A Blend of English and Welsh law in late Medieval and Tudor Wales: Innovation and Mimicry of Native Settlement Patterns in Wales

Cahill, Dermot; Owen, Gwilym

Irish Jurist

Published: 30/11/2017

Peer reviewed version

Cyswllt i'r cyhoeddiad / Link to publication

Dyfyniad o'r fersiwn a gyhoeddwyd / Citation for published version (APA):

Hawliau Cyffredinol / General rights
Copyright and moral rights for the publications made accessible in the public portal are retained by the authors and/or other copyright owners and it is a condition of accessing publications that users recognise and abide by the legal requirements associated with these rights.

• Users may download and print one copy of any publication from the public portal for the purpose of private study or research.
• You may not further distribute the material or use it for any profit-making activity or commercial gain
• You may freely distribute the URL identifying the publication in the public portal

Take down policy
If you believe that this document breaches copyright please contact us providing details, and we will remove access to the work immediately and investigate your claim.
A Blend of English and Welsh Law in late Medieval and Tudor Wales: Innovation and Mimicry of Native Settlement Patterns in Wales

INTRODUCTION

Prior to the union of England and Wales, Welsh land law had existed alongside English land law. The property portfolios of landowners in Wales, therefore, often included land which was regulated solely by the Welsh law and land regulated solely by the English law. However, a wealth of evidence is now emerging from the archival material relating to the Penrhyn Estate which demonstrates that principles of Welsh land law survived both prior to the Acts of Union 1536-43, and thereafter within the framework of the English common law. We shall see how the Penrhyn Estate was innovative in off-setting the harshness of the sole heir inheritance principle.

1 1536-43
2 Following the Conquest of Wales (1282-84) by Edward I, it is true that in the Crown lands of north-west Wales (the extensive Penrhyn Estate formed part of such lands) legal practice had been less different from English law than in other areas, notably the Principality of south-west Wales and some of the marcher lordships of the north east, notably the lordship of Ruthin or Dyffryn Clwyd. For this reason, perhaps, historians have, until now, eschewed looking to estates such as the Penrhyn Estate (the Griffith family) for evidence of the survival of principles of Welsh law. The Clenennau Estate which was situated some twenty miles to the west of the Penrhyn Estate, and which will be discussed in this article, is an example of an estate which came under the influence of English law far later than the Penrhyn Estate.

3 During the period covered by this article (1376-1580), the Penrhyn Estate extended to many parts of north Wales, and had a medieval court just outside Bangor which formerly stood on the present site of Penrhyn castle, which was built in the nineteenth century.

4 The assimilation of Welsh and English law during the period under discussion is a much under researched topic which has not received sufficient discussion in the existing literature–see L.B. Smith, ‘Family, Land and Inheritance in Late Medieval Wales: A case study of Llannerch in the Lordship of Dyffryn Clwyd, The Welsh History Review, vol 27 June 2015 no3, 417-458 where Smith says at p 454 that this is “a decisive, but still poorly understood, period of Welsh social history.”
of the English common law (*primogeniture*) which was introduced by the Normans.\(^5\)

Certain members of the Griffith family of Penrhyn attempted to do this by adopting principles of native Welsh law (to offset primogeniture) which were accommodated within the framework of the English common law.

The article will also consider new evidence which the authors have brought to light following research at The National Archives concerning the experimentation which was going on in this Estate concerning the development of the *use* (the precursor of the trust) *in both England and Wales* in the years leading up to the *Statute of Uses* 1536. This research fills a gap in existing knowledge by showing that principles of Welsh law and English law existed side by side in the Crown lands of north-west Wales even following the Acts of Union 1536-43; and demonstrates, by reference to new evidence, certain features in connection with *uses*, and settlement patterns in these Crown lands of north-west Wales.

Against this background, therefore, the article has two main aims: the first aim is to demonstrate how land settlement patterns, even in the period following the Acts of Union, continued to mimic native Welsh land laws. To demonstrate this, the Welsh concept of *cyfran*, (partible inheritance) which gave rise to difficulties in alienating land, and the use of *tir prid*\(^6\) to circumvent this have to be explained first of all, and this is done in parts I and II of the article.

In addition to detailing these native settlement patterns, the second main aim of the article is to provide evidence to show how certain settlement patterns in the

\[^{5}\] J.Goody, in *Family and Inheritance, Rural Society in Western Europe 1200-1800*, eds., J. Goody, J Thirsk and E.P.Thompson, (Cambridge University Press, 1976), pp 4-6 Goody has referred to this process when considering similar processes in the Basque region of Spain as ‘resolution of conflict’

\[^{6}\] The free alienation of land in north Wales was not possible before a charter dated 3 March 1507. In order to overcome this, the *tir prid* device evolved whereby a purchaser would make payment to the vendor, but in the form of a loan. The purchaser would be given possession of the property and the *tir prid* was the security for the loan. The loan was repayable after a period of usually four years, but in practice it rolled over in the nature of a perpetual loan. Land held in *tir prid* constituted a chattel interest, and so could be left in a testament.
Penrhyn Estate mimicked the native Welsh laws; and to show how innovative experimentation was taking place with *uses in both England and Wales*. Therefore, the article will also examine the following *issues*: first, in part III of the article a comparative analysis of the differing views of the English common law and Welsh native law on legitimacy and inheritance laws will be undertaken, primarily by reference to *will* settlements, to include an examination of the influence of Canon law on these matters. Following this analysis the new evidence concerning the mimicking of the Welsh native laws will be introduced; second, an examination of *inter vivos* settlements by way of *uses* which will show innovation concerning *passive* and *active* uses\(^7\) in the Griffith family’s English and Welsh estate in the years leading up to the Statute of Uses 1536. This will be dealt with in part IV of the article; and finally in part V of the article, consideration will be given to the timing of the introduction of English laws into Wales.\(^8\) After analysing these matters, the article will conclude by attempting to suggest an answer to the question: did the different laws, English and Welsh, have any influence on one another?

It is important to bear in mind that the discussion in respect of the first main aim of this article (how land settlement patterns continued to mimic Welsh laws even after the Acts of Union) may be viewed as part of a much broader historical debate, namely the Anglicisation of the Welsh gentry following the Acts of Union 1536-43.\(^9\)

The new evidence and analysis which will be considered in this article is significant in

---

\(^7\) These terms are explained in part III of the article

\(^8\) This analysis will throw light on the land settlement patterns of the Griffith family and demonstrate how *innovative* they were, especially in their experimentation with *uses* in respect of *both their English and Welsh* estates.

that it will reveal the mix of both English and Welsh legal options to suit particular circumstances and priorities. The research suggests that for the Welsh gentry things were more complicated than a black and white ‘Welsh’ or ‘English’ model, with families such as the Griffith family being comfortable in taking advantage of both systems. It is in this respect that the research impinges on a broader debate.

During the course of the discussion certain legal transactions concerning members of the Griffith family will be considered, namely Gwilym ap Gruffydd ap Tudur (d.1376) and his nephew, Gruffydd ap Gwilym ap Gruffydd (d. 1405), Gwilym ap Gruffydd ap Gwilym (d.1431), Gwilym Fychan (c.1420-1483)\(^\text{10}\) and his mother, Joan Stanley, Sir William Griffith II of Penrhyn (c.1445-1505/6), Sir William Griffith III of Penrhyn (1480-1531),\(^\text{11}\) Edward Griffith (d. 1540) and Rhys Griffith (1513-1580), some of the *gwreiddyn boneddigeddwrwydd Cymru* \(^\text{12}\). In the first appendix to this article there is a basic family tree of the family members whose land transactions are considered.\(^\text{13}\)

I CYFRAN (partible inheritance)

The Gwely

\(^{10}\) It appears that it was during the time of Gwilym Fychan that the family began using the anglicised form of Griffith. See A D Carr, *Medieval Anglesey*, (Anglesey Antiquarian Society 2011), 168.

\(^{11}\) Known as William Griffith esquire in prior to the death of his father, Sir William II of Penrhyn in 1505/6.

\(^{12}\) In English, ‘original gentry of Wales’, see *The Myvyrian Archaiology of Wales* (Denbigh, 1870), 741.

\(^{13}\) References to various deeds in the footnotes as either PCP or PFA mean the relevant catalogue number in the Penrhyn Castle Papers and the Penrhyn Further Additional collection respectively, both of which are held by the archives department at Bangor University. References to depositions held at the National Library of Wales (NLW) taken in the Chancery actions concerning the Penrhyn entail are referred to by reference to the MS and folio numbers of the relevant deposition. References to the pedigrees mean J.E.Griffith, *Pedigrees of Anglesey and Caernarvonshire Families* (1914), a second edition of which was published by Bridge Books, Wrexham (1985).
The testament dated 29 October 1375 of Gwilym ap Gruffydd ap Tudur laid the foundation for the building of the Penrhyn Estate. His testament was not competent (for reasons which will be explained later in this section) to deal with his realty held under the Welsh concept of cyfran. This was the Welsh system of partible inheritance whereby land was shared between a deceased’s male heirs (and it is by no means clear as to how this system might have worked in the medieval period) in direct contrast to the sole heir inheritance principle of primogeniture.

Accordingly, the discussion will begin by explaining how cyfran might have operated according to the Welsh laws. As will be discussed later in this section, it is by no means generally accepted that the way in which cyfran is described according to the Welsh laws is how it actually worked in practice. The article will then go on to discuss the other quite separate issue of how cyfran worked in the medieval period by reference to evidence from the available medieval extents.

The holding in which the concept of cyfran operated was known as a gwely, and land holdings in a gwely were known as tir gwelyog. By reference to the Welsh laws, the gwely consisted of a land holding comprised of persons descended along the male

---

14 PCP/5. The difference between a will and a testament is explained in part III of the article: in brief the difference is that chattels could be left by a testament, and after 1540 land could be left in a will. There is a useful discussion of the difficulties in making a clear distinction between these two terms in R.H. Helmholz, Oxford History of the Laws of England, vol.1, pp. 398-401.


