

Crynodebau | Abstracts

Cyflwynir y crynodebau a ganlyn yn yr iaith y traddodir pob papur ynddi. Ar gyfer sesiynau lle darperir cyfieithu ar y pryd, rhoddir cyfieithiad Saesneg mewn ffont italig ar ôl y Gymraeg.

The following abstracts appear in the language in which each lecture will be presented. Where simultaneous translation is to be provided, an English translation follows the Welsh in italics.

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Adeux, Malo ‘*Ystoria Daret*: sources, circulation, reception’
Centre de Recherche Bretonne et Celtique

The Welsh translation of Dares Phrygius’s *De Excidio Troiaë*, an unauthentic eye-witness testimony of the Trojan War that had a great success in medieval Europe, has the remarkable characteristic of being a very close translation of the Latin work with little transformation of the source. It therefore stands out among medieval translations in general, and vernacular translations of Dares in particular, as the other known texts, such as the French *La Veraie Estorie de Troies* or the Norse *Trójumanna saga*, use many other sources to rework their main source.

Though this work was often overlooked by scholars, the most recent studies have highlighted its importance in the construction of Welsh historiography and the identification of Welsh clerks with universal history.

In this talk Malo Adeux offers to draw a historical map of *Ystoria Daret*, the places where it is thought to have been written, what the text tells us about the Latin text the scholars could have had at hand, and how the work was quoted in other medieval texts. He hopes to be able to show how this translation, carried on mostly by Cistercian monasteries, was central in the elaboration of the first historiographical compilations in the Welsh language.

Alter, Dewi ‘Traethodau Robert Owen yn Llyfrgell Apostolaidd y Fatican, “de adventu Cadwalladri regis Britonum ad Urbem”’
Prifysgol Caerdydd & Coleg Emmanuel Caer-grawnt

Bydd y papur hwn yn cyflwyno’r ddau draethawd a ailddarganfuwyd yn ddiweddar, ‘de adventu Cadwalladri regis Britonum ad Urbem’ gan Robert Owen (c.1540–1629). Dyma draethodau sydd yn taflu goleuni newydd ar y ddadl hanesyddiaethol ynghylch taith y Brenin Cadwaladr i Rufain ymhlith Catholigion o Gymru a Lloegr a fu’n alltud yn Rhufain. Ysgrifennwyd y traethodau hyn er mwyn perswadio’r Cardinal Guglielmo Sirleto mai’r Brenin Cadwaladr piau’r beddrod a ddarganfuwyd yn eglwys Sant Pedr rhwng 1578 a 1580. Nid Caedwalla, brenin Wessex, sy’n cael ei goffáu, fel y dywed Beda (sydd wedi camddeall ei ffynonellau), ond yn hytrach y Brenin Cadwaladr Fendigaid. Cyfuna Owen ysgolheictod y dadeni ag ymrwymiad i hanesyddiaeth Brydeinig i ddadlau bod Cadwaladr wedi mynd i

Rufain fel yr honnwyd gan Sieffre o Fynwy. Mae'n cynnig persbectif Catholig i'r ddadl ddyneiddiol ynghylch hanes Prydain gan dynnu ar ystod eang o ffynonellau o ddiwylliant dysgedig Ewropeaidd o'r Oesoedd Canol i'r unfed ganrif ar bymtheg. Cawn yn y traethodau dystiolaeth amlwg i Gatholigion o Gymru a adawodd eu gwlad am resymau crefyddol ymroi o hyd i ddiogelu ei hanes a oedd yn gonglfaen i'w hunaniaeth genedlaethol; dyma hunaniaeth genedlaethol a oedd yn pwysleisio mai cenedl Gatholig yw'r Cymry. Bydd y papur hwn yn trafod yr ysgrifau hyn a'u perthynas â hunaniaeth Gatholig Gymreig a chysylltiadau Eingl-Gymreig, ac yn rhoi rhagflas o'r hyn sydd i'w ddisgwyl pan gaiff y traethodau eu cyhoeddi.

This paper will present the two recently rediscovered essays 'de adventu Cadwalladri regis Britonum ad Urbem' by Robert Owen (c.1540–1629). These essays shed new light on the historiographical debate about King Cadwaladr's journey to Rome among Catholics from England and Wales who were in exile in Rome. These essays were written in order to persuade Cardinal Guglielmo Sirleto that King Cadwaladr owned the tomb found in St Peter's church between 1578 and 1580. It is not Caedwalla, king of Wessex, who is commemorated, as Bede (who has misunderstood his sources) says, but rather King Cadwaladr the Blessed. Owen combines renaissance scholarship with a commitment to British historiography to argue that Cadwaladr went to Rome as claimed by Geoffrey of Monmouth. It offers a Catholic perspective to the humanist debate about British history drawing on a wide range of sources from European learned culture from the Middle Ages to the sixteenth century. We find in the essays clear evidence that Catholics from Wales who left their country for religious reasons still devoted themselves to protecting their history, which was a cornerstone of their national identity; this was a national identity that emphasized that the Welsh were a Catholic nation. This paper will discuss these essays and their relationship with Welsh Catholic identity and Anglo-Welsh relations, and give a preview of what to expect when the essays are published.

Anderson, Helena 'Galloise/Gauloise: Gwen John and national identity in modern art histories'

Museum Wales & University of Bristol

Born in Haverfordwest and raised in Tenby, the artist Gwen John (1876–1939) spent most of her life and career in France. Yet today she is celebrated as a Welsh icon: her studio collection and archive are important parts of Welsh national collections in Cardiff and Aberystwyth and her work features prominently in books, television programmes and articles about Welsh art history and visual culture.

Conversely, John is almost entirely unknown in France. She is notably absent from French art historical literature and the only public French collection that owns any of her work is the Musée Rodin (and even these were once attributed to Rodin). Why has John, unlike other foreign artists, been excluded from French narratives of modern art? Why has an artist who never worked in Wales become so integral to histories of Welsh art? Why does the reception and legacy of her work vary so much between these two art historical traditions?

This paper will explore how her identity as a Catholic, her choice of media, her role as a professional model and the management of her estate all influenced how her work was collected and studied after her death. Comparing historiographies between Wales and France, this paper will use Gwen John as a case study to ask who is included in national art histories

and what role biography, reception and shifting concepts of nationalism have played in the construction of art historical narrative from the early twentieth century to today.

Antur, Gruffudd 'Hen bethau newydd: ychwanegiadau a chywiriadau i *Repertory* Daniel Huws'
Canolfan Uwchefrydiau Cymreig a Cheltaidd

Yn ei ragymadrodd i *A Repertory of Welsh Manuscripts and Scribes c.800–c.1800*, a gyhoeddwyd ym Mehefin 2022, dywed Daniel Huws: 'The *Repertory* belongs to that class of publication which can only reach maturity in a second edition. [...] The work is of a kind that ought to invite additions and improvements[.]' Yn y papur hwn, trafodir yr ychwanegiadau a'r cywiriadau y buwyd yn eu cywain er pan ymddangosodd y tair cyfrol brintiedig o'r wasg. O ran ychwanegiadau, dangosir bod mwy na 50 o lawysgrifau 'newydd' yn gymwys i gael eu hychwanegu at y *Repertory*, rhai ohonynt yn llawysgrifau a ddaeth i feddiant sefydliadau cyhoeddus yn ddiweddar, ac eraill yn llawysgrifau a lithrodd drwy'r rhwyd. Ac o ran y *corrigenda*, yn ogystal â mân gywiriadau, dangosir y llwyddwyd er 2022 i adnabod sawl ysgrifwr a oedd gynt yn ddiennw, a bod angen adolygu ambell ddisgrifiad yn drwyadl yn sgil darganfyddiadau ac ymchwil ddiweddar, gan gynnwys yr disgrifiad o Lyfr Du Caerfyrddin. Trafodir hefyd ffiniau'r *Repertory* printiedig, ac yn benodol un categori o ddeunydd nas cynhwyswyd yn yr argraffiad cyntaf, sef llyfrau printiedig, sy'n aml yn cynnwys elfen lawysgrifol gref ac sydd weithiau (fel yn achos copi o Ramadeg Siôn Dafydd Rhys yn Llyfrgell John Rylands) yn cynnig tystiolaeth anhepgor o ran adnabod llawiau. I gloi, trafodir yn gryno ddyfodol digidol y *Repertory*, a'r ffordd orau ymlaen o ran corffori'r ychwanegiadau a'r cywiriadau hyn yng nghampwaith yr awdur.

Bronner, Dagmar 'Phrasing the faith in early modern Welsh: the texts of the Apostles' Creed and the Lord's Prayer in catechism translations of the sixteenth and seventeenth centuries'
University of Bonn

The paper will compare the texts of the Apostles' Creed and the Lord's Prayer, two core microtexts of the Christian faith, in early modern Welsh translations of catechisms. With a view to exploring translators' strategies, the texts will be examined from a lexical and, to a lesser degree, syntactical perspective. The study will focus on a corpus of catechism translations produced during the period from the second half of the sixteenth to the early seventeenth century. There are, on the one hand, versions of the children's catechism contained in the Anglican Book of Common Prayer: the official translation of the Prayer Book by William Salesbury, *Lliver Gweddi Gyffredin*, published in London in 1567; an anonymous manuscript translation of the catechism only, dating from 1571, preserved in London, British Library, Add. MS 9069; and subsequent revisions of *Lliver Gweddi Gyffredin* until 1621. On the other hand, the corpus includes works from a Catholic, Counter-Reformation context: two adaptations of Peter Canisius's *Summa Doctrinae Christianae* produced by Rhosier Smyth, printed in Paris in 1609 and 1611; and Morys Clynnog's *Athravaeth Gristnogawl*, printed in Milan in 1568, which presents the Latin text of the Creed and the Lord's Prayer together with the Welsh translation.

Büchler, Alexandra & Nici Beech 'Making Welsh-language literature travel'
Centre for Advanced Welsh and Celtic Studies

Wales Literature Exchange (WLE) and Literature Across Frontiers (LAF) are publicly funded initiatives, based at the Centre for Advanced Welsh and Celtic Studies, that have been connecting the Welsh literary and publishing scene internationally for more than two decades. While WLE promotes writing from Wales and supports its translation, LAF is a programme with an international remit based in Wales, originally established with EU support with multi-year cooperation projects that revolved around literary exchange, translation and policy development. Working strategically in tandem, the two programmes have made it possible for the best writing from Wales to reach diverse audiences at home and abroad, and for Welsh literary creators to be stimulated by interactions with international peers and audiences. As part of this effort, we have been organizing translation workshops and supporting Welsh-language writers in self-translation through mentorships, as well as instigating reciprocal translation between Welsh and other languages through exchange projects. The presentation will discuss the various activities that make Welsh-language creative writing reach international audiences while promoting the bilingual nature of Wales's literary scene worldwide.

Callander, David 'Y Bedwenni'
Prifysgol Caerdydd

Mae Canolfan Uwchefrydiau Cymreig a Cheltaidd Prifysgol Cymru wedi arloesi wrth olygu testunau canoloesol, gan ddefnyddio'r dulliau digidol a'r methodolegau diweddaraf. Bydd y papur hwn yn ymwneud â chwestiynau golygyddol sy'n codi o un o'r prosiectau mwyaf diweddar i'r Ganolfan gyfrannu ato, sef Prosiect Barddoniaeth Myrddin. Mae'r prosiect hwn wedi golygu llawer o destunau a briodolir i'r proffwyd chwedlonol Myrddin yn y cyfnod cyn 1800, ond beth sy'n wahanol wrth olygu gwaith bardd chwedlonol mewn cymhariaeth â bardd hanesyddol go iawn? Bydd y papur hwn yn trafod sut y gallwn fynd ati i olygu traddodiad testunol, lle na phriodolir testunau i un awdur hanesyddol a lle ceir llawer o amrywiaeth gynhyrchiol yn y llawysgrifau.

The University of Wales Centre for Advanced Welsh and Celtic Studies has pioneered editorial methods for medieval texts, utilizing digital techniques and the latest methodologies. This paper will engage with editorial questions arising from one of the most recent projects to which the Centre has contributed: the Welsh Merlin Project. This project has edited many poems attributed to the legendary prophet Merlin in the period before 1800, but what is different about editing the work of a legendary poet in comparison with a real historic individual? This paper will discuss how we can go about editing textual traditions, where texts are not attributed to an historical author and where manuscript versions often vary productively.

Cartwright, Jane, Jeanne Mehan & Martin Crampin 'Saints' Lives and traditions'

University of Wales Trinity Saint David & Centre for Advanced Welsh and Celtic Studies

This panel will explore current research and resources associated with the projects relating to Saints in Wales. Papers by Jane Cartwright and Jeanne Mehan will address different aspects of medieval and early modern saints' Lives, and will be followed by an introduction to the Seintiadur and Imaging the Saints of Wales online resources (by Martin Crampin).

