

**MULTIPLE VERSIONS OF
*BREUDDWYD PAWL***

**AS A SOURCE TO STUDY THE
WORK OF WELSH TRANSLATORS**

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Outline

- Introduction to the project
- Visio Sancti Pauli
- Two translations
 - Similarities
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- Conclusions

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Übersetzungen als Sprachkontaktphänomene - Untersuchungen zu lexikalischen, grammatischen und stilistischen Interferenzen in mittelkymrischen religiösen Texten

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Research question: starting point

" The texts, being translations, cannot be regarded as the best models for Welsh prose" (Rhÿs 1894: v)

"these texts [...] are infinitely inferior in style to that of original compositions like the Mabinogion "
"ample traces of translation" (Jones 1937: 69)

"at their highest level the prose translations in the Book of the Anchorite take their place among the glories of that [Middle Welsh prose] tradition" (Foster 1950: 225)

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 Gwrando 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

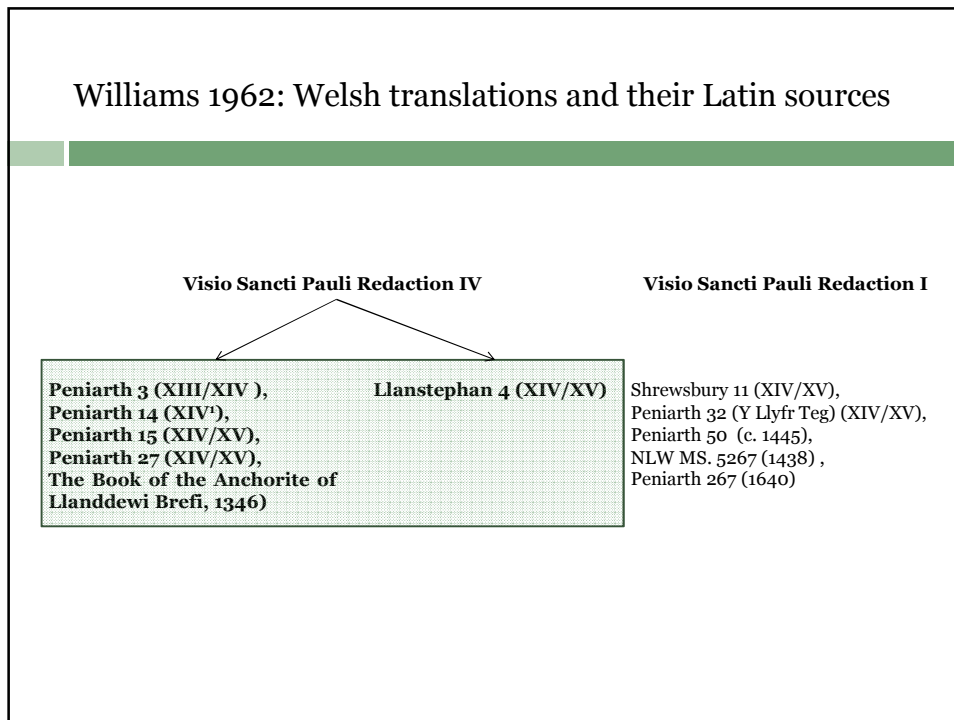
Visio Sancti Pauli



Written presumably in Greek in Egypt (mid-third c.)

Translated into Coptic, Syriac, Armenian, Ethiopic, Slavonic («Слово о видении апостола Павла» / «Хождение апостола Павла по мукам») and Latin (several redactions) (from there into European vernaculars)

Williams 1962: Welsh translations and their Latin sources



NLW MS. Llanstephan 4 (XIV/XV)

<i>Claddedigaeth Arthur</i> (Romance)	The Burial of Arthur
<i>Chwedlau Odo</i> (Wisdom)	Odo's Stories
<i>Buchedd Dewi</i> (Religious)	The story of the life of St. David
<i>Bwystoriau</i> (Natural History)	Bestiary
<i>Buchedd Beuno</i> (Religious)	The story of the life of St. Beuno
<i>Breuddwyd Pawl</i> (Religious)	The dream of Paul the Apostle
<i>Purdan Padrig</i> (Religious)	St Patrick's Purgatory

