

# Hanes y Beibl Cymraeg

# History of the Welsh Bible



Mae'n bosib bod **Richard Davies (1501-1581)** Esgob Tyddewi wedi bod yn gyfrwng i berswadio'r Frenhines Elisabeth 1af i basio Deddf 1563 a oedd yn galw am osod cyfieithiad Cymraeg o'r Beibl ym mhob eglwys yng Nghymru erbyn 1 Mawrth 1566. At y gorchwyl hwn, casglodd o'i gwmpas gylch o ysgolheigion a fu'n gweithio ar y cyfieithiad, yn yr hyn a fu unwaith yn Balas Esgobion Tyddewi, Abergwili, ond sydd bellach yn Amgueddfa Sir Gaerfyrddin.

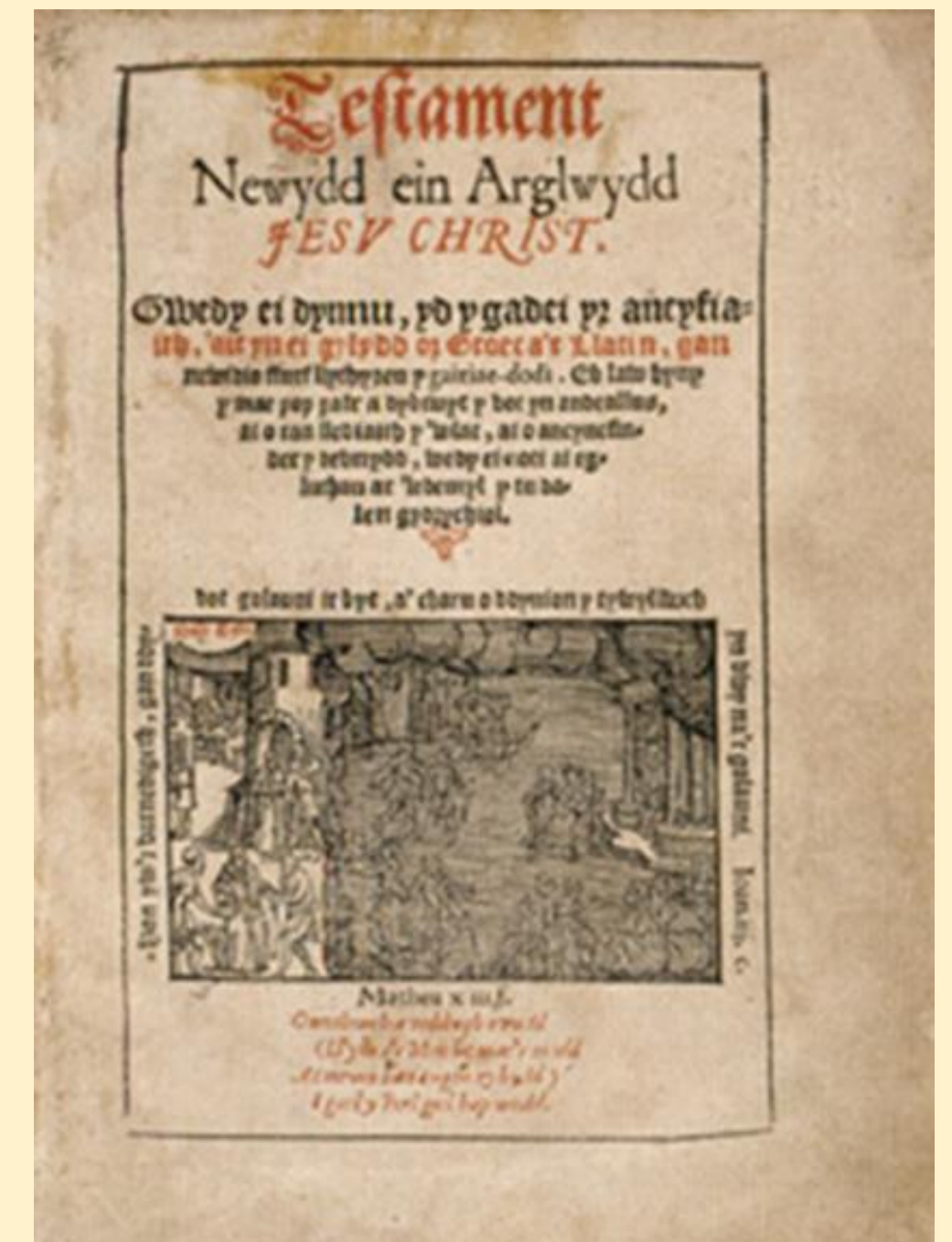
Amgueddfa Sir Gaerfyrddin



Carmarthenshire County Museum

**Richard Davies (1501-1581)** Bishop of St. David's, may well have been instrumental in persuading Queen Elizabeth 1st to pass the Act of 1563 which called for a Welsh translation of the Bible to be placed in every church in Wales by 1st March 1566. For this task he gathered around him a circle of scholars who worked on the translation at what was once the Palace of the Bishops of St. David's, Abergwili, but is now the **Carmarthenshire County Museum**.

Ymhlith y rhain roedd **William Salesbury (1520-1584)**, ysgolhaig ac ieithydd clasurol disglair o Rydychen a gyfieithodd o'r testun Groeg gwreiddiol, ac a oedd eisoes wedi cyhoeddi geiriadur Cymraeg o'r efengylau a'r epistolau. Ganwyd yn 1520 yn Llansannan, Sir Ddinbych, a chyfieithodd y rhan fwyaf o'r T.N. Gyda'i gilydd cyhoeddwyd y Testament Newydd cyflawn cyntaf yn y Gymraeg yn 1567.



Amongst these was **William Salesbury (1520-1584)**, a brilliant Oxford classical scholar and linguist who translated from the original Greek text, and had already published a Welsh lectionary containing the gospels and epistles. Born in 1520 at Llansannan, Denbighshire, he translated most of the N.T. Together they published the first complete printed New Testament in Welsh in 1567.

1567 Testament Newydd Cyntaf Yn Gymraeg.



1567 1st Welsh New Testament

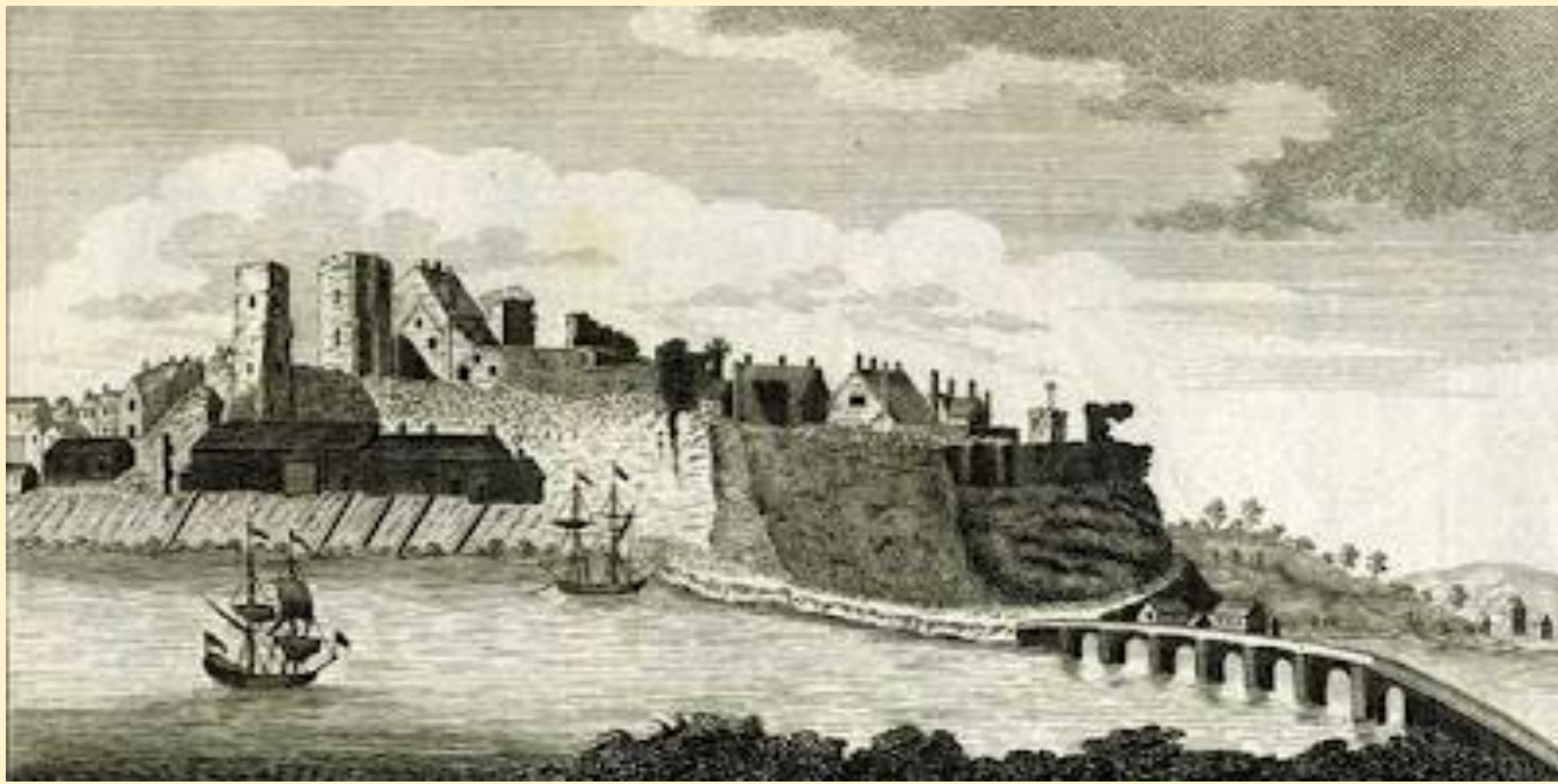
Lleihawyd effaith **Testament Newydd Salesbury** oherwydd iddo newid geiriau Cymraeg i'w gwneud yn debyg i'r geiriau Lladin cyfatebol. O ganlyniad roedd y llyfr yn addas ar gyfer ysgolheigion yn hytrach nag ar gyfer pobol gyffredin.