Jane Cartwright, 'The late medieval Welsh Life of a lesser-known Welsh saint, St Ieuan Gwas Padrig of Llwyn and Cerrigydrudion'

Given that there were so many native Welsh saints, it is surprising that so few Middle Welsh Lives are extant that record their miracles and the traditions associated with them. Ieuan Gwas Padrig is one of only seven Welsh saints whose legends are recorded in Welsh prose *bucheddau*. Nevertheless, Ieuan's Life appears to have attracted very little, if any, scholarly attention. This paper will consider what is known about this elusive native saint, the miracles, motifs, churches, holy wells and places associated with him and discuss the first scholarly edition and translation of Buchedd Ieuan Gwas Padrig. Reputedly a pupil of St Patrick of Ireland, he became associated with Llwyn in the commote of Ceinmeirch, Cerrigydrudion (Denbighshire) and Anglesey. It is thanks to the antiquary and recusant Roger Morris of Coedytalwrn in Denbighshire (fl. 1582–97) that Buchedd Ieuan has been preserved and this paper will consider Ieuan's Life both within the context of the manuscript Aberystwyth, NLW MS Llanstephan 34 in which it appears, and within the wider context of Middle Welsh hagiography.

Jeanne Mehan, 'The Welsh saints in Nicholas Roscarrock's unpublished Lives of the saints (Cambridge, CUL, MS Additional 3041'

MS Additional 3041, a vast alphabetical catalogue of saints' Lives, has received little scholarly attention since its discovery in 1890, although an edition of the Lives of saints from Cornwall and Devon was published by Nicholas Orme in 1992. The manuscript, however, includes the Lives of dozens of Welsh saints and offers insights into the veneration of Welsh saints after the Reformation. An antiquarian collector and ardent recusant Catholic, Nicholas Roscarrock (1553–1633) found sanctuary after 1607 in the household of Lord William Howard (1563–1640) at Naworth castle in Cumbria, where Howard was building a valuable collection of manuscripts and printed books. The two men collaborated with English antiquarians such as William Camden, Richard Carew and Sir Robert Cotton to share their research, but through their Catholic connections, they also had access to new sources arising from the Counter-Reformation, such as the work of Heribert Rosewyde, whose hagiographical studies became the foundation of the Jesuit order of Bollandist scholars. This paper explores the antiquarian networks and diverse sources that Roscarrock drew upon, in particular the Welsh antiquarians whose work he cites. Roscarrock's work provides a window into post-Reformation hagiography, where the preservation of ancient Welsh texts could also serve the purpose of providing new materials to support the needs of recusant households.

Chatel, Elisabeth 'Welsh studies in France under the Third Republic'
Centre de Recherche Bretonne et Celtique

Kulhwch ac Olwen, the *Mabinogi*, the *Black Book of Carmarthen* and the *Ystoria Trystan*, all owe their translation into French to the hand of Joseph Loth (1847–1934). Born in middle Brittany, he was the first native Breton speaker academic, and chose to dedicate his life to

Celtic matters, and specifically to Breton linguistics and Welsh medieval literature, making him the sole Welsh expert in France of his time, and, to this day, still one of the few.

However, being the only one also meant a lack of local peer-review, and the critics of his work range from deeming it to be ‘a very strict philological study’ (Philipot, 1913) to ‘a mere flatulent dilatation of emptiness’ (Philimore, 1890–1). In this presentation, we will dive into French Welsh studies of that time, discussing what was taught in Henri Gaidoz’s classes – the only course on Welsh language and literature at that time – and consequently what was published on Welsh matters in the *Revue Celtique* and the *Annales de Bretagne*, either from Welsh scholars themselves or from Loth and his French colleagues. Lastly, we will discuss the reception of those works, drawing from official reviews in the said journals, as well as from personal correspondences from the NLW.

Chaudhri, Talat ‘Arolwg o brosesau diweddar o fathu geiriau yn yr unfed ganrif ar hugain’
Geiriadur Prifysgol Cymru

Mae gwaith geiriadura modern yn ddisgrifiadol ac nid yn rhagnodol, yn dilyn arferion ieithyddiaeth wyddonol. Mae cymuned siaradwyr yr iaith yn bathu geiriau ar nifer o batrymau, yn ogystal â'u benthyg o'r Saesneg yn bennaf. Dogfennir geiriau newydd yn ogystal ag ystyron newydd i eiriau sefydlog fel rhan o waith geiriadurol beunyddiol. Yn sgil cyhoeddi erthygl, mae'n anochel y caiff defnydd gair ei hybu unwaith y mae ar gael i ddefnyddwyr y Geiriadur. Nid bwriad y papur hwn yw asesu holl agweddau'r prosesau hyn eithr edrych ar heriau geiriadurol penodol sy'n tarddu o set penodol o fatheiriau cyfredol. Yn fwyfwy, mae cyfieithwyr cyrff llywodraethol yn gofyn am ffurfiau safonol i gyfieithu termau Saesneg newydd air am air yn eu gwaith, yn aml pan nad oes geiriau amlwg wedi eu bathu eto neu pan fydd mwy nag un term yn cystadlu fel y prif derm safonol ar gyfer y cysyniad hwnnw. Her y geiriadurwr yw gwybod pa dermau y mae galw mawr amdanynt a sut i ddod o hyd i'r rhai a gynigiwyd, fel y gellir eu hasesu. Er na fathir geiriau yn y Geiriadur, fe wna siaradwyr eraill: dyma arolwg byr hefyd ar y math o strategaethau a ddefnyddiant. Maes perthnasol amlwg sy'n datblygu'n ddi-dor yw termau cydraddoldeb megis y rhai ar gyfer hunaniaethau LHDTC+. Gyrrir y trafodaethau gan is-gymunedau bychain ond dylanwadol yn natblygiad y termau hyn. I ba raddau y dylai geiriadurwyr fod yn rhan o'r broses, ond ar yr un pryd ymatal rhag mabwysiadu dulliau rhagnodol sy'n rhan annatod ohoni?

Constantine, Mary-Ann ‘Saint Winifred’s bloody moss’
Centre for Advanced Welsh and Celtic Studies

In a memorable passage in his *Tour in Wales* (1778), the Flintshire naturalist and antiquarian Thomas Pennant offers a lively account of the legend of local martyr St Winifred, and the miracle which gave the town of Holywell its healing waters:

THE severed head took its way down the hill, and stopt near the church. [...] A spring of uncommon size burst from the place where the head rested. The moss on its sides diffused a fragrant smell. Her blood spotted the stones, which, like the flowers of

Adonis, annually commemorate the fact, by assuming colors unknown to them before.

The story is followed by a lengthy rationalization, noting the health benefits of cold-water bathing and citing work by ‘eminent botanists of my acquaintance’ to prove that Winifred’s mosses are neither unique nor miraculous. Putting a medieval Welsh *Vita* in dialogue with Dillenius and Linnaeus is a fascinating and typically Pennantian move in a text where world-views frequently collide. This paper unpicks some of the conceptual tensions faced by the antiquarian/naturalist in negotiating a ‘superstitious’ (Catholic) past in an Enlightened (Protestant) present, with a particular focus on Pennant’s use of the word ‘natural’. It also shows how Winifred’s legend was itself renewed a few years later in the context of the French Revolution.

Cordo Russo, Luciana, Helen Fulton & Matt Lampitt ‘Text and translation in the medieval March of Wales’
University of Bristol

This panel of three papers addresses the conference theme of ‘Literary Translation and Intercultural Exchange’. Each paper considers aspects of multilingualism, translation, and textual transmission in the region of the March of Wales. Luciana Cordo Russo and Matt Lampitt are early career postdoctoral scholars working with Helen Fulton at the University of Bristol.

Luciana Cordo Rosso, ‘Latin poetry in the Welsh *Pseudo-Turpin Chronicle*’

In the Red Book of Hergest, the Welsh translation of the *Pseudo-Turpin Chronicle* ends with a unique Latin epitaph in verse for Turpin (Oxford, Jesus College MS 111, 121^v, column 1; Williams, *Ystoria de Carolo Magno*, p. 178). This poem was likely taken by the scribe of the Charlemagne texts in the manuscript (Hand A) from one of the multiple source texts employed during the process of copying the Welsh Turpin chronicle. But unlike other lines of verse also found in the chronicle, such as Roland’s elegy in chapter 24, this epitaph was not translated into Welsh.

This paper will thus analyse the different treatment of Latin poems in the Welsh chronicle. Roland’s elegy is particularly interesting since it is based on poems written by Venantius Fortunatus and there are interesting variants in the rendering of these lines in the Welsh manuscripts, which may point to different translation strategies and/or understandings of the ultimate Latin source. By exploring the treatment of Latin, both in linguistic and literary terms, and the interaction of Latin and Welsh in the process of translation, this paper seeks to contribute to discussions of multilingualism in medieval Wales.

Helen Fulton, ‘The Troy story in the March of Wales: *Ystoria Dared* and *The Seege or Batayle of Troy*’

The fourteenth-century Welsh prose text known as *Ystoria Dared* is an adaptation of a Latin text attributed to the sixth-century chronicler Dares Phrygius. *Ystoria Dared* survives in two main versions, based on two slightly different versions of the Latin text attributed to Dares. Around ten of the surviving 45 manuscripts containing *Ystoria Dared* date from the fourteenth and fifteenth centuries, with the rest copied in the sixteenth to eighteenth centuries, indicating the popularity of a text that confirmed the Trojan origins of the Welsh. Given that

both versions of the *Ystorya* survive in manuscripts from the March of Wales which also contain copies of Welsh chronicles, it is clear that details of the Welsh past were of particular interest to Marcher families.

There is also evidence that the Troy story appealed to Marcher families who preferred texts written in English, since the fourteenth-century narrative poem in Middle English, *The Seege or Batayle of Troy*, is closely associated with the abbey of Shrewsbury. It is significant that both *Ystorya* and *Seege or Batayle* are derived from the Latin text of Dares, in contrast to the more canonical Middle English poems about Troy which are derived from medieval continental sources in French and Latin. This paper explores the translational and manuscript connections between *Ystorya Dared* and *Seege or Batayle* as regional responses to a classical Latin text.

Matt Lampitt, 'The spectres of French'

Perlesvaus or *Li Hauz Livres du Graal*, an early thirteenth-century French prose narrative, opens with a peculiar episode. King Arthur's squire Cahus, having dreamed of being struck by a knight for stealing a candelabrum from the chapel of Saint Augustin, awakes to find himself holding the stolen item and mortally wounded. Even more peculiarly, the episode, from a text ostensibly composed in north-eastern France, reappears in two texts produced and circulated in the Marches of Wales: *Fouke le Fitz Waryn* (c.1325–35, Ludlow) and *Y Seint Greal* (late fourteenth century, Ynysforgan). Taking its cue from the episode's own interest in origin-less traces and ghostly non-beings, this paper draws on theories of spectrality and hauntology as a way not just of reading the episode itself in its different manifestations, but also of conceptualizing its Marcher dissemination and, indeed, the imprints left by Francophone literature more widely upon medieval Welsh cultural landscapes.

Coward, Adam, James January-McCann & Scott Lloyd 'Astudio enwau lleoedd yn y Comisiwn Henebion: ddoe, heddiw ac yfory' / 'Studying place-names at the RCAHMW: past, present and future'

Comisiwn Brenhinol Henebion Cymru / Royal Commission on the Ancient and Historical Monuments of Wales

Adam Coward, "Finger posts to discoveries": Enwau lleoedd yng ngwaith cynnar Comisiwn Brenhinol Henebion Cymru'

Sefydlwyd Comisiwn Brenhinol Henebion Cymru yn 1908 er mwyn creu rhestr o henebion ac adeiladau hanesyddol a oedd yn berthnasol i 'the culture, civilisation and conditions of life of the people in Wales and Monmouthshire from the earliest times'. Oblegid bod rhaid i'r Comisiynwyr cynnar – rhai o'r ffigurau blaenaf ym maes Astudiaethau Cymreig fel Edward Anwyl, Robert Hughes, Griffith Hartwell Jones, Evan Vincent-Evans a John Rhys – ddarparu hon heb 'enlightenment from the use of the spade and the level', dibynasant yn drwm ar ffynonellau ysgrifenedig, traddodiadau lleol a thystiolaeth onomastig. Bydd y sgwrs hon yn archwilio sut y defnyddiwyd ac y trafodwyd enwau lleoedd yn ymchwil a chyhoeddiadau cynnar y Comisiwn.

The Royal Commission on the Ancient and Historical Monuments of Wales was established in 1908 to create an inventory of the ancient and historical monuments and buildings related to 'the culture, civilisation and conditions of life of the people in Wales and Monmouthshire from the earliest times'. Because the early Commissioners – some of the leading figures in the

field of Welsh studies, such as Edward Anwyl, Robert Hughes, Griffith Hartwell Jones, Evan Vincent-Evans and John Rhys – needed to accomplish this without ‘enlightenment from the use of the spade and the level’, they relied heavily on written sources, local traditions and onomastic evidence. This talk will explore how place-names were utilised and discussed in the Commission’s early research and publication.

