THE MEDIAEVAL ACADEMY OF AMERICA
PUBLICATION No. 27

BRUT Y BRENHINEDD
COTTON CLEOPATRA VERSION
BRUT Y BRENHINEDD

COTTON CLEOPATRA VERSION

EDITED AND TRANSLATED BY

JOHN JAY PARRY

Associate Professor of English
University of Illinois

THE MEDIEVAL ACADEMY OF AMERICA
CAMBRIDGE, MASSACHUSETTS
1937
The publication of this book was made possible by grants of funds to the Academy from the Carnegie Corporation of New York and the American Council of Learned Societies

COPYRIGHT
BY
THE MEDIAEVAL ACADEMY OF AMERICA
1937

Printed in U. S. A.

PRINTED BY THE WAVERLY PRESS, INC.
BALTIMORE, MARYLAND
PREFACE

UNDER the auspices of the Mediaeval Academy, a conference of persons interested in the study of Geoffrey of Monmouth was held on 1 and 2 January 1933, at the University of Chicago. Among the subjects discussed at this meeting was that of the Welsh versions of the Historia Regum Britanniae, and it was agreed that from the literary point of view, which is the one of most interest to scholars in the United States, the text most deserving of publication was that found in the Cotton Cleopatra manuscript and in the Book of Basingwerk, and the next in interest was that of Llanstephan 1 and Havod 2. The present volume has grown out of that discussion. The general form of it was determined by the conference, the only departure of any importance from the plans there outlined being in the matter of the publication of the Welsh text itself. The conference recommended that, since the manuscript is clearly and regularly written and is in a good state of preservation, the reproduction should be by a photographic process, giving to the users of the book the exact text of the original. Unfortunately this method of reproduction proved to be too costly, and it was necessary to substitute a text printed from type.

It was the sentiment of the conference that any Welsh text published in the United States should be accompanied by a translation, and that this translation ought to follow the original closely if it were to be of any use to scholars. With this admonition in mind I have followed the original more closely than I might otherwise have done. Many of my sentences are bad because they are bad in the Welsh; others are awkward because I did not feel justified in recasting sufficiently to get away from the wearisome repetitions of the same word or the loose and ambiguous references of the pronouns, faults which seem to have troubled the mediaeval story-teller less than they do the modern stylist.

In making my translation I met with a number of problems which I was unable to solve. That few of these remain is due to the kindness of Professor Mary Williams and Mr Stephen Williams of The University College of Swansea, who devoted much time and thought to answering my numerous questions. Neither one saw my translation, however, so that neither is in any way responsible for any errors that remain. Professor F. N. Robinson of Harvard University also gave me a number of helpful suggestions.

My work on the Welsh manuscripts of Geoffrey of Monmouth has been possible only because of the kindness of the Curator of Manuscripts at the British Museum and of two successive Librarians of the National Library of Wales who arranged to have photostatic copies made, and of the Librarian and the Dean of the Graduate School of the University of Illinois who authorized the purchase of these copies. Lastly I am indebted to the Carnegie Corporation of New York and to the American Council of Learned Societies, as well as to the Mediaeval Academy of America, for the grant of funds which made publication possible.

Urbana, Illinois
6 June 1936

JOHN JAY PARRY
CONTENTS

Introduction ix
Text and Translation 3
Appendix A
  Selections from MS Peniarth 21 109
Appendix B
  Prophetia Merlini Silvestris 115
Index of Proper Names (Cotton Cleopatra—Book of Basingwerk Version) 117
Plates at end

I. Cotton Cleopatra B v, fol. 15v
 II. Cotton Cleopatra B v, fol. 105r
 III. Book of Basingwerk, p. 69
 IV. Book of Basingwerk, p. 131
 V. Peniarth 21, fol. 6r
 VI. Peniarth 21, fol. 39r
INTRODUCTION

The History of the Kings of Britain has often been called one of the most influential books of the Middle Ages, and there is much justification for such a claim. Its popularity in its original form is attested by the fact that nearly two hundred manuscript copies are still extant,1 and in translations or extracts it reached into practically all countries of Western Europe. Of all the versions in the vernacular the most numerous but least studied are those in Welsh. Upwards of fifty manuscripts, representing at least three independent translations, are still in existence,2 and although many of these are very late they may preserve material that is centuries older, and they certainly attest to a popularity that lasted through the period of the Tudors. The Welsh people looked upon Geoffrey's fiction as preserving the true history of their race, so that Henry the Seventh found it to his advantage to claim descent from Brutus, the first king of the island, and to trace his descent through the heroes of Geoffrey's book.

The Welsh seem to have first become acquainted with these stories through the cyfarwydd or native story teller. Except in a few special cases such a man did not trouble himself to memorize the exact words of a story. He learned the names of the characters and a rather detailed summary of what they did, but he himself supplied the words in which the story was told, and he might not tell the story a second time in exactly the same way. Thus the standard version was early contaminated by material drawn from other sources, native and foreign, and, on the other hand, bits of Geoffrey's narrative passed into local tradition. Corwen, for example, was named for "the famous Corwenna," and on a hill near by are the stones she collected for its fortification but never used. In the neighborhood also is Moel Athrywyn, the "Bare Hill of Reconciliation," so called because it was here that she brought about a peace between her two warring sons. A little further up the Alwen are Llys Dinmael, where Bran, marching from Dinas Bran, and Y Maes Mawr, where Beli, marching from Bala, first drew up their armies for battle.3 To assume that these stories were current before the time of Geoffrey seems to me to be beyond the bounds of reasonable probability.

It appears that the first written translation of the Historia into Welsh was made about the year 1200; the oldest known manuscript, which seems to contain the earliest version, is the so-called Dingestow Court Manuscript now in the National Library of Wales with the number Addit. 5266 B.4 Dr. J. Gwenogvryn Evans in his introduc-

---

1 Acton Griscom, The Historia Regum Britannia of Geoffrey of Monmouth (New York, 1929), pp. 550-584. A few additional manuscripts have come to light since Griscom's census was taken.
2 Ibid., pp. 585-599.
3 Cofnodion a Chyfansoddiadau Buddugol Eliseddod Blaenau Eystatig, 1898 (London, 1900), pp. 86, 89.
4 An edition of this manuscript has been prepared by a Welsh scholar and is now awaiting publication.
tion to the Red Book Bruts calls this "early XIIIth century," and Mr Griscom (7 Cymmrodor, XXXV, 57) expresses the opinion that it is a copy of a still earlier manuscript, since on folio 2v (i.e., page 4) a whole sentence was written too soon and was expuncted and then written again in the proper place. Precisely the same thing happened on page 181, and on page 222 three words are written twice, but I cannot see that any of these examples precludes the possibility that the scribe was working from a Latin text and translating as he went along. On the other hand, on page 161 (which corresponds to folio 62v of the present edition) the scribe wrote "Ecalamistreit" which has been changed to "E pengrychion," but the numerous corrections in this part of the manuscript are very probably by another hand. I cannot see that the evidence is conclusive either way.

Evans lists a number of later manuscripts which he believes belong to the same group as the Dingestow Court Manuscript, but he notes, "From the concluding words of Merlin’s prophecy to the end of the Brut the text of Nos. 5 and 6 [B. M. Addit. 19, 709 and the Red Book] differs from that of Nos. 1-4 [Dingestow Court, Peniarth 45, Peniarth 46, and Peniarth 22] and yet we have not even here independent translations. Certain agreements and differences in the wording of the six MSS. point to the probability of their being independent transcripts of a lost original."1 In my opinion the kinship of this latter part of the Red Book is with the version of Llanstephan 1 rather than with that of Dingestow Court. Additional Manuscript 19, 709 I have not seen, but I believe that it agrees with the Red Book in changing from one version to another, since Kuno Meyer says in his introduction to John Strachan’s Introduction to Early Welsh (page ix), "He had brought back from Peniarth, from MSS. No. 22, 44, 45, and 46, a large number of variants to the Story of Lear, and that of Arthur, which he would no doubt have used for his notes. Those to Lear I have printed in an Appendix; but the Peniarth versions of Arthur seem to differ so much from those of the Red Book and the Additional MS. 19, 709, that they would have to be printed in full." On the other hand, the variants from Addit. 19,709 which Strachan himself printed show few differences between that text and the Red Book in the story of Arthur. Evans believed that the British Museum manuscript was the source of this part of the Red Book.

Of only slightly later date are two other versions, Llanstephan 1 (formerly Shirburn Castle 113. C. 18), and Peniarth 44 (formerly Hengwrt 315). The first of these, which Evans dates as "1200-40," and again as "second quarter of the XIIIth century," impresses me as being a wholly different text from Dingestow Court, except in the prophecy of Merlin, where the two versions are similar. A large part of this manuscript has been lost, but those parts that remain are reproduced with remarkable fidelity in the almost complete Havod 2 in the Cardiff Public Library, and this seems to be a faithful copy made before the Llanstephan manuscript became imperfect. I believe we are justified in relying upon the Havod manuscript to fill the gaps in the

other and in assuming that we have practically the whole of this version. Peniarth 265 (Hengwrt 439), which was written by John Jones while imprisoned in the Fleet in London in 1641, represents the same version but shows the variations characteristic of most Welsh manuscripts of the Historia. The Llanstephan version contains a considerable amount of additional material, such as the Lludd and Llevelys story, and some additions that seem to derive from classical sources.

I believe that a third independent translation from the Latin is represented by Peniarth 44 (formerly Hengwrt 315), which Evans calls “1200-40” and “first half of the XIIIth century.” Two gatherings of this manuscript are now bound up with Llanstephan 1 (pages 102-145), but even with these restored the text would be far from complete. It lacks, among other things, Merlin’s prophecy and most of the story of Arthur, and I have not yet found another manuscript which can be relied upon to fill the gaps. The parts that we have agree rather closely with Geoffrey’s Latin, but in words which often differ greatly from those used by either of the other early versions. There is an occasional attempt to reconcile native traditions with Geoffrey’s account, as in the statement, on what is now called page 143 of Llanstephan 1, that the mother of Gwalchmei (Gawain) was Anna, daughter of Uther, “and she was also called Gwyar.”

What seems to be still a fourth text is that presented in MS. Peniarth 21 (formerly Hengwrt 50) which Evans dates as “circa 1330-40,” and “? first half of the X1Vth century.” Its version, he says, “does not agree verbally with that in any other MS. that is older,” but, in view of the great freedom with which a Welsh scribe was accustomed to treat the manuscript he was following, it is possible that this is merely one of the earlier versions distorted by a century of copying. If it is, I am unable to say which it was derived from; I find a few minor points which might suggest relationship to that of Dingestow Court, while Evans thought he detected a few resemblances to Llanstephan 1. The manuscript is very imperfect, and in places difficult to read, but the part dealing with Arthur is nearly complete. I have given selections from this in Appendix A, and the two facsimile plates give further samples from this manuscript. Evans believes that the late fifteenth-century Peniarth 23 is a transcript of Peniarth 21, but if one can judge from the brief passage he gives, it is not a literal copy, although it may represent the same version.

A fifth version is that found in Cotton Cleopatra B v and the Book of Basingwerk, which form the basis of the present edition. This text is so full of alterations and additions that it might almost be considered as presenting a new work in the same sense that the poems of Wace and Layamon do; its literary value is, however, very slight.

For the sake of convenience we may class the so-called Brut Tysilio as a sixth version, although I am convinced that it is nothing but an abridged and greatly cor-

---

1 Evans (Report, II, 301) calls this “XVth century.” I have collated the two manuscripts and find that the differences are mostly minor variations in spelling. The two have some peculiarities in common, such as the irrational use of capitals in certain words.

2 Text, p. xvi; Report, I, 378.

3 Text, p. xvi; Report, I, 347.
INTRODUCTION

rupted form of the version found in more nearly its original form in Peniarth 21. The oldest manuscript to which the name Brut Tysilio has been applied is Jesus College 8 (formerly Jesus 6t) at Oxford, a manuscript probably written about the year 1500. The same library possesses also a close copy, Jesus 19 (formerly Jesus 28), made in 1695 by Hugh Jones, and it appears to be from this manuscript that the Brut Tysilio was printed in the Myvyrian Archaiology in 1801. It was reprinted in the second edition in 1870, and a translation by Peter Roberts was published in London in 1811 under the title of The Chronicle of the Kings of Britain. A closer translation, preserving all the spellings of the proper names as they occur in Jesus 8, was made by Canon Robert Ellis Jones and included in Griscom's edition of the Latin text.

A number of manuscripts contain compilations of history which include a considerable amount of material from Geoffrey but are not properly versions of the Historia; they are therefore not included in the present list.

THE COTTON CLEOPATRA VERSION

The present edition takes as its basis the text found in manuscript Cotton Cleopatra B v in the British Museum, which is reprinted with the kind permission of the Curator of Manuscripts, Dr Robin Flower. Regarding the date of this manuscript there is considerable disagreement. A writer in the Cambrian Register for 1795 (I, 26) thought that it might be of the time of Richard I, the date at which the Brut y Saeson stops. Madden, de la Villemarque, and W. F. Skene all attribute it to the latter part of the thirteenth century, T. D. Hardy calls it fourteenth-century, and Edward Owen and J. Gwenogvryn Evans believe it was written in the fifteenth century. This last is doubtless the most authoritative dating, although the handwriting certainly resembles that of a considerably earlier period; Evans explains this by saying that the manuscript is "written in an archaic style."

There are three different styles of writing in the part of the manuscript devoted to the Historia, but all, I believe, are the work of the same man. He began in a large hand which may be seen in Plate XI of Griscom's edition of the Historia, or Plate II of his article in Volume XXXVI of Y Cymmrodor. On folio 7r, in the middle of the first line, the writing suddenly becomes smaller, as though the scribe realized that he was using too much space, and the number of lines on a page increases from twenty-eight to thirty. On the remaining pages there are twenty-nine lines and this size of writing (illustrated in Plate I of this edition) predominates. There are a number of passages, most of them short, in a cramped and still smaller hand; Plate II shows

---

1 Griscom, Historia, pp. 596-597.
2 Brut (London, 1847), II, 434.
3 Notices des principaux manuscrits des anciens Bretons; cited by Griscom in Y Cymmrodor, XXXVI, 3.
4 The Four Ancient Books of Wales (Edinburgh, 1868), I, 25.
6 Catalogue of the Manuscripts Relating to Wales (London, 1900-22), I, 35.
7 Text of the Brut, p. xvi, and Report, II, 952.
this and how the scribe gradually slipped back into the freer style, as he often did. The idea that different men had a hand in the writing must accordingly be rejected.

The man who wrote this manuscript must have known Welsh, but his training had been mostly on Latin manuscripts. His conception of the duty of a scribe is not that of a man accustomed to working on Welsh texts. Such scribes were inclined to paraphrase rather than to copy, but our scribe, although careless at times, seems to have aimed at reproducing faithfully his exemplar; it is to this quality that I attribute variations in style and spelling that seem to bear no relation to the changing styles of writing. The abbreviations are more numerous than in most Welsh manuscripts and all are the common Latin abbreviations, although all of them occur at times in other Welsh manuscripts. The appearance of a page of Cotton Cleopatra B v is unlike that of any other Welsh manuscript that I have seen but is not greatly different from that of many Latin ones.

Another and inferior copy of the same version is found in the Book of Basingwerk, recently purchased by the National Library of Wales (after having been deposited in the library on loan) and given the catalogue number 7006.1 Like the other manuscript this contains also the Ystoria Daret and Ystoria Brenhined y Saeson. Of this manuscript John Williams ab Ithel wrote in 1860, "The prior part of this manuscript contains an imperfect version of the Chronicle of the Kings, written about the end of the fourteenth century; to supply the deficiency Gutyn Owain added the remainder from a dissimilar copy."2 The changes in the handwriting and the spelling are obvious at a glance, yet in 1923 some one at the National Library informed Mr Griscom that the manuscript appeared to be throughout in the handwriting of Gutyn Owain and that it was certainly not written before the fifteenth century. The most recent official description says, however, "The first 88 pages are in a fourteenth century hand and the remainder was written by Gutyn Owain, a fifteenth century Welsh bard who is generally associated with the abbeys of Basingwerk and Strata Florida."3 In my opinion this manuscript is not, as it has been said to be, a copy of Cotton Cleopatra B v, but both are derived from a common source, and occasionally the Book of Basingwerk has preserved what seems to be a better reading than the other; in general, however it is clear that both of the Basingwerk scribes treated their original with considerable freedom after the usual practice of Welsh copyists, so that we cannot rely upon them for the letter of their original. If there are still other manuscripts which follow this same version, as Evans suggests, they are all so late that they can hardly be of value and I have not examined them.4

Of this version only portions have hitherto appeared in print. Folios 1 to 21 of

---

1 Communication from Mr William LI. Davies, the Librarian. To his kindness I am indebted for permission to reproduce facsimiles and portions of the text of the Book of Basingwerk and also MS. Peniarth 21.
2 T Cymrddor, XXXV, 69-70.
4 For example, Peniarth 264, Llanstephan 149, Jesus 6 (141), and B. M. Addit. 15,566. Peniarth 25 follows the Book of Basingwerk up to fol. 31 of this edition; from there on, it is greatly abridged and breaks off on 70 v.
Cotton Cleopatra B v were printed with a translation in the Cambrian Register in 1795 and 1796 (I, 26-48; II, 25-52), and in 1811 a translation of pages 43-54, 101-103, and 123-126 of the Book of Basingwerk was included by Peter Roberts in his Chronicle of the Kings of Britain. Both are competent translations in the light of the Welsh scholarship of the time when they were made, but both are too free according to present standards.

The text of this Cotton Cleopatra version is a composite of various elements not elsewhere found together. The dedicatory chapter here appears in Welsh for the first time; such earlier versions as have it at all have it in Latin. Because of the mutilated condition of some of the manuscripts it is impossible to say that no version earlier than this ever had the dedication in Welsh, but I believe that the version the compiler was following did not.

The two prophecies also seem to be from a different source than the narrative portions of the text. That which is here called the Prophecy of the Eagle was known to Giraldus Cambrensis under another name by the year 1200 or thereabouts, for he gives extracts from it in the Expugnatio Hibernica as a prophecy of Merlin Sylvester. The full text is found in a number of later manuscripts, and from two of these I have reprinted it in Appendix B. Of the Welsh versions, I know but three that may possibly be earlier than that given here. That in the Red Book, columns 585ff., is very different from this. There is a fragment in Peniarth 16 (this part is of the fifteenth century) so stained that Evans found it practically impossible to read, and a text in Peniarth 47 (? fifteenth century), likewise difficult to decipher. Among later copies are one in Peniarth 27 which may be in Guttyn Owain’s own hand, and four different versions in the seventeenth-century Peniarth 311.

The Prophecy of Merlin is here given in a translation entirely different from the version of Dingestow Court and Llanstephan-Haod, and seems to be the work of the same man who translated the other Prophecy. Both are marked by the inadequacy of the translator's knowledge of Latin. Doubtless the text from which he worked was corrupt and we can sometimes conjecture what stood in it, but more often we can see that his text was the same as ours and he misunderstood it. These two prophecies are also marked by common peculiarities of spelling and style. The most striking of these is the translator’s fondness for the verbs ending in -hau, and his invariable use of the third person singular of these verbs in its longer form. Forms like gwanhaa, newydhaa, cadarnhaa, ovynhaa, marwhaa, nessaa, blinhaa, daa, nythaha, and many others occur over and over again in these two parts but practically never elsewhere. Also noticeable is the frequent use of e for obscure y (rare in the rest of this text), which may indicate that it is a copy of a thirteenth-century manuscript, and the more frequent use of id for yd.

Other items in this version which I do not find in any other versions of the Historia are the elaborately worked out chronology, the chronicle on folios 39-40v (which

1 Rolls Series, No. 21 (London, 1861-91), V, 276, 279, 300-301, 366, 381.
2 B.B.C.S., II, 283.
must have a Latin source although I have not found it), and minor items such as those concerning Saint Bride and Theophilus the Scholar.

The remaining narrative portions bear every evidence of antedating this version and, as seems to be the case with so many of the Welsh translations of Geoffrey, appear to be drawn from two sources, as though the scribe had borrowed one manuscript to copy, had been obliged to return it before he finished, and had completed the work from another copy. The first part bears some resemblance in substance, but little in expression, to the Llanstephan-Hawod version and may possibly be a much altered form of that. That version already contained the story of Lludd and Lleuvelis and the incident of the gods of Ascanius returning to Lavinium from Alba Longa which are included in the Cotton Cleopatra version. The narrative part here is mostly in simple straightforward Welsh with a good many stereotyped expressions into which the translator falls whenever conditions permit. The latter part of the narrative seems to be written in a somewhat more ornate style; the stereotyped expressions are still used but the translator is consciously striving for rhetorical effect. One mark of this is the more frequent use of those long strings of descriptive adjectives and adverbs which form so characteristic a feature of some Irish romances. There are also slight differences in vocabulary and in spelling, but nothing conclusive. Taking all the evidence together I am convinced that the different parts of the narrative are drawn from two different sources.

This conviction is strengthened by the fact that in the latter part I see a fairly close resemblance to the version of Peniarth 21, a resemblance that I do not detect in the first part. Just where the shift comes I cannot say, for Peniarth 21 has lost a number of pages between 16v and 17 (which correspond to 54 and 72v of Cotton Cleopatra) and the parallelism apparently begins somewhere in that interval. The Cotton Cleopatra text is the fuller of the two and appears to be the more correct; the Peniarth scribe evidently followed the usual custom of abridging and paraphrasing, while the other, I have assumed, copied what he had before him. To facilitate comparison of the two texts I have given in Appendix A a number of passages from Peniarth 21; I believe that any one who is familiar with the usual variations in Welsh texts will recognize many parallels. Some of the proper names seem to me particularly significant and I have included an unusually large proportion of passages in which these appear. One other point may be worth comment. On folio 85 Cotton Cleopatra tells us that the women showed themselves to the men "very willingly"—yr gweith diodev, which is literally "in spite of the work of suffering." The Book of Basingwerk has or gwaith goddef, which means the same thing, but the scribe of Peniarth 21 evidently did not recognize the somewhat unusual idiom and wrote merely yr gweith, "in spite of the work," which is hardly appropriate.

This text common to these two versions is represented in much more corrupt form by the Brut Tysilio. I find no indication that this and Peniarth 21 do not correspond throughout, although with the two diverging in different directions it is difficult to compare them except where we have something like an approximation to their com-
mon source, as we do in the latter part. Here it is even possible to show that one of
the omissions in the Brut Tysilio (pages 469-474 of Griscom's edition) is due to the
fact that the scribe jumped from what corresponded to folio 88 of Cotton Cleopatra,
"Telling him (yn menegi idav) that a giant of marvellous size had come from Spain,"
to what corresponded to 89v, "Then he was told (y menegit idaw) that Lucius the em-
peror had camped near them." Lesser omissions and variations are of the kind we
find in the Book of Basingwerk, although the corruption is greater. One can observe
a steady deterioration of the text from Cotton Cleopatra through Peniarth 21 and the
Book of Basingwerk—which stand on about equal terms although they have gone
separate ways—down to Jesus 8, and I presume manuscripts might be found which
depart even more widely.

Although the Cotton manuscript gives us a much better text than the Book of
Basingwerk and, in the later part, a text better than that of either Peniarth 21 or
Jesus 8, there are passages where it is clearly at fault, and in a few of them the Book
of Basingwerk preserves what seems to be the correct reading, showing thereby that
it is not copied from Cotton Cleopatra. On folio 6v the Cotton Cleopatra scribe jumped
from gorvu to gorvu, and the Book of Basingwerk fills the gap; on 22 he jumped in a
similar way from a oed to a oed. On 89 the sentence represented by note 10 seems to
be part of the original, since Peniarth 21 has here Ac ynyr ymlad hunnu y gorv
arthur heyt. On 64v the feruebit of the Latin is better represented by Guttyn Owain's
a gymerw than by the Cotton a gymer chwa, and on 59, 70, 70v, B. B. distinguishes
between Eidol Earl of Gloucester and Idwal the Bishop, and C. C. does not. Some
of these passages are found in Guttyn Owain's part and some in the earlier section,
and there are others only slightly less convincing. At times it is difficult to distinguish
between such cases and ones where the more difficult reading may be the better. On
100v I should be inclined to accept Guttyn Owain's athrod (note 7) were it not for
the fact that the Cotton Cleopatra text is supported by Peniarth 21 which has here
(y darvw yrwng edelflet ay wreic briawt. Guttyn Owain evidently took the other
meaning of darvod and, thinking that the subject had dropped out, supplied one.

In a number of cases both manuscripts seem to be at fault, and unless the Book of
Basingwerk is a copy of Cotton Cleopatra, which I do not believe, both must have been
made from a common source which contained these errors. It is not impossible that
this was the original manuscript of the version, but if so these errors must have been
taken over from one of the sources. Most of the examples I have found are in the
prophecies, where the Peniarth text is not available as a check. On 62 Cotton Cleo-
patra has yny bo llithredic y llaur, and the Book of Basingwerk, mistaking the construc-
tion (for which see B.B.C.S., I, 9) has oni to llithredic yr llaur, yet the correct form
almost certainly should be yny bo llithredic y llaur (emeno labore). On 62v a dygir
and a ddygyrch must stand for a vygir (suffocabitur), and on 65v both manuscripts
have chwyd, which must be an error for chwyth (anhelabit). On 67v corunauc and

\^ Departures from the Cotton Cleopatra text are more numerous in Guttyn Owain's part of the Book of Basingwerk
than in the earlier part (although there are many here too), and they become still more numerous as he goes on.
korniaue seem to stand for cornac (cornutus), while on 15 the a etiangoi of both manuscripts probably should be a diang, an attempt to translate the superstes of the Latin. On 90 Cotton Cleopatra has anwvyn deylu, the Book of Basingwerk has byddwch ddyyn a glewion, while Peniarth 27, which also has the passage, has (34r) A vn at the end of one line and byn deulu at the beginning of the next. It has been suggested to me that the proper form of the word was anubyn, the modern anfwyn, and that it was mis-copied from a manuscript which used the tall w, shaped somewhat like the numeral 6.

Since I consider the Cotton Cleopatra text very much closer to the original than is that of the Book of Basingwerk, I have reproduced the Cotton Cleopatra text as closely as type will permit. The abbreviations present few difficulties and there seemed to be no good reason why I should not expand them without comment. It may perhaps be noted that although the scribe occasionally uses a line over the vowel to indicate a nasal he does not do so often enough; his fairly frequent use of g for ng might be explained by the fact that he was copying from a manuscript that did this consistently, but the use of y for yn can hardly be due to anything but carelessness. When he divides a word at the end of a line it is his common practice to write a consonant twice—er-reidir, gym-mryt, ohon-nam, ryd-dit, yd-dunt, dec-get, pet-deir, caf-uas, chwitheu, medyl-liaw, ell-lyt—which makes the word appear strange in my text. Sometimes these doubled consonants are found in the manuscript in words which are not divided, a fact that may indicate that in the exemplar they too came at the end of a line. The spacing is also confusing in this manuscript. Words which are closely connected in thought are written with a very narrow space or none at all between them; often it is impossible to determine whether the scribe intended any division at all, but where I thought there was the slightest justification I have, for the convenience of the reader, inserted a space. I did not, however, feel justified in doing so when there was no trace of division in the manuscript. Words added in the margin or between the lines I print within parentheses, marking them with a * if the addition seems clearly a late one.

In the foot-notes I have given a number of the more important variants from the Book of Basingwerk, and some of these I have included in the translation, where they are printed in italics to distinguish them from matter that is in Cotton Cleopatra. In many cases no change of meaning is involved, the two texts saying the same thing but in different words, and in such cases I have given the variant without a translation. To note all the differences between the two manuscripts would be impossible unless the two texts were printed side by side, and this would not be worth the cost. Except in special cases I have not recorded variants of the following kinds.

1. Variations in spelling; variations in the spelling of proper names will be found in the index.

1 The original plan was to reproduce the text by photography, and for this reason all of the variants were placed with the translation; financial reasons made it necessary to change this plan and print the text from type.

2 There are only two cases where I felt any doubt. In the name Hymyr I have rendered the -er sign -yr, since the name is so written whenever it is spelled out, and in dates I have rendered ann as annorum (Welsh o olynyd).
2. Variations in the use of initial mutations, except where they seem to indicate a difference in meaning. Some other cases seem to indicate difference in grammatical practice, but most of the differences are merely orthographical.

3. Variations in word order except where these materially affect the meaning.

4. Minor variations in grammatical construction.

5. Omissions of words, phrases or clauses where such omissions seem to be due merely to the haste or carelessness of the scribe or to his desire to compress. Sometimes I have recorded such omissions merely to show why I cannot clear up a difficult passage by reference to the other text.

I have added also a few variants from Peniarth 2i, but have not made a full collation of this text; the state of the manuscript would render this exceedingly difficult even for the parts that remain.

My translation is intended for those who wish to know what is in the Cotton Cleopatra version but have not an adequate knowledge of Welsh. For this reason I have made it as literal as I could without doing violence to the English language. Bad constructions and awkward or incomplete sentences in the Welsh are rendered by similarly bad English ones, but where the idea is expressed by a normal Welsh idiom I have had no hesitation in using the corresponding English one, believing that “very great love had their father for them” is a more accurate, as well as a more elegant, rendering of dirvawr gariad oed gan eu tad arnadunt than is “very great love was with their father on them.” Similarly “embrace,” is a better translation of mynet dwilaw mynwrgyl than “go two-hand neck.” A few stereotyped expressions I have paraphrased. T kavas yn y gyngor (“he got in his council”) I render “After consultation, he decided,” and Y kowssant yn ev kynghor by “After deliberation, they decided.” Yn hedwch tangnevedus (“in peaceful peace”) I render “in peace and quiet,” and llad yn olofrud (“kill murderously”) by “murder” or “kill without mercy.” Llawen wrtho oed Arthur sometimes means “Arthur made him welcome,” as well as “joyful to him was Arthur.” Minor errors of the scribe I have passed over without comment, but I have considered it no part of my duty to correct his errors in translating from the Latin.

The forms of proper names which I have adopted in the translation are not always the most correct but are those sanctioned by custom. One expects Goneril and Regan, Gawain and Guinevere, no matter how little justification there is in the Welsh for such forms. Sometimes I have approached nearer to the Welsh form, but in many cases my choice has been a purely arbitrary one. In the index, I have given all the forms which the name takes in the manuscripts, the most common ones being given first. When a form occurs only in the Book of Basingwerk I have given it in italics. The forms in parentheses are those of the Latin text for which these Welsh forms are used; in many cases they are not exact equivalents and in some they are not equivalents at all. For the sake of convenience I have adopted the forms preferred by Professor Faral in his edition of Geoffrey, but I have occasionally given others also if they agree more closely with the Welsh. In the case of these Latin names, italics are used to indicate that the name is not found at all in the manuscripts of the Historia—at least so far as these have been published—but is taken from some other Latin source.
BRUT Y BRENHINEDD

COTTON CLEOPATRA VERSION
This book is called the Brut, that is, the Histories of Kings of the Isle of Britain and their names, from the first to the last.

When I was often turning over many thoughts and about many things, my thought fell upon the histories of the kings of the Isle of Britain, and it was a marvel to me that the treatise of Gildas and Bede was so obscure, and that they made no remembrance of the kings who were in the Isle of Britain before the coming of Christ in the flesh, or of Arthur, or of many other kings who were after the incarnation of Christ. I was finding and hearing that their deeds were worthy of praise and of being remembered in writing among many peoples, and that to those it was a delight to speak of them and to keep them in mind. And while I was dallying over these things, Walter Archdeacon of Oxford gave me a Welsh book in which were deeds of the kings of the Isle of Britain from Brutus, the first king of the Britons, to Cadwaladr son of Cadwallon son of Cadvan, and the deeds of each, one after the other in order, in thoroughly straightforward language, beautiful for recitation. And at the request and exhortation of this master, although I was forced to gather strange words from other men’s gardens, yet with my sylvan talent and my own pens, I took the trouble to turn and render

1 hyt yr Gwiraladyr. sdd

\[\text{This book is called the Brut, that is, the Histories of Kings of the Isle of Britain and their names, from the first to the last.}\]

\[\text{When I was often turning over many thoughts and about many things, my thought fell upon the histories of the kings of the Isle of Britain, and it was a marvel to me that the treatise of Gildas and Bede was so obscure, and that they made no remembrance of the kings who were in the Isle of Britain before the coming of Christ in the flesh, or of Arthur, or of many other kings who were after the incarnation of Christ. I was finding and hearing that their deeds were worthy of praise and of being remembered in writing among many peoples, and that to those it was a delight to speak of them and to keep them in mind. And while I was dallying over these things, Walter Archdeacon of Oxford gave me a Welsh book in which were deeds of the kings of the Isle of Britain from Brutus, the first king of the Britons, to Cadwaladr son of Cadwallon son of Cadvan, and the deeds of each, one after the other in order, in thoroughly straightforward language, beautiful for recitation. And at the request and exhortation of this master, although I was forced to gather strange words from other men’s gardens, yet with my sylvan talent and my own pens, I took the trouble to turn and render}\]

\[\text{1 hyt yr Gwiraladyr. sdd}\]
this Welsh book into Latin. For if I should fill the pages with circumlocutions it would make more trouble than pleasure or profit for those who might read it, since it was more troublesome to understand the strange words than to read the history. Therefore, Robert Prince of Gloucester, give aid to my work so that you may be a praiser and an instructor until that is amended which may not be judged to come readily from the little fountain of Walter of Monmouth, but with praise of your wisdom it may be said that it is this book and its contents which were born to the noble Henry King of England who is learned in the wisdom of the liberal arts, / the same whose natural praiseworthiness made him notable for his military prowess among the knights, those in whom, here in our days, the Isle of Britain rejoices in everlasting affection. 

Britain is the name of the best of islands, which at another time used to be called Albion—that is the White Island—which is placed between France and Ireland, eight hundred miles in its length and two hundred in its breadth; and out of unfailing fertility it provides whatever is necessary for the use of mortals. It is fruitful in all manner of kinds of metals,
immense broad fields and splendid high hills, suitable for every kind of cultivation, in which, from the fruitfulness of the turf, come all sorts of fruits in their season; in it are woods and forests filled with different kinds of beasts, and in their depths places suited for pasture for animals, wild and tame, and full of all sorts of flowers of different colors, whose fruits are suitable for the bees to gather. And beneath the airy mountains are clear springs, and about them noble level meadows, full of flowers, through which the water of the springs runs, gliding along with slow murmur, diverting to slumber those who lie on their banks, and they temper their surroundings. Furthermore it is fruitful in fish-ponds and rivers of fish, besides the sea which circles it about; and toward the south, among the chief rivers that are in it, three noble rivers, namely, Thames and Humber and Severn, like three arms, stretch across it. And along them commerce comes from oversea to the island from all sorts of nations of other islands. And in it there were formerly twenty-eight chief cities which adorned it; and some of them have been uprooted and destroyed; others of them are completely inhabited.

1) gyuan a chyuanned = complete and inhabited
with temples of the saints in them, and castles and high towers: and in those temples are devout congregations of men and women, giving their service to God according to the Christian practice. And in this latter day five nations inhabit it, the Normans, the Britons, the Saxons, the Picts, and the Scots; and of all these formerly only the Britons themselves possessed it from sea to sea, until the divine vengeance came upon them for their sins. And especially on account of their pride were they subjugated to the Picts and the Saxons. How they came and whence they came will be found hereafter.

Aeneas Whiteshield, after the fight of Troy and the destruction of the city, came thence over sea to Italy, he and Ascanius his son who was born of Creusa, daughter of Priam King of Troy. There came with Aeneas twenty-eight ships of the ships that formerly had gone into Greece with Alexander Paris to take by violence Helen with the Spot. The number of 

\[\text{people}^1\] who came with him were eight thousand and eighty,\(^2\) between men and women, and old and young. And after they had coasted about various shores they drew near to the land, that was Italy \textit{in}^4 the land of Rome, and Latinus was then king \textit{in} Italy. And after he had seen the fleet he sent to know what sort of men\(^4\) they were. And after

\[1 \text{ a phedwar ugain mil (mil has been deleted in C.)} = \text{eighty-eight thousand} \quad 2 \text{yn} \quad 3 \text{paryw bobyl} = \text{what sort of people}\]
he had been informed, they asked him for permission to land to buy their necessities, on the pledge that they would do no harm to any one of his dominion, and they got it. And Latinus King of Italy invited Aeneas to his castle with his leading men. And there Aeneas saw Lavinia, the daughter of Latinus the king, and all who saw her were sure they had never seen a woman as beautiful as she. And then Aeneas was filled with love of her, until there was no life for him without her. And after he and the king had come to know each other and had become friends, he asked for the maiden as a bride. And then the king informed him that she had been promised to Turnus King of the Rutulians. When Aeneas knew this he asked that the matter of the girl should be left between him and Turnus, and Latinus promised this, so greatly did he love Aeneas. And when Turnus knew this, he mustered his army against Latinus’s dominion, and against him came Aeneas and his army. And after / the two armies had come face to face, Turnus asked Aeneas, since the dispute over the maiden was between the two of them, to let the two armies stand at ease while they fought publicly between the two armies, and the one of them that was victorious should take the maiden. Nothing was more pleasing to Aeneas than that. And then the two men rushed together and fought boldly and fiercely, until
their spears were shivered to their hilts and their swords to their guards, and the might of them became a proverb in the history of the Romans. And then the two seized hold of each other, body to body, in rage and hardihood. And as God brings to an end every destiny, Aeneas defeated Turnus; and he slew Turnus and took the homage of his men, and conquered his whole dominion, and took Lavinia to himself as a bride. And he was co-ruler with Latinus King of Italy for five years, and then Latinus died and Aeneas took the government of the kingdom into his own control. And he made a city and called it Lavinium. And then Lavinia conceived and bore a son who was called Silvius. And / Aeneas reigned in Italy after Latinus four years.

And after Aeneas was dead and Lavinia could not govern the kingdom, Silvius was given to his brother Ascanius to foster, and the government of the kingdom with him, until the boy should come of age. And he [Ascanius] loved Lavinia more than his own mother, and everything she wished he would do. And he made a city on the River Tibur and he called it the Long White [City]. And he had the chambers which his father had made, and the false gods, taken from Lavinium to the Long White [City]. And the gods returned to Lavinium again,¹ and Ascanuis had them taken there a second time.

And Ascanius had one son by his wedded wife

¹ *dracheuyn*
and he loved his brother so much that he caused him to be named Silvius after his brother. And when he was able to walk and talk the boy was taken to the court of Lavinia to learn manners and morals. And there he got with child a niece of Lavinia. And then the soothsayers were sought, to know with what she was pregnant. And it was announced that it was with a boy, and that this boy should kill his mother and his father, and at length rise to high things / in the kingdoms. And their divination did not deceive them.

And Ascanius reigned in Italy thirty-three years, and then he left the government of the kingdom to his brother Silvius. And he, in his turn, did not stint his nephew Silvius, his brother's son who went under his name, but he gave him a great part of his kingdom. And when the time had come for the birth of the boy who was mentioned above, the boy was born unharmed and his mother died in bearing him. And the boy was given out to foster and was named Brutus. And when the boy was fifteen years of age he came to visit his father. And one day, as they were hunting in the forest and the boy under one tree and his father under another tree, the deer came between them and the boy shot one of the deer with an arrow. And the arrow glanced from the back of one of the stags so that it lodged under his father's breast, and of this accidental shot his father died. After the wise
men of the land of Rome had seen that such a terrible thing as this had happened to
him, they banished him from the island. And / then Brutus went to Greece and
devoted himself to arms, to jousts, and to tournaments, until his fame flew over the
face of the kingdoms, for he was open-handed, and wise, and handsome, and comely,
and strong, and brave, and agreeable, and loved by all; and all good things in the world
that fell to him he would give to any one who desired them.

And after the tribe of Helenus Priam's son, which Pyrrhus the son of Achilles had
earlier taken with him from Troy to avenge his father's death, saw that Brutus was
so successful as he was, they came to him and allied themselves to him [because of]
their descent from the same nation; and they told him how heavy were their servitude
and their suffering under Pandrasus the Greek king, and they asked him for God's
sake to try to deliver them from this servitude, for they would rather suffer the pain
of death than remain in that servitude. And after Brutus understood their kinship
with him and how great were their suffering and their affliction, he sympathized
with them so that it was all one to him whether he lived or died. And after they had
thought about this a great deal, they sent word to Assaracus, for his mother was
sprung from Troy and his father / from Greece. And when his father died he left
three castles to his son Assaracus, for he got him in a liaison. And his brother who

1 "for... servitude" is not in B. 2 from uw ganthaw maint... a chyt doluriaw = with him and he was sad that
their pain and their suffering were so great and he sympathized 3 i vab 4 i kowsit ef
was born of the marriage bed often tried to take these castles away from him, since his own father and mother were of Greek descent and he was legitimate. And after Brutus and Assaracus had conferred, they decided to see how many fighting men could join them; and what they found was seven thousand good men, besides women and children. And after these men had assembled and consulted together, they decided to make Brutus prince over them and to fortify the three castles of Assaracus with men and arms and food and drink and engines of war. And after they had done that, Brutus and Assaracus and their troops and their spoil with them went to the wastes of the woods, and sent a letter to Pandrasus the Greek king. And this was the style of the letter.

Pandrasus, King of Greece. Brutus, prince of the remnants of the Trojan nation, sends greeting. Since it was unsuitable for the renown of the race of Dardanus to spend their lives in your kingdom otherwise than as befits the renown of their lineage, the princely race has sought the forests in which to hide themselves, choosing to live like animals on uncooked flesh and plants and to maintain their lives in freedom, rather than suffer what they did under the form of captivity to you and support themselves on every sort of voluptuousness. And if that raises the dignity of your possession

1 lit. "what estimate;" B. has y maint = the number  
2 lit. "they got in their council"  
3 got a huyn
4 ystyr = gist
you should neither punish them nor reproach them, but pardon them since it is a common urge for every prisoner to desire to return to his old dignity and his freedom. And therefore be moved by pity and deign to allow them, out of your abundance, the freedom that they have lost, and let them dwell in the wilderness that they have occupied [while] fleeing from their captivity. And if you will not do that, permit them with your good will and your permission to go to other countries to seek their freedom.

And after the gist of the letter had been told to Pandrasus the Greek king, he was irate beyond measure, and he marvelled that they dared send such a letter / as this. And then he assembled an army without delay to come against them to kill them without mercy. And after they had come to a river—Ascalon was its name—they rushed into the river because of their anger and their vehemence. And after Brutus saw that they had got through the river, because of the notion that he could withstand them he fell among them, and his army with him, like an insatiable lion among a lot of sheep; and with all his might he killed them without mercy.

And those of them who were not killed were driven to the river to be drowned. And after Antigonus, brother to Pandrasus the Greek king, had seen this slaughter, he drew aside, and his leading men with him, to try to defend themselves. And then Antigonus, Pandrasus's brother, and Anacletus, his companion,
were captured and the rest were killed. And when it was night, Pandrasus sought out his scattered army, and they encamped there that night. And he was more grieved over losing Antigonus his brother than over the whole army. And the next day, after deliberating, they decided to attack the castles of Assaracus, thinking that the prisoners were there. And after they had fought against the castles for three days in every sort of way, and the men within had fought them bravely and laboriously, they sent to Brutus to ask him to come to defend them, for, because of the great numbers outside, they could not resist them. And then, after consultation, Brutus decided to take Anacletus aside to ask him which he preferred, his life and that of Antigonus his companion, and their freedom, or to suffer the pain of death. And he chose their lives. And then Brutus said to him, “You must do as I command in every respect.” And he gave his oath and his pledge that he would do everything he was ordered to. And then Brutus said to him, “When it is night you must go to the army of King Pandrasus, and when the sentries come to seize you, tell them that you have broken away from prison, and that you yourself carried Antigonus into a wooded glen by the road; and because of the weight of the iron you could not carry him any further, and ask them to come / with you to get him. And so if they try to awaken any of the army tell them there is no need of that but to come themselves.”
And when it was night, Anacletus went as Brutus had ordered him, and he did everything in the way he had been told to, until he came to the wooded glen, and there he called to Antigonus. And then Brutus came with his army and killed them so that not a man of them escaped alive. And from there Brutus and his army came to the place where the army of Pandrasus the Greek king was about the castle of Assaracus. And then he commanded every man of them not to speak a single word until they heard his horn. And after they had heard the sound of his horn, he told every man to rush the tents and kill as many of them as he could. And after Brutus had come to the door of the tent of King Pandrasus, he blew his horn and slit the tent, and captured Pandrasus the Greek king. And then all fell upon the tents and killed as many as they could until the next day dawned. And the men in the castles came out on the other side and killed as many of them as they could, without pity. And if one of them tried to flee, he fell over sharp stones so that he was in little pieces. And so Brutus conquered them, and they suffered their deaths as was fated. And the next morning, when it was day, every one marvelled that the slaughter was so great, and then Brutus thanked each of his men for his service.

And then he took counsel as to what he should do about Pandrasus the Greek king. Some advised him to take the wild woods they had occupied,

1 Sef a oruc Brutus erchi bawb nat engene = Brutus bade each not to utter  
2 Heb dregared  
3 Y goruu  
4 Y goruu  

* Oruc Brutus erchi bawb nat engene = Brutus bade each not to utter.
to dwell in freely; others advised taking a third part of the kingdom, to dwell freely in that. And then a wise man among them said that they could not live together permanently in peace in the same kingdom. The reason was that when they remembered the slaughters and the massacres that had been inflicted upon them, they would keep it in their hearts until they got an opportunity to avenge themselves. And after a long time had elapsed and the people had grown more numerous, and war sprang up between them, it would not be surprising, either, if two thirds of the island should defeat the other third, “and our chance would then be worse than it was before. And it is better now, since we have defeated them, to take from Pandrasus the Greek king his daughter Ignogen as a wife for Brutus our prince, and plenty of gold and silver and wine and wheat and horses and arms, and ships to take us to another island where God may will us to dwell in peace forever.” And after they had regarded everything, they fixed on this advice. And then they sought Pandrasus the Greek king, to ask him if he would do what they wanted, in return for sparing his life and his kingdom. And he promised them everything, for he was in their power. And then they told him their desire as has been mentioned above, and he was forced to submit to them. And he offered half of his kingdom for the sake of having his daughter live in the same island as himself. And they did not want it.
And after their supplies were ready they sought their ships and Ignogen with them, and no one was able to still her lamenting and weeping until they came to the bosom of the deep so that she did not see the land. And then a deep sleep fell upon her from extreme weariness and she slept. The number of ships that came with them from Greece were three hundred twenty-four, full of tried men and arms and horses and gold and silver and wine and wheat. And they came to Lygesti which was a deserted island that had once been inhabited, and there many of them went ashore to see the condition of the land and to hunt, because they were fond of woods and forests with wild animals in them. And there they found an old temple that had been built in olden times in which to sacrifice to the goddess Diana. And in coming to the ships they killed a white hind, and they took it as a gift to Brutus and told him the condition of the land. And they asked him to go to pay homage to the gods before he went further. And then Brutus took with him Gerio the diviner and twelve of the elders and whatever was needful for the services. And after they had come to the temple, he twined a crown of laurel about his head before the door of the temple, as the custom of the old ritual was, and he lighted three blazes of fire to the three gods, Jupiter, Mercury, and Diana, and to each one of them he made appropriate sacrifice. And then Brutus took in his right hand the vessel of the sacrifice, full of wine and the blood of the white hind, and he raised his face to Pandrasus, asking him if he would do what they wanted—that is, grant his daughter Ignogen as a bride to Brutus. And then Pandrasus gave answer to them that nothing was more pleasing to him than to get Brutus as a husband for his daughter, and if it was on that account [the quarrel] had arisen between them, Pandrasus said he would have given his daughter to Brutus, and part of his kingdom with her, before there was a sword blow between them if Brutus had asked it. And then they gave answer to Pandrasus that they desired nothing but ships and men and the supplies that were mentioned above, to go to dwell in the place that God should determine for them. And then Pandrasus promised Brutus half his kingdom with his daughter, in return for his living with his daughter in the same island with him. And they did not want it.
toward the goddess and spoke in this manner, “Is it thou, powerful goddess, terror of the woodland dwellers, to whom is given leave to walk the paths of air? Thou givest obligations to the earth and to heaven. Say what land thou wishest us to dwell in; tell of / our certain seat from which I may honor thee forever and build! 50b to thee honorable temples of virgin choirs.” And having said that nine times, he circled the altar four times, and he poured out the wine that was in his hand on the fire before the altar. And then he lay down on the skin of the white hind that he had spread out before the altar. And after he had been overcome by sleep he slept heavily.2 And so when a third of the night was past he saw in his sleep Diana speaking to him in this fashion: “Brutus,” said she, “beneath the west, beyond France, there is an island in the ocean that was inhabited of old by giants; now it is deserted except for twenty giants that inhabit it; and that island3 will be suitable for you and for your nation to dwell in, and Albion is its name, that was4 in Welsh the White Island.”

And after Brutus had arisen, he told his companions the vision he had seen, and they sought their ships, giving thanks to the gods, and they hoisted their sails and plowed the seas for the space of5 thirty days / on end until they came to Africa. 51 And thence they came to the Altars of the Philistines and thence they came along the Lake of the Willows, and thence they came between Rusiccada and Mount Azare, and there they

1 ið anrydedu yn dragwyd Ae my a wnaf = to honor thee forever. 2 yn drwm ³ yn i gweld-dychu. 4 Ar ymys honno ⁴ yw = is ⁵ yspeit
fought with the tribe of the Piratae, and Brutus defeated them. And thence they came through the River Malve, and thence they came to the land of Mauritania and ravaged it from sea to sea. And thence they came to the Pillars of Hercules, and there they had much trouble with the sea-maidens singing songs until all who heard them were compelled to sleep; and then they came aboard the ships to try to sink and drown them, until the men were obliged to melt wax in their ears and fight with them with the force of all their weapons; and they barely escaped from them. And thence they came to the Tyrhene Sea, and beside this sea they came among four tribes of the Trojan race, of those who earlier had fled with Antenor after the destruction of Troy.

And after the two races had made inquiries concerning each other they knew each other. And at that time Corineus was prince over them, and he was the strongest man, and the bravest, in this world. And after he and Brutus had come to know each other, they loved each other inseparably from that time on. And from there they went together to Anjou to the mouth of the Loire. And there they were continuously for a week. And after this had been told to Goffar the Pict, king of that country, he sent messengers to ask them to leave the country, and unless they left the country of their own good will he would drive them out against their will. And when the messengers came there, Corineus was
hunting in a forest and killing the wild animals. And when the messengers knew
that, they came to the forest to try to capture him and take him with them to prison.
And since Corineus would not submit to them, one of them—Imbert was his name—
shot at him with an arrow, and Corineus dodged the arrow, and before he could shoot
the second, Corineus hit him with his own bow so that he broke his head in pieces,
and the others fled to Goffar the Pict and told him all that had happened to them.
And Goffar was much offended at that, and he mustered all his kingdom and came
against Brutus and ordered him to surrender himself and all his men to prison for
coming into his kingdom without permission, and hunting his forests and killing his
men; and if he did not give himself up willingly he would compel him against his will
by force of arms. And after Brutus had advised with his council, he refused the whole
demand.

And then Goffar mustered his army and Brutus mustered his. And the leader of
Goffar’s first army was Siward, his high steward, and he was the strongest man in
France. And against him came Corineus and his army, and then there was a mighty
battle, and a fierce, between the armies injuring each other; and then Siward was
killed. And so closely were the armies mixed together that Corineus lost his sword.
And he chanced upon a two-edged ax, and where he struck with it nothing stopped
it until it reached the ground; and with this he put to flight the three hundred knights,
and they did not know that

\[1\] mean \[2\] or kennaden = of the messengers \[3\] ac \[4\] gyfrang \[5\] a damweunand idaw goffarl = and he
chanced to get
the whole army was not following them and killing them, until he called out to them
and / chided them because three hundred men fled before one man. And then
they tried to turn about, and they had no success. And then Goffar the Pict and
those of his men1 who escaped fled to the twelve peers of France to complain that a
foreign invasion had come and driven him out of his country, and to ask them, for
God's sake, to defend him and his realm. And each one of them pledged himself to
him. And when Brutus knew this, he had a castle made for him to guard against an
attack of his enemies in a place where Homer built a city afterwards as he says
himself. And when Goffar heard that, he grieved more over it than he had over all
the affronts to him before that. And then they gathered together all their might from
France to expel Brutus from the island. And when they had come there, Brutus and
his army came against them and there the two armies rushed together until their
monstrous din2 was heard on the earth and their spears breaking [were heard] in the
firmament of the air, and they shrieking in suffering the agony of death on all sides so
that no one could describe it. And after much of the day had passed in this fashion3
the Britons were forced to4 retreat to the castle because the French were too numerous.

And that night Corineus and three thousand armed men came secretly to a wooded
glen and lay hid there until the next day. And when the next day dawned, Brutus
and his army came, and against him came Goffar and his army and the twelve peers
of France and their armies,

1In = army  2annodwrd  3yn y mod hwnnw  4y goruu i lu Brutus = Brutus's army was forced to
and there they fought boldly and fiercely. And when they were doing each other most harm, behold Corineus and his army coming on the other side of them and killing them without mercy. And when the French saw this, they were disheartened and fled to various places as their fates directed them. And there fell Turnus, Brutus's nephew, a young fellow and the mightiest man in the army except Corineus. And he slew six hundred men with his one sword before he was killed. And there he was buried, and the place has been called after his name from that day to this.

And after Brutus had got the victory there, he was advised, before he lost too many of his men, to go to the place where his design and his vision were directing him. And then they made their preparations and went to their ships, and sailed away toward the west until they came to the shore of Totnes, and there they sent to see the state of the land. And after the state of the land had been reported to Brutus, he was well content, and they turned their ships to the land. And in the place where Brutus first landed he began a temple to the goddess Diana who had showed the vision to Brutus. And while he was making sacrifice to the gods, Corineus went to seek the giants in Cornwall, for he had heard that they were there. And when he arrived there, they had gone another way to look for Brutus and his army; and they made an attack on the army and killed many of them. And after this had been told

1. *wyfrainc* = the Frenchmen
2. *yn hynny o ymffust* = in that engagement
3. *a ladassei*
4. *anvon a oruc*
5. *Brutus = Brutus sent*
6. *adielawd = built*
to Brutus he did not come near them until he had finished the sacrifice. And then he drew up his army and came to fight with the giants. And then the giants were all killed except one—Gogmagog was his name—and he was twelve cubits tall and four broad, and he was the strongest man in the world. And for this reason Brutus had him left alive to fight with Corineus. And after Corineus came back from walking over the island, Brutus told him of his meeting with the giants, and Corineus was pleased with that. And then the great giant was taken up on top of a high flat rock on / the shore of the sea to fight with Corineus. And at the first touch the giant got him in a hand grasp under his two arms and squeezed him until he broke three of his ribs, one on the right side and two on the left. And then he lifted him up and struck him to the ground on his knees. And then Corineus got up quickly and angrily, and grasped the giant and squeezed him until he loosened all his grasp, and then he raised him on his shoulder and went with him to the shore of the sea, and from a high rock he threw him upon sharp stones so that he was in pieces before he reached the sea, and the waves of the sea were reddened with his blood. And from that day to this the place is called the Giant's Leap. It was twelve hundred years after the water of the flood that Brutus first came to this island.

