

Ein Llywydd Anrhydeddus

Mae'r Athro Emeritws Gwynedd Pierce yn gyswllt gyda tho o ysgolheigion mawr o'r gorffennol, megis yr Athro Gruffydd John Williams a William Rees. Ym Mangor, roedd yn ddisgybl i neb llai na Syr Ifor Williams ei hun. Braf yw cael gwneud y cyswllt yna gyda'r egin Gymdeithas hon.

Bu cyfraniad Gwynedd i astudiaethau enwau lleoedd yng Nghymru a thu hwnt yn un allweddol a dylanwadol ers blynyddoedd maith. Roedd *The Place-Names of Dinas Powys* (1968) yn gyfrol arloesol am ddau reswm. Y cyntaf yw mai dyma'r gyfrol gyntaf i fabwysiadu yng Nghymru batrwm cyhoeddiadau'r English Place-Name Society, sef canolbwyntio ar un ardal benodol, casglu miloedd o ffurfiau hanesyddol o enwau treflannau, nentydd, brynau a chaeau, dadansoddi'r dystiolaeth ar sail ieithyddol, a'u dehongli yn hanesyddol a thirweddol, a rhestru'r elfennau a'u hystyron. Dyma'r patrwm a ddilynwyd gan bob ymchwilydd gwerth ei halen byth oddi ar hynny. Yr ail reswm am bwysigrwydd cyfrol Dinas Powys yw lleoliad yr ardal, a'i hanes yn gorfodi'r ymchwilydd i ddadansoddi enwau lleoedd o ba darddiad bynnag, boed Hen Gymraeg, Lladin, Eingl-Sacsoneg, Norseg, Ffrangeg neu Gymraeg neu Saesneg cyfoes. Gosododd hynny'r neges ddiawms mai astudiaeth ieithyddol hollgynhwysol yw astudiaeth o enwau lleoedd Cymru.

Cyfrol dra gwahanol yw *Place-Names in Glamorgan*, a gyhoeddwyd ddeng mlynedd yn ôl. Dyma ymdriniaeth ddarllenadwy wedi ei hanelu at y darlennydd cyffredin a'r academydd fel ei gilydd, ac wedi ei seilio ar ysgolheictod cadarn awdurdodol. Dyna wedd arall ar genhadaeth Gwynedd, yr awydd i rannu ei ddysg gyda phawb o ba gefndir bynnag. Bu'n cyfrannu am flynyddoedd i raglenni radio a theledu. Fe w'yr yn well na neb am ddiddordeb angerddol pobl Cymru yn ein henwau, ein hiaith a'n tirwedd, yn wir yr union ddiddordeb a roddodd fodolaeth i'r Gymdeithas hon.

Bu'n Athro Hanes Cymru ym Mhrifysgol Cymru Caerdydd am flynyddoedd. Bu'n cynghori'r Cynulliad ar ffurfiau safonol enwau lleoedd. Fe'i hanrhydeddwyd gan Gymdeithas Hanes Morgannwg yn ddiweddar. Bu'n Llywydd y Society for Name Studies in Britain and Ireland. Heddiw, ein braint ni yw cymeradwyo Gwynedd Pierce yn Llywydd Anrhydeddus cyntaf Cymdeithas Enwau Lleoedd Cymru yn gydnabyddiaeth o'r parch sydd iddo ym Mhrydain a thu hwnt ond yn bennaf am ei gyfraniad ar hyd ei oes i astudiaethau enwau lleoedd Cymru.



Gwynedd Pierce © Hawifraint Bryan James

Hywel Wyn Owen
6 Hydref 2012

Our Honorary President

Emeritus Professor Gwynedd Pierce provides a link to the previous generation of great scholars, such as Professor Gruffydd John Williams and William Rees. At Bangor he was a pupil of none other than Sir Ifor Williams himself. We are proud to see our fledgling Society continuing this link.

Gwynedd's contribution to the study of place-names in Wales and beyond has been pivotal and influential for many years. *The Place-Names of Dinas Powys* (1968) was a pioneering volume for two reasons. The first is that this was the first volume in Wales to adopt the pattern of the English Place-Name Society's publications, which focus on one particular area, collecting thousands of historical forms of the names of hamlets, streams, hills and fields, and analyzing the evidence linguistically, interpreting it from a historical and landscape standpoint, and listing the elements and their meanings. This is the pattern followed by every serious researcher ever since. The second reason for the importance of the Dinas Powys volume is the location of the area, whose history forces the researcher to analyze the varied origins of its place-names, whether Old Welsh, Latin, Anglo-Saxon, Norse, French or contemporary Welsh or English. This emphasized the unequivocal message that the study of the place-names of Wales must be a comprehensive linguistic study.

Place-Names in Glamorgan, published ten years ago, is a very different work. This eminently readable study is aimed at the common reader and the academic alike, and based upon sound and authoritative scholarship. This reveals another aspect of Gwynedd's mission, his passion for sharing his learning with everyone, whatever his or her background. He contributed for many years to radio and television programmes. He is more aware than anyone of the burning interest of the Welsh people in our names, our language and landscape, indeed the same interest that gave birth to this Society.

