



THE MIDDLE WELSH 'SUNDAY LETTER' AND ITS LATIN SOURCE



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OUTLINE

- Background of the text
- Welsh texts
- One text or two texts?
- Text transmission
- One text or part of another text?
- Notes on translation into Welsh
- Conclusions



Translations as language contact phenomena: studies in lexical, grammatical and stylistic interference in Middle Welsh religious texts

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SUNDAY LETTER

Origin:

6th c Gaul / Spain – Latin (Pribsch 1936: 19)

451-453 Jerusalem – Greek (van Esbroeck 1989)

Disapproved by church:

bishop Licinianus of Carthagenia in Spain (6th c)

Saint Boniface at the Lateran Synod in Rome (745)

bishop Ecgred of Lindisfarne (*ca* 835)

Translated into:

Middle High German, Old and Middle English, Norse Old French,
Provençal, Catalan, Italian, Medieval Irish, Welsh;

Armenian, Syriac, Arabic, Ethiopian, Slavic

Even where, as in the case of texts like *Kyssegrylan Uuched*, *Py delw ydyly dyn credv y Duw* and *Am Gadw Dyw Sul*, the precise Latin original has not yet been traced, the fact of translation can hardly be doubted upon a consideration of the language employed it shows ample traces of translation. (Jones 1937: 69)

MANUSCRIPTS

- Oxford Jesus College MS. 119 (*Llyfr Ancr Llanddewibrefi*) – 1346
- NLW MS. Peniarth 15 – c 1400
- Oxford Jesus College MS. 20 – c 1400
- NLW MS. Llanstephan 27 (The Red Book of Talgarth) – c 1400
- BL Cotton Titus XXII – 1429 – published in Powel 1887

CONTENTS OF THE WELSH TEXT

Wrath of God promised to those who do not keep the holy and blessed Sunday: wolves, mad dogs and foreigners

Prohibitions to journey, shave hair or beards, wash heads or clothes, bake bread

Prohibition to swear false oaths, or dishonour churches, or commit theft on the holy Sunday

Sunday as the day of rest

Urge to pay the tithe

Threats for those who trespass against these regulations

Promises for those who obey them

Appeal to priests to promote this letter

Letter written directly by God and sent to the „altar of the church of Peter and Paul in Rome “

[Oath by Peter the bishop of Antioch on the authenticity of the letter, found „upon the altar of Peter, the Apostle“]

ONE TEXT OR TWO TEXTS?

Folio 30. *Illyma dechreu ebofrol y ful yny mod hōū.* Illyma yr achas y dab bar duō yn ych plith a methyant ar ych llaur
ends : ac ny byd trabludyeu gofalus yny gwerin . a mi a vydaf ganhorth-
gyōr vdunt . A gbybydōch mae mi yffyd iabn arglōyd . ac nat oes
arglōyd namyn mi . Kanys mi a dialaf pob drōc a gofeileint y ōrthyōch.
Amen. *69
Compare MS. 2, fol. 132b.

Folio 32. Mi yō peder escob antioes . a dygaf myn gallu duō yr hōū a
grebys nef a daear ar mor &c. *70

Folio 32b. A miniature *Mappa Mundi* from Egypt in the East to
Ireland in the West.

33† *Illymar mod y treythir o ach kynabō fant* : Kynabō mab brachau
m. chorinnie m. eurbre gōydel o iwedon . Mam vrachan oed Marchēff
merch teōdric . m. teidfaht . m. teidtheryn . m. thathal . m. annōn du
vrenhin groec. *Enweu y meibyon ereitt y vrachan* : Drem dremrud &c.