And then Brutus desired to do away with the name which the island had had before this—
that was Albion—and to call it after his own name so that the race thereafter might remember that Brutus was the first who governed it. And then he gave the island the name of Britain, and the race that of Britons from that day on. And then he gave to Corineus the part of the island that he should choose, and he chose the part that he had walked over and looked at. And then Corineus named his part of the island Cornwall after his own name, and the tribe Cornishmen from that day on. From there Brutus and his army came along the shore of a noble river—Thames was its name—and when he saw a place suitable for building he made a city there and called it New Troy. And this name stuck to it until the time of Lud son of Beli son of Manogan. And after he had made the city, then Brutus slept with his wife Ignogen for the first time. And he had three sons by her, namely, Locrine, Camber, and Albanact. And after Brutus had ruled in peace over the Isle of Britain for twenty-four years, he died and was buried with honor in the aforementioned city which he himself had built.

And then the island was divided into three parts between the three brothers. That is, to Locrine for he was oldest—he got by ancient custom of the men of Greece the chief place which was Loegria as it bears its bounds from the Humber Sea to the Severn. And from his own name he called his part Loegria. And to Albanact came [the part] from the Humber onwards, and
from his own name he called his part of the island Albany. And to Camber came [the part] on the other side of the Severn, and he called his part Cambria from his own name. And after they had been thus a long time in peace, Humber King of Hainaut came with a fleet to land in Albany, after he had already ravaged Germany. And when Albanact knew of this he came with a small force to try to drive him from the land. And there was a fierce battle between them¹ there, and a great slaughter; and then Albanact was killed and those of the army who escaped fled to Locrine. And when Locrine knew that, he sent to his brother Camber to tell it to him. And then by agreement they collected an army and came to Albany. And against them came Humber and his army, and there was a mighty battle there and a great slaughter on both sides. And at length Humber fled to seek his ships and he was not allowed [to reach them] but was driven into the river to drown. And from that time on the river has been called after his name—that is² Humber—so that the race to come thereafter might remember that battle.

¹ y rynghunt  ² nit amgen no
Locrine took Iseult as his concubine. And when Corineus knew that, he was angry because Locrine had previously promised to take his daughter Gwendolen as his lawful wife. And he sent to him and demanded that he send her away from the country. And when he did not send her away, Corineus assembled an army to attack Locrine and to compel him to drive her out of the country. And when Locrine knew this, he caused a vault to be made in a secret place and Iseult to be put in it without the knowledge of any one. And then he sent to Corineus to tell him that he had driven Iseult out of the island and to arrange a love feast between them. And when they had come to this appointment, Corineus came brandishing a two-edged battle-ax in his hand, and he said to him angrily, "Are you the wanton youth / who has insulted me and my daughter after I received so many wounds conquering a realm for you and for your father before you?" And thereupon he threatened to attack him with the ax. And then their companions came between them and made peace. And then Locrine took Corineus's daughter Gwendolen as his wedded wife and his queen, and by her he had a son, Madoc was his name. And at the same time a daughter was born to Iseult and she was named Havren. And Locrine continued in this fashion for a long time, and under pretense of going to make sacrifice to the gods, he would go to Iseult when he went, and he would remain there two or three nights at a time without any one knowing anything about him until he came back. And after Corineus died he put away Gwendolen and raised

1. elliw essyllt = send Iseult away
2. yny — island
3. gariat — his mistress
4. y ryngthavo a chorineus ac a gwendoleu = between him and Corineus and Gwendolen
5. i = his
6. yn y lle = nobles
7. ar oniu
Iseult to be queen. And thereupon Gwendolen went to Cornwall complaining to her kinsfolk, to tell them of the dishonor he had done her. And then, after deliberating, they decided to raise an army to avenge on Locrine the dishonor of their kinswoman. And when Locrine knew this, he too raised an army to oppose them. And after the two armies had come together on the bank of a river—Sturham was its name—they shot great flights of arrows at each other, and there Locrine was slain by an arrow shot. And he had reigned for nine years previous to that time.

And after Gwendolen had won the victory she took the rule of the kingdom into her own hand; and she had Iseult and her daughter taken and drowned in the river which was the boundary between Cambria and Loegria, and from that time on had the name of the girl given to the river—that is Havren [Severn]—to remind the people to come thereafter of these events. And then the river has been called Havren from that day to this. And after Gwendolen had reigned fourteen years after Locrine, she gave the government of the kingdom to Madoc son of Locrine, her son. And she took Cornwall as provision for her while she lived. And at this time Daniel the prophet ruled in the land of Judaea, and Silvius Aeneas in Italy, and Homer was reciting his poetry.

And after Madoc had been raised to be king, he married a wife / and had two sons by her. Their names were Member and Mael. And this Madoc
reigned in peace and quiet for twenty-six years, and then he died. That was 1274 years after the water of the flood.

And after Madoc there arose dissension between his sons Member and Mael over the division of the kingdom. And after they had insisted on fighting, nobles came between them and appointed a day of reconciliation between them. And when they had come to this appointment; Member came and killed his brother Mael in a sudden cruelty; and then he took the kingdom into his own control entirely. And he became so cruel that he put to death most of the nobles of the island. And he left his lawful wife who had borne him a son whose name was Evroc, and he gave himself up to the sin of Sodom, which was hateful to God. And one day when he was in a forest, after he had gone to hunt, he became separated from his men and he came to a wooded glen, and there came a plague of wolves to him there and they killed him dead. That was 1300 years after the flood, and he had reigned 26 years before that. At that time Saul was king in Israel and Eurystheus in Lacedæmon.

And after Member, his son Evroc took the kingdom and ruled it thirty-nine years. And he was the first man after Brutus who went with a fleet to fight with France; and he got the victory and subjugated it to himself. And at this time David the Prophet was king in Jerusalem, and Silvius Latinus...
in Italy, and Gad and Nathan and Asaph were prophesying / in Israel. And then
the king built Evroc's city [York], and Dumbarton, and the castle of Mount Agned
which is now called the Castle of the Maidens and the Dolorous Mountain. And
he had twenty sons by twenty wives that he had, and thirty daughters. The names
of the sons were: Brutus Greenshield, Meredith, Cecil, Rhys, Morud, Bladud, Iago,
Bodlan, Kingar, Spaden, Gwawl, Dardan, Eidol, Ivor, Hector, Kingu, Geraint, Rhun,
Asser, Howel. The names of his daughters were: Glowgain, Ignogen, Eudas,
Gwenllian, Gwawrdyd, Angharad, Gwendolen, Tangustel, Gorgon, Medlan, Mecheal,
Ovrar, Maelura, Camreda, Regan, Gwael, Ecbur, Nest, Kein, Stadud, Evren, Blaengein,
Avallach, Angaes, Galaes, (and she was the most beautiful girl ever seen in the
Isle of Britain in her days), Gwervyl, Perweur, Eurdrec, Edra, Anor, Stadyald, and
Egron. And all these daughters Evroc sent to Silvius his kinsman, the king of
Italy, to be given to the most worthy men of those descended from the race of Troy.
And all of the sons except the oldest of them he sent to Italy with a fleet, to Silvius
their kinsman, and Asser their brother was leader over them. And from there they
got ay dad yn yny s brydein yny deruynawd buchet ydat. Sef oed hynny gwedy
diliw M°.

58 n yr eidal. A gad a nathan ac assaf yn broffwidi yn yr israel. Ac yna y gwnaeth
y brenhin caer efrauc. A chaer alklut. A chastell myned agnet yr hwn aelwyr
yr awr hon castell y morynyon ar mynyd dolurus. Ac ef a uu idaw vgein meib o
vgein wraget a oed idaw. a deng merchet arugeint. henweu y veibion oed. Brutus
Angaes. Galaes atheckaf morwyn oed honno or a welat yn yny s brydein yn yn oes a
verchet a anuones efrauc hyt ar siluius y gar brenhin yr eidal. y ev rodi yr gwyr
dyledockaf or ahanoedynt o genedyl tro. Ar meibion oll onyd yr hynaf onadunt a
anuonet allynghes ganhunyt hyt yr eidal ac asser ev brawt yn dywyssawc arnadunt.
Ac odynt yd aethant hyt yn germania. ac o ganorthwy siluius wynt a oresgynnassant
y wlat honno ac ay gwledychassant hi o hynny allan. Brutus darean las a drigawd
gyt ay dad yn yny s brydein yny deruynawd buchet ydat. Sef oed hynny gwedy
diliw M°.

58 in Italy, and Gad and Nathan and Asaph were prophesying / in Israel. And then
the king built Evroc's city [York], and Dumbarton, and the castle of Mount Agned
which is now called the Castle of the Maidens and the Dolorous Mountain. And
he had twenty sons by twenty wives that he had, and thirty daughters. The names
of the sons were: Brutus Greenshield, Meredith, Cecil, Rhys, Morud, Bladud, Iago,
Bodlan, Kingar, Spaden, Gwawl, Dardan, Eidol, Ivor, Hector, Kingu, Geraint, Rhun,
Asser, Howel. The names of his daughters were: Glowgain, Ignogen, Eudas,
Gwenllian, Gwawrdyd, Angharad, Gwendolen, Tangustel, Gorgon, Medlan, Mecheal,
Ovrar, Maelura, Camreda, Regan, Gwael, Ecbur, Nest, Kein, Stadud, Evren, Blaengein,
Avallach, Angaes, Galaes, (and she was the most beautiful girl ever seen in the
Isle of Britain in her days), Gwervyl, Perweur, Eurdrec, Edra, Anor, Stadyald, and
Egron. And all these daughters Evroc sent to Silvius his kinsman, the king of
Italy, to be given to the most worthy men of those descended from the race of Troy.
And all of the sons except the oldest of them he sent to Italy with a fleet, to Silvius
their kinsman, and Asser their brother was leader over them. And from there they
got ay dad yn yny s brydein yny deruynawd buchet ydat. Sef oed hynny gwedy
diliw M°.
And after Evroc, his son Brutus Greenshield took the kingdom and ruled it in peace and quiet twelve / years after his father. And he loved truth and justice. And he had one son by his wedded wife, and Leon was his name. And then Brutus Greenshield died 1351 years after the flood.

And after Brutus Greenshield, his son Leon took the government of the island and ruled it a long time in peace and quiet. And he built a city in the north of the island and he called it by his own name Leon’s City. [Carlisle]. And this name has stuck to the city from that day to this. And after considerable time had elapsed, a grievous sickness fell upon him so that he could neither ride nor walk. And then there arose civil discord in the kingdom because of his weakness at the end of his life. And at that time Solomon the son of David was building the temple of Christ in Jerusalem, and Sibilla the Queen of Sheba came to listen to Solomon’s wisdom. / And after Leon had reigned twenty-five years he died. This was 1376 years after the flood.

And after Leon, his son Rhun Broadspear ruled forty years lacking one, and he brought the people to peace. And he built Canterbury, and Winchester, and the castle of Spearmount, which is called in English Shaftesbury. And while he was building this city the eagle prophesied and spoke predictions
of the Isle of Britain, and the oracles were in this fashion.1

The Prophecy of the Eagle.

As the white expels the red dragon, so shall the dark overthrow the white. A wonderful dragon, the worst, shall fly, and with a breath of flaming fire from his jaws shall burn the whole island by its licking. From his loins shall come a ram 60 with fine fleece, the blows of whose horns shall darken in the east. Then shall come a bat with poisonous appearance, and with its sight it shall terrify faith and religion. Thence shall come a lion that shall draw nigh to the gleaming bat, and under its rule the stiffness of truth shall be corrupted. A crab from the sea shall draw nigh to the lion and under his authority liberty shall vanish from liberty. After the pickaxes have been turned into spears, a toothed boar shall draw nigh to the crab, and shall couch in the thick brambles and shall sharpen his teeth in the might of the kingdom. From the lust of the boar a cub shall be born, which shall give for the death of his father as for the death of a dog. The iniquity of the father shall take the sons, and the first of them shall rise suddenly to the summit of the kingdom, but like a flower of spring before his fruit he shall wither away. From the sin of the old the sons shall sin against the father and the first crime shall be the material of those that follow. Sons shall rise against their father and to avenge the sin the bowels shall agitate against the womb. Blood shall rise against their blood until Albany weeps the penance of the pilgrim and there shall be desperate agony. Then shall come a mighty tumult of east wind and

1 a digwydei rac llaw yn ynyss brydein nit amgen noc oal hynn m ceclwch diliw = that were happening before this in the Isle of Britain, that is like this. 1376 flood.  
2 a gynnyd = shall increase
it shall rush to the west and shall uproot all the might of Ireland. Before that the princes shall bow, and after they have covenanted peace they shall love one another. Grief shall be turned into joy when they shall pierce the father in the belly of the mother. There shall draw near a lynx which shall descend from the seed of the lion, whose keenness shall pierce the strength of iron like that of stone. In his going Normandy shall leave the two islands, and by an enormous manner of change the sword shall be separated from the crown. Because of the discord of the two brothers, one who comes from another place shall reign. The chariot of the fifth shall be turned to the fourth and after his own lines shall be raised up his shame which escapes shall trample on the kingdoms. In the last days of the white dragon his offspring shall be scattered in three parts. Part shall draw toward Apulia; with eastern wealth shall it be enriched. Part shall descend on Ireland; with western temperature shall it be delighted. The third part shall dwell in the profitless and desolate land that it shall obtain. A fiery ball shall descend from the east and shall swallow up Brittany round about. By its light birds shall fly to the island, and the greatest of them, when their wings are set on fire, shall fall into captivity. From that fire shall be engendered a spark, and at its tumult the islands shall be afraid. In the presence of the greatest the absent shall be seen, and the second coming shall be worse than the first. After the lion of truth is dead, the noble white king shall arise in the Isle of Britain, first flying, then riding, then...
alighting, and / at this alighting he shall be caught in his vehicle. He shall be drawn thence and shall be pointed at with the finger and it shall be said that he is the blessed white king. Then shall his army be gathered together, and a hostage for him shall be taken. And then there shall be bargaining for men just as for an ox or a sheep. And men shall seek for an improvement on that, and there shall be none except head for head. And then the white one shall arise and shall come to the place where the sun rises, and the place where another sun falls. Then shall be said in the Isle of Britain, "A king who is no king." After this he shall raise up his head and shall show that he is a king by many hideous deeds and not by one profitable one. After many shall be cut there shall be no restoration. Then shall be the world of the kites, and what every one shall take away by force shall be his own, and that shall last seven years. And there shall be violence and shedding of blood, and ovens shall be prepared to the churches. And what one sows, another shall reap, and over / his wretched life death shall triumph and there shall be complete love in few men, and what is covenanted in the evening shall be violated in the morning.

Then shall come from the south on wooden horses and on the foam of the sea, a chick of an eagle, and it shall sail and shall land in the Isle of Britain. And straightway it shall dart to the house of the eagle and shall conquer it. And then there shall be war in the Isle of Britain for a year and a half. And then it will not do to practice exchange, but every one shall take care how to keep his own property and to seek the property of others. Thence shall come the noble, weak king, with his army about him, toward the west to the old place beside the running water,
and there his enemies shall come against him, and every one shall be ranged in his place about him, and the army of his enemies shall be formed in the shape of a shield. There they shall fight each other with their foreheads and their sides, and then the noble white king shall glide up into the air. Thence a chick of the eagle shall nest in the high places of the rocks of all the Isle of Britain. He shall not fall when young; he shall not come to old age. Then his glorious prosperity shall not suffer dishonor or insult to him; and after the kingdom is brought to peace he shall fall.

And at this time Capis Silvius was king in Italy, and Haggai, Amos, Jehu, Joel, and Zechariah were prophesying in Israel, and Solomon the son of David in Jerusalem. And then Rhun's life ended; this was 1415 years after the flood.

And after Rhun came Bladud his son, and he was king twenty years. And he built Bath, and he made in it the warm baths for the cure and refreshment of mortals. And this work he sacrificed to the goddess who is called Minerva. And under this bath he placed fire never quenched either in sparks or in ashes, but when it began to burn out then it began to kindle anew in fiery balls of stone. And at that time Elijah the Prophet prayed that there should not be rain in the land of Jerusalem. And for three years and six months continuously no rain fell, to punish the people for their wickedness. And all came to fast and to profess and to
pray, until they got the mildness and fruitfulness of the earth as they had had formerly. And this Bladud was learned in the art of necromancy and in various other arts, and he never rested from his inventing various crafts and curiosities until he made / for himself wings and pinions to try to fly. And after he had taken his flight from the top of a high tower in London, he fell on the temple of Apollo so that he was shattered to pieces. And he was buried with honor in London. This was 1435 after the water of the flood.

And after Bladud, Lear his son became king and reigned in peace and quiet twenty-five years. And he built a city on the river Soar, and called it Lear's City, and in another language Leicester. And he had no son but three daughters; the daughters' names were Goneril, Regan, and Cordelia, and very great love had their father for them, but he loved his youngest daughter more than the other two. And then he took thought how he could leave his kingdom to his daughters after him. What he did was to try which of his daughters loved him especially, so that he might give her the best part of the island. And he called to him his oldest daughter Goneril and asked her how much she loved her father. And she swore by the powers of heaven and earth that she loved her father more than she loved her own soul.
And he believed that that was true, and he promised her a third of the island and the man whom she should choose of the Isle of Britain as a husband for her. And after that he called to him Regan his second daughter and asked her how much she loved her father. And she swore by the powers of heaven and earth that she could not speak with her tongue to tell how much she loved her father; and he believed that all that was true, and he promised her a third of the Isle of Britain with the man whom she should choose of the Isle of Britain as a husband for her. And then he called to him Cordelia, his youngest daughter and the one of them he loved most, and asked her how much she loved her father. "I do not think," said she, "that there is a daughter that would love her father more than she ought; as for me I have always loved you as a father and shall still love you. And, lord father, if you wish to know how much you are loved, it is as much as your wealth and your health and your valor." And he rose up in anger and said, "Since you have so scorned my old age and have not loved me as your sisters do, I shall condemn you to have no part in the Isle of Britain." And then without delay he gave his two oldest daughters to two princes, namely the Prince of Cornwall and him of Albany, and half of the kingdom with them while the king lived, and after him the island in two halves between them. And after that story had gone abroad over the face of the kingdoms, Aganippus King of France heard of the wisdom and the form and the beauty of Cordelia, and he sent

1 gyuoeth = his kingdom 2 bot hynny all 3 heb hi 4 dat
messengers to the Isle of Britain to ask of the king Cordelia his daughter in marriage for himself. And he promised her, and told the messengers that he would not get land or territory or any other possessions of the Isle of Britain with her. And Aganippus said that he had no need of his land or his territory or his possessions, only of his noble and high-born daughter to bear him legitimate offspring. And there was no delay before Aganippus took the girl as his wife, and no one at that time had ever seen a girl so beautiful or so wise as she.

And after some time had elapsed and Lear had begun to grow feeble with age, the sons-in-law came with his two daughters and conquered the island from sea to sea; and they divided the island and the government between the two of them. That was 1460 years after the flood. And then Maglaun Prince of Albany took the king with him, along with forty knights to be supported at his expense. And there was no delay before Aganippus took the girl as his wife, and no one at that time had ever seen a girl so beautiful or so wise as she.

And then Lear became angry at his daughter because she had insulted him so, and he left the court of Maglaun and sought the court of Henwin Prince of Cornwall with the idea
that his honor and his dignity would be better upheld by him there than in the court of Maglaun. And Henwin greeted him warmly and treated him with due honor. But / the end of a year and a month had not come before his daughter Regan became angry at him because his retinue was so great, and she asked him to send the whole retinue away except five knights, and she swore that she would maintain only that many in his train, and that that was enough for her. And after he had been forced to send away all his knights, he grieved for his old dignity and returned again to his oldest daughter with the idea that she would take pity on him and maintain his dignity for him. And then she swore by the powers of heaven and earth that she would maintain only one knight with him, and that that was enough for him since the knights of her lord were at his command. And after he failed to gain any of his entreaty, he sent away his knights except one who should remain with him. And then / after he had thought about his old dignity which he had lost, and his happiness and his might, great anxiety overtook him and he was saddened unto death. And then there came to his mind the words of each one of his daughters and their promise. And then he knew that what Cordelia his youngest daughter had said to him was true: that according to his health and his might and his wealth he was loved. And then he thought of visiting his daughter Cordelia to ask her mercy and to see if he would get from her any support in the world

---

1 Literally "and joyful over him was Henwin."  
2 mawr = a lot  
3 y holl uarchogion  
4 drigawd = remained  
5 pob o'n oe  
6 ieuaf

---
to try win back his realm. And after he had started to sea with two companions, lamenting his torment and his impotence in this manner with weeping and moaning, "O heavens! when did you raise me to the height of honor, since it is more pain to remember honor after it is lost than to suffer necessity without becoming accustomed to ease. / Alas, gods of heaven and earth! will a time yet come to me when I can repay the men who caused me to be in this necessity? O Cordelia, my beloved daughter, how truly you said to me that it was according to my power and my possession and my wealth that I was loved. And because you told me the truth I became angry at you. O my beloved daughter, how can I, for shame, come to you now after I sent you away so shareless of the Isle of Britain as I did?" And weeping his torment and his impotence in this fashion, he came to Paris, the city in which his daughter was, and he sent a messenger to her to say that he was coming as a poor, weak, sorrowful man to seek her mercy and to visit her. And when she heard this, she wept and asked how many knights he had. And the messenger said that he had but one squire.

And then she lamented more keenly than before, and sent him gold and silver, and bade him go secretly to Amiens or to some other place he might choose, to be

\[\text{\textit{wy}r = \text{men} \quad \text{\textit{pam} = \text{why} \quad \text{i mynneu} = \text{my friend} \quad \text{\textit{gwr}} = \text{go}}\]
refreshed with baths and precious ointment, and to change his appearance and his arms and his clothes, and to take to himself forty knights in the same costume as himself; and when he should be prepared and ready, to send a messenger to Aganippus the King of France, to tell him that, after having been driven shamefully out of the Isle of Britain by his two sons-in-law, he was coming to ask his help to win back his kingdom again. And all this Lear did as Cordelia his daughter had bid him.

And when the messenger came to announce to the king that Lear had come to visit him, he rejoiced and he came to meet him with a fair and goodly retinue, far outside the city, until he and Lear met. And then they dismounted and embraced each other in loving fashion, and went together to Paris. And there they dwelt together for a long time pleasantly and joyfully. And after Aganippus had been told fully of the dishonor of Lear in the Isle of Britain, he became aggrieved and, after deliberating, they decided to muster France to conquer the island of Britain again. And then Aganippus gave to Lear the government of France while he was mustering the most distant parts of France. And when their army was ready, and their equipment, they decided after deliberating to send Cordelia with Lear for fear the Frenchmen might not obey Lear. And Aganippus bade the French, on their lives and their possessions, to be as obedient to Lear and to his daughter as

1: *yn llwyru*  
2: *gorthrwm uu ganthaw*  
3: *brydein*  
4: *wyr frainc*  
5: *i wrenhines = to his queen*
bythynt idaw ef ehvn. A gwedy kymryt ey kannyat kychwyn aorugant tu ac ynys brydin. ac yn ev herbyn wynt y doeth Maglawn tywyssawc yr alban. ahenwyn tywyssawc kemyw ac ev holl allu. ac ymlad yn wychyr calet ac wynt. a rac lluos-soget y freinc ny thygiawt ydunt. namyn eu gyrru ar fo ac ev hymlit a llad lluosso-grwid onadunt. A goresgyn yr ynys aoruc llyr ay verch erbyn penn y vlwydyn or mor pwy gilyd. a dehol y deu dowion ymteith or ynys.

A gwedy goresgyn o lyr ynys brydein ydoeth kennat ofreinc y venegi y cordeilla ry varw aganipus brenhyn freinc. A gorthrwm y kymyrth arnei hynny. ac ohynny allan y bu gwell genthi trigaw yn ynys brydein gyd ay that. nogyd myned y freinc ar y thraean. Ac yna gwedy ystwng yr ynys ydunt. wynt ay gwledychas-sant hy yn hir amseroed yn hedwch dagnauedus: yny vu varw llyr. agwedy y varw y clathpwyt ef yn enrededus mewn temmyl awnathoed ef ehun yn gaer llyr adan avon soram yr enryded y ryw duw a elwit bifrontis iani. A phan delei gwilua y demphyl honno. y deuweint holl crefywy y dynas yw hanrydedu. ac yna y dechreu-weint pob gweith or adechreuwyd hyt ymphen y vlwydyn.

A gwedy marw llyr y kymyrth Cordeilla llywodraeth ynys brydein. ac ae gwledychws

they would be to himself if he were with them. And after they had taken leave, they set out for the Isle of Britain, and arrived there. And / against them came Maglaun Prince of Albany, and Henwin Prince of Cornwall, and all their powers, and they fought hard and valiantly with them; and because the French were so numerous they were not victorious, but they put them to flight and followed them and killed a multitude of them. And before the end of the year Lear and his daughter conquered the island from sea to sea and drove the two sons-in-law out of the island.

And after Lear had conquered the Isle of Britain, a messenger came from France to inform Cordelia that Aganippus King of France was dead. And she was greatly grieved at that, and thenceforward she preferred to dwell in the Isle of Britain with her father, rather than to go to France to her third part. And then, after the island had submitted to them, they ruled it a long time in peace and quiet until Lear died. And after his death he was buried with honor in a temple / he himself had made in Leicester under the river Soar in honor of a certain god called Bifrontis Jani. And when the festival of that temple came, all the craftsmen of the city came to do him honor, and then they began every work that was begun before the end of the year.

And after the death of Lear, Cordelia took the government of the Isle of Britain, and she governed it

1 pet saf i gyt a hownt 2 ac ydi doethant 3 y dyrnas = the kingdom
five years in peace and quiet. And in the sixth year her two nephews, her sister's sons (namely, Margan, son of Maglaun Prince of Albany, and Cunedda, son of Henwin Prince of Cornwall), renowned young men, rose against her; and they assembled an army for themselves and fought with Cordelia. And after frequent battles between them, they conquered the island and took her and put her in prison. And after she had thought over her former dignity which she had lost, and she had no hope of raising herself out of it, out of exceeding grief over it she slept the sleep of death—that is, she stabbed herself with a knife under the breast so that she separated her soul and her body. 

And then Cunedda and Margan took the island and divided it between them, and Margan came as his share the part beyond the Humber, and the North within its boundaries, and to Cunedda the part here, Loegria and Cambria, and Cornwall since he was sprung from that part. And after they had been thus in peace for four years, evil sowers of discord came between them and told Margan that it was a shame for him to keep the peace with his cousin, since he was the son of the oldest daughter of Lear and his part of the realm was the smallest. And after he had been filled with anger by those words, he assembled an army and waged war against his cousin Cunedda.
against him came Cunedda and his army. And there was a dreadful, cruel battle, and the best men fell first. And Margan had to flee with his scattered army, pursued by Cunedda and his army from land to land. And after Margan had fled until he came to the great field in Cambria, he preferred to die like a man rather than to go into the sea and drown, for there was no place to flee further than that. And then he turned and gave open battle, and there was a hard struggle between them, and a great slaughter on both sides. And in this struggle Margan was killed, and from that day to this the place is called Margan's Field. And he was buried in the place where the monastery of Margam now is. This was one thousand five hundred and five years after the flood.

And then Cunedda took the island into his own control and ruled it for thirty-three years. And at that time Isaiah and Hosea were prophesying in the land of Jerusalem, and Rome was built by the two brothers, Remus and Romulus, on the eleventh day of the Kalends of March.

And after Cunedda, his son Riwallon took the government of the island, and he ruled it twelve years in peace and quiet. And in his time there came a rain of blood three nights and three days, and a kind of insect like gnats in this rain and a kind of pestilence with them, and they killed many men. And then Riwallon died,
one thousand five hundred and fifty years after the water of the flood.

And then his son Gorust took the government of the kingdom and he ruled it seven years in peace and quiet. One thousand, 557.

And after him Cecil the son of Gorust ruled six years.

And after him Gorust’s nephew, Iago, ruled seven years in peace.

And after him Kynvarch son of Cecil ruled nine years.

And next to him ruled Gorboduc the Unloved, son of Kynvarch. And he had two sons, Ferrex and Porrex; and after their father was stricken in years there arose a quarrel between the sons over the kingdom. And Porrex sought to kill Ferrex, his brother. And when Ferrex knew that, he fled to Siward King of France, to seek his support and his aid to conquer the Isle of Britain from his brother. And after he had obtained all of these things from the King of France, he and his army came to the Isle of Britain. And against him came Porrex and his army and then there was a fierce battle and a great slaughter on all sides. And then Ferrex and his army were killed. And when Judon their mother knew that Porrex had killed his brother Ferrex, she planned to kill the living son to avenge the dead son. And as Porrex was sleeping in his chamber one day after his meal, his mother came to the
chamber accompanied by her handmaidens, and they beat him in his sleep until he was in small pieces. And thereafter for many years there was civil tumult among the people, and the kingdom was divided under five kings, and each one of them fought continually against the others.

And after a long time had passed in this fashion, there came Dyvynwal Moelmud son of Dodiein, Prince of Cornwall. And in aspect and in manner and in courage he stood out above everybody. And after his father was dead he rose against Pymer King of Loegria, and fought against him and killed him. And after Pymer was killed, Nidawc King of Cambria, and Ystadyr King of the North, united and fought with Dyvynwal Moelmud. And against them came Dyvynwal with thirty thousand armed men, and he gave them open battle. And after they had spent much of the day in fierce fighting, Dyvynwal drew aside with six hundred men of the bravest of the young men that he had; and they put on the arms of their enemies who had been killed, and they marched through the armies of their enemies until they came to the place where Nidawc and Ystadyr were, and they killed them both in the midst of their army, and they conquered the island from sea to sea.

And after everything had been pacified, Dyvynwal had a gold crown made for himself with very precious stones in it, and he put it on, and established laws which the Saxons still use, and he gave marking stones and privileges.
to the cities and the temples, as Gildas son of Caw afterwards wrote, so that any one
who did a wrong might get safety in them; and to the ploughs and the cultivators
of the land, and to the main roads between the cities and all that, the same privilege as
to the temples. And in his time the swords of the thieves and the extortion of the
oppressor were blunted, and no man dared do any wrong to his fellow. And he
reigned twenty-seven years after taking the crown. And then he died in London,
and was buried beside the temple of Concord which he himself had made to strengthen
the laws that he had made. This was 1607 years after the water of the flood. /

And after Dyvynwal was dead there arose discord between his two sons—namely Beli and Bran—over the kingdom. And after many quarrels between them
they were pacified and the kingdom was divided between them. This is how it was
divided: to Beli, since he was the oldest, was left the crown of the kingdom, and Loegria and Cambria and Cornwall, since according to the ancient custom of the men of Troy the oldest son deserved this dignity. And to Bran, since he was the youngest,
was given on the other side Humber with subjugation to his brother. And after this
had been confirmed between them, they ruled their realms five years in peace and
quiet. And then there came damned-angry, evil trouble-makers and cast slander
between them. And they advised Bran to break the peace which was between himself and his brother which was a disgrace for him to maintain, since he was obliged to submit to one

1 dwfyr
2 y rodet
3 y ryngthaw ac uwrw yr honn a oed
whose descent was no higher than his own. And they told him it would be finer for him to take as a wife the daughter of the king of another island, and with his help to win back the dignity he had lost. And after these words had filled Bran with anger and jealousy, he went to Norway and he took in marriage a daughter of Esling King of Norway, and with his help he sought to conquer his brother's kingdom. And after this had been told to Beli he mustered an army and conquered all of Albany, and he guarded the shore against the coming of any foreign tribe to oppress it, and to await the coming of his brother. And when Bran heard that, he took an infinite multitude of the men of Norway with him, and when they were ready for their expedition they came to the ships, and the girl with them, and they raised the sails and ploughed the oceans until they came to the high seas. And there the fleet of Gwithlac King of Denmark met them, after he had been told that Bran had gone away from the island with the girl whom Gwithlac loved best. And in this engagement the two fleets fought boldly and fiercely, and in the fight the men of Gwithlac threw grapnels into the boat in which the girl was, and pulled it until the girl was in the middle of the boat of Gwithlac. And then came a scattering wind and scattered the ships onto various coasts. And after they had been thus five days on the point of drowning, the King of Denmark and the girl with him were cast ashore.

1. llu = collected
2. yr aethant = they went
gogled y dir. Ac yna y doeth gwyr ywlf honno ac y daliassant wynt. ac y dugant

ger bron y brenhin lle yd oed yn arhos y vrael yr yr aruordir. Agwedy menegi y
veli eu damchwein; llawen vv ganthaw. ac ev gorchymyn yn diogel a oruc yny gafsei
kymryt kyghor amdanadunt. Agwedy hynny hynny ohydyc odydien y doeth bran yr
alban y dir. ac amofyn am ywlasgedi llwynhes. ac ymoralw ac wynt ac eu
kynullaw ygyt a oruc a allawd oreu onadunt. Ac yna y cauas manac ry daly brenhin
denmarc. ar wreic vvafag agarei gid ac ef. ac eu bota ynharchar beli yvraut.
Agwedy gwybot hynny ohonaw anvon aoruc ar veli y vraud ac erchi idaw edvryt
ygyuoth idaw. ar carcharyon ry deliessit yny gyuoth. ac onys aturey tynghu
y gyuoytheu nef a daear. y llosgei ef yr ynys or mor pwy gilyd. ac ylladei agyuarfei
ac ef. ac y lladei y ben ynteu od ymgaffei ac ef. A gwedy menegi i veli hynny. y
nackau aoruc ef argwbyl. ac erchi idaw gweithur a vei tyngheven idaw. Ac yna
yngwyewnaw a oruc bran ay lu. adyuot hyt yn llwyn calatir. Ac yny erbwynt ynteu
y doeth beli ay lu. ac yna ybu kyfranc calet creulon. ac y llas lluosogwryd o
bobparth. ac eissus or diwed y goruu beli. ac y gyrrwyt bran ar fo ac ychydic oe
wasgarecid llu hyt eu llongheu aothychu yr mor aorugant a hwylaw hyt yn freinc.
ac yny kyfranc hwnnw y Has pymthegmil owyr llychlyn.

in the North. And the men of that country came and seized them and took them
before the king where he was by the shore awaiting his brother. / And when Beli
had been told what had happened to them he was glad, and he bade them be kept
safely until he could take counsel concerning them. And a few days after that, Bran
came ashore in Albany and sought for his scattered fleet; and he searched them out
and collected them, as well as he could. And then he got news that the King of
Denmark, and with him the girl that he loved best, had been captured and were in
his brother Beli’s prison. And when he knew this, he sent to his brother Beli, and
asked him to restore his kingdom to him, and the prisoners he had captured in his
kingdom. And he swore by the powers of heaven and earth that unless he restored
them he would burn the island from sea to sea and would kill every one he met, and
would even cut off his head if he should meet him. And when this was told to Beli
he refused it all, and / bade him do what was fated for him. And then Bran and his
army made ready and came into the Forest of Calatir, and against him came Beli
and his army, and there was a great slaughter and a hard fierce battle, and a multi-
tude was slain on both sides; and yet ultimately Beli was victorious, and Bran and a
few of his scattered army were driven in flight to their ships, and they put to sea and
sailed to France. And in this battle were slain fifteen thousand of the men of Norway.

\[1\] mwyaf = as many as
\[2\] aerua uaur a
And after Beli had gained the victory, he and his army with him went to York and there he sought advice as to what he should do with Gwithlac King of Denmark and his paramour. And then after consultation he decided to accept homage from him, and tribute every year, and to send him and his paramour away to their country. And this he did. And then Beli caused / funeral rites to the gods to be celebrated, and thanks to be given to each of his men according to his deserts. And then he caused the laws that his father had made to be confirmed. And then he caused legal highways of stone and lime to be constructed, one of them from the Cornish Sea to Caithness in the North, straight through the cities it came to, and another across the island from Menevia to Southampton, and two other roads diagonally across these. And he gave privileges and stone markers to these roads, 2 so that no one dared do any wrong to any one else on them. 3 And let any one who wants to know the privileges of these roads read the laws of Dyvynwal Moelmud, which Gildas the son of Caw translated from Welsh into Latin, and after that King Alfred turned them from / Latin into English.

It was Bran's fortune to come to France with twelve knights to seek aid from the princes of France to win back the realm he had lost; and after he had told all of

---

1 totneis 2 breinieu a noduae a oruc ir fyrd = he made privileges and sanctuaries for the roads 3 or y fyrd hynny = on those roads
them what had happened to him and what he asked of them, they refused him entirely. And after he had seen that he got nothing, he was very much in despair, and he went to Burgundy to seek aid from Segwin Duke of Burgundy, and he stayed with him a long time. And after he had become acquainted with him, Bran became dear to him because so good was his knowledge of hunting and dogs and birds, and of every kind of hunting and horsemanship that was fair and goodly; and he was a wise man in a lord's council, handsome, comely, and agreeable, and loved by all, and bold and brave in arms. And then the duke sought advice, and gave him his only daughter as his lawful wedded wife, and with her his whole realm after his day with the permission of the realm because he had no lawful heir but her. And the year had not passed after this before the duke died, and then Bran took the government into his own control. And it was not long after this before he sought advice about going to wrest the Isle of Britain from Beli his brother. And the advice he got was to make an agreement with the kings of France about going unharmed with his army through their territories to Flanders, without doing harm to any one or any one to them. And this they got. And then Bran assembled an army on that side, the largest he could, and came to the Isle of Britain. And against him came Beli with as large an army as he could. And after

1 or duc = the duke  
2 a phob ryw helmyriaeth a wydiant yn rasgaraed a marchogaeth ac ymynau = and every sort of hunting he knew excellently, and horsemanship and jousting  
3 gan i ganiat = with his permission
the two armies had come face to face, and were about to attack, behold Tonwen their mother coming between / the two armies and throwing away her head-covering and letting her hair stream over her shoulders, and tearing her clothes down to her girdle and coming with her two breasts bare to the place where Bran her son was standing, and asking him straightway, for the sake of the Being who created him to be man in her body out of something without anything (?) and for the sake of the breasts he had drawn and for the sake of the pain and anguish she endured for him before he came into the world, to moderate his anger and not to cause the shedding of so much noble blood as had been assembled together there from every country; and to remember that his brother had done him no wrong, but that he had done wrong to his brother and to himself when he went to seek help from the King of Norway to wrest the Isle of Britain from his brother. And she showed that his brother did him no wrong, but drove him from a small honor to one that was greater. / For a part of the Isle of Britain was a small thing, and it was a great thing to be duke in Burgundy. And after Bran had been pacified by those tender remarks which his mother Tonwen had spoken, he took off his helmet and came with his mother to his brother. And when Beli saw Bran his brother coming with a peaceful aspect, he threw his armor off him and embraced his brother. And then they were reconciled and went together to London, joyfully, and merrily, and happily, and their armies with them. And there

1 un agos y gyt — close together  * yn y lle  ac yr y boen ar dolur a diodcuais i erot ti kyn dy dyuot ir byt hunnu

ac erwn ytyr arafhau dy yrloned. Ac na phar di lad y saul cael bonhedic a ry gynullwyt a bob gwlad ytyr yno a chofiau
na wnathoed i yrawd idaw ef dim or cam. namyn ti a wnathoed y cam i i' r uraut ac y dy hun pan elut i geisiaw porth
brenin llychlyn y oresgyn ynys brydein iar dy yrawd yr honn a oed mwy dyldus i i' r uraut noc oed i' i ac arwyd
na wnath dy uraut yi dim cam namyn yn ymdiffn i gyfoiawnder ac ef eilhu. dy yrru di o wras das nechan i on uawer

and for the sake of the pain and anguish I endured for you before you came into this world, and asking you to moderate your anger, and not to cause the shedding of so much noble blood as has been assembled there from every country and to remember that your brother had done him no wrong, [sic] but that you did the wrong to your brother and to yourself when you went to seek the help of the King of Norway to wrest the Isle of Britain from your brother which more properly belonged to your brother than to you; and it shows that your brother did you no wrong but, in defending his equity and himself he drove you from a small honor to a great one.

77* gun yr ymadroedon tyner a dywedassei tonwen i uam
they remained that winter. And then, after deliberating, they decided to prepare a fleet to go to conquer France. And at the end of the year they came\(^1\) to France, and they conquered it and every country as far as Rome.\(^2\)

And at that time two princes / were ruling in Rome, namely Gabius and Por-\(^{78}\)cenna. And when they heard that Beli and Bran were coming towards Rome and that every one had been subdued by them, they were afraid and sent to them to make their peace with them, and to give them much gold and silver as tribute every year for the sake of getting it, and twenty-four young men, the noblest in Rome, as hostages for that. And after they had confirmed their agreement to this effect they turned their armies toward Germany, and began to fight against that country. And after the men of Rome had seen that, they repented of the peace they had made, and they sent their forces as aid to the men of Germany. And when Beli and Bran knew that, they decided, after deliberating, that Beli and his army should remain / there fighting\(^*\) with the men of Germany, and Bran and his army should go to Rome. And when the men of Italy knew that, they separated from the men of Germany and tried to get to Rome before Bran. And when Beli knew that, he went with his army by night and lay in ambush in a wooded glen through which the men of Italy would come to Rome. And

---

\(^1\) yr aethant = they went  \(^2\) a phob gwal o hynny hyt un ruvein  \(^*\) y ymlad = to fight
on the morrow when it was day the men of Italy came to the glen, and Beli and his army rose up before they knew it, and killed without mercy those of them who did not manage to escape. And from there Beli came to Rome after his brother had been fighting for three days against the city. And then they prepared to raise a gallows before the gate of the city, and to hang the twenty-four young men whom they had taken as hostages from the men of Rome for their arrangements and their tribute. And then came a messenger to tell the men of Rome that the two emperors, Gabius and Porcenna, would arrive the next day to help them. And when Beli and Bran knew that, they mustered their army and went against them and fought with them boldly, strongly, and fiercely, and there Gabius and Porcenna and all of their fellow-citizens were slain. And then Beli and Bran went back to the city and destroyed and took it without delay. That was 1635 after the flood. And after they had won that victory they rejoiced; and then, after deliberating, they decided to leave Bran there as emperor in Rome, and to subdue the people as his lordship might see fit. And he subdued them with unheard of cruelty, as the history of the men of Rome after that shows. And Beli came to the Isle of Britain, joyful, happy, and rejoicing, and he finished his life in peace. And he made a city on the River Usk beside the Severn Sea, which
was called City of the Usk for many ages and was the seat of the Archbishop of Demetia after that for a long time. And after the men of Rome came to the Isle of Britain the name of the city was done away with and it was called in their language "Caer Legion," for they came in legions to this island, and there they dwelt during the winter for the most part. And after many languages were mixed together it was called the City of the Legion. And it was one thousand six hundred and thirty-six years after the water of the flood when the city was begun. And he made in London, on the bank of the Thames, a gate of skillful workmanship, and a tower of marvellous size on it, and a landing-place for ships beneath it. And he called it Beli's Gate, and after the foreign race came to the island it was called Billingsgate. And after the end of his life had come, his body was burned and the ashes were put in a golden cask and were hidden in the tower that he himself had made in London. This was 1645 years after the flood.

And after Beli was dead, his son Gurgant Cut-beard was made king, and his practices were like those of his father. And when the King of Denmark knew that Beli was dead, he sought to withhold the tribute from his son. And when Gurgant knew this, he prepared a fleet and went to Denmark and fought with Gwithlac King of Denmark, and killed him and conquered his country and forced them to pay their tribute every year, as it was paid to his father before him. After after he had received assurance of that
he returned / home, joyful, happy, and rejoicing. And when he was coming through the Orkney Islands there met him thirty vessels full of men and women. And after he had inquired of them whence they were come, they told him that they had come from Spain and that they had been going about the seas looking for a place to dwell in for a year and a half before that time. They had been expelled from their country and Bartholomn was prince over them, and they asked Gurgant for a place in his kingdom to live in. And after he had learned their entreaty he went and showed them Ireland and gave it to them, for it was then deserted without inhabitants in it. And they went to Ireland and settled it, and they have dwelt in it from that day to this.

And in the time of Gurgant were the Seven Wise Men who / first got the arts of nature and of many other things and wrote them and taught them. And their pupil was Anaximander and his pupil was Anaximenes; his pupil was Anaxagoras; his pupil was Archelaus, and his pupil was Socrates, and his pupil was Plato, and his pupil was Aristotle. And in that time Sibylla the Wise enlightened many by her deeds. And after the end of Gurgant's life had come he was buried in Caerleon on Usk, in which his father had built, and he himself had honored it with...
buildings and walls. 1670 after the flood he died.

And after Gurgant Cut-beard was dead, his son Kuhelyn became king. And he had a noble wife—Marcian was her name—and she knew all the arts, and she helped the king rule the kingdom in peace and quiet while he lived. And she had one son by him, and Cecil was his name. And she made the laws which were called Marcian’s laws, and by them the island was managed for a long time. And King Alfred turned them from British into Saxon and called them “merchyenlage.” And after Kuhelyn had reigned thirteen years in peace and quiet he died, 1683 years after the flood.

And after Kuhelyn was dead, Marcian the queen took the government of the Isle of Britain into her own possession, because she was wise, and accomplished, and skillful in all things, and her son was only seven years old. And after she had reigned eight years in peace and quiet she died, 1691 after the flood.

And after Marcian the queen, Cecil her son took the crown of the kingdom, and he governed it kindly and gently nine years on end, and then he died. That was one thousand and seven hundred years after the water of the flood.
And after Cecil, Kynvarch his son took the government of the kingdom, and he reigned only five years before he died. That was one thousand seven hundred and five after the water of the flood.

And after Kynvarch was dead, his brother Dan took the government of the kingdom for he was nearest in blood. And he reigned but ten years before he died. That was 1715 years after the flood.

And after Dan was dead, his son Morud took the crown of the kingdom. And he was very great, such was his praise for generosity and courage, if he had not given himself up too much to cruelty. And in his time the King of Moryan came with a great army to land in the North, and he began to fight mightily. And against him came Morud and his army, and they fought boldly and fiercely; and truly Morud himself killed more than the greater part of his army did. And after he was tired of killing them, he commanded them to be flayed alive, and then to be burned to fill up his cruelty. And after that some kind of fate came to avenge on him his cruelty and his wickedness. This was a kind of cruel beast that came out of the Irish Sea, and it swallowed everything it met with. And when Morud heard of that he came himself to fight with the beast. And after he had used up his weapons in vain, this animal rushed at him with his mouth open and swallowed him like a little fish.

1 dwfyr  
2 *blinaw = he vexed  
3 *ryw ormes denghetuennawl = some kind of fated oppression  
4 greulonder ae  
5 *mal y/llynghei bysgodyn mawr. on bychan = as a large fish swallows a small one
That was the fifteenth year of his reign, and one thousand seven hundred and thirty after the flood. And yet he had five sons, namely, Gorboniaun, Arthal, Elidir, Owen, and Peredur.

And after Morud, his son Gorboniaun took the government of the kingdom, because he was the oldest of them. And there was not in his time a man who was juster than he, or who loved truth more without desiring anything wrong. And after he had reigned sixteen years in peace and quiet he died and was buried in London, 1746 years after the water of the flood.

And after him his brother Arthal became king; and in everything he was contrary to the doings of Gorboniaun his brother. The nobles and the aristocracy he subdued, and the ignoble and the wealthy he raised up, and he spoiled the wealthy to collect treasure for himself. And after he had been thus for six years, his nobles were angered by his rule, and, after deliberating, they decided to depose him from the kingship and raise Elidir his brother, who was afterwards called Elidir the Meek, to be king. And that they did.

And after Elidir had been made king, he reigned in peace and quiet for six years on end. And one day, when he was in the Grove of Calatir, after he had gone to hunt in the forest, his brother Arthal, the

---

1. *a waif* = that
2. *deiwy* = spoon
3. *gwledychaud = ruled*
4. *ar kyuoethogion*
5. *ac a gynullei = and collected*
6. *hynny = that*
man who had formerly been driven out from his kingdom, met him unexpectedly and nine knights with him. And after Elidir had seen him, his heart rejoiced over him, and he hastened to embrace him. And after he had talked with him, he wept and lamented to him his misfortune. And in secret he took him with him to Dumbar- ton, and hid him in his chamber. And after that he pretended that he was sick himself, and he sent messengers to summon to him the chief princes of the island to visit him. And after all had come to the city, he sent for each one of them, one after the other, to come to the chamber quietly lest something hurt him. And he ordered the servants to take each one of them as he came, and to bring them into the chamber to them; and to take any who would not obey their orders and cut off their heads. And after they had come in this fashion to the chamber, Elidir caused them to do homage a second time to his brother Arthal, and whoever would not should have his head cut off. And after the princes had been brought by threats into harmony with his brother Arthal, he made peace with them. And from there they went together to York. And he caused a prepared banquet to be made, and he took the crown from his own head and put it on the head of Arthal his brother. And for that he was called Elidir the Meek, from that time forth. This was one thousand 763 years after the flood.
And after Arthal had been made king a second time, he reigned ten years in peace and quiet, reforming the evil customs he had practiced before. And finally he died and was buried in Leicester, 1773.

And after Arthal, Elidir was chosen king for the second time. And after he had reigned three years, his two youngest brothers, Owen and Peredur, came and made war against him on all sides. And they fought with him strongly and fiercely; and at length they got the victory and captured Elidir and put him in prison in a tower in London and a guard with him. That was 1776 after the flood.

And then Owen and Peredur took the kingdom and divided it between them: that is, to Owen Loegria and Cambria and Cornwall, and to Peredur from the Humber onwards. And they had reigned thus for seven years; Owen died and the kingdom fell wholly into the hand of Peredur, 1783 after the water of the flood.

And after Peredur was king over the whole of the island he governed it in amiable peace, so that it was clear that he was better than all his brothers before him, and Elidir was not remembered because Peredur was so good a lord. And after Peredur had reigned over the whole of the island for eight years he died. That was 1791 after the flood. And then Elidir was taken
from prison and was made king for the third time.

And after Elidir had been made king he reigned that time twenty-one years in peace and quiet over the whole of the Isle of Britain, and this through every kind of good deed that any one could do. And then he died, 1812 years after the flood.

And after Elidir, Rhys the son of Gorboniaun became king, and in discretion and prudence and wisdom he was like his uncle. And he reigned but two years before he died. That was 1814 years after the flood.

And after Rhys, Margan the son of Arthal became king, and he loved righteousness and truth. And he reigned but one year, neither more nor less, before he died. That was 1815 years after the flood. / 86

And after Margan, his brother Einion became king, and he departed from the qualities of his brother Margan in governing the people. And after he had reigned thus cruelly for six years, the princes were together and threw him out of the kingship, and chose Idwal the son of Owen as king. This was 1821 years after the flood.

And after Idwal the son of Owen was made king, he amended the evil deeds of Einion his kinsman. And he ruled but two years before he died. That was 1823 after the flood. And in those days Joshua the son of Josedech was chief of the priests and Ezra and Zerubbabel were princes.
And after Idwal, Rhun the son of Peredur became king, and he ruled but seven years. And then he died, 1830 years after the flood.

And after Rhun, Geraint the son of Elidir the Meek became king, and he reigned twenty years. And in this period Cambyses the son of Cyrus was king in Persia; and by another name he was called Nebuchadnezzar, King of Kings of the east. And then Geraint died, 1850 years.

And after Geraint, Cadell the son of Geraint became king, and he reigned ten years, and then he died, 1860 years after the water of the flood.

And after Cadell, Coel the son of Cadell became king in the Isle of Britain, and he reigned ten years and then he died, 1870 after the flood.

And after Coel, Porrex the son of Coel became king, and he reigned twelve years and then the end of his life came, 1882.

And after Porrex, Cherin the son of Porrex became king, and he reigned seven years and had three sons. And then the end of his life came, 1889 after the flood.

And after Cherin, Sulien the son of Cherin became king and he reigned five years in peace and quiet, and then he died 1895 after the flood.

1 o wlynyd 2 a = osar
A nd after Sulien, his brother Eudav the son of Cherin became king and he reigned but five years and then he died, 1900 years after the water of the flood.

A nd after Eudav, his brother Andrew the son of Cherin became king, and he reigned twelve years and then he died, 1912 years after the flood.

A nd after Andrew, Urien the son of Andrew became king, and he reigned eight years and then he died, 1920 years.

A nd after Urien, Ithel the son of Urien became king and he reigned twenty years and then he died, 1940 years after the water of the flood.

A nd after Ithel, Celydauc the son of Ithel became king, and he reigned twenty years, save one, and then he died, 1959 years after Noah's deluge.

A nd after Celydauc, Clydno the son of Celydauc became king, and he reigned thirteen years, and then he died, 1972 years after the water of the flood.

A nd after Clydno, Gorust the son of Clydno became king, and he reigned thirteen years, and then he died 1985 years after the flood.

A nd after Gorust, Merion the son of Gorust became king and he reigned twelve
And after Merion, Bladud his son became king, and he reigned three years over the Isle of Britain and then he died. *That was* two thousand years after the flood.

And after Bladud, his son Caph became king and he reigned thirty years, and then he died, 2030 after the water of the flood.

And after Caph, Owen the son of Caph became king and he reigned but three years and then he died, 2033 after the flood.

And after Owen, Cecil his son became king and he reigned eight years and then he died, 2041.

And after Cecil, Blegabred became king, and there never was a singer as good as he in the art of music, nor a player as good as he in enchantment. And for this reason he was called the god of drama. And he reigned over the Isle of Britain twenty-eight years, and then he died, 2069 after the flood.

And after Blegabred, his brother Arthmael became king and he reigned twenty-seven years and then he died. That was 2088 years after the flood.

And after Arthmael, Eidol the son of Arthmael became king and he reigned twelve years and then he died, 2100 after the flood.

* dilw = the flood  
* Sef oed hynny  
* dofyr  
* ac a wledychaud teir blyned = and he reigned three years  
* Ac yn ol ewein y gwledychaud. Seisill y uab yn teu = and after Owen, Cecil his son reigned
And after Eidol, Rydeon the son of Eidol became king and he reigned nine years and then he died, 2109 after the flood.

And after Rydeon, his son Rhydderch became king and he reigned sixteen years and then he died. That was 2125 after the flood. / 

Guttyn
Otawn's part begins here

And after Rhydderch, Saul the son of Rhydderch became king and he reigned fifteen years in peace and then he died, 2140.

And after Saul, Pyrr his son became king and he reigned ten years and then he ended his life. That was 2150 years after the flood. 

And after Pyrr, Capoir his son became king five years and then he died. 2155 after the flood.

And after Capoir, Manogan his son became king and he reigned over the Isle of Britain nine years and then he perished, 2064.

And after Manogan, his son Beli the Great became king over the Isle of Britain and he ruled it twelve years. And he had four sons, namely, Lud, and Levelis, and Caswallaun, and Nennius. And then Beli the Great died. That was 2176 after the flood.

