

**D**dau gan mlynedd yn ôl, ym 1807, pasiodd senedd Prydain ddeddf i ddiddymu masnachu caethweision o fewn yr Ymerodraeth Brydeinig.

Roedd pobl dduon a phobl wynion wedi bod yn ymgyrchu i atal caethwasiaeth dros ddeng mlynedd ar hugain cyn i'r Ddeddf ddod i rym yn derfynol. Hyd yn oed ar ôl 1807 ni chafodd y caethion oedd yn byw mewn trefedigaethau Prydeinig yn barod eu rhyddhau tan 1834. Parhaodd caethwasiaeth yn gyfreithlon mewn rhai gwledydd eraill am fwy na hanner canrif arall.

Heddiw mae caethwasiaeth anghyfreithlon yn parhau mewn llawer rhan o'r byd – hyd yn oed yng Nghymru.

Mae "Traed Mewn Cyffion" yn edrych ar sut mae Cymru wedi bod yn gysylltiedig â chaethwasiaeth am o leiaf 2,000 o flynyddoedd. Mae'r arddangosfa yn ymwneud yn bennaf â'r rhan a chwaraeodd Cymry i gefnogi a gwrthwynebu'r fasnach gaethweision ar draws Fôr yr Iwerydd o'r ail ganrif ar bymtheg i'r bedwaredd ganrif ar bymtheg.



◀ Comisiynwyd y crochenydd Josiah Wedgwood gan y Gymdeithas Ddiddymu i greu'r ddelwedd hon o gaethwas yn penlinio ym 1788. Daeth yn icon ar gyfer mudiadau gwrth-gaethwasiaeth ledled y byd yn ystod y can mlynedd nesaf.

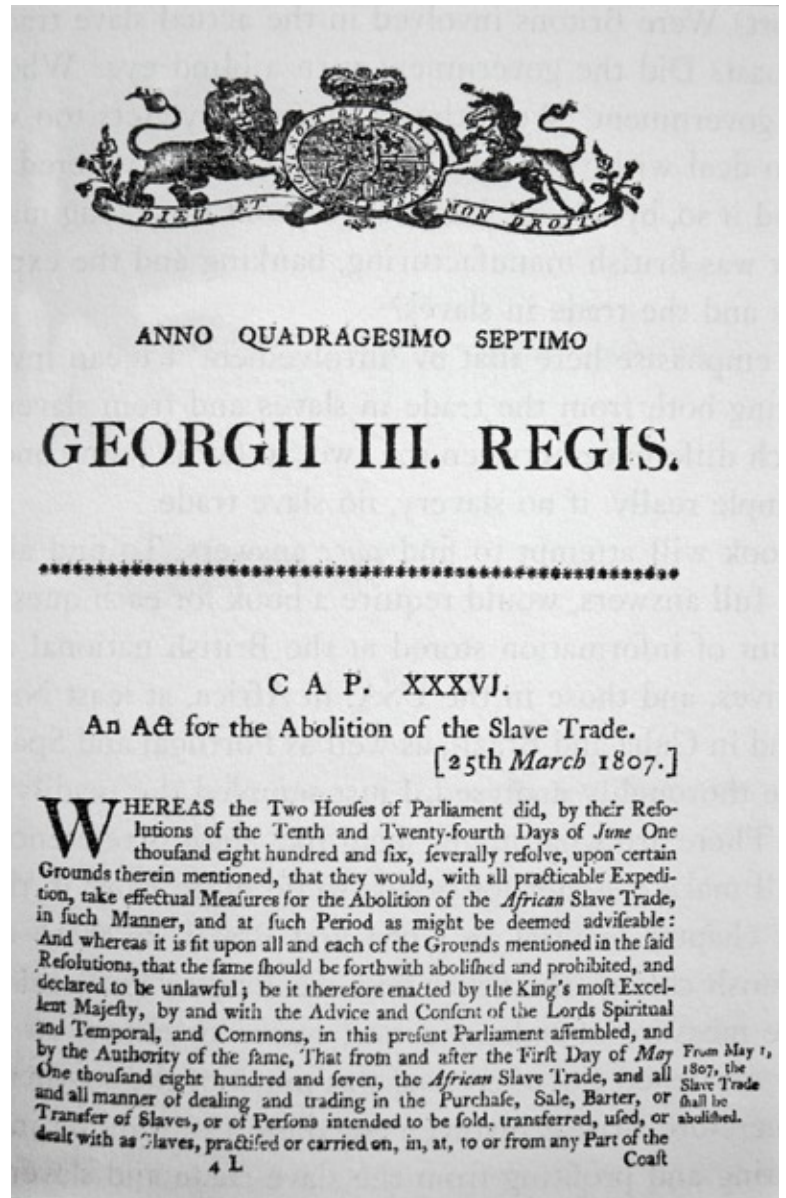
◀ This image of a kneeling slave was commissioned by the Abolition Society from the potter Josiah Wedgwood in 1788. It became an icon for anti-slavery movements throughout the world during the next hundred years.