15 The testament was proved on 23 May 1376 before the Archdeacon of Anglesey in the Chapel of the Blessed Mary in the Town of Beaumaris.

16 476-1000 AD (early middle ages), 1000-1300 AD (high middle ages) and 1300-1453 (late middle ages).

17 For a diagrammatic explanation, see G. Owen, ‘Another Lawyer Looks at Welsh Land Law’, at 190-199.

18 These were manorial surveys detailing land and tenants and known as Extent surveys, e.g. the Extent of Anglesey 1294.

19 For an explanation of how the Welsh law books were complied, see G.A.Elias and M.E.Owen, ‘Lawmen and Lawbooks’, in Canllwyddiant, Cyfraith a Chymreictod in Noel Cox and Thomas Glyn Watkin, eds, Welsh Legal History Society, 11, Cardiff, 2013, 106-150. The written laws were compiled the late twelfth and thirteenth centuries and some forty medieval manuscripts survive.
line from a common great-grandfather, i.e. a four generational group consisting of a man, his sons, grandsons and great-grandsons. On the death of the great-grandfather, the gwely named after the great-grandfather came to an end and the patrimony was divided up between his sons, at which point new gwelyau were formed, named after the sons. Upon the death of the sons the patrimony was divided between the grandsons, and upon their death between the great-grandsons. The divisions were always on a per capita basis, and new gwelyau were formed as each generation died out. This description is consistent with how cyfran operated according to the laws, and as one can see, it does not respect the common law concept of primogeniture.

Others contend that new gwelyau were not formed as each generation died out. According to this view the gwely is not to be confused with the four generation agnicline group described above. This generation group was activated when inheritance was the matter at issue, but was not synonymous with the gwely. If there were sons, they alone would share, and if there were no sons, then the remoter kin would be called to the inheritance in accordance with the nearness of their relationship with the deceased. Therefore, the patrimony would normally be divided once, with other male relatives being added as above on the death of the sons. Therefore, the gwely was not confined to the descendants of a common great-grandfather. On this view, a gwely was an association of men descended from a common ancestor, not necessarily a great-grandfather, which was constantly changing, but not in accordance with any

---

21 Plural of gwely.
23 See also, T.G.Watkin, The Legal History of Wales, (Cardiff, 2012), 58.
24 For example, see F.W.Maitland, The Economic Journal, Vol. 5, No. 20 (Dec, 1895), 589-594, and Ellis, Welsh Tribal Law, 225-228.
mathematical rules.\textsuperscript{25} Therefore, once the \textit{gwely} had come into existence, it was a more stable structure than has been described at the beginning of this discussion.\textsuperscript{26}

Evidence from rentals in \textit{medieval extents} of the high and late middle ages\textsuperscript{27} can be cited to build up a more accurate picture of the workings of the medieval \textit{gwely}.\textsuperscript{28} The rental evidence shows that the \textit{gwely} did not disintegrate into separate \textit{gwelyau} as each generation died out.\textsuperscript{29} However, there is evidence from the extents pointing to the fact that occasionally new \textit{gwelyau} could be formed following the initial partition.\textsuperscript{30} Therefore, the \textit{medieval extents} of the middle and high medieval periods sometimes reveal a ‘kernel of truth’ for the proposition that \textit{cyfran} could have operated as previously described according to the Welsh laws.\textsuperscript{31}

In the authors’ view this then may leave open the possibility that at some point in the very distant past \textit{cyfran} could have operated according to the \textit{Welsh laws}, but that that was very much an exception to the rule in medieval Welsh society, and this contrast has been noted by Charles-Edwards.\textsuperscript{32} These conclusions illustrate the tension between the \textit{Welsh laws} and the \textit{medieval extents} of the middle and high medieval periods as to the practice of \textit{cyfran}. The question which arises is: why should there be such a tension? A possible explanation might be because the laws


\textsuperscript{27} 1000-1300 AD (high middle ages) and 1300-1453 (late middle ages).


\textsuperscript{29} T. Jones Pierce, ‘The Gafael in Bangor Manuscript 1939’, 221.

\textsuperscript{30} Ibid., 223. Jones Pierce’s view was that the \textit{gwely} arose when the patrimony was divided for the first time and that another unit of land holding, the \textit{gafael} (plural \textit{gafaelion}), was usually formed out of subsequent partition, so that \textit{gwelyau} were usually larger than \textit{gafaelion}. Based upon his researches of rentals and medieval extents, Jones Pierce concluded that ‘[s]ome \textit{gwelyau} and probably most \textit{gafaelion} subsequently emerged out of second and third partitions...’

\textsuperscript{31} Ibid., 223-224.

were written by scribes in the middle-ages who were trying to record the laws as they once might have been against the background of a changing society. Laws are never static.

Whereas cyfran does not appear to have been practised in lands owned by the Griffith family during the period under discussion, there is evidence that the concept had been in operation in earlier times, and the discussion now moves on to consider this evidence briefly.

**Evidence of the operation of cyfran in earlier times**

Research at the British Library\(^{33}\) by the authors has revealed that Sir William Griffith III acquired gwely land in *insula focarum* (the Skerries).\(^{34}\) The three *gwelyau* acquired by him were: gwely more (or Mor), gwely Komioys (or Mor’ ap Konnoys) and gwely goyle sanfrayde (or Gwassanfrait). Parts had descended to many individuals or groups of brothers, and Sir William III had bought them out by charter. The Skerries are small rocky islands but presumably these three *gwelyau* had land on Anglesey and parts of the Skerries were appurtenant to them.\(^{35}\) It is likely that it was a late feudal requirement whereby the consent of all of the members of the *gwely* would have been required to allow the sale to take place.

**II TIR PRID (TERRA PRIDATA)**

**Background**

“The prid principle may have originated in the period of the princes\(^{36}\), but the legal device itself probably owes its origin to the period following of the conquest of

\(^{33}\) British Library MS Harley 696 folio 162.

\(^{34}\) See M.Richards, *Enwau Tir a Gwlad*, (Gwasg Gwynedd, Caernarfon, 1998) 21. *Insula focarum* is the Latin name for The Skerries off the north west coast of Anglesey, and known in Welsh as *Ynysoedd y Moelrhoniaid*. The lands are referred to as *insula focarum* in the Harley MS.

\(^{35}\) BMSS/27364 held at Bangor Archives states that there had been a dispute in 1498 between the Bishop of Bangor and Sir William III about fishing rights in the Skerries. Therefore, it is possible that the Harley MS could be a schedule of the evidence which Sir William III presented in connection with that dispute.

\(^{36}\) Approximately 1063-1283. The reference to the conquest of Wales is by Edward I in 1282.
Wales.” In short, it appears to have been a device to overcome (1) the inalienability of land prevalent in north Wales generally and (2) the characteristics inherent in the Welsh system of cyfran.

Under the system of cyfran alienation was difficult for members of the gwely. Land could be let for up to twelve months but that was all, and probably only in later feudal times could gwely land be sold, though to achieve this the consent of all of the members of the particular gwely together with the consent of the lord would have been needed. In the context of land governed by Welsh law the concept of tir prid was developed as a means of avoiding the strict rules against alienation.

The tir prid transaction

There are few references to the prid in the texts of the native laws of Wales. It came into prominence during the second half of the fourteenth century. A most satisfactory explanation of the prid transaction is provided by Watkin:

“The disability of the Welsh to hold property in these areas [English boroughs] led to the development of the prid, an institution which combined the concepts of the lease and vifgage. The would-be Welsh purchaser of land in a borough or town would purchase the land by giving the previous owner a capital sum in the form of a loan, receiving in return possession of the land for a fixed number of years as

---

38 See *Life in Wales*, A.H.Dodd, (Batsford, 1972), 56-57. This was seised upon upon by Henry VII at the time of the Wars of the Roses when he wrote to the Welsh gentry promising to restore the Welsh gentry to ‘their erst libertyes, deliveringe them of such miserable servititudes as they have piteously longe stande in’. Dodd points out that ‘For years Welsh lawyers had been devising ingenious means of getting round these ancient constraints.’
39 However, the native Welsh laws did allow such land to be alienated in order to satisfy a payment of galanas. This was payment thrown upon members of the gwely if one of its members had committed homicide. See, D. Jenkins, *Hywel Dda The Law*, (Gomer Press, 1986), 146.
41 Ibid., 385. However, the prid was certainly in use by the first half of the fourteenth century and the writ of covenant was introduced into the Crown lands in 1284.
security for the loan. Usually the period was fairly brief, for instance four years...At the end of the period, he was theoretically entitled to repayment of his money and the land should be given back, but the reality was that the loan would be extended, so that he kept the land and its profits. In effect, he had purchased it, but the method overcame his inability to take the legal title.”

At the end of the four year period if the property remained unredeemed, the prid became renewable. The essence of the prid was that the land was security for a loan which in truth was never going to be repaid. An interesting question then arises as to whether there was any means of enforcing the four year extension. It is likely that resort would have been had to English procedure, such as an action on the writ of covenant, which had proved unsatisfactory as a remedy for termors (those holding land for a term of years or for life).

A similar concept had existed in Ireland, called the geall but this may have been a later concept than the prid. Smith has stated that the transaction should be viewed as a transfer of a term of years (not the freehold) in the land, rather than as a mortgage. However, the authors do not view the transaction as a lease—i.e, land being let for a rent service. The land is security for a loan, which in truth is never going to be repaid. That is not a lease, and the common law leaseholders’ remedies are hardly applicable. In north Wales ‘the four-year period and the use of the formula ad spacium quatuor annorum were common features of the tir prid deed.’

---

42 T G Watkin, The Legal History of Wales,113-114. However, early prid deeds do not show a preponderance of transactions in urban property although the device was certainly used in an urban context at a later date in both the Crown land and in marcher lordships.

43 It might be, however, that in England an agreement of this type would be put into a conditional bond, in which case the appropriate form of action would be a writ of debt.


