

Peniarth MS. 37.

FOL. 61A—FOL. 76B.

EDITED BY A. W. WADE-EVANS.

THIS MS. of the late thirteenth century¹ belongs to the so-called "Gwentian Code", and forms the basis of the amalgam compiled by Aneurin Owen and printed in the *Ancient Laws and Institutes of Wales* under that name. It is denominated U, and differs from its three fellows² in the British Museum by adding sixteen folios of matter, which are found more or less alike in some of the oldest North Welsh law books, including A, that is Peniarth MS. 29, better known as the *Black Book of Chirk*;³ E (a faithful transcript of the last);⁴ G;⁵ and Pen. MS. 30.⁶ It is also found in later MSS. like the North Welsh D and F,⁷ and the South Welsh Q (c. 1401), "burnt in 1858",⁸ and K (c. 1469).⁹ Dr. Gwenogfryn Evans says that these sixteen folios of Pen. 37 are "in such close agreement with the corresponding part in Pen. MS. 35 [*i.e.* G],¹⁰ that both must be from the same archetype, or the one is a copy of the other. Both MSS. belong to the same school of writing,

¹ See Historical MSS. Commission: *Report on MSS. in the Welsh Language*, vol. i, part 2, p. 371.

² Harleian 4353 (V); Cleopatra A xiv (W); Cleopatra B v (X).

³ *Report on Welsh MSS.*, vol. i, part 2, p. 359.

⁴ *Ibid.*, vii. ⁵ *Ibid.*, 367. ⁶ *Ibid.*, 361. ⁷ *Ibid.*, 363, 367.

⁸ *I Cymmrodor*, ix, 298.

⁹ *Report on Welsh MSS.*, 374.

¹⁰ MS. G, fo. 112—fo. 119b. This last page ends with the words corresponding to *caffel o honi ueichogi* of U 74a, the remainder of G being lost (see *Anc. Laws*, vol. ii, 93, n. 65).

and may be the work of the same scribe.¹ In E² the folio where they should begin is missing, between fo. 46 and 47 in the Brit. Mus. pagination in pencil, and between p. 94 (not marked) and p. 97 of a pagination in ink. The number 97 is followed by a finger warning and q ?, to signify that it is doubtful whether one or more leaves are missing. P. 94 ends with this line, “boꝝ ny chýll ý ureýnt ýr gwneuthur gwell noꝝ ýaun. Puýbýn” * (*see* Aneurin Owen, vol. i, p. 330, § 35), whilst p. 97 begins, “dýwuýu canýf ýaun ýu” etc., (vol. ii, p. 6, § 15, and U, fo. 62*b* 1). E apparently ended once at fo. 52a, l. 2, with the words, “lle ny bo.” (vol. ii, p. 36, § 34; U, fo. 75*b*), and it is significant that here E and U, begin to diverge entirely. Indeed, what follows in E appears to have been written by two different hands, viz., fo. 52a, 3-11, and 52a, 12-18, where the MS. terminates (vol. ii, 37, n. 45). The present text is the oldest South Welsh version, and is now printed for the first time. The oldest North Welsh version will be reproduced “in due time” from A and E, by Dr. Gwenogfryn Evans,³ so that the two may be compared with profit. It will also be found useful to compare them with Aneurin Owen (vol. ii, pp. 2-46) in order to see his methods of editing these texts—methods which it is suggested he was constrained to adopt⁴—and how far their results may be relied upon.

This MS. was very kindly placed at my disposal last summer by Mr. Wynne of Peniarth. I then carefully transcribed these sixteen folios page for page, line for line, error for error, and it is from this transcript of mine, *without further reference to the original*, that the

¹ *Report on Welsh MSS.*, vol. i, part 2, p. 371.

² British Museum Additional MS. 14,931.

³ *Report on Welsh MSS.*, vol. i, part 2, p. vii, note.

⁴ Rhys and Brynmor-Jones, *The Welsh People*, p. 25, n. 2.

accompanying text is now copied. I have more than once in foot-notes warned the reader where I thought the mistake might possibly be my own, for perhaps it is more than one can hope, even in so short a transcript as this, that it should be errorless.

It is proposed to publish shortly a reproduction of Harleian MS. 4353, with the leading variations of its fellows, together with an Introduction and a tentative English translation. The reason for the present text in *Y Cymmrodor* rises from its anomalous character in an early leading South Welsh book of this class. The title "Gwentian Code", which Aneurin Owen applied to them, is a misnomer, as there is nothing to indicate that they pertain to Gwent more than, say, to Ystrad Tywi, or Bualt, or some other particular South Welsh *patria*. They represent in reality a compilation or a redaction of *Cyfnerth ab Morgeneu*, as the so-called "Dimetian Code" represents that of *Blegywryd*, who apparently was a later "jurist".

It is with some unwillingness that I offer an English translation, in spite of Aneurin Owen's invaluable aid. The pitfalls are many, the meaning often obscure, and I myself a victim of that educational folly which deprived the youth of Wales of any training whatsoever in their own tongue. This translation, therefore, is not only tentative but highly so.

Ty Rhôs, Fishguard.

TENTATIVE ENGLISH TRANSLATION OF PENIARTH 37,
FO. 61a-76b.

[*This translation is based on that of Aneurin Owen, vol. ii, pp. 2-46.*]

Hitherto we have treated of the laws of a court and the laws of the gwlad. Henceforth of casualties.

Every injury which a person does unwittingly, let him redress wittingly. If idiots kill other persons, let galanas be paid on their behalf like sane persons, because kindred ought to keep them from doing wrong. What sane person soever shall kill an idiot, let him pay galanas like the galanas of a sane person. No compensation is to be made for saraad which shall be received from an idiot, and no compensation is to be made for saraad which he shall receive. Nothing is binding which a drunken person does, neither a surety which he shall give in his drunkenness nor any other pledge (fyd) which he shall promise. If a person becomes rabid fo. 61b. and bites another person with his teeth and death ensues to the person from that bite, the madman's kindred does not compensate for him because from the nature of the disorder did the other lose his life. A dumb person—no saraad is to be paid nor answer given by another person to him because he himself does not speak respecting his claim; unless a lord shall have pity on him and appoint a person who shall speak on his behalf. Deaf and blind—nothing which they shall say in suits is to be received because of them the one saw not and the other heard not; therefore nothing which they shall say, is to be received. As for every other defect, if they be perfect as to their

ears and their tongues and their eyes, their deposition is to be received. Persons of an alien tongue who are not understood as to what they shall say and who themselves understand not what shall be said to them their deposition is not to be received, unless a lord shall have pity on them. fo. 62a. Testimony is possible as to a word and an act, and is not possible as to a thought.

No rabid animal compensates for the injury it does. No animal compensates for their mutual encounter; and the mutual encounter of animals is—a stallion which shall kill another; a bull does not compensate for another; nor a boar for his fellow; nor a ram; nor a cock; nor a gander; nor a buck. If they kill other animals, they are to be paid for. If a person spreads a net on sea or on land and there come either geese or other animals and they be injured because of the net and the net be injured by the animals, neither of them compensates the other. If an ox or another animal goes into a net and injures the net, and the animal escapes, it is right to make compensation. because it is fo. 62b. lawful to spread the net. If there be chattels owing to a person and there be a time granted him for those chattels, and before the time fixed the debtor obtain the chattels and offer them to him, the law states that they ought not to be refused because the time was not granted except for the purpose of obtaining the chattels. Whoever shall have a time allowed him, is owner of the time, and let him do as he shall will, either wait until the time or pay before the time. What animal soever shall kill a boneddig and the kindred seek to impose galanas on his account, they are not entitled although it be acknowledged; and the reason for this is because one person should not pay galanas and a kindred should not pay for the act of an animal of their kinsman; and therefore this is the one