**T**wo hundred years ago, in 1807, the British parliament passed an Act to abolish trading slaves within the British Empire.

Campaigns to stop slavery had been started by black and white people more than thirty years before the Act was finally passed. Even after 1807 the slaves already living in British colonies were not actually set free until 1834. Slavery remained legal in some other countries for more than fifty years after 1834.

Today illegal slavery still continues in many parts of the world – even in Wales.

'Everywhere in Chains...' looks at how Wales has been involved with slavery for at least 2,000 years. The exhibition is especially concerned with the role played by Welsh people in both supporting and opposing the transatlantic slave trade from the seventeenth to the nineteenth centuries.



▲ Wynebdden Ddeddf Seneddol 1807

▲ The title page of the 1807 Act of Parliament.

## Munud i feddwl

Pan benderfynodd y Prydeinwyr fod caethwasiaeth yn anghywir, roedd yn rhaid iddynt newid eu ffordd o feddwl am hawliau dynol. Yn y paneli 'Munud i feddwl' byddwn yn gofyn cwestiynau i chi ac yn rhoi ffeithiau a fydd yn gwneud i chithau feddwl hefyd.

## Think about it

When the British decided that slavery was wrong, they had to change their whole way of thinking about human rights. In the 'Think about it' panels we will ask you questions and give you facts that will make you think too.

## Geirfa

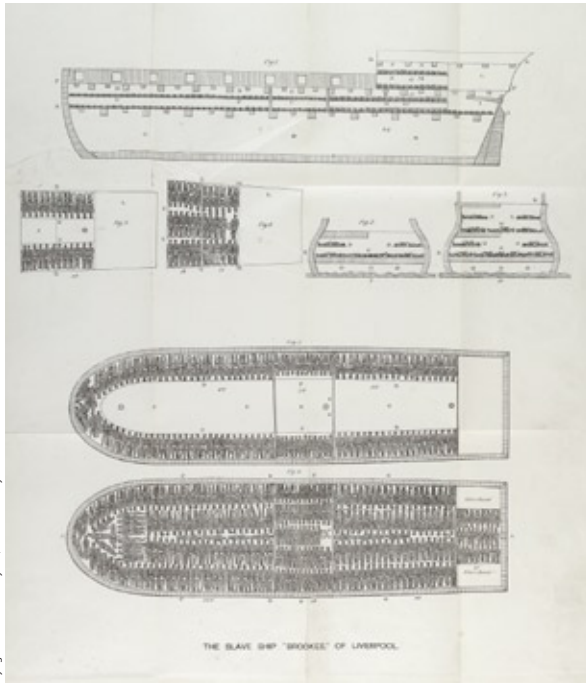
Mae rhai o'r geiriau a ddefnyddir yn yr arddangosfa hon yn eiriau nad ydym yn eu defnyddio'n aml iawn. Byddwn yn eu hegluro mewn paneli fel hyn.

