

Y GODODIN

ANEURIN*

1a Tacit. Julii Agric. vita, cap. xiv.

1b Cambrian Biography, sub voce.

1c Stevenson's Nennius, p. 52.

2a It is stated in the Iolo MSS. that Cunedda Wledig held his court in Carlisle.

2b Am. Marcel. 1. 20.

3a Triad 39, third series.

3b Triad 7.

3c Myv. Arch. v. i. p. 52.

4a Myv. Arch. v. i. p 57.

4b Elegy on Old Age.

5a Chalmers's Caledonia, v. i. pp. 239, &c.

5b 1. 231.

5c 1. 289.

5d 1. 386.

5e 1. 393.

5f 1. 534.

5g 1. 607.

5h 1. 713.

6a 1. 32

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6b 1. 648.

6c Stanzas xvii. xxxii lxxxvi.

6d 1. 229.

6e 1. 86, 584.

6f Stanza xviii.

7a 1. 753, 884.

7b Stanza lxviii.

7c Stanza xiv.

7d Stanza xxxix.

7e Stanza xlii.

7f Stanza xliii.

7g Stanza lxv.

7h Stanza lii.

7i Stanza xxi.

7j Stanza xvii.

8a Stanza xliii.

79a Or, "The youth was endowed with a manly disposition," the word OED being taken as a verb (oedd) rather than as a substantive; though it ought to be remarked, as indicative of the sense in which it was regarded by the copyist, that MS. No. 3, which has generally supplied the DD where it was considered necessary, has it not in the present instance.

79b Al. charger, in the singular number. The favourite steed of our hero, supposing him to be the son of Urien Rheged, is, in the Triads, called "Carnavlawg" (cloven-hoofed) and is said to have been "one of the three horses of depredation of the Isle of Britain," (Myv. Arch. vol. ii. page 20.) Taliesin in his Elegy on Owain son of Urien, describes him as

"Gwr gwiw uch ei amliw seirch
A roddei feirch
I eirchiaid."

A worthy hero seated on variegated trappings,
Who would give steeds to those that asked him.

- Myv. Arch. vol. i. p. 59.

THICK MANE was regarded as one of the good points of a horse; thus Taliesin,

-

"Atuyn march myngvras mangre."

Beautiful in a tangle is a thick-maned horse.

- Ib. p, 28.

79c Lit. "Were under the thigh of;" an expression frequently employed by the early bards to denote the act of riding. See "Elegy upon Geraint ab Erbin," by Llywarch Hen.

80a One of the sons of Llywarch Hen is similarly represented as a youth, -

"That wore the golden spurs,"

- Owen's Ll. Hen, p. 131.

In the days of chivalry, of which the era of the Gododin may fairly be considered as the commencement, the privilege of decorating arms, and the accoutrements of horses with gold, was exclusively confined to knights, and their families; squires being only permitted the use of silver for the purpose. (St. Palaye, 1. 247, 284.)

80b "Pan," pannus - down, fur, ermine, or fulled cloth.

80c This is not literally true of Owain ab Urien, for he was married to a daughter of Culvynawyd Prydain.

80d "Argyvrein," might perhaps come from ARGYVRAU, paraphernalia; a portion or dowry.

"Ymogel ddwyn gwraig atat yn enw ei HARGYVRAU."

Beware of taking to thyself a wife for the sake of her portion.
(Cato Gymraeg.)

In that case, the passage should be rendered, -

Ere thou didst obtain thy nuptial dowry;

which reading would be supported by the allusion to the nuptial feast in the preceding passage. Nevertheless the term "argynrein," occurring in three other copies, would certainly point to the signification given in the text; "argyvrein" being capable of the same meaning, whilst "argynrein" has no reference whatever to the nuptial dowry.

81a The manner in which the person here commemorated is associated with the ravens, leads us to suspect that he was none other than Owain ab Urien,

who is traditionally reported to have had an army of ravens in his service, by which, however, we are probably to understand an army of men with those birds emblazoned on their standard, even as his descendants still bear them in their coats of arms. Not only do the Welsh Romances and Bards of the middle ages allude to these ravens, but even Taliesin and Llywarch Hen, seem pointedly to connect them with Urien or his son. Thus the former in an Ode on the battle of Argoed Llwyvaen, (Myv. Arch. vol. i. p. 53) in which Owain commanded the Cumbrian forces, under his father against Ida, says, -

"A rhag gwaith Argoed Llwyfain
Bu llawer celain
Rhuddei frain rhag rhyfel gwyr."

Because of the battle of Argoed Llwyvain,
There happened many a dead carcass,
And the ravens were coloured with the war of men.

And Llywarch Hen in his "Elegy on Urien Rheged" has the following expressions; -

"Pen a borthav ar vy nhu; Pen Urien,
Llary, llyw ei lu;
Ac ar ei vron wen vran ddu.

Pen a borthav mywn vy nghrys; pen Urien,
Llary llywiau lys:
Ac ar ei vron wen vran ai hys."

I bear by my side a head; the head of Urien,
The mild leader of his army;
And on his white bosom the sable raven is perched.

I bear in my shirt a head; the head of Urien,
That governed a court with mildness;
And on his white bosom the sable raven doth glut.
(Owen's Ll. Hen. p. 24.)

This supposition would considerably enhance the point and beauty of the passage in the text; for a sad or unbecoming thing, indeed, ("cwl," A FAULT) would it be that one who fought by the aid of ravens should himself be eventually devoured by them.

Moreover, a tradition prevails, that Owain the son of Urien was actually engaged in the battle of Catteraeth. Thus Lewis Glyn Cothi, a poet of the fifteenth century, observes; -

"Bwriodd Owain ab Urien
Y tri thwr yn Nghattraeth hen.
Ovnodd Arthur val goddaith
Owain, ei vrain a'i fon vraith."

(I. 140.)

Owain son of Urien overthrew
The three towers of Cattræth of old;
Arthur dreaded, as the flames,
Owain, his ravens, and his parti-coloured staff.

But to the view which would identify our hero with the son of Urien there is this objection, that the poem describes the former as the son of Marro or Marco; nor can the difficulty be got over, without supposing that this was another name of Urien. Or if that be inadmissible, the line, in which Owain's name occurs, may be translated, -

Alas, the beloved friend of Owain;

an alteration, which will do no great violence to the allusion about the ravens.

82a Al. "March," as if addressing the horse of the slain; -

O steed, in what spot
Was slaughtered, &c.

82b "Cynhaiawc," (cyn-taiawg.) Adopting this version for the sake of variety, and under the impression that all the different readings of this poem are not the mere result of orthographical accident, but that the forms of obscure or illegible words were sometimes determined by tradition, we must believe that the TAIORGION, who composed the army of Madog, were simply his own tenants or dependants.

83a "Diffun," (di-ffun.) FFUN is any thing united together, and is used at line 803 for a band of men. Some read "diffyn," (protection or defence) and in that case the sense of the passage would seem to be,

He brought protection to women, and mead he distributed.

The former reading is preferred, inasmuch as it exhibits in a more natural and consistent manner the twofold character of Madog, as a soldier and a courtier, which appears to be the object of the Bard to delineate. Our inference on this point is moreover supported by more obvious passages of that description, which occur again in the Poem, such as, -

"Ragorei veirch racvuan
En trin lletvegin gwin o bann."

He surpassed the fleetest steeds
In war, but was a tame animal when he poured the wine from the goblet.

The epithet "cynhaiawc," assuming it to be the proper term, would also, by reason of its contrasting effect, considerably enhance the value of our hero's domestic and social courtesy.

83b "Twill tal y rodawr." Dr. Owen Pughe translates this "the front opening of his chariot;" "twll ar ysgwyd," however, in the lxxxvii stanza, evidently refers to a shield, and this sense is, moreover, supported by "tyllant tal ysgwydawr," in Taliesin's Ode on Gwallawg, as well as "rac twll y gylchwy," used by Cynddelw. The meaning therefore appears to be that wherever the battle raged, there would the chief be found, so boldly and DIRECTLY fighting as to have the very boss of his shield perforated by the spears of his enemy.

83c "Brwyn." From the practice which the Welsh Bards commonly had of adapting their descriptive similes to the names, armorial bearings, or some other peculiarities of their heroes, we may infer that the chieftain, who is celebrated in this stanza, is none other than Madog ab Brwyn. Indeed one copy reads "mab brwyn," the son of Brwyn, rather than MAL brwyn, as above. He is distinguished in the Triads with Ceugant Beillio and Rhuvon, under the appellation of the "three golden corpses," because their weight in gold was given by their families to have their bodies delivered up by the enemy. (Myv. Arch. vol. ii. p. 69.) Madog ab Brwyn was the grandson of Cunedda Wledig, lord of Gododin.

84a A maritime region in the north, as we infer, not only from the works of Aneurin, but also from those of Taliesin and Merddin.

84b The rest having been slain.

84c "Erwyd" (erwyd) a pole, or a staff to mete with, and, like the GWIALEN, an emblem of authority. "I will - mete out the valley of Succoth." (Psalm lx. 6.) A similar expression occurs in Llywarch Hen's Poems with reference to Urien Rheged, viz.

"Oedd cledyr cywlad rhwydd."

which W. Owen has translated, -

"That was the prompt defender of his neighbourhood."

84d Llywarch Hen says in like manner of his own son Gwen, -

"Rhythr eryr yn ebyr oeddyd."

In the assault like the eagle at the fall of rivers thou wert.

The eagle was probably the armorial badge of the hero of this stanza.

84e Al. "y lyr," to our shore. We have here an instance of the kindred signification of some of the different readings found in the Poem. Both

words are used in juxtaposition in the following extracts; -

"Gwelais ar vorwyn -
Lliw golau tonau taenverw gwenyg
Llanw EBYR ar LLYR, lle ni mawr-drig."
(Cynddelw.)

I beheld on a maiden
The bright hue of the spreading ebullition of the breakers of the waves,
Of the flood of the effluxes of rivers, on the strand, where it tarries not
long.

"Oedd ei var -
Megys twrv EBYR yn LLYR llawn."
(Cynddelw.)

His rage
Was like the tumult of the mouths of rivers with a full margin.

"Calan hyddvrev, tump dydd yn edwi,
Cynhwrv yn EBYR, LLYR yn llenwi."
(Ll P. Moch.)

The beginning of October, the period of the falling off of day,
There is tumult in the mouths of rivers, filling up the shore.

85a "I ammod." This was probably a confederation entered into by the
different princes, for the purpose of uniting their forces against the common
enemy; a supposition corroborated by the word "cywlad," just used. The poet
might, however, have intended a play upon the word "ammod," because of its
great resemblance in sound to "ammwyd," a BAIT, to which the eagle was
allured, "llithywyt" (llithiwyd) a strictly sporting term.

85b "A garwyd," al. "a gatwyt" "was preserved, or protected."

85c The connection between "arvaeth," and the bannerial device is very
obvious at lines 110, 111.

"Mor ehelaeth
E aruaeth uch arwyt."

With such a magnificent
Design of enterprize blazoned on his standard.

85d "O dechwyt," i.e. TECH WYD.

85e We have adopted "Manawyd" as a proper name, under the impression
that
the different stanzas of the Gododin, albeit regular links of the same
general subject, are nevertheless in a manner each complete in itself, and

therefore that it would be more natural, where the drift of the paragraph allowed, or seemed to have that tendency, to look out for the names of the chiefs, who may be thus distinctly introduced; according to the tenor of the following declaration which is appended to "Gorchan Cynvelyn." (Myv. Arch. vol. i. page 61.)

"Canu un Canuau a dal pob Awdyl o'r Gododin heruyd breint yngceerd amrysson.
Tri chanu a thriugeint a thrychant a dal pob un or Gorchaneu . . . Achaws yu am goffau yn y Gorchaneu rivedi Guyr a aethant y Gatraeth nog y dyle gur ynyed i ymlad heb arveu; Ny dyle Bard myned i amrysson heb y gerd honno."

Every Ode of the Gododin is equivalent to a single song, according to the privilege of poetical competition. Each of the incantations is equal to three hundred and sixty-three songs, because the number of the men who went to Cattrath is commemorated in the Incantations, and as no man should go to battle without arms, so no Bard ought to contend without that Poem.

It is true that in the Vellum MS. as transcribed by Davies, this does not form a distinct stanza, but is a continuation of the preceding one. Nevertheless in other copies a detached position is given to it, which seems required also by the opening sentence, and particularly by the rhyme.

We find, moreover, that Manawydd was anciently used as a proper name, for not to mention Manawyddan and Culvynawydd, we have Manawydd in one of Taliesin's Poems as undoubtedly the name of a person.

"Ys gwyr Manawydd a Phryderi."
(Myv. Arch. vol. i. p. 67.)

The name of Pryderi occurs further on in our Poem.

Manawydd is mentioned likewise in the Dialogue between Arthur, Cai, and Glewlwydd, -

"Neus duc Manawid eis tull o Trywrid"
(Myv. Arch. vol. i. p. 167.)

Dr. O. Pughe translates the line in the Gododin thus -

"There was a confident impelling forward of the shaft of the variegated standard."

86a "Ny nodi," (ni nodi) THOU DOST NOT MARK, thou art blind to the arms of the enemy both defensive and offensive. "Nodi," may also have reference to "nod" in the third line of the stanza.

86b Al. "Protected against the assault of the battle of Manau;" i.e. Mannau Gododin, or according to others, Mannau in which A.D. 582 Aidan mac Gavran was victorious. (See Ritson's Annals of Caledonia, Vol. ii. p. 35.)

87a One reason for not regarding "Caeawc" as a proper name, may be discovered in the manner in which the expression "cawawc cynhorawc" is used in an anonymous poem of an early date, apud Myv. Arch. vol. i. page 180. The author, though he evidently borrowed it from the Gododin, as indeed his allusion to Cattræth a few lines before would likewise imply, employs it merely as an epithet.

87b An allusion probably to his armorial bearings. Another reading gives "bled e maran," on the open strand.

87c "This singular fact of the ancient Britons wearing amber beads, is confirmed by many beads of amber having been found in the barrows on Salisbury plain, which have been recently dug. I understand that in several of these graves, pieces of amber like beads have been met with; and in one as many beads were found as would have made a wreath." (S. Turner's Vind. 208, 209.)

87d "Am ran." "Tri argau gwaed: gwaed hyd RAN, a gwaed hyd gwll, a gwaed hyd lawr; sev yw hynny, gwaed hyd WYNEB, gwaed hyd ddillad, a gwaed a reto hyd lawr." (Law Triads, Myv. Arch, vol. iii. p. 342.) Hence "amrant," the eyelid.

87e Lit. "the place of wine," otherwise "a horn of wine,"

"Ef a'm rhoddes medd a gwin o wydrin BAN.

He gave me mead and wine from the transparent horn.
(Taliesin.)

Al. "gwrnvann," the place of the urn. In that case the line might be thus translated, -

Precious was the amber, but its price was the grave.

88a The hero of this stanza we take to be the "son of Ysgyran" himself. He disdained the eager advance of the enemy; for such was his will, that he had only to declare it, to make Venedotia and the North acknowledge his power, and submit to his jurisdiction; or, it may be, to march unanimously to his side. Supposing "gwyar," however, to be the correct reading, we might render the line thus, -

He repelled violence, and gore trickled to the ground.

Perhaps the identity of the person commemorated with the son of Ysgyran would become more evident by the addition of a comma after "gyssul," thus, -

"Ket dyffei wyned a gogled e rann
O gussyl, - mah Ysgyrran."

Who Ysgyran, or Cyran (the YS being a mere prefix) was, we have no means of knowing, as the name does not occur any where in history.

88b Al. "The maimed shield-bearer," (ysgwydwr.)

88c "Cyn-nod," the principal mark or butt; the most conspicuous, owing to his being in advance of his men, and perhaps on account of his stature also, if "eg gawr," or "yggawr" mean GIANTLIKE.

88d "Cyn-ran;" the foremost share, or participation of an action.

89a "Pymwnt," (i.e. pum mwnt; "deg myrdd yn y mwnt,") five hundred thousand, which, multiplied by five, would give us 2,500,000 as the number of men who composed the above battalions.

89b Deivyr and Bryneich, (DEIRA AND BERNICIA) are situated on the eastern coast of the island, the river Humber, as we learn from the Triads, (Myv. Arch. vol. ii. p. 68) flowing through a portion thereof. In a document which has been published in the Iolo MSS. Argoed Derwenydd, (Derwent wood probably) and the river Trenn or Trent, are mentioned as the extreme boundaries of the region. The triads moreover speak of the three sons of Dysgyvedawg, (or Dysgyvyndawd) viz. Gall, Difedel, and Ysgavnell, under the appellation of the "three monarchs of Deivyr and Bryneich," (Ibid. p. 64) about the period, as it would appear, of our Poem.