**Salesbury's New Testament** was marred by his idiosyncratic alteration of Welsh words to make them resemble their Latin equivalents. As a result the book was more suitable for scholars than for ordinary people.

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## Caerfyrddin o'r 17eg ganrif

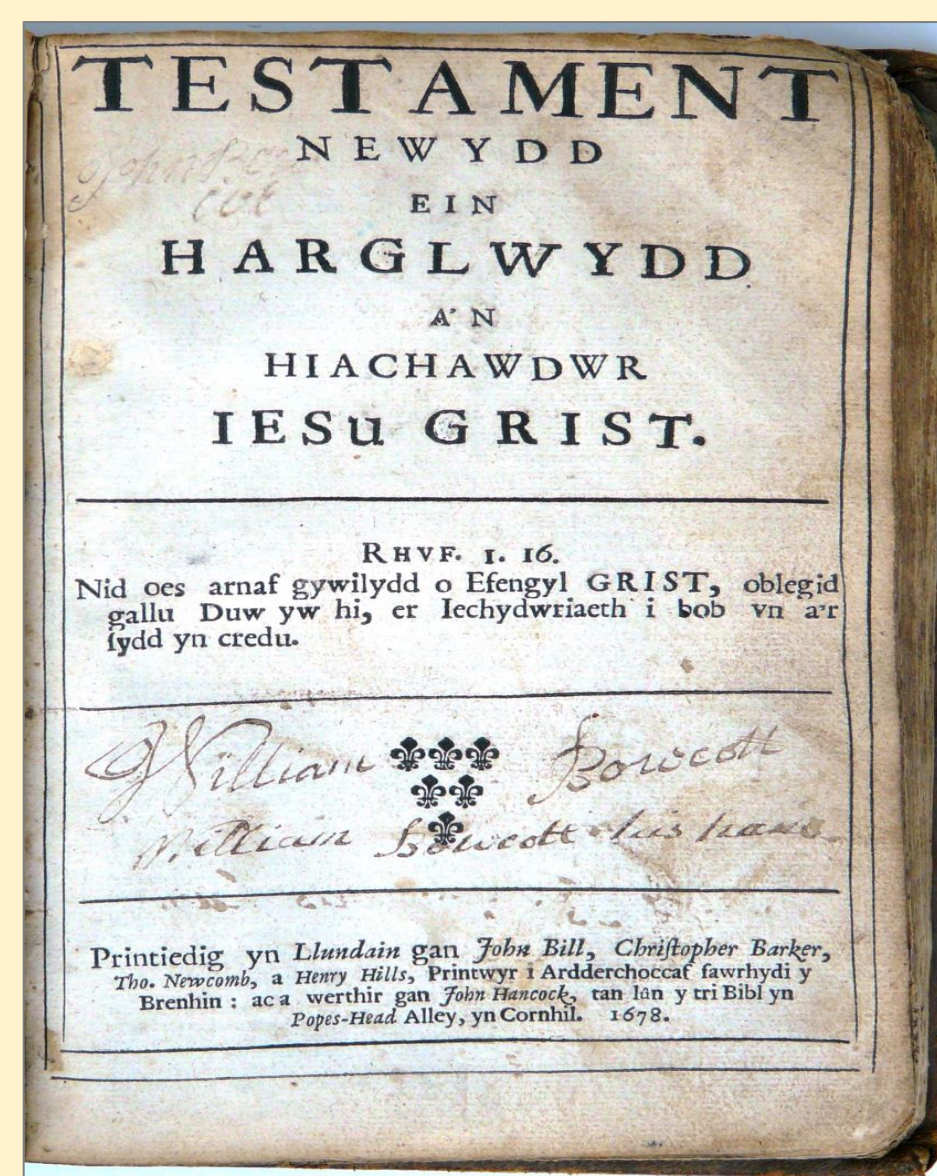
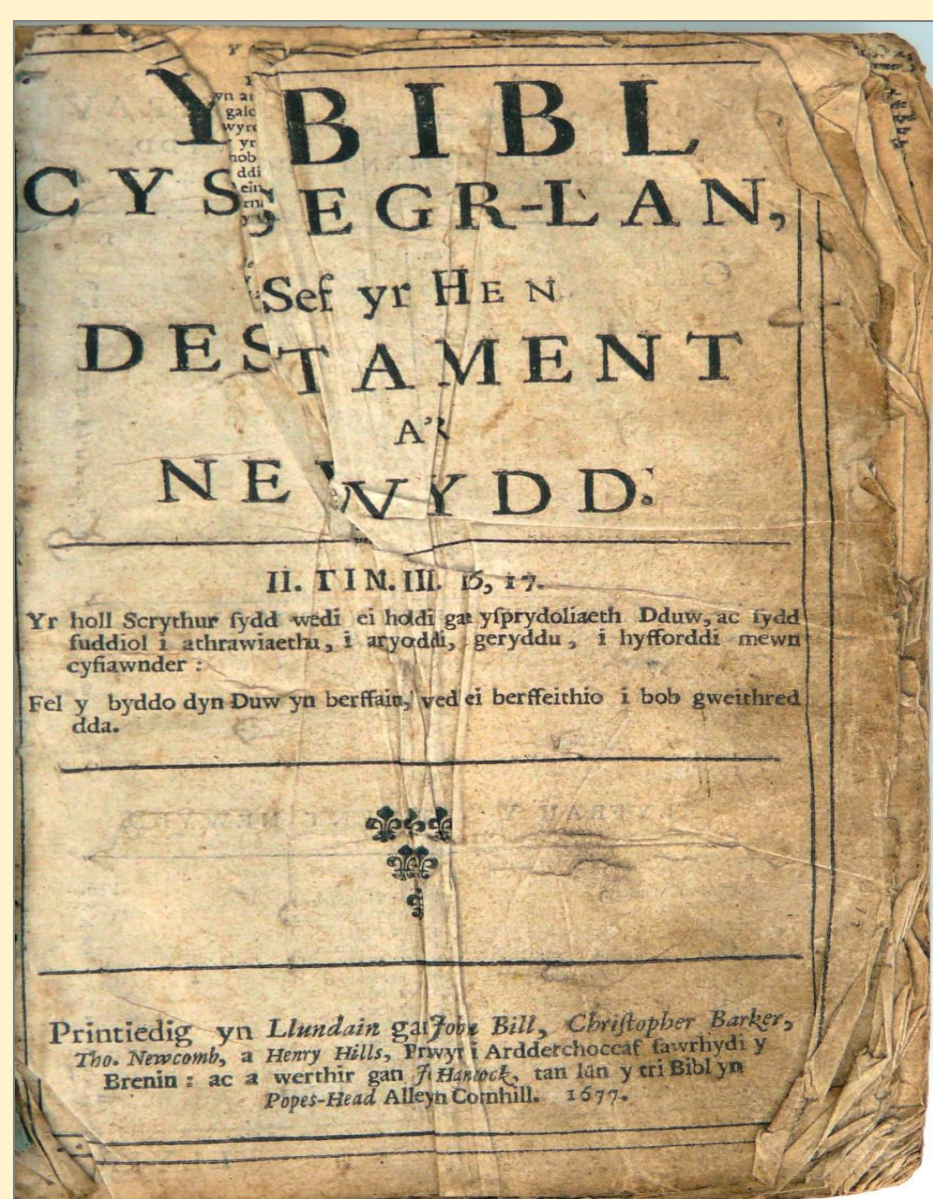


17th century Carmarthen

Ganed **Stephen Hughes (1622-1688)** yng Nghaerfyrddin. Roedd yn anghydfurfiwr cynnar a oedd yn byw yn ystod dyddiau'r chwyldro Piwritanaidd. Daeth yn bregethwr dylanwadol iawn gan sefydlu Protestaniaeth radicalaidd, tra bod yr eglwysi yn dal i gael eu dylanwadu gan syniadau Catholig. Bryd hynny roedd bron pawb yng Nghymru yn siarad Cymraeg.