case wherein the murderer is to be paid for instead of his act. Whoever shall owe chattels to another and shall seek
 fo. 63a. to pay immoveable chattels for the debt, there is no obligation to accept immoveable chattels either in payment or as a pledge unless it happens that there are no other chattels in his possession. Immoveable chattels are chattels which cannot be removed in the way one wills. If a person goes to hunt and begins to loose his dogs on a wild animal, whatever animal it may be, and stray dogs come up and kill it; the dogs who first pursued it are to have it unless the stray dogs be those of the lord; and the extent to which the first huntsman has a claim on the animal is until he shall turn his face towards home with his back on the hunt; although his dogs continue the chase, he himself having quitted the dogs, he is to have nothing of it, although the stray dogs shall kill it; only the person
 fo. 63b. who shall own the unwearied dogs. If a traveller from the road sees a wild animal and cast at it with a stone or an arrow and effectually, it is lawful for him to pursue it until he shall overtake it, and it is not lawful for him to shoot nor to pursue unless he is able to do so from the road. If a person hunt for fish and he start them and pursue, and as a result of his pursuit, the fish go into the net of another; by the law the first who started them is to have possession. If persons make an agreement concerning fish in hunting for them and one say, "The first fish which shall be killed are mine"; and the other say, "The last fish which shall be killed are mine"; and there shall be killed only one fish: law says that where there is no equality there must be a sharing of equal parts. If persons hunt for fish and whilst hunting persons come
 fo. 64a. whilst they are being killed and demand a share of the fish, they are entitled unless they shall have been put on withes [dyn for huden of MS. A] or on hooks; if so, they

are to have nothing. There are three supreme seats of a kingly kind:¹ the supreme seat of a lord, and the supreme seat of a bishop and the supreme seat of an abbot; each of them is to hold his supreme seat independently of the others. If the man of a lord does wrong before the supreme seat of a bishop, let him not depart thence without making satisfaction; and likewise a bishop's man before the supreme seat of a lord; and in like manner, an abbot's man before other supreme seats. When the bishop shall die, his chattels belong to the lord, except the vestment of the church and its books and its land; the reason it should be so is that every chattel which shall be without an owner is a "king's waste"; as for an abbot however, a lord is to have nought save his ebediw; when the abbot fo. 64b. shall die, his chattels go to the community (clas) and its canons. Every dispute which shall be among themselves, is to be decided by judges from the community (clas). Every dispute which shall be between an abbot and a lord, is to be decided by the lord's judges together with them. If there be two lords and each has an army in the gwlad and a person come to solicit investiture of land, their grant is no grant and their investiture no investiture until it shall be known which of them is lord of the gwlad. If an uchelwr place his son with an aillt to be fostered with consent of lord and he remain there a year or two or three; when the aillt shall die, unless he has children, what he leaves behind is to come into the foster son's possession; and if he has children, the foster son is to have the share fo. 65a. of one of them. If a Cymric woman be given in marriage

¹ Aneurin Owen gives breynyauc as the reading of A and E; brenhina6l as that of D and Q; and breinha6l as that of F, G, K, U. The reading of U however is breninha6l, and as he generally disregards marks of contraction in the Welsh texts, one may surmise that this last is the reading of F, G, K as well.

to an alltud, a son of hers is to have a brother's share of the father's trev; and such is not entitled to a share of the principal homestead; nor is he entitled to office till the third descent, he and his son and his grandson; henceforward, let him receive his right of office and of the privileged homestead unless the alltud be an Irish or Saxon prince (*gyholaeth*)¹ who is immediately entitled to office and to a share of the privileged homestead: and therefrom is paid cattle without suretyship; cattle without suretyship signifies the share of the alltud father, because he has no kindred in the same gwlad as himself, and those cattle are not shared till the seventh descent like other galanas but fo. 65b. to the second cousin. If a person give a thing [*read peth for p6yth*] on loan to another and it be not demanded on the morrow, he is not to demand it until the end of a year and a day and then let him take a pledge as for other due.

Ebediws.

Ebediw of a maer canghellor; a pound. Ebediw of a maer; six score pence. Ebediw of a canghellor; six score pence. Ebediw of an aillt, if there be a church on his land; six score pence: otherwise, three score pence. Ebediw of an alltud; twenty four pence. No ebediw is to be paid for increasing land (*tir kynnif*). If a person part with his land in his lifetime and he die after that, ebediw is not payable for his land but only for his chattels; if there be no chattels, the ebediw will be extinct; or if he has chat- fo. 66a. tels, the son is to pay his father's ebediw. Every officer in the court—six score pence is his ebediw except the chief ones of the court, to wit, the steward, chief groom, chief

¹ "A chief not an edling nor head of a family" (Owen, vol. ii, 1117). It apparently signifies one of the offspring of a *brenhin* or *teyrn*, excluding the edling; a prince as opposed to a crown-prince so to speak.

falconer, chief huntsman, page of the chamber; a pound is the ebediw of each of them. An innate boneddig and an uchelwr and a cyvarwys man (kyuarfa6c)¹ are to pay ebediw although they may have no land in their possession; they are to pay according to the privilege of the land whereon they were born. If a man has two lords and hold land under each of them, he is to pay ebediw for each of them. If a man holds two lands under one lord, he is to pay ebediw for the one of greater privilege. If an alltud traveller fall ill on a road and die, on whatever land he shall die, twenty four pence is to be paid for his ebediw; fo. 66b. and his chattels for that to the lord; if it be a female, sixteen pence. The amobrys of the daughters of the men whom we mentioned above, are of the same amount as the ebediws of their fathers. A woman never pays more than one amobyr, and that she pays according to the privilege of the land she was born on, and no one is to pay for her, only she herself; unless her father or her brothers or her kindred give her without taking surety for her amobyr, the givers are to pay since they took no surety for it. The reason a woman pays amobyr once only is because she continues according to the privilege of the lord of that land and not according to the privilege of her kindred but according to the privilege of the man to whom she goes. fo. 67a. For three causes is amobyr paid: one of them is for gift and investiture before there shall be connexion; the second is for notorious connexion before there be gift and investiture; the third is, for pregnancy. Three daughters who owe no amobyr: the daughter of an edling and the daughter of a lord and the daughter of a chief of household; the reason they owe not is because their fathers owe

¹ A reads kanarussauc (vol. ii, 14); Seebohm's *Tribal System in Wales*, p. 66, etc.

no ebediw except their steeds and their greyhounds and their hawks and their arms. The daughter of a lord owes no amobyр because there is no one to ask for it; and he is not entitled to the amobyр of his own daughter.

Of a Prince.

No prince owes an ebediw; the reason is because of his large due whereby he is free from every small due, fo. 67b. unless it happens that he takes land and assumes the status of an uchelwr; however bond his land may be, it becomes as free as the land of an uchelwr; and thenceforward he also pays amobyр and ebediw like an uchelwr pays; previous to that he did not pay save as an edling pays.

The amobyр of a chief of kindred's daughter; a pound. Every such person who shall pay amobyр, the amobyр of his daughter shall be of the same amount as his own ebediw.

The amobyр of a chief minstrel's daughter and his own ebediw when a lord shall invest him with the office of a chief minstrel; six score pence. Every other minstrel unless he shall have been privileged [according to] his own due whether he be a proprietor (na thref tada6e) or an alltud; fo. 68a. in like manner he pays his daughter's amobyр and his own ebediw. Every chief minstrel whom a lord shall invest with the office of a chief minstrel—the lord is to procure for him an instrument, to wit, a harp for one, a croud for another, a pipe for the third; and when they shall die, they are to leave them to the lord. Every chief harper is entitled from the young minstrels learning to play the harp and who will to leave off the hair strung harp and to become competitors (yn circhat)—the chief harper is entitled to twenty four pence, and he receives if demanded the share of two men from what comes from every gratuity either

as a boon or a nuptial gift, whether he be present or not so. A nuptial gift is twenty four pence, if the woman be a bride fo. 68b. [for the first time] and that to the bards; and the chief minstrel is entitled to their service as one in authority over them. Some say that "inquiry as to a stock" relates to a person divested of everything; others say that it relates to an oak cut down without permission on a patrimony; others say that the right meaning of inquiry as to a stock is this, when the kinsmen shall refuse the murderer his share of the galanas and shall ask, "Whence the stock I am related to thee?"; then it is necessary for the murderer to explain to him the stock and how he is kin to him, in the mode we mentioned above; and together with that, that he has co-relatives enough to maintain the truth of what the murderer states; the reason that his co-relatives in that case are elders is because strangers are not to connect a fo. 69a. person with his kindred nor to separate him therefrom.

	Father=	Brother=	1 st cousin=	2 nd cousin=	3 rd cousin=	4 th cousin=	5 th cousin
>>	Murderer						
	Mother=	Brother=	1 st cousin=	2 nd cousin=	3 rd cousin=	4 th cousin=	5 th cousin

If a person kill another by waylaying or by murderous assault, he pays a double galanas as it is a ferocious act; and he is put to death in lieu of one galanas and the other on the kindred; and he is to be executed according to the lord's will whether he shall will slaying or burning or hanging; if he deny let him give a twofold denial for murder, to wit, the oaths [of six hundred men]. If persons poison others, let the lord choose whether to banish them fo. 69b. or to put them to death. If they deny, let them give the oaths of six [hundred men].