He was Professor of History at the University of Wales Cardiff for many years. He has advised the Assembly on the standard forms of place-names. He was honoured recently by the Glamorgan History Society and has served as President of the Society for Name Studies in Britain and Ireland. Today, it is our privilege to endorse the election of Gwynedd Pierce as the first Honorary President of the Welsh Place-Name Society, not only in recognition of the esteem in which he is held in Britain and beyond, but above all for his life-long contribution to the study of Welsh place-names.

Hywel Wyn Owen (translated)
6 October 2012

Park y boeth, Park brith, and medieval agricultural tradition

Park y boeth, Park y bieting, Llain bietin, Park brith: nineteenth-century field names from the North Pembrokeshire parishes of Moylgrove (Trewyddel), Nevern (Nyfer), Dinas, and Bayvil that take us back to the lowland Welshries, where Marcher lordship was administered using medieval Welsh law. They speak of agricultural practices from a time before enclosed fields (*parcau*) became widespread, when landholdings around Welsh hamlets were held partly as intermingled strips (*llain, (g)arodd*) in a *maes* or small open field (the 'infield'), and partly as shared grazing rights on unenclosed areas of poorer ground (*cytir, gwndwn, rhos, mynydd, (g)waun* – the 'outfield'). A ditch and bank between the two areas – the *gorclawdd* – kept animals out of growing crops.

This infield-outfield method of managing land was very different from the English common field system. The small Welsh open fields were cultivated continuously for years on end and relied on manuring in the winter months, when they were thrown open to livestock which spent their summers on the pastures of the outfield. Areas of this outfield were also periodically cultivated, by deturfing, burning and scattering the ashes as fertiliser, a process sometimes known as 'beat-burning'; hence *poeth* (hot, burnt), *bieting* (beating, pared turf) and *brith* (chequered, speckled, mottled) – the last being the partially deturfed beatland described in 1603 as 'pied'.

This 1603 description comes from George Owen, Lord of Cemais, who identified these practices as distinctively Welsh. They are referred to in medieval Welsh law, but are otherwise little documented, and are principally recorded through place and field names. They were not however unique to Wales. The same system was found across medieval western Britain, for instance in the 'half year lands' of Lancashire, and the beat-burning (*ad baticium*) of Cornwall, as well as in Scotland and Ireland. Elements of it are found in northern Spain. Pollen evidence on Exmoor dates these practices to the eighth to tenth centuries AD, and they may have been used by the Romans.

Their Welsh use probably similarly pre-dates the Norman Conquest, and indeed the Anglo-Norman term that describes these lands, *in radwallis* (late 13c) / *rodwallis* (1349) / *rudwallis* (1584) indicates their Welsh identity through its *wallis* element, with *rad / rod / rud* perhaps representing the medieval *roda / ruda* (a measure of land). The term is used from the late thirteenth century onwards in areas of the Lordship of Cemais where Welsh tenants held Welsh-law tenancies within anglicised manorial administrations. Its form altered as the original meaning was lost through social change: *Redwalles* (1293) in Morvil parish becomes *Vagwrgoch* (literally, 'red walls') by 1575. Some commentators have regarded both the English and Welsh names as references to (hypothetical) reddish walls or ruins, but the date sequence and geographically-specific locations, in Welshries with Anglo-Norman administrative systems, hint at an *in rodwallis* derivation.

In North Pembrokeshire, much of the land that was managed in this way was owned by descendants of the pre-Norman aristocracy, and farmed by their tenants. Owen complained that these landowners adhered blindly to time-honoured farming traditions, but their descendants were agricultural improvers like him. Over the course of the seventeenth and eighteenth centuries they enclosed and consolidated their scattered holdings, and the landscape of open fields and shared pastures disappeared. The names given to their post-enclosure landholdings often recall their origins in outfield, wood-pasture and moorland – in Dinas, *Ty Rhos* (1640) and *Clynderwen* (1786) farms lie next to *Park Cytir* and *Cytir Bach Cottage* (1841). Some medieval practices seem to have hung on to the nineteenth century, like the use of deturfing and burning to bring pasture into arable use, but ultimately the main memory of this distinctive medieval Welsh landscape lies in its names.

(The field names are listed in the Tithe Schedules of 1840-7. References to the other place-names can be found in B G Charles: *The Place-Names of Pembrokeshire* (1992), and in my two articles about Dinas – 'Cytir and Crosses: the archaeological landscape of the parish of Dinas', *Archaeologia Cambrensis* 158, 225–253, and 'From Tref(gordd) to Tithe: identifying settlement patterns in a north Pembrokeshire parish', *Landscape History* 33:1, 29–44. The evidence from Moylgrove, Bayvil and other parts of Cemais forms part of my ongoing PhD research –

<http://www.ucl.ac.uk/archaeology/people/research/comeau>)

Rhiannon Comeau



Dinas: strip fields and former cytir
© RCAHMW



Former 'rodwallis' land on the Bayvil-Nevern boundary © R. Comeau

Cofnodion

Mae Cofnodion Cyfarfodydd y Pwyllgor Llywio ar gael i aelodau ar ffurf electronig drwy gysylltu ag angharad.fychan@googlemail.com

Minutes

Minutes of the Steering Committee's Meetings are available electronically for members by contacting angharad.fychan@googlemail.com

Spite

Onomastic tales often make an entertaining read and, while many can be readily set aside as harmless curiosities, others prove more difficult to question. Whatever the case, they should never be ignored unless other analysts have already performed the necessary operation. So many place-names in Wales are simply descriptive and prosaic that an unexpected or unusual name or element often invites an explanation which may, or may not, be appropriate to its true meaning.