And after Beli the Great was dead, his son Lud became king because he was the oldest of the children. And he renewed the walls of London, and its buildings, and surrounded it with numerous

1 Ac yn ol Rydeon y gwledychaud Ryderch i uab ynteu = and after Rydeon his son Rhydderch reigned. 
2 Ac yn ol Rydderch i gwladychodd Sawl i vab ynteu = and after Rydderch he reigned.
3 Ac yn ol sawl y gwledychodd Pyrr = Sef oedd hynny gwedy diliw e e i o uyneddodd 
4 Ac yn ol Pyrr i gwladychodd Kapoir neu Pabo bomb hynny yna bu ef naw = And after Pyrr, Capoir or Pabo (perhaps Capoir nephew of Pabo) reigned five years; then he died. 
5 Ac yn ol Kapoir y gwladychodd mwnogon ap Kapoir ap Pyrr ap sawl ap Rydderch i vab ynteu = Sef oedd hynny wedi diliw x e liii i o uynyd = And after Capoir, Manogan, son of Capoir, son of Pyrr, son of Saul, son of Rhydderch, reigned 9 years; then he died. 
6 Ac yn ol beli hwnnw i bo bedwar o seision nid amgen lloedd a chaswallon a nyniau o wynei brys a lelysw ei gariadwraig i kowsai = And this Beli had four sons; that is, Lud, and Caswallaun, and Nennius by his wedded wife, and Levelis he had by his mistress 
7 ac yn ol Rydeon y gwledychaud Ryderch i uab ynteu = and after Rydeon his son Rhydderch reigned. 
8 Ac yn ol Rydderch i gwladychodd Sawl i vab ynteu = and after Rydderch he reigned.
9 Ac yn ol sawl y gwledychodd Pyrr = Sef oedd hynny gwedy diliw e e i o uyneddodd 
10 Ac yn ol Pyrr i gwladychodd Kapoir neu Pabo bomb hynny yna bu ef naw = And after Pyrr, Capoir or Pabo (perhaps Capoir nephew of Pabo) reigned five years; then he died. 
11 Ac yn ol Kapoir y gwladychodd mwnogon ap Kapoir ap Pyrr ap sawl ap Rydderch i vab ynteu = Sef oedd hynny wedi diliw x e liii i o uynyd = And after Capoir, Manogan, son of Capoir, son of Pyrr, son of Saul, son of Rhydderch, reigned 9 years; then he died. 
12 Ac yn ol beli hwnnw i bo bedwar o seision nid amgen lloedd a chaswallon a nyniau o wynei brys a lelysw ei gariadwraig i kowsai = And this Beli had four sons; that is, Lud, and Caswallaun, and Nennius by his wedded wife, and Levelis he had by his mistress 
13 Ac yn ol beli hwnnw i bo bedwar o seision nid amgen lloedd a chaswallon a nyniau o wynei brys a lelysw ei gariadwraig i kowsai = And this Beli had four sons; that is, Lud, and Caswallaun, and Nennius by his wedded wife, and Levelis he had by his mistress 
14 Ac yn ol beli hwnnw i bo bedwar o seision nid amgen lloedd a chaswallon a nyniau o wynei brys a lelysw ei gariadwraig i kowsai = And this Beli had four sons; that is, Lud, and Caswallaun, and Nennius by his wedded wife, and Levelis he had by his mistress 
15 Ac yn ol beli hwnnw i bo bedwar o seision nid amgen lloedd a chaswallon a nyniau o wynei brys a lelysw ei gariadwraig i kowsai = And this Beli had four sons; that is, Lud, and Caswallaun, and Nennius by his wedded wife, and Levelis he had by his mistress 
16 Ac yn ol beli hwnnw i bo bedwar o seision nid amgen lloedd a chaswallon a nyniau o wynei brys a lelysw ei gariadwraig i kowsai = And this Beli had four sons; that is, Lud, and Caswallaun, and Nennius by his wedded wife, and Levelis he had by his mistress 
17 Ac yn ol beli hwnnw i bo bedwar o seision nid amgen lloedd a chaswallon a nyniau o wynei brys a lelysw ei gariadwraig i kowsai = And this Beli had four sons; that is, Lud, and Caswallaun, and Nennius by his wedded wife, and Levelis he had by his mistress 
18 Ac yn ol beli hwnnw i bo bedwar o seision nid amgen lloedd a chaswallon a nyniau o wynei brys a lelysw ei gariadwraig i kowsai = And this Beli had four sons; that is, Lud, and Caswallaun, and Nennius by his wedded wife, and Levelis he had by his mistress 
19 Ac yn ol beli hwnnw i bo bedwar o seision nid amgen lloedd a chaswallon a nyniau o wynei brys a lelysw ei gariadwraig i kowsai = And this Beli had four sons; that is, Lud, and Caswallaun, and Nennius by his wedded wife, and Levelis he had by his mistress
And he dwelt in it the greater part of the year and called it Lud's City from his own name. And after the foreign people came to it, it was called Lundene, or others call it Lundrys, and finally London. Now he loved Levelis most of all his brothers, for he was prudent and wise and accomplished. And after they had heard that the King of France was dead, with no heirs except one daughter and the kingdom in her hand, they decided, after deliberating, to send a fleet with Levelis to the princes of France to ask for the girl as a wife for him, and the rule with her. And that he received with joy. And he took it and ruled it kindly and faithfully and beloved while he lived. And in the time of Lud, Pompey and Crassus and Julius Caesar were princes of the Roman senate, and this Pompey conquered the land of Judaea and subjugated it to the Roman senate.

And after some time had elapsed, three oppressions happened in the Isle of Britain, the like of which had never been seen. One of them was a tribe called the Coranians, and so great was their knowledge that there was not a speech that the wind met with that they did not know when this wind got to them. And for this reason no one could harm them. The second oppression was a scream that was uttered every May Eve over every hearth in the Isle of Britain; and this scream went through the hearts of all, so much that the men lost their color and


diroed. A phresswyliaw yndi y ran wwyaf o'r wlyd. Ac ay gelwys o'r henw ef a phresswyliaw yndi y ran wwyaf o'r wlyd. Ac ay gelwys o'r henw ef

and pastures. And he dwelt in it the greater part of the year and called it Lud's City from his own name. And after the foreign people came to it, it was called Lundene, or others call it Lundrys, and finally London. Now he loved Levelis most of all his brothers, for he was prudent and wise and accomplished. And after they had heard that the King of France was dead, with no heirs except one daughter and the kingdom in her hand, they decided, after deliberating, to send a fleet with Levelis to the princes of France to ask for the girl as a wife for him, and the rule with her. And that he received with joy. And he took it and ruled it kindly and faithfully and beloved while he lived. And in the time of Lud, Pompey and Crassus and Julius Caesar were princes of the Roman senate, and this Pompey conquered the land of Judaea and subjugated it to the Roman senate.

And after some time had elapsed, three oppressions happened in the Isle of Britain, the like of which had never been seen. One of them was a tribe called the Coranians, and so great was their knowledge that there was not a speech that the wind met with that they did not know when this wind got to them. And for this reason no one could harm them. The second oppression was a scream that was uttered every May Eve over every hearth in the Isle of Britain; and this scream went through the hearts of all, so much that the men lost their color and
their strength, and the women their unborn children, and the boys and girls all their senses, and the animals and the trees and the whole earth it left barren. The third oppression was that no matter how great were the preparation and provisions of food and drink made ready in the royal courts, even though it were the provision of a year, nothing of it was ever had except what was used in the very first night. And yet the first oppression was open and known; as for the other two, no one knew what import they had. And because of that, Lud was worried and troubled, since he did not know how to drive these oppressions out of the island. And he thought about going to visit his brother Levelis to take counsel with him. And when Levelis knew of the coming of his brother, he rejoiced; and he came towards him with honor, and a great number with him, and he embraced him. And after Lud had told his brother the meaning of his business, the latter had a long horn made so that they could talk through the horn in such a way that the Coranians might not get any wind of the conversation or know it. And when the horn was ready they talked, and neither one of them got from the other anything but a bitter answer. And then Levelis knew that deviltry had got into the horn, and he had it washed out with wine, and by virtue of the wine the devil went out of the horn. And then they talked well.
And then Lud told all his business to his brother Levelis. And then Levelis said he would give him a kind of insect and asked him to crush them in water after he got home, and to bring together everybody in the whole kingdom and to throw this water over the people indiscriminately; and he assured him that all the Coranians would die and the Britons would not be harmed.

"The second oppression which you have mentioned is the dragon of your nation and another dragon of the foreign nation who fight every May Eve, and each of them trying to overcome the other. And when your dragon sees the other winning over her, then in anger she utters the horrible scream that you hear. And this is the way you can know that this is true. When you get home, have the island measured in length and breadth; and where you find the middle point, have a pool dug there, and put in this pool a cauldron full of the best mead that is to be found, and put a covering of brocaded silk over the mouth of the cauldron and watch over it yourself. And you will see them fighting fiercely in the air and casting flaming fire at each other. And after they come to the middle point of the island, neither one will flee from the other and there will be a frightful fight between them. And after they are exhausted they will fall in the form of two pigs on the top of the covering and will pull the covering down with them to the bottom of the cauldron. And then after they perceive it is wet about them they will drink up the mead and become drunk and
go to sleep. And then fold the covering around them, and in the strongest and most
deserted place you can find in your kingdom, bury them deep in the earth in a stone
tomb. / While they remain there no oppression from another country shall land in
the Isle of Britain.

"The third oppression is a mighty man of magic who takes away your food and your
drink through magic and enchantment, and causes every one to sleep so long as he is
in it. You must therefore, in your own person, watch over your preparation and your
supplies. And in order that you may not be overcome by sleep, have a cauldron of
cold water beside you, and when sleep oppresses you go to the cauldron of water,
and when you see your chance at the man avenge yourself on him if you want to."

And after they had finished their conversation, Lud came to the Isle of Britain and
summoned to him his whole realm to the same place, and he crushed the insects in
water as his brother had told him to, and he threw the water over them indiscrimi-
nately. And straightway the Coranians died, without injury to the Britons. And
a while after that, Lud had the island measured in length and breadth, and he found
the middle point to be in Oxford. And in this place he had men dig a pool and put
the cauldron and the mead in it and do everything as his brother Levelis had told him
to. And in truth he saw everything as it had been told to him. And after he had
seen the dragons fall into the cauldron and go to sleep, he approached them and folded
the covering
BRUT Y BRENNINedd

 securely about them; and in the strongest and most secure place\(^1\) in the island he had them buried securely\(^2\) in the depths of the earth in a stone tomb\(^3\) in Snowdon, the place that was afterwards called Ambrose's Fort. And the stormy scream stopped after that. And then Lud had a feast of great size prepared; and after it was ready he put a cauldron full of cold water beside it, and he himself, in his own person, watched over it courageously.\(^4\) And while he was doing that, he heard many different kinds of songs impelling him to sleep, and in order that he might not be overcome by sleep he went often to\(^5\) the cold water. And at length he saw a gigantic man with strong heavy armor on him come in with a hamper, and, as he had been accustomed to do before, put all the provisions, food and drink, into the hamper and start away with them. And when Lud saw that, he leapt after him and vehemently bade him halt and spoke to him in this fashion. "Although you have already done me many* injuries without being punished,* you will not go any further unless your fighting ability proves you to be better than I." And the other waited for him here bravely,* and they exchanged cruel blows until the sparks flew from their swords and other arms; and finally after using up their weapons,* they grappled fiercely and mightily, and the king* succeeded in throwing the oppressor between himself and the ground. And after he had overcome him by strength and violence, he asked his mercy, assuring the king he would make good

---

\(^1\) lle ynlialaf = most deserted place  
\(^2\) yn ddio gel = securely  
\(^3\) maen kadarn = strong stone  
\(^4\) yn wrol = jumped into  
\(^5\) yna ddidi dial  
\(^6\) yma ... yn wychr = and  
\(^7\) wedi neulio yw harao = went  
\(^8\) ludd = the oppressor  
\(^9\) y gormcsur = the oppressor
to him all the losses he had ever caused him and that he would be a faithful man to him from that time on. And the king took this [pledge] from him and released him. And so Lud got rid of the three oppressions of the Isle of Britain. And from then until the end of his life he ruled in peace and quiet. And after he died his body was hidden in London beside the gate which in Welsh is called after his name Lud's Gate, and in Saxon Ludysgate. That was two thousand two hundred and four years after the flood. And he had two sons, namely, Avarwy and Tenevan; and since they were not of an age to govern the kingdom, Caswallaun son of Beli, their uncle, brother of their father, was chosen king over the Isle of Britain.

And after Caswallaun had been made king, he so devoted himself to mildness that nobody was dissatisfied with him, and he loved truth and righteousness. And although he was king, he did not wish to blot out his nephews from the island, but he gave them a great part of it. To Avarwy his nephew he gave London and the Earldom of Kent, and to Tenevan, his other nephew, he gave the Earldom of Cornwall, and he himself was king over the whole. And in this time Julius Caesar the Emperor of Rome was conquering the islands all about. And after he had conquered France he came to Rutenia, and he saw the island opposite him toward the west; and he asked what land he saw from the sea. And a guide told

---

1 ac a eilw y saeson Iwndysgate = and the Saxons call it Ludysgate  
2 argannvod = caught sight of  
3 Ruyngibo ar = between him and the
him that it was called the Isle of Britain. And then he asked for full details about the history of the island and the people who inhabited it. And after all he asked had been told him in detail, he said, “This is from the line of us men of Rome; first came to Rome from Troy, and he and his descendants have ruled in Italy from that day to this; and grandson to this Aeneas was Brutus, the man who first conquered that island. And I think it will not be difficult for us to subdue that island to the Roman senate, for they are in the ocean and know nothing of fighting or bearing arms.” And then Julius Caesar sent messengers to Caswallaun to ask him for tribute from the Isle of Britain and submission to the Roman senate, through their good will and for the sake of their kinship, so that he should not spend effort on it with his army and be forced to shed the blood of the nobles of the Isle of Britain and compel them by force of arms, for they were descended from the same blood as the men of Rome. And he told them it was no disgrace for them to be tributary to the Roman senate, for they had subdued all the islands from the east to the west except the Isle of Britain itself. And when Caswallaun knew their entreaty, he decided, after deliberating, to refuse it completely. And he told him that his relatives, rather than suffer servitude, had fled from every island as far as the Isle of Britain, and to have this in freedom they had dwelt in it. And if any one tried to take their freedom from them they would try to defend it.
Caswallaun brenhin ynys brydein yn anvon y vlkessar, anryuet yv meint chwaint gwyru riuwein o sychet eur ac areant htyt na allant an gadw yn hedwch ymperygleu gweiligioed odieithyr byt y dioddef an gowyd hep ruyygu deissyuieit swlit arnam or lle auedassam ny yn ryd dagnauedus kyn no hyn. ac nyt dogyn ganthynt hynny. onyd gan dwyn an ryddit y genhym an gwneithur yn gaeth a gwneithur darystyngedigaed ydunt. Ac wrth hynny vlkessar gwaradwyd yv ytti de hun a ercheist. Pan llithro kyffredyn wythen boned y brytanieit a romanyeit. o eneas. ar vn gadwyn yn rwymau yr vn boned o gerennyd yr horn adlyeiey kyssyllu gadarn gedymeithas y ryngthunt. yr horn adlycint wy y hadolwyn ynyny ac nyt keithiwet. canys gnodach uu gennym rodi yn ryd noc arwein gwed geithiwet. canys kymeint y gordynfassam ny ryddit ac nadawm fvydhau y geithiwet. aphetuei y dwyw eu hunein a vedylynt dwyn an ryddit iarnam. ny alauuriem yw dwyn y ganthunt ac a wrthnebem ydunt yw attal o bop kyfriw laurur ac y gallem. Ac wrth hynny bid hyspys yth aruaeth di vlkessar yn bot ny yn barauro deus o ymldad dros er y ryddit an teyrnas o deuw di y ynnys byrdein mal y bygythy. A gwedy gwybot o vlkessar atteb y brytaniesit ac ystyr eu llythyr gorthrum oed ganthau hynny. apheri kyweir-iau llynges idaw hep olud y dyuot y ynys brydein. a phan oed baraut y llynghes. wynt a doethant htyt yn

if they could.

Caswallaun’s letter.

Caswallaun King of the Isle of Britain, sending to Julius Caesar the emperor of Rome a letter like this. It is a marvel to us that the lust of the men of Rome in thirst for gold and silver is so great that they cannot leave us in peace in this island which is amid the perils of the seas outside the world to suffer our affliction, without presuming to seek tribute of us from the place we had always possessed up to this time in freedom and peace. And that is not enough for them unless they take our freedom away from us and make us captives making submission to them. And therefore, Julius Caesar, what you have asked is a disgrace to you yourself, since a common vein of nobility descends from Aeneas to the Romans and the Britons, and a single chain binds the same nobility of kindred, which ought to be a mighty bond of friendship between them. This is what they ought to ask of us and not servitude, for we were more accustomed to give freely than to bear the yoke of servitude, since we had been so accustomed to freedom that we do not know how to submit to servitude. And if the gods themselves should think to take our freedom away from us, we would try to take it from them, and we would resist them with every sort of effort we are capable of, to keep them from it, and we would hate them. And therefore be it known to your intention, Julius Caesar, that we are ready to fight for our freedom and our realm if you come to the Isle of Britain as you threaten.

And when Julius Caesar knew the answer of the Britons and the purport of their letter, he was much offended at it, and he caused a fleet to be prepared without delay for him to come to the Isle of Britain. And when the fleet was ready they came to...
aber temys. Ac yn eu herbyn wynteu y doeth. Caswallaun. a Nynnyau y vruat. Fol. 36
a Beli y ben teulu. ac Auarwy y nei twyssauce lundein. a theneuan Jarll kernyw.
Cardauc brenhyn yr alban. Guerthaed brenhin gwynet. Brithael brenhin brenhin
dyuet. ac eu lluood. Agwedy eu duyt hyt ynggastell doral. wynt a welynt ev
gelynnyon yn peylliaw ar ytraeth. Ac yn eu kynghor y caussant kyrch guwy
Ruuuin heb olud. ac ymlad yn wychyr ac wynt. a llad lluosogorwyd o bob tu.
ac yn yr ymlad hwnnw y kyuaruu Nynnyau ac vlkessar. a da oed gan nynnyau
hynny. canys ry glywyssei milwriaeth vlkessar ay glot kyn no hynny. Agwedy
newidiau dyrnodien creulon onadunt. hagyr oed gan vlkessar gwrthnebu ydaw
kyhyt ahynny. ac oe holl nerthoed dyrchael y gledyf a oruc acheisieu nynnyau ar
yen. ay derbynnneit ohonav ynteu ar y daryan. yny lynavd y cledyf yny daryan
ac yny ben. Ac ny allaud ef y dynnv rac tewet y bydinoed yn ymgymysgu. A
gwedy caffel o nynnyau y cledyf ny sauei heb y dyrnot ef. Ac yna y kyuaruu ef a
Labienus iarll. ac y lladaud ef hwnnw. Ac yna y llas gwyru Ruuein cammwiaf. val
y gellit keret ar y calaned heb ssenghi ar y daear deng hyt tir arugeint. Ac y foas
vlkessa(r) yw longheu yn waradwydus ac obreid y dienghis ef yr mor. Aphan gygleu
gwyru freinc hynny wynt a vynnessynt y wrthlad odyno. am glywed bot llongheu
Caswallaun ar hyt y mor yn ev hymlyd. Sef a oruc ynteu yna egori

the mouth of the Thames. And against them came Caswallaun, and Nennius his
brother, and Beli his / steward, and Avarwy his nephew, the Prince of London, and
Tenevan Earl of Cornwall, his other nephew, and Caradoc King of Albany, Gorthaed
King of Venedotia, and Brithael King of Demetia, and all their armies. And after
they had come to Castle Doral they saw their enemies encamped on the beach.
And after consulting together they decided to attack the Romans without delay; and
they fought fiercely with them and slew many on all sides. And in this fight Nen-
nius the son of Beli met Julius Caesar, and Nennius rejoiced over that for he had
heard of the fighting ability of Julius Caesar and of his fame before that time. And
after they had exchanged fierce blows, Julius Caesar was angry that he was withstood
so long as that, and with all his might he raised his sword and struck at Nennius on
his head. And the latter received the blow on his shield, so that the sword stuck in
his shield and in his head. And he could not pull it out, so closely were the armies
mingled together. And after Nennius / had got the sword, no one stood up before
his stroke. And then he met Labienus the earl and killed him. And then the greater
part of the Romans were killed, so that one could walk on the corpses thirty measures
of land without treading on the ground. And Julius Caesar fled in disgrace to his
ships, and he barely escaped to the sea. And when the men of France heard of that,
they tried to keep him out, because they heard that the ships of Caswallaun were
following him over the sea. Then he opened
the treasuries where his money was and gave a great quantity of it to the princes of France. And he gave freedom to all who had previously been in captivity to him, and so he pacified the French.

And after that victory, Caswallaun came to London with his fellow-knights to celebrate funeral rites to the gods. And on the fifteenth day Nennius died of the blow on his head, and he was buried beside the North Gate and his sword with him; and the sword was called "red death," the reason being that whoever had blood drawn by it would die. And at this time Julius Caesar made the castle of Odnea, lest he should happen to be driven out another time by the French as they had wanted to do before. And when the castle was ready, at the end of two years, Julius Caesar collected an army to come to avenge the shame he had previously suffered in the Isle of Britain from the Britons. And when Caswallaun heard that, he had iron stakes as thick as a man's thigh planted along the channel of the Thames where the ships would come. And without warning Julius Caesar's fleet came on the stakes, and his ships were rent, and sank by thousands, and as many as were able to seek the land sought it. And against them came Caswallaun and all the youth of the Isle of Britain, and he fought with them boldly and fiercely, and then there was a great slaughter on both sides, and yet Caswallaun got the victory and drove Julius Caesar in flight to the shore of Morian, and then
he went to the castle of Odnea which he had had made earlier, out of fear of his enemies.

And after Caswallaun had obtained the victory he rejoiced, and he invited all his princes with him to London, and there he made a feast for them in honorable fashion, and he sacrificed to the gods; in that feast were slain twelve thousand cattle and a hundred thousand sheep and birds beyond number, besides thirty thousand woodland animals of various kinds, and winged creatures. And after they had finished sacrificing to the gods, they partook of what remained as was the custom in this time in such sacrifices; what was left of the night and day they spent in various amusements and games. And in that it happened that two noble young men, namely Hirlas the king's nephew, and Kuelyn Avarwy's nephew, had a quarrel spring up between them while tilting, and in this quarrel Kuelyn killed Hirlas, and from that there was great excitement in the court; and the king was angered beyond measure and he tried to get Avarwy's nephew within the jurisdiction of his court. And Avarwy was dubious about that, for he did not know the king's intention toward his nephew. And he said that it was in London that atonement should be made for every sort of wrong that was done within the bounds of the island, and that he was ready for that. The king did not want that, but to get Kuelyn at his will. This was not easy for Avarwy,

1 orugant Yny wlcdd honno y lias 2 ac ednod 3 yr durnio 4 Ac welly y nos ar dydd = and so the night and day 5 yn hynny 6 dyw 7 A pharan oedd avarwy i hynny = And Avarwy was ready for that
And he did not know what his desire was. And Avarwy left the king's court lest there should be a greater brawl, and he sought his own territory, and his nephew with him. And when the king knew that, he complained of it to the princes, that Avarwy had left his court without his permission and had taken with him the man who had killed his nephew. And after consulting with them, he decided to go after him with his army, and to destroy his realm completely with fire and iron. And when Avarwy knew that, he sent to the king to ask for peace and his mercy. And the other denied it to him wholly. And when Avarwy knew that, he considered how he might withstand the king. And after deliberation he decided to send to Julius Caesar to ask him to come to the Isle of Britain to help him, and he, for his part, would assure him that he would subjugate the Isle of Britain to him. Avarwy's Letter.

"Avarwy, the son of Lud sends greeting to Julius Caesar, and says to him as follows: Previously I wished the death of Julius Caesar and now I wish life and health for him, and I am sorry that I was against you when I was. And now I shall be of one mind with you, and because Caswallaun the Proud was able to drive you twice from the Isle of Britain, now he is dispossessing me of my kingdom, and I with as good a right to the Isle of Britain as he. And I was a helper to him in his becoming king." And he gave in the letter the gist of the quarrel as it all took place. "And therefore lord I pray you for
help from you to maintain my kingdom. And through me, lord, you will yet be ruler over the Isle of Britain. And do not suspect, lord, that this letter may not be true, for there is neither deceit nor treachery in it. And mortals make use of deceit and treachery after they can not do anything else."

And in confirmation of this he sent his son Conan and thirty hostages from the sons of nobles besides. And then after consultation Julius Caesar decided to prepare a fleet and come to Port Rutenia. And toward him came Avarwy to receive him on land. And at that time Caswallaun and his army were fighting against London. And when Caswallaun heard of the coming of Julius Caesar to the Isle of Britain, he made preparations and came against him. And when he came into a valley near Canterbury, they saw near them the tents of the Romans. And then Caswallaun lamented bitterly at seeing their enemies so bold toward them as they were, and after deliberating they decided to attack the Romans manfully. And then there was a great slaughter on both sides, and finally the great numbers of the Romans drove the Britons to the top of a high mountain. And they held the top of this mountain against them courageously, and they killed multitudes of the Romans. And when the Romans saw that they had no success in getting the top of the mountain from the Britons, they decided to surround the mountain and shut them up there until they died

\[pryd = \text{when} \quad \text{a lu} = \text{his army}\]
of hunger. And after they had been there in this fashion for two days and two nights without either food or drink and Caswallaun saw that there was no way for them to get out except by a cruel death or by starving, he sent to his nephew Avarwy to ask him to make his peace with Julius Caesar. And then Avarwy marvelled greatly over that and said, "It is strange for the man who would be a lamb in war and a lion in peace to become furious at any one who loved him?" And yet he came to Julius Caesar and spoke to him as follows. "Lord," said he, "I promised you the subjugation of the Isle of Britain, and here it is for you, lord, leaving Caswallaun the kingdom to hold under you, on condition of giving tribute every year to the Roman senate."

And after Julius Caesar had listened to him, he refused it. And after Avarwy had seen that, he said to him, "Lord," said he, "although I promised you the subjugation of the Isle of Britain, I did not promise you to destroy my race or to exterminate it, and they have not done so much evil that they cannot make it good. And that mob which I have promised you, here it is if you want it. If you do not want it, I do not agree to destroy my race or to exterminate them." And after Julius Caesar had heard Avarwy's answer, on the latter's advice he gave peace to Caswallaun on condition that Caswallaun should pay every year three thousand pounds of gold and silver as tribute to the Roman senate from the Isle of Britain. And after those terms had been confirmed
between them, they came together to London, and there they dwelt that winter. And the following spring Julius Caesar went to Rome, and Avarwy with him, against Pompey, the man who was holding the imperial power at that time. That was two thousand two hundred and twenty years after the flood. And Caswallaun remained, ruling the Isle of Britain seven years after that in peace and quiet. That is, he reigned in all twenty-three years, and then he died and was buried in York. That was 2227 years after the flood. The end of Caswallaun.

And after Caswallaun, Lud’s son Tenevan, the Earl of Cornwall, became king and reigned in peace and quiet nineteen years, and then he died. That was 2246 years after the flood.

And after Tenevan, Cymbeline Tenevan’s son became king, the man whom Julius Caesar had brought up. And since he loved the Romans so much, although he could have withheld the tribute he did not do so. And in his time was born our Lord Jesus Christ. And the night He was born the statue of the Romans, which had been made in the city of Rome with flawless skill, fell. And it was said that this symbol would not fall until a son was born to a virgin maid. And that day a circle of gold color appeared about the sun, and for that reason all the wise men of the city came together to consult with their wizards. And then they said / that the king was born whose kingdom should last forever. And Augustus
Caesar was ruling the land of Rome at that time—others called him Octavius—and Herod [son of] Antipater in the land of Judaea, the cruel man who killed the boys while seeking Jesus Christ. About the fourth year after the birth of Christ, John the Evangelist was born. The fifth year Jesus came back from Egypt to Galilee and then He made the seven lakes out of the dust, and brought water from the Jordan to the lakes, and from the lakes back to the river. The sixth year Herod the Cruel died, and Mariamne his wife, and his three sons, namely, Alexander, Aristobulus, and Antipas, of a horrible disease between the flesh and the skin, which rose in boils and scabs, and they were full of maggots and worms. The seventh year Jesus came to Israel. The eighth year Rome was flourishing in the time of Sallust, Terence, and Horace, and the wisest of the wise. The ninth year Vergil spoke of the incarnation of Christ and of the renewing of the tribes of heaven. And in the tenth year a son was born to Cymbeline who was named Gwyder, and in the eleventh year another son was born to him who was named Gweiryd. The twelfth year Jesus was found in the temple among the wise men, listening to questions and asking them. The thirteenth year Augustus Caesar died, who was called Octavius Emperor of Rome. The fourteenth year Tiberius was made emperor in Rome. The sixteenth year Herod Antipas was made.

1 or “the lake”
2 goruwydav
lord over the fourth part of Galilee. The eighteenth year Ovid and Naso\(^1\) were in captivity in the Island of Pont.\(^2\) The twenty-seventh year of Christ's age\(^3\) Pilate of the Island of Pont\(^4\) was made procurator in the Land of Judaea. / The thirtieth year John the son of Zacharias preached about baptism, and baptised Jesus Christ who fasted forty days\(^5\) and forty nights in the wilderness and was tempted by the devil.\(^6\) The thirty-first year Jesus Christ was fed at the marriage-feast where He turned the water into wine.\(^7\) The thirty-second year after Christ, John the Baptist was imprisoned and his head was cut off on the prayer of the daughter of Herodias. The thirty-third year, Jesus Christ suffered, and He rose from death to life\(^8\) and He ascended into the heavens. The thirty-fourth year, James the son of Alphaeus was made bishop in Jerusalem; he was ordained by the apostles. And the Apostle Peter placed his chair at Antioch. The thirty-fifth year, Stephen the Martyr was stoned to death with stones, and Paul the Apostle was turned to belief\(^9\) on the road going to Damascus, and Cassius the Wise died of want and nakedness\(^10\) until / there were no decent clothes to cover him with. The thirty-sixth year after the birth of Christ, Persius the Wise was born, and Herod Agrippa, nephew of Herodias, was arrested by Tiberius the Emperor of Rome, and was put in prison there. The thirty-seventh year, Tiberius the Emperor died and Gaius became

\(^1\) B. omits “and Naso”  
\(^2\) ynyys y bont = the island of the bridge  
\(^3\) o oed krist  
\(^4\) add yn arroddonen = in the Jordan (?)  
\(^5\) diwyrnod  
\(^6\) lle y ymbroes y kythrål ac ef = where the devil contested with him  
\(^7\) y porthes Jessu Grist y pemil pobl ar pemorth bara ar iddas hysc = Jesus Christ fed the five thousand people on five loaves of bread and the two fishes  
\(^8\) i wyw  
\(^9\) yr iffyl = to the faith  
\(^10\) a nothi
emperor in Rome after him, and he took Herod as his confidant, and delivered him from prison, and he gave him three parts of the land of Judaea and caused him to be called king. The thirty-ninth year Gaius asked to be honored as a god, and he bade Petronius King of Syria make a statue of him and place it in the temple of Jerusalem, to be honored by the Jews; and Petronius did not venture to do it for fear of the Jews. The fortieth year after the birth of Christ, Matthew the Evangelist was writing the gospels in the land of Judaea. The forty-third year after Christ, Cymbeline died and the kingdom fell into the hand of his son Gwyder.

And after Gwyder had been made king, he strengthened himself in his kingdom and withheld the tribute from the Romans. And after he had been thus for fourteen years Gloyw Caesar, or Claudius in the other language, came to the Isle of Britain and a great army with him. And after they had landed they came to Porchester, and fought boldly and fiercely against the citadel. And after they had seen that they had no success in fighting against the citadel, they closed the gates of the city with a stone wall to try to shut up all those who were within until they died of hunger. And when Gwyder knew this, he assembled his army and came there and fought boldly and fiercely with the Romans, and he himself killed more of them than the greater part of his army did. And when Hamon the Deceiver who had previously learned the language from the hostages from the Isle of Britain

1 India * asira = Assyria * roi = put * gwedy geni krist * evengylwr * ac yr wyddwyd gwydr i nab yn breinin yr ynys = And Gwyder his son was made king of the island * teyrnged ruain yna doeth gloywkasur ymyrwaund ruain a llu mawr gantha i ynys brydain. = the tribute of Rome. Then Gloyw Caesar the Emperor of Rome came with a great army to the Isle of Britain * or breinin = the king * noi holl llu = than his whole army * gwyr o ruain = a man of Rome * gymraec = Welsh
in the land of Rome, saw the courage and the cruelty of Gwyder to the men of Rome, and knew that unless he could be resisted his right arm / would kill too many of their numbers, and he threw away his own armor from off him and he took the armor of one of the Britons who had been killed; and he went among the troops in the guise of one of the Britons, and when he found an opportunity he cut off Gwyder's head, and he slipped through one place and another until he came to his own men. And then he threw away the armor and took his own and fought. Christ's age

And after Gweiryd had seen that his brother Gwyder was killed, he took off his own armor and put on his brother's armor, and he fought fiercely and exhorted his army manfully and scattered the Romans and killed them and put them to flight. And then Hamon fled, and the greater part of the army with him, to Port Hamont. And then before he could get possession of the ships, Hamon was killed, and all those who had fled with him. And thence Gewiryd came to Porchester where Gloyw Caesar was fighting against the city; and then it was called Caer Peris. And when all those who were in the city saw the Britons coming, they / came out of the city and fought with them bravely and killed many on all sides. And yet because of the numbers of the Romans they were victorious there, and captured the city and drove Gweiryd in flight to Winchester. And then Gloyw Caesar and his army came about the city, and tried to shut them up within until they died of hunger. And when Gweiryd saw that, he mustered his army and came out.
And after Gloyw Caesar had seen the eagerness and the cruelty of the Britons, he sent to them to seek peace from them, and straightway the peace was made between them there. And Gloyw Caesar gave his daughter who was in Rome to Gweiryd as a wife to confirm the peace. And when they were agreed between them, with the help of the Britons they conquered the Orkney Islands and the other islands that were round about. And after the winter had slipped by, the girl came from Rome to the island; and her beauty was proverbial. And in the place where Gweiryd slept with her, Gloyw Caesar made a city / on the bank of the Severn, on the boundary between Cambria and Loegria, and he called it from that time forth Gloyw's City [Gloucester] after his own name. And Gloyw Caesar, after he had settled the islands and had seen them in peace, went to Rome and left the government of the Isle of Britain in the hand of Gweiryd, his son-in-law by his daughter. And after he had gone away it was scarcely any time before Gweiryd became proud and assuming and withheld the tribute of the Romans. And after this had been told to the Roman senate they sent Vespasian with a great army to force their tribute from the Isle of Britain. And after they had come to Port Rutupi, Gweiryd and his army came against them, and kept them from landing. They turned their sails and landed at Port Totnes, and after they had landed they went to Exeter and fought against it. And when the king knew that, he made ready his army to go there, and on the seventh day he arrived
there with his army, and he attacked the Romans and fought boldly and fiercely against them, and killed many on all sides that day until night separated the battle. And the next morning they engaged, and because of the numbers of the Romans it was difficult to tell of them. And then the queen came and made peace between them. And after peace had been made between them they came together to London, and there they dwelt together that winter, and they sent their fellow-knights to Ireland to conquer it. And at that time Nero was emperor in Rome and under him Peter and Paul suffered martyrdom in Rome. And after that he caused Rome to be burned, out of desire to see a great fire, and from that day to this much of it is deserted and will never be inhabited. And after the winter had passed, Vespasian went to Rome, and Gweiryd remained ruling the Isle of Britain victoriously to the end of his days. And after he died he was buried in Gloucester in the temple that Gloyw Caesar had made in his honor before that. That was 70 of Christ's age.

And after Gweiryd, Merrick his son became king over the Isle of Britain. And at that time Rodrick, King of the Picts, came from Scythia to Albany with a fleet, and he conquered Albany. And when the king knew that, he assembled an army and came against them and fought bravely against them and put them to flight, killing them. And in that flight
Rodrick and the greater part of his army were killed. And those who escaped from the scattered army gave themselves up to the king as captives in return for receiving their lives. And he gave them a part of Albany to dwell in, and after it had been settled by them they came to the Britons to ask for their daughters as wives for them. And the Britons did not see fit to espouse their daughters to strangers from another country, without knowing from what race they came, and they strangers to them too. And for this reason they refused them wholly. And after they had been refused, they went into Ireland and took the Irish women as wives, and from them are descended the Scots from that day to this. And after Merrick had established the island in peace, he gave the Romans their tribute. And at that time Galba, and Otho, and Vitellius were emperors in Rome. And Vespasian and his son Titus killed Galba and Vitellius, and Vespasian took the empire into his own possession. And after Merrick had reigned, as has been said above, he established new laws in his realm, and he treated it in peace and quiet while he lived.

And after Merrick, his son Coel became king; and he had been brought up in Rome, and he loved the Romans so much that although he might have withheld the tribute from them, this did not happen. And in his days Titus Vespasian's son came to Jerusalem and captured it and killed, between starvation and fighting, ten hundred thousand of the pagans. And he sold
A hundred thousand of them, that is, thirty for every penny, on the days of Easter because they had sold Jesus Christ for thirty [pieces] of silver. And after Coel had reigned in peace and quiet over the Isle of Britain while he lived, he died. And that year Christ's age was 116 years.

And after Coel was dead, Lucius Coel's son became king, and he was of the same temperament as his father. And after he had strengthened himself in his kingdom, he sent to Rome to Pope Eleutherius to ask him to send him teachers of the Christian faith, that he might believe in Christ through their learning and their preaching. And the other sent him two teachers, namely Doevan and Fagan. And they preached to him the coming of Christ in the flesh, and they washed him in the pure fountain of baptism. 'And with no delay he had everybody baptised after him. And he gave over the temples which were devoted to the false gods to be consecrated in the name of Almighty God and His saints. And in them he put various ordained persons to dwell in them and to render divine service to God. And at that time twenty-eight bishop-houses were created in the Isle of Britain, and three archbishop-houses supreme over the others. And the three archbishop-houses were in the three most noble cities of the island, that is, London, and York, and Caerleon on Usk. And when the bishop-houses were divided between them, to York belonged Deira and Bernicia and all the North, as the Humber separates them from Loergia. And to the archbishop-house
of London was partitioned Loegria and Cornwall, as the Severn separates them from the other two archbishoprics. And to the archbishop-house of Caerleon, all Cambria within its boundaries. And in his time Titus and Domitian and Nerva and Trajan and Hadrian were emperors in Rome; and although Lucius might have withheld their tribute he did not wish to. But he added gifts of land and territory and other goods to the churches while he lived. And from one good work to another he finished his life in Gloucester. And in the chief church of the city he was buried, in the one hundred and fifty-sixth year after the coming of Christ in the flesh.

And after Lucius had no heir, civil strife arose between the Britons and the Romans, and the Romans were greatly weakened by it. And after this had been told to the Roman Senate, they sent Severus, a senator, and two legions of fighting men with him, to the Isle of Britain. And after they had come to the island they conquered the greater part of the Britons; and another part of them fled through Deira and Bernicia, with Sulien as their prince. And there were frequent battles between them and this grieved the emperor greatly; and he caused a deep ditch to be made at public expense from sea to sea between Deira and Albany, and a stone wall to be placed on it, so that it would be easy to oppose the Britons, and then to conquer the island from them for a long time (?). And after / Sulien had seen that he had no success fighting with them, he decided, after deliberating,
to go to Scythia to seek help from there, for the Scots had come from that place and they were Sulien's men. And after he had come there, he got all the youth of that island, and they came with him to the Isle of Britain and they went to York and fought bravely against the city. And after the tale had spread over the face of the kingdom, the greater part of the Britons left the emperor and came to Sulien. And when Severus knew that, he assembled his whole force and came against Sulien and fought with him boldly and fiercely. And in that conflict Sulien was mortally wounded, and Severus was killed and was buried in York after reigning five years; one hundred and sixty-one years of Christ's age.

And two sons were left to him, Bassian and Geta; and Geta's mother came from Rome and Bassian's mother came from the Isle of Britain. And after the death of his father, the Romans took Geta as king over them because his mother came from Rome, and the Britons took Bassian because his mother came from the Isle of Britain. And for this reason discord grew up between the brothers and a meeting was arranged between their parties, and in that meeting Geta was slain and Bassian took the kingdom into his own control. That was 163 of Christ's age.

And after that Bassian had taken all of the island into his own possession, there was at that time
a famous young fellow, Carausius was his name, sprung from the Isle of Britain and of a mean race. And after he had proved himself in many hard battles, he thought of going to Rome to seek support from the Roman senators in exchange for his service. And after he had come to Rome, he asked the Roman senators for permission to guard the Isle of Britain on the sea with ships against foreign nations. And he promised an immense amount of goods in return for getting that. And after they had taken counsel over it, they gave him permission, on condition that he should do no injury to any one of the island because of that. And after that had been confirmed between them, Carausius came home and assembled the whole strength of the Isle of Britain in ships with him, and they set out for different strands and for different ports, and they made a great stir and violence and extortion over all the islands that were about them, looting them and killing and burning. And every one who loved violence and robbery and extortion came to him until his numbers were so great that he had no fear of anybody. And he took the property and the riches of this island until no one could tell of it. And when he had seen everything increase before him, he sent to the Britons and asked them to make him king over them, and he, for his part, would take it upon himself to destroy the Romans out of the Isle of Britain, and he would free them from every sort of bondage that they were in, so far as foreign races went. And after the Britons had taken counsel and had seen that Carausius had never done any injury to any one of the Isle of Britain, but what good he could, and for that reason they promised

1 as a with he was called 2 godw = keep 3 ar y mor = sea 4 karl = should not rebuke 5 holl = on all sides 6 ganthaw = with him 7 wynt a welant = they saw 8 nd a wnaethoedd o dd a ill = but he had done good and profitable things 9 am hynny
him they would take him as king over them if he could defend them from the oppression of foreign nations. And when Carausius knew the answer of the Britons, he came with a great army, and against him came Bassian and his army of Romans and Picts, and they fought angrily and fiercely on all sides; and in that fight the Picts turned with Carausius against Bassian, and they fought with him and killed him. And the Romans fled without knowing where, for they did not know who was against them and who was not. Christ's age was then 184 years.

And after Carausius had secured the victory through the treachery of the Picts, he gave them Albany, and there they have been from that day to this. And after the Roman senators had been told that Bassian had been killed by Carausius, and that he had raised himself to be king, and that he was withholding the tribute of the Romans, they were grievously offended thereby, and they sent Alectus, a senator, and three legions of fighting men with him, to the Isle of Britain. And against them came Carausius and his army, and fought with them boldly and fiercely, and killed many on all sides. And because the Romans were so numerous it was not easy for the Britons to withstand them. And in that battle Carausius was killed and a great storm was raised on the Britons, who were killed and destroyed without mercy. Christ's age then 216.

And after Alectus had raised himself up to be king through his cruelty, the Britons took it very grievously. And they chose Asclepiodotus Earl of Cornwall as king over them, and they went against Alectus in...
London where he was then making a festival to the ancestral gods. And after that had been told to the cruel pagan, he left the sacrifice and came against the Britons, and fought against them boldly and fiercely. And then there was a great slaughter on both sides, and finally the Romans were scattered in flight and the Britons followed them and slew many thousands of them. And then Alectus their king was slain. Lillius Gallus, the companion of Alectus, shut the gates of London on them and tried to keep himself within. Asclepiodotus and the Britons surrounded the fortress and the city, and they sent to all the princes of the Isle of Britain, to tell them that they were sitting down before London, and to ask all of them to come agreed to help them. And at this summons came the Demetians and the Venedotians, and the men of Deira and Bernicia, and the men of Albany. And after they had come together before the city, they all attacked the city according to their courage, and they broke down the walls and entered, both through them and over them, not making any treaty with the Romans but killing them without mercy. And when the Romans saw that, they came before the king and asked mercy on their lives, and that they might go back alive to their own country. And while the king was taking counsel over that, the men of Venedotia rose up and mustered on the bank of a brook, and attacked the Romans and cut off their heads without leaving one of them alive. And for this reason this brook is called in Welsh Gallgwn Brook from that day to this, and in Saxon Gallesbroc or (? ?) 250.
And then Asclepiodotus took the crown of the kingdom, and he governed it for the space of ten years. And in his time began the tempest which Diocletian the Emperor of Rome made on the Christians, and Christianity was well-nigh destroyed then, for at that time Maxen and Hercules, two stewards, came to the Isle of Britain by command of that cruel man, and destroyed the churches and burned the books of the Holy Scripture and the relics and killed all the clerks and the Christians. And then Saint Alban of Verolam was slain, and his companion Aron of Caerleon. And then arose a quarrel between the king and Coel Godebog Earl of Gloucester, and everybody took sides vigorously; and a day of meeting was set between them, and all of them came to the meeting with the greatest forces they had, and they fought fiercely and angrily and killed many of each party. And in that fight Asclepiodotus and his chiefs were slain. Christ's age then 268 years.

And then Coel Earl of Gloucester took the government of the kingdom into his own control, for there was no one with a better claim than his. And he had no heir except one daughter, and Helen was her name, and she was the most beautiful woman of the island. And her father caused her to be taught until she was versed in all of the seven arts. And at that time Constantius, one of the Roman senators, came with a great army to the Isle of Britain, after subjugating Spain to the Roman Senate, and he tried to render Britain tributary to the Roman Senate as it had been formerly. And when

---

* Ilywiold
* bu = was
* ar kreiriev = on both sides
* o bob to = on both sides
* oed kri i nna = ed nevyn
* ac i oustung yns brydein i sened rwaain nai ly kwaisi gynt yr oedd ef yn dyrod yna = and to subjugate the Isle of Britain to the Roman Senate as it had been formerly was he coming there.
Coel knew of that, he assembled an army and came against him. And after the two armies had come face to face, peacemakers came between them, and without delay they were pacified. And a week and a month after the peace Coel died. That was three hundred and nine years of Christ's age.

And after Coel was dead, Constantius took Helen / Coel's daughter as his wedded wife, and the crown of the kingdom with her. And the like of her beauty had never been seen; and she was called after that Helen of the Hosts because she won the cross.

And she had by Constantius a son who was called Constantine the son of Constantius. And after Constantius had reigned eleven years in peace and quiet, he died and his body was buried in York. 320 of Christ's age.

And after Constantius was dead, his son Constantine took the government of the Isle of Britain into his own control. And at that time Maxentius the Cruel was emperor in Rome, and he was destroying the worthy men of the whole island, killing them and hanging them and plundering them, and enriching himself with their wealth, and giving to the unworthy their land and their territory and their wealth, and driving the nobles to other islands. And after multitudes of these had come to the Isle of Britain, they complained of him to Constantine the son of Constantius, for properly he should have been emperor in Rome by right of inheritance from his father. And he was greatly offended that his race and his friends had been treated as shamefully as that.
And then, / at the urging of the Romans, he decided to go with them to Rome to
try to win back their freedom which they had lost. And it was more honorable to be
emperor in Rome than king in the Isle of Britain, and he was getting both. And after
he had left the keeping of the Isle of Britain in the hand of Eudav Earl of Archenfield
and Ewias until he should come back again, he set out for Rome. And with him
went Helen his mother and Helen's three uncles; namely, Llywelyn, Trahaearn, and
Merrick, and their armies with them. And they wrested Rome from Maxentius the
Cruel, and he took the imperial power into his own control, and he gave the daughters
of the princes of the Roman senate to his uncles as wives, to try to get from them
legitimate children to uphold the Roman senate. And after he had rectified every-
thing and had settled the island in peace, Helen Coel's daughter made her pilgrim-
age to Jerusalem, and she conquered that country. And for that reason she was
called thenceforward Helen of the Hosts. And by her skill in magic and her learning
she got the tree / of the cross on which Jesus Christ suffered. And it had been hid-
den under the earth from the time when Christ suffered—that was three hundred
years and more. It was then 323 of Christ's age.

And after Eudav Earl of Erchenfield had seen that nobody opposed him, he as-
sumed the crown

1 Kustenin = Constantine  2 i gustenin = for Constantine  3 Elen i nam ef = Helen his mother  4 yr ynilloidd
5 oed krist yna ccc = Christ's age then 300.
of the kingdom, and took the government of the island into his own control, and withheld the tribute of the Roman senate. And when Constantine knew that, he sent Trahaearn, Helen’s uncle, to the Isle of Britain and three legions of armed men with him, to subjugate the Isle of Britain to the Roman senate. And after they had come to the Isle of Britain, they went to Porchester, and fought continuously against it, and won it at the end of two days. And when Eudav knew that, he assembled to him the youth of the Isle of Britain, and came against them close by Winchester, at a place called Urien’s field, and fought with them boldly, stoutly, and fiercely, and in this fight Eudav was victorious. And Trehaearn fled with the Romans to his ships, and they went along the sea until they landed in Albany, and then they collected to themselves an army from there and began to fight against Eudav. And when Eudav knew that, he came against them with his army, to the place that was called Westmoreland, and there he gave them open battle and killed many on all sides, and in this battle Trehaearn was victorious. And Eudav fled to Norway to Gudbert King of Norway to seek help from him to seek to win back his realm. Christ’s age then.

And then Trehaearn came and conquered all the Isle of Britain and subjugated it to the Roman senate. And at that time Eudav sent to the Isle of Britain to his companions and his followers to ask them to arrange for the death of

---

1. *long heul* = *ships*  
2. *i he* = *he*  
3. *oddyno* = *king*  
4. *kynddi lu u dyodd* = *he assembled an army and came against them*  
5. *arwacs* = *he*  
6. *coed krist yna* = *all*  
7. *oll* = *all*
Trahaearn osgellynt. Sef a oruc Jarll y castell cadarn dyuot hyt met mevn glyn yn Fol. 48 agos yr ford ydeuwey Trahaearn o lundeyn. achan marchauc y gyt ac ef a llechu yny gllyn hwennw. yny doeth Trahaearn ford yno. Ac yna yn direbud dwyn ruthyr am y ben ay lad. A gwedy daruot hynny anvon kennat hyt ar Eudaf y venegi ry lad trahearn. Ac yna y foas gwyr ruwein tu ac ev gwlat. rac ovyn brad y brytan-yeit. Ac yn yr amser hwnnw ybu varv custennyn vab constans amheradyr ruvein. Ac yna y doeth Eudaf yns brudyen.

A gwedy goresgyn o Eudaf yns brydeyn yr eilweith y kymyrth y goron yn eidav chvn. ac yny lle ymygyuethogi a oruc. a chynnal gwyr arvave a meirch. hyd nad oed vn brenhin a vei havd idaw ymrysson ac ef. Ac val hynny ykyhnelus ef ydymas yn hedwch dagnavedus hyt yn diwed y oes hayach. Ac nyt oed o etived idaw onyt vn verch. ac elen oed y henw. ay phryt aragorei rac pawb. Agwedy ssyrrhiav heneint arnaw. ymygyhor ay wyrd a oruc. peth awneit am lywodraeth yr yns gwedy ef. Ac am gyflechau y verch ynte y nwy vew. Rey onadunt agynghoras rodi y verch yr tywyssauc avynnei o yns brydein ar llywodraeth genthi gwedy ef. Ereill agynghoras rodi y kyuoeth y kynan meiryadauc nei vab braud idaw; arodi yverch ynte v yrenhyyn o yns arall adigavn o da yr yns hon genthi. Ac yna ydywet caradauc iarll kerynw. canys adan dary-stynghe.

Trahaearn if they could. The earl of the strong castle came to an entangled1 glen near the road by which Trahaearn would come from London, having a hundred knights with him, and he hid in that glen until Trahaearn came that way, and then without delay2 he attacked him and killed him. And after that had happened,3 he sent a messenger to Eudav to tell him that Trahaearn had been killed. And then the Romans fled to their own country for fear of the treachery of the Britons. And at that time Constantine son of Constantius, Emperor of Rome, died. And / then Eudav came back4 to the Isle of Britain. Christ’s age then.5

And after Eudav had conquered the Isle of Britain the second time, he took the crown into his own control, and straightway he enriched himself and maintained6 armed men and horses until there was not a king who could easily contend with him. And in this fashion he maintained his kingdom in peace and quiet until nearly the end of his life. And he had no heir except one daughter and Helen was her name,7 and her beauty exceeded that of everybody.8 And after old age had fallen upon him,9 he asked the advice of his nobles as to what he should do about the government of the island after him, and about making arrangements for his daughter while he was alive. Some of them advised him10 to give his daughter to the prince of the Isle of Britain that she should choose, and the government with her after him. Others advised giving his kingdom11 to Conan Meriadoc, his nephew, his brother’s son, and giving his daughter to the king of some other island, and plenty of the goods of this island with her. And then Caradoc Earl of Cornwall said, “Since we are subject to

1. dyrys = in his old age
2. yn diannod = others bade give the crown after him
3. drychren = and collected
4. oed krist yna = and in his old age
5. a chynnal = who was called
6. neb = and
7. Ac yna i henaint = and his old age
8. ddod = who was called Helen
9. iddo = and collected
10. eraill a archai = others bade give the crown after him
11. roi y goron yn i ol ef = who was called
the Roman senate, it is more proper for us to send to Rome to select the one / of
the nobles of the Roman senate whom we wish, to marry the daughter of our king
and to uphold the kingdom after him, and by this means we shall have everlasting
peace. And if we need help from them, by this means we shall get it. And there
are nobles there from this island, if you remember, who are more entitled to this
island than any who are now in it.” And on that advice they rested.

And then Caradoc Earl of Cornwall, at the request of the king, sent his son Merrick
to Rome to seek to get Prince Maxen to come to the Isle of Britain to take Helen
Eudav’s daughter as his wife, and the government of the kingdom with her, for that
Maxen was son to Llywelyn, uncle of Helen of the Hosts; his mother was daughter of
the most noble prince who came from the Roman senate. And when Merrick came
to Rome there were, at that time, three emperors contending there for the pre-
eminent place in the Roman senate, and making many appointments for meetings
between them without being able to settle anything. And when Merrick saw that,
he said to Maxen, “I marvel,” said he, “that you endure so many provocations as you suffer from those men.” “What shall I do?” said Maxen. “This is what you shall do,” said Merrick. “Come with me to the Isle of Britain, and take as your wife Helen Eudav’s daughter, the most beautiful maiden a man ever saw, and the most agreeable, and the government of the Isle of Britain with her, for the king of the Britons has no lawful heir
save her. And with the help of the Britons you can subdue every island that resists you." And after Merrick had told of the beauty of the maiden, Maxen was filled with love for her until he did not know what to do. And then Maxen caused a fleet to be prepared, and as soon as they were ready they hoisted their sails and clove the seas until they came to the French Sea. And then they lowered their sails and subjugated France, and wrung from it the gold and silver they desired. And then warning came to the king of the Britons that a fleet was seen on the French sea, and it was not known where they would land. And then Eudav asked Conan Meriadoc, his nephew, to summon to him all the youth of the Isle of Britain to defend the shore where he heard that they were, lest they should without notice be subdued by a foreign nation. And after Conan Meriadoc and his army had come to the mountains of Kent, Maxen was terrified by so great an army with the look of fighting on them. And after deliberating, they decided to select twelve men of the most prudent and wisest among them, and send them to land in a boat, with a branch of olive tree in the hand of each one as a sign of peace. And they went to the place where Conan Meriadoc was, and they saluted him and told him that they were messengers from Maxen the Roman emperor to Eudav King of the Britons. And then Conan asked why so great a fleet as this came with a message, and they told him it
was lest they be overcome on the way by foreign tribes. And when Conan knew the gist of their message, he desired to keep them away from the island for fear lest he might lose the kingship. And then Caradoc Earl of Cornwall said, “Let us send them to the king, and let what the king desires be done.” And then / they came together to Carnarvon where the king was holding court at that time. And the king was joyful over the messengers, and still more joyful over their message. And without delay he sent after Maxen and gave1 him his daughter Helen as his wedded wife, and the government of the kingdom2 with her.

