Indeed, the whole of this passage, wherein Howel’s dominions are enumerated, is full of difficulties. The passage, which it will be convenient to quote here, is virtually the same in all the texts, with the exception of Z (Peniarth MS. 259 B of the sixteenth century). It is as follows:—‘petwar cantref a thrugein Deheubarth, a deunaw cantref Gwyned, a thrugein tref tra Chyrchell, a thrugeint tref Buellt.’ According to Aneurin Owen, the MSS. U, Y, and Z place yn before Deheubarth, whilst Z changes the first a thrugein into arhugain, thus reducing the sixty-four cantrevis of Deheubarth into twenty-four, a facile alteration made by a late writer, which hardly diminishes the difficulty.¹ We may therefore safely treat the passage as meaning ‘sixty-four cantrevis of [or in] Deheubarth, and eighteen cantrevis of Gwynedd, and sixty trevys beyond the Cyrrchell, and sixty trevys of Buallt’. The first point to notice is that Powys proper is clearly omitted and also the patria of Rhwng Gwy a Havren with the exception of tra Chyrchell, i.e. Gwrtheyrnion, which here, as since the days of Pasgen ab Gwrthyeurn in the fifth century, went with Buallt. Let us note further that tra Chyrchell, beyond the Cyrrchell, as referring to Gwrtheyrnion, must have been used by a person speaking and writing east or north-east of the brook Cyrrchell, that is to say, by a person living in the patria of Rhwng Gwy a Havren or possibly in Powys proper; at any rate within that part of Wales which the writer carefully excludes as belonging to Howel’s dominions. The fact that Buallt is mentioned after ‘tra Chyrchell’ strengthens the argument. Our present author therefore (possibly Cyvnerth ab Morgeneu) appears to be outside the Deheubarthwyr or Dextrales, and it may be that he is one of the Powyssy. The next point is the number of cantrevis given to Deheubarth and to Gwynedd, sixty-four to the former and eighteen to the latter. As there were never sixty-four cantrevis in the whole of Wales, and as the highest number given to Gwynedd in the old lists is eleven, it is clear that there must be some error in the text. If we assume for a moment that the original of this passage in our preface was in Latin, the word

¹ Anc. Laws I. 620.
cantref would have appeared as pagus, as in the preface of Peniarth MS. 28.\(^1\) Indeed, further on in this Latin text we find pagus, id est, cantref.\(^2\) But pagus is also made to stand for cymwd, as in the early Latin text, Harleian MS. 1796, e.g. *fines pagi, i. chemul.*\(^3\) Consequently it is possible that our cantrevs may be a mistranslation of *pagi,* meaning cymwds, and that what is meant to be said is that Howel's dominions included sixty-four cymwds of [or in] Deheubarth and eighteen cymwds of Gwynedd [*plus* Gwrtheyrnion and Buallt or parts thereof]. Now in the three old lists of the cantrevs and cymwds of Wales,\(^4\) there are variations in those of Gwynedd, chiefly because certain of these divisions were debatable ground between Gwynedd and Powys, and partly also owing to the errors of scribes who misread some cymwds under wrong cantrevs because of the proximity of one name to another. There can be no doubt, however, that the following were universally acknowledged to be intrinsic parts of Gwynedd, namely, the six cymwds of Anglesey and the eleven cymwds of Arllechwedd, Dunoding, Meirionydd, Lleyn, and Arvon. Penllyn with its three cymwds also appears in each of the three old lists, but it is a striking fact that Penllyn with its two cymwds proper, Uwch Meloch and Is Meloch, were and are in the Diocese of St. Asaph, whilst the third cymwd, Nanconwy, was and is in that of Bangor.\(^5\) We may therefore fairly conclude from what evidence we have that Gwynedd comprised eighteen *undisputed* cymwds, viz. the seventeen enumerated above *plus* the cymwd of Nanconwy. And it seems as though it were to this undisputed Gwynedd that the text alludes. With regard to the sixty-four cymwds of [or in] the Deheubarth,\(^6\) the special reference to 'trachyrchell' makes it amply clear that the patria of Rhwng Gwy a Havren is not in our author's mind to be included in that designation. There remain therefore (excluding Buallt mentioned separately) the gwlads or patrias of Ceredigion, Dyved, Ystrad Tywi, Brycheiniog, and Morgannwg with Gwent. The first four comprise fifty-two cymwds,\(^7\) and the last about twenty-five, exclusive of Cantrev Coch between the Wye and Gloucester.