One such element is *spite*, which occurs in at least fifteen places-names as a simplex. Iwan Wmffre (*The Place-Names of Cardiganshire* (2004), pp 204, 324, 387, 433, 459, 611, 769, 792, 824, 834, 1197) records eleven in Cardiganshire alone, and there are two in Pembrokeshire, and one each in Carmarthenshire and Glamorgan. A systematic search may well turn up more.

In several cases there is an association in historic forms with a tavern or *tafarn*. Spite (Llanddeiniol) was a former public house and is recorded on Bowen's map 1760 as *Tavern Spite* while Spite (Eglwysrwr) is *Tavern y Spite* in 1713 and 1746 (B G Charles, *The Place-Names of Pembrokeshire* (1992), p 49). The same element occurs in the well-known Tavernspite / Tafarn-sbeit (SN 182126) and Tavern Spite (Newport), Pembrokeshire (Charles, p 172), and the association with taverns and inns is strengthened yet further by Spite Inn (SN 864410) near Llanddulas, Breconshire. There is, as yet, no evidence that Spite Inn (SH 392760) at Gwalchmai, Anglesey, was ever an inn or public house, though it does lie close to both the old road running north from Aberffro (SH 354690) past Gwalchmai to Llannerch-y-medd (SH 418841) and to Telford's A5, which was in use by 1822.

In one instance, *spite* now qualifies the name of a Calvinistic Methodist chapel, Capel Spite, at Llanfynydd, Carmarthenshire (SN 559272), established in 1772. According to D Simon Evans in *O Fanc y Spite* (1996), pp 31–7, the chapel was built on land already known as Cae'r Spite, belonging to Ffynnonysul farm. Evans thought that the sense of 'intractable land', recorded by John Field, seemed an appropriate one here for both the field and the hillock Banc y Spite, and on this basis suggests that *spite* was then transferred to a former inn and the chapel as a qualifier. Among the historic forms cited by Evans are (meeting-house) *Spite* and *Spight Inn* 1772, *Spite Inn* 1796, and (cottage and lands) *Spite Inn* 1802. Identification of the Spite Inn has proved difficult owing to the inadequacy of the historical evidence. Evans noted mentions of a Thomas Evans of *Spite*, innkeeper, in 1835, who is later recorded as a shopkeeper in 1837, as plain *Thomas Evans Spite* 1845 and as *Thomas Evans Hand and Shears* 1847. The Hand and Shears is not the Spite Inn, however, but almost certainly the public house known as the Farmer's Arms in the 1851 census. What appears to have happened is that the original Spite Inn became a smithy and private house recorded in 1831 as held by Thomas Jones of Spite Inn, blacksmith, and in the 1841 census by two blacksmiths and their families. By 1871, the building was simply known as Spite House.

A number of explanations have been given for *spite*. Charles (p 500), for example, was in no doubt that the inn at Tavernspite / Tafarn-sbeit was 'so called because it was opened in spite and in opposition to another tavern' and he drew a parallel with Chancery (Llanychaeam), Cardiganshire, noting that this is recorded as *Cwrt y Cwm or Spite Chancery* 1753, a name probably arising 'following some litigation in the Chancery Court'. This is unproven and Chancery (recorded as *Chancery lane* 1751) is almost certainly a transferred London street-name like Bow Street and Temple Bar (*Dictionary of the Place-Names of Wales*, pp 43-44, 82, 458-9). Names such as these are likely to be either fanciful comparisons with busy London streets or ironic descriptions of small insignificant places. A similar explanation to that set out by Charles is also found for the Farmer's Arms at Merthyr Tudful, Glamorgan, which bore the alternative name The Spite, allegedly because it was built to 'spite' the owners of the nearby Mountain Hare Inn (now demolished). *Spite Chancery* is best understood, according to Iwan Wmffre (p 779), as 'the *Sbeit* of *Siansri*' in opposition to Spite or Sbeit (SN 555724) in Llanddeiniol.

Tales of 'spite and malice' do sometimes appear to have substance as in the case of Capel y Sbeit (Rug), Denbighshire, which Charles describes as a 'split' chapel, and particularly in the case of the Spite and Malice House, a workhouse, one of whose inmates was the lexicographer Joseph Wright, in Idle, Yorkshire. Use of English *spite* in this way is, of course, evidenced in field-names and other minor names. John Field (*English Field-names* (1989), p 214) cites Spite Field at Disley Stanley in Cheshire and Spiteful Yards at Ipsden in Oxfordshire as 'derogatory names for intractable land'. Closer to home, Beech Row in the industrial village of Aber-carn, Monmouthshire, was once known as *Spiteful Row* 1885 (OS 1:10,560) though I have yet to see an explanation for it.

