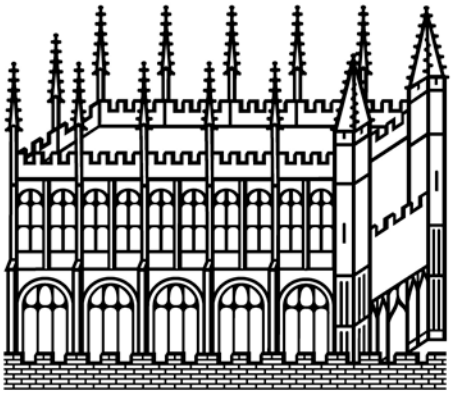

1600

216

THE

TRADITIONARY ANNALS

OF

THE CYMRY.

BY THE LATE

REV. JOHN WILLIAMS AB ITHEL, M.A.,

RECTOR OF LLANENDDWYN-CUM-LLANDDWYWE, AND FORMERLY RECTOR OF LLANYMOWDDWY, MERIONETHSHIRE.

TENBY:
R. MASON, HIGH STREET.
1867.

NOTICE BY THE PUBLISHER.

This Work, on "The Traditionary Annals of the Cymry," was written by perhaps the best man of his day for such a task, believing, as I do, that he excelled all others in his intimate knowledge of the Traditions and Literature of the Welsh. The Work originally appeared in the "Cambrian Journal," but unfortunately the Author did not live to see it published in a separate form.

THE TRADITIONARY ANNALS, &c.

CHAPTER I.

THE CREATION AND THE DELUGE.

It does not appear that the Cymry resorted to any artificial means for the purpose of preserving the record of events prior to their arrival in Britain. Until that epoch of their history, then, all their knowledge of physical and political occurrences, as well as of religious doctrines, must have descended colloquially from father to son. This, indeed, was the earliest and most general practice of the east, and it is to it, no doubt, that the patriarch Job refers when he says, "I will show thee, hear me; and that which I have seen will I declare, which wise men have told from their fathers (and have not hid it), unto whom alone the earth was given."[1] Nor would the memory stand in need of adventitious aid when the human family dwelt together, and the years of man extended over a long period of time, and the prominent features of history were comparatively few in number. But the case was altered subsequently to the general dispersion, when verse, the voice conventional, and the coelbren, were by our ancestors successively and additionally adopted, and gradually improved according to the exigencies of the times. The primeval traditions, moreover, ere they became corrupted to any great extent, were remodelled and incorporated into the new forms, and by means thereof have thus reached us.

The traditionary annals of the Cymry extend back to the remotest period, even to the creation of the universe, which event is thus described:—

[1] Job xv. 17, 18, 19. See also c. viii. 8, 9, 10.

"God, when there was in life and existence none but Himself, pronounced His name, and co-instantaneously with the word, all being and animation gave a shout of joy in the most perfect and melodious manner that ever was heard in the strain of that vocalization. And co-instantaneously with the sound was light, and in the light the form of the name, in three voices thrice uttered, pronounced together at the same instant; and in the vision were three forms, and they were the hue and form of light; and united with the sound and hue and form of that utterance were the three first letters, and from a combination of their three sounds were formed all other sounds of letters. And it was Menw Hen ap y Teirgwaedd that heard the sound, and first reduced into form the vocalization of God's name; but others affirm that it was Einigan Gawr who first made a letter, and that it was the form of the name of God, when he found himself alive and existing co-simultaneously and co-instantaneously with the utterance."[2]

"The announcement of the Divine name is the first event traditionally preserved, and it occurred as follows:—

"God, in vocalizing His name, said /I\, and, with the word, all worlds and animations sprang co-instantaneously to being and life from their non-existence; shouting in extacy of joy /I\, and thus repeating the name of the Deity. Still and small was that melodiously sounding voice (*i. e.* the Divine utterance), which will never be equalled again until God shall renovate every pre-existence from the mortality entailed on it by sin, by revocalizing that name, from the primary utterance of which emanated all lays and melodies, whether of the voice or of stringed instruments; and also all the joys, extacies, beings, vitalities, felicities, origins and descents appertaining to existence and animation."[3]

These are most curious records, especially as they do not imply any gradation in the process of creation. But though they thus seem to disagree with the Mosaic account, they remarkably harmonize, in one of its main features, with the Divine declaration in the Book of Job, that on that glorious occasion, "the morning stars sang together, and all the sons of God shouted for joy."[4]

[2] Cyvymbwyll Maccwy a'i Athraw, or a Dialogue between a Disciple and his Teacher, cited in *Coelbren y Beirdd*, p. 7.

[3] The Roll of Tradition and Chronology, taken from Edward Williams' transcript of Llewelyn Sion's MS., which was copied from Meuryg Davydd's transcript of an old MS. in the Library of Rhaglan Castle.—See *Iolo MSS.* pp. 45, 424.

[4] Job xxxviii. 7.

The primary elements out of which all other things were fashioned, are thus enumerated:—

"Five elements there are: that is to say, earth, water, fire, air and heaven; and out of the four first comes every inanimate matter; and of heaven God, and all life and living; and from the conjunction of these five come all things, whether they be animate or inanimate."[5]

According to Y Bardd Glas o'r Gadair,[6] they are seven in number:—

"1. The first, *earth*, out of which are derived all bodies, and all hard and strong substances.

"2. The second, *water*, out of which proceed all juice and moisture.

"3. The third, *air*, out of which come all breath and motion

"4. The fourth, the *sun*, out of which proceed all heat and light

"5. The fifth, the *firmament*, out of which are derived al feeling, affection and vigour.

"6. The sixth, the *Holy Spirit*, from Whom proceed all understanding, reason, genius and science.

"7. The seventh, *God*, from Whom proceed all life and strength and support for ever.

"And out of the seven primary elements are derived all existence and life; and may the whole be regulated by God. Amen."

And with reference to man in particular:—

"1. *Earth*, and out of it is the body.

"2. *Water*, out of which are the blood and humour.

"3. The *sun*, from which proceed warmth and light.

"4. *Air*, from which the breath and motion emanate.

"5. The *firmament*, which is the source of the feeling and affection.

"6. The *Holy Spirit*, from Whom proceed the reason and understanding.

"7. *God*, and from Him is life everlasting."[7]

That man originated co-simultaneously with the light, is asserted, moreover, in the Theological Triads of the Druids, thus:—

"There are three connates, man, liberty, and light."[8]

[5] Bardism, quoted in Dr. O. Pughe's Dict. *sub voce* "Nef."

[6] He was contemporary with Alfred, and is supposed to be the same person with Asserius Menevensis.

[7] Myv. Arch. iii. 109.

[8] Theological Triads, "selected from a manuscript collection by

Nor is it at all improbable that the term employed by the Gauls to denote their origin, and which Cæsar understood to be Dis, tis, Pluto, was in reality Dydd, a day, which at that time would be written, if not pronounced, Dit. "Galli se omnes AB DITE patre prognatos prædicant, idque ab Druidibus proditum dicunt."[9] The connexion alleged to have existed between the theory, which approved itself to Cæsar, and the custom of counting and dividing time, which then prevailed among the Gauls, seems to have been the result of his own inference rather than the settled opinion of the people themselves.

In confirmation of the view, which attributes to the primitive sages of Britain some knowledge of the creation and origin of the world, we may quote the testimonies of Cæsar[1] and Pomponius Mela,[2] both of whom relate that the Druids professed to know, and that they entered into many disputations concerning, the magnitude and form of the earth and of the world in general, concerning the motions of the heavenly bodies, the nature of things, and the power and will of the immortal gods.

The views of the bards relative to the fall and restoration of man are thus expressed:—

"Einigan Gawr beheld three pillars of light, and thereon were visible all past and future sciences whatsoever. And he took three rods of the mountain ash, and engraved thereon the forms and signs of all the sciences, that the memory of them might be preserved, and he exhibited them, and those that saw them misunderstood and falsely contemplated them, making a god of the rods, whereas they only bore His name. When Einigan perceived this, he was much grieved, and from the intensity of his sorrow he broke the three rods, and no others were found having on them correct sciences. He was, therefore, so overwhelmed with grief, that, from its intensity, he burst asunder; and with his parting breath he prayed God that there should be found correct sciences, and a right understanding for the proper con-

Llywelyn Sion, a Bard of Glamorgan, about the year 1560. This collection was made from various manuscripts of considerable, and some say, of very great antiquity; these and their authors are mentioned, and most or all of them are still extant."—*E. Williams' Poems*, ii. p. 227.

[9] De Bel. Gal. lib. vi. c. 18. [1] *Ibid.* lib. vi. [2] Lib. iv. p. 277.

templation thereof among mortals. And at the expiration of a year and a day, following the decease of Einigan, Menw ap y Teirgwaedd beheld three rods growing out of Einigan's mouth, which exhibited the sciences of the ten letters, and the order and disposition of all the sciences of language and speech, as well as all the sciences distinguishable by language and speech. He then took the rods, and taught therefrom all the sciences, with the exception of the name of God, and a secret was, therefore, employed, lest there should be a false perception of the name; hence the origin of the secret of bardism, possessed by the bards of the Isle of Britain. And God secured the secrecy, and under His protection gave to Menw a very discreet understanding of the sciences, which understanding was designated a genius (awen) from God, and blessed is he who shall obtain it. Amen, so be it."[3]

"Death can only ensue from three causes, namely, from divulging, miscounting, or unessentializing the name of God. But while and where His name shall be retained in memory, in accordance with secrecy, number, and essence, nothing but being, vitality, wisdom, and blessedness, can be known, through eternity of eternities. Co-impulsive with the blessed were all animated beings, and God placed them in innate order or primitive state, within Cylch y Gwynvyd, but He Himself existed in Cylch y Ceugant, where the blessed perceived Him in one communion of glory, without secrecy, without number, and without species, that could be ascertained, save essential light, essential love, and essential power, for the good of all existences and vitalities. Then the maxim, '*God and enough*' became established on the basis of truth, and oral tradition; and it was the second principle of all realities and sciences transmitted by memory. But the blessed, being dissatisfied with their plenary happiness, from not having retained the first truth in memory, and aiming to augment their felicity, made an onset on Ceugant, purposing to divulge all that they might discover there; and to ascertain the secrecy, number, and essence of God; but that they could not effect; and when they would fain regain the Gwynvyd, they could not, because mortality interposed; consequently they fell into Cylch yr Abred; where the Deity impressed on their memory and knowledge the third truth, namely, '*without God, without everything;*' for in the order of Abred, neither perception nor knowledge of God exists. The blessed, then, who had continued in their primeval state, by retaining the Deity, His name, and His truth in memory, perceived the state of Abred, and called it Advyd,

[3] Extract from an old Welsh Grammar cited in *Coelbren y Beirdd*, p. 6.

because it was the second work of the Deity's creation, and made for the sake of saving the disobedient from the perdition towards which they had rushed. The chief reality of Advyd has already been mentioned, as the third principle of truth and knowledge, *i. e.* 'without God, without everything,' for to be without Him is to be destitute of every felicity; a privation whence originated every evil and suffering that intellect can imagine. But God, out of His infinite love, advanced the Abredolion in progression through all the states of evil incident to them, that they might come to perceive their primeval state, and, through that attainment, learn to avoid a recurrence of those evils, after being once delivered from them; so that, on attaining the state of humanity, they might supplicate God, and thus obtain a recollection and knowledge of goodness, justice, and love; and, consequently, a re-perception of the primitive truths; that by retaining them in memory, and adhering to them, they might, after the release of death, co-exist in primeval felicity, in renovated consciousness of their pre-existence in that state, and of the evils they endured in traversing Abred."[4]

The reader cannot fail to discover here a great similarity to the scriptural account, which represents the desire to be "as gods knowing good and evil," as that which led to the fall of man; and their "keeping not their first estate, but leaving their own habitation;"[5]—in other words, pride and rebellion, as the cause of the ruin of bad angels. For though it is the early history of man that is primarily and mainly described in these extracts, yet there seems to be also an incidental allusion to the "war in heaven," since we read of some "who had continued

[4] The Roll of Tradition and Chronology, *apud* Iolo MSS. pp. 424, 425. In the translation, which we have here adopted, the words "Cylch y Gwynvyd," "Cylch y Ceugant," and "Cylch yr Abred," are rendered respectively the *Expanse of Felicity*, the *Expanse of Infinitude*, and the *Expanse of Inchoation*. "Advyd" is also rendered *Re-incipiency*, and "Abredolion" *subjects of Re-incipiency*. As these translations, however, do not convey the full force and exact meaning of the original, we have thought proper to restore the latter, particularly as we shall have occasion to explain the terms in question when we come to speak of the religion of the Druids.

[5] S. Jude, 6. According to the bardic doctrine, pride was the only sin which would plunge man back to Annwn, or the lowest state of existence.—See *Theological Triads*.

in their primeval state," which cannot of course be predicated of the human race.

The rods, on which were inscribed all sciences, may be plainly identified with the "tree of knowledge." Indeed, a tradition similar to that of the Cymry on this point seems to have existed even among the Jews, for a Chaldean Rabbi, named Naham, gives us the following explanation of the tree of knowledge:—

"The great tree in the midst of Paradise, the sprigs and leaves of which were letters, and the branches words."[6]

Nevertheless the conduct of Einigan and Menw in some respects forcibly reminds us of Moses and the tablets of the law. And not the least remarkable coincidence is the proclamation of the name of the Lord, at the renewal of the Decalogue, and the restoration of the Divine name upon the rods, though it was afterwards to be kept a secret among the teachers of religion. Nor is this latter circumstance without its parallel, for the Jews too regard the name Jehovah as *the unutterable name*, never to be used save on solemn occasions, and say that the real pronunciation of it is known only to the higher orders of the priesthood. The reason assigned for the concealment is found in Exodus iii. 15, the latter part of which the Rabbins translate thus:—"Let this My name be secret, keep this in remembrance for all generations."[7]

The bardic memorials are not agreed as to the order of Menw and Einigan in point of time. The designation of "ap y Teirgwaedd," *son of the three shouts*, would imply Menw to have been the first man, which appears to have been the belief, likewise, of Geraint Vardd Glas in the tenth century, as we infer from the following stanzas which are attributed to him:—

[6] Celtic Researches, p. 306.

[7] In our translation it is, "this is My name for ever, and this My memorial unto all generations." But the word which we render *ever*, signifies also *hidden* and *secret*, and this is the meaning which the Rabbins affirm to be the right one.

"The achievement of Menw ap Teirgwaedd,
Was the forming of a vehicle of memory for the shout he heard;
And along with record, interpretation.

"The achievement of Einigan Gawr, the ancient,
Was the forming of faultless vocal letters;
And a regular system for poetic genius."[8]

The late Iolo Morganwg regarded Einigan as the son of Menw, but whether he did so on the authority of some document in his possession, which has not yet been published, or whether it was a mere inference on his part, is not clear. As he was generally most scrupulous in his adherence to facts, the former hypothesis is very probable, especially as he introduces the mention of another circumstance, which may not even be inferred from the preceding fragments, namely, that Menw "engraved or painted the visible appearance of the three rays of light," for the use of his son, "on a stone [stones] which he found on the shore of the river Llionwy," (streaming waters).[9] These stones, we are told, were called Coelvain, or stones of credibility.

Einigan may possibly be identified with *Enos*, of whom the bardic memorials have handed down to us this singular account:—

"The third language is the Cymraeg, which Enos the son of Seth, the son of Adam, acquired; and he was the first man, since the expulsion of Adam from Paradise, that praised God and goodness by means of vocal song."[1]

The latter statement is in perfect harmony with the

[8] The stanzas of the achievements, composed by the Azure Bard of the Chair, *apud Iolo MSS.* p. 668. The last person whose exploits are recorded in these stanzas is Howel Dda, a contemporary of the bard.

[9] Recollections and Anecdotes of Iolo Morganwg, p. 187.

[1] Cyvrinach y Beirdd, p. 20. This work purports to exhibit the poetical or metrical system of the ancient bards of the Isle of Britain, as carried down from time immemorial in the chair of Glamorgan. It was compiled by Edward Davydd, of Margam, from the books of Meuryg Davydd, Davydd Llwyd Mathew, Davydd Benwyn, and Llywelyn Sion, and received the sanction of a Gorsedd held at Bewpyr, in Whitsuntide, in the year 1681.

language of Geraint Vardd Glas, relative to the poetic character of Einigan. Nor would the Cymry stand alone in respect of having preserved reminiscences of Enos beyond what is recorded in the Bible. Some of the eastern people also make the following additions to his history; that Seth, his father, declared him sovereign prince and high priest of mankind, next after himself; that Enos was the first who ordained public alms for the poor, established public tribunals for the administration of justice, and planted, or rather cultivated, the palm.

Eini may be but a modification of Enos, or it may signify *possession* or *property;* in that case the compound would mean literally *the owner of song*, eino cân.

But we are informed elsewhere that "the first man in the world who composed poetry,"[2] was Gwyddon Ganhebon, who on that account may be presumed to be identical with the former, particularly as his appellation bears a similar meaning. Gwyddon is a *man of knowledge*, being the primary term applied to the Druid, and Ganhebon is obviously compounded of *cân*, a song, and *eb* or *ebu*, to utter, *q. d.* the wise man, reciter of songs, the minstrel sage. The antiquity of his era is emphatically inferred from the unusual expression of the Triad, "the first man in the *world*," and not merely "of the race of the Cymry," or "in the Isle of Britain," with which other facts and events are generally introduced. In another Triad he is made to precede Hu Gadarn, whose oxen drew the avanc to land out of Llyn Llion, from which fact it follows that he must have been at least an antediluvian.

The supposition that Iolo Morganwg derived his information respecting the stones on the bank of Llionwy from bardic sources, would furnish us with an additional evidence of the identity of Einigan and Gwyddon Ganhebon, on whose stones likewise "were read the arts and sciences of the world."[3] These stones, moreover, remind us of the inscribed pillars of Seth, Thoth, or Hermes.

[2] Triad 92, Third Series.

[3] Triad 97, Third Series.

Josephus[4] speaks of two columns, one of stone the other of brick, on which the children of Seth wrote their inventions and their astronomical discoveries.

That poetry existed before the flood is unquestionable. Moses has placed on record the song of Lamech, which in the general character of its structure, founded on the association of ideas, bears no small resemblance to those specimens of the Triban Milwr, or the warrior's triplet, in which the mention of an object in nature, or a well-known event, in the two first lines, is by a natural train of ideas made suggestive of some moral truth, laid down in the last line. The song in question is as follows:—

Adah and Zillah	hear my voice,
Ye wives of Lamech	hearken to my speech;
Have I slain a man	in bloody contest,
A young man	in violent assault?
If Cain shall be avenged	seven times,
Much more Lamech	seventy-seven times.

Here, the first column, if read separately, opens the history, but the second column, by its duplication of phraseology, perfects the series of thoughts, and converts the whole into verses and poetry, and the memory, by recollecting one member of the sentence, could not fail of recollecting the other.[5] The Cymric Triban shall be described in a future chapter.

Ancient writers are unanimous in attributing to the Celtic people a peculiar love for poetry. "It is the custom," says Posidonius of Apamea, "with all the Celtic princes, when they go to war, to take with them a number of poets, who eat at their tables, and sing their praises to the multitude who flock around them."[6] Strabo describes the bards of Gaul as "chaunters and poets."[7] "The bards," observes Ammianus Marcellinus, at a later period, "record the exploits of heroes in poems, which they sing to the soft sound of the lyre."[8] Both Cæsar and Mela testify that the disciples of the Druids sometimes spent

[4] Antiq. lib. i. c. 3.
[5] Calmet, *sub voce* "Poetry."
[6] Athanæ, lib. vi. c. 12.
[7] Lib. iv. p. 277.
[8] Lib. xv. c. 9.

no less than twenty years in acquiring a perfect knowledge of their system, and getting by heart the multitude of verses in which it was embodied.[9] Mela, indeed, has preserved one of these, which is constructed in the triple or triadic form:—

"Unum ex iis quæ præcipiunt in vulgus effluxit, videlicet,
Ut forent ad bella meliores;
æternas esse animas,
vitamque alteram ad manes."[1]

Diogenes Laertes presents us with another:—

Σεβειν Θεους,
Και μηδεν κακον δρᾶν,
Και ανδρειαν ασκείν.[2]

It is somewhat singular that the original of the latter, free, however, from its Hellenism, has come down to us as a portion of our own traditions, and is as follows:—

"Tri chynnorion doethineb; uvuddhad i ddeddvau Duw, ymgais â lles dyn, a dioddev yn lew pob digwydd bywyd."[3]

The times at which these several writers flourished are, of course, too distant to make their testimony strictly available for our purpose; still it is of value, as far as it goes, because of the constitutionally poetic character it gives to the people, which could not have been formed in a few generations; it seems very clearly to imply that they were naturally disposed to the study and cultivation of verse.

And traces of this taste for poetry are observable in some of the oldest and most common words of the Cym-

[9] Cæs. De Bell. Gall. lib. vi. 14. Mela, lib. iii. 2.

[1] To act bravely in war;
That souls are immortal,
And that there is another life after death.

[2] To worship the gods,
To do no evil,
And to exercise fortitude.

[3] "The three primary principles of wisdom; obedience to the laws of God, concern for the welfare of mankind, and suffering with fortitude all the accidents of life."—*Ethical Triads; E. Williams' Poems*, ii. 248.

raeg. Dadgan, to recite or pronounce, to *declare*, is compounded of dad and cân, *q. d.* to sing over again, or to sing what has been composed beforehand. Gogan plainly indicates that our ancestors conveyed their satirical remarks through the medium of verse. Darogan would predicate the same thing of their vaticinations. To bid farewell is *canu yn iach*, and *canu och* is to complain. Our old grammars, moreover, are compiled almost with sole reference to the construction of poetry; they are emphatically treatises on prosody.

The only other personage who, we have reason to believe, lived before the deluge, is Idris Gawr, celebrated in the Triads as one of the "gwyn seronyddion," or happy astronomers of the Isle of Britain, "whose knowledge of the stars, and of their nature and aspects was so great, that they could foretell whatever might be desired to be known to the day of doom."[4]

The eastern people call Enoch by the name "Edris;" and Eusebius, from Eupolemus, tells us that the Babylonians acknowledged Enoch as the inventor of astrology.[5] From this coincidence we are warranted in presuming the identity of our own Idris with the patriarch Enoch.

From "Seronydd," plural "Seronyddion," the Greeks seem to have formed their "Saronidæ." It is derived originally from ser, the stars; from which came seron, the starry system, and eventually seronydd, an astronomer. The Homeric word Ιδρις is applied to a skilful sailor, whose vocation required a knowledge of the stars.[6]

We now pass on to that other mighty occurrence, which has left an impression, more or less deep, on the memory of every nation under the sun—the universal deluge.

This is designated as one of "the three awful events of the Isle of Britain," and described as "the bursting of Llyn Llion (the lake of waters), and the overwhelming of

[4] Triad 89, Third Series. [5] Calmet, *sub voce* "Enoch."
[6] See "Gomer," by Archdeacon Williams, p. 109.

the face of all lands; so that all mankind were drowned, excepting Dwyvan and Dwyvach, who escaped in a naked vessel, and of them the Island of Britain was re-peopled."[7]

We have here an instance of the nostratism of national traditions, which frequently consign the general events of early ages to one country in particular. The Britons were not free from this vanity in Cæsar's time, as we see in his Commentaries, where he relates that they had a tradition of their being of an indigenous growth.[8]

In another Triad we learn that one of "the three chief master works of the Isle of Britain," was "the ship of Nevydd Nav Neivion which carried in it a male and a female of all living, when Llyn Llion burst forth." The second was "the drawing of the avanc to land out of the lake by the ychain bannog of Hu Gadarn, so that the lake burst no more."[9]

Llyn Llion is popularly supposed to be in the earth, and the source of the sea, rivers, and springs. The bursting of it, therefore, is no unapt illustration of the Scriptural statement that "all the fountains of the great deep were broken up."[1] There is, in like manner, a close resemblance between the language of the Triad that the ship of Nevydd Nav Neivion carried in it "a male and female of all living," and that of the Bible, "there went in two and two unto Noah into the ark, the male and the female;"[2] so as to leave no doubt that both refer to the same subject, and that they are derived from a common origin.

The allusion to the avanc is remarkable, and will easily call to mind the tradition of the Hindus, which represents Vishnou as destroying the monster that had caused the deluge, and recovering the earth and the Veds.

It were idle to attempt an explanation of the avanc, which is said to have occasioned the deluge; but we shall not perhaps be far wrong, if we see an allusion in the

[7] Triad 13, Third Series.

[8] Britanniæ pars interior ab iis incolitur, quos natos in insulâ ipsâ, memoria proditum dicunt.—*De Bell. Gall.* lib. v. c. 12.

[9] Triad 97. [1] Genesis, vii. 2. [2] *Ibid.* 9.

drawing it out by the oxen of Hu Gadarn, to the sacrifice of Noah upon the subsiding of the waters.

In support of the antiquity of our traditions on the subjects of the creation and deluge, the testimonies of Cæsar and Mela may be adduced, both of whom have recorded that the Druids used to enter into many disquisitions in their schools, concerning the form and magnitude of the universe in general, and of the earth in particular.[3] Strabo has, indeed, preserved one of their physiological tenets concerning the world, namely, that it is indestructible, though at some time or other fire and water will prevail,[4] by which is meant probably that it will undergo a succession of great changes and revolutions, which will be produced sometimes by the power or predominance of water, and sometimes by that of fire.

[3] Cæsar De Bell. Gall. lib. vi. c. 14. Mela De Situ Orbis, lib. iii. 2.

[4] Geograph. lib. iv. p. 275.

CHAPTER II.

THE CYMRY IN THE EAST.

From the mutual similarity of the names Comari or Gomari, Cimbri, and Cymry, which in the infancy of the language must have been written Comro or Comri,[1] we infer the identity of the people that bore those appellations. But the following considerations will add still more to the weight of the argument. Josephus[2] and Eustathius[3] both declare the Gomari and Galatæ to have been the same people, and Appian makes a like statement in regard to the Cimbri and the Celtæ or Galli.[4] Now, we have evidence that the Cymry were also of the Gallic family, and consequently identical with the Gomari. Thus a Triad distinguishes the Cymry prior to their occupation of this island by the name of Gal gre,[5] the Gallic herd;[6] which name appears to have clung to them even to the sixth century, for in one of Llywarch Hen's poems, Urien Rheged is described as "Eryr Gal," the eagle of Gaul.[7] In another Triad we are informed that Llydaw, or Armorica, a province of Gaul, was peopled by the same race that originally settled in Britain.[8] Lastly, and above all, there exists such an affinity between the language and manners of the early Britons and those of

[1] See Bardic Alphabet, *apud* Iolo MSS. p. 617.
[2] Joseph. Antiq. Jud. lib. i. c. 6.
[3] Eustat. Com. in Hexam. p. 51.
[4] *Apud* Camden. [5] Dr. Pughe's Dict. *voce* "Prydain."
[6] Or perhaps the people of Gallo-Græcia, the country which another Triad (14) represents a portion of the Cymry as having afterwards occupied under the name of *Galas*, and which might have been their original home.
[7] Elegy on Urien Rheged. [8] Triad 4.

the people whom the Romans emphatically designated Galli,[9] as to leave no room for doubt as to their common origin.[1]

The founder of this people is stated by Josephus[2] and Eustathius[3] to have been Gomer, which assertion is supported, moreover, by St. Jerome,[4] and St. Isidore, Bishop of Seville.[5] It is due, however, to observe that Nennius, upon the alleged authority of native documents, makes Javan to be the remote progenitor of the Britons, and (though here perhaps not on home evidence) distinguishes them from the Gauls, whom, on the other hand, he derives from Gomer.[6] The genealogy of Gruffydd ab Cynan, in the second volume of the *Myvyrian Archaiology*, as well as other pedigrees registered by Lewis Dwnn, are likewise deduced from Javan, and thus far countenance the views of Nennius. Nevertheless, as we have established the common origin of the Cymry and the Gauls, it follows that the pedigrees in question must to a certain extent be erroneous. Nor is it difficult to discover the cause of the mistake, which is, obviously, the habit of regarding the Trojan Brutus as the founder of the aboriginal colony in Britain, or rather as the parent of the whole race of the Cymry, for his name occurs in every, or nearly every,[7] line that professes to be carried up to Adam.

Nennius represents the Britons as descended from Hessitio, the son of Alan, the son of Fetebir, the son of

9 "Qui ipsorum linguâ Celtæ, nostrâ Galli appellantur".

1 See Camden.

2 Τοῦς γαρ νῦν Ἑλλήνων Γαλάτας καλῦμενοῦς, Γομαρεῖς δὲ λεγομενοῦς, Γομαρὸς ἔκτισε.—*Antiq. Jud.* lib. i. c. 6.

3 Γὰμερ ὅστις Γαμαρεῖς τοῦς νῦν Γαλάτας συνὲστησεν.—*Com. in Hexam.* p. 51.

4 "Sunt autem Gomer, Galatæ."—*Hierom. Trad. Heb. in Gen.*

5 "Filii autem Japhet septem numerantur, Gomer, ex quo Galatæ, id est, Galli."—*Isidor. Orig.* l. ix. c. 2.

6 Sect. 17, 18.

7 The section containing the statement that Brutus was the son of Hisitio, is not found in several MSS. which the Editor Stevenson consulted. In the preceding section the son is called Britto.

Ougomum, the son of Thois, the son of Boib, the son of Simeon, the son of Mair, the son of Aurthach, the son of Oth, the son of Abir, the son of Rea, the son of Ezra, the son of Izrau, the son of Baath, the son of Jobaath, the son of Jovan, the son of Japheth.[8]

In some copies, another and an additional lineage is given, which for the most part differs from the preceding; it is thus:—Brutus the son of Hisitio, the son of Alan, the son of Rea, the daughter of Silvia Rea, the daughter of Numa Pamphilius, the son of Ascanius, the son of Æneas, the son of Anchises, the son of Tros, the son of Dardanus, the son of Flise, the son of Juvan, the son of Japheth. It is in the section which contains this pedigree, the statement occurs that the Gauls are descended from Gomer,[9] and the Greeks from Javan, thus giving the Britons a Grecian origin.

The former list is that which appears the most genuine, inasmuch as the historian positively declares it to have been derived "ex traditione veterum, qui incolæ in primo fuerunt Britanniæ." The other evidently savours in some degree of the Trojan or mediæval school of chroniclers.

It is, no doubt, to the inhabitants of the British isle that Herodotus refers, when he speaks of the Cynetæ as being situated in the western extremities of Europe. He *seems*, indeed, to regard them as a distinct people from the Celtæ; but, in reality, all that we are warranted in inferring from his words is that Cynetæ was the predominant name by which our ancestors were known in his day. He gives no opinion as to their origin, neither does he deny that they essentially formed a part of the Celtic family; whilst it is clear that the other Greeks of old placed the Celtæ, we may say, alone in our western continent, which they distinguished by their name. Thus, Ephorus dividing the world into four parts, allotted the western to the Celtæ;[1] and Ptolemy

[8] Sect. 17.
[9] According to one copy Gomer is the progenitor of the Medes.
[1] Strabo, lib. i.

calls that whole part of the world, which is commonly known by the name of Europe, *Celtica* or *Celto-Galatia*.[2]

We may, perhaps, discover vestiges of the term Cynetæ in the local names, Caint, Gwent, and Gwynedd, which are still retained. It is remarkable also that Aneurin, in his celebrated poem *Y Gododin*, distributes the people of Britain into "Cynt a Gwyddyl a Phrydyn," which proves that the principal colony, *i. e.* the Cymry, bore a name similar to that recorded by Herodotus, even in the sixth century.

This cognomen suggests the supposition that the Cymry were derived from Gomer through his eldest son Ashkenaz, *Celtice* Ys-Cyn—Hu-ysgwn! The original seat of Ashkenaz appears to have been in Bithynia, which preserved his name to a late period of the Jewish annals. His name is understood also to keep possession of the Ascanian or Euxine sea, as well as of the nook which lies between that sea and the Propontis.[3] Now singularly coincident with these facts, and therefore corroborative of the view in question, is the language of the Triads, which points to the vicinity "where Constantinople stands,"[4] as the oriental home of the Cymry. If we may judge, however, from the ancient geographers, they must have deviated somewhat towards the north-east ere they reached that station.[5]

Of the pursuits of the Cymry, and the occurrences which befel them ere they settled down in this place—Deffrobani—we know but little. We are merely told

[2] Quadripart. lib. ii. c. ii.

[3] Ascania, a city of Troas.—*Steph.* — of Phrygia.—*Hesych.* Ascaniæ insulæ, before Troas.—*Plin.* Ascanius sinus, by Nicea. Ascanius Lacus, between Phrygia and Mysia.—*Arrian.* A river, and the whole district were known by that name.—*Strabo*, who cites from Euphorion,—Μυσοις παρ' ὑδασιν Ασκανιοιο.

[4] Triad 4.

[5] Ptolemy places the Chomarians in Bactriana pretty near the river Oxus, and the Comarians towards the most eastern boundaries of Sogdiana, not far from the sources of the Jaxartes. Mela, on the contrary, places the Comarians towards Sogdiana and Bactriana, and the Chomarians a little above the Caspian sea, towards the Massagetæ.

that by experience they recovered the knowledge of religion, and made some progress in the sciences,[6] that those men among them who excelled in these matters were constituted teachers of the others, and that the people were by this means consolidated and raised into social order.

The following are the words of the "Roll of Tradition and Chronology:"—

"After traversing Abred in the state of humanity, some of the principal sciences and fundamental truths were restored to memory and intellect; and God deigned His grace to those who, in His sight, were deemed the best of mankind, and explained truths, organizations, and beneficent systems to them. The persons thus initiated, again taught others; and raised to the privileges of kindred order those who had engrafted on their memory and understanding those primitive truths and sciences. It was thus that the system of kindred order was first instituted for the promotion of all knowledge, established regulations, and truths,—the fundamental maxim, 'God's word in the highest,'[7] being inseparably blended with the whole. And all who retained that principle in memory would say, ere they took any subject into consideration, or carried any purpose into effect,—'God leading;' 'In the name of God;' 'Truth is Truth;' 'Truth will become Truth;' 'Truth will have its place;' 'God is Truth;' and 'God is God;' and the Deity poured His grace on all who retained in memory and action those fundamental truths; and He established them in the order of regulated kindreds. It was through such divine grace, that the race of the Cymry first attained strength, judicial dispensations, social order, domestication, and all other primitive principles of kindred and national institutions. Having thus far advanced in social order, the Cymry, for countless ages, were a migratory people, moving in communities, over the face of transmarine countries; but at

[6] "Ten characters significant of language and utterance, were possessed by the race of the Cymry for ages before they came to the island of Britain, as a secret under oath and vow amongst the learned."—*Iolo MSS.* p. 623.

[7] Or "God's word uppermost," or "above all." "It is a common expression in my country; when a person intends to say or do something, or to go anywhere, he thus expresses himself, 'I will do, I will say, or I will go to such and such a place—and *God's word above all.*'"—*Richard Menevensis' Epistle, prefixed to Wm. Salesbury's Translation of the New Testament.*

length they settled as a nation in Deffrobani, or the summer country."[8]

There are no stages of place or time marked out in this extract until we come to its conclusion. We cannot even judge whether it takes in the diluvian crisis or not. Elsewhere, however, we are given to understand that the Cymry had no hand in the erection of the tower of Babel; to which circumstance is attributed the comparative purity of their language.

"The Cymraeg was preserved above the waters of the deluge by Japheth son of Noah the Aged, and his posterity carried it to the extremities of the world, when the language of those men was corrupted, who built the castle of Babylon into a tower of monstrous height, a deed which was displeasing to the Holy Spirit. It was on that account that all the languages of the world, except the Cymraeg, became defective, perverted, and degenerated; wherefore as a memorial of the said occurrence the castle or tower of Babylon is to be seen of a monstrous size and form, and no power on earth can dissolve it."[9]

The inference which we may perhaps draw from this is, that the Cymry had taken their departure, and moved towards Thrace, before the confusion of tongues happened on the plains of Shinar; whilst the very fact of their having embodied reminiscences of the event in their traditions would also imply that they were not quite excluded from communication with some of the people to whom it befel.

There are several considerations which would lead to the conclusion that by Deffrobani is meant Taprobana or Ceylon. Thus, an opinion prevailed that Adam was created,[1] and that Mount Ararat stood in that country.[2] The druidical rites, bardic doctrines, popular traditions, and even some proverbs of the Cymry, are similar to those of the Hindus, and are evidently derived from the same source. In the fifth century, Gavran ab Aeddan is said to have gone in search of the Gwerddonau Llion,[3]

[8] Iolo MSS. pp. 46, 425. [9] Cyvrinach y Beirdd, p. 29.

[1] In the "Awdl Vraith," it is said, however, that Adam was created in the vale of Hebron.—See *Myv. Arch.*, i. p. 92.

[2] Samaritan version of the Book of Genesis. [3] Triad 10.

or the green islands of the deluge, which seems to imply that a belief was then current that the ancestors of the nation had come from a land surrounded by water. This is, moreover, confirmed by a poem attributed to Taliesin, but which is obviously of a date posterior to his era, in which Deffrobani is described as an island—"dephrophani ynys."[4]

On the other hand the geographical position of Taprobana would appear to be far too much eastward for the route usually assigned to the Comari, and marked on the ancient maps. And certainly as early as the twelfth century, at least, the situation of Deffrobani was thought to be identical with the place "where Constantinople stands."[5] There are traces also of the Cymry in that part of the world; thus, there is a city in Phrygia called Cimmeris; the Bosphorus Cimmerius evidently received its name from the nation, in the outlet whereof was a city called Cimmerian. There is also in Constantinople itself a steep called Camara.

And should the hypothesis relative to the Indian position of Deffrobani be untenable, it would not be a difficult matter to trace the name even in the neighbourhood pointed out by the Triad. The word is not always written as a compound, or with the same termination. Geraint Vardd Glas has it "deffro Bain,"[6] as if the latter only was the proper name, the other being suggestive of the character of the locality, *q. d.* dyvro Bain, the district of Peneus. The word Phan also occurs in the name of the town *Phan*aspa, on the south-western coast of the Caspian Sea; in that of the river Thes*phan*ium; the town *Phan*agoras in the neighbourhood of the Crimea,

[4] Myv. Arch. i. p. 170.

[5] The Triads, in which this commentary occurs, purport to have been taken from the book of Caradoc of Nantgarvan, who lived about the middle of the twelfth century, and from the book of Ieuan Brechva, who wrote a compendium of the Welsh annals, down to 1150.

[6] "Goruc Hugadarn Gymmhrain
Ar Gymry Ynys Prydain
I ddyffryd o ddeffro Bain."—*Iolo MSS.* p. 262.

and the promontory *Pan*ium, called also *Phan*arion, in Thrace. There was, moreover, a street in Constantinople itself, called *Phan*arium.[7] Nor is it improbable that the country of Hâv, anciently pronounced Hâm, was meant for Hæmus.

But perhaps we may succeed in mutually reconciling these apparently contradictory theories, if we suppose that, during the intercourse which is known to have existed at various periods between the Britons and Hindus,[8] whilst the latter would run away with the idea of our own country being the abode of Pitris, the fathers of the human race, they in return communicated to the Cymry their tradition as to Taprobana being the cradle of nations, and that the Cymry naturally connected this with their primeval home, and adopted the name, though they mistakingly fixed it in the locality pointed out by their own earlier traditions.

The first inhabitants of a country leave behind them an everlasting memorial of their name and language in the designations which they give to mountains, rivers, and other natural objects, which are appropriated, however modified, by succeeding occupants. In addition to those already mentioned, we may recognize the language of the Cymry in Lygos and Byzantium, the ancient names of Constantinople; which are derived, the former either from *Llwch*, an influx of water, or from *Llug*, a gleam, *llugas*, a beacon; the latter from *Peu* or *Beu*, a habitation, and *Zant* or *Xaintes*, as in Penzance in Cornwall. A few names, more relevant, occur in the

[7] Roberts' Early History of the Britons, p. 24.

[8] Wilford's Asiat. Res. v. iii. *apud* Celtic Researches, p. 197.—"That masterly writer informs us that much intercourse once prevailed between the territories of India, and certain countries in the west. That the old Indians were acquainted with our British islands, which their books describe as the sacred islands in the west, calling one of them Bretashtan, or the seat and place of religious duty. That one of these islands, from the earliest periods, was regarded as the abode of the Pitris, who were fathers of the human race. And that in these islands were two places in which those Pitris could be seen."

north of Thrace. According to Strabo, the Danube had this name from its source to Axiopolis; τα δε χατω, but *below*, to the sea, it was called Ister. In the Cymraeg, *Isder* and *Istir* literally signify the lower ground. Above Axiopolis, the Rhabon emptied itself into the Danube. The name Rhabon seems to have been originally *yr avon*, that is, the river. Higher up the Danube was *Tricornium*, that is, Tri-corn, or the three-horned, a name which, as the delineation of the junction of the Margus with the Danube in Ptolemy shows, is justly applied. *Arribantium* is *ar y bant*, which means on the declivity.[9]

These names, and several more which might be added, confirm the character given to the Cymry in the Triads, that "they would not have lands by fighting and contention, but justly and in peace."[1]

Nevertheless, all the descendants of Gomer were not thus distinguished. Among his offspring are enumerated both the Parthians and the Sacæ. The former people were separated from the main body whilst they were yet in Margiana, and crossed the vast mountains which are to the south of that region, into a country then in possession of the Medes, who were known by the name of Arii. This act, it is presumed, gave them the name of Parthians, from *parthu*, to separate. The Sacæ was a name given to some of the posterity of Gomer that lived in Upper Asia, and of them some, the Nomadan Sacæ, led a vagrant and savage life. The other Sacæ, who were more civilized, and lived in towns and villages, were likewise a warlike people, and are placed by Pliny at the head of the Scythian nations that lived in Upper Asia,—"celeberimi eorum Sacæ." They particularly distinguished themselves as horsemen,—"Strenuissimi ex equitibus Sacæ."[2]

These distinctive appellations imply the deviation of their owners from their original characters; whilst, on the contrary, the retention by our ancestors of the name

[9] Roberts' History of the Britons, pp. 29, 30.
[1] Triad 5.
[2] Pezron, c. iv.

Cymry denotes a consistency of political character on their part, and that they were a main, if not the principal, branch of the Gomeric stock.

The Cymry seem to have remained for some time in Deffrobani; and whilst they were there, they applied themselves to the cultivation of the soil, under the instruction of Hu Gadarn, who on that account is distinguished as one of "the three benefactors of the race of the Cymry."[3] His achievement in this respect has been sedulously remembered by posterity, and an ancient piece of sculpture found in Gaul, on which, under the name Hesus, he is represented as cutting trees, indicates that it was traditionally considered to consist for the most part in the clearance of forests. Some of the mediæval poets of Wales speak of him as having tilled the ground by means of a plough.

"Hu Gadarn, the sovereign, the ready protector,
A king, distributing the wine, and the renown,
The emperor of the land and the seas,
And the life of all in the world, was he.
After the deluge, he held
The strong beam'd plough, active and excellent;
This did our lord of stimulating genius,
That he might show to the proud man, and to the humbly wise,
The most approved art, with the faithful father."[4]

It were vain to endeavour to arrive at the knowledge of the particular kind of implement used by him on the occasion; suffice it that it must have been of stone or wood, and very rude, which would involve much labour and time. Perhaps it was something similar to that with which, according to the Bardic memorials, Adam tilled the ground upon his expulsion from Paradise, namely, a sharp pointed pole. This in the Cymraeg is called *pal;* and "pal is the old Cimbric word for a pole,

[3] "The three benefactors of the race of the Cymry; the first, Hu Gadarn, who first showed the race of the Cymry the method of cultivating the ground, when they were in the land of Hâv, namely, where Constantinople now stands, before they came into the island of Britain."—*Triad* 56.

[4] Iolo Goch, see Dr. Pughe's Dict. *sub voce* "Hu."

as may be seen in the old books; hence an implement for cutting soil is called *pal*, though the spike of the pole be now made of iron and steel."[5]

We are told in the Triads that Hu Gadarn was "the first who collected the race of the Cymry, and disposed them into tribes;"[6] and the Bardd Glas gives us to understand that this was done before, and preparatory to, their departure from Deffrobani:—

"The achievement of Hu Gadarn was, forming social order
For the Cymry of the island of Britain,
For their removal from Deffrobani."[7]

But though they advanced somewhat in the scale of civilization whilst they remained here, they eventually

"Rebelled against God and His fundamental truths; sinning and committing injustice with daring transgression; for which He poured on them His retributive vengeance; whereupon dispersion and devastation ensued, until they became nearly extinct; having lost their territories and national rights. Then some betook to themselves their consciences, recovered to memory the name of the Deity and His truths; and adhering to those principles, they conducted themselves under the influence of cautious reason in their sinking state. God now, out of His grace and unutterable love, imbued them with laudable intentions; placing among them wise and holy men, who under the upholding of God and His peace, and in the refuge of His truth and justice, acquired a right knowledge of every superiority conducive to the well-being of the race of the Cymry. Thus circumstanced, they proceeded in their adopted course, admitting into their train all that would join them, from camp to camp; and in this manner retreated, until they escaped from the nations that had assailed them with devastation and plunder."[8]

[5] Cyvrinach y Beirdd, p. 29. [6] Triad 57.
[7] Iolo MSS. p. 669.
[8] Roll of Tradition and Chronology, *apud* Iolo MSS. pp. 47, 426.

CHAPTER III.

THE ARRIVAL IN BRITAIN.

THE leader of the Cymry, on their way from Deffrobani, was Hu Gadarn; hence styled one of "the three opposing energies of the Isle of Britain."[1] He also brought them over into this country; and on that account is distinguished as one of "the three pillars of the island."[2] According to Strabo, if indeed he refers to the same emigration, they proceeded westward along the Danube, as far as the Hercynian forest, where, meeting with difficulties, they returned to the Danube, and went forward to Helvetia, from thence to the country between the Rhine and the Elbe, and, lastly, to the Chersonese, to which the name of Cimbric has been attached, now the peninsula of Jutland. The Triads complete their route to their ultimate stations in Britain and Armorica. "They came from the land of Hav, called Deffrobani, where Constantinople stands, and they passed over Mor Tawch to the island of Britain, and to Llydaw, where they remained."[3]

The Mor Tawch, upon which the Coritani lay,[4] must evidently mean the German Ocean, whether we render it by the hazy sea, or the sea of Dacia, one of the names by which Germany was known in the middle ages.[5]

The arrival of the Cymry in Britain occured at a very early period. One chronology[6] fixes the event at about 1788 years prior to the Christian era; according to

[1] Triad 54. [2] Triad 4. [3] Triad 4.

[4] See Triad 7. It must have been, therefore, to the east of Britain.

[5] See Ranulph Higden; Chronicum Elegiacum; G. ab Arthur; Polydore Virgil; Heylin.

[6] Oral Tradition and Chronology.

another fragment[7] it would, perhaps, not be so early by about 170 years. The stone relics, discovered in different parts of the island, and which the rites of the bards have traditionally referred to our Cimbric ancestors, indicate a very remote antiquity. So do also the Celtic names, traceable along their alleged route, from the Euxine even to the Norwegian Morimarusa,[8] or Mor Marw, and all suggestive of primary occupation. Scientific men have, indeed, calculated on astronomical principles, that Britain must have been inhabited at least 1500 years before the Nativity. Their calculations are founded upon the religious festivals of the Druids, the dates of which are said to have been affected by the slow movement of the seasons through the signs of the zodiac, caused by the precession of the equinoxes, or, in other words, by the periodical revolution of the pole of the equator round the pole of the ecliptic.[9]

The existence of a numerous population about the period of the Roman invasion, as described by some of our old writers, would of itself imply a prior inhabitancy of considerable duration. Diodorus calls Britain Πολυάνθρωπον τὴν νῆσον;[1] and Cæsar, with especial reference to its maritime parts, remarks, "hominum est infinita multitudo;"[2] both which expressions indicate it to have been in their day unusually populated.

The Cimbric names, also, which are impressed upon objects between the Euxine and Jutland, preclude us from supposing that the emigration of the Cymry to Britain was owing to the pre-occupation of the intermediate countries by other nations, and that it was thus comparatively late; on the contrary, it would be more in accordance with the statement of the Triad,—"he would not have lands by fighting and contention, but of *equity* and in peace," to believe that this western nook was their original and proper allotment in the great division of the

[7] Roll of Tradition and Chronology. [8] Pliny.
[9] See Higgins, pp. 149, 150. Steward's Caledonia Romana, p. 24.
[1] Lib. v. c. 21 [2] Lib. v.

earth. Moses, having enumerated the sons of Japheth, and of Gomer, and Javan, adds distinctly;—"*By these* were the isles of the Gentiles divided *in their lands;* every one after his tongue, after their families, in their nations;"[3] as if the whole of Europe was legally occupied in their life-time.

The pedigree furnished by Nennius would well tally with such an early date. Granting thirty years as the average length of each link,[4] of which there are eighteen from Japheth to Hisitio inclusively, we should thus come down to the time when Isaac flourished. The hypothesis receives further confirmation from the fact, acknowledged by all, that the Cymry succeeded in preserving the patriarchal religion in comparative purity. How early soever the Bardic system may have been established in the island, as a help to memory, Druidism could not thereby have recovered its pristine aspect; it must needs, therefore, have left the East ere the influence of surrounding nations had considerably affected it. And, at the date in question, it might have done so, for we find that yet the religion of Noah was not quite forgotten even among the Philistines. This is evidenced by the conduct of Abimelech towards Isaac, in regard to the latter's wife.[5] In favour of the allegation respecting the genuineness of Druidism, may be added, moreover, the respectable, though negative, testimony of archæological science, which has not hitherto succeeded in discovering the least vestiges of idolatry in connexion with the ancient Britons.[6]

It would appear that the island was known to the Cymry, before they took possession of it, under the name of Clas Meitin, Clas Meiddin, or Clas Merddin. The following is the statement of one of the Triads:—

"Three names were given to the Isle of Britain from the beginning: before it was inhabited it was called Clas Merddin; after it was inhabited it was called Y Vel Ynys; and when

[3] Genesis x. 5.
[4] Reckoning the first from the deluge.
[5] Genesis xxvi.
[6] See Pre-historic Annals of Scotland, p. 342.

Prydain, the son of Aedd Mawr, had established a government therein, it obtained the name of Ynys Prydain."[7]

Another Triad tells us that it was the Gal gre[8] that gave it the first name, meaning either the people of Gallo-Græcia, or, more generally, the Gallic horde.

"*Clas*," which signifies *a green surface*, or any *enclosed space of ground*, has suffered no variation during the development of the Cimbric dialect, being still composed of primitive letters. "Meidin" must have been originally the same as "Meitin," and its subsequent modification only indicates the sense in which the word was understood by the scribe, viz.,—that of a *range of mountains*. The same meaning, indeed, might have been attached to "Meitin," by those who adopted the word in comparatively modern times, for the *dd* was not uniformly used long after its introduction into the alphabet; yet it is also possible that the naked form was retained under the impression that it was synonymous with "Meityn," a term denoting *distance*, properly of time. Whichever of these interpretations be the correct one, whether the *green range of mountains*, or the *distant green spot*, it cannot be denied that both are equally suitable designations of the external or objective character of our island. Undoubtedly, the verdant summits of our hills would convey to the mind of the roving mariner the first and only impressions respecting the country; and he would naturally talk of it on his return home, as the green spot he had seen in the far west, a long time ago. Appropriately descriptive, likewise, of the insular position of the place would be "Clas Mertin," or Merddin, which literally signifies the *sea-girt green spot*.

The vessels in which the aboriginal Cymry reached the shores of their ultimate home, it is presumed, were either of the coracle fashion, or else a species of canoe.

[7] Triad 1, Third Series. See also Triad 1, First Series, where the word is written *Merdin*, and marginal version, in which it is *Meitin*; Dr. Pughe's Dict., *sub voce* "Clas," where the name occurs as *Meiddin*.

