The Brychan Documents.

By A. W. WADE-EVANS.

Notwithstanding either their supreme value, or even their brevity, it is for the first time that the attempt is now made to print these two tracts with that approximation to accuracy which modern science demands. Indeed, so supreme is their value that this fact would be a marvel and a mystery in the story of historical research, were it not that primarily they are only of Welsh interest, so that (needless to say) no marvel or mystery whatsoever is involved.

The De situ Brecheniauc manuscript is supposed to have been written in the early part of the thirteenth century by a scribe ignorant of Welsh, and from a MS. as old at least as the eleventh century.¹ The Cognacio Brychan manuscript was written by a seventeenth century hand, apparently from a document of the thirteenth century, as Mr. Phillimore judges from the archaic spelling of Welsh words. This seventeenth century scribe had also before him the actual copy of the De Situ which we are using, and from it he adds not only the marginal and interlineal notes which appear in our printed Cognacio, but also two pages of transcription not here reproduced. It is clear, therefore, that the two tracts are independent of one another, although

¹ See Y Cymroddor, vol. vii, pp. 105-6, by Mr. Egerton Phillimore; also, the Archiv. f. celtische Lexikographie, ii, 516, etc., by Mr. Alfred Anscombe.
a comparison shews that they are both drawing from some common original, which appears to have been so archaic to somebody, both in matter and expression, that he had to interpret it as best he could, according to the ideas of his own time and place. Their general arrangement is identical, whilst, as Mr. Anscombe has pointed out, they give "the names of Brychan's children in practically the same order".

The monks, who founded the oldest churches in Wales and the Devonian peninsula (which two districts together were known as "Britannia"), were closely connected with the ruling families. Of these, three were chosen as specially prominent and typical, during that period when the triadic method of systematizing knowledge gained acceptance. The Triad reads as follows1:

Tair gwelygor dd Saint Cymru : plant Brychan ; a phlant Cunedda Wledig ; a phlant Caw o Brydyn.


It must be remembered, however, that there were other families besides these, which will be found enumerated in the Bonedd y Saint.2 In this important document, the family of Cunedda takes a leading place, that of Caw a minor, and that of Brychan no place at all. Into the probable or possible causes of this fact we need not now enter, but a chief cause, or perhaps a chief result, is this, that the House of Brychan has a document of its own, now represented by the De Situ and the Cognacio. These

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1 Cf., for example, Peniarth MS. 129, fo. 10.
2 See Myvyrian Archaeology (1801), vol. ii, pp. 23-5 ; Y Cymmrodor, vii, 133 ; and Anscombe's "Indexes to Old-Welsh Genealogies" in Archiv. f. celt. Lexik., ii, 147-196.
two tracts, therefore, rank with the *Bonedd* itself as authority of the first class.

The most striking feature about the traditions of Brychan is the large progeny attributed to him. It has been suggested that there were many Brychans, or that the children enumerated include later generations. Large families, however, are also ascribed to others, such as Caw of Twrkelyn and Clechre, whilst it must be remembered that even as late as the thirteenth century Welsh law made no distinction between children born in and out of wedlock. This last custom, so repulsive to ecclesiastical ideas, points back to a time when no such distinction existed, even in thought. Indeed, it is a well-established fact that marriage, as we understand it to-day, was not so understood in and before the fifth century in Britannia. There is no need here to refer to such evidence as that of Cæsar, Dion Cassius, the monumental inscriptions, the *Mabinogion*, the Pictish succession, and so forth, but attention may be drawn to the evidence afforded by the very important work known as *Epistola Gildae*, written before 502 A.D. This epistle opens with an attack on the