Apart from field-names, there seems to be only one example of an inn in England bearing the name Spite. The Spite Inn, otherwise known as the Roebuck Inn, in Newall with Clifton, near Otley, Yorkshire, is described as a 19th century public house with a name which 'apparently originates from a long running feud between this pub and a former next-door pub' known as 'The Traveller's Rest' (<http://web.archive.org/web/20100723154946/http://www.nidderdale.fslife.co.uk/nidderdale.html>). The two public houses were nicknamed respectively as Spite and Malice as a consequence (<http://www.otleypubclub.co.uk/otley-pubs-present/the-roebuck>). Spite also occurs in the name of Spite Hall Farm (NZ 569145) near Newton under Roseberry (Yorkshire) but there seems to be no known association with inns and public houses.

Conclusive evidence is hard to come by with names of this nature and it is interesting to note that Spite House occurs in the United States of America, often with the reputed sense of 'house built in spite'. The Old Spite House at Marblehead, in Massachusetts, for example, has been explained as (1) a house built by two brothers who refused to speak to each other and refused out of spite to sell to the other and as (2) a house built to block the view of two other houses on the same street. In the southern United States, a 'spite house' was evidently a small secondary house to which an ostracised family member might be consigned as punishment for embarrassing the family.

The use of *spite* with *inn* and *tafarn* as a qualifier is sufficient to show that it was not simply an alternative term for these sorts of places. This supposition receives further support from the occurrence of the same element in the names of ordinary houses and farms with no proven connection with travel, ale and lodging. None of the four examples of Spite Inn at Llanddeiniol, Tirabad, Llanfynydd and Gwalchmai were held by publicans or innkeepers - at least in the 1841 census, for example - and the name Spite Inn is very uncommon as a specific inn-name on the pattern of names such as Red Lion, Cross Inn and Farmer's Arms. The main inn at Tavernspite / Tafarn-sbeit, for example, was The Plume of Feathers, not 'Tafarn Sbeit' or 'Spite Tavern'.

What then was a *spite* or *sbeit*? Firstly, the name is clearly English in origin, partly because it appears in late sources, but its unpleasant associations has led some to look for a different origin. George Nicholson in his *Cambrian Travellers Guide* (2nd ed, 1813), for example, describes Spite (Llanddeiniol) as 'an hospitium of latter times, open to all travellers, on condition of paying for their accommodations' (p 41). Richard Moore-Colyer in *Roads and Trackways of Wales* (1984), took this description a step further. Rejecting the suggestion that Spite Inn (Llanddulas) was built to 'spite' nearby Cross Inn (SN 898419) at Penlanwen, he argues (p 126) that the inn 'represents the site of an ancient monastic *hospitium* since Tirabad and Ystrad-ffin to the north were part of the property of the monks of Strata Florida'. As a place-name, however, it is first recorded on Ordnance Survey drawings in 1819 and there can be no direct etymological relationship between *hospitium* and *spite* / *sbeit*, if that is what he is suggesting. A monastic hospice might perhaps be described as *ysbyty* though that is an element generally associated with the Knights Hospitallers, not the Cistercian monks of Strata Florida.

The contributor to the Clwyd-Powys Archaeological Trust website www.cpat.org.uk/projects/longer/spite/spite.htm was more inclined to support the 'built to spite argument'. He states that its original name was *Tygorse* on the basis of a mention of *Tygorse or Spite inn* in a sale catalogue dated 1833. *Tygorse* evidently stands for *Tŷ'r-gors*, 'house at the bog'. This particular Spite Inn has been associated with cattle drovers, though there seems no obvious reason why it should not have been one frequented by many different sorts of travellers. Photographs of the building appears on www.coflein.gov.uk and www.peoplescollection.co.uk.

Secondly, if *spite* / *sbeit* had ever passed into Welsh or English dialect as a specific term appropriate to a building or inn, then it seems to have left no trace in any literary sources which I have so far seen and there is nothing obviously applicable in the entry for *sbeit* in *Geiriadur Prifysgol Cymru*. Secondly, the 'spite and malice' theme, i.e. 'a building, especially an inn, built to spite another one and spoil its trade', can hardly apply to all cases, and even where it is possible, it often depends on evidence which is impossible to test.

What seems most probable is that the term was being employed in a less precise but certainly a pejorative way. That presumably helps explain the choice of Harmony as the name of the Baptist chapel built c. 1828 on a site called *Speit* and *Spite helin* at Llanwnda, Pembrokeshire (Charles, p 261). A Spite Inn or Spite House might simply be 'an inn or house built in contentious circumstances' or one which was built 'in spite of the unfavourable location'. It is worth noting that none of our examples of Spite (in Wales) applies to inns and buildings in towns. Typically, they are found in less-favoured places - inns and houses in open, exposed countryside away from towns and villages. The element clearly demands closer attention.

Richard Morgan

Maes-yr-haf, Castell-nedd

Tybed a holwyd gennych erioed: pam mae'r enw Maes-yr-haf ar ein capel?

Yr arferiad yng Nghymru oedd enwi capeli anghydfurfiol ar ôl lleoliadau Beiblaidd – Zoar, Saron, Seilo, Bethania, Tabor neu Pisgah ac mae enghreifftiau eraill awgrymog, megis Noddfa a Gorffwysfa, ond mae'r hynaf o blith ein heglwysi cynulleidfaol wedi'u henwi ar ôl y mannau y'u codwyd, e.e. Mynyddbach, Pant-teg, yr Allt-wen, Gellionnen a Blaen-gwrach. Mae hyn yn wir hefyd am ein mameglwys hynafol ninnau yng Nghastell-nedd: Chwarela Bach, a leolwyd ger Tirsegur (Hillside).

