anyone to the King’s chapels without his consent. On the other hand, the bishop is said to have been the King’s confessor (periglaur), to whom the King was to rise and after whom he was to sit, also holding his sleeves whilst he washed himself. Under certain circumstances, right of sanctuary by the Church was denied, but there were fines for trespasses against a metropolitan church, any other church, an abbot and other clergy. The Household Priest seems to have been the King’s scribe, and to have received payment for records of grants of land and other matters of import. Oaths were sworn on relics in the presence of priests. Information against a person whom the informant dared not mention, either on account of his rank or property, was given on oath to a priest, who reported the matter to the lord. In the land courts, the priest prayed to God that he might show the right way, and chanted the pater. Vestments and ornaments of the Church did not go to the King on the death of a bishop. The judgment of a rhasith was, in some cases at least, to be delivered in church, and the time of delivery is said to have been between the Benedictus and the distribution of the sacramental bread. Oaths were sworn at the church door, in the chancel and at the altar. Monks, hermits, a clerk or a stranger could not become sureties. All owners of church lands were to attend before a new King to declare their status and duties, and if he found them satisfactory, he was to grant them their right of sanctuary.

The study of Law seems to have been organised, for we are told that a student upon completing his course of study was to be commended by his teacher to a judge of the Court, who was to test his knowledge, and if he found him competent, to commend him in turn to the lord, who invested him with authority to undertake judicial functions.

T. GWYNN JONES.

1 Anc. Laws, I, c. VIII, p. 9.
2 Ibid., II, c. VIII, p. 9.
3 Ibid., II, c. XII, p. 82.
4 Ibid., II, c. VI, p. 62.
being procured from thence; it was transcribed by Wm. Morris, of Llansiliin, in 1680. Upon blank spaces in some of the folios of this manuscript, an elegy upon Llywelyn ab Iorwerth, the composition of the poet Bleiddyn, has been introduced. From the orthography and the appearance of the manuscript it appears to have been inserted contemporaneously with the occurrence, in 1241.

On the outside of the MS., now in the National Library of Wales, on a slip of paper pasted on a sheet of vellum containing English writing, is written '26 Llyfr Ddu (sic) o Waen' (the Black Book of Chirk) in a large hand (W. W. E. Wynne’s), and inside on a clean white sheet of vellum (quite different from the dark brown vellum of the MS. itself) are inscribed the words—
y llyfr du o'r w—, with most of the last word torn off, but, judging by the bases of the strokes left, it was probably written.

Underneath and on top left-hand corner are the initials II d w.1

The other MSS. (B to H) used by Owen for the Vendotidian Code have been identified as follows in the volumes of the Rep. W. MSS., from which the quoted remarks have been taken:

B = B.M. MS. 6, ‘written circa 1282’; C = B.M. MS. 5, ‘written, apparently, at two different times by two different hands of the same type, about the middle of the XIIIth century’; D = Pen. MS. 32, called ‘Lib. Teg, vel Teg,’ the portion of it containing the laws (pp. 1–224) dated ‘circa 1380’; E, a transcript of A, for which see above and also the notes in the Preface to Rep. W. MSS. Vol. I, Part II (Peniarth) and A.L. I, p. xxxvi; F = Pen. MS. 34, ‘? XVIIth century’; G = Pen. MS. 35, ‘last quarter of the XIIIth century’; H = Pen. MS. 278, ‘written by R. Vaughan of Hengwrt.’

GROUP II. Dymetian Code. The MSS. I to T of A.L. have been identified as follows:—I = Pen. MS. 38, ‘XVth century’; J = Jesus Coll. MS. 4, ‘circa 1400’; K = Pen. MS. 40, ‘circa 1400’; L = B.M. MS. 7, ‘written in the second quarter of the XIVth century’; M = Pen. MS. 33, ‘early XVth century’; N = Pen. MS. 36 B, ‘late XIIIth century’; O = Pen. MS. 36 A, ‘after 1282, but not much later’ (see note on this version in Lloyd, Hist. I, p. 355; it appears to be the oldest Dymetian Code, and has special references to S.W. Wales); P = Pen. MS. 298 A, ‘last quarter of the XVth century’; Q = the lost Wynnstay MS., which perished in a fire (see Rep. W. MSS., s. B.M. MS. 9; see also Wotton’s long note on this MS., which he designates L