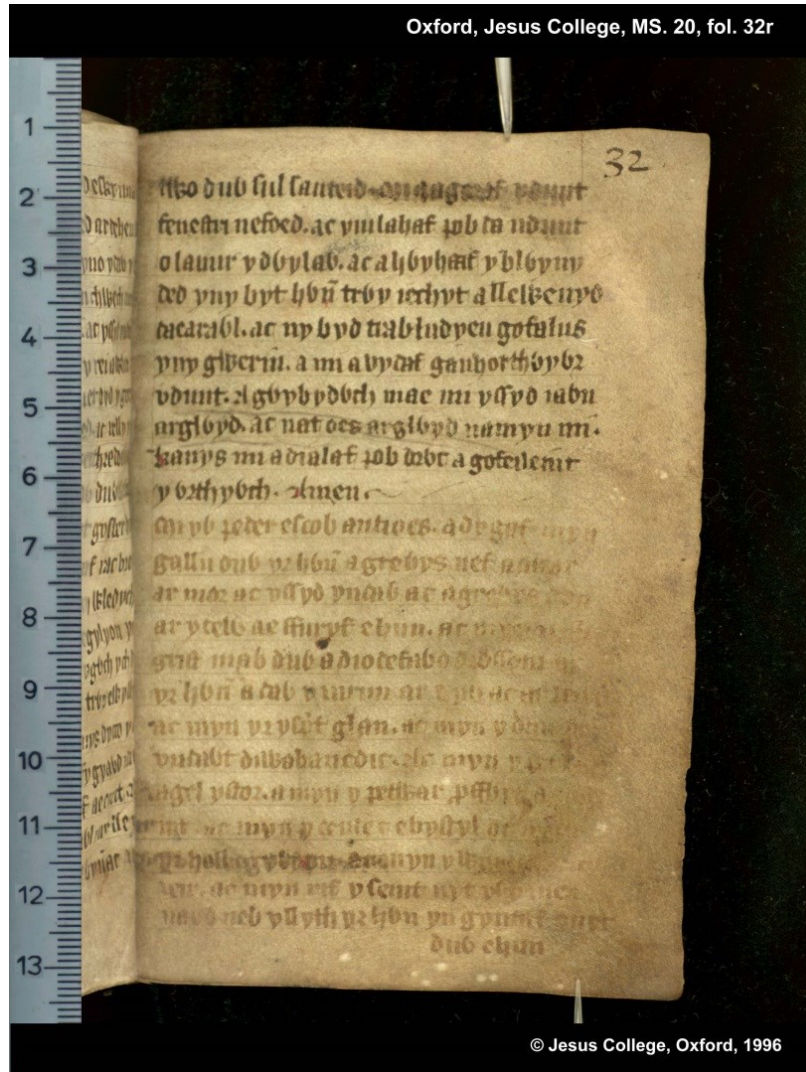
b. *Illyma enweu Merchet brachan weithon* : Gōladus verch vrachan
mam cattōc fant *ends* : Ilud verch vrachan yn ruthun ygōlat
vorgant.

ONE TEXT OR TWO TEXTS?

Buchedd Martha	NLW MS. Llanstephan 27 (The Red Book of Talgarth) – p.136r1
Epistol y Sul	Oxford Jesus College MS. 20 – p.30r18
	NLW MS. Peniarth 15 – p.11:7
	Oxford Jesus College MS. 119 (The Book of the Anchorite of Llanddewi Brefi) – p.132v:4
	NLW MS. Llanstephan 27 (The Red Book of Talgarth) – p.54v:23
Credo	NLW MS. Peniarth 15 – p.127:1
Credo Athanasius	NLW MS. Peniarth 15 – p.30:29
	Oxford Jesus College MS. 119 (The Book of the Anchorite of Llanddewi Brefi) – p.119r:12
	NLW MS. Peniarth 5 (The White Book of Rhydderch, part 1) – p.48v:1
	NLW MS. Llanstephan 27 (The Red Book of Talgarth) – p.42r:17
Gwyrtheu Mair	Cardiff MS. 3.242 (Hafod 16) – p.101:1
	NLW MS. Llanstephan 27 (The Red Book of Talgarth) – p.172v:25
Mabinogi Iesu Grist	NLW MS. Peniarth 5 (The White Book of Rhydderch, part 1) – p.14r:42
	NLW MS. Llanstephan 27 (The Red Book of Talgarth) – p.84v:20
	NLW MS. Peniarth 14, pp.101-90 – p.116:4
Marwolaeth Mair	NLW MS. Peniarth 15 – p.1:1
	Oxford Jesus College MS. 119 (The Book of the Anchorite of Llanddewi Brefi) – p.69v:17
	NLW MS. Peniarth 5 (The White Book of Rhydderch, part 1) – p.38r:30
	NLW MS. Llanstephan 27 (The Red Book of Talgarth) – p.169v:1
Mi yw Pedr Esgob Antioys	Oxford Jesus College MS. 20 – p.32r:11
	NLW MS. Llanstephan 27 (The Red Book of Talgarth) – p.56r:11

[...]

ONE TEXT OR TWO TEXTS?