If a person claims a thing from another and draws back therefrom on the field [of trial] and prefers being

silent to making the claim, the law allows him to be silent because it is at his option whether to proceed with his claim or not to proceed; although the defendant may call for a decision and on the ground of his drawing back, a decision against him as to the chattels, yet the law does not deem it right to decide against him as to the possessions or his claim, but because he refused the time fixed, that he is without a fixed time on the field. If it happens that he gave surety to abide by what the law should determine, and sit with his party and commence pleading and hear a reply and after that [seek] time

fo. 70a. for aid and say, "I am entitled as I have my option", and then the defendant should say, "Although it might have been at thy option it is no longer so, since a settled thing accords not with choice; and hast thou not chosen to plead? and therefore I appeal to the law that thou shouldest not retract", the law there perceives that he has no resource but to have the law administered promptly; and if the plaintiff be quitting the field let a cross be set up before him that he does not go; and if he goes, let the defendant call for a decision and then the law provides that he is barred from proceeding with his claim during the time of that lord; and three kine camlwrw to the king and according to others, twice that. A virgin wife is the name given to one who is betrothed to a husband and she remaining a virgin and not slept with; if a rape be acknowledged on her, some say she is not entitled

fo. 70b. to cowyll. Others say she is entitled because the law says that whoever shall violate virginity should pay to her, her cowyll. Whoever shall cause the pregnancy of a woman of bush and brake, until she shall have given birth¹

¹ Prof. Rhŷs, in reply to my request as to this and another passage (see next note), kindly sent me the following translation of *namyn yny agho*—"until she shall have given birth, until she have been delivered".

it is not incumbent on her to nurse the offspring during [other MSS. read longer than] the swaddling month, because since she has not had the support of the man, the law does not consider that she should be in want on his account.

Some say that the surety of a woman is no surety; the law says that the surety which a woman shall give is a surety although no woman can be a surety herself. When a woman shall deny a surety, a man denies it with her, for it is a man who denies. Any person against whom there is a claim and who refuses and fails to come to do right in regard to such a claim pays *camlwrw* to every fo. 71a. court which he shall have refused to come to. If he shall come to the court and withdraw from the court unlawfully, and the plaintiff call for the law's decision, the cause for which the claim arose is to be awarded to the plaintiff; and *camlwrw* to the lord; and the defendant for leaving the field unlawfully is to receive no redress therefor during the time of the lord who shall own the field on that day. If he come to the field to suffer pleading and reply and the law decide that he has lost, he loses that suit for ever. **W**hoever appears in the court of the lord in a cause and begins to be questioned; if he takes counsel before giving a reply, he is to be condemned; the defendant is to testify he did not deny and on that fo. 71b. account the law states it is acknowledged.

If a person sue during the blank days, he does not on that account either lose or gain; unless the issue of loss or gain be so stipulated; and if it be so stipulated, the whole is lost; and in like manner as to land and soil in the times when the courts are to be shut.

The following is the legal form of sitting in the lord's court on the day appointed for law: the lord is to sit with his back to the sun or to the wind so that the brunt of the weather may not be on his face, having his two elders one on each side of him and his nobles around him, and the judge of the court in front of his knees, and the judge of the commote on one side of him and the priest on the other side, and a passage fronting him for him to go and come to his judgment seat; and two parties on each side of the way with the two pleaders nearest to the way on either side thereof, and the two suitors in the cause in the middle and the two guiders next to them; the defendant's party with their right hand towards the way and the plaintiff's party with their left hand towards the way; and the two apparitors standing before (*gen bron*) the two pleaders.

fo. 72a.

Then the plaintiff is to ask, "Who is thy pleader? who is thy guider?" and then let him be asked whether he will abide loss or gain at their hands, and then let him say he will; and then let the defendant be asked whether he also will abide [loss or gain] at the hands of the party which shall be with him, and then it is right for him to promise that he will; and it is right to take security that they abide loss or gain in respect to what we have mentioned above; and that is called a compact; and then the pleadings. And then let the judge take the two pleadings and recapitulate them publicly before moving from his place, and after that let them go to their judgment seat, the judges and the priest with them praying and an apparitor keeping his place, and let him adjudge the sentence; and after he shall adjudge it, he is to come in, and before pronouncing it, let him take the security of the surety for his fee; and after

fo. 72b.

that let him pronounce sentence ; and to the one in whose favour the case shall be decided it remains established.

If a person give money or an animal to another and the receiver barter with such chattels and gain thereby and he who owns the chattels shall demand a share of the gain, the law does not say that he is entitled to it unless an agreement assign it to him ; and therefore the law says that money (i6ftt) is not to be stationary, and that is called the fruitless claim [for he receives] only what he gave to the other. If a person comes to stay a while at another's house, having an animal with him or other chattels: fo. 73a. when he departs, he is not to take with him the offspring or dung or crop nor [has he] any right as regards anything,¹ only what he brought with him, unless an agreement assign it to him ; and therefore it is said, An agreement is stronger than justice. If a sow is taken away stealthily by a person and she rear offspring with that person, and the owner know where she was and should demand both her and her offspring, he is not entitled by law save to her alone if she be in existence; and if she be not, he is to have nothing, for the law says then, A flood will not render muddy [in its course more than is taken by it]. Whoever shall refuse right from supposing that he is paramount in his claim and that he is entitled to claim when he will, let him be ; and if he neglects his claim for a day and a year and does not proceed with it, it becomes a claim beyond the year ; thenceforward there is fo. 73b. to be no justice as to it. If a person illegally take a distress, let the distress be returned and the cause remain

¹ Na neb dedef o dim. According to *Ancient Laws*, ii, 30, n. 9, dotrefnyn is the reading of D and F, dedyf of G and U, dyuot of K, and diod6f of Q. Prof. Rhÿs writes, "(?) 'nor any right as regards anything'. but I should think it more likely there was a mistake of some kind here ; but dodrefnyn does not look very probable either."

as before ; in such a case it is said that he is not entitled to law who does not conform to it ; that which he did illegally is made good and the cause is as it was before. If a person become a surety, and before the termination of the suit become a leper or a monk or blind or should suppose that he is not to answer, the law says that he is to make good what he promised while he lives ; and this is one of the places where a son is not to stand in lieu of his father ; the reason is because he has left none of his chattels to him, therefore he is not to stand for him except to [or it be] the church. If a person sue before the time appointed for loss or gain, it will not thereby avail him

fo. 74a. until the time. If a virgin declare that she has been raped and the man deny and she then say, "If thou didst not commit a rape upon me, I am still a virgin", the law then adjudges her to be examined and that by the edling. If he find her become a woman, the accused cannot deny, and then let the man whom she charges with having violated her pay her cowyll and her wynebwerth to her and her amobyrr to the lord. If he find her to be a virgin let her retain the status of a virgin and let her not lose her privilege, her examination notwithstanding. If a rape be committed on a virgin and she become pregnant in consequence and she know not who the father may be and the lord demand amobyrr and she say that she ought not to pay it because a rape was committed on her and no woman

fo. 74b. who is raped is to pay amobyrr ; the law says in that case the amobyrr to the lord is extinguished since he was unable to preserve her against rape and he bound to preserve her against injustice ; and although she be doubted as to her having been violated, let her make an oath that what she says is true and after that she is to be believed. The son of such a woman is adjudged to take the status of his mother's kindred until she shall know who his father may

be. If a man assert that a woman is pregnant by him and the woman deny it and the man confess it and the lord demand amobyr, let the man pay who confesses it, for there is no denial against a gwaesav. If a person appraise a thing which has a legal worth, and the appraisement be more than its legal worth, the judges are to ascertain whether the appraisement is wrong, and if wrong, let him submit to the law of perjury, that is, a canlwrw of nine score pence and the church to proceed against him. If a person make a charge against another upon the relics and he clear himself, that is called in law a perjury, for it fo. 75a. cannot be but that one of the oaths is false. If a person cause fright to another and from that fright the person lose his life, let it be ascertained for what purpose the fright was caused, whether to frighten the person who lost his life or for some other purpose [*reading* peth arall for y bra6]; if for the sake of the person [*reading* y dyn for y bra6] who was frightened, let his galanas be paid; and if for another purpose it was done, there is to be no redress. Whoever shall bring relics to the pleadings, and the other party opposed to him ask for the relics so brought by him, the law says that such a one is not entitled to the relics until his pleadings be over; thenceforward, the relics are common to all. There is no need to ask for relics in the pleadings which are brought forward in the churchyard and church, for it is the place of relics. If law be declared in the pleadings and there be no relics in the field, it is said that no time is to be granted to procure the relics fo. 75b. save as long as the judge remains in his judgment seat; and that at the option of the judge. If a judge deliver a wrong judgment and it be doubted and a pledge be not offered against him before he rises from his judgment seat; unless he will, he is not to accept it after that.