The authors believe that there are similarities between the *prid* transaction and the modern land law concept of overreaching. As Watkin explains:

“The *prid* offered opportunities to Welshmen on Welsh lands as well as in the English boroughs. *Gwely* land which could not be alienated could be subjected to a *prid*, enabling a purchaser to take possession and profits for his purchase money, the family’s rights in effect being transferred to the cash. Technically, the land was still theirs, but their interests had been converted into interests in the liquid cash. Lords saw a way of profiting from such transactions, and began to insist upon their permission, in the form of a licence, being obtained before land was subjected to a *prid*.”

The importance of this type of tenure is that it provided a means whereby “an ambitious and acquisitive squirearchy or a struggling and industrious peasantry could add acre to acre in a period of restriction.” Nor was this type of tenure the preserve of the ‘acquisitive squirearchy’ or the ‘industrious peasantry’. It was also utilised by the *uchelwyr*. Accordingly, the Penrhyn papers reveal that Gwilym ap Gruffydd ap Gwilym (Gwilym) made full use of this form of tenure to extend his landholdings as evidenced by the substantial number of *tir prid* transactions in his property portfolio which coincided with the end of the Glyndŵr revolt in 1415.

---

48 T G Watkin, *The Legal History of Wales*, 113-14
49 Ibid, 547.
50 Free tribesmen.
51 The son of Gwilym ap Gruffydd ap Gwilym ap Gruffydd.
52 On 16 September 1400 a group of Welshmen assembled at Glyndyfrdwy in north East Wales, and two days later attacked Ruthin. This was the beginning of the revolt against the English Crown which ravaged through Wales until 1414. See, R.R. Davies, *The Revolt of Owain Glyndŵr*, (Oxford University Press, 1995). For references to Gwilym ap Gruffydd ap Gwilym of Penrhyn in connection with the revolt, see R.R.Davies, *Owain Glyndŵr, Prince of Wales*, (Y Lolfa, 2010, translated by Gerald Morgan.), 79 and 122.
III COMPARATIVE ANALYSIS

ON DIFFERING APPROACHES TAKEN BY ENGLISH COMMON LAW AND WELSH NATIVE LAW ON LEGITIMACY AND INHERITANCE, AND THE INFLUENCE OF CANON LAW

Default position under English common law (realty)

In England, in the absence of any other arrangement to the contrary, the default position was that the common law canons of descent applied. A widow could not inherit under the canons of descent. Her position was regulated by way of dower (which will be dealt with below under the heading dealing with wives). Under the common law canons of descent, the starting point was with the eldest son (primogeniture), and a deceased’s eldest son would take in preference to a younger son.\(^54\)

It was not of any relevance from which marriage relevant issue came, and it was only in the absence of male issue that daughters could inherit.\(^55\) Therefore, if a person died leaving no sons but a grandson in the male line, the grandson would take in preference to the daughter. Lineal descendants took priority over collateral descendants of the deceased. Therefore, if a deceased died without any sons or

\(^{53}\) As to the reasons why Gwilym ap Gruffydd’s portfolio of tir prid transactions commenced in 1415, see A D Carr, ‘Gwilym ap Gruffydd and the rise of the Penrhyn Estate’. The authors have examined the relevant catalogues relating to the Penrhyn Estate for the commote of Cororion and have not noticed any reference to tir prid transactions following the Acts of Union 1536-43. Thereafter, the authors have noticed reference to fee farm transactions. These were similar to fee simple transactions but provided a perpetual rental payment in favour of the seller.

\(^{54}\) J.H. Baker, An Introduction to English Legal History, 267.

\(^{55}\) Ibid., 267.
grandsons his daughter would take in preference to the deceased’s brother. Under the common law canons of descent illegitimates could not take.

Native Welsh law (realty)

In Wales, as we have seen above under the norms of cyfran, the patrimony was divided equally between all of the sons of the deceased. The youngest son would make the division. Prior to the Conquest,\(^\text{56}\) it did not matter if any of the male heirs were illegitimate.\(^\text{57}\) Similar to the English canons of descent, a widow had no right to the patrimony. If a daughter had been given in marriage to a foreigner, her sons of that marriage could succeed to the patrimony under the Welsh custom of mamwys. It should be noted that mamwys was an aspect of the concept of cyfran and not a separate system. It was a way of uniting two powerful families.\(^\text{58}\) Under the native Welsh laws, a payment known as the ebidew was payable to the lord when the sons (or daughters in the absence of male heirs) inherited the land.\(^\text{59}\)

The position of wives: England

Dower and jointure\(^\text{60}\)

As we have seen, although a wife could not inherit through the common law canons of descent, however at common law she was entitled to a life interest in up to one third of her husband’s freehold lands.\(^\text{61}\) As will be seen in the case of Sir William III’s settlements, an alternative means of settling lands by a husband on his wife was to make a marriage settlement by which land was settled on both the husband and wife jointly (called a jointure). This method was employed if a husband’s lands were held in use (the precursor of the modern trust) by feoffees (the precursors of modern

\(^{56}\) 1282-84  
^{57}D. Walker, *Medieval Wales* (Cambridge, 1990), 143.  
^{59}Ibid, 61.  
^{60}Dower was the gift by a husband to his wife on their marriage which would be effective on his death for her use during her widowhood.  
^{61}J. Baker, *An Introduction to English Legal History*, 269-271.
trustees). In such a case it was not possible for a man to provide for his wife by way of dower, so instead the feoffees would be instructed to transfer an agreed amount of land to both husband and wife for their joint lives. Following the Statute of Uses 1536, a man’s land was only subject to dower if a jointure had not been entered into on marriage. A jointure before marriage barred dower. A wife had the right to elect between jointure and dower if jointure was offered after marriage. In truth, a wife’s entitlement by way of jointure was contractual in the sense that she could sue in relation to unprovided jointure in an action for breach of contract. The rights under a jointure were enforced in contract by way of a writ of assumpsit, as a jointure had to be given by way of deed, in contrast to dower which was a common law right.

There is evidence of litigation concerning such matters within the Griffith family during this period. According to some deponents in 1555-56, Edward had considered challenging his stepmother’s jointure at his father’s inquisition post mortem in 1532. Following Edward Griffith’s death, there is evidence that Agnes’ (Edward’s first wife) father came to London to sue for her dower.

Maritagium

Long before the jointure, which became settled practice from the fourteenth century onwards, the common law assisted the enforcement of the maritagium, a marriage settlement which was ‘a gift to the wife, or to the husband and wife, by the bride’s parents or other relatives.’ The gift was limited to this purpose and the donees held

---

62 See E. Spring, Law, Land, Family, 42-43.
64 For an example, see Baker and Milsom, Sources of English Legal History, Private Law to 1750, 2nd ed., (Oxford University Press, 2010), p543. The example provided is an unnamed case: BL MS. Add. 35958, fo. 372v.
65 See deposition of William Woodd of Rhosmor, [NLW MS 11126 folios 33-39]. It may be that he wished to assign different lands to her dower as part of a restructuring of his inheritance.
66 REQ 2/4/258. Article 13 of evidence taken in London in 1541 in this case states, ‘He saith he cam to London for to sewe for the the righte of his doughteres dower in the spirituall Courte…’
67 Baker, An Introduction to English Legal History, 270.
68 Ibid, 271.
free of all feudal services for three generations (in frank-marriage). The donees did not pay homage to the donor, which occurred after three generations. The rationale for deferring homage was to enable the land to be returned to the donor if there was no issue of the marriage. It is thought that the maritagium may have influenced the growth of the entail which concept is considered in this article when discussing the will of Edward Griffith.

The position of wives: Wales
As we have seen from the discussion on cyfran land could only be inherited by males, and in those areas of Wales in which the native laws were practised Welsh women had no rights to dower. The position was different in the Crown lands following the Statute of Rhuddlan 1284 but that remained the position in the north-eastern March until the Acts of Union.

Testaments: England and Wales
Before going on to consider the topic of wills, it may be helpful to explain briefly the differences between a will and a testament and the influence of Canon law on wills and testaments in order to contextualise the analysis which will follow in this article.

69 However, not all maritagium grants were in frankmarriage. In some cases services were reserved at the start.
72 Walker, Medieval Wales, 143. See also, T.P. Ellis, Welsh Tribal Law & Custom in the Middle Ages, 390.
During the period covered by the article many of the principles underpinning the English law in relation to wills and testaments were part of the Canon law.\textsuperscript{74} Therefore, as the law in relation to wills and testaments is much the same for Wales, the influence of Canon law, in this respect, applies to Wales as well. This derives from ‘the Christian desire to give alms at death’,\textsuperscript{75} which then developed into using a will or testament as a means of ‘asserting a right of bequest’ and ‘the rectification of past injustice’.\textsuperscript{76} Consequently, the provision of legacies became the essential feature of the testament.\textsuperscript{77} Examples of testaments among the Penrhyn documents include the testament of Gwilym ap Gruffydd ap Tudur which has already been mentioned in the section on cyfran.\textsuperscript{78} His lands in tir prid were bequeathed under the terms of his testament as these were treated as moveables. Chattels is a common law term; testaments were canonical and therefore in Canon law they were known as moveables. As tir prid was not a freehold interest, it was classed as personalty, and capable, as such, of being bequeathed. This is of interest as it shows a common analysis being employed in a Canon law context.

In both England and Wales single women and widows could make either wills or testaments but a married woman had no right to dispose of property without her husband’s consent. The evidence is that husbands often did so consent.\textsuperscript{79} The discussion now moves on to consider wills.