\(^1\) *Anc. Laws II.* 749; and p. 1 in Introduction.
\(^2\) Ibid. II. 750.
\(^3\) Ibid. II. 895.
\(^5\) St. Asaph of course is the diocese of Powys, and Bangor that of Gwynedd. Penllyn, outside the three old lists, is generally regarded as a cymwd. Egerton Phillimore in Owen’s *Pembrokeshire I.* 215,III. 215, &c.
\(^6\) Adding *Y Garn* to the *Brut* list and *Elved* to that of Domitian
That there was some aggression on the part of Howel against Morgannwg with Gwent is clear from the dispute between him and King Morgan mentioned in the Book of Llandôv (247-9), a Welsh translation of which precedes the Cwta Cyfarwydd list of the cymwds and cantrevs of Wales.\(^1\) The dispute was settled by King Edgar years after Howel's death, and was concerned at that time only with the two cymwds of Ewyas and Ystrad Yw, which were regarded as parts of Gwent. It may be therefore that Howel laid claim to the whole of Gwent, and that our author includes it within that Deheubarth over which Howel's rule extended. It is very noticeable in this connexion that Howel's grandson, Einion, is described in the Brut y Tywysogion as having Brycheiniog and all his territory ravaged by the Saxons, and as having afterwards being murdered through the treachery of the nobles of Gwent,\(^2\) which certainly suggests his authority in the far south-east. This seems to show that the House of Howel Dda claimed some jurisdiction over Gwent. Morgannwg minus Gwent, of course, or at least some portion of it, is, in the light of the entry in the Book of Llandôv clearly exempt, so that it appears hopeful that a minute research may still reveal what exactly were the sixty-four 'pagi' of the Deheubarth which acknowledged Howel Dda as their supreme lord.\(^3\) It is noticeable, as already shown by Mr. Phillimore, that it is only the law books of our present class, the Book of Cynnerth, which carefully avoid describing Howel Dda as King of all Wales (kymry oll).\(^4\) Our author indeed appears anxious to exclude Howel's jurisdiction from Powys, and not only from Powys proper but also from the patria of Rhwng Gwy a Havren, and the Pervedddlad or 'middle country' A VIII, and omitting Trevdraeth and Pebidiog (cymwd) from that of the Cwta.

\(^1\) Y Cymmerodor IX. 325-6.

\(^2\) 'y diffeithwyt Brecheinawc a holl gyfoeth Einawn uab Owein y gan y Saeon'; 'y llas Einawn uab Owein drwy dwyll gan uchelwyr Gwent.' Oxford Brut, pp. 262-3. In the fragmentary list of cantrevs from the Liber Abbatis de Feversham (Hall's Red Book of the Exchequer II. 1896) there appears the following curious notice :—'Homines autem de Lydeneye interfecerunt dominum suum sicutet Ris filium Oeni filii Howelda.' As Lydney is in the Cantrev Coch (Forest of Dean), the presence of the House of Howel there goes to confirm the above argument.

\(^3\) Gwent and Gwynllwg, according to the Cwta list, contained twelve cymwds which would complete the sixty-four required. Gwynllwg lay between the lower courses of the Usk and Rhymni.

\(^4\) Owen's Pembrokeshire III. 220.
between the river Conway and the river Dee, which Gwynedd afterwards claimed. This apparent anxiety would certainly indicate that he was a Powysian, who, although anxious to preserve the integrity of Powys itself, yet fully recognizes Howel's work for 'Kymry benbaladyr' in inviting six men from every cymwd in Cymru to the Ty Gwyn to assist in reforming Welsh law and custom.

**dilysdod**, certainty, assurance, acquittance. In our present text it is a term for a portion of the compensation to be made to a woman by her ravisher. In the early Latin texts we have dylesrwyt, the modern dilysrwyyd, and ius suum and ius suum plenarie, after which last Brit. Mus. Vespasian E XI in one passage adds, *id est, y diweirdep*, that is, her chastity. It appears as though it were a payment which guaranteed to the woman the retention of her status as a virgin or chaste woman in the sight of the law. See gwaddol.

**Dinevwr**, near Llandeilo fawr, in the valley of the Tywi in Carmarthenshire, where its ruins still crown the summit of a hill overshadowing the town, a distance of twelve miles from Carmarthen. 'The form Dynevor (with the accent on the first syllable) is of course a mere English barbarism; and the application of the name 'Dynevor Castle' to the residence now so called is a modernism, that mansion having been till recently called Newton in English, and Drenedydd (still in common use in the neighbourhood) in Welsh.' In all the earlier South Welsh law books Dinevwr appears as a leading royal court in the Deheubarth. In the Book of Blegywyrd, Dinevwr is an *eisteddu arbennyc*, a principal seat or throne, under the King of Deheubarth, as Aberffraw under the King of Gwynedd. It is also mentioned by Giraldus Cambrensis in the last quarter of the twelfth century as formerly one of three principal courts in Wales, the others being Aberffraw and Shrewsbury. He tells us elsewhere that the principal court of South Wales was at Caerleon at first, before it was removed to Dinevwr, but in both places he speaks as though Dinevwr was no longer a *principalis curia*. As he says the same, however, of Aberffraw, he is obviously thinking of that one Wales of his imagination united under Rhodri Mawr, which that king (such was the notion)