James January-McCann, ‘Casglu mân enwau yn y gogledd-orllewin’

Mae disodliad enwau lleoedd Cymraeg yn y gogledd-orllewin wedi esgor ar lawer o drafodaeth dros y blynyddoedd diwethaf. Fel rhan o waith Rhestr Enwau Lleoedd Hanesyddol Cymru mae Comisiwn Brenhinol Henebion Cymru wedi mynd ati i gasglu mân enwau yn Eryri a Môn i sicrhau y cânt eu cofnodi a’u cadw. Daw’r enwau’n syth o’r gymuned, ac o nifer o ffynonellau hanesyddol sydd mewn dwylo preifat. Bydd y papur hwn yn trafod y gwaith, a’r defnydd a wneir o’r enwau gan yr Arolwg Ordnans, cyrff cyhoeddus Cymru ac academyddion.

The loss of Welsh-language place-names in the north-west has been the cause of much recent discussion and argument throughout Wales. As part of its work on the List of Historic Place Names of Wales the Royal Commission on the Ancient and Historical Monuments of Wales has begun a project to collect minor names in Eryri and Anglesey, to ensure that they are recorded and preserved for future generations. The names are collected directly from the community, and from a number of historical sources held in private hands. This paper will discuss the project, and the uses to which these names are put by the Ordnance Survey, Wales’s various public bodies, and the academic community.

Scott Lloyd, ‘The historic boundaries of Wales: one step at a time’

The Royal Commission has worked on several projects to digitize, georeference and polygonize historic mapping and most recently on the historic boundaries of Wales. The incredibly detailed county surveys undertaken by the Ordnance Survey across Wales from 1860 to 1888 are the basis for most of our knowledge of boundaries. This talk will discuss how that information was collected and published and explore some of the issues in using it to recreate the boundaries of administrative units from medieval Wales. By making this complex data freely available online to download and use it is able to be revised quickly and easily.

Davies, Hywel M. ‘Ancient, modern and bloody Britons: Welsh terror from Cardigan Bay to Wicklow 1797–8’

Independent researcher

Gender and Belonging had lethal implications in the entangled histories of Wales, Ireland and the British Empire during the Revolutionary War of 1792–1802 and is the focus of this brief paper. In 1797 and 1798 Welsh men and women were victims and perpetrators of savage violence and terror from Cardigan Bay to Wicklow.

The Welsh suffered as victims of French terror in Pembrokeshire in February 1797 when the French invaded near Fishguard. Welsh women were raped, one allegedly by an Irish officer fighting for the French. The Welsh fought back ferociously as Ancient Britons who, it was said, had never succumbed to foreign invasion. In a subsequent body count, the number of French killed was more than the Welsh. Pembrokeshire women, in their red shawls, fought

with country instruments alongside their men in a popular fury, intimidating the French before the outnumbered local militias arrived. The Welsh women in military red were said to have been responsible for the French surrender.

In the civil war in Ireland known by the British as the ‘Irish Rebellion’, Irish women were sexually harassed and Irishmen tortured and killed by a Welsh fencible regiment named the ‘Ancient Britons’, known in Ireland as the ‘Bloody Britons’. The Welsh fought on both sides of the Irish Sea as Ancient Britons and as Modern Britons, true to their own version of the British State. The atrocities of the cavalry men from north Wales and Cheshire are still recalled with horror in parts of Ireland to this day.

Dimitropoulou, Maria ““Prepare, preserve and try to enjoy the experience”: family-based Irish language transmission in Ireland”
Trinity College Dublin

This paper engages with ongoing discussions in language policy scholarship about the balance between language revitalization and material considerations (Sayers, 2024; Ó Ceallaigh, 2024). It presents part of a doctoral study involving families in Ireland where parents raise their children through Irish, outside the ‘traditional’ Gaeltacht-based model of intergenerational language transmission. Based on interviews with parents and grandparents from 35 families across Ireland, along with discussions with younger family members and family background questionnaires, the research uses reflexive thematic analysis (Braun & Clarke, 2022) to examine how families make sense of their language choices and experiences.

The paper suggests that while parents often take on primary responsibility for passing on the language, their efforts are influenced by both personal motivation and external constraints, many of which are beyond their control. Findings indicate that parents tend to measure the success of their efforts against their own level of commitment, which sometimes leads to self-criticism when they feel they are not doing enough. Many also see their role extending beyond the family, seeking to create opportunities for Irish within their communities. Despite their dedication, however, they often face external challenges that require them to adjust their expectations and strategies.

By focusing on these experiences, this paper raises questions about the emotional and social labour involved for families who choose to raise their children through a minority language. It also considers the extent to which intergenerational language transmission efforts can depend on individual families without more substantial institutional and societal support.

Edwards, Alaw Mai ““Ac unrhawn â gown rhian”: y farddoniaeth, y bywyd materol a llais y ferch yng Nghymru’r Oesoedd Canol”
Ymchwilydd annibynnol

Mae’r gyfeiriadaeth at rôl y ferch yng Nghymru’r Oesoedd Canol yn gyfyngedig i destunau – a barddoniaeth gan fwyaf – gan ddynion. Ar y naill law, mae gennym dystiolaeth lenyddol eang wrth i’r beirdd foli’r gwragedd am eu danteithion, eu gwisgoeddd drudfawr a’u gallu i

reoli'r tŷ. Ar y llaw arall, mae tystiolaeth gydamserol gan y merched eu hunain yn hynod o brin. Sut fywyd yr oeddynt yn ei brofi yng nghysgod eu gwŷr? Sut mae mesur dylanwad y trefi mawr a'r dinasoedd ar eu bywydau Cymreig wrth iddynt brofi moethusrwydd a ffasiynau newydd yr unfed ganrif ar bymtheg? Faint o ddiddordeb go iawn oedd ganddynt yn niwylliant y cyfnod a'r rhwydweithiau llenyddol – y farddoniaeth, y testunau crefyddol a'r llawysgrifau – a fyddai mor ganolog i'w bywydau cymdeithasol a'u haelwydydd llengar?

Yn y papur hwn craffir yn fanylach ar y darlun o ferch a berthynai i'r dosbarth uchelwrol mewn cymdeithas, a hynny mewn cyfnod cyfnewidiol iawn yng Nghymru (c.1500–c.1650). Mae'n bwnc sydd wedi ennyn sylw ysgolheigion megis Marged Haycock, Ceridwen Lloyd-Morgan, Nerys Ann Howells a Cathryn Charnell-White yn y degawdau diwethaf, a'r gobaith yw adeiladu ar hynny drwy gyfuno pob math o dystiolaeth o ffynonellau amrywiol – o'r llenyddol a'r gweledol i'r dystiolaeth ddiwylliannol a hanesyddol. Fel yr awgryma'r dyfyniad yn nheithl y papur – a ddaw o gywydd a briodolir erbyn hyn i Werful Fychan – canolbwyntir ar eu gwisgoedd a'u diddordebau, a thrwy hynny, agor cil y drws ar gyfraniad y Gymraes i fywyd diwylliannol a chymdeithasol Cymru yn yr Oesoedd Canol Diweddar.

References to the role of women in medieval Wales is limited to texts – mostly poetry – composed by males. On the one hand, we have extensive literary evidence as the poets praise women for the delicacies they provide, for their expensive clothing and their ability to rule their households. On the other hand, contemporaneous evidence from the women themselves is extremely rare. What kind of lives did they experience in the shadow of their husbands? How do we measure the influence of the larger towns and cities on their Welsh lives as they experienced the luxury and new fashions of the sixteenth century? How much real interest did they have in the culture of the time and the literary networks – the poetry, the religious texts and the manuscripts – that were so central to their social lives and their literature-loving households?

This paper considers the portrayal of women who belonged to the aristocratic class in society, and that during a period when Wales was undergoing substantial change (c.1500–c.1650). It is a subject that has attracted the attention of scholars such as Marged Haycock, Ceridwen Lloyd-Morgan, Nerys Ann Howells and Cathryn Charnell-White in recent decades, and this lecture hopes to build on that work by combining all types of evidence from various sources – from literary and visual to cultural and historical evidence. As suggested by the quotation in the title of the paper – which comes from a poem now attributed to Gwerful Fychan – the focus will be on their costumes and interests, thereby offering an insight to the contribution made by women to the cultural and social life of Wales in the Late Middle Ages.

Edwards, Elizabeth 'Musical curiosity: Edward Jones's global contexts for Welsh song'
Centre for Advanced Welsh and Celtic Studies

The publication of Edward Jones's *Musical and Poetical Relicks of the Welsh Bards* in 1784 was a landmark in the development of Welsh Romanticism. Jones's collection brought together 59 Welsh tunes and songs, prefacing them with an introduction – titled 'An Historical Account of the Welsh Bards, and their Music and Poetry' – that presents his work as a record of survival against the odds. What remained, Jones argued, was an unrivalled tradition of national poetry and melody: 'There is no living nation that can produce works of so remote antiquity, and at the same time of such unimpeached authority as the Welsh.'

Jones's *Relicks* quickly became a key reference point in contemporary perceptions of Wales, and he never stopped working with Welsh song, publishing his final collection, *Hên Ganiadau Cymru* ('Old Welsh Songs'), at the end of his life in 1820. Less well-known is that he also went far beyond Welsh material in his musical career, publishing wider European (Norwegian, Finnish, Maltese, Greek) and even global (Indian, Chinese, Indigenous Australian) song in the little-studied volumes he created after 1794. This paper therefore offers a wider assessment of Jones's decades-long career in music collecting and publishing, offering an account of the international horizons of his musical work.

Evans, Geraint 'Williams Pantycelyn and Welsh printing in Bristol'
Swansea University

Williams Pantycelyn's collection of hymns, *Hosanna i Fab Dafydd*, was first printed in Bristol with the title pages of the first two parts identifying 'Felix Farley' and 'E[lizabeth]. Ffarley' as the publishers. The Farley family, who were closely associated with the early Methodist movement in Bristol, printed over forty Welsh books in the middle decades of the eighteenth century. These included books in Welsh by Daniel Rowland, John Wesley and Williams Pantycelyn, books about Wales and the Welsh language such as *Antiquae Linguae Britannicae Thesaurus* (1753), and books in English which circulated in Wales such as *Hymns and Sacred Poems* by John and Charles Wesley.

This paper will explore some of the history and context of Welsh-language printing in mid-eighteenth-century Bristol while describing a rare surviving sammelbände containing four Welsh-language titles published by Felix and Elizabeth Farley between 1751 and 1755, which incorporates the first two parts of Pantycelyn's *Hosanna i Fab Dafydd*.

Farr, Megan 'Beyond borders: translation exchange in Welsh children's literature'
University of Wales Trinity Saint David & Bath Spa University

This paper examines the bidirectional nature of translation and intercultural exchange in Welsh children's publishing through three case studies that illustrate Wales's position as both source and recipient of translated literature.

The first case study explores Manon Steffan Ros's self-translation of *Llyfr Glas Nebo* (Y Lolfa, 2018) demonstrating how bilingual authors bridge linguistic and cultural divides while enabling distinctively Welsh narratives to reach global audiences without sacrificing cultural authenticity.

The second case study analyses Firefly Press's strategic rights management approach with titles including 'The Clockwork Crow' series. This example illustrates how professional expertise combined with targeted market positioning enables small publishers to develop sustainable international presence through strategic engagement at key industry events.

The final case study investigates the translation of Lawrence Schimel's LGBTQ+ themed board books from Spanish to Welsh. This reveals how translation introduces progressive

content across multiple borders – linguistic, cultural and identity representation – enriching Welsh-language children’s literature while contributing to discussions of diversity in a minority language context.

Through comparative analysis, the paper identifies key success factors in bidirectional literary exchange and offers insights for small nation and minority language publishers. The findings highlight how effective intercultural exchange requires coordination between creative excellence, professional expertise and cultural mediation to facilitate meaningful literary dialogue across borders.

Falileyev, Alexander “‘New’ Gaulish names from France and their importance for Celtic historical grammar’
Aberystwyth University

The contribution of the University of Wales Centre for Advanced Welsh and Celtic Studies to the analysis of Ancient Celtic is significant, and this paper will be dedicated to this aspect of the research undertaken there. The recently discovered inscription from Glénic in the department of Creuse (central France) contains a number of so far unattested personal names of Gaulish origins. The editors of the inscription (Aurélien Blanc, Dominique Dussot et al.) were correct in their identification as to it being Celtic; now, a linguistic analysis of the anthroponyms is required. This data not only increases the number of Gaulish personal names attested in the epigraphy of the area, discussed thoroughly in a number publications by J. M. Vallejo Ruiz, but also adds ‘new’ names to the existing collections of Continental Celtic data (see seminal volumes by D. Ellis Evans, P. Sims-Williams and M. Raybould, or X. Delamarre). Moreover, this new data allows us to revisit and reconsider some aspects of Gaulish morphology and Celtic historical phonology.