\textsuperscript{74} The consistory courts exercised jurisdiction over probate matters until the Probate Act of 1857, after which the jurisdiction moved to the secular courts.
\textsuperscript{75} M.S. Sheehan, \textit{Marriage, Family, and Law in Medieval Europe}, (Cardiff, 1996), 3.
\textsuperscript{76} M.S. Sheehan, \textit{Marriage, Family, and Law in Medieval Europe}, 3-4. An example of seeking to rectify a past injustice can be seen in the 1549 will of John Phillips of Picton Castle: PROB 11/35. He was the brother in law of both Rhys and Edward Griffith. He had played a significant role in the retrieval and reading of the Penrhyn entail in 1529. He also enjoined Edward to the safe return of the document to custody so that it could be called for by Sir William III’s heirs, and was furious that this was not done. He was so furious that he described in his 1549 testament exactly what had happened.
\textsuperscript{77} M. S. Sheehan, \textit{Marriage, Family, and Law in Medieval Europe}, 5.
\textsuperscript{78} PCP/5.
\textsuperscript{79} Chandler, ‘The Will in Medieval Wales to 1540’, 46.
Wills:  

**English common law**

Prior to the Statute of Wills 1540 it was not possible under the common law to devise freehold land by will, and the concept of the *use* was in part developed to overcome this. *Uses* were either passive or active. A *passive use* refers to a *feoffment* (similar to but not the same as a conveyance or transfer) to *uses* where the *feoffee* (the precursor of the modern trustee) is intended passively to hold the legal title over a period of time, which frequently happened for the purpose of making, in effect, a will of freehold land – the *feoffee* (or *feoffees*) holding the legal title passively to the *use* of the *feoffor* (settlor) or another during his life, and then following instructions in his will. In this way a testator was able to circumvent the strict rules of the *canons of descent*. It was these *passive uses* which had caused the Crown to lose revenue because of the way in which they got around the problem of *feudal incidents*. *Passive uses* were ‘executed’ by the Statute of Uses of 1536 which strengthened the Crown’s ability to collect feudal dues. The position was different with regards to *active uses*. In this case, a grant was made to *feoffees* to the *active use* that they would shortly thereafter re-convey the land on different terms, as we shall see under the heading of settlements in this section. Here the duty was to re-convey, not to passively...
permit the *feoffor* to take the profits. Such *uses* were not ‘executed’ by the Statute of Uses.\(^{85}\)

It is probably better not to talk in terms of wills before 1540. Certainly, no will in respect of land could be made which would be recognised by the common law. Any ‘wills of land’ before 1540 were not ‘dispositive instruments, but directions–or declarations of interest to *feoffees*, and they did not require probate by the ecclesiastical authorities.\(^{86}\) Such declarations to *feoffees* were the *ultima voluntas* (the ‘last will’). The *ultima voluntates* very frequently appeared as a different document from the testament. The testament was a dispositive instrument, but of personalty and required probate. However, in practice both the testament and the *ultima voluntas* were proved together and sometimes combined in one document.\(^{87}\)

From an examination of a random sample of one hundred ‘wills’ from two of the volumes of enrolled probates of the Prerogative Court of Canterbury, the results of which are set out below, the authors have noticed other trends:

Both before and after the Statute of Uses and Wills some testators made devises of land in testaments that were hybrid documents such as the 1540 Testament of Edward Griffith which is considered later in this section.

Very few testators had made (or their executors had proved) separate ‘wills of land’.\(^{88}\) These tend to be higher status or better educated.\(^{89}\)

\(^{85}\) This is one example of why *active uses* were employed; it is not the only purpose for which they were used.


\(^{88}\) For the purpose of this exercise, the authors have concentrated on function and effect rather than the form of the document. If fee simple land had been devised, it had been counted as a ‘will of land.’.

\(^{89}\) Edward Shambroke, clerk, 1530.
Sampling of devises of land in PCC Wills before and after the Statutes of Uses and of Wills
Samples were the first 50 probates in PCC Will Register PROB 11/24 (1530-33) and the first 50 probates in PCC Will Register 11/29 (1541-42)

<table>
<thead>
<tr>
<th></th>
<th>1530</th>
<th>1541</th>
</tr>
</thead>
<tbody>
<tr>
<td>English testators %</td>
<td>98%</td>
<td>92%</td>
</tr>
<tr>
<td>Welsh testators %</td>
<td>2%</td>
<td>6%</td>
</tr>
<tr>
<td>Irish testators %</td>
<td>0%</td>
<td>2%</td>
</tr>
<tr>
<td>Separate will of land</td>
<td>8%</td>
<td>12%</td>
</tr>
<tr>
<td>Devises of freehold or copyhold land in fee</td>
<td>36%</td>
<td>48%</td>
</tr>
<tr>
<td>% of such devises that involved partibility</td>
<td>44%</td>
<td>52%</td>
</tr>
<tr>
<td>% of devises involving partibility among male kin</td>
<td>22%</td>
<td>52%</td>
</tr>
<tr>
<td>Bequests of leaseholds (/50)</td>
<td>Not counted</td>
<td>24%</td>
</tr>
</tbody>
</table>

Welsh law
The position outlined above in respect of post-1540 wills and ultimate voluntates attached to testaments in the ecclesiastical jurisdiction prior to 1536 was similar for Wales. For land held in fee the English system of entering into a feoffment to uses, and then leaving the land by the ‘last will’ was adopted. Further we have seen evidence of the bequest of movables in the testament of Gwilym ap Gruffydd ap Tudur. However, the ‘will’ of Edward Griffith is very unusual.

The ‘will’ of Edward Griffith

---

90 See Chandler, ‘The Will in medieval Wales to 1540’ 36-37. English ecclesiastical practices particularly influenced the way in which the will developed in medieval Wales.
91 This will and the wills of John Phillips and John Gruffith of Conway discussed later on in this section of the article are listed by Chandler in ‘The Will in medieval Wales to 1540’, but only the will of John Phillips is discussed in Chandler’s thesis. Edward Griffith’s father was Sir William Griffith III of Penrhyn. He was therefore a brother of Rhys Griffith and John Griffith.
Details of this will are to be found in the Archaeologia Cambrensis.\footnote{Arch. Camb., 1881, 80-81.} It was dated in Dublin, where Edward died, on 11 March 1540 and was proved in the Prerogative Court of Canterbury on 7 April\footnote{At this time the year ended on 24 March and the New Year began on 25 March. Edward’s ‘will’ is clearly dated 11 March 1539 [i.e. 1539/40] and probate 7 April 1540.} in the same year by William ap Robert, Jane, Edward’s widow, and her brother, John Puleston, who was represented by a Proctor.\footnote{Probate and a copy of the Will are in TNA PROB 11/28/63.} Edward provided a life interest of certain land in Bangor and ‘Maynoll’ Bangor to his brother, Rhys, for his lifetime; certain land to his brother, John, for his lifetime; and a gift of chattels to his sister, Margaret, with the residue passing to his heirs. The will provides as follows:

“Item I leave unto myn heire all suche londes as I have, deducting suche porc’ons as here folowithe…to Rice Gryffyn all the londes wtin Bangor and Maynoll Bangor during his lyfe. Item to John Gryffyn the comodo of Meny during his lyfe. Item to Richard Will’m Nantporte and treporte during his lyfe…to my syster Margaret Gryffyn half of my kyne to hur marriage. Item I leave my wife Jane Gruffith…to bestowe all other my goodes…”

As Edward had provided that his lands were to be left to his heir, the common law canons of descent were not entirely avoided as reference had to be made to them to ascertain the identity of the heirs. As Edward did not have any male issue, then his heirs were his three daughters in coparcenary (i.e., jointly). Had those daughters been illegitimate then they would not have taken under Edward’s will, and this is considered in more detail later in this section.

The document looks like a will of freehold land; it includes dispositions of freehold land, and yet it is called a Testament. Prior to the Statute of Wills 1540 land could not be left by will in such a way in either England or Wales. The question is:
why did Edward make such a ‘will’? One cannot discount the possibility that there were feoffees to the use of the last will, and that the ‘will’ is directing them as to what to do with the land.\(^95\) The authors have not been able to find any evidence of such feoffees. However, there is evidence that the life interest in favour of John Griffith was created by deed and that there was a feoffee appointed. This is dealt with in the next section which considers whether the norms of cyfran influenced the way in which wills were made in Wales during the period under discussion. There may well be more to this will than meets the eye, as is explained next.

The Statute of Wills 1540 is the first enactment ascribed to the regnal year that began on 22 April. Edward’s will is dated 11 March 1540 and he must have died shortly thereafter\(^96\) for it to have been proved on 7 April 1540. The Statute of Uses 1536 had the effect of stopping devises of land by will which had operated by devising the use, but crucially, only if the use was a passive use: active uses were unaffected.\(^97\) The Statute of Wills 1540 created a completely new legal power to make a will of freehold land, rather than reversing the effect of the Statute of Uses in putting a stop (as it was thought) to the old mechanism of a feoffment to the uses of a last will. As he was close to death in 1540 he might have been advised to make a ‘will of land’ in view of the fact that the passing of the Statute of Wills was then imminent.

---

\(^95\) In the sample from PROB 11/24 and PROB 11/29 set out in the text explicit references to feoffees is rare, even when devising land. Devises are usually worded (like bequests of chattels) as gifts in the present tense, and not instructions to feoffees. Uses are rarely explicitly invoked as a mechanism. A notable exception is the testament of Henry ap Jankyn ap Jevan Gwyne, dated 2 October 1540, which recites a feoffment to uses of his lands in Gower and Carmarthenshire dated 13 December 31 Henry VIII, and gives meticulous instructions to feoffees to execute entails in use. Occasionally, there is evidence of a feoffment to uses in a testament which does not make any devise of land, and no ‘will of land’ has been been proved (4% of the 1541 sample). For example, John Kaylway in 1530 gives £200 to his wife if she will convey her inheritance in south west England to his feoffees to uses for the benefit of their heir, but he devises no land and gives no instructions to his feoffees in his testament. There is thus an element of ‘under-reporting’ inevitable when using probate registers as evidence. ‘Wills of land’ were not necessarily proved in the ecclesiastical courts, and unless they were recited in Inquisitions Post Mortem, they might not survive at all.

\(^96\) See, PFA 1/573. According to Edward’s IPM he died on the same day.

\(^97\) This was because, as we have seen, it was the creation of passive uses which had caused the Crown to lose revenue.
However, the timing is a little problematic given that the relevant parliamentary session only began on 12 April 1540, the bill which became the Statute of Wills was first read in the Lords on 9 July 1540, for a third time on 14 July, and was then sent to the Commons, and given that it may be that the legislation was drafted in a hurry after Cromwell’s fall in June 1540.98

The author has two possible theories for the drafting of the ‘will’ in this manner. Firstly, that there might in fact have been feoffees appointed to the uses set out in this will, and that at the time the ‘will’ was drafted the legal profession arguably regarded the relevant uses as active uses. Perhaps the ‘will’ was drafted in Ireland by lawyers who were not Edward’s usual legal advisers, and who were ignorant of the Statute of Uses.