[8] Dr. Pughe's Dict., *sub voce* Prydain.

Several of the latter kind have been, from time to time, dug out of bogs and marshes, where they must have been buried for ages. Pennant saw one in 1782, near Kilblain, in Scotland, which he describes as being 8 feet 8 inches long, 2 feet broad, and 11 inches in depth, having at one end the remains of three pegs for the paddle. The hollow, he says, was made with fire, in the very manner that the Indians of America formed their canoes. Primitive boats, of the same description, were also found, in 1765, at Kirkcudbright; in 1814, in the moss of Barnkirk, in the immediate neighbourhood of Newton Steward, Wigtonshire; at different periods in the Loch of Doon, in Ayrshire; in Lochwinnoch, Renfrewshire; one was discovered in the Carse of Falkirk, which Sir John Clerk, an enthusiastic Scottish antiquary of the last century, pronounces, from the series of superincumbent strata, to have been an ante-diluvian boat! In 1847, a canoe was found near Glasgow, measuring $19\frac{1}{3}$ feet long, by $3\frac{1}{2}$ feet wide at the stern, 2 feet $9\frac{1}{2}$ inches wide midway, and 30 inches deep. One of a very ancient character was discovered in September, 1849, at Springfields, at a depth of about 20 feet from the surface. It was hollowed out of the single trunk of an oak, only 13 feet in length, but on either side of it lay two additional planks of curious construction, each of them pierced with an elongated hole; and, unlike the others, it had a rounded bow both fore and aft. This boat could hardly accommodate more than one man.[9]

But not to swell out our list unnecessarily, inasmuch as all the boats exhibit one general character, we will only add a single instance more of a canoe that was found in Wales, as late as September, 1851. It was dug out of a bog about six miles and a half from Cardigan, and consisted of a piece of solid oak, hollowed out by fire, and measuring inside at the bottom 8 feet in length, 2 feet 6 inches near one end, and 2 feet 1 inch at the other. The head ended in a thick, massy, and wide

[9] Pre-historic Annals of Scotland, pp. 30–32, 34–38.

projection, with a groove underneath it at the furthest point. This groove rested on tressels, which, as well as the projection, would imply that the boat was left in an unfinished state, and had never been removed from the stocks for use at sea.[1]

The coracle, of which numerous specimens are still to be seen on some of the Welsh rivers, is composed of a framework of wood and wicker, covered over with the skins of cattle or deer. We infer from Festus Avienus that the very same sort of boats was in use among the natives so far back as the time when Himilco visited these seas.

> "Non hi carinas quippe pinu texere,
> Acereve norunt, non abiete, ut usus est,
> Curvant faselos; sed rei ad miraculum,
> Navigia junctis semper aptant pellibus,
> Corioque vastum sæpe percurrunt salum." [2]

According to one of the Triads, Dwyvan and Dwyvach escaped the devastation of Llyn Llion in a *llong voel*, a bald or naked ship.[3] And in another,[4] we learn that ships with sail and rudder were unknown to the Cymry before the time of Corvinwr, who is supposed to have flourished about a century anterior to the Christian era.

The Cymry found the island unoccupied; "previously no human foot had trodden therein;"—and "they took possession of it under the protection of God and His peace."[5] And "no one has any right to it but the tribe of the Cymry, for they first settled in it, and before that time no persons lived therein, but it was full of bears, wolves, beavers, and bannog oxen."[6]

Geological discoveries confirm the last statement of the Triad in a remarkable manner. After noticing the primeval existence of the Megaceros Hibernicus, the Bos primigenius, the Bison priscus, and the Ursus spelæus, as proved by the researches of men of science, the learned author of the *Pre-historic Annals of Scotland*, observes:

[1] Archæologia Cambrensis, January, 1852.
[2] Fest. Avien. Ora Maritima. [3] Triad 13. [4] Triad 91.
[5] Roll of Tradition, &c., *apud* Iolo MSS. p. 427. [6] Triad 1.

—"To these native animals may be added the horse, the roebuck, the red-deer, the wild boar, the *brown bear*, the *wolf*, and the *beaver*, all of which have undoubtedly existed as wild animals in this country, and been gradually domesticated or extirpated by man."[7] Here the whole list is nearly exhausted, and in the exact order of the Triad! And yet there could have been no collusion on the subject; the one authority is perfectly independent of the other.

It is not very clear where in the order of the Bovidæ we ought to class the "ych bannog," which may mean either a large or a horned ox.[8] The Bos primigenius, or great fossil ox, is frequently found in the island; the skull of one discovered in Roxburghshire, and exhibited now in the Scottish Antiquarian Museum, measures 28 inches in length. Mr. Wood refers to the discovery of the skull and horns of the great urus in a tumulus on the Wiltshire Downs, along with the bones of deer and boars, and fragments of native pottery, in proof of the existence in this country, originally, of a "very large race of taurine oxen, although, most probably, entirely destroyed by the aboriginal inhabitants before the invasion of Britain by Cæsar." There was also a smaller primitive wild species, the Bos longifrons, which appears to have become extinct soon after the time of the Roman invasion.[9] The "ych bannog" was in all probability one of the three, the Bison priscus, the Bos longifrons, or the Bos primigenius; the prominence implied in the epithet *bannog* would naturally fix upon the last.

The remains of the *wolf* and *beaver* have been found under circumstances indicative of extreme antiquity. For instance, they were found in the peat valley of Newbury, twenty feet below the present surface!

We may, moreover, consider the connexion of the

[7] Pre-historic Annals of Scotland, p. 23.

[8] The modern meaning of *ban* in the Cimbric dialect is high or lofty, but as *beann* in the Erse signifies a horn, it is not improbable that the word at one time was principally applied to a protuberance of that kind.

[9] Pre-historic Annals, pp. 23, 24.

bannog ox and the avanc, or beaver, with the Llyn Llion, as a traditionary memorial of the primeval existence of these animals.

When they had landed, the Cymry found in the island an extraordinary quantity of honey, which in their own language was called *mel*, and from that circumstance they styled it "Y Vel Ynys," *i. e.* the Honey Island.[1] Such is the statement of our national records, and it is wonderfully supported by the testimony of Himilco, the Carthaginian general, who, as Festus Avienus relates, referred in his journal to the British isles under the name of Æstrymnides.[2] This appellation has been taken by some, absurdly enough, to mean the isles of Gadflies; as Pliny, however, states the æstrus to be the *apes grandiores*, Æstrymnides must evidently mean the isle of bees. Nor is there any difficulty presented in the matter of chronology against this view of the case. Himilco's voyage to the Æstrymnides, though not easily determined, and sometimes placed as late as B.C. 420, is generally dated as far back as 1000 before the Christian era. The final abandonment of the name "Y Vel Ynys," must have occurred, according to the computation which is adopted in the "Periods of Oral Tradition and Chronology," about 750 years before the Incarnation.

There is no doubt that honey was abundant in this country in former times, for we find throughout our early records that the favourite beverage of the natives was made out of it; and even such words as *cyveddach*, revelling, and *meddwdod*, drunkenness, which seem clearly to have originated in *medd*, mead, are strongly corroborative of the fact. The following notice, which occurs in the Welsh Laws, shows that bees were regarded by our ancestors, in later times at least, with a sort of religious veneration:—

"Bees derive their origin from Paradise, and it was because of

[1] "When some of the Cymry had arrived in it, it was called the Honey Island, from the great quantity of honey that was found therein."—*Genealogy of Iestyn ab Gwrgant*, apud *Iolo MSS.* p. 3.

[2] Oræ Maritimæ, v. 94, et seq.

the sin of man that they came from thence, and God conferred on them His blessing, and therefore mass cannot be chanted without their wax."[3]

Hu Gadarn, who led the aboriginal colony into Britain, is said to have also "adapted poetry to the preservation of record and memorials." On that account he is commemorated in the Triads as one of "the three elementary masters of poetry and memorials of the race of the Cymry."[4] This he accomplished, no doubt, by the skilful introduction of historical facts into the Triban Milwr. In connexion with this subject, the "Roll of Tradition and Chronology" mentions the establishment of "wise regulations and religious rites" by the Cymry, on their first arrival in Britain; and we may well suppose that they brought this about mainly through the instrumentality, and under the guidance and superintendence of Hu. The words of the chronicle are as follows:—

"Here they established wise regulations and religious rites; and those persons, who, through God's grace and His superlative gifts, had received poetic genius, were constituted teachers of wisdom and benificent sciences, and called Prydyddion and Gwyddoniaid.[5] The art of vocal song now commenced, which became the vehicle of all traditions and retained truths; as it presented the easiest auxiliary to memory, the most agreeable to meditation, and the most fascinating for intellectual expression. Persons of the above classes were the primitive teachers of the nation of the Cymry; but they were guided by neither law nor usage, consequently, many of them became subject to error and forgetfulness; until acting in opposition to the Name of God and His Truths, disorganization, spoliation, and every iniquity ensued."[6]

There is no doubt that Hu Gadarn is the same individual with Hissitio, variously written Hessicio, Hisicion,

[3] Leges Wallicæ, lib. iii. c. 5, sec. 10.

[4] Triad 92, Third Series.

[5] Prydydd, usually translated a poet, would seem to have originally meant a *chronicler*, being derived from Pryd, time, or presence. Gwyddon has a primary reference to the wood *gwydd*, on which the bardic letters were engraved.

[6] Iolo MSS. p. 427.

Ysicion, and Usicion, mentioned by Nennius, for he is sometimes to be met with even in Welsh records under the name Huysgwn, which is obviously identical with the last three forms. Thus in an ancient poem entitled "Ymryson Gwyddneu a Gwyn ab Nudd,"[7] a contention between Gwyddno and Gwyn ab Nudd, the composition of which is attributed to the former, 460—520, the following compliment is addressed by the bard to Gwyn ab Nudd:—

"Ath gyvarchaf huyscwn
Gwr ai yscwid yn anghen
Nebir gwr pan yw dyechen."

I will hail thee, Huysgwn,
A man, whose shield protects in necessity,
Thine oxen are worth a valiant host.

The allusion to the oxen is sufficient to particularize the hero, to whom Gwyddno is pleased to compare his antagonistic friend.

In like manner Taliesin speaks of Uthr Pendragon, as

"Pryd Prydain hu ysgein ymhwyllad."[8]

Having the aspect of Prydain, and wisdom of Huysgwn.

There is, moreover, an evident allusion to the same personage in an ancient Gaelic poem, generally termed the *Albanic Duan*, as follows:—

"Ye learned of all Albin,
Ye wise, yellow-haired race,
Learn who was the first
To acquire the districts of Albin.

"Albanus acquired them with his race,
The illustrious son of Isiscon,
Brother to Britus, without treachery;
From him Albin of ships takes its name."

[7] Myv. Arch. vol. i. p. 165. [8] *Ibid.* p. 72.

CHAPTER IV.

SETTLEMENT OF THE LLOEGRWYS AND BRYTHON.

NENNIUS was acquainted with two sources of information relative to the early history of Britain. The one he met with in the annals of the Romans, which traced the inhabitants from Troy;[1] the other in the "old books of our ancestors,"[2] where they are derived from Britto the son of Hisitio. The narrative of Brutus is involved in considerable uncertainty, but though evidently overlaid with fabulous matter, there is reason to believe that it is to some extent founded on fact. That Brutus, however, was the first occupier of the island, is contradicted in the very chronicles which profess to give us an account of that event. We read therein that the Trojan adventurer found here giants of large stature and great strength, who principally occupied the province of Cornwall, a circumstance of itself utterly opposed to the idea that he and his followers were the original holders of the land. And in support of the view which would identify these giants with the Cymry, we may adduce the testimony of Strabo in reference to the stature of the ancient inhabitants, though at a much later period. "The men," he observes, "are taller than the Celti, with hair less yellow; and slighter in their persons. As an instance of their height, we ourselves saw at Rome some youths who were taller by so much as half a foot than the tallest there."[3] Nevertheless, that such a colony as that attributed to the guidance of Brutus, did, or at least intended to, visit this country, receives confirmation, strong, because casual and independent, from the tradi-

[1] Nennius, § 10. [2] *Ibid*, § 17. [3] Lib. iv. p. 278.

tions and records of Spain. Pedro de Rosas, in his "History of Toledo," thus observes:—

"After the Celts, and as it were at the same time, came certain Greeks, bound for England and Ireland, called Almozudes, or Almonides, who landed at Corunna."

Their chieftains, according to Florian de Campo, and Don Rodrigo Ximenes, two other Spanish writers, were "Roman consuls; the one called Tolemon, the other Brutus," while the colony itself consisted of Greeks.[4] The extraneous account which Nennius obtained in reference to *his* Brutus, represents him likewise a "Roman consul."[5]

As the Triads refer but three immigrations to the period that preceded the reign of Prydain, the expedition of Brutus, if it happened before that event, must be identified with either of the two latter, the Lloegrwys or the Brython. Both, it must be remarked, came from Gaul, though the Brython were more closely related to the Cymry than were the Lloegrwys, being evidently descendants of those who diverged to Armorica, when Hu and his followers came into Britain.[6]

According to Ammianus Marcellinus, some of the Gauls had a tradition that they were descendants of the Trojans. "It is said," he observes, "that a few of the Trojans, after the destruction of Troy, endeavouring to avoid the Greeks, who were variously dispersed, and finding those countries uninhabited, settled here."[7] And the allegation is confirmed by Nennius, who adds, "Brutus reached Gaul, and there built a city, or made a settlement, which he called after the name of Turnus, one of his soldiers." Roberts thinks, with great probability, that Nennius had here in view the district of the Turones, that is, Touraine, which comprehends the

[4] James' Patriarchal Religion, &c., p. 22.

[5] "Alii dicunt, a quodam Bruto, consule Romano."

[6] "The third were the Brython, who came from Llydaw; and they were derived from the primitive stock of the Cymry."—*Triad* 5, Third Series.

[7] Am. Marcel. l. 15.

confluence of the great ramifications of Ligar, or Loire, from the vicinity of which the colony of the Lloegrwys came to Britain. He infers that the tradition respecting Brutus was that of the Lloegrwys in particular, and as they believed they came originally from Phrygia, whilst the Cymry were supposed to have come from Thrace, that this gave rise to the statement of the Triad, that both were of the same original stock.[8]

As corroborative of the view, which would thus identify the Lloegrwys with the followers of Brutus, we may notice further the facts mentioned in the "Brut," that the latter on their arrival found but one nation in the island, and that the same was stationed mainly in the western parts; also that the localities which, it is said, they principally selected for themselves, coincide with the position of the Lloegrwys rather than that of the Brython or Cymry.

The narrative of the Trojan Brutus, as such, finds no place in the genuine traditions of the Cymry.[9] And it is observable that, in the account which Nennius professes to have derived from native documents, the name is not Brutus, but Britto; and this form occurs in two places, which clearly shows that the word was not an accidental perversion of Brutus.[1]

Indeed there is reason to believe that Brutus himself has been confounded with Prydain, and that he is to be regarded as identical with that celebrated personage in respect of the main facts which are attributed to him. There is very little doubt that the story relative to the

[8] Early History of the Britons, p. 58.

[9] Unless it be in Triad 1, First Series, where we read "wedy ei gorescyn O Vryt y dodes arni Ynys Bryt," where Vryt or Bryt seems to be intended as the Welsh form of Brutus, though in the Chronicles the Latin form is retained throughout. It is very possible, however, that the compiler used Bryt as another form of Britto or Prydain, which latter is the name that occurs in the other versions of the Triads.

[1] Insula a Brittone filio Isioconis, qui fuit filius Alani de genere Japhedi dicta est.—Aliud experimentum inveni de isto Britto ex veteribus libris veterum nostrorum.—*Sections* 7, 17.

bequeathment of the island by Brutus to his three sons, Locrinus, Camber, and Albanactus, has its foundation in the triple partition which was made of it by Prydain. It is remarkable, moreover, that a similar bequeathment is actually attributed to Prydain himself in the "Genealogy of Iestyn ab Gwrgant." It is there stated, that "he divided the island into three parts, one of which was given to Locrinus, his eldest son, who gave his name to that division. Another son, the youngest, had the northern part of the island; and it is said that his name was Dynwallon. The second son, called Annyn of Troy, had the territory of Cymru, lying between the Severn and the Irish sea." [2]

The absence of all allusion to Prydain, by that name, in the "Brut," is significant, and may be taken as confirmatory of the view which identifies him with Brutus, since on no other principle can it be supposed that any historian would omit to notice a person who figures so prominently in the traditionary annals of his country.

The chronological position which Prydain would thus occupy would tally fairly enough with that assigned to him in the Silurian lineage, where sixteen successions are reckoned from him to Idwal the Proud, who was a contemporary of Dyvnwal Moelmud, being only three short of what the "Brut" counts from Brutus to the great legislator.

It must be observed, however, that in the Oral Tradition, twenty-nine years only are made to intervene between Prydain and Dyvnwal, an interval which certainly will not stand the test of comparison. Perhaps the chronology which approximates nearest to the truth is that of the Roll of Tradition, which represents Prydain as having flourished 849 years subsequently to the landing of the first colony, and places him 521 years before Evrog, rather than 563 years after him, as he is placed in the Periods of Oral Tradition.[3]

[2] Iolo MSS. p. 333.

[3] The arrival of Brutus is dated by Tysilio in the time of Eli the prophet; and from it to the time of Evrog he reckons seventy-eight

There is another reason why we are not satisfied with the position which he is made to occupy in the last named document, namely, that the existence of the kings, who are represented there as preceding him, is irreconcilable with his character as the founder of monarchical government, and with the statement of the Triad, that before his time "there was no equity but what was done by gentleness, nor any law but that of force."[4]

The confusion might easily have resulted from the mutual similarity of the names Brutus and Prydain, whilst the Gallic and Spanish traditions, if popularly known, would tend considerably towards the speedy and general reception of the story.

Assuming, then, that these two names are meant for one and the same person, we should be inclined to regard Prydain as the leader of the Lloegrwys, and it is not improbable that he was one of the Ædui, the first and principal race in Gaul,[5] which would account for his being called the son of Aedd Mawr, *q. d.* the great Ædui. The fact that a member of the Lloegrian race was chosen as the first monarch of the island would also naturally explain that part of the story, which makes the king leave the province of Lloegr to his eldest son.

years; whereas according to the Periods of Oral Tradition, 500 years intervene between the latter era and the landing of the Cymry; the Roll of Tradition says 328; the one thus giving 422 years, the other 250 to the sole occupation of the aboriginal inhabitants. According to the Periods of Oral Tradition, Prydain flourished 1063 subsequently to the arrival of the first colony, whilst another document dates his era about 1500 before the birth of Christ.—*Iolo MSS.* p. 623.

[4] Triad 4.

[5] "Docebat etiam ut omni tempore, totius Galliæ principatum Ædui tenuissent."—*Cæs. B. G.* i. 43. "Summa auctoritas antiquitus erat in Æduis."—*Ibid.* vi. 12. "Eo statu res erat, ut longe principes Ædui haberentur."—*Ibid.* "Celtarum clarissimi Hedui. —*Mel.* iii. 2. Divitiacus prince of the Ædui, had a sovereign principality in Britain, as well as in Gaul.—See *Borlasse*, p. 83, and his authorities. The Lloegrwys are said in the Triad (5) to have come from *Gwasgwyn*, that is, according to Davies, Gwas-*Gwynt*, the country of the *Veneti*, about the mouth of the Loire; but most probably *Gascony*.

There are several notices of Prydain preserved in the Triads, all of which refer to him as a great statesman. In one Triad he is represented as one of "the three national pillars of the Isle of Britain," because he it was who "first established regal government" therein.[6] In another[7] he is described as one of "the three consolidators of sovereignty." Again, he is joined to Caradawg ab Bran, and Owain ab Maxen Wledig, to form a Triad[8] of "the three conventional monarchs," and "they were called the three conventional monarchs, because they were so privileged in a convention of country and co-country within all the limits of the nation of the Cymry, a convention having been held in every dominion, comot and hundred within the Island of Britain and its adjacent isles." He is further distinguished as one "of the three good princes of the Isle of Britain," because he it was "who first ordered the social right of country and nation, and introduced a system into country and co-country."[9] In another Triad, Prydain is called one of "the three opposing energies against tyranny," because "he forced a constitution and a jury on the island."[1] He was also distinguished as one of "the three praiseworthy controllers," because he "harassed the dragon of oppression, which was the oppression of depredation and anarchy that had been reared in the Isle of Britain."[2]

In perfect consonance with the statements of the Triads is the language of other authorities. The chronicle, entitled "the Periods of Oral Tradition and Chronology" thus speaks of him:—

"This Prydain was the first who instituted a powerful system of sovereignty in Britain. He was a potent, wise, and merciful king, and sole monarch of the island. He introduced many sciences, and much knowledge to the nation of the Cymry; and lived eighty-seven years after he was made king."[3]

In like manner the "Voice Conventional" observes:—

[6] Triad 4. [7] *Ibid.* 36. [8] *Ibid.* 34.
[9] Triad 59. [1] *Ibid.* 54. [2] *Ibid.* 55.
[3] Iolo MSS. p. 412.

"After they had attained national order, under the protection of Prydain's government, and had fully conformed to his wise and benign regulations and laws, anarchy ceased, and tranquillity prevailed."[4]

And the Bardd Glâs:—

"The achievement of Prydain, the son of Aedd Mawr,
Was the pacification of the co-inhabitants of the land,—
Justice, under a chief ruler of the confederate tribes."[5]

Prydain was elected to the sovereignty through the instrumentality of Tydain Tad Awen.[6] Indeed the establishment of the monarchical system was principally due to his genius and influence, as we gather from the following extract:—

"At this period, a wise man, called Tydain, the father of poetic genius, exercised his meditation and reason on the best mode of framing stringent institutes for general sciences, and the divinely communicated principle of poetic genius; and presented his regulations to the consideration of other erudite persons of the nation of the Cymry, who testified their unqualified adoption of them; and the first consequent step was to establish a principle of sovereignty; to effect which, the duties of dispensing justice, and sustaining social order, devolved on Cymric chiefs of kindred; who were also enjoined to confer the supreme rank of sovereign eldership on him whom they might deem the noblest of their grade. And Prydain the son of Aedd the Great was, by virtue of his wisdom, bravery, justice, and brotherly kindness, the personage they selected; and he, consequently, was proclaimed monarch of the Island of Britain, constituting in that capacity, the bond of government."[7]

It is inferred from the second Triad of the Third Series that the Brython had settled in Britain when Prydain wielded the reins of government, for he is there represented as having determined the limits and tenure of "the three principal provinces."

"The three principal provinces of the Isle of Britain; Cymru, Lloegr, and Alban; and each of the three is entitled to the pre-

[4] Iolo MSS. p. 430. [5] *Ibid.* p. 669.
[6] "Tat Anguen, Cataguen."—*Nennius.*
[7] Iolo MSS. p. 427; Roll of Tradition.

rogative of royalty. And they are subject to monarchy, and to the voice and constitution of the country, according to the system of Prydain the son of Aedd Mawr. Moreover, the monarchy, according to the vote of country and nation, rests in the race of the Cymry, owing to privilege and primary obligation; and in right of this system, and of vote of country and province, is the sovereignty over each country held in the Isle of Britain. Whence the proverb, 'The country is more mighty than the lord.'"

In this case they must have followed immediately in the wake of the Lloegrwys; nor is it improbable that the same disturbing cause brought over both people, since they were of a common country. The Brython came from the land Llydaw, and together with the first two colonies they constituted "the three peaceful tribes," because "they came by mutual consent and permission, in peace and tranquillity. The three tribes descended from the primitive race of the Cymry, and the three were of one language and one speech."[8]

It is doubtless to the Lloegrwys and Brython that the report mentioned by Bede refers:—

"It is said that the Britons having sailed from Armorica, took possession of the southern part of the island, and when, proceeding from the south, they had occupied the greater part of the island, it happened that the Picts, from Scythia, embarked on the ocean in a few long vessels, and sailed to Ireland. Being refused a settlement there, they made for Britain, and began to settle in the northern parts, as the Britons had pre-occupied the southern."[9]

This is a mere report of the age and country in which the venerable historian lived, and presents just as much resemblance to the purer traditions of the Cymry as the different circumstances under which both obtained currency would naturally allow. It is not to be supposed that the English would in the seventh century trouble themselves much about the origin of their western neighbours; hence they forgot, ignored, or else identified it with that of the people whom they had displaced. They had heard that the Brython had come from Armorica,

[8] Triad 5.

[9] Hist. Eccl. p. 23. Ed. Cant. 1644.

and these, from the mutual similarity of the names, they easily confounded with the Britons, their own predecessors; but as the real colonizers of Lloegr were followed by another tribe, which was traditionally reported to have settled in the north, the locality immediately suggested the Picts as its representative. Or it may be that they regarded Picti as the proper translation of Brython, *quasi* Brithion, from *brith*, variegated.

The names Cymru and Lloegr indicate very clearly what portions of the island were allotted respectively to the first and second colonies. It follows, therefore, that Alban must mean Scotland, and that it was occupied by the Brython. Accordingly that tenacity of character so peculiar to the Cymry, has always been exhibited here in a much greater degree than in any part of England, just as we might expect from a people claiming a closer relationship to the Cymry than did the Lloegrwys.[1]

If it be true, as there is every reason to believe, that Æstrymnides is synonymous with Y Vel Ynys, then the Phœnicians must have become acquainted with our shores prior to the time of Prydain, in which that name was abandoned. Sammes, indeed, in his "Britannia Antiqua," says that those mercantile people discovered the British Isles about the the time of the Trojan war, which happened, according to the Arundelian marbles, 1184 years before Christ. They traded with the natives in tin, lead and copper, which fact argues on the part of the latter no inconsiderable advance in the scale of civilization. But though the Phœnicians have left traces of their visits in the relics which are from time to time dug up, they do not appear to have affected either the language or the manners of the Britons. The national traditions make not the slightest mention of them, which is remarkable when we consider that it was with the aboriginal colony, especially that portion of it settled in Cornwall, that they

[1] In the Triad (5) the Lloegrwys are described as being descended from the *priv* or primitive nation of the Cymry, whilst the Brython are said to have come from *cyssevin al*, the original stock of the Cymry, implying a more immediate descent.

principally carried on their intercourse. It is not known how long they continued their trade with this country; but it probably expired with the capture of Tyre by Alexander, B.C. 332.

The system which Prydain established was not, after all, so much of the nature of a new administration, as it was a development of the patriarchal policy introduced by Hu Gadarn. It was the latter expanded and made applicable to colonies. Nevertheless it has evolved features of state which appear almost fundamental, and to this day the "jury of a country, sovereignty, and judgeship, according to the system of Prydain the son of Aedd Mawr," are looked upon as "the three columns of government of the Isle of Britain," which seems to imply that the changes which have occurred in our constitution since have not equalled those which were effected under his auspices.

CHAPTER V.

THE THREE PRIMARY BARDS.

PRYDAIN did not bestow his attention exclusively upon the state—he was a bardic as well as a civil reformer. The document entitled "the Roll of Tradition and Chronology" goes on,—

"The principle of sovereignty, and the royal title of Prydain, being thus permanently established, Tydain, the father of poetry, was found supreme in heaven-descended genius; hence he was appointed to advise and teach effectually, in public, the nation of the Cymry, which he did through the medium of his vocal song, composed for the occasion, and publicly ratified as a faithful vehicle of oral tradition.[1]

Tydain is commemorated in several of the Triads. In one he is described as being one of "the three prime artificers of the race of the Cymry," because "he reduced to order and system the record and code of vocal song and its appurtenances; and out of that system were first invented the regular privileges and customs of the bards and bardism of the Isle of Britain."[2] In another Triad he is called one of "the three originators of song and works of imagination among the nation of the Cymry," for "he first reduced vocal song to a science, and formed a system for composition, and from what was done by these three was afterwards formed the system of bards and bardism by the three primordial bards, Plennydd, Alon, and Gwron."[3] He was also distinguished as one of "the three primary instructors of the isle of Britain."[4] His achievement in this respect has been recorded by Geraint Vardd Glas as follows:—

[1] Iolo MSS. p. 427. [2] Triad 57. [3] *Ibid.* 92. [4] *Ibid.* 93.

"The achievement of Tydain Tad Awen,
Of his vast and wise meditation,
Was the securing of memory by eloquent verse."[5]

His grave is thus pointed out in the "Englynion y Beddau:"—

"The tomb of Tydain Tad Awen,
Is on the summit of Arien hill."

Or according to another version,—

"On the peak of the front of Aren."[6]

Bryn Aryen is in the present county of Caernarvon; and the fact of Tydain's burial place being so far westward is perfectly in accordance with what we would expect from the colonial limitation of Prydain. Tydain, originally written Titain, is identified by name and character with Titan, or Apollo of the Orphic hymns, and of Greece.

"After the death of Tydain, his equal could not be found in divine poetic genius and the sciences; whereupon his poem was closely scrutinized; and its precepts being adhered to, a public proclamation was issued, announcing, under a year and a day's notice, that refuge and privileges would be granted to all bards of divine poetic genius, who should assemble at an appointed time and place, so as to constitute a chair and gorsedd in accordance with the instructions contained in the poem of Tydain, the father of poetic genius; and conformably to the sense and deliberation of the country, represented by the heads of kindred and acknowledged wise men of the nation of the Cymry. At the chair thus convened, many were found to be divinely inspired with poetic genius, endowed with powerful reason, and confident of deliverance; whereupon they cast lots, to ascertain who the three persons were that excelled in name and fame; and they were found to be Plennydd, Alawn, and Gwron, who were unrivalled in oral tradition, as well as in vocal song, and the secrecy of letters and symbols. Upon verifying this, they were appointed to frame good regulations for kindred and country, tradition and learning, and all other attainments of the mind. Thus empowered, and under the refuge of God and His peace, they established laws for regal government, judicature, and social

[5] Iolo MSS. p. 669. [6] Myv. Arch. i. pp. 78, 79.

order; conferred institutional distinctions on poets and bards, with immunities for their recitative poems; defined and fixed the principles of the Cimbric language, lest it should degenerate to imperfections and barbarisms; and regulated the modes of preserving oral tradition, learning, and all other branches of Cimbric lore. This code was now submitted to the deliberation of kindred and country, in gorsedd; and being there put to the vote, it was adopted by a great majority; whereupon it acquired the force and privileges of nationally attested authority, by voice conventional; consequently it was again subjected to the same national test, under the prescribed year and a day's notice; and so on, from gorsedd to gorsedd, until the required expiration of three years; every consecutive meeting confirming it by a majority of votes, so that, eventually, it was permanently established in full force and privileges, as the system devised by the said three wise men, who were the primitive bards of the Island of Britain, according to bardic rules and prescribed usages."[7]

We learn, moreover, in the "Voice Conventional," that all this happened in the reign of Prydain, and under his authority.

"Prydain ordered diligent search to be made throughout the island for any persons who might possibly have retained in memory the primitive knowledge of the Cymry, so as to secure the traditional preservation of such information; and three persons of genuine Cimbric origin, nobility, and ordination, were found, called Plennydd, Alawn, and Gwron, who were of the order of the Gwyddoniaid, and professed to know, traditionally, much of the learning that had appertained to the race of the Cymry from time immemorial. These persons having communicated what they knew, the whole was recited in national audience, before commons and lords, proclamation being made, under a year and a day's notice, that patronage would be extended to all persons possessing any traditional knowledge, however limited, of ancient lore, who should assemble in privileged gorsedd, and there declare it. That object being effected, a second gorsedd was similarly announced, and numerously held, at which the whole information obtained was traditionally recited by voice conventional; whereupon it was submitted to the consideration of a third gorsedd, convened in like manner, and which, this time, consisted of all the wise men of the nation, to whom a well digested system of ancient Cimbric learning was shown, together with the poetical institutes of Tydain the father

[7] Iolo MSS. p. 428, &c.

of genius, who first composed a regular Cimbric poem. The system here produced having been judicially ratified, as well as every other branch of knowledge and tradition relating to early science, the three superior bards, already named, were requested to pepetuate the whole by means of song and traditional recitation, as most conveniently and systematically to impart oral instruction; and at the succeeding gorsedd they presented their recitative compositions, which were referred to the consideration of three additional and consecutive bardic chairs, to be held under prescribed observances. Having, at the expiration of the requisite three years, again assembled in gorsedd, and no voice, whether native or alien, being raised either against them or their compositions, degrees were conferred on those three bards, who now framed laws for the regulation of bards, and the confirmation of privileges and usages, from thenceforward, in perpetuity; which immunities are called the privileges and usages of the bards of the Island of Britain; these bards, also, being each designated 'bard according to the privileges and usages of the Island of Britain.' The aforesaid three primitive bards, having fully established their regulations, took aspirants in poetry under their tuition, as students in progression, to be instructed and perfected in the mystery of bardism;—and endowments were granted to all bards, and their disciples,—whence they were designated 'endowed bards by right,' and 'endowed disciples by claim or protection;' the whole being legally substantiated by the assent of country and aristocracy."[8]

The Triadic memorial of these bards is as follows:—

"The three primary bards of the Isle of Britain; Plennydd, Alawn, and Gwron. These were they who devised the privileges and usages which belong to bards and bardism; hence are they called the three primaries. Yet there had been bards and bardism before: but they were not completely methodized, and they enjoyed neither privileges nor established customs, but what they obtained through gentleness and civility, and the protection of the country and the nation, before the time of these three. Some say they were in the time of Prydain, the son of Aedd Mawr, others, that they were in the time of his son Dyvnwal Moelmud, whom some of the old Books call Dyvnvarth, the son of Prydain."[9]

Plennydd, Alawn, and Gwron are severally commemorated in the "Englynion y Gorugiau,"[1] from which

[8] Iolo MSS. pp. 430, 431.
[9] Triad 58.
[1] Iolo MSS. pp. 668, &c.

also we may in some degree infer what the poetical improvements were that they respectively introduced into the traditional system.

"The achievement of Plennydd, the son of Hu the Bold,
Was the framing of records, by knots of equal metre;
Characters of memory placed on the wooden bar."

"The achievement of Alawn, the bard of Britain,
Was to establish true memorials of spreading fame;
The mutual recording in the art of disputation."

"The achievement of Gwron, was the devising of ornament,
And polished order, for poetic compositions;
And the exalting of excelling energy."

There is evidently an allusion in the first Triple to the Peithynen, or the wooden Book of the Bards, but whether Plennydd may be supposed to have invented it, or merely to have introduced certain improvements in connexion therewith, is not clear. It is undoubted, however, that our memorials uniformly speak of cuttings as the first method adopted by the Cymry for the purpose of symbolizing their ideas.

Some writers maintain that Plennydd, Alawn, and Gwron are not proper names, but terms expressive of the principles which at this time regulated Cymric poetry; *i. e. light—harmony*—and *energy*. To this hypothesis we cannot subscribe, though we are quite ready to admit that the three bards obtained their respective names from or in consequence of certain improvements which they had introduced into the art of poetry. It is not improbable that Alan, mentioned by Nennius as the father of Hisitio, and son of Rhea, is the same person with Alawn. There is reason to conclude, moreover, that he is identical with Olen, Olenus, Ailinus, and Linus, among the different people of Greece, and even in Egypt; for it is remarkable that the same attributes are ascribed to him with them, as in our Triads. According to Pausanias, Olen, the hyperborean, is said to have been the first prophet of Delphi;—and Bæo, the female hierophant, sings of Olen as the inventor of

verse, and the most ancient priest of Phœbus. Indeed all Greece chaunted the praise of Alon, particularly whilst celebrating the completion of their vintage; for thus it is said by Homer, in his description of the shield of Achilles:—

"Next, ripe in yellow gold, a vineyard shines,
Bent with the pond'rous harvest of its vines;
A deeper die the dangling clusters show,
And, curl'd on silver props, in order glow;
A darker metal mix'd, intrench'd the place;
And pales of glittering tin th' enclosure grace.
To this, one pathway gently winding leads,
Where march a train with baskets on their heads,
(Fair maids, and blooming youths) that smiling bear
The purple product of th' autumnal year.
To these a youth awakes the warbling strings,
Whose tender lay the fate of Linus sings;
In measur'd dance behind him move the train,
Tune soft the voice, and answer to the strain."[2]

It is remarkable that there is a certain connexion between early bards of note and the sun; which seems to have suggested the mythological legend of Apollo. Thus also Plennydd is one of the names given to the great luminary. The sunbeams which appear to vibrate in a hot day, are called *Tes ys Plennydd*,—the beams of the radiant one. *Eithinen neud gudd Blennydd (Tal.)*—a furzebush would truly hide the sun. And again, *Blin blaen blen Blennydd*,—irksome in front is the radiance of the sun. The word *splendidus* comes from ys Plennydd. Geraint Vardd Glas, we have seen, represents Plennydd as the son of Hu, the root of *huan*, which is another name for the sun. It is notorious, moreover, that the bards have at all times acted with reference to the sun in the erection of their circles and the holding of their festivals. We merely mention this as a fact, as we shall have occasion hereafter to enter more minutely into the philosophy of it.

All these changes in the civil and moral constitution of

[2] Pope's Homer, Book xviii.

the country involve not only ability and influence, but also a length of time such as suitable to the reign of Prydain, which is said to have extended over eighty-seven years. And if it be inquired whether any evidence of an extraneous kind can be adduced in support of the view which our traditional annals take of the ethnological crisis just discussed, we fain would see it in the fact which has driven archæologists to invent the Allophylian theory. The date attributed in our memorials to the immigration of the Cymry is no doubt sufficiently early to account for their use of stone implements, and that these were their property is attested to this day by the bardic system, which allows of no metallic tools in the erection of the Meini Gorsedd. But then the change in the mode of burying, that is, the substitution of cremation for simple inhumation, coupled with bronze and iron relics, which are found in the tombs, clearly point to fresh and later colonies, which had come over from amidst races somewhat advanced in civilization. Again, in reference to the political and bardic improvements which Prydain established, we have the testimony of Cæsar and Tacitus to the effect that in their days at least they existed and were recognized by the natives. According to the former, the command of the war which was carried on against himself was entrusted by common consent, "communi consilio,"—jury of the country, to Cassivelaunus.[3] And Tacitus has registered a speech of Caractacus, in which the same is predicated of the Silurian hero at a subsequent period,—"pluribus gentibus imperitantem."[4] Cæsar, moreover, speaks of Bardism as a school and an institute,[5] which had existed for some time before his day; and the description which he gives

[3] De Bell. Gall. Lib. v. c. 11.

[4] Annal. Lib. xii. c. 37.

[5] *Disciplina* in Britannia reperta atque inde in Galliam translata esse existimatur."—"Id mihi duabus de causis *instituisse* videntur," &c.—*De Bell. Gall.* Lib. vi. cc. 13, 14.

of the congress in the territory of the Carnutes is substantially that of the "Voice Conventional."[6]

From the following passage in the "Voice Conventional,"—"Before the time of Prydain, the son of Aedd the Great, no persons existed who were versed in national and genealogical knowledge, except the Gwyddoniaid,"[7] we infer that it was now the term Bardd was for the first time adopted, even as the name of the island was altered from Y Vel Ynys into Ynys Prydain.[8]

The art of memory was now complete, having enlisted into its service, Verse, the Voice Conventional, and the Peithynen, as enumerated in the Triad:—

"The three memorials of the bards of the Isle of Britain; the memorial of the voice of a gorsedd, the memorial of an efficient song, and the memorial of the Coelbren."[9]

Wherefore we ought from henceforth to accept the narratives of the bards on national subjects with a proportionably greater amount of credibility.

[6] Hi (Druidæ) certo anni tempore, in finibus Carnutum, quæ regio totius Galliæ media habetur, consident, in loco consecrato. Huc omnes undique, qui controversias habent, conveniunt, eorumque decretis judiciisque parent.—*Ibid.* c. 13.

[7] Iolo MSS. p. 430.

[8] See c. iii.

[9] *Apud* Coelbren y Beirdd, p. 39.

CHAPTER VI.

FROM PRYDAIN TO DYVNWAL MOELMUD.—THE NATIVE PRINCES.

It is observable that, though agreeably to the narrative of the "Brut," Lloegr is given in the "Genealogy of Iestyn" to Locrinus, Cymru is allotted to Annyn[1] Dro, who, as well as his immediate descendants and successors, Selys Hen and Brwth, bear names so like those of Æneas of Troy, Sylvius, and Brutus, as to suggest the probability that they were intended to denote the same individuals. Cymryw, the fourth in succession, would seem to be meant for Camber. These links, therefore, may be looked upon with some suspicion. Dynwallon, the name of Prydain's younger son, to whom Scotland was assigned, is peculiar, since it bears no affinity to any general name of the country, though we find it borne in later times by some northern chiefs, and it is, perhaps, synonymous or identical with Donald, a cognomen of frequent occurrence in Scottish history.[2]

As our business is to elucidate only the traditionary annals of the Cymry, we do not stop to investigate the chronicles of Scotland. We shall confine ourselves to the line of Camber, which represents the annals of the Cimbric or Welsh kings, making such use, moreover, of the Lloegrian succession as may suffice to illustrate and confirm our narrative. It must be borne in mind that,

[1] In Ieuan Deulwyn's Book, A.D. 1450-1490, he is called Einion, which is of a more Cymric form.

[2] A Dyvnwal Vrych is mentioned in the *Gododin* of Aneurin; and he is supposed to be the same with Donald Brec, king of the Scots, who was slain by Owain, king of the Strathclyde Britons, in the battle of Vraithe Cairvin. There was also a Dyvnwallawn, who reigned over the latter people in the tenth century.

though the several links of both lines are denominated kings, their authority as such extended no further than their respective tribes or nations, until the accession of Dyvnwal Moelmud, about B.C. 430, who, after Prydain, was the next *unben*, or monarch of the whole island.[3]

From the era of Prydain, then, the political institutions of the country diverge, and ought to be investigated separately, until they meet again under the great legislator. In order to give the reader a more clear view of this fact, we shall here arrange, in parallel columns, four different lineages; the two first being the regal, the latter two the family successions from Camber and Locrinus respectively :—

REGAL.		FAMILY.	
Cymryw	Locrinus	Camber	Locrinus
Ithon	Madog	Gwrbonion	Madog
Gweirydd	Membyr	Dyvnwal Hen	Mymbyr
Peredur	Evrog Gadarn	Cyngain	Evrog Gadarn
Llyveinydd	Brutus Darian-	Asser	Brutus Darian
Gorwst	las	Bleyddyn	las
Tewged Ddu	Lleon	Henwyn	Lleon
Llarian Vwyn	Rhun Baladr	Cunedda	Rhun Baladr
Ithel	bras	Rhiwallon	bras
Enir Vardd	Bleiddyd	Grwst	Bleuddyd
Calch Vynydd	Llyr	Seiriol	Llyr
Hen	Cordelia	Antonius	Rhagaw
Llywarch	Cunedda	Haedd Mawr	Cunedda
Idwal Valch	Rhiallon	Dyvnvrath	Rhiwallon
	Garwst	Cyrdon	Grwst
	Seisyllt	Cowryd	Seisyllt
	Iago	Enyd	Antonius
	Cynvarch	Dadian	Haedd Mawr
	Gwrvyw	Dyvnwal Moel-	Prydain
	Fervex & Porex	mud	Dyvnvarch
	Dyvnwal Moel-		Cyrdon
	mud		Cerwyd
			Enyd
			Cludno
			Dyvnwal Moel-
			mud.[4]

[3] See Triads 36, 59, Third Series.

[4] The first lineage has been taken from the "Genealogy of Iestyn

In other pedigrees we meet with some variations from what are presented in the third and fourth columns. Thus in the pedigree of the Pughes of Mathavarn, which ascends to Camber, Cyrdon, Cowryd and Enyd are omitted. The two latter links, together with Cludno, are also wanting in the Gwynns' of Llanidloes lineage, which is carried up to Locrinus, whilst Dodion is put for Cyrdon; in the same pedigree we likewise miss Prydain and Antonius, and find Seisyllt altered into Seiriol. These mistakes are, no doubt, the result of ignorance or carelessness on the part of transcribers, and do not in the least destroy the general identity and genuineness of the pedigrees, which a careful collation of correlative facts will enable us easily to recognize.[5]

We shall be satisfied that the Cymry of old bestowed unusual care upon the preservation of their genealogies, when we remember that these constituted what may be deemed their title-deeds—that by virtue of them the gentry claimed and inherited their lands—and all persons attained their proper status in the body politic. This

ab Gwrgan," *apud Iolo MSS.;* the second from *Brut Tysilio;* the third forms a part of the "Berain Pedigree," *apud* Lewis Dwnn's *Heraldic Visitation;* and the fourth is a portion of the "Maesmor and Cevn y Post Lineage," which occurs in the same volume.

[5] The errors might easily have been occasioned in this way:—In Gr. ab Cynan's pedigree, immediately after Antonius, we have Aedd Mawr, Prydain, Dyfnfarth; in that of the Penrhyn family the names stand thus,—Aedd Mawr, Dyfnfarth, Prydain; in a MS. at Wynnstay they are Aedd Mawr, Prydain, Clydno. A transcriber coming upon Aedd forthwith identified him with Aedd Mawr, and added the epithet accordingly; then, finding Dyfnfarth immediately succeeding Aedd in the original list, concluded that a link was missing, and proceeded to supply it in the name of Prydain, the well-known son of Aedd the Great. Another copyist, to reconcile this seeming discrepancy, joined Prydain to Dyfnfarth, as a part of his proper designation; whilst a third omitted Dyfnfarth altogether, as being, in his opinion, synonymous with Prydain, and, therefore, superfluous. In these instances there is evidently an attempt made to couple Prydain with Aedd, according to the usual language of the Triads, whilst, at the same time, there seems an utter forgetfulness of the fact that two or more names of a similar form or meaning, but belonging to different persons, occur in the same lineage.

principle of kindred pervades not only the Laws of Hywel Dda, but also the earlier ones of Dyvnwal Moelmud, into which it seems to have flown from still more remote times, when clanship was less complex, and formed a more prominent feature of the constitution.[6] To the same effect also is the external evidence of Posidonius, before the first century, that the bards sung the γενος—the genealogy of their chiefs,—all tending to enhance the authority of the genealogical records.

But to proceed. It is to be remarked that the family line of Camber joins that of Locrinus in Cunedda, and continues henceforward in union with it. Henwyn, it is presumed, must thus have married Rhagaw, daughter of Llyr, which, indeed, is stated in the "Brut" as the case:—"Llyr became angry, and forsaking Maglawn, went to Henwyn, prince of Cornwall, to whom he had given his second daughter in marriage."[7]

If we reckon from Annyn to Dyvnwal Moelmud, inclusively, we shall have sixteen successions; in the Lloegrian line there are nineteen; the family lines of Camber and Locrinus have nineteen and twenty-three respectively. This general equality between the lengths of the regal and family descents is not such as we might expect from a state of barbarism, and it only confirms the character for peaceableness which is attributed in the Triads to the aboriginal colonies, and proves the excellency of the system established by Prydain.

Assuming the era which is usually assigned to Dyvnwal Moelmud, viz., B.C. 430, to be correct, and taking the average of the Silurian reigns at twenty years, we shall bring Prydain back to B.C. 750; and if to this we add 849, the number of years said in the Roll of Tradition[8] to have elapsed between the first arrival of the Cymry and the accession of Prydain, we shall have B.C. 1599, as the date of the former event, which agrees in general, and sufficiently for the purpose of mutual

[6] The Cymry were arranged into tribes by Hu Gadarn.—*Triad* 57.
[7] Gr. ab Arthur, *apud* Myv. Arch. ii. p. 132.
[8] Iolo MSS. p. 429.

confirmation, with the numerical statements already quoted.

The following is the account which the "Genealogy of Iestyn ab Gwrgan" gives of the Cambrian kings, down to the reign of Dyvnwal Moelmud:[9]—

"Cymryw, the son of Brwth, first instituted laws in Britain. He was a great improver of land and live stock; and kept a considerable number of all kinds of animals.

"Ithon,[1] the son of Cymryw, was a great improver of national government. He systemized the manner of sowing corn.

"Gweirydd the Great, the son of Ithon, was a very wise prince. It was he who first introduced the practice of preparing and preserving hay for feeding horses and cattle in winter.

"Peredur, the son of Gweirydd, became in succession a powerful king; although but little is known now of his achievements.

"Llyveinydd, the son of Peredur, was a mighty man; and so loud of voice as to be heard through the whole extent of a man's journey from morning to mid-day sun.

"Gorwst, the son of Llyveinydd, was the swiftest man of foot that ever existed; but nothing further is known of his actions. He had no children.

"Tewged the Dark, the son of Llyveinydd, succeeded to the kingdom after his brother Gorwst. In his time the stranger came from the city of Troy to Britain, and performed here the actions recorded of them in the works of Guttyn Owain and others.

"Llarian the Gentle, the son of Tewged, was a very mild and exceedingly good king.

"Ithel,[1] the son of Llarian, was a very benificent king, and the first who taught effectually the proper culture of wheat. It was he, also, who originally organized the laws of landed property.

"Enir, the son of Ithel, called Enir the Bard, was an exceedingly good king, and a good bard. He reduced to fair order the maxims of wisdom, and conferred high distinctions on bards and druids; so that he and they became supreme through the world

[9] The first three are thus mentioned:—1. "Annyn of Troy, called in Ieuan Deulwyn's book Einion of Troy, was the first king of Cambria. . . . Annyn was a hero." 2. "Selys the Aged, the son of Annyn, caused the woods to be burnt, that he might have corn and open ground for cattle. He gave his name to the district called the Circle, or Cantred, of Selys." 3. "Brwth, the son of Selys the Aged, was the first who made war in the Island of Britain."

[1] The root of Ithon and Ithel is *ith*, a grain, the root also of Gwen*ith*, wheat. The names were probably adopted in reference to the agricultural reforms that distinguished the reigns of the two kings.

for wisdom and knowledge. Druids was the appellation, in those days, given to persons of learning and faith.

"Calchvynnydd[2] the Aged, the son of Enir the Bard, was the first who made lime, which he discovered first by making a bread kiln, with stones, under his hearth. But these stones, being pulverized by fire, were thrown away; and then, the rain having first completely reduced them to dust, converted them to mortar, that hardened exceedingly in the weather. With some of the lime he whitewashed his house; and hence his name.

"Llywarch, the son of Calchvynnydd, was the first who constructed fortresses of stone and mortar. A severe war took place between him and the Saxon aliens, or Coranians, who came in his time to the Island of Britain.

"Idwal the Proud, the son of Llywarch, was a man supreme in all great exploits, and lived in the time of Dyvnwal Moelmud, of whose court he was chief elder; and thence the princes descended from him became chief elders in the courts of all the kings and princes of the Island of Britain."

The principal actions ascribed to these kings may be proved from other sources, that is, it can be shown that they were in operation from the earliest times. Thus, in confirmation of what is said as to the progress of agriculture, under the first, second, third and ninth kings, may be cited the following testimonies:—Hecatæus, an ancient writer, quoted by Diodorus Siculus, represents the island as highly favoured by Apollo, and so fertile as to produce two crops of corn annually. And the author of the Argonautic poem describes Britain as being, in a more especial manner, the residence of Queen Ceres, from the abundance and fertility of the soil.

"He saw the stately court of royal Ceres."[3]

Strabo says of the island,—"it produces corn, and cattle, and gold, and silver, and iron, which things are brought thence."[4] And Diodorus Siculus, in reference to the mode of harvesting, observes,—"they gather in their harvest by cutting off the ears of corn, and storing them in subterraneous repositories."[5]

[2] Properly Calchwynnydd, *white-limer*, as it occurs in the simple pedigree prefixed to the "Genealogy."

[3] Orpheus, ver. 1187-8, 8vo. Leips. 1764.

[4] Page 278.

[5] Lib. v. cc. 21, 22.

From Cæsar's *Commentaries* we learn that, on his first invasion, corn was being reaped in this island somewhere in the interval between the 26th of August—the day on which he landed—and the autumnal equinox.[6] And when we reflect that, notwithstanding the new appliances which have been from time to time brought to bear upon agricultural studies, the harvest season has not varied in any material degree, in this our country, for the last nineteen hundred years, we shall come to the conclusion that our ancestors in the pre-historic period of Britain were well acquainted with the art of husbandry. To the same effect is the standing testimony of the old Celtic word *Medi*, which is still used by the Cymry to designate the month of September.