And then Maxen took Helen as his wife, and the government of the kingdom with her. And when Conan Meriadoc knew that, he went to Albany and united Albany with him, and they assembled an army and came through3 the Humber and began to pillage. And when Maxen knew that, he came to Albany with his army and conquered Albany and drove Conan in flight to Norway. And after Maxen and his army had returned4 home from Albany, Conan came the second time with a great5 army to try to upset Albany, and Maxen came against him.6 And then the nobles came between them and made peace between them. And then they became “common friends and common foes.” And then Prince Maxen reigned over the Island of Britain for five years in peace and quiet. And then there came to his mind / the ancient dignity

1 of = he 2 a llawen vv y brenin wrethant ae annon y kennadau yn ol maxen i roddi = and the king was joyful over them and sent the messengers after Maxen to give 3 yr ynyss = the island 4 dros = over 5 myned = gone 6 mawr 7 ac y doeth maxen yn erbyn
which he had lost in the land of Rome, and he determined to win it back if he could. And then he assembled an army, all the youth of the Isle of Britain with him, and he left the keeping of the Isle of Britain in the hand of Dunod Earl of Cornwall. And when they were ready they set out for France, and that was called one of the three plagues of the Isle of Britain. And at that time a man named Himbald was leading in France and in Brittany also. And when he had heard that the Britons were coming, he made ready against them to try to keep them out of their territories. And he fought with them boldly and fiercely, and in that fight Himbald was killed and fifteen thousand men with him. And Maxen conquered Brittany and gave it to Conan Meriadoc, because he himself had taken the Isle of Britain from Conan before that. And then the Britons first came to Brittany, and for that reason it was called Little Britain. And Conan Meriadoc was left ruling there.

And Maxen went to the city of Rennes, and the French fled before him and left the cities and castles empty where they heard that he was coming. And from there he went to Rome to fight against Gratian and Valentinian who were emperors in Rome at that time. And after he had come to Rome he killed one of them and drove the other out of Rome.

And at that time there were frequent battles in Brittany between the French and the Britons, and yet in spite of the
wars they had, they have governed it from that day to this.

And after they had settled things, they began to think about taking wives for themselves. And since they could not, for fear of massacres, ally themselves with any race but their own,—and besides it would not be fitting for them—they sent to the Isle of Britain to ask Dunod Earl of Cornwall to send them eleven thousand daughters of the Isle of Britain as wives for them, and sixty thousand daughters of servants, because he was keeper of the Isle of Britain at that time. And after all that was made ready, and they had set out on the face of the ocean toward Brittany, a tempest came upon them and many of them were drowned. And then came a dispersing wind and scattered to various shores those of the ships that had escaped, without their fate being known. And at that time Gwynwas King of Hainaut and Melwas King of Poitou were on the sea, and they were making war on Germany on behalf of the Emperor Gratian, and they met with two of the vessels full of the maidens mentioned above. And after they had learned from these maidens that the Isle of Britain had been left empty, they turned their sails toward the Isle of Britain. And after they had landed in Albany they killed the people without mercy wherever they went. And the miserable remnants that had been left in the Isle of Britain were unable to resist them. And after Maxen had heard this in Rome he sent two legions of armed men with Gratian as gift-taker over them, to help the Britons. And

1 na elyn ym gwaithrachu ac on genedl o bob twr race gelyniieth omid arreiddon i hon a byryd nad oedd wiu gantahun deyna anvon = they could not, because of hostility, ally themselves with any race on any side of them, except their own; and besides it would not be fitting for them. And they sent 2 dunod 1 oll a gwastatt y llonau i amravaelion draetheu = drowned, and the ships were scattered to various shores amerydr morynnion long =ships yn dywysawc = prince over them
after they had come to the Isle of Britain, it was not long before they met their enemies and fought with them boldly and fiercely, and killed many of them and drove Gwynwas and Melwas in flight to Ireland. And at this time Maxen was slain in Rome and all his companions who had come from the Isle of Britain except those who escaped on foot to Brittany to Conan Meriadoc; and this the companions and kin of Gratian did out of anger that Maxen had driven Gratian from the imperial throne.

And after the Gratian above knew that Maxen was killed, he took the government of the Isle of Britain into his own control, and assumed the crown of the kingdom, and reigned for a long time in cruelty to the Britons. And after they had seen that they had no success against his cruelty, his own men fell upon him and killed him. And when Gwynwas and Melwas knew that Gratian was killed, they collected the men of Norway and Denmark, and the Scots and the Picts, and came to the Isle of Britain and ravaged it with fire and iron, and that from sea to sea, and they killed the citizens without mercy. And when the Britons had seen that they could not resist them, they sent to Rome to seek help from the Roman Senate to drive out their enemies from their territories. And then they got a legion of armed men to help them. And after they had come to the Isle of Britain, the Britons joined them, and attacked their enemies manfully, and fought with them bravely, strongly, and fiercely, and killed multitudes of them.
and drove the rest in flight to their ships, and forced them out to sea. And after they had expelled their enemies from their borders, by common agreement they made a stone wall at the national expense between Deira and the North, so that it would be difficult for foreign races to oppress them after that. And after that had been done and everything was subdued, they came together to London. And there the Romans asked Kuhelin Archbishop of London to advise the Britons to defend their country bravely and strongly against the foreign nations, and to do this with skill and the practicing of horsemanship and the bearing of arms, so that they might be familiar with them when they needed them. And they announced that they had lost their men and their wealth, their gold and their silver, more than ever they had received from the Isle of Britain, in trying to defend their dignity for them, and that they would labor no more at this for them, but would renounce the Isle of Britain and its tribute thenceforth. And after the archbishop had announced the speeches of the Romans to the Britons, then the heavens and the earth were heard to resound with the horrible shriek that the wretched downtrodden people, whose strength had all failed, gave. And after the Romans had taken their leave, they went to their ships and set out for Rome.

And after this had been told to Gwynwas and Melwas, they collected an army, the largest they could, and landed in Albany and made war upon the Britons and slew them without mercy, and conquered all of Albany as far as the Humber Sea. And they made many attacks on the

1 kymryd yn en kyngor a orugant weithithr = they decided after consultation to make  
2 a hynny yn gwyrant ymarner marchogaeth a dwyn arwaol i ellygint ymerkyh y estrion y o bai raid addent = and that through skillful practice of horsemanship and bearing arms, so that they might resist the foreigners if they needed to defend their tribute  
3 hynny = announced that  
4 roes  
5 ym gwlad = for their country  
6 all
Britons, killing them and burning without mercy. And after the Britons had seen that they could not resist their enemies, they sent to tell their feebleness and their affliction and their dreadful lament to Agitius, the Roman emperor, to ask him, for God's sake and for his soul's sake, for his help once more to repel their enemies from their borders. And after this had been told in full to the Roman senate, they were wholly denied, and they renounced the Isle of Britain and its tribute thenceforward for ever. And after the answer of the Romans had been told to the Britons, it was grievous to God to listen to their dreadful lament, that all their strength and their trust had gone and they were left to their enemies as men condemned to death. And then after deliberation they decided to send Kuhelin Archbishop of London to Brittany to seek help from Aldur King of Brittany, the fourth king after Conan Meriadoc. And after he had come to Brittany, the king was joyful over him and invited him to be an honored guest so long as he desired to remain in that country. And when Kuhelin saw the time to broach his business, he first claimed kinship with the king, and he said that there was no noble of the Isle of Britain who had reigned there since the time when Prince Maxen and Conan Meriadoc had first come to Brittany, and the reason was that Maxen had taken all the nobles of the Isle of Britain with him, and had left the island empty except for foreigners and servants and feeble men who knew nothing.
And he reminded him that there was not on earth an island / where it was more just for the Britons to seek to maintain their privilege and their right than the Isle of Britain; and that there was no way to maintain it except by his help. And after he had told the king of the affliction of the Britons, and their misfortune from foreign nations, he greatly lamented their suffering and gave them two thousand knights to help them, with Constantine his brother as prince over them. And after they had got their ships ready, they set out for the Isle of Britain, and landed at the port of Totnes. And when the wretched, oppressed Britons knew that, they flocked to them; and when Gwynwas and Melwas heard that, they made preparations against them, and it was not long before they met with them and fought boldly, angrily, and fiercely, and killed many on all sides. And at length Constantine got the victory and killed his enemies without mercy. And after they had been victorious over their enemies they came to Silchester.

And then for the first time Constantine assumed the crown of the kingdom, and he was given, as his wedded wife, the daughter of one of the Roman nobles, whom Kuhelin the archbishop of London had brought up, and by her he had three sons, namely, Constans, Ambrosius, and Uther. And that Constans was brought up in the monastery of Amphibalus in Winchester, and the other boys were given to Kuhelin the archbishop to foster. And after Constantine had reigned twelve years in peace and quiet

1 nad oedd i gynal ynystr y Brydain onyd drwyn o f <there was no way to maintain the Isle of Britain except through him

2 y maes = the field

3 Ar konstans hwnnw o wythwyd y mynachloc = and that Constans was clothed in the monastery
one of the Picts came and, on the pretext of speaking with the king apart from his hosts, wounded him with a knife under the breast, and of that wound he died.\(^1\) And at that time Vortigern Gorthenew, Lord of Archenfield and Ewias, was one of the elders of the Isle of Britain and most was made of his advice. And after he had considered that there was no heir truly entitled to rule over the Isle of Britain except one of the three sons of Constantine, and the oldest of them would be entitled to the dignity\(^2\) were it not for the fact that he was a monk, and the other two were not old enough, and even though they were he knew that he would get no profit by that, for their foster-father would rule the kingdom for them until they should be of age;\(^3\) and after he had considered all these things he came / to Winchester\(^4\) and asked Constans the Monk what honor he would receive from him in return for making him king. And the other promised him that in return for it the Isle of Britain should be in his control and at his will. And after he\(^5\) had held up his hand on that, he took off the habit from about him and put the clothes of the world upon him, and took him with him from the monastery against the wish of the abbot and the whole chapter. And after he had come with him to London, Vortigern put the crown on the head\(^6\) of Constans and made him king of the Isle of Britain.\(^7\)

And after Constans had been made king over the Isle of Britain, he made Vortigern high steward under him over his whole realm, and everything he wished was done as though he were the king himself. And then he summoned all the princes to do

\(^1\) at ladd = and killed him  \(^2\) y goron = the crown  \(^3\) “and even . . . of age” is not in B. \(^4\) hyd y wynachloc = to the monastery \(^5\) o constans = Constans \(^6\) benn = the monastery \(^7\) ynyss brydain
homage to the king, and all came obediently. And after they had been so a little while in peace and quiet, Vortigern in his ancient treason considered how he himself might become king. And after he had considered everything, he came to the king and told him that there was a fleet on the sea, and that it was not known where they would land, and that it would be best to strengthen the castles of the coast, and in all places throughout the island, with men and arms and food and drink, lest they should be overcome by the foreign race. And after this had been told to the king, he bade him do as seemed to him good about everything. And then Vortigern went from castle to castle throughout the island, putting into each of the castles men sworn to him of the bravest and strongest he could find, and enough food and drink [to last] to the end of three years. And after he had finished all that, he came to Albany and selected eighty men, of the most worthy young men and the noblest and the best at feats of those who were sprung of the race of the Picts, to come with him to the king to take service with him and follow him at his horse's head. And after they had come to the king the king made them welcome. And Vortigern told him how he had been storing the castles and how / he had brought these sons of the nobles of Albany at his horse's head, the reason being that if war came to the island it was usually from there it came, and then they could be held as hostages for their fathers, and he could be assured that their fathers would never break with the king while their sons were

---

1 ai bayllur dair blynedd gyd ac wynt = and their rations for three years with them  
2 dydow = and brought them
3 B. adds here ai Roi i galyn penn i varch = and appointed them to follow his horse's head, and omits the idea from the preceding sentence  
4 os Rywel a ddelai yr ynyss oddyno y gellid i hatal = if war came to the island from there they could be held
y gyt ac ef. Agwedy megi o gorthern y holl prosses. bodlavn oed gan ybrenhyn Fol. 54
pob peth or awneley. Agwedy ev bod velly talym o amser. gorthern arynghaud
bod yr gweision yeueinc or alban. o barch ac enryded ac esmwithdra a rodeon. A
gwed y ev bot nosweith yn yvet yny nevad yn hir gwed mynet y brenhyn y gyssg.
ar gweision yeueinc yn digawn ev medwed. y dywat gorthern wrthunt val hyn.
vy arglwydy gedymeithion gan ywch kannet reyt yw ymm oed gan yr brenhyn
pob peth or awneley. Agwedy ev bot nosweith yn yvet yny nevad yn hir gwed mynet y brenhyn y gyssg.

1. mynegi... yr brenin
2. ym y ghydd gwydd = in a long carousal
3. yr hir y bydd
4. y gwisio da yw
dreulio = to seek goods to spend
5. gywyd = known

with him. And after Vortigern had told the king the whole matter, the king was
satisfied with everything he had done. And after they had been thus for a while,
Vortigern satisfied the young men of Albany with respect and honor and ease and
gifts.

And one night after they had been drinking in his chamber for a long time after
the king had gone to sleep, and the young men were sufficiently drunk, Vortigern
spoke to them in this fashion. “My lords and companions, with your permission I
must go to the little territory that I have, to see if I can get any wealth out of it so
that I can spend it on companions who are agreeable to me.” “How is that,” said
they, “do you not possess the kingdom to do with it as you wish?” “Not I, by my
faith,” said he, “I have no territory except Archenfield and Ewias, and if I had
there is nobody on earth I would honor sooner than yourselves.” And then Vorti-
gern took his leave and went to sleep. And they, between drunkenness and Vorti-
gern’s words, went to the king’s chamber and cut off his head, and came to the place
where Vortigern was and threw the head into his lap. “Here you are!” said they,
“now be king if you want to.” And then after Vortigern had seen that the king was
killed, he wept, and that out of deceit and not out of grief for the king. And then
Vortigern caused all the men to be seized and put in prison, lest vengeance should be
taken upon him for the murder. And after Kuhelyn the archbishop had heard that
the king had been killed by the Picts through the treason of Vortigern, he fled
with the other two boys to Brittany to their kinsman Emyr of Brittany, for fear
of the deceit of Vortigern.
And after that story had gone over the face of the island, all of the princes came to
London, / and after deliberating they decided to hang the eighty men who had killed
the king, and to entrust the realm to the hand of Vortigern until they could get a
rightful king over them. And when the Picts knew that their sons had been hanged,
they collected an army and made war on Vortigern. And when Vortigern knew that,
thinking that he would soon be victorious over his enemies, and his desire for the
kingdom being so great, he took the crown of the kingdom and put it on his own head
and became king without permission of any of the princes.

And after Vortigern had become king, he sent to summon to him all the Britons
to come to his help to try to drive his false enemies the Picts from the island.
And after this had been told to the Britons, they refused him completely and bade
him make amends for what he had done by his deceit and perfidy and his injury to
them, or he would get what might come to him. And after they had refused him
completely, he sent to other islands to seek for help from foreign nations, but he got
almost none. And after they had been thus with frequent / fights between them,
and he was not able to overcome his enemies, and he saw, on the other side, the anger
of the Britons against him, he was greatly distressed that the island was being spoiled
for him because it was so restless under him and it was so dangerous to his life if he
lived in it. And after they had come to the mountains of Kent he saw three ships
of marvellous size, marvellously ornamented, on the French Sea. And he sent to
know what sort of ships they were and from what land they had come and from what
race they were descended,
and where they were going and what was their design. And after the messengers had come to them and had inquired of them as they had been bidden by the king, they told them that they had come from Saxonia, one of the kingdoms of Germany. And they told them that every seven years they had to select numbers of people from that island to go to live in other islands, since the island could not support them because they were so numerous. And they had been chosen a year and a half before that and Horsa- and Hengest were two princes over them, and they had been wandering about the seas for a year and a half already without finding a place to land. And they asked the King of the Britons for a place to dwell in, if he saw fit, and they assured him that they would be true and faithful subjects to him. And after this had been told to the king, he sent for them. And after they had come, the king asked them in whom they believed, and they told him that it was Woden in their language. And the king asked what that was, and the interpreters told him that it was Mercury, one of the false gods, and that they honored the fourth day of the week in his name and called it Wednesday. And they had another false god who was called Frey, and Friday was called from his name. And after the king had seen the comeliness of the men, he took their homage and they came together to London. That was four thousand three hundred and sixty-one years after the beginning of the world. Christ's age was then 454.
Fol. 55v  A gwedy menegi yr ffichtieit ry gaffel o orthern nerth o ystrawn genedloed; kyweiriaw aorugant ev llu adyuot yny erbyn. ac ymlat ac ef yn greulon a llad llawer o boptu. ac eissiwis or diwet ygoruu yr brenhyn. a hynny drwy nerth ysaxoineit. Agwedy gwelet or brenhyn hynny. llawenhau aoruc. a rodi yr saxonieit y tir a elwyt yn lyndesei gwedy hynny y presswilaw yndaw. Agwedy caffeol onadunt kynnwys; wynt a anvonassant hyt yn germania yn ol deu naw llongheit o wyr aruawc yn nerth ydunt. Ac yn yr ennyd hwnnw y doeth hors ahengist hyt ar y brenhyn y geisiaw ganthaw ac castell ae dinas mal y galleynyt ymgadw yndunt rac ruthry ev gelynnyon. Ac yna y dywat y brenhyn na lauassei ef hynny: hep canneat y bryttanyeit. a phei ys gwnelei; y gwrthledyt ef or ynys. ac wynteu hevit. Agwedy nachaffant hynny. wynt a ervynnaissant cannayt y adeiliat caer onadunt ev hun. kyulet achroen ech. y geissiaw ev hamdiffin rac ev gelynnyon. ac yrodes ybrenhyn hynny ydunt. Ac yna yd aethant adref. ac y keisiassant croen ych mwyaf agaffant. ac ay hollassant yn yn garrei veinaf ac y galleassant. ac ystynnw honno yn oreu ac y galleassant. ac wrth honno y gwnethpwyt dinas y garrei. A honno a elwit yna ydwong chestyr. Agwedy gwneithur ydinas y doeth y llongheu adywetpwyt uchot yr ynys. a Merch y hengist ygyd ac wynt. Ronwen oed yhenw. a morwyn glotuawr obryt oed hyt na welssit ychyffelyb. Ac yna yn y kynghor y cawssant

And after the Picts had been told that Vortigern had received help from foreign nations, they made ready their army and came against him and fought with him fiercely and killed many on all sides,² and yet in the end the king was victorious, and that through the help of the Saxons. And when the king saw that,² he rejoiced and gave to the Saxons the land that since then has been called Lindesey, to dwell in. And after they had received permission, they sent into Germany after eighteen shiploads of armed men to help them. And at that time Horsa and Hengest came to the king to seek from him either a castle or a city that in them³ they might keep themselves from the attack of their enemies. And then the king said that he did not dare [give] that without the permission of the Britons, and if he should do it he would be driven out of the island, and they too. And when they did not / get that, they asked for permission to build a fortress of their own, as broad as an ox-hide, to try to defend themselves from their enemies. And this the king granted them: land the breadth of an ox-hide for the building.⁴ And then they went home and sought out⁵ the largest ox-hide they could get, and cut it into one thong as thin as they could, and stretched it as well⁶ as they could, and with it they made⁷ the City of the Thong, and it is now called Twongchester.⁸

And after the city was made, the ships which have been mentioned above came to the island, and with them Hengest’s daughter, Ronwen was her name,⁹ and she was a girl of such famous beauty that her like was never seen. And then after deliberating they decided to

² parch ³ Ac yn ol yuddgyliath honno = And after that victory ⁴ ynddaw = in it ⁵ led kroen ych o dir ⁶ adeilad ⁷ dethol = chose ⁸ hyaf = as long ⁹ adeilad y dinas a elaid = built the city which was called ¹⁰ ac a elwyt y brenhyn = and which they called Thongchester ¹¹ a elwyd Ronwen = who was called Ronwen
make a feast and invite the king to the feast, and as many as he desired to bring with him, to see the building. And when the king had come to the feast, they greeted him joyfully. When the end of the meal came he saw a maiden of marvellous form and beauty, coming from the chamber, with a cupful of wine in her hand and kneeling down before the king and saying, “Loverd king, wassail.” And then the king asked what she said and the interpreter said, “She called you ‘lord king,’” said he, “and she is serving you.” “What shall I say?” said the king. “Dring hail,” said an interpreter. “Dring hail,” said the king to the girl, as the interpreter had taught him. And that was the first “wassail” and “dring hail” that ever came to the Isle of Britain.

And when the king had seen the girl’s form and her beauty, he was filled with love and affection for her, so that without her he could not be anything that he had been; and he asked her of Hengest, and the latter, after deliberating, decided to give her to him. And that night they slept together and the next morning Hengest came to them to ask her marriage gift, and the king bade him specify what he wanted and he should have it. And Hengest bade him hold up his hand on that and the king held it up. And he asked the earldom of Kent, because it was there that they first landed, and because the king had promised them that, he gave it to them. And when Gurgant Earl of Kent knew that, he was greatly offended at being dispossessed,
and he complained to the princes of the island about it. And when all the princes knew of that, they were in an ugly mood and particularly so his own three sons born of another wife. The three sons’ names were Kentigern, Vortimer, and Pasgen. And when Christ’s age was four hundred and sixty-two years, Leo the Pope of Rome made Easter Day on Sunday for it had been on Saturday before that. And the next year after that Saint Bride was born. And at that time came Garmon and Lupus Trauscens—or in Welsh Bleid (wolf)—his companion, from Rome to preach to the Britons, for they were consecrated in the Christian faith, and from the time when the pagans had come among them, heresies and the false preaching of Pelagian had come with him, for the poison of that false preacher was corrupting many among the Britons from the faith. And after Garmon and his companion Bleid had preached to the Britons, then they renewed their faith, for everything that they said with their tongues they confirmed with their daily miracles. And God did great wonders for their sakes, and Gildas the son of Caw afterwards treated well and truly of these miracles.

And then Hengest came and said to Vortigern, “Now you are son to me and I am father to you, and it is right for every son to be under the command of his father, and right for you now to do as I advise in everything. And I will advise you as well as I know and as I can. And here is advice for you lest you be crushed by the foreign nations,

*arglwyddi = lords
*a gowsai ef or wreic kyniaf kyn no hynny = whom he had got by the first wife before that
*glynedd = kwnis y sadurn oedl o clwain = notef
*parmon a bloid i gydymddadwyd gyd ac ef o rruain = Garmon and Bleid his companion with him from Rome
*Instead of “ef a doeth heresys (heresies came)” B. has a chyd ac wynt om a elwaid hersensys, a gaw bregeth pelagiau gantho = and with them one who was called Hersensys, and the false preaching of Pelagian with him.
*ac yn wir = a lawn i bob mab oed weth orchymon i dad a lawn i tithau
*ryngorchymon inne = my command
nevf dy genedydl dy hun o lid wrthit agattvyd. Anvon hyt yn Germania yn ol Octa Fol. 57 vy mab. ac Ossa y ewythyr marchogeon klotuawr. a rodi ydunt yscotlond ford ydys yn dy orthrymv di o wynych ryveloed. Ac wynt a warchatwant yr ardai honno rac ystrawn genedloed. ac ath kynhaliant dithieu arglwyd. hyt na lauasso neb gwrthnebu ytt. A gwedy gwelet or brenhyn y kynghor yn da; trigaw awnaeth wrthaw. Ac anvon hyt yn germania yn ol Octa ac Ossa. Ac y doethant wytteuathri chan llong yn llaww o wyr aruawc hyt yn ynyys brydein. Ac octa. acossa. a cheldric. yn dywyssogon arnadunt. A gwedy klywet or byttannyneit hynny; argyssyriaw aurugant yn vawr. rac meynt y niueroed ry glywsseynt yr dyster ydir. Ac anvon ar y brenhyn aurugant ac erchi idaw ev gwrthlat or ynyys. Agwedy menegi yr brenhyn hynny; ev nackau argwyl aoruc. namyn rodi tir adacar yddunt y bresswilaw arnaw. Agwedy gwybo(tryllyw) o dywyssogion arnaw. Agwedy klywet or brenhyn hynny; ev nackau argwyl aoruc. namyn rodi tir adacar yddunt y bresswilaw arnaw. Agwedy gwybo(t) o dywyssogion yr ynyys hynny; dethol aurugant. Gwertheuyr vab gwrthewn yn vrenhyn arnadunt. adechreu ryuelu ar y paganyeit saesson y gadarn.

A gwedy bod Gwertheuyr yn vrenhyn ef arodes pedwar kyfrang ydunt. ac ef aruu ar bop vn onadunt. kyntaf vn onadunt arodet ar derwennyd avon. Ar eil yn ryd y pyfford. Ac yn yr ymlad hwnnw y kyuaru kyndeyrn a hors. ac y lladawt pob vn ygilid onadunt. Ar tryded kyffranc auu arlan ymor pan foassant or your own nation out of anger toward you, and misery. Send to Germany for Octa my son and Ossa his uncle, famous knights, and give them Scotland, from which you are oppressed by frequent wars, and they will guard that province against foreign nations and will uphold you, lord, so that none will dare to oppose you.”

And after the king had seen that the advice was good he stayed with that. And he sent into Germany for Octa and Ossa, and they came to the Isle of Britain with three hundred ships full of armed men. And then Octa and Ossa and Celdric were princes over them. And when the Britons heard that, they were in great fear because of the greatness of the numbers they heard were landing. And they sent to the king and asked him to keep them out of the island. And when that was told to the king he wholly denied them, but gave land and territory to these to dwell in. And when the princes of the island knew that, they chose Vortimer Vortigern’s son as king over them and began to fight strongly against the Saxon pagans.

And after Vortimer was king, he gave them four battles and he was victorious in every one. The first of them was given on the River Derwent, and the second at the Ford of the Pyfford, and in that battle Kentigern and Horsa met and each one of them slew the other. And the third battle was on the shore of the sea when they fled

\[^*\text{ac at rydd} = \text{perhaps}; \text{C. may have the same meaning.} \]
\[^*\text{gadarnau} = \text{strengthen} \]
to the Isle of Thanet, and Vortimer followed them to that place and there was the fourth battle with them. And there they were killed without mercy. And after they had seen that there was no place of escape for them, they left their wives and their children and their wealth, and they themselves fled to the ships and sought the high seas in the direction of Germany. And there Vortimer took their wealth and divided it as seemed good to him. And after he had secured the victory he came to the Isle of Britain to govern the kingdom. And when Ronwen Vortigern's wife heard that the Saxons had been killed without mercy, she made an agreement with one of Vortimer's men and gave him an untold amount of gold and silver to poison him. And the deceitful traitor did this to his lord. And when Vortimer knew that he was poisoned, he sent to summon all the princes of the island to him. And when they had all come to him he advised them to defend their just rights against foreign races, and he pointed out to them their dangers. And after he had done that, he divided his wealth among his princes, to each one of them as he deserved. And he asked them, when he was dead, to burn his body and put the ashes in a brazen image made in his own likeness, and put the image in the harbor where the foreign nations would come to the island. And he was sure that not one of them would ever come to that island while they saw his image on the land with its face toward them. And after he was dead the princes did not do as

1 i ddiangk * a gans = got 2 Rung i wyr = divided it among his men 3 i lowio y deyrnas = the king 4 hynny = that 5 ce teyrnas = their kingdom 6 Ac yna Rannv i ssyllt Ryngthunt = And then he divided his wealth among them 7 pan goi ef varw = And surely, he said, the foreigners would never come 8 ei hwyneb attw = “after... dead” is not in B.
he had commanded them, but they buried him honorably in London. And after
consultation they decided, since there was no one truly entitled to it who could be
king over the Isle of Britain then, to take Vortigern a second time as king over them
on his strong oaths that he would admit none of the foreign race to the island except
with the consent of all the princes.

And after Vortigern had secured the government of the kingdom for the second
time, Ronwen sent to Germany to Hengest her father, to invite him to come
with an appropriate number of companions to visit her in the Isle of Britain. And
she told him that Vortimer was dead, and when they knew that they rejoiced.

And Hengest assembled three hundred thousand armed men to come with him to
the Isle of Britain. And when the Britons heard that so great a number as that had
come to the island, they sent to the king and asked him to keep them out of the island.
And when the Saxons knew that, they sent to the king and to the princes to ask
them not to take amiss their coming in such numbers as that to the Isle of Britain.
And they told them that they had not come to trouble any of the Britons of the island,
but that they had come to visit their kinswoman, that is the queen. And they had
not thought that Vortimer the Blessed would be dead, and for fear lest they should
be oppressed by him as they were before, they had brought this multitude with them.
And since Vortimer was dead they
asked the Britons and the king and the princes, if they saw fit, to leave them the place where they used to live, and to hold it under the crown of London, and they would take it upon themselves to defend the island on that side against the attacks of foreign nations while they lived. And if that did not seem good to them, they asked that a set day might be appointed between them, in any place in the island they might desire, to know how many of them they desired to have live in the island, how many they did not desire. And if any one of them had done wrong to the Britons they were ready to make it good, in good will, for every wrong it could be proved they had done.

And after they had filled the Britons with fair speeches, the day was set for May Day in the great field in Cambria, the place that was afterwards called Salisbury. And they forbade any of them to bring arms with them lest a quarrel should spring up between the parties, and lest one of them should do harm to another. And when the appointed day came, Hengest thought of his old treachery and he bade every one of his men have a knife concealed in his hose, and when he should bid "Draweth hwr sexes," each one of them, and kill as many of the princes taken unawares as they could. And when the king and all the princes had come together to consult as to the number they wished to have dwell in the island and the number they did not wish to have, Hengest came to them to the council, uttering bland, deceitful words, and the Saxons about them,

1 yr brytaniaid ... ac B. omits “and” 2 or to hunnw 3 Ryngthont 4 “how ... desire” is not in B. 5 argyhoeddu = rebuke 6 yn hossan ledr pob vn = in the leather hose of each one 7 dymetel = should say 8 draw sekys 9 o bob vn onaddvnt 10 a gyvarffai ac ef or brytaniaid yn ddiarwybod addont = any of the Britons taken unawares whom he met
listening to them. And when the damned, deceitful traitor1 saw his time he said “Draweth hwr sexes,”2 and then they drew their knives and killed four hundred and sixty men, between earls and barons, of the Isle of Britain. And Hengest put his hand on the king and seized him. And of the princes who were in the Isle of Britain, not one escaped un killed except Eidol Earl of Gloucester who escaped with the help of a bar he found under his feet, and with that bar alone he slew seventy men of the Saxons3 and escaped unharmed to his own territory. And then Idwal the bishop had the bodies of the princes who had been killed* buried in Caradoc’s city (Salisbury) beside the monastery of Ambri, and he was the first to appoint an abbot there.

And then Hengest took from the king London and York and Lincoln and Winchester, and all Loegria within its bounds, / and he divided it among the Saxons. 130b And then each one called his part “sex” (that is, Essex, Sussex, Wessex), to bring to mind the damned treachery* and the slaughter which they had made with their knives on the nobles of the island of Britain.* And then Vortigern was released from prison, and was driven out from the bounds of Loegria. And then he fled in sadness* to Cambria; and after he had come to Cambria he was greatly grieved that he had been put out of the kingship as shamefully as that. And he thought of building a strong castle lest he should be trampled on by his enemies as ignominiously as they had done before. And after they had walked all over the bounds of Cambria to seek a place fit to build in, they came to the place that is now called

1. hengiast dwyllwr = Hengist the deceiver
2. drawh hwr sexes = draw the sexes
3. or saeson = a leddesid
4. y gair bradedic = the treacherous word
* brydain = gollyngwyd
* yn drist
Ambrose's Fort in Snowdon. And there they saw the strongest place, so they thought, in all Cambria to build a castle in. And after they had brought stonemasons and had begun work on the city, however much they built by day, the next morning not one stone would be in its place. And after they had thus labored in vain for a long time, all wondered greatly what caused that. And when there was no one who knew it, Vortigern called his twelve chief bards and asked them what caused the work not to stand. And then they went to consult and when not one of them knew what sort of answer to give the king they were greatly grieved and ashamed. And then one of them said to the others, “Let us figure out,” said he, “the thing that cannot be, and bid him seek that, and it will never be found and so we shall be blameless before the king.” And on consultation they decided to say, “If the blood of a boy without a father is got, and that blood is mixed with the water and the lime it is said (?) that the work will stand.” And to say that until that is got not anything of it will stand. And after that was told to the king, he sent throughout Cambria to seek for a boy without a father. And he sent letters everywhere [to the effect that] wherever such a thing should be found there should be no delay in sending it to him. And after they had walked everywhere without getting anything, they came to Carmarthen. The reason this town was called Carmarthen [Caer vyrdyn] was that it was first founded by a myriad [myrd] of men, and for that reason it has been called

1 = since they did not know what answer 2 = through letters and messengers 3 = much of Cambria

This whole page is greatly abridged in B.
Caervyrdyn from that day forth. And after the messengers had arrived just outside the city and had seen boys playing ball, they rested and watched the boys playing. One of the boys got the ball and struck another boy grievously; and the other boy snatched the ball away from him and hit him harder with it. And from this a contention sprang up between the two boys. "Keep quiet," said one boy to the other, "you are not [one] to contend with me, for I am noble on my mother's side and my father's side, and you have no father at all."

"Between me and God," said the other boy, "my mother is nobler than your mother and your father." And after the men had heard the contention of the boys, they seized the boy who was said to have no father and brought him before the highest officials of the town and showed them the king's letters. And as soon as they had seen the king's letters and had understood them, they sought the boy's mother and sent them together to the king at Ambrose's Fort.

And after they had come before the king he asked her if she was the boy's mother. "Yes, lord," said she. "Who is his father?" said he. "I do not know, lord," said she, "I never had anything to do with a man." "How did you become pregnant?" said the king. "Lord," said she, "I was daughter of the King of Demetia, and when I was young I was put as a nun in the church of Peter in Carmarthen. And one night as I was sleeping among my sisters, I saw in my sleep a young man having intercourse with me, and when I awoke I saw nothing. Nevertheless when the time came I grew heavy."

1 y mab arall = the other boy  A thithaa tydd heb vn tat = messengers 131b y mab = the king 1 yr iocd = was dressed 1 yr hynny = was dressed 1 yr amser trymhau o = was dressed
Fol. 60v honof; A phan uu da gan duw y ganet ymab aweldi yna. Ac ym kyffes yduw arglwyd ny bu ymmi achaws agwr erioed onyd hynny. Ac yna y govynnaud Gorthern y veugant gwr mawr y wybodeu oed hwnnw. a allei hynny vod yn wir. gallei arglwyd hep ef. Gynt pan ssyrthiawd lucifer or decuet rad or nef. a llawer o engylion y git ac ef; yny mod yr ottoedynt pan erchis yr arglwyd ydunt drigaw. ymaent yn trigaw yr hynny hyt hediw. Ac ymae llawer onadunt yn gallu kymyt drech corff dyn amdanaw. ac ymrisiaw yn rith gwereic; ac yn derbyneyit kyt gan wr. ac eiwlweith ymrisiaw yn rith gwr. achydiaw a gwereic drwy ev hwnn. ac or kyt hwnnw; ef aallei y keffit beichiogi. Agwedwy menegi yr brenhyn yn llwyr. ef a ouynnaud yr reic a vynnei hi efo yn vab idi dros ymab hi hwnn. ac ynteu a gynreiearnaw y diwallu hi tra vei vew ef yn gistal ay gorff e hwnn. Arglwyd hep hi peth a wnahutti am mab i pei ysgaffuti. kymysgu hep ef y waet ar dwfyr ac ar kalch; y geissiaw gan y gweith sseuyll. Och arglwyd hep hi Had di vi; ac na lad vy mab. Paham arglwyd hep y mab pabeth a wnay ym gwaet i peri yr gweith ssevill mwyo gwaet arall. Vyn deudec prif veird hep y brenhyn adywedassant na ssavei y gweith byth yny geffit gwaet mab hep dat y gymysgu ar dwfyf ac ar kalch. Arglwyd hep y mab gad ydunt

and when it pleased God the boy you see there was born; and by my confession to God, lord, I never had anything to do with a man except that one.” And then Vortigern asked Meugant, a man of great knowledge was he, if that could be true. “It could, lord,” said he. “Formerly, when Lucifer fell from the tenth circle of heaven and many angels with him, in the fashion they were when God bade them remain they have remained, from that day to this. And many of them are able to take upon themselves the likeness of a human body, and appear in the form of a woman and receive embraces from a man, and at another time appear in the form of a man and have intercourse with a woman in her sleep, and from this embrace she may become pregnant.”

132b And after it had been fully told to the king, he asked the woman if she would have him for her son instead of her own son, and he would take it upon himself to satisfy her as well with his own body while he lived. (?) “Lord,” said she, “what will you do with my son if you can have him?” “Mix,” said he, “his blood with the water and the lime to try to make the work stand.” “Alas, lord” said she, “kill me and do not kill my son.” “Why, lord,” said the boy, “will you kill me? What will you do with my blood that will make the work stand more than the blood of any one else?” “My twelve chief bards,” said the king, “have said that the work will never stand until the blood of a boy without a father is got to mix with the water and the lime.” “Lord,” said the boy, “let

1 rai = some 2 natur gwr = a man’s nature 3 pob path = everything 4 y vynaches = the nun 5 yn gystal 6 y lleddy di vi
whoever said that come before you.” And then the twelve chief bards were called before the king and they were asked if they owned what they had said—that the blood of a boy without a father would make the work stand. And after consultation they decided to own what they had said, thinking that the word of all twelve would be stronger than that of the boy himself.

And then the boy asked / them what was keeping the work from standing. And when they did not know what to answer him, the king asked the boy what was hindering it. And then the boy said, “Lord,” said he, “under the patch of rushes that is there in the middle of the court is the most beautiful lake anybody ever saw,* and the deepest, and in the bottom of the lake is a chest of stone* of the best workmanship anybody ever saw. And in the stone chest two dragons are sleeping, and when they wake up they fight, and from the intensity of that fighting the stone chest and the water and the earth are shaken until the work is scattered, every stone from off every other. And after they have been fighting at night, they sleep in the daytime out of weariness, and then the work is undisturbed.”

And after that had been told to the king, he had them dig where the boy had told them to; and they had not dug far before they found the deepest and fairest lake anybody had ever seen. And then they tried to empty the lake, without any success. And after the king had seen this, he asked the boy if there was any way to get the lake out of there. “There is, lord,” said the boy, “and getting-it out is the worst.” “Even though it is the worst,” said he, “I want it out.” And then the boy came to it and by his arts let it go in

\[1\] a ddywedesynt \[2\] noi air ef e hun = than his own word \[3\] or wlad = in the country \[4\] o vaen gadarn = of strong stone \[5\] weddy myllad \[6\] gloddio \[7\] reading “welaf;” B. has oni gad y lynn anoddyyn = until they came to the very deep lake \[8\] * Ac weddy meith i wyhynno = and after they had failed to empty it \[9\] y brenin = the king \[10\] of = he
And up to that time he was called An, son of the Nun, and after that he was named Merlin because he was found in Carmarthen. And after he had let out the lake until he got to the stone chest already mentioned, the king wanted to see what was in the stone chest. And then after the chest was opened, two dragons arose as the prophecy of Merlin Ambrose testifies, to wit:

"Woe to the red dragon, for her destruction is hastening! The white dragon which signifies the Saxons shall seize her caves. The red dragon signifies the Britons who shall be oppressed by the white. With that the mountains shall be made level with the valleys, and the rivers of the glens shall run with blood. The cult of Christianity shall be blotted out, and the fall of the churches shall be made manifest. At length the oppressed race shall become strong, and the ferocity of the strangers shall be opposed, for the Boar of Cornwall shall give aid, and the necks of the strangers he shall trample under his feet. The islands of the ocean shall make submission to him and the lands of France shall he possess. The house of Rome shall fear his ferocity and his end shall be doubtful. In the mouths of the people he shall be honored, and his deeds shall be food to those who recite them. Six after him shall cleave to the scepter and after them..."
shall arise the worm from Germany. The sea-wolf whom the groves of Africa shall accompany shall exalt that. Religion shall be destroyed a second time, and there shall be a moving of the highest thrones. Canterbury shall bear the dignity of London, and the seventh shepherd of York shall frequent the kingdom of Brittany. Menevia shall be clothed with the mantle of Caerleon, and a preacher of Ireland shall be dumb because of the boy growing in the womb of his mother. A rain of blood shall come, and terrible hunger shall rule mortals. When these things shall come, the red dragon shall grieve, and after the earth has slipped he shall grow strong. Then the malice of the white dragon shall hasten and the buildings of the gardens shall be uprooted. Seven bearers of the scepter shall be killed and one of them shall be a saint. The wombs of their mothers shall be slit and the sons shall be born before their time. Men shall have great torment to pay the needy. He who shall do these things shall wear a brazen man, and on a brazen horse for many ages shall keep the gates of London. After that the red dragon shall return in his own customs and shall strive to grow fierce within himself. With this shall come the vengeance of the Almighty, for every land shall deceive the husbandman. Death shall deal hardly with the people, and all nations shall be made barren. Those that remain shall leave their native land and shall sow foreign gardens. The Blessed King shall prepare a fleet, and in the hall of the twelve shall be numbered among the blessed. Then the promise of the kingdom shall be miserable and the corn-fields shall turn unfruitful. Again the white dragon shall arise and invite the daughter of Germany. Again

1. oni bo llithredic yr llawr all yna y grymha = until he slips to the ground all in that place shall grow strong. From the Latin it seems clear that the original reading must have been “yny bo llithredic y llawr.”

2. arverant = use
our gardens shall be filled with foreign seed, and the red dragon shall grow weak in the furthest parts of the pool. After that the worm from Germany shall be crowned and the brazen prince shall be buried. There is a bound set for her over which she cannot pass. A hundred and fifty years shall she be in fickleness and subjugation, but she shall rest three hundred. Then a north wind shall rise against it, and shall ravage the flowers which the south wind created. Then the temples shall be gilded, and the sharpness of their swords shall not rest. The worm from Germany shall hardly gain his caves, for the vengeance for his treason shall come against him. In the end the slow shall be strengthened, but the tithe of Normandy shall be injured, for a people shall come against him in wood with iron coats about them, who shall take vengeance for his ferocity and his iniquity. He shall establish the old cultivators in their dwelling-place, and the fall of the strangers shall be conspicuous. The seed of the white dragon shall be cut off from our gardens, and the remains of the nation shall be decimated. / They shall bear the yoke of perpetual servitude, and shall wound their mother with mattocks and ploughs. Then the two dragons shall draw near; one of them shall be suffocated with a blast of envy; the other, however, shall return under the shadow of her name.

"Then the lion of truth shall draw near, and with his roaring the towers of France and the island dragons shall tremble." In those days gold shall be turned out of the lily and the nettle, and silver shall flow from the hooves of those that roar. The curly-haired shall put on various fleeces, and the topmost habit shall show the things within. The feet of those that bark shall be lopped off; the wild animals shall have peace; mankind shall suffer their
The form of commerce shall be split and the half shall be round. The extortion of the kites shall fail and the teeth of the wolves shall be blunted. The lion’s cubs shall be changed into sea-fish, and that eagle shall make its nest on Snowdon. Venedotia shall become red with the blood of its mother, and the house of Corineus shall kill six brothers. The island shall be moistened with nightly tears, and thereafter every one shall be called to / everything. Woe to Normandy! for the brain of the lion shall be poured out on her, and after his limbs are shattered he shall be thrown out of his paternal sod. His children shall strive to fly to the heights, but the support of the new things shall be raised. The possessor of meekness shall be injured by wickedness until he shall be clothed with his father. Thereafter he who is bound with the teeth of the woodland boar shall ascend the front of the mountain and the shade of the man who wears a helmet. Albany shall become angry, and by having called the sides shall strive to shed blood. In his mouth shall be put a bridle that is made in the lap of Brittany; the eagle of the break of the alliance shall gild that, and shall rejoice in her third nest. Then the lion’s cubs shall arise and after they have neglected the groves they shall hunt within the walls of the cities. And they shall make no small slaughter of those who oppose them, and shall cut the tongues of the bulls. They shall oppress with iron chains the necks of those who roar, and shall make new the ancient ages. Thence from the first to the fourth, from the fourth to the third, from the third to the second, the thumb shall be turned in oil. The sixth shall uproot the walls of Ireland and shall change its groves into tranquillity.
but his end shall fly to sublimity. He shall renew the seats of the blessed throughout the countries, and shall place the shepherds in fitting places. Two cities shall put on two mantles, and maiden gifts shall he give to the maidens. For that he shall merit the praise of the Almighty and shall be placed among the blessed.

"From him shall proceed a lynx who shall perforate everything; he shall shine forth in the fall of his own nation. Through him Normandy shall lose the two islands and shall be spoiled of her old dignity. Then the citizens shall return to the island, for the disunion of the strangers shall appear. The old white man on a pale horse shall certainly turn the river Perydon, and with a white rod shall measure a mill on it. Cadwaladr shall call Conan and shall take Albany into his fellowship. Then there shall be a slaughter of the foreign races and the rivers shall run with blood. Then the mountains of Brittany shall break and / the Britons shall be crowned with the scepter. Then Cambria shall be filled with joy and the might of Cornwall shall become green. The island shall be named from the name of Brutus and the name of the strangers shall fail. From Conan shall come a warlike boar who shall sharpen the ends of his teeth within the groves of France. He shall raise up all of the mightiest and shall give protection to the least. Arabia and Africa shall fear him, for his attack shall extend to the furthest parts of Spain. Next to him shall come a buck of the amorous castle, having a beard of silver and horns of gold. From his nostrils he shall breathe such vapors that he shall darken the whole island. There shall be peace in his time

1 yny diwedd yr ymddyrchaf i oruchelder = in the end he shall rise to sublimity *gwerynolion = refreshing; C. may have the same.
and the grains shall multiply from the fruitfulness of the sod. The women in their walk shall become serpents, and each step of theirs shall be filled with pride. Then the castles of fornication shall be renewed, and the arrows of avarice shall not cease to wound. The running fountain shall turn to blood, and two kings shall combat for the lioness of Stafford. Every soil shall be in heat, and mankind shall not cease from fornication. Every thing of that three ages shall watch, until the king buried in London is uncovered. A second time hunger shall return, and the citizens shall grieve over the desolation of the cities. Then shall come the boar of commerce who shall call the multitudes (?) to their lost grazing-places. His breast shall be food to those who are in need, and his tongue shall give peace to the thirsty. From his mouth streams shall flow, which shall refresh the withered lips of men. Then on the tower of London shall be created a tree with three branches which shall darken the whole island by the breadth of its leaves. The north wind shall rise against it, and shall tear away the third branch with its wicked breath. The two, however, shall remain and shall take the place of the one that is torn off, until one defiles the other by the multitude of its leaves. Then, however, the one shall take the place of the two, and shall support the birds of the furthest kingdoms. To the birds of the country it shall be oppressive, for they shall lose their free flying out of fear of its shade.

"Next to him shall come the ass of wickedness, quick in the work of gold, and sluggish against the ravening of wolves. In his days the oaks shall burn in the groves, and acorns shall grow on the branches of the lime-tree. The Severn sea shall run through seven
doors and the River Usk shall take a breeze\(^1\) for seven months. Its fishes shall die of the heat / and from them shall be created snakes. Then the bath of Badon shall grow cold and their flowing waters shall breed death. London shall lament the death of twenty thousand, and the River Thames shall be changed into blood. The owner of a cowl shall be invited to the marriage feasts, and his voice shall be heard as far as the Alps.

"Three fountains shall spring up out of Winchester; their streams shall divide the island into three parts. Whoever drinks of one of them shall live a long life, and shall not be oppressed with feebleness thereafter. Whoever drinks of the second shall perish of grievous hunger and in his face his paleness shall be marvellous. Whoever drinks of the third shall perish by sudden death, and his body shall not remain in a grave. Those who wish to escape that tempest shall strive to conceal themselves in various hiding-places. With this, whatever weight shall have been put upon them shall take the form of another body, for earth shall turn into stones, stones into wood, wood into ashes, ashes into water, what is cast on top shall change to the bottom. After this a maiden from the city of the grey grove shall be raised up to give a cure for that, and after / every art has been tried, she shall dry up the hurtful\(^2\) fountains with her own breath. Then, that she may heal with her curative medicine, she shall take the Grove of Celidon in her right hand and the strength of the walls of London in her left. Wherever she walks she shall make sulphurous steps which nourish a double flame. That smoke shall rouse up the men of Rutenia, and shall make food for those under the seas.

\(^1\) a gymerw = shall boil  \(^2\) argywedon
She shall be<br>with miserable tears and the island shall be filled with a terrible shriek. The stag of ten branches shall kill her; four of them shall bear gold crowns; the other six shall be turned into buffalo horns which shall rouse up the three islands of Britain with their damned sound. Then the Grove of Danet shall dry up and shall break out in crying with a human voice. 'Draw near, O Cambria, and press Cornwall to your side, and say to Winchester, "The earth shall swallow you. Move the seat of the shepherd to the place where ships land and let the other members follow the head, for the day is hastening in which the / perjured dwellers of the cities shall fail.'

"The whiteness of the wool shall do harm, and the various colors of it. Woe to the perjured nation, for a splendid city shall fall because of her! The ships shall rejoice at so great an addition, and one of two things shall be. A hedgehog loaded with apples shall build that anew; at the smell of them the birds of various groves shall fly. A great road shall run to the palace, and it shall be strengthened with six hundred towers. London shall be jealous of that, and shall add to her walls three-fold. Thames shall surround her on all sides and the story of these deeds shall traverse the Alps. The hedgehog shall hide his apples in her, and shall make a road to her under the ground. In that time the stones shall speak and the sea on which men go to France shall be narrowed for a long time. From the two shores men shall hear each other, and the strength of the island shall be lengthened. Then shall be told the secret of the seas, and France shall tremble for fear. After that,
Fol. 65v  ny o lwn calatir y kerda krehir; yr honn agyklhy[na] yr ynys dwy vlyned. O nossawl lleuein y geiliw yr adar; a phob kenedil ederyn agedymeithocka. En niwyll y rei marwawl y kyffroant; a holl grawn yr yd alynghant. Odena y daw newin yr bobil; yn ol y newin girat anghelu. Pan orffwisso y veint anghyneirth honno; y kyrch yr edyn en ryved hwnnw glyn galabes. Ac yna y dyrcha y vynyd goruchel; ymphenn hwnnw y planha dar. ac yny chingheu y gwna y nyth. Tri wy a deidiw yn y nyth; or rei y daw llwynawc. ableid. ac arth. E llwynawc a lwng y vam; ac adwc penn assen arnaw. Wrth hynny yd ymdergigis y kymeredic ac aaruithra y vrodir gan ev hymlid yn nordmandi ar ffo. A gwedy ydyffrowynt y baed ysgithrawc yd ymcheuyant o vordwy y gyt kerdet ar llwynawc. Pan el ynteu y wneithur cad went yd ymwna yn varw; ac enwired y baed a y kyffroha. Enny lle y kyrch ynteu y gelyn anph anel evch y ben y chwyty ynteu yn y lygeit ef a wyneb. Sef awna y llwynawc heb ryvygygu y gnotthahedic vrat; temigiaw y droed deheu yr llwynawc ay lysgwrm; ac yngogoveu y mynydyd yd ymdirgela. Wrth hynny ybaed twilledic ageis y bleid ar ydwy gyf wedtee idaw y golledinog ailedeu. E rei gwedy ydelwynt yn dadleuw a adauwant idaw deu droed y llwynawc ay glust ay losgwrm. ac or rei hynny y gwneir aylodeu hwch idaw. Ynteu aorffowis ac

from the Grove of Calatir shall come a heron, who shall go around the island for two years. / With nightly crying she shall call to the birds, and every sort of bird shall keep company with her. They shall rise up in the cultivation of mortals, and shall swallow all the grains of the corn. Thence shall come a famine on the people, and after the famine a terrible death. When that great misfortune shall cease, that marvellous bird shall seek the Valley of Galabes and shall there ascend the lofty mountain; on the top of it she shall plant oaks and in their branches she shall make her nest. She shall lay three eggs in the nest; from them shall come a fox, a wolf, and a bear. The fox shall swallow his mother and shall put on himself an ass's head. Thereafter what he has taken shall appear and he shall terrify his brothers, driving them in flight to Normandy. And after they awaken the tusked boar they shall return from the sea voyage to walk together [congregi] with the fox. When he goes to do battle he shall make himself out dead; and the falsehood of the boar shall raise him up. Straightway he shall go to the corpse and when he comes over it he shall spue in its eyes and its face. This is what the fox, without forgetting his accustomed treachery, does—bite his left foot and tear it all from his body. He shall make a jump and shall snatch the right ear of the fox and his tail, and shall conceal himself in the caves of the mountain. / At that the deceived boar shall seek the wolf and the bear to restore to him his lost members. They, after coming into the controversy, shall promise him two feet of the fox and his ear and his tail, and from them shall be made boar's members for him. He shall rest and

139b

140
wait for the restoration which was promised. Meantime the fox shall come down from the mountains and take the form of a wolf, and as though he were talking with the boar shall craftily swallow him all up. Then he shall take the form of a boar and, as though without members, he shall wait for his cousin. And after they come to him, he shall kill them with unexpected teeth and shall be crowned with the head of the lion. In his days shall be born the serpent who appears from the death of mortals. With his length he shall surround London, and shall swallow those who go by. A mountain ox shall take the wolf's head and shall whiten his teeth in the smithy of Severn. He shall take into his company the multitudes of Albany and Cambria, who shall dry up the River Thames with their drinking. The ass shall call the buck with the long beard and shall change his shape. The one from the mountain shall be angry when the wolf is called, and shall mangle the horns of the bull in them. After he has given up indulging his cruelty he shall swallow their flesh and their bones, and shall be burned on the top of Mount Urian. / The sparks of the burning shall be changed into swans, who shall swim in the dry as in the rivers. They shall swallow fishes in the fishes, and shall devour men in the men. In their old age brightness shall be made under the sea, and they shall fashion treachery under the seas. They shall sink the ships and shall gather together no little silver. Thames shall flow a second time, and after the rivers have been called he shall flow beyond the bound of his channel. The nearest cities he shall hide and shall move the opposing mountains. He shall win to him the Fountain of Galabes, full of treachery and wickedness. From that shall be born the treason to call the Venedotians to the fights.

1 ymddibwn = expostulating  2 “the serpent” is not in B.  3 honno = that  4 y gwelir = shall be seen
The strength of the groves shall agree with the slates, with the men of the South they shall walk together [= fight?]. The raven shall go there with the kites and shall swallow the bodies of the slain. An owl shall build a nest on the walls of Gloucester and in her nest shall be born an ass. The serpent of Malvern shall nourish him and shall stir him up in many treasons. The scepter taken, he shall climb the heights, and shall terrify the people of the country with a terrible reverberation. In his days the mountains shall move and the / commots shall be despoiled of their groves. For a worm with fiery breath\(^1\) shall come, who shall burn the trees when their moisture is expelled. From him shall come seven lions, ugly with the heads of bucks. The stench of their nostrils shall corrupt the women and shall make private things common. The father shall not know his own son for they shall satisfy their lust\(^2\) in the manner of animals.

"After that shall come a giant of wickedness who shall pierce\(^3\) every one with the sharpness of his eyes. Against him shall arise the dragon of Worcester and shall confirm his destruction. And then they shall walk together and the dragon shall be overcome,\(^4\) and shall be oppressed by the wickedness of the victor; for he shall mount upon the dragon and, having taken off\(^5\) his clothing, shall sit naked. He shall grow bold under the thresholds of the dragon and shall smite the naked one\(^6\) with his upraised tail. Again the giant shall resume his superiority\(^7\) and with his sword he shall wound his jaws. Finally the dragon shall be bent under his tail and, poisoned, shall die.