## Glossary

Some of the words used in this exhibition are not words we use very often. We will explain them in panels like this.

▼ Mae'r diagram hwn yn dangos y gorlenwi difrifol yn y *Brookes*, llong nodweddiadol ar gyfer caethweision yn y 1780au. Mae'r darlun yn dangos 482 o gaethweision, ond byddai yn aml yn cludo rhwng 600 a 740 ohonynt.

▼ This diagram shows the extreme overcrowding in the *Brookes*, a typical slave ship in the 1780s. The picture shows 482 slaves, but it often carried between 600 and 740 slaves.



Llyfrgyl Genedlaethol Cymru/National Library of Wales

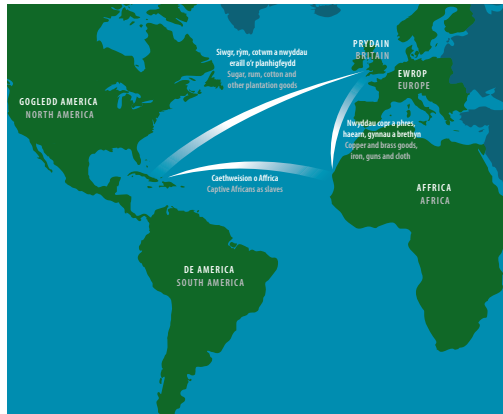
O'r bymthegfed ganrif (ryw 600 mlynedd yn ôl) roedd y Portiwgaliaid yn defnyddio Affricaniaid fel caethion i weithio ar blanhigfeydd siwgr ar ynysoedd yr Iwerydd fel Madeira. O'r unfed ganrif ar bymtheg ymlaen, anfonai'r Portiwgaliaid gaethweision i weithio yn eu trefedigaethau ym Mrasil. Anfonai'r Sbaenwyr gaethweision i'w trefedigaethau yn y Caribî.

Yn yr ail ganrif ar bymtheg (ryw 400 mlynedd yn ôl), dechreuodd y Ffrancwyr, yr Iseldirwyr a'r Prydeinwyr greu trefedigaethau yng Ngogledd America a'r Caribî. Roeddent yn allforio pobl o Affrica i weithio ar y planhigfeydd hefyd. Er bod y Prydeinwyr wedi dechrau'n hwyr, daethant hwythau hefyd yn fuan i fod yn un o'r prif genhedloedd oedd yn ymwneud â chaethwasiaeth.

Roedd y fasnach gaethweision yn cael ei gyrru gan dwf cyfalafiaeth a phrynwriaeth. Datblygodd y farchnad Ewropeaidd gynyddol am gynhyrchion fel tybaco, siwgr a chotwm yn fuan yn system economaidd o'r enw'r 'Fasnach Drionglog' gyda thri cham pendant iddi.

Mae amcangyfrifon o'r niferoedd yn amrywio'n enfawr ond cymerwyd o leiaf 12 miliwn o Affricaniaid dramor drwy orfodaeth i fod yn gaethweision.

► Llwybrau'r 'Fasnach Drionglog'. Mae'r map hwn yn dangos beth a fyddai'n cael ei gludo ar bob rhan o'r daith.  
► The 'Triangular Trade' routes. This map shows what was carried on each leg of the journey.



◀ Cynhyrchwyd y map hwn yn y 1800au cynnar gan y mudiad gwrth-gaethwasiaeth i ddangos y gallai siwgr gael ei gynhyrchu mewn llawer rhan o'r byd heb ddefnyddio llafur y caethweision.

◀ This map was produced in the early 1800s by the anti-slavery movement to show that sugar could be produced in many parts of the world without using slave labour.