It is clear from the above passage in the Gododin, as well as from those lines, (78, 79.)

"Ar deulu brenneych beych barnasswn
Dilyw dyn en vyw nys adawsswn."

If I had judged you to be of the tribe of Bryneich,
Not the phantom of a man would I have left alive;

that the people of those countries were not at the time in question on friendly terms with the neighbouring Britons; which circumstance is further apparent from the contemporary testimony of Llywarch Hen, who speaks of Urien

as having conquered the land of Bryneich;

"Neus gorug o dir Brynaich."

This, it is true, might have a reference to the Saxon tribes, who had succeeded at an early period, in establishing themselves along the coast in that part of the island, yet the disparaging manner in which the grave of Disgyrnin Disgyfedawt, evidently the father of the "three monarchs," is spoken of in the Englynion y Beddau, inclines us strongly to the belief that it was the Aborigines themselves who were thus guilty of treason to the common weal.

"Cigleu don drom dra thywawd,
Am vedd Dysgyrnyn Dysgyveddawd,
Aches trwm angwres pechawd."

Hear the sullen wave beyond the strand,
Round the grave of Dysgyrnyn Dysgyveddawd,
Heavy the burning impulse raised by sin.
(Myv. Arch. vol. i. p. 78.)

90a An allusion to the name of our hero's father, (Bleiddan) and probably to his own standard.

90b "Neithyawr." Al. "than go to the altar."

90c Al. "elawr" a BIER, "than obtained a bier." He was devoured by the birds of prey ere he could be removed for interment.

90d Or, "Ere he received his nuptial dowry, his blood streamed down."

90e Hyveidd Hir was the son of Bleiddan Sant, of Glamorgan, (the celebrated Lupus.) According to the Triads he was one of the three alien kings, upon whom dominion was conferred for their mighty deeds, and for their praiseworthy and gracious qualities.

"Tri eilldeyrn ynys Prydain: Gwrgai vab Gwrien yn y Gogledd, a Chadavael vab Cynvedw yng Ngwynedd, a Hyveidd Hir vab Bleiddan Sant ym Morganwg: sev y rhodded Teyrnedd iddynt am eu campau a'u cynneddvau clodvorion a rhadvorion."
(Triad, 26, third series.)

Taliesin, in his Ode to Urien, speaks of Hyveidd in conjunction with Gododin;

"Hyveidd a Gododin a lleu towys."
(Myv. Arch. vol. i. p. 57.)

His name also occurs in another poem, by the same Bard, "to Gwallawg ap Lleenawg;" -

"Haearddur a Hyfeidd a Gwallawg
Ac Owein Mon Maelgynig ddefawd
A wnaw peithwyr gorweiddiawg."

Haearddur and Hyveidd and Gwallawg,
And Owain of Mon, of Maelgynian manner,
Would prostrate the ravagers.
(Myv. Arch. vol. i. p. 64.)

The epithet "Hir," (LONG or TALL) applied to Hyveidd, countenances the view of his being conspicuous on account of his size.

91a Gognaw must have been the son of Botgad. The name, as well as that of the preceding hero, occurs in an Ode which Taliesin addressed to Gwallawg ab Lleenawg.

"Gognaw ei brawd digones."

If, however, it be not a proper name in this stanza, it may be rendered either "with laughter and sprightliness," or "they were a laughing energy."

91b Al. "As with blades they dealt mutual blows."

91c "A llaw," A HAND; metaphorically POWER. Al. "a allaw," WHO IS ABLE.

92a The same consideration which induced us to regard "Manawyd" as a proper name in a former stanza, has caused us to leave "Gwanar" untranslated in this place. It is not improbable, however, from the shortness of this sonnet, that the line containing the name of its hero may have been lost. In that case we should translate "chwerthin wanar," "their leader laughed." That Gwanar was occasionally used as a proper name by the ancient Britons, appears from Triad xl. (first series) where we find one of the sons of Lliaws ab Nwyvre so called. He flourished however before the date of the Gododin, and cannot on that account be identified with the Gwanar of the text. Taliesin uses the word in his "Mic Dinbych," apparently as a proper name; -

"Clod wasgar a Gwanar ydd ymddullyn."

92b Or "gem of a regiment;" his choice regiment.

92c Al. "digynny," WENT UP.

92d The Bard in the two last lines seems to be addressing Death, or Fate, which he designates as "the strong pillar of the living law," or the law of

nature, just as the Latins called it "dura necessitas," "mortis dura lex," "fatalis Parcarum lex," &c. The expressions "heb vawr drydar," and "arwar," indicative of the effects of death, are introduced by way of contrast to the noisy mirth which characterised the warriors' march to the field of battle. "Arwar" signifies literally a QUIESCENT STATE, or STATE OF GENERAL REST; PACIFICATION; and as such is a very proper term to denote the character of death.

"O ARWAR daiar down i gyd dyddbrawd."
(Ll. P. Moch.)

From the silent state of earth we shall all come at the judgment day.

93a As the word "glas," though primarily signifying BLUE, has also a very general sense, and may mean merely PALE or FRESH, yet as we find decided colours attributed to mead elsewhere in the poem, such as "melyn," (yellow) and "gwyn" (white) we have thought proper to retain the literal acceptation in this place, as a poetical variety, however inapplicable to the beverage in question it may seem.

93b "Impia sub dulci melle venena latent."

93c The name of the chieftain, who commanded this particular troop, is not mentioned, unless (which is not very probable) we take "Trychant" in the third line as a proper name, and translate thus, -

" Trychant marshals his men, armed with the weapons of war."

Or, are we to understand by "trwy beiryant," that he marshalled his men by means of some instrument or machinery?

93d I.e. the silence of death.

94a "Fyryf frwythlawn," i.e. "FYRV frwythlawn;" the sense of "FURV frwythlawn" would seem to be "in vigorous order."

94b The followers of the son of Cian (A LITTLE DOG) are evidently called "aergwn," (DOGS OF WAR) in allusion to his patronymic, as well as to the name of his residence, "maen gwyngwn," (THE STONE OF THE WHITE DOGS.) Probably also the figure of a dog was charged on their banner.

94c The Bernicians, as we have already noticed, were at this time opposed to the British patriots. The Cymry carried a traditional hatred of that people with them into Wales, and applied the term BRYNEICH to such of their kindred as allied themselves to the enemies of their country, as is abundantly manifest in the works of the mediaeval Bards. - See STEPHEN'S

Literature of the Kymry, p. 265.)

94d Or, "Like a deluge, I would not have left a man alive."

94e It is very probable that the son of Cian had married a daughter of one of the chiefs of Bryneich, which would thus account for the Bard's lurking apprehension at first, that he might be induced to barter his allegiance for the dowry to be expected with his wife. His fears however were groundless; for such were the purity and patriotism of our youthful hero, that he even refused the dowry when it was offered to him, and braved his father-in-law's anger withal.

95a In Gorchan Maelderw we read of -

"The only son of Cian from Trabannawg."

Cian was a Bard, and is mentioned as such by Nennius in the following passage, -

"Item Talhaern Talanguen in Poemate claruit, et Nuevin et Taliessin, et Bluchbar, et Cian qui vocatur Gueinchguant (CIAN WHO IS CALLED GWYN-GWN) simul uno tempore in poemate Britannico claruerunt."

Taliesin likewise represents him in that character in a Poem entitled, "Angar Cyvyndawd." (Myv. Arch. vol. i. p. 34.)

"Cian pan ddarvu
Lliaws gyvolu."

When Cian sang the praise of many.

The circumstance of his being thus a poet, and classed with Aneurin (Nuevin) would account for the intimacy which subsisted between the latter and his son.

Cian is said to have been the servant of Peris, and to them conjointly is Llangian in Caernarvonshire dedicated. Cian is commemorated on the 11th of December. - See Rees's Welsh Saints, p. 302.

95b It is probable that THREE HUNDRED was the number which composed the retinue of Mynyddawg, and that a HUNDRED THOUSAND, a large round figure, is chosen to denote the preponderance of the enemy's forces that were arrayed in opposition. This view seems more in unison with reason, as well as with the grammatical construction of the passage, ("emdaflawr" being a middle verb) than the supposition that the "milcant a thrychant" formed the total of the army of the Cymry.

96a Or, "They served as butts for the falling lances."

96b "Gorsaf;" "Gorsav arv," A MAGAZINE OF ARMS. "Brwydr orsavawl,"
a
pitched battle.

96c "Mynyddawg Mwynvawr." The Triads call him "Mynyddawg Eiddin,"
EDIN,
hence EDINBURGH, which probably corresponds with his original place of
residence, or at any rate may be considered as being situate within the
limits of his ancient dominions. "The retinue of Mynyddawg Eiddin at
Cattrath" is represented as one of "the three honourable retinues of the
Isle of Britain," because the men who composed it had joined their
chieftain's standard of their own accord, and marched at their own expense,
claiming neither pay nor reward for their service, from king or country.

"Tair gosgordd addwyn Ynys Prydain; Gosgordd Belyn vab Cynvelyn yng
nghadvel
Caradawg ab Bran; a gosgordd Mynyddawg Eiddin yng Nghattraeth; a Gos-
gordd
Drywon ab Nudd Hael yn Rhodwydd Arderydd yn y Gogledd; sev ydd elai bawb
yn y
rhai hynny ar eu traul eu hunain heb aros govyn, ac heb erchi na thal nag
anrheg y gan wlad na chan Deyrn; ac achaws hynny au gelwid hwy y tair
gosgordd addwyn."
(Triad 79, third series.)

96d "Hanyanawr," their natural relatives; "hangenawr," those who stood in
need of them, their families and friends. The line may likewise be rendered,
-

"Esteemed for their age and disposition."

96e Al. "llawen," MERRY; "the merry minstrel."

97a These plumes must accordingly have been themselves red. That military
men at this period did wear feathers of particular colours as distinctive
badges, is further evident from the testimony of Llywarch Hen, who describes
himself as having worn "yellow plumes."

"Gwedy meirch hywedd, a chochwedd ddrillad,
A phluawr melyn,
Main vy nghoes, nid oes ym dremyn!"
(Elegy on Cynddylan.)

After the sleek tractable steeds, and garments of ruddy hue,
And the waving yellow plumes,
Slender is my leg, my piercing look is gone."

In some copies we read "phurawr" (purawr) WHAT PURIFIES.

97b Their weapons were red and white from the effects of BLOOD and GORE.

97c Mr. Davies and Dr. Pughe seem to have preferred the expression "PEDRYOLET bennawr," which they construed into FOUR POINTED HELMETS:
"pedryollt," SPLIT INTO FOUR PARTS, would appear, however, to be much more accordant with the descriptive tenor of the passage.

97d As in the two preceding lines is contained a compliment to military valour, the evident drift of the poem requires that it should be applied to the British party; hence "rac" in this place must be understood to mean that the toiling warriors were FROM or OF the retinue of Mynyddawg rather than from those who confronted him.

97e Disgraced by the blasphemous taunts and treachery of the enemy.

98a "Ceugant yw angeu," (adage.) The line might be rendered, -

"Without end they multiplied the wooden biers;"

An expression similar to that made use of by Llywarch Hen, in reference to the battle of Llongborth: -

"Ac elorawr mwy no maint.
And biers innumerable.
(Elegy upon Geraint ab Erbin.)

"Ceugant," translated WITHOUT END, is properly a Druidic term, signifying the circle of eternity.

"Cylch y ceugant, ac nis gall namyn Duw eu dreiglaw."
The circle of infinitude, none but God can pervade it.
(Barddas.)

"Tri phren rhydd yn forest y brenhin; pren crib eglwys; a phren peleidyr a elont yn rhaid y brenhin; a PHREN ELAWR."
(Welsh Laws.)

98b He is described as of "Baptism" in contradistinction to the infidel Saxons.

98c A reference to the last unction. See St. James, v. 14.

98d I.e. Tudvwch Hir, the hero of this particular stanza.

99a "Ne." The statement at line 138 would determine the affirmative character of this word.

99b "Veinoethyd," (MEINOETHYDD;) not "in the celebration of May Eve," which is Davies's rendering, as we clearly infer from the conjunction of the word with "meinddydd," (confessedly a SERENE DAY) in Kadeir Taliesin and Gwawd y Lludd Mawr. (See Myv. Arch. v. i. pp. 37, 74.)

99c "Gynatcan." Al. "gyvatcan," (CYVADGAN) a proverb. "Though his success was proverbial."

99d Or, "Through ambition he was a soarer." The person here commemorated was of an ambitious turn of mind, and bore armorial ensigns of a corresponding character, which were looked upon, in a manner, as prophetic of his successful career as a warrior, but the result of this battle miserably belied such a promise.

"Prenial yw i bawb ei drachwres."
The path of glory leads but to the grave.
- (Taliesin.)

99e Where Edinburgh now stands; and which was probably the head quarters of Mynyddawg, (see line 89 note.) In a poem printed in Davies's Mythology of the Druids, p. 574, and supposed to have been written by Aneurin, Tudvwlch and Cyvwlch are represented as feasting with Mynyddawg.

"Gan Vynydawc
Bu adveiliawc
Eu gwirodau."
Destructive were their wassails with Mynyddawg.

100a In the Poem alluded to, Tudvwlch Hir is described as a MAN OF DIGNITY, "breein," and as having in conjunction with Cyvwlch made breaches in the bastions of forts, -

"A oreu vwlch ar vann caerau."

The Gorchan Maelderw in like manner speaks of him as, -

"Tudvwlch the oppressor of war, the destroyer of forts."

100b "Ech," [Greek text].

100c Lit. "until the seventh day;" - an expression intended probably to denote the space of a week. The operations of each day are specified further on in the Poem. In like manner we are presented in "Gwawd Lludd y Mawr," (Myv. Arch. vol. i. p. 74) with an enumeration of certain martial deeds that

were performed on each day during an entire week.

100d Lit. "Should have made him a free man," or "should have continued him," &c.

100e Al. "ugain," A SCORE,

100f Al. the powerful supporter - "drut nerthyd."

100g Kilydd is mentioned in the Mabinogi of "Kilhwch and Olwen," where he is represented as the son of Prince Kelyddon.

100h "Gwyr;" al. the hero, "gwr."

101a Lit. "the gleamers assembled." The 1, 2, 3, and 6, versions, "cyn hynt treiawr," might be translated "ere the return of the ebbing tide," and the meaning of the whole would seem to be, that the men, having marched to the field of battle at dawn, experienced a bloody engagement before the evening; the space of time between tide and tide being equal to the length of a day.

101b "Like the thunder of heaven was the clashing of the shields." - (Gorch. Mael.)

101c "Od uch lle." Al. "Od uch lled," ABOVE THE PLAIN.

101d Mark the antithesis "gwr llawr" - "arbennawr," and "cethrawr" - "llavnawr."

101e "En gystud heyrn;" an allusion to the instrument which caused his death. "Ferreus somnus."

101f It is clear from this statement that Erthai was the lawful lord of the Mordei. He had been deprived of his dominions for a time, probably through the usurpation of the "steel-clad commander," but at length succeeded in recovering them. Who Erthai was we know not; Llywarch Hen had a son, whose name bore some resemblance to the word: he is mentioned in the following triplet; -

"The best three men in their country,
For protecting their habitation,
Eithyr and ERTHYR and Argad."
(Elegy on Old Age.)

102a Al. "Erthgi," which is obviously the same as "Arthgi," a BEAR-DOG. The rhythmical run of the line seems, however, to point to the other as the proper word.

102b "Erthychei;" there is here evidently an allusion to the name of the hero, (that is, supposing the name adopted in the translation to be the right one) which consideration induces us to prefer it to the other reading, viz. "erthychei." "With the latter word, however, we should translate the passage as follows; -

"In the front Erthai would mangle an army."

102c Al. "dychurant," WILL BE AFFLICTED.

102d Probably Edeyrn may have been the hero of this stanza, and that a play upon the word is intended in the expression "edyrn diedyrn." Edeyrn the kingdom will remain, but Edeyrn the king is gone.

102e "Gowyssawr," the furrower of battle: the designation of a warrior.

"Wyr i Vleddyn arv leiddiad
A oedd draw yn CWYSAW CAD."
(Hywel Cilan.)

A grandson of Bleddyn with the weapon of slaughter,
Was yonder furrowing the battle.

Al. "lynwyssawr," "the plague;" or "the pool maker," in reference to the effusion of blood which he caused on the field of battle.

As just observed, this individual may have been Edeyrn, the son of Nudd ab Beli ab Rhun ab Maelgwn ab Caswallon Lawhir ab Einiawn Yrth ab Cunedda ab Edeyrn ab Padarn Beisrudd by Gwawl daughter of COEL GODEBOG, who would be removed from the field of battle by his own clan.

103a "Bu truan," just as in line 107.