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1 *Anc. Laws* II. 794, 847, 850.
2 Egerton Phillimore in *Y Cymmrodor* IX. 45.
3 *Anc. Laws* I. 346.
4 Gerald's *Itinerary through Wales* I. ch. 10 'Fuerant enim antiquitus tres principales in Wallia curiae,' &c.
5 Gerald's *Description of Wales* I. ch. 4.
disintegrated by dividing it among his three sons who had their principalis curiae at Aberffraw, Dinevwr, and Shrewsbury respectively. This we may dismiss at once as being the very reverse of the course of Welsh history. Every patria or gwlad must once have had its own curia principalis, and it is only after the fall of every gwlad in South Wales except Ceredigion and Ystrad Tywi prior to circa 1100 that Dinevwr comes into prominence. It is first mentioned in the boundaries of Llandeilo Fawr in the Book of Llanddw (78), where it is called gueith tineuwr, the ‘work’ of Dinevwr in the probable sense of fortifications. No reference is made to it in the Mabinogion collection of tales and romances, whilst in the Brut y Tywysogion its name appears for the first time not until the year 1161, where, however, it is clearly mentioned as a well-known stronghold. Every king in the Deheubarth having fallen, with the exception of the King of Ystrad Tywi and Ceredigion, it is only natural that his curia principalis should assume a unique position in Welsh eyes. Dinevwr does not become historic until it stands alone as the stronghold of the last great native princes of South Wales.

dirwy, a fine, sometimes doubled, of twelve kine paid directly to the king. A triad in the Latin text written about 1250 reads ‘De tribus fit dirwy, scilicet, de pugna, furto, treiss’, according to which dirwy is due for fighting, theft, and rape.

diwyneb [lit. faceless], having no face in the sense of ‘power to blush’. It is used in some parts of Wales to-day for one who is without a sense of honour. In the triad in our present text, the effect intended appears to be somewhat as follows. There are three shameless ones in every patria, shameless, impudent, unabashed—and yet we cannot do without them: a lord, a priest, and law.

ebediw, a heriot. A relief payable to a superior lord for investiture of land on the occasion of a death. If the investiture fee had been paid during the lifetime of the holder of land, no ebediw was to be exacted. The sum varied according to the status of the persons concerned.

edling [A.S. æðeling], the king’s successor, the ‘crown prince’ so to speak, who was to be a brother, son, or nephew.

1 Oxford Brut, 323, ‘Ac yna y cymrth Rys ab Gruffud y Kantref Mawr a Chastell Dinefwr.’ On the derivation of Dinevwr see Y Cymroddor IX. 44-6.


3 Rhŷs’s Celtic Folklore, 634.
(brother's son) to the king. It is noticeable that in this way succession through the mother such as prevailed among the Picts in Bede's time was carefully guarded against. Traces of this Pictish mode of succession, as in use in old Wales, are found in the Mabinogion and elsewhere. In Peniarth MS. 28 the edling is called gwthrych; in the present text the royal issue are termed gwthrychialid, the word edling being confined to the particular gwthrych who was to succeed the king.

enlyyn, what is to be eaten with bread. In the Latin texts printed by Aneurin Owen it is sometimes left untranslated and at other times represented by such Latin equivalents as pulmentum. In Vespasian E XI we have 'Precium regalis cene est libra; dimidium libre de pane; et LX denarii pro potu; et LX pro dapibus aliiis, id est, enlyyn'.

erw [lit. what has been tilled], a measurement applicable to arable land. It seems to have varied in extent. According to the present text,

\[
\begin{align*}
18 \text{ feet} &= \text{Howel's rod} \\
18 \text{ rods} &= \text{length of erw} \\
2 \text{ rods} &= \text{breadth of erw} \\
312 \text{ erws} &= \text{rhandir}.
\end{align*}
\]

According to the Latin Peniarth MS. 28,

\[
\begin{align*}
16\frac{1}{2} \text{ feet} &= \text{long yoke} \\
18 \text{ long yokes} &= \text{length of acra} \\
2 \text{ long yokes} &= \text{breadth of acra}.
\end{align*}
\]

galanas, murder and murder-fine. It varied in amount according to the status of the individual murdered. The murderer was assisted in paying by his kindred to the fifth cousin, whose liabilities were fixed by law. The fine undoubtedly originated as a means of obviating the feud to which our present text refers under the term dial, vengeance. As galanas implied insult, disgrace, injury (sarhad), sarhâd was always to be paid with the galanas. See sarhâd.

gobr, a reward, fee. Latin, merces.

gobr estyn, investiture fee. In Peniarth MS. 28 in the passage corresponding to that in which this expression occurs in our present text, gobr estyn is represented by kynhasset, left untranslated. In the late fifteenth-century text of the Book of Blegywryd, denominated S, the same passage appears as follows.

1 The Welsh People, 36 et seq. See also my introduction to the 'Brychan Documents' in Y Cymryrodor XIX.

2 Anc. Laws II. 765, 783, 827.

3 Ibid. II. 784.

4 Anc. Laws II. 781.

'Y neb atalho kynnassed o tir ny thal ebediw pan vo marw. Sef yw kyghassed gobyr estyn.' (Whoever shall pay kynnassed for land is not to pay ebediw when he shall die; kyghassed is gobr estyn.)

**gobr gwarchadw**, fee for custody. A fee of 120 pence paid by a returned exile for the custody of his hereditary land-property which is now granted him by his kindred to whom the gobr gwarchadw is paid.