## Munud i feddwl

Roedd y llong a ddangosir yn y llun o *Brookes* yn ddim ond 30.5 metr (100 troedfedd) o hyd ac 8.8 metr (29 troedfedd) o led. Byddai'n ffitio i gyntedd yr amgueddfa hon. Cadwyd dros 600 o gaethion Affricanaidd yn y lle hwn yn ystod mordaith chwe wythnos.

## Think about it

The ship shown in the *Brookes* illustration was only 30.5 metres (100 feet) long and 8.8 metres (29 feet) wide. It would fit into the entrance hall of this museum. Over 600 captive Africans were kept in this space for a voyage of six weeks.

## Geirfa

*Morwr* – Llongwr.

*Marsiandiwr* – Rhywun sy'n trefnu bargeinion rhwng pobl sy'n dymuno prynu a gwerthu nwyddau.

## Glossary

*Mariner* – A sailor.

*Factor* – Someone who arranges deals between people buying and selling goods.

From the fifteenth century (about 600 years ago), the Portuguese were using African people as slaves to work on sugar plantations on Atlantic islands such as Madeira. From the sixteenth century the Portuguese sent slaves to work in their colonies in Brazil. The Spanish sent slaves to their Caribbean colonies.

In the seventeenth century (about 400 years ago) the French, Dutch and British began to create colonies in North America and the Caribbean. They exported people from Africa to work on plantations too. Although the British were late starters, they soon became one of the dominant slaving nations.

The slave trade was driven by the growth of capitalism and consumerism. The growing European market for products such as tobacco, sugar and cotton quickly developed into an economic system known as the 'Triangular Trade', with three distinct stages.

Estimates of the numbers vary greatly but at least 12 million Africans were taken abroad by force to be slaves.

**M**ae'r rhan fwyaf o gymdeithasau wedi elwa ar lafur caethweision ar ryw adeg yn eu hanes. Mae hyn yn wir hefyd am Gymru.

Gwnaed cadwyn caethwas a ddarganfuwyd yn Llyn Cerrig Bach, Ynys Mon, i ffytio pump o bobl. Gellir ei dyddio i Oes yr Haearn (ryw 2,300 o flynyddoedd yn ôl). Pan ymosododd y Rhufeiniaid (ryw 2,000 o flynyddoedd yn ôl), daethant â'u caethweision eu hunain gyda nhw – caethweision o genhedloedd ar draws yr Ymerodraeth Rufeinig.

Wedi i'r Rhufeiniaid adael, parhaodd y Prydeinwyr i gadw caethweision ac roeddent hefyd mewn perygl o gael eu caethiwo gan oresgynwyr. Byddai un Cymro Cymraeg a gafodd ei herwgipio a'i werthu i fod yn gaethwas yn Iwerddon ryw 1,600 o flynyddoedd yn ôl yn dod yn Sant Padrig, nawddsant Iwerddon yn ddiweddarach.

Mae llyfrau'r gyfraith Gymreig o gyfnod y brenin Hywel Dda yn y ddegfed ganrif yn cynnwys cyfeiriadau at fod yn berchen ar gaethweision. Maent yn dangos ei bod yn dderbyniol yng Nghymru ryw 1,000 o flynyddoedd yn ôl, gwareiddiad Cristnogol, i fod yn berchen ar gaethweision.

Mae caethwasiaeth yn dal i fodoli yng Nghymru heddiw, drwy ymelwa ar fewnfudwyr sy'n dod yma i weithio'n anghyfreithlon.



Llyfr Genedlaethol Cymru/National Library of Wales

◀ Portread canoloesol o Hywel Dda, brenin ar lawer rhan o Gymru rhwng 905 a 950 OC.

◀ A medieval portrait of Hywel Dda (Hywel the Good), king of much of Wales between 905 and 950 AD.



Angweddaf Cymru – National Museum Wales

## Lithuanian sold for £5,000 to work in Wales as prostitute

A YOUNG woman sex slave was brought to Wales by Eastern European dealers after being sold for thousands of pounds, a court heard yesterday.