Three strong ones of the world: a lord and a headstrong person and a pauper. The reason is: a lord is like a stone along the ice; a headstrong person is an idiot, and an idiot is not to be ruled in anything against his will; a pauper is a person who has no chattels, and therefore chattels cannot be exacted where there are none. If a woman assert against her husband *quod vir non potest copulare*, and for that reason seek to separate from him, it is right to prove whether what she says is true. Thus it is to be proved: [*lex requirit*] *linteamen album recens lotum sub illis expandi et virum in illud ire* fo. 76a. *pro re venerea et urgente libidine eam super linteamen projicere; et si fiat satis est; et si non possit, potest se sejungere ab eo* without losing aught of the property.

Three stays of blood: blood to the brow (*hyt ran*), blood to the stomach, blood to the ground. For the two there is to be nothing owing if it be determined that they are not to be compensated; for the third, if matter of scandal, there is due for making the earth bloody, to the lord thereof; and if there be complaint, satisfaction is due for every one of them, and what is due for every one is a dirwy to the lord; and there is no compensation for his blood to the one who shall receive [the wound] or who says so, according to the law. Woods are to be preserved from the Festival of St. John, when the swine shall go into the woods, until the end of the sixth day after the Kalends [of January], and within that time the pannage ought to be completed. If two persons be walking through a wood, and a branch, by the passing of the one in front, should strike the one behind and his eye be lost, he is to pay him for his eye.

These are they whose testimony is not to be credited. fo. 76b.

Bondman, a mute, a deaf person, an innate idiot, or maniac, or one who shall be less than fourteen years old, a spendthrift who shall have exhausted all his chattels, one who shall swear notorious false oaths, one who shall publicly break his marriage vow, a traitor, or one who shall kill his father, one who shall debase true coin or who shall make false coin, one who shall purloin ecclesiastical chattels or other chattels from a church, one who shall wittingly give wrong judgment, one who shall have sexual intercourse with another man or with another animal, one who shall wittingly bear false witness.

Here terminates the body of the laws together with the casualties as we found them best.

Brief Glossary of Welsh Words in the Translation.

aillt—villein, or serf.

alltud—foreigner, person from another patria.

amohyr—fee payable to lord on marriage of a female.

boneddig—person of free innate lineage, the Cymro proper.

camlwrw—fine payable to the lord.

canghellor—territorial officer who determined disputes among king's villeins, etc.

coryll—gift of bridegroom to bride morning after nuptials.

cyrarwys—rights belonging to a free kinsman when he came of age.

ebedir—heriot, relief payable to lord on death of member of a free kindred.

edling—heir-apparent.

galanas—homicide and payment for homicide.

gwaesr—"pledge, or guarantee" (*Ancient Laws*, ii, 1117).

gwlad—patria, or country.

gwynbwerth—"face worth", a fine payable to a woman.

maer—territorial officer who regulated villeins, etc.

saraad—insult and payment for insult.

uchelwr—nobleman.

PENIARTH MS. 37. FOL. 61A—76B.

Hyt hyn y traeth *¹ affam k²eu ffys a chyfreithen yr gwlat. O hyn affan. o: danweineu.

Ob² kyulauan awnel dyn oe anuod diwyget oe uod. O deruyd y dynyon ynuyt ffad dynyon ereith! Talher galanaf droftunt mal dynyon pŷffaŷe. Canys kenedyl a dyly eil eadŷ rac gwneuthur cam o honunt. Pa dyn pŷffaŷe bynhac a lado ynuyt. Talet galanas mal galanas dyn pŷffaŷe. Ny diwygir farhaet agaffer gair ynuyt. ae ny diwygir farhaet agaffo ynteu. Nyt gŷneuthuredic³ dim o: a wnel dyn medŷ Na mach arodho yny ueddaŷt Na fyd araff a adaŷho. O deruyd bot dyn yn gyndeiraŷe. abraithu dyn araff o honaŷ ae danhed ae o: brath hŷnnŷ

fo. 61b. dy * uot agheu yr dyn Nys diŷe kenedyl yr ynuyt ef. Canys o annŷt yr heint y colles y ffaff y eneit. Dyn mut Ny thelir farhaet Nac atŷeb o dyn⁴ araff iddaŷ Cany dyweit ehun y dylyu o honaŷ. Onyt arglŷyd atrugarhaa ŷrthaŷ aroddi dyn adywetto droftaŷ. Byddeir adeiffon Ny mŷynheir dim o: a dywettont yn dadleu Cany welas y neiff ae na chlyŷ y ffaff o honunt. ŷrth hynny Ny mŷynheir dim⁵ o: a dywettŷynt. Pob anaf araff o:auo iach

¹ The first part of this rubric, to the asterisk, is the last half of l. 18 of fol. 60b. An asterisk signifies the end of a page, which generally in U contains 18 lines.

² The stem of the missal capital is made to run down the left margin to the foot of the page. Rubricated letters are not noticed in this reproduction, only rubrics and rubric capitals. Rubricated letters are very numerous. Italicised letters indicate contractions.

³ Before dim at end of preceding line, there is a d. with stop crossed out.

⁴ o dyn is divided between l. 4 and l. 5, the former ending od and the latter beginning dyn.

⁵ Before dim at end of preceding line, there is a d crossed out.

y eluffeu. æ tanaðt æ lygat. kymeredic yð eu hymadraðd. Dynyon aghyuyeith Ny byper py dywettbynt æ ny bypout hbynteu py dywetter ðathunt Nyt kymeredic eu hymadraðd Onyt arglðyd * a trugarhaa ðathunt. Tyffolfaeth a ellir fo. 62a. ar eir æ ar weithret : æ ny effir ar uedðl.

Ny thal un anyueil¹ kyndeiraðe y gyflauan awnel. Ny thal un anyueil brðydryn² y gilyd. æ feſ yð anyueil brðydryn yſtalbyn oðad y ðaſt Ny thal tarð y ðaſt Na baed y gilyd Na hð:d Na cheilaðe Na cheilaðyd. Na bðch. O ðadant hðy anyueileit ereiſt: hðy æ talant. O deruyd ydyn tannu rðyt ar uo: Neuar tir. a dyuot æ gðydeu æ aniuẽileit ereiſt æ eu briwað o achos y rðyt abriwað yrðyt gan yr aniuẽileit Ny ðiðe un onadunt y gilyd. Oder. mynet eidon Neu anyueil araſt ymyðn rðyt abriwað y rðyt. a ðiane yr anyueil Jaðn yð y ði * uðyn Canys iaðn yð fo. 62b. tannu y rðyt. O deruyd dylu da y dyn æ am y da hðnnð roddi oet idað. achyn yr oet caffel o: kynogyn y da æ gynnice idað: kyureith adyweit na dyly y ðathot Cany roddir oet Namyn yr keiffað y da.³ Pðybynhac arodher oet idað Neut eidyað yr oet. agðnaet ynteu auynho æ arhos yr oet. æ talu kyn⁴ yr oet. Py anyueil bynhac aladho dyn bonhedie. acheiffað o: genedyl goffot galanas yndanað Nys dylant ket adefher. Seſ achos yð hynny Cany dylu un dyn talu galanas. æ ny dylu kenedyl talu

¹ ellir ar nedðl . . . anyueil is l. 3, but a colored bracket divides uedðl. from Ny, facing the latter, which indicates that a new section begins at this point. This bracket, well known to all acquainted with these MSS., is also used to show that what follows it in the same line belongs to the line preceding.

² Before brðydryn the scribe wrote brðdrin, which he crossed out, expuncting each letter.

³ da is followed by two full stops and a third stop, which is somewhat like an inverted comma, in order to fill up the line.