Perchnogion y tir yma 'nôl yng nghanol y 15 ganrif oedd teulu o farsiantŵyr o Bridgwater, Gwlad yr Haf (Somerset) o'r enw David Somer a'i fab Ieuan ap David Somer. Byddant yn trin brethyn ac yn prynu a gwerthu gwllân ac yn hwylio o borthladd Castell-nedd dros Fôr Hafren i Wlad yr Haf.



Mae hen fapiau o Gastell-nedd yn dangos bod ffin orllewinol y dref yn y cyfnod yma ger y Farchnad bresennol. Tir amaethyddol, gwlyb (morfa) oedd y gweddill. Mae'r mapiau hynafol yn rhestru enwau'r caeau: Cae Twmpath Glas (Gnoll yn ddiweddarach), Cae Mawr, Cae Penllydan, Cae Maen, Welsh Brook, Pum Cwarter, Cae Mrs Griffiths, Cae Lewis Taylor a Cae Somer (Ile saif ein capel presennol). Tybed ai teulu Somer oedd perchennog y darn tir yma a'i enwi ar ei ôl? Ai cyd-ddigwyddiad mai ef oedd perchennog Tirsegur (Ile safai Chwarela Bach) a'r cae lle adleolwyd yr eglwys yn 1772, er mai Syr Herbert Mackworth a gyflwynodd y tir i'r anghydfurfwr cyntaf?

Wyddwn ni ddim pryd y trodd Cae Somer yn Summerfield. Efallai mai Summerfield Chapel oedd yr enw gwreiddiol gan fod bedd cyn-weinidog, y Parchg Daniel Evans, yn y fynwent yn nodi'r fersiwn Saesneg. Summerfield Road yw enw'r heol gyferbyn a'r capel. Mae Summerfield Place ger y Ganolfan Waith a'r banciau ac roedd y Somerset Brewery a thafarn y Somerset ger safle'r taccis presennol.

Bydd yn rhaid ymchwilio'n fanylach i hanes teulu Somer ond diolch am weledigaeth yr aelodau cynnar yn newid yr enw i un mor brydferth â Maes-yr-haf.

Gareth Richards

I'ch Dyddiadur

Save the date

5 Hydref 2013 - Cynhadledd Flynyddol CELIC, Bangor

5 October 2013 - WPNS Annual Conference, Bangor

Tre Anna

Enw fferm sylweddol i'r dwyrain o Ddwyran ym Môn yw Tre Anna. Mae'r arwydd ar gilbost wrth ochr dde y lôn wrth fynd i gyfeiriad Dwyran o Frynsiencyn. Ar yr olwg gyntaf, nid yw egluro'r enw yn fawr o sialens heblaw ceisio darganfod pwy yn union oedd *Anna*.

Fodd bynnag, dyma rai ffurfiau hanesyddol: y *Trayane vchaph*, y *Trayane issaph* 1694, *Trayane Issa* 1696, *Trayane* 1712, *Trayana* 1715, *Treana or Tre-ana* 1847.

Y gair y tu ôl i enw'r fferm yw'r gair *traean* sef 'dam o dir wedi'i rannu'n dri'. Rydym yn dal i ddefnyddio'r gair *traean* am 'third', a *dau draean* am 'two thirds'. A dyna ni ar y ffordd i egluro'r *Trayane vchaph*, y *trayane issaph* 1694. Mae'n debygol bod stad lawer mwy wedi'i rhannu'n dair rhan, efallai i bwrpas etifeddu teuluol. Hyd y gwn i nid oes cofnod o enw'r trydydd *traean* (*Traean Ganol*, efallai). Gallwn gymharu'r enw â Traean Bach ger Rhostrehwfa, Môn. Ymhen amser aeth hwnnw'n Truan Bach, fel petai'n ddarn o dir bychan, diddim.

O edrych ar y ffurf hanesyddol yn 1715, sef *Trayana*, rwy'n casglu bod y tair fferm bellach yn un. Pam dod i'r casgliad hynny?

Lluosog *traean* yw *traeanau*. Ac felly, cyfeiriwyd at y fferm 'newydd' yn cynnwys y tri thraean fel Y *Traeanau*. Gan mai gair gweddol anghyfarwydd oedd *traeanau*, hawdd deall sut yr aeth *Traeana(u)* yn Tre Anna. Mae'r cofnod yn 1847, *Treana or Tre-ana*, yn ei gwneud hi'n glir bod yma ymgais i wneud synnwyr o'r enw. Patrwm cyffredin mewn enwau lleoedd yw troi'r anghyfarwydd yn gyfarwydd.