1 *See Rees' Cambro-British Saints, p. 9.*
2 Aneurin Owen's *Ancient Laws of Wales*, vol. i, p. 178.
3 *See Rhys' and Jones' *Welsh People*, p. 36, etc.; Mr. Willis Bund in the *Archæologia Cambrensis* for January 1905; and especially *La Famille Celtique*, by M. d'Arbois de Jubainville (Paris, 1905).
4 This *Epistola*, beginning with the words "Reges habet Britannia" in ch. 27, must be carefully distinguished from the preceding twenty-six chapters, which are not by Gildas at all, but constitute a distinct work known as *Excidium Britannie*, written by an anonymous "Roman" Britannus, somewhere near the mouth of the Severn, about the year 690. I have dealt with this subject in the *Celtic Review* (Edinburgh), for April, July, and October, 1905, in which last will be found a tentative map of Britannia in Britain from 424-5 (when Vortigern began to reign in S.E. Wales) to 577, the date of the...
five leading Kings of Britannia, who were ruling in cir. 500, and it is a striking fact that in every case save that of the "Roman", Aurelius Caninus, a specific charge concerned with the violation of the ecclesiastical ideas of matrimony, is brought forward. Constantine of Devon puts away his legitimate wife and is given to successive deeds of adultery. Vortipore of Dyfed, defiled by adulteries, puts away his wife and marries his own daughter, just like Vortigern did in cir. 429.¹ Cynlas drives away his wife and meditates marrying her sister, although a nun; and Maelgwn Gwynedd himself, the great head of the House of Cunedda, abandons his first wife and marries that of his nephew, although that nephew is still living. Even Aurelius is ecclesiastically described as "swallowed up in the filth of adulteries", whilst the general charge of polygamy is brought against them all. It has hitherto been the fashion to suppose that these kings were sinners above all others, but in the light of independent and abundant

¹ See Mommsen's *Chronica Minora*, iii, 180.
evidence the *Epistola Gildæ* only confirms the fact that the matrimonial arrangements of the fifth century were not those which the Church blessed, but such as defy explanation in terms of the Church's thought on such matters. What may have been adultery and shame to a partisan of a new sect full of foreign ideas, may also have been an honoured custom to those who practised it. Sunday sports, for example, were no doubt highly distasteful to Vicar Pritchard and the new Puritanism, but were at the same time harmless enough to their opponents of the High Church. St. Gildas, like Vicar Pritchard, represented a new movement, that of monasticism, which spread from Gaul and St. Martin of Tours. Whatever the Christianity in Britannia may have been before the fifth century, it certainly was not that of Gildas. And although this ascetic movement from Gaul effected in Wales as mighty a change as Methodism did a millennium and a quarter later, yet the Laws of Hywel testify that there prevailed throughout Wales, at least as late as the eleventh century, matrimonial institutions which were notoriously opposed to the ideas of the Church.

We have seen that Welsh law made no distinction between children born in and out of wedlock, but far more vital than this is the fact that the dissolution of marriage ties is incredibly easy. "Practically, either husband or wife might separate whenever one or both chose." And if all this prevailed in the Wales of the eleventh century and later, surely the *milieu* of the fifth century must be to us singularly strange.

We must, therefore, be prepared to find underlying these two tracts archaic matters concerned with marriage and descent. We must be prepared to find late scribes en-

1 Rhys' and Jones' *Welsh People*, 212.
deavouring to explain the inexplicable according to their own ideas. They will be obviously astonished at the number of children attributed to Brychan, and we shall see them tripping in making three wives out of the three forms of the one name, Prawst. They will, of course, explain the birth of Cynog as illegitimate, whose descent from Banadylfed is too historical to deny, and on which perhaps depend certain rights pertaining to Cynog's foundations. The story of Marchell will be also perplexing, questions arising at every step. Why did she leave her own patria to find a husband? Why did royal Anlach quit his own realm? Why was it that Marchell's son inherited the kingdom? Explanations will be given, and the actual facts perhaps distorted, for us to dispute about and to trip miserably in our turn.

All this places the question of the numerous progeny of Brychan in a new light. And, under its influence, we ought to hesitate considerably before making this or that assumption in order to get rid of a very perplexing difficulty. It is with this as with every other historic tradition; until it can be disproved in a truly scientific way it must be accepted as a fact.

I regret that owing to the extreme length of the lines in the De Situ we have been compelled to resort to the upright stroke to indicate the points where they begin and end. For a similar reason we have also been compelled to divide some of the lines in the Cognacio. The figure in the right margin is the number of that line which contains the particular word opposite it.