Born in Carmarthen, **Stephen Hughes (1622-1688)** an early non-conformist lived during the days of the Puritan revolution. He became a very influential preacher establishing radical Protestantism while the churches were still being influenced by Roman Catholic ideas. The population was almost entirely Welsh speaking.

Datblygodd a rhedodd sawl ysgol i hybu llythrennedd ac i alluogi'r bobol i ddarllen y Beibl drostynt eu hunain. Anogodd bobol a allai ddarllen i ddysgu eu plant a'u gweision i ddarllen hefyd. Felly, yr oedd yn rhagflaenydd arwyddocaol i Griffith Jones, Llanddowror (1684-1761) a ddatblygodd yr Ysgolion Cylchynol enwog ledled Cymru yn y ganrif nesaf.



He developed and ran several schools to promote literacy and enable people to read the Bible for themselves. He encouraged people who could read, to teach their children and servants to read too. Thus, he was a significant precursor of **Griffith Jones, Llanddowror (1684-1761)** who developed the famous Circulating Schools all over Wales in the next century.

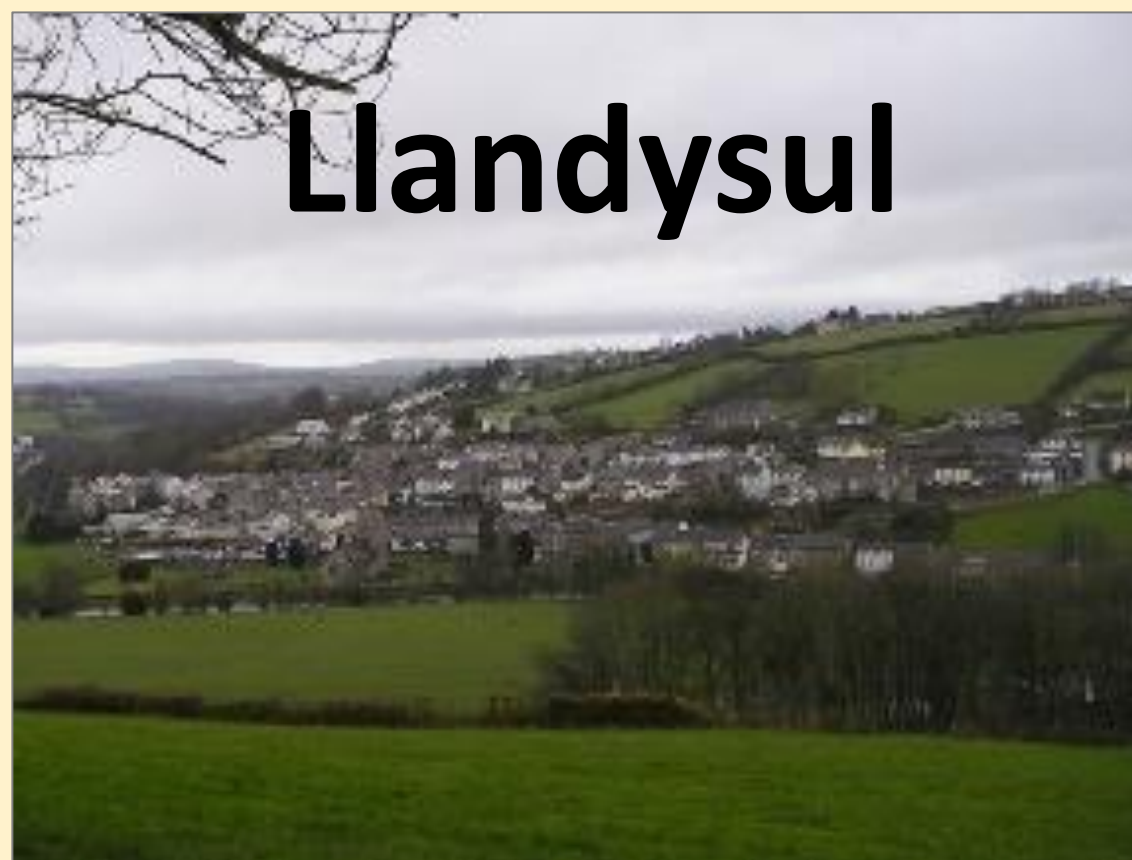
Gyda chefnogaeth Ymddiriedolaeth Gymreig Thomas Gouge, yn 1677 cynhyrchodd argraffiad fforddiadwy o'r Beibl Cymraeg a oedd bellach ar gael i fwy o bobl ei ddarllen.

In 1677, with the support of the Thomas Gouge's Welsh Trust, he produced an affordable edition of the Welsh Bible, making it available for more people to read.

