Gorhoffedd Owain Cyfeiliog[+] — *The Delight of Prince Owen Kyveiliog.*

With Dignity.

[+] The above hero was Prince of Powis, in the year 1166. see the first Volume, page 118, and page 39 of this Book.

Consêt Siri.—*The Sheriff's Fancy.*

With Dignity.

p *f*

Y Gofid Glâs.—*The Blue Devils.*

A Lamentation.

p *f* *p* *f* *p*

f *p*

Trichant o Bunnau.—*Three Hundred Pounds.*

Cheerful

p *for*

p *f*

Yr hèn Gymraes. *The old Cambrian Dame.*

Slow and Expressive

Yr hên Erddigan.—*The Ancient Harmony.*

With Dignity

Tenderly.

Caingc Llywelyn.* *Llywelyn's Lay.*

See Gray's Bard, verse the 2nd.

Solemn.

Sedately.

pia

Cresdo

1st Variation

f Solemn.

p

f

Sedately.

* The above Air probably alludes to Prince Llywelyn ab Gruffydd, who flourished about A. D. 1257. See his *Elegy*, in Page 42.

2nd Var:

p

Solemn.

f

Sedately.

f

3rd Var:

f

Solemn

p

Cresdo.

f

Sedately.

The Creation of the World.*

Dechreuad y Byd.

Majestic

1st Variation

2nd Var.

3rd Var:

*The earliest Interludes among the Ancient Britons were Sacred Dramas. There is a Cornish manuscript play in the Bodleian Library, called The Creation of the World. — See more in the first Volume of this work page 69 —

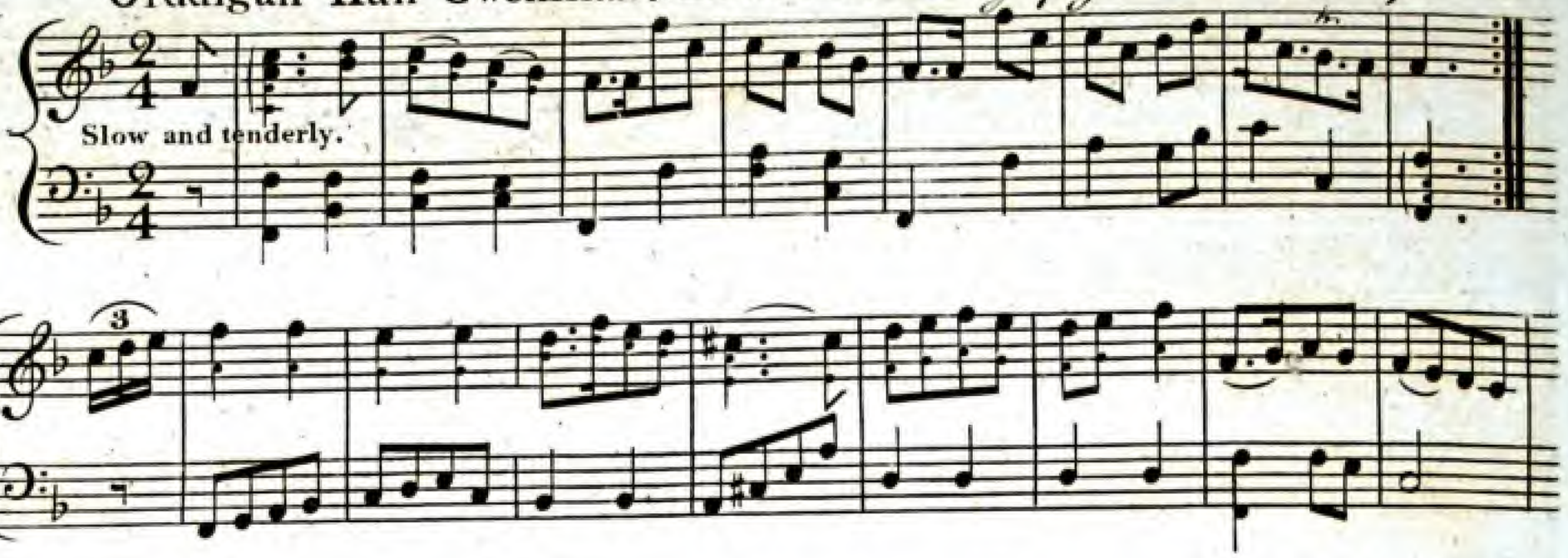
Repeat the Subject.

Codiad yr Haul.—*The Rising Sun.*

Variation

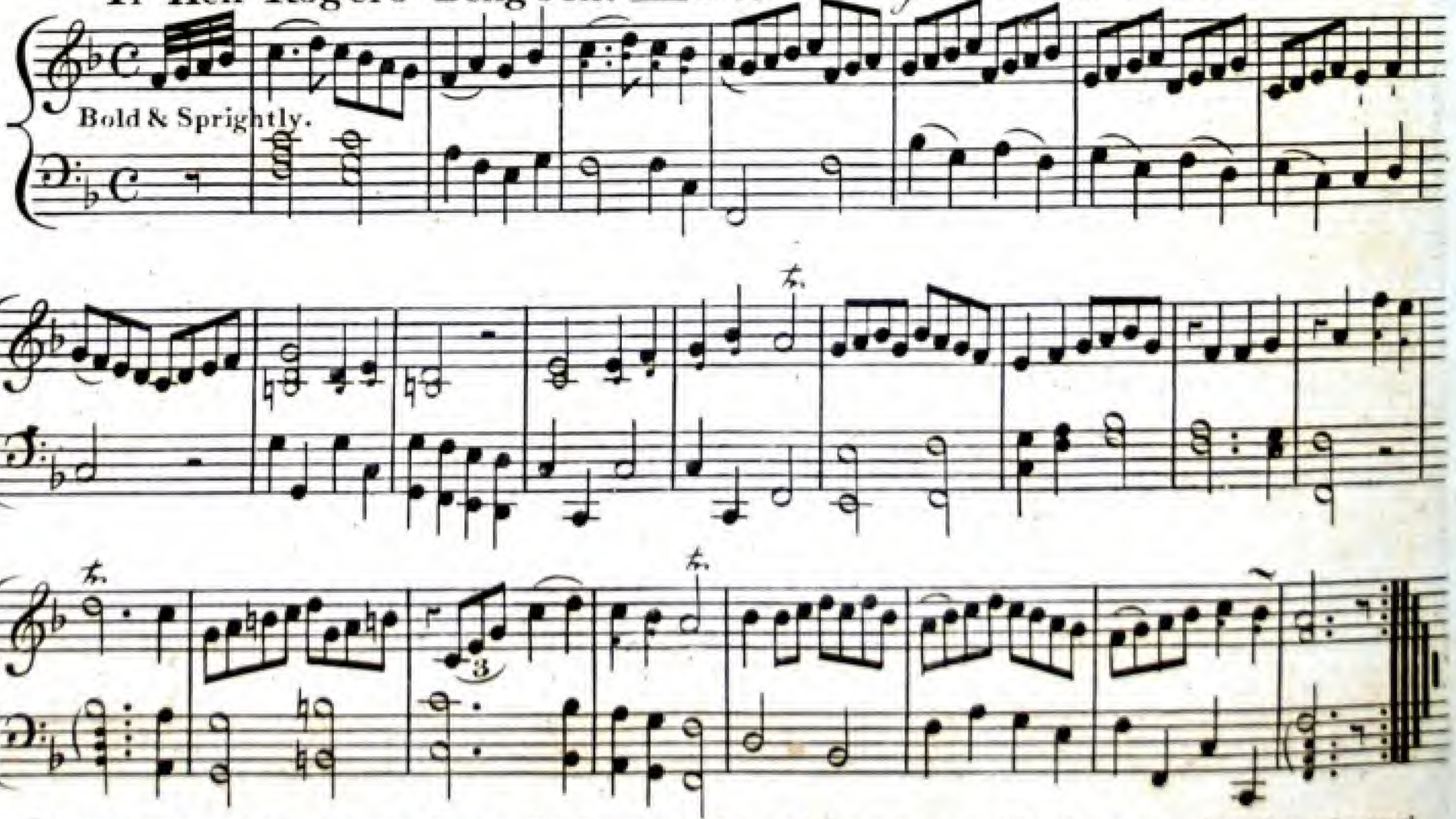
Cresdo

Orddigan Hûn Gwenllian.‡ — *The Harmony of Gwenllian's Repose.*



‡ Gwenlliant implies, a beautiful Fair; or more literally, White as the torrent foam. I presume that this Lady, was the Daughter of Prince Rhŷs ab Griffith, of South Wales, and wife of Ednyfed Vychan; who is mentioned in Powel's History of Wales, to have exceeded all other Women of her time, both in beauty and accomplishments, and died greatly lamented, in the year 1190 —— The title of the Tune seems to imply it to be, the Lullaby, that was played to sooth this Princess to sleep; which was not an unusual custom among the old Britons. See the first Volume of the Welsh Bards, page 27, &c.

Yr Hên Rogero Bengoch.* — *Old Roger Red Poll.*



* *Query*, whether this was Roger of Conway, the Franciscan fryer, who was renowned for learning and Author of several Books, in the reign of Edward the Third. or, Roger Nightingale, a clergyman and a distinguished Singer, who was patronised by Archbishop Williams, and flourished in the time of Charles the first, and Second.

For a Dish of Tea.

Moderately

Pretty charmer, glofsy dish, Daily ob - ject of my wish, Let me sip thy li - quid tea, sweet - est leaf of In - dian tree!

cresc^do

How I feel my spi - rits flow, and new vi - gour in me glow, When from tea - pot you dis - til, Lit - tle tea - pot's smoak - ing rill; And you lose your golden ftream,

cresc^do

In a sil - ver flood of cream; And I lift you to my lip, and, like nec - tar,

Sym.

thee I sip.

2.nd Oh! how charming is the blifs
Of thy aromatic kifs!
Happy he, who twice a day,
Thus can tafte his life away; —
Who with each returning morn,
After walking o'er the lawn,
And at night again can sip
India's fragrance from thy lip.
Purer joys by far he knows,
Than from frantic Bacchus flows:
Fit for who's a flame of mine,
Fit for Bronwen, maid divine.

The words which are set to this Air are modern.

M. Tea was first brought into Europe in the beginning of the 17.th Century; and sold for 60$ per pound.

Caingc Dafydd Brophwyd.—*The Tune of David the Prophet.*

A Sacred Theme
Majeftic.

1st. Variation.

p

f

2d. Var:

3d. Var:

The above Subject, was taken from a curious musical Manuscript of the 11th. Century; and probably the Tune is of a much more ancient date.

4th Var:

5th Var:

Turn Over

6th Var:

f

7th Var:

8th Var:

Cân Dafydd Brophwyd. A Pfalm of David the Prophet. Pfalm. 136.

O give thanks un_to the Lord; for he is good: and his mercy en_

Majestic.

dureth for e_ver. O give thanks un_to the God; O give thanks unto the God of Gods, for his mercy,

for his mercy en_dureth for e_ver. O thank the Lord, O thank the Lord of all Lords:

for his mercy en_dureth for e_ver. Who only doth great wonders; who only doth great

wonders: for his mer_cy en_dureth for e_ver. Who by his excellent wisdom

made the Heavens: for his mer_cy en_du_reth for e_ver.

who laid out the Earth a_bove the wa_ters: for his mer_cy en_dureth for e_ver.
who hath made great lights; who hath made great lights: for his mer_cy en_dureth for e_ver.

Mwynen Gwynedd.*—*The Sweet Melody of North Wales*

Slow & Graceful.

1st. Variation.

2nd. Var.

Pathetick.