Yn y Canol Oesoedd, arfer digon cyffredin oedd rhannu ardal eang yn dair rhan i bwrpas gweinyddol. Er enghraifft, tair o rannau cwmwd Nanheudwy (yn sir Ddinbych) oedd *Traean Trefor* (i'r gogledd o afon Dyfrdwy), *Traean Llangollen*, a *Traean y Glyn* (Glyn Ceiriog). Mae'r un patrwm yn Lloegr hefyd o dan ddylanwad y Sgandinafiaid. Roedd yr arfer o rannu bro yn draeanau i'w weld yn Norwy a Gwlad yr Iâ. Rhannwyd Swydd Efrog yn dair rhan weinyddol. Y gair gwreiddiol yn Saesneg am draean oedd *thrid*; o dipyn i beth aeth hwnnw'n *third*. Y rhaniad gweinyddol oedd *thriding*. Roedd Swydd Efrog yn dri *thriding*: y *North Thriding*, *South Thriding* a *West Thriding*. Ymhen amser, oherwydd yr *-th-* yn pontio'r ddau air, dyna fagu North Riding, South Riding a West Riding, gyda'r gair Riding yn gwneud synnwyr i bobl a gredai mai hynod o addas i diroedd eang oedd marchogaeth ceffyl i'w gweinyddu. Dyna sut yr oedd modd cael pedwerydd *thriding* yn yr East Riding.

Camarweiniol yw Riding a chamarweiniol hefyd yw Anna. Onid yw'n gynffon daclus i'r stori i feddwl am dri thraean Tre Anna yn nwy ran Dwyran?

Hywel Wyn Owen

Castellsiwrd

Castell yw'r enw a ddigwydd ar fapiau diweddar yr Arolwg Ordnans (SN 364471) ond ceir *Castell Siwrd* (1817) a *Castellshwrd* (1843) yng Nghofnodion Plwyf Llangynllo. Ni welwyd cofnod am olion amddiffynfa yn yr ardal.

Nodir *Siwrd* (SO 1190) yn y Drenwydd yn Sir Drefaldwyn yn Archif Melville Richards.

Mae siwrd yn air diddorol. Mae'n rhan o eirfa'r Gymraeg o leiaf ers canol y 16 ganrif yn ôl *Geiriadur Prifysgol Cymru*. Cynigir y ffurfiau *siwrd*, *swrd* yn y geiriadur hwnnw, enw lluosog a allai fod yn fenthyciad o'r Saesneg *sord(e)s*, sef 'baw, budreddi'.

Byddai'r hen ffermwyr yn sôn am 'siwrd eithin', sef eithin sych wedi ei falu. Yr ystyr yn y cyd-destun hwnnw yw 'darnau bychain' a hefyd 'gweddillion, sbwriel, rwbwl'. Yng Ngwynedd 'siwrd bara', 'siwrd o fara' yw briwsion bara. Yng Ngheredigion digwydd yn yr ystyr 'anniogel, ansicr, tebygol o dorri'. Yn *Newyddlen Pysgodfeydd De-orllewin Cymru* Asiantaeth yr Amgylchedd Cymru, t 3, Medi 2011/12, nodir 'Gall peth siwrd coed fod o fudd i bysgod, gan greu cynefin da ar gyfer silio a physgod ifainc'.

Mae 'siwrd gwenith' 'shredded wheat' yng ngeiriadur BBC Cymru. Ac ar wefan Cymdeithas y Trawiadau, 'Mae grawnfwyd cyflawn fel siwrd gwenith neu uwd yn cynnwys fitaminau a mwneu pwysig a ffeibr maeth'.

Un enghraifft o 'siwrd' a geir yn y *Beibl Cymraeg Newydd*: Bydd yn taro'r plasty yn deilchion a'r bwthyn yn siwrd (Amos 6:11).

David Thorne

O'r Wasg

Ieuan Wyn: Enwau Lleoedd yn ein Barddoniaeth (Parc Cenedlaethol Eryri; 56 t; £4.00; drwy'r post £5.00)

Testun darlith goffa flynyddol Merfyn Williams 2012, a draddodwyd gan y Prifardd Ieuan Wyn ym Mhlas Tan y Bwlch fis Hydref diwethaf oedd Enwau Lleoedd yn ein Barddoniaeth. Ei byrddwn yw sut y bu'r mynydd-dir ag apêl benodol i'r beirdd dros y canrifoedd a chyflwyno ddetholiad o weithiau sydd yn dangos y modd y bu i enwau lleoedd gyffroi'r dychymyg, y deall, a'r galon, a'u bod yn rhan o'r cof personol, y cof cymdeithasol, a'r cof cenedlaethol.

Copiâu ar gael o: Plas Tan y Bwlch, Maentwrog, Blaenau Ffestiniog, Gwynedd, LL41 3YU (Ffôn: 01766 772600) neu twm.elias@eryri-npa.gov.uk

Gochel!

Ar gwr pentref Cwmerfyn ym mhlwyf Trefeurig, gogledd Ceredigion, ceir tri enw lle sy'n cynnwys yr elfen *gochel*, sef Gochel Gwypmo, Gochel Dwmblo, a Gochel Foddi.

Gochel Gwypmo yw'r unig enw sydd a chofnod ysgrifenedig hanesyddol, hyd y gwn i, a hynny yng Nghyfrifiad 1881. Cefais gadarnhad o leoliad ei adfail ar y gefn uchel i'r de-orllewin o Gwmerfyn gan Hywel Lewis, sy'n ffermio yn y dyffryn gerllaw. (Pen-y-gell yw'r enw arno ar fap 6 modfedd cyntaf yr Arolwg Ordnans, neu Benygyallt ar lafar.) Does wybod pam rhoddwyd y rhybudd hwn yn enw iddo gan nad does dim amlwg yn y tirlun a allai beri cwmp.