103b The names of both these persons, as we have already seen, occur together in a Poem attributed to Aneurin, and printed in Davies's Mythology of the Druids. The latter, moreover, appears in the Tale of "Killwch and Olwen," where a daughter of his is likewise mentioned by the name of Eheubryd. Cywylch is there stated to have been one of the three grandsons of Cleddyv Divwlch, the other two being Bwlch and Sevwich. "Their three shields are three gleaming glitterers. Their three spears are three pointed piercers. Their three swords are three griding gashers, Glas, Glesig, and Clersag." (page 291.)

103c "Leu," the root of "goleu," "lleuad," &c. The other reading "liw," is equally proper, even as we still say "liw dydd," "liw nos," &c.

103d Lit. "rush-light."

103e Lit. "its enmity lasted long." The latter portion of this stanza, which refers to Tudvwelch and Cyvwelch, seems to have been misplaced.

103f Qu. "Icenorum arx?"

103g "Ewgei," E WGEI from "gwg," A FROWN. Al. "negei," HE SHEWED RESISTANCE, from "nag," a DENIAL. So in "Englynion y Beddau;" -

"Y Beddau hir yn Ngwanas
Ni chavas ae dioes
Pwy vynt hwy, pwy eu NEGES."

i.e. "who will own, or who will deny them."

104a Can this mean BLOOD or BLOODY FIELD? It is certain that Meigant (600-630) uses the word in that sense; -

"PLWDE y danav hyd ymhen vy nghlun,"
(Myv. Arch. vol. i. p. 160)

Under me was blood to the top of my knee.

104b "Digalonnit," the other reading "dygollovit," (dygoll ovid) would signify that the horn BANISHED HIS SORROW.

104c Al. "Even on the foam-bordered Mordei."

104d Which "Gwarthlev," (the voice of reproach) was not. Davies makes "eno bryt," into a proper name, and construes the sentence thus; -

"Whilst Gwarthlev and Enovryd were pouring forth the liquor."

105a "Arch." Al. "arth en llwrw." "He was an impetuous bear." There may be here a faint allusion to the name Gwarthlev, nor is it unlikely that his ensign bore the figure of a bear.

105b "Gwd," (gwdd) THAT TURNS ROUND.

105c "Gyfgein," (cyvgein) CO-LIGHT.

105d A peculiarity observable in Welsh documents is, that they frequently consign general circumstances to the island of Britain in particular. This may be exemplified by the account which is given of the deluge in Triad 13. (Third Series;) -

"The three awful events of the ISLE OF BRITAIN; first, the bursting of the lake of waters, and the overwhelming of the face of all lands; so that all mankind were drowned, excepting Dwyvan and Dwyvach, who escaped in a naked

vessel, and of them the Isle of Britain was re-peopled," &c.

105e Gwrveling.

105f Al. "ungentle."

105g Vide supra, lines 89, 113.

105h As there is nothing to rhyme with "ryodres," probably there is a line left out here.

106a It would appear from this that the feast was given in celebration of the time of harvest. That the Britons, like the Jews, exhibited signs of great joy at that season, may be inferred from the following Triads of Dyvnwal Moelmud. (Myv. Arch. vol. iii. p. 283.)

"Tair clud udcorn sydd; dygynnull gwlad gan riaint a phencenedloedd, CORN CYNHAUAV, a chorn cad a rhyvel rhag gormes gorwlad ac estron."

There are three trumpet progressions; the assembly of a country according to heads of families and chiefs of tribes, the horn of harvest, and the horn of war and of battle against the oppression of neighbours and aliens.

"Tair clud addwyn y sydd; beirdd yn darogan heddwch, CYRCH CYNHAUAV, a phriodas."

There are three happy progressions; bards announcing peace, a meeting in harvest time, and a marriage.

"Tri corn cynghlud y sydd; CORN CYNHAUAV, corn dadlau, a chorn golychwyd."

There are three horns for mutual progression; the horn of harvest, the horn of contention, and the horn for religious adoration.

106b "Arvel," which is required on account of the rhyme.

106c Bright shields, which are here likened to wings.

"Y gylchwy dan y gymwy bu adenawc."
Line 361

His round shield was with fire winged for slaughter.

106d An allusion to the trappings of the horses.

107a "Diryf." "Rhyv;" that enlarges or swells out; "diryv," without enlargement. A descriptive reference to the expanding or bulging effects of

spears when hurled against a shield.

107b Al. "with equal step they thickly assembled," "cnydyn" from CNY-DIAW, to yield a crop. And "cynfedion" from CYD together, and PEDION, feet.

107c Al. "unprofitably."

107d "Hudid" (huddid) covered over.

107e Query, "vras" to rhyme with "glas"?

107f "Teithi;" THE CHARACTER, i.e. of the military preparations.

107g "Amgant;" al. "etmygant;" in which case the passage might be rendered, -

"Famous were the characteristics
Of, &c."

107h The Novantae comprised the present districts of Galloway, Carrick, Kyle, and Cunningham.

108a If we have interpreted "pumcant" aright, as giving the number of men in each battalion, it would appear that "mwnt," though primarily standing for one hundred thousand, has also a general sense. This view of it might in like manner apply to the statement made at line 49.

108b "Trychwn," i.e. tri cwn (a head) a regiment commanded by one head.

108c Al. "Thrice six," &c. Al. "Three noisy," &c. That as many as 300 commanders should issue from Eiddin, can only be explained on the supposition that, because of its proximity to Cattrath, it formed the principal station of the allied forces.

108d Lit. "golden kings wearing chains." The manner in which the greater and lesser numbers are placed in juxtaposition (lines 184-187) makes it very probable that the latter designate the commanders of the troops there mentioned. And we may well suppose that the statement from line 188 to line 191 is a mere continuation of the character of the "three bold knights."

108e LEAD, being heavy, answers to "trwm" in the preceding line.

108f A reference to the armour of the soldiers.

109a Or "who were Brython." The Brython were the third "social tribe of the Isle of Britain," who "came from the land of Llydaw, and were descended from the primitive tribe of the Cymry," (Triad 5, third series.) Being the third principal tribe that settled in Britain, it is probable that their original inheritance was Alban, one of the "three principal provinces of the

Isle of Britain," (See Triad 2) which they must have occupied prior to the time of Prydain the son of Aedd Mawr. Dunbarton is Dun Bretton, i.e. Dinas y Brython.

109b Cynon was the son of Clydno Eiddin, and one of the three counselling warriors of Arthur.

"Tri chyngoriad varchawg llys Arthur; Cynon ab Clydno Eiddin, Arawn ab Cynvarch, a Llywarch Hen ab Elidyr Lydanwyn."
(Triad 86, first series.)

He was also one of the "three ardent lovers," on account of his passion for Morvydd, daughter of Urien Rheged.

"Tri serchawg Ynys Prydain; Caswallawn mab Beli am Flur merch Fugnach Gorr, a Thyrstan mab Tallwch am Essyllt gwraig March Meirchiawn ei ewythr, a Chynon ab Clydno Eiddun am Forwydd verch Urien."
(Tr. 53.)

Cynon ab Clydno Eiddin was educated at the college of Llancarvan, and is said to have answered one of the seven questions proposed by Cattwg Ddoeth, the President, as follows, -

"Pa gamp decav ar ddyd?
Atteb. Cyweirdeb."
(Cynan ab Clydno Eiddin ai dywawd.)

What is man's fairest quality?
Answer. Sincerity.

His grave is recorded in the Englynion y Beddau. (Myv. Arch. vol i. p. 79.)

109c We adopt this as a proper name, because it makes up the number three. A person of that name is mentioned in the following stanza; -

"A glywaist ti chwedl Cynrain,
Pen cyngor Ynys Prydain,
Gwell ydyw cadw nag olrhain."

Hast thou heard the saying of Cynrain,
The chief counsellor of the Island of Britain?
Better to keep than to pursue.
(Iolo MSS. pp. 251, 651.)

The word has however been construed "chief spearmen," and "of the stock of."

109d There is a place so called in Cardiganshire.

110a Al. "gogyverth," to oppose.

110b "Yn hon," from ON an ash, and by metonymy, a spear. Or, as "hon" means what is present to the sight, we may construe the passage thus, -

"To greet openly," &c.

110c "Deivyr diverogion," the droppers of Deivyr; not "the men who dropped INTO Deira," as Davies has it. Deivyr and Bryneich were now opposed to the British patriots. See lines 50, 78.

110d Namely Cydywal, a chieftain of Gwynedd, now stationed in the region of Mordei; considering the disaster that ensued, it appeared whilst he presided over the banquet in his own camp, as if he were merely preparing a feast for the birds of prey.

110e His history is unknown.

110f "Cyn y," i.e. CYNL.

111a Nothing is known of this diviner.

111b The "croes" was probably a kind of cross bow. Taliesin in "Gwaith Gwenystrad" says of the slain warriors, -

"Llaw ynghroes" -

Which has been translated by Ieuan Vardd,

"Their hands were on the crucifix [cross.]"
(Myv. Arch. vol. i. p. 52.)

Al. "Athrwys," (ath-rhwys) "very vigorously."

111c This appears to have been the compact entered into by the different tribes of the Britons, for the purpose of withstanding the usurpation of the common foe. See line 32.

111d "Ermygei," which might also, and perhaps more literally, be rendered HE PAID RESPECT TO. The other reading "dirmygei," would mean HE SPURNED, or DISHONOURED.

111e "Blaen Gwynedd," the borders of North Wales, whither the Saxon encroachment had already extended.

112a "Fawd ut," i.e. ffawddydd, from ffawdd, radiation, splendour. We may also render the sentence as follows, -

"I fell by the radiant rampart, (ffin)"

the epithet RADIANT having a reference to the arms of the soldiers.

112b Or, as a moral reflection, -

"A hero's prowess is not without ambition."

There are various readings of the word which is here translated PROWESS, e.g. cobnet, colwed, eofned, but all of them are capable of that construction, thus "cobnet" comes from COBIAW, to thump, "colwed," from COL a sting, or a prop, whilst "eofned" literally means fearlessness.

112c In Maelderw's stanzas thus, -

"When all went up, thou didst go down."

In another place, -

"When all were extended, thou didst also fall."

112d The line in Gorchan Maelderw, Myv. Arch. vol. i. p. 62, has been translated by Dr. W. O. Pughe,

"Present, ere he spoke, was carried with the arms."
(Dict. VOCE Breichiawl.)

That in the other Gorchan of Maelderw, page 85, may be rendered,

Present narrates that he was carried with the arms.

113a Lit. "Three heroes and three score and three hundred, wearing the golden torques."

113b If "ffosawd" ever bears the meaning assigned to it by Dr. Pughe, it must have derived it from the practise of fighting in the FOSSE of a camp, (which would be peculiarly GASHING) for on his own showing the word has no other etymon than that of "ffos," a DITCH, a TRENCH. From the same root Merddin gives it the sense of burial - defossio.

"A hyt vraut yth goffaaf
Dy FFOSSAUT trallaut trymmaf."
(Myv. Arch. vol. i. p. 149.)

Until doom will I remember
Thy interment, which was a most heavy affliction.

Likewise Taliesin; -

"Hyd ydd aeth ef
Ercwlf mur FFOSAWD
As arnut tywawd."
(Myv. Arch. i. p. 69.)

Until he, Ercwlf,
Descended into the fosse of the rampart,
And was covered with sand.

114a Their names are given in "Gwarchan Cynvelyn." (Myv. Arch. vol. i. page 60. Davies's Mythology, page 622.)

Three warriors and three score and three hundred,
To the conflict of Cattræth went forth;
Of those who hastened from the mead of the cup-bearers,
Three only returned,
Cynon and Cadreith, and Cadlew of Cadnant,
And I myself from the shedding of blood. -

114b The grave of Cynon is thus recorded; -

"Bet gur gwaud urtin
In uchel titin in isel gwelitin
Bet Cynon mab Clytno Idin."

The grave of a warrior of high renown
Is in a lofty region - but a lowly bed;
The grave of Cynon the son of Clydno Eiddin.

And in another stanza;

"Piau y bet y dann y brin
Bet gur gwrt yng Kiuiscin
Bet Kinon mab Clytno Idin."

Whose is the grave beneath the hill?
It is the grave of a warrior valiant in the conflict, -
The grave of Cynon the son of Clydno Eiddin.
(Myv. Arch. vol. i. p. 79.)

A saying of Cadreith has been preserved in the Englynion y Clywed.

"A glyweisti a gant Cadreith
Fab Porthawr filwr areith
Ni char Dofydd diobeith."
(Myv. Arch. i. 175.)

Hast thou heard what Cadreith sang,
The son of Porthawr, with the warlike speech?
God loves not the despairer.

114c "Gwenwawd." It might be translated "flattering song," but CANDID or SACRED seems more consonant with the character of a Bard, whose motto was "Y gwir yn erbyn y byd." We may presume that Aneurin on this occasion displayed his heraldic badge, which, according to the law of nations, would immediately cause a cessation of hostilities.

"Tair braint Beirdd ynys Prydain; Trwyddedogaeth lle'r elont; nas dycer arv noeth yn eu herbyn: a gair eu gair hwy ar bawb."

The three primary privileges of the Bards of the Isle of Britain; maintenance wherever they go; that no naked weapon be borne in their presence; and their word be preferred to that of all others. (Institutional Triads. See also Myv. Arch. vol. iii. Laws of Dyvnwal Moelmud.)

"Sed me per hostes Mercurius celer
Denso paventem sustulit aere.
(Horace Carm. lib. ii. Ode 7.)

115a "Gwyn dragon;" probably Hengist, who bore, as his arms, a WHITE PRANCING HORSE upon a red field. There is here accordingly an allusion to the first arrival of the Saxons, which was the cause to the Britons of all their national calamities for many a long year after.

Al. "Had it not been for the two hundred (al. ten hundred) men of the white-bannered commander."

115b Or, "we were not - until." &c.

115c Lit. "thorn bushes." For an illustration of the advantage which the natives would derive from their woods and thickets in times of war, the reader is referred to a story told of Caradoc in the Iolo MSS. pp. 185, 597. which on account of its length we cannot transfer into our pages.

115d Or more sententiously, as Davies has it,

"Base is he in the field, who is base to his own relatives."

The construction adopted in the text, might allude to the marriage of Rowena with Vortigern.

116a "Llwyeu," from "llwyv," a FRAME, a PLATFORM, a LOFT. Or it may be "llwyv," an ELM TREE, in reference to the devastation of the groves just

mentioned. The elm was very common in the island at the period under consideration. Taliesin celebrates a battle entitled "Gwaith Argoed Llwyvein," which means "the battle of the forest of elms."

"A rhag gwaith Argoed Llwyvain
Bu llawer celain."
(Myv. Arch. vol. i. p. 53.)

Al. "When we were deprived of our sharpened weapons."

116b Thus in Gorchan Maelderw, -

"There trod not, in Gododin, on the surface of the fosse,
When deprived of his sharpened weapon, none more destitute."

116c One reading has "the weapon of death," another, "the death-formed
weapon, is broken and motionless."

116d If we give an affirmative meaning to the words "angkynnull
agkymandull agkysgoet," the couplet might be thus rendered, -

"They assembled in arms, and in complete array they moved along,
And rolled through the mighty horde."

It is observable that Carnhuanawc adopted this affirmative form in a similar
passage with which "Gorchan Tudvwlch" opens, thus:

"Arv ynghynnull,
Yn nghymandull,
Twrw yn agwedd;
Y rhag meiwedd,
Y rhag mawredd,
Y rhag madiedd."

They assemble in arms,
The forces are marshalled,
Tumult approaches:
In the van are the warlike,
In the van are the noble,
In the van are the good.

And he moreover traces a similarity between this style and that of Tacitus,
wherein the latter describes the effects of Galgacus's address upon his
British followers; -

"Jamque agmina, et armorum fulgores, audentissimi, cujusque prokursu,
simul
instruebantur acies."
(See Hanes Cymru, p. 96.)

117a Al. "llawr," "and PROSTRATE the horde of the Lloegrians."

117b The Lloegrians were the second "social tribe" that settled in Britain. Their province was that of Lloegyr, by which the Welsh still designate England, (Triads v. ii. first series) though there is reason to believe that it was originally of much smaller extent. The Lloegrians for the most part coalesced with the Saxons, (Triad vii. third series) and grievously harassed the Cymry in the sixth century.

"Cynddylan, cae di y rhiw,
Er yddaw Lloegyrwys heddiw;
Amgeledd am un nid gwiw!"
(Llywarch Hen.)

Cynddylan, guard thou the cliff,
Against any Lloegrians that may come this day;
Concern for one should not avail.

117c "Ygcynnor," i.e. "yn cynvor." Al. "cynnor," THE ENTRANCE. Al. "ynghynwr," IN THE TURMOIL.