* This Celebrated Air is very Ancient; and recorded to be a production of the Seventh Century. See Cambro-Britannicæ Cymraecæ, by Dr. J. David Rhys, printed in 1592; and the first volume of my Relicks of the Welsh Bards, page 26, Second Edition.

3rd Var.

p

f

f

4th Var.

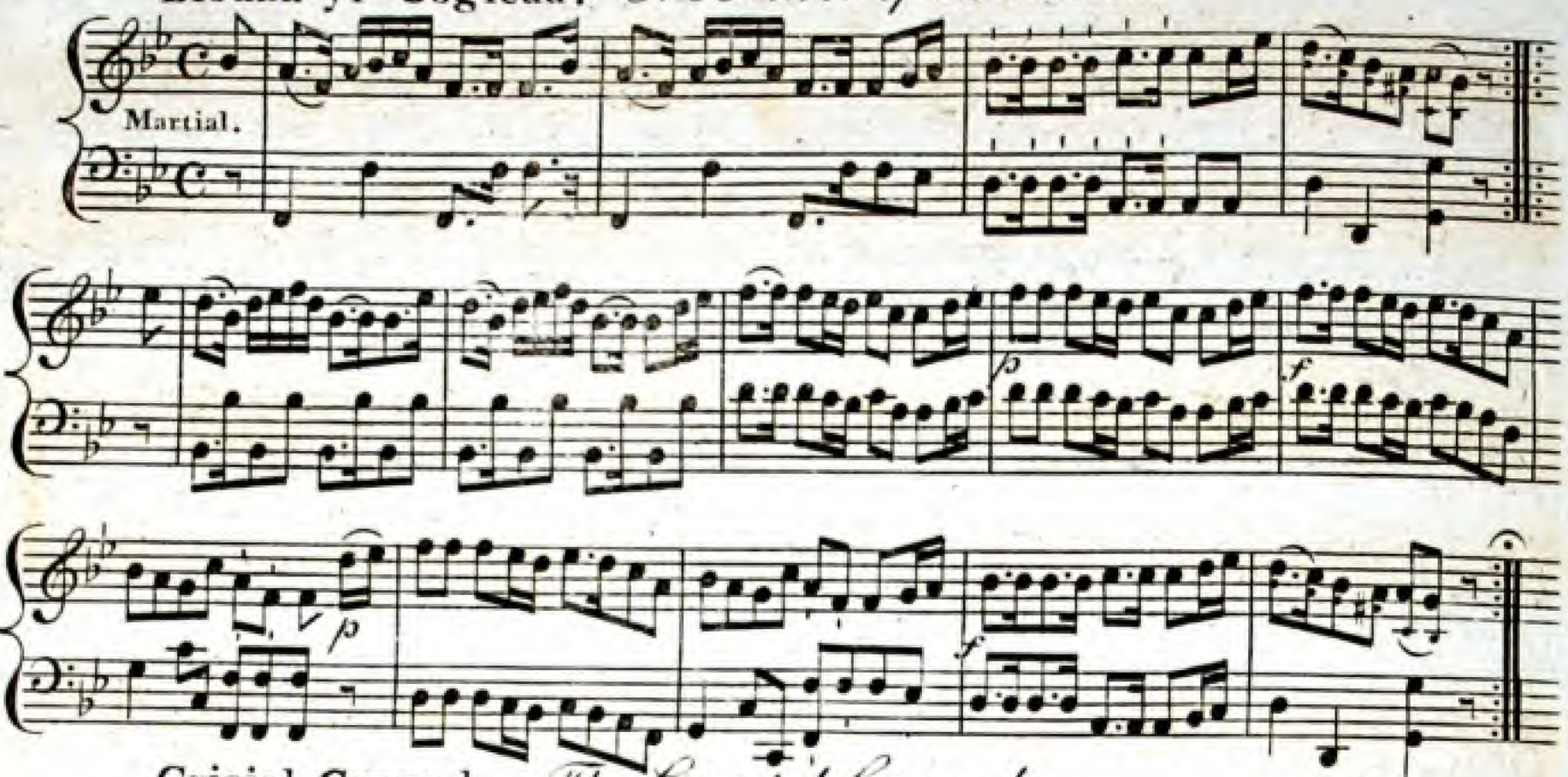
With Pathos.

"Mynwn bŏb mwynder i'm Annedd,
"Mynwn ganu Mwynen Gwynedd."—

Cydsain Cerddorion, by Arch Deacon Prys, who Flt. about 1600.

Blodau yr Gogledd. *The Flower of the North.*

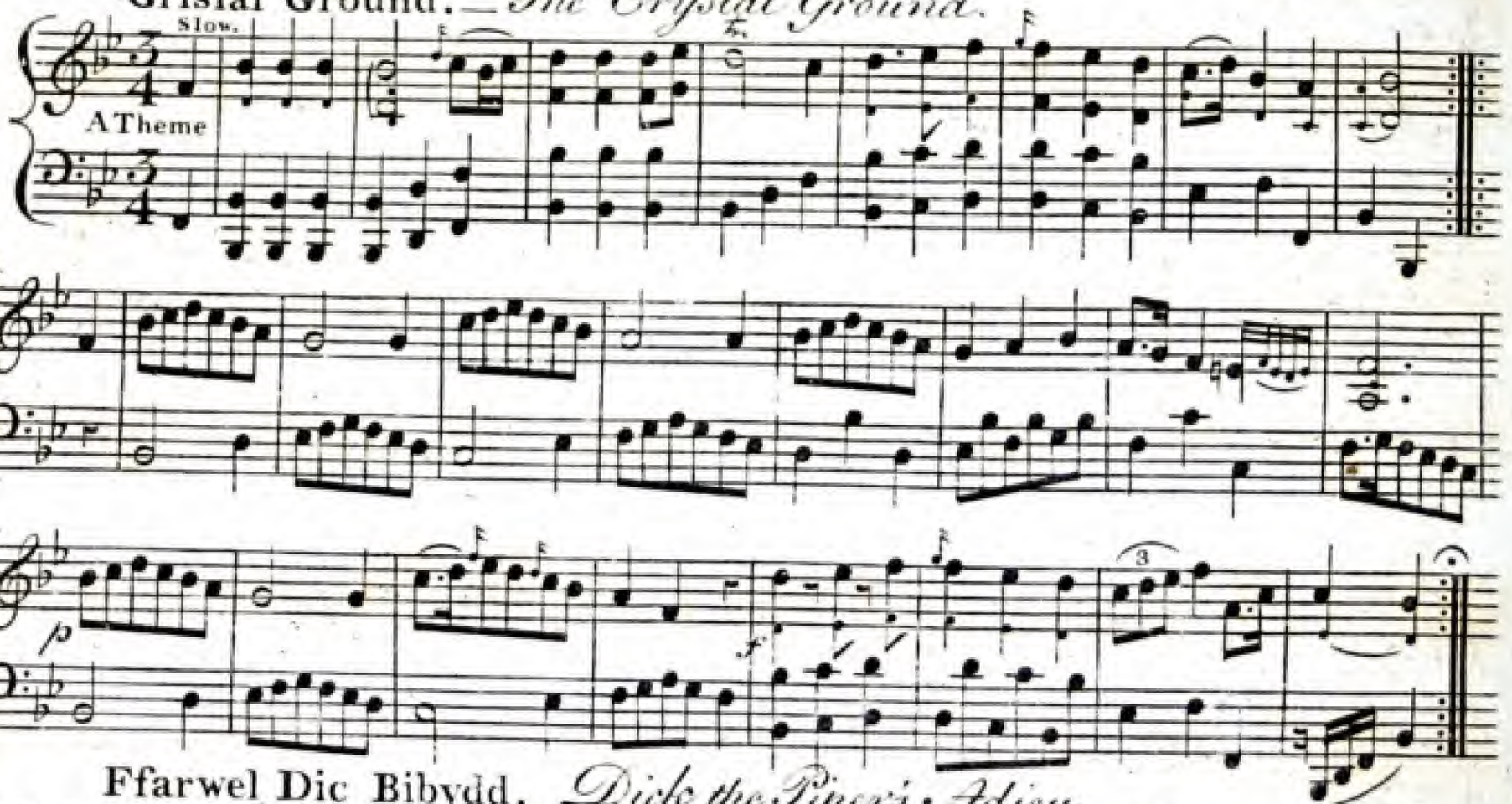
Martial.



Grisial Ground. — *The Crystal Ground.*

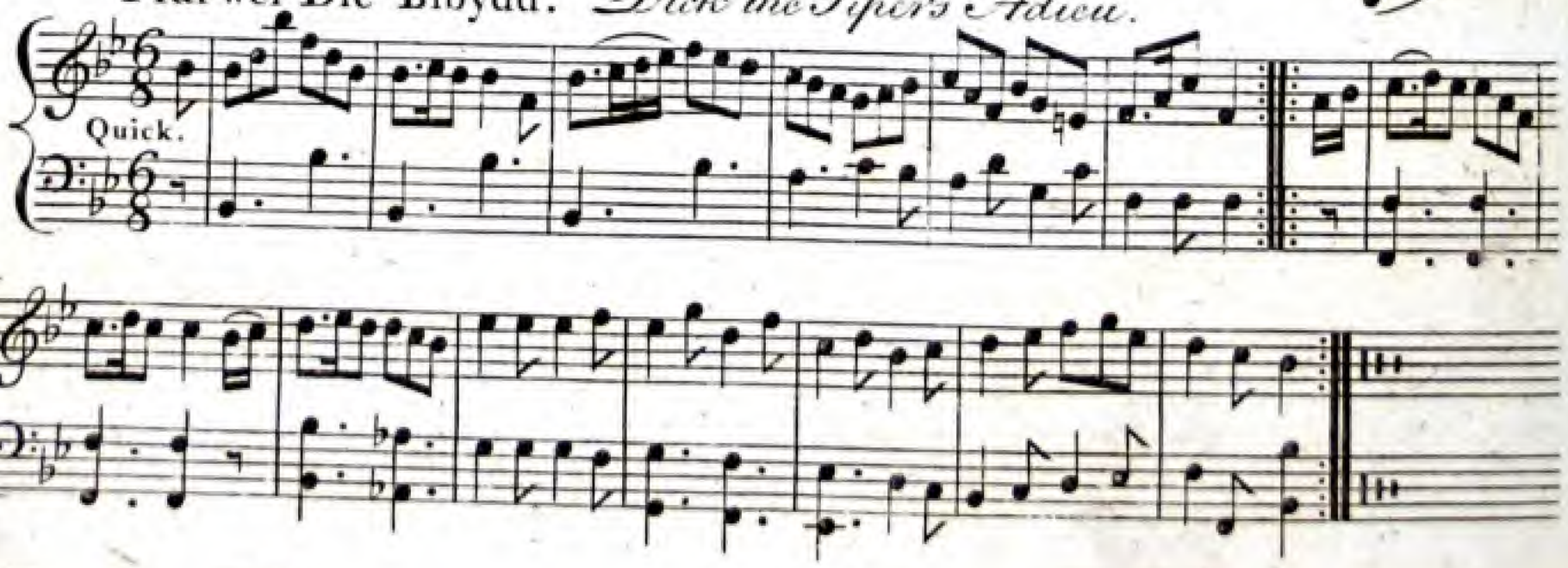
Slow.

A Theme



Ffarwel Dic Bibydd. *Dick the Piper's Adieu.*

Quick.



A Druidical Song.

With Dignity.

When in - fant Sci - ence first be - - gan, to shed its in - flu-

- ence on man, and on the Fathers of our Isle, with look be - -

- nig - nant deign'd to smile; with look be - nig - nant deign'd to smile.

Chorus of Bards.