Hywel Lewis yw unig ffynhonnell yr wybodaeth am fodolaeth a leoliad y ddau enw arall.

Gellir gweld murddun Gochel Dwmblo islaw Gochel Gwypmo, ar fin y ffordd sy'n rhedeg o Gwmerfyn i Fancdarren. (Fe'i gelwir yn Tan-y-gell ar fap cyntaf 6 modfedd yr Arolwg Ordnans neu'n Danygyallt ar lafar.) Fel mae'r enw'n awgrymu, mae ochr y dyffryn yn hynod o serth yn y llecyn hwn, a byddai'n hawdd i rywun syrthio.

Er nad oes unrhyw olion yn weddill yno bellach, ymddengys bod Gochel Foddi wedi ei leoli yng ngwaelod y dyffryn ar lan yr afon, sydd eto'n rhoi esboniad digon boddhaol i ail elfen yr enw.

Tybed a oedd chwedl yn gysylltiedig â'r tri enw gynt, ond iddi fynd ar ddfancoll? Ceir ynddynt adlais o chwedl y Farwolaeth Driphlyg, Nant Conwy (gw. *Cymru Fu* (1862), tt 430-2). Edrydd honno am un o Wyliaid Hiraethog yn mynd i ymladd â gwiber ar glogwyn uchel, wedi iddo gael sicrwydd gan ddewin na fyddai farw oni châi ei frathu gan y wiber, torri ei wddf, a boddi. Yn anffodus, dyna oedd ei dynged; fe'i brathwyd gan y wiber, torrodd ei wddf wrth gwypmo'n bendramwnwgl dros y clogwyn, a rholiodd i'r afon gan foddi.

Digwydd enwau cyffelyb mewn manau eraill yn y Canolbarth a'r De, a phob un â'i rybudd rhag ei berygl unigryw ei hun, er enghraifft Gwachaldagu a Gwachaldwmllo, Ceredigion (Iwan Wmffre: *The Place-Names of Cardiganshire* (2004), tt 23, 84); Gochel Sythi a Gwachel-Tagu yn sir Benfro (B G Charles: *The Place-Names of Pembrokeshire* (1992), tt 164, 623); Gwachel Losgi yn Llanismel, sir Gaerfyrddin; a Gwachel Foddi, enw Cymraeg y Pontardawe Inn (*Geiriadur Prifysgol Cymru*, t 1419). Mae'r Geiriadur yn cofnodi hefyd y rhigwm 'Gwachel Dagu, / Gwachel Foddi, / Halfway House / A Chastell Dwrgi' am dai pentref bach Halfway, plwyf Talylychau.

Tybed a oes tystiolaeth ehangach o rannau eraill o Gymru, a hyd yn oed chwedlau i esbonio'r enwau? Byddai'n braf clywed amdanynt.

Angharad Fychan

Enw Anghyffredin

Annwyl Gyfaill,

Byddwn yn falch o dderbyn unrhyw eglurhad ar yr enw lle Bethlemwth, a oedd yn gartref yn ardal Dinorwig / y Fach-wen o ddechrau'r bedwaredd ganrif ar bymtheg. Tybiais i ddechrau mai enw o Lyfr y Datguddiad ydoedd, ond does dim sicrwydd o hynny. Mae'r acen ar y sill olaf ond un.

Cofion, a diolch am gylchlythyr diddorol.

Dafydd Whiteside Thomas.

[Bethlemwth yw ffurf yr enw yn rhestr y tanysgrifwyr i W. Williams (Caledfryn): *Drych Barddonol* (1839), t 195, ac yng Nghyfrifiad 1841; ar fap 6 modfedd yr Arolwg Ordnans ceir Bethlemouth, a dyna'r unig gofnod i'w weld yn Archif Melville Richards, a hefyd ffurf Cyfrifiad 1851; Beth Lemwyth yw ffurf Cyfrifiad 1901. Ond beth yw tarddiad yr enw? Gol.]

Cliw yn yr Enw

Dylsai Llywelyn, esgob Llanelwy, fod wedi gwybod yn well na rentio tir o'r enw Gronant-is-y-môr! Fe'i boddwyd gan y môr yn 1414!

(@EinCymraeg)

Hwn yn f'atgoffa i o'r llifogydd fu ym Mharc y Llyn yn Aberystwyth eleni, ar orlifdir y Rheidol.

(@Collen105)

Tydar 26 Tachwedd 2012

Gwaun a Rhos

Mae gwaun a rhos yn enwau hynod gyffredin drwy Gymru benbaladr. Ond oes yna wahaniaeth rhyngddynt? Ydi'r math o dyfiant a geir arnynt yn gwahaniaethu? Ydi uchder y tir yn penderfynu pa un sy'n waun a pha un sy'n rhos? Does gen i ddim digon o arbenigedd i drafod llystyfiant, ond o edrych ar batrwm yr enwau yn Arfon, mae'n ymddangos fod yr enw gwaun i'w gael ar dirroedd uwch na'r enw rhos; ond nid yw hynny'n wir bob amser chwaith!