Hecatæus, and the author of the Argonautic poem, might have been contemporaries of Ithel, or at least lived near his time; Strabo, however, Diodorus Siculus, and Julius Cæsar, flourished in much later times. Nevertheless, as no agricultural improvement is mentioned in the "Genealogy" as having taken place in the interim, their evidence may be taken as proving the continuance of the system of farming which had been introduced previously.

A Triad says that the first kinds of grain in Britain were oats and rye, and that wheat and barley were imported by Coll, the son of Collvrewi. From other Triads we learn that the importation took place on this wise:—

"Coll, the son of Collvrewi, guarded Henwen, the sow of Dallwaran Dalben, in the Vale of Dallwyr, in Cornwall. The sow was big with young; and as it had been prophesied that the Island of Britain would suffer from her progeny, Arthur collected the forces of the country, and went forth for the purpose of destroying it. The sow, in the mean time, being about to farrow, proceeded as far as the promontory of Land's End, in Cornwall, where she put to sea, with the swine-herd after her. And she first came to land at Aber Tarrogi, in Gwent Iscoed, her guardian still keeping hold of the bristles, wherever she wandered by land or sea. At Wheatfield, in Gwent, she laid three grains of wheat and three bees; hence Gwent is famous to this day for producing the best wheat and honey. From Gwent she proceeded to Dyved,

[6] De Bell. Gall. Lib. iv. 32, 36.

and in Llonnio Llonwen laid a grain of barley and a pig; and the barley and swine of Dyved are become proverbial. After this, she goes towards Arvon, and in Lleyn she laid a grain of rye, since which time the best rye is produced in Lleyn and Eivionydd. Proceeding from thence to the vicinity of the cliff of Cyverthwch, in Eryri, she laid the cub of a wolf and an eaglet. Coll gave the eagle to Brynach, a northern Gwyddelian prince, of Dinas Affaraon, and the present proved detrimental to him. The wolf was given to Menwaed, lord of Arllechwedd. These were the wolf of Menwaed, and the eagle of Brynach, which in after times became so famous. From thence the sow went to the black stone in Arvon, under which she laid a kitten, which Coll threw from the top of the stone into the Menai. The sons of Paluc, in Mona, took it up, and nursed it, to their own injury. This became the celebrated Paluc cat, one of the three chief molesters of Mona, which were nursed within the island."[7]

There can be but little doubt that this allegorical story refers to a strange ship which once appeared on our coasts, and from which were discharged, at several of our ports, the various things here mentioned. That it was a Phœnician ship is very probable, from its appearing first in that part of Britain which is supposed to have been the chief resort of the Phœnicians. There is a tradition in Monmouthshire that the first corn sown in Wales was at Maes Gwenith, or Wheatfield, in that county, and that it was brought there by means of a ship. The germ of the allegory would seem to consist in the similarity that lies between the words *hwch*, a sow, and *cwch*, a boat. Indeed, Dr. O. Pughe tells us in his Dictionary that *hwch* is used as an epithet for a ship, for the same reason as *banw* is applied to a pig and to a coffer, the abstract meaning of the word being characteristic of the form of both.[8]

We have no reason to suppose, however, that all the things which composed her cargo were now, for the first time, introduced into the country. On the contrary, we know from other authorities that, at least, bees and rye were to be found here previously. Some of the things

[7] Triads 30, 56, 101, of the three series respectively. In the above passages the three, with most of the varieties, are united.

[8] *Sub voce* "Hwch."

now imported might have been, however, of a superior kind.

Geraint Vardd Glas has preserved a tradition that Coll actually sowed, or taught the manner of sowing, corn in this country:—

> "The achievement of Coll, the son of Collvrewi,
> Against aggression and confusion,
> Was the sowing of corn by joint ploughing."[9]

This circumstance might suggest the supposition that by the sow in the story was originally meant a plough; and, in support of that view, we may observe that both a sow and a ploughshare go by the name of *swch* in the Cymric language.

We might naturally expect that the art of making bread would not remain long undiscovered by a people that devoted so great and early attention to the improvement of agriculture. It is, therefore, interesting to find an allusion to the subject in the account we have of Calchvynnydd. And the record receives indirect corroboration from the testimony of Pliny, who attributes to the Gauls the invention of the bolting sieve, composed of horse-hair, for purifying flour, or separating the *sîl* from the husk. As the system from which all inventions and improvements of this kind emanated, had, according to the evidence of Julius Cæsar, its origin and greater efficiency in Britain, the device in question very probably originated here too. The British *sîl* certainly takes precedence of the Latin *siligo*. The British *pobi*, in like manner, might easily explain the word *popina*, the etymon of which has so much puzzled Roman etymologists in general.[1]

A knowledge of the elementary principles of architecture, proceeding from the discovery of lime and its cementing quality, is, likewise, an important fact, recorded in the genealogy of the Silurian kings. It is probable, however, that Llywarch applied his art solely to the con-

[9] Iolo MSS. p. 670.
[1] See Jones' Agriculture, &c., under the Druidic System.

struction of places of defence, or at any rate that he did not communicate the secret of it to others, for a Triad[2] says positively that it was Morddal, the Architect of Ceraint, the son of Greidiawl, the fourteenth in succession from Llywarch, who was "the first that taught the Cymry the work of stone and mortar, at the time when Alexander the Great was subduing the world." It is possible, nevertheless, that the notice respecting Llywarch refers to the vitrified forts, the origin of which has been a matter of so much speculation among the learned, and still continues enveloped in mystery. The stones of these fortresses, of which there are several remains north of the Tweed, are cemented together by being fused through the action of fire. The idea might have been borrowed from what was seen of the effects of fire in the case of his father's hearthstones.

The "Brut" records only the line of Locrinus until it unites with that of Camber, in Henwyn. It is at the latter point, then, that Cymric affairs first present themselves to view. We will now briefly recapitulate them.

Cordelia, daughter of Llyr, succeeded her father on the throne. Her nephews, however, Margan the son of Maglawn, prince of Alban, who had married Gonorilla, and Cunedda, the son of Henwyn, being dissatisfied that the reins of government should be in the hands of a woman, made war against her, and having defeated and made her captive, they divided the island among themselves: Margan had the portion beyond the Humber, and Cunedda the part this side of the Humber, comprising Lloegr, Cymru, and Cernyw, or Cornwall. Soon after, a misunderstanding having arisen between the two princes, they met and fought, when Margan was slain at a place afterwards called Maes Margan. Cunedda now became paramount, and having reigned peaceably for thirty-three years, he was succeeded by his son Rhiwallon. G. ab Arthur says that in the reign of the latter it rained blood, and that wasps, engendered by the blood, killed the people.

[2] Triad 91, Third Series.

After Rhiwallon came Seisyllt; and next to him Iago, nephew of Gorwst. Iago was succeeded by Cynvarch, the son of Seisyllt. After him came Gwrvyw; and he had two sons, Fervex and Porex, who, when their father was old and infirm, fell out about the kingdom. Porex was bent upon putting his brother to death, who, thereupon, fled to France, with the view of soliciting aid at the hands of Sewart, the king. He returned and fought against his brother, who slew him, and most of his army. But his mother, exasperated at his death, came with her maid-servants upon Porex, whilst he lay asleep, and tore him to pieces. Upon this there was a long contest in the land for the regal power, until it was, at length, divided among five kings, who, nevertheless, continued to fight among themselves.[3]

This was, no doubt, the "war of the Five Brothers," mentioned in the "Roll of Tradition and Chronology," in which it is said "more than half the men of the Cimbric nation were slain."[4]

[3] Myv. Arch. ii. pp. 133, &c.

[4] Iolo MSS. p. 429.

CHAPTER VII.

FROM PRYDAIN TO DYVNWAL MOELMUD.—COLONIES.

THERE are two immigrations alluded to in the Genealogy of Iestyn as having taken place in the interval between Prydain and Dyvnwal. The Triads speak of three more, which, from the fact that those who composed them were permitted to settle here under certain restrictions, seem to claim precedence, of the Coranians especially. They are thus recorded :—

"There are three refuge seeking tribes that came into the Island of Britain under the peace and by permission of the nation of the Cymry, without weapon, without assault. The first was the tribe of the Celyddon in the north; the second was the horde of the Gwyddyl, and they are in Alban; the third were the men of Galedin, who came in the naked ships[1] into the Isle of Wight, when their country was drowned, and had lands assigned them by the race of the Cymry. And they had neither privilege nor claim in the Island of Britain, but the land and protection that were granted, under specified limits. And it was decreed that they should not enjoy the immunities of the native Cymry before the ninth generation."[2]

The Celyddon were the old Caledonians of Scotland. The name signifies "the people of the coverts," and was no doubt given them in reference to Coed Celyddon,[3] or the forest of Caledonia, in and about which they dwelt. They are supposed to have been the same race of people as the Brigantes; and were divided into two nations, the Deucaledones, or Deheu Celyddon, who inhabited the

[1] Probably canoes.

[2] Triad 6, Third Series.

[3] This was probably distinguished at first as Coed Celydd, in the singular number, which signifies the "woody shelter;" the plural termination *on* seems to refer more particularly to the inhabitants, *q.d.*, the "wood of the Celyddon," or of the sylvan frequenters.

southern part of the country, and the Victuriones, or Chwith Wyr, whose provinces lay northward. That they spoke the Celtic language appears probable, from the circumstance of their being distinguished by these names, as also from the designation of one of their towns, which was situated at the extremity of the wall of Antoninus. Nennius observes that this wall was called in the British language (Brittanico sermone) *Guaul*, and a commentator of the thirteenth century adds that it extended "a Penguaul, quæ villa Scottice Cenail, Anglice vero Penel-tun dicitur."[4] Cenail is in the Irish dialect, which is apt to employ the letter C, where the Cymraeg has the P. Bede writes the word *Peanvahel*,[5] which he calls Pictish.[6] In that case there must be a greater affinity between the Cymry and the Picts, than between these and the Scots, with whom, however, they are so constantly associated.

The Celyddon were a brave and hardy race of men, and in course of time made a noble stand in defence of their territory against the Roman arms. The speech with which their general Galgacus is alleged to have animated his troops, preparatory to the decisive encounter with Agricola, is reported in the pages of Tacitus, and is of a nature eminently calculated to work upon the feelings of an excitable people, such as these free mountaineers undoubtedly were.

The Gwyddyl were likewise settled in Alban, or Scotland. The name is almost synonymous with Celyddon, signifying woodmen, or men who lead a venatic life in the woods; and it is not improbable that they were a branch of the same people. Gwyddyl was contracted into Gael, and we see traces of the word in Argyle, *i.e.*, Ardgael, or, according to some old writings, Argathel, and Argail; also in Galloway, anciently written Galwedia, Galwegia, or Gallewathia, from which we may infer what particular localities they occupied.

The men of Galedin appear to have been a portion of

[4] See Stevenson's Nennius, p. 19.
[5] According to other versions, Peanuahel, Peanwel.
[6] Bed. Lib. i. c. xii. § 29.

the inhabitants of the north-western coast of the continent. The inundation which was the cause of their emigration is probably alluded to in the following Triad:—

"The three primitive adjacent islands of the Isle of Britain; Orc, Manaw, and Gwyth. Afterwards the sea broke in upon the land, so that Mon became an island; and in like manner the island of Orc was so broken as to have become a multitude of islands, and other parts in Alban and the land of Cymru became islands."[7]

The truth of this awful event is corroborated in a singular manner. In the enumeration of the isles dependent on Britain, having mentioned the Isles of Wight and Man, Nennius says,—

"The other is situate at the very extremity of Britain, beyond the Picts, and is called Orc. Thus an old proverb expresses it, when mention is made of judges or kings, 'He gave laws to Britain and its three islands.'"[8]

The proverb here confirms the Triad in regard to the existence of the Orcades as one island, at some period long prior to Nennius.

The fact of the influx of the ocean is also confirmed by Florus, who assigns it as the cause of the emigration from Gaul of three different nations, in these words:—

"The Cimbri, Theutoni and Tigurini, exiled from the extremity of Gaul by an inundation of the sea over their territories, went in search of places to settle in wherever they might find them."[9]

It must have been, we suppose, one of these three, and, judging from the name, we should say that they were those here called Cimbri, that sought an asylum in the Isle of Wight, which would be granted them by the aborigines, not only from considerations of humanity, but also on account of their mutual relationship.

The Triad mentions that it was decreed in reference to these three tribes, that they should not enjoy the immunities of the Cymry until the ninth generation. This implies, of course, the enactment of a new law, which, it

[7] Triad 67. [8] § 8. [9] L. iii. c. i.

is not unlikely, was that of Ithel, who is said to have "originally organized the laws of landed property." In that case the tribes in question must have come over before his time.

The mode of reckoning the nine degrees may be learned from the following extract, which has been taken out of Anthony Powell's MS. of Tir Iarll, and is published in the *Iolo MSS*:—

"The ninth degree in ascent will stand in the same privileged position as the ninth degree in genealogical descent; but upon a principle different from that of lineal pedigree; its regulating law being as follows:—

"The first degree, of the nine ascents, is the son of an alien, that is, the son of a foreigner, but a person of sworn allegiance to the British nation and its Lords. A person of this degree is called an alien by descent.

"The second degree in ascent is attained by the marriage of an alien's son with an innate Cymraes.

"The third degree in ascent is a son born from that marriage.

"The fourth degree in ascent is the marriage of that son (that is, a son of an alien, by primitive descent) with an innate Cymraes.

"The fifth degree in ascent is a son born from that marriage; that is, a grandson of the alien by descent.

"The sixth degree in ascent is the marriage of that son with an innate Cymraes.

"The seventh degree in ascent is a son born from that marriage; being a great-grandson of the alien by descent.

"The eighth degree in ascent is the marriage of that son with an innate Cymraes.

"The ninth degree in ascent is a son born from that marriage, and a great-great-grandson of the alien by descent;—and he becomes the alien by descent, ascendant;—being so called because he has established his claim to the rights of an innate Cymro of the ninth degree, by virtue of successive intermarriages with Cymric ladies of pure genealogy. If this ascendant utter three cries at his birth, the rights attained by him become, thereby, confirmed, though he should die immediately after; and every elder of that family, whether lineally or collaterally connected, will be entitled to the rights of an innate Cymro; and this privilege will, in its retrospective operation, extend to the enfranchisement even of the alien by descent, who may then stand in the position of a Cymro of genuine descent and rank, by virtue

of the diffusive rights of his ascendant; and every descendant of that alien by descent, whether lineally or collaterally connected, will be entitled to privileged rank, from the time that he shall have sworn allegiance to the country and its lords; and each of them will also be entitled to five acres[1] in free tenure, according to the primitive customs of the nation of the Cymry, before they arrived in Britain."[2]

The foregoing refers especially to the time of Arthur; nevertheless the genealogical arrangement spoken of is likewise very clearly recognized in the code of Dyvnwal Moelmud, and there is every reason to believe that it originated at a still earlier date. From the Moelmutian Laws we may see moreover what was the relative position of the alien during the process of naturalization.

"Every alien and churl is required to be a sworn man, and appraised to the lord of the territory, and to his proprietary lord; his proprietor is one who shall take him under his protection, and who shall grant him land in a villein-town; and an alien is to be at the will and pleasure of such, until he shall attain the descent and privilege of an innate Cymro; and that is to be obtained by the fourth descendant of his issue by legitimate marriages with innate Cymraeses. And this is the mode of regulating those marriages: namely, the son of an alien, being a sworn man to the lord of the territory, who shall marry an innate Cymraes, by the consent of her kindred, is, by that marriage, in the privilege of the second degree of kin and descent; to their children attaches the privilege of the third degree; and one of those children by intermarrying with a Cymraes of legitimate blood, assumes the fourth degree; a son by that marriage stands in the privilege of the fifth degree, and he is the grandchild of the original alien; and that son, by intermarrying with an innate Cymraes, arises to the privilege of the sixth degree of kins; and a son by that marriage, or a great-grandson of the original alien, is of the seventh degree; and, by intermarrying with an innate Cymraes, attains to the eighth degree, under the privilege of his wife; for it is the privilege of every innate Cymraes to advance a degree for her alien husband with whom she shall intermarry; and the son of this great-grandson, by such marriage, attains to the privilege of the ninth descent; and, therefore, he is called a seisor, for he seizes his land, or his fruition of five free acres, with his immunity and

[1] The Cymric acre was 160 square perches of 20 feet each.
[2] Iolo MSS. pp. 74, 462.

privilege of a chief of kindred, and every other social right due to an innate Cymro; and he becomes the stock of a kindred, or he stands in the privilege of chief of kindred to his progeny, and likewise to his seniors; for such of them as may be living, as father, or grandfather, or great-grandfather, and not further, obtain in their seisor the privilege of innate Cymry; and he is not, in law, called the son of his father, in suits for land, but his seisor; and he is a seisor to his grandfather, and also a seisor to his great-grandfather, and a seisor to his uncles, and his cousins, and his second cousins, where they, one or other, shall descend from legitimate marriages. And the seisor becomes chief of kindred to them all, after arriving at the full age of manhood; and every one of them is a man and a relative to him; and his word is paramount over them, one and all; and he is not to be subjected to oath and appraisement; for although they approach the kindred of the seisor, and possess their privileges free under the protection and privilege of their chief of kindred, they obtain not their lands except those who individually attain the degree or privilege of the ninth descent, that is, of seisor."[3]

This makes the subject very plain. If therefore the law in question was in force when the refuge-seeking tribes came over, or was made to meet their case, it follows that not residence merely, but also intermarriages with native women, formed the conditions under which they obtained territorial possessions. And as it was necessary that there should be four successive contracts of such marriages, and that there should be male issue in each case, it will easily appear how very gradually the incorporation of the Celyddon, Gwyddyl, and men of Galedin, with the aboriginal colonies would take place.

It is stated in the Genealogy of Iestyn, as we have seen, that "the strangers came from the city of Troy to Britain," in the reign of Tewged Ddu, who, according to our former calculation, must have flourished 120 years before Dyvnwal Moelmud, or 550 years before the Christian era. Reference is made to "Guttyn Owen and others" on the subject of their exploits here. But it is scarcely credible that the Chronicle of Basingwerk Abbey, attributed to Guttyn Owen by that eminent antiquary Robert Vaughan, Esq., of Hengwrt, should be one of the

[3] Welsh Laws, ii. p. 505.

authorities meant; for, though it contains an account of the Trojan expedition, as usually related, it deviates widely from the Genealogy in its list of princes, and does not even mention Tewged's name. We may therefore very well suppose that the allusion is made to a document no longer extant, and to another and a later colony of Trojans. And, in the absence of any positive information on the subject, we infer from the locality whence the "strangers" are said to have originated, as well as from the time when they arrived in this country, that they were a portion of the Massilian Greeks.

The jealousy with which the Phœnicians contrived to conceal from their Mediterranean neighbours this remote source of their wealth, had prevented, in the time of Homer, more than a doubtful and glimmering notion of a sea of isles beyond the Pillars, from reaching the Greeks. The poet, however, seems to have culled just enough information from those voyagers to enable him to place in these isles the abodes of the Pious and the Elysian fields of the Blest.[4] And this, we may remark by the way, adds a wonderful confirmation to the statement of our own Triads relative to the social and religious character of the early inhabitants. In the "Argonautics," a poem written, it is supposed, more than 500 years before the Christian era,[5] there is a somewhat more clear idea of these parts. Ireland is glanced at under the name of Iernis, whilst another island, supposed to be Britain, is described as Νησον πευκηεσσαν, which Usher thinks was a mistake for Νησον λευκηεσσαν, the White Island, or "Ynys Wen."[6] Herodotus, B.C. 445, was "not acquainted with

[4] Ὁ τοινυν ποιητης τας τοσαυτας στρατιας επι τα εσχατα της Ιϐηριας ἱστορηκως, πυνθανομενος δε και πλουτον και τας αλλας αρετας (οἱ γαρ Φοινικες εδηλουν τουτο) ενταυθα τον των ευσεϐων επλασε χωρον και το Ηλυσιον πεδιον.—*Strabon.* lib. iii.

[5] Written, it is supposed, by Onomacritus, a contemporary of Pisistratus.

[6] "Quæ necessariò sit hæc nostra, Λευκαιον χερσον, id est, albicantem terram dixisse quam ante pauculos versus Νησον πευκηεσσαν, pro λευκηεσσαν, vocasse videatur."—*Camden, Britan.*

the Islands Cassiterides;" all that he knew was that tin was imported from thence to Greece.[7]

The first express mention that occurs of the two chief British isles is in a work written, if not by Aristotle, by an author contemporary with that philosopher; the treatise in question being dedicated to Alexander the Great.[8] They are there mentioned under the names of Albion and Ierne, and are moreover called "Britannic," which fact, on the supposition that the appellation originated with Prydain, supports to some extent the view which we have held in Chapter IV. respecting the era of the son of Aedd Mawr.

It would appear, therefore, that though the Greeks had begun to trade with Britain before Herodotus' time, their knowledge of the country was very limited for nearly a century later. And to the same effect is the evidence furnished by the discovery of Greek coins in this country, which are generally of a date varying between B.C. 460 and B.C. 323. These, however, would imply a rather extensive and regular intercourse between the two nations; therefore, we are permitted to fix an earlier date to the first discovery of the island by the Greeks,—and perhaps we shall not be far wrong in identifying it with that of the "Argonautics,"—with which the era of the arrival of the strangers from Troy will very well tally.

The earliest navigators among the Greeks were the Phocæans, who established a very flourishing colony at Marseilles, about 600 years before the Christian era. It was these that directly communicated with Britain. One of them, indeed, the philosopher Pytheas, who was a contemporary of Aristotle, is mentioned by name as having visited our shores.[9] And we are informed, moreover, in respect of the mode of transit, that the tin, lead and skins of Britain were taken to the Isle of Wight,[1]

[7] Herodoti Historiarum, lib. iii. § 115, Ed. Schweighaeus. Argentorati, 1796. [8] De Mundo. [9] Strabo, lib. iii. & iv.

[1] Diodorus Siculus says that at low water the space between the continent of Britain and the Isle of Wight (Ictis) became dry land,

thence transported to Vennes[2] and other ports of Brittany, afterwards conveyed overland to Marseilles, and finally exported to all parts of the world which traded with the Greeks.

According to the Genealogy, the Coranians arrived in this country a generation before Dyvnwal Moelmud. They are regarded as the first of "the three usurping tribes that came into the Isle of Britain, and never went out of it."[3] They came, it is said, from "the land of Pwyl,"[4] an expression which has been variously conjectured to denote Poland, Holland and Belgium. But, whatever is meant by the word, it would seem from the singular phrase—"Saxon aliens"—which is applied to them, that the Cymry considered them and the tribes which in after ages established the Heptarchy, as descendants of a nation which originally inhabited a common mother country, an hypothesis that is corroborated by their recorded promptitude to unite with those tribes to dispossess the aboriginal inhabitants of the paramount sovereignty.

We are told in the Triads that they settled about the river Humber, and on the coast of Mor Tawch, or the German Ocean; and, if they were the same people as the Coritani, of which there is very little doubt, it would appear that in course of time they extended their territories in a south-western direction; for geographers represent them as occupying the present counties of Northampton, Leicester, Rutland, Lincoln, Nottingham, and Derby.

and that great quantities of tin were carried over to that island in carts and waggons.—*Lib.* v. and *lib.* xxii. p. 347.

[2] Memoires de l'Academie des Inscriptions, tom. xvi. p. 168.

[3] Triad 7, Third Series. Dr. Pughe refers to an old MS., in which this colony is mentioned as the first in order of seven:—"Coraniaid, Draig Prydain, Draig estrawn, Gwyr lledrithiawg, Gwyddyl Fichti, Cesariaid, ac y Saeson."—*Dict. sub voce* "Coraniad."

[4] In p. 78 it is added, "Ac or Asia pan hanoeddynt," and they originally came from Asia. Jones declared upwards of 200 years ago that he copied the various readings from which this passage is taken, just as he found them, in a copy that was more than 600 years old in *his* time.—See *Myv. Arch.* ii. p. 80.

And this shifting and enlargement of territory is just what we might expect from their hostile and usurping character, and is thus far confirmatory of the statement, if not of the antiquity, of the Triads which refer to the Coranians.

Extensive information is imputed to this people:—

"So great was their knowledge, that there was no discourse upon the face of the island, however low it might be spoken, but what, if the wind met it, it was known to them. And through this they could not be injured."[5]

They were also acquainted with the monetary system; for the *Grëal*[6] adds, "a'u bath wynt oedd arian cor,"—"and their coin was fairy money," literally dwarfs' money; that is, according to popular interpretation, money which, when received, appeared to be good coin, but which, if kept, turned into pieces of fungus, &c.

There is no doubt that this legendary explanation has arisen from a misconception of the real meaning of the term Cor. *Arian cor* could have suggested no other meaning at first than simply "the money of the Coranians;" but as the word *cor* involved also another import, *i.e.*, a dwarf, or a fairy, it naturally laid hold of the imagination, and in course of time wholly dislodged the other. Moreover, that they possessed a mint is clearly proved by the evidence of coins themselves, which have been discovered in the island, bearing the inscription Cori, no doubt an abbreviation of the name of the tribe.

The Coranians continued their hostility to the aboriginal inhabitants, and to encroach upon their possessions, as will be further demonstrated hereafter, until they finally coalesced with the Romans and Saxons, and became one people with them.

[5] Lludd and Llevelys; Mabinogion.
[6] Grëal, 1806, p. 241.

CHAPTER VIII.

DYVNWAL MOELMUD.

An important epoch in the prehistoric annals of the Cymry was the reign of Dyvnwal Moelmud. According to the "Brut," he was the son of Clydno, prince of Cernyw, or Cornwall;[1] and in the Venedotian code of Laws we are further told that his mother was a daughter of the king of Lloegr, and that it was in right of her he succeeded to the crown. The paragraph which contains this information runs as follows:—

"Before this, and before the crown of London and the supremacy of this island were seized by the Saxons, Dyvnwal Moelmud, son of Clydno, was king over this island, who was son to the earl of Cernyw, by a daughter of the king of Lloegyr. And after the male line of succession to the kingdom was become extinct, he obtained it by the distaff, on account of his being grandson to the king. And he was a very honourable and wise man; and it was he who first established good laws in this island; and those laws continued in force until the time of Howel the Good, son of Cadell."[2]

But he did not ascend the Lloegrian throne directly, and without opposition, for the "Brut" gives us to understand that he made war against Pymet, or Pymer, the then reigning king, and that he slew him in battle. This Pymet must accordingly have been an usurper, and was probably one of the five brothers[3] among whom the whole island was divided, as mentioned in Chapter VI.

When Nydaws, king of Cymru, and Tewdwr,[4] king of Scotland, heard of the defeat of Pymet, they marched

[1] Myv. Arch. ii. p. 138. [2] Welsh Laws, i. p. 184.

[3] In "Brut Tysilio" he is mentioned, "ar pymet brenhin Lloegr," which may be interpreted, "and the fifth king of Lloegr."

[4] In "Brut G. ab Arthur" these two kings are designated Nydawc and Stater respectively.

their forces into the conqueror's dominions, and began to lay them waste. Dyvnwal met them with an army of thirty thousand men, and after a tedious battle, in which he was obliged to have recourse to a stratagem, he at length gained the victory. Having put the two kings to death, and routed their forces, he overran their territories, and succeeded in reducing the whole island under his own power.[5]

A Triad says that he "extinguished," or put an end to, two oppressions,—the oppression of March Malen, otherwise the oppression of May-day, and the oppression of the dragon of Britain.[6] March Malen may mean either an iron steed, that is, the steed of war, or the horse of plague, being in its latter acceptation derived from *mall.*[7] It is popularly supposed to be an evil deity, which infects the air with a pestilential exhalation, and to it the old proverb refers,—"a gasgler ar varch malen, dan ei dor ydd â;" which is somewhat equivalent in meaning to the vulgar saying among the English,—"what is got on the devil's back is spent under his belly."[8]

It is described in the Triad as being of "foreign" origin, and we may fairly presume that it was the same epidemic which, during the time of the Peloponnesian war, was so destructive. The date of the plague at Athens tallies exactly with the era usually assigned to Dyvnwal Moelmud, *i.e.*, B.C. 430. The coincidence is remarkable, and, to a certain extent, may be taken as corroborative of the general trustworthiness of our traditionary records.

The malady in question is called the oppression of May-day, from the time of the year it is said to have made its first appearance.

If it derived its being from the martial carnage, such as then filled the continent with horror, no wonder that it should visit our shores, at a time when civil war had just slain "more than half the men of the Cimbric nation."

[5] Myv. Arch. ii. p. 140. [6] Triad 11.

[7] Mall, *evil.* Y vall, *the evil principle.* Plant y vall, *the devil's own.* Y vall velen, *the yellow plague.*

[8] See Baxter, *sub voce* "Minerva."

For that this was the "Draig Prydain" is further explained in the Triad, which represents it as having "arisen from the wailing of country and kindred, under the pressure of lawlessness and dissocial sovereignty."

Both devastations—the one being a natural consequence of the other—Dyvnwal Moelmud caused to cease; which he did "by forming a just organization of fraternity and co-fraternity, king and co-king, country and border country."

His performance in this respect has been recorded by Geraint Vardd Glas, in the following lines:—

"The achievement of Dyvnwal Moelmud, the Ardent,
Against disorder and rash confusion, was
The establishing of laws and mutually-protecting ordinances."[9]

There are four other Triads relating to him, all of which represent him as a great legislative benefactor to his people. In the first, he is called one of the "national pillars of the Isle of Britain," because he "first reduced into system the laws, ordinances, usages and privileges of country and nation."[1] In the second, one of "the three chief system formers of royalty," the others being Prydain and Bran, since their system was the best system of British sovereignty, so that they were adjudged to be chief of all other systems that were formed in the whole Isle of Britain."[2] In another Triad he is styled one of "the three primary inventors," because "he first reduced into system the laws, privileges and customs of country and nation;"[3] and in a fourth, one of "the three beneficent sovereigns of the Isle of Britain," inasmuch as "he improved and amplified the institutions, laws, privileges and usages of the nation of the Cymry, so that all in the Isle of Britain might obtain right and justice, who should be under the protection of God and His peace, and under the protection of country and nation."[4]

In accordance with the language of the Triads is that

[9] Iolo MSS. p. 669.
[1] Triad 4.
[2] Triad 36.
[3] Triad 57.
[4] Triad 59.

of the "Periods of Oral Tradition and Chronology," to the following effect:—

"From Prydain, the son of Aedd the Great, to the time of Dyvnvarth Prydain, called Dyvnwal Moelmud in the Cornish language, twenty-nine years. It was this Dyvnvarth who first organized the laws of the Cimbric nation, ordaining high immunities and severe penalties, according to various deserts. He is called one of the three wise kings of Britain; and he established a national and municipal government at Caerlleon upon Usk, the capital of all Britain, granting it a right of barter in all the other cities of the island."[5]

There is an allusion made here to a Triad, which is no longer extant, constituting the fifth relative to the great legislator.

Having restored order and peace within his dominions, Dyvnwal

"Measured this island from the promontory of Blathaon,[6] in Prydain,[7] to the promontory of Penwaed,[8] in Cernyw, and that is nine hundred miles, the length of this island; and from Crigyll,[9] in Mon, to Soram, on the shore of the Mor Udd,[1] which is five hundred miles, and that is the breadth of this island.

"The cause of his measuring the island was, that he might know the tribute of this island, the number of the miles, and its journeys in days.

"And that measure Dyvnwal measured by a barley corn; three lengths of a barley corn in the inch; three inches in the palm breadth; three palm breadths in the foot; three feet in the pace; three paces in the leap; three leaps in a land (*tir*), the land in modern Welsh is called a ridge (*crwn*); and a thousand (*mil*) of the lands is a mile[2] (*milltir*). And that measure we still use."[3]

No one can doubt that the standards here adopted, and which are the basis of our modern measure, were just such

[5] Iolo MSS. p. 413.

[6] Some copies of the Chronicle of the Kings, in which a similar passage occurs, read *Bladon*, others *Caithness*. [7] Scotland.

[8] Now Penwith, in Cornwall. [9] On the west coast of Anglesey.

[1] Literally "Lord Sea," the British Channel.

[2] By this computation the Welsh mile contained three miles, six furlongs, twenty-seven poles, and a yard and a half of present measure.

[3] Welsh Laws, i. p. 185.

as would recommend themselves in a primitive state of society, ere art had concealed the suggestions of nature.

Having thus established tranquillity in the island, which seems now to have very generally submitted to his power and owned his authority, there is no difficulty in supposing that what is said in the "Brut" of his forming high roads, and investing the cities and temples with the right of sanctuary, is founded in truth.[4]

The only argument against the formation of roads is the mutual animosity which is alleged to have subsisted at the time in question between the several provinces; it is maintained as highly improbable that the approach of one governor to the territory of another should be facilitated by means of these lines of communications. But, inasmuch as we have shown that the intestine divisions, which had indeed previously existed, were effectually suppressed by Dyvnwal, this mode of reasoning falls to the ground. It is observable, moreover, that the Moelmutian code has been drawn up with particular reference to the general alliance of the native chiefs—to "country and border country." Hence one would expect that public ways would promote such an alliance rather than conduce to a contrary or different issue.

Again, the principle of refuges in connexion with temples and cities is one that seems to have been derived from patriarchal times. The first intimation, indeed, that we have of the application of this principle in Holy Scriptures, is in the command given to Moses to appoint six cities for the purpose of affording sanctuary to such as had undesignedly killed a man.[5] Nevertheless the very nature of divine worship would seem to involve the germ of the immunity in question; whilst the Mosaic arrangement may be regarded as a positive or express development of the principle. This principle appears to have clung to the Cymry from the remotest times, and is to be discovered in such forms of expression as that they

[4] Myv. Arch. ii. p. 140. In one copy the right of sanctuary is made to extend also to "ploughs." [5] Num. xxxv. 2.

subsequently in the compilation entitled "Ancient Laws" took possession of the island "under the protection of God and His peace;"[6] "they established laws for regal government, judicature, and social order, under the refuge of God and His peace."[7]

The Laws of Dyvnwal Moelmud are still extant, at least a considerable portion of them. They were published first of all in the *Myvyrian Archaiology*, and *Institutes of Wales*, made under the direction of the Record Commissioners. There are also several MS. copies in private libraries. They are evidently an expansion of the ordinances which were established by Prydain, as these also were of the patriarchal principles which Hu Gadarn introduced, but which had no legal sanction. Before Prydain "there was no equity, but what was done by gentleness, nor any law but that of force."[8] The germ was recognized, and put in operation as in private households; but it was after his era that we read of "system" and "organization," and it was these that Dyvnwal "improved and amplified" to suit the requirements of the times.

The code attributed to Dyvnwal Moelmud bears on the face of it the stamp of great antiquity. We need refer to only two or three particulars in support of our assertion; for it should be taken as a canon of criticism in regard to documents of a practical character, that any indication of archaism is a stronger evidence of their substantial antiquity, than are some modern features a proof of recent origin. Changes suitable to the character of the age must of necessity occur in the language of such records.

Now, in the "Trioedd y Cludau," we are forced to acknowledge that whether the word "clud" be translated *progression*, as by Probert, or *mote*, as by Aneurin Owen, its full and proper meaning is not conveyed in those terms. The word, in the various cases in which it is used, seems at present extremely strange, and tasks our

[6] Roll of Tradition, &c. [7] *Ibid.* [8] Triad 4.

understanding severely, until we come to "caethglud," in Triad 33. This is familiar to us, and at once removes our doubt that "clud" originally possessed a clear and comprehensive import, which we in the present day are unable to grasp.[9] The circumstance in question shows evidently that the state of things under which the word was formed and properly understood must have existed a long time ago; perhaps even before the Moelmutian era; for at the end of these Triads it is added:—

"They are called the Triads of the "cargludau;" and Dyvnwal Moelmud, king of the Cymry, CONFIRMED them, for the purpose of showing what was right and law in a country and kindred. And Dyvnwal Moelmud was the best legislator that ever appeared; and the best in securing privilege and protection both to native and alien, lest any one should act wrongly and unlawfully."[1]

Another strong proof of the antiquity, as well as of the progressive adaptation of these Laws is to be seen in the triple Triad on oaths, which is to the following effect:—

"There are three relics to swear by: the staff of a priest; the name of God; and hand-in-hand with the one sworn to; and these are called hand-relics. There are three other modes of swearing: to wit, averment upon conscience; averment in the face of the sun; and confirming under the protection of God and His truth. After that were introduced: the ten words of the law; the Gospel of John; and the blessed cross."[2]

The first two Triads refer decidedly to druidism. The staff of a priest—golychwydwr, a man of worship, is that spoken of in the "Voice Conventional of the Bards of the Island of Britain," as follows:—

"Every conventional bard, of whatever order he may be, shall hold in his hand, at gorsedd, a stick, or relic staff, a fathom in length, and coloured uniformly with his robe; but progressors shall severally bear a staff of the three bardic colours intermixed, to indicate progression. . . . If, however, the poetic aspirant be merely under protection, the length of his staff shall be only

[9] In Dr. Pughe's *Dictionary, clud* is translated "a carriage; a vehicle;" it may be that the import which it bears in the Law Triads was originally derived from the migratory or unsettled lives of the primitive Cymry.

[1] Welsh Laws, ii. p. 483. [2] *Ibid.* p. 557.

half a fathom; but if an endowed disciple by right, it shall be a fathom long."[3]

And in another document,—

"There are three general insignia,—the robe, the *wand*, and the collar. The wand denotes privilege."[4]

We may mention, as remarkable, that the word "crair" is applied to it in both places; the very word used in the Laws, and which is excepted against by sceptics, as being an ecclesiastical term. Moreover, the very mode of taking an oath of this kind is described in the Bardic Traditions:—

"The ceremony of conventional asseveration prescribes that the witness shall stand in gorsedd, *hold in his hand a poet's staff*, look in the face of the sun and the eye of light, and, in this position, give evidence upon his word and conscience."[5]

The name of God is /|\, by the utterance of which, according to the druidic creed, the world was formed. It is described in the due construction of a circle, that is, the three easterly stones are so placed as that lines drawn through them from the central stone will point respectively to the position of the rising sun, at the solstices and equinoxes. The part of the circle taken in by these rays, representing, as it does, the name of God, was considered by the ancient bards as more holy than the rest, and in it were transacted matters of the most important nature, and amongst them, no doubt, the taking of an oath.

The way in which a hand-in-hand oath was taken is likewise laid down in the "Voice Conventional:"—

"He [the witness] must put his hand in that of the presiding bard, that is, the chief of song, or chair-bard, and give evidence upon his word and conscience, looking, the while, in the face of the sun and the eye of light."[6]

As corroborative of the patriarchal, or, at least, oriental, character of this mode of swearing, may be quoted Prov. xi. 21. "Though hand join in hand, the wicked shall not be unpunished."[7] This custom is still preserved

[3] Iolo MSS. p. 447.
[4] *Ibid.* pp. 663, 664.
[5] Voice Conventional.
[6] Iolo MSS. p. 447.
[7] The same custom seems to be referred to also in 2 Kings, x. 15. "Is thine heart right as my heart is with thy heart?" says Jehu to

among certain tribes in the East, as the following extract from Bruce's *Travels* will show:—

"I cannot here help accusing myself of what doubtless may be well reputed a very great sin. I was so enraged at the traitorous part which Hassan had acted, that at parting I could not help saying to Ibrahim, 'Now Shekh, I have done everything you have desired, without ever expecting fee or reward; the only thing I now ask you, and it is probably the last, is, that you avenge me upon this Hassan, who is every day in your power. Upon this *he gave me his hand*, saying, he shall not die in his bed, or I shall never see old age.'"[8]

Inasmuch as it is thus oriental, we may well suppose that our remote forefathers introduced it into this country at their first occupation of the island.

The second Triad refers to the same dispensation, though it enumerates other modes that were practised more generally, perhaps, at a later period of its existence.

Averment upon "conscience," and "in the face of the sun," has already been alluded to as essentially druidic. We have also observed that the expression "under the protection of God and His peace," is of early origin. In the Laws under consideration, moreover, it is made to apply to the sacred circles at which the worship of God is conducted. Hence there can be no doubt of the ante-Christian observance of the modes of swearing which are recorded in the second Triad.

The third or last Triad cannot be mistaken; it is clearly of a Christian character, and refers to different stages in the early history of the British Church.

But we have yet a still stronger proof of the antiquity of the Moelmutian code. In Triad 71 there is a clear recognition of the "Druid-bard," in his capacity of an established and authorized priest, his function being to "diffuse instruction, and to demonstrate the sciences of wisdom and RELIGION," which could not have been the

Jehonadab; "if it be, *give me thine hand.*" "And he (Jehonadab) gave him (Jehu) his hand;" *i.e.*, in token of affirmation; "and he (Jehu) took him (Jehonadab) up into his chariot."

[8] Vol. i. p. 199.

case subsequently to the second century of the Christian era, when Lleurwg transferred the national rights and privileges of the Druids, as such, to the Christian priesthood.[9]

The internal evidence of this code, in favour of its own antiquity, might be considerably enlarged, did our space admit; but it is presumed that the foregoing will suffice to satisfy the mind of the candid inquirer on the subject. We will therefore only add the testimony borne to the excellency of Dyvnwal's institutes in the account which Caradog of Llancarvan gives of Hywel Dda's journey to Rome, preparatory to the enactment of his legislative reform :—

"Having searched all that they could relating to every country and city, the best of all were found to be the *Laws of Dyvnwal Moelmud.*"[1]

[9] "He (Lleurwg) made the first church at Llandaf, which was the first in the Isle of Britain, and bestowed the privilege of country and nation, judicial power and validity of oath, upon those who might be of the faith in Christ."—*Triad* 35. "He was the first who gave lands and civil privileges to such as first embraced the faith in Christ."—*Triad* 62.

[1] Myv. Arch. ii. p. 486.

CHAPTER IX.

FROM DYVNWAL MOELMUD TO CERAINT AB GREIDIOL.

THE representative of the Silurian dynasty, in the time of Dyvnwal, was Idwal Valch, or the Proud, of whom it is said that "he was a man supreme in all great exploits," and that he was "chief elder" in the sovereign's court; "and thence, the princes descended from him, became chief elders in the courts of all the kings and princes of the Island of Britain."[1]

As chief elder he ranked first among the tributary kings, and was entitled to the presidency in the "session of federate support, or conventional session of country and federate country."[2]

We have no means of identifying any of the Silurian princes, so as to fix, with any degree of certainty, the eras in which they respectively reigned, until we come down to Ceraint, the son of Greidiol, whose architect, as we learn from the Triads,[3] "first taught the use of stone and mortar to the nation of the Cymry, at the time when the Emperor Alexander was subduing the world," *i.e.*, about B.C. 330.

During this interval of a hundred years, no fewer than fourteen successions occur in the genealogy of Iestyn; an unusual proportion, which gives little more than seven years to each reign. There are a few facts, however, recorded, which tend to account for this disproportion. Thus, we are told that Archwyn was dethroned on account of his personal defects, and succeeded by his brother; that Gorvyniaw and Cynvarch were both killed, and succeeded by their brothers, respectively. These three links may, then, for our purpose, be deducted from the general num-

[1] The Genealogy of Iestyn ab Gwrgant.
[2] Laws of Dyvnwal Moelmud; Triad 60.
[3] Triad 91.

ber of reigns, and the result will give about nine years to each, which after all, it must be allowed, is still below the average.

It would appear that Ceraint ab Greidiol flourished near the era of Gwrgan Varvdrwch, sovereign of the island, which, according to the "Periods of Oral Tradition," was a hundred and twenty-eight years subsequently to the time of the great legislator, and closes a stage in chronology. Thus—

"From the time of Dyvnwal Moelmud to that of Gwrgan Varvdrwch, the son of Beli, the son of Arthan, the son of Pyll Hir, the son of Beli Hen, the son of Dyvnwal Moelmud, one hundred and twenty-eight years. In the time of the said Gwrgan, an awfully tempestuous inundation occurred in the British seas, that engulphed a large portion of the Lowland Cantred; and in consequence of this deluge, the Gwyddyl first came into the Island of Britain, and received of Gwrgan lands in Ireland, where they became a numerous and powerful people. In his time, also, the men of Llychllyn came first to Britain and obtained the means of subsistence in Albania, where they have remained to this day. He built a city called Caerwerydd, where he resided, a praiseworthy king, for nineteen years; and there he died."[4]

The extract from the "Genealogy of Iestyn ab Gwrgan," which embraces this period, is as follows:—

"Archwyn, the son of Idwal, was a deaf and dumb king, but a very wise and brave man; still, for his defects, he was dethroned.

"Rhun Gamber, the son of Idwal, was a very valiant king. He enacted a law that no one should intermeddle with his neighbour's concerns, except by permission or request.

"Gorvyniaw, the son of Rhun Gamber, was a very wicked and cruel king. He was killed; and his brother Cynvarch succeeded him.

"Cynvarch, the son of Rhun, was killed for his cowardice; and his brother Bleddyn succeeded him.

"Bleddyn, the son of Rhun, was an exceedingly good king, and many times triumphant over his enemies; whence he was called Bleddyn the Wolf; but he was held in high esteem.

"Morgan, the son of Bleddyn, was a truly good king, who effected incalculable benefits for his country, both in peace and

[4] Oral Tradition, *apud* Iolo MSS. p. 413.

war. He passed a law that the forests should not be destroyed, except with the consent of either the king or the wise men of the country; that all murderers and traitors should be burnt; and that the wealth of thieves should be taken from them, and restored to those whom they had despoiled. Some say it was from him that Glamorgan derived its name; an assertion, however, that is quite erroneous, whether supported by written authority or tradition, as will presently be seen.

"Berwyn, the son of Morgan, was a mighty king, who inflicted summary vengeance on his enemies. He exercised his power equally in supporting the good, and in punishing the wicked.

"Ceraint the Drunkard, the son of Berwyn, was the first who made malt liquor properly; and the commencement was thus:—after he had boiled the wort, together with field flowers and honey, a boar came there, and, drinking of it, cast in his foam, which caused the liquor to ferment. The beer thus prepared, was superior to any ever known before; and thence arose the practice of putting barm in wort. Having attained this knowledge, Ceraint gave himself up entirely to drunkenness, in which state he died.

"Brywlais, the son of Ceraint, was a good king, a melodious bard, and a sweet singer; but nothing further is known of him.

"Alavon, the son of Brywlais, was a very kind king in word and action, and also a bard of transcendent compositions. A tremendous earthquake occurred in his time, until the mountains and rocks were rent; and the rivers, being diverted from their beds, ran through the chasms of the ground.

"Annyn the Rugged, the son of Alafon, was a potent monarch. In his time a new king sprang up in Gwynedd, in utter violation of justice. A severe war took place between Annyn and the Coranians, in which he frequently vanquished them. The Dragon Aliens came, in his reign, to Britain and Ireland. In Britain, they perfidiously confederated with the Romans against the Cymry; and, subsequently, with the Saxons; but they are now become extinct in this island; although they still entirely possess Ireland, where they are termed Gwyddyl. The invasion of this people constituted the second, and principal, of the 'Three chief depredations of the Island of Britain.' The third was that of the Saxons.

"Dingad, the son of Annyn, was the first who raised cavalry to repel hostile invasion. He constructed many strong cities and wood fortresses; and was the first, also, who accustomed people to live in places of defence.

"Greidiol, the son of Dingad, fought against the Coranians,

slew them, and drove them entirely out of Cymru; upon which many of them went to the Gwyddyl in Ireland, and numbers to Alban.

"Ceraint, the son of Greidiol, was a wise king; but having fallen in love with a young woman who did not requite his affection, he became deprived of memory and reason."

These two extracts contain the germ and substance of the events which occurred during the period in question, in relation to the immediate province of the aborigines; we intend, therefore, that they shall serve as the text of our commentaries in the present chapter.

The dethronement of Archwyn, on account of his personal defects, is the result of a principle, which seems to have received a legal recognition in the code of Dyvnwal Moelmud. With the view of holding certain civil rights, it was necessary, among other qualifications, that the candidate should be an "efficient man;" and efficiency is there defined as consisting of three things,—

"Being complete and perfect as to bodily senses, that is, as primaries, the hearing, the sight, and locomotion, for the law says, the three efficiences of the body are hearing, sight, and motion; the reasoning faculty of the mind and understanding, from habit and intuition; and fortitude: these three effect efficiency of intellect as to the political sciences."[5]

The latter portion of this Triad, in that it insists upon the mutual influence of body and mind, sufficiently explains the reason which must have originally prompted our ancestors to carry the theory into operation. It is akin to the law of the Jewish priesthood, which prohibited such as had personal blemishes from ministering in the sanctuary:—

"No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire; he hath a blemish; he shall not come nigh to offer the bread of his God."[6]

It is remarkable, moreover, as confirmatory to a certain extent of the early operation of this law among the

[5] Welsh Laws, ii. p. 539. [6] Lev. xxi. 21.

Cymry, that those skeletons which have been discovered in primæval tombs, of a character indicative of the high rank of their occupants, display uncommonly fine proportions of body. Many, like Saul, when they stood among the people, must have been higher than any of them from their shoulders and upward.[7]

We know that this law was put in force as late as the twelfth century, when Iorwerth Drwyndwn, eldest son of Owain Gwynedd, was not allowed to ascend the throne on account of a blemish on his face---a broken nose—"a flat nose"—one of the defects particularly specified in the Levitical code.[8]

It would be interesting to know who possessed the power and authority of pronouncing judgment on this delicate subject, fraught, as it was, with national importance. Nor are we left to mere surmises or conjectures on this head; the legal extract which we have quoted, goes on to say, that the question was to be decided by "a master and demonstration, or by the silent vote of fifty men, being innate Cymry of his own kindred."

The enactment of Rhun Gamber supposes the existence of distinct families and tribes, in perfect accordance with the language of all our other records. Indeed, so purely and fully does the system of clanship, founded upon the sacredness of the marriage tie, run through the traditionary annals of the Cymry, that it is impossible not to believe that the charge of concubinage, brought against them by Cæsar,[9] was other than an egregious misapprehension, or a vile calumny. How much more consonant with the voice of our own national authorities is the testimony of Procopius, though delivered with reference to a later date in the history of the country:—

[7] In the extraordinary tomb, called *Cairnwochel*, on the hill above the moor of Ardoch, a cist was found, "containing, according to the account of the parish minister, the skeleton of a man, seven feet long." —Sinclair's *Statistical Account*, viii. p. 497.

[8] Lev. xxi. 18.

[9] De Bell. Gal. lib. v. c. 14.

"So highly rated is chastity among these barbarians, that if even the mere mention of marriage occurs without its completion, the maiden seems to lose her fair fame."

But, as we shall have occasion to treat of this social question more at length hereafter, it is unnecessary that we should pursue it further in this place.

Important measures of reform are mentioned as having been passed in the reign of Morgan, and by his authority, which tended to benefit the country "both in peace and war." At the time in question, the island was studded with dark and thick forests, which proved of essential service both to the sportsman and to the warrior. Strabo writes of the inhabitants:—

"Forests are their cities; for having inclosed an ample space with felled trees, here they make themselves huts, and lodge their cattle, though not for any long continuance."[1]

To the same effect is the testimony of Cæsar:—

"Driven back by our cavalry," he observes, "they betook themselves to the woods, having obtained a place excellently fortified both by nature and art..... All the entrances were stopped up by abundance of felled timber. They themselves but thinly fought from the woods, whilst, at the same time, they prevented us from entering within their defences."[2]

He says, moreover, that the camp of Cassivellaunus was—

"Fortified by woods and marshes, where a great number of men and cattle was congregated. The Britons, when they have fortified entangled woods with a rampart and a ditch, call it a town, in which they are wont to meet with the view of evading the attack of the enemy."[3]

The Cymry have a remarkable anecdote in connection with Caractacus, in which are represented the great advantages which the Britons were supposed to derive from their native woods. It is said that after a great slaughter of the Romans,—

[1] Procopii Cæsariensis de Bello Gothico, lib. iv. c. 20. The Greek historian flourished A.D. 560; Strabonis Geographiæ, lib. iv.
[2] Lib. v. c. 9. [3] *Ibid.* c. 21.