"After him shall come the boar of Totnes and he shall oppress the people with his cruel path. Gloucester shall raise a lion

\(^{1}\text{drywana}
\(^{2}\text{goreigynnir}\n\(^{3}\text{drych = appearance}\n\(^{4}\text{Ridiant}\n\(^{5}\text{dyrchauedic llosgwn = noethedic}\n\(^{6}\text{yn noethedic = naked (adj.)}\n\(^{7}\text{nadl** t}\n\(^{8}\text{ddrych = appearance}
who shall ride in / many battles in anger. He shall trample him under his feet and 
shall be pierced by the open jaws. Finally the lion shall have business with his king-
dom and shall mount on the backs of the nobles. Thereupon a bull shall come into 
the business, and shall strike the lion with his right foot. He shall make discord of no 
avail throughout the island and shall break his horns on the walls of Exeter. A 
fox of Caerdubal shall avenge the lion and shall wholly consume him with his teeth.
An adder of Lincoln shall encompass the fox, and in the presence of him and many 
dragons shall display his terrible hissing. Then the dragons shall return and one 
shall wound the other. The one with wings shall oppress the one without wings and 
shall press his poisonous claws into his jaws. Others shall come to the conflict and 
one shall slay the other. The fifth shall draw near to the slain and shall wound the 
rest by various deaths. He shall mount on the back of one and with a sword shall 
separate his head from his body. Having put off his clothes he shall mount another, 
and with his right hand he shall strike his bare tail. He shall raise himself upon him 
naked, since he could not avail when he was clothed. The others he shall torment 
from their back and shall drive them in the circuit of the kingdom. Thence shall 
come a timorous lion of great diligence; thrice five parts he shall reduce to one, and 
he himself shall reign over the people. A giant shall shine forth as white as the color 
of snow, and the white people shall flourish. They shall recount the exploits of the 
princes, and those who have been subjugated shall be changed into horrible battles. 
In them shall be born a lion swollen with human gore; under him the sickles shall 
be put into the corn. While he is
working with his mind he shall be oppressed by him. The cartmen of York shall pacify them, and the expelled lord shall mount the chariot which he guides. With the drawing of his sword he shall threaten the east, and the tracks of his wheels shall be filled with blood. After that he shall be a fish in the sea who, having called to him the hissing of the serpent, shall mate with it. After that shall be born three glittering bulls who shall be turned into trees after they have used up their pastures. The first shall wield a poisoned scourge and shall turn his back upon those born after him. These shall try to take the scourge from him and he shall be corrected by the last. Each one shall turn his face from the other until they cast away the poisoned cup. The cultivator of Albany shall draw near to them, he who, as regards his back, is like a serpent. He shall empty the turning of the sod, and the corn of the country shall whiten. The serpent shall labor to pour out poison so that plants shall not come into the corn. The people shall fail because of a deadly tempest, and the walls of the cities shall be destroyed. Gloucester shall be given for healing, which the foster-daughter shall put among those who would whip her, for she shall use the balance of healing and shall quickly renew the island. After that two shall follow the scepter, whom the crowned dragon shall serve. Another shall come in iron and shall ride on the serpent which shall fly. Having made himself naked, he shall sit on his back and shall hit the right of his tail. His voice shall arouse the seas and the second shall cast his fear. Then the second shall keep company with the lion and they shall walk together with the increase of disputes. With transferred borrowed slaughters

1 ac a dynysa = and shall guide 2 yr hwnn = after the hissing of the serpent 3 yr ymys o adecrochawad = and shall renew the custom of the island 4 Or "tonsured; B. has korouniwc.
Both probably stand for "cornawc = horned" 5 arcs
he shall die and better is hideous satiety. Then shall come some one in a drum and harp, and shall brighten the fierceness of the lion. Therewith the nations of the kingdom shall make peace and shall call the lion to the balance. In his appointed seat he shall study the weights, and he shall reach his two hands to Albany. Therewith the commots of the North shall be sad, and the doors of the temples shall shine. The starry wolf shall hire companions, and shall surround Cornwall with his tail. The knight in the chariot shall oppose him, he who shall change his people into a boar. With this the boar shall destroy the commots, and shall hide his head in the depths of the Severn. A man shall be clasped to a lion in wine, and the flashing of gold shall blind the eyes of the onlookers. The silver shall become white round about it and various businesses shall cease. In the government of the wine mortals shall be intoxicated, and after heaven shall be placed they shall look upon the earth. They shall turn the face of the stars from them and shall destroy their accustomed running. Those who are angry shall burn the corn and conglobate moisture shall be denied. The roots and the branches shall exchange functions and the novelty of these things shall be a marvel. The shining of the sun shall vex the amber of Mercury and shall be a terror to the beholdets. Stilbon shall change the shield of Archadie, and Venus shall call for a helmet from Mars. The helmet of Mars shall mix with the sky; the madness of Mercury shall cross his limits. Iron Orion shall make bare his sword and the maritime sun shall vex the sky. Jupiter shall walk his permitted paths, and Venus shall leave her appointed lines. From the star of Saturn shall come

1 Tna damadlygir y llew yny gwinn = Then the lion shall be enfolds in the wine
2 rydid = freedom
3 help = help
a jealousy and it shall slay mortals with crooked sickles. The numbers of twice six of the houses of the stars shall lament cross running like their guests. Gemini shall leave nature, letting loose their hold, and shall make the tub angry in the fountains. The bowels of the Pound shall hang neglected, until the Ram shall put his crooked horns under them. The tail of the Scorpion shall create sparks, and the Crab shall debate with the sun. The Virgin shall climb on the back of the Archer, and the refreshing flowers shall turn brown. The chariot of the moon shall trouble the Zodiac, and the Pleiades shall break out in lamentation. No one shall return to the service of Janus, but Adrianus shall conceal himself in the caves of the closed door. In the stroke of the spear the seas shall arise, and the old oath shall be renewed. The winds shall bruise each other with a horrible blast, and they shall mix the sound among the stars.” /
to-day, for two deaths are threatening you: namely, the Saxons who are conquering from you daily, and to-morrow of one mind shall come Ambrose and Uther to the shores of Totnes to land. And they shall redden the faces of the Saxons with their own blood, and after Hengest is killed Prince Ambrose shall be crowned; and that Ambrose shall rule the countries and renew the churches, and at length he shall be killed by poison. After him his brother Uther shall be crowned / and he also shall die of poison and that by the treachery and craft of the Saxons. And after him shall come the boar of Cornwall, and he shall swallow them all.” And it was no longer than the next day before Ambrose and Uther and ten thousand armed knights with them landed in the Isle of Britain. And when their coming was announced, all the Britons with one accord came together to Ambrose and swore allegiance to him.

And then Ambrose took the crown of the kingdom and was consecrated king. And then he took counsel as to what he should do first, whether to attack Vortigern or attack the Saxons, and after consultation he decided to go after Vortigern toward Cambria. And after they had come to Archenfield they attacked Castle Goronw on the top of Mount Denarth, on the shores of the Wye, a river that comes from Mount Clorach, for Vortigern had fled to that spot. And after they had come there, they bore in mind that he had killed their father and their brother and had brought the pagan Saxons, damned deceitful traitors, to the Isle of Britain. And with that he said, “O nobles, fight fiercely of one mind against / that castle there.” And without delay they set fires round about the castle and burned it up, with whatever goods and men were in it. And Vortigern was killed and burned.
The Lord's age when Saint Bride was born was 463 years. And when Hengest heard that Vortigern was killed he was afraid, for he was hearing that there was not a man in France who could take a stroke from Ambrose without death. And along with this he was generous, and wise, and just, and virtuous, and brave and merciful. Then the Saxons, for fear of Ambrose, fled until they were on the other side of the Humber. And there they fortified themselves and dwelt. When Ambrose heard this, he and his army with one mind went after them. And it was a grief to them to see the churches destroyed by the Saxons. And he said, through God's help, if he came back alive he would have the churches made as they had been at their best. When Hengest heard that Ambrose had come, he exhorted his men to fight manfully, and told them that Ambrose's power of knights of Brittany was not great, and that they were not afraid of the Britons, for there were two hundred thousand armed men of them. And then they came to a place that is called Beli's field, with the intention of making a sudden deceptive attack on Ambrose. Nevertheless Ambrose did not avoid that place. And when they had come there, they drew up their army and arranged the men of Brittany in separate places and his own men intermingled with them. And he put the men of Demetia on the top of the hills beside them, and the men of Venedotia in the woods near by, so that Ambrose and his army could pursue the Saxons whichever way they fled. And on the other side Hengest was exhorting his men and giving them instructions. And then many were slain on both sides, and at last Hengest...
and his men fled to the place that was called Conan's city, and they went into a castle there. And Ambrose followed them, killing them as he caught up with them. And then a second time they mustered their forces and killed many on all sides. And at length the army of the men of Brittany came at the Saxons and pierced them and scattered them, through the teaching of their leading men. And Eidol, Earl of Gloucester, was looking for Hengest, to contest with him. And at length the two met and dealt each other fierce blows, until the fire from their arms was seen like flashing lightning before thunder. And as they were thus, behold Gorlois the earl and his army coming toward them and straightway they scattered the Saxons. Then Eidol in that boldness took Hengest by the crest of his helmet and dragged him into the midst of his own army, and at the top of his voice he said, "C rush the Saxons now that they have been beaten, for Hengest is taken by us." and from that time on the Saxons fled, and Octa Hengest's son with a great part of the army fled from that place to York, and Ossa his cousin and another part of the army fled to Dumbarton and there they made a stand against Ambrose.

And after Ambrose had conquered them he took the city, and he remained there three days, having the bodies of those who were slain in his battle buried, and the wounded attended to, and casting off their weariness. And then Ambrose went to take counsel concerning Hengest. And in his council was Idwal Bishop of Gloucester—brother was he to Eidol Earl of Gloucester. And when he saw
And then Eidol Earl of Gloucester took Hengest and went with him outside the city walls to the top of a hill that was near the city, and he was killed and buried there, and a great barrow was made on the top of it\(^2\) as was the custom then in the place where a sowdan was buried.

And from there Ambrose went with his army to York to seek Octa. And then by the advice of his chieftains they took\(^1\) a chain in the hand of each one of them, and a piece of earth on the head of each one of them, and thus they went at the disposal of Ambrose and spoke to him like this, “Lord king,” said they, “our gods are conquered and we do not doubt that your God reigns, He who is forcing so many nobles as this under your control in this fashion. And here we are, lord, with a chain in the hand of each one of us, and in agreement,\(^4\) and we give ourselves up.\(^5\) And cause us to be bound, lord, if you desire to.” And then Ambrose went to take counsel concerning them. And then Bishop Idwal arose and spoke like this. “The Gibeonites\(^6\) came of their own free will to ask mercy of the people of Israel, and they got it. And our mercy is not worse than that of the Jews.” And then a compact was given to Octa

\(^{1} yn \text{ rwm} = \text{ bound} \quad ^{2} yr \text{ yedd} = \text{ on his grave} \quad ^{3} \text{ y kymcrth Octta} = \text{ Octa took} \quad ^{4} \text{ reading “gyuunawli” for “gymunawl”; B. has gymunawl.} \quad ^{5} \text{ ac ymrwi} \quad ^{6} \text{ Gwyr gibenites}
and / to all the people who were with him. And then Ambrose gave them Scotland 147 to dwell in, in eternal servitude to Ambrose and his heirs. And so they made peace. And after Ambrose had finished everything, he summoned all his earls and his barons and his archbishops and his bishops to York to take counsel with them. And the first advice he got was to have restored the churches which the Saxons had destroyed over the face of the kingdom and all this at the expense of Ambrose. And the fifteenth day after that he went to London, and there he caused the churches to be renewed, and the evil laws which were being observed to be amended: that is, he caused to be given to the sons and the grandsons and the great-grandsons what was really due them, in lands and territories which they used to own, and which had been taken away from them, and he upheld truth and justice in every place. And from there Ambrose went to Winchester to do there as he had done everywhere.

And after he had arranged everything there, and had pacified it, he went to Salisbury to see there the multitude of earls and barons and noble knights whom Hengest had slain through deceit. And there were there three hundred monks of the congregation in / the monastery of Ambri, for Ambri was the first to establish that monastery. And after the king had been told fully what had happened to the nobles who had been killed there, he was sorry because of it and because he saw that place as unadorned as he saw it. Then he had called to him all the stone-masons of the Isle Britain, and the carpenters, to devise an ornamental and enduring work

1 una peri kyweiriaw = then [he] caused to be restored
2 "and the evil laws . . . that is" is not in B.
3 yr hwnn y daroed yr saeson dreissiaw en radan ohonen = which the Saxons had taken from their fathers
4 pob lle = every place
5 golledigaeth y dyledigion yno = the loss of the nobles there
6 trist uw ganthaw am weled = he was sad to see
7 yr yns = the island
8 a dynhygyn = and devised
that should stand forever over that sepulchre. And after all their ingenuity had failed them, Tramor Archbishop of Caerleon came to Ambrose and spoke like this. “Lord,” said he, “have Merlin, Vortigern’s bard, sought out for you, and he, lord, will devise a marvellous, ornamental work of unfailing ingenuity that will last forever.”

And then Ambrose caused Merlin to be sought for everywhere; and he was found at the edge of the fountain Galabes in the country of Ewias, for he was there frequently at that time. And after he had been brought before the king, the king was joyful over him and received him with honor. And then Ambrose asked him to speak in prophecy of what was to come. And then Merlin said, “Lord,” said he, “it is not right to speak of things like that unless there is need; and if I should speak, lord, when I did have need / of the spirit that instructs me he would flee from me.” And then the king did not desire to urge him longer than that, but he asked him what work he could devise there over the sepulchre that would last forever. This is what Merlin advised: to go to Ireland to the place called the Giants’ Circle on Mount Killara, for there there were stones of a marvellous appearance, “and there is no one, lord, in this age who knows anything about those stones. And they shall not be got by might or by strength, but by art. And if these stones were here as they are there, they would stand for ever.” And then Ambrose said, laughing,
pa ansawd heb ef y gellit ev dwyn wynt odyo. Ac yno ydywat Merdyn na chyffro Fol. 72
di arglwyd ar chwerthin nac ar wattwar; canys ny dywedaf vi namyn pruddergwirioned. Mein rìnvedaull yw yr mein. ac amrauaelion medeginiaethu arnaddunt. a chewri ay duc wynt gynt hyt yno. o eihauyon yr ysbaen. ac ay rodas-sant yny mod y maent yno. Sef achos y dagant wynt yno. pan delei heint ar yn onadunt. Sef ygwynent enneint yngkymherued y mein. ac yna y golchit y mein. ac ydodit y dwyr hwnnw yn yr enneint. ar neb a vei glaf onadunt; o ba heint bynnac y bei. iechyt agaffei o vynnet yr enneint. A llyssieu arodeynt yn yr enneint. Ac ar llyssieu hynny yd iechynt ev gwleioed. Aphan gigleu y bruttannieit rinwedenu y mein; annoc aeruc paub eu keisiaw. ac yn diannot yd aethant ygeisiaw yr mein pymtheng mil o wyr aruawc. ac vthyr yn bennaf arnadunt. a Merdyn gyt ac wynt canys oed oreu y ethrylith yn vn oes ac ef. Sef oed yna yn vrenhin yn iwerdon gillamwri. aphan gigleu gillamwri. bod llynghes ar vor iwerdon; kynullaw llu a oruc a duyoit yn erbyn ybyrrtannieit. ac anvon attadunt a govyn ystyr ev dyuodiat yno. A phan wybystyr ev neges chwerthin a oruc adwyedut: nyt ryued heb ef gallu o genedil lesg gynullaw llu a oruc a dyuot yn erbyn ybryttannieit. ac anvon attadunt a govyn ydunt ystyr ev dyuodiat yno. And when the Britons heard of the virtues of the stones, all urged him to go after them; and at once fifteen thousand armed men went to seek the stones, with Uther as chief over them and Merlin with them, for his learning was the best of the age he was in. And at that time Gillamuri was king in Ireland, and when Gillamuri heard that a fleet was on the Irish Sea he assembled an army and came against the Britons. And he sent to them and asked them the meaning of their coming there. And when he knew the heart of their business, he laughed and said, "No wonder," said he, "that a sluggish nation can oppress the Isle of Britain, for they are mad when they come to Ireland to make the Irish nation fight with them over rocks." And straightway they attacked each other / and

"In what fashion," said he, "can they be brought from there?" And then Merlin said, "Do not stir yourself to laughter or mocking, for I speak nothing but seriousness and truth. The stones are stones of great virtues with various healing qualities, and the giants brought them there in former times from the furthest parts of Spain, and placed them in the fashion in which they are now. This is the reason they brought them there: when sickness came upon any of them they would make a bath in the center / of the stones, and then the stones were washed, and that water was put in the bath, and any one of them who was sick, no matter what his sickness was, would be healed by going to the bath. And they put herbs into the bath, and by these herbs they healed their wounds."
sought fiercely and killed many of the Irish, and put to flight Gillamuri and those of his men who escaped. And the Britons went at once to the place where the stones were. And then Merlin said to them, “Now try the best arts you know to take the stones away from here.” And after each of them had tried according to his knowledge without it availing him anything, Merlin laughed and said, “This is to show that art is superior to strength.” And without exerting any effort in the world except his own deep skill he brought the stones from the place where they were until they were in the ships, and from the ships he easily came with them to Mount Ambri. And then Ambrose summoned thither all the earls and barons and noble knights and bishops and all the scholars in orders that there were, to adorn that place with splendid adornment. And then Ambrose put the crown of the kingdom on his head, and there he held the feast of Whitsuntide nobly and royally for three days at a stretch. And Ambrose gave what was right and just to every one of the noblemen of the Isle of Britain, and he satisfied every one with the quantity of his gifts as they entreated him, of gold and silver, and horses and arms, and land and territory. And at that time there were two vacant archbishop-houses: namely, Caerleon on Usk and York. Then by agreement of that multitude the archbishopric of York was given to a man who was called Sampson, and to Dubric the archbishopric of Caerleon on Usk. And after everything there had been set in order, Ambrose asked Merlin to raise the stones as they were in Mount Kilara and Merlin raised them. And then everybody recognized that knowledge and skill were stronger.

1 As well faict gan thwnt pob peth o a nedrynt = And after they had failed in everything that they knew how to do
2 Llyma diwynnic = This is to show you. For “diwynnic” as a synonym of “arddangos” see B.B.C.S., I, 332, and I, 240.
3 Ac yna y dde o e hon y dilawr y main oddyn yr yng y Llongheu = And then he himself without effort brought the stones from that place to the ships, ac argyb ar holl = ac ar wyse
4 ac argyb = ac ar wyse
5 y mwydd kilara
And at that time Pasgen Vortigern’s son had fled into Germany, and there he assembled an army, the largest he could get, to come against Ambrose in the Isle of Britain. And in return for coming he promised them every sort of wealth. And the men of Germany believed Pasgen and they came with him, a multitude of fleets, to the Isle of Britain, and they began to ravage the countries. And when Ambrose heard this, he assembled an army and came against Pasgen and his army, and drove them in shameful flight to Ireland. And then Gillamuri was king in Ireland, and he welcomed Pasgen, and each of them complained to the other about the sons of Constantine. And then the two came to an agreement, and came with fleets to land at Menevia, and they began to ravage. And when Uther heard this, he feared greatly, because his brother Ambrose was sick in Winchester and he himself did not have a sufficient number to oppose Pasgen and Gillamuri too. And when these two men heard that Ambrose was sick they rejoiced, thinking that they could get the victory over Uther himself. And while they were at that, this is what one of the Saxons—Eppa was his name—did: he came to Pasgen and asked him how much property he would give to the man who should bring about the death of Ambrose. “I will give,” said he, “a thousand pounds, and my friendship while I live. And if I should be king, I will honor him with land and territory so that he will be content.” And then Eppa said, “I know the language of the Britons, and their customs, and I know medicine. And for this reason give me assurance of that
which you promised, and I shall bring about his death.” And then they exchanged oaths, and Èppa had his head and his beard shaved in the same style as a monk, and in that appearance he came to Ambrose’s court with medical instruments, and he showed himself to some of the men of the court and told them that he was a good physician. And nothing was then desired except to get a good physician; and that was announced to Ambrose and straightway he came to Ambrose. And he at once prepared a drink for him and put poison in it, and Ambrose drank the drink on the spot. And the damned deceiver advised him to rest and to hide, so that he would absorb the poison more quickly. And Èppa slipped away from the court at once on the pretext of gathering simples, and he bade them leave the king to rest.

And then there appeared a star of marvellous size with a single tail on it, and on the end of that tail there was a ball of fire in the likeness of a dragon. And from the mouth of that dragon two beams extended, and one of them was seen to extend over the furthest parts of France, and the other beam was seen over Ireland and dividing into seven small beams. And when that star appeared, all those who saw it over them feared greatly. And then Uther had all his wise men summoned to him and he asked them what that star signified. And then Merlin wept and said, “O this is the heaviest loss of the race of the Britons, one that cannot be made good, for you are bereft of Prince Ambrose. And you are not bereft of the other king, for it is you, excellent Uther Pendragon, who are king. And therefore hasten to fight with your enemies and you will conquer them,

1 am a eddewaist 2 modd = fashion 3 ducpwyd ef = he was taken 4 i = it 5 ar hynt = at once 6 y brodwr = the traitor 7 i gygo = to sleep 8 lladdai y Gwenwyn ef = the poison would kill him 9 yn Rith llysieva. A gorchymyn gadau y brenin i orffowys 10 Llyma golled = Here is a loss
unt. ac avyde mediannvs ar gwbyl or ynys. A thidi a arwidockaa y sseren a Fol. 74 wellysawch. ar dreic tanawl adanei. ar paladyr a ymystynhawd dros freinc. a arwydockaa mab ytti arglwid. ac ef a oresgyn llawer or byt. ar paladyr arall aarwydockaa merch a vyd ytt. a meibion honno ay hwyrian a vyd eidunt ynys brydeyn ol yn ol. Sef a oruc vthyr yna kyt bei pedrus ganthaw a dywedassee verdyn idaw. kyrchu y elynnion aoruc ac ymlad yn lliidiawc. allad llawer o bo tu. ac or diwet vthyr a oruu: agyrru gillamwri apasgen ar ffo htyt ev llongheu ac yr mor gan llad ev gwyr val y gordiwedit wynt. A gwedry uudugoliaeth honno; yd aeth vthyr htyt yngkaer wynt vrth varuudoaelh emreis y vrut. Ac yno y doeth yr archesgyb. ar esgyp. ar abbadeu. ar yscolheigion anrydedus. or holl ynys. ac yna y clatpwyt ef ger llaw manachloc ambri o vewn y gor y kewri. A gwedry cladu emreis y gwahodes vthyr hynny o niveroed y gyf ac ef. ac o gyf kynghor hynny o wyrd; y detholet vthyr yna vthyr yr hynn a dywat Merdyn am y sseren. Ac yna y peris vthyr delw dwy dreic o eur. ar y llun ygwelweesi ar ben y paladyr. o annistic kywreinnwyt. ac yn or delweu hynny a rodes ef yr eglisi pennaf yngkaer wynt. ar llal a beris ef y bot oe vlaen ef e hyn. pan elei y gyfrangheu. Ac o hynny allan y gelwid ef yn vthyr bendragon. Sef aoruc octa vab hengist. ac ossa y gevynderw gwedy marw.

And you will possess the whole of the island. And it is you whom the star that you saw signifies, and the fiery dragon under it. And the beam which extended over France signifies a son of yours, lord, and he shall conquer much of the world. And the other beam signifies a daughter you shall have, and her sons and her grandsons shall possess the Isle of Britain, one after the other.”

This is what Uther then did although he was doubtful about what Merlin had said to him: he attacked his enemies and fought fiercely and killed many on all sides. And at length Uther was victorious and drove Gillamuri and Pasgen in flight to their ships and to sea, killing their men as they were overtaken. And after that victory Uther went to Winchester because of the death of his brother Ambrose. And there came there the archbishops and the bishops and the abbots and the honorable scholars of the whole island. And then he was buried beside the monastery of Ambri within the Giants’ Circle. And after Ambrose was buried, Uther summoned those hosts to him and by the united voice of those nobles / Uther was chosen king.

And then after Uther had been made king there came to his mind what Merlin had said about the star. And then Uther had made with artistry an image of two dragons of gold in the form he had seen on the end of the beam of the star? And one of these images he gave to the chief church in Winchester, and the other he had kept before him when he went to battles. And from that time forth he was called Uther Pendragon [dragon’s head].

This is what Octa, Hengest’s son, and his cousin Ossa, *Horsa’s son,* did after

1 A thydi a arwedddoka y sseren or ddraic a welwelch yn dananol Ar paladr a welwelch yn estynnws = And the star and the fiery dragon that you see signify you. And the beam which you see extending t holl wyr llen annRydeddus = all the honorable scholars

2 *Emreis = Ambrose* 4 Instead of “And after... chosen king,” B. has Ac yn ol emreis / y

3 galadychold wth yr wroad = And after Ambrose his brother Uther reigned.

4 *wennehur = delu = images*

5 a arwedddid = was borne 6 *mab hors*
Ambrose was dead: they invited to them Pasgen and as many fighting men as they could and they sent into Germany to seek help for them, for they were free from the pledge they had given to Ambrose. And after they had assembled to themselves unnumbered peoples, they conquered the countries as far as York. And as they were beginning to fight against the city, Uther and his army came up, and then they fought boldly and fiercely, and killed many and put the Saxons to flight; and the Britons followed them while day lasted, until they came to the place that is called Mount Damen, and that was a strong, high place with many stones. And the Saxons fled there that night. And then Uther summoned his council and then Gorlois Earl of Cornwall rose and said, “Lord,” said he, “since our number is smaller than theirs and the night is dark, let us go all together against them and we will win over them cheaply.” And thus they did, and they captured the top of the mountain from the Saxons, and killed many of them, and captured Octa and Ossa and scattered all the others. And after that victory Uther went to Dumbarton, and from there he went about his whole realm, and he strengthened the laws until no one dared to do wrong to his fellow. And after he had settled every place, he went to London and had Octa and Ossa put in prison there. And then he had a great feast made ready there against Eastertide, and he invited all the earls and barons and noble knights that were in the Isle of Britain, and their wives with them. And Uther made them all welcome and seated them all according to their deserts. And they spent the feast in
ease and enjoyment. And thither came Gorlois Earl of Cornwall, and his wedded
wife Igerne daughter of Prince Amlawd. And there was not in the Isle of Britain /
either wife or maiden as beautiful as she. When Uther saw her he was inflamed with
love for her without being able to conceal it, and he would not for anything be without
her. And he openly sent her dishes of food and frequent drinks of wine, and
frequent witty words, until her husband knew of it. And that night when all went
to sleep, they went to their lodging, and there she told her husband all the secret
things the king had said to her. And then Gorlois became angry, and by common
agreement they went that night toward Cornwall without the permission of the king.
And after that had been told to the king he became angry, and sent a messenger* after him to bid him come back, for it was a great insult to him† to leave the court
without his ‡ permission. And he did not return. And he sent the second messenger
and he did not come.  And he sent the third messenger, swearing that if he did not
come he should be dispossessed by fire and iron. And he did not return in spite of
that.

And straightway Uther assembled an army and attacked Cornwall and began to
kill and burn. Then Gorlois, / since he did not have enough men so that he could
resist him, strengthened his two castles and put his wife in the strongest castle—
that was Tindagol Castle on the shore of the sea. And he himself went to Dimlot* Castle, lest they should be overcome together. 1 And after the king had received
notice as to where Gorlois was, he went there, he and his army, and fought angrily
and fiercely against the castle three days at a stretch. And in spite of that it did
not avail him anything except the murderous loss of his men.

---

1 *mynych = messengers
2 *yr brenin = to the king
3 *Ac nid ymchweleii yr anfon yr ail = And he did not return in spite of the sending of the second messenger.
4 *Dunod = in the
same place
And then after consultation they decided to withdraw from the castle and to divide themselves around it without letting any one either in or out, until they died of hunger. And after they had been there for a week, the king called to him his companion and fellow-knight Ulfin of Caradog's Ford, and told him all his mind and his love for Igerne, and asked his advice about it. "Lord," said he, "the best advice I know is to call Merlin Ambrose to us, and he will know how to advise us if anybody knows." And then Merlin was summoned to them and was told all their secrets. And then Merlin said, "Lord," said he, "you will not succeed in getting the castle Igerne is in, by valor or by strength or by might, for it is on a rock on the shore of the sea, and there is but one road by which to come to it, and three knights could keep it against the whole world. And if that is what you want, lord, you must put on you the likeness of Gorlois, and Ulfin the likeness of Jurdan of Tintagol, a man dear to Gorlois, and I shall take the likeness of Brithael, Gorlois's chamberlain, and no one will know that we are not Gorlois and his two dear friends."

And then he commanded the army to keep good watch about the castle until they came back to them. And then Merlin changed their appearance as has been said above, and then went at dusk to the gate of the castle of Tintagol and told the porter that Gorlois was at the gate. The porter announced this to his lady and then came to them with a light and received them honorably, and at once that night they went to sleep. And Uther devoted himself,
in that false semblance, to fulfilling / the desire of his flesh upon Igerne. And he said to her that he had come by stealth to visit her, and he could not for anything refrain from coming. And she believed that. And that night Igerne conceived, and from that conception Arthur was born. And when the army knew that the king was not with them, they fought angrily against the fortress without taking advice concerning them. (?) And then Gorlois came out, and his men with him, and fought with them boldly and fiercely and killed many on all sides. And then Gorlois was killed, and his men who were not killed were scattered in flight. And straightway word was brought to Igerne that her lord Gorlois had been killed and the castle had been taken. And then he laughed and said to her, “Lady,” said he, “I am not killed yet,” and he gave her a kiss. “And since they do not know anything about me they think I am killed. And lady” said he, “it is best for us, as soon as we can, to place ourselves at the disposal of the king, for we have lost our men and our strength and we cannot contest with him, and if we seek his mercy I am sure that he will not deny it to us.” “Lord,” said she, / “do as you will.” And then they saw the army coming toward them. And then Uther and his two companions with him went to the army in their own form, and the keys of the castle with them. And he was grieved over the fact that Gorlois was killed, and glad over the other thing.

And then after everything was settled Uther took Igerne as his wedded wife. And she had by him a son and a daughter, namely Arthur and Anna his sister. And then directly after that Uther fell sick of a grievous disease and he was sick for a long time until
men who had been left to guard Octa and Ossa in London became angry, and then they struck up an agreement with the prisoners, and set them free, and went with them to Germany. And after this had been told to Uther, he was very angry lest they should come back from Germany with aid to try to conquer the Isle of Britain. And that is what they did.

After they had got their fleet ready, they came to land in Albany and they began to ravage that country and to burn it. And after that had been told to the king, he ordered Lot Kynvarch’s son to go as chief of the army to fight the Saxons, for he was Uther’s son-in-law through his daughter, and was a great, handsome, wise, eloquent, generous, brilliant man, and he loved truth and hated the lie. And after there had been many battles between them, the Saxons often defeated them, and sometimes they the Saxons, until the island was near going to ruin. And after Uther had been told that the earl could not subdue the Saxons, his anger was greater than his suffering from the disease. And then he summoned to him all the nobles of the island and reproached them for their slackness against the Saxons. And then he had a litter made for himself, and had himself carried on it before the army. He was taken to the city of Verolam, for the pagan Saxons had come thither to kill and burn.

When Octa and Ossa heard that Uther was coming against them sick on a litter, they were merry and glad and mocked him with scornful words, and called him a half-dead man. And the Saxons went inside the city and left the gates open, out of disregard and
scorn for Uther and his army. When Uther knew that, he had them followed in, and he fought bravely with them, and he surrounded the city and killed many on all sides until night came. And the next morning the Saxons came outside of the fortifications and fought fiercely against the Britons until the day was far advanced. And in the end, however, the Britons were victorious, and then Octa and Ossa were killed and the others fled shamefully. And then the king for joy raised himself until he was sitting up, and before that he could not, except as he was turned in his bed. And he said through his laughter, "Those damned deceitful traitors called me a half-dead man, and the half-dead man who is victorious is better than the live man who is defeated, and it is more precious to die famous than to live in great and shameful disgrace."

And after that victory the rest of the Saxons who escaped above gathered together in Albany and began to make war as before. And Uther desired to follow them, and his advisors would not permit him to, because of his illness and lest he be hurt on the litter. And therefore the Saxons were braver in harrying than before. And then after peace had been made the Saxons thought about causing the death of Uther, and they sent some of them in the guise of paupers to talk with him. They heard that Uther would not drink any drink except water of a fountain that was near the city of Verolam. They poisoned the fountain and the places adjacent to it until one could not get any of the water without poison in it. And then the hour that Uther touched the water he died, both he and all who touched it.
And when the Britons knew that about the fountain, they had it closed with stones and lime, and they made a great mound of earth over it lest any of the water should come out of it. And from there they went to bury the body of Uther in the Giants' Circle beside his brother Ambrose. That was four hundred and ninety-one years of Christ's age. And after the Saxons knew that Uther had been killed they sent into Germany to seek aid to win the Isle of Britain. There came to them a great fleet and Colcrin as leader over them, and they conquered from Humber to Cape Blathano. And after the nobles of the Isle of Britain knew of the oppression of the Saxons, they assembled together clergy and laity in Silchester to take counsel concerning the Saxons. And then after deliberation they decided to make Arthur king, and that because of their great affliction, for Arthur was then but fifteen years of age. There was not, however, so far as they had heard, any man his equal in excellence, since he was generous, and wise, and brave, and agreeable, and merry when it was time, and serious when there was need, and in short, truly and properly, God did not make—after the nine men who were made from Adam—a man as complete in good feats, and that God gave him as an innate gift. And Arthur did not get as much property as he gave away, for he would not let any of those who came to ask goods of him go away empty handed. And who ever has natural good in him, God will not permit him to suffer continual need.

And after Arthur had been made king by Dubric Archbishop of Caerleon on Usk, and had been consecrated and the crown had been put on his head...
am y ben rac goud y saesson yn ev kymhell. kynullav llu a-oruc arthur a mynet Fol. 78
h yt y nghaer erfawc. Pan gigeu golcrin hynny; kynullaw llu a oruc ynteve saesson
ac ysogtiet a flichtiet. aduoyt a llu mawr ganthaw yn ev herbyn hyt arlan dulas.
ae yna ymlad yn wyychr creulon fryf gadarn. allad llawer oboptu. Ac or diwet
eisswis arthur aguas y vudugolaeth. A gyrro golcrin ar ffo. ac a dienghis oe lu.
hyt y nghaer erfawc. ac ev gwaracha yno; a oruc arthur ydunt. Pan gigeu baldwlf
braut golcrin hynny; lle yr yttoc or lan ymor. yn aros dyuodd keldric dywysawe
o germania a berth ganthaw ydunt. gorthwrm y kymyrth arnaw. A bryssiaw yno
aoruc. a chwe Mil o wyr arauwc ganthaw. hyt ar deng milltir ywth caer erfawc.
a mnynv dwyn kyrch nos am ben arthur ay lu. Agwedy menegi y arthur hynny;
anvon aoruc Caduwr iarll kernyw a chwech cant marchawc ganthaw aether Mil o
bedit. y ev ragot ar y fford. A hynn y a oruc ynte. Agwedy ymgys au rot awc
ymlat aoruc caduwr yn greuron lliidiawc. allad llawer onadunt. ac ev gwasgaru.
ac ev kymhell ar ffo. Ac yna tristau a oruc baldwlf; am na chavas nethau y vraut.
A medylau a oruc pa funvt y caffi ymwelet ac ef. Sef yperis moilgroisi y varyf
ay walt amynet yn rith eerestyn. achymryt telyn yno law. amynet drwy y lluesteu
yny doeth adan y gaer. ac yno lemmyen a chware; yn yna adnabuwyt o gaer. Ac
yna bwrw raffeu idaw; ay dynhu y mewn dros y gaer. a uwen uu y vraut vruhw.
Ac yna medy

the Lord's age was then 498 years, and then,1 because of the affliction2 of the Saxons
pressing on them, Arthur gathered an army and went to York. When Colcin heard
that, he gathered an army of Saxons and Scots and Picts, and came against them on
the bank of Dulas with a great army, and there they fought boldly and fiercely and
stoutly and strongly, and killed many on all sides. And finally, however, Arthur got
the victory,* / and drove Colcin and those of his army who escaped in flight to York, 157
and Arthur shut them up there. When Baldulf Colcin's brother heard that, where
he was on the sea-shore waiting for the coming of Celdric Prince of Germany with help
for them, he was greatly grieved and hastened there with six thousand armed men until
he was within ten miles of York, and he wanted to make4 a night attack on Arthur
and his army. And when that had been told to Arthur,6 he sent Cador Earl of Corn-
wall with six hundred horsemen and three thousand footmen to get ahead of them on
the road. And that he did.4 And after he had met them, Cador fought with them
fiercely and angrily, and killed many of them and scattered them and put them to
flight.

And then Baldulf grieved that he could not help his brother, and he took thought
as to what manner he might visit with him.7 And he had his beard and his head
shaved and went in the guise of a minstrel and took a harp in his hand,8 and went
through the camp until he came beneath* the city walls, and there he cried out and
played until he was recognized from the walls. And then they threw ropes to him
and pulled him in over the wall, and his brother welcomed him. And then they
took thought /

1 oed yr arglwydd yna eccelxxvij o bynyddedd Ac yna 2 gerddwyw = oppression 3 a oruc 4 ar oedr dau = with the intention of making 5 A phann wythu arthur = And when Arthur knew 6 "And ... did." is not in B. 7 pa sodd y gallai ymwelod ai wrand = how he might visit with his brother 8 ganthaw = with him 9 y mmwl = near
by what trick they might free themselves from there. And as they were taking counsel about that, behold their messengers coming from Germany with six hundred ships full of armed men, and Cheldric as prince over them, coming to land in Albany. When Arthur heard that, he left York and went to London, and there he called all his nobles together to him to seek advice. And after consultation, they decided to send to Howel the son of Emir of Brittany—he was Arthur's nephew his sister's son, and king in Brittany—to ask help from him. Howel came to him with fifteen thousand armed men to help him, and Arthur welcomed him. And then after consultation, they decided to go to Caer Llwyt Coet where the Saxons were—others called it Lindesey, or in another language Lincoln. And then straightway they fought with the Saxons boldly and fiercely, and in this battle there were lost six thousand of them, between killing and drowning. And those of them that escaped fled to the wood of Celidon, and Arthur following them thither. And then there was a fierce battle between them, and many were slain on all sides, for there the Britons were wounded from the shade of the oaks. And then Arthur had the oaks cut down and put on high stumps round about the Saxons, and so shut them in there three days and three nights at a stretch without either food or drink. And then, lest they should die of hunger, they gave up all their treasure to Arthur, and tribute from Germany every year, in return for being allowed to go free to their country; and they gave hostages on that.

And after they had gone on the face of the deep, they repented

\(^1\) by what trick they might free themselves from there. And as they were taking counsel about that, behold their messengers coming from Germany with six hundred ships full of armed men, and Cheldric as prince over them, coming to land in Albany. When Arthur heard that, he left York and went to London, and there he called all his nobles together to him to seek advice. And after consultation, they decided to send to Howel the son of Emir of Brittany—he was Arthur's nephew his sister's son, and king in Brittany—to ask help from him. Howel came to him with fifteen thousand armed men to help him, and Arthur welcomed him. And then after consultation, they decided to go to Caer Llwyt Coet where the Saxons were—others called it Lindesey, or in another language Lincoln. And then straightway they fought with the Saxons boldly and fiercely, and in this battle there were lost six thousand of them, between killing and drowning. And those of them that escaped fled to the wood of Celidon, and Arthur following them thither. And then there was a fierce battle between them, and many were slain on all sides, for there the Britons were wounded from the shade of the oaks. And then Arthur had the oaks cut down and put on high stumps round about the Saxons, and so shut them in there three days and three nights at a stretch without either food or drink. And then, lest they should die of hunger, they gave up all their treasure to Arthur, and tribute from Germany every year, in return for being allowed to go free to their country; and they gave hostages on that.

And after they had gone on the face of the deep, they repented

\(^1\) by what trick they might free themselves from there. And as they were taking counsel about that, behold their messengers coming from Germany with six hundred ships full of armed men, and Cheldric as prince over them, coming to land in Albany. When Arthur heard that, he left York and went to London, and there he called all his nobles together to him to seek advice. And after consultation, they decided to send to Howel the son of Emir of Brittany—he was Arthur's nephew his sister's son, and king in Brittany—to ask help from him. Howel came to him with fifteen thousand armed men to help him, and Arthur welcomed him. And then after consultation, they decided to go to Caer Llwyt Coet where the Saxons were—others called it Lindesey, or in another language Lincoln. And then straightway they fought with the Saxons boldly and fiercely, and in this battle there were lost six thousand of them, between killing and drowning. And those of them that escaped fled to the wood of Celidon, and Arthur following them thither. And then there was a fierce battle between them, and many were slain on all sides, for there the Britons were wounded from the shade of the oaks. And then Arthur had the oaks cut down and put on high stumps round about the Saxons, and so shut them in there three days and three nights at a stretch without either food or drink. And then, lest they should die of hunger, they gave up all their treasure to Arthur, and tribute from Germany every year, in return for being allowed to go free to their country; and they gave hostages on that.

And after they had gone on the face of the deep, they repented

\(^1\) by what trick they might free themselves from there. And as they were taking counsel about that, behold their messengers coming from Germany with six hundred ships full of armed men, and Cheldric as prince over them, coming to land in Albany. When Arthur heard that, he left York and went to London, and there he called all his nobles together to him to seek advice. And after consultation, they decided to send to Howel the son of Emir of Brittany—he was Arthur's nephew his sister's son, and king in Brittany—to ask help from him. Howel came to him with fifteen thousand armed men to help him, and Arthur welcomed him. And then after consultation, they decided to go to Caer Llwyt Coet where the Saxons were—others called it Lindesey, or in another language Lincoln. And then straightway they fought with the Saxons boldly and fiercely, and in this battle there were lost six thousand of them, between killing and drowning. And those of them that escaped fled to the wood of Celidon, and Arthur following them thither. And then there was a fierce battle between them, and many were slain on all sides, for there the Britons were wounded from the shade of the oaks. And then Arthur had the oaks cut down and put on high stumps round about the Saxons, and so shut them in there three days and three nights at a stretch without either food or drink. And then, lest they should die of hunger, they gave up all their treasure to Arthur, and tribute from Germany every year, in return for being allowed to go free to their country; and they gave hostages on that.
of their agreement with Arthur, and they turned their sails until they came to land in the harbor of Totnes. And then they ravaged that country as far as the Severn, and from that to Bath; and there they surrounded the city and fought against it mightily. And when Arthur heard that, he caused their hostages to be hanged. And he went away from the Scots and the Picts. And he left Howel the son of Emyr of Brittany, his nephew, sick of a serious illness in Dumbarton among his enemies, and he came against the Saxons at Bath, and he spoke to them like this: “Truly, treacherous robbers,” said he, “you have not kept faith with me; I shall not keep it with you.” And then Dubric Archbishop of Caerleon went to the top of a high hill and said, as loud as he could, “O nobles,” said he, “as many of you as are of the Christian faith, remember to-day to avenge the blood of your kinsmen upon the damned pagans, and by God’s help and His protection of you you will overcome them, and the labor you expend in defending your true rights shall be a washing away of your sins.”

And then they all put their armor upon them. And then Arthur put on a corslet that was fit for a king, and on his head a golden helm with the image of a dragon of gold on it; and a shield that was called Gwenn with the image of the Lady Mary on it and her name written on it, and this Arthur called to mind when he went into distress [and] trouble. And by his side he put a sword called Caletvulch, and it was the best sword of the Isle of Britain, and it had been made in the Isle of Avalon. And in his hand he put a lance which was called Ron Gymhynieit. And after they had all finished putting on their armor, with the blessing of the archbishop

---

1 ap emyr llydaw
2 parb
3 Blessed or White; B. has a sharian wenn = and a white shield
4 a del [dela] pair = and the image of Mary
5 ef = he
6 literally “on his hip”
7 Hard-Breach
8 a goraw kledyf oedd hwnnw a vnaethed yn ynyv availach = and it was the best sword that had been made in the Isle of Avalon.
9 Spear of Command
10 a loub = all
they attacked their enemies and fought fiercely with them, killing them throughout the day until night came. And when night did come they sought the top of a mountain that was near them, thinking that they would be able to hold out on the top of that mountain. And when the next day came, Arthur came with his army and took the top of the mountain from them. And he fought with them fiercely, and the Saxons held their ground well until there was little of the day left. And then Arthur became angry and drew Caletvulch, calling to mind the name of Mary, and with a quick rush he attacked his enemies manfully, and whoever met with him in that rush he killed him with a single blow. And Arthur did not rest until he had killed four hundred and seventy of the Saxons, one after another. And when the Britons saw that, they boasted, and called their strength to them and went along with him. And then at last Colcrin and Baldulf his brother were slain and many thousands with them. And then Celdric fled with those of his army who escaped.

And then Arthur bade Cador Earl of Cornwall follow after them with ten thousand armed men. And Arthur went to Dumbarton, for he heard that the Picts and the Scots were seeking to capture the city. Cador and his army sought the ships of the Saxons and he filled them with his own men. And then like a rushing lion he followed them into the Isle of Thanet. And there Celdric their prince was slain, and those of the army who escaped being killed were forced to be perpetual captives. And after Cador

1 As yna yr aeth yr saxons i benn mynydd gan dybio gallu ymgadjaw yno = And then the Saxons went to the top of a mountain, thinking that they could keep themselves there. 2 ymffust 3 ynill y gaer 4 y gwneudbwyd = were made
had conquered them there he came to Arthur in Dumbarton. And there Arthur forced the Scots and the Picts to flee to Moray, and that / was the third flight which Arthur and Howel made¹ on them. And from there they fled to Loch Lomond. And in that lake there were sixty islands, and sixty rivers came to it from the mountains of Pictland, and they went to the sea in one river and Leven was its name. And in each of these islands is a great high rock and in each rock there is usually an eagle's nest.² And when those eagles come together to cry on the top of one rock, then the men of that country will know³ that an oppression of another country is coming to that kingdom. Arthur had ships brought there by ropes, and he had them surrounded and shut up there for a fortnight continually, until thousands of them were almost⁴ dead of hunger. And when they were in that state, behold Gillamuri King of Ireland, coming with a great fleet⁶ of the Irish⁵ to help them,⁷ for they came of the same language and the same race.⁸ When Arthur saw that, he left the Scots and the Picts and fought with Gillamuri and drove him in flight to Ireland. And as soon as he could, Arthur came back to trample on⁹ the Scots and the Picts. / And then all the 160 archbishops and bishops and abbots and priors¹⁰ that there were came in their sacred vestments and fell on their knees before Arthur to ask him to have mercy on that people,
And to take those of them who had escaped into eternal servitude to him, and to leave them their lives. And this Arthur did through that prayer of the nobles.

And after peace had been made between them, Howel son of Emyr of Brittany went to see the nature of the lake, and its surroundings. And then Arthur said to him, "Near here is a lake that is more marvellous than this. This is what it is like: twenty feet long and twenty broad and five feet deep, with four kinds of fish in the lake, one in each corner of the lake, and one of them never mixes with another. And there is another lake," said Arthur, "near Cambria on the shore of the Severn, and it is called Lake Lliwan. And when the sea fills, it swallows up the sea like a whirlpool, and its banks are not hidden, no matter how much water goes into it. And when the ocean turns, this fills and swells like a great mountain, throwing out waves. And whoever meets the waves with his face to the lake will scarcely escape with his life; and if his back should be to the lake he will not be harmed, no matter how close to it he may be."

And from there Arthur came to York, and he held Christmas court there. And when he saw the churches destroyed and all the men of learning killed by the Saxons, he was grieved. After consultation he decided to make Eppir, his family priest, archbishop in York, and to have all the churches made anew and congregations and priests put in them to serve God fittingly through men and women. And he compensated all those
or a daroed yr saesson dwyn ev gwir dylyet iarnadunt. Ac yna y rodes arthur y Fol. 81 arawn vab kynvarch ysgotlont. Ac y low vab kynvarch iarlaeth lyndesei; canys daw gan chwaer y arthur oed hwnno. A mam oed honno y walchmei ac y vedrawt. Ac y vrien vab kynvarch y rodet gwlat a elwyt reget. A gweddy daruot y arthur gwastathau ynys brydeyn yn y mod goreu y buassei erioet. Yna ymynnawt yn wreicca idaw gwenhwyuar verch ogvran gawr. Ac o deledogyon ruvein yr hanoed mam honno. A chatwr iarll kernyw ay magassei; a thegach oed honno. noc a oed o gwreic a morwyn yngkyt oes a hi. Ac yna y darparawt arthur Uynghes yn erbyn yr haf rac law y vynet iwerdon. Aphan doeth yr amser; ef aaeth arthur hyt yn iwerdon. Ac yny erbyn yntev y doeth gillamwri ay lu. y geisiaw ymlat ac ef. ac ny thygiws ydaw. namyn ffo. ac ybu dir idaw gwrhau y arthur ef ay holl lu. Ac odyna ydaeth hyt yn islonl; ac y goresgynna w y wlat honno heb olud. Aphan gigleu brenhinet ynyssod ereill bod arthur yn goresgyn fford ydelei; ac ny alie neb y ludias. Sef a oruc doldaf brenhin gotlond yna. A gwynwas brenhinn orc. dyuoctuc ev bod ev hwnn y wrhau y arthur. ac y rodi teyr neget pob blwyd y daaw. A wynt y gayaf heibiaw; ymchwelut aoruc arthur y ynys brydein. Ac yna y bu ar vn tu deudeng mlynet yn gorffowis. Ac yna yperis ef dyvynnv attaw gwyr prouadwy moledic o bop gwlat y amylhau

whom the Saxons had deprived of what was rightfully theirs. And then Arthur gave Scotland to Arawn son of Kynvarch, and the Earldom of Lindesey to Lot son of Kynvarch, because he was Arthur's son-in-law by his sister, and she was the mother of Gawain and Modred. And to Urien the son of Kynvarch was given the country that was called Rheged. And after Arthur had settled the Isle of Britain in the best way it had ever been, he sought as his wife Guinevere the daughter of Ogvran the giant; and her mother was descended from the nobles of Rome, and Cador Earl of Cornwall had brought her up, and she was more beautiful than any wife or maiden of her time.

And then Arthur prepared a fleet against the coming summer, to go to Ireland; and when the time came Arthur went to Ireland. And against him came Gillamuri with his army to seek to fight with him; and he had no success, but he fled and in that fight he was captured and he had to do homage to Arthur, he and his whole army. And then he went to Iceland and conquered that country without delay. And when the kings of the other islands heard that Arthur was conquering wherever he came, and no one could prevent him, Doldav King of Sweden and Gwynwas King of Orkney came of their own accord to do homage to Arthur and to give him tribute every year. And after the winter had gone by, Arthur returned to the Isle of Britain, and there he remained continuously for twelve years, resting. And then he had them summon to him praiseworthy and approved men of every country, to increase
his retinue and his household. And then his praise, and that of his soldiers, for manners and courtesy and generosity flew until he was renowned over the face of the kingdoms from here to Rome, and there was neither king nor lord, neither earl nor baron, who could be compared to Arthur, and until every king was afraid that he would be conquered by him. And for this reason every king had his castles strengthened, and other new ones made, out of fear of him. When Arthur heard that, he thought that he would perfect by his deeds the fame that had come to him by report, and his intention was nothing less than to conquer all Europe—that is, a third of the whole world. And then there was not a king or a lord this side of Rome who was not seeking to school himself in the manners and courtesy of Arthur’s court.

And then Arthur had a fleet prepared to go to Norway, for Asychelym King of Norway had died. And he had bequeathed his kingdom to his nephew Lot son of Kynvarch. And the Norwegians did not want him, but chose Rickulf as king over them and strengthened themselves in their castles to seek to keep the country from them. And then Gawain son of Lot son of Kynvarch, twelve years old, was in the service of Pope Supplicius, and Arthur his uncle, his mother’s brother, had sent him there to learn manners and courtesy and knighthood from the men of Rome. And that pope was the first who ever gave arms to Gawain. And when Arthur came to the land of Norway, behold Rickulf with a great army. And they attacked each other

---

1. voes a champa = for manners and excellencies
2. nid oed neb = there was no one
3. brenhinedd pob ynyss = the kings of every island
4. berfffeithiaw = baron
5. ap kynvarch = named him Gawain
6. a voes hwnn gwalchmai arno = named him Gawain
and killed many on all sides. And at last Arthur won and killed Rickulf, and conquered the whole country. And he conquered Denmark and forced that nation to do homage to him. And then he left Lot Kynvarch's son as king in Norway, and he himself came to the Isle of Britain.

And from there Arthur went with a fleet to France and began to conquer France. And against him came Frollo, the man who then possessed France under Leo the Emperor of Rome, with a great army. And he fought with Arthur boldly and angrily, and he had no success, for Arthur's knights were more numerous and also better than his. And then Frollo fled to Paris and collected an army to him, and closed the city on him. And then Arthur came and surrounded the city, and hemmed them in for a month continuously until many died of hunger. And then Frollo grieved at that, and sent to Arthur to propose to him that they should both go to an island in the sea, which was near there, to fight, and the stronger of the two of them should take the realm of the other, and leave the two armies idle. Nothing pleased Arthur better than that, and they came to the island, both equipped with horses and arms, and the two armies were watching them. Immediately Frollo attacked Arthur angrily with his spear; then Arthur avoided that stroke and quickly charged on Frollo, and Frollo was not slow in falling to the ground. And then Arthur drew his sword and tried to kill Frollo. Then Frollo rose up boldly and quickly,
and killed Arthur’s horse, and then Arthur fell to the ground. And when the Britons saw that, it was hard for them to restrain their tempers from breaking the treaty with the French. And then Arthur got up angrily and quickly, and turned his shield between him and Frollo’s blow; and then they exchanged blows fiercely and mightily, and each of them trying to kill the other as best he could. And when Frollo got a chance to give a blow to Arthur, he gave it to him until his blood ran down his face and his breastplate. And then Arthur became angry, and in his anger he raised Caletvulch with all his strength and struck Frollo on the top of his head until he split him and his armor to the middle of his girdle, and until Frollo fell dead to the ground and beat the earth with his heels, and let out his spirit with the breeze.

And then Arthur took the homage of all France, and after he had got the victory there he divided his army into two parts. And the one half he gave to his nephew Howel, son of Emyr of Brittany, to go to conquer Poitou, and the other half for himself to go to conquer Gascony and Anjou. And then Gwittard Prince of Poitou was forced to do homage to him. And Arthur was nine years in conquering those countries. And after that was done he went to Paris to hold court there. And he invited to him all the princes of the islands and their wise men, both their scholars and their laymen. And by agreement of all that number, good laws were made and maintained over the face of the kingdom.
And then Arthur gave to Bedivere his chief butler the Earldom of Normandy, and to Kay his chief officer the Earldom of Anjou, and to all of his nobles besides these as they deserved, and by generosity and love he bound them in one thought and one energy with himself. And after he had settled these countries and spring was at hand, he came back to the Isle of Britain again. When Christ's age was five hundred and thirty-five years, Theophilus the scholar was trampled under foot by the devil; and through the virtue of the Lady Mary he was strengthened against him who had put him in subjugation to him.

And after Arthur had come to the Isle of Britain he held his court at Caerleon on Usk, for that was the fairest place in the Isle of Britain, and the most wealthy, and the most suitable for a king to hold a feast in. For on the one side of the city was a large, beautiful, noble river so that ships from the furthest parts of the world could come as far as was proper. And on the other side of the city were fair broad meadows, level and dry, and beautiful pleasant forests and fair, high, splendid hills. And within the city were / fair, royal houses and that city was compared to Rome, and in it were two great and distinguished churches; one of them was consecrated in the name of Julius the martyr, and that was a monastery of virgins, and the other was consecrated in the name of Aaron the martyr, and that was a monastery of canons. And the third archbishop-house of the Isle of Britain was there. And there were there of schools, two hundred schools of various arts, and there were there especially the seven arts, for Caerleon on Usk was then the chief place of schools of the Isle of Britain.