⁴ Before kyn the scribe wrote yr oe, which he crossed out, expuncting each of the letters.

gweithret anyueil yn gar. ac 6th hynny h6n y6 yr un
 lle yteler y ffouurud yn lle y weithret. P6ybynhac adylyho
 fo. 63a. da y arall acheiffa6 talu¹ * da aghyuodedic o hona6 am y
 dilyet. Ny dilyir kynryt da aghyuodedic nae yn tal nae
 yng g6yftyl ony byd² na bo da amgen ar y hel6 Sef y6 da
 aghyuodedic: Da ny aller y d6yn fo:d y mynher. Oderuyd
 y dyn mynet y hely adechreu eff6g ar 6yd l6d6n pa anyueil
 bynhac uo a chyfaruot c6n fegur ac ef ae lad. y k6n kyntaf
 ae kynhely6s bieiuyd onyt c6n yr argl6yd y³ uydant yrei
 fegur allyna hyt y dyly yr hel6: kyntaf uot yr anyueil
 yny ardel6. yny ymchoelo y 6yneb parth ac adref ae
 geuyn ar yr hely kyt bo y k6n ef yn hely ae ynteu g6edy
 fo. 63b. fegur ef Namyn yneb bie⁴ * ffo y k6n dilfin O deruyd
 y fo:da6l y ar y fo:d gwelet g6ydl6d6n ab6r6 ergyt ida6 a
 maen Neu afaeth ae uedru: Ja6n y6 ida6 y erlit yny
 godiwedho.⁵ ac nyt ia6n ida6 y faethu Nae ymlit onyf
 meder y ar y fo:d.⁶ O deruyd y dyn hely pyfga6t ae
 kyuodi o hona6 ae hynlit. ac ar y ymlit ef mynet y pyfe
 yn r6yt arall. O k⁷. y kyntaf a kyuodef bieiuyd. O d⁹.
 y dynyon wneuthur ammot am pyfga6t yn eu hely. heb
 yneill y pyfe kyntaf⁶ aladher y mi. Heb ylla6t y diwethaf
 aladher y minheu ac naladher namyn un pyfe. k⁹.
 adyweit yny⁷ bo kyhyded dylyu rannu deuhammer. O d⁹.
 ydynyon hely pyfga6t ac yny hely dyuot dynyon 6th eu

¹ At the foot of the page under talu is the catch word da in an oblong figure.

² byd is preceded by a b. with stop crossed out. This b. ends a line.

³ This y is crossed out with black and red through lower stem.

⁴ This word is divided between two lines thus: god diwedho.

⁵ The stop is the kind of inverted comma referred to before.

⁶ This word is preceded by a k expuncted at the end of the line preceding.

⁷ This word is divided between two lines thus, y ny

ffad ac * erchi ram o: pyfgaot. h6y ac dylyan ony fo. 64a.
 deruyd eu dodi ar dyn Neu ar uacheu o deruyd hynny Ny
 dylyant dim. Teir goffed brenhaol yffyd Goffed
 argl6yd. agoffed efgob. agoffed abbat. Pob un o
 nadunt adyly daly goffed tr6yda6 ehun. Od^o. y6r yr
 argl6yd g6nenthur cam yg goffed efgob Nae aet ohoni
 heb wneuthur ia6n. ac y netty g6: yr efgob yg goffed
 yr argl6yd. ac ynetty g6: yr abbat yny goffedeu ereill.
 yr argl6yd pan uo mar6 yr efgob adyly yda. Eithyr
 g6ife yr egl6yf. ac Hyfreu. ac tir. Sef achos ydyly Pob
 da auo heb perchema6e diffeith brenhin y6. abbat hagen
 Ny dyly¹ argl6yd Namyn y ebedi6 * pan uo mar6 yr fo. 64b.
 abbat. y clas ae canonwyr adyly yda ef. Pa dadyl
 bynhac auo y rydunt ehun: yneit o: clas adyly barnu
 udunt. Pa dadyl bynhac auo y abbat ac argl6yd: yneit
 yr argl6yd adyly barnu ygyt ac wynt. Od^ouyd bot
 deu argl6yd allu gan bob un o nadunt yny² wlat. adyuot
 dyn y geiffa6 eftyn ar tir Nyt rod eu rod ac nyt eftyn eu
 heftyn yny 6yper pieiffo y wlat o honunt. Od^ouyt y
 uchel6: roddi yuab y eifft ar ueithrin o ganyat argl6yd
 ae ryuot ef a³ ablydyn ad6y atheir. pan uo mar6⁴ y mab
 eifft ony byd plant ida6. ydylyet adygg6yd yn ha6 y
 mab maeth ac o⁵ byd plant ida6 * ram un o honunt fo. 65a.
 adyly y mab maeth.⁶ Od^ouyd rodi kymraes y afftut. mab
 honno adyly ram bra6t o tref tat. ac ny dyly h6nn6
 ram o: tydyn arbenhic Nae of6yd hyt y trydyd dyn.

¹ dyly is above the line, with mark of omission.

² yny is divided between two lines thus, y ny

³ a is above the line, with a mark of omission between ef and ef,
 which last is crossed out and has each letter expuncted.

⁴ mar6 is preceded on the line above by m expuncted.

⁵ The scribe wrote ony and then crossed out the two last letters,
 expuncting them.

⁶ maeth begins a line. The preceding line ends with m crossed out
 and expuncted.

Ef ae uab ae byr o hynny affan kymeret ia6n o: f6yd ae o: tydyn b:einha6c Ony deruyd bot yr alltut yn gyholaeth g6ydel Neu feis. a h6nu6 adyly yn diannot a f6yd arann o: tydyn b:einha6c. ae ohynny yteli: gwarthee dyuach. Sef y6 gwarthee dyuach Rann ytat alltut Canyt oes genedyl ida6 yn un wlat ae ef ae ny remmir y gwarthee hynny hyt yfeithuet ach mal galanas araff
fo. 65b. Namyn hyt gyuerder6. Od.²¹ * Od²uyd y dyn rodi p6yth ym p6yth ae naf gouynho d:anoeth Nyf dyly hyt yn oet un dyd abl6ydyn ae yna dyget byftyl mal ar dylyet araff². .

Ebediwen.

Ebedi6 maer kyghetta6: Punt. Ebedi6 maer. chweu-geint. Ebedi6 kyghetta6: chweugeint. Ebedi6 mabeiff: o: byd egl6ys ar ytir. chweugeint. Ony byd. Trugeint. Ebediw alltut pedeir arugeint. Nyt a ebedi6 yn ol tir kynif. Od'uyd gwanhanu dyn ae tir yny uywyt ae uar6 ef gwedy hynny. Nyt a yr ebedi6 yn ol ytir. Namyn yn ol yda. Ony byd dim³ o: da: Bit diffodedic yr ebedi6 Neu uot ida6 da.⁴ y mab a⁵ dyly talu ebedi6
fo. 66a. ytat. Pob f6yda * 6c yny ffys: chweugeint y6 yebedi6 Eithyr pennaduryeit y ffys Nyt amgen y diffein. Pen-gwaftra6t Penhebogyd. Penkynyd. Gwaf yftaueff. Punt y6 ebedi6 pob un o honunt. Bonhedic canhbryna6l a mab

¹ This is last word on l. 18 and *not* a catchword.

² l. 4 ends with ar dyly and l. 5 is Ebedi6 ma Ebediwen et arall. . the first letter being a rubric capital and Ebediwen a rubric.

³ dim begins a new line. The line before ends with d crossed out and expuncted.

⁴ a da athir. with first a and athir. crossed out, each letter being expuncted.