Fulton, Helen (Cadeirydd/Chair), Elin Haf Gruffydd Jones, Mary-Ann Constantine, Elizabeth Edwards, Gareth Llŷr Evans & Natalie Williams ‘Astudiaethau Cymreig: ymchwil am Gymru’ / ‘Wales Studies: research about Wales’
Prifysgol Bryste / Bristol University, Canolfan Uwchefrydiau Cymreig a Cheltaidd / Centre for Advanced Welsh and Celtic Studies, Cyngghair Celfyddydau a Dyniaethau Cymru / Welsh Arts and Humanities Alliance, Cymdeithas Llên Saesneg Cymru / The Association for Welsh Writing in English, Prifysgol Aberystwyth / Aberystwyth University & Gwasg Prifysgol Cymru / University of Wales Press

Sesiwn bord gron a drefnwyd gan Gymdeithas Ddysgedig Cymru.

Ymchwil am Gymru, i Gymru yw Astudiaethau Cymreig. Mae’n faes rhyngddisgyblaethol ac yn cwmpasu’r holl adrannau ymchwil – ein hiaith, ein diwylliant, ein daearyddiaeth, ein pobl, iechyd a lles, a mwy.

Pam mae hi mor bwysig ein bod yn astudio Cymru? Beth sy’n ‘cyfrif’ fel Astudiaethau Cymreig? A oes yna le i Astudiaethau Cymreig y tu allan i Gymru? Pa gymorth sydd ei angen ar Astudiaethau Cymreig? Sut y gall Astudiaethau Cymreig wasanaethu Cymru orau? Pa

gwestiynau yw'r rhai sydd fwyaf dybryd angen ein sylw? Bydd y panel hwn yn mynd i'r afael â'r cwestiynau hyn a mwy, gan dynnu ar ystod o feysydd ysgolheictod.

Bydd y sesiwn hefyd yn cynnig cyfleoedd i'r gynulleidfa gymryd rhan yn y drafodaeth ar gyfer llywio dyfodol y maes, ac i ymgysylltu â'r fenter Astudiaethau Cymreig wrth symud ymlaen.

Cymdeithas Ddysgedig Cymru yw Academi Genedlaethol Cymru ar gyfer y Gwyddorau, Celfyddydau a'r Dyniaethau. Ein pwrpas elusennol yw i wella gwybodaeth, a grym ymchwil ac arloesedd er budd economi a chymdeithas Cymru.

A round-table session organized by the Learned Society of Wales.

Wales Studies is research about Wales, for Wales. It is an interdisciplinary field and encompasses all areas of enquiry – our language, our culture, our geography, our people, health and wellbeing, and more.

Why is it so important that we study Wales? What 'counts' as Wales Studies? How can Wales Studies best serve Wales? Is there a place for Wales Studies outside Wales? What support does Wales Studies need? What are the most urgent questions in need of our attention? This panel will address these questions and more, drawing from a range of areas of scholarship. The session will also offer opportunities for the audience to take part in the conversation driving the future of the field, and to engage with the Wales Studies initiative going forward.

The Learned Society of Wales is Wales's National Academy for Sciences, Arts and Humanities. Our charitable purpose is the advancement of knowledge, and the power of research and innovation to benefit Wales's economy and society.

Guy, Ben 'Datblygiad yr englyn dienw yn y ddeuddegfed ganrif: mesur ac odl'
Prifysgol Caer-grawnt

Mae'r papur hwn yn tyfu allan o waith Ben Guy ar Brosiect Myrddin ym Mhrifysgol Caerdydd. Bu'n golygu dwy gerdd ddiennw hir ar fesurau'r englyn a gyfansoddwyd yn y ddeuddegfed ganrif neu ddechrau'r drydedd ar ddeg: sef *Gwasgargerdd Fyrddin a Cyfoesi Myrddin a Gwenddydd ei Chwaer*. Dadansoddir yn y papur hwn fesurau'r cerddi, gan eu cymharu â mesurau'r englynion chwedlonol a gwirebol a briodolir i'r cyfnod cyn y ddeuddegfed ganrif yn gyffredinol. Pwysleisir bod mesurau'r englynion yn weddol hyblyg ym mhob achos; ni ddylai ysgolheigion ddiwygio'r cerddi ar sail y mesur gymaint ag sydd wedi ei wneud weithiau yn y gorffennol. Ond y peth mwyaf trawiadol yw'r tebygrwydd rhwng mesur *Gwasgargerdd Fyrddin a Cyfoesi Myrddin a Gwenddydd ei Chwaer* a gweddill yr Hengerdd. O ystyried hyn, awgrymir yn y papur fod *genre* yn cael effaith bwysig ar fydryddiaeth yn y ddeuddegfed ganrif. Er bod englynion y beirdd llys yn fwy rheolaidd a chymhleth nag englynion yr Hengerdd, dengys *Gwasgargerdd Fyrddin a'r Cyfoesi* nad yw hyn oherwydd bod yr Hengerdd o reidrwydd yn hŷn; mewn gwirionedd, parhaodd yr arfer o gyfansoddi cerddi ar fesurau englyn yr Hengerdd trwy'r cyfnod mewn *genres* dienw.

This paper grows out of Ben Guy's work on the Myrddin Project in Cardiff University. He edited two long anonymous poems in englyn metres for the project, which were composed in

the twelfth or thirteenth centuries: Gwasgargerdd Fyrddin and Cyfoesi Myrddin a Gwenddydd ei Chwaer. This paper analyses the metres of the poems, comparing them with the metres of the legendary and gnostic englynion that are generally attributed to the period before the twelfth century. It is emphasised that the englyn metres are rather flexible in each case; scholars should not emend the poems on the basis of the metre as much as has sometimes been done in the past. But most striking is the similarity between the metre of Gwasgargerdd Fyrddin and Cyfoesi Myrddin a Gwenddydd ei Chwaer and the rest of the Hengerdd. Considering this, it is suggested in the paper that genre had an important effect on metrics in the twelfth century. Although the englynion of the court poets were more regular and complex than the englynion in the Hengerdd, Gwasgargerdd Fyrddin and the Cyfoesi show that this is not because the Hengerdd is necessarily older; in truth, the composition of poems in the Hengerdd englyn metres continued throughout the period in anonymous genres.

Harding, John ‘Celtic languages and the Anglican policy 1540–1800’
Independent researcher

English government policy after 1549 was for the imposition of a single reformed national Church, with uniform worship and church-government, in England and Ireland.

Included was the Reformation principle of worship in the ‘mother-tongue’ of the common people. But a grudging compromise for Welsh-speakers provided the Bible and Prayer-Book, to win them to the national Church. Though the aim remained of making English the only language, Griffith Jones remarkably navigated his Circulating Schools through hostility, to vindicate and help preserve the use of Welsh, with financial support from sympathizers who were mostly English. Welsh loyalty to national Protestantism was strengthened, along with the language and its culture.

The Welsh experience can be compared with the ultimate failure of Anglican efforts in Ireland. Despite the respect of some reforming English clerics for Gaelic culture, promoting preaching and education in Irish and translating the Bible and Prayer-Book, other clerics – even some Irish – took the opposite policy.

The small Isle of Man went on a contrasting path of reformation, with a Manx-speaking Anglican Church free from external governmental pressure. It adopted reformation smoothly, and even produced its own translation of the Bible and other literature, without, at first, any imposition of the English language.

Cornwall is of contrasting interest by its earlier loss of confidence in its language, with little effort from clergy and gentry. Mainly an antiquarian interest continued, whilst Cornish declined. A Bible appeared 200 years late, when antiquarianism had turned into actual language revival.

Hawke, Andrew ‘Not ChatGPT ... yet: designing a responsive interface for Geiriadur Prifysgol Cymru’
University of Wales Dictionary

This paper will discuss some of the design considerations for a more advanced interface for *Geiriadur Prifysgol Cymru Ar Lein*. Since its launch in 2014, the current interface to the dictionary has responded to well in excess of 20 million requests, and it has been adapted a number of times to make more of the lexicographical content accessible to the user, whilst retaining essentially the same interface. A similar interface has also been available since 2016 via mobile phone apps for Android and iOS which have required updating frequently to accommodate upgrades to the two operating systems, at considerable expense.

It was decided to attempt to design a single new adaptable Web interface to run in the browser on all platforms which it is hoped will eventually also include *Geiriadur yr Academi* (the major English–Welsh dictionary) within the same framework.

Online users' needs vary considerably from non-Welsh-speaking learners and schoolchildren to Welsh-speaking academics seeking detailed and specific information buried within the nine million words of text in the dictionary. Some users will be using mobile phones to consult the dictionary whilst others will be using laptops or desktop computers. How can a single interface accommodate such diverse requirements? What compromises are necessary to make the dictionary as accessible as possible to as many different users as possible? How can more of the content of the dictionary be made accessible without overcomplicating the interface? And what do users really want anyway? This paper attempts to answer these questions.

Huws, Catrin 'Y moesau bwrdd: cip ar foes ac arfer yn llysoedd yr uchelwyr'
Geiriadur Prifysgol Cymru, Canolfan Uwchefrydiau Cymreig a Cheltaidd

Wedi eu copïo wyneb i waered ar dudalen olaf Llyfr Gwilym Tew, sef llawysgrif Peniarth 51 sy'n dyddio o ail hanner y bymthegfed ganrif, ceir cyfres o gyfarwyddiadau manwl a phenodol yn ymdrin â moes ac arfer mewn gwledd. Pwysleisir ynddynt lendid, gweddustra a'r modd y dylai gwestai ymddwyn wrth fwyta ac ymddiddan â gŵr y tŷ. Yn y papur hwn, edrychir yn fanylach ar y testun yng nghyd-destun gweithiau tebyg sy'n trafod cwrteisi mewn ieithoedd eraill; a chan fod y testun yn perthyn i gyfnod pan folid noddwyr y beirdd am eu lletygarwch, ystyrir hefyd i ba raddau y caiff y cyfarwyddiadau hyn ynghylch moes ac arfer eu hadlewyrchu ym marddoniaeth Gymraeg y cyfnod.

Johnston, Dafydd 'Tewdwr Mawr ym marddoniaeth y bymthegfed ganrif'
Canolfan Uwchefrydiau Cymreig a Cheltaidd

Bydd y papur hwn yn ystyried dwy wedd ar gyfeiriadau yn y farddoniaeth at Dewdwr Mawr, brenin Deheubarth yn yr unfed ganrif ar ddeg a hynafiad un o'r Pum Brenhinllwyth. Cyflwynir yn gyntaf y dystiolaeth dros draddodiad amdano fel adeiladwr o fri (castell Dinefwr yn benodol a mynachlog yn Ystrad Fflur), efallai yn sgil dehongli ei enw fel ansoddair cyfansawdd. Wedyn trafodir y pwyslais a roddwyd arno fel hynafiad brenhinol Tuduriaid Môn (trwy briodas Ednyfed Fychan â Gwenllïan ferch yr Arglwydd Rhys), yn enwedig yng ngherddi Lewys Glyn Cothi i Harri VII a Syr Rhys ap Tomas (1485–6), ac ystyrir y posibilrwydd mai o'i enw ef y tarddodd y cyfenw Saesneg Tudor.

This paper will discuss two aspects of references in the poetry to Tewdwr Mawr, king of Deheubarth in the eleventh century and ancestor of one of the Five Royal Dynasties. Firstly, evidence will be presented for a tradition about him as a renowned builder (specifically of Dinefwr castle and a monastery at Strata Florida), perhaps inspired by interpretation of his name as a compound adjective. Our attention will turn then to the emphasis on him as an ancestor of the Penmynydd family (through the marriage of Ednyfed Fychan to Gwenllïan daughter of the Lord Rhys), particularly in poems by Lewys Glyn Cothi to Henry VII and Sir Rhys ap Thomas (1485–6), and the possibility will be considered that his name was the source the English surname Tudor.