O astudio enwau caeau plwyf Llanrug ar Fap y Degwm, dim ond unwaith y daw'r enw gwaun i'r amlwg. Mae 'gwaun y llwynog' yn ddarn bychan o dir yn yr ardal a elwir yn Ceunant erbyn heddiw, a hynny ar lethrau isaf mynydd y Cefn Du. Rhos yw'r enw mwyaf cyffredin. Cyn cau'r tir comin, roedd y Rhos Rug a'r Rhos Ddu yn gorchuddio rhan helaeth o'r plwyf. Yn 1812 disgrifir y Rhos Rug fel 'rhos fawr anghyfaneddol, heb na thŷ na thwlc i'w gweld arni'. Roedd rhannau uchaf y plwyf yn ffinio gyda phlwyf Llanberis, ac ni cheir yr enw rhos yno. Gweundir sydd yn y plwyf hwnnw; yn bennaf Gwaun Cwm Brwynog.

Gyferbyn â phlwyf Llanrug, ar draws afon Saint mae'r Waun Rhythallt ym mhlwyf Llanddeiniolen ar yr un uchder a'r Rhos Rug. Yn rhannau uchaf plwyf Llanddeiniolen mae'r Waun Gynfi yn ymestyn dros gefnen o dir o bentrefi presennol Clwt-y-bont, Dinorwig, a Deiniolen i blwyf Llandygái a phentref presennol Mynydd Llandygái. Yn yr un plwyf hefyd, yn ardal Rhiwlas, mae Waun Baw Gwyddau a Waun Pentir yn ffinio â phlwyf Pentir. Ond yng ngwaelodion plwyf Llanddeiniolen mae'r Rhos Chwilog ym mhentref presennol Bethel.

Mae gwaelodion plwyf Llanrug yn ffinio â Llanbeblig, lle ceir Rhosbodrual, a fu'n dir comin y tu allan i dref Caernarfon. Yn Llanbeblig hefyd mae Rhos Dican, ond yn rhannau uchaf yr hen blwyf roedd y Waun Fawr, sydd bellach yn enw ar y plwyf newydd a'r pentref o'r un enw.

O groesi afon Gwyrfai o blwyf Llanbeblig a'r Waunfawr, dyna blwyf Llanwnda, a'r enwau yno yw Rhostryfan a Rhosgadfan, yr olaf gryn dipyn yn uwch na'r gweunydd yn y Waunfawr a'r Waun Rhythallt.

Bras olwg yn unig sydd yma ar ardal fechan iawn, ac nid wyf yn honni ei bod yn 'wyddonol' mewn unrhyw fodd. Rhyw hel meddyliau ar bapur sydd yma'n unig. Oes gan unrhyw un ymateb?

Dafydd Whiteside Thomas

News and Views

Field names preserved

Anglesey Archives have just received a £1,754 grant from the National Manuscripts Conservation Trust in partnership with CyMAL (Museum Archives and Libraries Wales).

The grant will help conserve two volumes containing 40 hand-coloured manuscript estate maps and schedules dating back to 1875. They were commissioned by William Bulkeley Hughes, MP (1797–1882), to record his Brynddu and Plas Coch estates, and surveyed and beautifully drafted by J. Bowen, a surveyor and civil engineer of Caernarfon. They form an important part of the historical record of land ownership on Anglesey at the time. According to Hayden Burns, the Anglesey Archivist, these documents are particularly important because they preserve local field names, some of which would otherwise have been lost, following the 19th century amalgamation of fields. When conservation work is complete, they will form the centrepiece of an exhibition concentrating on Anglesey place-names and will be made available to the general public.

Some images of the maps can be seen at <http://www.cymdeithashanesmechell.co.uk/brynddumaps.htm> and at <http://www.anglesey.gov.uk/Journals/2013/01/08/j/u/d/document-of-the-month-january-2013.pdf>

Controversy over new hotel's name

Marston's new hotel at Parc y Llyn, Aberystwyth, was initially to be called The Sanderling, but they were persuaded to give it a more locally relevant name, The Starling Cloud. According to the Cambrian News (South edition, 21 Feb 2013, p 15), at a recent meeting of Ceredigion County Council's Development Control Committee 'one councillor, Mark Strong, said he believed the hotel should have a Welsh name, while Cllr Peter Evans likened it to "something out of Cheltenham". Planning officers had to remind members ... that they could face legal problems if they rejected [an application to display signs] because of the hotel's name.'

Cross Foxes

The Steering Committee is very grateful to the Cross Foxes, Brithdir, Dolgellau (<http://www.crossfoxes.co.uk>), for providing a convenient venue for its meetings. Please support them!

Golygyddol

Ym mhob pen mae piniwn. Beth yw'r piniwn yn eich pen CHI?
Dywedwch wrthym yn enwaulleoedd@gmail.com.

Nid yw unrhyw farn a fynegir yn y cylchlythyr hwn o anghenraid yn fynegiant o farn y Gymdeithas na'r Golygydd.

Cysodi / Typeset by: Ifor Williams

Editorial

What's your take on place-names?. Let us know at enwaulleoedd@gmail.com.

Opinions expressed in this newsletter are not necessarily those of the Society or of the Editor.

Golygydd / Editor: Gareth A Bevan