"Some of those who had escaped, told their emperor that their was neither chance nor hope of overcoming Caradoc, the son of Bran, as long as the woods and thickets remained in the territories of Caradoc and his Cymry, ... inasmuch as, they said, that in the woods and forests they conceal themselves like wild beasts, and it is impossible to obtain a sight or a glance of them in order to slay them; so that they come upon us Cæsarians unawares, as numerous as bees out of a hive in a long, hot summer's day, and slaughter us in heaps."

The emperor threatens to send a hundred legions to burn "all the woods in the territories of Caradoc," but the British chieftain and his men hearing of his purpose, cry out with one voice:—

"It is a small thing for us to defend our country, otherwise than through strength of body and heart; therefore let us burn our woods, as broad and as far as there is seen a leaf of their growth; .... then let us invite the Cæsarians to our country, and meet them, army against army, upon the plain and open ground, the same as we did on the covert ground, and on the wilds."

This they accordingly did; and the two armies having met once more,—

"Equal were Caradog and his Cymry, on open ground, to what they before were found in the woods, as good on the plain as in the covert; and then it became one of the proverbs of the country, when they would say, 'Equal in the wild as in the open ground.'"[4]

Whilst the Cymry were at peace among themselves, and in friendly alliance with the "refuge-seeking tribes," they could not perceive the great use of their thickets and forests as places of defence; and no doubt all persons were at full liberty to clear the land of as much timber as they considered expedient for agricultural purposes. The hostile incursions of the Coranians, however, afforded them a practical proof of the advantages derivable from the woods in time of war, and compelled the chieftains accordingly, as a matter of state policy, to restrict the ancient freedom. Hence the enactment of Morgan,

[4] See Iolo MSS. pp. 597, 598.

the son of Bleddyn, which in all probability is the identical one that is to be found in the code of Dyvnwal, where it must have been subsequently embodied, thus :—

"There are three motes of request: for tillage; festal games; and the burning of woods; for, upon a request, they are not to be impeded."[5]

"Three things that are not to be done without the permission of the lord and his court: building on a waste; ploughing a waste; and clearing wild land of wood on a waste: and there shall be an action for theft against such as shall do so; because every wild and waste belongs to the country and kindred in common; and no one has a right to exclusive possession of much or little of land of that kind."[6]

As to his other enactment. Whether Morgan now fixed burning as the sole and invariable punishment that was to be inflicted upon murderers and traitors, is not very evident. Certain it is, that in the Laws of Dyvnwal, three forms are laid down, of which the particular selection is left to the option of the king or the lord of the territory. They are thus enumerated :—

"Three persons who forfeit life, and who cannot be redeemed: a traitor to the country and kindred; one who shall kill another through ferocity; and a proved thief for the worth of more than four byzants."[7]

"There are three modes of punishment by the forfeiture of life: beheading; hanging; and burning; and it is for the king, or lord of the territory, to order which he willeth to be inflicted."[8]

We think that we can trace here the origin of Cæsar's impression as to the offering of human sacrifices, with which he charges the Druids. Having noticed how the ministers of religion superintended the execution of the law in matters of life and death, he would very naturally connect their proceeding with the idea of a sacrifice. But the character of those put to death was such as to draw forth from him the admission that they were generally malefactors, the sacrifice of whom, he considers, was more acceptable to the immortal gods than that of

[5] Welsh Laws, ii. p. 479.
[6] *Ibid.* p. 523.
[7] *Ibid.* p. 851.
[8] *Ibid.* p. 487.

others. We must not forget, however, that Cæsar's statement on this point is made with especial reference to Gaul, in which country the true principles of bardism were never fully understood; and however well founded it might be in that respect, it does not equally apply to Britain.

This subject of burning "murderers and traitors" is calculated to give rise to another inquiry of a deeply interesting character; namely, whether the urns discovered in tombs of the stone period may not have contained the ashes of great criminals.

The account which we have of the origin of malt liquor in the reign of Ceraint is extremely curious; and it is certain that ancient authors give their testimony in support of the antiquity of brewing among the inhabitants of this island. Thus Strabo, quoting Pytheas, though not approvingly, writes:—

"They have wheat and honey, of which they make a beverage."[9]

And Dioscorides:—

"And that [drink] which is called curmi, prepared from barley, which is frequently made use of as a beverage instead of wine, produces pains in the head, and bad humours, and is injurious to the nerves; such drinks also are made from wheat, as in Iberia and Britain, towards the west."[1]

This "curmi" is evidently identical with *cwrw*, or *cwryv*, a beverage for which the Cymry are celebrated to this very day;—*cwrw da* having become an established proverb.

The effects of the violent earthquake, said to have happened in the reign of Alavon, may perhaps be still traced in some parts of the country, and serve so far in support of the textual narrative. The extraordinary bed of the Avon, from Bristol to the Severn, is evidently an immense cleft formed by some tremendous convulsion of

[9] Strabonis Geographiæ, lib. iv. p. 278. Ed. Falconeri. Oxon. 1807.

[1] Dioscoridis, De Medica Materia, lib. ii. c. 110. Ed. Saracen. Francof. 1598.

the kind: and Caer-odornant, (the city of the rift river,) the Welsh name of that ancient city, seems to support that hypothesis. Persons who have examined the district affirm, that the original course of the Avon through Somersetshire, from Nailsey, near Bristol, to its confluence with the Severn at Clevedon, may still be traced.

It is probable that the inundation spoken of as having engulphed a large portion of the Lowland Cantred, in the time of Gwrgan, was owing to the earthquake in question. A similar occurrence, indeed, is referred to, in the early part of the sixth century, but with this difference, that whereas the former flooded over *much* (lawer) of the district, the other is described as having destroyed all the land and houses which it contained.[2] The one, therefore, must not be confounded with the other, or supposed to preclude the possibility of its occurrence. Indeed, the precautions which seem to have been taken with the view of checking the encroachment of the sea, and by the temporary neglect of which, on the part of Seithenyn, the second catastrophe occurred, but too clearly implies that something of a similar character had previously happened.

About the fact of an inundation there can be no doubt whatever. Not only do the roots of forest trees, still traced a considerable way into the sea at low water, prove it, but the causeways, which are now very generally admitted to be artificial, and which are supposed to be the old embankments of Gwyddno, lend a very strong testimony to the fact.

The effects of the influx extended likewise to the continent, in consequence of which the Gwyddyl, following the example of the people of Galedin on a former occasion, sought a settlement in Britain, but received of Gwrgan lands in Ireland. This is the first time we hear of Ireland in connection with British affairs; and the notice is remarkable as indicative of the comparatively recent

[2] Triad 37, Third Series. "Oni chollwyd o dai a daiar y maint ag oedd yna."

colonization of Ireland, in opposition to those theories which invest the Gwyddyl with a prior claim to these islands.

Probably it was the same calamitous occurrence that forced the Llychllynwys to seek means of subsistence in Britain. Whether these people were of Celtic, or of Gothic, origin, must be a matter of conjecture; it is very likely that their request was founded upon the alliance that naturally ensued between the two nations upon the marriage of the British King Bran with the daughter of the King of Llychllyn.[3] And as Bran's dominions lay north of the Humber, the settlement which the Scandinavians obtained of him was accordingly in that country.

But we must somewhat retrace our steps. In the year B.C. 389, which answers to the time of Beli, the father of Gwrgan, rather than to that of Beli Hen, son of Dyvnwal Moelmud, occurred that famous expedition of the Cimbri into Italy which is noticed by the Roman historians. The account which the "Bruts" give of it is simply as follows:—

Beli and Bran, having first shared the kingdom, were soon at variance; and Bran, the younger brother, being overcome in battle, fled to Llychllyn, his wife's native country, from whence, with a fleet of Llychllynians, he attempted to recover his power. He was again discomfited, and fled into France. Having obtained an armament there, he prepared for a third attempt, when, by the mediation of their mother, the brothers were reconciled, and agreed to turn their power against the Gauls. Being victorious, they led their forces into Italy, where Bran remained as chief. His brother returned home, and was buried in the Tower of London.[4]

About the same time occurred the events which are recorded in connection with the reign of Annyn the Rugged, the Silurian prince. From the manner in which the new king that arose in Gwynedd, "by mere usurpation," (o lwyr drais,) is associated with Annyn

[3] Myv. Arch. i. p. 142.

[4] *Ibid* pp. 141, &c.

and the Coranians, we naturally infer that he was one of the latter tribe. The encampments that crown the Clwydian range of hills seem to have been originally constructed with the view of repelling them, for the stone weapons[5] which were recently found in one of them would hardly have been used by the Cymry after their maiden warfare with the first of the usurping tribes. It is remarkable also, as connected with this view, that Dingad, the son and successor of Annyn, is represented as having "constructed many strong cities and wood-fortresses," and been "the first who accustomed people to live in places of defence." It is, therefore, very probable that the Coranians had at this time acquired a very strong footing in North Wales, and that it was against them in that part of the country that Annyn carried on his "severe war." That they had penetrated into some parts of Cymru is undoubted; for it is related of Greidiol, the son of Dingad, that he, having prevailed against them, "drove them entirely out of Cymru."

When Annyn was fighting with the Coranians, the second of "the usurping tribes,"—designated in the genealogy, "dragon aliens," but which are explained in the Triad[6] as the Gwyddyl Ffichti, or Irish Picts,—came over and settled on the Scandinavian coast. Commentators differ as to the origin of these people; for, while most consider them as a branch of the Celyddon, which hypothesis is somewhat corroborated by an expression of Eumenius,—"Caledonum aliorumque Pictorum,"—others again identify them with the Cymry. And, indeed, if we may infer from the only word of their language extant, as written by Bede,[7] it would appear that there are very good grounds for this opinion also. It is certain, however, that both Bede[8] and the Welsh "Bruts,"[9] with reference to later immigrations, describe their original

[5] Flint arrow-heads were found by W. W. Ffoulkes, Esq., and a curious stone knife was dug up by the writer of these "Annals,"—which relics are now preserved at Ruthin Castle.

[6] Triad 7, Third Series.

[7] See *ante*, Chap. VII.

[8] Hist. Eccles. lib. i. c. 1.

[9] Myv. Arch. i. 194.

home as Scythia; by which term, as applied in the first centuries of Christianity, was understood Germany, and the more northern regions of Europe.[1]

These hostile incursions tended to develop the military genius of the country. Not only did Dingad teach the art of fortifications, as before observed, but he also was the first who made horses available for the purposes of war. The researches of the geologist establish beyond doubt that the horse was a native of the British Islands, even prior to the arrival of the Cymry. That its domestication and training had commenced before the stone period had passed away, is proved by the discovery of two stone collars. These were found near the celebrated parallel roads of Glenroy, and are now preserved at the mansion of Tonley, Aberdeenshire. They are each of the full size of a collar adapted to a small Highland horse; the one formed of trap, or whinstone, and the other of a fine grained red granite. Both are finished with much care, and a high degree of polish, and are described as obviously the workmanship of a skilful artist.[2] The iron period abounds with evidence of the subjugation of the horse to the service of man. Not only are skeletons of the animal, but also fragments of the harness, found in the tombs of British chieftains. And to what perfection the control and management of the horse had reached, about the time of the Roman invasion, is well known to all who are versed in the classics.

And not only military, but naval, affairs received the attention of the native princes. In the "Englynion y Gorugiau," by the Bard Glas, the title of "llynghesawg," or admiral, is given to Ceraint; and he is further designated as the great "unben," or monarch of the foamy sea:—

[1] Thus Anastasius, the Sinaite, a monkish writer whom Pinkerton cites as of the ninth age, but who lived as early as the sixth;—"Σκυθιαν δε ειωθασι καλειν οἱ παλαιοι το κλιμα ἁπαν το Βορειον, ενθα εισιν οἱ Γοτθοι και Λανειϛ."

[2] Prehistoric Annals of Scotland, p. 156.

"The achievement of Greidiol, the fleet-possessing,
The mighty chief of the foaming sea,
Was the laying burdens on the murky ocean."

Nor were arts of domestic life neglected. Morddal, the architect of this prince, himself described as a "man of the ocean," is said, in the Triads, to have been "the first who taught the art of building with stone and mortar to the Cymry." The priority here assigned to Morddal, must be understood as referring to the application of the art of building; for we have seen before, that the adhesive or combining quality of mortar was not unknown to Llywarch, a generation before Dyvnwal Moelmud, and that he applied it to the construction of fortresses.

Morddal, on account of his improvement in the art of masonry, is distinguished as one of "the three benevolent artizans of the Isle of Britain," and is also described as a member of the bardic order.[3]

[3] Triad 91, Third Series.

CHAPTER X.

FROM CERAINT AB GREIDIOL TO BRAN AB LLYR.

THE date at which we arrived in the preceding chapter was about B.C. 330, "when the Emperor Alexander was subduing the world." Our next ascertainable era is that of the expedition to Greece, narrated in classical histories, and very clearly alluded to in the Cymric Triads. According to the latter, this constituted the first of "the three expeditions that went out of the Isle of Britain."

"It was undertaken by Ur ab Erin Luyddawg of Llychllyn, who came into this island in the time of Gadiol ab Erin to request auxiliaries; promising to require no more from each principal city than as many as he should bring to it, and that no more than himself and his servant Mathata Vawr should go to the first city, and take from thence two, from the second city four, and from the third city eight, and from the next sixteen, and so on in proportion from every other city, until the number to be taken from the last city could not be furnished by the whole island. With him went sixty-three thousand men, and one thousand, and more than that number of efficient men could not be supplied to him in the whole island;—children and old men only being left behind. The most complete expedition that ever happened, was that of Ur ab Erin Luyddawg; and the nation of the Cymry greatly regretted having given him so many men under an irrevocable vow, since, in consequence thereof, the Coranians had an opportunity of making an incursion into this island. Of those men, none returned, offspring or posterity; for they went on an expedition of adventure to the Greek Sea, and settled in the land of Galas and Avena to this day, and became Greeks."[1]

The same number of men is mentioned in an earlier Triad[2] of the same series, but in two other Triads[3] it is

[1] Triad 14, Third Series. In the "Cov Cyvarwydd," it is said that they were led to the countries about the Dead Sea, and the expedition is called one of "the three deprivationary delusions of the Isle of Britain."—*See Iolo MSS.* p. 421.

[2] Triad 8. In this Triad it is explained that the *one thousand*, mentioned in addition to the *sixty-three*, were cavalry.

[3] Triad 40, First Series, and 5, Second Series.

laid down at sixty-one thousand men; whilst in one,[4] the principal cities, out of which they were taken, are, moreover, said to have been thirty in number, which very nearly agrees with the enumeration given from other sources.[5]

The account given by Greek historians of this remarkable expedition is simply this:—The Gauls or Celts having seized the countries along the Danube, and held the plains of Thrace, proceeded to invade Macedonia. Ptolemæus fell in battle against them, and they ravaged the whole country. The next year[6] they were joined by numbers of their countrymen from about the Danube; and an army of fifteen myriads of foot, and six myriads of horse, led by Brennus and Acichorius, entered Thessaly. The Greeks, alarmed at their approach, united to oppose them; and an army, in which ten thousand Bœotian hoplites and troops from all Greece, without the Isthmus, guarded Thermopylæ, while an Athenian fleet lay close to the shore. The Gauls failed in an attempt to ascend Mount Æta, at Heracleia. The Ænians and Heracleots, however, in order to get rid of them, showed them the path by which the Persians had ascended. Brennus led up it forty thousand men; a mist concealed them from the Phocians, who guarded it, till they were close to them. The Phocians fought for some time, then turned and fled; and the army at the pass dispersed, and went to guard their homes. Brennus pushed on without delay for Delphi, to plunder the temple, to whose defence the neighbouring peoples repaired. The god, as usual, gave his aid;[7] the earth rocked beneath the feet of the Gauls as they fought; the thunder roared, and lightning flew, the entire day, and with the night came on a piercing

[4] Triad 5, Second Series.

[5] According to Triad 4, First Series, and Nennius, there were twenty-eight principal cities in the island; some books count thirty-four.

[6] Ol. 125, 2.

[7] The response of the Oracle, when consulted, was, it is said, Εμοι μελησει ταυτα και λευκαις κοραις.—*Tzetz. Chil.* xi. 394; *Cic. Div.* i. 37. By the *white maids* was probably meant the snow.

frost and heavy snow, while huge rocks rolled down from Parnassus. In the morning the Greeks assailed them on all sides, and they fled, having previously put their sick and wounded to death. Next night, a panic terror seized them; they took one another for Greeks, and fell by mutual slaughter. The Ætolians hung on them everywhere, the Melians and Thessalians assailed them beyond the pass, and but a few of them quitted Greece alive.[8] The date assigned to this event is B.C. 280–279.

The Triads referred to are silent as to the disastrous result which is noticed in the Greek narrative, even as the latter makes no allusion to the permanent settlement of the invaders in the land of their warfare. Nevertheless, the local name Galas, or Galatia, as it is generally called, if it does not imply some such inhabitancy at the time in question, clearly indicates a prior occupation on the part of the Gauls, which would very naturally invite and encourage people of the same kindred and race to take up their abode there on the present occasion. There is a Triad, however, embodied in "Cov Cyvarwydd," which speaks of Urb as having "taken away nearly all who could bear arms and fight in Britain, *leading them to destruction* through the countries about the Dead Sea." See *Iolo MSS.*, p. 421.

This expedition must have weakened the native power considerably; and, accordingly, it was not until the third generation[9] afterwards that the Britons succeeded in emancipating themselves from the thraldom of "the oppressors," when they drove them "beyond the sea to the land of Almaen," or Germany.

The arithmetical manœuvre by which the Llychllynians managed to impose upon the simple-minded and honourable natives, was a mean trickery, which is deservedly branded in the Triads as the second of "the treacherous usurpations of the Isle of Britain." The first was that

[8] Callim. H. iv. 171. Seq. Pausanias, x. 19–23. Justin, xxiv. Diodor. Frag. xxii.

[9] Triad 8.

which was effected by "the red Gwyddyl of Ireland." Both people had originally "come into this island under the peace and by permission of the nation of the Cymry, under the protection of God and His truth, and under the protection of country and nation," but had subsequently "made a treacherous and mischievous attack upon the nation of the Cymry, and deprived them of as much of the dominion of the Isle of Britain as they could."[1]

Though the Scandinavian expedition undoubtedly affected Cymru, and drained it of a considerable portion of its youth, yet there is no allusion whatever made to the circumstance in the Silurian genealogy.

The following is the extract which embraces the interval between Ceraint and Bran ab Llyr:—

"Meirion, the son of Dingad, Ceraint's uncle, succeeded him; and it was from him that Meirionydd was named; where he lived as a lord, before he became a king.

"Arch, the son of Meirion, systematized the art of war; beyond which, nothing is known of his achievements.

"Caid, the son of Arch, was the first who constructed bridges over rivers; the repairs of which he enjoined on the country. He had children; but,

"Caradog, the son of Arch, succeeded, because of the infancy of his nephew Ceri, the son of Caid. [The details assigned to his reign are evidently those that properly belonged to his great namesake, seven successions onward; we therefore reserve them for their proper position.]

"Ceri, the son of Caid, was a remarkably wise man, and constructed many ships at the expense of the country and its lords; hence he was called Ceri of the extensive navy, having numerous fleets at sea. He lived at the place called Porth-Kerry.

"Baran, the son of Ceri, was a mighty king; far surpassing any of his predecessors in military courage; being deemed the most redoubtable of all princes. He lived to be 187 years of age, married eighteen wives, and had a hundred children. He would wrestle with, and overthrow, the three strongest men in existence; and he vanquished the Romans in every engagement.

"Lleyn, the son of Baran, was a sagacious monarch of courageous might. He fought against the king of Gwynedd, conquered

[1] Triad 9.

his dominion, and called it the country of Lleyn. He lived, like his father, to extreme old age.

"Tegid, the son of Baran, was a wise king, and a good bard. He enacted excellent regulations for literature; restored ancient learning, which had nearly become lost; and instituted a council of bards and Druids, as of old. He continued at war with his enemies; but they took him, at last, through treachery, and drowned him in the great lake, called, from the circumstance, Llyn Tegid, in Gwynedd. He had no children.

"Llyr, the son of Baran, fought powerfully with many hostile nations. He expelled the Romans from Deheubarth, the Gwyddelians from Gwynedd, the Armoricans from Cornwall. He united the latter kingdom to that of Cymru, and went to reside there; transferring Siluria, by which name Glamorgan was then called, to Bran, his eldest son."

In the "Genealogy of the Saints" it is said that Merionydd derived its name from Meirion ab Tybiawn ab Cunedda Wledig, a chieftain who lived five or six centuries after the prince who heads the Silurian extract. It is now impossible to decide upon the respective claims of the two, further than that probability weighs in favour of the former, from the connection which he is known to have had with that part of the country,[2] whilst there is no reason to suppose that any member of the regal family of Siluria had any possessions in North Wales at the time under consideration, unless, indeed, they had come down from the time of Annyn the Rugged, and had been won by him in his war with the Coranians.

Equally futile, at this distance of time, and in the absence of all information on the subject, would be the attempt to ascertain the "good system" which Arch introduced into the military tactics of the country. All that we can infer is, that it was the result of the martial intercourse of the Cymry with their triple enemy, the Coranians, Gwyddyl, and Scandinavians.

The construction of bridges, likewise, attributed to Caid, may, in the first instance, have been suggested by

[2] Meirion aided in the expulsion of the Gwyddyl from North Wales, and is said to have received the Cantrev of Meirion for his services. —*Achau y Saint.*

the necessity of war; yet it is also to be regarded as an important step in the progress of civilization. The word *pont* has a native origin, being derived from *pon*, which signifies "what rises up,"—"what supports." It is also applied to anatomical features, or parts of the human frame, as we say, *pont ysgwydd* to designate a collar-bone, and *pont y trwyn* for the bridge of the nose, a fact which denotes extreme antiquity. It is, therefore, unreasonable to suppose that the Britons learnt the art of building bridges from the Romans; rather may we infer, since the latter can give no satisfactory etymology to their *pons*, that they themselves borrowed the idea from the Cymry.

Whether the Cymric architects, at this early period, understood the principle of the arch, and applied it to the erection of the viaducts which we are speaking of, is a question well worth the patient investigation of antiquaries, as it is not impossible that some remains of the structures may still be traced.

Ceri Hir Lyngwyn, or, as the title is rendered in the above extract, "of the extensive navy," had besides a bard whose attention seems to have been particularly turned to maritime affairs. In Triad 91, Third Series, Corvinwr, the bard of Ceri Hir Lyngwyn, is said to have been the first "who made a ship with a sail and a helm, for the race of the Cymry."

Porth Ceri is a seaport of Siluria, and the one which, no doubt, the prince-admiral chiefly frequented. It is true that now it is inadequate to the accommodation of a fleet; but since the time of Ceri, many physical occurrences might have happened, such as sea-floods, to alter the original features of the place. Indeed, the progressive rise of the Severn has been not long ago verified, in excavating the Bute Docks, and Port Talbot, places at some distance each side of this locality, where ancient harbour-conveniences were discovered at considerable depths below the present surfaces. Moreover, Sir Edward Mansel, in his MS. History, determines the decay of Porth-Kery in particular, in relating the landing of the Normans there in aid of Iestyn. His words are:—

"They came to land in Porth Kery, where was then a good haven for ships before the fall of the Clifft there which was in our Grandfathers' days."

The fact, therefore, that Porth-Kery, supposing it was the principal harbour of the Silurian prince, is now insignificant, does not in the least invalidate the statement of the Genealogy, that Ceri had "numerous fleets at sea."

It is in the reign of his son and successor that we get the first intimation of any hostile attacks upon this country on the part of the Romans. This could not have happened before the time of Julius Cæsar; and, as Baran was the great-grandfather of the renowned Caractacus, whose era is well known, in all probability he was a contemporary of the great captain of the Romans, that is, he flourished about B.C. 55. But as Julius Cæsar never penetrated so far westward as Siluria, Baran, to have "vanquished the Romans," must have joined the standard of Cassivellaunus, the pendragon of the united Britons, and fought in the south-eastern part of Lloegria. It is possible, however, that, owing to the mutual similarity of the names Baran, and Bran, some error has been committed, and that the details assigned to the life of the former, ought more probably to have been predicated of the latter, especially as we find other authorities speaking of Bran much in the same language as that which is here used in reference to Baran. Thus in "Oral Traditions and Chronology," it is said that Bran the Blessed was "the largest man that ever was seen, and the most heroic in battle and exigency;"[3] a description which is in exact harmony with what is stated in the Genealogy respecting Baran, that "he would wrestle with, and overthrow, the three strongest men in existence;" and that "he vanquished the Romans in every engagement." On the supposition, then, of an error of this kind, there is no occasion to presume that the victories here mentioned were obtained on other than Cambrian soil.

The district conquered by Lleyn was of a very limited

[3] Iolo MSS. p. 414.

extent, comprising only the three commots of a promontory on the south-east part of Caernarvonshire. And we may safely presume that the chieftain who held it, though here called "king of Gwynedd," was none other than an Irish usurper. The locality in question was convenient for an attack from Ireland, even as we are assured that in subsequent times it was ravaged by adventurers from the same quarter. That the Gwyddyl had about this time made a descent, is evident from the positive statement of the Genealogy in reference to Llyr,—the brother, though not the immediate successor, of Lleyn,—that "he expelled the Gwyddelians from Gwynedd." Indeed it is asserted in "The Periods of Oral Tradition and Chronology"[4] that the Gwyddyl had remained in the country from the time of Gwrgan Varvdrwch until Llyr. It may be further remarked, that there is not the least intimation given in any authority, of a political misunderstanding existing between the respective rulers of Siluria and Gwynedd at the time under consideration.

It would appear that it was against the same people, viz., the Gwyddyl, that Tegid "continued at war." He was some distance out of his own territory when he was captured and put to death.[5]

But Tegid was a bard, and as such, he would not have been allowed by the rules of his order "to unsheath the sword," except "against the lawless and depredatory."[6] The very fact, then, of his carrying on a warfare, assumes the justness of his cause, and precludes the idea of an offensive attack upon the territory of any of his own countrymen.

Previously to the time of Cyllin, the son of Caradog, "persons were not named before years of maturity,

[4] Iolo MSS. p. 414. [5] Llyn Tegid is in Merionethshire, Powys.

[6] "Three things are forbidden to a bard: immorality, to satirize, and to bear arms."

"The three necessary, but reluctant, duties of the bards of the Island of Britain: secresy for the sake of peace and public good; invective lamentation required by justice; and to unsheath the sword against the lawless and depredatory."—*Institutional Triads.*

when the disposition became developed,"[7] and then their cognomens were assigned to them according to their predominant characteristics, or in reference to some act or quality for which they were distinguished. We may hence justly infer that it was the important service which he rendered to the cause of learning and religion that procured for this prince his name; for Tegid, literally signifying fairness, or beauty, was a name originally and properly borne by the Deity, in that character of His which was represented by the vernal ray of the sun.

The Armoricans appear in a hostile character, for the first time on British soil, in the reign of Llyr Llediaith, who, nevertheless, succeeded in expelling them, as well as the Romans and Gwyddelians, from the country; though his son and successor permitted the first-named people conditionally to settle in Cornwall. As they were very nearly allied to the Cymry, both in blood and language, this permission was perfectly natural, as was also the offer made on their part, to assist the natives in their war against the Romans.

In the document entitled "The Periods of Oral Tradition and Chronology," there is no event of any importance recorded as having reference to the Cymry during the period which we have just passed over, except that "an enormously huge four-winged monster appeared in the Irish Sea, and landed in Dyved, where it killed many of the Cimbric nation." This is said to have happened in the time of Morvydd, the Lloegrian king, who, "being resolved to fight with it, dared it manfully; the monster, however, killed the king with a quill that it darted at him from its wing."[8] Neither here, nor in the "Bruts," where also the occurrence is mentioned,—with the variety that the monster swallowed Morvydd, "as a big fish swallows a little fish,[9]—is there any clue given which would lead us to identify this figurative creature.

[7] Genealogy of Iestyn ab Gwrgan. [8] Iolo MSS. p. 414.
[9] Myv. Arch. ii. p. 160.

CHAPTER XI.

THE ROMAN INVASION.

THOUGH British History, properly so called, is usually considered to begin with the invasion of this country by the Romans, yet a brief review of that event, which extinguished our primeval independence, may not prove an inapt conclusion to the narrative or chronological portion of our Annals. Such we offer in the present chapter.

It is curious to observe how authors differ as to the motives which actuated Julius Cæsar, in regard to the expedition which he fitted out against our shores. Dio Cassius[1] remarks that his only motive was the honour of having been the first Roman that invaded the island. Plutarch's observations are pretty much to the same effect.[2] Suetonius, on the other hand, informs us that he was attracted thither by the fame of the British pearls.[3] And somewhat comfirmatory of this view is the statement of Pliny, that the great captain consecrated to Venus Genitrix a cuirass adorned with British pearls,—"ex Britannicis margaritis factum." Cæsar himself, however, declares that his object was to punish the Britons for having rendered assistance to the Gauls during his warfare with them.[4] That our ancestors should have given him this plea is not at all improbable, when we duly consider the connection which subsisted between the two countries at the time in question. But our native traditions enter more at length into the subject, and describe the kind of assistance given, as well as the particular cause which more immediately led to it. The following is the language of the Triads:—

"The three expeditions that went out of the Isle of Britain. . . . . The second expedition was undertaken by

[1] Cass. Dion. Cocc. Hist. Rom. lib. xl. sec. 1.
[2] Plutarchi Vitar. Parallelar. Julii Cæsaris, s. 26.
[3] Caii Sueton. Tranquilli de xii. Cæsaribus, lib. v. cc. 46, 47.
[4] De Bell. Gall. lib. iv. c. 20.

Caswallawn, the son of Beli ab Manogan, Gwenwynwyn, and Gwanar, the sons of Lliaws ab Nwyvre, and Arianrod, the daughter of Beli, their mother. They came from Arllechwedd Galedin,[5] and Essyllwg,[6] and from the tribe of the Bylwenwys; and the number of the men was sixty-one thousand, and they accompanied their uncle Caswallawn after the Cæsarians,[7] across the sea, as far as the country of the Gauls of Llydaw, who were sprung from the race of the Cymry. Not one of them, or of their posterity, returned to this island, but they remained in the country of Gwasgwyn,[8] among the Cæsarians, where they are to this day; and it was to avenge themselves upon that expedition that the Cæsarians first came to this island."[9]

"The three ardent lovers of the Isle of Britain; the first, Caswallawn, the son of Beli, who being enamoured of Flur, the daughter of Mygnach Gorr, proceeded to fetch her as far as the country of Gwasgwyn, against the Romans, and having slain six thousand of the Cæsarians, brought her back; and it was to take revenge upon that slaughter that the Romans came to the Isle of Britain."[1]

"The three makers of golden shoes of the Isle of Britain: Caswallawn, the son of Beli, when he went as far as Gwasgwyn to obtain Flur, the daughter of Mygnach Gorr, who had been carried thither to Cæsar, the Emperor, by one called Mwrchan the Thief, king of that country, and kinsman of Julius Cæsar, and Caswallawn brought her back to the Isle of Britain. . . ."[2]

That is simply---Caswallawn fitted out an expedition with the view of recovering Flur, the daughter of Mygnach Gorr, on whom he had placed his affections, and who had been carried to Gascony by Mwrchan, the king of that country, in order to be presented to Julius Cæsar. The expedition was successful; Caswallawn

[5] "Arllechwedd Galedin;—from the last territory [*i.e.* Caint, or Kent] to the extremities of Dyvnaint [Devon], Gwlad yr Hav [Somersetshire], and Argoed Calchvynydd."—*Principal Territories of Britain*, apud *Iolo MSS.*, p. 477. [6] Siluria.

[7] The appellation *Cæsarians* given to the Romans is peculiar to the Triads, and stamps them with an independent character.

[8] Gascony. [9] Triad 4, Third Series. [1] Triad 102.

[2] Triad 124. In Triad 82, "the present of the bald man" is stated to be one of the three causes of the conquest of Lloegyr, which may denote in like manner the lovely Flur, who was intended to be presented to the Roman general. Cæsar is known from other authorities to have been bald, and the circumstance seems to have been a matter of considerable annoyance to him.

recovered Flur, having slain six thousand of the Romans, who had opposed his undertaking; and Julius Cæsar resolved to retaliate by invading the British shores.[3]

Such is the native account, and, it will be admitted, it imparts a highly interesting and plausible tone to the plain statement of the *Commentaries*. It may also prove a key to the proper understanding of those narratives which declare that the Roman general was attracted thither by the fame of the British pearls. May we not suppose that they were our *Margarets*—the fair and high-born maidens of the land?

The interest which Caswallawn had in the immediate cause of the Roman invasion will likewise sufficiently explain and account for the prominence with which he stood forward to oppose the landing of Cæsar.

The expedition of Caswallawn, which drained the country of 21,000 of its best men, following so soon after that of Urb ab Erin Luyddawg, must have left the inhabitants in a condition ill prepared to meet an invading army. Nevertheless a vigorous and determined resistance was made, and though Cæsar succeeded in effecting a landing, he could not penetrate far into the interior of the country; and, after a stay of only three weeks, he returned to his ships, and sailed back towards the coast of Gaul.

Of course Cæsar would not confess to an actual defeat, but, even by his own account, his descent was attended with very little success; whereas by that of the "Bruts," he was completely routed in a battle, "in which the mould was drenched with blood, as it is when the south wind dissolves the snow on the coast of the sea."[4] This assertion is further confirmed by Lucan, who says of Cæsar, only a hundred years after the event, that

"He showed his frightened back to the sought-for Britons."

[3] Llywarch Prydydd y Moch, 1160–1220 alludes to the circumstance thus:—

"There has been Julius Cæsar, who sought Flur
From the sovereign of Britain, of meritorious course."

[4] Myv. Arch. ii. p. 175.

And Tacitus relates that Caractacus in haranguing his men before his final battle, "invoked the names of their ancestors, who had driven off the Dictator Cæsar;" a statement which seems to imply a belief on the part of the historian himself that the Roman expedition was a signal failure.

The "Bruts," as well as Nennius, mention another expedition which proved still more disastrous to the Romans; but, it is worthy of remark, there is not the least allusion to it in the *Commentaries*. The narrative would seem to have been derived from a purely indigenous source, as may be inferred from the manner in which Nennius has retained the original designation of the iron staves which were driven into the bed of the Thames in order to injure the ships of the enemy.[5] Cæsar, indeed, refers to this submarine stockade in reference to his last descent; nevertheless, its existence or use on that occasion does not at all disprove its former application. On the contrary, from the signal success which attended it in the first instance, it is more than probable that the Britons would have resorted to it a second time, though not now, as appears from Cæsar, with equal success.

The Romans were not able on this occasion to make good a landing, and Caswallawn celebrated the victory which he obtained over them by a sumptuous feast, and the national games. During these it unfortunately happened that Hirlas, the generalissimo's nephew, was slain by Cyhylin, nephew to Avarwy, the son of Lludd. Fearing the issue, Avarwy retired with his nephew to his own territories, in the neighbourhood of London; his uncle followed and attacked him. Avarwy, having failed in obtaining an accommodation with Caswallawn, sent to invite over Cæsar to his assistance, promising at the same time his aid in subduing Britain to the Romans; but

[5] "Quia jam dictus proconsul posuerat sudes ferreas, et semen bellicorum, quæ calcitramenta vocantur, id est *cethilocium*, in vada fluminis."—Cap. xv. *Ceth*, what is of a penetrating quality; *cethr*, a spike or large nail; *cethrawr*, a pike.

"Ef rhwygai a chethrai a chethrawr."—*Aneurin.*

Cæsar did not think fit to come to Britain on the mere professions of Avarwy, until he had sent his son and thirty-two sons of chieftains over to him as hostages. He then sailed over, and was joined by Avarwy, and their combined forces defeated Caswallawn. As King of Kent, he was enabled to favour the landing of Cæsar in the Isle of Thanet, and to contribute essentially to the victories he obtained. The Roman general ultimately agreed to a peace upon condition that a tribute of three thousand pounds of gold and silver should be paid annually by the Britons.

Such is the substance of the account which we have in the "Bruts" of the events that led to Cæsar's final success. The Triads corroborate the account, dwelling with bitter emphasis upon the treachery of Avarwy, which is held up to the execration of future ages:—

"There were three disgraceful men in the Isle of Britain; one of them was Avarwy, the son of Lludd, the son of Beli. It was he that first invited Julius Cæsar and the men of Rome over to this island, and caused a tribute of three thousand pounds of silver to be paid annually by this country to the Romans, in consequence of the contention of his uncle Caswallawn." [6]

"The three arrant traitors of the Isle of Britain; Avarwy, the son of Lludd ab Beli Mawr, who invited Julius Cæsar and the Romans into this island, and was the cause of the Roman usurpation; that is to say, he and his men countenanced the Romans, and received of them a present of gold and silver annually. It was owing to this that the men of this country were compelled to pay three thousand pieces of silver every year as tribute to the Romans, until the time of Owain, son of Maxen Wledig." [7]

"The three treacherous meetings of the Isle of Britain; the meeting of Avarwy, the son of Lludd, and the outlaws, who gave the Romans a landing-place in the Isle of Britain at the Point of Mein and Glas,[8] and no more. The consequence was that the Romans won the Isle of Britain." [9]

"The three dishonourable counsels of the Isle of Britain; that a place be given to Julius Cæsar and the men of Rome to

[6] Triad 6, Second Series. Triad 91, Second Series.
[7] Triad 21, Third Series.
[8] The narrow green point.
[9] Triad 20, Third Series.

admit their horses at the Point of Min y Glas, in the Isle of Thanet; for from that the Cæsarians obtained room to invade the Isle of Britain, and to join the treason of Avarwy, the son of Lludd. So much was granted the Cæsarians, because the nation of the Cymry disdained to defend their country by any other means than the force of arms, and national bravery and courage, whereas they were not aware of the treacherous meeting of Avarwy, the son of Lludd, with the men of Rome." [1]

"Three men who, with their offspring, were consigned to infamy and dishonour, and could claim nought but the right of aliens; the first, Avarwy, the son of Lludd, who first invited the Romans over into this island in the train of their Emperor, Julius Cæsar, and gave them land in the Isle of Thanet." [2]

Such is the strong language in which the Triads speak of him who was mainly instrumental in bringing this island under the dominion of Rome. And that there was disunion among the native tribes, which swelled the ranks of the enemy, and contributed to the subjugation of the land, is confirmed by Cæsar himself; but whether the Mandubratius of the *Commentaries* can be identified with Avarwy may perhaps be questioned. As the latter, however, is written Androgeus by the monkish writers, it is not unlikely that he was the same person with Androgorius, whom Orosius mentions as having surrendered the strongest city of the Trinobantes to Cæsar, and given him forty hostages.[3] It must be remembered that Mandubratius is also styled King of the Trinobantes. But all this was confined to the south-eastern parts of the island, and did not immediately affect the Cymry. It was not until the reign of Claudius that their subjugation was really and earnestly attempted. The stoutest race among them, as indeed in all the island, were the Silurians. Tacitus calls them "the strong and fighting nation of the Silurians," and observes, "the nation of the Silurians was changed neither by atrocity nor clemency;" [4] statements fully confirmed by the evidence of native traditions, which we have already adduced.

[1] Triad 51. [2] Triad 100.
[3] Pauli Orosii Hist. lib. v. c. 22. Orosius flourished A.D. 417.
[4] Tac. Julii Agric. Vita, cap. xvii.

But to cite such of the Silurian genealogy as covers the subject of this chapter :—

"Bran, the son of Llyr, was a valiant king, who effected much good in repelling his enemies. On the death of his brothers without children, he left Siluria to his second son Caradog, and went to reside in Cornwall, where he permitted the Armoricans to remain, on condition of assisting him against the Romans; which they did most manfully, and he vanquished that power. This Bran became Emperor of Britain; but his other sons being dead, his son Caradog succeeded him to the government.

"Caradog, the son of Bran, was a very puissant king; and when the empire of Britain devolved on him, he went to Cornwall to reside, giving Siluria to his son Cyllin."

The following observations, which occur under the name of Caradog, son of Arch, properly belong to the heroic son of Bran :—

"This Caradog was the bravest and most renowned of any in the whole world, having evinced pre-eminent valour on all occasions. He vanquished the Romans in many battles; but was, at last, overcome through treachery, and carried captive to Rome, whence he returned eventually to Cymru."

Caradog was chosen general-in-chief of the combined forces of Britain, as Caswallawn had been before him, for the purpose of carrying on the war against the Romans; and fully did the event prove the wisdom of the election. For nine long years did Caradog succeed in arresting the progress of all the power that Rome could bring against his country. The last battle he fought was in the land of the Ordovices; the Romans were victorious, and took some members of his family prisoners, but he himself managed to escape to the queen of the Brigantes, only to be basely betrayed by her into the hands of Ostorious Scapula, who sent him in triumph to Rome.

This woman, whose name was Aregwedd Voeddawg,[5] was a worthy daughter of Avarwy ab Lludd, who had previously, as we have just seen, betrayed the cause of his country. She was also married to a Roman, though she afterwards dishonoured her husband by falling in

[5] Tacitus calls her Cartismandua.

love with one of his servants. Her conduct towards Caradog is branded in the Triads as one of "the three secret treasons of the Isle of Britain."[6]

Though the fall of Caradog, A.D. 51, was a grievous blow to the independence of the Silurians, they were not finally subjugated until the year 77. The people of North Wales seem to have submitted sooner.

[6] Triad 22, Third Series.

CHAPTER XII.

BARDISM—ITS ORIGIN AND CONSTITUTION.

ORIGIN.—We are informed in the Laws of Dyvnwal Moelmud that the gorsedd, or "session of bards," was "the oldest in its origin of the three privileged sessions of the Isle of Britain, under the protection of the kindred of the Cymry."[1] Undoubtedly, as a religious system, Bardism may be regarded as coeval with the original progenitors of mankind, to whom God first revealed His will. This is very clearly implied in our traditions, which speak of the A-wen, or the sacred A, the form of the name of God, as having been given to the first man —Menw.[2]

Its origin, as such, however, is generally ascribed to Seth the son of Adam; thus, in an old bardic catechism,—

"*Disciple.*—Who first instituted the mode of worshipping and adoring God?

"*Teacher.*—Seth the son of Adam, who first formed the retreat of worship in the woods of the vale of Ebron, having searched and traced the woods until he found a huge oak—a king-tree, vast-boughed, wide-spreading, dense-foliaged, umbrageous. And beneath it he established a circle and resort of worship, which was called gorsedd. It was from hence that the name gorsedd was first given to every resort of worship; and it was in that circle that Enos the son of Seth addressed a vocal song to God."[3]

In its poetic form, its origin is attributed to "Enos, the son of Seth, the son of Adam," who was "the first

[1] Welsh Laws, ii. p. 493. The other two are described as the "session of country and lord," and the "session of federal support."

[2] See Chapter I.

[3] Iolo Morganwg's MSS. unpublished.

man, after the expulsion of Adam from Paradise, that praised God and goodness in a vocal song." [4]

"Enos the son of Seth, the son of Adam, was the first who composed a vocal song, and praised God in just poetry; and it was in his father's gorsedd that he first obtained awen, which was awen from God; hence the custom of holding the gorsedd of vocal song in the resort and gorsedd of worship." [5]

When the Cymry landed in Britain, the patriarchal religion that accompanied them received further improvements, of a nature calculated to secure its preservation, as well as to spread a knowledge of its theological and moral principles among the people.

"They established wise regulations and religious rites, and those persons who, through God's grace and His superlative gifts, had received poetic genius, were constituted teachers of wisdom and beneficent sciences, and called poets and gwyddoniaid. The art of vocal song now commenced, which became the vehicle of all traditions and retained truths; as it presented the easiest auxiliary to memory, the most agreeable to meditation, and the most fascinating for intellectual expression. Persons of the above classes were the primitive teachers of the Cymric nation; but they were guided by neither law nor usuage, consequently, many of them became subject to error and forgetfulness; until acting in opposition to the name of God and His truths, disorganization, spoliation, and every iniquity ensued." [6]

When the means thus adopted were found inadequate for the object in view, others of a wider character were introduced under the direction of Plennydd, Alawn, and Gwron—hence designated "the three primary bards of the Isle of Britain." [7] They consisted in the institution of three consecutive sessions of progressive authority, which were held respectively at the end of every three years; at which "aspirants in poetry, as students in progress, were instructed and perfected in the mystery of bardism."

"Endowments were, moreover, granted to all bards and their

[4] Cyvrinach y Beirdd, p. 20.
[5] Iolo Morganwg's MSS. unpublished.
[6] Iolo MSS. p. 427.
[7] Triad 58.

disciples, whence they were designated 'endowed bards by right,' and 'endowed disciples by claim or protection;' the whole being legally substantiated by the assent of country and aristocracy." [8]

It partook now more especially of the character of a "disciplina," and no doubt it was to this epoch of its history that the opinion, current among the Gauls in Cæsar's time, referred:—

"The discipline is supposed to have originated in Britain, and to have been thence translated into Gaul, and even now those who wish to know it more accurately, generally proceed thither for the purpose of learning it." [9]

And a British origin of like nature is similarly accorded to it in the "Institutional Triads," thus:—

"For three reasons are the bards entitled bards according to the privilege and usage of the bards of the Isle of Britain: first, because *bardism originated in the Isle of Britain;* secondly, because pure bardism was never well understood in any other country; thirdly, because pure bardism can never be preserved and continued but by means of the Institutes and 'Voice Conventional' of the bards of the Isle of Britain. For this reason, of whatever country they may be, they are entitled bards according to the privilege and usage of the bards of the Isle of Britain." [1]

The form which Bardism assumed under the supervision of Plennydd, Alawn, and Gwron, was considered so essential and final, that, as before observed, those personages have been distinguished as "the three primary bards of the Isle of Britain." "Yet there had been bards and bardism before, but they were not completely methodized, and they enjoyed neither privileges nor established customs, but what they obtained through gentleness and civility, and the protection of the country and the nation, before the time of these three."

[8] Iolo MSS. p. 431. [9] De Bell. Gall. lib. vi. c. 13.

[1] Institutional Triads, *apud* E. Williams' Lyric Poems, ii. These Triads purport to have been selected from a MS. collection by Llywelyn Sion, a bard of Glamorgan, about the year 1560. "Of this manuscript," says E. Williams, "I have a transcript; the original is in the possession of Mr. Richard Bradford, of Bettws, near Bridgend."—(1794.)

CONSTITUTION.—Originally what is now called Bardism was distinguished as *gwyddiaeth*, and its teachers were termed *gwyddon*, men of science.

"Before the time of Prydain, the son of Aedd Mawr, no persons existed who were versed in national and genealogical knowledge, except the Gwyddoniaid; and because neither ordinance nor voice conventional was known to that order, much knowledge, traditional love, and national information, became lost to the Cymric race."[2]

In an ancient fragment, entitled "A Dialogue between a Master and his Pupil," the following question and answer occur:—

"*Pupil.*—Pray, who were the first that preserved memorials and sciences, and gave instruction in wisdom?

"*Master.*—The *Gwyddoniaid;* that is, they were wise men of the nation of the Cymry, who preserved the sciences, and the wisdom of bardism, by means of the memorial of vocal song, and who gave instruction in them; and the sciences of the Gwyddoniaid had neither privilege nor license, except what was obtained from courtesy; neither system nor chair."[3]

Also in another,—

"*Disciple.*—What name was first given to the sages of vocal song and praiseworthy sciences?

"*Teacher.*—One was called *Gwyddon*, and many *Gwyddoniaid;* and they were so designated from their habit of pursuing science in the woods, and under trees, in sequestered and pathless localities, for the sake of quietness, and with the view of studying inspired lore and divine sciences, and for the sake of imparting instruction in sciences to such as sought it, and desired rational wisdom and divine genius."[4]

The term *gwyddon* passed into other languages; and relics of it are the Indian *Budha*, the Persian *Wudd*, the Scandinavian *Wod*, the Gothic *Woden;* also, *veda*, *video*, ειδεω.

When the poetic element was engrafted upon the system, the term *Prydyddion*, poets, was sometimes applied to the said teachers.

[2] Voice Conventional, *apud* Iolo MSS. p. 430.
[3] See Coelbren y Beirdd, p. 38.
[4] Iolo Morganwg's MSS. unpublished.

"Those persons who, through God's grace and His superlative gifts, had received poetic genius, were constituted teachers of wisdom, and beneficent sciences, and called *Prydyddion*, and *Gwyddoniaid*."[5]

It would appear from this extract that the primitive priests of the Cymry were not necessarily confined to heads of families, but that they were selected out of the people indiscriminately, in consequence of their superior abilities and attainments.

"Plennydd, Alawn, and Gwron, were of the order of Gwyddoniaid, and professed to know traditionally much of the learning, that had appertained to the Cymric race from time immemorial."[6]

They, however, extended the order, dividing it into three classes, according to the requirements of the times and circumstances, and in conformity with its numerical principle. We have henceforth the Derwydd, (Dar-wydd,) druid, the Ovydd, (Go-wydd,) ovate, and the Bardd, bard.[7] They are thus noticed, together with their respective duties, in the "Voice Conventional of the Bards of the Isle of Britain:"[8]—

"The bards of the Island of Britain are divided into three kindred orders, according to the rights of primitive bards; and every member of those three distinctive classes is called a primitive bard, being so by common origin, according to the ordinance, usage, and rights of the primordial gorsedd of the bards of Britain, in the time of Prydain, the son of Aedd the Great. The first order is that of poets, or primitive bards positive, called also primitive bards according to the original institution,—a distinction which no one can attain but a poet of innate and scientific genius, and of progression; and the duties incumbent on this class are,—to compose poetry, to perpetuate the traditions of rights and usages, and to rescue bardism from corruption and oblivion. The second order is that of ovates, who are not expected to have undergone progressive discipline, but depend on prospective graduation at gorsedd; for an ovate is simply a person of innate genius, application, and chance; and his duties

[5] Roll of Tradition, &c., *apud* Iolo MSS. p. 427.

[6] Voice Conventional, *apud* Iolo MSS. p. 430.

[7] Dar-wydd means a man of science, *par excellence;* Go-wydd, an approximate man of science; and Bardd, (Bar-wydd,) the conspicuous or inspired sage.

[8] Iolo MSS. p. 437.

are,—to improve and enlarge knowledge, and to submit his performances to the judgment of gorsedd, until declared efficient in authority. The third order is that of druids, which must be appointed either from the class of poets, or that of ovates, by the verdict and judgment of gorsedd. A druid acts in accordance with reason, circumstance, and necessity; and his duties are,—to instruct, hold subordinate chairs and conventions, and keep up Divine worship at the quarterly lunar holy days. It is incumbent on him, also, to initiate persons into the secrets of bardism, and to inculcate goodness, wisdom, and good morals. The rights and appellation of primitive bard appertain to every member of each of the said three orders; the whole of them being co-equal in privileges and dignity."