117d This probably refers to the enemy, who, being pagans, burnt their dead. The fact might have been suggested to the poet's mind, by the name of his hero "Graid," which signifies HEAT.

117e Viz. that of Graid.

117f The rhyme determines this form, which occurs in 1. In Gorchan Maelderw, we have, instead of Graid the son of Hoewgi, "Braint the son of Bleiddgi."

118a "Orwydan," from Gorwydd. Another way of translating these lines would be -

"There was the hero of the two shielded wings,
The one with the variegated front; the other of like quality with Prydwen;

which was the name of Arthur's shield; -

"Tarian a gymmerai Arthur ar ei Ysgwydd, yr hon a elwid Prydwen."

A shield did Arthur take upon his shoulder, which was called Prydwen.
(Gr. ab Arthur.)

The supposition that Arthur's shield had already acquired a notable renown is indirectly corroborated by an alleged contemporary poem, "Preiddiau Annwn." (Myv. Arch. vol. i. p. 45) in which his ship of the same name is clearly invested with a similarly extravagant character, -

"Tri lloneid Prydwen ydd aetham ni ar for."

118b Al. "in the midst of arms."

118c Perhaps scintillations from the clash of arms.

118d Occasioned by the brightness of the arms. Al. "Clouded was the dawn, and the sun," Al. "there was misery."

118e "BUD e vran," an allusion to the name of BUDvan.

119a An old Adage says, -

"Nac addev dy rin i was."

Reveal not thy secrets to a servant.

119b Perhaps buried on the field of battle, where the horses would trample on his grave; or the expression might allude to the mode of his being conveyed by horses to his last resting place.

119c "Eleirch," lit. SWANS, but the expression "meirch eilw eleirch," (horses of the colour of swans) in the Maelderw version, seems to favour the translation we have given above.

119d Or, "the trappings" of his charger.

119e His history is not known.

120a That is, he would not cowardly desert his post, and thus leave an opening in the rank.

120b During the Christmas festivities, which lasted for twelve days:

"Llon ceiliog a thwylluan

Au DEUDDENG-NYDD yn hoean"

- Engl. y Misoedd.

On those occasions Bards and minstrels were frequent guests at the halls of the nobility, and their company contributed not a little to the general entertainment. The air "Nos Galan," we may fairly presume, was a favourite at those festivities.

120c The word "arvaeth" in this poem seems to have a reference throughout to "arwydd," or ENSIGN. Thus we may suppose that Gwenabwy bore the DRAGON for his arms, which device conveyed the idea of devastation, rather than that of cultivation.

120d The Bard, according to his general custom, is here contrasting the two aspects of his hero's character, the domestic and the martial.

121a A person of the name of Gwenabwy is mentioned in the Hoiannau of Merddin. - Myv. Arch. v. i. p. 137.

121b Llywarch Hen had a son of the name of Gwen: see his Elegy on Old Age, where he speaks in rapturous terms of the youth's valour.

"Pedwar meib ar ugaint a'm bu,
Eurdorchawg, tywysawg llu;
Oedd Gwen goreu o naddu," &c.

Four and twenty sons I have had,
Wearing the golden chain, leaders of armies;
Gwen was the best of them.

121c "Mai y MEAD Y GATHLEU." There seems to be a playful allusion in these words to MEWIAN and CATH, the mewing of a cat.

121d "Meirch," suggested by the name "Marchleu."

121e Al. "Maenor," stones.

121f Or "by the commander on his prancing charger." "Llemenig," might be a proper name, for we find that one of "the three free guests of the court of Arthur," was so called. Nevertheless, as it would in that character appear somewhat out of place here, we have chosen the etymological sense in preference.

121g "Vym am," i.e. vy mam, as it occurs, though with the addition of am vyrn, in 6.

121h The Bard would here pay an indirect compliment to his own gallantry.

122a "Bedryolet." Al. "Spears of quartered ash were scattered from his hand."

122b "Veinnyell." Al. "veingel," qu. narrow shelter?

122c Mygedorth is mentioned by Llywarch Hen, -

"Yn Llongborth gwelais i vygedorth
A gwyr yn godde ammorth
A gorbod gwedi gorborth."

In Llongborth I beheld a solemn pile,
And men suffering privation,
And in a state of subjection after excess of fruition

It is likewise alluded to in the Triads, -

"Cornan, march meibion Elifer Gosgorddfawr, a ddwg arnaw Gwrgi, Peredur, Dunawd Fyr, a Chynfelyn Drwsgl, i edrych ar fygedorth Gwenddoleu yn Arderydd."

Cornan, the horse of the sons of Elifer with the great retinue, carried Gwrgi, Peredur, Dunawd Fyr, and Cynfelyn the stumbler, to see the funeral pile of Gwenddoleu in Arderydd.

"Falsely was it said by Tudlew,
That no one's steeds would be overtaken by Marchleu;
As he was reared to bring support to all around,
Powerful was the stroke of his sword upon the adversary;
Eagerly ascended the ashen spear from the grasp of his hand,
From the narrow summit of the awful pile."
GORCH. MAEL.

122d "Vygu," or "the place where he would suffocate some one."

122e Or, "he would cut (lladd, mow) with a blade armfuls of furze." The furze was for the purpose of supplying the pile.

122f When the weather is unsettled in harvest time, the reapers display greater energy and activity during the intervals of sunshine; hence the point of the simile.

123a Nothing more is known of this chieftain.

123b Or "Isaac," as a proper name.

123c "O barth deheu." "Deheu," literally means THE RIGHT, and as the mid-day sun is to the right of a person looking eastward, the word is also taken to signify the south; hence we say "deheudir" for South Wales. The "parth deheu" in this place must accordingly mean some district south of the scene of action, such as Wales, where Gwyddno and his family resided, would be.

123d "Devodeu," manners, customs.

123e That is, the ebb and influx of the tide represented the contrary aspects of his character, the mild and the impetuous, which are respectively described in the succeeding lines.

123f Al. "FROM the point of Maddeu."

123g If we take this "clawdd" to be the Catrail, we must look for Offer and Maddeu towards the extremity most remote from head quarters, i.e. the fort of Eiddin, (Edinburgh) and it is rather remarkable that, whilst the Catrail is generally supposed to terminate southward at the Peel-fell, some eminent antiquaries have fixed its furthest point at Castle OVER, where there

is a British fort, and others have thought that they could trace it in the MAIDEN-WAY near the Roman wall, though it must be confessed that these supposed continuations are by a third party regarded as Roman roads. The similarity between the words Offer and Over is very obvious. Baxter identifies OVER with OLICLAVIS, which is naught else but OL Y CLAWDD the extremity of the rampart.

124a Al. "There was no young offspring that he cut not to pieces, no aged man that he did not scatter about."

124b "Murgreit." The title is ascribed by Taliesin to the Deity.

"Trindawd tragywydd
A oreu elvydd,
A gwedi elvydd,
Addav yn gelvydd;
A gwedi Adda,
Y goreu Eva;
Yr Israel bendigaid
A oreu MURGRAIA."

The eternal Trinity
Made the elements;
And after the elements
Adam wonderfully;
And after Adam
He made Eve;
The blessed Israel
The MIGHTY SPIRIT made.
(Gwawd Gwyr Israel.)

124c Gwyddneu or Gwyddno Garanhir, lord of Cantrev y Gwaelod, A.D. 460-520. Three poems attributed to him are preserved in the Myvyrian Archaology. A character mentioned in the Mabinogion, goes by the name of Gwyddneu ab Llwydau.

124d Mr. Davies thinks that this warrior was the son of Cunedda, who gave his name to Ceredigion. As Cunedda, however, flourished in the early part of the fifth century, the martial age of his son Ceredig would not well coincide with the date of this poem. There was another Caredig, who succeeded Maelgwn Gwynedd as king of the Britons, about A.D. 590.

125a "Lletvegin;" lit. a DOMESTIC ANIMAL. We have another example here of the Bard's favourite practice of contrasting the different qualities of the person whom he celebrates.

125b Or "When the appointed time of his departure is at hand," q.d., "gar cyrdd," from "cerdd" a WALK. The adopted reading, however, is very strongly corroborated by passages in other poems, where "cyrdd" is unmistakably used as the plural of "cerdd," a SONG, e.g. -

"Cyrdd a cherddorion
A chathleu englynion."

Songs and minstrels,
And Angel's melodies.
(Taliesin.)

"Ys cad ffyrdd, ys CAR CYRDD cyfflef."

"He is the roads of battle, he is the friend of harmonious songs."
(Cynddelw.)

"Llary deyrn cedyrn yn cadw gwesti CYRDD,
CERDDORION gyflochi."

A mild prince of mighty men keeping festivals of songs,
And equally protecting the minstrels.
(Llygad Gwr.)

"Arddelw cain ffyrdd CYRDD CYFLEF,
Urddedig wledig wlad nef."

Claim the splendid paths of harmonious songs,
Consecrated governor of the kingdom of heaven.
(Bleddyn Vardd.)

125c A favourite saying of a person of that name has been preserved in the following triplet;

"A glywaist ti chwedl Ceredig
Brenin doeth detholedig?
Pawb a'i droed ar syrthiedig."

Hast thou heard the saying of Ceredig,
A wise and select king?
Every one has his foot on the fallen.
(Iolo M.S. pp. 259, 664.)

126a The other reading "ceiniad" would mean a MINSTREL, which, on the supposition that the chieftain of the present is the same with that of the preceding stanza, would further support the textual construction which we have given there to "car cyrdd," viz. THE FRIEND OF SONG.

126b Al. "gowan," gashing.

126c Al. "Crwydyr," perambulated.

126d "Cystudd daear," BURIED; "cystudd haiarn," KILLED. See line 128.

126e Caradawg Vreichvras, chief elder (pen hynaiv) of Gelliwig in Cornwall. (Triad lxiv. first series.) According to the Triads he was one of the battle knights of the Isle of Britain, and in the Englyn attributed to Arthur he is styled "Pillar of Cymru."

"Tri chadvarchawg Teyrn ynys Prydain: Caradawc Vreichvras, a Llyr Lluyddawg,
a Mael ab Menwaed o Arllechwedd; ac Arthur a gant iddynt hynn o Englyn,

Sev ynt vy nhri chadvarchawg
Mael hir a Llyr Lluyddawg,
A cholovn Cymru Caradawg."
(Triad 29.)

Caradawg's horse Lluagor is recorded as one of the three battle horses of the Island. (Trioedd y Meirch, Myv. Arch. vol. ii. p. 20.)

127a This simile has evidently some connection with the story told of Caradawg, that owing to his well founded confidence in his wife's virtue, he was able to carve a certain Boar's head, an adventure in which his compeers failed. It is remarkable also that the Boar's head, in some form or other, appears as the armorial bearing of all of his name. See the "Dream of Rhonabwy." - Note. Al. "red boar."

127b This statement may have two meanings, the one real, as indicative of what did actually take place, namely, that the dogs came out of the neighbouring woods to feed upon the corpses which had fallen by the band of Caradawg; the other allegorical, as referring to himself in his character of a boar or a bull, the wild dogs being his enemies, who thus hunted and baited him.

127c We may infer from this admission that the Bard's statements, though poetically adorned, are, as to the main facts, framed with a strict regard to truth. Thus no less than four vouchers for the correctness of his description of Caradawg's valour are presented to our notice by name.

127d Gwriad was the son of Gwrien, one of the three princes of vassal origin. (See line 56: notes.) Gwynn might have been either Gwyn Godyvron or Gwyn ab Nudd; both alluded to in the Mabinogi of Kilhwch and Olwen.

127e Lit. its MANGLING or HEWING.

127f We should have been tempted to construe the line thus, -

"From the broken hill of ENCOUNTER,"

Making "kynn caffat" into one word "cynghaffad," had we not been precluded by the peculiar metre which version third presents throughout, and which accordingly requires "cyn" in this place to rhyme with "fryn." -

"O fryn caffad."
Hydwn cyn

Possibly "Hydwn" may be identified with HDDDINAM or HADINGTOUN, in the province of Valentia.

128a Al. "vron," the presence. Caradawg's father was Llyr Merini, a prince of Cornwall.

128b Al. "eurawc," covered with gold.

128c Caradawg Vreichvras, just mentioned.

128d These two were doubtless sons of Llywarch Hen, mentioned together in the following stanza; -

"Na Phyll, na Madawg, ni byddynt hiroedlawg,
Or ddevawd y gelwynt;
'Rhoddyn!' - 'na roddyn!' - cyngrair byth nis erchyn!"

Nor Phyll, nor Madawg, would be long lived,
If according to custom there was a calling -
"Surrender!" "They would not surrender!" quarters they ever scorned.
(Elegy on Old Age, &c.)

129a Two persons named Gwgan and Gwion occur together in a Triad, as having been sentinels in the battle of Bangor, A.D. 603. As that event, however, happened subsequently to the battle of Catteraeth, where the heroes of the stanza were killed, the parties could not be the same. There was another Gwgawn, designated Llawgadarn, who is ranked with Gwrnerth and Eidiol in a Triad of the three strong men of Britain.

"Tri gyrddion ynys Prydain: Gwrnerth Ergydlym, a laddes yr arth mwyav ac a welwyd erioed a saeth wellten; a Gwgawn Llawgadarn, a dreiglis maen mae-narch o'r glynn i benn y mynydd, ac nid oedd llai na thrugain ych ai tynnai; ac Eidiol Gadarn, a laddes o'r Saeson ym mrad Caersallawg chwechant a thrigain a chogail gerdin o fachlud haul hyd yn nhywyll."
(Triad lx. third series.)

Favourite expressions of both Gwgan and Gwiawn are recorded in Chwed-
lau'r
Doethion. (Iolo MSS. pp. 251, 651.)

"A glywaist ti chwedl Gwgan,
Gwedi dianc o'r ffwdan?
Addaw mawr a rhodd fechan."

Hast thou heard the saying of Gwgan,
After escaping from the turmoil?
Great promise and a small gift.

"A glywaist ti chwedl Gwiawn,
Dremynwr, golwg uniawn?
Duw cadarn a farn pob iawn."

Hast thou heard the saying of Gwiawn,
The observer of accurate sight?
The mighty God will determine every right.

129b See proceeding stanza. Gwion and Gwyn are mentioned together as
the
sons of Cyndrwyn by Llywarch Hen. See his Elegy on Cynddylan.

129c The son of Evrog, and one of the knights of the court of Arthur, who
found the Greal. -

"Tri marchawg llys Arthur a gawsant y Greal. Galath vab Llawnsetol dy
Lak, a
Pheredur mab Evrawc Iarll, a Bort mab brenin Bort. Y ddau gyntav oeddynt
wery o gorph, a'r trydydd oedd ddiweir am na wnaeth pechawd cnawdol ond
unwaith a hynny drwy brovedigaeth yn yr amser yr ennillawdd ev o verch
Brangor yr hon a vu ymerodres yn Constinobl, or honn y doeth y genhedlaeth
vwyav o'r byd, ac o genhedlaeth Joseph o Arimathea y hanoeddyn ell tri, ac o
lin Davydd brophwyd mal y tystiolaetha Ystoria y Greal."
- (Triad lxi. first series.)

129d This name occurs in the Tale of Twrch Trwyth, page 259.

129e Probably Aeddon the son of Ervei: see line 845.

130a Or affirmatively, "a shield in the battle."

130b Or "how sad their award."

130c "How grievous is the longing for them."

130d This line is full of poetical beauty, and forcibly exhibits how the
baneful effects of the banquet, or the engagement to which it was the
prelude, prevented the return of the warriors home, which their friends so

ardently desired.

130e This figure is similar to that in the fourth line of the stanza.

131a His name occurs again in the poem. The "horn of Gwlgawd Gododin" is mentioned in the Tale of "Killhwch and Olwen," p. 283.

131b Or in reference to the banquet itself, - "notable were its effects, and it was the price which bought the battle of Cattræth," i.e. bought, or brought about its disastrous consequences.

131c That is, contributed his life towards a victory.

131d Or GIANTLIKE; a reference to his stature, implied in the title "Hir," (tall) which was attached to his name. See stanza V. note.

131e Lit. "With the strength of steeds."

131f "Ar gychwyn," poised, ready to fly.

132a Rhuvawn is celebrated in a Triad as one of the three blessed kings of the Isle of Britain.

"Tri gwyndeyrn ynys Prydain; Rhun ab Maelgwn, Owain ab Urien, a Rhuawn Bevr ab Dewrath Wledig."
(Triad xxv. third series.)

In another Triad he is recorded as one of the three imperious ones of the island.

"Tri trahawc ynys Prydein; Gwibei drahawc a Sawyl ben uchel a Ruuawn Peuyr drahawc."
(Triad xxxiv. second series.)