1 For a further description of this MS. and its contents, see below.

in Leges Wallicae in the Odd. MSS. Notitia,—‘Codex Welshus, peramigus, membrana pulchre quidem scriptus, sed quo seculo non ausim determinarum,’ etc.) R = Pen. MS. 31, ‘first half of the XVth century’; S = B.M. MS. 9, ‘late XVth century,’ (cp. Owen’s description of this with that of Llanstephan MS. 116 in the Rep. W. MSS., and with the account given of Llan. MS. 116 in the Introduction to the printed text, p. viii, by T. Lewis, for which see below); T = B.M. MS. 8.

GROUP III. Gwentian Code. The MSS. U to Z of A.L. have been identified as follows:—U = Pen. MS. 37, ‘Late XIIIth century,’ edited, with translation, by A. W. Wade-Evans in Gymnrodr XVII (1904), p. 129, (Owen states that this has been adopted as the text of the class of Gwentian forms, not from any superiority, but as being the simplest’); V = B.M. MS. 10, ‘written at Neath about 1285,’ ‘the oldest and most important MS. of the ‘Gwentian’ version of the Laws’; W = B.M. MS. 11, ‘first quarter of the XIVth Century,’ apparently a direct transcript of B.M. MS. 10; X = B.M. MS. 15, ‘not finished before 1461’; Y = a lost MS., ‘middle of the fourteenth century’ according to Owen in A.L., but see W. M. L. (Wade-Evans), pp. xv–xvii; Z = Pen. MS. 259 B, ‘first half of the sixteenth century’ (see W.M.L., pp. xvii–xxvii).


Among the versions not seen or not used by Owen, according to Rep. W. MSS., are Llan. MS. 116 (see on E above); Pen. MS. 30, ‘XIIIth century’ (apparently the scribe of this MS. used MS. 29 [i.e., the Black Book of Chirk] and a Latin text, and edited and arranged the contents afresh. The rubric initials, cols. 147–304, of this MS. seem to be modelled on those of MS. 29’); Pen. MSS. 39, 270, 271, 314, as well as other later transcripts in the Llanstephan collection.

On Owen’s method in A.L., the following note from a paper on ‘Foreign Elements in Welsh Medieval Law’ (D. Brynmor Jones) published in Tr. Cym. 1916–17, pp. 4–5, may be of interest:

‘Aneurin Owen essayed not reproducing any MS. as written. Seemingly with a view to convenience of reference he divided each of them

1 See W.M.L. also, p. 288, Appendix, for “General Relation of Four Earliest Texts” (viz. V, W, X and U).
this are also filled from the same source. The text of Pen. MS. 29 is resumed on p. 85 (the actual lacuna here ends on p. 83, l. 7, so that both the B.M. and Pen. versions are given for about a page), and continues as far as p. 128, the remainder being supplied from B.M. MS. 4. Page 84 is an odd one from another (bicolumnar) MS., but the text contained in it deals with nau aeth tan etc., as do the neighbouring sections.

Although the transcript (B.M. MS. 4) is in the main in a later orthography, we find at the very end (second half of p. 135 of the published text) an interesting series of questions and answers in an orthography that appears to be more like that of Pen MS. 29. Owen, in A.L. I, p. xxviii, refers to this:

‘The orthography of E [i.e. B.M. MS. 4] has been adapted to the mode in use at the time; but at the conclusion there occurs what appears to be a fac-simile and literal extract from the manuscript copied, which from the style appears to have been of considerable antiquity.’

1 This section has been transcribed in Rep. W. MSS. II, iv, pp. 944–945 (s. B.M. MS. 4), with a note stating that the ‘orthography is more eccentric than in Pen. MS. 29.’