Secondly, the single gift of the chattel interest might have been to ensure that the ‘will’ could not be completely rejected. The prize for Edward’s daughters was that if Rhys entered his life estate it would imply that they were the true heirs. Following Edward’s death there followed lengthy litigation concerning the Penrhyn entail.99

98 There is useful discussion of this point in J.M.W. Bean, The Decline of English Feudalism, 1215-1540 (Manchester, 1968), pp. 298ff. See also, A.R. Buck, ‘The politics of land law in Tudor England 1529-1540’, The Journal of Legal History, vol 11 issue 2 (1990), 200-217. Professor Elton had argued that an earlier version of the Statute of Wills had been introduced in 1539 but abandoned. This assertion is contested in Buck’s article.

99 An entail, or fee tail, came into being when an estate was settled on certain beneficiaries and their lineal heirs. A fee tail was carved out of the fee simple, and as such was a lesser estate in land. A grant to the issue of a person’s body was known as a tail general, and such heirs were known as heirs general. The fee tail could just be in in favour of a person’s male line, and such heirs were called heirs male.

The litigation was between Edward’s three daughters and his brother, Rhys. One of the arguments advanced on behalf of the daughters was that their father, Edward, held the Penrhyn Estate in fee simple and not in fee tail. This then reserved to them the position that they inherited under the terms of Edward’s will. Alternatively, they argued that they were the heirs general under the settlement which included the entail. One of Rhys’ arguments was that the three daughters were illegitimate on the footing that Edward’s marriage to Jane Puleston was bigamous. Had they been illegitimate they could not have inherited under the will or any entail. He would then take his brother’s estate under the common law canons of descent. Sir John Puleston looked after the interests of his three granddaughters until they married after which their respective husbands’ families, the Herbets and the Bagnalls, looked after their interests.

There is evidence that Serjeant Glyn allegedly assisted Sir John Puleston in burning the entail as it supported the claim of Rhys Griffith that it was in tail male-see deposition of Lowry Salisbury, NLW MS [111992]folios 16-18.
Edward had married twice\(^{100}\) and his first wife contended that her marriage to Edward had not been annulled, thereby leaving open the possibility that Edward’s second marriage to Jane Pulton had been bigamous, which meant that his daughters of that second marriage would have been illegitimate. \(^{101}\) It is possible that whoever drafted this ‘will’ was aiming to entrap all potential opponents into acknowledging the heirship of the three daughters. This suggestion becomes more significant in the litigation which took place following Rhys’ death in 1580.

Notwithstanding all of the above, it may be said even if there had not been any feoffees to uses appointed in respect of this ‘will’ that it was still not unusual. As we have seen, the fact that it is called a ‘Testament’ and yet includes freehold land is not unusual according to the practice of the period. Further, it may well be that avoidance of feudal incidents was by no means universal, as many Inquisitions Post Mortem from the period will testify. In some instances, ‘wills of land’ might be transcribed in full or in part in an Inquisition.\(^{102}\) Conversely, in other instances, no

\(^{100}\) By reference to ‘[d]epositions of wittneses taken before John Price Clarke and Thomas Powell Esquier Commissioners…in the Chathedrall Church of Bangor’ [10 & 11 April 1556, NLW reference MS 11992, folios 1-27] : Edward had been married first of all to Jane daughter of William ap [son of] William of Cowichlan but after her death, aged only 13, their unconsummated marriage was dissolved by Cardinal Wolsey so that Edward could marry her younger sister, Agnes. The marriage of Edward and Agnes was celebrated at Ysbyty Ifan, and they cohabited for 18 months before Agnes returned to her father’s house and Edward bigamously married Jane Pulton. Edward and Jane lived together for 18 months until Edward threw her out. Wanting Agnes, William ap William’s daughter back, he had to sue her father in the Court of Arches to obtain a citation against him for withholding his daughter from her lawful husband. It is uncertain whether the matter was resolved by the court or ultimately by way of arbitration. Whichever tribunal determined the issue, it was persuaded by seeing Wolsey’s Dispensation. Agnes and Edward lived together again for 9 months, and their marriage was subsequently annulled. Edward swapped again to live with Jane Puleston, with whom he had three daughters. Agnes outlived Edward and after his death married William Eyton of Ruabon.

\(^{101}\) On 11 October 1558 Jane Puleston, gentlewoman, was cited to appear at Bangor Cathedral on 28 November, to give evidence about the marriage of Edward Griffith and Agnes, daughter of William [Perryn 64]. This document shows that Agnes may have appealed to the Pope about the annulment of her marriage to Edward. Jane Puleston’s daughters would have all been bastardised if a Decree had been made retrospectively in favour of Agnes. So far as it is known, Agnes had no children by Edward, so Agnes’ arguments could only serve Rhys’ interests by eliminating the claims of Jane’s daughters.\(^{102}\)Edward Gruffyth’s 1540 Anglesey IPM [Bangor University Archives reference PFA/1/573] recites ‘Thentient full mynd & will of me Willm Gruff’ relating to a feoffment to uses of lands in Dindaethwy. George Radford of Crich, Derbyshire, yeoman, executed a Testament and a separate Will of land on 7
Inquisition was held, because the feoffment to uses was so effective that the fiction was upheld that the landowner owned nothing. It may well be that it was not seen as being desirable to rebel against the Crown. For instance, in a case of a ‘will of land’ (expressed as ‘my testament and my last will) in the Welsh Marches in 1530, Richard ap Jenkin gave one tenement in Ely, Glamorgan to his son, Iuean, and another to his son, William. His widow was to share Iuean’s tenement until she remarried, and was then Iuean was to have a half of it. Apparently, he had no feoffees. Tenure is not specified, but usually when a lease is bequeathed it is clear that it is only the residue of the term that is being given, so the authors assume that this is fee simple land. It may be said that this was invalid, but if it was respected by all parties without recourse to law, then validity means nothing.

However, what is very unusual about Edward Griffith’s ‘will’ was the life interests which were created, or as we shall see confirmed. The following discussion will show that there was also a gift inter vivos to at least one brother.

*Did the norms of cyfran influence the way in which will settlements in Wales were made?*

Chandler has stated that ‘it is difficult to ascertain what inheritance practices were pursued in different parts of Wales at various periods of time.’ The question which now arises is whether Edward’s ‘will’ was in some way an example of the influence of the norms of cyfran in will drafting in Wales? Could the provision of life estates for the wider kin be viewed as forming a settlement pattern, which mimicked some of

---

August 1599; the Testament was proved in the Prerogative Court on 18 December 1602 [reference PROB 11/100] without the Will, which was recited in full in George’s IPM [reference C 142/409/100]

103 An example of a ‘nil return’ IPM is that of Roger Wentworth of Nettlestead, Suffolk, 1464: ‘he held no lands or tenements in Suffolk in his own hands under the King nor under anyone else’ National Archives reference C 140/15/63. A grant exists in the Berkeley Castle Muniments, reference GC4253, dated 1446, from Roger’s grandmother Margery to Roger, his wife, their son, and two feoffees, of manors and lands in Suffolk


105 i.e. the life interests in favour of his brothers, Rhys and John.
the qualities of a gwely and which could therefore be fairly be described as a ‘quasi-gwely’, constructed or described post Union within English rather than Welsh law? The discussion now moves on to consider this question.

Reference has already been made to the 1549 will of John Phillips of Picton Castle in Pembrokeshire who had married Elizabeth, the sister of Rhys and Edward Griffith. He had settled Picton Castle by feoffment and reofeoffment and named six “trusty friends” in his will with specific roles. These were not his executors, or feoffees to uses, and they were given various powers. One specific power concerned the equal division of lands in Osterlow, Llanstephan and St Clears between three younger sons for life with the remainder to pass to his heir on their deaths. Provision was made for these sons to “set and let” these lands upon attaining the age of twenty five. Therefore, in this will the English concept of primogeniture is tempered by life interests in favour of younger sons which appears to mimic the norms of cyfran. Other powers related to life estates to an illegitimate son and an illegitimate brother, which again appear to mimic the norms of cyfran.

In Edward Griffith’s ‘will’ two of the life interests were in favour of his brother Rhys and another brother, John Griffith. It will be recalled that there was a third life interest in favour of Richard William of land at Treborth and Nantporth. It is possible that the reference to Richard William could be some kind of bungling of the text of the will as Treborth and Nantporth (inter alia) had been quitclaimed (relinquished) to Rhys by Thomas Sares, so it was not in Edward’s gift to leave the

---

106 PROB 11/35 with codicil 1551, proved 1552.
107 OED notes the earliest usage of the word trustee as 1647 but the sixteenth century form trustie is noted.
108 The feoffees to use are not named in John Phillips’ will but the will does contain confirmation that he wants the arrangement to continue whereby his wife is to have a life interest in Picton Castle.
109
Treborth and Nantporth lands to Richard William.\textsuperscript{110} John Griffith’s son, William, later claimed that his father’s estate was created by a deed which had been jointly executed by Edward and Rhys Griffith, presumably after the death of Sir William III.\textsuperscript{111} Their joint letters of attorney to deliver \textit{seisin} have survived.\textsuperscript{112} According to the letters of attorney one Richard ap William ap Lli ap Grono was John Griffith’s \textit{feoffee to uses}. The reference to a life interest in favour of Richard William could have been a mistake, and only life interests in favour of Rhys and John might have been intended. It is possible that Edward was doing what he could to divide the patrimony as best he could among his wider male kin to achieve the balance between his daughters and some of his male kin. Further, one cannot not discount the possibility that Edward might have still been hoping for a male heir. Either way, his will might be explained in the context of an attempt to create a ‘\textit{quasi gwely}’, i.e., a settlement pattern which displays some of the characteristics of the \textit{gwely} system previously discussed in this article.