Oxford, Jesus College, MS. 20, fol. 32r

<http://image.ox.ac.uk/show?collection=jesus&manuscript=ms20>

ONE TEXT OR TWO TEXTS?

I am Peter the Bishop of Antioch, who swear by the power of God, who created the heaven and the earth, and that which is therein, and created man in his own image and form; and by Jesus Christ, the Son of the living God, who was crucified for us, (and) who will come to judge the quick and the dead; and by the Holy Ghost; and by the Trinity (in) Unity inseparable; and by the four evangelists; and by the twenty-four prophets; and by the twelve apostles; and by the Blessed Virgin Mary, mother of Christ; and by the bodies of the saints, no man composed this epistle, but it **was found upon the altar of Peter, the Apostle**, sent by Jesus Christ from heaven indeed.

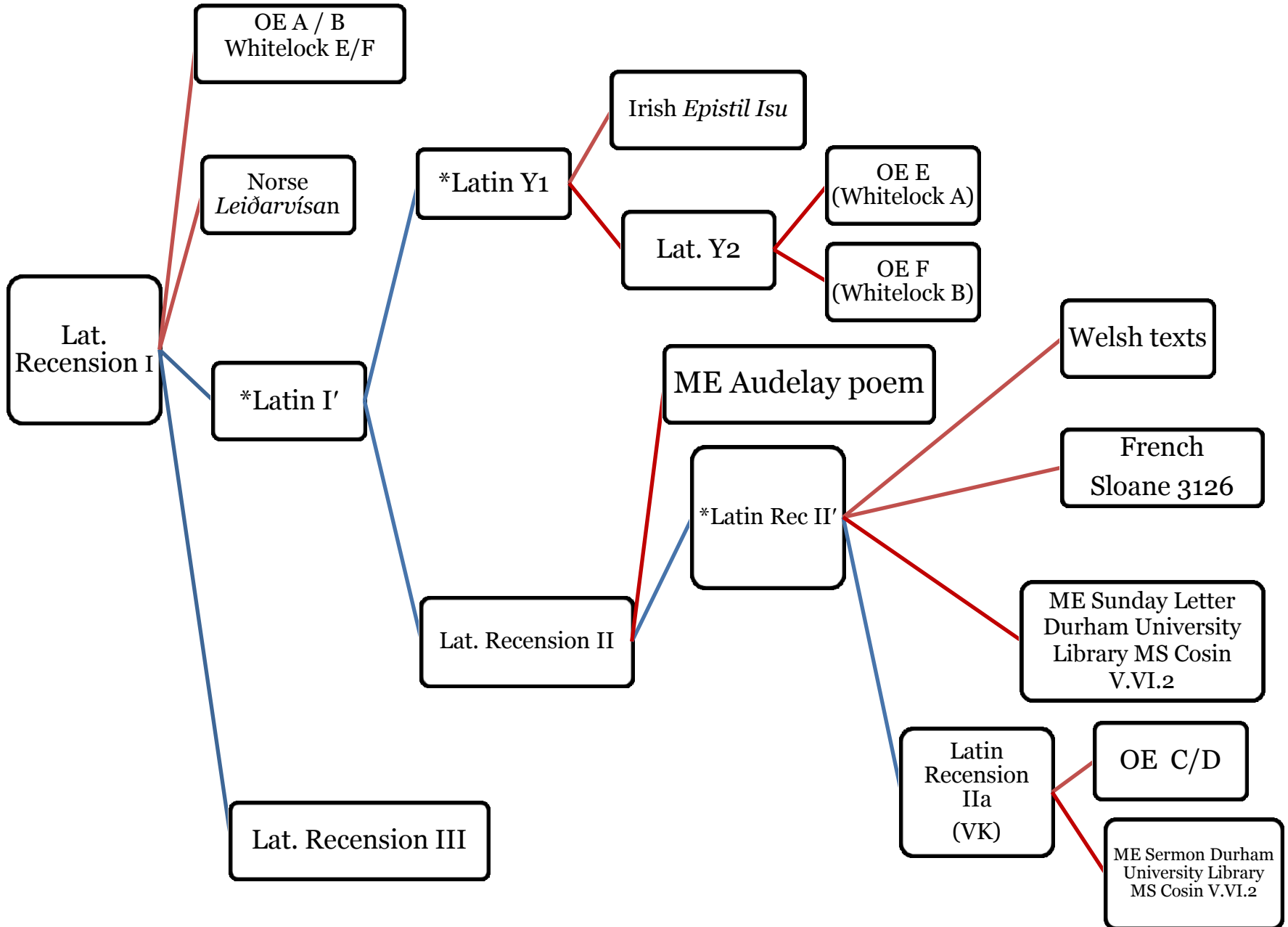
(BL Cotton MS. Titus XXII;
tr. Powel 1887: 169)