Jones, Elin Haf Gruffydd, Richard Glyn Roberts & Catrin Llwyd ‘Prosiect Bro: arolwg sosioieithyddol cynhwysfawr o gymunedau Cymraeg cyfoes’
Canolfan Uwchefrydiau Cymreig a Cheltaidd

Mae Prosiect Bro yn brosiect newydd, tair blynedd, sy’n astudio’r Gymraeg yn ei chadarnleoedd. Amcan y prosiect yw deall hyd a lled y defnydd o’r Gymraeg yn y gymdeithas a throsglwyddiad yr iaith o genhedlaeth i genhedlaeth yn y cymunedau hynny lle mae’r Gymraeg ar ei chryfaf. Mae pum rhan i’r prosiect:

- Dadansoddiad manwl o ddata’r Cyfrifiad
- Arolwg o drosglwyddiad iaith ymysg plant meithrin
- Arolwg o ddefnydd iaith ymysg pobl ifanc
- Arolwg cymunedol
- Astudiaeth o ddefnydd iaith mewn amrywiol weithleoedd

Elin Haf Gruffydd Jones, ‘Zeitgeist: cyd-destun Prosiect Bro’

Bydd Elin Haf Gruffydd Jones yn cadeirio’r panel ac yn agor y drafodaeth gyda chyflwyniad ar gefndir sefydliadol y prosiect, ar gysondeb y prosiect â’r ffocws newydd ar y cymunedol mewn polisi iaith yng Nghymru, ac ar arwyddocâd y prosiect i ymchwil ym maes cymdeithaseg ieithoedd lleiafrifol ar wastad rhyngwladol.

Richard Glyn Roberts, ‘Esgyrn: data Cyfrifiad’

Bydd Richard Glyn Roberts yn trafod y compendiwm o ddata demoieithyddol Cymraeg a baratowyd yn ystod cyfnod cyntaf y prosiect, gwaith pellach a wnaed oddi ar hynny yn croesgyfeirio data iaith a data sosioeconomaidd, a’r dadansoddiad o ddata Cyfrifiad sy’n sail i’r modiwlau dilynol.

Catrin Llwyd, ‘Cnawd: yr arolygon ardal’

Gyda’r amcan o enghreifftio’r triongli data sy’n ganolog i’r prosiect, bydd Catrin Llwyd yn cyflwyno’r arolygon sy’n ffurfio prif gorff y prosiect ac yn trafod blaenffwrth y canfyddiadau ar lefelau gallu, defnydd iaith, trosglwyddiad iaith yn y cartref ac agweddau at y Gymraeg yn y cymunedau a astudiwyd.

Jones, Ffion Mair ‘Angharad yr achyddes: archwiliad cychwynnol o gyfraniad Angharad Llwyd (1780–1866) ym maes casglu a chofnodi achau’
Canolfan Uwchefrydiau Cymreig a Cheltaidd

Ym mis Awst 1826 gwobrwywyd Angharad Llwyd gan Ail Gymdeithas y Cymmrodorion yn Llundain am draethawd ar achyddiaeth – ‘An Essay on Welsh Genealogies’ – pan ymwelodd William Owen Pugh â hi yn ei chartref yng Nghaerwys i’w chyflwyno â ‘Bathon’ anrhydeddus. Yn 1828, ymddangosodd y traethawd yng nghylchgrawn y gymdeithas, gan sicrhau ymddangosiad cyhoeddiad ‘gwireiddiol’ cyntaf Angharad fel awdures. Mae hanes ei lunio’n gymhleth a throfaus, serch hynny – yn wir, mae’n codi cwestiynau elfennol ynghylch awduraeth gystadleuol a chyhoeddedig yn y cyfnod, yn arbennig felly hawl menyw i arddel llais o’r fath.

Er bod lleisiau ymwthiol carfan o ‘hen bersoniaid llengar’ heb os wedi chwarae rhan yn y broses o osod siâp i ‘lol’ Angharad (ei disgrifiad hi ei hun), nid oes amheuaeth am ei harbenigedd ym maes achyddiaeth nac ychwaith am bwysigrwydd olyniaeth i hunaniaeth y bonedd yng Nghymru. Edrychir ar rai o’r enghreifftiau niferus a gofnodwyd yng ngohebiaeth Angharad o ymholiadau am wybodaeth ynghylch hynafiaid teuluol. Ac i gefnogi’r darlun, gwelir bod dros ddeugain o’r 66 llawysgrif yng nghasgliad Angharad yn Llyfrgell Genedlaethol Cymru yn cynnwys deunydd achyddol, gydag enghreifftiau yn deillio o leoliadau neilltuol neu mewn arddull benodol. Bwrir golwg gychwynnol ar seiliau rhai o’r casgliadau hyn, gan roi sylw i ddeunydd a gopiwyd o gasgliadau cyfoeswyr blaenllaw yr oedd Angharad yn rhan o’u rhwydweithiau (e.e. Richard Llwyd, ‘the Bard of Snowdon’; Henry Parry, ficer Llanasa; a W. W. E. Wynne, Peniarth).

Kaminski-Jones, Rhys (Cadeirydd/Chair), Ffion King & Bobbi King ‘Astudiaethau Celtaidd a’r dde eithafol gyfoes’ / ‘Celtic Studies and the contemporary far-right’
Canolfan Uwchefrydiau Cymreig a Cheltaidd & Prifysgol Aberystwyth / Centre for Advanced Welsh and Celtic Studies & Aberystwyth University

Rhwydwaith rhyngwladol a sefydlwyd yn 2022 i hyrwyddo dulliau gwrth-ffasgaidd ac egalitaraidd o astudio Astudiaethau Celtaidd yw Carantes. Mae’r panel hwn yn cynnwys aelodau Carantes sydd wedi’u lleoli yng Nghymru, ac mae’r ymdeimlad o frys sydd o’i gwmpas yn deillio o’r protestiadau yn erbyn mewnfudwyr a gynhaliwyd yn Llanelli yn 2023, a llwyddiant digynsail Reform yn y polau wrth inni edrych tuag at etholiadau’r Senedd yn 2026. Bydd y panelwyr yn ystyried sut y gallai Astudiaethau Celtaidd ymateb i’r foment wleidyddol hon, gan ddod o hyd i adnoddau ar gyfer gweithredu gwleidyddol o fewn ein disgyblaeth, a gwrthsefyll defnydd yr asgell dde eithafol o Geltigrwydd at ei dibenion ei hun.

Carantes is an international network set up in 2022 to promote anti-fascist, egalitarian approaches to Celtic Studies. This panel is made up of Wales-based Carantes members, and derives its sense of urgency from the prominent anti-migrant protests in Llanelli in 2023, and Reform’s unprecedented polling in the run-up to the 2026 Senedd elections. The panellists will explore how Celtic Studies might respond to this political moment, finding resources for political activism within our discipline, and combating the international far-right’s use of Celticity for its own ends.

Ffion King, ‘Ysgrifennu yn erbyn rhywedd amheus: Huw Arwystli a mudiad gwrth-drawsryweddol y 21fed ganrif’

Yn ei gywydd i’r ‘Mab wedi Ymwisgo mewn Dillad Merch’ (c.1550) mae Huw Arwystli yn disgrifio person gyda chorff gwryw, ond sy’n cael ei chyflwyno fel merch. Yn y gerdd hon,

darllenwn ymateb y bardd i rywun lle na chyfateba'i chyflwyniad rhywedd â'i rhyw ffisiolegol, lle y defnyddia iaith dryswch, ofn ac atgasedd i ddisgrifio'r ferch sy'n herio normau ei chymdeithas. Er na allwn ddweud mai person trawsryweddol fel y deallwn heddiw oedd testun y gerdd, bwriadaf ddangos cyfatebiaethau rhwng rhethreg Huw Arwystli a rhethreg y mudiad gwrth-drawsryweddol cyfoes: atgasedd tuag at berfformiadau rhywedd anghonfensiynol, ofn twyll ar sail swyddogaeth gymdeithasol/rhywiol, a ffocws ar ddirgelwch a rhywioldeb. Adolygir ysgolheictod blaenorol ar y gerdd hefyd, er mwyn gwerthuso ei ymdrechion i ddeall y testun trwy lygaid cyfoes academiaidd.

In his cywydd 'Mab wedi Ymwisgo mewn Dillad Merch' (c.1550), Huw Arwystli addresses a person with a masculine body who is presented as a woman. The bard responds to someone whose gender presentation does not match her physiological sex, and the language of confusion, fear and loathing is evoked by her challenge to societal norms. Though we cannot say that the bard's subject was a transgender person as that term is understood today, this paper will explore connections between the rhetoric of Huw Arwystli and that of today's anti-transgender movement: hatred towards unconventional performances of gender, fear of deception on the basis of social role/gender, and a preoccupation with sexuality. The paper will also include a survey of academic work on this poem, evaluating attempts to interpret the text through contemporary academic eyes.

Rhys Kaminski-Jones, 'Celtigrwydd trawsiwerydd, ffasgaeth Americanaidd'

Uwchben gwersyll gwrth-ymfudwyr yn Llanelli yn 2023, chwifiai'r faner ban-Geltaidd ochr yn ochr efo rhuglneidr felen Gadsden – dyluniad caethiwydd o Garolina yn ystod Gwrthryfel America, a symbol blaenllaw ymysg terfysgwyr 6 Ionawr. Defnyddir y ffaith hon i gynnig trosolwg amgen o'r berthynas rhwng y gwledydd Celtaidd ac Unol Daleithiau America – cysylltiad sy'n rhan annatod o naratifau hanesyddol am radicaliaeth Geltaidd, ond sydd hefyd yn gorgyffwrdd â goruchafiaeth hiliol y gyfundrefn wladychol, system sydd eisoes yn ymddangos fel ffurf wleidyddol ffasgaidd yn y traddodiad radicalaidd Du. Gan ystyried atyniad y caethiwydd Thomas Jefferson tuag at Geltigrwydd Ossianaidd a hynafiaeth Gymreig, dadansoddiadau Celtaidd o Gynghreiriaid y Rhyfel Cartref (a'u harlywydd Cymreig-Albanaidd-Gwyddeleg Jefferson Davis), a pherfformiadau gwladychol-Geltaidd llywodraeth Trump, dengys y papur arwyddocâd traws-Iwerydd Celtigrwydd Trumpaidd, a'i allu i droi ieithwedd gwleidyddiaeth dosbarth tuag at wleidyddiaeth ethnig gwyn.

Above an anti-migrant protest camp in Llanelli in 2023, the pan-Celtic banner flew alongside the rattlesnake of the Gadsden Flag – designed by a Carolina enslaver, and prominently used by the 6 January insurrectionists. Taking this as its starting point, the paper will survey how Welsh and Celtic identifications with America – a connection often used to evoke left/liberal Celtic radicalism – also has associations with transatlantic white supremacy and settler-colonial violence, long considered forms of fascism in the Black radical tradition. From the enslaver Thomas Jefferson's claims to Welsh descent and Ossianic Celticity, to the Celtic 'Lost Cause' interpretation of the Confederacy (with its Welsh-Scots-Irish president Jefferson Davis), to the contemporary settler-Celtic pantomimes of the Trump administration, this paper will examine how a Celtic Trumpism has some purchase on both sides of the Atlantic, translating the symbolism of class-struggle into white ethnic identification.

Bobbi King, 'Reading Celtic discourse on the far right'

This presentation will focus on the early findings of an ongoing PhD project on Celticism and the far right. The study aims to gain an understanding of the adoption of the languages, identities and symbology of Celtic cultures amongst far-right groups in recent years, both

within the Celtic Nations and further afield. Methodologically, it employs Critical Discourse Analysis (CDA) to examine how language and symbology used within Celtic far-right contexts are mobilized to further these political agendas and, in turn, how contemporary political environments shape these languages. The paper will survey King's methodological approaches, and provide some early data and findings, demonstrating the importance of understanding how the far right utilizes Celticity, and the significance of reinforcing a living Celtic anti-fascist movement in academia and the wider Celtic world.

Kappphahn, Kit 'Revisiting the poet as spouse of his patron in medieval Welsh poetry'
Aberystwyth University

Beginning in the 1950s, Irish scholars noted that early Irish poets were referred to as 'bed companions' of their patrons, observing a 'vocabulary of affection' which couched their relationships in terms of marriage and love. Medieval Irish elegy includes a recurring image in which a deceased lord's faithful poet is portrayed as his grieving widow. That these examples represent a significant literary motif within Irish elegiac poetry is by now generally accepted; however a comparable tradition found in Welsh has remained largely under-explored. This paper examines romantic language in Welsh panegyric from its earliest attestations in 'Edmyg Dinbych', through the work of Dafydd ap Gwilym's praise of his patron Ifor Hael and the 'marriage in the eyes of God' that Guto'r Glyn claims between himself and Hywel ap Llywelyn Fychan. It explores some of the surrounding cultural contexts that may have influenced the development of this trope and the traditions surrounding the shifting relationship between poet and patron through uncertain times.

Koch, John T. 'Some implications of recent research in archaeogenetics, archaeology and historical linguistics for the origin and early evolution of the Celtic languages'
Centre for Advanced Welsh and Celtic Studies

Paradoxically the homeland and early spread of Proto-Indo-European are today better understood than those of some of the later languages descended from Proto-Indo-European, Proto-Celtic in particular, Proto-Celtic meaning the latest reconstructable common ancestor of all the attested Celtic languages.