Hail, all hail, to the Miſsle - toe, hail! hail, all hail to the Miſsle - toe, hail!

Hail, all hail to the Miſsle - toe, hail! hail, all hail to the Miſsle - toe, hail!

Hail, all hail to the Miſsle - toe, hail! hail, all hail to the Miſsle - toe, hail!

Harp.

These words are modern, altho' in imitation of the antient

Turn over.

2nd. Verse.

The Seer whom na - tures o - - pen page, and me - di - - ta - - tion

ren - der'd sage; Be - - neath the Oak's wide spreading shade, In - - struc - tion

to the crowd convey'd, In - struc - tion to the crowd con vey'd,

Chorus.

Hail, all hail to the Mifsle - toe, hail! hail, all hail to the Mifsle - toe, hail!

Hail, all hail to the Mifsle - toe, hail: hail, all hail to the Mifsle - toe, hail!

Hail, all hail to the Mifsle - toe, hail: hail, all hail to the Mifsle - toe, hail!

3rd. Verse.

Th' en - light - - en'd Crowd with grateful raptures glow, And crown his

head with Sacred Missle - toe, with Mis - sle toe, the

leaves of Oak they bind, And hail him Druid, friend of hu - man

kind! and hail him Druid, friend of hu - - man kind!

Chorus.

Hail, all hail to the Miſsle - toe, hail! hail, all hail to the Missletoe, hail!

Hail, all hail to the Miſsle - toe, hail! hail, all hail to the Missletoe, hail!

Hail, all hail to the Miſsle - toe, hail! hail, all hail to the Missletoe, hail!

Meillionen.* or Sir Watkin's Delight.

Allegro.

1st. Var:

2nd. Var:

* There is an old mansion called Meillionen, near Beddgelert, in Caernarvonshire; and this Tune was formerly called, Consêt Gwraig Meillionen, or The Delight of the Lady of Meillionen. It has also been called, y Feillionen o Feirionydd, therefore she might probably be a native of Merionethshire: But Meillionen literally implies, the Trefoil.

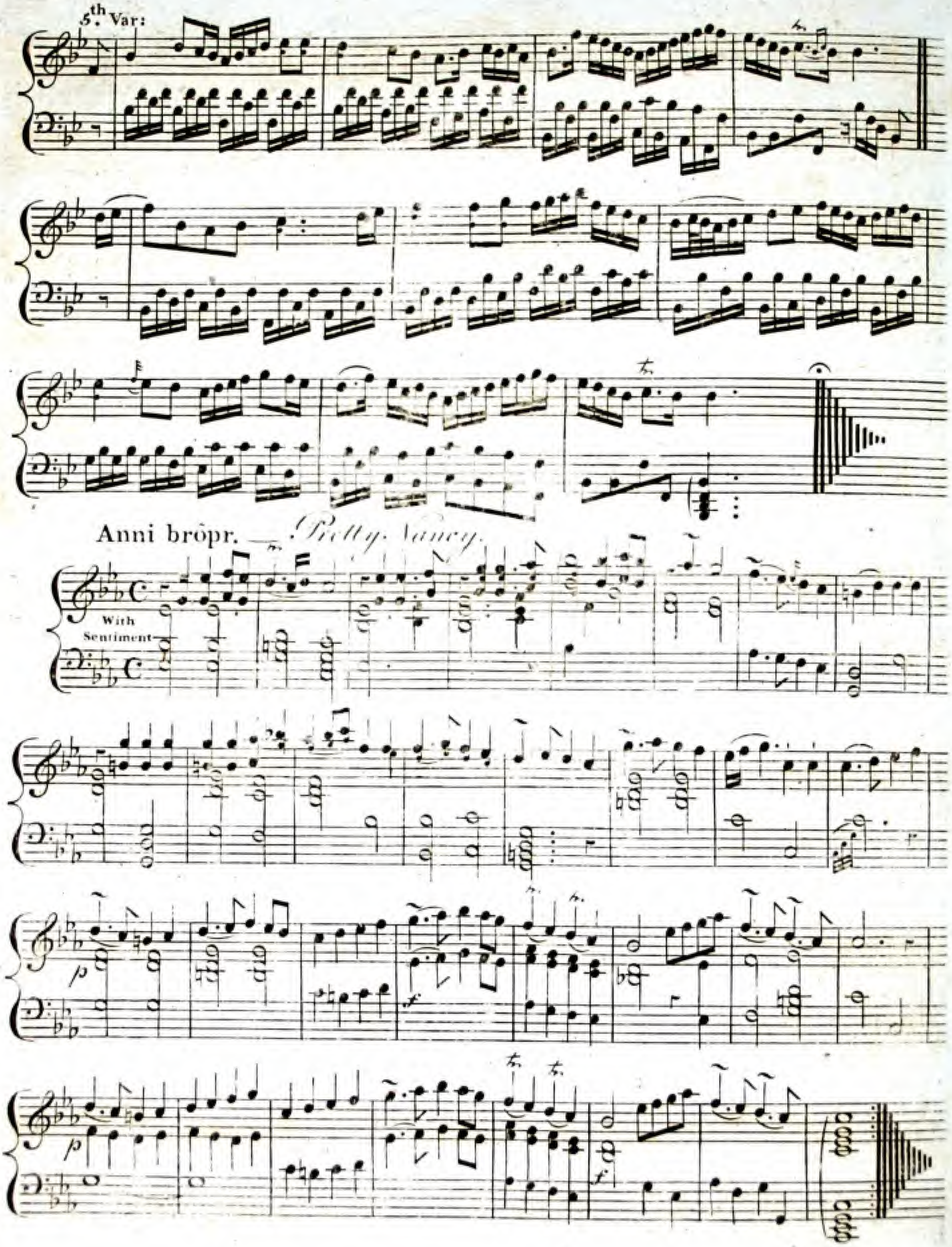
rd
3. Var.

Harmonic Sound

The Drone

th
4. Var:

Turn over.


5th Var:
Anni brôpr. — Pretty Nancy.
With Sentiment
p
f
p
f

Llwyn-onn:

The name of Mr. Jones's Mansion, near Wrexham in Denbighshire.

Graceful.

Variation.

Siciliano.

Mwynen Machno.† *The Enjoyment of Machno.*

Cheerful.

†Machno, is a parish in Caernarvonshire.

Caniad Pibau Morfudd.* — *The Tune of Morvydd's Pipes.*

Maestoso.

Tlysig. — *or, The Beauty.*

Graceful.

* See page 26 in the 1st Volume of this work.)

Yr Helyg Gân. *The Willow Hymn.*

Plaintive and Slow.

Pſalm. 137.

By the rivers of Ba-bylon, there we sat down, yea, we wept, yea,

we wept, when we - - - re-member'd Zi-on. We hanged our Harps, we

hanged our Harps up-on the wil-lows, up - - on the willows, up - - on the willows in

the midſt there - - of. For they that led us a - - way captive, re - - quir-ed of us a

Song: and they that wafted us requir'd of us mirth, saying, Sing us one of the Songs of Zion.

How ſhall we ſing the Lord's Song, in a ſtrange land? If

I for-get thee, O Je-ru-sa - - lem; let my right hand for-get her cunning.

Agoriad Cywair. *The Opening of the Key.*

Cheerful.

1st Variation.

2nd Var:

3.rd Var.

Turn over

4th Var:

Blodau y' Gorllewin. — *The Flowers of the West.*

Lively.

Blodeu Gwynedd.—*The Flower of North Wales.*

Graceful.

fria

Lady Puleston's delight.

Probably, the Lady of Sir Roger de Pulesdon, of Plás Puldesdon, in Caernarvon A.D. 1284. Or, the Lady of Sir John Puleston, of Bersham, in Denbighshire, Knight, and Chamberlain of North Wales, in 1544.

With Pathos.

Troiad y Droell. *The Whirling of the Spin-ning Wheel.*

Probably this is the same ancient Air, as that of Erddigan y Droell.

Lively.

Tôn Alarch. *The Swan's Note.*

Majeftic.

Rhywbeth. *Something.*

Moderate time

Pob pêth. *Every-thing.*

Rather Slow.

Brisker.

Pant corlan yr ŵyn: neu Dafydd or Garreg-lâs.

*The Lambs-fold Vale; or David of the Blue-stone.**

Sprightly.

1st. Variation

2nd. Var:

Volti

* Sïôn Dafydd Lâs, is said to have been a native of Cefn-gwyn Llan-uwchllyn, in the district of PENLLYN, Merionethshire; and flourished about 1690. — He was an archetype of the ancient Bards, both a Poet and Harper of some eminence; and was retained in that capacity by Hugh Nanney, Esq.r of Nanney.

f *p*

f

3rd Var:

Rather Slower and Expreſsive.

p *f*

f

p *f*

4th Var.

Quicker *p*

Conclude with the Subject.

Y Brython. — *The Britons.*

Plaintive.

Nôs Fercher. *Wednesday Night.*

Probably Ash-wednesday, being the first day of Lent.

Placidly.

Ymdawiad y Brenhin. *The Departure of the King.**

Sorrowful.

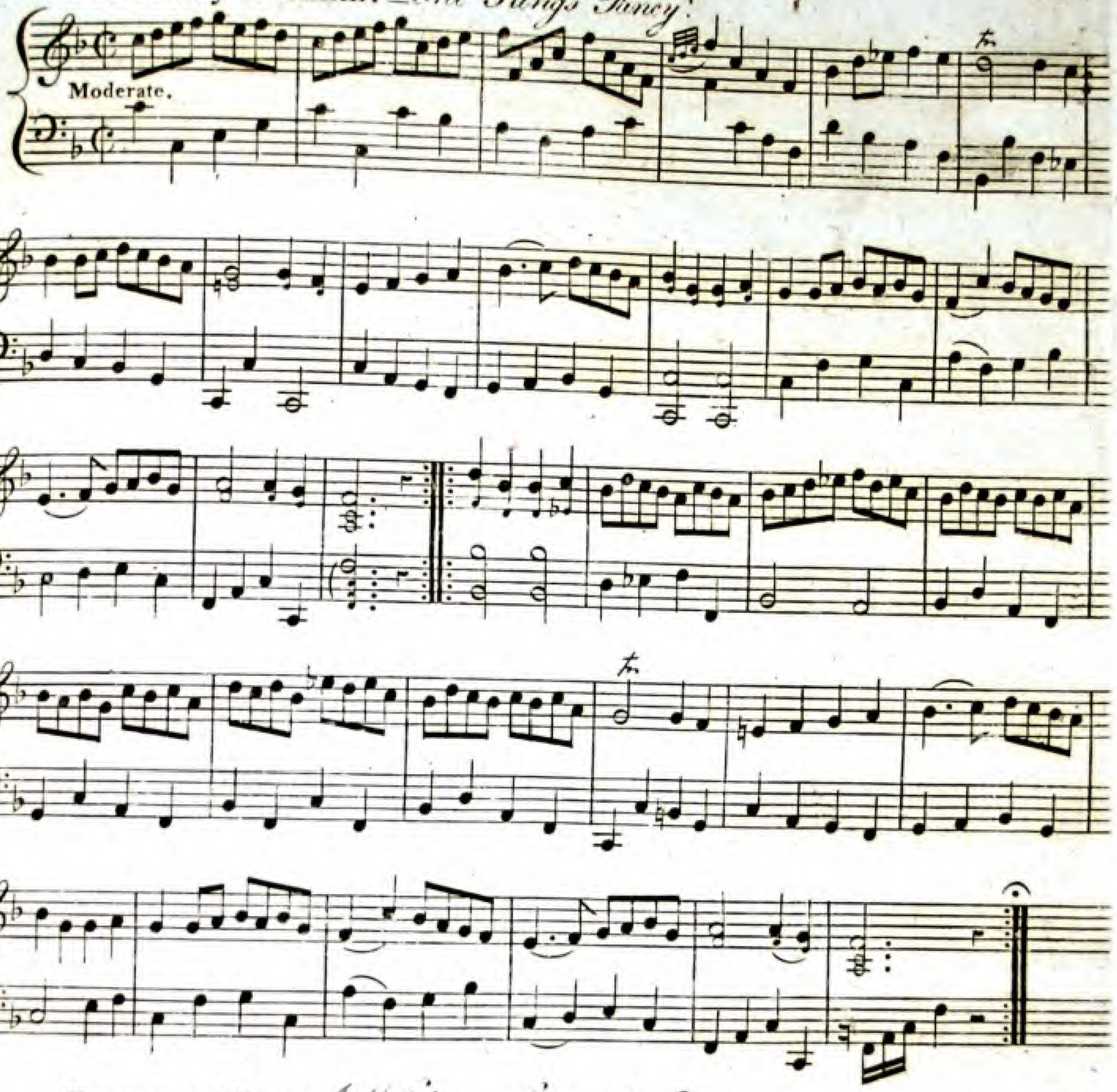
* It is difficult to fix the date of the above Tune: but probably, it alludes to the departure of KING CADWALADR, when a plague and famine raged in his dominion; he failed to Brittany to his cousin Alan, about the year 665.
Or it may allude to the departure of KING RICHARD the first (called Coeur de Leon,) when he embarked on the Crusade expedition in 1190. —
Or it may refer to the victorious HENRY the V.th on his leaving England to go to the battle of Agincourt, in the year 1415.