Ego Petrus episcopus indignus, iuro per Maiestatem Dei qui fecit caelum et terram, mare et omnia quae in eis sunt, per Ihesum Christum et per sanctam genetricem Mariam, per omnes angelos Dei, per omnes patriarchas, prophetas, apostolos, martyres, confessores, virgines, per reliquias omnium sanctorum atque electorum Dei, quia ista epistola non formata est manu hominis neque scripta, sed est scripta digito Dei et Domini nostri Ihesu Christi, et est transmissa de septimo caelo et de throno Dei in terram, qualiter diem sanctum dominicum observare debeatis.

(Munich 9550)

Je Pierre, evesque d'Antioche, vous senefie et jure a toulz et a toutes de par Dieu qui est tout puissant qui fist ciel et terre et mer et vendra jugier toulz et toutes au jour du jugement et par sa Sainte Trinité qui est un Dieu en trois persones, c'est le Pere et le Filz et le Saint Esperit, et par la sainte mere de Nostre Sire et par les .xii. apostres et par les patriarches et par les .iiii. euvangelistes et par toulz les corps des saints et des saintes de Paradis que ceste epistre ne fu onques fourmee de main de home mortel, mes du Trone de Paradis et de Dieu envoie en terre et qu'elle fu escripte da la propre main de Dieu et le doivent toutes gens ainsi croire afin que le saint jour du dimenche et le samedi puis none soit gardé jusques a la fin du monde et pour acomplir toutes bonnes euvres.
(BL Sloane 3126)

TEXT TRANSMISSION



NO LATIN SOURCE FOUND

Let them declare to the people that they may believe in the solemn Sunday, and that they may merit the mercy of heaven; for God himself sent this written admonition to sinners **unto the altar of the church of Peter and Paul in Rome**, to admonish them respecting the work of Sunday and holy day.

[I am Peter the Bishop of Antioch, who swear by the power of God, who created the heaven and the earth, and that which is therein, and created man in his own image and form; and by Jesus Christ, the Son of the living God, who was crucified for us, (and) who will come to judge the quick and the dead; and by the Holy Ghost; and by the Trinity (in) Unity inseparable; and by the four evangelists; and by the twenty-four prophets; and by the twelve apostles; and by the Blessed Virgin Mary, mother of Christ; and by the bodies of the saints, no man composed this epistle, but it was found upon the altar of Peter, the Apostle, sent by Jesus Christ from heaven indeed.]

ONE TEXT OR PART OF THE OTHER TEXT?

LLYFR ANCR LLANDDEWIBREFI (1346)