*Ty Rhôs, Fishguard.*
De Sitv Brecheniavc.


Brecheniavc: primum a Brachano De sitv

Brecheniavc nomen acceptit. In initio temporum:
erat Teuderic rex illius regionis. Qui quondam uenit in
Garth matrun indeque perrexit cum ducibus et senio-
ribus nec non et omni familia sua abitique ad Bran coyn
iuxta Lann Maief. Teuderic uero dixit ad Marchel filiam
fuam. Algo:if uif aprime nof | affligit. Quamobrem
opereprecium est: quatinus pelliciam usem nate mee
conquiramus | ne ipfa frigoxif alperitate grauetur. transmit-
tam enim eam in hiberniam cum tre- | centis hominibus ad
Anlac filium Cotonaec regem illius patri* que sibi maritetur. |
Profecta est igitur Marchel cum trecentis hominibus in
Lan Semin: ibidentque prima | nocte per frigo:if grauedine.
c homines mortui sunt. Secunda uero nocte uenit in |
Methrum: illoque totidem quot superius exspiraverunt.
Tercia quidem nocte descen- | dit in Post Maur: in loco
felicit apric:ioi. Deinceps autem cum c. uiris | sibi
relictis ad hiberniam transfretauit: et ad Anlac regem
eiusdem patriae cum suis | incolumis peruenit. Qui cum
magno tripudio et leticia illam ficciens: | in legittimam
conuugem eandem sibi desponfauit. illi iufuuarandum prebenf; |
ficidem filium peperiffet: cum eadem Brittanniam remearet. 
ne uidelicet uer | patrio regno Brittanii privaretur. | 
Jdem uero Anlach dedit. xii. cubiculariis | uis sic pedis-
sequae. uiris unaquamque iuxta dignatem natualium
fuozum. | Postea uero Marchel peperit filium: uocauitque
eum Brachan. Regresuf | est ergo Anlach cum Marchel
Regina et Brachan puro. et ducibus sub- | scriptif. Kerniol. 
et Alio Fernach. Jude dicetur Eniferach. Tercio Lith

genuit filium nomine kynauc. Qui deuectus ad castra bap-
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Mannie . Dýnigat . filius Brachan . | Paschen filius Brachan.  12 Chybliuer . filius Brachan . Inde dicitur Merthyr Cheb-
Brachan . infrancia . Inde dicitur | ton Ridoch Windouith.| 14

filia Brachan . que iacet sub petra Meltheu . que fuit 17 
. i . memorie
uxoz Tu-| dual flaui . mater Cunin cof . Tudhiftil . filia 18
Brachan . Inde dicitur Merthir | Tudhiftil . Tibyéi . filia 19
Mater Sancti Kenider de Glefbyri . Meleri . filia Brachan . 20
uxoz Keredic . et | Mater Sant . Sant antem : pater fuit Sancti 21
Daudi . Tutglid . filia Brachan | uxo2 kenken filii kenwaur. 22
. i . cum dentibus
Cadcathuc . mater Cadel . et Brochuail | schitrauc . et Mater 23
Jeuab . et Mater Meigh . et Mater Sanand . que Sanant | fuit 24
uxoz Mahelgun Regis Nofdwalie . Aranwen . filia Brachan
Jn po- | wif . uxo2 Gereuerth Regis de powif . Inde dicitur 25
. i . Jnfidiofi.
filia Brachan . Mater Haidani bradouc . | kerdých . filia 27
Brachan . que iacet Inthýwin Jn Merioneth . Nýnein | filia 28
Brachan . uxo2 kenuarchcul filii Meirchiaun . Mater
Vruoni . | Materi Euerdil . Matri Efstedich . uxo2 Elidir 29
. i . magne familie .
coscozuaur. | et Mater Gurgi et Peredur . Guaur filia Brachan. 30
. i . ueterif.
uxoz Lidanwen . et Mater | Loarch hen . Gurycon Godheu. 31
filia Brachan uxo2 Cathraut calchuý- | nid Marchel . filia 32
. i . trucate barbe
Brachan . uxo2 Gurind barmbtruch . de Merionyth. | Guen . 33
i. Jn agere laenf cautiozif
filia | Brachan. ygrúgce gost auail. kein. filia Brachan 34
i. Jn bifurgatione filius flunij.
ythrouil ógmoz. | keneýthon filia Brachan. Jn ý minid 35
cheuos Jn Kedweli. Clydei. filia |