Other versions, however, of the same Triad, give Rhun mab Einiawn in the room of Rhuvawn Pebyr.

He is also styled one of the three golden corpses of the Isle of Britain, because, when he was slain, his body was redeemed for its weight in gold.

"Tri eurgelein ynys Prydain: Madawc mab Brwyn; Ceugant Beilliawc; a Rhuawn Bevr, ab Gwyddnaw Garanhir; sev yu gelwid felly achaws rhoddi eu pwys yn aur am danynt o ddwyllaw au lladdes."

(Tr. lxxvii. third series.)

His grave is alluded to by Hywel the son of Owain Gwynedd, about A.D. 1160, in these lines; -

"Tonn wenn orewyn a orwlych bet
Gwytua ruuawn bebyr ben teyrnet."
(Myv. Arch v. i. p. 277.)

The white wave, mantled with foam, bedews the grave,
The resting place of Rhuvawn Pebyr, chief of kings.

132b There may be some slight allusion here to the circumstance mentioned in the last Triad.

132c Coelvain; the stones of omen, an honorary reward. In this stanza Rhuvawn is celebrated as pious, valiant, and hospitable.

132d The hall (neuadd) might have been the camp itself, or it might have been the general's tent, answering to the Roman praetorium. Along the extent of the Catrail there are several forts of the British people, which were built either on the contiguous hills, or on the neighbouring heights. A field in the neighbourhood of Dolgelley, which exhibits clear vestiges of an ancient encampment, goes by the name of "NEUADD GOCH."

"Neuadd pob diddos."
Every shelter is a hall.
(Adage.)

133a Or, "so great, so immense was the slaughter." Another reading; "So great, a sea of radiance was the slaughter," "mor o wawr," in reference to the brightness of the weapons.

133b Morien Manawc is mentioned in the "Dream of Rhonabwy", as one of the counsellors of Arthur, (p. 416.) His grave is pointed out in the following lines; - (Myv. Arch. vol. i. page 79.)

"E Beteu ae cut gwitwal
Ny llesseint heb ymtial
Gwrien Morien a Morial.

The graves that have their mounds together,
Are theirs, who fell not unavenged,
Gwrien, Morien, and Morial.

His memory was much cherished by the mediaeval Bards, who not unfrequently compare their patrons to him. Thus Risserdyn (1290, 1340) says that Hywel ap

Gruffydd had "vreich Moryen," the arm of Morien; and his contemporary Madawg Dwygraig eulogises Gruffydd ap Madawg as being "ail Morien," a second Morien.

133c "Medut," from "meddu," to possess, or it may signify "DRUNK," from "meddw." The kindling of the fire seems to have been for the purpose of annoying the enemy. Perhaps the allusion to fires, which occurs so frequently in the Poem, may, in some measure, explain the burnt and calcined features of many of our old camps.

133d Cynon was probably the general of this camp, under whom Morien fought.

133e "Welei." Al. MAKE.

133f Meaning HIMSELF. Another reading of the latter part of the line would be "with his brass armour shattered."

133g I.e. the camp occupied by the enemy, as the next line clearly indicates.

134a "Noc ac escyc," from "ysgog," to stir. Al. "Noe ac Eseye," as if they were the names of some Saxon officers, who hurled the stone. In this case we should render it,

"Noe and Eseye hurled a massive stone from the wall of the fort,
And never," &c.

as if he were crushed beneath it. Adopting the former reading, however, we must observe the point of the words "ysgyg" and "ysgogit," the one indicative of his undaunted courage, the other of his motionless state in death.

"Marw yw -
Nid ysgyg er meddyg mwy."
- Dr. S. Cent.

He is dead; he will stir no more for all the doctor's art.

134b Cyhadvan, cyd advan, a co-retreat.

134c Al. Teithan.

134d Or "tumultuous," annovawc, from AN not and DOV, tame, gentle, Al. "anvonawc," sent, ordered.

134e See a description of his warlike character in the thirtieth stanza.

134f That is, Morien himself, who bore the epithet Mynawg or Manawg, (HIGH-MINDED.) See preceding stanza, note two.

134g "Yn trwm," as a person "seirchiawc saphwyawc - (and perhaps) elydnan," would necessarily be. The bundles of combustible materials, which he also carried, would add to the weight of his armour, and tend to retard his movements. Or, "yn trwm" may refer to the battle, as being a PRESSURE, or a SAD affair.

135a Qu. Pedrawg, whose son Bedwyr was one of the three crowned chiefs of battle?

135b "Varchawc" may be coupled with "fowys," indicating that the enemy fled on horseback.

135c "Cylchwy," means a circular inclosure as well as a shield, and in that sense it can be taken here, as showing that Morien surrounded the camp with fire.

135d "Gwyth;" another reading gives "gwyth," which would have the same meaning as "gowychydd," line 296.

135e Whether we read "ceinion" or "gleinion," we should have the same meaning, viz. - "of the saints," the Britons being thus distinguished from the pagan Saxons. Thus Llywarch Hen says of Geraint that he was

"Gelyn i Sais, car i saint."

The Saxon's foe, the friend of Saints.

136a "Lleithig," a THRONE, or THE DAIS OF THE HALL; in the latter sense it would have reference to a banquet, and perhaps "tal" would mean the front or principal seat where Cynon sat. When, however, the battle commenced, the chieftain quitted the convivial board, and displayed the valour of a distinguished soldier.

136b His first thrust being so effectual. Al. "were not recognised," having been so greatly mutilated.

136c Al. "in the day of gallantry."

136d I.e. Elphin son of Gwyddno ab Gorvynion ab Dyvnwal Hen king of Gwent.

In the early part of his life he was the patron of Taliesin, whom he found when an infant in a leathern bag, exposed on a stake of his father's wear. "When Elphin was afterwards imprisoned in the castle of Dyganwy by Maelgwn Gwynedd, Taliesin by the influence of his song procured his release. There is a poem in the Myvyrian Archaiology, entitled the "Consolation of Elphin," said to have been written by the chief of Bards.

Or, more likely, because of his connection with the North, he was one of the sons of Urien Rheged, mentioned by Llywarch Hen in the following triplet, -

"Pwylrai Wallawg, marchawg trin,
Er echwydd gwneuthur dyvin,
Yn erbyn cyvrysedd Elphin."

Gwallawg, the knight of tumult, would violently rave,
With a mind determined to try the sharpest edge,
Against the conflict of Elphin.

137a Probably the Epidii, in Cantyre and Argyleshire. Al. "Hud a phyd,"
"The valour of the forward Elphin had recourse to wiles and stratagems."

138a Morien is probably alluded to here again, whose especial department seems to have been the superintendence of the martial fire. "Mur greit," to which we have given the same meaning as to "Murgreit," (line 292) might, however, in connection with the rest of the verse be differently translated; thus "The furze was kindled on the rampart by the ardent bull of conflict," or "The furze was kindled by the ardent bulwark, the bull of conflict." The latter construction seems to be favoured by a stanza in "Cyvoesi Merddin," (Myvyrian Archaeology, vol. i. p. 148) where Morien is styled "mur trin," "the bulwark of conflict."

"Marw Morgeneu marw kyvrennin
Marw Moryen mur trin
Trymmav oed am dy adoed di Vyrddin."

Morgeneu dead, Kyvrenin dead,
Morien the bulwark of conflict dead;
Most sad the lingering that thou art left, O Merddin.

138b The meaning seems to be, that the enemies directed their attack to the part which abounded most with riches, or where the treasures were collected, or it may refer to the banquet; "alavvedd," signifying the FLOWING MEAD.

138c "Llaes;" al. "lliaws," NUMEROUS.

138d Beli son of Benlli, a famous warrior in North Wales. Allusion is made to his burying place in Englynion y Beddau; -

"Pieu y bedd yn y maes mawr,
Balch ei law ar ei lavnawr?
Bedd Beli vab Benlli gawr."

Who owns the grave in the great plain,
Proud his hand upon his spear?
The grave of Beli son of Benlli Gawr.

(Myv. Arch. v. i. p. 82.)

Or Beli son of Rhun, a sovereign of North Wales.

139a "Ffin;" i.e. the Catrail.

139b The contrast between the appearances of the two heralds is remarkable.

139c I.e. the "Nar," the puny messenger of the Saxons, compared here to a "twrch," a BOAR, or a MOLE.

139d "Of a worthy character."

139e Or, "the battle spear."

139f "A clat," cladd, a trench. "In those parts where it (the Catrail) is pretty entire, - the fosse is twenty-six and twenty-five feet broad; and in one place which was measured by Dr. Douglas, the fosse was twenty-seven and a half feet broad. But in those parts where the rampart has been most demolished, the fosse only measures twenty-two and a half feet, twenty, and eighteen; and in one place only sixteen feet wide." Chalmers's Caledonia, vol. i. Al. "achut," i.e. Alclud, (Dunbarton.) "The warriors upon the far-famed Alclyde."

140a Or, "in behalf of the power."

140b Being skilled in the knowledge of the stars.

140c Lit. "For the falling." To pull one's hair was looked upon in the light of a great insult, as we may well infer from the kindred one of handling the beard, which was punishable by law. Thus e.g. a man might legally beat his wife "am ddymuno mevl ar varv ei gwr" - for wishing disgrace on the beard of her husband. Such a treatment appears to have been offered to Gwydion, which made his attendant determined upon avenging his cause.

140d "Awyr eryr," a title given to him in reference to the sublime character of his profession. Gwydien, or Gwydion, was one of the three blessed astronomers of the Isle of Britain,

"Tri gwyn Seronyddion ynys Prydain. Idris Gawr, a Gwydion mab Don, a Gwyn ab Nudd; a chan vaint eu gwybodau am y ser a'u hanianau a'i hansoddau y darogenynt a chwenychid ei wybod hyd yn nydd brawd."
(Triad lxxxix. third series.)

Two stanzas entitled "Cad Goddau," published in the Myv. Arch. vol. i. p. 167, are ascribed to him. He is reported to have been buried in Morva

Dinllev. See Englynion y Beddau, (Myv. Arch. vol. i. p. 78.)

141a Gwyddwg seems to have been in the service of Gwydien.

141b Al. "protect him with his spear," (wayw.) The other reading (waen) is preferred on account of the rhyme.

141c "Murdyn;" it may be "mur dyn," (THE BULWARK OF MEN) as descriptive of the character of Morien, who is elsewhere styled "mur trin," see line 382, note.

141d We meet in British history with several instances of female heroism; the following Triad records the names of three viragos in particular; -

"Tri gwrvorwyn ynys Prydain; Llewei verch Seithwedd Saidi; a Mederai Badellvawr, a Rhorei vawr verch Usber Galed."
(Triad 96, third series.)

The Englynion Beddau y Milwyr point out the graves of others, -

"Y beteu yn y morva ys bychan ae haelwy
Y mae Sanant Syberv vun y mae Run ryvel achwy
Y mae Carwen verch Kennin y mae lledin a llywy."
(Myv. Arch. i. 82.)

The graves on the shore, on which but little generosity has been bestowed, Are those of Sanant the courteous maid, of Rhun foremost in the war, Of Carwen daughter of Cennyn, of Lledyn and Llywy.

141e His character has been described before in stanza xxv.

142a The servant in question, for "unben" does not exclusively mean a monarch, but it is applied also as a complimentary appellation like the modern Sir, "Ha unben! Duw a'ch nodd." "O Sir! God protect you." (Kilhwch and Olwen.)

142b Al. "heb benn," a headless wolf.

142c It would appear as if the servant retaliated in kind upon the slayer of his mistress, who was either a wolf in disposition, or bore it as a badge; and that such a deed entitled him to bear a coat charged with figures emblematic thereof.

142d "Ysgrwydiat." Al. "Gold mailed warriors slept in death, (cysgrwyddiat) on the city walls."

142e "Cred," of faith, as distinguished from the unbelieving Saxons.

142f "Aerflawdd," nimble for slaughter. "There was a tribute of carnage, nor were they long engaged in the tumult of battle."
GORCH MAEL.

143a Another version gives "the birds of battle;" but both doubtless refer to the birds of prey which roved to the scene of battle, prepared to perch upon the carcasses of the dead. There is something extremely natural and affecting in the conduct of the "feeble man," as here described.

143b Or, "of fair observation:" probably the very individual who warded off the birds. The Gorchan Maelderw would indicate that Syll was an incorrect transcript of PELLOID or PELLWYD, which word would supply the blank after BRWYDRYAT, and make the line rhyme with the preceding. The passage would then be, "and drove away the roving birds. Truly, Mirain," &c.

143c A river so called, which cannot now be identified, as there are several in the South of Scotland, which would admit of this Welsh form; such as, the Leith, the Lugar, &c. Perhaps it is the same with Aber Llew, where Urien Rheged was assassinated, and Aber Llyw mentioned in the "Elegy on Old Age" by Llywarch Hen.

143d "In the day of conflict." GORCH. MAEL.

144a Al. "look."

144b "Gwyr nod;" this expression has two significations, it means both "men of note" and "slaves." The lines that follow seem to restrict it here to the latter sense.

144c The word Din indicates it to have been a camp or a fort.

144d "We may suppose this to refer to the property that was collected within the camp on the summit of the hill.

144e "Dinas," a fortified town. In these lines we have a graphic picture of the panic stricken state of that portion of the army in which Aneurin happened to be at this particular time; and it is a fitting prelude to the account of his incarceration which he gives in the succeeding stanza but one. But whilst the bard exposes his own incapacity, he pays an indirect compliment to the skill and courage of Gwynwydd; such a state of affairs, he seems to say, was owing to the absence of that hero on the heights.

144f Meaning, perhaps, that had he himself been present, this cowardice would not have been manifested. We may, however, render the line thus, - "Vines are not named when they are not found," and regard it as a proverb intended to illustrate the truth of the foregoing statements, viz. that no mention would have been made of such things had they not really existed. Truth was a necessary element of Welsh Poetry.

145a "Ceny," i.e. cyni. Llywarch Hen has introduced a stanza into his "Elegy on Old Age," very similar in some of its expressions;

"Adwen leverydd cyni
Vran; pan disgynai yn nghyvyrdy
Pen gwr, pan gwin a ddyly."

145b "Talben," a fixed charge, or a tax. A very natural reflection from the head of a family!

145c "Gorddin;" what impels or drives forward; what is posterior, ultimate, or following; the rear. (Dr. Pughe's Dict.) It would appear from this that the captive was pushed along towards his prison by some person from behind.

145d I.e. this treatment I despise, it is beneath my notice, I will regard it as a particle of dust under my feet. There was a maxim in reference to a really felt trouble which said; -

"Nid a gwaew yn ronyn."
Pain will not become a particle.

145e How true to nature this disclaimer of any peevish and revengeful feelings when the power of fully exercising them was taken away! And yet his conduct, as implied in "gorddin," at the same time belied such a declaration.

145f Lit. "my knee." The prisoner here very naturally gives vent to his feelings in reference to the racking pain which was inflicted upon him.

146a "BUNDAT," from PWN. In the original the line is imperfect, the particular part of his person that was thus pained being left unmentioned.

146b He here summons back his courage, and bursts into expressions of defiance as to the irresistible freedom of his AWEN, declaring that he would still in his dismal prison celebrate the praise of his countrymen, to the disparagement of his enemies at the battle of Cattræth.

146c Lit. "make," "compose;" [Greek text].

146d Perhaps this may mean no more than that Taliesin's mind was akin to his own.

146e The dawn of the following morning; or, it may, be the day of liberty.

146f Or we may put "goroledd gogledd" in apposition with "gwr," and construe it thus, -

"The hero, the joy of the North, effected it,"

i.e. my deliverance. Llywarch Hen and his sons came from the North.

147a Lit. "There does not walk upon the earth."

147b "Dihafarch drud," the same epithets are applied to Llywarch in the following Englyn y Clywed. -

"A glyweisti a gant Llywarch,
Oedd henwr drud dihavarch;
Onid cyvarwydd cyvarch."

Didst thou hear what Llywarch sang,
The intrepid and bold old man?
Greet kindly though there be no acquaintance.

147c He would not submit to arbitration, which would imply an inability to assert their rights by force of arms.

147d Senyllt was the son of Cedig ab Dyvnwal Hen, and father of Nudd Hael. The word means seneschal, and perhaps Senyllt acted in that character, and had derived his name from thence. The term in the etymological sense would be applied to Gwen.

148a Al. "He bestowed his sword upon the," &c.

148b Al. "lynwyssawr;" "he was a plague;" or "with his arm he made pools of blood."

148c "Seil," lit. "foundation."

148d This seems to countenance the idea suggested in the note to line 346, that the NEUADD was none other than the camp itself.

148e "Keingyell," ceingel; a hank of thread.

148f This was probably his sword which flashed.