An overview of the archaeogenetic evidence explains this disparity. About 5,000 years ago, a 'steppe' genetic type, from what is today Ukraine and South Russia, spread across lands previously inhabited by populations starkly distinct from the newcomers. The incoming population shows a close relationship to historical groups speaking Indo-European languages – not so the indigenous populations of the target regions. Therefore, it appears that peoples speaking unrelated languages came into contact – Indo-Europeans and non-Indo-Europeans – broadly comparable to Europeans arriving in the New World.

On the other hand, for the formation of Celtic and the other Indo-European daughter branches, the situation is murkier. During the 'Greater European Bronze Age' (about 2500–500 BC), we find groups interacting, all possessing steppe ancestry mixed with descent from Neolithic farmers and Mesolithic hunter-gatherers. This pattern arguably represents early

Indo-European dialects in contact. Stronger and more subtle methods are needed to detect the emergence of Proto-Celtic within this post-Proto-Indo-European soup.

The paper considers implications for Celtic origins of recent research in the following areas: 1) advanced archaeogenetic techniques (e.g. IBD ‘identity by descent’), 2) evidence for the founding, expansion and intensification of metal exchange networks across Bronze Age Europe, 3) the evidence of inherited vocabulary occurring uniquely in the Indo-European of the North and West (Celtic, Germanic, Italic, Baltic and Slavic), and 4) the central importance of Wales for all this.

Lloyd-Morgan, Ceridwen, Sara Elin Roberts & Angharad Elias ‘Gair a delwedd: cynhyrchu llawysgrifau Cyfraith Hywel’

Prifysgol Cymru Y Drindod Dewi Sant, Prifysgol Aberystwyth/Bangor & Canolfan Uwchefrydiau Cymreig a Cheltaidd

Cadeirydd: Simon Rodway

Ceridwen Lloyd-Morgan, ‘Delweddu’r brenin yn llawysgrifau’r Gyfraith’

Mewn nifer o lawysgrifau Cyfraith Hywel o’r Oesoedd Canol ceir darluniau amrywiol sydd yn gysylltiedig, yn uniongyrchol neu’n anuniongyrchol, â chynnwys deallusol y testun. Yn eu plith ceir rhai delweddau o’r brenin, naill ai ar ei ben ei hun neu mewn safle o awdurdod mewn llys cyfraith, weithiau fel llun manwl, dro arall yn fwy sgematig. Bydd y papur hwn yn dadansoddi eiconograffiaeth y delweddau hyn, er mwyn ceisio goleuo cyd-destun diwylliannol ehangach cynhyrchu’r llawysgrifau dan sylw. Ystyrir pa fodolau allasai fod ar gael i’r sawl a dynnodd y lluniau, gan ddylanwadu ar y ffordd y cyflwynwyd y cysyniad o’r brenin yn weledol.

Sara Elin Roberts, ‘Lewys Glyn Cothi a’r Gyfraith’

Bydd y papur hwn yn ystyried gwaith Lewys Glyn Cothi yn copïo llawysgrifau cyfraith. Edrychir ar sawl agwedd, gan gynnwys natur ei waith fel ysgrifydd, a’i waith yn copïo llawysgrif gyfraith arall sy’n dal i fodoli, ond bydd hefyd yn edrych yn fanwl ar ei gymhellion a’i ddull yn llunio llawysgrif gyfraith ar gyfer noddwr penodol. Trafodir ei ddiddordeb mewn llawysgrifau a’i arbenigedd yng Nghyfraith Hywel a’r ffordd y mae’r ddau bwnc yn cyd-gysylltu.

Angharad Elias, ‘Ieuan ap Madog ap Rhys: y gŵr o (ddwy) gyfraith’

Cofir yn bennaf am Ieuan ap Madog ap Rhys (m. <1536) fel achyddwr. Roedd ei waith yn ffynhonnell bwysig i achyddwyr nodedig fel Gruffudd Hiraethog. Ysgrifennwyd nodyn amdano yn *Dwned* sy’n ei alw’n ‘droednodyn o ddyn’ sy’n haeddu rhagor o sylw. Bwriad y papur hwn yw rhoi ychydig o’r sylw haeddiannol hwnnw i Ieuan ap Madog ap Rhys ac amlygu’r testunau cyfreithiol sydd yn ei law. Goroesodd darnau cyfreithiol yn llaw Ieuan mewn dwy lawysgrif sy’n tystio i’w wybodaeth am Gyfraith Hywel a Chyfraith Lloegr. Rhy’r testunau hynny ddarlun gwerthfawr i ni o weinyddiad y gyfraith yn Arglwyddiaeth Dinbych yn y blynyddoedd cyn y Deddfau Uno.

Lober, Claire ‘Multilingual commentaries on *Proffwydoliaeth Myrddin*’

Bangor University

Proffwydoliaeth Myrddin is a complicated translation of a text across cultural, political, and linguistic boundaries. Originally part of Geoffrey of Monmouth's twelfth-century Latin pseudohistory *Historia regum Britanniae*, the prophecy circulated throughout Wales from the thirteenth century both as part of *Brut y Brenhinedd* (Welsh adaptations of the *Historia*) and as an independent text. As it was translated and adapted to new contexts across the medieval period, *Proffwydoliaeth Myrddin* became part of an active political prophetic discourse that sought to define the political future of Wales.

This paper will focus on three medieval commentaries on *Proffwydoliaeth Myrddin*: NLW Peniarth MS 16, NLW Peniarth MS 27.ii, and NLW Peniarth MS 50. Peniarth 16 and Peniarth 27.ii contain Welsh adaptations of a Latin commentary on *Proffwydoliaeth Myrddin*, while Peniarth 50 contains an English-language commentary on Welsh prophetic terms found alongside numerous political prophecies. These commentaries, too, are the product of linguistic and spatial translation. As they adapt multilingual texts into explicitly Welsh manuscripts, they re-centre Welsh interests as both the context behind and subject of the prophecies in question. It will be argued that these commentaries both complicate and direct the system of prophecy operating within their respective manuscripts, highlighting adaptability of prophetic signs while also affixing particular meanings to them. Building on the work of Victoria Flood, Aled Llion Jones, Helen Fulton and others, Claire Lober will be exploring how these commentaries as translated texts shed light on how prophetic meaning was created and interpreted across the shifting political landscape of medieval Wales.

McBride, David “‘Y wraig wleddfawr a geidw’r llys”: depictions of patronesses in bardic poetry’

Aberystwyth University

The central function of professional poetry in medieval Wales was to praise or blame the object of the poem. For *Beirdd y Tywysogion*, patrons were almost always men, and the virtues which were praised were those central to the responsibilities of the nobility: bravery in battle, generosity to clients, or, if they were especially powerful, ruling over vast territories. Only a handful of poems to women survive in this corpus, mostly love poems, though some are elegies to noblewomen. Following the conquest of Wales in 1283, the men from whom the poets sought patronage were of significantly lower rank compared to those *Beirdd y Tywysogion* could rely upon. While their ancestors may have been praised for ruling kingdoms, the noblemen of this period were celebrated for other virtues, including being good lawyers, sportsmen and civil servants. Women occupied different, subordinate positions to men in the Middle Ages, yet there are many examples of women commissioning bardic poetry in this period. Praise poetry commemorated and reduplicated the prevailing social norms in a society, heaping praise upon those who adhered to them. As women occupied a lower social status than men, the virtues they were praised for in bardic poetry were different. Since praise for women has not been investigated thoroughly, this paper will compare the virtues of women and men in this poetry, and investigate the blurred lines that occur when women took on ‘male’ roles, such as running estates while their husbands were away or after they died.

MacMillan, Elliot “‘Most agreeable to a Traveller: Richard Gough in Pembrokeshire and eighteenth-century antiquarian travel writing’
Centre for Advanced Welsh and Celtic Studies

‘This County [...] abounds with venerable Vestiges of Antiquity, & is at the same time the most agreeable to a Traveller unacquainted with the Welsh Language’.

For nine days in August 1761, the antiquarian Richard Gough (1735–1809) explored Pembrokeshire as part of a tour around south Wales. Gough’s time there is covered by three sources, the most substantial of which is a volume considered ‘a tour-de-force of the genre’ of antiquarian travel writing (Constantine, 2024). It is accompanied by a fictionalized and comedic interpretation of his journey in which Gough narrates the quest of an Arthurian knight in eighteenth century Wales, whose protagonist can be seen as an avatar of antiquarian self-parody. Finally, correspondence with his mother and the Reverend John Howel, his travelling companion as far as Carmarthen, offer further insights.

In the ever-growing body of work conducted on the ‘Welsh Tour’, scholars have identified a shift in perceptions over the second half of the century towards Wales, from predominantly negative to a growing appreciation of its distinctive landscape and culture (Morgan, 2001). Gough’s time in Wales, therefore, offers an opportunity to trace the emergence of this change in perception.

Through a discussion of the ways in which he interpreted the historical landscape and reflected on the Pembrokeshire of his own time, this paper will offer a case study in how the man who would become the leading antiquary of his day viewed Wales, as well as indicate the diverse and rich nature of antiquarianism in the eighteenth century (Sweet, 2004).

Morgain, Shân ‘The Mabinogi, *traddodiadau Cymreig* obscured: Anglocentrism, colonialism and “Celtic Mythology” (with a practical *Gwead Cymreig* if writing in English or another language)’
Independent author & Swansea University

The Mabinogi (c.1100) is the pioneering fount of prose fiction: a work of intricate genius. It is typically presented as part of ‘Celtic Mythology’, established by Lady Charlotte Guest’s translation series (mid-nineteenth century).

The popularization of Guest’s later, English-only edition (1877, 1906, frequent reprints, online 1999), the Oxford academic hub for Welsh scholars (cf. John Rhŷs 1880s), and subsequent English translations (twentieth/twenty-first centuries), has unintentionally or disingenuously built an Anglocentric and colonial perspective. This has been enthusiastically promoted by the New Age and the modern storytelling movement.

From Diana Luft’s research (2010 etc) and this speaker’s own (2025), she calls for pre-Guest, *Cymreig* scholars of the Mabinogi to be properly recognized: notably Pughe (1795–1830) but also others prior, obscured by the standard ‘Guest’ account. Their *Cymreig* scholarship themes the Mabinogi as a historical resource and originating ‘Romance’ literature. It aligns remarkably well with the paradigm shift in Mabinogi Studies post-1970s/80s (‘Coherence

Paradigm'). That shift partially dislodged the hegemony of 'Celtic Mythology', but only among academic *cognoscenti*.

This paper outlines why there was such a long hiatus of a century (1870s–1980s) which allowed 'Celtic Mythology' (reconstructions) to dominate the Mabinogi narrative, masking the quintessentially Welsh triumph of this work of genius with Anglocentrism and colonialism. Morgain summarizes the issue of 'conscientious use' (Sullivan 2004, Rodway 2017). Finally, she offers *Gwead Cymreig* / 'Welsh weave': simple, practical ways to ensure English commentary on a Welsh text does not overwhelm its *Cymraeg* source.

Morris, Jonathan & Charlotte Brookfield 'Cymhelliant, hyder a hunaniaeth ymhlith dysgwyr y Gymraeg yng Nghymru a thu hwnt'
Prifysgol Caerdydd

Mae ymchwil i ddysgwyr Cymraeg sy'n oedolion wedi tueddu i ganolbwyntio ar ddysgwyr yng Nghymru sy'n mynychu cyrsiau wyneb yn wyneb (e.e. Trosset 1986; Newcombe 2007; Baker et al. 2007). Fodd bynnag, mae'r cynnydd mewn dysgu ar lein wedi arwain at fwy o ddysgwyr y tu hwnt i Gymru (e.e. Griffith 2020) ac ni wyddys i ba raddau y mae cymhellion y dysgwyr hyn yn debyg i rai'r sawl sy'n byw yng Nghymru. Nod y papur hwn yw cymharu cymhellion ymhlith dysgwyr yng Nghymru a dysgwyr mewn gwledydd eraill gan ystyried ffactorau cymdeithasol a seicolegol eraill a allai ddylanwadu ar gymhelliant.

Lluniwyd holiadur meintiol ar lein a gwblhawyd gan 746 o ddysgwyr Cymraeg, gyda bron i hanner (47.5%) yn byw y tu allan i Gymru. Archwiliwyd y gwahaniaethau rhwng y ddau grŵp ynghyd â'r berthynas rhwng ffactorau cymdeithasol-seicolegol a chymhellion dysgu.

Dengys y canlyniadau mai sicrhau dyfodol y Gymraeg (84.2%) a chyfathrebu â siaradwyr Cymraeg eraill (85%) oedd y prif gymhellion ymhlith yr holl ddysgwyr waeth beth fo'u man preswyllo. Er hyn, daeth gwahaniaethau sylweddol i'r amlwg rhwng y dysgwyr yng Nghymru a'r dysgwyr y tu hwnt i'r wlad. Roedd oedran hefyd yn arwyddocaol, gyda dysgwyr iau yn fwy tueddol o ddysgu'r Gymraeg am resymau gyrfaol.