Brachan est Jn Emelin. Duyn. filia Brachan est Jn Monia. 1
Jlud. filia | Brachan. Sepulcrum Brachan: est Junifula 2
que uocatur enylbrachan. | que est iuxta Manniam. Sepul- 3
chrum Rein filii Brachan. Jn Landeuailac. | Sepulerum 4
k(a)nauc. Merthir Jn Brecheniauc. | An-
lauch. ante hostium ecclesie Lanespetic. | Tref uoxosf 5
habuit | Brachan. Praust scilicet. et Ribraust. et Proistri. | 6
Hec est progenief. keredic Regif de keredigan. Dewi filius 7
Sant. | Sant filii keredic. filii Cuneda. Auan buelh. filius 8
kedic. filii eiusdem | keredic. Pedýr Lanwaur. filius 9
Corin. filii keredic. kenider Gell. | filius kynon. filii kere-
dic. Gunlyu filius Guaur. filie keredic. Gugan | Cledy- 10
burdh filius Lauch filii Lucho. filii kedich. filii keredic. 11
Jna. filia | keredic. karanouc filius keredic. Dýuennen. 12
filius Anhun. filii keredic. | keneu sanctus filii Cozun filii 13
keredic. Gugan filius Samson. filii keredic. | Dogmael 14
sanctus filius Jthaeil. filius keredic. Tydiuc sanctus filius 15
Cozun filii keredic.

Cognacio Brychan.


Cognacio Brychan vnde brecheynia
we dicta eft pars demetie. i. suth Wallie
Teudric Rex in Garthmathrim venit vrique ad 3
Bryneoyn iuxta Laumaes cum ducibus et senioribus et omni familia sua habens vaicam filiam nomine Marchel
cui et dixit. Timeo de salute tua propter instantem 6
Pestilentiam que aggruaat nos ad quam vitandam dicta
Marchel habuit quasi perizoma de corio animalis. opinio enim erat quod quicumque circumdaret lumbos suos corio alias propter animalis quod vitaret interitum ex pestilencia propter ea frigus proficiscere in hiberniam si forte respiciat deus votum meum vt ques viuere. Et asigneaut pater Sibi trecentos homines et xij puellas filias Architiclini vice pedislequarum qui omnes conducerent eandem illuc. Pergens autem Marchell prima nocte recepit hospicium apud llanfemyn et mortui sunt ibi illa nocte Centum homines. que mane surrexit excrants locum sedis illius profecta est anxia tam de periculo quam de verecundia alias Methrum et secunda nocte peruenit in Madrum et sicut prius mortui sunt ibi Centum homines. Mane quantocius surgens Porth mawr loco videlicet apriciori tercia nocte in Porthmaur et internicie hominum vitata cum Centum hominibus et pedislequis suis venit in hiberniam cuius aduentu comperto occurrit ei Anlach filius Gornuc Rex loci illius cum nulto apparatu sicut decuit regem. Et causa adventus illius cognita beatus et rex Anlach et suscepit eam in coniugium tum propter pulcritudinem tum propter congnacionem eius quia filia Regis Et iurauit Rex Anlach quod cum ea rediret in Britanniam si filium de ea posset suscipere Et maritauit Rex Anlach dictas xijcem alias xij cubicullarijs suis puellas tradens vnamquamque earum matrimonio Et factum est per circulum dierum vt marchell conaperet et peperit filium cui pater imposuit nomen Brachan. Cum vero Brachan esset duorum annorum adduxerunt eum parentes eius in Britanniam et