A similar formula can be seen in the 1541 will of John Gruffith of Conway.\textsuperscript{113} This will creates, by will or deed, life estates for male siblings with remainder to his heir, similar to the wills previously discussed from the point of view of the creation of a possible ‘\textit{quasi- gwely}’. In order to argue this point within a tighter framework, the discussion will now move on to consider whether any similar patterns may be observed in English wills of the period. In undertaking this task, the authors have considered three sources: the sample of Wills from PROB 11/24 and PROB 11/29 to

\textsuperscript{110} PFA/1/434.
\textsuperscript{111} Depositions taken at “Carnarven 24 Sept 1611: Peirce Griffith Esq by information and Sir Edward Herbert Knight and others defendants on behalf of the Querent, folios 70-72, William Gruffith of Keyghly Anglesey gent [ NLW MS 11125].
\textsuperscript{112} PFA/1/51.
\textsuperscript{113} 13 March 1540, PROB 11/28/435. The pedigrees (177 and 184) show John Griffith of Conway to be a son of Edmund Griffith, a son of Sir William Griffith I of Penrhyn.
which reference has already been made; and evidence of English settlement patterns noted by Howell,\textsuperscript{114} Spufford\textsuperscript{115} and Cooper.\textsuperscript{116}

Were there similar settlement patterns in England? 

The authors’ sample of English wills show that testators may have used their new freedom to devise under the Statute of Wills to share out their land more equally among their children or other kinsfolk. This was unexpected by the authors as it may have been thought that the direction of travel was from local customs of inheritance, including gavelkind and ultimogeniture towards a more universal acceptance of primogeniture. However, the samples suggest that partibility was seen as desirable and its adoption increased between 1530 and 1540.

The sample shows that partitions of fee simple land of inheritance tend to be found in regions with traditions of gavelkind: Kent, Sussex, Surrey, East Anglia, Lincolnshire and the Welsh Marches.\textsuperscript{117}

However, neither the sample nor the work of Howell, Spufford and Cooper note any life interests in favour of brothers. Cooper’s work is of interest as he states that, in the context of offsetting the effects of primogeniture to provide for younger sons:

“[p]rovisions by grants of land may have been commoner in south-west Wales where there was a native tradition of partible inheritance. This had also been true of Kent.”\textsuperscript{118}

\textsuperscript{114} C. Howell, ‘Peasant inheritance customs in the Midlands 1280-1700, in Family and Inheritance, Rural Society in Western Europe 1200-1800, eds., J. Goody, J Thirsk and E.P.Thompson, (Cambridge University Press, 1976), pp112-155,
\textsuperscript{115} M. Spufford, ‘Inheritance and land in Cambridgeshire’, in Family and Inheritance, pp156-176
\textsuperscript{116} J.P.Cooper, ‘Inheritance and settlement by great landowners’, Family and Inheritance, pp 192-327.
\textsuperscript{117} An East Anglian example is the testament of Thomas Cater in Norfolk in 1541. His son, William Cater, was given 9 acres in Herglifeld dying without issue it would pass to his brother, Thomas); the next son, Thomas Cater, was to have 7½ acres in West Feld (dying without issue it would pass to William, and if William died without issue it would go to a third son, Humfrey), and Humfrey was to have 4½ acres in Seveley, and on his death without issue these passed to William. As if to reinforce the remainders, the testament states, ‘every one of my sons to be the others heirs’. If all three brothers died without issue, all the land would be shared by two daughters.
\textsuperscript{118} op cit, 213-214.
This sits well with the notion of the quasi–gwely which is being contended in this article. Cooper then goes on to say:

“Ferris considers that even the great gentry families of Dorset by 1640 generally granted only life estates to younger sons, though some got portions in cash…it is clear that in the fourteenth and fifteenth centuries grants of rent charges and lands for life to younger sons were made by greater and lesser landowners.”

Cooper is saying that: (1) there appears to be a correlation in south-west Wales between partible inheritance and settlement patterns by the gentry; (2) in the context of his argument, the granting of life estates to younger sons in seventeenth century Dorset was a half-way house in the evolution from division of land among all sons to the later strict settlement, with younger sons bought off with portions or annuities.

Based on the evidence adduced in this article, the authors propose a possible alternative explanation in which life estates for brothers, cousins, uncles, as well as sons, echo the stable gwely. The authors argue that in the case of the Welsh settlement pattern under discussion it is all to do with expectations. It is not a case of Edward Griffith being inspired by Welsh custom but more to do with his brothers making demands based upon tradition. In sharing out land among children, parents might be inspired by love and affection, giving each child a good start in life, as much as by law and custom. However, the same is not true about sharing land out between adult brothers and other kinsmen, and this must have more to do with tribal structure and custom. That is the difference: it is not about need but about negotiation.

IV USES

119 op cit, p214.
Settlements other than by way of wills (inter vivos settlements by way of uses):\textsuperscript{120}

\textit{English law}

An example of an \textit{active use} can be seen in the way in which the original Penrhyn \textit{entail} was formed in 1413, according to English law.\textsuperscript{121} The estate was transferred by way of grant by Gwilym ap Gruffudd ap Gwilym (Gwilym) (d. 1431) and his wife Joan Stanley to two \textit{feoffees}. The 1413 grant has not survived but the re-grant has, and is dated 29 July 1413.\textsuperscript{122} After the grant, the two \textit{feoffees} held the estate by way of an \textit{active use} to transfer the estate back immediately to Gwilym and his wife. The purpose of this document was to change the basis upon which Gwilym and his wife held the land. This was a well-known practice as a landowner:

\begin{quote}
“could use a grant-regrant to change his fee simple into a fee tail. …the practice of granting land to strawmen who would grant the land back. A grant-regrant was necessary to change the terms upon which one held land, because at common law one could not grant land to oneself…”\textsuperscript{123}
\end{quote}

The re-grant confirmed unto Gwilym and his wife the Penrhyn estate in the following manner:

\begin{quote}
…to have and to hold unto the said William and Joan and the first male born or elder males lawfully begotten of their bodies…according to the law and custom of the Kingdom of England…And if it happen that the said William and Joan die without a male heir of their bodies lawfully begotten then all the said lands…\textit{should remain unto the next male heirs of their blood} lawfully
\end{quote}

\textsuperscript{120} This section will concentrate on \textit{inter vivos} settlements which created \textit{entails}.
\textsuperscript{121} See Chandler, ‘The Will in Medieval Wales to 1540’, 88. Most people at this time would not have resorted to entail provision.
\textsuperscript{122} PFA/1/186.
begotten...And if it happen that the said William and Joan die without heirs of their bodies lawfully begotten, then all the said lands...should remain wholly unto the right heirs male of him William...124 [emphasis added]

The reason why this was done in this particular case was to avoid the possibility of the estate passing to Gwilym’s son of a former marriage under the common law canons of descent. However, this entail did not entirely avoid the common law canons of descent.125 The heir in tail or in tail male would be identified according to those rules. The exclusion of collateral heirs and the express choice of donees in remainder was what made the difference. Following the re-grant, a legal fee tail came into existence. The statute De donis conditionalibus 1285 had protected remainder interests under legal fee tails before the Statute of Uses 1536, but the common law had been seeking ways to break settlements.126 Passive uses came to be employed to get the Chancellor to protect remainder interests under entails against the common law mechanisms for barring them, e.g. the common recovery, and this led to legal uncertainty.127

An effect of De donis was that “[e]ach successive heir in tail, until the end of the line, could bring formedon in the descender to thwart any attempt to discontinue the tail.”128 This raised the possibility of perpetual entails, and the common recovery was one way of barring entails in order to avoid the inalienability of land. This

124 PFA/1/186. The wording which has been emphasised are erasures and alterations limiting descent to males of the blood. The handwriting by which these alterations were made could easily be of the reign of Henry VIII or just possibly even later. This is the jointure which marks the commencement of the Penrhyn entail. The influence of the earlier concept of maritagium on this entail can be seen in the wording ‘...unto the said William and Joan and the first male born or elder males lawfully begotten of their bodies...according to the law and custom of the Kingdom of England...’ In this respect, see the previous discussion in this article concerning the maritagium.
125 See Watkin, ‘Quia Emptores and the Entail,’ 359-370 which traces the development of the entail from ‘the needs of thirteenth century fathers who wished to provide grants of their lands for their daughters and younger sons,’ 353. The purpose of the entail stemmed from their ‘unwillingness to allow such off-spring freedom to alienate to strangers as to destroy the chance of the land reverting to the main family line if the younger son or daughter died without issue,’ 353.
126 Ibid, 370-373.
127 There were earlier barring devices such as the warranty and the fine, so the position of remainder interests under entails had always been precarious.
became common practice following *Taltarum’s* case, and it left issue *in tail* under *legal fee tails* in a perilous position.¹²⁹ For this reason experimentation with *uses in tail* took place prior to the Statute of Uses 1536. As we shall see, the Penrhyn papers show that that this experimentation took place *in both England and Wales*. If the *entail* were in *use* (the modern equivalent of saying it was written in trust), the hope was that the courts of equity would protect the remainders. Professor Baker points to the fact that little discussion as to status of remainders in *use* has come to light.¹³⁰ The litigation in respect of the Penrhyn *entail* (discussed in the next section) supports Professor Baker’s point that this was *not settled law* in 1506 which gave rise to legal uncertainty, and the evidence from these disputes shows that the transition from *active* to *passive uses* insofar as *entailed* land was concerned was not a smooth process.

*Evidence of experimentation with uses prior to the Statute of Uses in England and Wales — what’s the use?*

The dispute in respect of the Penrhyn *entail* provides evidence of experimentation with a hybrid combination of *active* and *passive uses*. There is evidence that several documents executed during the time of Sir William Griffith III went missing,¹³¹ and this has a bearing on the disputes which took place within the family. On the death of Sir William Griffith III, his successor was his son Edward Griffith, but the difficulty lies in trying to identify the terms of the settlement by which Edward inherited his father’s land. The problem was that without proof of the terms of the documents themselves there was (and still is) uncertainty concerning the nature of the remainders. Recent research by the authors at The National Archives, the National Library of Wales and The British Library has revealed information about these

¹²⁹ *Taltarum’s Case* (1472) YB. 12 Edw. 4.
¹³¹ Plaintiffs in Chancery frequently alleged a loss of documentary evidence to support their title to land. This may have been used as a device to obtain Chancery jurisdiction.
missing documents, and that it was these documents which formed the basis for the litigation which followed concerning the entail.