Trafodir y canlyniadau yng nghyd-destun gwaith blaenorol ar gymhelliant ymhlith dysgwyr iaith newydd (e.e. Dörnyei 2014). Gwelir yn y canlyniadau fod rhesymau dros ddysgu'r Gymraeg yn adlewyrchu penderfyniadau y dylanwadir arnynt gan gefndir cymdeithasol ac, i raddau llai, bersonoliaeth y dysgwr unigol.

Research into adult Welsh learners has tended to focus on learners in Wales attending face-to-face courses (e.g. Trosset 1986; Newcombe 2007; Baker et al. 2007). However, the increase in online learning has led to more learners outside of Wales (e.g. Griffith 2020) and it is not known to what extent the motivations of these learners are similar to those who live in the country. The aim of this paper is to compare motivations among learners in Wales and learners in other countries, taking into account other social and psychological factors that may influence motivation.

A quantitative online questionnaire was completed by 746 Welsh learners, with almost half (47.5%) living outside Wales. The differences between the two groups were examined

together with the relationship between socio-psychological factors and motivations for learning.

The results show that securing the future of the Welsh language (84.2%) and communicating with other Welsh speakers (85%) were the main motivations among all learners, regardless of where they live. Despite this, significant differences emerged between learners in Wales and the learners outside the country. In addition to this, age was also significant, with younger learners more inclined to learn Welsh for career reasons.

The results will be discussed in the context of previous work on motivation among new language learners (e.g. Dörnyei 2014). The results show that reasons for learning Welsh reflect decisions that are influenced by social background and, to a lesser extent, the individual learner's personality.

Parina, Elena 'Dugiaid, ffolaid, and ffesawntes: English loanwords in sixteenth-century translated texts'
University of Bonn

The sixteenth century was a period of significant change in the history of the Welsh language, marked by increasing contact with English and the process of standardization due to Bible translations. This paper analyses the distribution of loanwords in a sample of translated texts from the long sixteenth century, beginning with two translations from Latin by Syr Huw Pennant (c.1464–1514): *Llyfr Theophrastes or Neithiorav* (The Book of Theophrastes on Marriage) and *Transitus Marie* (The Assumption of the Virgin Mary). The study concludes with *Pregethau a osodwyd allan trwy awdurdod i'w darllein* (Sermons Set by Authorities to Be Read), translated by Edward James (1569?–1610?) and printed in London in 1606, based on the *Books of Homilies* of the Church of England (1547 and 1571).

Other texts examined include William Salesbury's New Testament translation, William Morgan's Old Testament translation, *Treigl y Marchog Crwydrad* (The Voyage of the Wandering Knight), an anonymous translation of William Goodyear's 1581 English version of Jean Cartigny's *Le Voyage du Chevalier Errant* (1557), and *Perl mewn adfyd* (A Pearl in Adversity), translated by Huw Lewys (1562–1634) and published in Oxford in 1595, which is a Welsh rendering of the English *A Spyrytuall and Moost Precyouse Pearle* (1550).

The aim of this study is to identify the factors influencing the frequency of English loanwords. The findings suggest that not only time and source language, but also register and individual translators' strategies, might have had an impact.

Parry Owen, Ann, Jenny Day & Eurig Salisbury 'Beirdd ac ysgolheigion y gogledd-ddwyrain'
Canolfan Uwchefrydiau Cymreig a Cheltaidd & Prifysgol Aberystwyth

Ann Parry Owen, 'Moliant Guto'r Glyn i deulu dysgedig Bryncunallt, y Waun'
Yn gynnar yn ei yrfa (rhwng tua 1440 a 1452) lluniodd Guto'r Glyn dair cerdd i deulu Bryncunallt yn y Waun: i'r tad, Edward ap Dafydd, a'i bedwar mab, yn cynnwys Robert a

Siôn Trefor. Rhoddir pwyslais arbennig yn y cerddi ar ddysg y noddwyr, a chyfeirir, er enghraifft, at wybodaeth o ramadeg, geirdarddiad, y ‘ddwy gyfraith’ (sifil ac eglwysig), dealltwriaeth o hen destunau ac o bosibl y gallu i gyfieithu o’r naill iaith i’r llall. Mae’r flaenoriaeth a roddir yn y canu hwn ar foli dysg y noddwyr yn anarferol, ac yn y papur hwn ystyrir pa ffactorau a allai fod wedi dylanwadu arnynt.

Jenny Day, ‘Bardd y ffin, dyn y Dadeni a dyn y tywydd? Prolegomena i astudiaeth newydd ar Gutun Owain a’i waith’

Mae cyfraniad y bardd a’r polymath Gutun Owain at ysgolheictod Cymreig ar drothwy’r Dadeni Dysg yn cael ei gydnabod fwyfwy, ac yn wrthrych prosiect ymchwil newydd a ariennir gan yr AHRC (UKRI). Cyflwynir yn y papur hwn drosolwg o’r prosiect, gan dynnu sylw at y casgliadau diweddaraf am addysg Gutun a’i gyswllt ag abaty Glyn-y-groes, ac at ddwy agwedd arbennig ar ei ddiddordebau amlweddol na chawsant lawer o sylw o’r blaen, sef proffwydoliaethau a’r tywydd.

Eurig Salisbury, “‘Dinas hardd i’r denu sydd”: arolwg o’r canu yng Nghroesoswallt c.1450–c.1650’

Mae mwy o gerddi’n gysylltiedig â thref Croesoswallt nag unrhyw dref arall yng Nghymru a’r gororau, ond faint yn union o gerddi a ganwyd yno yn ystod ei hoes aur o weithgarwch barddol, sef y ddwy ganrif, yn fras, rhwng tuag 1450 ac 1650? Cynnig ateb i’r cwestiwn hwnnw yw nod y papur hwn, drwy roi cyfrif o’r cerddi a ganwyd i’r dref ac i’w thrigolion gan Guto’r Glyn, Lewys Glyn Cothi, Tudur Aled, Lewys Môn, Wiliam Llŷn, Rhys Cain, Siôn Cain ac eraill. O’u casglu oll ynghyd, gellir dechrau ystyried o’r newydd natur yr olyniaeth farddol yn y dref a nodweddion sifig y canu.

**Parsons, David ‘Cymru Edward Lhwyd a’r *Repertory*’
Canolfan Uwchefrydiau Cymreig a Cheltaidd**

Rhwng 1693 a 1699 aeth Edward Lhwyd ar gyfres o deithiau o amgylch Cymru, gan gasglu gwybodaeth o bob math am hynafiaethau, hanes lleol a llên gwerin, byd natur ac ati. Roedd Lhwyd a’i gyd-deithwyr hefyd yn chwilio am, yn copïo, ac ambell waith yn cael llawysgrifau Cymreig i’w cadw. Mae gan y papur hwn ddau nod cysylltiedig: ailystyried rhai o’r ffynonellau llawysgrifol sydd wedi goroesi ynglŷn â’r teithiau, ac edrych ar rywfaint o’r dystiolaeth am y llawysgrifau llenyddol a hanesyddol y daeth Lhwyd ar eu traws. Caiff y ddwy agwedd eu trafod yng nghyd-destun yr ychwanegiadau posibl y gellid eu gwneud yn yr argraffiad ar lein arfaethedig o *Repertory* Daniel Huws.

**Rees, Iwan Wyn ‘Rhwng “un gwenyn” unig a’r eang “serods”: goleuni newydd ar ddatblygiad y morffolegol dorfol mewn Cymraeg cyfoes’
Prifysgol Caerdydd**

Mewn sawl ymdriniaeth ramadegol a theipolegol â’r Gymraeg (e.e. Morris-Jones 1913, Thomas 1992, Thomas 1996, Williams 1980, Ball a Müller 2009, Awbery 2009), darlunnir yr iaith Frythonig hon fel un â chanddi ddau rif gramadegol yn unig: unigol a lluosog. Fodd bynnag, mae astudiaeth ddiweddar Nurmio (2019) ar rif gramadegol yn y Gymraeg, sy’n tynnu ar ddadansoddiadau eraill o’r iaith (e.e. Pederson 1913, King 2003, Roberts a

Gathercole 2006, Stolz 2001), yn herio deongliadau traddodiadol ac yn dadlau dros gydnabod dosbarth arall o enwau yn y Gymraeg, sef yr hyn a eilw yn ‘forffolegol dorfol’. Yn wir, honna fod ‘sufficient reasons for treating [morphological] collective/singulative as its own category, separate from the more common singular/plural category’ (Nurmio 2019: 58).

Bydd y papur hwn felly yn cyflwyno data newydd a gasglwyd drwy holiaduron ar lein er mwyn pennu i ba raddau y mae ffurfiau morffolegol dorfol yn ymddwyn yn debyg i ffurfiau lluosog cyffredin. Dadleuir bod y canlyniadau hyn yn tystio i’r modd y gall rhai ffurfiau morffolegol dorfol, e.e. ‘gwenyn’ a ‘moron’, ymddwyn mewn ffordd ‘unigol’ ymhlith rhai carfanau o siaradwyr Cymraeg heddiw. Ymhellach, er mwyn rhoi cyfrif am y datblygiad morffolegol sylweddol hwn, ystyir a oes perthynas rhwng parau morffolegol dorfol/unigolynnol, e.e. ‘eirin’/‘eirinen’ a ffurfiau bachigol, e.e. ‘bisgeden’.

Yn olaf, archwilir goblygiadau ehangach canlyniadau’r astudiaeth hon, nid yn unig o safbwynt damcaniaethau teipolegol, ond hefyd o ran eu perthnasedd i bedagogeg y Gymraeg a’r potensial i ehangu gorwelion geiriaduraeth y Gymraeg (o’i chymharu ag eiddo’r Llydaweg yn enwedig).

Roderick, Lloyd, Cathryn Charnell-White & Eryn M. White ‘Ymestyn gorwelion tanysgrifwyr llyfrau Cymraeg cyn 1820: rhestrau, rhwydweithiau a’r sffêr cyhoeddus’ Prifysgol Aberystwyth

Mae gwaith Geraint H. Jenkins ac Eiluned Rees ar brif naratifau a chymeriadau’r diwydiant print, ynghyd ag ymchwil gan eraill ar rwydweithiau llengar a gohebu, yn mapio tirlun cyhoeddi ac argraffu Cymru’r ddeunawfed ganrif. Bydd y panel hwn yn adeiladu ar waith y ddau ar danysgrifwyr i lyfrau printiedig drwy ddilyn eu hawgrymiadau ar gyfer ehangu gorwelion y maes drwy ystyried tanysgrifwyr, rhwydweithiau, darllenwyr, prynwyr a pherchnogion llyfrau o safbwynt diwylliant materol. Trafodir, felly, gyfeiriadau newydd ar gyfer astudio diwylliant print Cymru cyn 1820 drwy gyfrwng materoldeb y llyfr a’r llyfr fel cyfalaf cymdeithasol, gan leoli Cymru yn y disgwrs academiaidd ynghylch y sffêr cyhoeddus a’r dyniaethau digidol. Mae ymchwil a chanfyddiadau’r panel hwn yn rhan o brosiect peilot ym Mhrifysgol Aberystwyth, sef ‘Tanysgrifwyr Llyfrau Cymraeg cyn 1820: Sgopio’r Deunydd Crai’.

Lloyd Roderick, ‘Symud gorwelion: llunio infentori o restrau tanysgrifwyr’

Bydd y papur hwn yn olrhain mecanwaith y broses o danysgrifio mewn perthynas â thwf y diwydiant print yng Nghymru’r ddeunawfed ganrif. Bydd hefyd yn olrhain gwaith ymchwil y prosiect i gasglu rhestrau tanysgrifio, yn trafod y gwaith o lunio infentori pwrpasol, ac yn ystyried potensial ehangach y rhestrau tanysgrifio i ddyfnhau ein dealltwriaeth o rwydweithiau, darllenwyr, prynwyr a pherchnogion llyfrau Cymraeg y ddeunawfed ganrif.

Cathryn Charnell-White, ‘Print, tanysgrifwyr a gorwelion y sffêr cyhoeddus yng Nghymru’r ddeunawfed ganrif’

Bydd y papur hwn yn ystyried sffêr cyhoeddus Jurgen Habermas a’r modd y mae ysgolheictod wedi ymateb i’r cysyniad dadleuol hwnnw a’i addasrwydd mewn perthynas â’r ail ganrif ar bymtheg, Caeredin Ymoleuedig sffêr cyhoeddus Angloffon a Gaeleg, a’r ieithoedd Celtaidd. A ellir cymhwyso syniadau Habermas at ddiwydiant print Cymraeg? I ba raddau mae sffêr cyhoeddus yn ein galluogi i dynnu ynghyd naratifau gwasgarog ynghyd yn

ogystal ag awgrymu gorwelion newydd ar gyfer pwysu a mesur tanysgrifwyr a phrint yng Nghymru'r ddeunawfed ganrif?