To the same effect is the statement of the Laws of Dyvnwal Moelmud:—

"Three branches of the art of bardism: first, the primitive bard, or a bard licensed by privilege, having his degree, and his privilege, by discipleship, from an authorized teacher who is a presiding bard, and upon him depends every memorial of art and sciences, so far as they may be in his department, as being an authorized bard of degree and privilege, and, likewise, every memorial and record of country and kindred, in respect to marriages, and kins, and arms, and territorial divisions, and the privileges of the country and kindred of the Cymry. Second, the ovate, having his degree under the privilege of genius and commendable sciences, which he shall exhibit authenticated, and for which he shall be able approvedly to answer before a customary and legitimate session of bards; or, when that shall not be, before a lawful and authorized congress, under the patronage of the lord of the territory, or twelve of his judges of court, or of twelve justices of court, where that is customary; and discipleship shall not be required in respect to him, nor other claims, than as to authorized sciences. And this is for the purpose of protecting sciences, lest there should not be found customary teachers, and consequently that the sciences and art of record and wisdom should pass into oblivion, from a deficiency of systematic teachers and disciples; and, likewise, for the purpose of improving and increasing the sciences of art, by adding everything new to them, by the judgment of teachers and wise men, and thence to establish and give them authorized privilege, and also against precluding sciences of wisdom, which might spring from the natural burst of genius and intuitive invention. Third, the druid bard, who is to be a presiding bard, graduated and warranted as to wisdom and sciences, and of elocution to

demonstrate judgment and reason in respect to sciences; and his function is to be under the privilege of a grant by the discretion and induction of a customary session, authenticated by the vote of session, by ballot; and his function is to diffuse instruction, and to demonstrate the sciences of wisdom and religion in the session of the bards, and in court and in llan, and in the house wherein his office is performed."[9]

A shorter description is added from the "Institutional Triads:"—

"There are three orders of the primitive bards: the ruling bard, or primitive bard positive, according to the rights, voice, and usage of the bardic conventions, whose office it is to superintend and regulate; the ovate, according to genius, exertion, and incident, whose avocation it is to act on the principles of inventive genius; and the druid, according to the reason, nature, and necessities of things, and his office is to instruct."[1]

Strabo mentions the same orders as existing in Gaul. His words are these:—

"And among the whole of them (the Gauls) three classes more especially are held in distinguished veneration, the bards, the ovates and the druids. The bards are chaunters and poets. The ovates are sacrificers and physiologists. The druids, in addition to physiology, practice ethic philosophy."[2]

The three religious eras or dispensations of the Cymry are thus distinguished in the "Triads of Privilege and Usage:"—

"The three principal instructions which the nation of the Cymry obtained: the first from the age of ages were the *Gwyddanod*, before the time of Prydain the son of Aedd Mawr; the second was *Bardism*, as it was taught by the bards when they had obtained it; the third, the *faith in Christ*, which was the best of the three."

9 Welsh Laws, p. 511.
1 *Apud* E. Williams' Lyric Poems, ii. p. 230.
2 Geograph. lib. iv. p. 275.

CHAPTER XIII.

BARDISM—THE GORSEDD.

All matters appertaining to bards and Bardism were transacted at a gorsedd, which was publicly held within a circle of stones.

The following extracts from the "Voice Conventional" describe the proper site, and the mode of forming the circle:—

"A gorsedd of the bards of the Isle of Britain must be held in a conspicuous place, in full view and hearing of country and aristocracy, and in the face of the sun and the eye of light; it being unlawful to hold such meetings either under cover, at night, or under any circumstances otherwise than while the sun shall be visible in the sky; or as otherwise expressed:—

"A chair and gorsedd of the British bards shall be held conspicuously, in the face of the sun, in the eye of light, and under the expansive freedom of the sky, that all may see and hear."[1]

"It is an institutional usage to form a conventional circle of stones (cylch cynghrair[2]) on the summit of some conspicuous ground, so as to inclose any requisite area of greensward, the stones being so placed as to allow sufficient space for a man to stand between each two of them, except that the two stones of the circle which most directly confront the eastern sun should be sufficiently apart to allow at least ample space for three men between them, thus affording an easy ingress to the circle. This larger space is called the entrance, (cyntedd,) or portal, (porth,) in front of which, at the distance either of three fathoms, or of three times three fathoms, a stone called station stone (maen gorsav) should be so placed as to indicate the eastern cardinal

[1] Iolo MSS. pp. 431, 2.

[2] From *cyn* and *crair;* the *creiriau* shall be described hereafter.

point; to the north of which another stone should be placed, so as to face the eye of the rising sun at the longest summer's day; and to the south of it, an additional one, pointing to the position of the rising sun at the shortest winter's day. These three are called station stones (meini gorsav); but, in the centre of the circle a stone, larger than the others, should be so placed that diverging lines, drawn from its middle to the three station stones, may point severally and directly to the three particular positions of the rising sun which they indicate.[3]

"The stones of the circle are called sacred stones, (meini gwynion,[4]) and stones of testimony, (meini crair) and the centre stone is variously called the stone of presidency, (maen gorsedd,[5]) the relic of presidency, (crair gorsedd,) the stone of compact, (maen llog,[6]) and the stone of preparation, (maen armerth). The whole circle, formed as described, is called the greensward inclosing circle, (cylch ambawr,[7]) the circle of presidency, (cylch gorsedd,) and the circle of sacred refuge, (cylch gwyngil,) but it is called trwn (throne) in some countries."[8]

The gorsedd is supposed to have been originally identical with the garden of Eden, the garden of the Hesperides, &c. The round form was chosen in reference to the shape or else the circuit of the sun,[9] the especial symbol of the Deity, and it was supposed to represent the material creation, and to typify, moreover, the invisible states, Cylch y Gwynvyd, and Cylch y Ceugant.[1]

[3] These lines would thus represent the name of God, or the mystic mark of Bardism, namely, /|\.

[4] By the Laws of Dyvnwal Moelmud the removal of one of the sacred stones of the gorsedd was punishable with death.—*Welsh Laws*, ii. p. 522.

[5] It was from this stone that the presiding bard delivered his instructions, and conducted the affairs of the meeting.

[6] Hence the name *logan stone;* and being, as it were, *vocal*, owing to the presence of the bard, and, moreover, the point in which the equinoctial and solstitial rays of the sun met so as to delineate the name of God, it might have given origin to the Greek word *logos*.

[7] Πετραι Αμβροσιαι are nought but *meini ambawr*, the stones of the green inclosure.

[8] Iolo MSS. pp. 445, 6.

[9] The Greek χρονος, time, seems to be derived from *cron*, or *crwn*, round.

[1] "The invisible things of Him from THE CREATION OF THE WORLD

Hence, the number of stones which composed the circle had always an astronomical bearing; generally, and most anciently, as far as we can ascertain, it seems to have been limited to twelve, indicative of the twelve signs of the zodiac.[2] But sometimes, as at Beiscawen, in Cornwall, the circle consisted of nineteen stones, representing the Metonic, or Indian cycle. At Stonehenge, also, the inner circle consisted of nineteen stones, whilst the outer one was formed of sixty, denoting the sexagenary cycle. The great circle at Abury is supposed to have consisted of one hundred stones, to represent the sun's progress through a period of one hundred years, or a complete century—*cant*, a perfect circle; the lesser of thirty, the Druid age; and the least of twelve.

The zodiac must have been known at a very early period. Tradition[3] and hieroglyphics point to a time when the vernal equinox was coincident with the entrance of the sun into the sign Taurus. A modern writer[4] on astronomy (1830) remarks that "the point Aries has not coincided with the vernal equinox for 2230 years," and it is calculated thus: if we deduct 1830, this will give us 400 B.C., (Volney says 388 B.C.,) for the period when

are clearly seen, being understood by the things that are made."—*Rom.* i. 20.

[2] That the twelve stones denoted the twelve signs of the zodiac appears from the fact, that the zodiac was sometimes called "caer gwyddon," the wall of the sage, which could only apply to its terrestrial representation surrounding the presiding bard.

[3] Thus Virgil,—

"Candidus auratis aperit cum cornibus annum Taurus."

Probably the *white* bulls with *adorned horns*, mentioned by Pliny (*Hist. Nat.* lib. xvi. sect. 95) as constituting the druidical sacrifice, were traditionary allusive to this event. The sign *virgo*, in connection with the Cymry, must be very old, as the name Morwyn (*mor*, sea, *wyn*, white, or *ewyn*, foam) indicates; for this is the goddess Lacshmi, who, according to the Indian books, leaped into existence out of the foam of the sea, when it was churned by means of the mountain *Mandar*.

[4] Mrs. Somerville, in her *Mechanism of the Heavens*, p. 182.

they did coincide, *i.e.*, when the sign Aries corresponded with the first degree of Aries. The precession of the equinoxes being at the rate of $71\frac{1}{2}$ years to a degree, or 2145 years to a sign of thirty degrees, it follows that 2145 years antecedent to 400 B.C., *i.e.*, in the year 2545 B.C., the point Aries, or vernal equinox, coincided with the first degree of Taurus, and may, therefore, be assumed to be the date of the invention of the zodiac. This would be about 200 before the flood, according to Usher, or 2340 B.C., but 600 after it, according to Hales, Jackson, and the Septuagint.[5] We have no means of ascertaining what regulated the number of stones previously.[6]

A gorsedd might be held in any part of the island,[7] though it was usual to hold it in some particular and well-known spot, where a circle had been permanently formed for the purpose.

"A gorsedd of the bards of Britain may be held in any accustomed and continued place of resort for that purpose; that is, in any situation duly appropriated for the occasion, by a year and a day's notice, progressively, through all the preparatory stages to that of efficiency. But places not so circumstanced must, if requisite, be qualified for conventional purposes, by the

[5] Pliny, *Hist. Nat.* vii. 57, says, that astronomical observations were found at Babylon by Alexander, and sent to Aristotle, of a date corresponding to 2200 B.C. Menes, the first King of Egypt, reigned 2320 B.C.

[6] When the Jews were no longer able to "discern the face of the sky and of the earth," and they themselves as a nation became typical of a future dispensation, all their symbols more or less partook of this nationality. Thus we read (Josh. iv. 20) that Joshua pitched "those twelve stones which they took out of Jordan," emblematical of the children of Israel, in Gilgal, a word literally meaning a round stone, but, in the opinion of Hebrew scholars, probably signifying, moreover, a circle of stones. Also, a circle was formed of tents in the wilderness of Sinai, that of Judah, from whom the Messiah would arise, being pitched "on the east side toward the rising of the sun." —*Numb.* ii.

[7] Or even in a foreign country, retaining on such occasions the appropriate titles,—*Beirdd Ynys Prydain trwy'r Byd*, and *Trwyddedogion Byd.*

preliminary observance of prescribed forms, according to ancient rights and usages; viz., due notice, greeting, claim, and efficiency."[8]

There are three fixed and permanent circles recorded in the Triads:—

"The three principal gorsedds of the bards of the Isle of Britain: the gorsedd of Bryn Gwyddon, in Caerleon-upon-Usk; the gorsedd of Moel Evwr, (Abury Hill;) and the gorsedd of Beiscawen."

"The three perfectly poetic gorsedds of the Isle of Britain: the gorsedd of Beiscawen, in Devon; the gorsedd of Caer Caradawg, in England; and the gorsedd of Bryn Gwyddon, in Wales."[9]

Bryn Gwyddon may, perhaps, be identified with the elliptic concavity, popularly called Arthur's Round Table, which is situate in a field adjacent to Caerleon. Nor was this without its ring of stones, for on opening its sides some years ago these were discovered. The fact that Abury is mentioned in the first Triad, whilst in the second it is Caer Caradawg, or Stonehenge, leads us to conclude that, for some reason or other, the one, at a subsequent period, was superseded by the other. Beiscawen is near Penzance, and in the neighbourhood of the celebrated *Main-Ambre* (Maen Ambawr). It had a circle of nineteen stones. A fixed place of this description for a Gallic gorsedd was that mentioned by Cæsar, as being situated "in finibus Carnutum, quæ regio totius Galliæ media habetur."[1]

The gorsedd was to be held periodically at fixed and appointed times, which are thus mentioned:—

"A chair and gorsedd of the bards of the Isle of Britain, or of any included province, should, according to ancient privileges and usages, be held on any of the following high holy days of the year, which are the four solar quarters, viz.,—

"1. Alban Arthan, (winter solstice,) which falls on the tenth day of December, being the shortest day; and the first both of

[8] Voice Conventional, p. 433.
[9] *Apud* Coelbren y Beirdd, p. 38.
[1] De Bell. Gall. lib. vi. B.C.

the winter and the year, according to the traditions and usages of the ancient Cymric bards.

"2. Alban Eilir, (vernal equinox,) which occurs on the tenth day of March, being the first day of the spring.

"3. Alban Hevin, (summer solstice,) which takes place on the tenth of June, that being the first and longest day of summer.

"4. Alban Elved, (autumnal equinox,) which occurs on the tenth of September, and is the first and longest day of autumn, when the autumnal equinox returns; and it was on those days, together with the preceding and following ones, severally, that the bards held their chairs and supreme conventions, and transacted their principal business and general concerns.

"The day previous to any Alban is called its vigil, (gwyl,) and the day after it the festival, (gwledd); each of them being, equally with the Alban, free and open for any pending observances, so that each Alban consists, virtually, of three days, on which any case requiring the sanction of a chair, or gorsedd, may be determined, without having previously given the usual notice.

"The times appropriated for holding any minor chair, or subordinate gorsedd, are the four quarter days of the moon, namely,—

"1. The day of its change, called the first of the moon, (cyntevin y lleuad).

"2. The day of its half increase, called the renewing quarter day, (advann cynnydd).

"3. The day of the full moon, called the fulfilling, (llawn llonaid).

"4. The re-waning quarter day, called the half decrease day, (dydd hanner cil y lleuad).

"It is on these quarter days that any subordinate gorsedd, or minor chair, or convocation for worship, should be held, for the information of kindred and country, and for the instruction of disciples and privileged novices in those things which they ought to learn, to know, and to practise. But nothing, at any such minor chair, or subordinate gorsedd, can be submitted for consideration, under proclamation and notice; nor can the progressive steps of greeting, claim, and efficiency, take place there; the course allowable on such occasions, being, exclusively, that of preparatory knowledge, under the protection, but not the judicial adoption, of the bards of the Island of Britain, for the latter could neither be consistently nor legally given but on the four principal holy days."[2]

[2] Voice Conventional, *apud* Iolo MSS. pp. 433, 34.

The congresses which were held at the four quarters of the moon were thus severally styled,—

"Gorsedd Newid.....First Quarter
Gorsedd Blaen .....Second Quarter
Gorsedd Llawn .....Third Quarter
Gorsedd Cefn.....Fourth Quarter } of the moon."[3]

[3] Unpublished MSS.

CHAPTER XIV.

BARDISM.—THE CADAIR OR CHAIR.

PROPERLY speaking, gorsedd was the term which was applied to the national congress of bards—the general assembly of the sages of Britain. Provincial sessions were usually called cadeiriau, or chairs, from the stones at or upon which the teachers instructed their pupils, and which served to them for seats.[1] Subordinate meetings of this description seem to have prevailed from the earliest times. They are evidently alluded to in those passages in the Moelmutian Laws, where mention is made of the territorial jurisdictions of "authorized teachers."[2] We are not, indeed, in possession of the names of these minor chairs, though they seem, in a great measure, to have furnished the basis of our parochial system; nevertheless the more important ones—those which may be pre-eminently regarded as provincial—are particularized in the "Voice Conventional."[3] They are these:—1. The chair of Morganwg, Gwent, Erging, Euas, and Ystrad Yw; 2. The chair of Deheubarth, Dyved, and Ceredigion; 3. The chair of Powys, and Gwynedd east of Conway; 4. The chair of Gwynedd, Mona, and the Isle of Man. These are enumerated as the "chairs of song and bardism in Cymru," and it is remarkable that they are identical in point of name, number, and local arrangement with those of the present day. The Isle of Man, perhaps, is forgotten;

[1] "Within the circle, and around the gorsedd stone, shall the chairs be placed, namely, stones; but where stones cannot be had, then sods; and upon and by the chairs shall be the chaired teachers, and around them the disciples, awendi, and licentiates. And by the gorsedd and upon it shall be the throned chaired bard, he being a primitive bard." —*Unpublished MS.*

[2] Ancient Laws of Wales, v. ii.

[3] Iolo MSS. p. 433.

but it may be well to bear in mind, should a chair, or an Eisteddvod ever be held in that island, that it bardically belongs to Cymru, and is included in the province of Gwynedd.

As to the places of holding these four chairs, we are informed in the "Voice Conventional" that

"They may be held anywhere in Britain, as occasion may require; but the most regular course is to hold each distinctive chair within its own province, when a year and a day's previous notice will not be necessary; but if held elsewhere, such notice must indispensably be given."[4]

It is asserted, indeed, that they, as well as the Gorsedd Ynys Prydain, might be held even in a foreign land, but that on such occasion the titles, "the bards of the Isle of Britain through the world," and "those who are at liberty through the world," were to be retained. It is not improbable that this usage was observed by the ancient Gauls, for, as we are told by Cæsar, they regarded British bardism as the source and perfection of their own religion.

A provincial chair might be held at the same time and place as a gorsedd of the bards of the Isle of Britain; or in its bosom (cesail), as it is expressed. On such an occasion the motto of the chair was added to that of the gorsedd.

The meetings of the chair, as we have seen in the preceding Chapter, were held on the four quarter days of the moon.[5] These lunar periods were to the British bards what the Sabbath was to the Jews, and what the Sunday is at present to the Christians. They seem to have been the oldest divisions of time—suggested by the natural heavens before the sabbatical institution was enjoined by revelation.

The purposes for which meetings of the chair were convened were mainly those of worship and instruction,

[4] Iolo MSS. p. 433.

[5] In an unpublished MS. also it is stated that it was the duty of a bard "to celebrate divine worship every quarter day of the moon, for the promotion of godly instruction and wisdom, and the due exercise of right and good principles."

as may be gathered from the following passage in the "Voice Conventional:"—

"It is on these quarter days that any subordinate gorsedd, or minor chair or convocation for worship, should be held, for the information of kindred and country, and for the instruction of disciples and privileged novices in those things which they ought to learn, to know, and to practice. But nothing, at any such minor chair or subordinate gorsedd, can be submitted for consideration under proclamation and notice, nor can the progressive steps of greeting, claim, and efficiency, take place there; the course allowable on such occasions being, exclusively, that of preparatory knowledge, under the protection, but not the judicial adoption, of the bards of the Island of Britain, for the latter could neither be consistently nor legally given but on the four principal days."[6]

The order in which these objects were carried into effect is more minutely detailed in "the Rules and Customs of Tir Iarll."

"At every gorsedd of the chair of assembly, there should be published the instructions of the bards of the Isle of Britain, that is to say, the records of the knowledge and sciences, and of the arrangements, and rules, and privileges, and customs of the bards. Also, publication should be made of the circuit records of Mabon, the son of Medron; that is to say, the names and memorials of the bards, poets, learned men, and sages of the Isle of Britain, of the race of the Cymry; and of whatever they were eminent for, of noble and worthy acts. And of the kings of the Isle of Britain, and their honourable actions, together with the times in which they lived, and their pedigrees and descent."

. . . . . .

"After rehearsing the instructions and records, the exhibitions shall be called for; then any bard who has anything he wishes to exhibit, shall exhibit it to the chair, whether it be poetry, or genealogical roll, or record of honourable achievement, or improvement in knowledge and science. After the exhibitions, hearing shall be given to such claims and appeals as shall be brought forward. And after that, dialogues and chair disputations concerning poetry and its appurtenances; and afterwards they shall proceed to hold a council of judgment upon the merits of what has been brought before the chair and the gorsedd; and then shall publication be made of the decision and the judgment,

[6] Iolo MSS. p. 434.

and the presents shall be made. Then the public worship, and after that the banquet and conferring of honours; then shall all depart to their houses, and every one to his own residence."[7]

These meetings might be held either in the open air, or else under cover, as the said "Rules and Customs" give us to understand.

"The place of assembly may be in any open ground, whilst the sun is upon the sky; and it is called *Tyno Cerddai* (the greensward of songs), and it shall be upon the grassy face of the earth, and chairs shall be placed there, namely stones; and where stones cannot be obtained, then in their stead turfs; and the chair of assembly shall be in the middle of the gorsedd. Also, every place of worship, and every llan and church, shall be a place for bardic assembly, and likewise every civil and manorial court; namely, the courts of justice and law; also, every spot whether of open or enclosed pasture which is greensward, or domestic hall; and such hall shall possess confirmed privilege, after it has been placed before the country for attendance and audience of people assembling at court, and in llan, and in every lawful assemblage as it is in fair and market."[8]

Accordingly, the Glamorgan bards are known to have, in the middle ages at least, held their provincial sessions, in places of such description:—

"Here are the names of the places where the bards of Glamorgan were wont to hold an eisteddvod and a chair.

"A chair may be held four times a year; namely at Christmas, Easter, Whitsuntide, and John's Festival in the summer.

"At Christmas in the hall of the round tower of Cardiff Castle—in the hall of Plas yr Adur, and in the hall of St. Dunwyd's Castle.

"At Easter in the chapter-house of Llandaff, or the chapter-house of Margam, or the chapter-house of Glyn Neath, or in the church of Llanilltyd Issa.

"At Whitsuntide on the summit of Garth Faerdre, or Garth Maelog, or in Llantrisant Castle, or in the church of Pentyrch.

"On the Festival of John in the summer, upon the Caerau Mountain, or within the walls of Llancarvan, or in the church of

[7] Iolo MSS. p. 628.

[8] *Ibid* pp. 627, 8. "There are three places in which an open gorsedd may be held; an uncovered bank from time immemorial, or in virtue of a proclamation and notice of a year and a day, and a church (llan), and the court of justice and law."—*Unpublished MS.*

Llancarvan, in the monastery of Penrhyw, and on the great common of Aber Cynon."[9]

Though the extract, which we have taken out of "the Rules and Customs of the Chair of Tir Iarll," undoubtedly refers to times posterior to the introduction of Christianity, the language does not necessarily imply as much. And it may here be observed that the adoption by the church of the druidical term *llan*[1] (an inclosed area) to designate a place of Christian worship, seems to confirm the view we have entertained as to the primitive chairs being the basis of our parochial system.

A chair that has not been held within the memory of man, is regarded as dormant with respect to its own province, and must be resuscitated by the usual notices of a "year and a day."

"It is, however, still entitled to the privileges of continued activity at every other chair or gorsedd of regularly held conventions; so that the chair of London, of Cornwall, of Devon, or of any other district, may be held in that of Glamorgan, or of Gwynedd (if not in disuse); but all chairs are always deemed active in the gorsedd of the bards of the Isle of Britain."[2]

9 Unpublished MS.

1 Llan ecclesiastically means not only the church, but the sacred spot which surrounds it, and in this sense it corresponds with the Greek word τεμενος. There is reason to think that the Latin *fanum*, from which comes the English *fane*, is but a modification of the old British word *llan*.

2 Voice Conventional.

CHAPTER XV.

BARDISM.—ITS CEREMONIES AND INSIGNIA.

THE first step towards the revival of the gorsedd was to give notice by proclamation (gwaedd) a year and a day previously, that a bardic meeting would be held in some particular place, apt and convenient for the occasion. The meeting held accordingly was designated, from its preliminary and initiative character, that of "greeting" (gorsedd gyvarch). At this a reiterated proclamation (adwaedd) was made of another such meeting to be held, also at the expiration of a year and a day. The second meeting was one of "claim" (gorsedd hawl), at which candidates for orders and privileges were allowed to prefer their various pretensions, and to have them, as well as other matters, duly considered, with a view to their being confirmed at the congress of "efficiency" (gorsedd gyvallwy), of which a year and a day's notice was to be there and then given by means of a proclamation above reiterated proclamation (gwaedd uwch adwaedd). When three annual meetings had been thus duly proclaimed and convened, the gorsedd was deemed to be fully established. This was the course which the three primitive bards, Plennydd, Alawn, and Gwron adopted, when they were engaged in the task of restoring the bardic system under Prydain ab Aedd Mawr. Elsewhere, however, we are told that "no institution is deemed permanent, unless renewed triennially, till the end of thrice three or nine years."[1]

[1] It was in this way that the "Chair of Baptism" was instituted in the sixth century.—See *Iolo MSS.* p. 468. The great eisteddvod of Caermarthen also, under the patronage of Gruffydd ab Nicholas, obtained "efficiency" in the same manner.—See *Cyfrinach y Beirdd, Appendix.*

The manner of holding a gorsedd is thus described in the "Voice Conventional:"—

"The bards assemble in convention within this circle; and it accords neither with usage nor decency for any other person to enter it, unless desired to do so by a bard. It is enjoined by primitive usage, that one of the presidential bards should bear a sheathed sword—holding it by the point; a bard not being permitted to hold it by the hilt; for when taken by the point, whether naked or sheathed, it is not supposed to be either held, borne, or bared against a human being, or any other object, whether animate or inanimate, throughout the world. When the sword, thus held, is carried to the conventional circle, it must be pressed out by the hand, in a contrary direction to its point, until quite unsheathed, then being taken by the point, it must be laid on the gorsedd stone, and the super-proclamation (gwaedd uwch adwaedd) shall ensue; but when the voice shall come to the part which says "where no naked weapon will be presented against them," every bard must move onward to the gorsedd stone, and lay his hand on either the sword or its sheath, while the presiding bard shall take its point and put it just within the sheath, upon which it shall be driven quite in by all the assistant bards, with concurrent hand and purpose. This usage is observed, to testify that the bards of the Isle of Britain are men of peace and heavenly tranquillity; and that, consequently, they bear no naked weapon against any one. At the termination of this proclamation, the objects of the convention must be successively effected; for which purpose it will be necessary to recite and explain the three ancient vehicles and voices of gorsedd; to recite an ancient poem; to produce new poems presented for judgment, and to repeat them audibly to the meeting; to announce application by greeting, claim, and efficiency; to confer degrees on deserving merit; and to hear, do, and speak all requisite things, according to rights and usages, and consistent with reason, inherence, and necessity. The business of the chair or gorsedd being thus accomplished, the terminating proclamation (argae-gosteg) shall be made, the gorsedd closed, and every one return to his home.

"Usage enjoins that every bard shall stand uncovered, head and feet, in gorsedd, to evince his reverence and submission to God."[2]

The last custom cannot fail to remind the reader of the injunction laid upon Moses, as he stood in the presence of God, near the burning bush:—

[2] Iolo MSS. p. 446.

"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."—*Exodus* iii. 5.

All matters pertaining to bardism had to be referred to the consideration and scrutiny of three consecutive meetings—those of greeting, claim, and efficiency, ere they received judicial sanction. The two first might be meetings of a chair, but it was absolutely necessary that the third should be a gorsedd of the bards of the Isle of Britain.

"The manner by which the judgment of a gorsedd may be known, is as follows;—Any application or claim whatever, must be submitted to the consideration and decision of a gorsedd; and if protected thereby, it must consecutively undergo the deliberation of a second and a third gorsedd; and if again adopted by the protective judgment of each, it shall thereupon acquire the full force and efficiency of authority; and the judgment of a gorsedd cannot be otherwise determined.

"A convention, held for the primary consideration of anything, is called a gorsedd of greeting; and if it pass a protective judgment on the subject, the same shall be submitted to a second convention, called a gorsedd of claim; and if the decision of that be equally favourable, a third convention, called a gorsedd of efficiency, shall duly ensue; and if that again pronounce its judgment in affirmation, the measure so passed shall be finally received as possessing forcible and efficient authority: but unless the affirming and protective decisions of such three conventions be obtained, no production or circumstance whatever, whether it be a song or anything else, shall be admitted to the privileges of the gorsedd of British bards. No production or circumstance, whether it be a song, tradition, instruction, notice, or anything else, shall be deemed of legal importance, or constitute any authority, unless ratified by the protective adoption of a gorsedd of efficiency of the bards of Britain; but when so sanctioned, it acquires effectual force.

"Greeting and claim may be held at a provincial chair that is not under the auspices of the gorsedd of the paramount monarchy of the British Isle; for instance, those progressive steps may take place in the chairs of Glamorgan, Venedotia, or of any other locality; but efficiency can only be imparted by the gorsedd of the monarchy of Britain."[3]

[3] Iolo MSS. p. 432.

It will occur to the reflective reader that the public and progressive character of the system, which our ancestors adopted for the discovery and perpetuation of truth, was eminently calculated to answer its purpose. And we boldly assert that any organization of equal power and fitness in that respect will in vain be sought for among the institutions of any other portion of the gentile world. It is much to be regretted that historians in general, when they undertake to treat of British affairs, do not give this circumstance its due weight.

That the Druids largely cultivated the art of memory receives corroboration from the testimony of Cæsar, who states, from hearsay, that they were in the habit of learning by heart a great number of verses, some of the disciples even spending twenty years in committing them to memory. He, moreover, expresses his opinion that one reason why they did not more generally have recourse to letters in matters pertaining to the system was "because they would not have their disciples depend upon written documents, and neglect the exercise of memory."[4]

Besides the sheathed sword, and ceremonies which attended the opening and closing of the gorsedd, the bards had other insignia, or creiriau, as they are termed, of different features of power and position. They are enumerated in the following extract:—

"There are three general insignia (crair);—the Robe, the Wand, and the Collar.

"There are three insignia (crair) of privilege:—the Chair, the Axe, and the Golden Ball. The Ball represents fullness and completeness in the authority of the gorsedd.[5] The Chair represents judgment by privilege. The Axe represents improvement and extension of knowledge and science, warranted by judgment.

"The Chair represents authority and judgment; and wheresoever the Chair exists, it is possessed of judgment by the privilege of the bards of the Isle of Britain, provided there is a record of its being possessed of judgment and privilege, and no record of its being refused and rejected. The bards of Gwynedd and

[4] De Bello Gall. lib. vi.

[5] The ball, or orb, surmounted by the cross, is now a badge of British royalty.

Powys held the gorsedd by the authority of the Chair under the protection of the prince.

"Deheubarth held under the eisteddvod, and bore a Chair and Axe; and the Chair was the chief badge (crair).

"The Axe is the symbol of science and of its improvement; and the bards of Glamorgan bear it through privilege of the Chair. And the Axe has privilege; viz., the person who bears it by warrant of the judgment of the Chair, is authorized to shew improvement in knowledge and science before the Chair and Gorsedd, and he has precedence in that, and his word is warranted.

"The Golden Ball is borne by the bards of gorsedd of the Isle of Britain. It is an emblem of completeness, and it is supreme of all other matters in learning and science; and where the Ball is borne, there is privilege to bear all the other badges and insignia (creiriau).

"The Wand denotes privilege; and where there is a sitting in judgment, it is not right to bear any insignia except the Wand, because no one is entitled to authority more than another where law and judgment are observed; for judgment rests on the supremacy of law; and no one can know to whom it belongs, as it rests with the highest number, and no one knows with whom in particular that number is. And no one can be higher than another in law, and judgment by law. And after knowing the judgment of law, it is right to place that judgment in trust with the person who may be appointed as an officer for it; and that man is to be chosen by law; and that law does not rest on the judgment, but on the person who is made judge.

"A chaired chief of song shall wear gold on his badge, and every other chief of song shall were silver. A bard who is chief of song and preceptor, is termed silver-wearing; but the president of a gorsedd is styled gold-wearing."[6]

The vestments of the three orders were of different colours, emblematic of their respective offices. The bard, properly so called, wore sky-blue, "indicative of peace and heavenly tranquillity; and signifying, likewise, that light, and all other visible things, are best seen through the medium of that colour." The druid's robe was white, to denote "purity of conduct, learning, and piety; for white is both the colour and emblem of light." The ovate was clad in green, "to signify, in emblem, the growth and increase of learning and science." Each

[6] Iolo MSS. pp. 633, 4.

colour was also uniform and entire, as "a symbol of truth, which is unicoloured throughout, and all over, whether considered in its analytical aggregate, or varied portion, and presents no change whatever, from any possible circumstance."[7] The awenyddion, however, or disciples, wore a variegated dress of the three colours, blue, white and green.

It may be remarked that Pliny mentions the white garment as being that in which the sacrificial minister officiated.[8] And Strabo says, that dignitaries "were clad in dyed garments embroidered with gold;"[9] and thus far bear their testimony to the authenticity of our own traditions on the subject in question. When the bards profess to have selected their colours from objects in nature, which typified moral truths, the inference is that they were not copied from the costumes of other hierarchies, but were derived from the remotest antiquity—even from the common source of the great gentile, or perhaps we may say, universal ritual.

The wand, brysyll, or ffon grair, of the conventional bard, which he held in gorsedd, was to be "a fathom in length, and coloured uniformly with his robe; but progressors were severally to bear a staff of the three bardic colours intermixed, to indicate progression." If the poetic aspirant was merely under protection, "the length of his staff was to be only half a fathom;" but if he was an endowed disciple by right, then it was to be "a fathom long."[1]

The bardic wand will recall to mind the rod of Moses, the caduceus of Mercury, and the crozier of a Christian bishop; all of which, probably, have an identity of origin, and ultimately refer to the cross of our Redeemer.

The armlet, called aerwy in the Institutes of the Round Table, but in earlier times caw,[2] was worn on the "arm

[7] See "Voice Conventional."
[8] Hist. Nat. lib. xvi. sec. 95; lib. xxiv. secs. 62, 63.
[9] Geograph. lib. iv. p. 275.
[1] Voice Conventional.
[2] "Hence the bard was called the Bardd Caw (or the bard of the

below the shoulder joint," and was of the same colour as the robe.

"The disciple of privilege, or he who knows the science, but knows not the mystery, shall wear his bracelet on his left arm, but when it is seen proper to divulge to him the mystery, he shall wear it on his right arm, and a chair shall be given to him."[3]

The use of the axe, as a symbol of "science and its improvement," may not at first sight appear to the modern reader so obviously appropriate and significant, as will the typical meaning of the chair and the ball. The difficulty, however, will be removed when it is borne in mind that the bards inscribed their letters on wooden staves, and that the axe was as necessary for that purpose, as pen and ink are for modern writing.

band) after he had received the order of Pen Cerdd, and the three Beirdd Caw included the primitive bard, the ovate, and the druid-bard."—*Iolo MSS.* p. 632. "The three wreathed (caeogion) bards of the Isle of Britain; Tydai, the bard of Huon, who first arranged a community of abodes for the nation of the Cymry, in virtue of a gorsedd; Rhuvawn the bard, who conferred system and privilege upon the co-tillage of a township; and Melgin ap Einigan Gawr, who first invented symbols for language and speech; and the head of each one of them was encircled with a wreath (cae) of oak-grown misletoe."—*Unpublished MS.*

[3] Unpublished MS.

CHAPTER XVI.

BARDISM—BADGES AND MOTTOES; GRADUATION AND ENDOWMENT OF THE BARDS.

THE bards were in the habit of decorating their tribunals with plants and herbs suitable to the season, and suggestive, moreover, of some moral truth, or religious doctrine. These were,—

1. The trefoil for Alban Eilir, or the vernal equinox.
2. The vervain for Alban Hevin, or the summer solstice.
3. Ears of wheat for Alban Elved, or the autumnal equinox.
4. The misletoe for Alban Arthan, or the winter solstice.[1]

These, in truth, are the national badges of the Cymry, and not the leek, which only dates from the battle of Cressy, A.D. 1346.[2] The first was explained by S. Patrick[3] to the Irish as typical of the blessed Trinity, and has always been retained by them as their country's emblem. It is well known, also, how the misletoe still enters into the festivities of Christmas in our own happy land, which shows that the early Christians regarded it, whether from its medicinal properties, the aerial[4] place of its growth, or the triadic form of its branches, or from all combined, as typical of the "RIGHTEOUS BRANCH,"[5] whose leaves were to "heal the nations."

[1] Iolo MSS. p. 635. [2] *Ibid.* p. 451.

[3] This is not the only instance in which we find the apostle of Ireland interpreting natural objects on the correct principles of druidism, as figurative of ulterior and higher truths:—"That sun whom we behold," says he, in his confession, "rises daily, at the command of God, for our use. Yet will he never reign, nor shall his splendour endure; and all those who adore him will descend wretchedly into punishment. But we believe and adore the *true Sun*, CHRIST."

[4] One of the names given to this plant by the Cymry is "Pren awyr"—the air tree.

[5] Jer. xxiii. 5.

After a time, when armorial bearings were established, it was usual for the chair bards to bear "the arms of the lord of the territory in which they were, as the bards of Glamorgan bore the coat of arms of Morgan, the son of Ithel; namely, a chevron argent in an azure field, and about the chevron golden ears of corn, and on the chevron three green trefoils." And this we are told they did "by custom and usage of courtesy, and not by law from an original and primary statute."[6]

The gorsedd and the cadeiriau had also appropriate mottoes. That of the gorsedd of Britain was,—"Truth against the world." The motto of the chair of Bryn Gwyddon was,—"Hearing is believing; seeing is truth." Of Beisgawen,—"Nothing is for ever that is not for ever and ever." Of Glamorgan or Siluria,—"God and all goodness." Of Powys,—Who slays shall be slain." Of Deheubarth,—"Heart to heart." Of Gwynedd,—"Jesus," or "Jesus repress iniquity."[7]

It is evident that the Gwyneddian motto was invented subsequently to the introduction of Christianity. Indeed we are told in Watkin Powel's "Genealogy of the Saints" that it was first adopted by Garmon or S. Germanus, when he visited this country on account of the Pelagian heresy.[8]

We have seen that the Gwyddoniaid were distributed in the time of Prydain into three classes—the Bards, Druids, and Ovates. But though each class had a pecu-

[6] Iolo MSS. p. 635. The "ears of corn," and the "trefoils," were no doubt borrowed into the Glamorgan arms from druidic sources.

[7] Iolo MSS. p. 448.

[8] Unpublished MS. "Then Garmon supplied the divines, saints, learned men, and sages of Gwynedd with the following charm (gair ymswyn a chasswyn) 'Jesus forbid iniquity;' and this expression became the chief proverb in Gwynedd among all the wise and learned men, as may be seen in the books of that province to this day." "There was a dispute as to the motto of Gwynedd; however it was found to be 'Jesus repress iniquity,' but it was abbreviated into 'Jesus' merely, as it is this day."—*Unpublished MS.* Myfyr Morganwg is of opinion that the primitive motto of Gwynedd was HESUS.

liarity of estimation, not one was held to be more intrinsically excellent than another. This co-equality, as well as the triple division, seems to have been suggested by the mystical /|\, in reference to which we read:—

"The three mystical letters signify the three attributes of God, namely, love, knowledge and truth. That is to say, from these three proceeds all justice, and without every one of the three there can be no justice. And whichsoever of the three stands upright, the other two signs will lean towards it. And every two of them will give precedence to the third, whichsoever it be. It was according to this order and condition that the bards of the Isle of Britain were divided into three grades, each of the three receiving privilege and precedence, in respect of special necessity, over the other two whichsoever."[9]

We will now inquire into the mode by which each of these classes proceeded to its proper degree.

"Bards are graduated, according to the rights of gorsedd as follows:—

"A chief bard positive (privardd pendant), or poet, called also bard of privilege (bardd braint), and licentiate of privilege (trwyddedawg braint), is admitted to degrees, under primitive usage, by progression; that is, by entering as a poetic aspirant under a tutor, or matured graduate of gorsedd, and advancing progressively, until thoroughly instructed in the art of vocal song and poetical criticism,—proficiently conversant in the Cymric language, and capable of passing correct judgments on any compositions in it,—profoundly acquainted with the secrets, rights, and usages of the bards of Britain,—informed in the three vehicles of tradition, namely, the memorials of song, of the voice of efficiency, and of usage,—taught in their three credibilities, which are, national voice, wooden record, and the conversations of reason,—and until, also, so well versed in the cardinal maxims of divinity, legislation, and wisdom, as to be announced proficient and stable in them by the judgment, protection, and retention of a gorsedd of efficiency. Being erudite in these qualifications, having substantiated them before a gorsedd, through the stages of greeting and claim, and attained the privileges of judicial ratification, he will be proclaimed a bard of efficiency, raised to institutional superiority, and have a chair given to him, whence he will

[9] Unpublished MS.

become a bard of gorsedd, and continue so, under the privileges of that chair. Having in this manner obtained three distinct chairs, the degree of bard of gorsedd, according to the rights and usages of the Isle of Britain, will be conferred on him."[1]

This, it will be seen, is a tedious process, and is probably identical in form and substance with the discipline mentioned by Cæsar, under which some continued in the condition of aspirants during the space of twenty years.

"A second mode of graduating a poet (the candidate not having previously undergone progression) is to propose him for such distinction, under a year and a day's notice; thus presenting to all persons an ample opportunity of showing why such aspirant either ought not, or could not, be admitted into the bardic order, —but if no such objection can be urged, the candidate may, under the sanction of gorsedd, pass through the stages of greeting and claim, and attain that of efficiency; after which he may, under the privileges of chairs, be admitted a bard according to the rights and usages of the order in Britain, and take his seat of efficiency in gorsedd.

"A third way of conferring the degrees of primitive bard on a poet, when three conventional bards of efficiency cannot be found in gorsedd, is to get a poetic aspirant of no progression, and subject him to the verdict of three hundred men, upon the testimony either of twelve true men of the country and aristocracy, —upon the word of a magistrate, or that of a minister of religion, who shall attest on conscience that such aspirant has the qualities and attainments requisite for a bard; and if he be adjudged a bard by a verdict so obtained, he shall become entitled to a chair in gorsedd, according to the rights of reason, necessity, and national suffrage,—so that, thus, a bardic gorsedd may be rightfully constituted; for according to the rights and usages of the bards of the Isle of Britain, neither a chair nor gorsedd can consist of less than three primitive bards of efficiency, that is— of convention; for a majority of voices cannot be ascertained except three, at least, be present; and no judgment of gorsedd can be given otherwise than by a majority.

"Where but one bard of efficiency can be found, according to the rights and judgment of gorsedd, that one may, under the justification of reason, circumstance, and necessity, legitimately confer degrees and chairs on two poetic aspirants, when he can

[1] Voice Conventional, *apud* Iolo MSS. pp. 434, 435.

certify on his word and conscience that they possess the qualifications requisite for bardic poets. For except by such means, the instruction of British bards could not be perpetuated; and, according to law and usage, 'necessity is paramount strength;' and hence it is, that the bards and bardism of Britain may be preserved from dormancy and ultimate extinction; which can be effected only while primitive bards of the class of poets remain; for bardism originally emanated from poets, and nothing can in anywise exist but by virtue of its genuine principle."[2]

We have already seen[3] what the remedy was in case there remained no efficient bard, or how a gorsedd was revived. We proceed with the other two orders:—

"The course pursued in graduating an ovate is—first, to place him under the examination of a chief of song, that is, of a primitive conventional bard, who shall testify, upon his word and conscience, that he possesses the qualities requisite for a bard; he, then, must seek the verdict and judgment of gorsedd, and if pronounced efficient, will thereby attain the rights of a primordial bard, and be qualified to exercise in gorsedd the functions of a progressively instituted primitive bard of that order.

"A primordial bard may assume the grade and rights of an ovate, by virtue of the extent of knowledge and poetic genius requisite for a primitive ovate, which he may display before a gorsedd, with no other protective ceremony than that of greeting; and those qualifications imply the improvement and extension of learning.

"A primitive bard is entitled to an ovate's degree, who shall, upon his word and conscience, recommend anyone as a person duly qualified to be a bard, if the person so recommended obtain, in consequence, the affirming judgment and protection of a gorsedd. For it is considered, that whoever shall form a just estimate of the poetic genius and science of any person, and have that opinion conventionally confirmed, must fully understand such attainments, and know to what extent they are calculated to qualify their possessor for graduation and privileges. Hence we see that there are two classes of ovates, namely, the primitive ovate, and the ovate by privilege, that is, a primitive bard either of the order of poets or of Druids, who may have obtained an ovate's degree in gorsedd, by virtue of his exertions in favour of an aspirant, who had thereupon been legally constituted a primitive ovate in gorsedd."[4]

[2] Voice Conventional, pp. 435, 436. [3] Chap. xv.
[4] *Ibid.* p. 438.

"A Druid is graduated by conventional suffrage and judgment; but, if previously a primitive bard of the original order, an election by ballot only will be requisite to substantiate his efficiency; for every conventional transaction effected either by, or on account of, a chair-bard in gorsedd, shall be deemed efficient, without the preparatory steps of greeting and claim; such bard being already a person by claim, and acting under the protection of that privilege.

"A primitive ovate may be made a Druid by conventional suffrage,—a proceeding that would establish his efficiency."[5]

"It is not necessary that a poet, of the original grade of primitive bards, should await the general course of conventional graduation, to be qualified for the office of a Druid, and to exercise its functions, further than that previous announcement to that effect must be audibly made, by proclamation in gorsedd or chair; for a person of his order is known to be already a graduate of all efficient knowledge, according to the privileges of bardism and poetry. For upon him devolve the duties of sustaining oral tradition, and publicly transmitting information relating to bardism, which he could not effect unless he had previously attained a true and thorough knowledge of that science; and that, too, under the affirmation of a gorsedd. Wherefore every person possessed of such ratified knowledge in poetry and bardism, whatever be his grade, is at liberty to exercise the office, the knowledge, or the science, for or in which he may be considered qualified by the attestation of gorsedd, without any further conventional sanction; so that the grade of Druid will at once be conferred on him in stability and efficiency; except that discretion would, in conformity to usage, suggest the propriety of audibly announcing all such transactions by proclamation in gorsedd, to obviate disorder or any deviation from usage."[6]

In their titles the bards observed the order of their graduation, adding to each the words, "according to the privilege and usage of the bards of the Isle of Britain." By this means such titles were a history of their manner of admission, as—

Bard of Presidency;
Bard and Druid;
Bard and Ovate;
Bard, Ovate, and Druid;
Bard, Druid, and Ovate;
Ovate, Bard, and Druid;
Ovate, Druid, and Bard.

[5] Voice Conventional, p. 439.

[6] *Ibid.* p. 440.

The services of the bards were deemed of such vital importance to the welfare of the community, that the order was not only protected in the discharge of its public duties, but encouraged therein by means of gifts and immunities. In the Laws of Dyvnwal Moelmud the rights and privileges of the bards are made to consist of five free acres of land—exemption from personal attendance in war—permission to pass unmolested from one district to another in time of war as well as peace—support and maintenance wherever they went—exemption from land tax—and a contribution from every plough in the district in which they were the authorised teachers.[7]

The "Voice Conventional" adds other perquisites:—

"The endowments of a conventional bard are as follows:—independent of his right to five acres in free tenure, as a Cambrian of primitive descent, he is entitled to other five acres, in free tenure, or their equivalent, to be proportionately levied on ploughs by national and professional suffrage. He will likewise be entitled to an allowance for his poem, according as it may be estimated either at a gorsedd of province and lords, or by the suffrage of the district. A bard of learning and holy duties has also a claim to similar emoluments. A poet is entitled to a perquisite from every royal nuptials, and from every wedding of persons genteelly descended, that is, of every Cambrian pair of aboriginal genealogy, as a remuneration for keeping their family traditions and pedigrees, so as to protect their native rights. An allowance is also due for every poem and tradition in commemoration of any praiseworthy action. If the laudable deed was performed by an individual, the poet's perquisite is confirmed by strong usage; but if it was the achievement of country and kindred, he will be allowed a professional circuit for remuneration for such patriotic poem and traditional preservation. He will also be entitled to bounties by courtesy; but where no such custom exists, his perquisites will be a penny from every plough. All such traditional poems must, however, in the first place, be submitted to the adjudication of a gorsedd, so as duly to ascertain their veritable and scientific character, before they entitle their authors to the privilege of professional circuits. Bards and progressors by privilege are likewise entitled, triennally, to professional

[7] Welsh Laws, ii.

circuits; and they may also receive gifts by courtesy, but neither law nor custom prescribe such bounties, beyond the usage of affection, respect, and liberality."[8]

The traditions of the bards furnish us also with a list of oblations, made in addition to other emoluments, which carries with it the impress of great antiquity:—

"The three immunities of a bard: his five free acres; his oblations; and his taxes.

"The three taxes of a bard: food and drink; raiment; and money.

"The three common oblations of a bard: the first is a contribution of milk, given at the summer solstice; the second a contribution of meal, at the autumnal equinox; the third a contribution of honey, given at the winter solstice; and portions of each of the three at the vernal equinox, namely, when the new songs are being privileged. The poor, aliens, and strangers will receive their portions of the three oblations at those times, since they are not entitled to lands and property."[9]

Julius Cæsar lends his testimony to the confirmation of the statements which we have adduced relative to the privileges and immunities of the bardic order. According to him the Druids of Gaul were exempt from military service, taxes, and other civil obligations; and he says that many were induced by that consideration to become candidates for the profession.[1] If this was true of Gaul, it will apply much more forcibly to Britain, where, according to Cæsar's own implied admission, bardo-druidism had its genuine home.

[8] Iolo MSS. pp. 442, 443.
[9] Unpublished MS.
[1] Lib. vi. chap. 14.

CHAPTER XVII.

BARDISM—RELIGION.

THE first act of REVELATION was the announcement and the manifestation of the glorious name of God, /I\, when all creation sprang into existence with a shout of joy. This was one of the three occasions on which God "rushed out of his infinitude."[1] The account, as handed down by the bards, has already appeared in the first chapter of these "Annals," to which we beg to refer our readers. It would seem, from the manner in which the form of the Divine Name was delineated on the druidic circle,[2] as well as from other circumstances, that the equinoctial and solstitial rays of the sun, meeting at the central stone, were subsequently regarded as the analogy in nature of the creative Word. The sun was looked upon as a type of God, and its varied influence upon the earth at the different seasons of the year, represented the different attributes of His essence. "The invisable things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."—*Romans*, i. 20. The rays of the sun, or its position at the albanau, or principal quarter days of the year, would represent God as a creator, preserver, and destroyer, or a witholder of His benignity, and might thus illustrate the origin, and explain the meaning, of the Hindoo Triad—Brahma, Vishnu and Swa. We are positively told that the three mystical lines signified "the three attributes of God, namely, love, knowledge,

[1] "The three occasions on which God rushed out of His infinitude: the first was to make what did not exist before, with a view to goodness and to the prevention of all evil. From this issued existence, namely, the work of His creation, showing immense power and wisdom."—*Unpublished MS.*

[2] See Chap. xiii.

and truth," that "from these three proceeds all justice, and without each of the three there can be no justice."[3] Elsewhere they are called "the three pillars of light, and the three pillars of truth, for truth cannot be known but from the light thrown upon it; also the three pillars of knowledge, since knowledge cannot be attained except by means of light and truth."[4]

However, whether the bards formed their theology entirely in accordance with the mystic name of God, or whether they had preserved by tradition any of the primeval truths which had been divinely communicated to Adam and Noah or not, it is certain that they possessed a religious code which, for sublimity of conception, and the purity of its moral tenets, stands unrivalled in the gentile world.

The following is a triadic summary of the religious creed of the bards:—

1. There are three primeval unities, and more than one of each cannot exist: one God; one truth; and one point of liberty, and this is where all opposites equiponderate.
2. Three things proceed from the three primeval unities: all of life; all that is good; and all power.
3. God consists necessarily of three things: the greatest of life; the greatest of knowledge; and the greatest of power; and of what is the greatest there can be no more than one of any thing.
4. Three things it is impossible God should not be: whatever perfect goodness should be; whatever perfect goodness would desire to be; and whatever perfect goodness can perform.
5. Three things evince what God has done and will do: infinite power, infinite wisdom, and infinite love; for there is nothing that these attributes want of power, of knowledge, or of will to perform.
6. The three regulations of God towards giving existence to everything: to annihilate the power of evil; to assist all that is good; and to make discrimination manifest, that it might be known what should and what should not be.
7. Three things it is impossible that God should not perform:

[3] MS. [4] MS.

what is most beneficial; what all want most; and what is most beautiful of all things.

8. The three stabilities of existence: what cannot be otherwise; what need not be otherwise; and what cannot be conceived better; and in these will all things end.

9. Three things will infallibly be done: all that is possible for the power, for the wisdom, and for the love of God to perform.

10. The three grand attributes of God: infinite plenitude of life, of knowledge, and of power.

11. Three causes produced animated beings: divine love, possessed of perfect knowledge; divine wisdom, knowing all possible means; and divine power, possessed by the joint will of divine love and wisdom.

12. There are three circles of existence: the circle of ceugant, where there is nothing but God of living or dead, and none but God can traverse it; the circle of abred, where all things are by nature derived from death; this circle has been traversed by man; and the circle of gwynvyd, where all things spring from life; this man shall traverse in heaven.