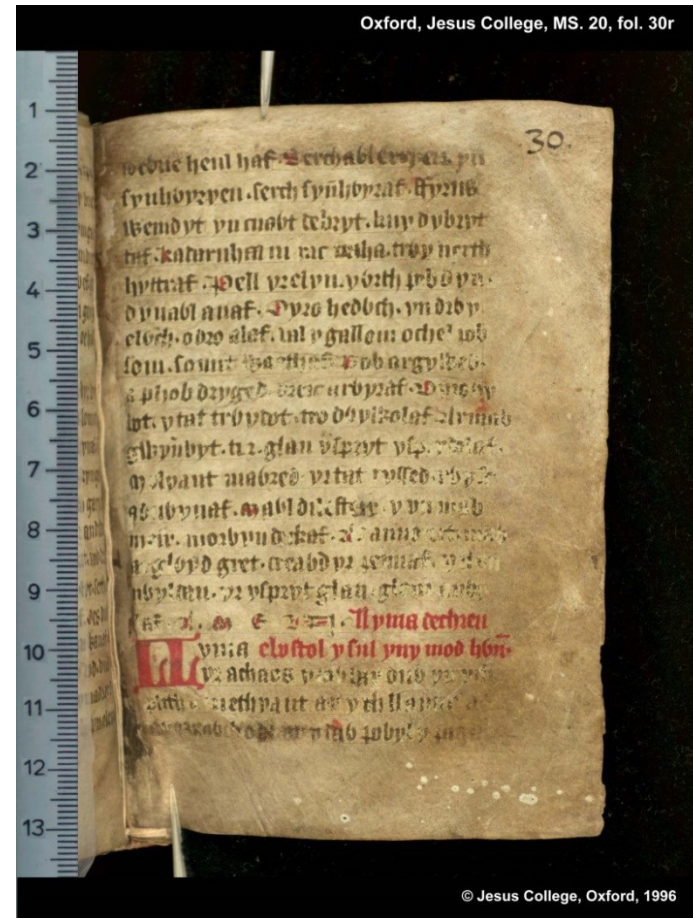
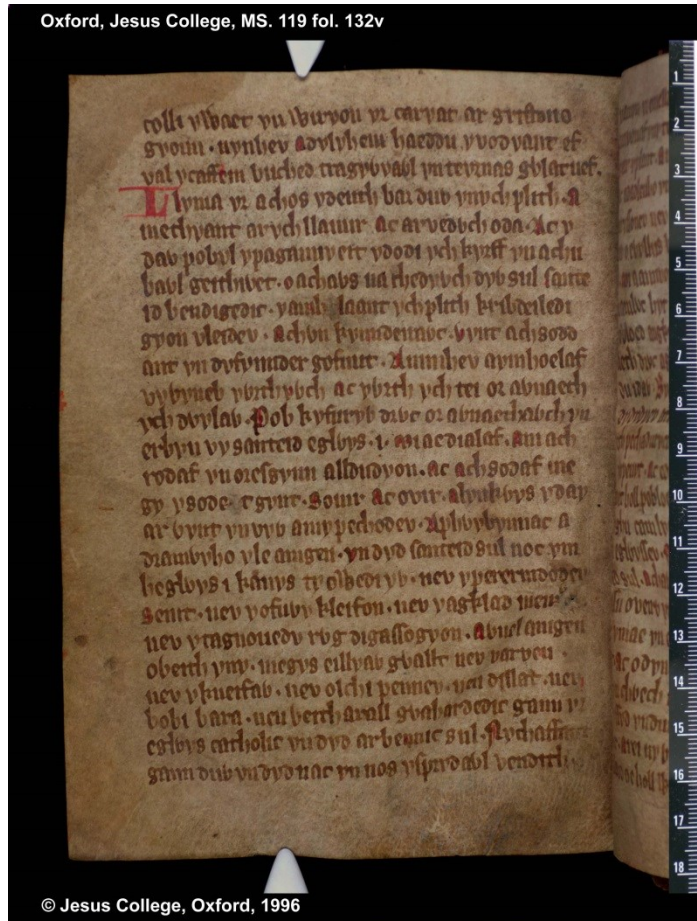
- | | |
|---|---|
| 1. <i>Ystoria Lucidar</i> | The story of Lucidar |
| 2. <i>Marwolaeth Mair</i> | The way in which Mary went to heaven |
| 3. <i>Ymborth yr Enaid</i> | Holy living |
| 4. <i>Buchedd Dewi</i> | The story of the life of St. David |
| 5. <i>Buchedd Beuno</i> | The story of the life of St Beuno |
| 6. <i>Ystoria Adrian ac Ipotis</i> | The story of Hadrian and Epictetus |
| 7. <i>Credo Athanasius</i> | The creed of St Athanasius |
| 8. <i>Pa ddelw y dylai dyn
gredu i Dduw</i> | How a man should believe in God |
| 9. <i>Pwyll y Pader (Hu)</i> | The meaning of the Lord's Prayer
according to the interpretation of Hugo |
| 10. <i>Rhinweddau Gwrandu Offeren</i> | The virtues of hearing Mass |
| 11. <i>Breuddwyd Pawl</i> | The dream of Paul the Apostle |
| 12. <i>Epistol y Sul</i> | On keeping Sunday |
| 13. <i>Rhybudd Gabriel</i> | The annunciation of Gabriel to Mary |
| 14. <i>Efengyl Ieuan</i> | The Gospel of John the Apostle |
| 15. <i>Y Drindod yn un Duw</i> | The Trinity as One God |
| 16. <i>Gwlad Ieuan Fendigaid</i> | The story of the realm of John the blessed |

ONE TEXT OR PART OF THE OTHER TEXT?