Y Tŷ trwy'r ffenest. — *The House through the Window.*

Cheerful.

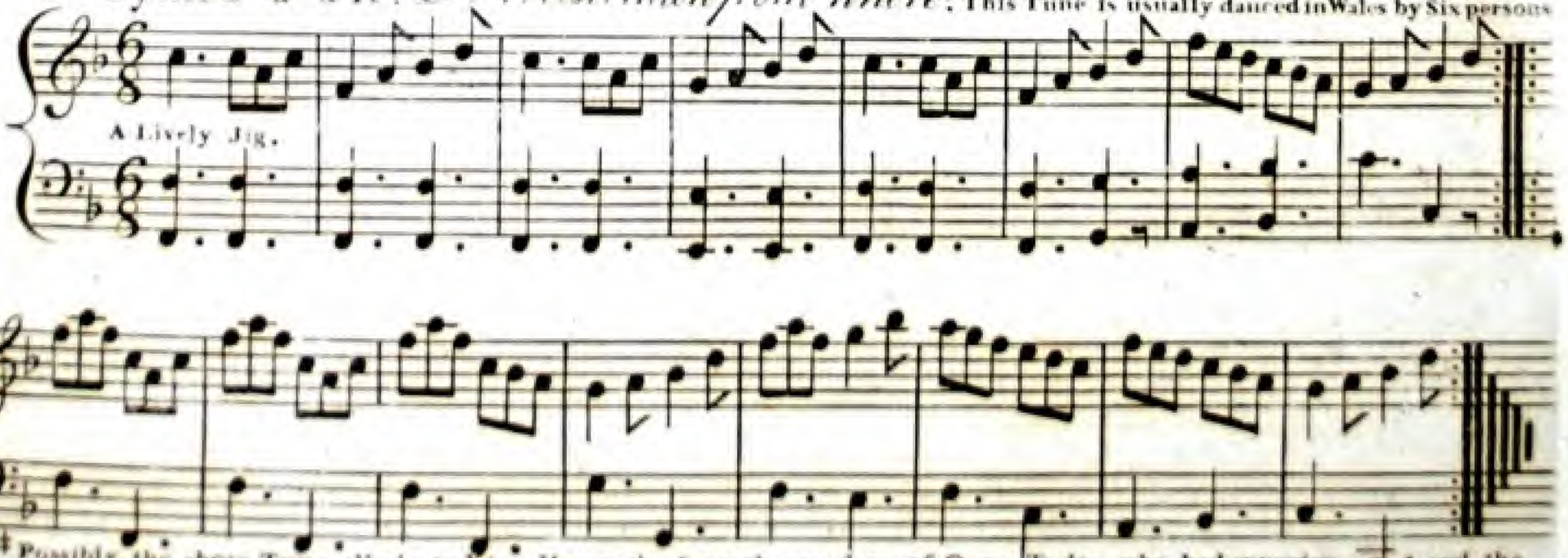
Hoffedd y Brenhin. *The King's Fancy.*‡

Moderate.



Cymro o b'le? *A Welshman from where?* This Tune is usually danced in Wales by Six persons

A Lively Jig.



‡ Possibly, the above Tune alludes to King Henry the Seventh, grandson of Owen Tudor, who had experienced the affection of the Welsh towards him at Bosworth-field; consequently, he reformed those unmerciful laws which were enacted against the Welsh by his predecessors, and granted them a Charter of Liberty and Immunity, the same as the English.

ACCOUNT of the CORNISH MAY SONG.

The inhabitants of Cornwall, being a remnant of the Ancient Britons, ~~consequently they~~ ſtill retain some of their ancient customs, as the Welsh do. This old traditional Ballad is the ſource of convivia-lity of the inhabitants of the Town and neighbourhood of Helston, in Cornwall, where it is always Sung, and universally danced by them, on the eighth of May, when they hail the Summer with peculiar rejoic-ings; rural revelry, feſtivity, and mirth. The common people call the ceremony FFYNNU, and FFODI; which implies prosperity, and happineſs: and others call it, FLORA-day. This cuſtom seems to have ori-ginated from the DRUIDS; because, the fruits of the earth are then tender; and to avert their being blast-ed, it was usual to return thanks to GOD for his infinite bleſsings, and to rejoice at the flouriſhing prospect of the produce of the Earth; which was generally celebrated on the sixth day of the new moon.*

The custom now is this: at break of day, the commonalty of HELSTON go into the fields and woods to gather all kinds of flowers, to decorate their hats and bosoms, to enjoy the flowery meads, and the che-ruping of the birds: and during their excursions, if they find any person at work, they make him ride on a pole, carried on men's shoulders, to the river, over which he is to leap in a wide place, if he can; if he cannot, he must leap in, for leap he must, or pay money. After this rustic sport is over, they then re-turn to the Town and bring their flowery garlands, or Summer bowe, (Hawthorn boughs, Sycamore, &c.). Then they form themselves into various dancing groups, with the lasses, and they jig it, hand in hand all over the town; claiming a right of dancing through any person's house, in at one door, out at the other, and so through the garden: thus they continue their FFODI, or prosperous song, and dance, until it is dark.

Hail bounteous may, that dost inspire
Mirth and youth, and warm desire;
Woods and groves, are of thy dreſsing;
Hill, and dale, doth boaſt thy bleſsing.
Thus we salute thee with our early Song,
And welcome thee, and wish thee long. ——— Milton.

In the afternoon, the gentry of the place, take their May excursions in parties, and some go to the farm-houses in the neighbourhood to drink Sillabubs, Cider, Tea, &c; and afterwards, they return to the Town in a Morrice-dance; both the Ladies and Gentlemen elegantly dreſsed in their summer attire~~ment~~, and adorned with nosegays, and accompanied with Minſtrels, who play for the dancers this traditional May-Tune; so they whisk it along all through the ſtreets, and after a few dancing eſsays, each gentleman leads his partner into the Aſsembly-room, where there is always a Ball that Evening; and ſuch Bevies of fair women, in their native simplicity, as are rarely to be seen. There they enjoy their happy dance un-til supper time; when they repair to their festive houses to their convivial repasts: thus, the night is crown-ed with harmony, as well as the day. The inferior claſses of the people pass their evening in similar merriment at the public houses, and at other places; which is continued until midnight, with the greateſt hilarity and decorum. ———

To welcome the summer was a very ancient custom among the old Britons, by the number of May-Carols, which are still preserved among the Welsh; and indeed, it is an universal custom among most na-tions. The month of May, among the ancient Romans, was consecrated to MAIA, the daughter of ATLAS, and mother of MERCURY. Hall's Chronicle mentions King Henry the eighth, and Queen Catherine's go-ing a maying, from Greenwich to the high ground of Shooters-hill, accompanied with many Lord's and Ladies.

*Pſalm 81. Verses 1, 2, 3. — And Pſalm 149. V. 3.

Ro_ _bin Hood and Lit_ _tle John, they both are gone to Fair _ O;

p

And we will to the merry green wood, to see what they do there _ o;

f

And for to chase _ o the Buck and Doe, to chase the Buck and Doe: and

p

cres.do *f* Chorus the 2d. time.

for to chase _ o the Buck and Doe; with Ha _ lan tô, sing merry _ O.

2nd. Verse.

f *p*

We were up as sooh as day _ o, for to fetch the summer home; the Sum _ _ mer, and the

f

may _ o, for Summer is a come _ O: And winter is a gone _ o, and

p cres.do *f* Chorus the 2nd. time.

Summer is a come _ o; And winter is a gone _ o: with Halan tô sing merry O.

NB. HALAN, or KALAN, mentioned above is the Calends of May, or of any other month; and Tô, is what they call, a large bunch of Flowers, which is carried on a pole on men's shoulders.

Turn over

3rd. Verse.

Those French-men that make such a boast, they shall eat the grey-goose fea - - ther;
And we will eat up all the roast, in ev_ery land where e'er we go; And

Chorus *f*

we will eat up all the roast_o: *p* Sing Ha_lan tô, and mer_ry O.

4th. Verse

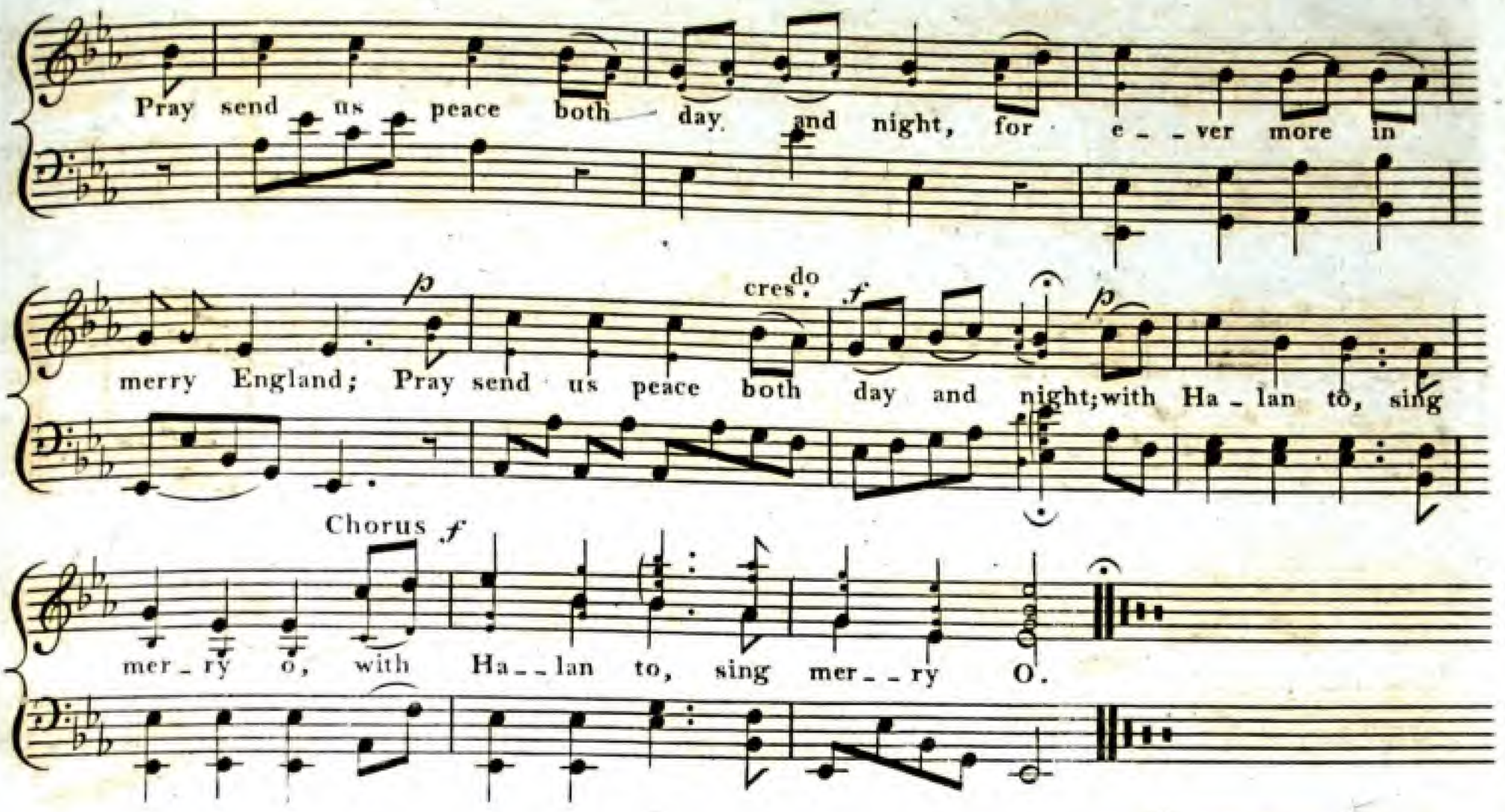
Saint George next shall be our Song, Saint George he was a knight — O:
Of all the kings in Christ_en_dom, King Georgy is the right_O; In every land that