**gobr merch**, maiden fee. See amobr.

**gorvodtrev** appears twice only in the present text, where it is defined as the thirteenth of the thirteen free trevs of a free maenor. It appears also to be said that there is some difference between it and the normal trev with regard to its **rhandir**. MS. U makes this difference to consist in the addition of the *gwrtthir*, by which *gwrtthir* is probably meant the adjoining land. Moreover MS. U, which makes no reference to the maenor of thirteen trevs, defines the gorvodtrev as the third of every trev of the [bond] *maenol*, and adds that it is unlawful that there should be other than three taeogs in each of the two other trevs. As this last is reminiscent of the three *rhandirs* of a taeogtrev, one of which is to be pasture ground for the other two, and as the whole of this passage in U appears to be slovenly done (the form *maenawl* disclosing the influence of North Welsh books which differ considerably as to these areas), the evidence of this MS. may not unnaturally be regarded with suspicion. Aneurin Owen quotes a gloss in the margin of MS. M (Peniarth MS. 33 of the early fifteenth century), which reads 'Sef yw goruotref, tref uchelwyr heb swydoc arnei heb swydoc o hony' (A gorvodtrev is a trev of bryers without an officer over it, without an officer from it); which definition somewhat confirms the idea suggested by our present text that the gorvodtrev pertained to the free maenor alone and not to that of the taeogtrevs. Another definition is found in Peniarth MS. 278 (based on an early fifteenth-century text) as printed by Aneurin Owen, in

1 *Anc. Laws* I. 546, whence the above is taken with the changes directed by the notes.

2 Ibid. II. 1116.

3 Ibid. I. 768 'eithyr goruotref ageiff y gwrtthir yn ragor' (but the gorvodtrev has the gwrtthir besides).

4 See Appendix, p. 319; also *Anc. Laws* I. 768, note 28


6 This is R. Vaughan's transcript of Peniarth MS. 164 of the early fifteenth century. *Report on MSS. in Welsh* I. 1098.
a passage which runs thus: 'Rheit hagen yr gwarcheitwat cayl aminiogeu tir a gwyrf gorfotref. i. aminyogeu y tir yn y gylch, y gadw y tir ganthaw.' (The conservator however must have land borderers and men of a gorvodtrev, that is, borderers from the land around him, to keep for him his land.) A still later definition reads: 'Sef yw gorvotref, randyred a gynvller o drevi vchelwyr agyfvarvo ev tervynv a thervyn y dref y bo y datlev yndy. Ac o ray hynny y kayr amynyogav tyr.' (A gorvodtrev means the rhandirs which shall be brought together from the breyr-treves whose boundaries touch the boundary of the trev wherein the disputes may be. And it is from those that land-borderers are procured.) Dr. Seebohm accepts this statement as representing the true meaning of the word.

**GLOSSARY**

*a* **gwaddol**, marriage portion. ' *Gwaddol = gwo-dawol* (Irish *fo-dail*; Latin *divisio*) is a portion or dowry as a division of something.' The word is very rare in the law books, and only occurs once in our present text. It is not easy to say what exactly was meant by gwaddol, but it appears as though it comprised at least the agveddi and the argyvreu. In MS. X, however, it appears to be identified with the argyvreu alone (p. 305 *supra*). According to our present text, a man who failed to rebut a charge of rape on a woman walking alone, was to pay the woman her gwaddol, which in the corresponding passage in Latin is given as *ius suum* and *ius suum plenarie, id est, y di-weirdep* in Peniarth MS. 28 and Vespasian E XI respectively. From the last it seems as though the gwaddol was paid as a mark of the woman's *diweirdeb* or chastity. See *dilysdod*.

**gwarthal**, something to boot. The passages in the text seem to mean that there is no 'boot' where one has had his choice of shares, or, in other words, supposing that your share was assigned you without your having a free choice, you might then, and then only, ask for something to boot (see p. 203, note 1 *supra*).

**gwelygordd**, the stock of a family, some of whom might be living in another gwlod, retaining their rights in the original bit of land from which they sprang. The term is not used in our present text, but only in an addition found in U (p. 316 *supra*).

**gwirawt yr ebestyly**, liquor of the apostles. 'Liquor distributed on feast days of the apostles,' so says Aneurin Owen.

**gwestai**, guest; in Latin Peniarth MS. 28 *hospes*. In addition

1 *Anc. Laws* II. 283, from Peniarth MS. 175 of the late fifteenth century.
2 *Tribal Custom in Anglo-Saxon Law*, 35.
3 *The Welsh People*, 211, note 3. 4 *Anc. Laws* II. 794, 850.
5 Ibid. II. 1118.
to the twenty-four officers there were twelve gwestais in the king's retinue. These thirty-six rode on horseback. The authors of *The Welsh People* (204) think it probable that the twelve gwestais were the persons who brought in the gwestva or entertainment dues.