148g Llywarch Hen's son, see note to line 272. He was slain "ar ryd vorlas," on the ford of Morlas, which, as far as its etymology is concerned, would very well answer to the scene of the battle of Cattrath.

148h There is much poetic force in this line.

149a Perhaps LUCE Bay, near LEUCOpibia.

149b Llywarch Hen, in his Elegy on Urien Rheged, speaks thus, -

"Yn Aber LLEU lladd Urien."
In Aber LLEU Urien was slain.

149c Probably on the river LID, or Liddel, on the northern borders of Cumberland.

149d It is not unlikely that the "cangen Caerwys," formed a part of the great fleet of Geraint, who is styled in Brut Tysilio, "Geraint Caerwys."

149e A poetical definition of a storm in winter.

149f "Rhiallu" means also the power of a sovereign, but as it is not likely that Aneurin would acknowledge the regal claims of the enemy, we have thought it more consistent with the general design of the poem to adopt a construction, which shows the advantages possessed by the enemy over the natives in point of numerical strength.

"Deg myrdd yn y rhiallu, deg rhiallu yn y vynta, a deg mynta yn y gatyryva."

Ten myriads in the rhiallu ten times the rhiallu, in the mynta, ten mynta in the gatyryva.

150a "Dyvu wyt," dyvnwydd; or according to Gorch. Mael. dyvwn, i.e. Devon, the country of Geraint ab Erbin, - "Gwr dewr o goettir Dyvnaint." (Llywarch Hen.)

150b "Yd wodyn," from GWODDEW, purpose or design. Al. "foddyn," did they drown.

150c Qu. CARBANTium in the province of Valentia?

150d Dyvynawl Vrych, or Donald Brec, who is said in the Scotch Chronicles to have been slain in the battle of Vraithe Cairvin, (qu. Carw van?) by Owain king of the Britons. He is introduced to our notice again in the Gododin.

150e Or, A BOLT.

150f Pwyll in some of the pedigrees of Gwynvardd Dyved is said to be the son of Argoel, or Aircol Law Hir, son of Pyr y Dwyrain; but Mr. Davies in the "Rites and Mythology of the Druids," states that he was the son of Meirig, son of Aircol, son of Pyr, which is rather confirmed by some other MS. Pedigrees. In Taliesin's "Preiddeu Annwn," he is mentioned, with his son Pryderi, as having joined Arthur in some perilous expeditions.

"Bu cywair carchar Gwair ynghaer Sidi
Trwy ebostol Pwyll a Phryderi." &c.

Arranged was the prison of Gwair in Caer Sidi
By the ministrations of Pwyll and Pryderi. &c.
(Myv. Arch. i. 45.)

Pwyll is the hero of one of the Mabinogion.

151a Brwys; "of fine growth," "large."

151b Llywarch Hen speaks of a person of this name.

"Tywarchen Ercal ar ar dywal
Wyr, o edwedd Morial;
A gwedy Rhys mae rhysonial."
(Elegy on Cynddylan.)

The sod of Ercal is on the ashes of fierce
Men, of the progeny of Morial;
And after Rhys there is great murmuring of woe.

151c Al. "from the place where he was once overtaken."

151d This stanza evidently contains a reproof to one of the British chiefs, who turned coward on the field of battle. The circumstances mentioned in the two first lines, that his shield was pierced behind him, "ar grymal carnwyd," (on the crupper of his horse) would indicate that he was then in the act of fleeing, holding his shield in such a position, as best to protect his back from the darts of his pursuers. Of this the Bard remarks "ni mad," it was not honourable, "non bene."

152a Lit. "placed his thigh on." Llywarch Hen gives quite a different account of his own son Pyll; -

"Mad ddodes ei vorddwyd dros obell
Ei orwydd, o wng ac o bell."
(On Old Age.)

Gracefully he placed his thigh over the saddle
Of his steed, on the near and farther side.

152b We may suppose that the Bard looks upon the dark hue of his accoutrements as ominous of a mournful and dishonourable result.

152c A sarcastic irony addressed to the coward himself, who probably had boasted of some heroic deeds that he would perform. Where are they? And where is this brave warrior? Not distinguishing himself on the field of battle; not entering cities in triumph; but in a cell gnawing the shoulder of a buck.

152d "Gell." This word has a reference to "gell," DARK, and it may be that Aneurin regarded the one as typical of the other; that he thought the man who appeared in dark armour would eventually be found in a dark cellar. It is not clear whether this person secreted himself, or whether he was placed by his enemies in the "cell" here mentioned. If the former, we may regard his eating the venison as a further proof of his unwarlike character;

if the latter, "cnoi angell bwch" may be considered as something tantamount to living upon bread and water in our days.

152e Al. "hwch," a sow.

152f Al. "May triumph be far from his hand."

153a See line 468. It may be inferred from this place that the person just spoken of had abandoned Gwen, which shows his character in still blacker colours.

153b See line 404. O shame upon the nameless knight, to flee where a woman fought!

153c "Dibennor;" this word may signify either the rabble who were not invested with military accoutrements, or such as had no regular commander, or the infantry as distinguished from the cavalry mentioned in the succeeding line. Though so many were ready to attack the Saxons, the circumstance could not inspire our hero(!) with any corresponding amount of patriotic feelings.

153d "It is well that Adonwy came, that Adonwy came to the defence of those that were left;
Bradwen fought, slaughtered, and burned;
Thou didst not guard either the extremity or the entrance
Of the towering town; thy helmet did I not behold from the sea,
From the rampart of the sea, O thou knight worse than a slave."
GORCH. MAEL.

154a This stanza refers to a conference, to which the Cymry were at length fain to submit.

154b TRIMUNTIUM, belonging to the Selgovae, in Valentia. Al. "The dales beyond the ridges that were cultivated."

154c "Gwas," which means also youth. It is probable that the messenger or herald of the Saxons is here meant, who being of an avaricious mind made exorbitant demands, was "heb ymwyd," could not keep his "gwyd," his inclinations or desires, within his own breast. Nor was Aneurin on the other hand willing that his countrymen should make concessions; rather than that, he calls upon them to put forth their strength once more, and assert their rights on the field of battle.

154d Aneurin, addressing his country.

154e Al. "Plentiful."

154f Llancarvan in Glamorganshire was anciently called by this name. Al. "tan veithin;" qu. tan eithin, gorze fire?

154g "Luthvin," (glwth vin.) Al. "the edge of his sword gleamed."

154h The Saxon herald.

154i "Gnaws gwan," him, who was necessarily in a weak or defenceless state, namely the British herald.

154j By the "bulwark of toil" is probably understood Morien.

155a Being like him a Bard.

155b "Cynrennin." Al. "expert." The conference having been so egregiously violated by the assassination of the British herald, is immediately broken up, and the advice of Aneurin eagerly followed.

155c Their loquacity and haste had been greatly excited by liquor.

155d See Notes to stanza xxxviii.

155e The treacherous herald before mentioned.

156a Another way of construing these two lines would be, -

"Strangers to the country, their deeds shall be heard of;
The bright wave murmured along on its pilgrimage;"

in reference to the British heroes.

156b According to version 4, -

"Where they had collected together the most melodious deer."

The deer were collected within the encampment for the purpose of supplying the army with food, or so as to be out of the reach of the enemy. The locality was probably that of Ban Carw, the Deer Bank.

156c Dyvynawl Brych.

156d I.e. no pacific insignia.

156e A moral reflection suggested by the perfidy of the Saxons at the conference of Llanveithin.

156f Morial is recorded in one of the Englynion y Beddau, (see line 348, note 2) as one who fell not unavenged. His name occurs in one of Llywarch Hen's poems, (see line 495. note 2.) Meugant gives an account of the expedition of one Morial to Caer Lwydgoed (Lincoln) from whence he brought a
booty of 1500 bullocks.

156g Or, "mutually sharing" the toils of war.

157a These two lines may be translated in reference to the Saxon herald;

"The stranger with the crimson robe pursued,
And slaughtered with axes and blades."

157b "Cywrein." Al. "The warriors arose, met together, and with one accord," &c.

157c Or, "made the assault."

157d Or, simply, "women."

157e "Gwich," a shriek; Al. "acted bravely." Al. "were greatly exasperated;" or perhaps for "gwyth" we should read GWEDDW, "their wives they made widows." Gruffydd ap yr Ynad Coch in his Elegy upon Llywelyn, (Myv. Arch. i. 396) makes use of similar sentiments, in the following lines, -

Llawer deigr hylithr yn hwylaw ar rudd
Llawer ystlys rhudd a rhwyg arnaw
Llawer gwaed am draed wedi ymdreiddiaw
Llawer gweddw a gwaedd y amdanaw
Llawer meddwl trwm yn tomrwyaw.
Llawer mam heb dad gwedi ei adaw
Llawer hendref fraith gwedi llwybrgodaith
A llawer diffaith drwy anrhaith draw
Llawer llef druan fal ban fu'r Gamlan.

Many a slippery tear sails down the cheek,
Many a wounded side is red with gore,
Many a foot is bathed in blood,
Many a widow raises the mournful shriek,
Many a mind is heavily troubled,
Many a son is left without a father,
Many an old grey town is deserted,
Many are ruined by yonder deed of war,
Many a cry of misery arises as erst on Camlan field.

158a Al. "Nor was there a hero (lew from glew)" &c. Al. "Nor was there a lion so generous, in the presence of a lion of the greatest course;" the latter description referring to some other chief of renown.

158b Or the CRY, "dias;" being either the shout of battle, or the voice of distress.

158c "Angor," from ANG and GOR; lit. a STAYING ROUND, which indicates the city in question to have been of a circular form. Probably it was one of the

forts which are so commonly seen on our hills.

158d That is, either the place where Bards were entertained, or where the deer were protected. See line 535.

159a "Gwryd," MANLINESS, as displayed in war.

159b I.e. Cynon.

159c Or, "wide."

159d A similar expression has been used before (line 512) "nac eithaf na chynor." A "clod heb or heb eithaf," simply means immortal praise.

159e The distinguishing feature of this stanza is its prosopopoeia, or its change of things into persons, as in the case of Hwrreith, Buddugre, and Rheiddyn, which are translated respectively Spoliation, Victory, and the Lance.

159f Eidol or Eidiol Gadarn is recorded as one of the three strong men of Britain, having, at the meeting on Salisbury plain, slain 660 Saxons with a billet of wood.

"Tri Gyrddion Ynys Prydain; Gwrnerth Ergydlym, a laddes yr arth mwyaf
ac a
welwyd erioed a saeth wellten; a Gwgawn Lawgadarn, a dreiglis maen Maenarch
or glynn i ben y mynydd, ac nid oedd llai na thrugain ych ai tynnai; ac
Eidiol Gadarn, a laddes o'r Saeson ym mrad Caersallawg chwechant a thrugain
a
chogail gerdin o fachlud haul yd yn nhywyll."
(Triad 60. third series.)

The time here specified "from sunset until dark," will not be found to tally at all with the commencement of the fight at Cattrath, which is said to have been "with the day," and "with the dawn;" this circumstance is fatal to Davies's theory.

The first lines of this stanza may be translated in divers ways, such as, -

"With a feast of wine and a banquet of mead, endowed
By Cynlaith, mother of Hwrraith, was the energetic Eidol."

Also, -

"With a feast of wine and a banquet of mead,
Did his brave (HWRRAITH from HWRDD) mother
Cynlaith, enrich
The energetic Eidol."

Again, -

"With a feast of wine and a banquet of mead,
Did his mother Hwrrraith
At the first fall of the dew (CYN LLAITH) enrich
The energetic Eidol."

160a The hill on which the vanguard was stationed.

160b Waiting their prey.

160c "Cynydaw" (cnydiaw) to yield a crop. Cynydaw means also to rise;
and
we may thus construe the passage, -

"The foremost spearmen spring up around him."

Another reading gives "cwydaw" to fall, in allusion to the slaughter of the men; adopting this expression, it would seem that "arnaw" was more applicable to "racvre," the mount of the van.

160d "Glas heid," (glas haidd) green barley. It is rather singular that the words, without the slightest alteration, will admit of another simile equally beautiful and appropriate, viz. - GLAS HAID, a blue swarm of flies. The word GLAS may be indicative of the prevailing colour of the dress or armour of the men,

"As from the rocky cliff the shepherd sees
Clustering in heaps on heaps the driving bees,
Rolling, and blackening, swarms succeeding swarms,
With deeper murmurs and more hoarse alarms;
Dusky they spread, a close embodied crowd,
And o'er the vale descends the living cloud."
(Pope's Homer, b. ii. l. 111.)

161a "Hedin;" this word seems of kindred nature with haidd (barley) and is here translated accordingly; (hedeg, to shoot out, or to ear, as corn.) Another version gives "hediw," (HEDDYW, today.)

161b It is still very common in Wales to call the cause or origin of any thing by the name of mam: thus, for instance, we say "mam y drwg" of the chief instigator of mischief. What we are to understand by the "mother of the lance" it is not very easy to determine; it might have been courage or the sense of wrong, or quarrel, or any other cause which excited the Britons to fight.

161c Al. "They marched and chanted, clad in coat of mail."

162a "Vawr dru," &c. Al. "miserable hero."

162b This confirms the view we have taken of the "milcant a thrychant" at line 86.

162c "Gloew dull;" in bright array. It may refer also to the viands.

162d "Mai;" Taliesin, in like manner, says of Urien, that he was, -

"Un yn darwedd
Gwin a mal a medd."

One who was generous of wine, and bounty, and mead.

"Mal," properly speaking, seems to have been a certain tribute, as above. Thus we read in Welsh legends; -

"He gave his domain of Clynog to God and to Beuno for ever, without either contribution or tax (heb na mal nac ardreth.")
(Buch. Beuno.)

Again, -

"There is neither contribution nor tax, (na mal na threth) which we ought to pay."
(H. Car. Mag. Mabinogion.)

The word in the text may signify gifts or presents; or it may mean MEAL, (mal, what is ground) in allusion to the more substantial portion of the feast.

163a Lit. "I am being ruined."

163b Mynyddawg himself.

163c Al. "From amongst."

163d That is, free and precipitate in his course, as a ball flies through the air. This simile seems to have been borrowed from a popular game among the Britons called PELRE, which consisted in the beating of a ball backwards and forwards, and is alluded to by Taliesin in the following lines;

"Ceiniadon moch clywid eu govalon:
Marchawglu mor daer am Gaer Llion;
A dial Idwal ar Aranwynion
A gware pelre a phen Saeson."
(Myv. Arch. i. p. 73.)

Songsters, soon would their cares be heard;
An army of horsemen so harassing round Caer Llion;
And the revenge of Idwal on the Aranwynians;

And the playing of ball-buffetting with Saxon heads.

Al. "mab Pel;" Present the son of Pel.

163e "Hud:" has this word any reference to "HUDwg," a racket for ball playing?

164a "Ystryng;" from YS and TRYNG or TRENGU.

164b "Adan;" that is A DAN, will go under. Lit. "under the red-stained warriors go the steeds," &c. "Ymdan march," is a well known phrase for mounting a horse.

164c The same, it may be, with Angar, one of the sons of Caw of Cwm Cawlwyd, and brother of Aneurin. A saying of his occurs in the Chwedlau'r Doethion. (Iolo MSS. pp. 256, 554.)

"A glyweist ti chwedl Angar
Mab Caw, Catfilwr clodgar?
Bid tonn calon gan alar."

Hast thou heard the saying of Angar,
Son of Caw the celebrated warrior?
The heart will break with grief.

164d "Raen," from RHA, which is also the root of RHAIN, spears.

164e This passage, in another form, occurs three times in the Maelderw version and may be translated as follows;

"Angor, thou scatterer of the brave,
Serpent, piercing pike,
And immovable stone in the front of the army."

164f Al. "Oppressor, dressed in thy shining white robes."

165a "Gwaenawr." Al. "The spears." Al. "The stones."

165b That is, the fosse of the Catrail, or that which surrounded one of the camps.

165c See lines 386, 524, 534. Al. "like ploughing the furrow."

165d The Bard in this stanza evidently plays upon the names of three of the British heroes, showing how appropriately they represented their respective characters; CYWIR, ENWIR; MERIN, MUR; MADIEN, MAD. Perhaps it would be better to transpose the two first, and read the line as it occurs in one stanza of the Gorchan Maelderw;

"Enwir ith elwir oth gywir weithred."
Enwir art thou named from thy righteous deed;

for in "Kilhwch and Olwen" we meet with a person bearing the name of
Gweir
Gwrhyd ENNWIR, who is said to have been an uncle of Arthur, his mother's
brother.

165e "Bulwark of every tribe." Al. "of every language." GORCH. MAELDERW.

165f Merin the son of Merini ab Seithenyn, king of the plain of Gwyddno,
whose land was overflowed by the sea. He is said to have been the founder of
the church of Llanverin, or Llanvetherin, Monmouthshire. In the Gorchan
Maelderw Merin is called the son of Madieith.