Chorus

e'er we go, Sing Halan tô, and Geor_gy O. Sing Halan tô and Geor_gy O.

5th. Verse.

Blefs aunt Mary with pow_er and might; God send us peace in merry England.



Probably the before-going Ballad is only a part of the original Cornish May Song, the remainder is now forgotten; some of it evidently appears to be ancient, and part modern; that is, some verses have been added at different periods, according to the circumftances of the times, like those of God save the King. Aunt MARY, mentioned in the 5.th ftanza, may probably allude to Queen Mary, in whose reign, the war was not alltogether succefsful: Also, according to tradition there was an old Lady at Helston, whose name was Mary, who used to give libations of liquor to the inhabitants, on the eve of Flora-day, thinking she was remembered in their Song.

The Town Arms of HELSTON, is S.t MICHAEL slaying the Dragon. The common tradition is, that a fiery-Dragon in days of old, threatened deftruction to the Town; but that the goddefs FLORA, having collected such powerful odours of flowers, whose perfumes filled the air, the monfter kept aloof, and by that means, the place was preserved.

"Take it upon this condition;
"It holds credit by tradition." ——

Merry MICHAEL, the celebrated Cornish poet, who flourished about the year 1250, wrote against HENRY of AURANCHES, poet Laureat to King Henry the third, (who had play'd upon the Cornish-men, as the fag-end of the world,) in defence of his Country, has these verses;

"'Twere needlefs to recount their wondrous store,
"Vast wealth and fair provisions for the poor;
"In Fish, and Tinn, they know no rival shore."

The Cornwallians are also famous for wrestling, and hurling. And in King Arthur's time, they were honoured with the post of honour, of being placed in the front of Battle. ——

Ffarwel Glanddyn.—*The Jovial Fellow's Farewell.*

With Firmneſs.

Variation.

Y Gŵr ai Farch.—*Horse and Jockey.*

This Tune is usually danced in North Wales, by five persons.

An old welsh Jig.

Hoffedd Hywel ab Owen Gwynedd.+ *The delight of Prince Howel, Son of Owen Gwynedd*

Solemn

Afon Elwy.—*The River Elwy.*

In the Vale of Clwyd, Flintshire, and in Denbighshire.

Moderate time

1st 2nd

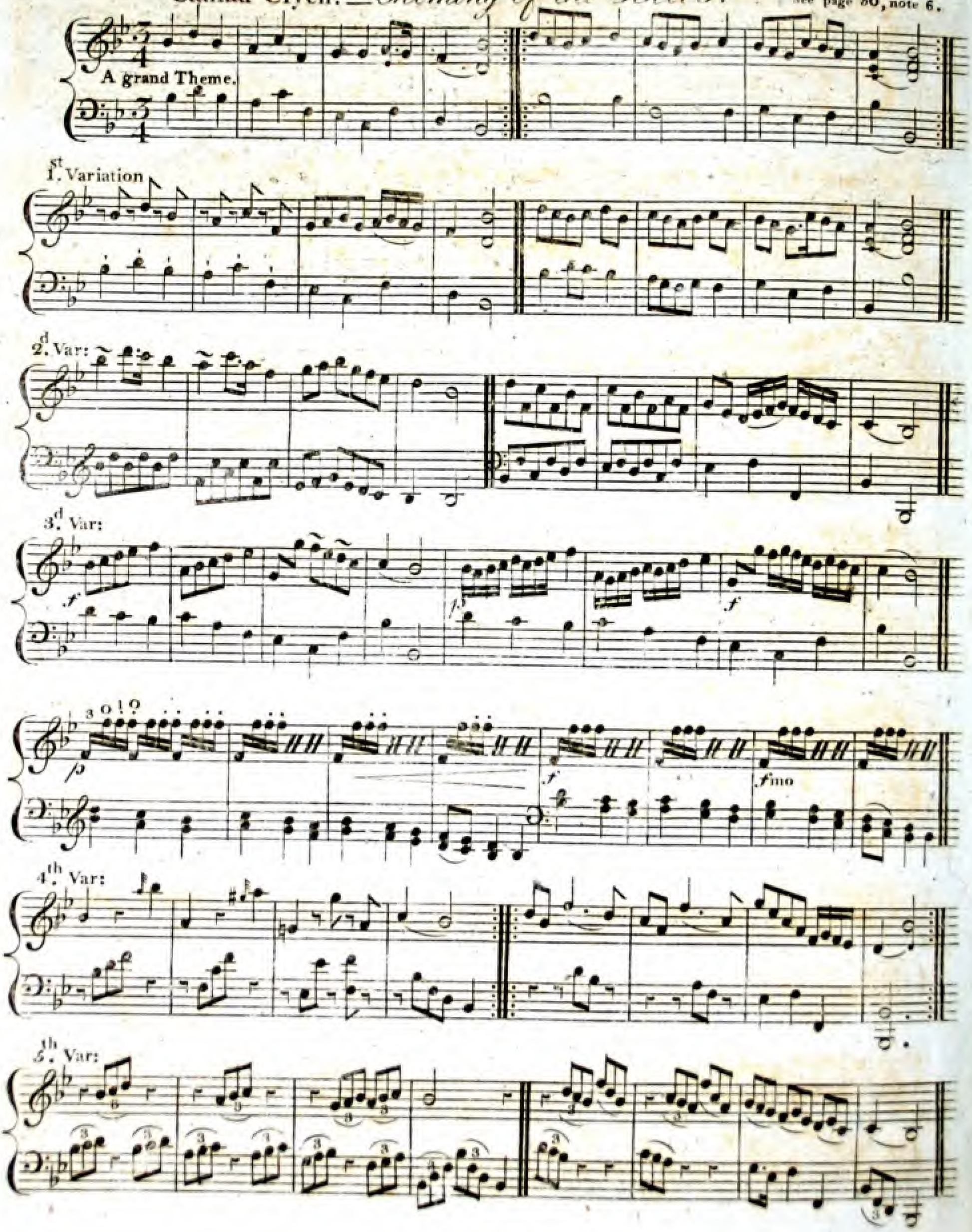
Wyres Megen. *Peggy's Niece.*

Cheerful.

+ The above warrior lived about the year 1169. See this Royal Bard's poems in page 36, 37, & 38.

Caniad Clŷch. — *Chiming of the Bells.*

See page 50, note 6.



6th Var:

7th Var:

f *p*

8th Var:

p

Harmonic

f

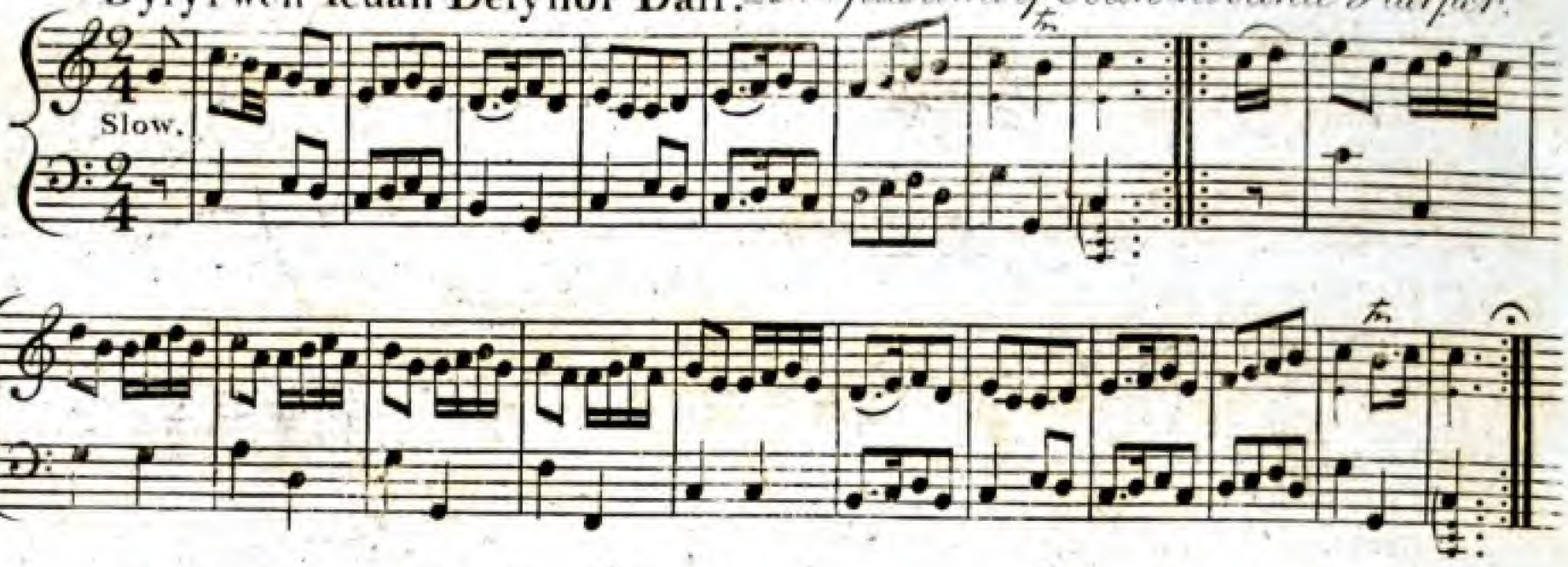
Harmonic

9th Var

10th Var:

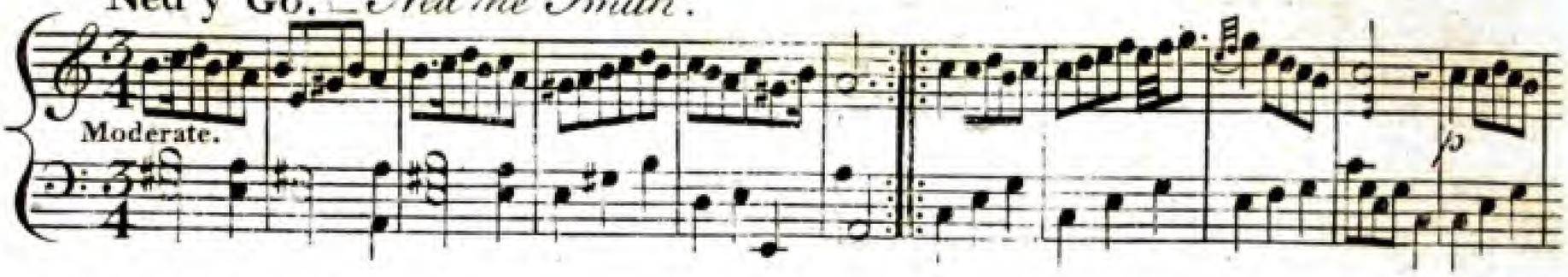
Dyfyrwch Ieuan Delynor Dall. — *The pastime of Evan the blind Harper.*

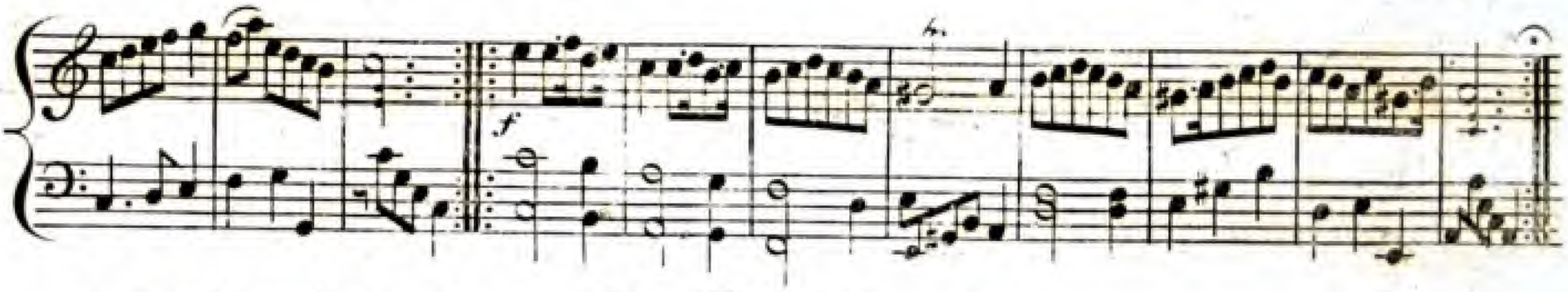
Slow.



Ned y Gô. — *Ned the Smith.*

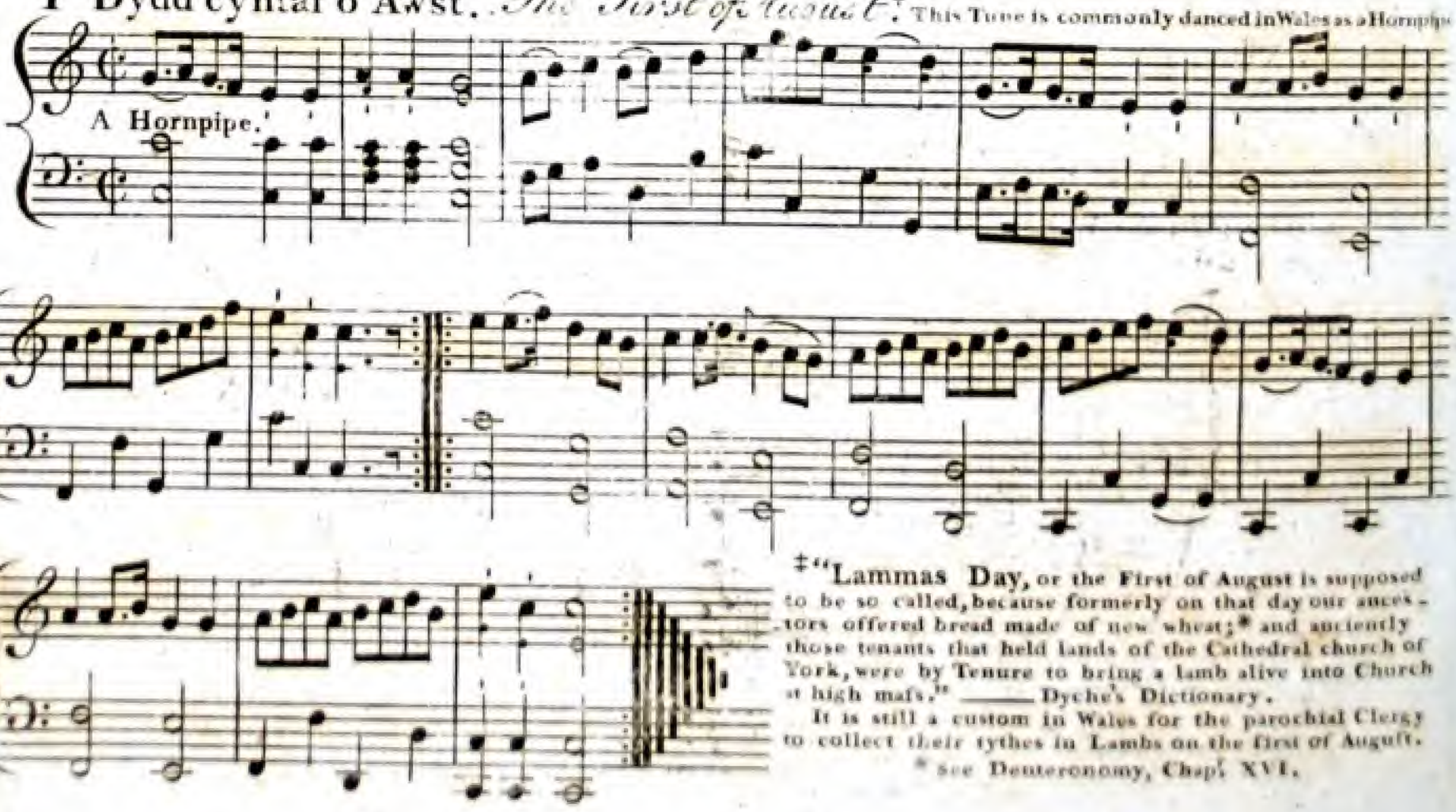
Moderate.





Y Dydd cyntaf o Awst. — *The First of August.*‡ This Tune is commonly danced in Wales as a Hornpipe.

A Hornpipe.



‡ "**Lammas Day**, or the **First of August** is supposed to be so called, because formerly on that day our ancestors offered bread made of new wheat;* and anciently those tenants that held lands of the Cathedral church of York, were by Tenure to bring a lamb alive into Church at high mass." —— Dyche's Dictionary.

It is still a custom in Wales for the parochial Clergy to collect *their* tythes in Lambs on the first of August.

* see Deuteronomy, Chap.ʳ XVI.

Mwynen Meirionydd. *The Delight of Meirionydd.*

Plaintive

Mopsi dôn; yr hên fford. *Mopsy's Tune; the old way.*

A Jig.

Prestwick Bells.*

Cheerful

*In Lancashire.

Sidanen. *The Silken-fair.*

{Which alludes to Queen Elizabeth, who is said to have been the first who wore Silk-stockings in England, in 1561.

Gracefully.

p

f

p

Cres.do

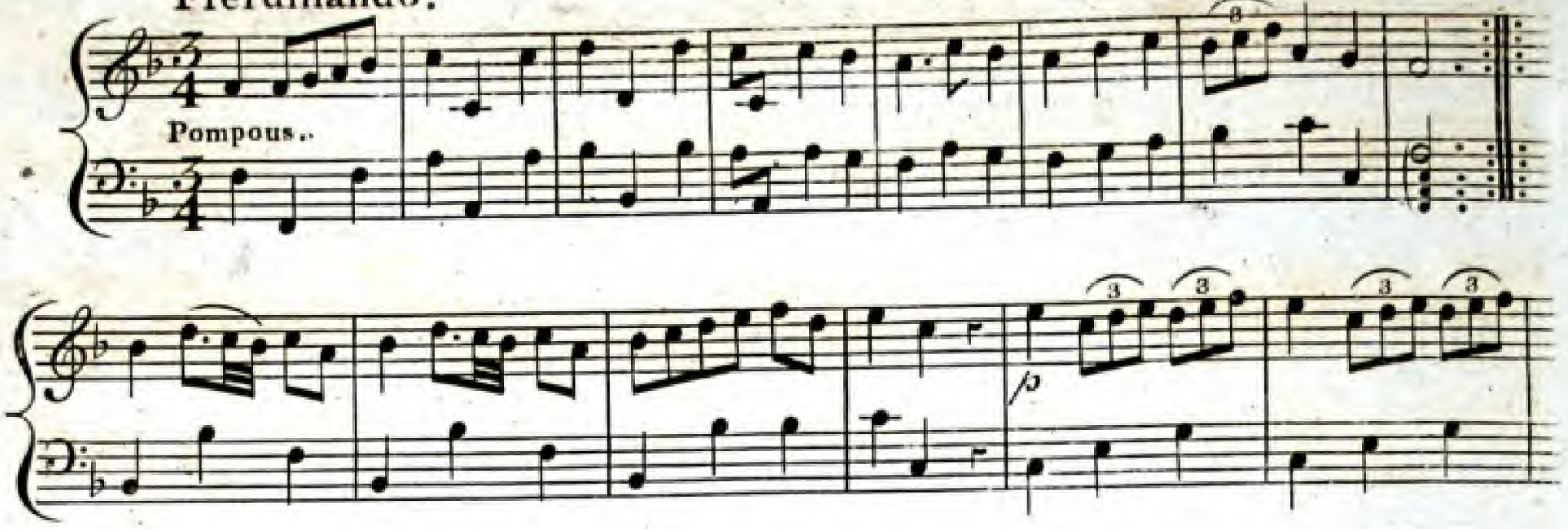
f

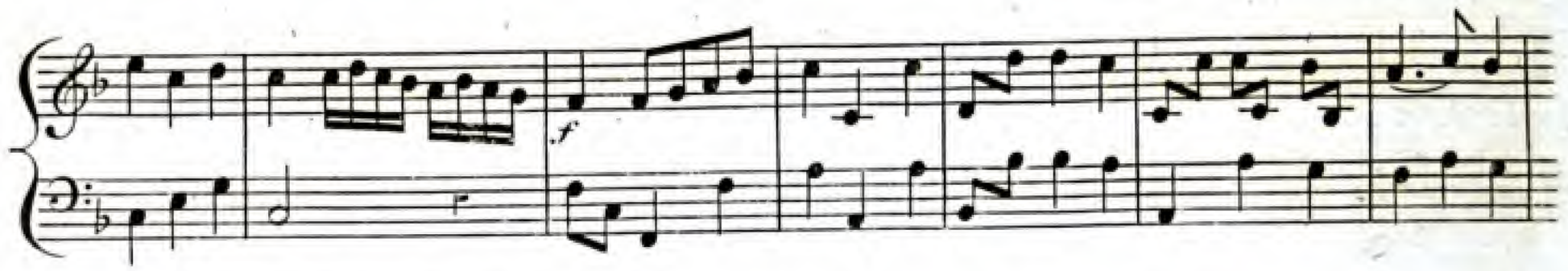
p

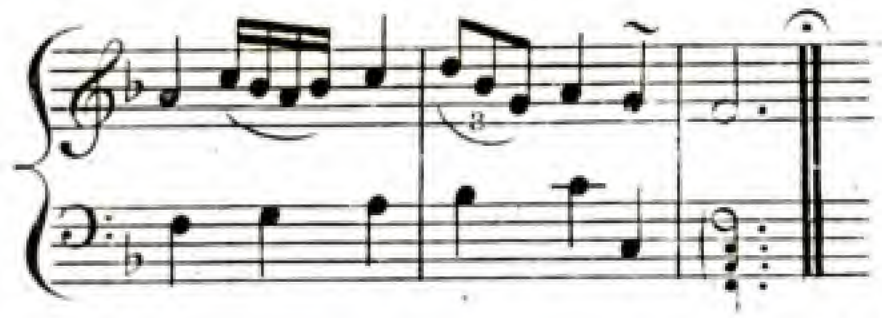
Cresdo

Fferdinando.*

Pompous.