Eryn M. White, 'Gorwelion digidol ein rhestrau tanysgrifwyr'

Bydd y panel hwn yn cloi drwy ystyried y llyfr o safbwynt diwylliant materol a'r dyniaethau digidol. Ystyrir potensial y maes ar gyfer archwilio rhywedd, statws cymdeithasol a chysylltiadau enwadol tanysgrifwyr drwy gyfrwng astudiaeth achos. Ystyrir hefyd botensial y dyniaethau digidol i atgynhyrchu llyfrgelloedd personol darllenwyr cyn 1820 ac i awgrymu ffyrdd newydd o ystyried y canon Cymraeg ar sail patrymau yn y data.

Sadler, Sally 'Finding Fenton: writing a biography of the eighteenth-century Pembrokeshire travel writer, Richard Fenton'

Centre for Advanced Welsh and Celtic Studies

This paper presents an exploration of the challenges of writing a biography of the eighteenth-century Welsh antiquarian, Richard Fenton, author of *An Historical Tour Through Pembrokeshire*, the subject of a current PhD research project. Unlike many of his contemporaries, surprisingly Fenton does not have an extant archive of correspondence, despite publishing two volumes of poetry, two works relating to travel and antiquarian research and a satirical 'it' narrative.

This talk will examine the rationale applied and the methods and documents used, in the absence of any significant body of letters, to construct a valid portrait of Fenton, through the examination of legal material, the handful of letters that remain and other diverse sources such as birth, marriage and death records.

Fenton has emerged as a far more complex and surprising individual than that presented in his only extant biography, heavily curated by his grandson, Ferrar Fenton, in 1911. Additionally, this paper places him within the wider context of the growth of travel writing in Wales, London Welsh circles and as a significant contributor to the Welsh record.

Smith, Joshua Byron 'The Llanstephan 1 *Brut y Brenhinedd* and its Latin source'

University of Askansas

This paper will present new research from an ongoing project, founded by the National Endowment for the Humanities, to edit and translate the three earliest versions of *Brut y Brenhinedd*, medieval Welsh translations of Geoffrey of Monmouth's *De gestis Britonum* / *Historia regum Britanniae*.

It is an exciting time to work on *Brut y Brenhinedd*. Technical scholarship on the texts has steadily progressed over the last several decades, granting us a better understanding of their composition and the relationships between different versions. Moreover, the appearance of the first critical edition of Geoffrey's history has revealed much about the circulation of the Latin texts underlying these Middle Welsh translations.

This paper will present preliminary research for the versions of *Brut y Brenhinedd* found in Peniarth 44, Llanstephan 1 and NLW 5266B (the Dingestow version). First of all, it is now possible to identify, with much greater accuracy than before, the specific recensions of Geoffrey's Latin texts that lie behind each of these translations. For example, initial collations suggest that Llanstephan 1 derives from a line of manuscripts that is closely associated with Robert of Gloucester and generally circulates on the Continent. Peniarth 44, on the other hand, seems to be dependent upon an entirely different branch of continental circulation. In clarifying the Latin textual families behind the Middle Welsh versions, we are able to shed more light upon why and how Middle Welsh translators first approached Geoffrey's text. Secondly, this paper will examine selected adaptations that each translator makes to Geoffrey's text. While many of these changes are minor when encountered in isolation, taken together patterns start to emerge, such as the Dingestow translator's heightening of anti-English sentiment.

Vanherle, Olga 'Golygu a chyd-destunoli *Ystoria o wyrthie Mihangel* (llsgr. Peniarth 182, tt. 77–142)

Prifysgol Cymru Y Drindod Dewi Sant

Yn y papur hwn canolbwyntir ar olygiad o destun Cymraeg Canol o c.1514, sef *Ystoria o wyrthie Mihangel*, neu *Buchedd Mihangel*, sy'n ymddangos yn llawysgrif Peniarth 182, a elwir hefyd yn *Llyfr Syr Huw Pennant* ac a gedwir yn y Llyfrgell Genedlaethol yn Aberystwyth. Mae'n gyfieithiad gan Huw Pennant o'r cofnod Lladin am Fihangel yn y *Legenda Aurea*, a dyma'r unig fersiwn Cymraeg sy'n bodoli, neu sydd wedi goroesi. Prif ran gwaith ymchwil (sydd ar y gweill) ar Fihangel yng Nghymru yw'r golygiad hwn. Y nod yw darparu golygiad safonol a gosod y testun yn ei gyd-destun Ewropeaidd, yn ogystal â chasglu a dadansoddi'r dystiolaeth am gwlt Mihangel yng Nghymru.

Edrychir ar ffynonellau'r testun yn ogystal ag ar fersiynau canoloesol safonol mewn rhai ieithoedd brodorol eraill, gan gynnwys fersiynau canoloesol Saesneg o'r *Gilte Legende*, fersiynau o'r *Golden Legend* gan Caxton a Bokenham, *Festial Mirk* a'r *South English Legendary*, yn ogystal â fersiynau Ffrangeg, Fflemineg ac Almaeneg safonol o'r un cyfnod, er mwyn cymharu a dadansoddi'r testun Cymraeg. Trafodir a chymherir strwythur a chynnwys y testun, yn ogystal ag arddull Huw Pennant a'i ddewisiadau golygyddol o ychwanegu, addasu neu hepgor elfennau, eiriau, enwau a hyd yn oed rannau cyfan o'r testun cyfansawdd hwn. Yr hyn sy'n dod i'r golau yw fersiwn Cymraeg Canol cymaradwy sy'n debyg i raddau amrywiol i'r fersiynau eraill hyn, ac eto'n unigryw, ac sydd felly'n cymryd ei le ymysg y fersiynau canoloesol eraill.

Willis, Craig, Enrique Uribe-Jongbloed, Orsolya Bukovinszky-Csáki & Jenny Stenberg-Sirén 'European minority languages and digitalized media'

European Centre for Minority Issues, Cardiff University, WAC Centre for Regional and Anthropological Research & *Székelly Konyha és Kert* magazine, University of Helsinki & COST ACTION Plurilingmedia

Chair: Elin Haf Gruffydd Jones

This panel will explore key themes emerging from recent research on policy, strategy and practices in the field of digital content creation and structures across various European linguistic communities. The first paper, presented by Craig Willis and Enrique Uribe-Jongbloed, will focus on the contexts of Welsh and Scottish Gaelic. In the second paper, Orsolya Bukovinszky-Csáki will present the case of Hungarian in Romania. The third section of the panel will take the form of a round table discussion, moderated by Jenny Stenberg-Sirén, and will draw on further examples of digital journalistic practices from kinstate/transfrontier and non-kinstate/unique language communities.

Craig Willis & Enrique Uribe-Jongbloed, ‘Digital creators in minority language media Services in the UK, the institutional view’

This presentation focuses on digital content creation and the role of policymakers, in the context of minority languages. It therefore cuts across language policy and broadcasting policy and is conducted as a two-case comparison of Scottish Gaelic and Welsh. This concerns the broadcasters in each sphere, BBC Alba and S4C, but also other actors the language planning departments have engaged with, for example individual content creators. Based on expert interviews with practitioners in the two broadcasters as well as policymakers in language departments of the devolved regional governments, the paper concentrates on analysing the objectives pursued in relation to digital content creators. A particular focus is content aimed at younger audiences and the strategies the stakeholders have for reaching these – including through social media accounts such as Instagram and TikTok.

Firstly, the presentation outlines the literature on minority language media across three waves of literature which correspond to the major digitalization changes. Within this, there is a focus on public service media and relevant prior research on the Scottish Gaelic and Welsh media spheres. Then the speakers outline their findings across the four interviews and seek to formulate public policy recommendations.

Orsolya Bukovinszky-Csáki, ‘Digital presence of Hungarian-language public TV stations and radio channels from Romania’

With the rise of TikTok among young audiences and the dominance of Facebook among older audiences, this paper will address how Hungarian-language public TV stations and radio channels from Romania are adapting to these consumer trends and how they are developing and maintaining their digital presence. The study includes all channels of the Romanian national broadcaster for radio and television that broadcasts through the medium of Hungarian – four TV channels and four radio stations in total, both national and regional outlets broadcasting exclusively or partially in Hungarian. It explores the series of digital platforms that these media outlets utilize, including their websites, social media presence, innovative and unique approaches, as well as both good and bad practices. This study, however, not only examines the digital presence of the individual media outlets but also analyses whether these media outlets are interconnected in the digital space. It investigates whether the Hungarian editorial offices of Romanian public radio and television maintain a unified digital presence, whether these media outlets share each other’s content, create campaigns together and whether they link to one another’s platforms. In other words, the study explores whether the editorial offices strive to present themselves as a cohesive entity in the digital space, or whether each operates independently in reaching its own audience.

Jenny Stenberg-Sirén, ‘Journalism, European minority languages and digitalized media’

A round table discussion on digital journalistic practices in minority language contexts. What is the current pattern across European countries in creating digital content, and how are new challenges being addressed? Which contexts can provide us with examples of best practice, and to what extent can these be replicated in other different language communities?

Willis, David ‘Sut i greu terfyniadau berfol Celtaeg newydd: yr ôl-ddodiad dyfodol *-iff* yn y Gymraeg’
Prifysgol Rhydychen

Credir yn gyffredinol bod morffoleg ffurfdroadol newydd yn deillio’n bennaf o eiriau annibynnol sy’n troi’n ôl-ddodiaid. Mae hanes yr ieithoedd Celtaidd yn cynnwys nifer o achosion lle mae siaradwyr yn creu ôl-ddodiaid berfol newydd drwy ail-ddadansoddi strwythur mewnol berfau oedd yn bodoli’n barod yn yr iaith. Enghreifftiau amlwg yw’r ôl-ddodiad amser presennol Gwyddeleg *-(e)ann* (e.e. *briseann* ‘mae’n torri’) a’r ôl-ddodiad dyfodol trydydd person unigol *-iff/-ith* yn y Gymraeg (e.e. *gwnaiiff/gwneith*). Bydd y papur hwn yn trafod datblygiad yr ôl-ddodiaid newydd hyn, a thrwy hynny’n tanlinellu’r ffaith fod ffynonellau morffoleg ferfol newydd yn fwy amrywiol efallai nag y gellid ei ddisgwyl.

Gwyddys bod Gwyddeleg *-(e)ann* yn datblygu ar sail grŵp bychan o ferfau oedd yn cynnwys /n/ yn yr amser presennol. Nid yw’r enghraifft Gymraeg, fydd yn llunio prif ffocws y papur, wedi denu llawer o sylw gan ymchwilwyr yn ddiweddar. Mor gynnar â 1621, deallodd John Davies i *-iff* ddatblygu o ‘efelychiad anffodus a dynwared amhriodol’ o’r ferf *caffael/cael*. Gallai’r ffurfiau presennol *caf, cei, caiiff* arwain siaradwyr i ddadansoddi *caiiff* fel petai’n cynnwys y bôn *ca-* ac ôl-ddodiad *-iff*. Bydd y papur yn edrych ar yr enghreifftiau cynharaf o *-iff* gan ddilyn ei hynt fel y’i defnyddiwyd gyda mwy a mwy o ferfau. Bydd yn dangos bod rhai berfau yn mabwysiadu *-iff* yn gynt nag eraill, ac yn ystyried y rhesymau pam mae’n ymledu fel hyn o un ferf i’r llall dros nifer o ganrifoedd.

Zhao, Rowan ‘Pa ddiawl? Y diawl ym marddoniaeth y Cywyddwyr’
Prifysgol Aberystwyth

Ymddengys nad oedd y Cywyddwyr yn ymgadw rhag cyfeirio at ffigwr y diawl, er gwaethaf ei enw drwg a’r holl nodweddion peryglus a briodolir iddo yn niwylliant Cristnogol yn yr Oesoedd Canol. I’r gwrthwyneb, fe’i crybwyllir yn ddigon aml mewn cerddi dychan a cherddi crefyddol, a hefyd ei amlygu mewn *genres* eraill o gywydd megis cerddi gofyn a cherddi mawl. Pa fath o gyd-destun sy’n cysylltu â’r diawl yn llygad y Cywyddwyr, felly, a beth all y cyfeiriadau ato ddweud wrthym am agwedd beirdd Cymru tuag at y ffigwr gwaethaf yn y grefydd Gristnogol? Bwriad y papur hwn yw ceisio atebion i’r cwestiynau hyn ac i ambell gwestiwn perthnasol arall gan archwilio a dadansoddi’r cyfeiriadau at y diawl yng ngherddi Cymraeg y cyfnod c.1350–1600, a cheisio dangos yr amrywiol rolau mae’r diawl yn gallu eu llenwi fel ffigwr llenyddol.