Clydauc et dettu. Arthen qui erat pater kynon qui est in manan Papay Run ipse sanctus ycallet in manan Marthaerun apud Keuilauc. Vingat apud
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llandeuery qui erat pater pafcent. Kyfliuer ab eo dicitur Merthyr Kyfliuer Berwyn apud Cornubiam. Ridoc gwindouut in francia inde dicitur collis Ridoc gwindouut. Et xxxijor filias quarum nomina sunt h[ec]. Gluadis filia Brachan vxor gwenlluc filij glywys cornubienfis mater faneti Cadoci Gloyv yn llann hefkyn ninctis tutwal


Gwawr vxor lledan wyn mater llywarth henn Grucon guedu vxor cradauc calch uenit.

Brecheniauc received its name first from Brachan. In the beginning, Teuderic was king of that district. He formerly came to Garthmatrun, and from there proceeded with chiefs and elders and all his familia, and went to Brancoyn, near Lann Maies. And Teuderic said to Marchell, his daughter, "The severity of the cold afflicts us exceedingly. Wherefore it is worth the trouble to procure for my daughter a fur garment, however far we may search, lest she should be overcome with the rigour of the cold. For I will send her across into Hibernia with three hundred men to Anlac, son of Coronac, king of that country, that she may be married to him." Marchell therefore set forth with three hundred men for Lan Semin, and there on the first night a hundred men died from the intensity of the cold. And on the second night she came to Methrum, and there as many died as on the former occasion. And on the third night she went down to Port Maur, a place which was much warmer. And then with the hundred men left to her, she sailed across to Hibernia, and came in safety with her followers to Anlac, king of that country. He received her with much dancing and joy, and betrothed her to himself to be his lawful wife, giving her an oath that if she should bear him a son, he would return with her to Britannia, that the boy might not be deprived of his ancestral kingdom in Britannia. And the said Anlach gave waiting-women in marriage to his twelve chamberlains or men, to each a damsel apiece, according to the dignity of their birth. And afterwards Marchell brought forth a son and called him Brachan. Anlach therefore returned with Queen
Marchell and the boy Brachan, and the following chiefs: Kerniol; and secondly, Fernach, from whom Eniffernach is named; thirdly, Lith milich, from whom is named Mainuwr oper birnich; fourthly, Lounoic. Brachan was born in Benni, and was sent to Drichan, from whom is named Din Drichan. And it was this Drichan who brought up Brachan (from whom is derived [the expression] Brachan Brecheniauc) when he was four years of age. And in his seventh year Drichan said to Brachan, “Bring me my lance.” Now Drichan, towards the close of his life, became blind. And as he lay awake, a certain boar came from the wood and stood near the bank of the river Ischir. And behind it in the river was a stag, and under the stag’s belly a fish, which three things portended that Brachan would be fortunate in abundance of wealth. Moreover, there was a beech tree standing on the side of the said river, in which bees were making honey, and Drichan said to Brachan, his charge, “Behold, I give thee this tree full of bees and honey, and also of silver and gold, and may the grace of God and his love abide with thee always, here and hereafter.” And after this Anlach gave his son Brachan as hostage to the king of Powys, and afterwards, in process of time, Brachan violated Banadlinet, the daughter of Benadel. And she became pregnant and bore a son, Kynauc by name, who was carried to the caer and baptized. After this, Brachan took a torque from his arm and gave it to his son Kynauc. That saint Kynauc is very celebrated in his own patria of Brecheniauc, and that torque is preserved to the present time in the said province among its most precious relics. This is the genealogy of saint Kynauc the son of Brachan; Brachan son of Marchell; Marchell daughter of Teuderic; Teudiric son of Teudfall; Teudfall son of Teuder, son of Teudfal; Teudfal son of Annhun, king of the Greeks.
These are the names of the sons of Brachan of Brecheniauc; Rein son of Brachan; Clytguin son of Brachan, who invaded the whole country of South Wales; saint Clydouc and saint Dedyu, sons of that Clytguein; Arthen son of Brachan; Papay son of Brachan; Kynon son of Brachan, who is a saint in the western part of the said Mannia; Dynigat son of Brachan; Paschen son of Brachan; Chybliuer son of Brachan, from whom is named Merthyr Chebliuer; Berwin son of Brachan in Corwallia; Rydoch (i.e. Judoc) son of Brachan in Francia, from whom is named Ton Ridoch Windouith (i.e. eurus de vent).