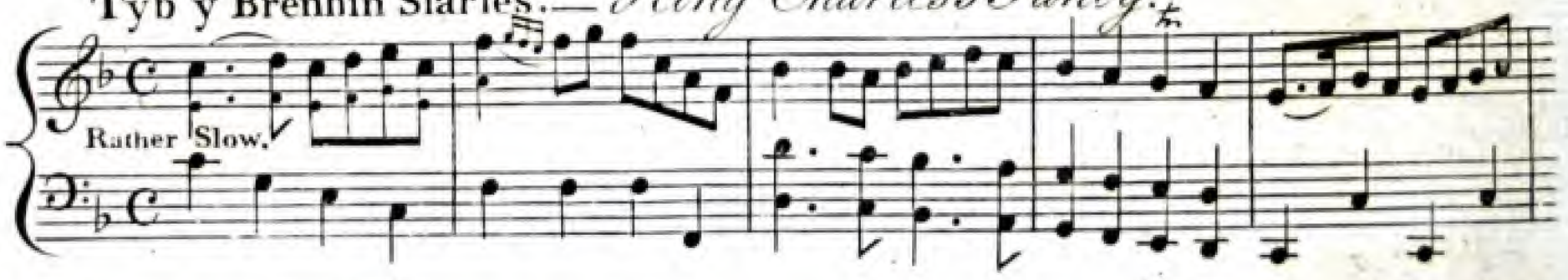


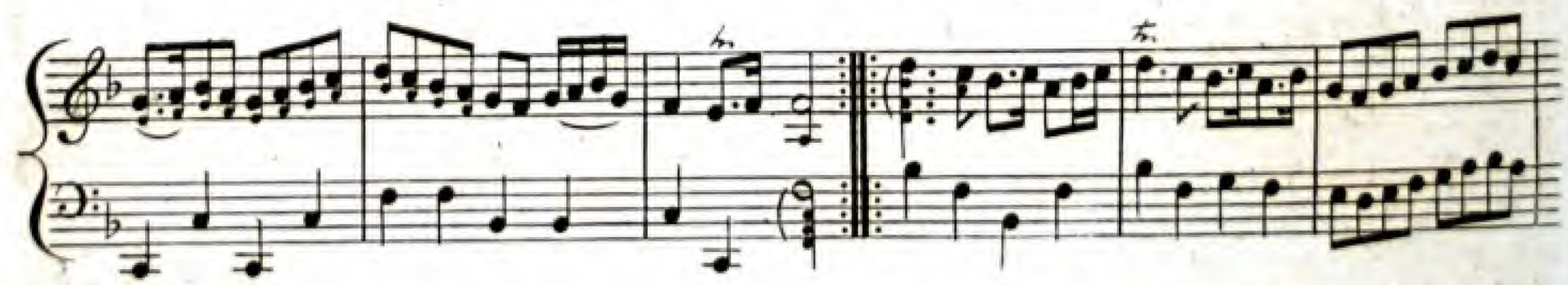


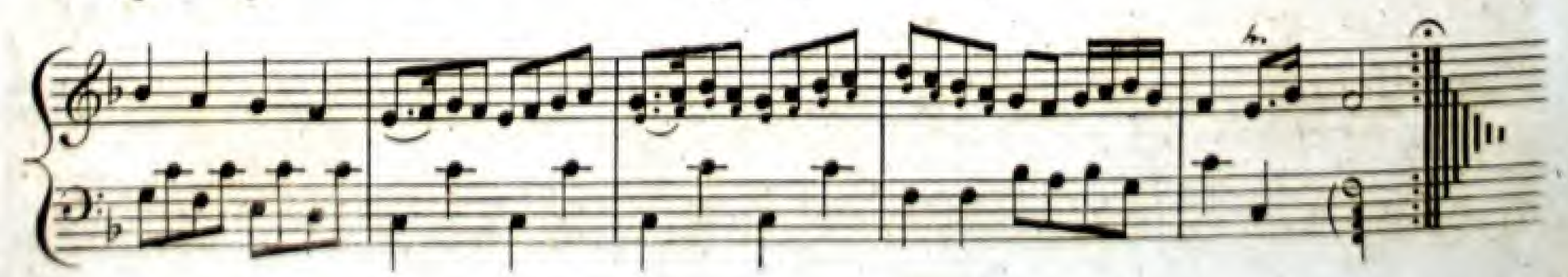
* Probably this was Ferdinando, the fifth Earl of Derby, who had an estate in Wales, and was Lord of the Isle of Man, about A.D. 1624.

Tŷb y Brenhin Siarles.—*King Charles's Fancy.*†

Rather Slow.







Döed a ddêl.—*Hit or miss.*

Plaintive.

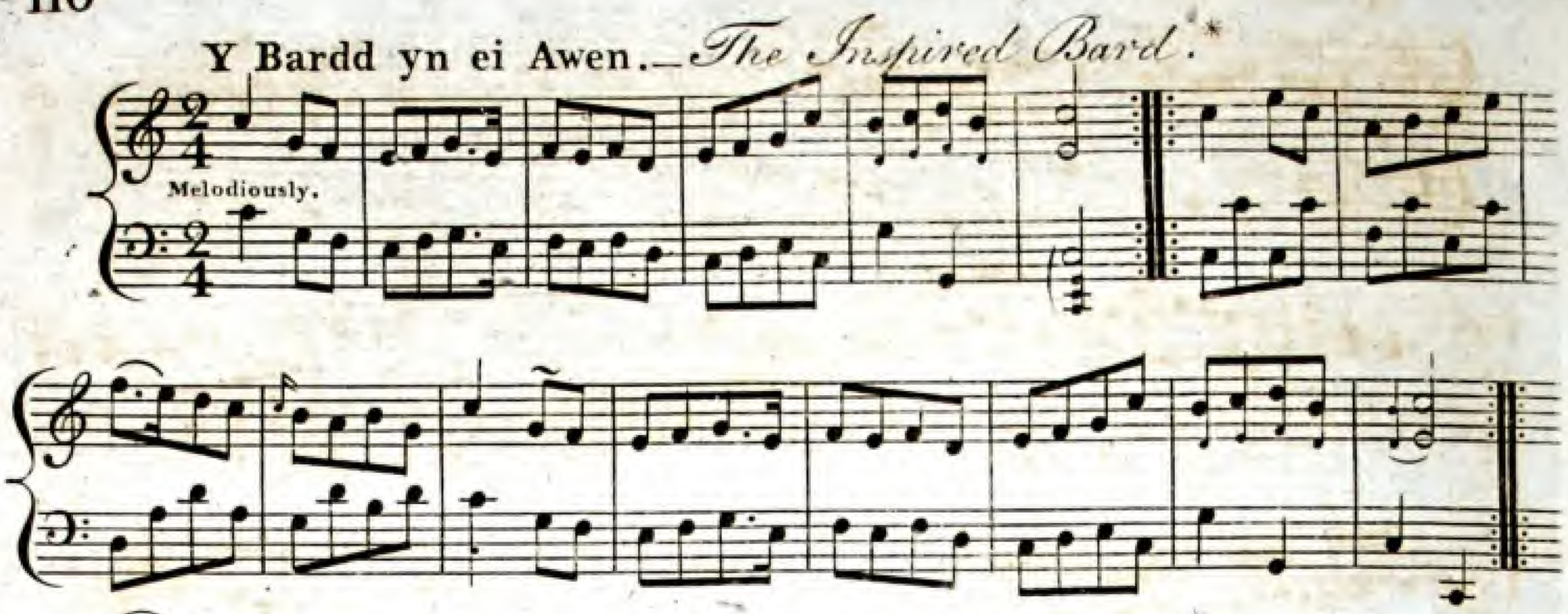
Mwyneidd-dra.—*The Complaisance.*

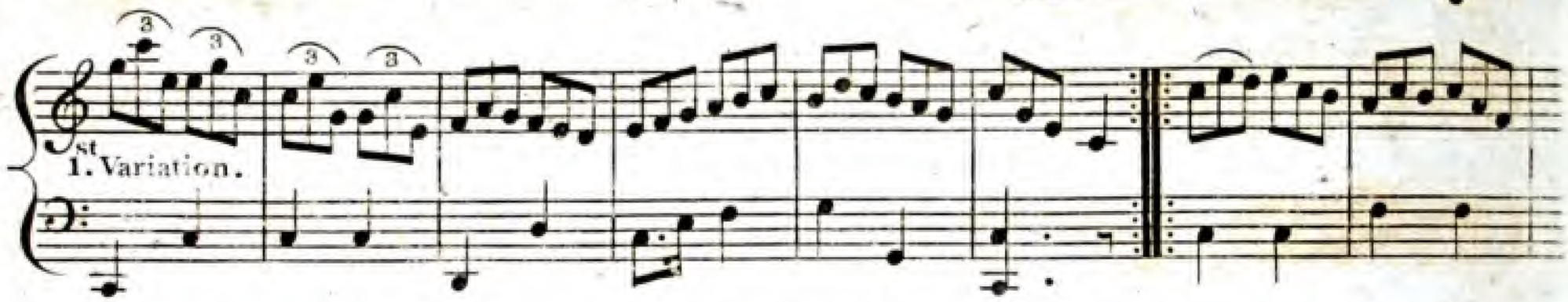
Rather Slow.