In addition to the legal matter, this Pen. MS. 29 contains, at the bottom of p. 31, in small handwriting, a poem described in Rep. W. MSS. as ‘an elegy to Llewelyn ap Griffith.’ In the Rev. Celt., Vol. 32 (1911), pp. 203, Loth, in a paper entitled ‘L’élégie du Black Book of Chirk,’ showed that this is really a poem by Dafydd Benfas on Llywelyn ap Iorwerth (ob. 1240), and that what is found at the bottom of p. 42, is really a fragment of the same elegy, printed in Myv. Arch. (2nd ed.), pp. 219–220. See also A.L. I, p. xxxvi (referred to above) and more especially B.B.C.S., III., i, p. 7.

Another interesting tract found in Pen. MS. 27, pp. 41–42, is ‘Breininiau Arvon’ (‘The Privileges of Arvon,’ as it is called by Owen in A.L., pp. 104–107, see above in quotation from Owen’s description of his MS. A), also found in the transcript (E 2 of A.L.). It is not ‘in the same hand as the text before and after’

1 Owen in A.L., II, p. 37 (note) adds: ‘This is written in a rounder hand, and more ancient orthography, than the rest of the book, and appears to be intended as a fac-simile of the part of the MS. from which E was transcribed.’

2 Is this the MS. referred to as containing ‘Breininiau Arvon’ in Lhuyd’s Arch. Brit., p. 258, col. 2 (bottom)?
Middle Welsh prose. In compositions of this kind the syntax tends to become rather monotonous, the style paragaphic and the language full of stereotyped phrases and constructions. Since the publication of complete, continuous texts from various manuscripts (referred to above), it has become easier to examine in detail the features of some of the different versions. In this paper, we can only refer to a few interesting, and in some cases rare, characteristics occurring in the published texts.

I. THE ORTHOGRAPHY OF THE BLACK BOOK OF CHIRK.

This orthography preserves some of the characteristics of the orthography of the Old Welsh fragments, e.g. gu 1 medially for some kind of consonantal w, bysgweyli 24.17, angwair 29.28, deugwaet 38.8, dîgweathaf 38.17, estguwy 40.26, negwyit 40.9, deugwysso 12.15, deugweathaf 107.24, geiqguwaet 107.13; the -ou plural suffix for the later -eu, -au, dresson 3.27; the occasional absence of the prothetic vowel, 3 spelt 46.31 (cf. scothec) esoel 48.28. Some such Old Welsh orthographical features are discernible in the Welsh forms preserved in the oldest Latin version (Pen. MS. 28 = A.L. II, pp. 769–814), which is said to be older than Pen. MS. 29 (B.B.Ch.), e.g. tyglym A.L. II, p. 750, l. 33, gwas stauell, p. 749, last line. Apart from these older features, the orthography is 'eccentric', 4 'peculiar' (Cym. xxviii, p. 46), 'irregular' (Gl.M.L. p. xv). Attention has been called to some of these irregularities 'from time to time.' 5 In W.M., p. xii, we read, 'Welsh orthography for centuries moved steadily along well-defined lines, every school and generation following recognised rules,' but (in footnote), 'the orthography of the Black Book of Chirk is a notable exception to the rules.'

A most novel hypothesis regarding the peculiar orthographical features of the Black Book of Chirk (and of the Black Book of Carmarthen and other early Middle Welsh MSS.) was advanced by Professor M. Watkin, in his paper on 'The French Linguistic Influence in Medieval Wales' published in Tr. Cym. 1918–19, pp. 182–184, where the writer deals with the inorganic vowel in early Middle Welsh (especially those examples of it occurring in initial consonantal groups in B.B.Ch.), and concludes (p. 184)—

'The fact that inorganic vowels appear in positions 6 in which they are never attested in Old Welsh, coupled with the fact that their occurrence in these positions is a salient feature of Anglo-Norman spelling, makes it clear, I think, that we are once more face to face with a phenomenon taken over from Anglo-Norman script.'

The details are discussed on pp. 194–210, and there follows a long and interesting note on 'Provection and the Nationality of the Scribe,' pp. 211–216.