⁵ a ends the line.

uchel6: a g6: kyuarfa6e Ebedi6 atelir kynny bo tir yny
 la6. Sef ydyly y talu 6:th ureint ytir yd heny6 of
 o hona6. Or byd g6: adu argl6yd ida6 athir ida6 y¹
 dan bob un o honunt Ef adyly talu ebedi6 obob un
 o honunt. Or byd g6: deu tir ydan un argl6yd Ef adyly
 talu ebedi6 o: m6yhaf y ureint. O d⁹uyd y gereded6:
 alltut cleuychu ar f6rd ae uar6 Pa tir bynhac y bo mar6
 arna6 Ef adyly * talu pedeir arugeint yny ebedi6 ae da fo. 66b.
 y am hynny yr argl6yd Of g6reic uyd un ar pynthee.
 amob:eu merchet y gwyr adywedyffam ni uehot. kymeint
 y6 ac ebedi6 eu tadeu Ny thal g6reic uyth² namyn un
 amobyrr. Sef y³ tal h6nn6 o ureint ytir yd hany6 o hona6
 ae ny dyly neb talu d:ofti Namyn hi ehun Onyf rodei
 y that Neu y brodyr Neu y chenedyl ae na chymerynt
 mach ary hamobyrr. y r6dyeit adylyant y talu Cany
 chymerffant uach' arna6. Sef achos g6reic Namyn un
 amobyrr 6:th ureint argl6yd ytir h6nn6 ybyd. ae nyt
 6:th ureint y genedyl Namyn 6:th ureint y * g6: ydel fo. 67a.
 ida6. O tri achos y telir amobyrr. Un o honunt o rod ac
 eftyn kynny bo kywelyogaeth. Eil y6 o kywelyogaeth
 kyhoeda6e kynny bo rod ac eftyn. Trydyd y6 o ueichogi.
 Teir merchet ny dylyir amobyrr udunt. Merch edlig. a
 merch argl6yd. a merch penteulu. Sef achos nadylyir
 udunt 6:th na dylyir ebedi6 eu tadeu Eithyr eu hemys. ae
 eu milg6n ae eu hebogeu ae eu harneu. Merch argl6yd
 Ny dylyir amobyrr idi Canyt oes ae gouynho Ny dyly ynteu
 amobyrr y uerch ehun.

¹ y ends the line.

² uyth begins a line. The preceding line ends with u crossed out and expuncted.

³ y ends line.

⁴ uarch with the r expuncted.

Goholaeth¹

Dy dylyr y un goholaeth ebedið. Sef achos yn herwyd
fo. 67b. bychan.² * Onyt hyn a deruyd idað. kymryt tir o honað
a mynet y ureint mab³ uchelðr yr caethet hagen uo y tir
ef : kynrydhet uyd athir mab uchelðr. æ o hynny aflau
amobyr æ ebedið atal ynteu ual y tal mab uchelðr kyuno
hynny Ny thalei Namyn atalei etling.

Amobyr merch penkenedyl . . Punt. Pob kyuryð dyn
o: atallo⁴ amobyr kymeint uyd amobyr y uerch
æ ebedið ehun

Amobyr merch penkerd æ ebedið ehun o: a eftynho
fo. 68a. arglðyd penkeirdaeth idað. chweugeint. Pob
kerdað: arafl ony ureintyffit y dylyet ehun Na thref⁵
tadaðe uo Nae afftut y uetty y * tal amobyr y uerch æ
ebedið e⁶ hun. Pob penkerdað: o: a eftynho arglðyd
penkeirdyaeth yr arglðyd bieu keiffað offer idað Nyt amgen
telyn y un. Crðth y arafl. Piben⁷ yr trydyd. æ ynteu pan
uðynt uarð adlyant eu hadað yr arglðyd. Pob penkerd
telyn adly y gan y kerdozyon ieueme auo b:th kerd telyn
a mynu ymadað athelyn raðu abot yn eirchat. y penkerd

¹ This rubric ends l. 15, which begins teu amobyr.

² dylyet bychan. is written just below the end of l. 18 preceded by a colored bracket (see fo. 62a and note).

³ This word begins line. The preceding line ends with m crossed out and expuncted.

⁴ The lh of this word are ligatured.

⁵ thref ends a line.

⁶ e ends a line.

⁷ Aneurin Owen (vol. ii, 18) reads pyben from A and apparently the plural form here. It is often impossible to distinguish between n and u in these MSS.

adyly pedeir arugeint ida6. ac a' del o bob douot nae
oerchi nae o gyuar6s neitha6: Rann deu 6: Nae ef
auo yny He Nae ef ny bo ageiff os gouyn. Sef y6
kyfar6s neitha6:, pedeir arugeint. * o: neitha6: auo y fo. 68b.
wreic. ahyunny yr beird. ar penkerd adyly y waffan-
aeth ual g6: medanhus arnadunt. Rei adyweit pan y6 dyn
amdiuenedic y6 kyuarch kiffitt. Ereiff adyweit pan y6
ffad derwen yn aghyuarch ar tref tada6c. Ereiff adyweit
pan y6 h6n y6 kyuarch kiffil yn ia6n pan uo y gar yn
negyd yr fhourud oe rann o: alanas. ac yn gouyn mae y
kyff y gwheheneis. i Athi. yna y mae reit yr fhourud menegi
idaw y kyff. ac mal ymae ygerenhyd ac ef. herwyd
ydywedaffam uhot ac ygyt ahyunny bod ygyt garant
a uo diga6n ycad6 bot yn wir adyweit y fhourud Sef
achos y byd ygyt garant yny He honno yn hen * fo. 69a.
euydyeit Cany dyly yr eftronyon Na d6yn y gerenhyd Nae
wahanu a hi.

tat=bza6t=kefynder6=kefeder6=keifyn=gorcheifyn=gorcha6

»ffabrud

mam=bza6t=keuynder6=kyferder6=keifyn=gorcheifyn=gorcha6²


Oderuyd y dyn ffad araff yg kynff6yn Neu tr6y
uurd6rn. Galanas deu³ dyblyc atal. Canys fyrnic
y6 ac ynteu yn encit uaden am yneiff alanas ar ffaff ar y
genedyl ac dihenyd ynteu yn ewyffis yr argl6yd Nae lad

¹ a is end of a line.

² Each of the above names is enclosed in a circle, connected with one another by double lines as printed. The whole figure is in black and red. In the circle which contains the word mam the scribe also wrote mam, which he crossed out and expuncted. The circumference of the circle containing ffabrud touches that of those containing bza6t.

³ This word ends a line.

Nae lofgi. Nae grogi anyuho. Os gwadu awna rodet
 wat llad kelein yn deudyblyc. Sef y⁶ hynny. H⁶ [chue
 fo. 69b. chant wr].¹ Od'uyd y dnyyon * weimbyna⁶ ereill.
 Dewiffet yr argl⁶yd ae eu dehol ae eu dihenydu. Of
 gwadant rodent H⁶ ch(we) [chant wr].¹

 d'uyd ydyn holi peth y araff achilya⁶ o hona⁶ o²
 maes abot yu weff ganta⁶ tewi no holi. y k'. a at
 ida⁶² tewi Canyf yny dewis ymae ae holi ae na holo. ket
 galwo yr andiffyn⁶ am ura⁶t. ae o achos yuot yn
 kilya⁶³ y diarnu o² da. Eiffoes Ny wyl y k'. uot yn
 ia⁶n y diarnu ef o² cidya⁶ Nae oe ha⁶l. Namyn can
 g⁶orthodes yr oet yuot heb un oet ida⁶ o² maes. Os ef
 aderyd ida⁶ rodi mach ar auarnho. k'. ae eiffted yny pleit
 adechreu holi agwaranda⁶ atdeb. ae gwedy hynny oet b⁶th
 fo. 70a. y b⁶th adywedut y dylu Canyf yny dewif * yd byf.
 ae yna dywedut o² andiffyn⁶. ket ryffo yth dewis
 nyt ydi⁶. Cany chygein gwarthal gan dewif. ae neur
 dewisseifi holi. ae b⁶th hynny mi a dodaf ar. y k'. na
 dylu y di gilya⁶. ae sef awyl y k'. yna. Nat oef ammot
 ida⁶. Namyn g⁶neuthur. k'. dilufe. ae os yr ha⁶l⁶ ada⁶
 yr maef doter croes racda⁶ nat el. ae o da: Galwet yr
 andiffyn⁶ am ura⁶t. ae yna sef awyl y k'. yuot ef
 heb ha⁶l yu oes yr argl⁶yd h⁶nn⁶ a⁴ their bu canl⁶⁶
 yr b⁶renhin aherwyd ereill yn deudyblyc. Mo⁶byn wreic
 aelwir un arodher y b⁶. ahithen yn uo⁶byn a heb gyfgu genti
 o dadeuei d⁶byn treis arnei. Rei adyweit na dylycowyff.
 fo. 70b. Ereiff ady * weit y dylu Canys y k'. adyweit P⁶bybnyhae

¹ These words have been rubbed out. Letters in round brackets are still traceable.

² ida⁶ is repeated, but deleted and expuncted.

³ Some words have been rubbed out after kilya⁶ perhaps a mym, cf. n. 49, in Au. Owen's *Anc. Laws*, vol. ii, p. 23.