LLYFR ANCR LLANDDEWIBREFI (1346)

	Content list f. 3v
<i>Ystoria Lucidar</i>	1. Hystoria lucidar .j.
<i>Marwolaeth Mair</i>	2. Hystoria y traethu val yd aeth meir y nef .lxv.
<i>Ymborth yr Enaid</i>	15. Hystorya yr honn a el6ir kysegrylan uuched. ac a en6ir ym porth yr eneit. lxxii
<i>Buchedd Dewi</i>	16. Hystoria o uuched dewi a e 6yrtheu.lxxxxv
<i>Buchedd Beuno</i>	17. Hystoria o uuched beuno a e wyrtheu.cvj.
<i>Ystoria Adrian ac Ipotis</i>	3. Hystoria ydrian amhera6dyr. Ac Jpotis yspryda6l.cxi.
<i>Credo Athanasius</i>	
<i>Pa ddelw y dylai dyn gredu i Dduw</i>	5. Hystoria y dyscu y dyn yn y mod y kretto y du6.cxxiiij
<i>Pwyll y Pader (Hu)</i>	6. Pwyll y pater val y traetha6d hu sant.cxxvij
<i>Rhinweddau Gwrandu Offeren</i>	7. Rin6edeu g6arannda6 offeren.cxxx. 8. Rin6ed g6elet corff crist.cxxx
<i>Breuddwyd Pawl</i>	9. Breud6yt pa6l ebostol .cxxxi
<i>Epistol y Sul</i>	
<i>Rhybudd Gabriel</i>	10. Rybud gabriel ar veir pann iessu yg kna6t.
<i>Efengyl Ieuan</i>	11. Hystoria euegyl Jeuan ebostol.cxxxvij.
<i>Y Drindod yn un Duw</i>	4. Hystoria y draethu. val y diga6n y tat ar mab ar yspryt glan vot yn du6. a hynny yn dipetrus.cxxi.
<i>Gwlad Ieuan Fendigaid</i>	12. Hystoria Jeuan vendigeit.cxxxix.
	13. P6yll y pater o dull seint austin.
	14. Hystorya o dullyev yr ebestyl yn wahanreda6l yn y credo cxlv

ONE TEXT OR PART OF ANOTHER TEXT?



Oxford, Jesus College MS. 119, fol. 132v

<http://image.ox.ac.uk/show?collection=jesus&manuscript=ms119>

Oxford, Jesus College MS. 20, fol. 30r

<http://image.ox.ac.uk/show?collection=jesus&manuscript=ms20>

SUNDAY LETTER AND *VISIO PAULI*

Visio Pauli

Himmel-Hölle-Fassungen vs. Höllen-Fassungen

Groups

A

B

C (48 mss.)