The 20-year-old Lithuanian woman was forced to work at three Cardiff brothels where she was expected to have sex with seven men a day and hand over all her earnings to an Albanian gang.

Prosecutor Daniel Williams said: "This is a case of people trafficking."

"She was treated as a commodity by a group of men and sold for £5,000."

"She was forced to hand over all her earnings to the man who controlled her."

Cardiff Crown Court heard three Albanian men bought the woman in London for £5,000 after she was smuggled into Britain from the Lithuanian capital of Vilnius.

Akil Likicani, 20, admitted trafficking the woman for sexual exploitation and controlling her activities as a prostitute.

The second man – known as "Benny" – is still at large.

A third man, Gjergj Mangjori-Cuka, 19, is on trial accused of helping transport the woman to various brothels in the Welsh capital.

Mr Williams said: "She was taken to Cardiff where she lived with Likicani and Benny."

"Benny did regular 'product

the Executive Suite in Whitechurch Road and No 19 in West Rose Street.

All three were advertised as health spas and saunas but Cardiff Crown Court heard they were operating as brothels where the young woman worked.

The jury was told she was expected to service seven clients a day and hand over £1,200 a week to Likicani and Benny.



Mr Williams said: "When she came back from working in these brothels she would be routinely interrogated by Benny and Likicani."

"They would demand to know how many clients she had had sex with and how much money she had made."

"From the moment she came to Cardiff she worked as a prostitute."

"Both Benny and Likicani used threats of violence to keep her compliant."

Mangjori-Cuka of Caidcot Avenue, trafficking the woman in the UK for sexual exploitation.

A jury was told Mangjori-Cuka was not involved in controlling her activities as a prostitute.

He told police he did not know she was a prostitute – but admitted he had driven her and Benny to the vicinity of the brothels.

Mangjori-Cuka told police Benny had said: "It is not good for you to know what she is doing in these places."

The trial continues.

Western Mail

▲ Ail-luniad o sut y gallai cadwyn Llyn Cerrig Bach fod wedi cael ei defnyddio.

▲ A reconstruction of how the Llyn Cerrig Bach chain may have been used.

◀ Canlyniadau caethwasiaeth modern yng Nghymru, 2005.

◀ The results of modern slavery in Wales, 2005.

## Munud i feddwl

Mae agweddau yn newid. Diddymwyd y fasnach gaethweision 200 mlynedd yn ôl. Dilëwyd y gosb eithaf lai na 50 mlynedd yn ôl. Beth ydych chi'n feddwl a allai newid yn y 50 mlynedd nesaf?

## Think about it

Attitudes change. The slave trade was abolished 200 years ago. Capital punishment was abolished less than 50 years ago. What do you think might change in the next 50 years?

## Geirfa

**Ymelwa** – Defnyddio rhywun neu eu medrau heb ganiatáu iddynt elwa o'r canlyniadau.

**Mewnfudo** – Symud i wlad wahanol i fyw.

## Glossary

**Exploitation** – Using someone or their skills without allowing them to benefit from the results.

**Immigration** – Moving into a different country to live there.

**M**ost societies have exploited slave labour at some stage in their history. This is also true of Wales.

A slave chain discovered in Llyn Cerrig Bach, Anglesey, was made to fit five people. It can be dated to the Iron Age (about 2,300 years ago). When the Romans invaded (about 2,000 years ago), they brought their own slaves with them – slaves from nations across the Roman Empire.

After the Romans left, the British continued to keep slaves and were also at risk of being enslaved by invaders. One Welsh-speaking man who was kidnapped and sold into slavery in Ireland about 1,600 years ago would later become St Patrick, Ireland's Patron Saint.

Welsh law books from the time of the tenth century king Hywel Dda contain references to the ownership of slaves. They show that about 1,000 years ago it was acceptable in Wales, a Christian civilisation, to own slaves.

Slavery still exists in Wales today, through the exploitation of illegal immigrant workers.