166a Al. "Gwynedd."

166b I.e. the drinking horn. "Dial;" GORCH. MAEL. "to take vengeance
for
the contribution of mead." Owain Cyveiliog alludes to this circumstance in
his Poem on the Hirlas Horn; -

"Kigleu am dal met myned dreig Kattræth."
(Myv. Arch. i. 266.)

That this author was acquainted with the Gododin appears further from the
following,

"Nid ym hyn dihyll nam hen deheu;"

where he evidently refers to line 290 of our Poem.

166c "Cyvyringet," those who met together between the two armies; from
cyvrwng, cyd-rhwng.

166d "Cibno ced," seems to have been the cup of drink presented to bards
and minstrels by their entertainers. (See line 345.) Not even the speech
inspiring influence of this cup, could elicit an adequate description of the
slaughter which ensued at Cattræth.

167a Or, "the gallantry of the glorious knight of conflict."

167b Lit. "Ruddy reaping." Al. "Ruddy reaper, thou pantest for war."

167c Al. "Thou man of Gwynedd."

167d Lit. "Thou unmanest;" di-mwng.

167e "Llain." Al. "lance."

167f The expression "until blood flows" is not in the original.

167g That glass vessels were used by the Britons in the sixth century is further proved by the testimony of Llywarch Hen, who speaks of

"Gwyr ni gilynt rhag ovr gwayw,
Ac yved gwin o wydr gloyw."
(Elegy upon Geraint)

Men who would not flinch from the dread of the spear,
And the quaffing of wine out of the bright glass.

168a "Ariant," money contributed towards any thing; thus "ariant cwynos," supper money, was paid by the gentry and freeholders towards the maintenance of the officers of the court; "ariant gwastrodion," money of the equeries, was paid by the king's tenants in villainage once a year, to furnish provender for his horses; "ariant am y vedd" would likewise be a contribution paid towards a banquet of mead. Gwaednerth made his enemies, as it were, pay him this tribute with the gold of their armour.

168b His history is unknown.

168c Or, "retinue."

168d "Dyrraith;" law of fate; death,

168e Probably Ayr in Scotland, rather than Aeron in Wales.

168f Lit. "the head."

168g I.e. the Clyde. Al. "The brown eagles." Llywarch Hen speaks of "the brown eagles" (eryron llwyd) and of "the eagle with the brown beak," (eryr pengarn llwyd.)

169a Lit. "Without reproach."

169b Or, "From the region."

169c Al. "Men of privilege."

169d "Llogell;" a receptacle, a depository, a closet. It might here refer more particularly to the room which contained the viands. "Llogail" would be a wattled room.

169e The frequent repetition of the word "byd" in this stanza is remarkable.

169f Lit. "not without ambition."

169g Eidol is specified by name as being the most indefatigable in his pursuit after mirth. A person of that name and character is mentioned in a poem attributed to Cuhelyn. See Myv. Arch. i. 164.

169h Or, "the grandson of Enovant." Al. "One out of a hundred," Cynddilig might have been the son of Cor Cnud, whose grave is recorded in the Englyniion y Beddau. (Myv. Arch. i. 11.)

"Kian a ud diffaith cnud.
Draw o tuch pen bet alltud
Bet Cindilic mab Corknud."

Or the son of Nwython, mentioned in the Bruts, (Myv. Arch. ii. 321) and Genealogy of the Saints. (Iolo MSS. 137.) Or else he might have been the son of Llywarch Hen, -

"Och Cynddilig, na buost wraig!"
Oh, Cynddilig, why wert thou not a woman!
(Elegy on Old Age.)

The mention made of Aeron in the foregoing stanza naturally led the Bard to speak in this of a chieftain connected therewith.

170a Were it not for the anachronism we should be induced to regard this lady as none other than Elen the daughter of Eudav, prince of Erging and Euas, and wife of Macsen Wledig; heroine also of a Romance entitled "The Dream of Macsen Wledig." As Macsen, however, is known to have been put to death as early as the year 388, Elen's life could not possibly have been so protracted as to enable her to take a part in the battle of Cattræth.

170b "Dieis." Al. "her thrusts were penetrating."

171a "Meiwyr," men of the field. Al. "Meinir," the slender maid, which might refer to the daughter of Eudav.

171b The Gorchan Maelderw clearly indicates that the fire was kindled in the presence of the army, and not for religious purposes before the Deity.

171c This stanza explains the expression used in line 116. Seven days, then, we may suppose, formed the whole space of time during which the events related in the Gododin occurred. The action of Homer's Iliad occupied nearly fifty days.

171d The daily operations are somewhat differently stated in the fragments of the Gododin, which are appended to "Gorchan Maelderw." There they are as follows, -

"On Tuesday they put on their splendid robes;
On Wednesday bitter was their assembly;
On Thursday messengers formed contracts;
On Friday there was slaughter;
On Saturday they dealt mutual blows;
On Sunday they were pierced by ruddy weapons;
On Monday a pool of blood knee deep was seen."

172a See lines 27, &c. It would appear as if the three lines at the end of the stanza were appended to it by some compiler, merely on account of their uniformity of rhyme.

172b Lit, "At the early arising morn," or "quickly rising in the morning."

172c "Aber;" the junction of rivers; the fall of a lesser river into a greater, or into the sea. By metaphor, a port or harbour.

172d Or more definitely, - "Occurred the battle of Aber in front of the course."

172e Or "a breach was made, and the knoll was pervaded with fire."

172f The stanza is imperfect, which accounts for the omission of the hero's name. From the Gorchan Maelderw we would infer that he was Gwair one of the three "taleithiawg cad," or coronetted chiefs of battle. (Myv. Arch. ii. 12.)

172g Probably, the valuables collected within the encampment on the hill.

173a This word may be taken either in its literal sense, as alluding to the birds of prey that devoured the dead bodies, or else metaphorically as denoting the warriors themselves. In the latter sense Casnodyn uses it in the following passage;

"Cynan -
Eryr tymyr gwyr, gweilch disaesneg."

Cynan, the eagle of the land of men, who are heroes with no English.

In this sense "gwrwnde" would necessarily allude to the colour of the men's habiliments.

173b The stanza is thus varied in Gorchan Maelderw,

"At the early dawn of morn they marched
To conflict, headed by the king in front of the course;
Gwair was greeted by the fluid gore
In the van of the battle;
He was a beloved friend.

In the day of distress
The wealth of the mountain, the place,
And the forward beam of war, wore a murky hue.”
(GORCH. MAEL.)

173c "Eilin;" in a second; another reading has "meitin," a word of similar import, signifying a space of time.

173d "Aber;" ut supra.

173e The Catrail, or else the vallum of our hero's camp.

173f That is, single handed he faces a hundred men of the enemy.

174a That you should have committed such a slaughter with the same coolness and indifference, as if you were merely revelling over your mead.

174b "Dynin," the dwarf, who had killed the British herald, contrary to the law of war. Al, " with the edge and stroke of the sword, the fierce warrior."

"It was such a thrust to the little man."
(Gorch. Mael.)

174c "Mor ddiachor;" it may be also translated "how unrestrainedly." The Gorchan Maelderw has it "mor diachar," HOW UNAMIABLY, which seems to be required by the rhythmical run of the passage;

"Oed mor diachar
Yt wanei escar."

174d It is not quite clear whether this person be the same with the one mentioned in stanza lli. or whether another event, of a similar character with that described therein, be not here introduced. We are inclined, however, to consider both passages as referring to the same act of treachery.

174e Probably from the top of the rampart.

174f "Cynyt," (cynnud) fire wood. The bushes growing out of the sides of the vallum checked not his fall. Al. "Cywydd," his song; though this word derived from CY and GWYDD, may likewise have the same meaning as the former.

174g "Cywrenhin," (cywreinin) accurate, elaborate; well formed, handsome. If it may be taken actively, the meaning in this place would be skilful or talented, which epithet would apply well to him as a bard.

175a It will be recollected that the "gorgeous pilgrim," (line 534) broke down the encampment; on the supposition, then, that he was identical with the

"foe" mentioned in the last stanza, we may imagine him encountering Owain with his badge of truce at the very breach he was making, and that he then and there put him to death. It is not impossible, however, but that Owain was another herald who renewed the offer of peace, after the death of the "delight of the bulwark of toil," and that both were dishonourably slain by the same perfidious messenger.

175b That is, he was entitled in right of his office, as herald, to every protection and safety, whilst engaged in proposing terms of peace.

175c Lit. "The best branch." "The wand denotes privilege." See Iolo MSS. p. 634.

175d Lit. "due."

175e "Three things are forbidden to a bard; immorality, to satirize, and to BEAR ARMS." (Institutional Triads.)

175f Quasi dicat, "did not wear one."

176a That is, avenge his death. There is a reference here to the custom of distributing gifts out of a coffer, suggested by the similarity between the expressions "pridd preniel," the earthly shrine or coffin, and "prid preniel," the price chest.

176b "Barn ben" might have the sense of ADJUDGED TO LOSE HER HEAD, capitis damnata; in which case the passage would be translated as follows: -

"It was a violation of privilege to sentence a woman to death."

The other construction is, however, more especially countenanced by a similar expression in "Gwasgargerdd Vyrddin" where the meaning is obvious.

"Pan dyvo y brych cadarn
Hyt yn Rhyt Pengarn
Lliwaut gwyr treuliaut Karn
Pendevic Prydein yno PEN BARN;"
(Myv. Arch. i. 132.)

And on that account is preferred here. There is reason to think that the Lady in question is the daughter of Eudav, already mentioned, upon whose message, as well as that of Mynyddawg, "the gay and the illustrious tribes," proceeded to Cattraeath. It is observable, as confirmatory of this view, that Eidol was introduced into our notice before in the stanza immediately preceding that in which she is celebrated.

176c "Iaen," like ice.

177a "Rhy," excessively.

177b "Gwlad GORDD," "GWRDD werydd." In the Triads Eidol is called one of the three GYRDDION of the Isle of Britain. (Triad, 60.)

177c The agricultural character of the usual employments of the early Britons in times of peace, is clearly inferred from the frequent use of the word "medel," in reference to their soldiery.

177d Or, "He sounded for steeds, he sounded for harness."

177e "AM grudd;" his cheeks all AROUND.

177f Or, "the ribs."

178a The Cymry were thus styled to distinguish them from the Saxons, who were pagans. See supra, line 365.

178b "Amnant," from "avn," boldness, courage.

178c "Cell;" a cell, a closet, a grove. Perhaps it here means a HOUSE, or HABITATION in general.

178d Lit. the room, or chamber.

178e "Yt vyddei dyrlyddei;" where was, where was brewed; or, "where it was wont to brew."

178f A person of the name of "Gwres the son of Rheged," is mentioned in the "Dream of Rhonabwy," in conjunction with Owain ab Urien. Gwrys seems to have been a Venedotian chief.

178g The Welsh poets frequently represent a man of worth, as a CED, or a gift.

178h As the Lloegrians have been shown before to be clearly amongst the enemies of the British chiefs, (see line 547) the meaning of this sentence is, that the hero under consideration was the conqueror, or the master of the Lloegrians; and that he thus marshalled them against their will. In like manner Einion ab Gwalchmai describes Llywelyn as, -

"Llywelyn llew glwys, Loegrwys lugyrn."
Llywelyn the amiable lion, the torch of the Lloegrians.

178i "Attawr;" al. "allawr," the altar. A metaphor borrowed from the discipline of the church, and in keeping with the title of saints, by which the chieftain and his followers are designated.

179a Lit. "the battle of sovereignty,"

179b "Cynnest," Al. "cyn cywest," "before thou art allied to the earth," before thou formest an acquaintance or connection with the earth by falling thereon.

179c "Gorffin;" the Catrail.

179d We have repeatedly seen that fire was resorted to in this war, for the purpose of annoying or destroying the adversary, or else in self defence, with the view of keeping him at bay. On the part of the Britons the fire department seems to have been presided over by Morien; and indeed the title "Mynawc," which we have here translated high-minded, and which is elsewhere connected with the name of Morien, would induce us to infer that the Bard, in the above stanza, is presenting us once more with a prospect of that hero surrounded by his own blazing engines.

179e "Lluyddawg." Al. "The successful (llwyddawg) bitter-handed, high-minded chief;" who may have been Llyr lluyddawg. (Tr. xxiii.)

180a The contrast between his conduct in war and his domestic character is here noticed.

180b I.e. the enemy.

180c Or, "we are called to the sea and the borders, (or to the harbours "cynnwr," from cyn-dwfr) to engage in the conflict."

180d Lit. "Sharpened iron."

180e "Llavn."

180f "Sychyn," a small ploughshare. Doubtless a weapon resembling it, and bearing the same name. Al. "Syrthyn," "They fell headlong with a clang."

180g We have adopted this as a proper name from its similarity to Fflewddur Fflam, the name of one of the three sovereigns of Arthur's court, who preferred remaining with him as knights, although they had territories and dominions of their own.

"Tri unben Llys Arthur; Goronwy ab Echel Forddwydtwill, a Chadraith ab Porthor Godo; a Fleidur Fflam mab Godo; sef oeddent yn Dywysogion yn Berchenogion Gwlad a Chyfoeth, a gwell oedd ganddynt no hynny aros yn Farchogion yn Llys Arthur, gan y bernid hynny yn bennaf ar bob anrhydedd a bonheddigeiddrwydd, a ellid wrth ygair y Tri Chyfiawn Farchawg."
(Triad, 114, third series.)

If, however, it be not a proper name, the line might be rendered, -

"A successful warrior, flaming in steel, before the enemy."

181a "Dinus;" from "din," a fort, and "ysu," to consume.

181b "Gwych." Al. "the angry."

181c Or, "the honourable."

181d "Echadaf," i.e. "ech," [Greek text] ex, and "adav," a hand.

181e A person of this name is ranked in the Triads as one of the three "trwyddedawg hanvodawg," or free guests of the court of Arthur. (Myv. Arch. ii. 73)

181f Or, "the sovereign of the impregnable strand, or extremity of Gododin," traeth y annor (an nhor.)

182a "Am rann, (i.e. amrant.) See line 40.

182b The city of Mynyddawg, from whence he was called Mynyddawg Eiddyn.

182c Or, "The raging flame turns not from Eiddyn."

182d Or, "at the entrance or gate."

182e "Trusi;" al. "trin;" "he placed a thick cover in front of the battle."

182f The effects of his toil in battle.

182g Al. "O goledd," by arrangement, being actuated by the same motive as that which induced Gwrgan the Freckled long before to "enact a law that no one should bear a shield, but only a sword and bow;" hence it is said, "his countrymen became very heroic." (Iolo MSS. p. 351.)

183a Lit. "the strand supported." Traeth means also the extremity of a district, and may accordingly be applied here to the boundary line between Gododin and the British dominions.

183b "Periglaur;" one who has to do with what is extreme, or dangerous; one who administers extreme unction; a parish priest.

183c Al. "penifeddawr," giddy-headed. Al. "penufuddawr" having an obedient head - rein-obeying.

183d Al. "The mounted spearman."

183e Another reading gives "Odren" but the one adopted above suits the rhyme better.

183f There is a reference here to some pagan ceremonies to which the Saxons had recourse, for the purpose either of propitiating their gods, or of receiving omens at their altars.

184a A body of British soldiers under the command of Nwython son of Gildas, and nephew of Aneurin, seem to have taken advantage of the peculiar position of the enemy, who were now probably unarmed, and to have attacked them, which caused the latter, as usual, to seek refuge by flight in one of the neighbouring forts. That we are right in adopting Nwython as a proper name would appear, moreover, from two different passages in the fragments of the Gododin subjoined to Gorchan Maelderw, where "the son of Nwython," is distinctly mentioned as one of the heroes that fell at Cattraeth.

184b Donald Brec, or as he is called in Latin, Dovenal Varius, king of the Scots, who was slain by Owain, king of the Strathclyde Britons in the battle of Vraithe Cairvin, otherwise Calatros, which in sound somewhat resembles Galltraeth, or Cattraeth. It is true that the Scottish chronicles assign a much later date to that event, than the era of the Gododin, nevertheless as they themselves are very inconsistent with one another on that point, giving the different dates of 629, 642, 678 and 686, it is clear that no implicit deference is due to their chronological authority, and that we may, therefore, reasonably acquiesce in the view which identifies Dyvnwal Vrych, with Donald Brec, seeing the striking similarity which one name bears to the other.

184c Supposing the person who killed Donald to be the same with Owain, son of Urien, there may be here an allusion to his men as well as to the birds of prey. See line 18 note one.

184d Lit. "The bone;" even as it is popularly said at this day that a man who gives great support to another is his back bone.