**gwestva**, a king's entertainment dues from his free men, being analogous to the dawnbwyd or food-gifts due to him from his taeogs or villeins. The gwestva was paid twice yearly, once in winter and again in summer. From the present text one might suppose that the payment was the same on both occasions, save that in summer silver and horse provender were not provided. The money equivalent of the food supplied from every trev from which the king's gwestva was due was one pound, viz. 120 pence for the bread, 60 pence for its enlyn, and 60 pence for the liquor. If the food were not supplied at the proper time, this money equivalent was to be paid. As this proper time is definitely stated to be winter, it would appear as though it were not unusual to supply money instead of food in this season; perhaps not so in summer. The 24 pence paid with the winter gwestva is the gwestva silver, *aryant y gwestvaen*, in which sundry officers participated. Gwestva is represented in the Latin Peniarth MS. 28 by *cena*, from which comes the *cwynnosawc* of our text through *cwyn+n*os, evening meal, supper. See *twnc*.

**gwlad**, a patria. Gwlad might be translated 'country' and even 'state', but the former is too indefinite and the latter too modern for the purposes of our present text. Gwlad implies both the definite territory which is held by a 'people' and also the 'people' itself organized into a polity, Pre-Norman Wales (or Britannia as it was called) was not itself a gwlad, but a group of gwlads, somewhat like Germany before 1870. Dyved, Gwynedd, Powys, Morgannwg, &c. (which now make up the single gwlad or patria of Wales), would be as distinct from one another as Wessex, Kent, Mercia, and the rest of the gwlads or patrias which formerly made up what is now the single gwlad or patria of England. By the time that the earliest of the Welsh law books, now extant, were written, the Anglo-Normans had filched a number of these patrias, especially in South Wales. Morgannwg with Gwent, Brycheiniog, and Dyved were gone. Ceredigion was left, and also the interior of the old patria of Ystrad Tywi, that is, the land around Dinevwr. This probably is the reason why our texts adopt the vague term Deheubarth, *dextralis pars* (speaking of it as a gwlad), in lieu of the well-known and well-marked names of the South Welsh patrias. It may be that by the *gwlad*, Deheubarth, our text means no more than the remnant
of Ystrad Tywi around Dinevwr, *plus* Ceredigion. Deheubarth, Gwynedd, Powys, and Lloegr (England) are mentioned as four distinct gwlad in the present work. The Latin Peniarth MS. 28 of the late twelfth century quotes the same passage, viz. "Homo de Powyss ab homine de Gwynet, similiter de Deheubarth, et de Anglo, in suo sayrhaed non habet nisi tres uaccas et III\(^{68}\) untias argenti."\(^1\) In the preface also of the same early and important text are mentioned the Gwynedoti, the Powysi, and the Dextrales.\(^2\) Gwynedd, Powys, and Deheubarth are also distinguished in the North Welsh books of the MS. A type. This seems to fix the earliest recensions which we possess of the Laws of Howel Dda to a period subsequent to the fall of the majority of the South Welsh gwlad, that is, roughly speaking, subsequent to the end of the eleventh century.

**gwrda**, a noble; in the Latin texts *optimas*. See *breyr*.

**gwyll** [Lat. *vigilia*], a festival. G. Giric, June 16; G. Ieuany Moch (St. John of the Swine), August 29; G. Badric, March 17; G. Vihagel (St. Michael), September 29; G. yr Holl Seint (All Saints), November 1 (= Calan Gaeaf, the Calends of Winter).

**Gwynedd**, roughly equivalent to North West Wales inclusive of the three counties of Anglesey, Carnarvon, and Merioneth. See Deheubarth.

**gwyll nod**, nod-men. "The term *gwr nod* (literally, man of mark) is very ambiguous. Sometimes it looks as if it meant a *taeg* or *aill.*"\(^3\) Not in present text. See p. 312 *supra* (U 27 b).

**llan**. In the early Breton *Vita Pauli Aureliani* we gather that the old meaning of llan was monastery, e.g. *Lanna Pauli id est monasterium Pauli*. In the *Vita Gildae*, c. 27, we have also *coelllan* interpreted as *monasterium nemoris*, which, whether it be right or no, shows that *llan* to the writer meant monastery. The numerous *llans* of old Welsh place-names, therefore, signify the monasteries of those whose names generally follow them, e.g. Llangolman, the monastery of Colman, and so on. The *llan* would naturally include under its name the lands and rights which pertained to it. Llan in process of time came also to mean a church, but as a rule in the present text *eglwys* (*ecclesia*) is used for a church. On p. 114 *llan* and *eglwys* appear to be in some sense contrasted, for the *llan* has an abbot and the *eglwys* has lay proprietors, whose duty is to protect it.

**land maer**. See *maer biswait*.

**Llyfr Cynog**, the Book of Cynog, referred to both in the

\(^1\) *Anc. Laws II*. 789.

\(^2\) Ibid. II. 749.