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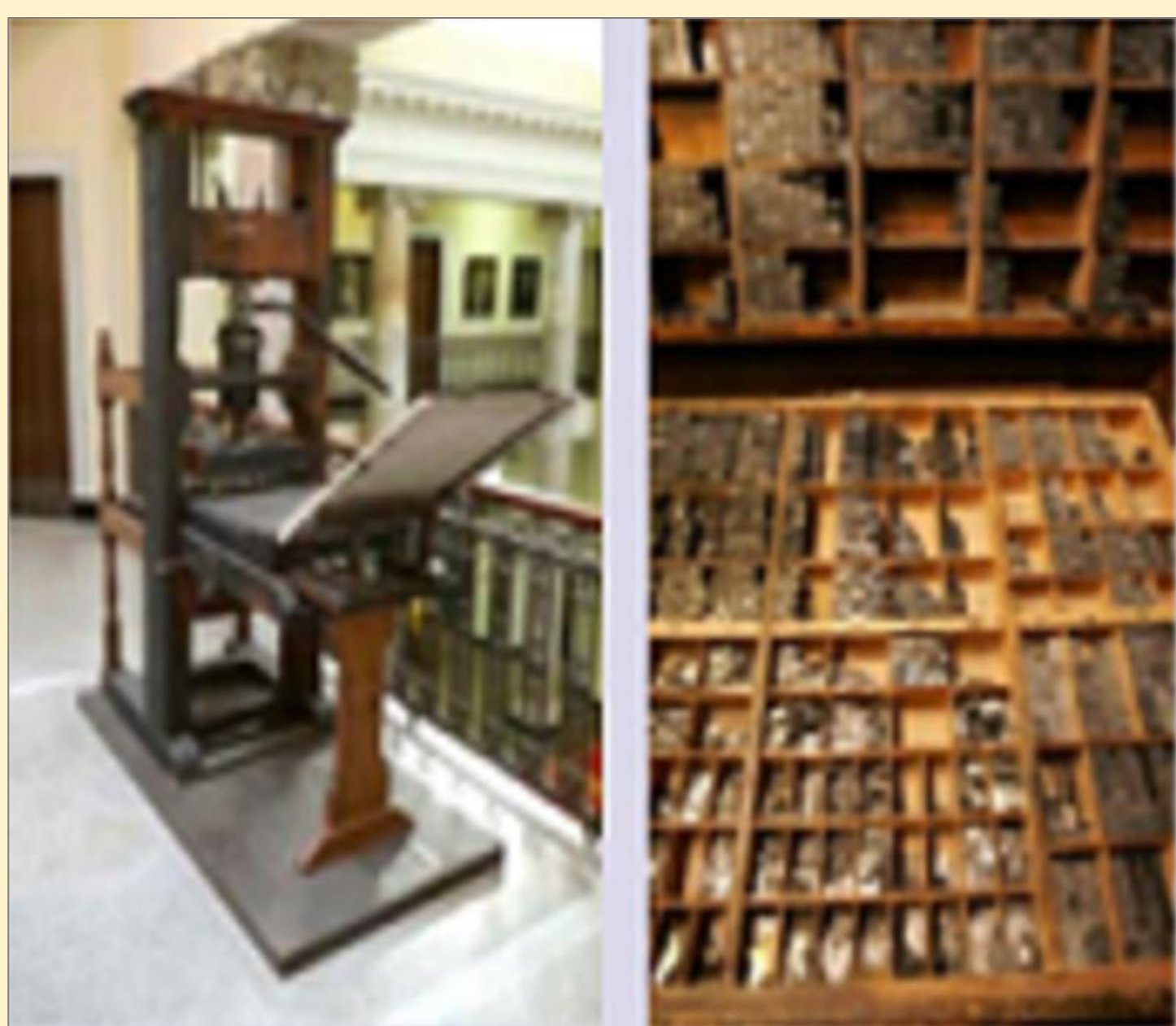
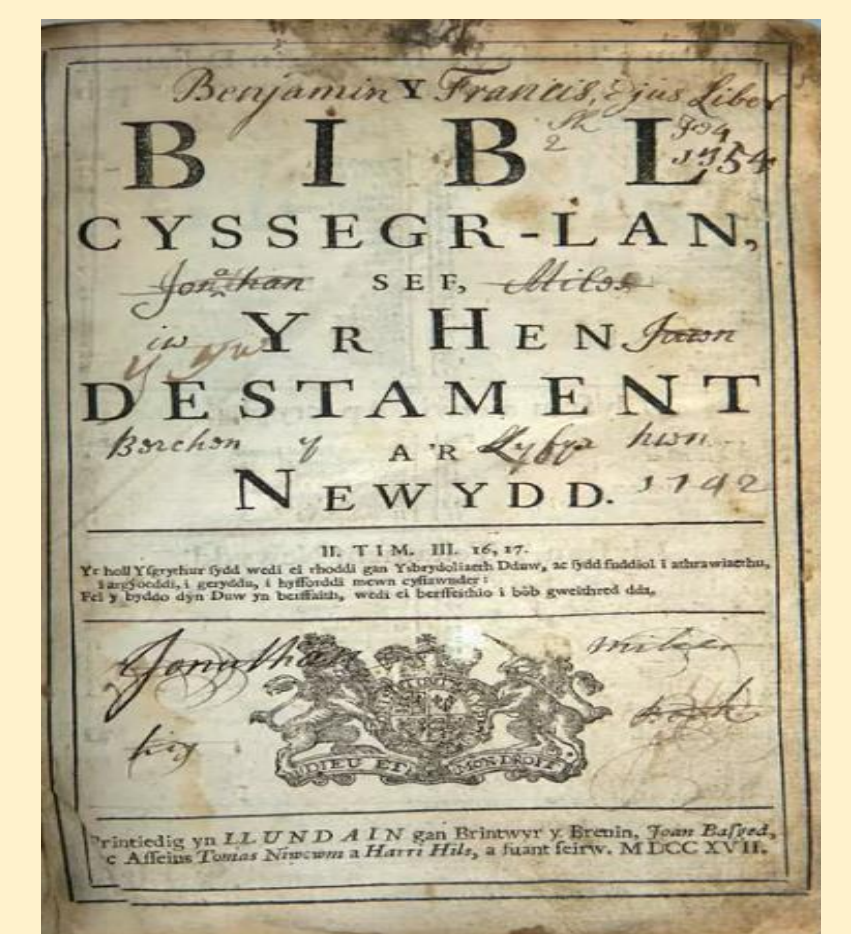
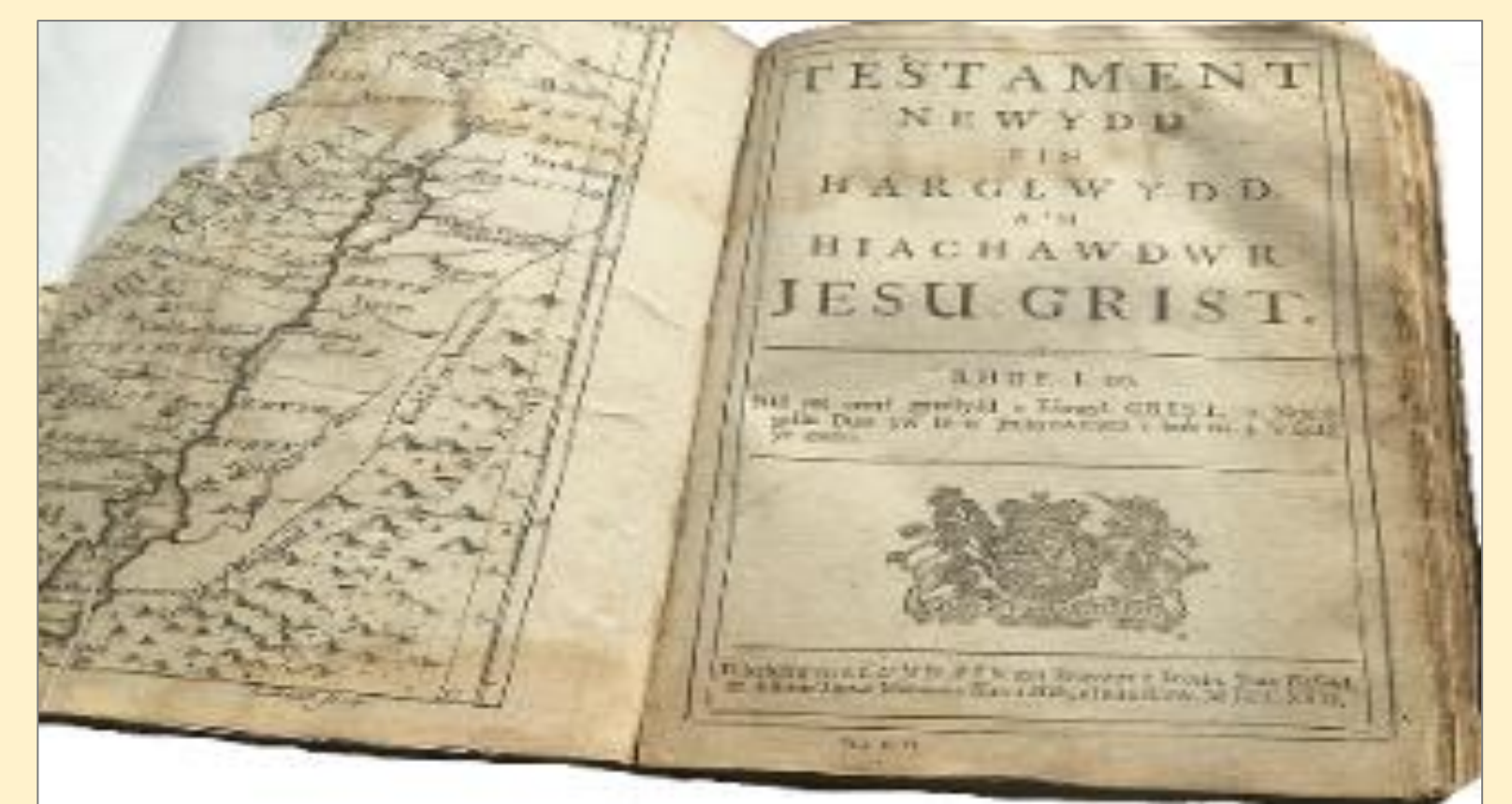
**Ganed Moses Williams (1685 - 1742)** yn Y Glaslwyn, Cellan, ger Llandysul, Ceredigion, ac fe'i addysgwyd yn gyntaf yn Ysgol Ramadeg Caerfyrddin ac yna yng Ngholeg Prifysgol Rhydychen.



**Moses Williams (1685-1742)** was born at Y Glaslwyn, Cellan, near Llandysul, Ceredigion. He was educated first at Carmarthen Grammar School and then at University Oxford College.

Fe golygodd Moses Williams Feibl Cymraeg newydd, gydag anogaeth Griffith Jones. Cynhyrchwyd hwn ym 1717/18 ar gyfer y Gymdeithas er Hyrwyddo Gwybodaeth Gristnogol a gwerthwyd 10,000 o gopiau. Ar ôl dechrau'r Ysgolion Cylchredeg, tyfodd y galw am fwy o Feiblau yn esbonyddol.

Encouraged by Griffith Jones, Moses Williams edited a new Welsh Bible. This was produced in 1717/18 for the Society for Promoting Christian Knowledge and sold 10,000 copies. Once the Circulating Charity Schools started, the demand for more grew exponentially.



**Gwasg Argraffu  
Nodweddiadol  
Typical Printing Press**

Cynhyrchwyd 15,000 yn 1748. Daeth y Beiblau hyn mewn fformat gyda hargraffau llai i'w ddefnyddio yng nghartrefi pobol. Yn 1768 cynhyrchwyd 20,000 gyda hargraffau mawr. Mae'n debyg yr oedd gan y mwyafrif o gartrefi Cymru Feibl Cymraeg annwyl.

15,000 were produced in 1748. A further 15,000 copies followed in 1752. These Bibles came in a smaller print format for use in people's homes. In 1768 20,000 Large Print versions were produced. Probably most Welsh homes eventually had a cherished Welsh Bible.

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Ganwyd **Griffith Jones** ym **1684** ym Mhenboyr, Sir Gaerfyrddin. Chafodd ei addysgu yn Ysgol Ramadeg Caerfyrddin.

**Griffith Jones** was born in **1684** at Penboyr, Carmarthenshire, and educated at Carmarthen Grammar School.



Dechreuodd llythrennedd wella ledled Cymru yn y 18fed Ganrif. Roedd hyn yn bennaf oherwydd ysgolion cylchreddeg enwog y pregethwr o Sir Gaerfyrddin, Griffith Jones.



Literacy began to improve throughout Wales in the 18<sup>th</sup> Century. This was due mainly to the famous circulating schools of Griffith Jones.

Yn 1731 aeth ati i drefnu system i ddysgu sgiliau darllen sylfaenol i blant ac oedolion mewn cyn lleied o amser â phosib, tua thri mis fel arfer, cyn symud ymlaen i'r lleoliad nesaf.

In 1731, he set up a system to teach children and adults basic reading skills in as short a time as possible, usually about three months, before moving on to the next location.

Roedd athrawon a recriwtiwyd yn aml yn cael eu hyfforddi ymlaen llaw gan Griffith Jones yn Llanddowror, Sir Gaerfyrddin. Gyda'r Beibl yn brif destun, roedd yr ysgolion teithiol hyn yn cyrraedd bron pob rhan o Gymru. Roedd tua dwy ran o dair o bob 'ystafell ddosbarth' yn oedolion.