Scene 36/67

1. *Benedicimus te, fili dei excelsi, qui donasti nobis requiem!* (C⁸)
2. *Et dicimus te filium dei vivi, qui dedisti nobis refrigerium diei huius, quod omne tempus nostre vite in terra fuit!* (L⁷)
3. *Benedicimus te, fili dei, qui nobis donasti requiem die dominico tuo!* (P⁷)
4. *Et nos filium dei credimus, quia dedisti nobis refrigerium huius diei et noctis!* (C⁶)

W: *nini a dywedwn dy uot ti yn vab y duw byw kan rodeist ti yni orffwys duw sul e hun.* (L1A)

We say that you are Son of the living God, because you gave us respite on Sunday.

Ni a'th vendig6n di vab du6 kanys ti a rodeist ynni gorffowys bop sul o boeneu ufferna6l. (L14)

We bless you, Son of God, because you have given us respite of infernal pains on each Sunday.

Similarities (lexical choice)

Vidit Paulus ante portas inferni arbores igneas (L³)

Cum qui venerunt ad infernum, vidit Paulus ante portas inferni arbores igneas (L⁶)

Vidit Paulus ante portas inferni arbores igneas (P⁷)

Ac yna pawl a welas gyr bronn pyrth uffernn deri tanllyt. (L1A)

And then Paul saw next to the doors of hell fiery trees.

Sef y g6eles pa6l geyr lla6 porth uffern deri tanllyt. (Llan4)

deri (GPC online)

dâr

[H. Grn. *dar*, Gwydd. Diw. *dair*: < IE. **d_{er}*- neu **d_{ar}*- o'r gwr. **deru*- 'pren bychan']

eb. ll. *deri*, *deiri*.

Derwen, coeden o rywogaeth y *Quercus* a nodweddir gan braffter ei chyff, gan ei rhisgl trwchus rhychiog, ei dail llyfn danheddog o wyrdd tywyll, ac a adwaenir yn enw. wrth ei ffrwyth, sef y mes; yn *ffig*. blaenor mewn brwydr; &c., arweinydd galluog, arglwydd cadarn:

oak-tree; fig. foremost warrior, leader, mighty lord.

derw¹

[*derw*+(-en), Llyd. *derven*, ll. *dero*, e. p. Gal. *Dervus*, Brth. *Derventiō*: < Clt. **derv-*, cf. Goth. *triu*, S. *tree*, o'r gwr. **deru*- 'pren']

e.ll. neu *e.tf.* (un. *derwen*, ll. *derw*, ll. dwbl *derwenni*) a hefyd fel *a*.

Coed caled eu rhuddin a garw eu rhisgl a dyf yn gyffredin ym Mhrydain, *deri*; defnydd y cyfryw bren; *Beibl.* (weithiau) y pren terebinth; coed; planhigion yn dwyn rhyw debygrwydd i'r *derw*; yn *dros*. (yn yr hen farddoniaeth) arch dderw; yn *ffig*. gŵr dewr, rhyfelwr cadarn; o dderw, *derwin*:

oaks, oak-trees; (sometimes) terebinth tree (in bibl.); trees; plants havins some resemblance to oak; transf. (in medieval poetry) oak coffin; fig. valiant man, stout warrior; of oak, oaken.

deri

Ac yno ybu kyfranc kalet yryngthunt. allad llawer o bop tu. canys yno ybrethit y bryttannyeit ogysgot yderi. Ac yno y perys arthur llad y deri. (BB, BL Cotton Cleopatra MS. B V part i – page 78v)

And then there was a fierce battle between them, and many were slain on all sides, for there the Britons were wounded from the shade of the **oaks**. And then Arthur had the **oaks** cut down. (Parry 1937: 158)

Conserto itaque proelio, stragem Britonibus faciunt, sese uiriliter defendentes. Vsi etenim arborum auxilio, tela Britonum uitabant. Quod Arthurus intuens iussit arbores circa illam partem nemoris incidi (HRB IX: 145)