Latin Vespasian E XI and in the Book of Blegywryd in connexion with the same passage as in the present text. Consequently it must have been a work current as early at least as the middle or first half of the thirteenth century. The first seventy-six folios of Peniarth MS. 35 (called G) of the last quarter of the thirteenth century profess to contain the Book of Cynog, or at least part of it, for they close with the words 'Ac yuelly y teruyna Llyuyr Kynawc' (And so ends the Book of Cynog). According to Dr. Gwenogfryn Evans, Aneurin Owen made no use of the greater part of this text.

maenawr [lit. a shaven fellow], a villein. Not in present text. See p. 307 above (X 217 a 16-20), 313 (U 36 b). See tæog.

maenor. This word should be carefully distinguished from the English manor, to which it is often assimilated; maenor appears to come from maen, a stone. 'Originally it probably meant a particular spot in its district, which was distinguished by stone buildings or some sort of stone walls.' Five kinds of maenor are distinguished in the present text, the maenor of the free trevs and the maenor of the tæogtrevs. In the Book of Blegywryd (as the so-called 'Dimetian Code') may perhaps more correctly be called), the two kinds of maenor are referred to thus: 'Seithtref a vyd ym maenawr vro; teir tref ardec a vyd ym maenawr vrthir.' (Seven trevs are to be in a maenor vro; thirteen trevs are to be in a maenor vrthdir.) If the maenawr vro and the maenawr vrthdir are the same as the bond and free maenor respectively, then it would seem as though the maenor of the lowlands were occupied by tæogs and that of the uplands by free men. On the basis of the present text, the following tables may be drawn up:

<table>
<thead>
<tr>
<th>4 rhandirs = 1 free trev</th>
<th>3 rhandirs = 1 tæogtrev</th>
</tr>
</thead>
<tbody>
<tr>
<td>13 free trevs = 1 free maenor</td>
<td>7 tæogtrevs = 1 maenor of tæogtrevs</td>
</tr>
</tbody>
</table>

The maenor of thirteen trevs is not referred to in MS. U, and the form maenawr appears in lieu of maenawr, which shows the influence of North Welsh books on this particular text.

1 Anc. Laws II. 889. 2 Ibid. I. 484. 3 Ibid. II. 210. 4 Report on MSS. in Welsh I. 367-8. 5 The Welsh People, 218, note 2. 6 Mr. Egerton Phillimore in Y Cymmrodor XI. 57. 7 Anc. Laws I. 538.
maer [Lat. maior], a royal officer, appointed over a district called his maership, with special jurisdiction over the king's taeogs. Deriving his authority wholly from the king, he is probably for this reason never to be a pencenedd or chief of kindred, whose authority comes from the kindred, being based primarily on blood origin. He is to demand all the king's dues within his maership, and is also with the canghellor to keep the king's waste. In Peniarth MS. 28 he is described in one place as 'propositus regis, id est, mayr castell'.

maertrev. This term only occurs once in our present text in connexion with the maer biswail or land maer, so that it appears to be the tewr with which this officer was specially connected. The passage, however, appears as follows in Peniarth MS. 28: 'Debet quoque mercedem de filiabus uillianorum de uillis curie adiacentibus,' where our gwyrr y vaertref are equated with the villani de villis curiae adiacentibus. In MS. U they are called tayoegu y llys, the taeogs of the court; and in the Book of Blegywryd they are described as 'y bilaelineit afwynt y mywn maer trefi y llys' (the villeins who are within the maertreves of the court). The maertrev, therefore, appears to have been a tewr of a king's taeogs, situated near his court.

maer-ty or maerhouse. This word is mentioned four times in the present text, always in connexion with cattle—gwartheg y maerdy, the cattle of the maerhouse. In one case the maer-ty is not that of a king but of a breyr. The maer referred to is the maer biswail [lit. cow-dung maer] or land maer.

maer biswail or land maer. The literal meaning of the Welsh term is 'cow-dung maer', a term used to distinguish him from the maer proper, who was of higher status. The galanas of the latter was 189 kine, with three augmentations; that of the land maer was only 126 kine with three augmentations. He appears to have superintended the maertrev with special regard to the king's cattle.

marwdy, the house with its appurtenances of a person who dies intestate, which on this account escheats to the lord.

nod-men. See gwyrr nod.

pennaeth, chief, king. This word is represented by rex in the corresponding passages in the Latin Peniarth MS. 28.

prid, price, value, equivalent, payable in certain circumstances for land.

1 Anc. Laws II. 769. 2 Ibid. II. 767. 3 Ibid. I. 684.
rhaith. 'Originally it seems to have been used to signify the notion conveyed by the juridical terms, *ius*, *droit*, *recht*. It is cognate with German *recht* and English *right*, and is represented in Irish by the neuter *recht*, which is as if we had in Latin, besides *rectus*, *-a*, *-um*, a neuter *rectu*, genitive *rectus*.\(^1\) Rhaith might be translated *compurgation*, for if a person were put to his rhaith, he was required to bring forward so many men to swear on his behalf. \(^1\) Oath was the primary mode of proof, an oath going not to the truth of a specific fact, but to the justice of the claim or defence as a whole. The number of persons required to swear varied according to the nature of the case and the rank of the persons concerned.\(^2\)

rhandir [rhan, *share*; tir, *land*], a division of land containing 312 such erw as are described in the text (see *Erw*). The complete rhandir was to comprise clear and brake, wood and field, wet and dry, except (if the text be thus interpreted correctly) in the case of the gorvodtrev. There were to be four rhandirs in the free trev, and three in the taeogtrev, one rhandir in both cases being pasturage for the remainder. Should a dispute arise between two trevs as to a boundary, the area which could be legally appropriated was always to be less than a rhandir.\(^3\)

sarhâd, insult and insult-fine. If the person who committed sarhâd was unable to pay, his kindred were legally bound to pay along with him, but only till the third degree of kinship, and not to the fifth cousin as in the case of galanas. See *galanas*.