## Ysgolion Cylchynol



## Circulating Schools

Recruited teachers were often trained beforehand by Griffith Jones himself in Llanddowror, Carmarthenshire. With the Bible as its main subject, these travelling schools reached almost every part of Wales. Around two thirds of each 'classroom' were adults.

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Amcangyfrifir fod bron i hanner poblogaeth Cymru wedi mynychu'r ysgolion hyn erbyn marw Griffith Jones yn 1761. Serch hynny, parhaodd Madam Bevan, noddwr cynnar i Jones, i drefnu'r ysgolion hyd ei marwolaeth yn 1779. Erbyn hynny roedd Cymru yn un o'r ychydig wledydd Ewropeaidd gyda'r mwyafrif o'i phobol yn llythrennog.

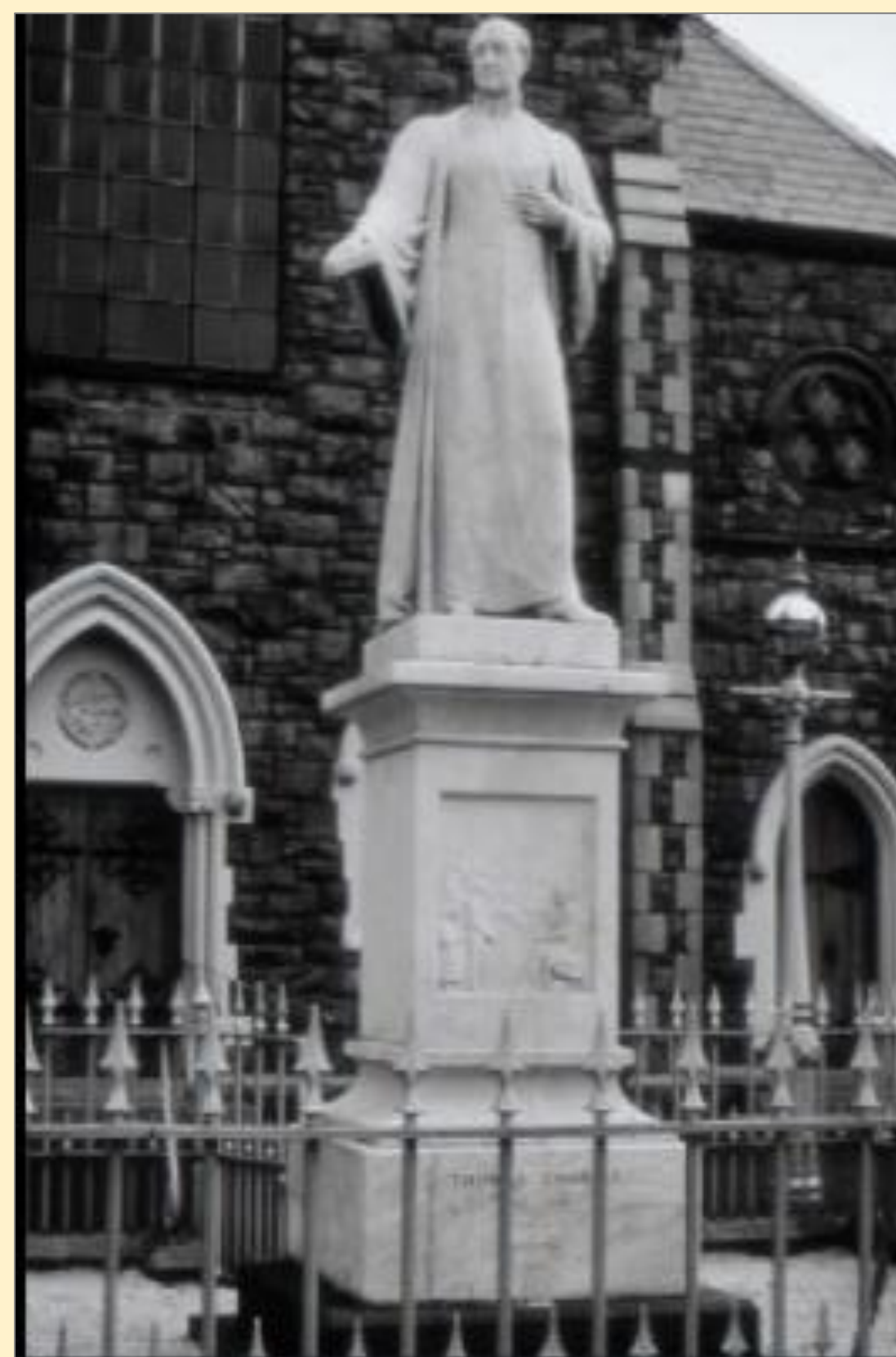


**Bridget Bevan**

It is estimated that almost half the population had attended these schools by Griffith Jones' death in 1761. However, Madam Bevan, an early patron of Jones, continued to organise the schools until her death in 1779. By then **Wales was one of the few European countries to have a literate majority.**

**Ganed Thomas Charles (1755-1814)** yn Longmoor, Abercywyn, ger Sanclêr, sir Gaerfyrddin. Addysgwyd ef yn Llanddowror a Chaerfyrddin ac yng Ngholeg Iesu, Rhydychen.

**Thomas Charles**



**Thomas Charles 1755 – 1814** was born at Longmoor, Abercywyn, near St. Clears, Carmarthenshire. He was educated at Llanddowror and Carmarthen and at Jesus College, Oxford.

Cydnabu'n rhwydd Griffith Jones fel ei fentor a chariodd y gwaith yn ei flaen yng Ngogledd Cymru. Wedi symud i'r Bala casglodd blant tlodion y Bala i'w dŷ i gael addysg. Yn fuan oherwydd y cynnydd mewn niferoedd dechreuodd ddefnyddio'r capel. Dyma darddiad yr Ysgolion Cylchynol Cymreig a ddatblygodd ar y llinellau a fabwysiadwyd gan Griffith Jones.

**Portread dychmygol o  
Mary Jones 1879**



**Imaginary portrait of  
Mary Jones 1879**

He readily recognized Griffith Jones as his mentor and carried the work forward in North Wales. After moving to Bala, he gathered the poor local children into his house for instruction. Soon, there were so many he began to use the chapel. This was the origin of the Welsh Circulating Schools which he developed on the lines adopted by Griffith Jones.

Yn un o'r ysgolion hyn y dysgodd **Mary Jones (1784-1864)** i ddarllen. Canlyniad yr ysgolion hyn oedd pobol llythrennog gyda gwybodaeth ddofn o'r Beibl.

It was at one of these schools that **Mary Jones (1784 –1864)** learned to read. The result of these schools was a literate population with a deep knowledge of the Bible.

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## Peter Williams (1723 – 1796 )

Symudodd Peter Williams i Fferm Gelliednais, Llandyfaelog, yn 1750, ac wrth gaffael Woodbine Cottage at y diben, gosododd bwlpudd ym mhrif ystafell y Bwthyn. Hwn oedd y tŷ cyfarfod Methodistiaid cyntaf yn y pentref.