13. Animated beings have three states of existence; that of abred in annwn; that of liberty in manhood; and that of love, which is felicity, in heaven.

14. All animated beings are subject to three necessities: a beginning in annwn; progression in abred; and plenitude in heaven, or the circle of gwynvyd; without these three things nothing can possibly exist but God.

15. Three things are necessary in abred: the least of all animation, and thence the beginning; the materials of all things, and thence increase, which cannot take place in any other state; the formation of all things out of the dead mass, hence discriminate individuality.

16. Three things cannot but exist towards all animated beings from the nature of divine justice: co-sufferance in abred, because without that none could attain to the perfect knowedge of anything; co-participation in the divine love; and co-ultimity from the nature of God's power, and its attributes of justice and mercy.

17. There are three necessary occasions of abred; to collect the materials and properties of every nature; to collect the knowledge of everything; and to collect power towards subduing the adverse and cythraul, and for the divestation of evil: without this traversing every mode of animated existence, no state of animation, or of anything in nature, can attain to plenitude.

18. The three primary calamities of abred: necessity; loss of memory; and death.

19. There are three necessary conditions towards the attainment of perfect knowledge; to traverse abred; to traverse gwynvyd; and to recover the memory of all things down to annwn.

20. Three things are indispensably connected with abred: no subjection to injunctive laws, because it is impossible for any actions to be there otherwise than they are; the escape of death from evil and cythraul; and the accumulation of life and good, by becoming divested of evil in the escape of death; and all through divine love embracing all things.

21. The three instrumentalities of God in abred towards subduing evil and cythraul; necessity; loss of memory; and death.

22. There are three connates: man; liberty; and light.

23. The three necessary incidents of humanity: to suffer; to change; and to choose. And man having the power of choosing, it is impossible before occurrence to foresee what his sufferings and changes will be.

24. The three equiportions of humanity: abred and gwynvyd, necessity and liberty, evil and good, all equiponderate; man having the power to attach himself to either the one or the other.

25. From three causes will the necessity of abred fall on man: from not endeavouring to obtain knowledge; from non-attachment to good; and from attachment to evil; occasioned by these things, he will fall down to his connatural state in abred, whence, as at first, he returns to humanity.

26. From three reasons must man unavoidably fall into abred, though he has in everything else attached himself to good: pride, for which he falls down to annwn; falsehood, to a point of corresponding demerit; and cruelty, to a state of corresponding bestialism; whence, as at first, he returns to the state of humanity.

27. Three things are primitial in the state of humanity: the accumulations of knowledge; benevolence; and power, without undergoing death. This cannot be done, as of liberty and choice, in any state previous to humanity; these are called the three victories.

28. The three victories over evil and cythraul, are knowledge; love; and power; for these conjointly know how, have the will, and strength, to effect all they can desire. These begin in the state of humanity, and are continued for ever.

29. The three privileges of the state of humanity: equiponderance of evil and good, whence comparatively; liberty of choice, whence judgment and preference; and the origin of power, in virtue of judgment and preference. These being indispensably prior to all other exertions.

30. In three things man unavoidably differs from God: man

is finite, which God cannot be; man had a beginning, which God could not have; man not being able to endure the eternity of ceugant, must have in the circle of gwynvyd a rotatory change of his mode of existence; God is under no such necessity, being able to endure all things, and that consistent with felicity.

31. Three things are primitial in gwynvyd: the absence of evil; the absence of want; and the absence of perishing.

32. The three restorations of gwynvyd: restoration of original genius and character; restoration of all that was primevally beloved; and the restoration of remembrance from the origin of all things; for without these there can be no gwynvyd.

33. Three things discriminate every animated being from all others: original genius; peculiarity of remembrance; and peculiarity of perception; each of these in its plenitude, and two plenitudes of anything cannot exist.

34. With three things has God endued every animated being: with all the plenitude of his own nature; with individuality, differing from that of all others; and with an original and peculiar character and genius, which is that of no other being. Hence in every being a plenitude of that self differing from all others.

35. By the knowledge of three things will all evil and death be diminished and subdued: their nature; their cause; and their operations; this knowledge will be obtained in gwynvyd.

36. The three stabilities of knowledge are: to have traversed every state of animated existence; to remember every state and its incidents; and to be able to traverse all states of animation that can be desired, for the sake of experience and judgment; this will be obtained in the circle of gwynvyd.

37. The three peculiar distinctions of every being in the circle of gwynvyd: vocation; privilege; and awen; nor is it possible for any two beings to be uniformly the same in everything; for every one will possess plenitude of what constitutes his incommunicable distinction from all others; and there can be no plenitude of anything without having it in a degree that comprehends the whole of it that can exist.

38. Three things none but God can do: to endure the eternities of ceugant; to participate of every state of existence without changing; and to reform and renovate everything without causing the loss of it.

39. Three things can never be annihilated, from their unavoidable possibilities: mode of existence; quality of existence; and the utility of existence; these will, divested of their evils, exist for ever, as varieties of the good and beautiful in the circle of gwynvyd.

40. The three excellences of changing mode of existence in gwynvyd; acquisition of knowledge; beautiful variety, and repose, from not being able to endure ceugant and eternity.

41. Three things increase continually: fire, or light; understanding, or truth; soul, or life: these will prevail over everything else, and then abred will cease.

42. Three things dwindle away continually: the dark; the false; and the dead.

43. Three things accumulate strength continually, there being a majority of desires towards them: love; knowledge; and justice.

44. Three things become more and more enfeebled daily, there being a majority of desires in opposition to them: hatred; injustice; and ignorance.

45. The three plenitudes of gwynvyd: participation of every nature, with a plenitude of one predominant; conformity to every cast of genius and character, possessing superior excellence in one; the love of all beings and existences, but chiefly concentered in one object, which is God; and in the predominant one of each of these will the plenitude of heaven and gwynvyd consist.

46. The three necessary essentials of God: infinite in Himself; finite to finite comprehensions; and co-unity with every mode of existence in the circle of gwynvyd.[5]

It would appear from the foregoing triads that the unity of the Godhead was the very life and soul of the bardo-druidic system of theology. And how much more sublime were the conceptions of God, entertained by the ancient Cymry, than those of other gentiles! A self-existent eternal Being, traversing and filling the interminable ceugant—issuing out of it to create the world—and in the course of his providence continually aiding men to recover their lost state of blessedness.

[5] These triads may be seen in the original in Edward Williams' *Poems*, ii. pp. 233, &c. Of the copy from which they are taken he gives the following account:—"The Triads that are here selected are from a manuscript collection, by Llywelyn Sion, a bard of Glamorgan, about A.D. 1560. Of this manuscript I have a transcript. The original is in the possession of Mr. Richard Bradford, of Bettws, near Bridgend, in Glamorgan. This collection was made from various manuscripts of considerable, and some of very great antiquity. These, and their authors, are mentioned, and most, or all of them, are still extant."—p. 218.

Cylch y Ceugant, means, literally, the circle of the inclosing circumference, that is, the perfect rim that bounds the entire space of existence.[6] But though God alone is said to traverse Cylch y Ceugant, yet the elementary constituents of creation were there also in Him, and through Him, as their life and existence. Thus in a bardic catechism we read :—

"What material did God use in the formation of the world, namely, the heaven and the earth, and other things known and conceived?

"The *manred*, that is, the smallest of the small, so that a smaller could not be, which flowed in one sea through all Ceugant —God being its life, and pervading each atom—and God moving in it, and changing the condition of the manred, without undergoing a change in Himself. For life is unchangeable in all its motions, but the condition of that which is moved is not one and the same. Therefore, because God is in every motion (ymmod) one of God's names is Modur.[7]

When, however, God "rushed out of his infinitude," and became "finite to finite comprehensions," in the creation of a material world,

"He collected the separate particles from the infinite extent in Cylch y Ceugant, and collocated them methodically and in proper order within Cylch y Gwynvyd, as worlds, and lives, and natures, without number, weight, or measure, that could be conceived or understood by any save Himself, and such as no other being could provide, or contrive, even if he possessed the endless ages of Cylch y Ceugant."[8]

It was Cylch y Gwynvyd, the circle of the *white*, or (taking that colour as the emblem of purity,) the *holy world*, that sprang into existence on the announcement of the divine Name. This is the abode of the blessed, whence they can see Him "in one communion of glory, without secresy, without number, and without species that can be ascertained, save essential light, essential love, and essential power, for the good of all existences and vitalities."[9] They shall also there hear the melody of the divine Name

[6] "Ceugant, that is, the interminable space."—*Bardism.*
[7] Unpublished MS. [8] *Ibid.*
[9] Roll of Tradition; Iolo MSS. p. 424.

"for ever and ever; and where it is heard, there cannot but be the might of existence and life for ever and ever."[1]

Some of these happy beings, however, "aiming to augment their felicity, made an onset on infinitude, purposing to divulge all that they might discover there; and to ascertain the secresy, number, and essence of God;" but this they could not do. Death intervened, and they fell to Cylch yr Abred, even to Annwn, or the lowest point of existence. In one of the triads, quoted above, it is stated that pride is the sin that sends to Annwn, but it must be pride in its most absolute form, entrenching on infinitude. But as this cannot any more be put in action, the proverb is true,

"Nid eir i Annwn ond unwaith."[2]

But to any other grade of Abred, man may descend, according to the nature and magnitude of his sins. He will, however, rise again to manhood; and should he fall ever so many times, he will ultimately attain felicity. And this will happen in respect of the whole human race, and "then cometh the end of Abred."

Abred seems to be compounded of *ab*, from, and *rhed*, a course, and is intended to convey the idea of animal gradation, through which the soul must regularly ascend towards the point of liberty. This state, inasmuch as it was, in some sense, a re-commencement of life, went also under the name of *advyd*, re-world, which expression is still used to denote adversity or misery.

We advanced a suggestion in the First Chapter of these Annals as to the probable origin of Dis, from which, according to Cæsar, the Gauls claimed descent. We hinted that it might have been *Dydd*, day, since man, liberty, and light, form a triad of "connates." It is, however, far from improbable, that the Dis of Cæsar was meant to represent Annwn,[3] or the abyss, from which, according to bardism, all mortals have to re-commence life.

[1] MS. [2] Annwn is visited but once.

[3] From *an*, not, and *dwfn*, deep,—"the bottomless pit." In the Christian code Annwn is made to stand for hell.

The following extracts from the bardic catechism will further illustrate the doctrine of Cylch yr Abred:—

"From whence hast thou come? and what is thy beginning?"

"I have come from the great world, and my beginning was in Annwn."

"Where art thou now? and how didst thou come to it?"

"I am in the little world, whither I have come by traversing Cylch yr Abred, being now a man, on its limits and extreme confines."

"What wert thou before humanity in Cylch yr Abred?"

"In Annwn I was the least thing that could possibly be endued with life, and the nearest thing possible to positive death. And it was in every form, and through every form possible for body and life, that I came to the state of humanity, and the little world, traversing Abred, where my condition was hard and grievous, through the age of ages, from the time I was parted in Annwn from the dead by the hand of God, and through His great kindness, and boundless and everlasting love."

"Through how many forms didst thou come? and what happened unto thee?"

"Through every form capable of life, in water, in earth, and in air, and there happened unto me all that was severe, and hard, and evil, and all suffering; and but little was the goodness and felicity that befel me before I became man."[4]

Mention is made in the triads of cythraul, a name by which Christians designate the devil. The following extract will illustrate further the views which the bards had of it:—

"A cythraul is destitute of life, and intention—a thing of necessity, not of will, without being, or life, in respect of existence and personality; but vacant in reference to what is vacant, dead in reference to what is dead, and nothing in reference to what is nothing. Whereas God is good with reference to what is good, is fullness in reference to fullness, life in life, all in all, and light in light."[5]

All things tend towards the subjugation of cythraul, and when all mankind shall have been finally removed into Cylch y Gwynvyd, it ceases altogether, for darkness can have no place where it is eternal day.

It hardly accords with the principles of druidism that

[4] Unpublished MS. [5] *Ibid.*

there should be bloody sacrifices. We certainly meet with no indication of the fact in the traditionary fragments that have come down to us. On the contrary, the Cymric *aberth*[6] is clearly identified with the oblations made to the bards at the principal festivals; and is suggestive of the inquiry, whether the Magi—"the Druids from the East"[7]—when they presented to the Divine Child "gold, and frankincense, and myrrh," did more than offer to Him their usual oblations, as to the expected bard now appearing at Alban Arthan?

It was the druidic belief that everything was arriving at perfection; hatred, injustice, and ignorance continually diminishing; love, knowledge, and justice gaining strength every day; and that all this was being brought about through the instrumentality of the bard—the moral sun. The people must accordingly have looked forward to the rising of a "Sun of Righteousness"—it was necessary that the metaphorical Son of God, should become a real Son of God, ere He could "destroy the works of the devil."[8] When Christ therefore came, and the Magi beheld his star in the direction of the eastern ray, it is no wonder that they entered immediately upon their long journey, in order "to worship Him." No wonder that the British Druids received Christianity in the general and complete manner which ecclesiastical historians describe.

But are the views which we have given of the bardo-druidic theology, out of documents purporting to be

[6] The word is derived from *a* intens., and *berth*, beauty, wealth. *Gwr aberthawg*, is a rich man. It is remarkable that in some accounts of the bardic aberth, "the ornaments of trees," "flowers," and "trefoils," are enumerated,—things partaking more of the beautiful than the useful. The oblation of flowers, fruits, and incense was ordained in India about a thousand years before Christ.

[7] In an Irish version of the Gospel of St. Matthew, the phrase "there came wise men from the east" is rendered "the Druids came from the east." In like manner, in the Old Testament, Exod. vii. 11 the "magicians of Egypt" are made "Druids of Egypt."

[8] Hence among other nations the bard was prematurely deified under the names Budha, Woden, Mercury, &c.

original, supported by external authority? It is very necessary in our estimate of British Druidism to bear in mind that it was of a purer description than the form which prevailed on the continent. Therefore, supposing the creed of Gaul to have been tinged with polytheism, as Cæsar would have us believe, the fact would not affect the character of British Druidism. "Pure bardism," say our Triads, "was never understood out of Britain," it was therefore easy to deify names and attributes. Nevertheless it is quite possible that Cæsar should have been misinformed on the subject, or that he should have wilfully misrepresented it to serve his own ends. However, we have the testimony of Pliny, and other early writers, to the effect that the Druids did hold the doctrine of one God. To this may be added the valuable though negative evidence of archæology, which has hitherto completely failed in discovering any traces of British idolatry.

The doctrine of the metempsychosis is admitted by all writers to have been a prevailing feature in the bardic code. Cæsar, in particular, says that the Druids taught that the soul did not perish, but passed after death from one body to another.[9] And Mela, that one of their precepts had become public, namely, that which bade them remember "to act bravely in war, that souls are immortal, and that there is another life after death.[1]

The British view as to the termination of the state of Abred is likewise countenanced by some of these early writers, who deliver it as a druidic axiom that the world will ultimately perish.[2]

[9] Lib. vi. c. 14. [1] De Situ Orbis, lib. iii. c. 2. [2] Strabo, &c.

CHAPTER XVIII.

THE RURAL ARTS.—AGRICULTURE.

THE primitive Cymry are represented as being acquainted with no less than eighteen of the different arts and sciences of life, having learned nine of them whilst they were in a nomadic state—not yet settled in towns or cities—and before they were brought under a system of consolidated sovereignty in the time of Prydain. These were hence called RURAL ARTS; whilst the other nine which they learned subsequently went by the name of CIVIL ARTS. The former are thus enumerated :—

"Here follow the nine Rural Arts :—

Agriculture;	Harp Playing;	Commerce.
Metallurgy;	Weaving;	
Architecture;	Politics;	
Bardism;	Medicine;	

"These were known and practised by the ancient Cymry before they possessed cities, and a system of sovereignty."[1]

The first that occurs in the category is Agriculture, or in the modern acceptation of the term, Horticulture, (*garddoriaeth*, from *gardd*, a garden). Indeed, this was the first art known and practised in the world, when man was still in a state of innocency;[2] for thus we read in Gen. ii. 15,—"The Lord God took the man and put him into the Garden of Eden *to dress and to keep it*." Much more after the fall was it necessary that man should "till the ground from whence he was taken," since this was "cursed for his sake," and would spontaneously produce nothing better than thorns and thistles. In consequence

[1] Myv. Arch. iii. pp. 121, 129, where, in both places, the extract purports to have been taken from "the Book of the Rev. Evan Evans."

[2] "Blessings could not be obtained even in Paradise without the due work of the industrious hand of man, for God did not form him to live in idleness, but to fulfil the work of creation, and to receive it thus improved as the reward of his toil. A hand reaching unto heaven is the industrious hand."—*Cattwg.*

of his sin, it was decreed that "in the sweat of his face he should eat bread," and "therefore the Lord God sent him forth from the Garden of Eden, *to till the ground* from whence he was taken."—(*Gen.* iii. 23.) Accordingly, the art of tilling the ground is presented to our views in connection with our Cimric ancestors, as soon as they appear in the light of a distinct community. Even before they left the East, when they were yet "in the land of Hâv, namely, where Constantinople now stands," as one of the Triads informs us, they were instructed in the method of cultivating the earth. Their teacher on this occasion was Hu Gadarn, he who afterwards led them over to the Isle of Britain; and on account of the importance and value which posterity attached to agriculture, the patriarch was distinguished as one of "the three benefactors of the race of the Cymry."[3]

As we had occasion to observe before, it would be perfectly useless to try to ascertain what kind of implement Hu Gadarn used in tilling the ground, though we may safely suppose that it was of wood, and extremely rude, which would involve no inconsiderable time and toil. Perhaps it was something similar to that with which, according to "Cyvrinach y Beirdd," our first parent dug the ground after his expulsion from Paradise, namely, a sharp pointed pole. This in the language of the Cymry is called *pal;* and "*pal* is the old Cimbric word used for a pole, as may be seen in the old books; hence an implement for cutting soil is called *pal*, though the spike of the pole be now made of iron and steel."[4] Ioan Mynyw, in the ninth century, calls the implement which Adam used a "rhaw balar," *i. e.*, a delving spade:—

"To Adam and his partner
Was given a *rhaw balar,*

[3] "The three benefactors of the race of the Cymry; the first, Hu Gadarn, who first showed the race of the Cymry the method of cultivating the ground, when they were in the land of Hâv, namely, where Constantinople now stands, before they came into the Island of Britain."—*Triad* 56, Third Series.

[4] Cyvrinach y Beirdd, p. 29.

To break up the ground
To obtain bread." [5]

The idea which we attach to a "rhaw balar," or as it is sometimes called, "rhaw bal," in the present day, is that of a spade with which we *dig* or *cut* the soil, as distinguished from an ordinary shovel, used merely for the cleaning or raising loose earth.

Iolo Goch calls the implement with which Hu Gadarn cultivated the ground "a strong beamed plough," *aradr braisg;* whilst in the Triad already cited we are told that "before the time of Illtyd, land was cultivated only with a mattock, (*caib,*) and an over-treading plough, (*arad arsang,*) after the manner of the Irish."

Arad, in the literal acceptation of the term, means simply an instrument to turn the soil, or to place sod upon sod, from *ar* upon. It is not necessarily of the form and shape of what is usually meant by a plough in the present day. The *arad braisg* of Iolo Goch, and the *arad arsang* of the Triad, might have been similar in general character to the modern spade. Of a like description, probably, was the *planarat*, which Pliny speaks of, and which he says signified a plough in the Gaulish tongue.[6] The word, purely Celtic, is compounded of *plan*, planting, and *arad*, a plough.

The first kinds of grain known in this country were oats and rye.[7] The importation of wheat and barley is ascribed to Coll, son of Collvrewi, a person of unknown date, but who must have lived anterior to Ithel, the son of Llarian, about to be mentioned. The Triads which record this circumstance are cited at length in Chapter VI., to which the attention of the reader is directed; he will

[5] Myvyrian Archaiology, i. p. 92.

[6] Charrue de la Rhétie Gauloise, à laquelle on aurait ajouté deux petites roues.—Le Véronais, voy. Pline, iii. 23. Servius, *Georg.* i. 174, étend l'usage de ces charrues au pays de Virgile le Mantouan.—*Ethnogénie Gauloise*, p. 81.

[7] Triad 56, Third Series. An unpublished Triad adds "angular barley," *haidd conglog;* and it is remarkable that this species of barley is distinguished, to this very day, by the name of Welsh barley.

also find there some conjectures of our own as to the real meaning of the allegory in which the fact is embodied.

In the "Book of Treos," a MS. upwards of three hundred years old, the first introduction of wheat into this country is dated only about 400 years before the Christian era. On what authority the statement is made we know not; but it is so inconsistent with the majority of our traditionary records on the subject, that we cannot receive it except in a qualified sense, as indicative of the importation of some new sorts of wheat, or the more general cultivation of it in the country.

A tradition is noticed by Geraint Vardd Glâs, which represents Coll as having moreover taught the Britons to sow corn in furrows, and introduced among them the custom of joint-ploughing, by way of protection against hostile incursions; "yd yn âr a chyferi."[8]

The hostile incursions which were contemplated would imply that the Cymry were not alone in the island when co-aration commenced. Coll, in that case, must have flourished subsequently to the era of Prydain. Indeed, notwithstanding the advantages which abundance of land, and undisturbed peace and tranquillity offered to the aboriginal colony, it is not to be expected, as long as they were yet unacquainted with the metallurgic arts, that they would make much progress in agriculture. The use of metal is supposed to have been introduced by the second colony, the Lloegrwys. And as these were on friendly and amicable terms with the Cymry, and originally of the same stock, speaking, moreover, pretty nearly the same dialect, the latter would not be long in profiting by the improvements of the new comers. We accordingly, from the era of Prydain forward, meet with several notices of advancement in husbandry, as carried on in Cymru, under the auspices of the princes. The following, from the "Genealogy of Iestyn ab Gwrgant," may suffice as examples:—

"Cymryw was a great improver of land and live stock; and kept a considerable number of all kinds of animals.

[8] Iolo MSS. p. 263.

"Ithon, the son of Cymryw, systematized the manner of sowing corn.

"Gweirydd the Great, the son of Ithon, first introduced the practice of preparing and preserving hay for feeding horses and cattle in winter.

"Ithel, the son of Llarian, was a very beneficent king, and the first who taught effectually the proper culture of wheat."[9]

We cannot, indeed, learn the exact nature or extent of the improvements alluded to, relative to the culture of corn, but the third extract is clear enough, which speaks of the mode of making hay. From this circumstance, no doubt, as *gwair* is the Cymric word for hay, Gweirydd obtained his name, *q. d.*, Haymaker.

About four generations later, *i. e.*, about 430 B.C., the Laws of Dyvnwal Moelmud were promulgated. According to these all persons were required, "for mutual protection," to co-operate in the tillage of the ground; the right of sanctuary was accorded to "a plough and team at work;" the harvest was to be proclaimed by sound of horn; and the celebration thereof was to be attended with acts of mutual kindness and rejoicing, much after the manner of the Jews.[1] All these provisions show clearly the importance which the ancient Britons attached to agriculture.

But it is not only from native documents that we infer the early and intimate acquaintance of the Cymry with the art of husbandry. Their testimony on the subject is supported, moreover, by several Greek and Latin authors, who surely cannot, in this respect, be accused of undue partiality, or extravagance of expression.

Hecatæus, an historian of Miletus, born 549 B.C., and quoted by Diodorus Siculus, represents the island as highly favoured by Apollo, and so fertile as to produce two crops of corn annually. And the author of the Argonautic poem describes Britain as being, in a more especial manner, the residence of Queen Ceres, from the abundance and fertility of the soil.

"He saw the stately court of royal Ceres."[2]

[9] Iolo MSS. pp. 335–7. [1] Ancient Welsh Laws, ii. pp. 477–81.
[2] Orpheus, ver. 1187–8, 8vo. Leips. 1764.

Strabo says of the island,—"It produces corn, and cattle, and gold, and silver, and iron, which things are brought thence."[3] And Diodorus Siculus, in reference to the mode of harvesting, observes, "they gather in their harvest by cutting off the ears of corn, and storing them in subterraneous repositaries."[4] In Gaul the corn was cut down by a machine drawn by two horses.[5]

We learn from Cæsar's *Commentaries* that, on his first invasion, corn was being reaped in this island somewhere in the interval between the 26th of August, the day on which he landed, and the autumnal equinox,[6] which answers exactly to the present season of harvest. The season is indicated further by the old name Medi, or reaping, which is still used to designate the month of September, during which, as mainly at present, harvest operations were carried on. The fact, taken in connection with the means which modern science has discovered for the better cultivation of the land, and more seasonable ripening of its produce, shows our ancestors, nineteen hundred years ago, as anything but novices in the art of husbandry.

It is undoubted that the Britons adopted artificial means for increasing the fertility of the soil previous to the Roman invasion. One of these, according to the testimony of Pliny, was marl of various kinds.[7] They were acquainted, moreover, with the process of calcination,[8] and we are told expressly that lime was used in some parts of Gaul for manure.[9]

Hecatæus, and the author of the Argonautic poem, might have been contemporaries of Ithel, the son of Llarian, or at least have lived near his time. Strabo, Diodorus Siculus, Julius Cæsar, and Pliny, however, flourished in much later times. Nevertheless, as our traditionary records point to no agricultural improvement as having taken place in the interim, their testimony may

[3] p. 278. [4] Lib. v. cc. 21, 22. [5] Pliny, xviii. 30.
[6] De Bell. Gall. lib. iv. 32, 36. [7] Lib. xvii. s. 4.
[8] Triad 91. [9] Pliny, xvii. s. 4.

be taken as proving the continuance of the system of farming which had been introduced previously.

The Cymry ground their corn by means of a quern or hand-mill, of which several specimens have been occasionally found in different parts of the country. Wind and watermills were not introduced into Cymru until A.D. 340.[1]

[1] Iolo MSS. p. 420.

CHAPTER XIX.

THE RURAL ARTS.—METALLURGY.

Archæologists divide prehistoric times into three periods, which they designate respectively as the stone, bronze, and iron periods. The first embraces that space of time in which men knew no other weapons or implements than such as were made of flint, stone, horn, and wood; traces of which are discovered in the oldest kinds of sepulchral mounds. The Cymry are peculiarly associated with this period, inasmuch as they are the first people that settled here; and to this very day they exhibit reminiscences of it in their bardic circles, which are always formed of unhewn stones. Whether the Cymry discovered the use of metals before they were joined by any other colony, is, perhaps, at this distance of time, more than can be fully and satisfactorily ascertained. That they were acquainted with the metallurgic arts in the time of Dyvnwal Moelmud is very clear from the following passages which occur in his Code of Laws:—

"There are three social motes: bardism; *metallurgy;* and the science of a harpist. Or thus, there are three domestic motes, under the privilege of the customs of the kindred of the Cymry: that of a bard; a *metallist;* and a harper."[1]

"Three things in common to a country and kindred: mast woods; hunting; and *an iron mine;* and exclusive ownership is not to be claimed to one or the other of them."[2]

"There are three privileged arts, with the privilege of maintenance, to wit, five free acres of land, and immunity to each of them, that is, to every man who assuredly is cognizant of them, and practises them; distinct from, and in addition to the land to which he is entitled by the privilege of an innate Cymro: these are, bardism; *metallurgy;* and learning, or literature. That is, a title to five free acres under the privilege of the art to each one qualified and in the practice of one or other of those arts, being warranted by a teacher versed in sciences; and no man ought to he engaged in two arts; and, if he do that, he has no right to the privilege of maintenance other than from one of the two; and no

[1] Ancient Laws and Institutes of Wales, ii. p. 475. [2] *Ibid.* p. 491.

one that follows two arts, or two offices, at the same time, can do so justly and regularly."[3]

"Three arts that aliens are not to learn, without the permission of their proprietary lords, and of the lord of the territory; to wit, the three privileged arts: bardism; *metallurgy;* and literature: and if his proprietary lord and the king suffer likewise one or other to assume the qualification and the practice of those arts, and their privileges, warranted as to sciences, they are not, according to law, to be impeded, but to be permitted, and to be free whilst each individual shall live under the privilege of a privileged art; and open to him, under the privilege of his art, the fruition of five free acres."[4]

"There are three free from the bond: to wit, a bard; a *metallurgist;* and a scholar; being aliens. For although the father may be bond, and an alien, or a vassal, the son is free that assumes the character, and exercise, and privilege by function, of one or other of the three privileged arts; and is free whilst he shall live; and he has the right, under the privilege of his art, to his five free acres; for he is not to be either bond, or unprivileged, who shall know and can practise an art that is authoritative in respect to sciences."[5]

"There are three branches of mechanic arts, being primary branches: to wit, *of a smith;* of a stone mason; and of a carpenter. Or, otherwise, *smithcraft;* carpentry; and stone masonry; and the three are co-equal in privilege: and every one that shall practise one of these three arts, has a right to his maintenance donation of five free acres, other than is due to him by the privilege of an innate Cymro; and he is to be at the will of the territorial lord to give instruction to the aliens of the king, or of the lord, and to any that should be thought proper of his villeins, within the limits of the law; that is, in confidence that no degree of art be conferred upon any of them, except with the permission of the proprietary lord and the king."[6]

"Three things that are not to be conveyed to a foreign country, without the permission of the country and the lord: *gold;* books; and wheat."[7]

"Three ornaments of a hamlet: a book; a teacher versed in song; and *a smith in his smithy.*"[8]

The foregoing extracts substantiate the fact that our ancestors, more than four hundred years anterior to the Christian era, were acquainted with the arts of metallurgy; they had iron mines, and native gold, and smiths

[3] *Ibid.* p. 507. [4] *Ibid.* [5] *Ibid.* p. 509.
[6] *Ibid.* p. 513. [7] *Ibid.* p. 523. [8] *Ibid.* p. 563.

to work the ore, to whom were attached certain immunities and privileges of no mean kind. Indeed, the consideration that these honours were secured to the smith in common with the man of letters seems to raise the art of working in metals very high indeed in public favour, and to prove it of great importance in a national point of view.

Herodotus, who appears to have been a contemporary of Dyvnwal, alludes to the Cassiterides, or Tin Islands, by which it is very generally admitted that he meant the celebrated districts of Cornwall and the neighbouring isles. At that time the commerce of Britain attracted the navies of Tyre and Carthage; nor does it seem improbable that the Phœnicians traded with the miners of Cornwall and the Scilly Islands at a much earlier period. Indeed, some writers maintain that those mercantile people discovered the British Isles about the time of the Trojan war, that is, about the settlement here of the second colony. Could the assertion be depended upon, it would go a great way towards confirming the hypothesis which ascribes the art of working in metals to the Lloegrwys, who appear to have first settled in the island about that time. Against this view, however, stands the fact that the mines themselves were situated in the territory of the Cymry; but not so as to exclude all attempts at a reconciliation. The Lloegrwys, being confederate with the Cymry, living under the same laws, and speaking the same language, may very well be supposed to have communicated to the elder tribe any metallurgic knowledge which they themselves might have carried with them from their continental homes, and to have assisted the Cymry in working the mines of their own country.

A triad, indeed, ascribes the discovery of the metallurgic art to Hu Gadarn, even before he had brought the Cymry over to the Isle of Britain, thus:—

"The three administrations of knowledge which the nation of the Cymry obtained: the first was the instruction of Hu Gadarn, before they came into the Isle of Britain, who first taught them how to till the ground, and *the art of metallurgy*."[9]

[9] Trioedd Braint a Devod. (Unpublished.)

But as this view of the subject would be inconsistent with the use of stone implements, to which the Cymry were for a long period habituated after their settlement here, it can scarcely be entertained; unless we believe that, having known the art in the East, they lost it on their coming over, or that they knew not where to discover the ore in their new abode.

The following Triad gives us the name of the person who first discovered the mode of manufacturing iron and steel in the British Isle; and is, moreover, in accordance with the conclusions arrived at by archæologists, as to the gradual development of the metallurgic art:—

"The three benefit bestowing bards of the Isle of Britain; Coll, the son of Collvrewi . . . . and Divwg, the son of Albor . . . . and Belyn, the Artizan, son of Arthdro the Great, son of Greidiawl, who first discovered iron and steel, whereas before his time offensive weapons were made of only copper and flintstone. They lived before the Christian era, and were hereditary bards."[1]

The familiarity of our British ancestors with tin, though this metal does not occur in a native state, may be readily accounted for from the ore being frequently found near the surface, and requiring only the use of charcoal, and a very moderate degree of heat, to reduce it to the state of metal. In the same way, as copper is not only found in a state requiring little smelting to render it fit for manufacture, but is even discovered at times almost as pure as metal, we can well understand how the natives would turn it to account as a substitute for stone in respect of implements and weapons. Bronze, formed of copper and tin, would next be discovered, that is, after they had understood the art of smelting; and lastly, iron, which bears in its natural state little resemblance to a metal, and is smelted by a very difficult and tedious process.

[1] Trioedd y Beirdd. (Unpublished.)

CHAPTER XX.

THE RURAL ARTS.—ARCHITECTURE.

THE third rural art was architecture, or, as it is expressed in the original, *saernïaeth*, that is to say, the vocation of a wright or artificer, from *saer*, a wright. In the following Triads it is spoken of as consisting of three different branches, or departments;—

"The three branches of *saernïaeth:* a stone mason; a carpenter; and a smith."

"The three branches of *saernïaeth:* wood; stone; and *gist.* (*qu.* schistus ?) *Al.* wood; stone; and metals."[1]

In a document published in the *Cambrian Journal* for Alban Eilir, 1858, the callings of a *saer* and *gov*, or smith, are both distinguished as *privgampau* or principal arts, neither being comprehended in, or regarded as, a mere branch of the other. *Saerniaeth* is there described as the art of "working in wood, and stones, and boughs, so as therefrom to construct a strong and appropriate homestead."

In the Laws of Dyvnwal Moelmud the term *fferylltaeth* is employed to denote the combination or union of the three trades mentioned above; thus,—

"There are three branches of *fferylltaeth*, being primary branches: to wit, of a smith; of a stonemason; and of a carpenter. Or otherwise, smithcraft; carpentry; and stonemasonry; and the three are coequal in privilege; and everyone that shall practise one of these three arts has a right to his maintenance donation of five free acres, other than is due to him by the privilege of an innate Cymro; and he is to be at the will of the territorial lord to give instruction to the aliens of the king, or of the lord, and to any that should be thought proper of his villains, within the limits of the law; that is, in confidence that no degree of art be conferred upon any of them, except with the permission of the proprietary lord and the king."[2]

It is unnecessary to say anything here of smithcraft,

[1] Unpublished MSS.

[2] Ancient Laws and Institutes of Wales, vol ii. p. 512.

the subject having already come under notice in the last chapter in connection with metallurgy, or the art of working in metals. As to the other two callings, we are presented in the Historical Triads with the names of two persons who respectively improved them in no inconsiderable degree in times anterior to the Christian era; thus,—

"The three blessed artizans of the Isle of Britain: Corvinwr, the bard of Ceri Hir Lyngwyn, who first made a ship with a sail and rudder for the nation of the Cymry; Morddal gwr Gweilgi, the builder of Ceraint ab Greidiawl, who first taught the work of stone and mortar to the nation of the Cymry, when the Emperor Alexander was subduing the world."[3]

We have no means of ascertaining the period when Corvinwr lived, further than that it must have been *prior* to the era of Alexander the Great, and accordingly more than three hundred years before Christ. "The Genealogy of Iestyn ab Gwrgan" gives an earlier date to the invention of mortar, as well as to its use in the erection of buildings. The first is attributed to Calchvynnydd—two generations before Dyvnwal Moelmud; and the latter to his son. We subjoin the extracts that mention the facts.

"Calchvynnydd the Aged, the son of Enir the Bard, was the first who made lime, which he discovered first by making a bread kiln, with stones, under his hearth. But these stones, being pulverized by fire, were thrown away; and then the rain, having first completely reduced them to dust, converted them to mortar, that hardened exceedingly in the weather. With some of the lime he whitewashed his house; and hence his name.

"Llywarch, the son of Calchvynnydd, was the first who constructed fortresses of stone and mortar."[4]

There were fifteen generations from Llywarch to Ceraint; how can we therefore harmonize the testimonies of the Triads and Genealogy on the matter in question? In no other way than by insisting upon the literal statements of either. The Genealogy says that Llywarch was the first who *constructed* fortresses of stone and mortar,

[3] Myv. Arch. vol. ii. p. 71. Triad, 91.
[4] Iolo MSS. pp. 337, 338.

but says nothing about his communicating his knowledge to others. Whereas the Triad asserts that Morddal was "the first who *taught* the work of stone and mortar to the nation of the Cymry." Both statements may thus be true. The art of making mortar, and of applying it in the erection of fortresses, might have been known to a few individuals before the time of Dyvnwal Moelmud, but it might not, from motives of policy, or for some reason unknown to us, have been taught to the people, as an ordinary art or business, for many generations subsequently.

Architecture among the early Britons must have been at first exceedingly rude. The word *adail*, which is still used to denote a building of any kind, would imply that the first houses were made of wattled boughs. Indeed, there can be no doubt, when we consider the extensive forests which the primary colonies encountered on taking possession of the island, that they made ample use of the timber in the construction of homesteads, even as in the case now with the settlers in parts of America. Even in the days of Dyvnwal Moelmud summer abodes seem to have been generally constructed in the same fashion, for we read in his Laws,—

"Three indispensables of the bothy (*bwd*) of a summer resident: a roof tree; roof-supporting forks; and wattling; and he is at liberty to cut them in any wild wood he pleases."[5]

Julius Cæsar describes the dwellings of the Britons as similar to those of the Gauls;[6] and these we learn, from the accounts both of Strabo and Diodorus Siculus, were constructed of wood, of a circular form, and with lofty tapering roofs of straw.[7] According to Cæsar and Strabo, their strongholds and towns were at first nothing else but a round spot of ground, fenced about with trees felled down for the purpose, and secured on all sides with a ditch and rampart.[8] Where stones were convenient,

[5] Ancient Laws and Institutes of Wales, vol. ii. p. 362.

[6] De Bello Gallico, lib. v. c. 12.

[7] Cæsar says likewise "Casæ Gallorum stramentis erant tectæ." —Lib. v. c. 6.

[8] De Bello Gallico, lib. v. 21.

they seem to have used them in the construction of the rampart; also in that of their circular huts.[9] Remains of such buildings are still to be seen in various parts of the country, but nowhere more clearly and on a larger scale than on the Eifl mountains in Caernarvonshire. "Tre 'r Caeri," as the remains are called, is a complete British town, or encampment. It consists of several groups of huts or "cyttiau," surrounded by a wall inclosing an area of upwards of five acres in extent, and having two entrances, one to the north, and one to the west, and a sally-port, also on the north side. This side, being the most accessible, is defended by a second wall, and even in some places by a third.

The two entrances are very artfully and strongly defended by horn-works and lunettes, or horse-shoe fortifications, and the sally-port, which is a square opening, six feet wide, and about five feet high, roofed with large flat stones, is protected by two walls, which run out and join the second wall. The inner wall, which is very perfect, is in many places fifteen feet high, and in some places sixteen feet broad, and has a parapet and walk upon it.

There are nine large groups of huts, besides numerous smaller ones which nestle closely under the inner wall, or are scattered over the internal area; and they are of various forms, round, oval, oblong, square, and, in some instances, a combination of a hexagonal chamber, leading to, or rather joined to, a circular one. Their entrances

9 It is not to be expected that the Cymry, whilst they remained a nomadic people, whatever their architectural skill might have been in reality, should have bestowed much of it upon the construction of their houses. Their abodes might be regarded in the light of tents rather than houses. Hence we have Caractacus's exclamation in Rome, Εἶτα ταῦτα καὶ τὰ τοιαῦτα κεκτημένοι, τῶν σκηνιδίων ἡμῶν ἐπιθυμεῖτε; "Can ye, who possess these and such like, covet our *little tents?*" Not as it is generally expressed in school-books, *humble cottages*, or *miserable hovels*, words intended no doubt to represent more clearly the *savage* state of the Britons as contrasted with the civilization of Rome. The military bearing of τῶν σκηνιδίων is altogether ignored.

are clearly defined in most instances, and, as well as the interiors of the huts and the walls, are nicely faced with flat stones; but no mark of chisel is anywhere observed. Some of the round huts are fifteen feet in diameter, and some of the oblong ones thirty feet in length. The walls of some of them are still five feet high, and may have been six or seven when perfect, and probably were roofed with boughs and thatched with heather.[1]

We have been thus particular, as Tre 'r Caeri may be said to afford a very vivid idea of the style of architecture, which the primitive Britons adopted in the erection of their fortified towns.

It appears probable that Tre 'r Caeri, and other towns of a similar description, were erected subsequently to the reign of the Silurian prince Dingad, who, in the "Genealogy of Iestyn ab Gwrgan," is stated to have "constructed many strong cities and wood fortresses, and to have been the first who accustomed the people to live in places of defence." He was the grandfather of Ceraint, the patron of Morddal.

Five generations later lived another architect, of royal blood and position,—

"Caid, the son of Arch, [who] was the first who constructed bridges over rivers: the repairs of which he enjoined on the country."[2]

It is not improbable that the principle of the arch, which is an important element in the construction of bridges, was now added, for the first time, to the architectural knowledge of the Cymry. It may be objected, however, that the resemblance of the Welsh term *pont* to the Latin *pons*, leads to the supposition that our British ancestors were indebted to the Romans for the idea of constructing bridges. But surely such an objection can be of no value when we consider that the word *pont*

[1] We are indebted for this description to an article which appeared on the subject in an early Number of the *Archæologia Cambrensis*, from the pen of T. Love D. Jones Parry, Esq., F.S.A., Madryn Park.

[2] Iolo MSS. p. 342.

is used also to designate features of the human frame. Such as *pont y trwyn*, the bone of the nose; *pont yr ysgwydd*, the collar bone. Analogy would teach us that these constituent parts of the body lent their name to the material bridge rather than otherwise. Besides, the word *pont* is of itself capable of a very satisfactory etymology, being derived evidently from *pon*, anything that rises or supports, whereas the Latin language suggests no root whatever to the word *pons*. Nevertheless, as the Cymry had their *pont bren* as well as their *pont faen*, the native origin of the word does not necessarily imply the antiquity of the stone structure. All that can be inferred is that they had from the remotest periods some kinds of ways over rivers, and that they did not borrow the art of forming them originally from the Romans.

The ancient Britons, however, had a religious or ecclesiastical style of building which far surpassed their domestic architecture in point of magnificence and effect. Their views of the Divine object of worship suggested a more complete manifestation of power, greatness and glory, than did their own personal comfort and convenience, as witness the magnificent remains of the Gorseddau which are still traceable in our land.

Three of these circular structures are especially recorded in the Triads, and no doubt they may be regarded as the national temples of the primary provinces of Britain respectively:—

"The three principal Gorsedds of the bards of the Isle of Britain: the Gorsedd of Bryn Gwyddon, in Caerleon-upon-Usk; the Gorsedd of Moel Evwr; and the Gorsedd of Beiscawen.

"The three perfectly poetic Gorsedd of the Isle of Britain: the Gorsedd of Beiscawen, in Devon; the Gorsedd of Caer Caradawg, in England; and the Gorsedd of Bryn Gwyddon, in Wales."[3]

Of these Moel Evwr, or Abury, which seems to have been subsequently superseded by Caer Caradawg or Stonehenge, was the most majestic; but at present very few of the stones which originally composed it are

[3] These Triads are printed in *Coelbren y Beirdd*, p. 38.

remaining. Gibson describes it as "a monument more considerable in itself than known to the world. For a village of the same name being built within the circumference of it, and, by the way, out of its stones too, what by gardens, orchards, enclosures, and the like, the prospect is so interrupted that it is very hard to discover the form of it." The great circle is stated to have been composed of a hundred stones, many from fifteen to seventeen feet in height, but some much smaller, and others considerably higher, of vast breadth, in some cases equal to the height. Its circumference at the top is stated by Sir Richard Hoare to be four thousand four hundred and forty-two feet. The area thus inclosed exceeds twenty-eight acres! Within are also two other circles, of the more northerly of which some stones of immense size are still standing. The great central stone of one, more than twenty feet high, was standing in 1713. The great circle had two openings, at which two lines of upright stones branched off, each extending for more than a mile, and consisting, according to Stukely, of about two hundred stones. From this brief description some idea may be formed of the original majesty of Abury, and of the grand effect it presented when the vast area was filled with worshippers. But what mechanical skill must those architects have possessed who raised these gigantic pillars, and arranged them in the order which they were made to occupy! The blocks were to be raised entire, as it was a tenet of the druidical religion that no metallic tool was to be applied to the materials with which the temple of the Most High was to be formed.[4] This principle, however, seems to have been violated in the case of the structure of Stonehenge, for there we find traces of the chisel and hammer; but though this circumstance may imply the degeneracy of the national religion at the time when it

[4] The same principle seems to have entered into the Hebrew religion. Thus the Divine command is given to Moses,—"If thou wilt make Me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it."—*Exodus* xx. 25.

was erected, still it shows no signs of decay in the mechanical art. The great peculiarity of Stonehenge, as distinguished from Abury, is that, upon the tops of the upright stones, about fourteen feet high, has been carried throughout a continuous impost of large flat stones of the same width. These horizontal stones carefully fitted each other, so as to form each an arc of the circle, and were held firmly in their places by a deep mortice at each end, fitting upon the tenon of the uprights. If it be true that the neighbourhood produces no such stones as those which were employed in the formation of Caer Caradawg, our wonder increases at the skill which must have been required to bring them from a distance. The same feeling seems to have influenced also our less remote ancestors, who, to account for the marvel, invented the legend of their being conveyed from Ireland by the magic power of Merddin Emrys.[5]

Saernïaeth, however, though primarily, is not exclusively architecture, or the art of building. It takes in all those other branches of mechanism which are generally comprehended under the term carpentry. Of these there was not one for which the ancient Britons were more distinguished than the constructiou of vehicles. *Rheda*, *Covinus*, *Essedum*, *Benna*, *Currus* or *Carrus*, *Petoritum*,[6] are carriages of different kinds, which are attributed to the skill of our Celtic ancestors. The war-chariot in particular was a complicated piece of workmanship, which required no slight mastery of the mechanical arts to execute. Nor was this a rare article; on the contrary, we may infer that the Britons possessed a vast number of war-chariots, from the fact mentioned by Cæsar, that Cassivellaunus, even when defeated, was able to retain

[5] The erection of Stonehenge, or the work of Emrys, as it is sometimes called in Welsh, is recorded in the Triads as one of the three mighty labours of the Isle of Britain,—"The three mighty labours of the Isle of Britain: erecting the stone of Ketti; constructing the work of Emrys; and heaping the pile of Cyvrangon."—*Triad* 88, *Third Series.*

[6] The Cymric forms of these words would be *Rhed, Cywain, Yssedd, Men, Car, Pedwar-rhod.*

in his service no less than four thousand. His words are, "he disbanded the greatest part of his forces, retaining only about four thousand chariots."[7] The skill, therefore, required to make them must have been very generally possessed by the carpenters of Britain.

The *fferyllt* was looked upon as a very important member of the community, and his services were regarded so necessary, that by the laws of his country he was exempted from attendance in war. Thus in the Moelmutian code it is stated,—

"There are three persons privileged not to attend to the horn of country, nor to have hand on sword; that is, they are not to engage in war: a bard; a *fferyllt;* and a man of court; for, neither one nor the other of the three can be dispensed with."[8]

[7] "Dimissis amplioribus copiis, millibus circiter quatuor essedariorum relictis."—*Cæs. de Bell. Gall.* lib. v. c. 19.

[8] Ancient Laws and Institutes of Wales, vol. ii. p. 556.

CHAPTER XXI.

THE RURAL ARTS.—BARDISM.

After what has been already said on this subject in Chapters XII., XIII., XIV., XV., XVI., and XVII., little need be added on the present occasion. Before the era of Prydain, Bardism consisted of but one general branch, which went by the name of Gwyddoniaeth; but it had no privileges or immunities attached to it by law. "There were bards and bardism, but they had no licensed system, nor had they privileges or usages except what was obtained by kindness and courtesy."[9] Afterwards it was divided into three orders, Bards, Druids, and Ovates, each having its peculiar honours and duties, and all being equally endowed and protected by the state. The Bard proper had to take cognizance of "every memorial of art and sciences, so far as they might be in his department, and likewise every memorial and record of country and kindred, in respect to marriages, and kins, and arms, and territorial divisions, and the privileges of the country and kindred of the Cymry." It was the duty of the Ovate "to protect sciences, lest there should not be found customary teachers, and likewise to improve and increase the sciences and arts, by adding everything new to them by the judgment of teachers and wise men, and thence to establish and give them authorized privilege, and not to preclude sciences of wisdom, which might spring from the natural burst of genius and intuitive invention." The function of the Druid was "to diffuse instruction, and to demonstrate the sciences of wisdom and religion in the session of the bards, and in court, and in llan, and in the house wherein his office is performed."[1]

We have already alluded to the rights and privileges

[9] Triad 58, Third Series.

[1] Ancient Laws and Institutes of Wales, v. ii. p. 511. See the passage from which the above extracts are made more at large in Chapter XII.

of the bards as they occur in the Laws of Dyvnwal Moelmud, which were five free acres of land—exemption from personal attendance in war—permission to pass unmolested from one district to another in time of war as well as peace—support and maintenance wherever they went—exemption from land tax—and a contribution from every plough in the district in which they were the authorized teachers. We will now give the passages which speak of these particulars *in extenso*, except where they have been cited already.

FIVE FREE ACRES OF LAND.—The Triadic clause in which this is mentioned has been quoted in Chapter XIX., to which the reader is referred. We will merely observe that the *erw*, here translated acre, applies exclusively to arable lands, and that it consisted of about 4320 yards.

EXEMPTION FROM PERSONAL ATTENDANCE IN WAR.—"Three persons who are not to be compelled to bear arms: a presiding bard; a scholar of the court and llan; and a judge; since they cannot be dispensed with in respect to their character and functions, and because there ought not to be a weapon in the hand of such as shall be, under the privilege of God and His peace, attached to pious arts and sciences, and to offices necessary for a country and kindred."[2]

Another Triad to the same effect may be seen in the preceding chapter.

PERMISSION TO PASS UNMOLESTED FROM ONE DISTRICT TO ANOTHER.—"Three privileged persons of a border country: a bard; a religious worshipper; and a chief of kindred; and the privilege of a border country embassy is vested only in one of these three; and a weapon is not to be bared against one or other of these three, whether at war or at peace the countries and kindreds of those privileged ones may be; for, without privilege, and protection to wisdom, and piety, and political sciences, kindreds at war could not be tranquilized; on that account, it is indispensable to a country and border country, that there should be protection and privilege for border country missionaries to have ingress in peace and security, they being authorized by office, according to the customs of truce."[3]

[2] Ibid. p. 525.

[3] Ibid. p. 517.

SUPPORT AND MAINTENANCE.—"There are three motes, and wherever they come, they are to have support and maintenance: those who have the privilege of supremacy; those who have the privilege of bards; and those who are under the privilege of destitution."[4]

EXEMPTION FROM LAND TAX, AND A PLOUGH CONTRIBUTION.—"There are three sorts of proprietors: those naturally born free; men of the court; and clergy; the first of the three are called laics, and to them pertains the privilege of location upon land, and grants; and to the second there is the privilege of office, according as the law shall set forth; and to the third class, or the clergy, there pertains the privilege of teachers, with an allowance to each from every plough within the district where he shall officiate as an authorized teacher; and his land of privilege free to him;[5] and his maintenance secured to him under the privilege of his sciences."[6]

In the "Triads of Privilege and Usage" it is stated that it was where the bard had no five free acres of land he was entitled to "a plough penny, that is to say, a contribution from every plough within his district, and where that cannot be, then a spear penny, namely a contribution from every landowner."[7]

There were other emoluments, as we have seen,[8] to which the bards were likewise entitled, and which were presented to them at the great national festivals; such were oblations of food and drink, raiment and money.