In the Book of Aneirin (ed. Evans, Pwllheli, 1908,--issued in 1925), pp. xlv–xlviii of the Introduction, there are comments on the above theory and some criticism of it. The writer admits that 'Prof. M. Watkin has contributed stimulating suggestions with some original application. But inaccuracy, discursiveness, and chanticloring go far to mar the meritorious kernel of the contributions' (footnote p. xlv, where Y Cymmerodor is to be corrected to Tr. Cym).

There is also a detailed and careful review and criticism of Prof. Watkin's paper by Prof. Loth in the Rev. Celt. 39 (1922), pp. 227–240, and in reference to the section dealing with the French influence on Welsh orthography the reviewer says, 'Toute la partie concernant l'influence française sur l'orthographie galloise au xie siècle a besoin d'être soumise à un nouvel examen.'

Attention may be here called to some forms that are of phonological interest, such as maeth 43.22, yauent 54.27, 55.2 (cf. O. Bret. gloss. Eut. euent, and Loth Mab. II, p. 209), cornt 93.16, guer (for guerth) 89.6, buyn 93.11 (for which see Gl.M.L., guyilt (for guyilt) 88.14 et passim (for which see Prof. 'Ifor Williams's note in B.B.C.S. I, iii, pp. 223–234), guall (for guall) 106.17.

1 A further 'long article' on the subject of the French influence on the Black Book of Chirk is promised on p. 196. This has appeared under the title 'L'influence française sur l'orthographie du Livre Noir de Chirk (c. 1200)' in Mélanges bretons et celtiques offerts à M. L. Loth. Rennes-Paris, 1927, pp. 408–417.

2 He is referring to such forms as the following from B.B.Ch., balaut 91.24; kaedren 99.9, kolore 89.3, keret 72.6. Such forms occur occasionally in the Welsh terms found in the Latin texts, e.g. derenower, A.L., II, p. 753. Of berenhin in Llan., 116, p. 19, l. 23 (but brethyn l. 25), o pelaid, p. 15, l. 9, baraladg 73.34, talodi 62.1.
II

The Language of the Laws
charters in the Book of Llan Dâv, and sundry other short paragraphs, nothing has survived earlier than the Black Book of Chirk, where the style is primitive in comparison with the above fragments of the Mabinogion, though the age of their respective manuscripts is removed by a generation only. But the date of a manuscript is no index to the time of composition, except that no composition can be later than the earliest manuscript in which it occurs. Internal evidence is more helpful. Though we cannot compare narrative with the technical parts of legislative prose, yet the Chirk codex contains sufficient examples of ordinary prose to institute a comparison, and it exhibits a syntax which is singularly pure: it is simple and direct in expression, and illustrates an earlier stage in the growth of Welsh prose than the fragments. Now if we examine the expanded versions of the "Venedotian" Code we find that they exemplify a later stage than these fragments of the Pedair Kaine. Much, therefore, depends on the scribes. As no manuscript has survived, of which it can be said that the composition and the writing are a twin-birth, fixed data to test our theories are wanting. In the case of the Welsh of the aforesaid boundaries and Laws, the original compositions are reputed to be centuries older than their respective manuscripts. Inasmuch as scribes, in the act of copying, modernised, altered, edited their originals, we are left to build largely on deductions drawn from their blunders.

Further, in the Introd. (p. viii) to Gl.M.L., we have the author's remark: "If the scribe [of B.B.Ch.] was a foreigner, as suggested, it is not clear to me how an alien could be such a master of faultless syntax, but on the other hand, how a native could be such a bungler in orthography is beyond my power to explain." On this Prof. Watkin, in Tr. Gym. 1918-19, p. 216, comments thus:

"Mr. Lewis's statement respecting the purity of the syntax [of B.B.Ch.] is incontrovertible. Still the syntax exhibits here and there traits that are anything but Welsh. I would in particular mention the employment made of a redundant article with the genitive case. Other cases of the same French turn of phrase are met with in other texts. The construction I allude to is exemplified in the following phrase taken from Ystoria Bown de Hamton: yny iarlaeth gîôn "in Gwfn earldom".