taeog, a villein. The word is of the same origin as *ty* (house).\(^4\) The inhabitants of old Wales were divided into two main divisions, those of pedigree (*boneddigion*) and those of no pedigree. The taeogs were the most privileged in the latter division, preceding in status both the alltuds and the *caethion* (slaves). The word taeog is of very rare occurrence in the books of the *Black Book of Chirk* type, the designation of the villein in this text being commonly what would now be spelt *mab aillt*, a word of still rarer occurrence in the other law books. In the Latin Peniarth MS. 28 taeog is represented by *villanus*. There were two ranks of taeogs, those of a king and those of a breyr. The galanas and sarhâd

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3. Cf. V 22 a 6-7 with *Anc. Laws* II. 814 (last section of Peniarth MS. 28).
of the latter were half those of the former. The taeogs had special trevs set apart for them called *taeogtrevydd*, seven of which constituted a [bond] maenor. They paid two dawn-bwyds or food-gifts yearly to the king, and were subject to sundry other services. A taeog became a free man if a church were built with the king's consent on his taeogtrev, or if the king raised him to be one of his twenty-four officers, or if he became a tonsured clerk. See *mab aillt*.

*taeogtrev*, a trev of taeogs, as distinguished from a *trev ryd* or free trev. It comprised three rhandirs only, one of which was pasturage for the other two. Seven taeogtrews made a bond maenor. The word taeogtrev does not seem to be found in the Book of Gwynedd, of which the *Black Book of Chirk* is the exemplar. In the Latin Harleian MS. 1796, however, of the first part of the thirteenth century, a text which seems to reflect the laws and customs of Gwynedd,¹ *rusticana villa* is equated with *taiautref* or *taiautrêf*.

*teithi*, qualities or properties; the properties which pertain to anything in the sense in which the law requires that thing to be understood. For instance, when the law mentions a cat whose legal worth is four legal pence, it is to be understood that the cat is to be perfect of claw, perfect of sight, &c., which are its teithi.

*trev*, the Welsh equivalent of the Old English *-ton* and *-ham*, the Danish *-by*, represented in the Latin Peniarth MS. 28 as commonly in the Latin of medieval times, by the word *villa*. The trev according to the present text consisted of rhandirs of 312 erws each; the Peniarth MS. 28 adds that the twelve erws of this number were for buildings.³ The free trev contained four rhandirs, and the taeogtrev contained three. In both cases one rhandir was to be pasturage for the rest, which last were to be inhabited. Each of the two inhabited rhandirs of a taeogtrev was to contain three taeogs. It appears that the number of houses (*tei*) in a trev varied, but in the passage where a thief is to escape punishment, if able to show that he has traversed three trevs in a day, with nine houses in every trev, without obtaining relief,⁴ it looks as though a trev of nine houses was normal. It is also incidentally suggested in the present text that the houses were built close together, for the owner of a house which was burnt through negligence was to pay for the first two houses

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1 *Anc. Laws* II. 893-907. See especially p. 894 concerning the kings in Wales who 'debent accipere terram illorum a rege Aberfrau'.
4 Vide W 65 b 7-14 on p. 64 *supra*.
destroyed by that fire, which probably refers to the two houses one on each side. Trev-names meet us frequently in Wales, as names ending in -ton or -ham do in England. Trev in modern Welsh is used for town, the modern trev being to the medieval trev what the modern town is to old -ton.

Trevtad, patrimony, represented in the Latin Peniarth MS. 28 by hereditas. It is the trev which descends to the sons through the father, the word trev in this case not bearing the rigid sense of an area of four rhandirs, &c., but rather that of a definite plot of habitable ground on which the sons might continue to live. This idea seems to be conveyed by the interesting use of the word in the triad of the free huntings,\footnote{1} where the pursuit of a roebuck, fox, and otter, is free to all in every gwlad or patria, the reason being that these three creatures have no trevtad, which word is represented in the early Latin text by certa mansio.\footnote{2} May it not therefore be that the exact meaning of trevtad is the certa mansio which is the son's due through his father after the latter's decease?