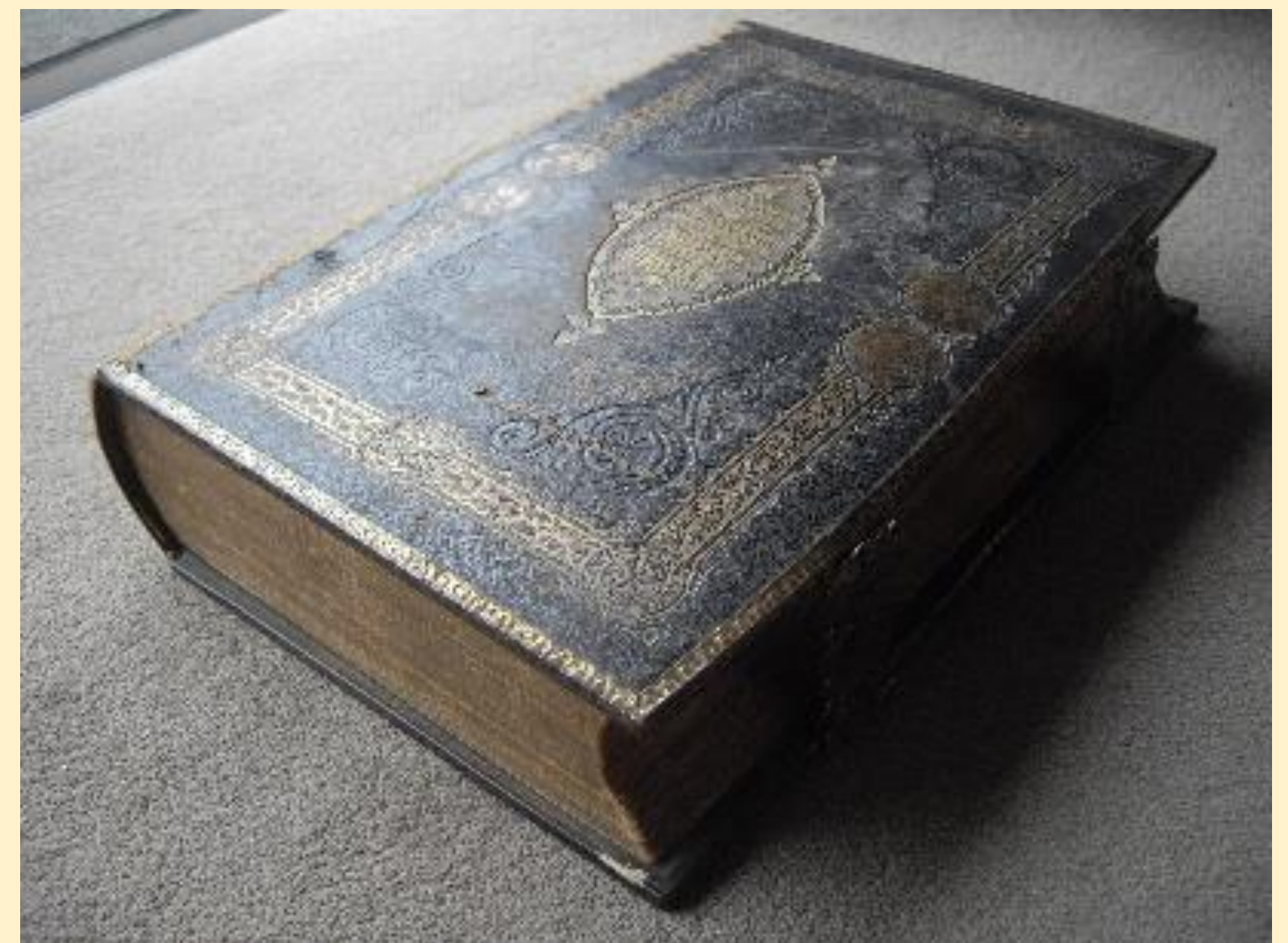
Llandyfaelog



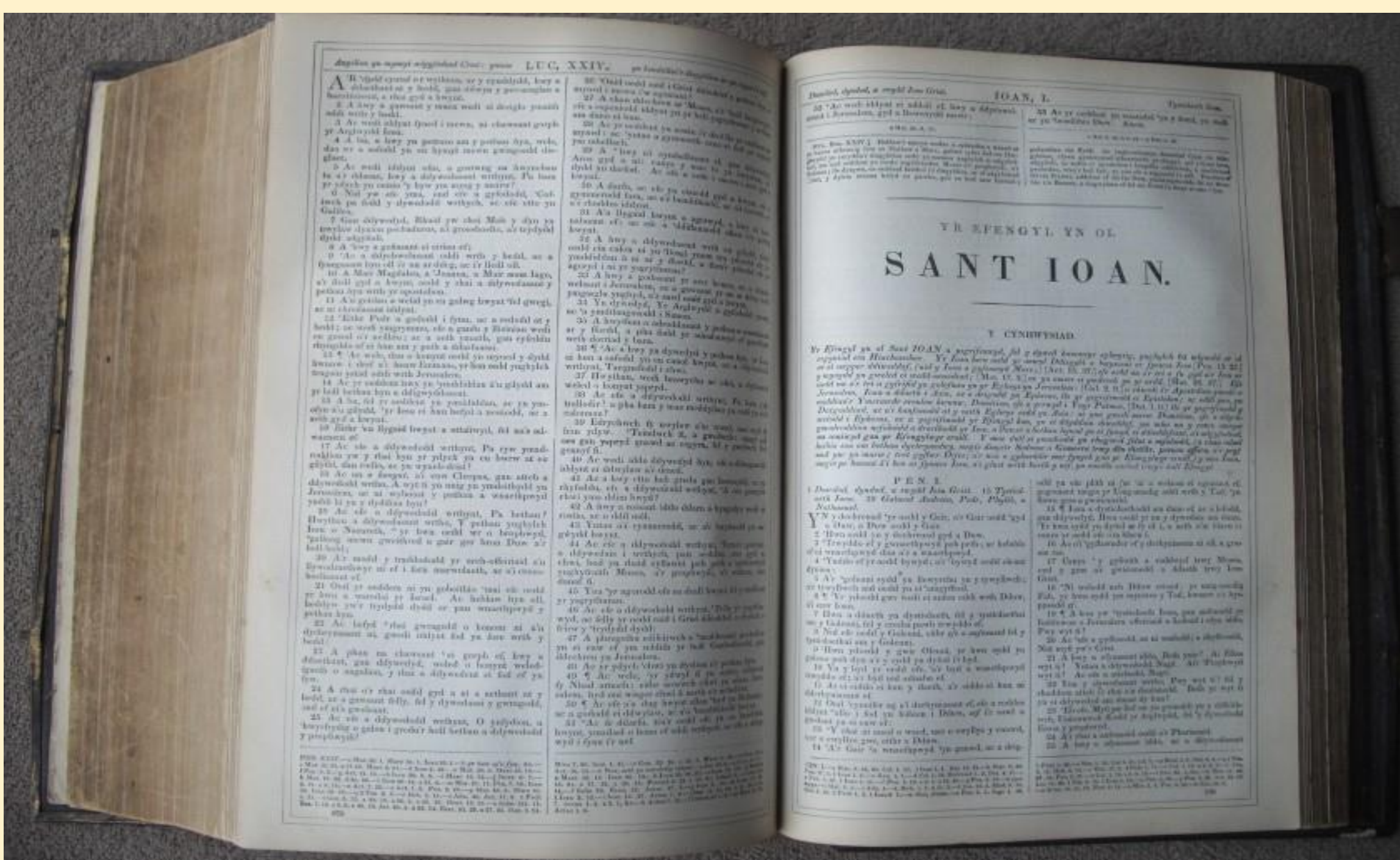
## Peter Williams (1723 – 1796)

Peter Williams moved to Gelliednais Farm Llandyfaelog in 1750 and, acquiring Woodbine Cottage for the purpose, installed a pulpit in the main room of the Cottage. This became the first Methodist meeting house in the village.

Dywed, “A History of Carmarthenshire” gan J. E. Lloyd am Peter Williams, “Bu o fudd i’w gydwladwyr, y tu hwnt i unrhyw fesur o eiriau, trwy gynhyrchu Beibl i’r teulu. Hwn oedd y Beibl Cymraeg cyntaf a gyhoeddwyd yng Nghymru ei hun, a’r cyntaf a gyhoeddwyd gyda nodiadau ar bob pennod”. Ymhlith rhinweddau eraill, heb os, fe gynorthwyodd i ddiogelu yr iaith Gymraeg.