1 Printed in W.M., pp. 279-282, "dating, in point of writing, from about 1235.
2 Cf. Rep. W. MSS., L ii, p. viii, "Even manuscript A [of A.L.] confessedly departs from the original text, though its language and syntax prove that it is much more of a mere copy than any of the other versions."

A few of the rarer and more outstanding grammatical features found in some of the texts are subjoined.

(a) The disjunctive construction: the use of na(c)... na(c) for 'whether... or, either... or,' with the verb in subjunctive.

From B.B.Ch. (with Owen's trans. from A.L.):

56.6 nac ef a woe one lle ac [nac] ef ny vo 'whether he be present or not.'
56.23 nac kaedioc wo or ameser ef na ni vo 'whether it (the court) be closed or not.'
128.6 nac altud wo na trefnadaw 'whether he be an altdud or a proprietor.'
128.16.17 nac o erch na o lawaru neythaw 'either as a boon or as a nuptial gift.'
129.26 nay grogy nay losy a wynno 'at the option of the lord' either by hanging or by burning.'

From W.M.L.:

117.8.9 mwno y coetor na wyno 'whether the woodsman be willing or unwilling.'

From Llan. MS. 116:

2.19 mwno y coetor na mwno.
3.25 nac ef ev na twele ybyen.
53.21 na gyfr o gref dvynt nac eglosaeb yr erili.
55.23.34 na dyn eurgledeis . . . nac estron a herbyno.
80.14 na droc na da vai y taud.
121.24 llwyd na llwyd.

With the above compare the following:

R.M. 49.3.4 tra grefit ganta6 ef na osit na hosan.
R.M. 52.14.15 a thra grefit y ganta6 nac eisit na hosan.
R.M. 55.6 ac neut oed seith mign ym no hynn yr pan welel of na dyn na mil.
R.M. 109.19 Pan dycko beich na maor na bychan wo.
R.M. 194.20 a veleit di varchabo yn mign heibia6. na hediu na doe (White Book text has ay... ay).
R.B.B. 132.29.30 kansys anseir reit iin yrthychi y dothaoch na du6 ach dycko na pheth arall (= San Marte, p. 82, quia in congruo tempore vos necessitati meae sine Deus, sive altius obtulit; 'for either God or some other hath brought ye hither to succour me in mine hour of need.'—Sebastian Evans's trans. in Everyman Lib.).

I.L.A. 17 A allee er dybedet pann anet na cherdet (Lat. Potuit ambulare vel loquii, mox ut natus esset?)
THE LANGUAGE OF THE LAWS

26.24, boreu 14.35, 15.6, trwd 16.35, doy 16.35, yr hei 17.30, boyd (voyd) 18.24, boell (voell) 19.31, decheyer 26.37, -add (-add) aor. 3rd sing. suffix on p. 59, but -lys on p. 72 (as in B.M. MS. 4, to which this part corresponds), daddle 74.22, antifeited 56.35.36, dosparthe 57.14, verbal adjectives in -edic and -edwy from dyved-used on pp. 42, 57, as in Ll. A. 118, 6i 34.23, law 70.16 (= B.B.Ch. 48.11 emaw), and many others.

The following rough and incomplete list of general correpondences may be found useful:

1 Llan. MS. 116, p. 1: A.L I, pp. 446, 448
2 A: 452, 454
10: 480
11: 482, 484
12: 486
13: 488
14: 492
16: 496
17: 502
19: 508, 512
20: 514
23: 522
24: 524
25: 526, 532
26: 534
27: 538
28: 540
29: 542
30: 546
31: 550, 552
32: 552, 554
33: 556 (W.M.L. 121)
34: 558
35: 562
36: 566
37: 568
39: 576
40: 578
41: 580, 582, 584

ABBREVIATIONS.

A.O.: Aneurin Owen, the author of A.L.
B.M. MS.: British Museum MS.
Cym.: Y Cymrodror.
Pen. MSS.: Peniarth Manuscripts.

1 The text in Llan. 116, pp. 1-3A is from B.M. MS. 7.
INTRODUCTION

A BIBLIOGRAPHY OF THE LAWS OF

HAWAII

The English derived portions appeared in...