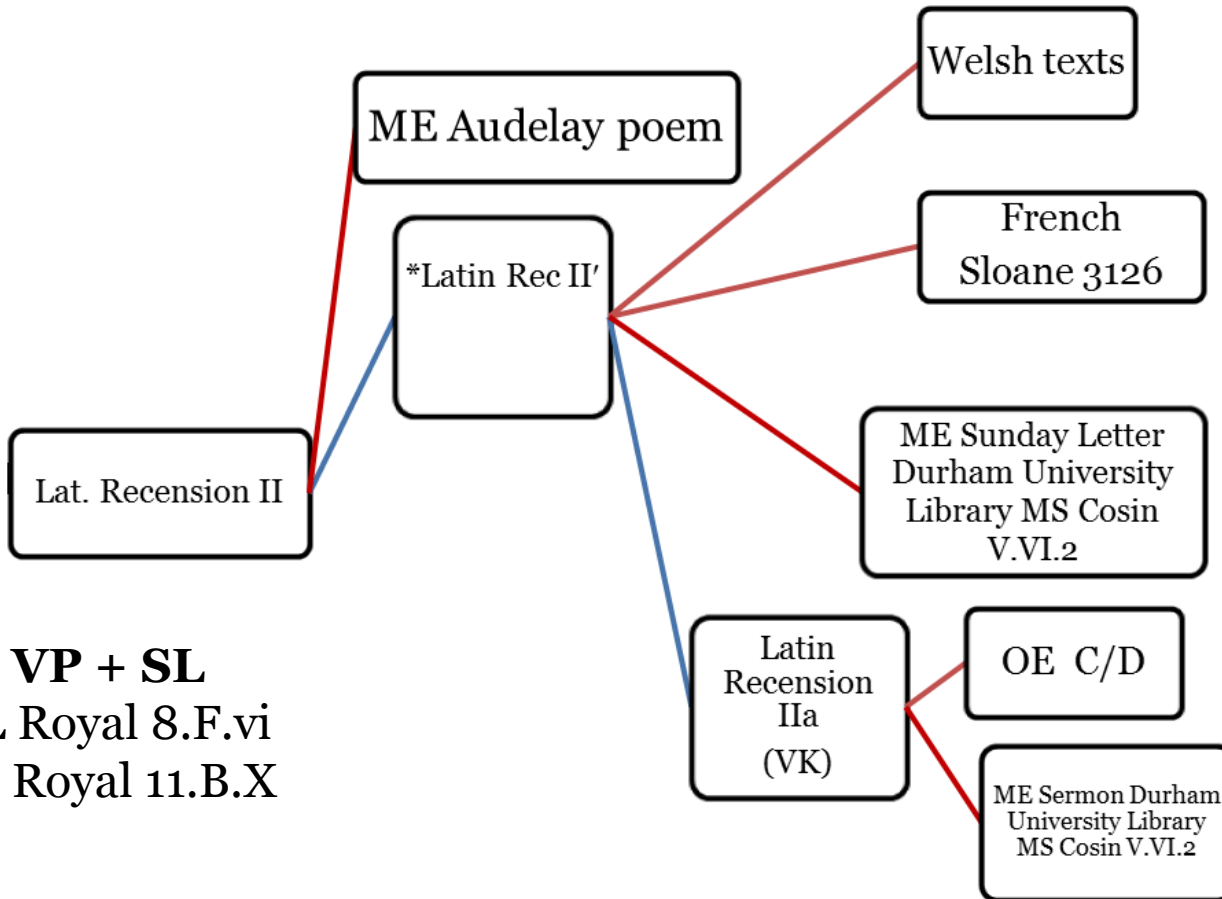
≡ „dies dominicus“

Jiroušková 2006

Dies dominicus dies electus est

WELSH *VISIO PAULI* AND *EBOSTOL Y SUL*

NLW MS. Peniarth 14	NLW MS. Peniarth 3	LIA	Pen 15	NLW MS. Llanstephan 27	Oxford Jesus 20	BL Cotton MS. Titus D. xxii
VP buched tragywyd hep drang hep orffen ameN	VP buched tragywyd hep drang hep orffen ameN	VP buched tragywyawl yn teyrnas g6lat nef.	VP bvched tragywydawl yn tarnas wlat nef Ac yna y dŷwat yr ar*gwyd	VP buched dragywydawl yn teyrnas g6lat nef. ameN	Pryd y Mab AMEN.	Welsh Life of St. David
<i>Ystoria Judas</i>	<i>Cynghorau Catwn</i>	Llyma yr achos y deuth bar du6 yn ych plith	Llyma yr achos y devth bar dw yn ych plid*	Llyma ebostyl y sul. Llyma yr acha6s y da6 bar du6 yn a6ch plith.	Llyma dechreu ebostol y sul yn y mod h6nn. Llyma yr acha6s y da6 bar du6 yn ych plith	LLYMA val ytreithir o ebostol y sul. Llyma yr achaws y da6 bar du6 yna6ch plith ch6i.



VP + SL
BL Royal 8.F.vi
BL Royal 11.B.X

SOME NOTES ON TRANSLATION

G6arannda6et holl pobloed y present na rodont ehofyndra y tyghu cam lyein yr
vyg karyat i, nac y amherchi egl6yssev, na g6nneuthur lledradev yn dyd santeid
sul. (LlA 133r)

Let all the people of the world hear that, from love to me, they may not grow bold
to swear false oaths, or to dishonour my churches, or to commit thefts on the holy
Sunday. (Powel 1887: 167)

Audite, omnes populi, et videte **quod nullus iuret** in die sancto dominico.
(Munich 9550 [Delehaye 1966: 155-6])

CONCLUSIONS

From the foregoing examination of possible sources, it is evident that the whole Sunday Letter-Sunday List tradition is such a fluid one that it may be a mistake to imagine that direct sources are available for particular versions and that perhaps it is best to think in terms of analogues and groupings.

(O'Mara 1994: 100)

CONCLUSIONS

- Welsh text belongs to Recension II
- One translation into Middle Welsh
- Specific status of the final oath
- Close connection to *Visio Pauli*
- The translation follows Latin text closely

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Gratias vobis ago!
Diolch am eich sylw!
Thank you for your attention!