"Caletach wrth elyn nog asgwrn."
Harder to an enemy than a bone.
(Elegy on Cunedda.)

185a Or, "whilst the foes range the sea."

185b Lit. "It was his characteristic or property."

185c "Naw rhiallu;" the literal amount of this force would be 900,000; "naw," however, may have here the meaning of "nawv," FLOATING; "naw rhiallu," a fleet.

185d "Gorddinau;" from "gorddin," what impels or drives forward; or the word may mean TRIBES, from "cordd"; and then the passage would be:

"In the face of blood, of the country, and of the tribes."

185e Cynddilig was introduced to our notice before, (line 645) as a person who loved the world in company with the melody-seeking Eidol.

186a Or, "as the alternative."

186b That this is a proper name, appears from the following passage in Taliesin's "Canu y Cwrw;" -

"Ev cyrch cerddorion
Se syberw Seon
Neu'r dierveis i rin
Ymordei Uffin
Ymhorodd Gododin."

186c Or, "who caused the stream of blood."

186d Gwenddoleu ap Ceidiaw is recorded in the Triads as the head of one of the three "teulu diwair," or faithful tribes of the Isle of Britain, because his men maintained the war for six weeks after he was slain in the battle of Ardeydd, A.D. 577. He is also joined with Cynvar and Urien, under the title of the three "tarw cad" or bulls of battle, on account of their impetuosity in rushing upon the enemy.

187a "Pen o draed;" from head to foot. Not, as Davies translates it, "from the highest to the lowest," as is evident from a similar phrase in Cynddelw, (Myv. Arch. vol. i. p. 220.)

"Yd kwytynt pennawr penn o draed;"

where the word "pennawr" refers to one particular rank, if not to an individual.

187b See line 344.

187c See line 324.

187d See line 335.

187e Lit. "after their conflict."

188a "Tra;" "whilst the gory pool continued to fill."

188b "Erchyn;" al. "echyn," "and slew them like a hero; they were not saved."

188c Or, "he darted with the spear," or, "they were prostrated with the spear."

188d "A medd," with the mead. He abandoned the social banquet, or a life of luxury, at the call of public duty.

188e Al. "Is there a place where the people do not relate the greatness of his counsel?"

188f "Bwylliadau," (i.e. bwyelliadau) the strokes of his battle-axe. Another version gives "bwyll yaddeu," which may be rendered, "Pwyll assaulted."

"With a rush Pwyll made the assault."

188g "Lliveit handit;" which were sharpened.

188h Al. "Where his founding blade was seen."

189a Or, "maintenance for."

189b There were two persons who bore this name in the sixth century, the one was Pryderi the son of Dolor, chief of the people of Deivyr and Bryneich, and was distinguished with Tinwaed and Rhineri, under the epithet of the three strong cripples of the isle of Britain:

"Tri Gwrddvaglawg ynys Prydain; Rhineri mab Tangwn; a Thinwaed Vaglawg;
a
Phryderi mab Doler Deivr a Bryneich."
(Triad, 75.)

The other was Pryderi, the son of Pwyll Pen Annwn, a chieftain of Dyved, which country is by Lewis Glyn Cothi called "Gwlad Pryderi;" and by Davydd ab Gwilym, "Pryderi dir." He is styled one of the three strong swineherds of Britain, having tended the swine of Pendaran his foster father, during the absence of his father in the unknown world.

"Tri Gwrddveichiad ynys Prydain; cyntav vu Pryderi vab Pwyll Pendaran Dyved,
a getwis voch ei dad tra yttoedd yn Annwn; ac yng nglyn Cwch yn Emlyn y cetwis eve wynt." &c.
(Triad, 101.)

In the Tale of Math Mathonwy, he is said to have been buried at Maen Tyriawg, near Ffestiniog. We may therefore presume that the Englynion y Beddau refer to the other in the following passage;

"Yn Abergenoli y mae Bet Pryderi
Yn y terau torme'u tir."

In Abergenoli is the grave of Pryderi,
Where the waves beat against the shore.

A saying of Pryderi has been thus recorded; -

"Hast thou heard the saying of Pryderi,
The wisest person in counselling?
There is no wisdom like silence."
(Iolo MSS. p. 661.)

190a "Pryderaf," I am anxious about; a word suggested by the name of the chief.

190b A result brought about by the arrival of Pryderi's troops.

190c "Have I been afflicted."

190d "Celaig;" from CEL, the root also of Celtiaid and Celyddon.

190e There were two territories of this name, Argoed Derwennydd, (Derwent wood apparently) and Argoed Calchvynydd, "between the river Tren and the river Tain, that is the river of London." (Iolo MSS. p. 476.) One of them, the former probably, was the patrimony of Llywarch Hen.

"Cyn bum cain vaglawg, bum cyfes eiriawg,
Ceinvygir ni eres;
Gwyr Argoed eirioed a'm porthes."
(Elegy on Old Age.)

Before I appeared with crutches, I was eloquent in my complaint,
It will be extolled, what is not wonderful -
The men of Argoed have ever supported me!

191a "Gwal." "The Cymmry appropriated this name to regions that were cultivated and had fixed inhabitancy, as opposed to the wilds, or the unsettled residences of the Celtiaid, Celyddon, Gwyddyl, Gwyddelod, Ysgotiaid, and Ysgodogion; which are terms descriptive of such tribes as lived by hunting and tending their flocks." (Dr. Pughe, sub. voce.) Both descriptions of persons are thus included in the Bard's affectionate regret. Al. "accustomed at the rampart."

191b "Pwys;" pressure or weight. Or perhaps "arlwydd pwys" means "the legitimate lord," in opposition to usurpers, just as a wedded wife is styled "gwraig bwys," as distinguished from a concubine.

191c "Dilyvn;" or perhaps "dylyvn," smooth.

191d Al. "rekindled."

191e "Gosgroyw," rather fresh.

191f Geraint, the son of Erbin, was prince of Dyvnaint, (Devon) and one of the three owners of fleets of the Isle of Britain, each fleet consisting of 120 ships, and each ship being manned by 120 persons.

"Tri Llynghesawg ynys Prydain; Geraint mab Erbin; Gwenwynwyn mab Nav; a March mab Meirchion; a chweugain llong gan bob un o'r Llynghesogion, a chweugain llongwyr ymhob llong."
(Triad 68, Third series.)

Llywarch Hen wrote an Elegy upon Geraint, in which the place of his death is thus mentioned; -

"Yn Llongborth y llas Geraint,
Gwr dewr o goettir Dyvnaint,
Wyntwy yn lladd gyd a's lleddaint."

At Llongborth was Geraint slain,
A strenuous warrior from the woodland of Dyvnaint,
Slaughtering his foes as he fell.

Geraint ab Erbin was the grandfather of Aneurin, but as he died in king Arthur's time, A.D. 530, we can hardly identify him with the Geraint of the text, who probably was a son, or some other relation, that had inherited his fleet.

192a "Llwch gwyn," probably "Vanduarda," GWYN DWR, or White Water, which seems to have been one of the old designations of a river in Renfrewshire. (See CALEDONIA ROMANA, p. 143.) Adar y y llwch gwyn, the birds of the white lake, is a mythological epithet for vultures. Their history is recorded in the Iolo MSS. p. 600.

192b Al. "There was a white badge on his shield."

192c Lit. "his anchor."

192d "Cyman," "cydvan," (i.e. cyd man) the place of gathering. Al. "his broken anchor."

192e It is not improbable that the eagle was charged on Geraint's standard, for it is also frequently alluded to in Llywarch Hen's Elegy - e.g.

"Oedd re redaint dan vorddwyd Geraint,
Garhirion, grawn odew,
Rhuddion, rhuthr eryron glew."

Under the thigh of Geraint were fleet runners,
With long hams, fattened with corn;
They were red ones; their assault was like the bold eagles.

193a "Lledvegin," an animal partly reared in a domestic way. We have chosen the lamb as being one of the animals most commonly reared in this manner. Nevertheless, a previous wildness, with reference to the military aspect of his character, might be intended to be conveyed in this epithet.

"LLEDVEGYN is a kine, or what shall be tamed in a house; namely, such as a fawn, or a fox, or a wild beast similar to those." (Welsh Laws.)

193b "Rhan," see lines 40 and 732.

193c Or, "He presided over the feast, pouring from the horn the splendid mead." So Cynddelw, -

"Baran lew llew lloegyr oual
Lleduegin gwin gwyrt uual."
(Myv. Arch. v. i. p. 225.)

193d As the natural consequence of military operations.

193e "Llawr llaned," ground of smooth surface. Al. "llanwed," every region was filled with slaughter.

193f "Hual amhaval," like a fetter. "Avneued" from "avn," courage.

194a The sound of the name, in connection with the word "hual," in a former line, makes it very probable that the hero mentioned was of the tribe of Caswallon Law Hir, celebrated as one of the "hualogion deulu" of the Isle of Britain, called so because the men bound themselves together with the "hualau," or fetters of their horses, to sustain the attack of Serigi Wyddel, whom Caswallon slew with his own hand, when he drove the Irish out of Anglesey.

"Tri hualogion teulu Y. P. Teulu Caswallon Llawhir a ddodasant hualau eu Meirch ar eu traed pob deu o naddynt wrth ymladd a Serigi Wyddel yng Cerrig y Gwyddyl y Mon, a theulu Rhiwallon mab Uryen yn ymladd ar Saeson, a theulu Belyn o Leyn yn ymladd ag Etwyn ym mryn Ceneu yn Rhos."
(Triad 49, first series.)

Caswallon Law Hir was the son of Einion Yrth ab Cunedda Wledig, king of Gododin. He succeeded to the sovereignty of North Wales, A.D. 443, and is

said to have died in 517. There was a Cas son of Seidi, who was one of the heroes of Arthur's Court.

194b A hundred in the middle part of North Wales, so called from Rhuvon son of Cunedda Wledig, whose inheritance it was.

194c Probably the enemy.

194d Or, "the shout was raised."

194e Cadvorion, i.e. cad-vawrion; or, it may be, more literally, cad-vorion, "martial ants," in reference to their activity.

194f Lit. "warning."

195a Lit. "prepared."

195b The popular air "Nos Galan" is supposed to have been a relic of the musical entertainments of this season.

195c A chieftain of Mona, the land that enjoyed "the valour of Ervei;" see his Elegy by Taliesin apud Myv. Arch. v. i. p. 70. Ervei was also engaged in the battle of Cattræth; -

"Red speared was Urvei before the lord of Eiddin."
(Gorch. Mael.)

195d That is, in domestic life he was as refined as a lady, modest as a virgin, whilst in war he was brave and high minded.

195e The word "teyrn" reminds us of a line which countenances the theory we suggested relative to the expression "edyrn diedyrn," in stanza xv. but which we omitted to mention in its proper place. It occurs in the "Elegy on Cunedda." (Myv. Arch. i. p. 71) as follows; -

"Rhag mab EDERN cyn EDYRN anaelew."
Before the son of Edeyrn ere his kingdom became fearful."

196a This warrior was probably of the family of Urien Rheged, for a grandson of his, the celebrated Kentigern, was called Cyndeyrn Garthwys. Arthwys son of Ceneu ab Coel was too early for the battle of Cattræth.

196b Tinogad was the son of Cynan Garwyn, and was celebrated for his swift steed, named Cethin.

"Tri marchlwyth ynys Prydain - ar ail marchlwyth aduc Cornann March meibion
Eliffer gosgortuawr, a duc Gwrgi a Pheredur arnaw, ac nys gordiuedawd neb namyn Dinogat vab Kynan Garwyn yar y Kethin kyvlym ac aruidiawt ac aglot

a

gauas yr hynny hyd hediw.”
(Triad 11, second series.)

196c The possession of slaves, whether of native origin, or derived from the custom of the Romans, prevailed to some extent among the Britons of the fifth and sixth century, and seems to have denoted a certain degree of power on the part of the owners. Taliesin the Druid boasts that he had received “a host of slaves,” (torof keith) from his royal patron Cunedda Wledig. (Myv. Arch. v. i. p. 71.)

197a “Bar,” al. “ban,” on the heights.

197b Or, the chief, the best.

197c Many places in Wales bear the name of this animal, where it appears to have been common in ancient times, such as “Bryn yr iwrch,” “Ffynon yr iwrch,” and the like. Hunting the roebuck is recognised in the Welsh Laws; and is called one of the three cry hunts (helva ddolev.)

“Mi adaen iwrch er nas daliwyv.” (Adage.)
I know a roebuck, though I may not catch him.

197d “Derwenydd;” Derventio, the river Derwent in Cumberland.

197e “Llewyn a llwyvein.” It is difficult to ascertain the particular animals which these terms respectively represent. The former might denote a young lion, a white lion, or any beast in general to whose eating faculties the word LLEWA would be applicable. The latter might signify any animal whose haunts were the elm forests, or whose property was to LLYVU or to lick, as does a dog. The fox being named llwynog from LLWYN a forest, and the forests in the North being chiefly of elm, it is not unlikely but that the said animal was frequently called LLWYVAIN in that part of the country when the Bard wrote, though it is not known now by that name. It is remarkable that both terms also signify certain kinds of wood. The former the herb orach, the latter the elm.

197f Al. “None would escape.”

198a “Angcyvrwng;” lit. “were he to place me without an intervening space,” that is, were he to straiten me on every side.

198b When any thing is taken away or used, or when any thing is done, the owner not knowing it, or without asking his leave, it is called ANGHYVARCH. “Anghyvarchwyr,” extortioners. W. Salesbury, 1 Cor. v.

198c Lit. “There would not come, there would not be to me, one more formidable.”

198d The head of the river Clyde in Scotland.

198e "Veruarch." Morach Morvran is often mentioned by the poets on account of his celebrated banquet.

"Cygleu yn Maelawr gawr vawr vuan,
A garw ddisgyr gwyr a gwyth erwan;
Ac ymgynnull, am drull, am dramwyan,
Mal y bu yn Mangor am ongyr dan;
Pan wnaeth dau deyrn uch cynn cyvrddan,
Pan vu gyveddach Morach Morvran."

In Maelor the great, the hastening shout was heard,
And the dreadful shrieks of men with gashing wounds in pain;
And together thronging to seek a cure, round and round they strayed,
As it was in Bangor for the fire of the brunt of spears;
When over horns two princes caused discord,
While in the banquet of Morach Morvran.
(Owain Cyveiliog.)

199a This stanza evidently refers to the same transaction as that which is recorded in the lxxxth, though the details are somewhat differently described.

199b One of these, we may presume, was Dyvnwal Vrych.

199c The whole line may be thus translated;

"I saw the men, who with the dawn, dug the deep pit." Al. "I saw at dawn
a
great breach made in the wall at Adoen."

199d See stanza lii.

199e "Yngwydd."

199f "Yr enwyd."

200a Gwarthan the son of Dunawd by Dwywe his wife, "who was slain by the
pagan Saxons in their wars in the north." (Iolo MSS. p. 556.)

200b Or, "let it be forcibly seized in one entire region."

200c An allusion to his incarceration, see lines 440, 445.

200d Gardith; i.e. garw deith (or teithi.)

200e Tithragon; i.e. teith-dragon.

200f A pitched battle.

"Gwr yn gware a Lloegyrwys." (Cynddelw.)
A man playing with the Lloegrans.

200g Or, "did he bring and supply."

200h "Tymyr;" native place.

201a "Dyvnuyt;" see also stanza, xlvi.

201b One of the officers appointed to the command of Geraint's fleet.

201c This stanza, with the exception of a few words, is the same with the lxxxix.

201d Or "valiantly."

201e "Gwelydeint," from "gwelyd," a wound; or "gwelyddeint," they took repose in the grave.

201f Al. "with the gory trappings," as in the other stanza.

202a Al. "a dau," the two sons, and two haughty boars.

202b Al. "riein," a lady.

202c Cilydd was the son of Celyddon Wledig, and father of Cilhuch who is the hero of an ancient dramatic tale of a singular character.

202d In a former stanza he is called Garthwys Hir.

202e "Nod;" is a conspicuous mark.

203a See stanza xl.

203b "Dyli," condition or impulse.

203c "Vracden;" from "brag," a sprouting out, and "ten," stretched.

203d The Irish.

203e The inhabitants of Scotland.

"Hon a oresgyn
Holl Loegr a Phrydyn." (Taliesin.)

She will conquer
All England and Scotland.

203f "Giniaw," from "cyni," affliction.

204a "Cemp," i.e. "camp," a feat, surpassingly.

204b Or, "at his side."

204c Al. "Arreith;" i.e. "a rhaith;" "the sentence of the law was that they should search;" or "the jury searched." Al. "in various directions they searched."

204d Probably the Cantii or people of Kent.

204e If the stanza, however, is not properly completed here, we may assign the sigh to Gwenabwy himself, in reference probably to his father, as in the preceding stanza.