Bardism was one of the three arts which aliens could not learn without the permission of their proprietary lords, and of the lord of the territory; and this permission being obtained, and the profession embraced, they were at once released from villainage, and made free as long as they lived.[9]

Like the metallurgist, the bard could only practise the art of his profession, for "no man ought to be engaged

[4] Ibid. p. 477.

[5] The Priests and Levites among the Hebrews enjoyed privileges and immunities not very dissimilar. It was declared by Ezra that it "should not be lawful to impose *toll, tribute,* or *custom,* upon them." —(Chapter vii.)

[6] Ibid. p. 547. [7] Unpublished MS. [8] Ante, p. 156.

[9] See Triads on this point quoted at large in Chapter XIX.

in two arts, and if he do that, he has no right to the privilege of maintenance other than from one of the two; and no one that follows two arts, or two offices, at the same time, can do so justly and regularly."[1]

There are three things in particular which it is considered degrading in a bard to practise; these are *mechanism*, *war*, and *commerce*. They are mentioned, with the reasons for their prohibition, in the following Triad:—

"There are three things which a bard is not privileged to practise; for they are not proper for him: namely, *mechanics*, with which art he has nothing to do, save with the view of improving it according to his genius, and learning, and knowledge, and doctrine, for he is a man of learning; and *war*, since there should be no bare opposing weapon in his hand, for he is a man of peace and tranquillity; the third is *commerce*, for he is a man of morality and justice, and he ought to attend to his office of instructing country and nation. And because of these things it is adjudged that a bard ought to follow no trade, except his own office and art in respect of song and bardism, lest what is owing from bard and bardism be corrupted, deteriorated, and lost, and lest a bard, from following a trade, should not be able to maintain meditation in respect of the things which become a bard and bardism, and rational learning, and sciences; but he may follow the three common practices."[2]

The "three common practices" here alluded to are explained in another Triad thus:—

"There are three pursuits which are free to a bard, and to every other native of country and nation, that is to say,—hunting, husbandry, and the occupation of a dairy, for it is thereby that all obtain food, and they should not be denied, nor anyone having an inclination for them be forbidden."

Another version has it,—

"Husbandry, the occupation of a dairy, and medicine, for these are practices of improvement in respect of peace and morality, and they are called the three common practices."[3]

[1] Welsh Laws, vol. ii. p. 507. See also Chapter XIX. of the present work.

[2] The "Triads of Privilege and Usage," from the Book of Llywelyn Sion, unpublished.

[3] Ibid.

Tradition has preserved to us the names of some of the bards who flourished prior to the Christian era. Here follows a list as far as we have been able to make out:—

Menw ap y Teirgwaedd, supposed to be the first man that was created, answering to Adam in the Holy Scriptures.

Einigan Gawr, the son of Huon, son of Alser, son of Iôn, son of Japhet, son of Noah the Aged, who first invented letters.[4] According to some accounts Einigan is represented as the first *man*, and Menw as the one who taught the sciences of the ten letters, having seen them on three rods that grew out of Einigan's mouth, a year and a day after his decease.[5]

Gwyddon Ganhebon, on whose stones "were read the arts and sciences of the world," perhaps identical with Einigan. See Chapter I.

Goronwy, son of Echel.

Argat Wynvard.

Cadair Wynvardd.

Ellmyr, son of Cadair Wynvardd.

Gwgawn, son of Peredur Wrawn.

Tydain, son of Tudno, or Tydnaw, or Hu Gadarn, *al.* Tydain Tad Awen.

"He was the wisest of all the poets, and was more than all endowed with genius from God, and it was he who systematized vocal song and bardism, and systematized also the privileges and usages which appertained to a bard and bardism; and such bards were called bards according to the privilege and usage of the old Cymry. And it was in accordance with the system of Tydain that vocal song and bardism was maintained for a long time, until Prydain, son of Aedd Mawr, consolidated the states of the Isle of Britain, and its nations. And because Tydain first systematized vocal song and bardism, and because of the sciences found in him more than in others, in respect of vocal song and its appurtenances, and because it was through him, and his order, and system, that methodical instruction and art in respect of vocal song and the sciences of bardism were first obtained, he was called Tydain Tad Awen. Some say that it was before the

[4] MS. [5] See *ante*, Chapter I.

arrival of the Cymry in the Isle of Britain that Tydain lived, but sufficient information on that head cannot be had."[6]

PLENNYDD, son of Hu—ALAWN, son of Einyllt—and GWRON, son of Tangwystl, the daughter of Tanc ab Ercal Wynn, the three primary bards of the Isle of Britain.

At the time when the bardic institute was established by Prydain, these three were found to have retained in memory more of the primitive tradition than any others.

"He (Prydain) commanded the poets to exhibit their sciences, and the memorials and records in respect of them, which being done, search was made as to which of the poets were the wisest and most knowing, and the best in respect of those things which appertained to vocal song and the sciences of wisdom, were found to be PLENNYDD, ALAWN, and GWRON, and they met in a chair, and there proposed a 'shout for restoration,' under notice and proclamation of a year and a day, and put it to the authoritative vote of country and nation. And by that shout they summoned and invited all the poets and *gwyddoniaid* who were skilled in vocal song, and the sciences of wisdom, and the privileges and usages of the old Cymry, to come to chair and gorsedd openly, and in the sight of the sun and face of light. And thither came all who were skilled in poetic genius and sciences in respect of vocal song and its appurtenances; and privileges and usages were there framed, which were reduced into a system appropriate for bards, bardism, and the wisdom and secret of bardism; and the three orders of bards and bardism, and the sciences of bardism, were arranged and instituted."[7]

All those mentioned above were of the order of the *Gwyddoniaid*, which was the name by which the priests and public teachers were known previous to the reformation of bardism under Prydain.

MADAWG, CENWYN, and ANLLAWDD.—These were the first three that were graduated, or received into the rank of presiding Bards, after having gone through a course of instruction and training, according to the system newly established.

"And it was incumbent upon them to maintain and perpetuate the three memorials, and to adjudicate and arrange matters in

[6] "The Triads of the Bards of the Isle of Britain, and the Memorial and Accounts of them by Voice Conventional."—*Unpublished MS.*

[7] Ibid.

chair and gorsedd, and to take disciples and poetic aspirants to instruct them in the sciences of vocal song and its appurtenances, and to preserve from corruption the primitive knowledge, and the Cymric language, and the memorial of everything good and praiseworthy in man, deed, and accident."[8]

CADAWG AB MYLMUR MAWREDD, TRYSIN AB ERBAL, and RHUAWN GERDD ARIAN.—These were the three primary Ovates that were endowed with privilege.

"And they were enjoined to collect bardic and good sciences of whatever chance, and of whatever genius and invention, and to submit them to the judgment of chair and gorsedd, and in accordance with reason, and judgment, and the method of art."[9]

MEIWYN VARDD, RHIALLON ASGELLAWG, son of Prydain, son of Aedd Mawr, and BERWYN, son of Arthrawd. These were at the same time received into the order of Druids.

"And upon them it was incumbent to maintain Divine worship and the sciences appertaining thereto in respect of the three memorials according to the judgment of chair and gorsedd.

"And these three three-men, together with the three primaries, were the twelve primitive bards of gorsedd, according to the privilege and usage of the bards of the Isle of Britain; that is, they are primitive, because there were none of their kind and order before them. And they are adjudged to be the twelve primitives because they were of the same primitive gorsedd; and it was from them that were first obtained the three orders of the bards of the Isle of Britain."[1]

GORONWY, son of Eilir Eiliriawn, in the time of Prydain, son of Aedd Mawr.

RHUAWN, son of Ceinvarth Prydain, MADAWG, son of Arthvael, MELVIN, daughter of Prydain, son of Aedd Mawr. These are called "the three golden-tongued bards of the Isle of Britain"[2]

In another Triad Rhuawn is classed with Alawn and Gwron, "and they are called golden-tongued because they could obtain what they wished in virtue of the sense of vocal song."[3]

Rhuawn or Rhuvawn Davod Aur, is said to have added

[8] Ibid. [9] Ibid. [1] Ibid.
[2] The Triads of Bards, MS. [3] Ibid.

two letters to the Cymric alphabet, so as to augment it to eighteen, in which state it continued to the time of Talhaiarn.[4]

Rhuvawn is mentioned by Ceraint Vardd Glas in the following stanza:—

"The achievement of Rhuvawn, was the establishing for record,
And verse, and the security of memorial;
The principles of justice upon the law of the land."[5]

Enir, son of Ithel, called Enir Vardd, was a Silurian prince who lived three generations before Dyvnwal Moelmud.

"He reduced to fair order the maxims of wisdom, and conferred high distinction on bards and druids, so that he and they became supreme through the world for wisdom and knowledge."[6]

Tegid, son of Baran, and brother of Llyr, who was the 38th of the Silurian princes.

"He was a good bard. He enacted excellent regulations for literature; restored ancient learning, which had nearly become lost, and instituted a council of bards and druids as of old."[7]

Caswallawn, son of Beli ab Manogan, Manawydan, son of Llyr Llediaith, and Llew Llaw Gyffes, called "the three golden-robed bards of the Isle of Britain,"

"Because they wore gold, and it was Beli Mawr, son of Manogan, that first put it on Caswallawn his son, when he went to Gascony to fetch Fflur, daughter of Vygnach Gorr; and these three men were the first of the golden-robed."[8]

Caswallawn is recorded also as one of "the three loving bards of the Isle of Britain," on account of his love for Fflur.

There are several other bards mentioned in the traditionary accounts of the Cymry, but as there is nothing to indicate the times in which they lived, whether before or after the Christian era, we are obliged to omit their names from the present list.

[4] MS. [5] Iolo MSS. p. 669.
[6] Genealogy of Iestyn ab Gwrgant, *pene* Iolo MSS. p. 337.
[7] Ibid. p. 346. [8] The Triads of the Bards, MS.

CHAPTER XXII.

THE RURAL ARTS.—HARP PLAYING.

THE origin of music, both vocal and instrumental, is attributed to the melodious utterance of the Divine Name, in virtue of which all creation joyfully sprang into existence. It was Tydain Tad Awen, however, that reduced it into a system, or art, and he was the first that arranged the scale in respect of vocal, stringed, and wind music, as is stated in the secret memorials of the bards of the Isle of Britain.[1]

The oldest kinds of musical instruments on record are the organ and harp, both described as the invention of Jubal, the seventh from Adam.[2] David, the second king of Israel, was a great master of the harp, which was made in a triangular form of the wood of the algum-tree, a species of fine cedar, and furnished with ten strings stretched from the top to the bottom, whence proceeded the sound.

There is every reason to suppose that the harp or TELYN, from *telu*, to stretch or strain, was likewise the first instrument in use among the ancient Cymry.[3] Doubtless it was the only one that was recognised by the state, hence it has been considered as our national instrument ever since. If it be true, as is now generally admitted by historians, that by the Hyperboreans are meant the

[1] The second book of "Cyvrinach Beirdd Ynys Prydain," and "Yniales."—*MSS.*

[2] Gen. iv. 21.

[3] The antiquity of the word *Telyn* is singularly corroborated by the circumstance of the coast of France, where *Toulon* is situated, being anciently called the promontory of *Citharistes*, and the town itself *Telo Martius*. The form of the bay of Toulon resembles the comb of a harp, and the Latin name of that instrument is *Cithara*. Camden says, "If you ask our Britons what they call the harp, they will presently answer you *Telyn;* if you could raise an ancient Phœnician, and ask him what are songs played on the harp, he would answer you, *Telynu*."

primitive inhabitants of Britain, then the harp was certainly in use among them in the earlier part of the sixth century before Christ; for Hecateus the Milesian, a man of great learning, and author of many works, gives the following account of them:—

"In the island there is a magnificent grove τεμενος (or precinct) of Apollo, and a remarkable temple of a round form, adorned with many consecrated gifts. There is also a city sacred to the same god, most of the inhabitants of which are *harpers*, who continally play upon their HARPS in the temple, and sing hymns to the god, extolling his actions."[4]

This temple must have been one of the national circles, probably Avebury, the most magnificent as well as central of "the three principal gorsedds of the bards of the Isle of Britain." The inference is therefore clear, not only that the harp was then in use, but, what might have been expected from the views of the bards as to the divine origin of music, that it was employed in the service and worship of God.

In the Laws of Dyvnwal Moelmud the harp is mentioned with esteem. Those curious and venerable Triads, which form the introductory portion of his code, assert "the science of a harpist" to be one of "the three social motes," and "a harper" to be one of the "three domestic motes, under the privilege of the customs of the kindred of the Cymry."[5] From which it would appear that the harp was regarded in his days as almost essential for family comforts or amusements. Indeed, further on, it is expressly stated that the harp was indispensable to an innate gentleman.[6] It is also described as one of "the three trinkets of a kindred," which is "not to be taken in distress by the sentence of court and law."[7]

According to Geoffrey of Monmouth's Chronicle, Bleg-wryd, the fifty-fifth king of Britain, or the ninth before Beli the Great, was celebrated for his skill in vocal and

[4] See Davies's Celtic Researches, p. 188. Also Archdeacon William's "Gomer," Appendix.

[5] Welsh Laws and Institutes, ii. p. 475. [6] Ibid. p. 563.

[7] Ibid. p. 493.

instrumental music, so as to be unequalled, and he was therefore called "Duw y gwareu," the god of playing.[8] The expression "gwareu" would imply that the instrument which he mainly performed on was the harp.

Several ancient authors allude to the cultivation of music among the Celts. Diodorus Siculus, who flourished in the century preceding our era, tells us, that among the Celts were composers of melodies, who sang panegyrical or invective strains to instruments resembling the lyres, which may safely be presumed to have been harps. We are also told by Ammianus Marcellinus that "the bards sang of the exploits of valiant heroes in sweet tunes, adapted to the melting notes of the melodious harp."

The ancient Welsh harp was strung with horse's hair, but whether simply or in some combined form we are not informed. Strings of gut were not introduced before the fifteenth century. It had only one row of strings; but the performer was able to produce a flat or sharp by a peculiar management of the finger and thumb,—an artifice, it is believed, no longer known.

That considerable skill was employed in the mere mechanical effort of playing the harp appears from the rudiments specified in an old MS., which has been published in the third volume of the *Myvyrian Archaiology*. This MS. was a copy of another in the Welsh School in London, which had been transcribed by a harper of the name of Robert ab Huw, of Bodwrgan, in Anglesey, in the time of Charles I., from the original by W. Penllyn, a harper who lived in the reign of Henry VIII. It bears the stamp of great antiquity, and there is very little doubt that in some of its elements it may be traced up to druidic times. Some of the directions are as follow:— "The 6th tune is played as the 5th, only raising two notes on the upper thumb. The 12th is played like the 10th, only shaking the upper thumb. The 14th is played like the 13th, but raising three notes on the upper thumb." The following curious terms are also

[8] Myv. Arch. ii. 165.

used:—"Choaking the thumb;" "shake of the four fingers," evidently a double shake; "shake of the little finger," not used now; "double scrape," probably drawing two fingers along the strings in thirds or sixes; "single scrape;" "half scrape;" "throw of the finger;" "double shake;" "shake of the bee;" "trill of the thumb;" "double choak," probably the present *étouffé*, or suddenly stopping the vibration of the strings; "forked choaking;" "back of the nail;" "jerk;" "great shake." These directions and phraseologies must to a modern harper appear extraordinary.[9]

[9] See Observations on the Antiquity of Welsh Music, &c., by John Parry, Bard Alaw.

CHAPTER XXIII.

THE RURAL ARTS.—WEAVING.

THERE is very little known of this art—GWEHYDDIAETH, as practised by the Ancient Cymry. However the words *llian*, *brethyn*, *gwlanen*, which are old and indigenous, indicate clearly that our British ancestors were acquainted with the method of forming articles of apparel from various kinds of material.

About 430 years before the Christian era the art of weaving was regarded as an essential part of household duties, and it was incumbent upon the head of the tribe to see that it was taught in every family under his jurisdiction. For thus is it stated in the code of Dyvnwal Moelmud:—

"There are three domestic arts, being primary branches: husbandry, or cultivation of land; pastoral care; and weaving; and the chiefs of kindreds are to enforce instruction in them; and to answer in that respect in court, and in village, and in every assembly for worship."[1]

The following Triads also, of uncertain date, show that GWEHYDDIAETH ranked high in the estimation of our forefathers:—

"The three branches of mechanism, according to the old teachers and sages: carpentry; metallurgy; and weaving."[2]

"The three branches of labour: ploughing; pasturing; and weaving."[3]

"The three brothers of Society: a legislator; a labourer; and a weaver."[4]

A curious and perfect specimen of the domestic manufactures of the Ancient Briton was discovered about the year 1838, by some labourers, in a stone cist, while excavating for railway work, near Micklegate Bar, York. It is of the herring-bone pattern, and appears to be a sleeve,

[1] Welsh Laws and Institutes, ii. p. 515.
[2] Triads of Law.
[3] Triads of Song.
[4] Triads of Brothers.

or a covering for the leg, and somewhat resembles the hose worn by the south-country Scottish farmers, drawn over their ordinary dress as part of their riding gear. It has been knitted, a process which doubtless preceded the art of weaving, in the modern sense of the word, probably by many centuries. As the Cymry, however, have but one name for knitting and weaving, it may be regarded as an illustration of the earliest phase of their GWEHYDDIAETH, which we have translated by the more comprehensive term weaving. This valuable relic, which is still strong, and in careful keeping, is deposited in the Museum of the Scottish Antiquaries, and a woodcut representation of a portion of it is given in Wilson's *Prehistoric Annals of Scotland.*[5]

[5] Page 329. In the same book it is said that a much more complete specimen was found in 1786, seventeen feet below the surface of an Irish bog, in the county of Longford. This is described as "a woollen coat of coarse but even network, exactly in the form of what is now called a spencer." Iron arrow-heads, large wooden bowls, some only half made, with what were supposed to be the remains of turning tools, lay alongside of it.

CHAPTER XXIV.

THE RURAL ARTS.—POLITICS.

THE Cymry, as we have already seen, were settled in the Isle of Britain under the guidance and direction of Hu Gadarn, who in the Triads is said, moreover, to have been "the first who disposed them into clans and retinues"[1] (*clud a gosgordd*). In "the Stanzas of the Achievements,"[2] by the Blue Bard of the Chair, what he did in this respect is recorded as follows:—

"The achievement of Hu Gadarn was forming social order[3]
For the Cymry of the Isle of Britain,
For their removal from Deffrobani."

Hu Gadarn exercised this authority in virtue of his age —being the patriarchal head of the whole community. But with it also was combined superior wisdom, which would not fail to insure a more ready compliance with his orders on the part of his countrymen. The patriarchal system continued until the time of Prydain;— "before that period there was no justice but what was done through courtesy, nor law except the oppression of the strongest."[4] When Prydain flourished, there were three different colonies established in the island—the Cymry, Lloegrwys, and Brython, and though they were thus settled "by mutual consent, in peace and tranquillity," they were, nevertheless, independent of one another, and had their respective customs. It was, therefore, necessary to meet this state of things—to consolidate the tribes, and to bring them to acknowledge one monarch (*unben*). Accordingly,—

"The first consequent step was to establish a sovereignty, and with that view they enjoined the heads of kindred among the Cymry to hold federation and confederation, and to confer the

[1] Triad 57, Third Series. [2] Iolo MSS. pp. 262, 669.
[3] Gymmrhain—Cymmraint; having equal privilege.
[4] Triad 4, Third Series.

eldership of sovereignty upon him whom they should find to be the head of the nobility; and Prydain, son of Aedd Mawr, was found to be the head of the nobility. He was a man possessed of wisdom, bravery, justice, and brotherly kindness; and in virtue thereof he was invested with the monarchy of the Isle of Britain, which thus constituted the bond of government." [5]

The sovereign power rested of primitive right in the Cymry. "No one has any claim to the island but the nation of the Cymry, for they first possessed it." [6] It was in virtue of this power accordingly that they, through their hereditary chief, assembled a national convention. With reference to the confederation of the three aboriginal colonies, the Triads thus speak:—

"Each of the three is entitled to the prerogative of sovereignty; but all are subject to the monarchy, and the jury of country, and its government, according to the system of Prydain, son of Aedd Mawr. It appertains to the nation of the Cymry to confer the monarchy, according to the jury of country and nation, in virtue of primary privilege and claim. And it is in right of this system that every country in the Island of Britain is entitled to a sovereignty: and in right of the jury of country is every sovereignty. Wherefore it is proverbially said,—The country is stronger than the lord?" [7]

The system established by Prydain, or rather by the verdict of a national congress, which was held in his time, does not seem to have suffered any material modification in its general character subsequently. The Laws of Dyvnwal Moelmud give us a more clear insight into some of its details, and enable us to understand better how it was adapted to existing circumstances. By the help of these, as well as of other documents, we will here take a concise survey of the ancient government of the Cymry only; our subject not requiring that we should notice that of any other state. We are told:—

"There are three columns of a social state: the kingly office; jury of country; and judicature." [8]

[5] The Roll of Tradition and Chronology, *apud* Iolo MSS. pp. 47, 427.

[6] Triad 1, Third Series. [7] Triad 2, *id.*

[8] Ancient Laws and Institutes of Wales, v. ii. p. 482. In another

The Triads add that these were "according to the system of Prydain, son of Aedd Mawr." [9]

I.—The kingly office, or *teyrnedd.* This seems to have been a development or expansion of the patriarchal authority, adapted to a large and growing community. Every state had its own sovereign, who was hereditary, being the nearest of kin to the original founder, or progenitor of the tribe. His duty was to enforce a respect for the laws within his territory, by punishing transgressors, and affording protection and encouragement to his loyal and faithful subjects.[1] In short he was regarded in the light of a father to his people, and they were deemed as his children, and brothers one to the other, as it is expressed in the following Law Triad:—

"Three mutual bonds of a country and kindred: paternity; filiation; and fraternity: that is, paternity is the kingly office, caring, and regulating, and providing for the fair support of a community; filiation, acting in obedience to the paternity, for the sake of order and just government; and fraternity in unity of intention with the other two in their respective stations, mutually aiding towards strengthening the polity of a country and kindred, and the regulating kingly office." [2]

The "oldest in seisin" of the princes of the several states, as was the prince or sovereign of Siluria, the direct descendant of Hu Gadarn, was deemed king paramount, (*brenhin penrhaith*[3]), king of all Cymru (*brenhin Cymru oll*), king of Cymru universally (*brenhin Cymru benbaladr*[4]), and chief ruler (*penteyrnedd*). He

place (p. 488) we have "Three indispensables of the social state: a lord, a king; jury of country; and judicature."

[9] Triad 3, Third Series.

[1] "Three splendid honours of the kingly office: protection of faithful subjects; the punishment and riddance of evil-doers; and riddance of ignorance between trueman and trueman, and securing just judgment between them."—*Ancient Laws,* &c., vol. ii. p. 484.

[2] Ancient Laws, &c., vol. ii. p. 486.

[3] "A paramount king is a king, or prince, who has the oldest title of possession of the kings of a federate country."—*Ibid.* p. 500. *Penrhaith* means literally the head of the jury. He was the principal swearer, or the one that first took the oath.

[4] "The oldest having title of possession is called king of all Cymru, and king of Cymru universally."—*Ibid.* p. 502.

had the same authority over the whole island as each regulus had in his own territory. He could not, however, of himself make a new law even in his own state or territory, though he might levy supplies until the states assembled, which henceforth granted them. He had the right and power of convening a general council.

"The supreme king is to agitate and form the jury of a federate country, which is called a conventional session, and the session of co-country, and the session of federate convention, and general session, and the general jury of the Cymry."[5]

Not but that the lord of a territory, (*arglwydd cyvoeth,*) and the chief of kindred, (*pencenedl,*) could also "agitate the country;"[6] but he mainly so; "the ruler of paramount right" was "to raise the mighty agitation," and "his word was superior to every other word in the agitation of the country."[7]

Sometimes at a general congress thus summoned, one of the other sovereign princes would be temporarily invested with the supreme power, as better qualified than the hereditary chief ruler, to meet an emergency, whether of a civil or military kind, that might have arisen. The ruler elected on such an occasion was called conventional monarch, (*unben dygynnull,*) and juridical monarch, (*unben rhaith,*) and the special name of war king, (*catteyrn,*) was given to him who was elected commander-in-chief of the army. The names of a few that were invested with paramount sovereignty in a national convention are recorded in the Triads. Thus, Prydain, son of Aedd Mawr, Caradog, son of Bran, and Owain, son of Maxen Wledig, are styled the "three conventional monarchs of the Isle of Britain;" the second being specially invested with "the war sovereignty (*catteyrnedd*) of the Isle of Britain, for the purpose of restraining the assault of the men of Rome."

[5] Ibid.

[6] Three agitations of country, whether for jury or otherwise it may be: by sovereign, or lord of a territory; by chief of kindred; and by representatives; that is, by the announcement or word of one or other of these three.—*Ibid.* p. 542.

[7] Ibid. p. 496.

"They were called the three conventional monarchs, because they were invested with that privilege in a convention of country and co-country, within all the boundaries of the nation of the Cymry—a convention being held in every territory, and comot, and cantred, in the Isle of Britain, and its subordinate islands."[8]

Again, Casswallon, son of Lludd, son of Beli, son of Mynogan, Caradog, son of Bran, son of Llyr Llediaith, and Owain, son of Maxen Wledig, are ranked as "the three juridical monarchs of the Isle of Britain; that is to say,—the monarchy was conferred upon them by the jury of country and nation, when they were not elders."[9]

This view as to the occasional election of a chief ruler in a national congress is fully borne out by the language of Cæsar, in reference to Cassivellaunus (Caswallon); for, in his account of the invasion of Britain, he remarks that "the whole command and administration of the war in the latter country was, by common consent, (*communi consilio,*) entrusted to Cassivellaunus."[1] Tacitus, likewise, if he does not refer to the same custom, certainly points to the existence of a king paramount, when he imputes to Caractacus an expression which he made use of in his speech at Rome, to the effect that he "commanded many nations," (*pluribus gentibus imperitantem*).[2]

It is probable, moreover, that Dion Cassius alludes to a similar state of things when he speaks of the tribes which Plautius conquered as not being "independent," but "under the authority of other kings."[3]

II.—Jury of country, or *rhaith gwlad.* The jury was composed of chiefs of kindred, representatives or wise men, elders, the lord of a territory, and king paramount. This may be gathered from various parts of the Laws of Dyvnwal Moelmud; let the following suffice:—

"The three pillars of the jury of a country, of whatever kind it may be: the sovereign of a federate country, or the lord of a territory; chiefs of kindred, and elders of kindred, and wise men

[8] Triad 34, Third Series.
[9] Triad 17, *id.*
[1] De Bell. Gall. lib. v. c. xi.
[2] Tac. Annal. lib. xii.
[3] Dio. Cass.

of a country, or representatives, verified as to privilege, by the silent vote of kindred, or by systematic ballot of elder upon elder."[4]

The chief of kindred (*pencenedl*), was "the oldest efficient man in the kindred to the ninth descent," and spoke for his kindred.[5] The representative (*teisbantyle*), was a person selected for his wisdom and knowledge, by a jury of his kindred, to assist the chief of kindred in every juridical assembly.[6] The elders (*henaduriaid*) were to consider the respective statements of plaintiff and defendant in a suit for landed property, and report to the judge their opinion as to which deserved the most credence. There appear to have been seven of them attached to each kindred or clan.[7]

A national jury was to consist of three hundred sworn men, whilst a jury of court varied in number from seven to fifty.

"There are three kinds of jury of law; the sovereign jury of convention of kindred of country and co-country for lawgiving, by enacting, or abrogating, or improving of law, and which is called the jury of three hundred men; thirdly, the jury of court, and that is by judges or elders of a country or kindred, under the protection and under the privilege of the court that shall give it, from seven persons unto fifty persons."[8]

III.—Judicature, or *yngneidiaeth*. The positions and duties of justices are thus related,—

"There are three kinds of judges; a judge of the superior court is one, and he is to be the chief adviser and the chief arbiter to the kingly office of the territory, and is to be inces-

[4] Ancient Laws, &c., p. 542. The king paramount was the one who mainly summoned a jury, and took the oath first, answering in this respect to the modern foreman of a jury.

[5] "His privilege and office are to move the country and court in behalf of his man; and he is the speaker of his kindred in the conventional jury of country and co-country, and it is the duty of every man of his kindred to listen to him, and for him to listen to his man."—*Ibid.* p. 516.

[6] He is a man of the kindred who shall be chosen on account of his wisdom and literary knowledge, and to be chosen by ballot, or silent vote of the elders of the kindred.—*Ibid.* p. 536. See also p. 516.

[7] Ibid. p. 558. [8] Ibid. p. 544. See also pp. 528, 560, 562.

santly along with the king, or lord of the territory, as law remembrancer to him, in order to judge rightly what shall be brought before [the court], and his function as a justiciary of the whole kingdom within its boundaries; second, the judge of a comot, and to him pertains the holding of a court, and to keep a record of law, and to promulgate it; and the court of the comot is to take place where there shall arise any plaint or claim, and there the judge is to hold it, and hear pleadings, for the law says, it is best decided where it is seen; the third judge is a justice by privilege, an owner of land; and he is a man of the court in a jury, and in the joint verdict of a comot and hundred, in Dyved, and Morganwg, and Gwent; for every efficient owner of land is a justice, according to the custom of those countries, and in judgment there ought to be not less than seven of such justices, and from that to the number of fifty men, and their verdict is called the jury of court."[9]

This Triad implies a variety in the form and constitution of some of the provincial courts of justice, the which indeed is asserted, and more fully explained, in another,—

"Three courts of country and law variously constituted, in respect to the power and description of the men of the court and its officers: one of Powys; one of Caerleon-upon-Usk, or the one of Glamorgan and South Wales; and one of Gwynedd. Nevertheless, the same body of social jurisprudence extends over those three countries; to wit, conventional session of country and federate country in jury; and in no other manner is it permitted to make laws in Cymru; for there is no privilege, by right of law and social jurisprudence, for the one or the other of the countries to make a law but in connection with the rest. The usage of Powys is a mayor, a chancellor, one judge, as a judge of office, a priest to write the pleadings, and an apparitor; and there are no other men of court and offices, according to usage beyond memory and hearing of the country and kindred, in Powys. Court of country and law in Gwynedd is constituted in this manner,—to wit, the lord of the comot, unless the prince be there himself, a mayor, a chancellor, one judge by office, the priest of Clynog, or the one of Bangor, or the one of Penmon, to write pleadings, and an apparitor. The court of South Wales, or that which was originally the court of Caerleon-upon-Usk, the prince, or the king, and in his stead, when he is not there, the lord of the cantrev, or the comot, and along with him a mayor, a chancellor, a clerk of court to write the pleas and record

[9] Ibid. p. 562.

of court, and an apparitor, and several justices or judges. Every landowner, being a lawful chief of household, is a justice or judge in South Wales, Morganwg, and Gwent; and the number of justices from seven to fourteen, and thence to twenty-one, and thence to fifty men; and their judgment is called the verdict of country. In Powys and Gwynedd there is one judge by office; and in the countries of South Wales, to wit, Ceredigion, Dyved, Morganwg, and Gwent, there are several justices by privilege, that is, by privilege of land and household; and there a justice, or judge by office, is not required, for the justices are chosen by the silent vote of the elders and chief of kindred. It is said that in South Wales, a court can be composed of these three; to wit, the king, or the lord of the comot in his stead, a chancellor, being a clerk, and several justices; and one or other of the justices executes the office of apparitor in the court, or the chancellor executes it."[1]

This Triad, in its present guise, is obviously of a much later date than is the era of Dyvnwal Moelmud. Nevertheless, some of its expressions refer to days long gone by, and clearly imply that the practices in question were but adapted and modified constitutions of the ancient usage. Such is that in reference to the court of Powys,—"There are no other men of court and offices, according to *usage beyond memory and hearing of the country and kindred.*"

[1] Ibid.

CHAPTER XXV.

THE RURAL ARTS.—MEDICINE.

MEDDYGINIAETH, or the art of healing, among the primitive Cymry, is attributed to their sages, or Gwyddoniaid, and they seem to have practised it mainly, if not wholly, by means of herbs. Indeed, botanology, or a knowledge of the nature and properties of plants, is enumerated as one of the three sciences which primarily engaged their attention—the other two being theology and astronomy, according to the following Triad:—

"The three pillars of knowledge with which the Gwyddoniaid were acquainted, and which they bore in memory from the beginning: the first, a knowledge of divine things, and of such matters as appertain to the worship of God, and the homage due to goodness; the second, a knowledge of the course of the stars, their names and kinds, and the order of times; the third, a *knowledge of the names and use of the herbs of the field*, and of their application in practice, in medicine, and in religious worship. These were preserved in the memorials of voice and tongue, in the memorials of vocal song, and in the memorials of times, before there were regular bards of degree and chair."[1]

Most of the nations of antiquity pretended to derive the medical art immediately from their gods. It does not appear, however, that the Cymry ever went so far as to claim for it a divine origin, except in regard to its elementary principles, though the practice of it was confined to the priesthood. In this latter respect, also, they differed from many old and powerful races. The most ancient physicians we read of in history were those who embalmed the patriarch Jacob by order of his son Joseph.[2] Moses styles these physicians servants to Joseph, whence we are sure they were not priests, for in that age the Egyptian priests were in such high favour, that they retained their liberty, when, through a public calamity, all the rest of the people became slaves to the king. In

[1] MS., Llanover Collection.

[2] Genesis, l. 2.

Egypt, then, religion and medicine were not combined together. That the Jewish physicians, as a class, were absolutely distinct from the priests, is also very certain; for when King Asa was diseased in his feet, "he sought not to the Lord, but to the physicians."[3] It would appear that such, likewise, was the case with the heathens who dwelt near the Jews, as may be inferred from what is recorded of Ahaziah, King of Judah; when he sent messengers to inquire of Baal-zebub, god of Ekron, concerning his disease, he did not desire any remedy from him or his priest, but only to know whether he should recover or not.[4]

But among the Cymry, medicine, as, indeed, all branches of knowledge, was centered exclusively in the Gwyddoniaid until the time of Prydain, that is, until the primitive system was divided into the three orders of Bards, Druids and Ovates. It was to the Ovates more especially that the studies and application of terrestrial and natural sciences, such as the one which now engages our attention, were from henceforth entrusted.

In the Laws of Dyvnwal Moelmud, "*medicine*, commerce, and navigation," are styled "the three civil arts," each having "a peculiar corporate privilege," which privilege is stated to be "by the grant and creation of the lord of the territory, authenticated by the judicature, and distinct from the general privileges of a country and kindred."[5] At that time, then, it is clear that the healing art was protected and encouraged by the state—a fact which, whilst it indicates some progress in the knowledge of medicine, tells much in favour of the humanity and peaceful habits of the people in general.

The classical writers of Greece and Rome, as soon as they are in a position to address us, bear witness in a greater or less degree to the antiquity of medicine among the Cymry, and in that respect support the general correctness of our traditions. The physical researches of

[3] 2 Chron. xvi. 12. [4] 2 Kings, i. 2.
[5] Ancient Laws and Institutes of Wales, ii. p. 515.

the Bards and Druids seem to have caught their especial attention. "The soothsayers," says Strabo, "are sacrificers and physiologists (φυσιολογοι). The Druids, in addition to *physiology*, practise ethic philosophy."[6] Nature, both external and human, causes and effects, diseases and their antidotes, all came under their cognizance, and in their hands underwent a complete and practical investigation. Cicero informs us that he was personally acquainted with one of the Gallic Druids, Divitiacus the Æduan, a man of quality in his country, who professed to have a thorough knowledge of the laws of nature, including, as we may well suppose, the science of medicine.[7]

Pliny enumerates some of the plants most in repute among the Britons for their medicinal properties. He mentions the misletoe, and observes that in Druidical language it signified, "all heal," *omnia sanantem*[8]—a name indicative of the efficacy which it was supposed to possess; and it is remarkable, as corroborative of his assertion, that *oll iach* is to this day one of the names by which the plant in question is known to the Cymry.

Another plant mentioned by Pliny, is the selago,[9] a kind of club moss,[1] resembling savine, which, according to him, the Druids much admired for its medicinal qualities, particularly in diseases of the eyes.

The samolus, or marshwort,[2] is said also to have been greatly used by them to cure their oxen and swine.[3]

Cymric botanology comprehends several plants, which, either by name or tradition, are associated with the art of healing, and may be referred purely to druidical times,

[6] Geograph. lib. p. 275.

[7] "Ea divinationem ratio ne, in barbaris quidem gentibus neglecta est; siquidem, et in Galliâ, Druides sunt, e quibus ipse Divitiacum Aeduum, hospitem laudatoremque, cognovi; qui et naturæ rationem, quam physiologiam Græci appellant, notam esse profitetur, et, partim auguriis, partim conjecturâ, quæ essent, futura dicebat."—*Cic. de Div.* l. 1.

[8] Hist. Nat. lib. xvi. sect. 95.

[9] Lib. xxiv. s. 62.

[1] Lycopodium selago, or upright fir moss.

[2] Samolus valerandi, or water pimpernel.

[3] Hist. Nat. lib. xxiv. s. 63.

or, at least, to times when the bardic college enjoyed the protection of the state. Such are the derwen vendigaid, or vervain, the symbol of Alban Hevin, as the mistletoe was of Alban Arthan, arian Cor, arian Gwion, bogail Gwener, boled Olwen, Bronwen, cerddinen, clych Enid, eirin Gwion, golch Enid, llys y dryw, meillionen Olwen, pumbys yr alban, yspyddaden, with several others.

CHAPTER XXVI.

THE RURAL ARTS.—COMMERCE.

It is not a little remarkable, that external authorities confirm in a great measure the statement of our own traditions, to the effect that the Cymry had established a commercial intercourse (*newidyddiaeth*) with other nations even before they possessed a "system of sovereignty," that is, in other words, before the time of Prydain. The first people that we read of as having traded with Britain were the Phœnicians, a people distinguished for their artistic skill, wealth, and enterprise. They are supposed to have become acquainted with our coasts about B.C. 1000, if not considerably earlier. Some, indeed, are of opinion, that the Cassiterides, or the British Isles, were one of the chief sources from whence even the Egyptians and Assyrians derived the tin with which they alloyed and hardened their earliest tools.[1] The Phœnicians were exceedingly jealous of all interference with their foreign traffic,[2] and, doubtless, under the influence of this spirit, they succeeded so well in concealing the situation of the Cassiterides from the rest of the world, that even the inquisitive Herodotus, as late as B.C. 445, confesses himself ignorant of it, further than that tin was exported from those isles to Greece.[3] Nevertheless, Homer, whose era is fixed by the Arundelian Marbles at B.C. 907, had culled from them just enough information relative to the character of the people, and the nature of

[1] Pre-Historic Annals of Scotland, p. 195.

[2] As illustrative of this feeling, Strabo (lib. iii.) relates a story of a Phœnician trading to the Cassiterides, who, when followed by a Roman vessel, wilfully ran his own ship among the shallows, exposing himself and his pursuers to the same danger, in order to prevent the discovery of this market. The Phœnician, by throwing part of his cargo overboard, made his escape; and his countrymen, approving of his conduct, indemnified him from the public treasury.

[3] Herodot. lib. iii. c. 115.

their localities, to enable him to place among them the abodes of the Pious, and the Elysian fields of the Blest.[4] Many of the Hebrew nation are said to have accompanied the Phœnicians in their voyages to this country. A tradition is mentioned by Norden as strongly prevalent in Cornwall, that the tin mines of that district had once been worked by the Jews. The character of the ancient tools and instruments which have been found, are supposed to confirm this notion. We know the strict friendship which, at one time, prevailed between the kings of Tyre and Judea, and the great liberality with which the latter was furnished with men and ships by Hiram, under whose authority and instructions the mariners of Solomon may possibly have visited Britain.[5]

According to Strabo, the commodities which the Phœnicians received from the Britons were tin, lead, and skins, for which they exchanged their own earthenware, salt, and brazen vessels.[6]

That it was with the aboriginal colony they mainly dealt may be inferred, not only from the early period at which their commercial transactions commenced, but also from the fact that the mining districts are found to be, for the most part, situated within the territories primarily occupied by the Cymry. How long they continued their trade with this country is not known, but it probably expired with the capture of Tyre by Alexander, B.C. 332.

The Carthaginians for some time monopolized the

[4] Ὁ τοινυν ποιητης τας τοσαυτας επι τα εσχατα της Ιϐηριας ἱστορηκως, πυνθανομενος δε και πλουτον και τας αλλας αρετας (οἱ γαρ Φοινικες εδηλουν τουτο) ενταυθα τον των ενσεϐων επλασε και το Ηλυσιον πεδιον.—*Strabon.* lib. iii.

"That Homer had the opportunities mentioned, and that he did not neglect to improve them, will best appear by considering what he has really learned from the Phœnicians. This will be a certain proof of his having conversed with them."—*Blackwell, Enquiry into the Life and Writings of Homer.*

[5] Thackeray's Ecclesiastical and Political State of Ancient Britain, i. p. 16.

[6] Strabonis Geog. lib. iii.

commerce which before they had divided with the parent country. In the geographical poem of Festus Avienus, there is an account of an expedition, undertaken by Himilco, along the shores of Spain, northward, and across the ocean to the Œstrumnides, "rich in tin and lead," which are universally admitted to mean the British Isles.[7] And though the poem itself is comparatively modern, having been written A.D. 370, yet the author professes to have derived his information from Punic records of ancient date,[8] among which might have been the very record of the expedition which Himilco is said to have deposited in one of the temples of Carthage. The opinions of the learned differ as to the date of this expedition, some referring it to so distant a period as 1000 years before the Christian era.[9] Combining the statement, however, of Pliny, that it, as well as the expedition of Hanno, which took place simultaneously in a southern direction, occurred during the most flourishing epoch of Carthage,[1] with the internal evidence furnished by Hanno's own Periplus, there is no doubt that it may be dated, at least, before the reign of Alexander the Great.

The long and destructive wars which Carthage carried on with Rome called off her attention from mercantile affairs, and her commercial intercourse with Britain became less frequent, until it finally ceased with the destruction of that city, B.C. 147.

The Greeks had begun to trade with Britain before the decline of Carthage. The Phocæans, who were the

[7] Oræ Maritimæ, v. 94, *et seq.*

[8] "Hæc nos ab imis Punicorum annalibus
Prolata longo tempore edidimus tibi."

[9] "Nous croyons donc, que cette expédition, a dû précéder Hésiode de trente ou quarante ans, et qu'on peut la fixer vers mille ans avant l'ère Chrétienne."—*Gosselin, Recherches sur la Géographie des Anciens.*

[1] "Et Hanno, Carthaginis potentia florente, circumvectus a Gadibus ad finem Arabiæ, navigationem eam prodidit scripto; sicut ad extera Europæ noscenda missus eodem tempore Himilco."—*Plin. Nat. Hist.* lib. ii. c. 67.

earliest navigators among the Greeks, had established a very flourishing colony at Marseilles, more than 500 years before the Christian era; and Pytheas, an inhabitant of that city, is said to have visited our shores about 200 years afterwards.[2] At that date we may suppose that traffic between the Greeks and Britain was pretty regular; but it seems to have commenced much earlier; for we find Herodotus, upwards of a century before, speaking of the Cassiterides as the places "from whence our tin comes;" and Greek coins have been found in Britain of the date of B.C. 460.[3] Besides the commodities which the Phœnicians exported from this country, Strabo enumerates corn, cattle, gold, silver, iron, slaves, and dogs sagacious in hunting, as articles which were brought thence by the Greek merchants.[4] They are stated to have been in the first instance taken to the Isle of Wight, which, at low water, could, according to Diodorus Siculus, be reached by land, thence transported to Vennes, and other ports of Brittany, afterwards conveyed overland to Marseilles, and finally exported to all parts of the world which traded with the Greeks.[5]

About the time when Herodotus lived, Dyvnwal Moelmud wrote his Laws. In those Laws commerce (*cyvnewidiaeth*) is spoken of as an art to which certain privileges of a civil or corporate character were attached—a proof that its importance was duly recognised and appreciated by the government.

"There are three civic arts: medicine; *commerce;* and navigation: and with a peculiar corporate privilege to each of them. A corporated privilege is by the grant and creation of the lord of the territory, authenticated by the judicature, and distinct from the general privileges of a country and kindred, for the mutual protection of regular commercial affairs, under the privilege of equity." [6]

It appears further from the same code of laws, that

[2] Strabo, lib. iii. and iv.
[3] Pre-Historic Annals of Scotland, p. 200.
[4] Lib. iv.
[5] Diod. Sic. Bibliothic. Historic. lib. v. 22. 32.
[6] Ancient Laws and Institutes of Wales, vol. ii. p. 515.

the ancient Cymry had regard, to some extent, in their commercial arrangements, to "the doctrine of protection;" for there were certain articles which could not be exported without the permission of the state.

"Three things that are not to be conveyed to a foreign country, without the permission of the country and the lord: gold; books; and wheat."[7]

"Three things that an alien is not to sell, without the permission of his proprietary lord, lest he should want to buy them of him: wheat; honey; and horses; and where his lord shall not buy them of him, he is at liberty to sell them wherever he willeth, so that he do not sell them to a foreign country."[8]

About a century before the Christian era, the Romans planted a colony at Narbonne, and made it the capital of their principal province in Gaul. From this time Narbonne appears to have shared with Marseilles in the trade of the British islands. Other nations of less importance followed their example, such as the Veneti, who, as Strabo observes, resolved to obstruct the passage of Cæsar into Britain, because they used it as a mart.[9]

Whilst the general tone of our authorities, both native and alien, seems to intimate that the market in which the different articles of merchandise were exchanged was held in Britain, and that they were conveyed in foreign ships, still we may not suppose that such was invariably the case. Festus Avienus, in the poem alluded to, whilst he describes the Œstrumnides as islands "metallo divites stanni atque plumbi," rich in the metals of tin and lead, speaks also of the shipping of the inhabitants, thus:—

"In their boats, as is well known, they navigate both the stormy narrow seas, and the ocean itself, full of sea monsters. For they have not been accustomed to build ships either of the fir tree or maple; or to plank vessels with oak, as is usually done at other places; but it may be noted, for the wonder of the thing, that they always cover their barks with hides joined together; and thus using this covering of leather they often traverse the the broad seas."[1]

[7] Ibid. p. 523. [8] Ibid. pp. 523, 525. [9] Strabo, lib. iv.

[1] "Notisque cymbis turbidum late fretum,
Et belluosi gurgitem oceani secant,

From this we may *infer* that they occasionally, at least, exported in native ships the produce of their own country, and perhaps brought back cargoes of foreign merchandise in return. But Pliny is more express:—

"Timæus the historian says that the island of Mictis, where tin is found, is within six days' sail from Britain; and that the Britons navigate to it in vessels of wicker-work covered with leather."[2]

Again,—

"Midacritus was the first who brought tin from the island of Cassiteris. Even now vessels of wicker-work are to be found in the British ocean."[3]

Further,—

"The class of metals of the nature of lead comes next; of this there are two sorts, the black and white. The white is the most valuable, called by ths Greeks *cassiteron*, and is fabulously narrated to be sought in the islands of the Atlantic Sea, and brought in vessels of wicker-work sewed round with leather."[4]

It is quite evident that the cargoes which such vessels were calculated to carry were not considerable, and that consequently the Britons, if their commercial success depended much upon their own shipping, must have considered it necessary to meet the inconveniency resulting from the smallness of their boats by increasing their number.

A Bard, according to the rules of his order, was strictly prohibited from engaging in commerce.[5]

Non hi carinas quippe pinu texere,
Acereve norunt, non abiete, ut usus est,
Curvant faselos; sed rei ad miraculum,
Navigia junctis semper aptant pellibus,
Corioque vastum sæpe percurrunt salum."

[2] Hist. Nat. lib. iv. 30.
[3] Ibid. lib. vii. 57.
[4] Ibid. lib. xxxiv. 47.
[5] See *ante*, Chapter XX.

CHAPTER XXVII.

THE CIVIL ARTS.—LITERATURE.

THE following are the nine CIVIL ARTS:—

Literature,	Astronomy,	Warfare,
Arithmetic,	Pleading,	Navigation,
Mensuration,	Philology,	Judicature.

"These were invented after the Cymry were assembled in towns and cities, and system was conferred upon sovereignty and privileged arts.[1]

The first on the list is Literature, or the Art of Letters (*llythyryddiaeth*). We are not to suppose, however, that the principle of literature originated subsequently to the era of Prydain; on the contrary it was revealed to man at his creation, and the primary or radical letters of the alphabet were educed out of the representation of the Divine Name, as the fountain of all literary knowledge, in the earliest ages of the world. The bardic traditions are united on this point, though they vary somewhat as to the personage through whose skill the first modifications ensued, as well as to the numbers of those which are characterised as primary letters. We subjoin a few extracts:—

"Einigain, Einigair, or Einiger Gawr, was the first that made a letter to be a sign of the first vocalization that was ever heard, namely, the name of God. That is to say, God pronounced His name, and with the word all the worlds and their appurtenances, and all the universe leaped together into existence and life, with the triumph of a song of joy. . . . . The symbol of God's name from the beginning was /|\ ; . . . and from the quality of this symbol proceed every form and sign of voice, and sound, and name, and condition."[2]

"A. e. i. o.—b. c. t. l. s. r. p. It was Einigan Gawr that first obtained understanding respecting letters, and he made the prin-

[1] Myv. Arch. iii. pp. 121, 129, where in both places the extract purports to have been taken from "the Book of the Rev. Evan Evans."

[2] Llanover MS.

cipal cuttings, which were eleven, that is, the four vowels and the seven consonants: and he inscribed on wood the memorial of every object he beheld, every story he heard, and every honour he understood. And others observing the things that Einigan did, concluded that he was the devil, and banished him. Upon this he came to his father's kindred in the Isle of Britain, and exhibited his art, and they adjudged him to be the wisest of the wise, and called him Einigan the Gwyddon; and all who learned the art of letters they called Gwyddoniaid, which Gwyddoniaid were the principal sages of the Isle of Britain, before Bards were systematically distinguished in respect of privilege and usage."[3]

"Who was the first that made a letter?

"Einigan Gawr, or as he is also called, Einiget Gawr; that is, he took the three rays of light, which were used as a symbol by Menw ap y Teirgwaedd, and employed them as the agents and instruments of speech, namely, the three instruments, B. G. D., and those embosomed in them, the three being respectively invested with three agencies. Of the divisions and subdivisions he made four signs of place and voice, so that the instruments might have room to utter their powers, and to show their agencies. From these were obtained thirteen letters, which were formally cut on wood and stone. After that, Einigan Gawr saw reason for other and different organs of voice and speech, and educed from the rays other combinations, from which were made the signs L. and R. and S., whence there were sixteen signs. After that, wise men were appointed to commit them to memory and knowledge, according to the art which he made; and those men were called Gwyddoniaid, and were men endued with Awen from God; but they had no privilege and license warranted by the law and protection of country and nation, only by the courtesy and pleasure of the giver."[4]

"Menw ap y Teirgwaedd beheld three rods growing out of the mouth of Einigan, which exhibited the sciences of the ten letters, and the mode in which all the sciences of language and speech were arranged by them. He then took the rods, and taught the sciences from them—all, except the Name of God, which he made a secret, lest the Name should be falsely discerned; and hence arose the secret of the Bardism of the Bards of the Isle of Britain. And God gave His protection to the secret, and gave Menw a very discreet understanding of sciences under this His protection, which understanding is called Awen from God; and blessed for ever is he who obtains it. Amen. So be it."[5]

[3] Llanover MS. The alphabet of sixteen is called, in this fragment, "the system of Einigan"—"cwlm Einigan."

[4] Llanover MS.

[5] Llanover MS.

"Who was the first that obtained understanding respecting letters?