Once the battle was joined, they defended themselves valiantly and slaughtered the Britons. Moreover the **trees** permitted them to avoid the Britons' weapons. Noting this, Arthur ordered the **trees** surrounding that part of the forest to be cut down (Reeve, Wright 2007: 196)

Differences: *serpents*

*Et VI plage sunt in circuitu fornacis: Prima est nix, secunda glacies, tercia sanguis, quarta ignis, quinta **serpentes**, sexta fetor. (C⁶)*

*Ac yng kylch y ffwrnn yd oedynt seith pla. kynntaf oed eiry. Ar eil oed tan. Ar tryded oed ia. Pedwarded oed waet. Pymhet oed **seirff**. Chwechet oed mellt. Seithuet oed derewant. (LLA)*

Around this furnace were seven plagues: he first was snow, the second was fire, the third was ice, the fourth was blood, the fifth was snakes, the sixth was lightning, the seventh was stink.

*Tr6y y seith fflam hynny y dyellir y seith poen yssyd yn uffern; nyt amgen eiry. ia. tan. g6res. **nadred**. tywyll6c[h]. Drewyant. (Llan4)*

Differences: *sheepfold*

*Et erant anime in illo loco una super aliam quasi oves in **ovili**. (L⁶)*

*A hynny pob vn ar warthaf y gilyd. megys deueit y mywn **phalt**. (LLA)*

And those [souls] one above another as sheep in sheepfold.

*ar eneideu pob vn ar benn y gilyd megys deueit y my6n **keil** (Llan 4)*

Differences: syntax

*Tunc ostendit ei puteum **signatum** septem sigillis (O⁵)*

*Ac yna dangos pydew a oruc idaw. **a seith ynseil arnaw.** (L1A)*

And then he showed him a pit and sevel seals upon it.

[lost folio] *yn pyde6 **inseiledic** o seith inseil.* (Llan4)

Differences: interpretation

Scene 34c/61-62

Ego crucifixus fui pro vobis, lancea perforatus, clavis confixus, acetum cum felle mixtum dedistis mihi ad potandum (O⁵)

Mi a rodet ar y groc ac a pwywyt yr hoellon y'm dwylaw. Ac a rodet y gwenwyn ym o'e yvet. Ac a'm gwanpwynt a'r gwayw (L1A)

And I was given on the cross and nails were put into my hands and poison was given to me to drink and I was pierced with the lance

Ef a'm croget i yroch ch6i ac a'm g6anp6yt a g6ae6, ac a drowit ynof gethri, ac a gumysg6yt ym win llygredic a bystyl o'e yfet (Llanstephan 4)

I was crucified for you and pierced with a lance and nails were struck into me and spoilt wine and bile were mixed for me to drink

Differences: interpretation

Post hec in uno momento adduxerunt angeli animam iusti de corpore et portaverunt eam in celum. (O⁵)

Post hec vidit Paulus angelos ducentes animam cuiusdam sancti sacerdotis in celum de corpore tunc exeuntem. (L⁴)

Odyna y gwelei ef eglylyon yn dwyn eneit mynach gwynn o'e gorff. Ac yn y annvon yr nef. (LLA)

From there he saw angels taking the soul of a white monk from his body and sending it to heaven.

yna y gwelei Bawl eghlylyon yn dwyn eneit glan o'r corff manach gwirion ac yn y arwein y'r nef. (Peniarth 3)

Ac yna y gwelei bawl englylyon yn dwyn eneit manach gwirion o'e gorff ac yn y arwein y'r nef (Peniarth 14)

ac odyna pawl. A welei englylyon yn d6yn eneit dyn g6irion o'e gorff y'r nef. (Llan4)

Conclusions

- Translated texts are a unique source of information on the Middle Welsh language
- Comparison of multiple translations helps to understand better the syntax and lexis of Middle Welsh, as well as personal choices of individual translators

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Gratias vobis ago!

Diolch am eich sylw!

Thank you for your
attention!

Danke für Ihre
Aufmerksamkeit!

Спасибо за внимание!