---

1. *aeth* = went
2. *sathyr; C. has “sarthyr.”
3. *a thrwy...y nerthwyd y redosai wrogaeith lido.* The text in both MSS. is corrupt and the restoration conjectural; Pen. 21 does not have the sentence.
4. *Llys — court ‘ llys y dinas = come to the city*
5. *hyddail = leafy “and that city... Rome” is omitted here, and inserted later.
6. *Ar drydedd eglwys odd archesgopty. Ar dinas hwnnw a gwybydd i ruwain kanis yno roedd yr ysgol bennaf ar sailth geluwyd yn gochol. = And the third church was the archbishop-house. And that city was compared to Rome, for there was the chief school and the seven arts all complete.*
And then Arthur had an immense feast prepared at Whitsuntide, and he sent messengers to every country to invite the kings and the earls and the barons and the noble knights, and other goodly nobles innumerable besides that, to come to Caerleon to be given the best honors they had ever had, as their noble descent and their deserts and their blood might appear. And then there came from Albany Arawn son of Kynvarch, King of Scotland, and Urien son of Kynvarch, King of Rheged. And from Venedotia Caswallaun Longhand, and Merrick King of Demetia, and Cador Earl of Cornwall, and the three archbishops of the Isle of Britain. And the chief over these was the Archbishop of Caerleon, for he was brother of a legate and he was a heavenly, holy man. And then there came Morud Earl of Gloucester, and Mor Earl of Worcester, and Anarawt of Shrewsbury, and Marchudd of Durham, and Owen of Vallawc's City—or Salisbury in the other language—Gwrsalem of Cynvarch's City, and Urien of Bath, and Jonathal of Dorchester, and Bosso of Oxford, and Dunod, son of Pabo the Support of Pictland, Ceneu Coel's son, Peredur Pruth's son, Griffith Nogoed's son, Regin Clawd's son, Kynvarch, Gorbonian, Edlym Clydawc's son, Cyngar Angen's son, Maxwic the Lame, Rhun Nurthon's son, Gurtan, Gweir Gwedyl's son, Cadvan, and with them many other nobles whom it would be too tedious to number. From the other islands came Gillamuri King of Ireland, and another Gillamuri King of Alont, and Doldav King of Sweden, and Melwas King of

---

1 a gwyrda y teyrnasoeodd all ar ni ellidd Riff amawun. Ac wedi ev dywed = knights, and nobles of all the kingdoms beyond number. And after they had come = for he was brother of a legate. Another (?) hand has added iddo, which may make the phrase mean for he had the judgment of a legate. * santesiadd = name
2 a gwyrda y teyrnasoeodd all ar ni ellidd Riff amawun. Ac wedi ev dywed = knights, and nobles of all the kingdoms beyond number. And after they had come = for he was brother of a legate. Another (?) hand has added iddo, which may make the phrase mean for he had the judgment of a legate. * santesiadd = name
3 ap gwedl (gweccft) = were
4 Eislont = Iceland
Orkney, and Lot, Kynvarch’s son, King of Norway, and Achel, King of Denmark. From beyond the sea came Holdin Prince of Rutenia, Burel Prince of Conoman, Leodegar of Boulogne, Bedivere Prince of Normandy, Kay the Tall Prince of Anjou, Gwitard Prince of Poitou, and the twelve peers of France / with Geraint of Chartres as their leader, and Howel the son of Emyr of Brittany, and with them many others, to tell of the dignities of whom, each one separately, would be too tedious. But in short and truly I say never did so many noble men and noble women, fine horses and birds and dogs, and jewels of great price, and gold vessels and splendid clothes of brocaded silk and purple and sendal and ermine come to one feast as came there. And from Spain to this place, of those who did not come out of love for Arthur or because of his invitation, there was not a man who wanted property who did not come there to receive it joyfully according to his wish and desire—all sorts of gifts, many and abundant, of every kind of goods that every one wanted. And there came there many to look at the customs and manners of Arthur’s court of noble men and noble women.

And after the hosts mentioned above had assembled there, the three archbishops were called to robe Arthur and put the crown upon his head. And then they bade Dubric Archbishop of Caerleon celebrate the mass. And when they had finished robing Arthur and had gone to the church, two archbishops held up his royal robes about him. And before him were four men bearing four naked swords

—translated by Eluned Wyn Jones, translated by Eluned Wyn Jones
(namely Arawn Kynvarch's son, King of Albany, and Caswallaun Longhand, King of Venedotia, and Merrick King of Demetia, and Cador Earl of Cornwall), for this was their privilege by the custom of the emperor. And the congregations were singing various songs all about them to the most beautiful and most harmonious notes music was ever sung to. And in another place the queen was going to the church clad in royal robes with a crown of laurel about her head, and bishops and nuns with her. And before her were the four wives of the four men mentioned above, each of them with a pure-white dove in her hand. And after they had come to the churches, then the divine services were begun by the best clerks and in the most beautiful notes men had ever sung. And then all the men were seen running from one church to the other to listen to the delightful songs, because they were so delightful everywhere that they did not know where they were the most delightful. And after the service was finished, they came to the court and took off their royal robes and put on lighter clothing, and went into the hall to dine. And to one part of the hall went Arthur and all his guests to dine, and to the other part of the hall went Guinevere and the women with her as was the custom then when a king held his court with guests on a special festival. And after all had been given seats according to their rank, then Kay and a thousand men with him got up to serve from the kitchen, each with a robe of ermine about him.
And in another place Bedivere the chief butler, with a thousand men all adorned with the same kind of garments, arose to serve from the mead-cellar, with plenty of gold and silver vessels. And in the other part of the hall an equal number of handsome and fine men were waiting on the queen and the women, and pouring out in that part of the hall.

And at that time there was not a kingdom over the face of all Christendom that could be compared to the Isle of Britain for multitude of all good things, and generosity and goodness and customs and manners and bravery, for all Arthur’s knights had one fashion, and the women who were the lovers of those men had one fashion, of customs and manners and clothes. And not a wife and not a maiden at that time would have a lover except a proved knight. And for that reason the men were braver and the women were more chaste.

And after they had finished dining, they went outside the city to look at the different kinds of games and especially the jousting. And you couldn’t imagine a game that wasn’t seen there; and the women were on the towers and at the embrasures of the city wall and at the windows, looking at them, each one with her eye on the man she loved most, and very willingly the women showed themselves to the men, for it made the men rejoice to see them.

And whoever was victorious in those games was paid for his labor as he would be paid in a battle for the defense of land and territory, and all that at Arthur’s expense. And after they had kept that feast for three days and three nights, on the fourth
all those who had served were summoned to come to one place to be paid for their service. And then to some of them were given cities, to others castles, to others archbishoprics, to others monasteries, wherever these were vacant. And then Dubric the Archbishop became a hermit and gave up his archbishopric. And in his place was put David son of Sant son of Ceredic son of Prince Cunedda as archbishop, and he was a holy, moral man and uncle to Arthur. And in place of Sampson, Archbishop of York, was placed Teilo, Bishop of Llandaff, and that at the treaty of Howel son of Emyr of Brittany, for Teilo was a holy, moral man. And then Morgant was made bishop in Silchester, and Julian in Winchester, and Ethelbert bishop in Dumbarton.

And as they were arranging everything thus, they saw coming to them twelve men, grave, handsome, mild, with a branch of olive in the hand of each, and coming to the place where Arthur was, and saluting him, and greeting him from Lucius Emperor of Rome, and / putting a letter into his hand. And this is the sense of the letter.

Lucius, Emperor of Rome, sends greeting to Arthur, King of the Britons, such as he has deserved. I, Lucius, marvel at your cruelty, Arthur, and your folly and your pride, for, foolish by nature, you have insulted the Roman Empire, and it is high time you made amends to the Roman Senate, for it is a great sin to affront Rome

1 “whenever... vacant” is not in B. 2 gwisswyd = was clothed 3 ap karedic ap kunedda wledic = a second cousin 4 ymys drydain = the Isle of Britain 5 Lc

es amherawdryr ruvein yn anvon annerch y arthur brehinin y bruttannyaeth val y haydws. Anryved yw gennyf vi dy greulonder di arthur. ath ynvydrwyd. ath syberwyt. canys o annean ynvydrwid y sserheysti ruvennawl amherodraeth. a rywyr ydyw ty yn gwneithur yawn y ssened ruvein. canys kared vawr yw; kodi ruvein. a bren
when the kings of the whole world, except you, submit to her; and you withhold the tribute which Rome ought to get from that island, and Julius Caesar got, and other emperors after him. And besides this, you have spoiled many other islands which are tributary to Rome. And the Roman Senate has condemned you, in the August next coming, to come to Rome to receive the judgment they may see fit to pass on you. And to summon you have we twelve come here, and if you do not come there at that time, know that they will come here to ask justice of you for the insults to Rome, as the swords may judge / between you and them."

And after Arthur had heard what was in the letter, he went to seek advice. And then Cador Earl of Cornwall said, "Lord king," said he, "I am afraid that we Britons have been overcome by sloth because we have been idle so long, and have given ourselves up to feasts and levity and talking with beautiful women, and vanity; and for the last five years that has taken away our bravery and our courage, and it is more proper for us to thank the Romans for coming to stir us up than if they had not come."

And then Arthur said, "Ha, nobles," said he, "you are my fellow-knights and you have always given me good, profitable, successful advice hitherto, and now I need good advice; and therefore let each of you think of strong and profitable advice, and if our counsel is unanimous we shall overcome the Romans. And when they used to get tribute from here, they got it for coming from Rome with armies
to defend this island from the foreign race, and this they neglected to do,1 and they do not deserve anything from here. And since they are asking of us something that is not due, we will ask of them tribute by destroying them, and let the stronger of us take tribute from the other, for our ancestors—that is Beli and Bran the sons of Dyvynwal Moelmud—conquered them2 in olden times, and they brought from Rome twenty hostages of the most noble people3 there. And after that, Constantine Helen’s son and Prince Maxen, true nobles of the Isle of Britain, were emperors in Rome, one after the other. And for that reason we are entitled to tribute from them and they are not entitled to anything from us.”

And then Howel, son of Emyr of Brittany, said, “Between me and God,” said he, “if every one of us should speak his speech4 separately it would not be as good as what Arthur himself has said,5 for it is out of natural wisdom and an eloquent, bold heart, daring, true, profitable, and making good by his deeds the word and the thought and the temperament, which may God put in him.6 And with one mind, lord, let us go to defend the justice and the privilege of the Isle of Britain. For the men of Rome had begun to demand something that is not due to them; / it is for you, lord, to demand something that is due from them. And the Sibyl prophesied that there should be three emperors from Cambria7 in Rome; two of them were Beli son of Dyvynwal Moelmud, and Constantine Helen’s son,8 and you, lord, shall be the third. Therefore, lord, hasten thither, for all of your men are of one mind to go with you.9 And to help go there I shall give you ten thousand armed knights.”
And then Arawn Kynvarch's son said, "Between me and God, lord, I cannot tell how great are my joy and my glory over the speech you delivered about going to Rome. And how pleasant it will be to receive wounds from the Romans in exchange for those we shall give them to avenge our fathers and our ancestors, and to raise your dignity, lord, and your right. And as a help to go there I shall give you two thousand armed knights, and footmen also."

And when each of them had finished speaking and mentioning the estimate of armed men he would give to go to Rome, then Arthur thanked each of them in turn. And then they reckoned up for Arthur the number that had been promised to him. This is an estimate of what he got from the Isle of Britain, besides those that Howel gave him: sixty thousand armed knights, skilled and proved in battles, and the footmen could not be numbered. This is an estimate of what it was reckoned he would get from the six islands: six score thousands. The names of these islands were Ireland, Iceland, Sweden, Orkney, Norway, Denmark. And from all France, eighty thousand knights. And from the twelve peers of France, who came with Geraint Erbin's son, twelve hundred. This is an estimate of the knights he got: two hundred and ninety-two thousand and two hundred, and as for the footmen, no one knew their number.

And after Arthur had seen the desire of all and their love towards him, he permitted all of them to go home to make preparations against August. And then he announced to the messengers of the Romans that he would come there in August to demand tribute from the Romans and not to pay them.

1 a ddywedasoch = said
2 ys hyfryd o weliav vyddym o gonydd i kymryt = how pleasant wounds will be to me if I must receive them
3 erddas = north yit
4 ar en Rîf o bâlid = and the same number of footmen
5 a dyni y maent a roe baub = and apportioning how many each would give
6 Sef oedd y swm o wyr a eddowid iddo / o ynys brydain heb a eddowai Howel ap emyr llydaw = This was the sum of men who were promised him from the Isle of Britain, besides those that Howel son of Emyr of Brittany promised him
7 Sef a ganas Arthur oll o bob ynys = Arthur got in all from all the islands
8 dydd = said
And then the messengers went to Rome. And when Lucius the Roman Emperor heard the words of Arthur about him, straightway he came to confer with the whole Roman Senate. On deliberation they decided to send messengers to the kings of the East to ask their help to subjugate Arthur. This is the number he got: Epistrophus King of Greece, Anustensar King of Africa, Anafacinia King of Spain, and Hirtacus King of Syria, and Boctus King of Media, and Sertorius King of Durrea, Pandrasus King of Egypt, Mitipan King of Babylon, Polytetes King of Bithynia, Teuter Duke of Phrygia, Evander King of Syria, Eschilon King of Bocotia, Hippolytus King of Crete; and with them princes and earls and barons, and many nobles who were subject to the Roman Senate, and whom it would be too tiresome to name. And of the Roman Senate there were Lucius the Emperor, and Merrick, and Lepidus, and Gaius, and Metellus, and Cocta, and Quintus, and Milvius, Catulus, Quintus, Cauricius. In number they were in all four hundred thousand, one hundred and forty thousands of men.

And after they had arranged everything, towards August they came toward the Isle of Britain. And when Arthur knew that, he made himself ready, and his host with him, and he commended to Modred son of Lot son of Kynvarch, his nephew, son of his sister, and to Guinevere, his wedded wife, all the government of the Isle of Britain, to keep without guile, truly and faithfully, until he should come back. And then Arthur went to the sea, and as soon as he got a wind he set out. And he saw a dream that was terrible to him.
What he saw was a bear with a harsh voice flying from the south and landing on the
shore, and he saw a dragon coming from the west, and with the light of his eyes he
lighted up the shore. And he saw the dragon and the bear attack each other and
fight terribly together. And after a long fight, he saw the dragon throw sparks on
the bear and burn him all to ashes. When Arthur awoke he told his dream to those
that were about him. This is the way they explained it: it indicated that Arthur
should fight with some monster of a giant and Arthur should conquer him. And
Arthur did not believe that that was the explanation, but [that it was] about his going
to contest with Lucius the Roman emperor.

And when the next day came, they landed in the harbor that is called Barfleur,
and there they pitched tents and waited until all the men of the islands came. / And 171
as they were like that, behold a messenger coming to Arthur and telling him that a
giant of marvellous size had come from Spain and had carried away Helen, the
niece of Howel son of Emyr of Brittany, by force from her guardian, and had gone
with her to the top of Mount St. Michael, and the knights of the country had gone
after her; and they had had no success by land,* and if they went in ships to follow
them, he would sink them in the waves, or if he caught them he would swallow them
half alive. And when night came, Arthur went with Bedivere Pedrawt's son, and
Kay Kynyr's son, until they were near the mountain. And they saw two fires; one
was on top of the big mountain, and another was on top of a lesser mountain.

---

1 a than o llygaid = and the fire from his eyes
2 all = The wise men explained it and said
3 Sef i dehangles guyr doethin a dwyvedd = The wise
4 men explained it and said
5 Ac ei chreded Arthur na hoi y broedduyd yn arnedolcan yr ymwrdd ar hyn yr hyn\n6 aethwyd Rhygyn\n7 of a lles amhera dwr Rousin = And Arthur did not believe that the dream did not signify the strife and the meeting between
8 him and Lucius the Roman Emperor.
9 oul = orch = daughter
10 O amodd = against the will of
11 ar y tir = ac = and
12 I emyl y mynyd = ar llall = and the other
And a river surrounded the mountains and did not let anybody wade to it; they got a boat to carry them through it. And then Arthur sent Bedivere to see which one of the two mountains the giant was [on.] And he went first to the little mountain, and he heard beside the fire a woman's lament, and silently and in fear, with his sword bare in his hand, / he came there, and he saw an old woman sitting by the fire, and a newly dug grave beside her. And the woman was lamenting over the grave.1

And when the old woman saw Bedivere coming toward her she said to him, "O you most wretched of men!" said she. "O you whose fate is most miserable! You shall be slain at this instant by an appointed death, for the damned monster is coming here now, he who took Helen, niece of Howel son of Emyr of Brittany, here by force. And here he killed her, trying to have to do with her. And because I am her nurse he brought me here, and I have just buried my daughter and my life in this grave. And for that reason it is best for you to flee, since he will come here again to try to have to do with me, and he will kill you."2

And then Bedivere went to tell Arthur all that he had seen, and Arthur was grieved at losing Helen. And swiftly, discreetly, and silently, they went to the place where the giant was. And Arthur asked the men not to come near him until they saw more than death on him. And when Arthur came near to him, the other was turning spitfuls of the flesh of a wild pig over a good fire. And after he had finished eating a lot of the flesh half-raw,3 and / when he saw Arthur coming, he hurried to eat the meat, and he quickly took his staff—and the weight of his staff was not less than

1 ar wrach yr wylw yr ddris = and the old woman was weeping sadly
2 hi = she
t brech = daughter
3 lladdodd yr cwrw = he killed her dead
4 ac ym lladd = and to kill me
5 "more than" is not in B.
6 y kawr = the giant
7 "And after . . . half raw" is not in B.
what was difficult for a powerful soldier to raise from the ground. And he rushed at Arthur and struck him on the shield so that the reverberation was heard far off, and Arthur lost his hearing because of the intensity of the blow. Then Arthur became angry and drew his sword and struck the giant on his forehead, so that the blood hid his eyes and his face. And then the giant became angry and attacked Arthur within the guard of his sword, (?) as a wild boar would rush on the boar-spear of the hunter, and he grappled with Arthur and threw him down to his knees. And then he, calling to mind Mary, slipped away from the giant quickly, violently, terribly strongly, and he fought with the giant nimbly, firmly, quickly, swiftly, until he reached his brains with the sword. And then the giant gave a terrible shriek and fell all at once to the ground like an oak in the wind. And then Arthur laughed and told Bedivere to cut off his head and bring it to show to the army because of the marvellousness of it. And then Arthur said that he had never met any creature as strong as he except Ritta, the giant, who fought with him over his pelisse. This is the way it was about the pelisse. Ritta the giant had made for himself a pelisse of the skin of kings' beards, and he left the place of Arthur's beard on the top of the pelisse as a mark of honor to him. And he bade Arthur cut off his beard himself and send it to him, and he bade him, if he would not do that, to come and fight with him, and the stronger of them might take the pelisse and the beard of the other. And Arthur chose to fight, and in this fight Ritta the Giant was killed. And then Arthur got the pelisse from Ritta. And after Arthur had killed that second monster, they came to their tents with the head, in the third hour of the night. And Howel the son of Emyr of Brittany grieved over losing his niece, and that mountain is called Helen's Grave from that day to this. And after the host had come together

1 "Arthur ... blow" is not in B.  
2 kaledwch * ynhysyng gwalli a thal = between hair and forehead  
3 ac yna ky르ra arthur yn grel o aruc y kawr = and then the giant attacked Arthur fiercely  
4 * cyhirio = fell  
5 * na chywarrn  
6 * a ymladdasau ac ef  
7 * iddo  
8 * i = for  
9 * Ac y dewsiod arthur ymladd Ac yn yr ymladd hwnnw y llas Ritta gawr  
10 * ynllodd = won  
11 * yr ail  
12 * ap emyr llydaw

172b
they went to the city of Autun. And after they had come through the river that was
called White (Gwenn), he was told that Lucius the Roman Emperor had en-
camped close to them with an immense (?) army. And that night Arthur encamped
on the bank of that river and sent messengers to Lucius to bid him leave the borders of
France or to give open battle to Arthur on the next day. The messengers who were
chosen to go there were Gawain, and Bosso Earl of Oxford, and Geraint of Chartres.
And Arthur’s army rejoiced at having Gawain go there, thinking that he would do
something perverse so that they would have to fight with them. And after they had
given their message to Lucius, he said that it was more proper for him to rule France
than to go out of it. And then Gaius the emperor’s nephew said, “It is true with you
Britons,” said he, “that your tongues are much longer than your swords.” Then
Gawain drew his sharp sword and quickly cut off Gaius’ head with the one blow.
And they mounted their horses quickly and came away. Then the Romans followed
them, trying to avenge their man who had been killed. Then Geraint of Chartres,
for he was nearest the pursuit, turned on the one nearest him and ran through
with a spear so that he lost his life. And Bosso was grieved that he was of no use
in the world, and he turned on the man nearest to him and killed him without delay. Then Marcellus Mutius drew near to Gawain to try to avenge Gaius. Then Gawain struck him with a sword so that he split his head and his neck down to his
breasts, and he told him to tell to his companions in hell that

1 oddont = they were told
2 ac eenirj o lu ganho = with a mighty army
3 iarll = earl
4 da odd gan lu arthur = Arthur’s army was glad
5 gadaw = leave
6 llyn for lym = his
7 i = his
8 ar en dymun = chartres
9 tri = turned and killed the nearest to him with a spear through him
10 Bosso o woces
11 hynny = life. Bosso saw that
the Britons had lots of that kind of blows. And then by Gawain’s advice they
turned on the men who were following them and killed the first man that each of
them encountered.1 And after they had come near to the wood which was at hand,2
behold they saw three thousand armed men of the Britons coming to them out of the
wood to help them. And at once they gave battle to the Romans, and they struck
them down and killed them, and others of them they captured and put to flight.
And when Petreius a senator from Rome heard that, he took with him ten thousand
armed men and went to help the Romans. And at once they drove the Britons in
flight until they came to the wood they had been in before, and then they slew many
on all sides. And they were in this distress, behold Edern Nudd’s son, and five
thousand armed men with him, coming / to help the Britons; and then they with-
stood the Romans anew, and bravely and fiercely upheld their fame and their pride.
And Petreius acted like a wise man, directing his men to attack and to await their
opportunity. When Bosso Earl of Oxford saw that, he called to him a good number
of nobles and ones who satisfied him well,3 and he said to them like this, “Ungracious
retainers,” said he, “since without Arthur’s advice we and the Romans began this, let
us take care in a united, profitable way lest we get the worst part of the fight, and
get shame for ourselves and our lord.” And for that reason let us draw together
bravely and boldly to seek to serve on Petreius, either to kill him or to capture him.”

And then they went against Petreius and grappled with him and pulled him from his
horse to the ground.

1. a anogis = encouraged 2. y gweilynt = knew 3. a anoges = encouraged 4. galw i niver a oruc a dywedod = he called his host and said 5. Emending “avnbyn” to “anuwyn”; the scribe has apparently read the tall w in his copy as b; Pen. 23 has a on byn deulu. B. has instead byddwch ddyvn a glewion = be deep and bold 6. Brenhin = king

B. has many omissions on this page.
And then there was a fierce battle over Petreius, and finally the Britons were victorious and took Petreius and brought him into the midst of their own men. And from there they went to fight the Romans again, and they put them to flight, and those who were not worth capturing they killed without mercy. And then Arthur's men came with the prisoners to the place where Arthur was, and told him all that had happened, and Arthur rejoiced that it had happened when he was not there. And then Arthur ordered Bedivere and Cador and two other princes—namely, Richart and Borellus—to go to convey the prisoners to Paris, lest the Romans should come and take them away on the road before they got to the castle. When the Romans heard that, the Emperor had fifteen thousand armed men selected and sent ahead by night to get ahead of the prisoners, and to try to free them. And as leaders over these went Ulteius, a senator, and Cadell, and Quintus Cauricius, and Evander King of Syria, and Sertorius King of Lybia, and they went to the place where they had decided to wait for the prisoners. And the next morning, Arthur's men came with the prisoners to the place where the ambush was. And then the Romans arose up at once against them and scattered them. They, by sensible advice, separated in this way: they left Bedivere and Richart to keep the prisoners, and Cador Earl of Cornwall, and Prince Borellus were the leaders of the forces that were fighting. And then the Romans bravely attacked...

1 i lle = their army  2 anvon = send  3 ym dwyn i ar wyr arthur = to take them away from Arthur's men  4 ymgyrchv a orugant at gwasgarv a oruc gwyrr Ruvain = they attacked, and the Romans scattered them  5 Sef a orugant wyman ymrannv yn ddwy rann nid amgen gado kedwyr a Richart i gadw y Karcharorion ac ymigrinaw a orugant yn adirwol = They separated into two parts—that is they left Bedivere and Richart to keep the prisoners and they strove pressingly [in disorder]
the Britons and they would have managed to let their prisoners go if Gwittard Prince of Poitou had not come with three thousand good men to help the Britons, because he knew that they were in danger; / and as soon as they met, the Britons opposed the Romans manfully and retaliated on them for their deceit and their treachery. And there Prince Borellus was lost, for Evander King of Syria pierced him with a spear so that he lost his life. And then there were lost four of the British nobles—namely, Hirlas of Wyemouth, and Merrick Cador's son, and Calliduc of Tintagol, and Her Ithel's son. And although those men were lost, the Britons did not let one of the prisoners go, but ultimately put the Romans to flight and pursued them. And in this battle Evander King of Syria, and Ulteius the senator were lost.* After the Britons had been victorious they sent the prisoners to Paris, and also those whom they had captured that day. And from there they came joyfully to Arthur.

And Lucius the Roman Emperor grieved greatly over what had happened, and he went to take counsel as to what he should do, whether to go back to Rome after help from the Emperor Leo, or whether they should go by themselves to fight with Arthur. After consultation they decided to go / that night to Navern, to the place that is called Langres, and there they were that night. When Arthur heard that, he went to the place that was called Glen Soesia,* for Lucius the Emperor* and his army had come to that valley. And there they waited until the next day, and
then he placed his knights on one flank with Morud Prince of Gloucester as leader. And he drew up his army, except for these, in eight divisions, and in each division there were five thousand, five hundred, and fifty men, skillful and proved in many hard battles. And after he had drawn them up, Arthur instructed them to attack and to await their opportunity.¹

And over one of the divisions were placed Arawn Kynvarch’s son and Cador Earl of Cornwall, one on the right and the other on the left; and over the second division were placed² Bosso of Oxford and Geraint of Chartres; over the third of them were placed³ Achel King of Denmark, and Lot Kynvarch’s son; over the fourth were placed³ Howel son of Emyr of Brittany, and Gawain. And behind these four divisions² were placed² four others. / Over one of them were placed² Kay the Tall³ and Bedivere; over the second of them⁴ were placed Holdin Prince of Rutenia, and Gwittard Prince of Poitou; over the third of them were placed Owen of Chester, and Gwynwas of Canterbury; over the fourth division³ were placed Urien from Bath, and Gwrsalem of Dorchester. And behind all these was Arthur with a legion of men. And he had the image of a golden dragon placed before him, for this was a sign from Arthur to draw the wounded men to it.⁶ A legion was, at a guess, six thousand, six hundred, and sixty-six men.

And then Arthur said to his army,⁷ “Ha, nobles,” said he, “it is well known that it is by your strength and your advice that the Isle of Britain has come to be chief of³ thirty kingdoms;

¹ i dysgu at hannoc a oruc arthur = Arthur instructed them and encouraged them ² yr oedd = were ³ byddin hir ⁴ yr ail oatel = the second battle ⁵ yna = there ⁶ wyr = men ⁷ or = of the
and still, through the help of God and of yourselves, we shall overcome the men of Rome, and shall take vengeance upon them for trying to imprison us without our freedom; and remember now the idleness you have had for so long a time, and the chattering with women, and the playing at chess and checkers and backgammon. And remember also to be enkindled in your boldness and your warlike qualities, and be united and unshaken; when you meet the Romans cut them down like animals; and they do not think that we dare give them open battle. And if you nobles will obey my orders, I shall honor you to your full content with every kind of good thing that I have.” And each of them promised to follow his orders as best he could.

When Lucius heard that Arthur was preaching to his men, he too preached to his men, and he told them that the whole world ought to be subject to the Roman Senate. “And remember,” said he, “that it is your fathers and your grandfathers who maintained Rome in the leading place in the whole world by their courage and their military prowess and their valor. And for this reason do not shun death to-day in keeping Rome as the leader and in taking tribute from other islands, and you will get the things you desire out of what you conquer with me. Therefore remember that we did not come here to flee, but to fight with one mind against our enemies; and therefore, although they may be bold in the beginning, stand strong and united and you will thereby be victorious.”

And after he had finished his speech he drew up his army in twelve divisions, and in each

1 a dwyn yn Ridd i arnom = and taking our freedom from us
2 gan amddisau = protecting (f)
3 see reading “diysgog” for the “diosgo” of both MSS.; Pen. 2r has dwhvn diosgo.
4 edews
5 i yniill = to win
6 yr hyynn a adadynoch or a enilloch
7 ac a oresgynnoch = what you want out of what you win, and you will conquer
8 byddwch = be
9 gosod = placed
division a legion of knights in number. And at the head of the first division were placed Cadel the Wolf and Alifantina King of Spain; at the head of the second were placed Hirtacus King of Parthia and Mar the Hare, a senator from Rome; at the head of the third were placed Bocclus King of Media, and Gaius the senator; at the head of the fourth were placed Serrex King of Libya, and Quintus Milvius, a man from Rome. Behind these four were placed four other divisions. At the head of one of them was placed Serrex King of Iturrea; at the head of the second was Pandrasus King of Egypt; at the head of the third was placed Politetes King of Phrygia; at the head of the fourth was placed Tenetus Prince of Bithynia. And in back of these were four other divisions. At the head of one of them was placed Ypymet a senator from Rome; at the head of the second was placed Lellius Dryllur a prince of Rome; at the head of the third was Supplic the Blue; at the head of the fourth was placed Merrick of the Woods. And behind that was the Emperor Lucius himself, instructing his men where he saw most need. And in the middle of the army he had them place the figure of an eagle of gold as a sign and standard, and to it they brought the privilege of sanctuary for anybody who was in any danger in the world.

After they had drawn up their divisions, they engaged. And first of all the division that the King of Spain commanded engaged the division of Arawn Kynvarch's son, and of Cador Earl of Cornwall, and it was not easy for any of them to separate from the other. And while they were like this, behold Geraint of Chartres and Bosso of Oxford coming with their division and piercing through the divisions of the Romans; and from then on they smote each other mightily (?), so that the sound of them

1 reading: byddin as in B. 2 Parsia 3 yr oedd = was (or were) 4 brenhin 5 yr roed 6 yr pymed o seneddwyr = the fifth of the senators 7 las 8 roi 9 dygid penh y bai beriglao arnnt kanis braint noddod odd yno = all were brought who were in peril, for the privilege of sanctuary was there 10 yr on = the one
and / their noise were heard resounding in the air, and until the ground was heard to quake from the heels of the warriors who were losing their lives. And then there was a great slaughter on both sides until it would be too toilsome to reckon it. And then Bocetus king of Media pierced Bedivere through with a spear so that he lost his life. And then Kay was mortally wounded, and in spite of that he and his division took Bedivere’s body with them until the division of the King of Libya met them; and in spite of that they brought Bedivere’s body to the place where the golden dragon was. Then Hirlas, Bedivere’s nephew, took with him three hundred powerful, proved knights and, like a wild boar among a lot of dogs, he made a rush through the divisions until he got hold of Bocetus and pulled him from his saddle and dragged him with him until he was over Bedivere’s body, and then he cut him into small pieces. And from there Hirlas went to his companions and exhorted them manfully, and then many were lost on both sides. And then there were lost of the Romans, Alifantina King of Spain, Anntipan King of Babylon, and Quintus Milvius a senator from Rome. And of Arthur’s men were lost Holdin Duke of Rutenia, and Leodegar of Boulogne, and three / princes of the Isle of Britain, namely, Gursalem of Canterbury, and Gwallauc of Shrewsbury, and Urien of Bath. And Kay died of the mortal wound he had received.

And then the leading divisions were weakened and they retreated until they came to the division of Howel son of Emyr of Brittany, and Gawain. And then they enkindled their courage unanimously like fire in a dry forest, and they attacked their enemies boldly and fiercely, and whomever Gawain met with there,
he killed him with a single stroke or made on him a deadly wound. 1 And Gawain did not rest then until he came to the division of the Roman emperor. And then the Britons were greatly weakened because Kynvarch Prince of Treguier, and two thousand men with him, were killed. And then were slain also three nobles whose performances were not less than those of the princes. 2 Then Howel and Gawain stood together in their anger and slew all whom they met, so that they did not rest but gave great blows or received them. And at last Gawain got what he desired, which was 4 to meet with / Lucius, the Roman emperor. And then the emperor was in the midst of his bravery, 4 and nothing suited the emperor 4 more than to fight with him. And after they had come together they struck each other mighty blows on their shields; and when they were fighting most fiercely, a great multitude of Romans came against Howel and Gawain, so that they had to retreat until they came to 6 Arthur’s division. When Arthur saw that, he was greatly angered and he drew Caletvulch, calling Mary to mind, and he began to cut down the Romans, and he called loudly to his own men, “Nobles, do not spare to avenge the wrong of your fathers and your grandfathers on these effeminate folks; give them angry, stout, fierce, violent blows. And summon your strength to you and maintain your memory and your valor, as you have always done, and do not withdraw from them one step.” 7

And he attacked his enemies like a rushing lion, and whomever he met he killed with a single blow, or wounded him, or [caused his] fated death, 7 and

1 “or made . . . wound” is not in B.  
2 Ac yna y llyas tri tywysaoc eraill anseidol i klo = And then there were slain three other princes of immense renown  
3 nid angen = namely  
4 dewrion = brave men  
5 leu = Lucius  
6 hyd ar = retreat to  
7 nev a anawai yn adyn = or wounded wretchedly (?)
for that reason everybody fled before him as weak animals flee before a hungry lion, and no armor in the world offered any protection against him. And then he met Sertorius King of Libya, and Politetes King of Bithynia, and he killed them each with a single blow. When the Britons saw Arthur thus, they enkindled their glory and their ardor and anger, and fought manfully and fiercely from that time on, through the directions of their lord, and his success. And the Romans likewise exhorted their men, until one could not count the number who were killed on both sides. And both of the two kings exhorted their men and directed them in the best way that they knew.

And as they were fighting thus, behold Morud Prince of Gloucester coming with a legion of men, those who had been left at one side up to this time, and then he cut down the Romans anew and killed and wounded them without mercy. And in the midst of this strife one of the Britons pierced Lucius the Roman emperor through with a spear so that he fell dead to the ground. And then at length the Britons were victorious and drove the Romans in flight anywhere that their fates led them, killing and wounding them without mercy where they overtook them, for God was taking vengeance upon them for trying to enslave free nobles to pay tribute to them.

And then Arthur had the bodies of his men separated from the bodies of the Romans, and had them taken in honor to monasteries and had them honorably buried. And he sent the bodies of his nobles and his favorites to their own country to be buried in honor. And then they went with the body of Bedivere.
to Normandy, the city he had made there himself, and he was buried with honor in a
burial ground which was on the south side of the city. And Kay’s body was taken to
Castle Diarnum which he himself had made, and within the monastery of hermits
beside that castle he was buried in honor. And Holdin Prince of Rutenia was taken
to Flanders and he was buried in the city of Terouanne. And Arthur had all the other
nobles—earls and barons and princes—taken to the nearest monasteries to be buried
in honor. And he had the bodies of the Romans all buried, and the body of the em-
peror taken before the Roman Senate. And he ordered them not to come a second
time to the Isle of Britain to ask tribute from the Britons.

And then Arthur remained that winter subduing Burgundy. And when it was
180b the first week of summer and he had begun to go over the Alps toward Rome,
messengers from the Isle of Britain overtook him and told him that Modred his
nephew, his sister’s son, had put on the crown of the kingdom and had taken Guin-
evere as his common law wife, and this publicly and openly. When Arthur heard
that that was true, he returned to the Isle of Britain, and left his nephew Howel,
son of Emyr of Brittany, to subdue the countries there. Then Modred sent Selix,
a prince of the Saxons, to Germany to invite the accursed folk who were there,
the greatest number he could get, to come to the Isle of Britain to help him, and
he would give them as much as Vortigern had given them before—that was

1 geisio = seek 2 ynys brydain = the Isle of Britain 3 i nai = yr hynn a gowsynt y gan wthheyrn gynt nid amgen noc = what they had got from Vortigern before, that was
from the Humber onwards and all the shire of Kent. And then Selix went to Germany and straightway he came back with seven hundred ships filled with armed pagans. And Modred at that time joined himself with the French and the Picts and the Scots and the Irish, and every sort of nation that he knew hated Arthur, until he got together eighty thousand united with him, and with that host he came to Southampton to try to keep Arthur from land. And many on both sides were slain there, and in particular Arawn Kynvarch's son and Gawain, nephew to Arthur and brother to Modred, were slain. And in place of Arawn, his brother Urien Kynvarch's son was made king. And with great effort and the loss of many of his men, Arthur came to land in spite of Modred.

And straightway he put to flight Modred and his whole army, and scattered his men and killed them until night came. And after night had come, Modred sought out his scattered men and they gathered together and went to Winchester and fortified the city about them. And when Guinevere saw this, she fled from York to Caerleon on Usk. And in the church of Julius the Martyr she was clothed in the same order as the nuns who were there awaiting their deaths. When Arthur heard that, his anger increased because he could not avenge his anger on Modred, the damned traitor.

And at the end of the third day, after he had had his men buried, Arthur came to Winchester. When Modred saw Arthur coming with his army, he went outside the city to give battle to Arthur in the open field.
And then there was a battle of terrible size on all sides, and at length Modred fled to Cornwall with those of his army who escaped. And Arthur did not pause there to have his men buried, but followed Modred the traitor, sad and full of care because he had escaped from him both of those times. And at the River Camlan Modred awaited him. The number of Modred's army there was sixty thousand, six hundred and six men, for he preferred to await Arthur there rather than fly from place to place. And then he drew up his men in nine divisions; he put into each division about a legion of men. And then he promised them all that if he won he would satisfy them with land and territory and every other good thing that he possessed.

And in opposition to him Arthur made nine divisions with skilled and strong princes at their heads, and the footmen he set apart to right and left. And then Arthur said, "Ha, nobles," said he, "know that those people there will never fight with a single mind, because they are a collection of damned foreigners and they are not of the same heart as other mortal men, for we are Christians and in the right, and they are damned pagans and in the wrong." And [he was] exhorting his men and teaching them to mix the divisions and to fight bitterly, violently, fiercely, mightily, and terribly. And so they fought until the living went out of their senses listening to the moaning of those who were dying on all sides. And after they had spent much of the day fighting in this fashion, Arthur, with his division, attacked
Modred's division, and pierced it and scattered it like an insatiable hungry lion among meek animals. And in this rush Modred was killed, and thousands with him. And in spite of the loss of Modred, those of his army who escaped did not cease to fight until the slaughter was as great on all sides as the greatest that ever was, before or since. And there were slain of Modred's princes: Eiaes, Ebrut, Eburiawc, and these all Saxons; Gillamuri, and Gillafadric, and Gillassor, and Gillarch—these were Irish. And all of the Picts and the Scots were killed. / Of Arthur's party were lost Ebrut King of Norway, and Achel King of Denmark, and Cador the Bounding, and Caswallaun, and many thousands besides who had come from every country to that place with him. And there Arthur was mortally wounded in his head, and he was taken to the Isle of Avalon to be healed. And then he entrusted the crown of the kingdom to Constantine Cador's son, his cousin. That was five hundred forty-two years after the birth of God's son. And then were written these verses:

 Qui nunc mores probitas commendat laude perhenni
Hic iacet Arthurus flos regum gloria regni
Qui meruit celos uirtutem proli fecunda
Arthuri iacet hic coniunx tumulata secunda.

And the story does not tell about the death of Arthur more fully than that.

And after Constantine had taken the government of the kingdom and had put the crown upon his head, two sons of Modred rose, and the Saxons with them, against the king; and they had no success. And at that time Deiniol the bishop died, and Theon Bishop...
Fol. 96v 194 of Gloucester / was chosen archbishop in London. And at that time David the son of Sant, Archbishop of Caerleon, whom Merlin had foretold in his prophecy, ended his life; and Maelgwn Gwynedd had his body taken from Caerleon on Usk, where he was archbishop, to Menevia and buried with honor in the monastery he himself had built. And Saint Patrick before his birth had foretold this place for him. And then Cynog was chosen Bishop of Caerleon on Usk in his place. And after many battles between Constantine and the Saxons, the Saxons and one of the sons of Modred fled to London and there he was slain in the monastery of the brothers. And the other fled to Winchester and there he was slain in the church of Amphibalus, before the altar. And in the third year after this, Constantine was slain by Prince Conan, and he was buried with honor beside Uther Pendragon in the Giants' Circle near Salisbury.

And then Prince Conan took the kingdom into his own control, and he was a famous young man and it was proper for him to wear the crown; and he was desirous of quarrels between his fellow-citizens. / And his uncle should have ruled after Constantine; and he fought with him and captured him and put him in prison, and killed his two sons and took the kingdom into his own control. And in the second year of his kingdom's age he died.

And next to him Vortipore became king, and the Saxons rose against him and drew to them a great number from Germany. And in spite of that, Vortipore was victorious over them and he was king for four years continuously.

1 dewi sant = Saint David  
2 a broffwydodd merddin = a duked took  
3 o gaer liion y mysc lle roedd yn archescob = o gaer liion y mysc lle dewi in David's place  
4 y llywodraeth ar goron = the government and the crown  
5 y kiwda / yddtryce / yddtryce = the citizens of his own kingdom  
6 Ac eythyr oed adaw a dyflydi y goron yn wll noc o ym ol kustennin = and he had an uncle who had a better claim to the crown after Constantine than he did  
7 o i vrenhiniaeth = of his kingship  
8 of = he
And then Maelgwn Gwynedd became king over all the Britons. And a great and handsome man was Maelgwn and the conqueror of many fierce kings; and he was strong and brave in arms, and all of his accomplishments would have been good if he had not given himself up to the sin of Sodom and Gomorrha. And for this reason he was hateful to God. And he was the first king after Arthur who conquered the six islands besides the Isle of Britain. These were Ireland and Iceland, and Sweden and Orkney and Norway and Denmark; and he made them tributary to the Isle of Britain. And he died in the church of Rhos in the Creuddyn, when he saw the Yellow Plague through a hole that was in the door of the church; this was sent against him in punishment for his amorous sin. And he made Caer Deganwy and Caer Ddigol which is called to-day Shrewsbury, and Caer Gyipn and it is called to-day Conway-mouth, and Caer Gollwyn and it is called Harlech to-day.

And after him Ceredic became king, and he loved strife between his citizens. And for this reason he was hateful to God and to the Britons. And when the Saxons knew that, they sent messengers to Ireland to a cruel man who was there who was called Gormond King of Africa (and he had come with a great fleet to conquer Ireland), to ask him to come to help them conquer the Isle of Britain, and they would hold it under his lordship, and they would give him tribute every year from it. And then at the summons of the Saxons, that damned pagan came to the Isle of Britain with sixty ships full of armed men. And then in one part of the island the Saxons were damned pagans, and in the other were the Britons with their true rights and their faith in Christ [was] good. And there was ill feeling between them and the Saxons. And then after...
Gormond and the Saxons had come together, they fought\(^1\) with Ceredic, and at length\(^2\) in that fight\(^4\) Gormond got the victory and Ceredic was driven in flight to Caer Vuddei [Silchester] or, in the other language, Cirencester. And after that Gormond had won the victory over them, Imbert, nephew of the King of France, came and did homage to him, for the sake of his coming to help him try to win France from his uncle, for that man had previously driven him out of France from his true right. And after he had done homage to him, together they came against the city and they fought fiercely against them every day, and they shut them up inside and did not leave them any way to get out. And in spite of that they did not gain a thing, except to get their men slaughtered. And then, after deliberating, they decided to have every one capture as many live sparrows as he could, and shut them up until it was near night, and then take nutshells\(^4\) and fill them full of sponges and brimstone and pitch, and set fire to them and tie them on to those birds and turn them loose at night. These flew to the roofs of the houses in the city and to the stacks and to the hay-cocks; and as they flew they fanned the fire by the wind from their wings so that the town was in flames before the next day. And then Ceredic came out to give them battle in the open field and he had no success, but he was driven in flight until he came through the Severn to the land of Cambria.\(^5\) And they followed him,\(^3\) killing and burning the cities and the castles and the towns and the open country without sparing anybody, clerk or layman, whom they met

\(^1\) ryvelo \(^2\) or diwedd \(^3\) ymladdan hynny = those fights \(^4\) blisg \(^5\) achadw y gaer arno ef ai lu. Ac wefy dyood or saeson yno ar gormwnt whod y dileisant adar y to A Roi tan guylll mewn blisc knu without a hynny a loges [ = losges] y dref all a gorod y garedig cilio y gynry swedy Roi had ar vaes = to Caer Vuddei, and he kept the city against him and his army. And after the Saxons had come there with the Gormond mentioned above, they captured sparrows. And they fastened wildfire to them in nutshells and that set fire to the whole town and forced Ceredic to flee to Cambria after giving them battle in the open field. * ai hymlsidiasant
until not one of the citizens cared\(^1\) to what land or what place in the world he fled.

What \(^2\) could the slothful, wretched nation do, oppressed by the very great burden\(^1\) of the sin of pride, they who were thirsting for blood\(^4\) and riot and disunion between the citizens themselves? And so, wretched nation of the Isle of Great\(^6\) Britain, / you have become weak, for you used to force the furthest kingdoms to submit to you and to your lordship, and now you are like a good and noble vineyard turned to bitterness and bondage,\(^6\) so that you cannot defend your country or your wives or your sons from the hand of the enemy. Therefore, wretched and proud nation, accept your penance and recognize the word which God himself\(^3\) spoke in the Gospel, “Every kingdom shall be divided and separated from itself, shall be weakened and laid waste until one house falls upon the other.”\(^8\) Therefore because the conflict and the disunion of the citizens themselves, and the smoke of tumult and jealousy have darkened your heart, because your pride would not submit to any king—and\(^6\) for this reason the cruel pagans are destroying your country and are wasting it while your heirs are alive, for they shall possess the best part of the island.

And after the cruel pagans had ravaged the island, either killing or burning, from one sea to the other, as was said above, Gormond gave all Loegria to the Saxons. And then the remains of the wretched nation of the Britons had to withdraw to the furthest parts of the island, to Cornwall and to the land of Cambria, and their enemies made frequent attacks on them, killing and burning them without mercy.

\(^1\)ddorpa\(\) *yna *orthrynder *yr hwnn oedd yn arweddokau gwed = which signified blood *mawr *yn ymchwelud yn ehwa welly yr wed tihaen yn ymchwelud mean keithiwed = turning bitter, so you are turning into captivity *i hon *Pob hyrmaid wahednic ynddi e hon a ddiistrywir yr hawr = Every kingdom divided within itself shall be destroyed to the ground. *B. also has and, but Pen. 21 does not. *gwlad
And after Theon Bishop of London, and the Archbishop of York had seen the churches destroyed and the congregations that were serving in them, they took all the relics and bones of the saints and fled into the most waste place in Snowdon out of fear of the pagans. And many of them fled into Brittany, for in the two archbishoprics there was not a church that had not been destroyed by the cruel pagans with the slaughter of the men of learning. And then for a long time the Britons lost the crown of the kingdom and their dignity. And besides that, the part of the island they did inhabit they held not under one king but under three cruel kings, and there were frequent wars between themselves. And for this reason the Saxons did not get the crown there either, but the Britons had to submit to the three kings mentioned above, and in spite of that they fought with the Britons as before. And at that time Austin came from Pope Gregory to the Isle of Britain to preach to the Saxons, and to try to lead them to the faith of Christ, for they had wholly destroyed the faith of Christ from among them; and the Britons had been holding the faith of Christ strongly from the time when it first came into the Isle of Britain in the time of Pope Eleutherius.

And when Bishop Austin first came into the Isle of Britain he landed at Dover and he preached to the cruel Saxons, and many more mocked him than believed in him, and yet as many as God wished to give the good spirit to, believed in him. And from them he came to the
mynyded keint a niver mawr yny ganlyn. A gwedy ev dyuot ar hyt pant diffeith Fol. 99 meithach no dym; diffygeaw dwfyr arnadunt. a phaub yny damunaw. Sef a oruc austin yna gwediaw ar y arglwyd ar gaffel dwfyr. Ac y doeth anghel yn dirgeledic attaw y erchi idaw na phedrussei dim oe aruad; canys dwu a rodei ydaw pob peth or a archei yn gyfyaun. Ac yna y doeth dwfyr or daear val y gallei paub onadunt aruer ohanow digoned. Ac yna y gelwis austin cernel y lle hwnnw yr hynny hyt hediw. sef yw hynny lle dirgel o roc. Ac yna llawenhai o austin adyvot racdaw hyt yngkeint. a phregethu yno adwyn y brenhin y gret ay holl niveroed. Ac o dyna y doeth ef hyt yngkaer raw. a thra uu yno yn pregethu. nevr daroed gwniaw llawer o amravelyon llysgyrneuwr wrth y esgob wysg o wattwar amdanaw. Ac yna ygwedyaut austin ar y arglwyd; pwy bynnac a enyt yny dref honno y vot yn llwygyrnic o hynny allan. Ac o dyna y doeth austin hyn y llvndein y bregethu adwyn y gret onadunt. Ac yna ymovyn am yr archesgobtyev ar eglwissev ar meibion llen adaroed ev distriw. Ac yna ymanagwyt ydaw vot archesgobot yngkaer llion ar wysg; a seith esgobt a danei yn gyflawn o breladyeit gredyfus gatholic. amanachlogoed llawer a chwuennoed yn gwassaneithu duw yndunt. Ac ymplith y rei hynny yd oed manachloc arbennic lle gelwyt bangor vaur ym maelor. Ac yn honno yd oed o rivedi meneich yn gwassaneithu duw hep y prioreu ac ev swydwyr pey rennyt

mountains of Kent with a great number following him. And after they had come to a desert valley, more extensive than anything, water failed them and every one wanted it.1 Austin prayed to the Lord4 to get water, and an angel came to him in secret to bid him have no doubt about his purpose, for God was giving him every-thing he asked that was right.5 And then water came out of the earth so that every one of them could use all he needed.4 And then Austin called that place Cernel—that is, in Greek, “secret place”—[a name which it bears] from that day to this. And then Austin rejoiced and went on to Kent, and preached there and drew the king and all his hosts to the faith. And from there he went to Rochester and while he was preaching there they6 sewed a lot of different kinds of tails to his bishop’s robe, in mockery of him. And then Austin prayed to the Lord that whoever should be born in that town should have a tail7 from that time on. And so it was.7

And from there Austin came to London to preach and draw many of them there8 to the faith. And then he asked about the archbishop-houses and the churches and the scholars who had been destroyed. And then he was told that there was an archbishopric9 in Caerleon on Usk, and seven bishoprics under it, full of devout Catholic prelates, and many monasteries with congregations serving God in them. And among them was a distinguished monastery in the place called Bangor the Great in Maelor. And in it there were such numbers of monks serving God that, not counting the priors and their officers, if they were divided

---

1. yn sychedic = [was] thirsty
2. dwu = God
3. “that was right” is not in B.
4. y gallai bawb gaffael digon o hono = every one could get enough of it
5. y paganlaid = the pagans
6. bod llosgwrn iddo
7. Ac welly bu.
8. yna
9. archesgobty = archbishop-house
10. na = or
into seven parts there would be three hundred monks in each part; and all these were living by the labor of their hands. And the abbot of that monastery was named Dunod, son of Pabo the Support of Pictland, son of Arthwys, son of Mor, son of Ceneu, son of Coel Godebog. And he knew more of the arts than any man. And when Austin knew that, he rejoiced in it, and he sent to Dunod to ask him to come to help him preach to the Saxons and lead them to the faith. And then Dunod sent back to Austin to tell him that it was not proper for him to preach to that cruel race, for those foreign nations had come from another country to be a plague to the Isle of Britain, and through their deceit and their treachery they had killed our ancestors and our race, and they had forced us out of our rightful inheritance and had exiled us and harried us, and had driven some from the island, others to the fringes of the island. And for that reason it is not for us either to preach to them or to be submissive to anybody except the Archbishop of Caerleon on Usk, for he is primate over the Isle of Britain.

When Ethelbert King of Kent knew that Dunod had refused to come with Austin to preach to them, he sent to the king of the North and the King of South Loegria and asked them to come with the strongest force they had, to Bangor to take vengeance upon Dunod for his cruelty to the Saxons. And after the Saxons had collected the greatest power they had, they came to Chester, and there was Brochwel of the Tusks, and with him as many of the Britons as he could get. And in that city was a great number of monks and hermits, from every monastery that was in the
Britons' part of the island, and especially from Bangor the Great. And when Brochwel saw the Saxons coming to the city, he came against them and fought with them boldly and fiercely and killed many of them. And at length, because the Saxons were so numerous, he had to leave that city and go to Bangor the Great. And there he summoned to him all the Britons. And when Ethelfrid knew that, and saw the slaughter they had made on the Saxons, he was greatly grieved. And after the coming of Ethelfrid had been told to Dunod, he sent to him two hundred of the wisest monks to ask him for his mercy to that holy house and to offer him every good thing that might come to him as a return for leaving them in peace in their monastery to praise God and to serve God, for they had done him no harm. And after their message was told to Ethelfrid he had those saints killed. And he came with his army against the monastery, and against him came Brochwel, and fought with him boldly and fiercely and killed many on all sides. And that fight was called the Battle of Bangor Orchard. And after they had been fighting thus for a long time, Brochwel had to retreat through the River Dee, because of the numbers of the Saxons. And then he guarded the fords and the landing places until help came to him. And then there were slain more than a thousand scholars, not counting the lay brothers and the hermits.

And then to help Brochwel came the following: Bledrus Prince of Cornwall, Meredith King of Demetia, and Cadvan King of Venedotia. And then they attacked their enemies, and fought boldly, fiercely, and terribly, and killed many on all sides. And at last the Britons were victorious

---

\[1\] A phan wybu ddymod dyuwdiag y delfel = And when Dunod knew of the coming of Ethelfrid
\[2\] yr y santaidd hwnnw
\[3\] i rol y tu dwe ar yu waswaetha = to praise God and to serve him
\[4\] dim i y tu erbyn ni = nothing against him
\[5\] all y kennadon o saint = all the saintly messengers
\[6\] o bob parth = not counting the working brothers
and Ethelfrid was mortally\(^1\) wounded and was put to flight, accompanied by those of the pagans who escaped. This is the number of the pagans who were lost\(^2\): ten thousand and sixty-six men. And on the side\(^3\) of the Britons were lost Bledrus Prince of Cornwall, and many of his men\(^4\) with him. And Bledrus was one of the handsomest of men and the chief one who sustained the fighting.\(^5\) And then all the Britons came together in Chester. And then after deliberating they decided to make Cadvan, the son of Iago, the son of Beli, the son of Rhun, the son of Maelgwn Gwynedd,\(^6\) king.