There is evidence that during 1505-6 Sir William Griffith III restructured his inheritance in radical and innovative ways. The starting point is a document dated 14 July 1505 and relates to the time of Sir William II, (c 1445-1505), the father of Sir William III.132 No signatures appear on the document and it is not a recovery but it recites certain recoveries which took place in 1484. It contains a clause appointing attorneys to deliver seisin to William Griffith Esquire.133 In fact, this may have been the primary purpose of the document. There was no immediate re-settlement. It is not clear what William Griffith Esquire’s intentions were. What is clear is that seisin followed, because on 9 January 1506, William Griffith Esquire (later to be called Sir William III of Penrhyn) and others entered into a recognisance for 1000 marks for the payment of £591 19s 5 ½d to the Crown for seisin of his lands, payable over five years.134 This appears to have been the stimulus for the innovations which followed, and which are considered next.

Evidence for the existence of settlements made during the lifetime of Sir William III comes from various cases. Recoveries appear to have been ‘suffered’ in respect of his lands in Anglesey on 18 March 1504 (but more likely to have been sometime in 1506),135 and Caernarfonshire on 19 October 1506.136 In the petition of William Herbert in the case of Herbert v Griffith, William Herbert states “after which

132 PCP/44.
133 Sir William III was referred to as William Griffith Esquire at this point.
134 Calendar of Close Rolls, Hen VII (1550-1509) p 230 no. 603.
135 TNA JUST 1/1154. There is a problem with the dating of this document.
136 TNA C3/92/70, Herbert v Griffith. See also British Library MS Harley 696, folio, 2r, 16th century transcription of licence to alienate granted at Caernarvonshire Assizes, 19 October 1506.
recovery the said Sir William Griffith had estate but only for term of his life.”

What appears to have happened is that the whole portfolio was given to a first set of named feoffees (by way of common recoveries), and they were then instructed to create what appears to have been a jointure of only parcels of the whole, and keeping certain lands free from the jointure. In summary, the 1506 settlements appear to have created an active use in respect of the term of life of Jane, and a passive use in respect of the lands and reversion which were retained in use.

These transactions proceeded by way of common recovery. This may be set out conveniently by way of a diagram as follows:

---

137 TNA C 3/92/70, Herbert v Griffith, petition of William Herbert.
138 The intention was that this would protect certain retained lands in use not only against feudal incidents but also against any further claims to dower by Sir William III’s wife, Dame Jane. The first set of feoffees then actively conveyed to a second set of feoffees, which second set of feoffees held passively by way of a second use to Sir William III’s wife, Dame Jane, for her life. The first set of feoffees must have held passively to the use of William and heirs (however described or limited) in respect of the lands not conveyed to the second feoffees, and also in respect of the reversion of the second use.
139 The licence for the Anglesey Jointure JUST 1/1154 uses the phrase ‘inter alia’ to indicate that the recoverors did indeed retain some lands, with the result that the feoffees retained lands which were not part of the jointure. They kept the legal title to those lands as well, so that all the lands which were retained would have had different uses affecting different parts of it. This was the first set of uses. The Courts of Chancery did not recognise uses in respect of dower. See, J. Baker, An Introduction to English Legal History, 270 and also, E. Spring, Law, Land & Family, Aristocratic Inheritance in England, 1300-1800, 42-43.
140 It is not known what the uses and William’s intentions were. The recoveries were ‘suffered’ in Anglesey and Caernarfon Assizes whose rolls are substantially lost. The licences to alienate to feoffees to the use of Jane for life do not indicate what was to happen after her death. Rhys later alleged that there was a separate document (not a limitation within his mother’s settlement) from which he derived his entail in tail male. Edward’s sons in law (i.e. the Herbets and the Bagnalls) on the other hand claimed that their respective wives, Jane, Elin and Katherine, had inherited the reversion of the use under Dame Jane’s settlement.
These forms of settlement were not unique to the Penrhyn Estate. Research at Cheshire Archives by the authors has revealed that similar forms of settlements had been used by Sir William III’s grandfather, Sir William Troutbeck in connection with his estate in Apethorpe (Northamptonshire), so the Penrhyn model was not unique. In respect of the feoffees, Sir William Troutbeck used the term ‘feoffees to my use by recovery’ to describe them. He also instructed these feoffees to make separate settlements for his widow and children, which may lend credibility to Rhys’ claim that Sir William III’s feoffees set up an entail that was independent of his mother’s jointure. Troutbeck appreciated that some of this was innovative. He authorised his feoffees to get Counsel’s opinion, and to have new deeds drawn up if the arrangements made before his death were insufficient in law.\textsuperscript{141} William had an entailed interest under the Troutbeck settlements, his English estate (Apethorpe in Northamptonshire), as well as an entailed interest under the terms of the Penrhyn estate. On 24 November 1506 William sold Apethorpe to the Chancellor of the Duchy of Lancaster.\textsuperscript{142} This was done possibly as part of the discharge of his debt to the Crown.

**Welsh settlements**

The entails created by the settlements of Sir William Troutbeck and Sir William III were motivated by desires of power and control. This is a prime example of what Davies describes as English law being “more convenient, adaptable and expeditious”.\textsuperscript{143} The use of the method of grant and re-grant changed the basis upon

\textsuperscript{141} Sir William Troutbeck died in 1510 and his will was proved in the Prerogative Court of Canterbury and is preserved in The National Archives [ref: PROB 11/16/316]. The will is dated 9 September 1510 and was proved on 3 December 1510, and cites ‘divers dedes’ dated 1 May 1507 containing his ‘commandment and request’ to Thomas Hough and William Frodsham, whom he described as ‘feoffez to myn vse by recouery’.

\textsuperscript{142} Northants RO, W(A) box 2/parcel X/no. 1/c7.

which land was held (i.e. in fee simple or in tir prid to fee tail). The Welsh concept of cyfran on the other hand could lead to fragmentation of land. The question which now arises is: did the norms of cyfran influence the way in which settlements were made in any way in Wales? In this respect it is instructive to consider the neighbouring Clenennau Estate which is important to this discussion, as there is far more evidence of survival of the Welsh native laws in the Clenennau Estate than in the Penrhyn Estate. There was also a connection through marriage between the two estates as Rhys Griffith’s first wife, Margaret, was the daughter of Morris ap John ap Meredydd of Clenennau.144

Did the norms of cyfran influence the way in which inter vivos settlements were made in Wales?

Clenennau and Gresham’s hypothesis

In 1485 John ap Meredudd entailed certain lands comprised within the Clenennau Estate in favour of his second son ‘Owen and heirs of this union.’145 This appears to conform to the English concept of the entail as a means of avoiding the Welsh practice of cyfran but the position may have been otherwise.146 John ap Meredudd’s other living sons were Morris Gruffydd and Evan. Gresham has hypothesised that there would have been individual marriage settlements on each of his surviving sons, and not just Owen which would have followed the norms of cyfran.147 The difficulty is that if there were other settlements, only Owen’s settlement survives, so the assertion cannot be proved. However, a similar pattern can be seen in the will of Sir

---

146 op cit, 337. For a history of the Clenennau Estate, see Gresham, Efllonydd A Study in Landownership from the Medieval Period to the Present Day, (Cardiff, 1973), 102-124.
147 Presumably because not all of the Clenennau Estate was included in the settlement in favour of Owen.
John Puleston, father-in-law of Edward Griffith of Penrhyn. Puleston had already settled property in Wrexham on his son, Nicholas, and by his will he settled the residue of his lands in Denbighshire on his son and heir, Robert, and all of his lands in Caernarfonshire and Anglesey on his son, Rowland. We have already noted such permanent partition of estates having been made by English landowners. Spring refers to the ‘harsh rule of primogeniture’ and makes the contrast with continental laws ‘which mandated some form of partition’. As a way of circumventing the rigours of primogeniture and entail provision, landowners had to ‘juggle land’. However, in Wales needs of younger sons might have been inspired by memories of cyfran, and we have already noted Cooper’s comments that settlements in south-west Wales might have been inspired by Welsh customary law.

There is evidence in the Griffith family to show land being let within the wider male kin outside of the main entail provision by way of 101 year leases. There is a possible parallel here with the norms of cyfran. The effluxion of the leases by time might be compared to the re-sharing provisions of the native laws. These are issues which, to the best of the authors’ knowledge information and belief, have not been addressed previously, and it is suggested that more comparative research could be undertaken between English and Welsh estates in this respect in order to add to the evidence which has been discussed in this article. The evidence from the Penrhyn Estate suggests that Gresham’s view cannot be ruled out.