Trevgordd is represented in the Latin Peniarth MS. 28 and Vespasian E XI by the expression communis villa. In the latter our bugeil trefgord appears as pastor communis ville, id est, trefgord.\footnote{3} In a later text\footnote{4} we find the following statement, 'Llyma fessur trefgordd cyfreithiawl: naw tei, ac un aradyr, ac un ody'n, ac un gordd, ac un gath, ac un ceilyawc, ac un tarw, ac un bugeil.' (This is the complement of a legal trevgordd: nine houses, and one plough, and one kiln, and one churn, and one cat, and one cock, and one bull, and one shepherd.) This statement, however, is not found earlier than the beginning of the fifteenth century. In the present text the trevgordd is associated with cattle; and in one passage in particular,\footnote{5} where reference is made to damaged corn bordering on a trevgordd (yn emyl trefgord), it would appear as though trevgordd were a special kind of trev in which cattle belonging to various individuals pastured in common, with a common herdsman and a common bull. We have also a reference to the bath of a trevgordd, and the smithy,\footnote{6} which last was to be nine paces from the trevgordd itself.\footnote{7}

\footnote{1} pp. 131, 133, 275 supra. \footnote{2} Anc. Laws II, 774. \footnote{3} Ibid. II. 771, 841. \footnote{4} Ibid. II. 692. Being Vaughan’s transcript of an early fifteenth-century text. (See note to gorvotdrev, p. 340). \footnote{5} V 34 b 19–24 (pp. 84, 230 supra). \footnote{6} V 44 b 24. After gefeil, W and X insert trefgord. Anc. Laws I. 780. \footnote{7} An interesting passage on the trevgordd will be found by Dr. Seebohm in his Tribal Custom in Anglo-Saxon Law, 34–40, but in the
Glossary

2wnc, the money equivalent of the king's gwestva from every free trev. It amounted to one pound. See gwestva.

Ty gwyn ar Dâv [Alba Domus,1 the White House on the Tâv], 'identified by far-reaching tradition with Whitland in Carmarthenshire.'2 One would suppose from the religious character of the convention, as described in the early prefaces, that it was a monastery, the word gwyn bearing some such meaning as holy or blessed, and one would be inclined to compare it with Bede's Ad Candidam Casam (Whitem in Galloway), notwithstanding his different explanation of candida.3 According to Blegywyrd's preface, however, it was a hunting lodge constructed of white rods, for which reason it was called white;4 whilst the late texts S and Z state that the Ty gwyn was so called because it was one Gwyn, the maer, who owned the house in which the law was made, hence Gwyn's house! This Gwyn is converted into one of the twelve laics set apart to make the law, their secretary being Blegywyrd, or Bledrws, here described as Archdeacon of Llandaff!5

Unbeinyaeth Prydein, the monarchy of 'Britain', the name of the song which the bard of the household had to sing before the host in the day of battle and fighting. It must not be supposed, however, that unbennaeth Prydain refers to the island of Britain, although Ynys Prydain is the common Welsh name for the whole island, being equivalent in meaning to insula Britannia. Prydain and Britannia are in no way etymologically related, and their confusion has been the source of endless misconceptions relative to the origins of Welsh and indeed of British history. Ynys Prydain means Picts' Island,5 and was equated with insula Britannia, with the natural result that Prydain was equated with Britannia. This last word again, Britannia, had various meanings. To a geographer, it would mean the island of Britain; to a Roman official, the Roman province of Britain, south of the walls; and lastly (what is not so well known), it meant Wales plus the Devonian peninsula, and afterwards Wales alone. Before about the twelfth century Wales bore the common name of Britannia,

light of the earlier and more reliable texts one can hardly as yet dare say much more than what appears above.

1 Anc. Laws II. 893.
2 The Welsh People, 155. That the Tâv is the river of that name in Dyved is stated in the preface to the Book of Blegywyrd.
3 Bede's Ecclesiastical History III. 4.
5 The Welsh People, 76.
and its inhabitants that of Brittones. In the genuine Epistola Gildae, the Historia Brittonum, Asser's Alfred, the Vitae of the Saints, and the Book of Llanddaw, this use of the term Britannia is amply attested; and the earliest text extant of the Laws of Howel Dda, viz. the Latin Peniarth MS. 28, which Aneurin Owen entitles Leges Wallice, is entitled in the text itself Leges Brittanie. The song 'Vnbeinyaeth Prydein' therefore means Monarchia Brittaniae, i.e. the monarchy of Wales, and must be taken as reflecting that aspiration after Welsh political unity which was increasing throughout the centuries amid the numerous patrias of the Welsh kin.

wynebwerth [wyneb, face; werth, worth], face-worth, a fine payable to a woman when insulted by her husband, as when he had connexion with another woman.

1 The Epistola Gildae is to be carefully distinguished from the Excidium Britanniae of the pseudo-Gildas, i.e. the first twenty-six chapters which were originally written towards the end of the seventh century. Celtic Review (Edinburgh) for 1905.
2 Anc. Laws II. 749, where Britannie is for Brittanie.
INDEX TO WELSH TEXT

[ ] Square brackets indicate MS. W; a. = adjective; adv. = adverb; c. = common; comp. = comparative; f. = feminine; m. = masculine; n. = numeral; pl. = plural; prep. = preposition or prepositional; s. = substantive; v. = verb.

A.

a, v. See mynet.
abat, sm. 40, 58, [60], 88, [114]. abadeu, pl. 1, 121.
abo, s. 127.
abreid, adv. 125.
achaws, sm. 52, 81, [92], 119, 121-125, [135]. See petwar. achwysson, pl. 120.
achenawc, s. 131. See ychenawc, yghenawc. achenogyon, pl. 3. achuppo, v. 17.
[achwanegu, v. 136].
achweccau, v. 53.
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