And after Cadvan had been made king, he fought with the Saxons and Ethelfrid until they went through the Humber. And then Ethelfrid gathered an army to fight with Cadvan. And after they had come near to each other, peace was made / between them—that is, to Ethelfrid was left the other side of the Humber, and to Cadvan this side, and the crown of the kingdom as a distinction for him. And after they had bound themselves in that fashion through a bond and hostages, things came to an end between Ethelfrid and his wedded wife\(^7\) because of a mistress that he had. And he drove his wedded wife out of the kingdom, and she heavy\(^8\) with child by him. And she went to Cadvan's court to ask him to make peace for her, but in spite of that Ethelfrid would do nothing. She dwelt in Cadvan's court until a son was born to her, and the same night a son was born to Cadvan by his wedded wife. The name of Cadvan's son was Cadwallon,\(^8\) and the name of Ethelfrid's son was Edwin. And they were reared\(^9\) together in Cadvan's court until they were large boys. And then they were sent to Solomon King of Brittany, to learn civility

\(^1\) yr anghelveol
\(^2\) = were slain
\(^3\) o blaid
\(^4\) = the chief one who sustained the fighting that day
\(^5\) = ap Beli ap Run ap maelgwn gwynedd
\(^6\) = Pen. 21 has likewise y daro y rwng edelflet ay wreic briawt, but B. has y daro aihrod Rwng delffled at wraic briod
\(^7\) = a slander sprang up between Ethelfrid and his wedded wife
\(^8\) = Pen. 21 has meihirin
and manners and the laws of a court, and the use of horses and arms and every good thing that one could learn in Brittany. And Solomon made them welcome and they were dear to him and they grew in all good achievements until there were not in battle and in fight / two better men than they to satisfy the needs of a lord.1

And after Cadvan and Ethelfrith were dead, they came home2 from Brittany, each of them in his father's place; and they bound themselves in fellowship as their fathers had been before them. And at the end of two years after that, Edwin asked3 Cadwallon for permission to make a crown for himself, that he might wear it when he did reverence on the festivals of the saints4 on the other side of the Humber, as the other did on this side. And then a time was appointed between them about that, on the bank of the River Dulas, to submit to the wise nobles the division between them over that affair.

And after they had come there, sleep fell on Cadwallon,4 and he put his head on the thigh of his nephew Brain the Tall, son of Nevydd. While they were deliberating over that, Brain the Tall5 wept, and the tears fell from his eyes until they moistened Cadwallon's face and beard,6 and with that he woke up, thinking that it was rain. And he looked at Brain7 and asked him why he wept. "The cause of the weeping," said Brain, "is what has come to me and the Britons from this day forth,10 for you have given away what was an especial distinction to you and to your nation. And this has been / an honor to you11 from the time of Maelgwn Gwynedd until to-day.190 And to-day you have permitted the damned, treacherous, faithless Saxons12

1 brenin am dyrnas = a king for a kingdom
2 adref
3 y govnodd
4 i wigo koron or path dram i hmyr
5 pann not anrydded a guyoar saint = to wear a crown on the other side of the Humber when it was an honor and the festivals of the saints
6 yr lle = to the place
7 kaswallon
8 hir
9 wylaw oni wychodd wyneb kaswallon gan i ddagre = wept until he moistened Kaswallon's face with his tears
10 Ac yna arganmood braint hir yn wylaw = And then he caught sight of Brain the Tall weeping
11 Ni ryoedd ym wylaw am a doeth ym ac yr brytainiaid hediu = It is no wonder I weep over what comes to me and to the Britons to-day
12 ynn = to us
13 a ganchledaist yr saeson... = and you have given to the... Saxons. Later gloss in B. mam cadwallon ap cadban Abanddreg Ddu, merch cynan garwyn, ail mab i Brochmel ysgythrog = the mother of Cadwallon son of Cadan, Abanddreg the Black, daughter of Conan Whiteshank, second son of Brochmel of the Tusks.
to make a king of their own. They will assemble and will conquer the whole of the Isle of Britain with their deceit and their evil wiles. And for that reason it was better for you to put them down than to raise them up. It is strange to me, lord, that you do not remember what they did to Vortigern Gortheneu when he detained them in the guise of loyal, faithful, believing men to fight along with him. And as soon as they got a place and a time they let loose their deceit and their treachery to repay evil for good, when they killed the princess of the Isle of Britain at Salisbury with their deceit, and seized Vortigern and took the kingship away from him. And after that they betrayed Prince Ambrose and killed him with poison. And after that they killed Uther Pendragon with poison also. And after that they broke their oaths and their faith and their treaty by joining with Modred against Arthur. And last of all they brought here Gormond King of Africa to win from Cerdic his kingdom and to drive him out of it shamefully.

And after Braint the Tall had finished speaking, Cadwallon sent messengers to tell Edwin that he had been advised not to permit any crown in the Isle of Britain except the crown of London. Edwin said that he would make himself a crown whether Cadwallon liked it or not; Cadwallon said he would cut off his head under the crown if he wore it within the bounds of the Isle of Britain. And from that time on the dispute between them grew greater and greater, and most
of their men on both sides encouraged it. Then each of them assembled the largest army he could get, and they set a day for the battle between them. And in that battle Edwin was victorious and Cadwallon was driven in flight to Ireland.

And then Edwin conquered by killing and burning all of Cadwallon’s realm. And while Edwin was at that, Cadwallon was trying to come to the Isle of Britain, without any success, for wherever he tried to land Edwin had a wizard named Pellicus who, through his divination with the wings of birds and the courses of the stars, had Edwin and all his force there keeping him from the land. When Cadwallon saw that, he was in great despair, thinking that he would never get any of his realm. After consultation he decided to go to Brittany to complain to Solomon King of Brittany, and to ask his help and advice to seek his realm again. And while he was going with his fleet to Brittany, behold an obstinate wind coming upon them and scattering them so that not one of them remained with another. And the steersman of the ship in which Cadwallon was was in great fear and drew in the steering oar and left it to God and to the force of the waves to take them wherever their fates might lead them. And when night came they did not know anything about what had happened to them. And when it was day they saw a little island, and with difficulty they landed there. The name of that island was Guernsey. And after they had come
to land there, Cadwallon fell sick of a grievous disease from the worrying he did over the scattering of his fleet by the terrible wind and from the tempest of the sea journey, so that he could not enjoy either food or drink for three nights and three days on end.1

And on the fourth day a longing for venison came upon him where it couldn't be had.2

Then Braint took his bow and his arrows and went walking over the whole of the island to try to shoot the wild animal, but he got nothing. And then Braint was greatly grieved;3 after deliberating he decided to cut with his knife a great* hole in the flesh of his thigh, and put it on a spit to roast* and cook it with various / good herbs, and take it to Cadwallon as the meat of a wild animal. And after he had eaten some of it he said to his attendants that he had never had meat that tasted like that. And before the end of three days after that he got up entirely well.

And as soon as they got a favorable wind they sailed for Brittany and landed in the place* called Kidalet. And when this had been told to Solomon he bade them [to come] to him for as long as they wanted to remain in the country. And after he had learned the gist of their business with him,7 he promised them his advice, and the best aid he could, in friendship and kindness. And it was grievous to him that a foreign nation should be able to drive the King of the Britons out of the Isle of Britain against his will, while every island round about it except the Isle of Britain* was able to defend itself against the Saxons. And he told them that since the time when Prince Maxen and Conan Meriadoc had first come to Brittany with the nobles

1 kanis goveiliaint a magasai yn gymaint ac na vynnasai vwyd dri diad a thair nos gan y mordwy = for the worry had nurtured it so much that he didn't want food for three days and three nights because of the sea journey
2 lle ni ellid i goel
3 Sef a oruc braint hir yna kymryt i thes aga pob yr ym os gan gael dim or gwyddlyd nod
4 Then Braint the Tall took his bow and walked everywhere on the island without getting any of the wild animals. maen = much
5 i rostio
6 * i borth = in the harbor
7 “invited them ... business with him” is not in B. 
8 * ond hi = but it
of the Isle of Britain, from that day to this there had been no one who had been able to increase their privilege or to maintain it.¹ “And for that reason I am sorry that you are so weak that you cannot avenge yourselves on them.”

When Solomon had finished his speech, Cadwallon was ashamed, and thanked him for his friendship and his honor,² and spoke to him like this: “Lord,” said he, “do not wonder that the people who were left in the Isle of Britain are sluggish, for not a single noble man was left there, but they came here with Maxen and Conan Meriadoc. And when the possession of the island came into the hand of unworthy, sluggish, ignorant people, they could neither govern it nor maintain it, but they gave themselves up to an over-abundance of food and drink, and to commerce, and incontinence with women, and they kept up their arrogance by reliance on their wealth,³ as every villain does. And they do as Gildas said, that is: hold up their sins among the nations, and that shall bring down the whole world by the sight of it—that is to hate the truth⁴ and hold a lie a good thing, and take good for evil, and honor iniquity more than amiability, and welcome the devil more than a good angel, and honor cruel kings who do evil tricks. And if there is one faithful man they reject him and insist⁵ that he is a traitor. And they desire nothing more from the Physician of the whole truth⁶ than a miserly villain does.⁷ And for that reason, lord, do not wonder that the wretched nation that acts thus is hated by God, and that he has put a foreign race over them to take vengeance on them for those sins.

¹ gada ei tir nachynnol ei braint = keep their land or maintain their privilege ² geredigrwydd = kindness ³ i armod ⁴ i da = on goods ⁵ hynny a ddisgyva y byd oll ac a bair kasaw gwir = that shall destroy the whole world and shall cause the truth to be hated ⁶ a thwcor ⁷ ni choelynt i wedic y wirioned = they do not trust the Physician of the truth ⁸ “does (desires)” is not in B. ⁹ arnont
And for that reason, lord, have I come here to claim kinship with you. For Maelgwn Gwynedd was the fourth king over the Isle of Britain after Arthur; and he had two sons, Einion and Rhun, and son to that Rhun was Beli, and son to Beli was Iago, and son to / Iago was Cadvan, my father. And Rhun, after his brother Einion was dead and he himself driven out and to this place by the Saxons, gave his daughter to Howel Junior, son of Howel, son of Emyr of Brittany, the man who with Arthur was conquering many countries. And that daughter of the Rhun mentioned above had by Howel Junior, her husband, a son who was called Alan, and son to that Alan was Howel, your father, lord. And he was a mighty and powerful man. And so our two fathers are two second cousins."

And then Cadwallon dwelt that winter with Solomon. And then, after deliberating, they decided to send Braint the Tall to the Isle of Britain to listen for stories about Edwin and about the wizard. And after he had come to the Isle of Britain, he came to York where the king then was, in the guise of a needy man asking alms, with a staff in his hand, and a sharp spike of iron on the end of it. And after he had come among the needy men, he saw his sister coming from the court with a vessel in her hand to seek water for the queen from the fountain that was beside the court. And Edwin had brought this girl from Worcester to wait upon the queen. And after they had seen each other, and had talked in fear, the girl told Braint the whole appearance of the court, and pointed out the wizard to him. And when the wizard distributed the alms
to the poor, / Braint drew near to him\(^1\) and as soon as he got a chance he pierced\(^2\) 193 the wizard through with the staff so that he lost his life; and he slipped away\(^4\) boldly among the needy men and left his staff in the wizard so that no more was known about him in connection with it than about any one else.

And from there Braint *the Tall*\(^5\) came to the place\(^6\) where he had promised his sister to come when\(^7\) it was night. For when they had been talking they made an appointment to come, when it was night, near to an old temple *that was near by*\(^7\) to talk together. And the girl got no opportunity to come out of the court because the wizard had been killed and garrisons\(^8\) and other blockades had been put at the gates that night different from the ones on other nights. And after Braint *the Tall*\(^6\) had seen that his sister was not coming to him, he went to Exeter and summoned to him many of the Britons and strengthened the city and the walls, and sent a *messenger*\(^9\) to Brittany to tell Cadwallon that the wizard was killed and to ask him, if he loved the Isle of Britain, to come to it as soon as he could. And he\(^10\) had the Britons warned to be ready against his coming.

When Peanda Prince of the Saxons heard that, he assembled the largest army that he could\(^11\) and came to fight against Exeter. And when / Cadwallon heard\(^12\) 193b that, he came to the Isle of Britain with ten thousand armed knights from Solomon King of Brittany to help him. And he did not rest until he came to Exeter. And then he divided his men into four divisions and

---

\(^1\) braint hir at diwiliodd = Braint the Tall waited for him  
\(^2\) a othodd = wounded  
\(^3\) kilio = withdrew  
\(^4\) hir * yr le * weddy = after  
\(^5\) oedd gan llaw * gwersyllbwyr  
\(^6\) kennad  
\(^7\) braint hir = Braint the Tall  
\(^8\) llu anveidraw = an immense army  
\(^9\) wybu = knew
then they attacked and fought mightily. And Peanda was taken on the spot and all of his army was killed. And then Peanda had to do homage to Cadwallon and to give hostages for his fidelity to him. And then Cadwallon sent to all the Britons to ask them to come to him to attack Edwin through the Humber. When Edwin heard that he assembled an army and came against him to the field of Heathfield, and then he fought with him boldly and fiercely so long as he had success. And there Edwin and the greater part of his army were slain. And there were slain Edwin’s son Offric, and his two nephews; and Gotbolt King of Orkney, and Eanda King of Scotland, and all who had come to help them were all slain.

And after Cadwallon was victorious there, he tried to exterminate the Saxons by cruelty: that is, he killed them and burned them, and he loosened the unborn children of the pregnant Saxon women from their bellies to the ground with swords and knives, and thus he tried to drive them out of the Isle of Britain. And after the Saxons had seen that, they decided, after deliberating, to choose Saint Oswald as king over them in Edwin’s place to try to resist the cruelty of Cadwallon; and they had no success but were driven in flight from place to place and were murderously slain. And then they fled to the wall that Severus Emperor of Rome had in former times made between Deira and Bernicia. And then Cadwallon sent Peanda King of Mercia with a great part of the army to fight with Oswald. And
after he had come there, Peanda surrounded him (lest he should break away from him) in the place that is called in English Hevyn Felt and in Welsh Heavenly Field. There Oswald raised the image of the Cross and spoke to his companions like this:

"Fall down on your knees with your full devotion and pray to Almighty God to free you from that proud host there and from that cruel prince—that is, Peanda—for God knows that we are defending the safety of our race."

And the next morning Oswald and his army rose up and attacked their enemies fiercely, trusting in God, and Oswald was victorious that day. When Cadwallon heard that, he collected an army and went to fight Oswald, and he overtook him in the place that was called Burnei. And then Peanda slew Oswald the king. Christ's age was then six hundred and fifty-two years. And after Oswald was killed, Oswi became king in his place. And after he had become king, he collected a great treasure of gold and sent a great deal of it to Cadwallon, for he was high king over all the Isle of Britain. And then Oswi did homage to him and was reconciled to him. Then two nephews, sons of his brothers, rose up to fight against Oswi. And when they had no success in fighting with him, they came to Peanda King of Mercia to ask help from him to fight with Oswi. And then Peanda said that he did not presume to break with Cadwallon the faith he had promised [194b]

---

1. gwediwch pan vo ef awch rydhao y gan y llu syberw rackw.  
2. atwrannoeth y bore y kyuedes oswallt ay lu achyrchu ev gelynnon gan ym diriet yn duw.  
3. gwediwch dduw arywch Ryddhav a digwyddwch ar ywch Rhwydha o oswallt y yno.  
4. gwediwch ev dyvot hyt yno; wych giynlwyd a oruc peanda ydaw rac y didor yganthaw.  
5. gwediwch aoac hynny mewn llu aoruc amynet y ymlit oswallt.  
6. gwediwch duw holl gywaethoc an Ryddhao.  
7. gwediwch oswallt ydoeth osswyd ael win yn vrenhin braut oswallt.  
8. gwediwch dduw arywch Ryddhav a digwyddwch ar ywch Rhwydha o oswallt y yno.
And when the feast of Whitsunday arrived, Cadwallon held court in London. And he wore a crown on his head, and all of his princes, Cambrians and Saxons, who were in the Isle of Britain came there, except Oswi himself. And then Peanda asked the king why Oswi did not come there. “Because he is sick,” said the king. “Truly, he is not, lord,” said Peanda; “he sent messengers to me to ask me to join with him, me and my forces, to avenge his brother. And because I would not join with him he sent messengers to Germany to invite the Saxons to avenge his brother on me and on you, lord. And here he is, breaking the peace and tranquillity in the Isle of Britain when he drove out his two nephews and when he sought union with me, lord, against you. And give me permission, lord, to kill him if I can or else drive him out of the Isle of Britain.”

And then the king summoned his council to him to know what to do about that, and Meredith King of Demetia said to him, “Lord,” said he, “why did you break the first plan you willed concerning the Saxons? And there was no need of anything but to destroy them wholly from the island. And since this is so, lord, give your permission to Peanda to go fight with him, so that each one of them may kill the other, for faith should not be kept with the faithless, and so they may all be destroyed from this island.” And then Peanda got permission to make war on Oswi; and then he came.

1 y goron = his crown 2 na bai = was not 3 i geisiad gennyf ni gywno 4 na chytymais = I did not agree 5 a vones = by my consent 6 geisiad gennyf ni gywno ac ef = he tried to get me to unite with him 7 A gwydd ymgyngor or brenin = And after the king had taken counsel 8 morudd = dim well yn noi = there was nothing better for us than 9 yw ladd ef = to kill him 10 deol = driven out
through the Humber with a great army, and began to kill and burn in Oswi's realm. And then Oswi sent to him to offer him gold and silver and jewels, such as he might desire, in return for peace from him; and he wanted nothing except to keep on fighting. Then Oswi relied on God to decide between them, and he went to fight with him on the shore of the river that was called Winwaed and there Peanda was killed. Christ's age was then six hundred and sixty years. And after Peanda was killed, Cadwallon gave his realm to his son Wulfhere, and he took it and did homage to him. And then he and Edbert Prince of Kent came to make war on Oswi, and in the end Cadwallon caused them to be reconciled. And then Cadwallon ruled in peace and love, and as the foremost king in the Isle of Britain, and the possessor of the crown of the kingdom, for forty-eight years, and until he was well advanced in age. And on the fifteenth day of the month of November he died. And the Britons took his body and anointed it with precious ointments, and put it in an image of cast bronze made with faultless art. And this image was placed on a horse cast of fair bronze, over the top of the gate in London toward the west, as a terror to the Saxons. And underneath it there was made a church which was consecrated in the name of God and Martin, and masses were sung there for the soul of Cadwallon. And Merlin Ambrose foretold

1. vrenhiniast Mers = the Kingdom of Mercia
2. heddychol dargweoddol = peacefully and quietly
3. oni oo hen = until he was old
4. eliaw
that the brazen prince should keep the gates of London. Christ’s age, 655.²

And next to Cadwallon his son Cadwaladr the Blessed became king, and he held
the crown of the kingdom and the direction of it profitably and peacefully for
126 twelve years.³ And then Cadwaladr fell sick of a grievous disease,⁴ and he was sick
for a long time. And then quarrels sprang up between the Britons themselves.
(Cadwaladr’s mother was sister to Peanda on her father’s side, and her mother was a
noblewoman of the aristocracy of Archenfield and Ewias. And in the old days, when
Cadwallon was reconciled to Peanda, he took her as his wife and she was the mother
of Cadwaladr.)⁵ And then along with their quarrels a plague and a terrible hunger
came upon them and it killed them murderously, and this was as a vengeance of
Almighty God upon them for their sins and their excess of pride.⁶ And then over the
face of the Isle of Britain there was not found one morsel of food except what wild
game was found in the desolate woods or the forests. And the plague was so strong
that the living could not bury the dead. And those who could go to other countries
went, amid lamenting and wailing,⁷ and they said to God, “Thou didst put us here
in this island like sheep as food for wolves, and Thou hast scattered us here to various
countries as wolves scatter sheep.”¹¹

Then Cadwaladr had a fleet prepared for himself, and he went to Brittany amid la-
menting like this. “Woe unto us sinners because of the multitude of our sins whereby

¹ brenin = king ² oed cris dcle = 660. ³ Ac a wladychawdd ddeng mylyncdd yn heddwech yn kynnal koron = And he reigned ten years in peace, holding the crown. ⁴ o hir gregwyd gorthrwm = of a long grievous sickness ⁵ The parenthetical remark is not in B. ⁶ ai kam syberwyd = and their wrong pride ⁷ yr oedd y vall yn lladd y bodd oal = the plague killed the people so that ⁸ drycaroath = evil intention ⁹ yn yr ynys honn ¹⁰ Ar d Saula a ant = and the sheep are going ¹¹ “As . . . sheep” is not in B.
we have raised God up over them; while we were getting a respite to repent of them and to come to terms with God about them we did not do it. And for that reason God is driving us out of our rightful possession. And neither the Romans nor any other sort of nation were ever able to drive us out of this island or to scatter us like this—only God himself. And for that reason the Scots and the treacherous Saxons are now coming back to the Isle of Britain, since it is emptied of its rightful people. And let them remember, however, that it is not they who are driving us all out of the Isle of Britain, but God himself.

And then Cadwaladr went to Brittany, to Alan King of Brittany (and he was a nephew of Solomon), and Alan made him welcome. And then there was not left in the Isle of Britain, between plague and famine, any one except those who were able to go to the desolate woods to feed upon wild game. And that plague lasted eleven years in the Isle of Britain. And those of the Saxons there who escaped alive sent messengers into Germany to announce that the Isle of Britain was empty, and to ask them to come to take the island for nothing. That damned people collected a great number of their men and women and landed in the North, and occupied the country from Albany to Cornwall, for there was no one to hinder them. And from that time on the Britons lost their rule over the Isle of Britain. And at the end of a time after that, and when Christ's age was 683, Cadwaladr heard that the plague had ceased, and he asked Alan for help to win the Isle of Britain from the pagans who occupied it. And he promised it to him.

And when Alan was mustering his realm and Cadwaladr

1 nis gywoethom • oni w raid i dduw yn gnagorai ai ai orfhrom ddialedd yr honn a haedderym ni = until God had to scatter us with His with His [sic] very heavy vengeance, which we deserved • all doeth = came • y Rat a ymborthasant yny diffeith coedyd = those who fed in the desolate woods • yn nyw = ganadod • anffyddlon = faithless  

* yr wyn = the island  

* A phann oedd oed krist delxxiii; “And at... after that” is not in B.  

11 peganiaid sacson = pagan Saxons
making ready his fleet, he heard the voice of an angel from heaven speaking to him and bidding him not to plan for them to go to the Isle of Britain, for God did not wish the Britons to dwell there until the time should come which Merlin Ambrose foretold before Vortigern Gortheneu. And then the angel bade Cadwaladr go to Rome to Pope Sergius to do penance, and there he was numbered among the blessed. And then the angel said that, through the merit of his faith, the Britons would get the government of the Isle of Britain after he had fulfilled the fated time. And that would not be until the bones of Cadwaladr / should come to the Isle of Britain from Rome, and that should happen at last when the bones of all the saints which had been hidden for fear of the pagans in Rome should be revealed. And when that happened the Britons should get their old status and the possession of all the Isle of Britain.

And when the angel had finished his speech Cadwaladr came to Alan King of Brittany and told him all that the angel had said to him. And then Alan King of Brittany 4 took all the books of the prophecies of Merlin Ambrose, and that of the eagle, and the hymns of the Sibyl, to see if they agreed with the words of the angel. And when he saw that they agreed, he rejoiced, and urged Cadwaladr to go to Rome. And he sent Ivor his son and Ynyr his nephew to try to maintain the Isle of Britain in blood and true rights, lest the family stock of the Britons should be lost. And then Cadwaladr put aside

1 esgyrn ef kadvo  / aladr = his, Cadwaladr's, bones  
2 yrrenin llydaw  
3 yn kordio
every sort of worldly affair, out of love for God. And then he went to Rome as the angel had bidden him. This was six hundred and eighty-three years of Christ’s age, and there he lived for five years. And the pope made him welcome and he 198 confirmed him among the holy saints. And then he fell sick of a grievous disease, and on the twelfth day of the month of December he died and his soul went to heaven. That was six hundred and eighty-eight years of Christ’s age.*

And when Cadwaladr went to Rome from Brittany, Ivor Alan’s son, and Ynyr his nephew, went with a fleet to the Isle of Britain to fight the Saxons; and they had no success, for the plague and the famine had left scarcely any of the Britons alive, and those had been driven to Camber’s part of the island. And they were not called Britons there but Cambrians. And from that time on, the Saxons boldly kept the peace between themselves, and they cultivated the best lands and built castles and walled cities and towns. And by that means they took the possessions of the Britons from them. And from that time on, the Cambrians lost their position,* and they had to suffer the Saxons to be rulers over them. And the princes who were over the Cambrians after that, in turn,* I have left to Caradoc of Llan Carvan,* my contemporary was he; and to him

---

1 ganniad duw — by the permission of God
2 tachwedd = November
3 weddy geni krist = after the birth of Christ
4 Ivor ac ynyr Ivor oedd o ab i alan urein Ilydang ynyr oedd nai alan = Ivor and Ynyr; Ivor was son of Alan, King of Brittany. Ynyr was Alan’s nephew
5 ar gerddidion hynny = and those remnants
6 heddwch = “from that time ... position and” is not in B.
7 y kymry = the Cambrians
8 o yn ol = llan gadoan
I have left the materials for writing about the kings of the Saxons from this time on; and [let them] leave the Cambrians alone for they do not have the Welsh book that Walter Archdeacon of Oxford turned from Latin into Welsh. And he treated of it all truly and fully, in accordance with the history of the aforesaid Cambrians. And all of this I turned back from Welsh into Latin. And so ends the history of Brutus.

*The text of C. might mean also “I have promised,” but the *ac iddo yr adewais y defnydd* of B. is unambiguous.

* y llyvyr = the book

* Am hynny yr ymchweiliws innav o gymraec yn lladyn holl ystoria y kymry = Therefore I myself turned from Welsh into Latin the whole history of the Cambrians.
APPENDIX A

Selections from MS. Peniarth 21

ARTHUR’S FIRST FOREIGN CAMPAIGN

(P. fol. 22v, col. a = C. 81)

A c yna galw aoruc attaw gwyru prouedic molydwy obob gwlai yr amlaeu y niver ay devlu. Ac yna yd ehadew klot arthur amilwryaeth y wyr amoes amynvt ayllys hyt na dywedid odyna hyt yn rvein nac am vrenhin nac amarglwyd o dewred amilwryeth ahaelder adoethinep assyberwyt abalchder kymeint ac adywedut am arthur aywyr. ac yny ytoed ar bob brenhin or ay klyawseis yovyn rca ydyvot oev goresgyn. Ac am hynny katarnhaeu ev kestyll awneint ac eu kaeroyd ac ev dinasoed agwneithur kestell achwanec rac ovyn arthur Ac wedi meneci y arthur vot y glot y ay ovyn velly. ymogynynnau aoruc ynteu yna. amlidyaw ymynnes yntev oev goresgyn goll europa / Nyt amgen oed hynny no thrayan col. b yr holl vyt. Ac nyt oed odyna hyt yn rvein na brenhin na thwypwawc na yarll na barwn ny bei yn keissyaw disgybl wrth voes amynvt llys arthur. Ac yna paratoi llynghes aoruc arthur ac ym gyntaf yd aeth ylychlyn canys lleu vab ykyvynvarch aoed ney ysysfel vrenhin ylychlyn avvassei varw yny kyvaenser hwnnw aeg ymynnasei vyrhenhinyaeth yleu y ney. Ac ny mynnaws y llechlynwyr leu ymynnes ef ynv ymlad aoruc hwnnw / Nyt amgen oed hynny no thrayan huynv / Nyt amgen oed hynny no thrayan. Ac yna yd oed daf y leu ym oetran devdengmlwyd ar wassanaeth suppicus bab ar arabon y arthur yewythyr vrawt yvo yev ymnogynna oed hynny no thrayan. Ac yna yd oed mab y leu ym oetran devdengmlwyd ar wassanaeth hynny / Nyt amgen oed hynny no thrayan. Ac yna yd oed mab y leu ym oetran devdengmlwyd ar wassanaeth hynny / Nyt amgen oed hynny no thrayan. Ac yna yd oed mab y leu ym oetran devdengmlwyd ar wassanaeth hynny / Nyt amgen oed hynny no thrayan. Ac yna yd oed mab y leu ym oetran devdengmlwyd ar wassanaeth suppicus bab ar arabon y arthur yewythyr vrawt yvo yev ymnogynna oed hynny no thrayan. Ac yna yd oed mab y leu ym oetran devdengmlwyd ar wassanaeth hynny / Nyt amgen oed hynny no thrayan.
eithyr paris yngyweir o arvev pob vn onadvnt ar dev varch oreu or aellynt wy ev kaffel a doeth yno. Ac ev dev lu yn edrych arnadvnt yn segyr heb ymlad dim. Ac yn diannot wedy eu dyuot wynt yr ynyss esgyynn ev meirch ar ovgyant. Ac yn greulawon diohir ymwan ac yn digeryawc ygorvc arthur gan ellwng gossoit firolo heibiaiw yn chwimwth diannot gossoit

\[3^n., \text{col. } a\]

onahaw ynytec ar firolo yn orvych no ñenn y vronn. ac ny ohiryawd yny / vyd yr llawr. Ac yn gyffyym tynnw kledyf ay geissaw. Ac yn chwyrn lym y kyuodes firolo. Ac y trewis march arthur yny digwydawd ymarch ac yny digwydawd arthur Affan weles y britanytiev ev brenhin wedi digwydaw anawad vv gantwynt attal eu hannya na thorassant eu kynghreir ar ffreinc. Achyvodi aoruc arthur yn wychyr lym drybelit athroi ydarian yrnghaw adrnawt frollo Ac wedy ev dyuot ygyt drnodyeu aorugant yn grevlonaf ac ygellynt. Aisob vn onadvnt yn keissyaw anghve gallid yn orev ac ygellynt Affan gauas frollo le ac amer gossoit aoruc ar arthyr ymewn ydal. Afei na bei yr helyym ar pennfestin ef agawsee dyrnawt anghvawl Affan weles arthur ywaet yn redec liddiaw aoruc ac enynnyn val ffylam luchatenawl yny oed lawn o angerd amilwyaeth athyrwy gwbyl oy holl nertth dyrchavel kalervwch aoruc ay oosst yngwarthaf penn firolo. yny holles yppen ar holl arvvev ac yny vv ykledyf hyt ydwy ysgwyd. Ac yna svrthayaw aoruc frollo amaedlyv ydayar ay sodylev agellwng yysbryt gan yr awel. Ac yna yndiannot ydoeth / pawb o holl ffreinc ywedv y arthur

\[\text{col. } b\]

THE LORDS AT ARTHUR'S CORONATION

(P. 24, col. b = C. 83v)


\[2^n., \text{col. } a\]

THE GAMES AT ARTHUR'S CORONATION

(P. 25, col. b. = C. 85)

Ac wed y darvot bwyta wynt aathant allan odiethyr ydinas yberi dango amravaelyv warev Ac ynenvedic dango arwydyon ymwan. Ac velly gware pedyt amarchogyon aphob kyvryw amravael wareev ef ay gwelia yno Ar gwraged yn edrych ar hynny yr ymvroed ar sfenestri Affob on advant ayvedei yna aygolwc aarygw mwylaf agarer Ac yr gweith y ymdangosssynt velly yr gwyr mwylaf agerynt yny vei vwy yd ymdrechcenynt yn ryvic agwrhydri amiluryeth ac angerd owelet y gwraged aergent gyverbyn ac wynt ar nep [a vei] vvydygwly yny gwarev hynny kystal y telit idaw hynny a chyt bei ymbr[Dy]ff / wythlawn yny kynnal tir a chyuvoeth ahynny odrysor arthur. Ac wynt trevlyaw onadvunt 25v., col. a yny mor hwnnw tridieu atheir nos Y gelwit ar bawb y vn lle yny petweryd dyd. Ydal y bawb onadvnt ygyveirws ay wassanaeth ahynny val yreygydynt yre i ydoret yno dinassoed. Y ereill kestyll. Yereill archessgobotaethev. Yereill esgobotaetheu. Yereill manachlogoed yny lle y bei vr vn o hynny yn wac

LUCIUS'S ALLIES

(P. 27, col. b. = C. 87v)


THE LEADERS OF ARTHUR'S DIVISIONS

(P. 30v, col. b. = C. 91)

A ffan giglev arthur hynny mynet aoruc ef alu ydyffrynt ydevynt wy idaw ac yno ev haro6 hyt tranoth ahenw ylle honno oed sesia. Agossot yvarchogyon aoruc ar neilldv amorvd dywyssawc kaer loew ynev blae. Arannv ylv yam hynny yn seith mydin. Ac ym pob bydin onadvnt yd oed pvm aphvm kant adengwyr adeuginte aphym wyr anghwanec ahynny yn gywer o arveu Affob gwr ohynny yn gyvyrwys broaedidc ym pob y ymlad Ac yna yrodet ymarylchogyon arneiltv ar pedyt arytv arall val ydoed gymphedrawl ev paryat athrwy dogyned odysc arver ymlad ev dysgv awnaethbwyt ygrchv ac yaros yno orffynt ar ev gelynyon. Ac ymlaen vn or bydinoed yrodet arwn brenhin ysgotlot. Achadwr yarll kernwy vn onadvnt ar deheu ac arall arassw. ac ym blaen arall onadvnt yrodet boos ooryt ychgen argeint carnwys. Ac ym blaen ydrydyd yrodet acher vrenhin denmark / allevb may kvynvarch brehin llychl. Ac ym ybylaen ybetwared ygososodet hywel dywyssawc lladyd agalchmei ney arthur Ac yno1 yry hynny ygososodet pethir bydin ereill. Ac ym blaen vn onadvnt ygososodet. kei benn swywdr oed yarthur abetwyr ybenn trvly [ ] holdinus
THE LEADERS OF LUCIUS’S DIVISIONS

(P. 63, col. a. = C. 92)

SELECTIONS FROM MS. PENIARTH 21

Arthur yrwng paganyeit achret. Nyt amgen no sferwar vgein mil. Ac ahyynn oniver ganthaw ydoeth y llan ymor yny lle yd oed arthur yn mynnv dyvot yr tir nyt amgen no norhantwn. Ac yna rodi brwydyr y / arthur yn dyuot yr tir allad llawer o pob tv

A c yn yr ymlad hwnnw y llas arrawn vab kynvach brenhin yr alban agwalchmei vab gwyar neir arthur allawer heuyt yyt ahynn Ac yn lle arrawn rodet ywein vab yvryn yn vrenhyn ar yr alban. Athrwy lavgv acholl hvyr arthur adoeth y tir o anvod medrawt ac ymlad chywyn ac ef achymell. Medrawt ay lu ar sfio pawb yny vann onadvnt Acwedy yduuot ynos ymanvnon ac ym gynvllaw yyt aoruc medrawt ay lu amynet hty yngkaer wynnt. achadarnhaev ydininas armadvnt Affan wyvb wenhwyrvar vort ydamwein vely mynet ogea efracw hty yngkaer llion ar wysc ac yn eglwys Jvlius verthyr gwisgwam amdein gwisc manaches Ac yna gyt amanachesev aed o yno arwein abity krevyd hwnnw hythty y hanghef sfio medrawt

Ac yna anhanegv llit ac engiriolaeth aoruc arthur wrth vedrawt amgolli llawer o wyr yr ac am natchauas yntev dial yllic arnaw. Ac ym penn yrtryddyd dyd wedy daruot y arthur peri kyladwy y yr mynet aoruc ef ay lu hty yngsra wynnt yno medrawt ar boredyd dranoeth kllchyn vydinas aoruc medrawt ac annot y / wyryr ev anadvnt ac egori yporth ydinas amynet col. b allan ef ay lu arodi kat ar vaes yarthur Ac yna y bv aervra athisgar engiriawl yny gollet llawer opob tv. Ac ordiwed grrv medrawt ay lu ar sfio aoruc arthur ay wyry Ac ny offrwyssawd medrawt yny aeth hty yngkernwy Ac yna ny handenawd arthur peri kladv ywyryr namyn bryswya yno ol medraw parth acheryn dwry oval am diang medrawt yganthaw dwyweith. Ac ny offrwyssawd arthur yno doeth yno ol hty ar avon gamlan ylle yd oed vedywyr ay lu ynaunos A gwr glew dewr kadarn oed vedrawt ystrwgar. Ac yna yn diannod bydinau arthor ylu yn chebydin Sef amkan orivedi aed idaw olu. Trygein mil achwe gwyry achwechant. Kanis ged [corrected to gwelly] gatheh yno sfio ole ile yn waradwydus vely ylad. Ac ym ym ym bydin ydaw yrvedi orides orived. chwegwyr athrugein achwechant achwemmil Arwolvyn da ar bob bydin. Ar rivedi llenll owyr aedewis gyt ac ef ehvn. Adyweduut wrthvnt os evo aorfrfei ykaefel bob gwr onadvnt yr hynn adamvnei y vryt ayvedwl. Ay o eur ac aryant ay odir adayar ay opob kyuryw da bydawl or avei yny / [ve]dyant ef assuynt ynt dvhv ygyt 340., col. a

A c yny erbyn yngorv arthur naw mydin. Athwysogyn kyrwyys kadarn doeth. Arodes ylywyw pob bydin. Ar pedyt arodassant arneillv yrwng dehev ac assv wal ygwelsant vot yn ynymetdrawl. Ac annoc y yr wyr aoruc arthur y lad y brawt yr ysgymvnedic baganyeit andvnonl. Ac ygyt ahyynn wyryd ay gyniner kened yssyd rackw nyt ymladant vcych ynt dvhvyn Ac nyt ynt gennevin yn ymlad prydauv pevnwyvaw mal yd ywch chwi wyryd. Ac wedi darvot y bawv onadvnt dysgw ev gwyry ac ev rvoli. ymgyrchv aorugant yn grevlawncherw engirwial. Ac yna ybyv yr ymfusst yrngthvnt ynt ytoed yrei byw yw ynymolli ac ev pwyll odostur klywet yrei meirw yn dysgrechv ac yn dvyln eneit o bob parth val yd oed druan na y draethv na ysgrivennv

A c wedi tryldaw onadvnt llawer oruddy. Sef aoruc arthur ay vydin mynet ambenn yvdyd y gwydyat yno ysbys vot metrawt vtrawt yndi. Ay thyllv ay gwasgarv allad agyaurv ac wynnt Ac megys llew dyval nyt eiryachei ef nep. Ac ar yrvthyr hvwnn yllas medrawt ysgymvnw dyllyr allawer ygyt ac ef/

A c yr kolli medrawt nychiawiwd nep or aed yn diang oy lu yny vv yno o bob parth yr aerva col. b vwyhaf or avv eiroet kynn no hi yny las ev holl dywysogyn Nyt amgen cheledric. Ac efaes. Ac egbrict. Abyminic tywyssogyn ysaeson oed yr rei hynn. Gillawmri. Agil-lapadrice agillassor. agyllarch. gwydloed yrei hynn. Achwbl dywyssogyn ypicdyeit ar ysgotheit alas oll oll
Or parth arall yllas y arthur Estbrict. vrenhin llychlyn. Ac achel brenhin denmarc Achadwr lemenic. Achasswallawn allawer gyt ahynny o vilioed ygyt ac wynt or nyver adathoed o bob lle pan las [ar ?] A c yna ygyt ahynny yr arderchawc. vrenhin arthvr a vriuhwt yn angheuawl. Ac aducpwyt hyt yn llys avallach ovedeginiaethv Ac ny dyweit evo yny llyvyr hwnnw ysbysach no hynny. kvstenin K oron tyrrnas ynys brydein agymynawd ynteu y Gvstenin vab kadwr ygar ehvn oed hwnnw S ef amser oed hynny dwy vlyned adevgeint affumkant wedy Mab duw or arglwydes veir S wyry vendigeit. Ygwr a brnnawd y cristonogyon da oll yr krev y gallon ogeithiwet dievyl vffern.
APPENDIX B

PROPHETIA MERLINI SILVESTRIS

The text, which represents approximately what the Welsh translator of the Prophecy of the Eagle had before him, is printed from MS. Cotton Faustina A. viii (XIII cent.), with occasional variants from Arundel 409, and, in the latter half, from Cotton Nero D. viii.


Deinde sequetur alius uadet ubi sol oritur. & alius ubi sol occidet. Post hec dicetur per Britanniam. Rex est. & rex non est. 1

1 unicum A. * adequabitur A. * marinus A. * ponens A. * parentem A. 4 in A. 7 et A. 8 illis A. * maior presens A. * in Britanniam N. * so also A.; iustificabitur N. * demonstrabitur et diocet ubi est. N. * namicum N; navius A. * capietur N. * erit N. * mercaito hominem N. * ove N. 7 om. N. A. * nunc A.
est. Post hec erigit caput. et regem se esse significabit. multis fracturis & nulla reparatio-
tione. & tunc erit tempus miluorum. & quod quisque rapuerit; pro suo habebit. & hoc
septennio uigebit. Ecce rapacitas & sanguinis effusio. & furni multis comperabuntur
ecclesiis. & quod aliis seret; aliis metet. & uite miseri mors preualebit. & per paucorum
hominum integra manebit caritas. & quod quis pepigerit uespere; mane violabit. Deinde
ab austro ueniet cum sole super ligneos equos. & super spumantem inundationem maris
pullus aquile nauigans in Britanniam. & applicans statim domum aquile. & cito aliam
seisiet. & deinde anno et semi erit guerra in Britannia. Tunc nil ualebit incurius. set
tunc quisque curabit quomodo sua custodiat; & aliena adquirat. Deinde albus rex & debilis
abit uersus occidentem. suo circundatus examine ad antiquum locum iuxta currentem
aquam. Tunc occurring ei inimici sui. et sui quisque locis ordinabuntur circa eum.
& exercitus inimicorum eius ad modum clipei formabitur. Tunc eque a fronte ut & a
lateribus inpugnabitur. & tunc rex albus & nobilis labetur in aurum. Deinde pullus
aquile nidificabit in summo ripium. totius Britannie. nec iuuenis occidetur. nec ad
senium uiuet. Tunc probitas genera non patietur illi irrogari iniuriam. qui pacificato
regno occidet.
INDEX OF PROPER NAMES

(COTTON CLEOPATRA—BOOK OF BASINGWERK VERSION)

The Welsh forms in italics are found in the Book of Basingwerk only; Latin forms in italics are from sources other than the Historia Regum Britanniae.

<table>
<thead>
<tr>
<th>Name</th>
<th>Welsh Form</th>
<th>Latin Form</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACHEL, K. OF DENMARK</td>
<td>Achel</td>
<td>Achillius</td>
<td>84, 91v, 96</td>
</tr>
<tr>
<td>ACHILLES</td>
<td>Achel (Achilles)</td>
<td>4v</td>
<td></td>
</tr>
<tr>
<td>ADAM, K. OF SCOTLAND</td>
<td>Adaf</td>
<td>Adda (Adam)</td>
<td>77v</td>
</tr>
<tr>
<td>ADAN</td>
<td>Eanda (Eadanus)</td>
<td>10IV</td>
<td></td>
</tr>
<tr>
<td>ADRIANUS</td>
<td>Adrianus</td>
<td>Adrianus (Adriana)</td>
<td>68v</td>
</tr>
<tr>
<td>AENEAS WHITESHIELD</td>
<td>AENEAS</td>
<td>Eneas ysgwydwn (Eneas)</td>
<td>2v-3v, 35, 35v</td>
</tr>
<tr>
<td>AERVEN RIVER</td>
<td>Avon Amen</td>
<td>Apparently an old name for the Dee</td>
<td>5v, 6v, 123-4 and 1-2</td>
</tr>
<tr>
<td>AFRICA</td>
<td>yr Affric</td>
<td>yr Affrica</td>
<td>8, 62, 6yv, 87v, 97, 10IV</td>
</tr>
<tr>
<td>AGAG, K. OF AMALEK</td>
<td>Agus</td>
<td>Agas (Agag)</td>
<td>70v</td>
</tr>
<tr>
<td>AGAGIPPUS, K. OF FRANCE</td>
<td>Aganipus</td>
<td>Aganapus (Aganippus)</td>
<td>17, 19, 19v</td>
</tr>
<tr>
<td>AGITIUS</td>
<td>Gitius</td>
<td>52</td>
<td></td>
</tr>
<tr>
<td>AGNET</td>
<td>Mynyd Agnet (Mons Agned)</td>
<td>13v</td>
<td></td>
</tr>
<tr>
<td>ALAN, S. OF HOWEL JR.</td>
<td>Alan (Alanus)</td>
<td>103v</td>
<td></td>
</tr>
<tr>
<td>ALAN, NEPHEW OF SOLOMON</td>
<td>Alan (Alanus)</td>
<td>107-108</td>
<td></td>
</tr>
<tr>
<td>ALBAN, SAIN'T SEINT ALBAN</td>
<td>Albanus</td>
<td>46</td>
<td></td>
</tr>
<tr>
<td>ALBANACT, ALBANACTUS</td>
<td>Albanactus</td>
<td>11, 11v</td>
<td></td>
</tr>
<tr>
<td>ALBION, Albion</td>
<td>17, 8, 11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ALDUR, K. OF BRITTANY</td>
<td>Aldur</td>
<td>72v</td>
<td></td>
</tr>
<tr>
<td>ALONT</td>
<td>Eislont</td>
<td>83v</td>
<td></td>
</tr>
<tr>
<td>ALPHAEUS</td>
<td>Alphei</td>
<td>Alffei (Alphaeus)</td>
<td>40</td>
</tr>
<tr>
<td>ALPS, MYNYD MYNYH</td>
<td>Mynyd Mynheu, Mynyd Mynnei</td>
<td>5v</td>
<td></td>
</tr>
<tr>
<td>AMBAK, K. OF SPAIN</td>
<td>Alifantina</td>
<td>87v</td>
<td></td>
</tr>
<tr>
<td>ANARAWT OF SHREWSBURY</td>
<td>Anarawt, Anarad</td>
<td>83v</td>
<td></td>
</tr>
<tr>
<td>ANAXAGORAS</td>
<td>Anaxagoras</td>
<td>26v</td>
<td></td>
</tr>
<tr>
<td>ANDREW S. OF CHERIN</td>
<td>Andreu</td>
<td>30v</td>
<td></td>
</tr>
<tr>
<td>ANGAGES D. OF EVROC</td>
<td>Angaes (Angaes)</td>
<td>13v</td>
<td></td>
</tr>
<tr>
<td>ANGEL, ANGEN</td>
<td>Bangan</td>
<td>83v</td>
<td></td>
</tr>
<tr>
<td>ANGHALAD D. OF EVROC</td>
<td>Angharat (Angarad)</td>
<td>13v</td>
<td></td>
</tr>
<tr>
<td>ANJOU, ANGYW</td>
<td>Angiw, Aniwf, Aniwf</td>
<td>87v</td>
<td></td>
</tr>
<tr>
<td>ANNA D. OF OTHER</td>
<td>Anna (Anna)</td>
<td>76</td>
<td></td>
</tr>
<tr>
<td>ANOR D. OF EVROC</td>
<td>Anor (Anor)</td>
<td>13v</td>
<td></td>
</tr>
<tr>
<td>ANTENOR, ANTONOR</td>
<td>Antenor (Antenor)</td>
<td>8v</td>
<td></td>
</tr>
<tr>
<td>ANTIGONUS</td>
<td>Antigonus (Antigonus)</td>
<td>5-6v</td>
<td></td>
</tr>
<tr>
<td>ANNTIFAN K. OF BABYLON</td>
<td>Annupan (Micipsa)</td>
<td>93</td>
<td></td>
</tr>
</tbody>
</table>

See MITIPAN (which C. may have here), 87v.
INDEX


ANTIPAS. See HEROD ANTIPAS, 39v.

ANTIPATER, Antipaters (*Antipater*), 39v.

ANTIPATER S. OF HEROD, Antipaters (*Antipater*), 39v.


APOLLO, Apollo (*Apollo*), i6v.


ARABIA, yr Arabia (*Arabia*), 63v.

ARCHADIE, Archadie (*Archadia*), 68.


ARCHER, Sseithit, Seythydd (*Sagittarius*), 68v.

ARDDUN W. OF BROCHWEL, Arddun (*Arddun*), 99v. (*Arddun*).


ARISTOTLE, Aristotiles (*Aristotels*), 46v.

ARON THE MARTYR, Aron, Aaron (*Aaron*), 46, 83.

ARTHAL S. OF MORUD, Arthal, Arthgallo (*Arthgallo*), 28-29v.

ARTHMAEL BRO. OF BLEGABRED, Arthuail, Arthinail, Arthmail (*Arthinail*), 31.

ARTHUR S. OF UTHER, Arthur, Arthurus, Arthyr, Arth (*Arthurus*), I, 76, 85, 88-89, 90v, 91, 92, 93, 96, 97, 100v, 103v.

ARTHWYS S. OF MOR, Athrwys (*Athrwys*), 100.

ASAPH, Assaf (*Asaph*), 13v.

ASCALON, Ascalon (*Akakon*), 5v.

ASCANUS, Ascanius, Ascanus, Ascanius (*Ascanius*), 2v, 3v, 4.

ASCLEPIODOTUS, EARL OF CORNWALL, Asclepiodotus, Asclepiotus, Asclepiotus (*Asclepiodotus*), 45-46v.

ASSARacus, Assaracus (*Assaracus*), 4v, 5, 6, 6v.

ASSER S. OF EVROC, Asser (*Asara*), 13v.

ASSYRIA, Assyria, Asira (*Assyria*; C. C. has Siria), 90v, 87v, 91.

ASYCHELYM K. OF NORWAY, Aschelym, Aschelym, Aschelym (*Siceliun, Sicchelum*), 81v.

AUGUST, Aust, Awst (*Augustus*), 86, 87, 87v.

AUGUSTUS CAESAR, Augustus Caesar, Augustus (*Augustus Caesar*), 39, 39v.

AUSTIN, Austin, Sant Austin (*Augustinus*), 98-99v.

AUTUN, Augustudium, Augustudium (*Augustudunum*), 87v.

AVALLACH D. OF EVROC, Avallach (Abbailac), 13v.

AVALON, Avalach, Ynys Avalach, Tualach (*Avallo*), 79, 96.


AYAWRY, Ayawyry, Auyawyry, Ajourwy (*Androgus*), 34v, 35, 36-37.

AYREN, a late gloss for AERVEN, q.v.

AZARE, MOUNT, Mynyd Azare (*Azarae Montes*), 8.

BABYLON, Babilon (*Babylonien*, 87v, 93.

BADDON, Badwn (*Badon*, 76v. See also BATH.

BALDUF BRO. OF COLGRIN, Baldulf, Baldulfus (*Baldulfus*), 79, 79v.

BANGOR THE GREAT, Bangor Vaur, Bamgor Vawr (*Bangor*), 99-100.

BANGOR, Bangor (*Bangor*), 99v (gloss).

BANGOR ORCHARD, Perllau Bangor, Perllan Vangor (*Bangor*), 100.

BARDLIE, Bardlif (*Barba Fluvii*), 88.

BARTHOLOMN, Bartholomn, Bartholomn, Bartholomn (*Partholom*), 26v.

BASSIAN S. OF SEVERUS, Bassian, Bassiavns (*Bassianus*), 44, 45.

BATH, Badwn, Caer Vadwn, Badon, Caer Vadon, Badon, Caer Vaddon, Caer Vadon (*Badon*, 16, 79, 83v, 91v, 93. See BADON, 64v.

BEDE, Beda (*Beda*), 1.

BEDIWRE S. OF PEDRAWT, Bedwyr, Betwyr, Bedwyr (*Beduerus*), 83, 84, 85, 88-89, 90v, 91, 93, 94.

BELI S. OF DYVYNWAL, Beli (*Belinus*), 22-26, 86v.

BELI THE GREAT S. OF MANOGAN, Beli, Bel (*Heli*), 11, 31v, 34v, 36.

BELI STEWARD OF CASWALLON, Beli (*Belinus*), 36.

BELI S. OF RHUN, Beli (*Beli; S. of Eannianus*), 100v, 103v.

BELI'S FIELD, Maes Beli (*Maeisbeli*), 69v.


BENICIA, Brynich, Brynich (*Deira*), 43, 43v, 45v, 104v.

BIFRONS. See JANUS.

BILLINGSGATE, Belingysgat (*Belinesgata*), 26.

BIRTHYNA, Bithinia, Bithinia, Bithyna, Bithyna (*Bithenia, Bithinia*), 87v, 92, 94.

BLADUD S. OF EVROC, Bleidud (*Bladud*), 17v.

BLADUD S. OF RHUN, Bleidud, Bleidud, Bleidud (*Bladud*), 16, 16v.

BLADUD S. OF MERION, Bleidud, Bleidud, Bleidud (*Bladud*), 21.

BLENEGIN D. OF EVROC, Blanegin (*Blanqan*), 17v.

BLATHAON, CAPE, Penryn Blathaon (*Cantanesia Mare*), 77v.

BLEDURS PRINCE OF CORNWALL, Bledrus, Bledrys, Blerus (*Bledericus*), 100, 103v.
INDEX

BLEGABRED, Blewytrit, Blegywrit (Bledgabred, Blegabred), 31.
BLEID, Bleid, (see LUPUS), 56v.
BOCTUS K. OF MEDIA, Bocitus, Bottus, Roctus, Bocius (Bocitus), 87v, 92v, 93.
BODLAN S. OF EVROC, Botlan, Botlau (Bodloan), 13v.
BOEOTIA, Boecia, Persia, (Boetia, Boecia), 87v.
BORELLUS, Borellus, Borelus (Borellus), 90v, 91.
BOSSO E. OF OXFORD, Bosso, Boso (Boso), 83v, 89v, 91v, 92v.
BOULOGNE, Bolwyn (Bolonensis, Bolonia, Holandia), 84, 93.
BOURNE, Bwrrnei (Burne), 105.
BRAINT THE TALL S. OF NEVYDD, Breint, Breint Hir, Braint Hir, Breynt, (Brianus), 101, 102v, 103v, 104.
BRAN S. OF DYVYNWAL, Bran (Brennius), 22-25v, 86v.
BRITAIN, Brytain, Prytain, Brytayn, Brutayn (Britannia), iv, 11, 65.
BRITAIN, ISLE OF, Ynys Brydeyn, Y. Brydein, Y. Brutayn, Y. Brydin, Brytayn (Britannia), 1, 11, 13v, 14v-16, 17, 17v, 18v-19v, 21, 24, 24v, 25v, 26, 27, 29v, 30, 31-32, 33v, 34v-35v, 36v, 37v-39v, 40v, 41v, 42, 43-53, 56, 57-58, 59, 68v, 69, 71, 72-73, 74-75, 76v, 77v, 79, 81, 82, 83, 83v, 85, 86v-87v, 91v, 93, 94v, 97, 98, 98v, 99v, 101v-108.
BRITAIN, LITTLE, Bryttayn Vachan, Brytayn Vcchan (Brittania Minor), 50. See BRITTANY.
BRITISH LANGUAGE, Brytanyec, Brytanieith ( ), 27. See also WELSH.
BRITISH = of the BRITONS, 91.
BRITONS, Bryttannieit, Bryttanyeit, Brytannett, Brytanyeit, Brutanyeit, Bruttannieit, Brytaniaid, Byttanyeit (Britones, Britanni), 1, 2v, 9v, 11, 12, 33v, 35v, 36v, 37v, 38, 41v, 42v, 43v-45v, 48-49, 50-52v, 54v-55v, 56v, 57, 58, 61v, 63v, 69, 69v, 72-73v, 74v, 77-78, 79v, 82v, 85v, 86, 89-91, 93-94v, 97, 98, 98v, 99v-101, 102v, 103v, 104v, 106v-108.

BROCHWEL OF THE TUSKS, Brochusel ysgithrauc, Brochusel, Brochvael, Brochuel Ysgithroc, Brochuel (Brocmael), 99v, 100.
BRUT, Brut (——), 1.
BRUTUS S. OF SILVIUS, Brutus, Brutus (Brutus), 1, 4-11, 13, 35, 63v, 108v.
BRUTUS GREENSHIELD S. OF EVROC, Brutus dareaun Is, B. darian Is, (Brutus Viride Scutum), 13v, 14.
BUREL PRINCE OF LE MANS, Burel (Borellus cenanomenensis), 84.
BURGUNDY, Burgwyn, Byrgyun, Burguyon, Burgoyn (Allobroges), 24, 24v, 94v.