⁴ Ends line.

ato:ho mo:gynda6t dylu o hona6 talu idi y chowytt. P6ybynhac aueichoco g6reic o l6yn apherth. Namyn yny angho Ny o:uyd erni y ueithrin mis y caueu. Sef achos y6 Cany chauas hi gryn y g6: Ny wyl y k'. dylu o honi hitheu not yn eiffywedie oe achos ef

REi adyweit nat mach mach¹ gwreic. k². adyweit pan y6 mach mach arodho g6reic. kynny atter mach o wreic. Pan watto gwreic uach. Sef ae gwatta g6: ygyt ahi. Canys g6: awatta. Pa dyn bynhac y bo ha6l arna6 agomed o hona6 heb dyuot y wneuthur ia6n am y ha6l y bob dadleu * y bo gomededic of o hona6. fo. 71a. caml6:6 atal. Od³uyd y dyuot ynteu yr dadleu. ac ada6 o hona6 yn aghyfreitha6l y dadleu. agal6 o: ha6l6: am² ura6t o k'. y gyllauan adoeth ha6l ymdeni y barnu awneir yr ha6l6:. achaml6:6 yr argl6yd. ar amdiffyn6:³ am ada6 ymaes o hona6 yn aghyureitha6l yn oes yr argl6yd bieffo y maes y dyd h6nn6 na chaffo ia6n ymdana6. Oderuyd ida6 ynteu dyuot yr maes⁴ y diodef ha6l ac atteb o hona6 a barnu o: k'. ida6 yuot yn cottedic. honno agyft yn dragywyda6l. **P**6ybynhac adel y dadylua yr argl6yd a ha6l arna6. a dechreu y holi. Os ygyngho: yd⁵ a kyn roddi atteb cottedic⁶ uyd. yr am * diffyn6: adyly tyftu Na wad6ys ac am fo. 71b. hynny ydyweit y k'. adefredu. . .

¹ About two letters of another word, or part of a word, have been rubbed out at this point.

² Am is followed by u expuncted at end of line.

³ This word is divided between two lines thus, amdiffy and n6:.

⁴ The scribe first wrote meles and then crossed out el and wrote a just above.

⁵ Yd commences a line.

⁶ Colledic is above line with sign of omission.

Oderuyd y dyn yn dydyeu dedon holi Na chotti na
chaffel ny byd yr hynny Ony byd o dodi cotti
caffel yndunt ac os hynny adodir yndunt C6byl a' coltir
ac yuetty am tir adayar ynyr amferoed ydylyir eu
cathau.

Val hyn yd eistedir yn dadylua yr argl6yd y dyd
y bo goffodedic. k'.² Eisted o: argl6yd ac genen
ar heul Neu ar gwynt nal na bo edrychyn oe 6yneb ac deu
heneuyd o bob tu ida6 ac wyrda yny gylch. ar ygnat
tys rac y deu lin. ac ygnat y kym6t o: neitt tu³ ida6.
ar effeirat o: tu aratt ida6. a heol gyuar6yneb ac⁴ ef.
yuynet yr ura6t le ac ydyuot. ad6y pleit o bob tu⁵ yr
fo. 72a. fo:rd ar deu gyngha6s yn neffaf * yr fo:rd o bob tu idi
a deu perchenna6c ha6l yny perued. ar d6y gantha6
yn neffaf udunt. Pleit yr amdiffyn6: ac eu ha6 deheu ar
y fo:rd. a phleit yr ha6l6: ac ha6 affeu ar y fo:rd. ar deu
righyt yn feuytt ger bron ydeu gygha6s. .

AC yna ymae yr ha6l6: gouyn p6y y gyngha6s. P6y
y gantha6. ac yna gouynher ida6 a dyt ef cotti
Neu caffel yn eu penn h6y. ac yna dywedet ynteu y dodi.
ac o dyna Gouynher yr amdiffyn6: adyt ynteu ym
penn y pleit auo y⁶ gyt ac ef. ac yna ymae ia6n
ida6 ynteu adef y dodi. ac ymae ia6n kymryt bot yn
cotti caffel yr hyn dywedaffam ni uehot. a honno aelwir
yn tyttwed. ac o dyna kyngha6ffed ac o dyna kymeret

¹ a ends line.

² k'. ends line, but with additional stop, a kind of inverted comma.


³ tu begins line.

⁴ ae [*sic*] in my transcript.

⁵ tu begins line.

⁶ y ends line.

yr ygnat y dōy gynghaōffed ac eu dateanu ar gynhoed¹
 kyn kyehwynu oe le * ac gwedy hynny aent yneu fo. 72b.
 braōt le. yr ygneit ar effeirat y gyt ac wynt wrthwediaō.
 a righyft 6ath cadōy pl(af) abarnet y uraōt. ac gwedy
 yf barnho dyuot ymyōn. achyn y dateanu kymeret
 dyffwed y mach ary ober. ac gwedy hynny dateanet
 y uraōt. ac yr neb y barnher yr haōl Bit dilis idaō.

 d'uyd y dyn roddi aryant Neu yfgrybyl at araff.
 ac o: da hōmō kyfneityaō ac elwa o: neb y doeth
 attaō. a² cheiffaō o: neb bieffo yda rann o: elō. Ny
 dyweit y k'. y dylu o honaō Onyt ammot ae dōc idaō.
 ac am hynny y dyweit y k'. Nae a fōftt gan diebryt
 a honno aelwir yr haōl diuōyn E(ith)yr³ hyn arodes at y
 ffaff. O d'uyd y dyn dyuot yn trōydet y ty dyn (araff)⁴
 * ac yfgrybyl gantaō Neu da araff. panel⁵ y ymdeith fo. 73a.
 nydyly mynet gantaō Nae epil Na theil Na chludeir Na
 neb dedef o dim Namyn kymeint ac adoeth gantaō
 Onyt ammot ae dōc idaō. ac am hynny y dywedir
 Trech ammot no gwir. O d'uyd dōyn hōch y gan dyn
 yn llediat. a mēithrin epil o honi gan y dyn [hōn]

¹ Gynhoed [*sic*] in my transcript. Aneurin Owen, vol. ii, 40, reads kyhoed, apparently from MS. G. I notice, however, that he pays little attention to marks of contraction of this kind in his Welsh texts, cf. e.g., *supra* at end of fo. 71a, the words *gygughor* which he prints, quoting from this MS., *gygghor*, vol. ii, 26. The mark of contraction here, however, may only have been intended to represent a dotted y, which would be exceptional in this MS.

² a ends line.

³ E(ith) ends line.

⁴ In the right-hand corner of lower margin are the catch words ac yf in an oblong figure, slightly ornamented.

⁵ el ends line.

(n6).¹ ac gŷbot oꝝ perchennaŷe (y ffe)² yd oed acheiffaŷ
 a hi ae hepil. N(y dyly)² o k'. Namyn hi ehun o
 byd ar gar(n). ac ony byd Bit heb dim. Can dywe(it
 y k'.)² yna na uudra ffynwyn. P(ŷybyn)hac aŷ:thotto
 iaŷn o achos tebyg(u y uot)² yn arglŷyd ary haŷl
 adylyu (holi pan)² uynho. Gatter idaŷ. ac oꝝ b(yd)
 un dyd a³ blŷydyn heb y haŷl. a heb ymhaŷl ymdanei.
 fo. 73b. Bit hitheu yn haŷl dra blŷydyn. * O hymny attan Ny
 dylyir iaŷn ymdanei. Od^ŷuyd y dyn dŷyn adauel yn
 aghyureithaŷl. atueret yr adauel dracheuyn ar haŷl
 ual yd oed gynt. yna y dywedir Na dyly k'. Nyf gŷnel.
 am yrhyn y gŷnaeth aghyfreith ymdanaŷ ef a atueruir'
 dracheuyn. ar haŷl ual yd oed gynt. Od^ŷuyd y dyn
 mynet yn uach. achyn teruynu yr haŷl yuynet yn
 glauŷ: Neu yn uanach Neu yn diwyl Neu yny tebyeo
 ef Na dylyo attem. y k'. adyweit dylyu ohonaŷ kywiraŷ
 a adaŷffeit tra uo byŷ. ac un oꝝ ffeod yŷ hŷn Ny dyly
 maŷ yn ffe y dat. Sef achos nas dyly Canyt edewif dim
 oe da idaŷ Ny dyly ynteu feuyff droftaŷ namyn yr eglŷys.
 Od^ŷuyd y dyn holi kyn oet. Na chotti Na chaffel Ny
 fo. 74a. deruyd yr hynny hyt yr oet. Od^ŷuyd dywedut * o
 uoꝝŷyn dŷyn treis arnei. ar gŷ: yn gwadu. adywedut
 ohoni hitheu' Ony dugoft ti treis arnaf i. Moꝝwyn ŷyf
 i etwa. ac fef auarn y k'. y hedŷych ac fef ae hedrych
 yr edling. Od^ŷuyd idaŷ y chaffel yn wreic Ny digaŷn
 ef gwadu. ac yna^ŷ Talet y gŷ: adywaŷt hi arnaŷ

¹ [hŷn] ends line and is unreadable, (n6) is traceable, cf. vol. ii, p. 30, n. 21 of *Ancient Laws* for Anenrin Owen's method in cases of this kind. Cf. also *Ibid.*, n. 24, for same purpose.