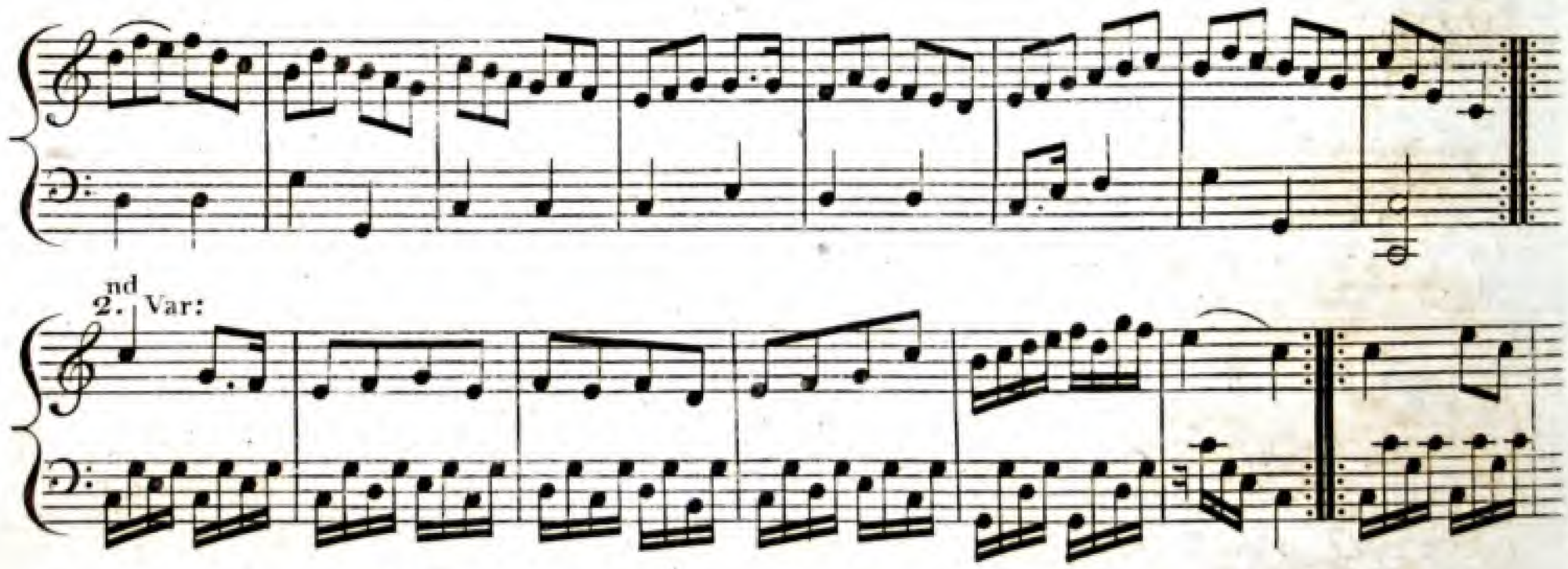
Distyll y Drain.—*The Trickling of the Thorns.*

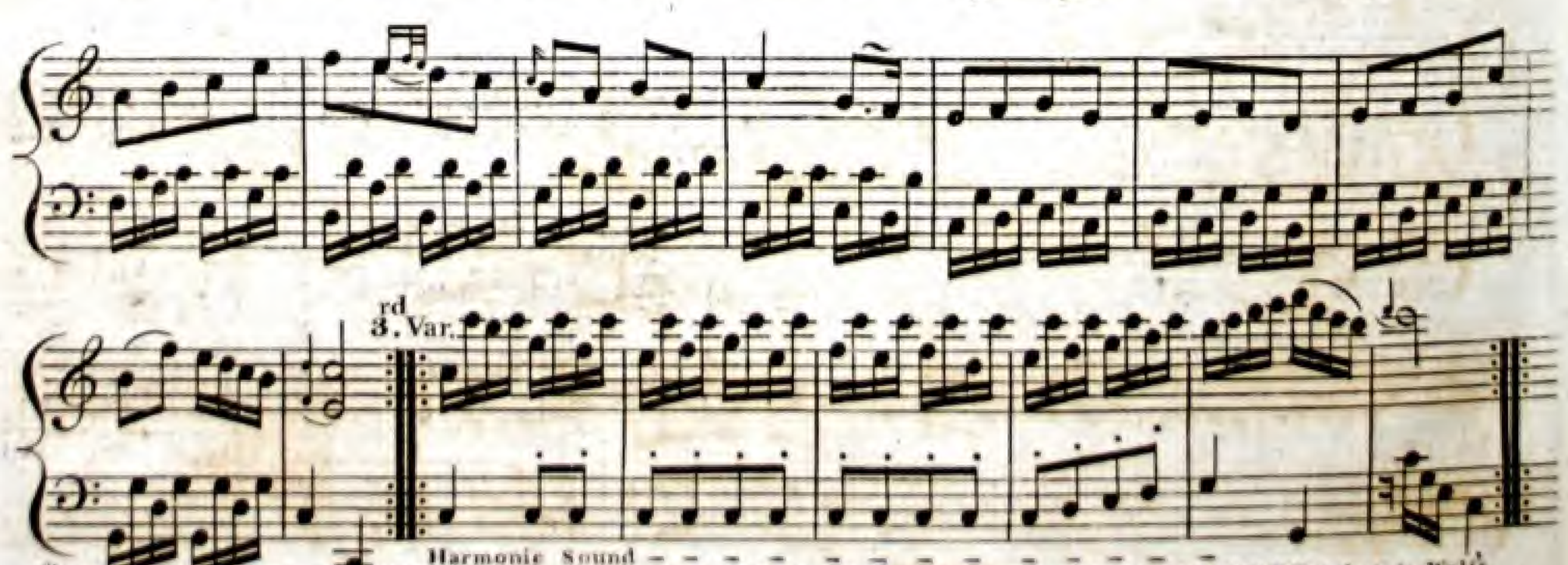
Lively.

Y Bardd yn ei Awen.—*The Inspired Bard.**









Harmonic Sound — — — — — — — — — — — — —

* *Formerly there were ancient Tunes called* **AWEN WRLI; AWEN OLEUDDYN;** *and* **AWEN GOLEUDDYDD:** *that is,* **Wrli's Inspiration; Oleuddyn's Inspiration; and Goleuddydd's Inspiration** — *which were so called after the names of their Com-posers, who probably were celebrated Bards; but the latter name* **Goleuddydd,** *appears to have been a female Bard.*

The Drone.

4th Var.

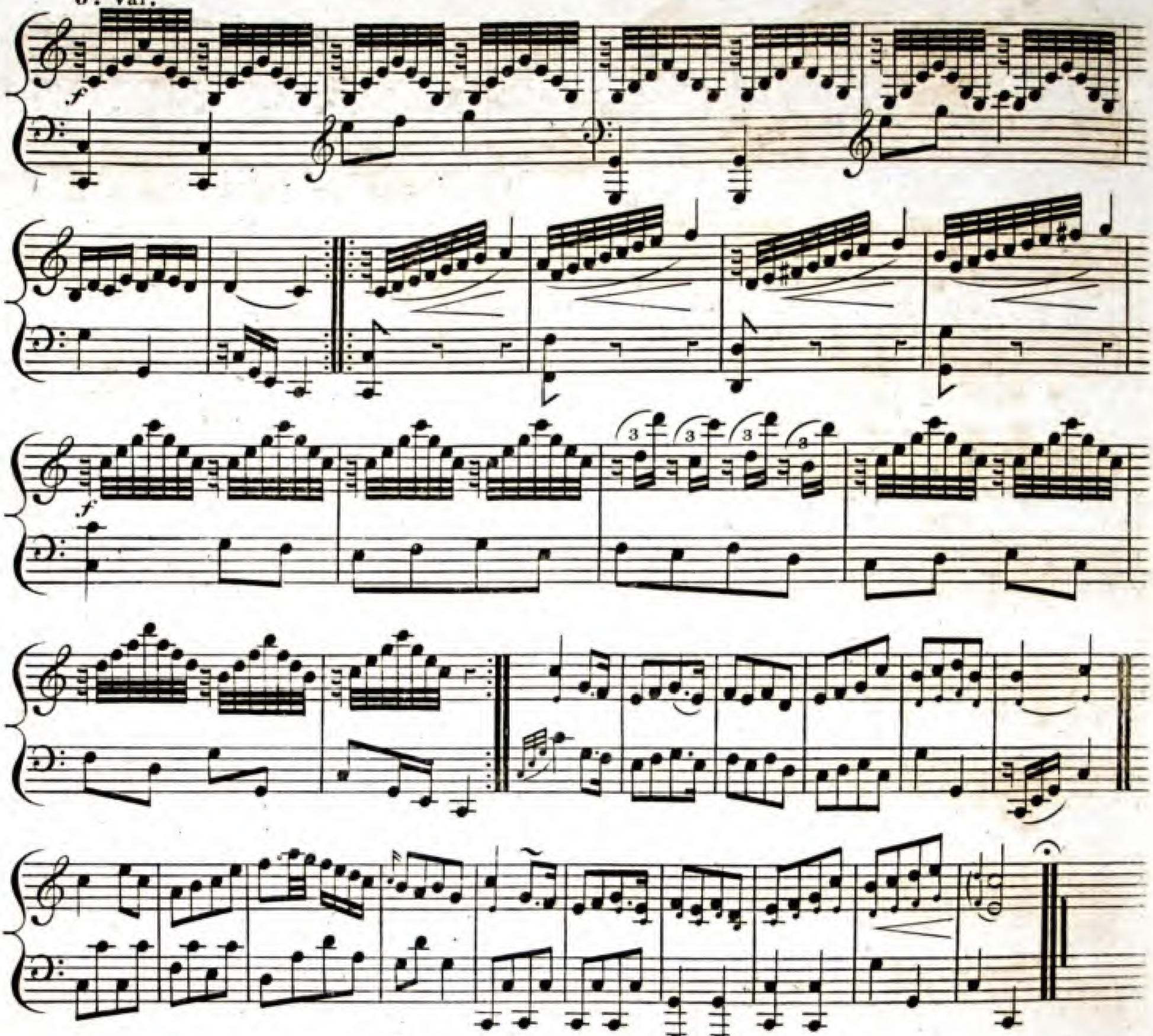
With Boldness.

5th Var.

pia

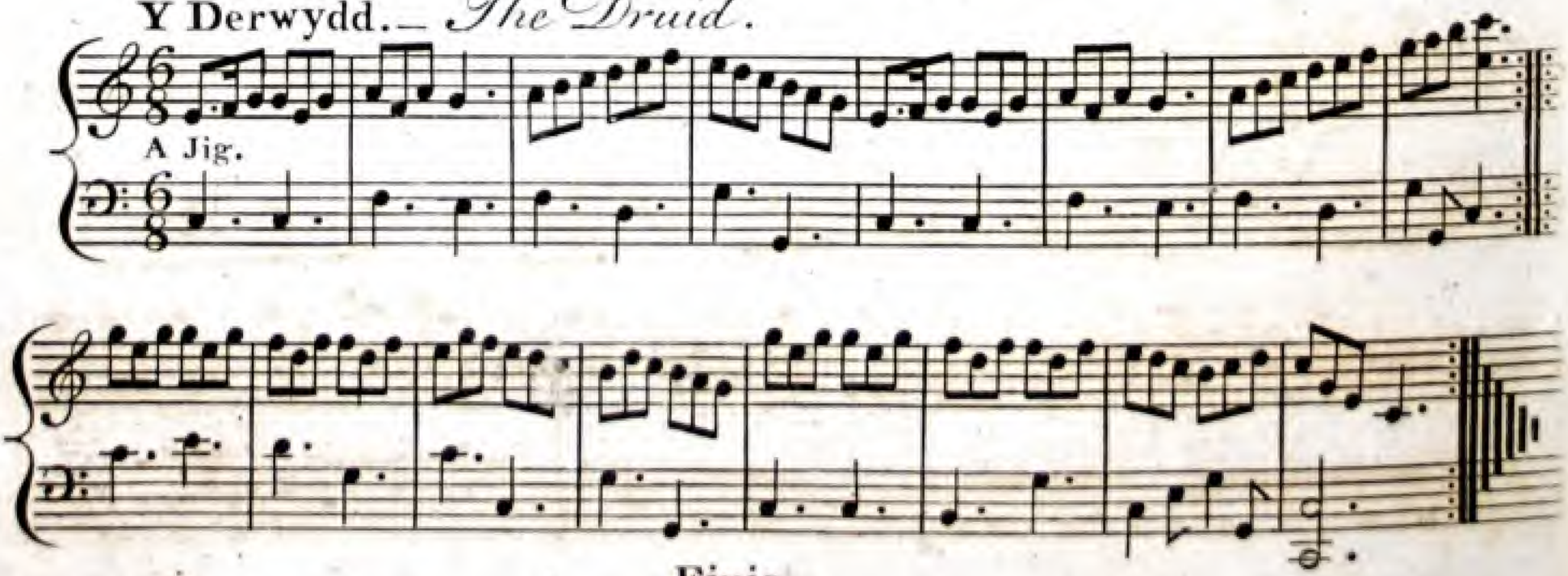
Turn over

6th. Var.



Y Derwydd.— *The Druid.*

A Jig.



Finis.