C
In the case of many Welsh words it is impossible to tell whether the initial implied by a mutation should be written C or K.

CADELL S. OF GERAIN, Cadell (Catellus), 30.
CADELL THE SENATOR, Cadell (F. makes Vulceius Catellus), 90v.
CADELL THE WOLF, Cadell Veid, Kadell Vlaided (Lucius Catellus), 92v.
CADOR EARL OF CORNWALL, Cadur, Cadur, Cadur, Cadur, Cadur, Cadur (Cadur), 78, 79v, 81, 83v, 84v, 85, 90v-91v, 92v, 96.
CADOR THE BOUNDING, Cadur Lemenic (Cador Lemenic), 96.
CADVAN, Catvan, Kadcan (Cathleus), 83v.
CADVAN S. OF IAGO, Katuan, Kadvan, Catvan, Kadcan (Cadvanus), 1, 100-101v, 103v.
CADWALADR THE BLESSED, S. OF CADWALLON, Cadwaladr Vendiageit, Cadwaladr Vendidaid, Kywaladyr, Kywaladr (Cadvaladrus), 1, 63v, 106v-108.
CADWALLON S. OF CADVAN, Cadwallawn, Catwallaun, Catwallaun, Catwallaun, Cadwallaun, Kadwallaun, Kadwallaun, 100v, 101, (Cadvallo), 1, 100v-106v.
CAER DUBALL (Exeter?), Caer Duball, Caer Duball (Kacrdubal), 67.
CAER Deganwy, Kae Deganwy (——), 97.
CAER DYGIL (Shrewsbury), Caer Dygil (——), 97.
CAER GEINT. See CANTERBURY.
CAER GOLLVIN (Harlech), Caer Gollvin (——), 97.
CAER GYFFIN (Conwaymouth), Caer Gyffin (——), 97.
CAER GYNN. See CONAN'S CITY.
CAER GYNNARCH. See KYNVARCH'S CITY.
CAER LEGION, Caer Legion (Urbs Legionum), 46. See CAERLEON.
CAERLEON ON USK, CAERLEON, Caer Llion ar Wysc, Kae Llion ar Wys (Urbs Legionum super Oscam Fluviun; Lampantensis, 96v), 26v, 43, 43v, 46, 62, 71v, 72v, 77v, 79, 83-84, 95, 96v, 99, 99v.
INDEX

CHRISTMAS, y Nodolic (festum natalis Domini), 8ov.

CIRENCESTER, Circestyr (Grociaestria), 97v.

CITY OF THE GREY GROVE, Kaer y llwyn llwyd (Urba Canuti Nemoris), 64v. See CAERLLWYT.

CITY OF THE LEGION, Caer Llion (Urbs Legionum), 26. See also KAERLEON.

CITY OF THE THONG, Dinas y Garrai, D. y Garrai (Kaercarrei, Castrum Corrigae), 55v.

CITY OF THE USK, Caer Wysc (Kaerusc), 26.

CLAUD, Klawd (Claud), 83v.

CLAUDIUS, Claudius, (Claudius Caesar), 4ov. See also GLOYW CAESAR, 4OV-42.

CLORACH, Klorach (Cloartius), 69.

CLYDAWC, Kolodawc, Klydawc (Cledauc), 83v.

CLYDNO S. OF KELYDAUC, Klytno (Clotenus), 30v.

COCTA, Cocta (Cotta, Cocta), 87v.

COEL S. OF CADELL, Coel (CoiUus), 30.

COEL S. OF MERRICK, Coel, Koel (CoiUus), 4lv, 43v. 43v-

COEL GODEBOG, EARL OF GLOUCESTER (the identification of the two Coels is made in B. only), Coel, Koel Godeboc (Coel, Coil), 46-47, 83v, ggv.

COLCRIN, Colcrin, Golcrin, Golgrin, Kolkrin (Colgrimus, Colgrinus), 77v, 78v, 79v.

CONAN S. OF AVARWY, Kynan (Sceva), 38.

CONAN, PRINCE, Cynan Wledic (Aurelius Conanus), 96v.

CONAN WHITESHANK, Cynan Garwyn ( ), 101 (gloss).

CONAN'S CITY, Caer Gynan, Kaer ( ), 70.

CONCORD, Gyundab (Concordia), 22.

CONSTANS S. OF CONSTANTINE, Custennyn, Kustenin, Constans, Kustenyn, Kustenin (Constantinus), 46v, 47v, 48v, 48v, 66v.

CONSTANTINE BRO. OF ALDOR, Custennin, Kustennin, Kustenin (Constantinus), 52v, 53v, 68v, 69v, 73v.

CONSTANTINE S. OF CODAR, Custennyn, Kustennin, Custennyn (Constantinus), 96, 96v.

CONSTANTIUS, Constans, Konstans (Constantius), 46, 46v, 48.

CONWAYMOUTH, Aber Konwy, ( ), 97.

CORANIANI, CORANIEIT, KORANIAIT, CORANIEIT, KORANIAIT ( ), 32-33v.

CORDELIA, Cordeilla (CordeiUa), 16v-20.

CORINEUS, Corineus, Corneus, Corineus, Corneus (Corineus), 8v-11, 12, 63.

CORNYSH SEA, Mor Keryn, M. Keryn (Deometrica Mare), 23v.

CORNYSHMEN, Coronieit (Corineieites), 11.

CORNWALL, Kernw, Keryn (Kernw, Kernwy), 29v, 29v, 32v, 34v, 35, 39, 40v, 43v, 45, 48, 49v, 49v-50v, 61v, 62v, 65, 68, 69, 70, 74v, 75, 78, 78v, 81, 83v, 84v, 86v, 90v, 91v, 92v, 95v, 96, 98, 100, 100v, 107. See CORNYSH SEA, 23v.

CRAB, Cranc, Kranck (Cancer), 68v.

CRASSUS, Crassus, Grasivs, (Crassus), 32.

CRETE, Creta, Kretas (Creta), 87v.

CREUDA, THE, y Creudyn, y Kredyn ( ), 97.

CREUSA, Creusa (Creusa), 2v.

CUNEDDA S. OF HENWIN, Cuneda (Cunedagius), 20, 20v.

CUNEDDA, PRINCE, Cuneda Wledic ( ), 96.

CYNAG, BISHOP OF CAERLEON, Kynawc (Kinocus), 96v.

CYRUS, Cyrus (Cyrus), 30.

D

DAMASCUS, Damascus (Damascus), 40.

DAMEN, MOUNT, Mynyd Damen, Mynydd y Damen (Mons Damen), 74v.

DAN S. OF CECIL, Dan (Danius), 27v.

DANET, Danet (Daneus), 65.

DANIEL THE PROPHET, Daniel, Dainel (Samuel), 13v.

DANIEL BISHOP OF BANGOR, Deynyol, Deinioel (Daniel), 96v.

DANIEL S. OF PABO, Daniel ( ), 99v (gloss).

DECEMBER, Racvir, tachwedd (November), 108.

DEE, RIVER, Dywyrrdwy Avon, Avon Aerven (Deva), 100.

DEIRA, Deiwr, Deifr, Deiyvyr (Deira, Deiri), 43, 43v, 43v, 45v, 45v, 101v.

DEMETIA, Dyne, Dyved, Dyvet (Demetia, Demetia), 24, 25v, 45, 60, 69v, 83, 84v, 105v.

DEMETIANS, Deheuwyr (Demetia, Demetia), 45v, 66v.
DENARTH, MOUNT, Mynyd Deu arth, Mynydd Denarth (——), 69.

DENMARK, Denmark (Dacia, Dacl), 22v–23v, 25, 51, 82, 84, 87, 91v, 96, 97.

DERWENT RIVER, Derwenyd, Derwenydd (Derwent, Derwened), 57.

DIANA, Diana (Diana), 7v, 8, 10.

DIARNUM CASTLE, Diarnvm (Camum), 94v.

DIMLOT CASTLE, Dimlot, Dunod (Dimilioc), 75.

DINAS EMREIS. See AMBROSE’S FORT.

DIOCLETIAN, Diocletian, Diocleisian (Diocletianus), 46.

DODIEIN PRINCE OF CORNWALL, Dodiein (Cloten), 2iv.

DOEVAN, Dwyvan, Doewan (Duvianus), 43.

DOLDAF K. OF SWEDEN, Doldaf (Doldavius), 81, 83v.

DOLOROUS MOUNTAIN, Mynyd dolorus (Mons dolorosus), 13v.

DOMITIAN, Domicianvs, Donittianvs (Domitianus), 43v.

DORAL CASTLE, Castell Doral (Dorobellum), 36.

DORCHESTER, Dorcestyr, Dorcestr, Dorsiestr (Dorecestrensis, Kaecestria, giv), 83v, 94v.

DODIEIN PRINCE OF CORNWALL, Dodiein (Cloten), 2iv.

DORCHESTER, Dorcestyr, Dorcestr, Dorsiestr (Dorecestrensis, Kaecestria, giv), 83v, 94v.

DODIEIN PRINCE OF CORNWALL, Dodiein (Cloten), 2iv.

DORCHESTER, Dorcestyr, Dorcestr, Dorsiestr (Dorecestrensis, Kaecestria, giv), 83v, 94v.

DODIEIN PRINCE OF CORNWALL, Dodiein (Cloten), 2iv.

DORCHESTER, Dorcestyr, Dorcestr, Dorsiestr (Dorecestrensis, Kaecestria, giv), 83v, 94v.

DODIEIN PRINCE OF CORNWALL, Dodiein (Cloten), 2iv.

DORCHESTER, Dorcestyr, Dorcestr, Dorsiestr (Dorecestrensis, Kaecestria, giv), 83v, 94v.

DODIEIN PRINCE OF CORNWALL, Dodiein (Cloten), 2iv.

DORCHESTER, Dorcestyr, Dorcestr, Dorsiestr (Dorecestrensis, Kaecestria, giv), 83v, 94v.

DODIEIN PRINCE OF CORNWALL, Dodiein (Cloten), 2iv.

DORCHESTER, Dorcestyr, Dorcestr, Dorsiestr (Dorecestrensis, Kaecestria, giv), 83v, 94v.
INDEX

EUDAV EARL OF ARCHENFIELD, Eudav, Eudav (Octavius), 47-49.
EURDREC D. OF EVROC, Eudrec (———), 13V.
EUROPE, Evropa (Europa), 8iv.
EURSTHEUS, Euristeus, Euriscens (Euristeus), 13.
EVANDER K. OF SYRIA, Evander, Annder (Evander), 87V, 90V, 91V, 93, 91V, 95.
EVREN D. OF EVROC, Efren (Ebrein), 13V.
EVROC S. OF MEMBER, Efrawc, Efrauc (Ebraucus), 13-14.
EVROC'S CITY, Caer Efrauc, C. Efrawc (Kaerebrauc), 13V. See also YORK.
EWIAS, Euas, Evas, Ewias (see ARCHENFIELD), 47, 53, 54, 7'v, 106v, 107.
Excalibur. See CALETVULCH.
EXETER, Kaer Penhwylcoet, Caer Exon, Excestyr, Exsestr (Kaerpenhuelgoit, Exonia), 41V, 67, 104.
EZRA, Esoras, Essoras (Esdras), 29V.
FAGAN, Fagan, Phagan (=Pagan?), (Faganus), 43.
FERREX S. OF GORVYW, Feruex, Fferuex (Ferreux), 21.
FLANDERS, Flandrys, Fflandrys), (Flandriae, Nevstrenses, Estrusienses), 24, 94V.
FRANCE, Freinc, Ffraine, F/raingk, Freync, Freint, Freyncod, F/raingk (Galli), 49, 50, 61V, 62v, 63V, 65, 74, 76v, 77v-78v, 94v, 95, 96v, 105v, 107.
GETA S. OF SEVERUS, Geta, Getta (Geta), 44.
GIANTS' CIRCLE, Kor y Kewri, Kor y Kowri (Chorea gigantum), 71V, 74, 77V, 96V.
GILDAS S. OF KAW, Gildas, Gilldas (Gildas), 1, 22, 23V, 56v, 103.
GILLAFADRIC, Gillafadric, Gillaffadric (Gillopatric, Gillapatric), 96.
GILLAMURI K. OF ALONT, Gillamuri, Gilamwri (Malvasius), 83V.
GILLAMURI, Gillamwri, Gilamwri (Gillamor), 96.
GILLARCH, Gillarch, Gilarch (Gillarnum, Gillarum), 96.
GLOUCESTER, Caer Loyw, C. Loiw, Kaer Loyw (Claudiocestria, Gloucestria, Kaerglou; Caercolun, Colocestria, 46), iv, 42, 43, 46, 59, 66v, 67v, 70, 70V, 74, 82v, 91, 94, 96v, 105v, 107.
GLOWGAIN D. OF EVROC, Gloiwgain, Gloigin, Gloign (Gloigin), 13V.
GLOWGAIN D. OF EVROC, Gloywgein, Gloywgain (Glogin), 13V.
GLOWGAIN D. OF EVROC, Gloywgein, Gloywgain (Glogin), 13V.
GLOWGAIN D. OF EVROC, Gloywgein, Gloywgain (Glogin), 13V.
GLOWGAIN D. OF EVROC, Gloywgein, Gloywgain (Glogin), 13V.
GLOWGAIN D. OF EVROC, Gloywgein, Gloywgain (Glogin), 13V.
GLOWGAIN D. OF EVROC, Gloywgein, Gloywgain (Glogin), 13V.
GLOWGAIN D. OF EVROC, Gloywgein, Gloywgain (Glogin), 13V.
GLOYSWYNNEDD, Glyswnedd, Glyswnedd, Glyswnedd, (Gloynedd), 96.
GLOYSWYNNEDD, Glyswnedd, Glyswnedd, Glyswnedd, (Gloynedd), 96.
GLOYSWYNNEDD, Glyswnedd, Glyswnedd, Glyswnedd, (Gloynedd), 96.
GLOYSWYNNEDD, Glyswnedd, Glyswnedd, Glyswnedd, (Gloynedd), 96.
GLOYSWYNNEDD, Glyswnedd, Glyswnedd, Glyswnedd, (Gloynedd), 96.
GLOYSWYNNEDD, Glyswnedd, Glyswnedd, Glyswnedd, (Gloynedd), 96.
GLOYSWYNNEDD, Glyswnedd, Glyswnedd, Glyswnedd, (Gloynedd), 96.
GLOYSWYNNEDD, Glyswnedd, Glyswnedd, Glyswnedd, (Gloynedd), 96.
GLOYSWYNNEDD, Glyswnedd, Glyswnedd, Glyswnedd, (Gloynedd), 96.
GLOYSWYNNEDD, Glyswnedd, Glyswnedd, Glyswnedd, (Gloynedd), 96.
GLOYSWYNNEDD, Glyswnedd, Glyswnedd, Glyswnedd, (Gloynedd), 96.
GLOYSWYNNEDD, Glyswnedd, Glyswnedd, Glyswnedd, (Gloynedd), 96.
GLOYSWYNNEDD, Glyswnedd, Glyswnedd, Glyswnedd, (Gloynedd), 96.
GLOYSWYNNEDD, Glyswnedd, Glyswnedd, Glyswnedd, (Gloynedd), 96.
GLOYSWYNNEDD, Glyswnedd, Glyswnedd, Glyswnedd, (Gloynedd), 96.
GLOYSWYNNEDD, Glyswnedd, Glyswnedd, Glyswnedd, (Gloynedd), 96.
GLOYSWYNNEDD, Glyswnedd, Glyswnedd, Glyswnedd, (Gloynedd), 96.
GLOYSWYNNEDD, Glyswnedd, Glyswnedd, Glyswnedd, (Gloynedd), 96.
GLOYSWYNNEDD, Glyswnedd, Glyswnedd, Glyswnedd, (Gloynedd), 96.
GLOYSWYNNEDD, Glyswnedd, Glyswnedd, Glyswnedd, (Gloynedd), 96.
GLOYSWYNNEDD, Glyswnedd, Glyswnedd, Glyswnedd, (Gloynedd), 96.
GLOYSWYNNEDD, Glyswnedd, Glyswnedd, Glyswnedd, (Gloynedd), 96.
GLOYSWYNNEDD, Glyswnedd, Glyswnedd, Glyswnedd, (Gloynedd), 96.
INDEX

GOMORRHA, Agomorra, Emaria (Gomorra, Gomorra), 97.
GONERIL D. OF LEAR, Goronilla (Gonerilla, Goronilla), 16v, 17v.
GORBODUC THE UNLOVED, S. OF KYNVARCH, Gwruyw Digu, G. Deyu (Gorboducus), 21.
GORBONIAN S. OF MORUD, Gorbonyavn, Gorbionav, Gorbonyaun, Gorbonyaw, Gobottiavn (Gorbonianus), 28, 29v.
GORGON D. OF EVROC, Gorgon, (Gorgon), 1JV.
GORLOIS EARL OF CORNWALL (of Gloucester, 740), Gwrlleis, Gwrleis, Gwrlais, Gorleis (Gorlois), 70, 74v, 75, 76, 96.
GORMOND K. OF AFRICA, Gormwnt, Gormunt, (Gormundus), 97-98, 10IV.
GORONW CASTLE, Goronw, Gronvo (Genoreu), 69.
GORTHENEU (The epithet may mean “repulsive lips” indicating that Vortigern spoke Welsh badly, or it may be equivalent to Gorteneu = very thin. Cymmrodor xxi, 47, and B.B.C.S. Ill, 34). See VORTIGERN.
GORUST S. OF RIWALLON, Gorwst (Gurgustius), 21.
GORUST S. OF CLYDNO, Gorwst (Gurgintius), 30v.
GOTBOLT K. OF ORKNEY, Gotbolt (Godboldus), 104v.
GRATIAN THE EMPEROR, Gracian, Grasian (Gratianus), 50, 50v.
GRATIAN THE GIFT-TAKER, Gracian, Grasian, Rad gymereat (Gratianus Municeps), 50V, 51.
GREAT FIELD IN CAMBRIA, Y maes maur (in pago Kambriae, aov; in 58V, Camb. 1706 has “in pago Cambrii,” with c expuncted, where Faral adopts the reading “juxta coenobium Ambrii”), 20V, 28v.
GREECE, Groec (Graecia, Greci), 2v, 4v-5v, 6v-7v, 11, 87V. See GREEK (= of Greece).
GREEK, i.e. of GREECE, 5, 5v, 6v, 7. GREEK language (o roec), 59.
GREGORY, POPE, Grigor (Gregorius), g8v.
GRIFFITH S. OF NOGOED, Grufud, Gruffudd (Grifuz, Grifud), 83V.
GOTBERK K. OF NORWAY, Gobark (Gorbarkus, Gubarkus), 97.
GUERNSEY, Garnarei (Garnareia), 102.
GUINEVERE D. OF EVROC, Gwenhwyvar, Gwenhwyua (Gwenhwyder, Guenhuwara), 81, 84v, 87v, 94v, 95v.
GURGANT CUT-BEARD, S. OF BELI, Gurgant Usfrichw, Gurgant Faryfrich. Gurgant may represent “gwr gynt,” a Dane or Norseman, in which case the epithet may represent O. N. tiëguskegg = clef-beard. B.B.C.S., III, 32. (Gurguint Barbruc), 26-27.
GURGANT EARL OF KENT, Gwrgant (Goran-gonus), 56.
GURGANT, Gwrgant (Kinbelin?), 83v.
GURSALEM OF EVROC'S CITY, Gwrsalem, Gwrsalem (Gursalem ex Caestria), 83v.
GURSALEM OF DORCHESTER, Gwrsalem, Gur- salud (Gursalem de Caestria), 91v.
GURSALEM OF CANTERBURY, Gwrsalem, Gursalem (Gursalem caestrensis), 93.
GWAEL D. OF EVROC, Gwaal (Gael), 13v.
GWALLAUC OF SHREWSBURY, Gwallauc, Gwalauc (Gualac salesberiensis), 93.
GWAWL S. OF EVROC, Guaul (Gaul), 13V.
GWAWRDYD D. OF EVROC, Gwaurdyd, Gwa- wrdyd (Gaurdid, Guardid), 36.
GWENLLENIAN D. OF EVROC, Gwenllian (Guenllian), 13v.
GWENN RIVER, Gwenn (Alba), 89V.
GWITHLAC K. OF DENMARK, Gwithlach, Gwyth- lach (Guithlacus), 22v, 23V, 26.
GWYDER S. OF CYMBELINE, Gwydyr, Gwyder (Guiderius, Gvider), 39V, 40V, 41.
GWYNWAS K. OF ORKNEY, Gwynwas, Gwinwas (Gwanius), 50v-51v, 52V.
GWYNWAS K. OF ORKNEY, Gwynwas (Gunwasius), 81, 83V.
GWYNWAS OF CANTERBURY, Gwynwas (Gunwasius), 91v.
HADRIAN, Adrianus, Adrianvs (Adriana), 43v.
HAGGAI, Aggeus (Aggeus), 16.
HAINAUT, Hanawd, Hynawd, Hanawt (Huni), 11v, 50v.
HAMON THE DECEIVER, Hamon dwyllur (Lelius Hamo), 40v, 41. See PORT HAMONT, 41.
HARLECH, Haraldhus (-----), 97.
HAVREN D. OF LOCRINE. Hafren (Habren), 12.

HAVREN RIVER, Hafren (Habren), 12v. See also
SEVERN.

HEATHFIELD, Maes Het Ffelt (Hevedfeld), 105.

HEAVENLY FIELD, Maes Nefawl, M. Ntvol (Caelestus campus), 105.

HECTOR S. OF EVROC, Hector (Hector), 13v.

HELEN WITH THE SPOT, D. OF ZEUS, Elen Vannawc. "She had a spot between her two
eyebrows, and for that reason she was called
Helen with the Spot." Red Book Dares. (Helena), 10v.

HELEN OF THE HOSTS, D. OF COEL, Elen Luhydawc, E. Luyddawc; E. Luydoc, 48v. The different spelling in the last case
may be intended to signify Helen the Successful.

HELENUS S. OF PRIAM, Elinus, Elinus (Helenus), 4v.


HENRY K. OF ENGLAND, Henri (Henricus), 1v.

HENWIN PRINCE OF CORNWALL, Henwyn, (Henvinus, Henwinus), 17v, 18, 19v, 20.

HER S. OF ITHEL, Her (Her, films Hyder), 91.

HERCULES. See PILLARS OF HERCULES, 8v.

HERCULES, STEWARD OF DIOCLETIAN, Ercwlf, Erkwlyf (Maximianus Herculius), 4v.

HEROD THE CRUEL, S. OF ANTIPATER, Herod (Herodes), 39v.

HEROD ANTIPAS, S. OF HEROD THE CRUEL, Herodes Antipas, (Herodes Antipas), 39v.

HERODIAS, Herodiadis, Erodes (Hecrodias), 40.

HERSENSTS, Hersensys. An error of B. for Here-
systrs = heresies, 56v.

HIBERNIA, Hibernia, Hibernia, Hibernia, Hibernia, Hibernia, 72.

IRELAND, Ywerdon, Iwerdon, Ywerdon, Ewerdon, Ewerdon (Hibernia), 1v, 25, 26v, 42, 45v, 51, 64, 63, 71v, 74, 73, 73v, 80, 81, 83v, 87, 97, 101. See IRISH SEA.

IRISH (people, nation), Gwidyl, Gwydyl, Gwidil, Gwyddyl; genedyl Ywerdon, 72 (Hibernenses, populus Hiberniae), 72, 72v, 80, 95, 96. IRISH WOMEN, Gwydellesseu (mulieres ex Hibernia), 42v.

IRISH SEA, Mor Iwerdon, M. Ywerdon, M. Ewerdon (Hibernicum Mare), 27v, 72.
INDEX

ISAIAH, Ysaias (Ysaias), 20v.
ISEULT MISTRESS OF LOCRINE, Essyllt, Essillt, Essyll, Essill (Estrildis), 1v-3v.
ISRAEL, yr Israel, yr Ysrael (Israel, Judaea), 13v, 16, 39v, 70v.
ITALY, Eidial, yr Eidial, yr Eidal, y Eidal (Italia), 1v-4v, 12v, 13v, 16, 25, 25v, 35.
ITHEL S. OF URIEN, Ithel, Ithel (Eliud). 30v.
ITHEL, Ithel (Hyder), 91.
ITURREA, Iturrea, (Iturei), 92v. See DURREA, 87v.
IVOR S. OF EVROC, Iuor (Ivor), 3v.
IVOR S. OF ALAN, Iuor, Iuor (Ivor), 107v, 108v.
JAMES S. OF ALPHAeus, Jacobus, Jacop (Jacobus), 40v.
JANI, JANUS, Iani, Jani, lam (Janus, iam), 19v, 68v.
JEHU, leu, leuV (Jeu), 16v.
JERUSALEM, Kaerussalem, Kaeruselem, Karus-salem, Kaerysclcm, Kaersalem, Caersakm, Ieru-
salem (Hierusalem, Judea), 13, 14, 16, 20v, 40v, 42v, 47v.
JESUS CHRIST, JESUS, Yessu, Yessu Grist, Jessu, Jessu Grist, Jesu, Yessu Gryst, (Ihesus, Chrisms), 39-40, 43, 47. See also CHRIST.
JESUS. See JOSHUA.
JEWS, Ideon, Ydeon, Edeon (Judei), 40v, 70v.
JONATHAL OF DORCHESTER, Jonathal (Jo-
nathal), 83v.
JORDAN, Eurdonen, Eurdoncn; Anrddonen, 40v (Jordants), 39v, 40v.
JOSEDECH, Iosedech (Josedec), 29v.
JOSHUA S. OF JOSEDECH, Jesus (Jesus), 29v.
JUDAEA, Iudea, Judea; India, 40v (Judea), 12v, 31, 39v-40v.
JUDON, Judon (Jodons), 91.
JULIAN BISHOP OF WINCHESTER, Julian (Duvianus), 85v.
JULIUS CAESAR, Vikessar, Vikesser, Vikasar, Ulkessal; Julius Caesar, Siles Sitar, 32 (Julius Caesar, Gauis Julius, 86), 32, 34v-36v, 37v-39, 86.
JULIUS THE MARTYR, Julius Verthyr, Julies (Julius), 83, 95.
K
KAY THE TALL, S. OF KYNR, Kei, Kai, Kai Hir (Kaius), 83, 84, 84v, 88, 91v, 93, 94v.
KEIN D. OF EVROC, Ken (Nestiweis (Cheina), 13v.
KENT, Keint, Keynt, Gant, Gent, Kent (Kantia; Mercii, 106), 34, 34v, 49, 54v, 56, 94v, 95, 99v, 106.
KENTIGERN S. OF VORTIGERN, Kyndeyrn (Katigernus), 56v, 57.
KIDALET, Kydalet (Kidealet), 102v.
KILARA, Mount, Kilara (Killaraus), 71v, 72v.
KINGAR S. OF EVROC, Kyngar (Kincar, Kingar), 13v.
KINGU S. OF EVROC, Kyngu (Cangu), 13v.
KUELYN NEPHEW OF AVARwy, Keulyn, Cucelyn, Cuhelyn (Cuelinus), 37.
KUHELYN S. OF GURTANG, Kuheelyn (Gultheil-

L
LABIENUS, Labienus, Labiens (Labienus), 36.
LACEDAEMON, Lacedemonia (Lacedemonia), 13.
LAKE OF THE WILLOWS, Llyn yr Helic (Lacus salinarum), 8.
LANGRES, Lengrys (Lengriae), 91.
LATIN, Lladin, Lladoin, Uaddin, Lladyn (Latinus), 4v, 23v, 108v.
LATINUS, Latinus (Latinus), 2v-3v. See also SILVIUS LATINUS, 13.
LAVINIA, Lauinia (Lavinia), 3-4.
LAVINIUM, Laminwm (Lamnium), 3v.
LEAR S. OF BLADUD, Llyr (Leir), 16v, 17v, 19-20.
LEAR'S CITY, Caer Llyr, Caerlyr, (Kaerleir), 16v, See LEICESTER.
LEICESTER, Leir cestyr, Lirchestr, Kerchestr, Kerker, (Kaerker), 16v, See LEICESTER.
LELlius, Lelius (——), 45v.
LELlius DRYLLUR, Lelius Dryllwr (Lelius Hostiensa), 92v.
LE MANS, Conoman, Konornan (Conomansia), 84.
LEO, POPE, Leo, Lio (Leo), 56v.
LEO, EMPEROR, Leo, Lio (Leo), 82, 91.
LEODEGAR OF BOULGONE, Leodegar (Leodegar-ius), 84, 93.
LEON S. OF BRUTUS GREENSHIELD, Leon (Lei), 14.
LEON'S CITY, Caer Leon (Kasterleig), 14. See also CARLISLE.
LEPIDUS, Lepidus, Leciitus (Marius Lepidus), 87v.
LEVELIS S. OF BELI, Llyuelis, Lyuelis, Ievuls (——), 31v-32v.
LEVEN RIVER, Llevyn, Llyn (——), 80.
LIBYA, Libia (Libia), 90v, 92v, 93, 94.
LILLIUS GALLUS, Lellius Gallus, Lihvs Galius (Livius Gallus), 45v.
LINCOLN, Kaer Lyncoll, K. Lincoll, Caer Lincoll, Caer Lingkoll, Llngkol (Lincolliniensis, Lindocolinum), 59, 67, 78v.
LINDESEY, Lyndesi, Lyndesi (Lindeseiensis, Lindsay), 55v, 78v, 81.
LITTLE BRITAIN. See BRITAIN, LITTLE.
LLANCARVAN, Llan Garban, Llan Gadvan (Lankar-banensis), 108.
LLANDAFF, Llandaf, Llanndaf (Landavia), 85v.
LLIWAN, LAKE, Llynn Lliwau, L. Lliwan (Linli-gwan), 80v.
LLYWELYN, UNCLE OF HELEN, Llywelyn, Llywelin (Joelinus, Loelinus), 47, 48v.
LOCRINE S. OF BRUTUS, Locrinus, Locrinvs (Locrinus), 11-nv.
LOORE, Loryger, Lloegyr, Lloegr (Loegria, Anglia, Angli), 11, 12v, 20, 21v, 22, 29, 41v, 43, 43v, 59, 98. SOUTH LOEGRIA, 99v.
LUCIFER, Lucifer, Lusufer (Lucifer), 60v.
LUCIUS S. OF COEL, Lies (Lucius), 43, 43v.
LUCIUS THE EMPEROR, Lies, Les (Lucius Hiber-ius; Lucius Catellus, 87v), 85v, 87v, 88, 89v, 91, 92, 92v, 93v, 94.
LUD S. OF BELI, Llud, Lledd, Lludd (Lud), 11, 31v-34v, 37v, 39.
LUD'S CITY, Caer Lud, Kaer Ludd (Kaeludd), 32.
LUD'S GATE, Porth Llud, P. Lllud (Porthlud), 34v.
LUDYSGATE, Ludysgate, Llyndsgeate (Ludesgata), 34v.
LUNDENE, Lundene, Llundwn (Lundene), 32.
LUNDYRS, Lundrys, Llundrys (Lundres), 32.
LUPUS TRAUCENS, Lupus Trauscens (Lupus Trecacensis), 56v. See BLEID.
LYGESTI, Lygendi, (Loegcstia), 7v.
M
MADOC S. OF LOCRINE, Madauc, Madawc (Maddan), 12-13.
MAEL S. OF MADOC, Mael (Malim), 12v, 13.
MAELGWN GWYNEDD (— of Venedotia), Maelgwn Gwyned, M. Gwenedd (Malgo), 96v, 97, 100v, 101, 103v.
MAELOR, Maclor, Maelawr (——), 99.
MAELURA D. OF EVROC, Maelurua (Malud), 13v.
MACRALLON -PRINCE OF ALBANY, Macraun, Maclawn (Malgo), 92, 92v, 93v.
MALVA RIVER, Malue (Malva), 8v.
MALVERN, Maluern (Malvernia), 66v.
MARGAN S. OF CAPOIR, Manogan, Mynogam (Cliguellus), 11, 31v.
MAR THE HARE, Mar Ysgyvarnc, Mar Tysg-yvarncw (Marius Lepidus), 92v. See also MERRICK, 87v, and LEPIDUS, 87v.
MARCH, "Tr unfed dyd ar dec 0 galane Mawrth" represents the Palilia or Parilia, the twenty-first of April, 80v.
MARCHUDD OF DURHAM, Marchud, Marchudd (Arthgal Cargueirensis qu* nunc Warewic appel-latur), 83v.
MARCIAL, Marcian; Marcia (first time in both texts), 27.
MARGAN S. OF MAGLAWN, Margan (Marganus), 29v.
MARGAN'S FIELD, Maes Margan (Margan), 2ov.
MARIAMNE WIFE OF HEROD, Maria (Mariamne), 39v.
MARS, Mars (Mars), 68.
MARTIN, SAINT, Marthin, Martinus (Matthaeus), 40v.
MARGAN S. OF ARTHAL, Margan, Margawn (Marganus), 29v.
MARGAN'S FIELD, Maes Margan (Margan), 30v.
MARIAMNE WIFE OF HEROD, Maria (Mariamne), 39v.
MARS, Mars (Mars), 68.
MARTIN, SAINT, Marthyn, Martha (Marinus), 106.
MARY [THE VIRGIN], Meir, Mair (Maria), 79, 79v, 83, 89, 93v.
MATTHEW THE EVANGELIST, Matthew, Mathew, Matheus, Mathew Esterlywr (Mathaustus), 40v.
MAURITANIA, Mauritania (Mauritania), 8v.
MAXEN, STEWARD OF DIOCLETIAN, Maxen (Maximianus Herculeus), 45.
INDEX

MAXEN S. OF LLYWelyn, Maxen Wledic (Maximianus), 48v-51, 52, 85v, 102v, 103.

MAXENTIUS THE CRUEL, Maxen Greulon, Maxsen Grevhn (Maxentius Tyrannus), 46v, 47.

MAXWIC THE LAME, Maxwic Klof, Maxswic Kloff (Map Goit; Clofaut. In some texts Masgoit Closau), 83v.

MAY DAY, Duw Kalan Mei, D.K. Mai (Kakndae Maiai), 58v. MAY EVE, Nos Galanmei, Nos Galanmai, 32, 33.

MECHAEL D. OF EVROC, Mechael (Methael), 13v.

MEDLAN D. OF EVROC, Median, Medlau? (Median), 13v.

MEDIA, Med, Medio, Medif (Medi), 87v, 92v, 93.

MEGWAS K. OF POITOU, Melwas (Melga), 50v-51v, 52v.

MEMBER S. OF MADOC, Membyr (Mempricius), 12v, 13.

MEN A. C. has SOESIA, q.v., 9/.

MENEVIA, Mynyw, Myniw (Menevia), 23v, 62, 73, 74v.

MERCIA, Mers, Mercii, 104v, 105, 106.

MERCURY, Mercurius, Merkurivs, (Mercurius), 68v.

MEREDITH S. OF EVROC, Maredud (Margadud), 71v.

MEREDITH K. OF DEMETIA, Meredud, Morudd, (Margadud), 100, 105v.

MERION S. OF GORUST, Meiryaun, Meiryawn (Merianus), 30v, 31.

MERLIN AMBROSE, MERLIN, Merdin Emreis, Merddin Emrys, (Ambrosius Merlinus), 64v, 65v, 71v-72v, 73v, 74, 75v, 96v, 106, 107v.

MERRICK S. OF GWEIRYD, Meuric, Meuryc (Marius), 42, 42v.

MERRICK S. OF GWEIRYD, Meuric, Meredud, Morudd, (Mauricius), 100, 105v.

MERION S. OF CORUZT, Meiryuen, Meiryawn (Merianus), 30v, 31.

MERRICK S. OF CARADOG, Meuric (Mauricius), 45v, 49.

MERRICK S. OF DEMETIA, Meuric, Merdic (Stater), 83v, 84v.

MERRICK S. OF CARADOG, Meuric (Mauricius), 45v, 49.

MERRICK S. OF CARADOG, Meuric, Merdic (Stater), 83v, 84v.

MERRICK THE SENATOR, Meuric (Marius Lepidus), 67v. See LEPIIDUS, 87v, and MAR THE HARE, 92v.

MERRICK S. OF CADOR, Meuric (Mauricius Cadortaniaensis), 91.

MERRICK S. OF CADOR, Meuric (Mauricius Cadortyriensis), 91.

MERRICK S. OF CADOR, Meuric (Mauricius Cadortanaensis), 91.

MERRICK S. OF CADOR, Meuric (Mauricius Cadortacensis), 91.

MINERVA, Minerua (Minerva), 16.

MITIPAN K. OF BABYLON, Mitipan (Micipsa), 87v. See also ANNTIPAN, 93.

MORDRED S. OF LITH, Medrawt, Medrawd, Medrod (Medrudus), 81, 87v, 94v-96v, 101v.

MOELMUD. See DYVYNWAL, 2iv.

MONMOUTH, Aber Mynwe, Aber Mynyw (Monemutensis), 11.

MOR EARL OF WORCESTER, Mor (Mauron), 83v.

MOR S. OF KENEU, Mor (—), 99v.

MORAY, Mwreif (Mureis, Mureif), 80.

MORGANT BISHOP OF SILCSTER, Morgant (Maugannius), 85v.

MORIAN, Morjan, Morian (Moriani), 27v, 36v.

MORUD S. OF EVROC, Morud (Morvid), 13v.

MORUD S. OF DAN, Morud (Morvitus), 27v, 28.

MORUD EARL OF GLOUCESTER, Morud, Murudd, Morurd (Moruid, Moruid), 83v, 91v, 94.

N

NASO, Naso (Naso), 40.

NATHAN, Nathan (Nathan), 13v.

NAVERN, Navvern, Nawrn. See Henry Lewis, Caedmon Seith Doethon Rufein, 95. ( ), 91.

NEBUCHADNEZZAR, Nebogodonosor (Nabuchodonosor), 30.

NENNIIUS S. OF BELI, Nynnyau, Nyniaw Nynnyaw, Nyniaw (Nennius), 31v, 36, 36v.

NERO, Nero (Nero), 42.

NERSA, Nersa, Nerva (Nerva), 43v.

NIGHT D. OF EVROC, Nest, Nestigelin (Nest), 13v.

NEYVDD, Neyyd, Neyyd (—), 101.

NEW TROY, Tro Newyd, Tro Newyd (Troja Nova), 1.

NIDAWC K. OF CAMBRIA, Nidaw (Rudawcus), 21v.

NOAH, Noe (Noe), 31v, 31.

NOGOED, Noged (Noegid), 83v.


NORMANS, Normanyeit, Normanniet (Normanni), 2v.


NORTH GATE, Perch y Gogle, P. y Gogled (aquinonars porta), 36v.

NORSEMON, Lychlynwyr, Lychlynwyr (Norwegenses), 81v.

NORWAY, Lychlyn (Norwegia, Norwegenses), 23v, 23, 42v, 46, 47v, 49v, 51, 81v, 82, 84, 87, 96, 97.

NOVEMBER, y pymthecvet dyd o vis Tachwed (XV Kal. December), 106; y deudecsvet dyd o
INDEX

PORCENNA, Porcenna, Porsenna, Porsenia (Por-
senna), 25, 25v.
PORCHESTER, Caer Beris, Caer Peris, Caer Berys,
40v, 47v; Porchesy, Porchesir, 41. (Caer-
peria, Porcestria), 40v, 41, 47v.
PORREX S. OF GORVYW, Porrex (Porrex), 21.
PORREX S. OF COEL, Porrex (Porrex), 30.
PORT HAMONT, Port Hamont, P. Hamont (Portus
Hamonis), 41.
PORT RUTENIA. See RUTENIA.
POUND, THE, y Bunt, y Bvnt (Libra), 68v.
PRIAM, Priaf (Priamus), 2v, 4V.
PRUTH, Pruth (Eridur), 83v.
PRYDYN, Prydain. See PICTLAND.
PUFFIN ISLAND, Tnys Seiriol ( ), 97 (gloss).
PYMER K. OF LOEGRIA, Pymer (Pinner), 2iv.
PYRR, S. OF SAUL, Pyrr (Pir), 31v.
PYRRHUS S. OF ACHILLES, Pyr (Pirrus),
4v.

Q
QUINTUS, Cuintus, Kwintus (Quintus Carucius),
87v. See QUINTUS CAURICIUS, 90V.
QUINTUS, Cwintus, Cwintus (Quintus Milvius), 87v.
See QUINTUS and CAURICIUS, 87v.
QUINTUS CAURICIUS, Cwintus Cauricius, C.
Cauricus (Quintus Carucius), 90V. See QUINTUS
and CAURICIUS, 87v.
QUINTUS MILVIIUS, Cwintus Miluius, C. Miliuus,
C. Milinus (Quintus Milvius), 92v, 93.
See QUINTUS and MILVIIUS, 87v.

R
RAM, Maharen, Myharen (Aries), 68v.
RED DEATH, Angheu Coch, Angav Koch (Crocea
mors), 56v.
REGAN D. OF EVROC, Regau (Ragan), i
3v.
REGAN D. OF LEAR, Regau, Regau (Ragan), 16v-18.
REGIN S. OF CLAUD, Regyn (Regin), 83v.
REMUS, Remus (Remus), 20v.
RENNES, Rodym, Ruvain (Redonum), 50.
RHUN S. OF EVROC, Run (Rud), 13v.
RHUN BROADSPEAR, S. OF LEON, Run Badalyr
Bras, Rvn B. B. See B. B. C. S. III, 43. (Rud
Hudibras), 14, 16.
RHUN S. OF PEREDUR, Run (Ruo), 30.
RHUN S. OF NURTHON, Run (Rvn), 83v.
RHUN S. OF MAELGWN, Run, Rvn (Rvn, En-
nianus), 100v, 103v.
RHEGED, Reget, Reged. See Gymnroar XXVIII,
64-72. (Muresfensos), 61, 87v.
RHON GYMHNYD ( spear of command), Ron
Gymhynid, R. Gymyniad (Ron), 79.
RHOS, Ron ( ), 67.
RYDDERCH S. OF RYDEON, Ryderch (Roder-
chius), 31v.

Rhys s. of evroc, Rys (Regin), 13v.
Rhys s. of gordonian, Rys (Regin), 39v.
Richart, Richart, Rikwll (Richerius), 90v.
Rickulf K. Of norway, Rickwll, Rikwll
(Riculfus), 81v, 82.
Rita, Ricta, Ritita (Riho), 89.
Riwallon s. of cunedda, Riwallawn (Rivallo),
20v, 21.
Robert of gloucester, Robert (Robertus),
42, 42v.
Rochester, Caer Raw (Durobrivae), 99.
Rodrick K. Of the pictis, Rodric (Rodrie
Roduce), 92v.
Roman, (= of Rome); Ruvennawl, Ruvtiniawl,
85v. (Romanus), 3v, 35, 38v, 47v, 48v, 49, 51v, 52v, 85v, 86, 87v, 88, 91, 93v-94v.
Romans, gwyru Ruvein, gwyru Ruvein, Romanycit,
Romaniaid, gwyru Rwtein (Romani, Italii), 3v, 25-
26, 32, 35-36, 38, 39, 40v-42v, 43v-45v, 47-49v.
51-52v, 85v, 86, 87v, 92v-94v, 107.
Rome, Ruvein, Caer Ruvein, Ruvein, Caer Ruvein,
Rwtein, Caer Rwteyn, Rwteyn, Rwteyn (Romani,
Italii), 3v, 3v-4v, 20v, 2v-26, 34v-36, 39, 39v,
40v-45, 46-47, 48, 49v, 50-51v, 56v, 61v, 61v-82,
83, 85v-87v, 90, 91, 92-93, 94v, 104, 107v,
108.
Romulus, Romulus (Romulus), 20v.
Rowena D. Of Hengist, Ronwen (Ronwen),
55v, 57v, 58.
Russcadada, Rusgan (Russcada), 8.
Rutenia, Rwyen, Rwten, Rwytwn, Rwytten,
Ryten, Ryten; Rodwen, 64v. (Ruteni), 34v,
64v, 84, 91v, 93, 94v. PORT OF RUTENIA,
Porth Rwytwn, P. Rwyten (Rutupi Fortus), 38.
See RUTUPI, 41v.
Rutulians, Rutul (Rutuli), 3.
Rutupi, PORT OF, Porth Rutupi (Rutupi Fortus),
41v. See PORT OF RUTENIA, 38, and SOUTH-
AMPTON, 95.
Rydeon s. of eidor, Rydeon (Redion), 31v.

S
Salisbury, Salisbury, Salisbury, Salisburi, Salysburi,
Salyburi, Salysbri, Lacobri (Sucbscria),
50v, 71, 83v, 96v, 201v. See also caradoc's
City 59, and vallawc's City, 33v.
Sallust, Sallustius (Sallustius), 90v.
Samson Archbishop of York, Sampson,
Samos, Samson (Samos; Samson; Samson
dolenis, 85v), 72v, 85v.
Samuel the Prophet, Samuel Brophwit,
Samuel Brofysyd (Samuel propheta), 79v.
Sant s. of ceredic, Sant ( ), 85v, 96v.
Saturday, y Sasdwn (Saturnus dies), 56v.
Saturn, y Sasdwn, y Sasdwn (Saturnus), 68.
INDEX

SYRIA, Siria, Syria, Suria, Siria, Siria; Asira, Asiria, usually in B (Siriia, Siria; Parthi, 87v), 40v, 87v, 90v, 91.

T
TANGUSTEL D. OF EVROC, Tengystyl, Tangystyl (Tangustel), 13v.
TEILO BISHOP OF LLANDAFF, Telaw (Teilau), 85v.

TANQUIST D. OF EVROC, Tangoystyl, Tan.

TANEVAN S. OF LUD, Tenevan, Teneuan, Tenevan, Tenevan, Tenevan (Tenevvan), 34v, 36, 39.

TERENCE, Terencius, Trencius (Terentius Varrot), 83v.

TEROUANNE, Tervan (Terivana, Terwana), 94v.

TERNER DUKE OF PHRYGIA, Tenter (Teucer), 87v. See TENETUS.

THAMES, Temys, Temhys, Terns, Avon Demys (Tamensis), 2, 11, 26, 3JV-36V, 64v, 65, 66.

THANET, ISLE OF, Ynys Danet, Ynys Daned (Thaned, Tanet), 57v, 79v.

THEON BISHOP OF GLOUCESTER, Theon (Theonus), 96, 98v.

THEOPHILUS, Theophilus, Theqffilus ( ), 83.

THONGCHESTER, y Dwongchestyr, Tongcchestr (Thanecastre), 55v.

TIBERIUS, Tiberius, Teibrius, Teibrus (Tiberius), 39v. See TIBERIIUS.

TIBUR, Tyberis (Tyberis), 3v.

TINTAGEL, Tintagol, Castell Dindagol, Kastell Tintagol (Tintagol), 75, 75v, 91.

TITUS S. OF VESPASIAN, Titus, Dei/us (Titus), 42v, 43v.

TONWEN, MOTHER OF BELI AND BRON, Tonwen (Conwenna, Tonwenna), 24v.

TOTTNES, Tottenys, Tottenys, Tottenys, Tottynes, Tunnis (Tottenus), 10, 23v, 41v, 51v, 66v, 69, 70.

TRAHAERN UNCLE OF HELEN, Trehaiarn, Trahaern, Trehere (Trahren), 47-48.

TRAGAN, Traianus (Trajanus), 43v.

TRAMOR ARCHBISHOP OF CAERLEON, Tramor (Tremorius), 71v.

TRAUSCENS, See LUPUS, 56v.

TREGUIER, Tiger, Teiger (Trigeria), 93v.

TRJAN = of TROY, 5, 22.

TROY, Troa, Caer Droa, Tro, Caer Dro, Trowynyt, Troa, Tro, Droya, Droia (Troja), 2v, 4v, 5, 8v, 13v, 25, 35. See NEW TROY, 11.

TRULLUS. See LEILUS, 59v.

TURNOUS KING OF THE RUTULIANS, Turnus (Turnus), 3, 39.

TURNOUS NEPHEW OF BRUTUS, Turnus (Turnus), 10.

TYRRENEA SEA, Mor Tireu (Tirenus aequor), 8v.

U
ULFIN OF CARADOS'S FORD, Vilfin, Elfin (Uilfin), 75v.
ULTEIUS, Viteius, Vetus, Vitilis (Vulcius Castellus), 90v, 91.
URIAN, MOUNT OF, Mynyd Urien, Mynyd Vrion (Urian cammen), 66.
URIE S. OF ANDREW, Urien, Uryen, Vrion (Urianius), 30v.
URIE S. OF KYNVARCH, Urien of RHEGED, Urien (Urianius), 81, 83v, 95.
URIE FROM BATH, Vrien, Vryen, Urien; V. Racvadon, V. Ragvaddon, 9iv, 93 (Urbgennius), 83v, 91v, 93.
URIE'S FIELD, Mae Urien, M. Vrien (Maisonian), 47v.


UTHER PENDRAGON, S. OF CONSTANTINE, Uthyr Bendragon, Uthyr Benndragon, Uther (Uther Pendragon), 52v, 69, 72, 73-77v, 96v, 101v.

V
VALENTINIAN, Vailaunt, Vaelavmd (Valentinianus), 50.

VALLAWC'S CITY (Salisbury), Caer Vallauc (Leggecestria, Lerecestria), 83v.

VENEDOTIA, Gwynet, Gwyned, Gwynedd (Venedoti, Venedotia), 36, 41v, 65, 69v, 83v, 96v, 99 (gloss); 100. See also MAELGWN.

VENEDOTIANS, Gwyndyt, Gteyndyd, Gweyndyt (Venedoti), 45v, 66.

VENUS, Venus, Vinvs (Venus), 68.

VERGIL, Feryll, FfcriUt (Vergilius), 39v.

VEROLAM, Verolam, Dinas Verolam (Verolamium, Verolamius), 46, 76v, 77.

VESPASIAN, Vespasian, Vaspasianus (Vaspasianus), 4iv—42v.

VIRGIN (constellation), y wyry, y wyry (the man), (virgo), 68v. See also MARY.

VITELLIUS, Vitellus (Vitellius), 42v.

VORTEIGNER GORTHEUNE, Gorthen, Gwethyrn, Gortheyn, Gortheyn, Gwethyrn; G. Gorthenev, G. Gorthenev, G. Gorthenev (Vortegirnus; Arturus, 107v), 52-54v, 55v, 56v-58, 59, 59v, 60v, 61v, 68v-69v, 71v, 73, 94v, 101v, 107v. See GORTHENEU.

VORTIMER THE BLESSED, S. OF VORTIGERN, Gwertheur, Gortheyr, Gwendiget, G. Vendi- gaid, 58 (Vortimer), 56v-58.

VORTIPORE, Gwertheyr, Gwerthuyr, Gorthesy (Vortiporius), 96v.
INDEX

W
WALTER OF MONMOUTH, Gwallter, (Gwallterus), 1v.
WALTER ARCHDEACON OF OXFORD, Gwallter (Walterus), 1, 108v.
WARWICK, Caer Weir, Caer Wair (Caer weir, Carweirensis, Warewic), 83v.
WEDNESDAY, Wodenystae, Wodenysta (Wodenestyne), 55.
WELSH (language), Kymraec, Cymraec (Britannice, Britannicus), 1, 11v, 8, 23v, 34v, 40v, 45v, 56v, 105, 108v. See BRITISH, 27
WESSEX, Westsex, Wessex (—), 59.
WESTMORELAND, West Marlond, West Marlond (Westmarialanda), 47v.
WHITE ISLAND, THE, y Wen Ynys, y Wenn Ynys (= Albion?), 11v, 8.
WHITSUNDAY, WHITSUNTIDE, Sulgwyn, y Sulgwyn, y Soulwyn (Pentecostes), 72v, 83v, 105v.
WINCHESTER, Caer Wynt, Caer Wint (Gwintonia, Kaerguent), 14, 41, 47v, 53v, 53, 59, 64v, 65, 71, 73, 74, 85v, 95, 96v.
WINWAED RIVER, Wynnet (Winved), 106.
WISE MEN, SEVEN, Seith wyr doetheon, Seithwyr doethion (septem sapientes?), 26.
WODEN, y Woden, Wden (Woden), 55.
WORCESTER, Caer Wrangon, C. Vraghon, C. Vrangon, C. Wrangon (Wigornia, Wigorniensis), 66v, 83v, 103v.
WULFHERE S. OF PANDA, Wlfryt, Wlfryt (Wilfridus, Wilfrid), 106.
WYE RIVER, Gwy (Guaia), 69.
WYEMOUTH, Aber Gwy (Perirum, Periron), 91.

Y
YNYR NEPHEW OF ALAN, Ynyr (Ini), 107v, 108.
YORK, Caer Efrauc, C. Erawc, C. Eurauc, C. Effrawc, Caer Evroc, Caer Efroc, Caer Efrawe, Caer Efrawc, (Eboracum; Dolensis, 85v), 13v, 23v, 39, 43, 44, 46v, 59, 62, 67v, 70-71, 72v, 74v, 78, 78v, 80v, 85v, 95, 96v, 98v, 103v.
YPYMET THE SENATOR, Ypymet, y pymed o seneddwr (= the fifth of the senators) (Quintus Carucius senator), 92v.
YSTADYR K. OF THE NORTH, Ystadyr, Yscadyr (Staterius rex Albaniae), 21v.

Z
ZACHARIAS, Zacarie, Zakarias (Zacharias), 40.
ZECHARIOH, Zchararz, Sacharias (Azarias, Zacharias), 16.
ZERUBBABEL S. OF SHEALTIEL, Zorobabel (Zorobabel), 29v.
ZODIAC, Zodiacum, Rodiacum (Zodiacus), 68v.
null

British Museum, MS. Cotton Cleopatra Bv, fol. 15'.
II.

Swedes ev swot hir snts: ygochynwy a ong
pand a ydaw rae y didor ygochynwy. Yus ne a
claw ynhuek levyn fekt, ar ynglymmer
maet nekafl. Gef a oznct osvalt sas yngli:
vel dew yncroc. Adswd utwth y gweduynt
con val hyn. Ynglymmer ar tal awch giri
moc ot awch tro o dtwlyst: agwedwch dun
holl ygochynwy hir van do ef awch ydaw
yng ynhuek levyn, ar ynglymmer
yct evelon deu amgen pandid. Amsf dew y
wot ynhuek andiskin reckt ar kenedy yden
uw. Yrnnoeth y loxe ykynod osvalt allu
achhuch ev gelinwyn van syndinet yndwun.
Ae osvalt aonnt y dyd bynum, van dgi
atbwallawv hiryn ykynllaw yu aonnt anfs
net y hirun osvalt: a dydus eu o denuf
yceyt.

Ar yu no ymadawt pand a osvalt ywm
lym. Sef oed sert crist sung: dundeng nhynd ade
seun akheuynnt.

Aghwedy ad osvalt: sech
oswyn deu win ym ymchum butet osvalt. Sef aonnt
bynum swedy ev ynhun ym ymchum ykynllaw swyst,
ac anwn hawser ownum y atbwallawv amwn goch
el ymchum oed ar gwysyl oynys hysdem. Ac yna sychn
aonnt oswyd ydaw aksynt yu am
ydsbawt ffin a oswyn.

Aghwedy na thysgwyt sount ymlad ac ef: yswyt
a dochhuch ar pand ymchum mawd y eysynt
cherf war y nhel yu ac oswyd. Ar y swyt par
yn na lavasen tow ni atbwallawv y2 hyn addant.
III.

Book of Basingwerk (Llyfr Du Basing)
National Library of Wales, MS. 7006 D, p. 69.
Book of Basingwerk (Llyfr Du Basing)
National Library of Wales, MS. 7006 D, p. 131.
National Library of Wales, MS. Peniarth, 21, fol. 6v.
National Library of Wales, MS. Peniarth, 21, fol. 39'.