"Adam was the first that obtained it from God in Paradise, and his son, innocent Abel, learnt it of his father. The murderer Cain, Abel's brother, aspired to fame in respect to worldly goods, but Abel would not have it, except in respect of sciences pleasing to God, and understanding and learning concerning the works and will of God. Wherefore Cain envied his brother Abel, and treacherously slew him, upon which the sciences, which Abel had rendered intelligible, were lost. After that, Adam had another son, whose name was Seth, and he taught him the knowledge of letters, and all other godly sciences.[6] Seth had a son named Enos, who was educated by his father as a man of letters, and of praiseworthy sciences in respect of books and learning.[7] And Enos was the man who first made a book of record, for the purpose of preserving the memorial of everything beautiful, laudable and good, that is to say, of what God the Creator did, and of His works in heaven and earth; and he enjoined it to man as a law and ordinance. This knowledge was maintained by the posterity of Enos until the time of Noah Hen, and when the waters of the deluge had subsided, and the ship arrived on dry land, Noah taught the knowledge of books and all other sciences to his son Japheth; and our nation, the Cymry, who were descended from Japheth, son of Noah Hen, obtained this knowledge, and brought it with them to the Isle of Britain, and maintained it, multiplying and amplifying sciences in respect of books and learning, and committed thereto all memorials until Christ came in the flesh."[8]

Menw and Adam are probably the same person, and there is very little doubt that Einigan, as suggested in our first chapter, is but the bardic representative of Enos.[9]

[6] Ieuan Du'r Bilwg (1460–1500), says of Seth:—

"Sedd, mab ieuaf Addaf oedd,
Breuddwydiwr, a Bardd ydoedd."

Seth was the youngest son of Adam,
He was a dreamer, and a Bard.

[7] The Eastern people have a tradition that Seth declared Enos sovereign prince and high-priest of mankind, next after himself.

[8] Llanover MS.

[9] The language of some of the Bards, indeed, would lead us to consider Einigan likewise to be identical with Adam. Thus where in several of our traditions it is said that three rods were seen growing out of the mouth of Einigan, William Lleyn, about 1540, has—

In that case our last extract sufficiently explains and harmonises those traditions of the Bards, which attribute the invention of letters sometimes to Menw, sometimes to Einigan. We find, moreover, that the number of radical letters is variously set down at 10, 11, and 13; the most generally adopted, however, is 10, made up of the letters a. p. c. e. t. i. l. r. o. s., whence the alphabet came to be designated by the word abcetilros, afterwards softened into abcedilros.

"ABCEDILROS.—So are the ten primary letters called, being put together in one word of four syllables; that is to say, they are arranged in respect of the word thus, A. B. C. E. D. I. L. R. O. S."[1]

These primary letters were modifications of the symbol /|\, different, however, from the forms which they afterwards assumed, when the alphabet was augmented.

"After that, M. and N. were invented; hence there were twelve letters, and they were called MABCEDNILROS, being twelve letters; subsequently four others, namely, G. T. P. F. were devised, and then the letters were reduced to a new system, all of cognate sound being placed next to one another, as being of the same family in respect of vocalization."[2]

According to other authorities, the four were b. ff. g. d., which would be more in unison with the theory which represents the harder ones as primitives.

In the fragment on the "ystorrynau," or cuttings, printed in the *Iolo MSS.* p. 204, we are told,

"Beli Mawr made sixteen for himself, and he established that arrangement with regard to them, and appointed that there should never afterwards be a concealment of the knowledge of letters, on account of the arrangement he made, nor should the ten cuttings remain secret."

We are probably to understand that the letters *m* and

"Gwiail a gad, tyfiad daf,
Yn wŷdd o enau Addaf."
Rods were found of good growth,
Being wood, out of the mouth of Adam.

[1] Llanover MS.

[2] Id. See also Iolo MSS. p. 203. We regret that we cannot furnish our readers with a copy of the ancient letters, our printer not having the necessary type.

n, and subsequently, four more, were invented not strictly by the personal skill and genius of Beli, but in the reign and under the patronage of that monarch. It may be that as the arrangement is designated "cwlm Edric," or the system of Edric, the real inventor was an individual of that name.

The statement, however, seems utterly at variance with the following:—

"Ten characters, significant of language and utterance, were possessed by the race of the Cymry for ages before they came to the Island of Britain, as a secret under oath and vow amongst the learned; namely, the poets and reciters of verse, and professors of wisdom and knowledge, before there were established Bards; and in the time of Prydain, the son of Aedd Mawr, about fifteen hundred years before the birth of Christ from the blessed Virgin Mary; and in the time of Aedd Mawr, regular Bards in office were established, and free privilege of passage granted them; and afterward the learned improved the coelbren as was required for its being read and understood, until sixteen characters were introduced into it; and in the time of Dyvnwal Moelmud, about six hundred years by record and computation before the birth of Christ, the sixteen characters were established, to preserve the language and expression, and every record of race and country, so that no other system could be found as good for maintaining records, and arts, and wisdom, and the right usages of the nation of the Cymry, and their privileges; and the ten original characters are kept secret to this day by oath and vow, and no person except such as have undertaken the vow, have known them."[3]

Here the discovery of the sixteen letters is dated about 500, or according to the most usual computation, 330 years before the time of Beli Mawr. It is very possible, however, that the framer of the record really meant Beli, the son of Dyvnwal Moelmud, who in the pedigree of the Penrhyn family, is also called Beli Mawr. Or it may be that the sixteen letters were known among the Bards as early as the time of the great legislator, but not among the people until the era of the son of Manogan. This hypothesis is supported by the following extract:—

[3] Iolo MSS. p. 209. This fragment was written by Llywelyn Sion.

"Ten significant letters had the Cymry from the beginning before they came into the Isle of Britain, which ten are kept to this day by the Bards of the Isle of Britain, as a secret not to be divulged. Therefore no man can have a radical understanding of the coelbren of letters, who is not under the obligation of the vow of the secret of the Bards of the Isle of Britain. It was in the time of Dyvnvarth ap Prydain ap Aedd Mawr that the cuttings of the symbols of language and speech were raised to sixteen in number, and mutual knowledge of them was conceded, and each had a new form different to what the ten secret and unrevealed symbols possessed. It was at the time when Beli Mawr ap Manogan was king paramount of the Island of Britain that the sixteen letters were divulged to the nation of the Cymry, and security given that there should be no king, or judge, or teacher of country who did not know the sixteen characters, and did not reduce them to proper art."[4]

Rhuvawn Davod Awr is said to have added two more letters to the alphabet, so that it contained eighteen altogether—these were v. and h.[5] It would appear from the following extract that this augmentation was made in the time of Beli Mawr:—

"When the sixteen characters became open to the whole country, the coelbren was further improved and extended, till it was increased to eighteen in the time of Beli Mawr, the son of Manogan."[6]

This is the last improvement which the British alphabet underwent within the period of our annals. Indeed some of our traditions refer the introduction of the two letters just mentioned to the time following the birth of Christ;—

"After the faith in Christ they were made eighteen."[7]

and this view is supported by the fact that the alphabet of eighteen is usually designated "the Coelbren of Taliesin," or else "the Coelbren of Talhaiarn," both of which persons lived some time after the Incarnation.

[4] The system of letters, as arranged by Gwilym Tew, and exhibited by him at the Eisteddvod and Gorsedd of the Monastery of Pen Rhys, at the time of Owain Glyndwr.

[5] These two are given from another MS. That which mentions Rhuvawn has *w* (apparently) and *ff*.

[6] Llywelyn Sion, *apud* Iolo MSS. p. 209.

[7] Iolo MSS. p. 204.

Letters were originally written on wood or stone, most commonly the former; hence not only the material but the alphabet itself was designated "Coelbren," that is, wood of credibility.[8]

"They provided hazel, or mountain ash in the winter, and also it was customary to split each stick into four quarters, until in the course of time they were fully dried; then to trim them four square in breadth and width, and after that to trim down the corners to the tenth part of an inch; and this was done that the signs, which were cut with a knife upon the square, should not show themselves on the next face, and thus on every one of the four faces. Then they cut the signs, some of which were those of language and speech, some of numbers, or signs of science, others notes of music, of voice and string; and after cutting ten of such bars as were required, then they prepared four end bars, two and two, which were called pill, and cutting them smooth, they placed two together side by side across the frame, and marked the place for the ten holes. After which they cut half of each hole in one bar, and half in the other, and they did the same with the other two bars. Then they took the cross bars on which the letters had been cut, and made a neck at the ends of each of them, the breadth of a finger; then they placed the lettered sticks with their numbers upon one of the upright bars, on one end of the frame, and the same with the other end to match the holes, and with strings to bind them tight at each end of the lettered sticks, and after being bound all tight, the book thus constructed is called Peithynen, because it is framed: the upright bars keeping the whole together, and the cross bars, viz., the lettered sticks, turning free in the upright bars, and thus easy to be read. The manner of reading is thus: one side is read first according to its number, then it is turned with the sun, and the second face is read, and each other the same; and thus from cross bar to cross bar until the reading is finished. A number from one to ten being on the face to mark each of the cross bars, and that numerically marked is the first to be read, and these in order turned with the sun."[9]

The first word that ever was uttered was of course the

[8] When stone was used it was called "Coelfain," the stone of credibility. Even this mode seems to have been occasionally in use down to a late period. Thus Huw Cae Llwyd (1450–1480) in his Elegy on Gwilym Tew, observes of him, that he "Darllen main bychain yn ber," sweetly read the small stones.

[9] MS. of Llywelyn Sion, *apud* Iolo MSS. p. 207.

Name of God, represented by /|\, the root and origin of all speech.[1] The Bards call this a Cymric word.

"The three first words of the Cymraeg, the Name of God, that is, O. I. U.; the name of the sun, perception and sensation, that is, SULW, BO, others say BYW."[2]

SULW, according to the primitive system of letters, would be written *sol*, which is still the Latin name for the sun. In like manner Bo would undoubtedly be the original form of BYW, *living*, the modifications *y* and *w* not being then in use.

By the knowledge of the primitive letters we are thus enabled to reduce letters and phraseologies into their pristine orthographical form, and this is of great advantage in discovering the original affinity that existed between different languages. If the Moelmutian Triads were committed to writing as early as the age of the great legislator, or indeed at any time before the reign of Beli Mawr, son of Manogan, they must have presented an orthographical form somewhat similar to the following specimens:—

Loma Trioet Topnoal Moelmot, a eloir Trioet o clotao a Trioet o carclotao.

" I.—Teir clot cotaroet o sot; partoniaet; copaniaet; o telonoriaet. Neo bal on, teir clot cotanet o sot, on preint tepotao cenetl o Comro; part; perolt; a telonior.

" II.—Tri pet a onant clot-cartreo: cenetl; preint, a ropel.

" III.—Tri cartrcooltep o sot; cotieit; cotar; a cotarm.

" IV.—Teir clot armol o sot; cotcaos; cotatrac; a tipon; seo naot a cotnaot.

" V.—Teir clot cotnaot o sot; tinaoclot; mesori; a cotar; seo o tolet; paop ei lao on a metro.

" VI.—Teir clot otcorn o sot: toconnol colat can rieint a pencenetloet; corn conaoam; a corn cat a ropel, rac cormes corolat ac estron.

" VII.—Teir clot cotarm o sot; rac estron a cormes corolat; rac a toront preint a cotreit; a rac coltmilot reipos.

" VIII.—Teir clot cotport o sot; peirt on eo colc clera; a domcoel o ropel; ac eilion on naot cenetl o Comro.

" IX.—Teir clot tocoel o sot; ieit; preint; a cenetl. Neo o

[1] See ante, Chap. I.

[2] Unpublished MS.

mot aral; cereint; cotar; a cotieit; seo nis celir cartocoel on tiormes, oni bot on o'r tri tros ono.

"X.—Teir clot ormes o sot; somot car ep preint, ep cenat; corc coscort estron, ep ropot, ep anpot; a parn, ep olat, ep onat; neo, ep olat ac arclooti rieint."[3]

The legal code of Dyvnwal Moelmud is the only piece of literature among the Cymry, of any length, that can be referred to ante-Christian times; it is, however, such as any nation might justly be proud of. Clothed in pure language, it contains sentiments of morality and justice that might well prepare our ancestors, as we have reason to believe it did, for the reception of the more divine doctrines of Christianity. Undoubtedly several of our proverbs, also, are of druidic origin, such as,

"Duw a digon."—God and enough.
"Heb Dduw heb ddim."—Without God, without anything.
"Gair Duw yn uchaf."—The word of God uppermost.
"Duw yn y blaen."—God foremost.
"Yn enw Duw."—In God's name.
"Gwir yw gwir."—Truth is true.
"Gwir a ddaw yn wir."—The truth will come true.
"Gwir a fyn ei le."—The truth will have its place.
"Duw yw'r gwir."—God is truth.
"Duw yw Duw."—God is God.
"Gwir yn erbyn y byd."—Truth against the world.
"A fo ben bid bont."—Who is head let him be a bridge.[4]

The following lines of poetry, likewise, bear internal evidence of having been written by a contemporary of Beli Mawr:—

"Llad yn eurgyrn — Liquor in golden horns,
Eurgyrn yn llaw — Golden horns in hand,
Llaw yn ysci — Hand in labour,
Ysci ymodrydaf — Labour in society,
Fur itti iolaf — Cunningly I will give thee praise,
Buddyg Veli — Victorious Beli,
A Manhogan — Son of Manogan,
Rhi rhygeidwei deithi — Sovereign that upholdest the honour
Ynys fel Feli — Of the honey isle of Beli."[6]

[3] These Laws are printed both in the *Myv. Arch.* vol. iii.; and in *The Laws and Institutes of Wales*, vol. ii.

[4] Most of these in connection with druidic tenets are given in "The Roll of Tradition and Chronology," *apud Iolo MSS.*

[6] Myv. Arch. i. p. 73.

Foreign authorities, as far as they go, are in unison with our native traditions on the subject under consideration. Thus Cæsar:—

"Nor do they deem it lawful to commit those things [which pertain to their discipline] to writing; though generally, in other cases, and in their public and private accounts, they use Greek letters. They appear to me to have established this custom (INSTITUISSE) for two reasons, because they would not have their secrets divulged, and because they would not have their disciples depend upon written documents, and neglect the exercise of memory."[7]

It is true that this statement is made with direct reference to the Gaulish Druids, yet inasmuch as we are informed upon the same authority, that these were regarded as having derived their system originally from Britain, and that even then they were in the habit of resorting thither for the purpose of learning it more accurately, it must equally, if not with greater force, apply to the sages of our own island.

The word *generally* (fere), used by Cæsar, seems to imply that they knew more than one alphabet, just as it may be said of us, that we *generally* use Roman letters, though, on some occasions, we employ the national, and the old English characters. But if our author meant to intimate no more by the expression than that, though they abstained from committing to book anything of a purely bardic description, they did use letters *in almost* every other transaction (*in reliquis fere rebus*), and that those letters were Greek, may we not suppose that he made this latter statement from having observed a certain similarity, though not an exact identity, between the druidic and Greek alphabets? The letters copied from the monumental inscription of Gordian, the messenger of the Gauls, who suffered martyrdom in the third century, which being national, are yet described as somewhat similar to those of Greece, greatly countenance this hypothesis. Mr. Astle, who has ably discussed the subject of ancient letters, thus reports of them:—

[7] De Bell. Gall. lib. vi. 14.

"These ancient Gaulish characters were generally used by that people before the conquest of Gaul by Cæsar; but after that period the Roman letters were gradually introduced."[8]

But, be that as it may, the statement is positive that the Druids possessed a knowledge of letters in the time of the great Roman general; and we may even add that the prohibition of them in a certain case being an *institute*, or fundamental part of their law, powerfully evinces that such knowledge was not recent.

[8] Origin and Progress of Writing, p. 56.

CHAPTER XXVIII.

THE CIVIL ARTS.—ARITHMETIC.

It would appear that the Cymry paid great attention to the science of numbers (*rhifyddiaeth*) at an early period, and succeeded in course of time in bringing it to a high state of perfection. Its origin as an art dates from the time of Prydain ab Aedd Mawr, and is thus described :—

"In the primary Gorsedd spoken of, according to the privilege and usage of the Bards of the Isle of Britain, warranted system was made in respect of number and numerals, namely, after this wise :—There are three fixed numbers, the first one, and the three first making a plurality, and the first three triads making pluralities or a fixed plurality, that is to say, nine. If we proceed further, the number falls into the condition of unity, as is the case with ten; for from one to ten, and from ten to ten tens we arrive at a hundred. In the same manner we proceed from one hundred to ten, which make a thousand; and from one thousand to ten, which is a myriad. And according to this system we may go as far as we like; and according to the meaning of the fixed one, we proceed as shown; and according to the meaning of the fixed plurality, that is three, we go as far as the three triads, which are fixed pluralities; for there can be no unity to any of the points of numerals otherwise than has been shown, namely, from one to ten. Therefore three and threes are a plurality and fixed pluralities, for we cannot go as far as possible without going into a plurality. It is in virtue of this principle that triads have been obtained for everything, in respect of natural arrangement, and according to sense and understanding, and necessity, for there is no oneness or unity to anything in the world or existence, but to God and truth, and the one point of liberty; in every other unity there is a plurality in respect of principle and characteristics. It was from this understanding of the nature of numbers that the Voice Conventional of the Bards of the Isle of Britain exhibited in threes and triads; and it is according to this order that the Bards of the Isle of Britain arrange their learning, art, wisdom, and all their sciences of song and bardism, for it is by the lesser plurality that the principal characteristics of all sciences, and art, and every order of wisdom, can be most easily arranged. And it is by means of this system that one can most easily learn and

remember what is necessary, as need requires it should be learned and known. And in every chair of song and gorsedd it is required to recite the Triads of the Bards of the Isle of Britain, and no degree or chair can be given to a Bard who knows not the Triads of the Bards of the Isle of Britain—their substance and character. The first thing done in chair and gorsedd is to recite these triads, and to show their meaning and quality bardically, and dogmatically, according to judgment and wisdom."[1]

It is remarkable that number two is not considered here as a plurality, perhaps because "there cannot be a majority of numbers without three."[2] Three is thus called a fixed or fundamental (*cadarn*) plurality, and its multiple—three times three, or nine—fixed pluralities, comprehending all simple numerals, which have to be repeated in conjunction with other figures, to denote ten and upwards, for "there is no number beyond ten."[3]

"Ten is the division point of numbers, and it is by tens that all numbers are arranged as far as language can give them names. Ten is the perfect circle, and ten within ten, or ten about ten, will be within and without the circumference, circle within circle for ever; therefore the best arrangement of number and numbers is ten and tens."[4]

There are several arrangements or systems of numeration recorded as having been in use among the Cymry of old, which differ in some respects one from the other. We will here subjoin a few, regretting that we have no proper type to delineate the figures as they occur in the original. As far, however, as they are represented by the letters of the alphabet, we shall make use of Roman equivalents for our purpose.

"The three signs of knowledge that were in use from the beginning, by the nation of the Cymry.

[1] The Triads of the Bards of the Isle of Britain, and the Conventional Memorial thereof; an unpublished MS. in the Llanover Collection.

[2] Voice Conventional of the Bards of the Isle of Britain.

[3] Laws of Howel Dda.

[4] Coelbren y Beirdd, by Llywelyn Sion, *apud* Iolo MSS. p. 270. It is remarkable how the doctrine of circles pervades the secular as well as the divine sciences of the Cymry. *Cant*, a hundred, or ten times ten, literally signifies a circle.

"The signs of word and speech, that is to say, letters as far as ten, as far as sixteen, as far as twenty, and as far as twenty-four.

"The first of the three in respect of privilege and origin, are the signs of word and speech, namely, letters.

"The second, the signs of harmony, namely, tone and music.

"The third, the sign of numbers, which are as follows:—

A E I O W Y B C D X
1 2 3 4 5 6 7 8 9 10

"That is to say,

"One, two, three, four, five, six, seven, eight, nine, ten; one-ten and one, one-ten and two, one-ten and three, one-ten and four, one-ten and five, one-ten and six, one-ten and seven, one-ten and eight, one-ten and nine; two-tens, and as before to three-tens, four-tens, five-tens, six-tens, seven-tens, eight-tens, nine-tens, a hundred, and to a thousand, and from thence to ceugant. It is a secret preserved in the Voice Conventional of the Bards of the Isle of Britain from the beginning; and it was Tydain Tad Awen that first arranged it skilfully and particularly in the sciences of wisdom; and it was he also that arranged the signs of the art of Music, in respect of voice, and string, and bellows, as is shown in the Memorials of the Secret of the Bards of the Isle of Britain."[5]

"Let the following be added to the system of the above signs:—

x, 2x, 3x, 4x, 5x, 6x, 7x, 8x, 9x, c, or xx; but some put o for a hundred, and xo for a thousand."[6]

As this arrangement is attributed to Tydain Tad Awen, a Bard who lived long before the invention of the secondary letters w and y, it must in its original state have been represented by the older characters. The name given to the scale of numerals is RATOSCEPLI, and as this word is made up of the ten primary letters, it is more than probable that the letters, as they occur, represent respectively the original figures of the Cymry from one to ten. RATOSCEPLI is likewise regarded as a secret of the Bards.[7]

[5] Llanover MS. The extract purports to have been taken from the Second Book of the Secret of the Bards of the Isle of Britain, and from the Yniales (Annales). The Yniales is said to have been compiled by Hopkin ap Thomas, of Ynys Dawy, in the fourteenth century.

[6] Id.

[7] RATOSCEPLI—the order of Numerals. The variations in this

The following system also contains the later characters:—

"*Numeration.—Numbers.*

"A, E, I, O, W, Y, B, P, C, D, DA, DE, DI, DO, DW, DY,
1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16,
DB, DP, DC, DD, DDA, DDE, DDI, DDO, DDW, DDY, DDB, DDP,
17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28,
DDC, DDD, DDDD, Dd, DdD, DdDD, DdDDD, DdDDDD, pɑ.[8]
29, 30, 40, 50, 60, 70, 80, 90, 100.

"Another arrangement of numerals:—

"A, E, I, O, P, Y, B, W, N, D.
1, 2, 3, 4, 5, 6, 7, 8, 9, 10, arranging as above in respect of more than ten, according to these ten numbers,—

pɑ, pɑpɑ, pɑpɑpɑ, pɑpɑpɑpɑ, wpɑ, Ypɑ, Bpɑ, PpD, Rpɑ,
100, 200, 300, 400, 500, 600, 700, 800, 900,
Dpɑ, or M, or pɑDd.
1000.

"Also thus,—

Ddc, Ddcc, Ddccc, Ddcccc, DdDd, or pɑDd.
WM, pɑM, DM, X, XO, OO.
5000, 100000, 1001, Myriad, 100,001.

"Another,—

"MN, X, XO.
5000, 100000, 1000000."[9]

It will be observed that the initials of the Cymric names of the numbers are made to represent the numbers themselves in some parts of the preceding system; more especially in the second series, where we have P. W. N. D. for *pump*, *wyth*, *naw*, *deg*, respectively.

"*The nine degrees of the Order of Numerals.*

"One ten times will make ten; ten ten times will make a hundred; a hundred ten times will make a thousand; a thousand

order amount to many thousands; the system, a bardic secret. The series or scale of numerals is called "Coelbren yr Awgrym."—(*MS. Note.*) In one document *Ratoscepli* is said to have been a name as well as *Abcedilros*, given to the original alphabet of the Cymry.

[8] The bardic character used here is not necessarily a reversed Dd; we use it, however, as the nearest approach to an equivalent we can get among our modern letters.

[9] Unpublished MS., Llanover Collection.

ten times will make a myriad; a myriad ten times will make a buna; a buna ten times will make a cattriv.[1]

"And after this, the numbers according to tens; thus, ten cattrivs, a hundred cattrivs, a thousand cattrivs, a myriad cattrivs, a buno cattriv, and a cattriv of cattrivs or cad-cattrivs, a hundred cad-cattrivs, a thousand cad-cattrivs, a myriad cad-cattrivs, cattriv-cad-cattrivs. Then ten cattriv-cad-cattrivs; and after that the nine circles of the nine orders, and so for ever; and at the end of that cycle everything is to be renewed until the end of the nine circles of renovation, called the nine orders of heaven; and at the end of every cycle, there must be a beginning anew."[2]

"*This is the System of Signs.*

"There were three kinds of signs from the beginning on record, by the Bards and wise men of the nation of the Cymry.

"1. The signs of word and speech, that is to say, letters. It is from the signs that a visible word is formed, and from the words a visible language, and visible speech.

"2. The signs of harmony and tone, that is to say the voice and speech of musical song and of stringed song.

"3. The signs of number and balance.

"The signs of number are exhibited under the marks of the ten characters of voice and speech, that is to say, the ten characters of the primary letters. And they are kept a secret by the Bards of the nation of the Cymry under the obligation of a vow, and they may not be divulged to other than a Bard, who is under the stipulation of a vow of life and death. But in order to instruct the populace, the ten sworn characters are not used, but the trite numerals, as recorded and known by civilised countries and nations, and as accordant with the sense of civilisation, and with the three foundations of the sciences of learning, and the three signs of a civilised and scholastic nation.

"Here is the language of Numerals, as shown under the common figures of civilised nations, that are under belief and baptism.

"1 One, 2 two, 3 three, 4 four, 5 five, 6 six, 7 seven, 8 eight,

[1] In another MS. it is "catyrva."

[2] The Book of Ben Simon; a MS. We have been obliged to leave some of the names as they occur in the original, since they cannot be numerically translated into English. Some of the terms seem to have been borrowed from a Military Glossary: thus *cattriv* means literally "battle number;" *catyrva*, "battle crowd;" and in the arrangements which follow, *rhiallu* means the power of a "sovereign;" *cadrawd*, "a battle course," or "troop of soldiers." Again, *manred* refers to "the particles of creation;" *cyvanred* is "the aggregate of those particles," and *ceugant* "the infinite space," where God only dwells.

9 nine, 0 ten; and before the 0 the number it bears; as one ten 10; 20 two tens, 30 three tens, 40 four tens, 50 five tens, 60 six tens, 70 seven tens, 80 eight tens, 90 nine tens, 100 a hundred.

11. One-ten and one, or ten and one.
12. One-ten and two, or ten and two.
13. One-ten and three, or ten and three.
14. One-ten and four, or ten and four.
15. One-ten and five, or ten and five.
16. One-ten and six, or ten and six.
17. One-ten and seven, or ten and seven.
18. One-ten and eight, or ten and eight.
19. One-ten and nine, or ten and nine.
20. Two-tens.
30. Three-tens.
40. Four-tens.

} And one, or two and two-tens, and one for every other additional ten to a hundred.

101 a hundred and one, and two, &c., or one and a hundred, two and a hundred, &c., and so for every additional hundred.

101 a hundred and one, 120 a hundred and two tens, 125 a hundred and two-tens and five, &c.; and so for every additional hundred to a thousand, &c.; and so for every additional thousand to a myriad; and for every additional myriad to a million; and for every additional million, and so forth, to a buna, or mwnda, and forth to a cattyrva, and forth to rhiallu, and from rhiallu to manred, and from manred to cyvanred, and from cyvanred to ceugant, which God only knows."[4]

The testimony of this document confirms our supposition as to the original figures. We are here told positively that they were denoted by "the ten characters of primary letters," though their order is not given.

"*The Order of Numerals.*

One,
Ten,
Hundred, ten tens,
Thousand, ten hundred,
Myriad, ten thousand,
Mwnt, ten myriads,
Rhiallu, ten mwnts,
Mwnda
Buna } ten rhiallus,
Tyrva, ten bunas, or mwndas,
Catyrva, ten tyrvas,
Cadrawd, ten catyrvas.

[4] The "British Cyvarwydd," collected by Anthony Powel, of Llwydiarth, Tir Iarll, about 1580. A MS.

"These are called the ten orders of Numerals; and it is from knowing every movement and treatment of the numerals that all truth is known respecting number, measure and weight.[5]

"Here is the arrangement of Numerals, that is to say, the particulars of the art of Arithmetic. According to this reason they are shifted from place to place, that is, each particular becomes itself a number, in the place where it is, higher than the other. These are the names of the particulars:—

One, ten, hundred, thousand, myriad, millior, mwnt, rhiallu, buna, tyrva, catyrva, cadrawd;—that is to say, ten ones are ten, ten tens are a hundred, ten hundreds are a thousand, ten hundred thousands are a myriad, or according to another way, a thousand thousands are a myriad, a myriad myriads are a million, a million millions are a mwnt, a mwnt mwnts are a rhiallu, a rhiallu rhiallus are a buna, a buna bunas are a tyrva, a tyrva tyrvas are a catyrva, a catyrva catyrvas are a cadrawd, a cadrawd cadrawds are the number of lives from Annwn to Gwynvyd, &c."[6]

Though some of these arrangements, as already observed, present among themselves a great variety in respect of the order, value, and names of numbers, they concur in bearing testimony to the great attention paid, at different times, by our ancestors, to the science of figures, as exhibited in the immense length to which they succeeded in drawing out their Numeration Table, which has scarcely been equalled by any other nation under the sun, unless it be the Chinese.

We may add in conclusion, that the Cymric names of the simple numerals are cognate with the names in vogue by the Greeks and Romans, as well as many other nations. It is not to be inferred from this circumstance, however, that our people borrowed the terms from another; rather it is an argument in favour of the great antiquity of the science of numbers, as known to men before the final division into nations, and their separation one from another took place.

[5] The Book of Mr. Cobb, of Cardiff. A MS.

[6] The Book of Llywelyn Sion. A MS. We have been compelled to omit some arrangements altogether, because figures are employed of a form and character which cannot be represented by any type in the possession of our printer.

CHAPTER XXIX.

THE CIVIL ARTS.—MENSURATION.

MEIDRYDDIAETH, or the art of measuring—mensuration, is founded on arithmetic, and cannot exist apart from it; indeed it is frequently identified with it as a science, as is done in the following extract:—

"The five sciences of art,—1. *Number and measure;* 2. colour and form; 3. place; 4. time; and 5. cause:"

And it is similarly stated in one of the documents, which we have quoted in the preceding chapter, that "it is from knowing every movement and treatment of the *numerals*, all truth is known respecting number, *measure*, and weight."

Very little is known of mensuration as a separate branch of science, in the prehistoric times of Britain, beyond what we learn in the Laws of Howel Dda respecting Dyvnwal Moelmud, "the best measurer." We quote the extract, which is interesting:—

"And after that Howel the Good enacted new laws, and abrogated those of Dyvnwal; yet Howel did not, however, alter the measurements of the lands in this island, but continued them as they were left by Dyvnwal, because he was the best measurer.

"He measured this island from the promontory of Blathaon[1] in Prydain[2] to the promontary of Penwaed[3] in Cernyw; and that is nine hundred miles, the length of this island; and from Crigyll[4] in Mon to Soram on the shore of Mor Udd,[5] which is five hundred miles; and that is the breadth of this island.

"The cause of his measuring this island was, that he might know the tribute of this island, the number of the miles, and its journeys in days.

[1] Some copies of the Chronicle of the Kings, in which a similar passage occurs, read "Bladon," others "Caithness."

[2] In the text it is written *Prydeyn;* perhaps it should be rendered *Prydyn* in the translation, a word which is generally used to denote North Britain, or Scotland.

[3] Now Penwith, in Cornwall.

[4] On the west coast of Anglesey.

[5] Literally "Lord Sea;" the British Channel.

"And that measure Dyvnwal measured by a barleycorn; three lengths of a barleycorn in the inch; three inches in the palm breadth; three palm breadths in the foot; three feet in the pace; three paces in the leap; three leaps in a land, the land, in modern Cymraeg, is called a ridge; and a thousand of the lands is a mile;[6] and that measure we still use here.

"And then they made the measure of the legal erw[7] by the barleycorn. Three lengths of a barleycorn is an inch; three inches in the palm breadth, three palm breadths in the foot; four feet in the short yoke, and eight in the field yoke, and twelve in the lateral yoke, and sixteen in the long yoke, and a rod, equal in length to that long yoke, in the hand of the driver, with the middle spike of that long yoke in the other hand of the driver, and as far as he can reach with that rod, stretching out his arm, are the two skirts of the erw, that is to say, the breadth of a legal erw; and thirty of that is the length of the erw.

"Four such erws are to be in every tyddyn.[8]

"Four tyddyns in every randir.[9]

"Four randir in every trev.[1]

"Four trevs in every maenol.[2]

"And twelve maenols and two trevs in every cymwd.[3] The two trevs are for the use of the king; one of them to be maertrev[4] land for him; and the other to be the king's waste and summer pasture; and as much as we have said above is to be in the other cymwd, that is in number five score trevs; and that is the cantrev[5] rightly: ten times ten is to be in every hundred; and numeration goes no further than ten.

"This is the number of erws in the cantrev: four legal erws of tillage in every tyddyn; sixteen in every randir; sixty-four in every gavael;[6] two hundred and fifty-six in the trev; one thousand and twenty-four in every maenol; twelve thousand two hundred and eighty-eight in the twelve maenols. In the two trevs which pertain to the court there are to be five hundred and twelve erws; the whole of that, when summed up, is twelve thousand and eight hundred erws in the cymwd; and the same number in the other cymwd, that is, the number of erws in the

[6] Milltir, *i. e.*, *mil tir*, a thousand lands. By this computation the Cymric mile contained three miles, six furlongs, twenty-seven poles, and a yard and a half, of present measure.

[7] An acre.

[8] A farm, or tenement.

[9] A shareland.

[1] A homestead; a town.

[2] A manor.

[3] A comot.

[4] Maer vill; the demesne.

[5] Hundred trevs; the largest fixed division of a district.

[6] A hold.

cantrev is twenty-five thousand and six hundred, neither more nor less."[7]

The triadic principle is applied here also, that is, to the first links in the chain of measurement. Three barleycorns make one inch, three inches make one palm, three palms make one foot, three feet make one pace, three paces make one leap, three leaps make one land or ridge. It is interesting to observe how the royal measurer regulated his comparative scale: he begins with that which, as being the most common ingredient of human food, is always at hand, as well as of uniform size; then he proceeds to parts and capabilities of the human body. And here we may notice that his observation of the effects of nature must have been keen and constant, to enable him in these particulars to discover multiples one of the other. Perhaps, however, the best evidence that can be adduced in favour of the natural fitness of these things for the purposes to which they were applied, and consequently of the discernment and judgment displayed by Dyvnwal Moelmud in his appropriation thereof, is the fact that many of the peasants still adopt them in preference to the legal measures imposed by the government of the country.

[7] Ancient Laws and Institutes of Wales, vol. i. pp. 185, 187, 189.

CHAPTER XXX.

THE CIVIL ARTS.—ASTRONOMY.

ACQUAINTANCE with the science of astronomy prevailed more or less among all the nations of antiquity; and though the character of patriarchal life may be said to have disposed men to study the heavenly bodies, it is not improbable, which is also the opinion of the Jewish Rabbis, that our first parents received some knowledge of their nature and uses from the Creator Himself. Our own ancestors, the Cymry, formed no exception to the rule in this respect; "a knowledge of the course of the stars, their names and kinds, and the order of the times," being ranked as one of "the three pillars of knowledge with which the Gwyddoniaid were acquainted, and which they bore in memory from the beginning,"[1] though they do not appear to have reduced it into a proper and systematic art before at least the time of Prydain. That they paid attention at an early period to the science of astronomy, which they called *seryddiaeth*, is indicated by the very structure of their language; for instance, one of the oldest words which has, and still is, used to denote *time*, is AMSER (am-ser), which literally signifies the revolution of the stars. They regulated their religious festivals by the entrance of the sun into the solstitial and equinoctial points, and by the quarterly phases of the moon;[2] and it may be remarked that the name Luna, given to that luminary, is but a modification of the old Cymric word *llun*,[3] which means a form or an image, probably with reference to its borrowed light, in which respect it becomes an image of the sun. The "Conventional Voice of the Bards" gives us to understand also that the formation of the sacred circle was to be regulated according to the principle of solar orienta-

[1] Llanover MS.

[2] See "Voice Conventional," in Iolo MSS.

[3] The Welsh of Monday, or Dies Lunæ, is Dydd Llun. When the moon is at the full, it is said to be Llawn *Lluned*.

tion. Whether the stones of which it was formed were meant to represent the signs of the zodiac, or other facts in astronomy, we are not equally informed, as tradition is on this point silent. The number twelve, which is seen in some circles, such as that of Gyvylchi, in Caernarvonshire, would seem to point to the zodiac. Others being formed of nineteen, thirty, and sixty stones, give us reason to suppose that their architects were acquainted with the different cycles which have been deduced from the study of astronomy; it is remarkable that these three numbers characterize the main portions of Stonehenge.[4]

The following extracts, from the "Traditions of the Bards," will give us a clearer idea of the knowledge which our British forefathers possessed respecting the heavenly bodies:—

"There are three kinds of stars: fixed stars, which keep their places, and are also called stationary stars; erratic stars, which are called planets, of which there are fifteen, seven being continually visible, and eight invisible, except very seldom, from their moving within the galaxy and beyond it; and the third are irregular stars, which are called comets, and nothing is known of their place, number, or time, nor are they themselves known except on occasions of chance, and in the cycle of ages."[5]

"There are seven visible planets, and eight more are invisible, except in the long course of time, and vast ages.

"The constellations of the stars are the following:—

1. Caer Arianrod,	The circle of Arianrod,	The northern crown.
2. Yr Orsedd wen,	The white throne,	
3. Telyn Arthur,	Arthur's harp,	The Lyre.
4. Caer Gwydion,	The circle of Gwydion,	The milky way.
5. Yr Haeddel fawr,	The plough tail,	The great bear.
6. Yr Haeddel fach,	The smaller plough handle,	
7. Y Llong fawr,	The great ship,	
8. Y Llong foel,	The bald ship,	
9. Y Llatheidan,	The yard,	The Orion.

[4] "The number of stones and uprights (in the outward circle), making together exactly *sixty*, plainly alludes to that peculiar and prominent feature of Asiatic astronomy, the sexagenary cycle—while the number of stones forming the minor circle of the cove, being exactly *nineteen*, displays to us the famous *Metonic*, or rather *Indian*, cycle; and that of *thirty*, repeatedly occuring, the celebrated age or generation of the Druids."—"Stonehenge," in Maurice's *Indian Antiquities*, vi. p. 128.

[5] Llanover MS.

10. Y Twr Tewdws,	Theodosius's group,	The Pleiades.
11. Y Tryfelan,	The Triangle,	
12. Llys Don,	The circle of Don,	Cassiopeia's chair.
13. Llwyn Blodeuwedd,	The grove of Blodeuwedd,	
14. Cadair Teyrnon,	The chair of Teyrnon,	
15. Caer Eiddionydd,	The circle of Eiddionydd,	
16. Caer Sidi,	The circle of Sidi,	The ecliptic.
17. Cwlwm cancaer,	The conjunction of a hundred circles,	
18. Lluest Elmur,	The camp of Elmur,	
19. Bwa 'r Milwr,	The soldier's bow,	
20. Bryn Dinan,	The hill of Dinan,	
21. Nyth yr Eryres,	The eagle's nest,	
22. Trosol Bleiddyd,	Bleiddyd's lever,	
23. Asgell y gwynt,	The wind's wing,	
24. Y Feillionen,	The trefoil,	
25. Pair Cariadwen,	The cauldron of Ceridwen,	
26. Dolen Teifi,	The bend of Teivi,	
27. Yr Esgair fawr,	The great limb,	
28. Yr Esgair fechan,	The small limb,	
29. Yr Ychen bannog,	The large-horned oxen,	The twins.
30. Y Maes mawr,	The great plain,	
31. Y Fforch wen,	The white fork,	
32. Y Baedd coed,	The woodland boar,	
33. Llywethan,	The muscle,	
34. Yr Hebog,	The hawk,	
35. March Llyr,	The horse of Llyr,	
36. Cadair Elffin,	Elffin's chair,	
37. Neuadd Olwen,	Olwen's hall."[6]	

The reader will observe that the above names are throughly Cymric, and mostly very unlike those which are used in other countries,—facts which indicate an early and independent acquaintance with the starry heavens on the part of the Cymry.

The names of three of our most eminent astronomers are recorded in the Triads:—

"The three blessed astronomers of the Isle of Britain: Idris Gawr; and Gwydion, son of Don; and Gwyn, son of Nudd. So great was their knowledge of the stars, and of their nature and situation, that they could fortell whatever might be desired to be known, to the day of doom."[7]

Gwydion, as we have seen, has given his name to the *via lactea*, or milky way. The memory of Idris is perpetuated in one of the highest and most pointed mountains of North Wales, called Cader Idris, the chair or seat of Idris, which perhaps was his observatory.

[6] Llanover MS.

[7] Triad 89, Third Series.

Gwyn, the son of Nudd, is said to have lived in the early part of the sixth century, and in a dialogue between him and Gwyddno Garranhir, which is preserved in the *Myvyrian Archaiology*,[8] he is represented as a victorious warrior. He is, moreover, celebrated in romance as the King of the Fairies.[9]

It appears from the Triad just quoted, that these men were acquainted, not simply with the science of astronomy in the usual acceptation of the term, but, moreover, with astrology, or the so-called science of foretelling future events from the aspects and positions of the heavenly bodies.

The testimony of classical or foreign authors as to the proficiency of the Druids in the knowledge of astronomy is positive and strong. Cæsar says of them,—"They dispute and impart to the youth many things about the stars and their motion, about the magnitude of the world and the earth, about the nature of things, about the might and power of the immortal gods."[1] In like manner Pomponius Mela,—"These profess to know the size and form of the earth and the world, the motions of the heaven and stars, and the will of the gods."[2] There is no doubt, also, but that Diodorus Siculus refers to the *Seronyddion*,[3] when he speaks of the *Saronides*. "They have among them philosophers and divines, greatly esteemed, whom they call *Saronides*."[4] Though all this is primarily said of the Druids of Gaul, yet it will apply even more forcibly to the British teachers, who, according to his own implied admission, as we have before observed, were superior in knowledge to those of the Continent.

[8] Vol. ii. p. 71.

[9] Many interesting particulars respecting him as such have been collected in the notes to Guest's *Mabinogion*, v. ii. p. 323.

[1] De Bell. Gall. lib. vi. c. 14. [2] De Situ Orbis, lib. iii. c. 2.

[3] Astronomers. The word is a compound of *ser*, stars, and *honydd*, one who points out.

[4] Lib. v. c. 31.

CHAPTER XXXI.

THE CIVIL ARTS.—PLEADING.

THE office of an advocate *(pleidyddiaeth)* in ancient times was very similar to that of a barrister, or councillor learned in the law, in our own days; that is, to plead the cause of another in a court of justice. We have no means of determining the exact time at which pleading originated as part of British law; but it clearly appears as such in the Moelmutian Code, where it is mentioned, moreover, as a distinct profession, having peculiar duties, and endowed with certain civil rights.

"There are three branches of literature: to wit, a law advocate, who shall be an advocate between a Cymro and an alien ignorant of the language . . . and each one of these three has the privilege of his five free acres under the privilege and protection of his art, independently of what he shall obtain by the privilege of an innate Cymro; and he is a man of court, of country, and lord, and to be at the will of the court, and its judges, and its justices, during the days of the court and session, according to the regulation of law; and, for the instruction he shall impart, maintenance and gifts are due separately according to agreement."[1]

It is here stated that the pleader was to be "an advocate between a Cymro and an alien ignorant of the language;" but we must not suppose that this covers the whole extent of his functions. Elsewhere in the same code, we are told that he was also to take up the cause of a woman, and one born dumb.

"Three persons for whom the King, or the lord of the court, is to assign advocates in the court: a woman, or female; one that is naturally mute; and an alien ignorant of the language."[2]

Similar is the provision made in the Laws of Howel Dda, from which we infer that little or no alteration was effected in the matter of pleading by the legislator of the tenth century.

[1] Ancient Laws and Institutes of Wales, v. ii. p. 512.
[2] Ibid. pp. 550–552.

"Three persons are entitled to an advocate on their behalf from the King: a woman; an alien unaquainted with the language; and one with a natural impediment of speech: one person, however, is to choose the advocate; that is, the lord; and he is to compel the advocates to act."[3]

We may, therefore, be permitted to take from this later code some clauses which may illustrate further the nature and character of the art of advocacy, as it was practised within the period of our annals.

In the first place, then, we learn that an advocate was not to practise without a knowledge of law; for

"Whoever shall not know the practice of law cannot practise the law."[4]

Anyone who liked might have an advocate to plead his cause, but under the circumstances he himself was obliged to be silent, and to trust implicitly to his pleader, who alone was responsible for the manner of conducting the case.

"Whoever may like better to have another to plead for him in the court than himself has permission to be silent, without pleading anything, whilst he may will to employ the advocate.

"Whoever may will to prove a fault in a cause against the employer of an advocate is to testify against the advocate, for no fault can be proved against the employer; since there is permission for him, by law, to be silent during the whole cause."[5]

Where there was a guarantor, who was to answer "for the defendant in respect to the property," he was considered sufficient, and no other advocate was allowed.

"Whoever shall obtain a guarantor in a cause is to have no other advocate than the guarantor in that cause; for the guarantor ought to answer for them both; since there is no guarantee, other than a defence, that will release."[6]

In two other cases also an advocate was inadmissible.

"Three things in which an advocate is not to plead for another person: one is, giving a pledge against judgment; the second is, to plead for another person's guarantor; the third is, to plead for a person in peril of life, and body, and limbs."[7]

[3] Ancient Laws and Institutes of Wales, v. i. p. 446.
[4] Ibid. p. 592.
[5] Ibid. pp. 482–484.
[6] Ibid. p. 482.
[7] Ibid. vol. ii. p. 388.

An advocate had power to object to witnesses for certain causes personal to himself, or to his client.

"Witnesses are to be objected to as the advocate may choose, either for galanas[8] on his own part, or for galanas on the part of his employer; for the testimony is against them both."[9]

The precepts for his behaviour in court are curious.

"Three things which a pleader, or an advocate, is to do: to speak in a moderate tone, so that he may not be too loud, nor too low, lest he should offend; for Aristotle says, that the intermediate ought to be chosen: it is not right for anybody, in seeking his errand, to offend the person of whom the errand is to be obtained; nor his judge; for he who is to listen will not be pleased with what shall be spoken to him adverse to his feeling: and, therefore, Solomon says, Speak not unless thou art listened to: the second thing which he ought to study is, that he be not passionate over much, nor too conceited, and that he be not overbearing, nor too loquacious, nor over serious, nor over merry, nor too frowning, nor too much given to laugh. . . . . ."[1]

The third particular has been lost, owing to the damaged state of the manuscript in which the Triad occurred.

Further, he was not to leave his place in court as long as the judges remained; nor could he sit, rise, or speak, except by permission of the judge.

"A pleader is not to leave his place, and if he do, he loses the extent of his claim; there is no other punishment for him but through consent: he may rise on his knee if there be need."[2]

"The advocates may rise when the judges go to consult, and return when they do."[3]

"Neither pleader, nor guider, nor claimant, nor defendant, is to sit, or rise, or speak, until the judge shall permit him; and they must be silent when he shall require under pain of punishment."[4]

If an advocate died before the termination of the suit, "the judge could appoint another in his stead."[5]

An advocate was sometimes called *tavodiog*, tongued, and sometimes *cynghaws*, co-nexate. There was also a

[8] Homicide. This term is often applied to the sum assessed upon the criminal and his relatives as the retribution for murder, as well as for the crime itself.

[9] Ancient Laws, v. i. p. 484.
[1] Ibid. v. ii. p. 646.
[2] Ibid. p. 734.
[3] Ibid. p. 732.
[4] Ibid. p. 734.
[5] Ibid p. 732.

guider, *canllaw*, who seems to have performed the duties of a procurator, or attorney.

Chapter XXXII.

THE CIVIL ARTS—PHILOLOGY.

We have already shown how the language of the Cymry was supposed to have originated, and with what care and diligence it was subsequently cultivated until the time of Beli Mawr.[1] It would appear that it constituted the sole language of the island, until a little before the time of Prydain, when the Lloegrwys and Brython introduced dialects varying in some degree, but not, we have reason to suppose, so as to render themselves unintelligible to a native Cymro, or to cause any confusion in the great parliament of the nation. Still these dialects had their peculiar and distinctive character, such, for instance, as the employment of the aspirate *s* by the Lloegrwys, when the Cymry used *h*, and this circumstance of itself would naturally turn the attention of the latter people to the study of philology (*ieithyddiaeth*). A greater inducement would be found in their commercial transactions with the Phœnicians, who are supposed to have visited our shores as early, at least, as the era of the Trojan war.[2] The language of that people would be perfectly unintelligible to the original inhabitants, and there is as much reason to think that the latter would try to learn it, as that the Phœnician traders would endeavour to master the Cymraeg. Both people were equally interested in any plan that would enable them to interchange their thoughts. The same may be said in reference to the Greeks at a later period.

In the interval between the time of Prydain and that of Dyvnwal Moelmud, three colonies, consisting respectively of the Celyddon, the Gwyddyl, and the men of Galedin, arrived and settled in the island by permission of the Cymry, who suffered them further, on the fufilment of

[1] Antea, Chapter XXVII. [2] See Chapters IV. XXVI.

certain conditions, to inherit land, and to enjoy other social rights.[3] Supposing, as is probable, that they were all of Celtic origin, and bore some distant relation to the Cymry, still owing to their long separation from the insular branch, and their intercourse with strange races on the continent, their language must have acquired a character that was in many respects alien to the Cymraeg. It was provided, however, by the process of naturalization, that this difference should be almost eliminated, for it was necessary that there should be four successive contracts of marriage with native women, and that there should be male issue in each case, ere any one could become a member of the body politic.[4] By the time when such an event occurred, it is reasonable to infer that the lingual peculiarities, introduced by "the refuge-seeking tribes," would have all but disappeared, so that no confusion or difficulty would ensue on that account in the conventional session of the confederate states.

The sameness of language is laid down in the Laws of Dyvnwal Moelmud as being indispensable to the common government of a country.

"Three mutial ties of a federate community: *identity of language;* identity of judicature; and identity of privilege: and without these there cannot be a powerful federate community."[5]

"Three things that constitute a country: relatives; *language;* and privileges: and they are called the three mutual bonds of a country."[6]

"Three things without which there is no country: *common language;* common judicator; and co-tillage land: for without these a country cannot support itself in peace and social union."[7]

Still, as we have seen,[8] if an alien, or any one unacquainted with the language, became amenable to the law of the land, the government provided him with an interpreter, so that his ignorance of Cymraeg should be no bar to his obtaining justice in suits at law. Such an

[3] See Chapter VII.

[4] "It was decreed that they should not enjoy the immunities of the native Cymry before the ninth generation." (Triad 6, Third Series.) The mode of reckoning the nine degrees is laid down in Chapter VII.

[5] Welsh Laws and Institutes, vol. ii. p. 490.

[6] Ibid. [7] Ibid. [8] Chapter XXXI.

advocate was the *tavodiog*, (tongued,) a term which might imply not merely one able and qualified to speak in defence of another, but also one that could understand and speak the language of his client.

The "law advocate" was a branch of literature, and had "the privilege of his five free acres under the privilege and protection of his art, independently of what he obtained by the privilege of an innate Cymro." The other two branches were the "symbol bard," and one who was "informed in book and letter," both of whom were entitled to the same rights respectively as the first.[9] As philology is not expressly mentioned in the Moelmutian Code, we may perhaps consider it as included in the general term of "literature," and put in practice under one or the other of its branches as circumstances required.

The knowledge of languages, being thus an art encouraged by the commonwealth, would be regarded as an indispensable requisite in ambassadors who were sent on diplomatic business to foreign courts, and also in heralds, who proclaimed war, or arranged terms of peace between the home government and neighbouring or foreign nations.

This circumstance makes clear the point, of which historians in general have not been able to satisfy themselves, namely, in what language the Ancient Britons addressed themselves to those nations with whom, for whatever purpose, they came in contact. We must believe that the terms of peace entered into by Caswallawn and Julius Cæsar were proposed and received through the medium of the Latin language, and that Caradog made use of the same tongue to deliver his celebrated oration in the imperial city, which so touched the heart of Claudius as to restore him immediately to freedom.

[9] Welsh Laws and Institutes, vol. ii. p. 512.

R. MASON, PRINTER, HIGH STREET, TENBY.

ALPHABETICAL INDEX OF CONTENTS.