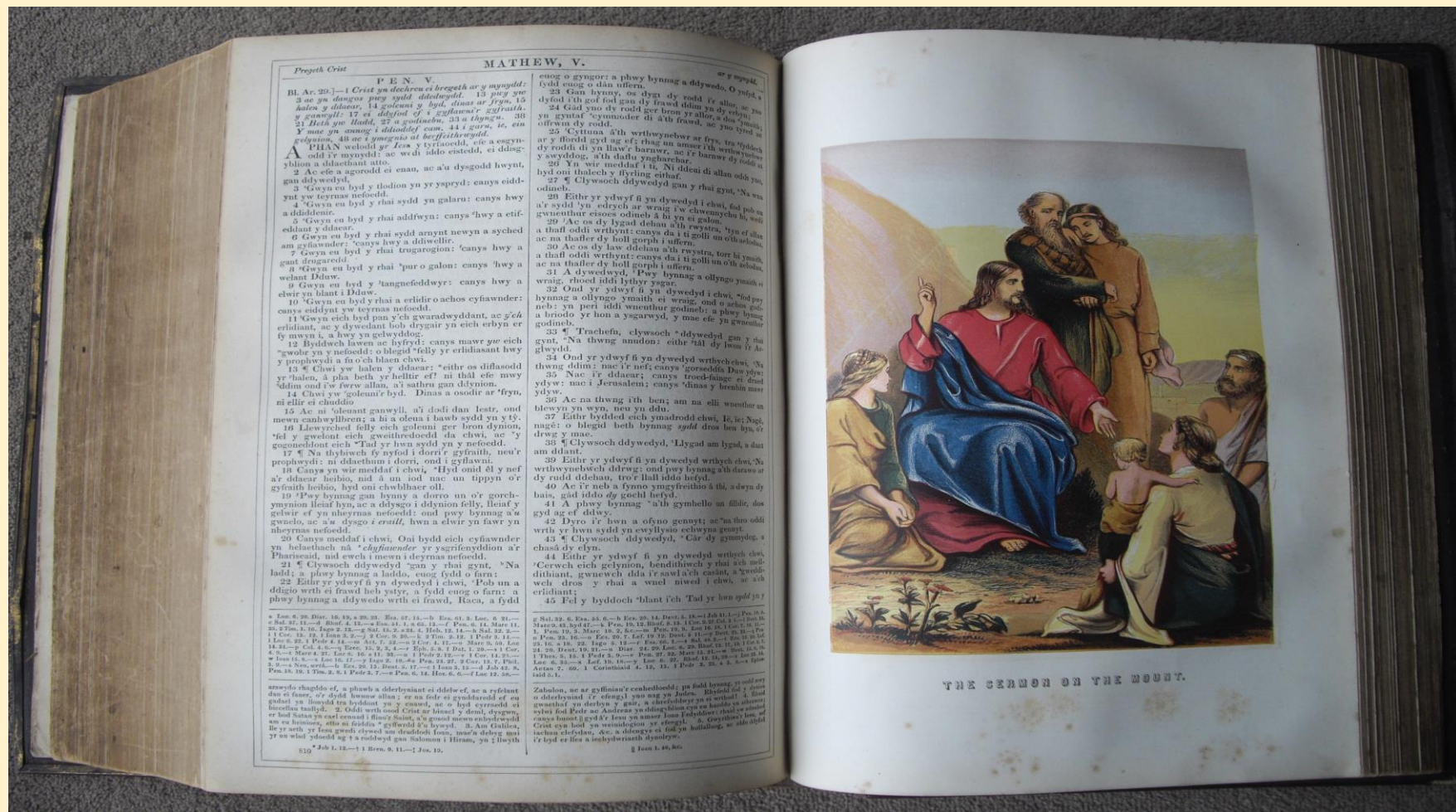
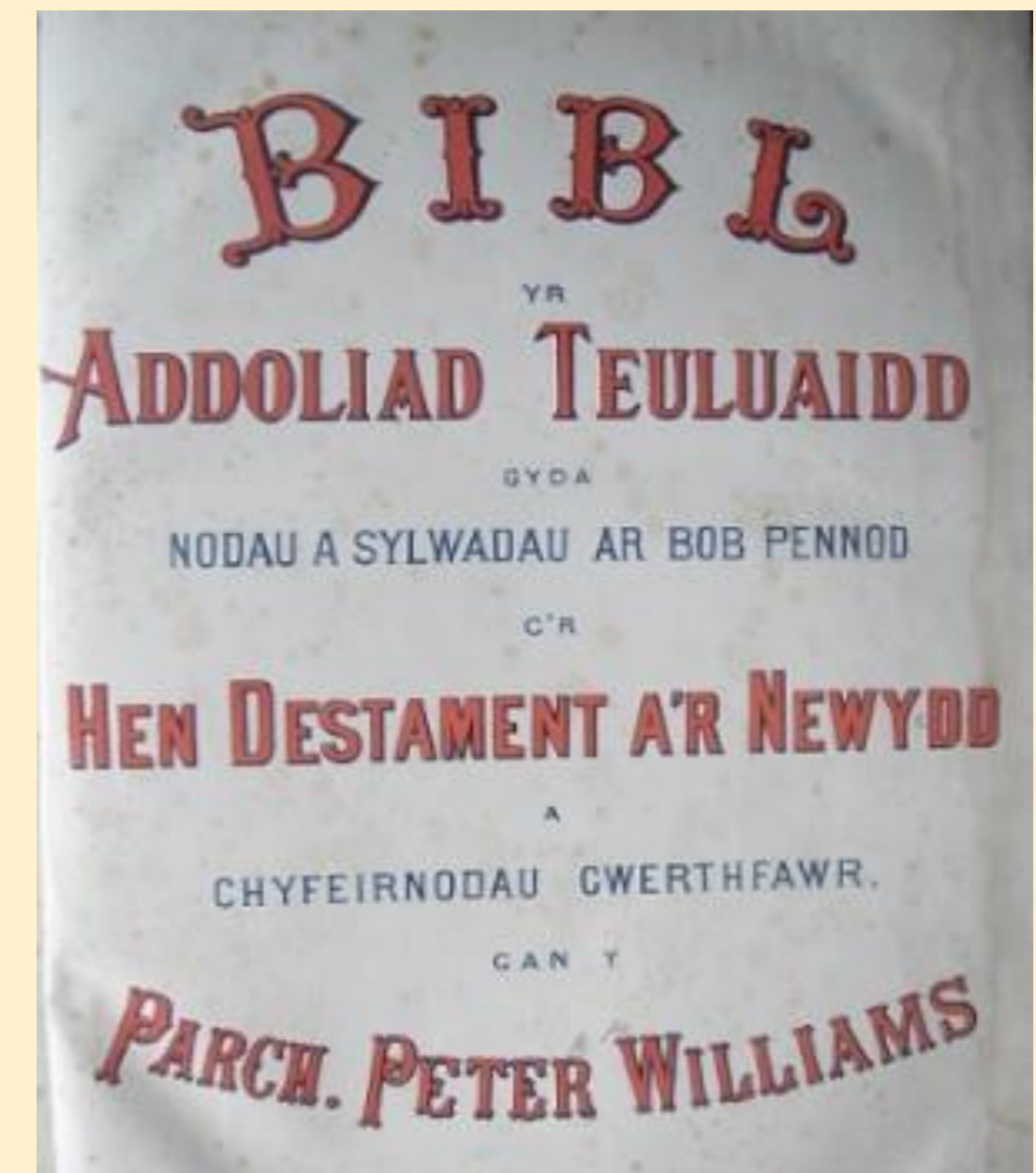
J. E. Lloyd’s *A History of Carmarthenshire* says of Peter Williams, “He benefited his countrymen, beyond any measure of words, by the issue of his family Bible”. It was the first Welsh Bible published in Wales itself, and the first published with notes on every chapter. Among other merits, it undoubtedly helped to preserve the Welsh language.



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Dechreuodd Beibl Peter Williams oes newydd yn llenyddiaeth Cymru. Cafodd ei ddsbarthu'n eang a'i ddarllen gan lawer. Gwerthwyd 8,600 o gopiau o'r Argraffiad Cyntaf yn 1770. Cafodd ddylanwad dwfn ac eang ar les crefyddol llawer. Roedd Peter Williams yn un o arweinwyr rhagorol y mudiad Protestannaidd yng Nghymru.



The *Peter Williams' Bible* began a new era in Welsh literature. It was widely circulated and read. 8,600 copies were sold from the 1<sup>st</sup> Edition in 1770. It exercised a deep and widespread influence upon the religious welfare of many. Peter Williams was one of the outstanding leaders of the Protestant movement in Wales.

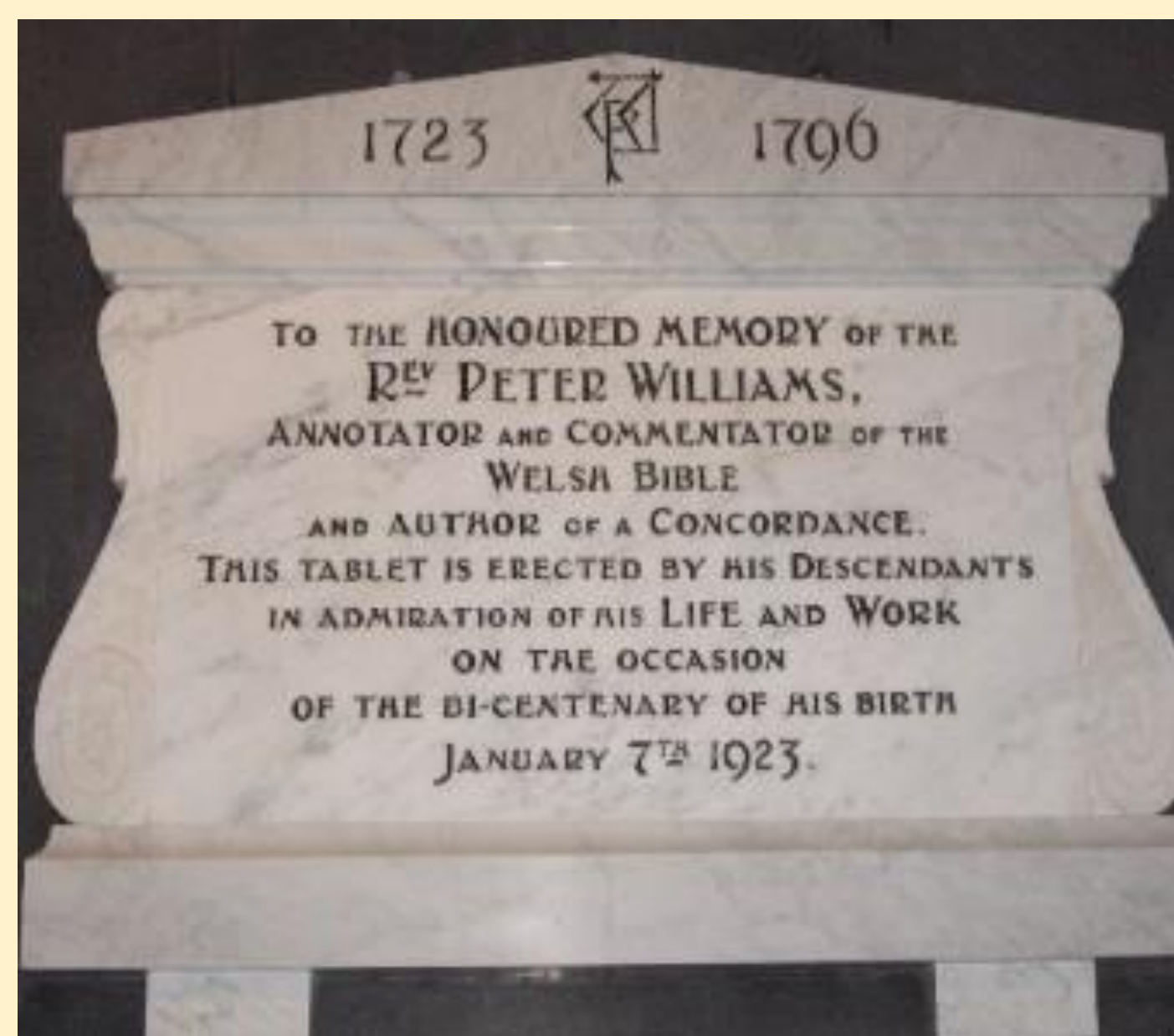
Ar ôl iddo gyhoeddi hargraffiad Cymraeg o y 'Little Bible', gan John Canne, yn 1790, y cyhuddwyd ef o gyhoeddi'r 'Sabellian heresy', ac yn 1791 cafodd ei ddiarddel o'r Methodistiaid.