² End of line and traceable.

³ a ends line.

⁴ uir begins line.

⁵ After hitheu the scribe wrote dŷ, which he crossed out and expuncted.

⁶ y ends a line, and na begins another.

ythreiffaḅ y chowytt̃ ae hḅynebwerth idi ae hamobyr yr arglḅyd. Os keiff̃ ynteu hi yn uoḅyn. Bit hitheu ar ureint̃ moḅwyn. ae na choŃlet y bḅeint̃ yr y hedrych. Od²uyd dḅyn treis ar uoḅwyn ae yny treis honno caffel o honi ueichogi¹ ae na ḅypo hi pḅy ytat. yr arglḅyd yn mynu ammobyrr. ahithen yn dywedut Na dyl̃yir idi. Canyf treis aduepḅyt arnei. ae Na dyl̃yir y un wreic y dyker treis arnei talu amobyrr. Sef ady * wit y k'. yna fo. 74b. diffodi yr amobyrr yr arglḅyd Cany attḅys y chadḅ rae treis. ae ef yn dyl̃yir y chadḅ rae aghyfreith. ae o damheuir am y threiffaḅ. kymeret² y ttḅ uot yn wir adyweit. ae ar hynny credadḅy yḅ. maḅ y kyuryḅ wreic honno. Sef y bernir ḅ:th ureint̃ kenedyl y uam yny ḅypo pḅy uo y dat. O deruyd y ḅ: dywedut uot gḅreic yn ueichaḅe o honaḅ. ar wreic yn gwadu ar gḅ: yn adef. ar arglḅyd yn mynu³ amobyrr. Talet y gḅ: yffyd yn adef Canyt oes wat drof waffaf. Od²uyd y dyn damdḅng peth a gwerth. k'. arnaḅ. a bot yn uḅy y damdḅng noe werth k'. yr yneit̃ adyl̃yant edrych ae cam y damdḅng. ae os cam gḅneler arnaḅ. k'. anudon. Sef yḅ hynny Naḅ ugeint̃ camlḅḅ. ar eglḅys yny ol. Od²uyd y dyn gyrru peth ar araff̃ y creireu. ae ynteu * yn ymdiheuraḅ. Hḅnnḅ fo. 75a. aelwir yn gyfreith anudon Cany eit̃ Na bo anudon y t̃eit̃ lḅ o honunt. Od²uyd y dyn gyrru braḅ ar araff̃. ae o: braḅ hḅnnḅ cotti y eneit̃ o: dyn. Edrycher pa herwyd y gyrrḅyt y braḅ. ae herwyd y dyn a coffes y eneit̃. ae herwyd y braḅ. ae os herwyd y braḅ ayrrḅyt arnaḅ. Taler y alanas. ae os herwyd peth araff̃ ygyrḅys Ny diwygir. Pḅybynhac adycco creireu yr dadleu. ae eu keiffaḅ o: pleit̃ araff̃ oed yn erbyn y creireu adoeth gantaḅ ef. y k'. adyweit Na dyl̃yir hḅnnḅ y creireu

¹ The remainder of G is lost after this point.

² Aneurin Owen (ii, 31, n. 8) reads kymerer.

³ A y is crossed out at this point.

yny dar ffo ydadleu ef. O hynny attan. kyffredin uyd
 y creireu y pa6b. Nyt reit y dadleu ag6ynher y mynwent
 ac egl6ys keiffa6 creireu. Canys plas y creireu y6.
 Od^onyd bot. k'. ydadleu. ae na bo creireu yny maes.
 fo. 75b. Sef adywedir Na dylvir * oet y geiffa6 y creireu
 onyt hyt tra eatwo yr ygnat y ura6t le. a hynny ar
 ewyffis yr ygnat. Od^onyd y ygnat barnu cam ae amheu
 ymdanei. ae na chynikyey g6yftyl yny erbyn kyn kyuodi
 oe ura6t le. Onyf myn Ny dily y gymryt gwedy
 hynny. . . .

TRi chadarn byt. argl6yd. adrut. a didim. Sef achos
 y6. Mal maen dros iaen y6 argl6yd. Sef y6 drut.
 dyn ynuyt. ae ynuyt ny effir kymheff dim arna6 Namyn
 y ewyffis. Dyn didim. Sef y6 h6nn6 dyn heb da ida6.
 ae 6rth hynny Ny effir kymheff da the ny bo. Od^onyd
 y wreic dywedut ar 6r na atto bot¹ genti. ae o hynny
 keiffa6 yfgar ac ef. Ja6n y6 proui aegwir adyweit.
 Sef ual y prouir. Tanu ffenthein wem newyd olchi
 adanunt. a mynet y g6r y uot genti ar warthaf honno.
 fo. 76a. a * phan del ewyffis y eff6ng ar y ffenthein. ae os geiff
 diga6n y6 hynny Ony eiff ynteu hi adiga6n yfgar ac ef.
 heb colli dim o: eida6.

TRi argay gwaet. Gwaet hyt ran. Gwaet hyt k6ff.
 Gwaet hyt la6r. Or deu ny dylvir dim. o: beuir²
 diu6yn ymdanunt. Or trydyd ot entfibir Ef adylyir am
 waet ledu tir yr argl6yd ohona6. ae o ch6ynir ef
 adylyir ia6n am bob un ohonunt ac fef adylyir am bob un
 dir6y yr argl6yd. adiu6yn y waet yr neb ry caffo. Neu

¹ bot repeated and crossed out and expuncted.

² The 2 was at first omitted and afterwards placed above the e
 and n with mark of omission. MS. D reads, according to Aneurin
 Owen (ii, 40), y bydir dig6yn

y diwat herwyd y kyfreith. Cad6 coet adylyir O byl ieuau yd¹ a y moch yr coet hyt ym penn chw(e)chuet dyd gwedy y kalan. ac yn hynny² o amfer y dylyir Had meffo³byr.²³ Ot ymda deu dyn tr6y coet² a mynet g6ryfgen gan yblaenhaf⁴ ar yr ollhaf. achoffi ylygat² Ef a dyly talu y lygat ida6.⁵ *

fo. 76b.

Hyn Ny dylyir credu eu tyftolaeth.⁶

Kaeth. Mut. Bydar. Ynuyt canh6yna6l. Neu rutbra6c. Neu a⁷ uo ieu no phedeir bl6yd ardec. Hael⁸ byr Houya6c a treulho⁹ y hoſt da. a tygho anudon kyhoeda6c. a to:ho priodas yn gyhoeda6c. Brad6: . Neu alado y dat. a lyero Ja6n uath. Neu awnel cam uath. a dycco da egl6yffic. Neu da aratt o egl6ys. a gam uarnho gan y bybot. agytyo a g6: aratt Neu ac anyueil aratt. a dycco cam tyftoſtaeth gan y bybot. .

Yma y ter uynha corff. k'. ar damweineu ygyt.
Mal y ca6ffam ni o:eu¹⁰

¹ yd ends line.

² A hole in MS. separates this word from the next.

³ *Sic* in my transcript, Aneurin Owen says messoby, vol. ii, p. 41, n. 20. He certainly makes this mistake in vol. i, p. 142, § 13, where he reads by for the 6y of V 39a, 17.

⁴ A hole in MS. divides this word into ybla and enhaf

⁵ From dyly to ida6 is placed after colored bracket beneath l. 18, and the hole in MS. divides the first stop from those which follow.

⁶ The eth of this word ends the first line.

⁷ a ends line.

⁸ Hael ends line.

⁹ The lh are ligatured.

¹⁰ This page, fo. 76b, contains 11 lines excluding the rubrics. The first rubric fills a line with the last three letters as the ending of l. 1. The second rubric is divided into three lines, the first being l. 12, and the other, really half-lines, being placed to the right of a large hole in the MS.