V TIMING OF ENGLISH LAW

1551, PROB 11/34/85.
149 Spring, Law, Land & Family, 67.
150 Ibid, 71.
151 For an example, see Herbert v Gryffyth C3/92/70, 101 year lease by Sir William Griffith III to an illegitimate son, Thomas Gryffyth.
The Conquest 1282 and the Statute of Rhuddlan 1284

Cyfran carried on until the Union. As already noted above, the reason why cyfran was not ousted by the Statute of Rhuddlan of 1284 was probably due to self-serving reasons of the Crown, and not out of any respect for the native Welsh laws. 152 Even after the Union between England and Wales in 1536 there is evidence that cyfran was practised in parts of Wales on into the seventeenth century. 153

The Acts of Union 1536-43

An interesting question which arises in the context of the Penrhyn Estate is whether the abolition of the Welsh laws by the Acts of Union would have mattered. It might be said that for the Griffith family by 1536, “the clause in the Act of 1536 formally introducing the use of English law and thereby abolishing Welsh law can have called forth little more than a yawn.” 154 After all, as we have seen, principles of English land law had been at work in Wales well before the Acts of Union 1536-43. By way of example, and as evidenced by the documents from Penrhyn Estate, the concept of the entail was so firmly rooted in Wales by 1536, that the legislation made no

152 R.R.Davies, The Age of Conquest (Oxford University Press, 2000), 368: “Welsh law was by no means totally ousted by the Statute [i.e. the Statute of Rhuddlan of 1284]. It specifically conceded-in response to popular request, so it was claimed-that existing native procedures should still prevail in disputes concerning lands and pleas about movables: specifically, the appointment of mutually agreed arbitrators for the former and reliance on proof of witnesses or wager of law for the latter. These were wise concessions to the needs and practices of a largely pre-documentary society...But it was with respect to the descent of land that Edward made his most momentous concession, when he confirmed the Welsh custom of dividing inheritances between male heirs.”


difference in this respect. Further, even had the revolt of Owain Glyndŵr been successful it is questionable whether the Welsh system of law could have carried on independently of the English system. “The revival of Welsh law is not known to have been one of the points on his [Owain Glyndŵr] programme for a united and independent Wales.”

However, the Acts of Union had specifically saved Welsh tenures in this part of Wales, which suggests something other than enthusiasm for their abolition. Therefore, is it correct to conclude that the abolition of the Welsh customs would not have mattered? In c 1536, Rhys Griffith and others had petitioned the King to stay a petition made by John Puleston to have the English common law applied to the three shires of Caernarfon, Meirionnydd and Anglesey. The reasons for the application for the stay were premised on the basis that the wholesale embrace of the English common law would have led to the imposition of taxes on the local community to pay for sea defences, which they would not have been able to afford.

Following the Statute of Rhuddlan 1284 and the Acts of Union 1536-43, the distinction between the native Welsh laws and their assimilation within the English common law becomes very blurred. For this reason, perhaps, it can be difficult at times to see when principles of native Welsh land law are at play within the framework of the English common law. The reason for this is probably due to the fact that parties would make reference to them as and when it suited their own particular

155 Ibid, 162.
157[115] No.5707 c.1536, W.Rees, Calendar of Ancient Petitions Relating to Wales, (Cardiff, 1975), 186-187. There is evidence that there was a shortage of ammunition and that Conway, Caernarfon and Harlech castles were ill-equipped to repel any invasion: see letter dated 9 April 1539 from Sir Richard Bulkeley to Thomas Cromwell, A Calendar of Letters Relating to North Wales 1533—circa 1700 ed., B.E.Howells, Board of Celtic Studies, University of Wales History and Law Series No. xxiii, (Cardiff, 1967), 37-38. See also, Watkin, The Legal History of Wales, 141.
needs and priorities. It has been suggested in this article that such motives lay behind
the drafting of Edward Griffith’s ‘will’.

Although not concerning cyfran, in Victorian times there had been a readiness by
the English common law to accommodate certain native Welsh laws.\textsuperscript{158} On two
occasions, the Crown itself made use of the native Welsh laws when it suited the
Crown’s purpose.\textsuperscript{159}

Although the Griffith family embraced the English concept of the entail, it is by
no means certain that they would have embraced the wholesale abolition of the
native Welsh laws. Spring makes the point that:

“[w]hat landowners wanted was a workable system of primogeniture-one that
would make some compromise with family feeling but would at the same time
actively limit family charges in the interests of the male head of the family.”\textsuperscript{160}

It is arguable that the Griffith family still embraced some form of partition to offset
the rigours of primogeniture as evidenced by the fact that some of their settlement
patterns display a tendency to mimic the norms of cyfran after the Acts of Union, but
which are difficult to see within the wider framework of the English common law.

CONCLUSION

\textsuperscript{159} See the article in Potter’s Electric News dated 21 May 1862 which may be accessed via the following link: http://newspapers.library.wales/view/3100546/3100548/10/. Accessed 6 December 2016. See also the article in the Cardiff Times dated 16 November 1907 which may be accessed via the following link: http://newspapers.library.wales/view/3433764/3433767/47/gwestfa. Accessed 6 December 2016.
\textsuperscript{160} Spring, \textit{Law, Land & Family}, 72.
One can point to the fact that “native Welsh law and English custom stood poles apart on the vital issues of the tenure and transmission of land.”¹⁶¹ From this it might be said that it is difficult to point to any specific instances of the influence of English law on concepts of the native Welsh laws or vice versa insofar as land and inheritance are concerned.¹⁶² There appears to have been more of an affinity between Welsh and Irish law by reference to the similarities between the Welsh concept of tir prid and the Irish geall.¹⁶³ However, the task is not hopeless. We have seen from wills considered in this article how testators mimicked the norms of cyfran by applying principles of native Welsh land law in the wider context of English land law principles to offset the English practice of primogeniture. This can be cited as an example of borrowed practice, i.e. ‘English law and Welsh division.’¹⁶⁴ However, there is a paradox. This article has shown that the Griffith family entail was originally formed not in order to avoid the Welsh custom of partibility,¹⁶⁵ but to avoid the effects of the English canons of descent. However, once that entail was in being, the family then displayed a tendency to mimic the norms of cyfran in order to offset the harshness in the English practice of primogeniture. A large measure of expediency can be seen at play here.

Another example is to be found in the Welsh concept of tir prid. As we have seen, the members of a gwely could overcome the difficulties inherent in alienating such land in north Wales by ‘selling’ the land. Although, to all intents and purposes in many cases it had all the practical effects of a sale, it was technically not a sale but a loan by the purchaser to the ‘vendors’. The purchaser had possession of the land by

¹⁶³ See also the discussion by T.M. Charles-Edwards about the ‘Common Celtic’ unity in Early Irish and Welsh Kinship (Clarendon Press, Oxford 1993), 213.
¹⁶⁵ Cf. Ibid., 423.
way of security for the loan which he could call in, normally after a period of four years. However, the reality was that it was usually a perpetual loan. In effect, what had happened was that the rights of the ‘vendors’ had been converted into the cash. This is similar to the English concept of overreaching in the narrow sense of that term, i.e. whereby a person’s interest in property is transferred into the proceeds of sale. It is likely that the English concept of overreaching, which was developing during the period covered by this article, influenced the concept of tir prid. As with the previous example, a large measure of expediency can again be seen here: the tir prid brought practical benefits to the Welsh by providing a mechanism whereby land could be alienated, and also financial benefits to the Crown which could impose fees for providing licences to alienate and to convert an estate in prid into a fee simple estate in the Crown lands of north-west Wales.

The period under discussion is bisected by some of the most important Acts in the legal history of England and Wales, namely the Acts of Union 1536-43, the Statute of Uses 1536 and the Statute of Wills 1540. In the context of that legislation, the aspects of the legal history of the Griffith family of Penrhyn considered in this article have shown that innovative things were being done in both England and Wales with active and passive uses in the years leading up to the Statute of Uses 1536, which innovations cast further light on our knowledge of the development of uses. Although this article has not considered in any great detail the lengthy litigation in respect of the Penrhyn entail, it has shown that at the heart of that litigation was a dispute about uses, i.e., trying to ascertain the precise terms of the uses declared in the settlements of Sir William Griffith III, which were employed against a backdrop of experimentation with uses prior to the Statute of Uses 1536. New research by the
authors at The National Archives and The British Library has revealed new evidence about these ‘missing’ uses. As we have seen, there is a dearth of evidence available concerning experimentation with uses before 1536, and this article has added to our understanding of the development of uses in that respect, and also by demonstrating that this experimentation was going on in both England and Wales by reference to the examples detailed in the article concerning the Griffith’s family’s estates in Penrhyn (north Wales) and Apethorpe (Northamptonshire) It has shown further how sophisticated this experimentation was, which is a testament to the skill and innovation of the lawyers of the period.

Whereas there is clear evidence that the Griffith family embraced English concepts of land law, it is by no means a foregone conclusion that they would have greeted the assimilation of English law into Wales with wholehearted enthusiasm. It would be incorrect to think that all traces of Welsh law disappeared with the Acts of Union 1536-43, as this article has endeavoured to show by reference to the willingness by certain members of the Welsh gentry to innovate by trying to adapt principles of native Welsh law within the broader structure of the English common law. Feelings must have been running high in 1536-43 because the Acts of Union saved Welsh customs in the counties of Anglesey, Merionnydd and Caernarfon. We have seen how Rhys Griffith and others petitioned the King to stay a petition by Sir John Puleston to have the common law applied to those three counties, which would have led to the imposition of taxes on the local community to pay for sea defences. It was therefore expedient to keep the native customs. It may well be that it was

167 1536, 27 Henry 8, c.26, and 1543, 34 and 35 Henry 8, c.26.
168 The 1536 Act of Union abolished the native Welsh laws relating to the inheritance of land but contained a proviso in the following terms: “Provided alway, That this present Act, nor any Thing therein contained, shall take away or derogate any Laws, Usages or laudable Customs now used within the three Shires of North WALES.” 27 Hen. VIII, c26, s31: Bowen, ed., Statutes of Wales, 91.
expedient to keep them in order to enable them to retain their place in the wider context of the English common law, and that resort could be made to them, when required, to offset the harshness of the common law as exemplified by the cases of taxes for sea defences, and with primogeniture.

Following the Acts of Union 1536-43, the influence of the native Welsh laws declined. This caused the late Professor Dafydd Jenkins to comment, “there is irony in the fact that so many good principles of Welsh law were lost when English law replaced it…” Wales’ native laws have also provided the Welsh nation with a sense of identity. Professor Dafydd Jenkins makes the point most powerfully in the following way:

“ So we Welsh can show good reason for our pride in the native law of our country; and for us (and through us, for other small nations) our old law is of special significance as one of the elements which made it possible for a politically fragmented people to attain consciousness and nationhood.”

Notwithstanding the fact that the native Welsh laws were put into the shade following the Conquest and the Acts of Union; even in areas which came under English domination far earlier than other areas in Wales, the native Welsh laws have been like a flickering light down the ages, which has never been entirely extinguished.

---

170 Ibid., xxxvi.