It was after his publication of a Welsh edition of John Canne's 'Little Bible' in 1790, that he was accused of publishing the Sabellian heresy and in 1791 he parted company with the Methodists.



Digon yw dweud, er bod rhai a oedd yn gwrthwynebu cymryd y mesurau llym yn ei erbyn, rhaid cyfaddef bod ei farn ar Iesu Mab Duw a'r Drindod Sanctaidd yn gwbl wrthwynebus i'r rhai a addysgir fel arfer ar y pryd hynny.

Suffice it to say, that though there were those who opposed the drastic measures taken against him, it must be admitted that his views on Jesus the Son of God and the Holy Trinity were utterly opposed to those usually taught.



Claddwyd ef yn mynwent eglwys Llandyfaelog.

He was buried in Llandyfaelog churchyard.

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Bu y Methodistiaid, ac eraill, yn hyrwyddo y mudiad protestanaidd trwy ddefnyddio y faner, "The Bible only is the religion of Protestants." Ond a fyddai'n achosi unrhyw newidiadau i'w dysgeidiaeth? Digwyddodd digwyddiad bach ond sylweddol yn y Mwmbwls pan ddaeth William Clement, a oedd yn gyn-bregethwr Methodistiaidd, yn argyhoeddedig bod athrawiaethau Eglwysig, a etifeddwyd o Rufain, yn groes i'r Beibl.

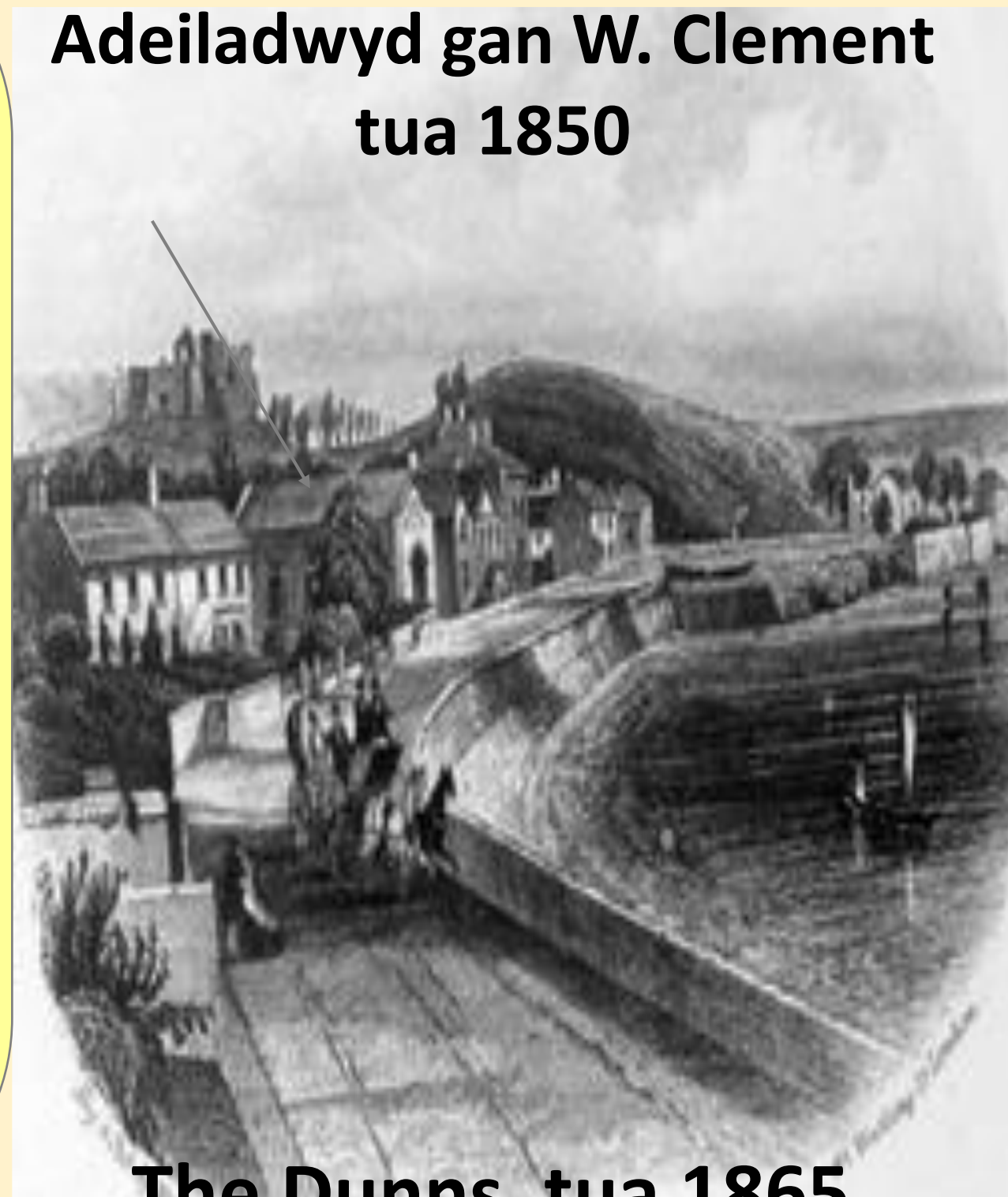
The Methodists, and others, furthered the protestant movement using the banner, "*The Bible only is the religion of Protestants.*" But would it cause any alterations to their teachings? A small but significant event occurred in Mumbles when a former Methodist preacher, **William Clement** became convinced that Church doctrines inherited from Rome were at variance with the Bible.



**William  
Clement  
Oystermouth  
tua 1865**

Yr oedd Clement yn ceisio am y gwirionedd, ond yn gynyddol wrth ddarllen ei Feibl fe gwelso fod y Beibl yn groes i ddysgeidiaethau Wesley. Gan mwyaf, safodd ei gynulleidfa gydag ef. Ym 1863/4 cyflwynwyd ef i ddarllenwr Beiblaidd eiddgar yn berthyn i cylch bychan o Christadelfiaid yn Abertawe.

**Mt.Zion Christadelphian Hall  
Adeiladwyd gan W. Clement  
tua 1850**



**The Dunns, tua 1865**

Cafodd ei hudo wrth i arwyddocâd yr Ysgrythurau gael ei ddatguddio iddo. Roedd y Beibl wedi cael ei wneud i siarad drosto'i hun. Er ei bod yn ddysgeidiaeth groes i'r hyn a gredasai gynt, daeth yn argyhoeddedig mai dyna yn wir oedd y Gwirionedd!

Clement was a seeker after truth and, increasingly, as he read his Bible he found himself at variance with Wesley. Largely, his congregation stood with him. In 1863/4 he was introduced to an avid Bible reader belonging to a small group of Christadelphians at Swansea. He was captivated as the significance of the Scriptures were unfolded to him. The Bible had been made to speak for itself. Although it was teaching contrary to that which he had formerly believed, he became convinced that this was indeed the Truth!

Gyda chefnogaeth weithgar y Cristadelfiaid yn Abertawe, ymledodd y gwaith yn mhellach yn fuan. Yn y pen draw, ar ôl llawer o ddiddordeb cyhoeddus, ffurfiodd grwpiau eraill o gredinwyr o'r un fath yn **Llanelli, Rhydaman a ledled sir Gaerfyrddin wledig.**

**Dadl yn  
NEUADD ATHENÉUM  
Llanelli 1894**



**Debate at the  
ATHENÉUM HALL  
Llanelli 1894**

Soon, with the active support of other Christadelphians in Swansea, the work spread further afield. In due course, following much public interest, other groups of like-minded believers formed in **Llanelli, Ammanford and throughout rural Carmarthenshire.**