Of the daughters of Brachan: Gladus daughter of Brachan and mother of saint Cadoc; Tudenel daughter of Brachan, in Merthir Euineil; Golen daughter of Brachan in Laneschin; Hunyd daughter of Brachan, who lies under the stone of Meltheu and was wife of Tudual Flauus [viz. Pefr] and mother of Cunin Cof (i.e. memory); Tudhistil daughter of Brachan, from whom is named Merthir Tudhistil; Tibyei, daughter of Brachan, in Cantrebochan; Kehingayr daughter of Brachan, mother of Saint Kenider of Glesbyri; Meleri daughter of Brachan, wife of Keredic and mother of Sant, and Sant was the father of Saint David; Tutglid daughter of Brachan, wife of Kenken son of Kenwaur Cadecathuc and mother of Cadel and Brochuail schitrauc (i.e. with teeth) and mother of Jeuab and mother of Meigh and mother of Sanand which Sanant was wife of Mahelgun King of North Wales; Aranwen daughter of Brachan in Powis wife of Gereuerth King of Powis, from whom is the name Joruerthiaun; Bethan daughter of Brachan in Mannia; Luan daughter of Brachan, mother of Haidan Bradouc (i.e. treacherous); Kerdych daughter of Brachan who lies in Tywin in Merioneth; Nyuein daughter of Brachan, wife of Kennarch cul son of Meirchiaun, mother of [Urien (text very corrupt, Anscombe reads as follows) and
Euerdil, wife of Elidir Coscoruaur, *i.e.* of great retinue, and mother of Gurgi and Peredur and Estedich]; Guaur, daughter of Brachan wife of Lidanwen and mother of Loarch Hen (*i.e.* old); Gurycon Godheu daughter of Brachan, wife of Cathraut Calchuynid; Marchell daughter of Brachan, wife of Gurind barmbtruch (*i.e.* of the truncated beard) of Merionyth; Guen daughter of Brachan in Talgarth; Belyau daughter of Brachan; Eiliueth daughter of Brachan in Crug Gors Auail (*i.e.* the Mound of the Holding's Mere?); Kein daughter of Brachan in the holding of the Ogmor (*i.e.* within the two branches of that river); Keneython daughter of Brachan in the mountain of Ceuor in Kedweli; Clydei daughter of Brachan is in Emelin; Duyn daughter of Brachan is in Monia (*i.e.* in Anglesey); Jlud daughter of Brachan.

The tomb of Brachan is in the island which is called Enysbrachan, which is near Mannia. The tomb of Rein the son of Brachan [*is*] in Landeuailac. The tomb of Kanauc [*is*] Merthir [*Cynog*] in Brecheniauc. The tomb of Anlauch [*is*] before the door of the church of Lanespetit. Brachan had three wives, to wit, Praust, Ribraust, and Proistri.

This is the progeny of Keredic, king of Keredigan: Dewi son of Sant; Sant son of Keredic son of Cuneda; Auan buelh son of Kedic son of the same Keredic; Pedyr Lanwaur, son of Corin son of Keredic; Kenider Gell son of Kynon son of Keredic; Gunlyu son of Guaur daughter of Keredic; Gugan Cledyburdh son of Lauch son of Lucho son of Kedic son of Keredic; Jna daughter of Keredic; Karanouc son of Keredic; Dyuennen son of Anhun son of Keredic; Saint Keneu son of Corun son of Keredic; Gugan son of Samson son of Keredic; Saint Dogmael son of Jthaeil son of Keredic; saint Tydiuc son of Corun son of Keredic.
The Family of Brychan.

The Family of Brychan, from whom was named Brecheyniawc, a part of Demetia, that is, South Wales.

Teudric, king in Garthmathrime, came as far as Bryncoyn, near Lanmaes, with chiefs and elders, and all his familia, having an only daughter, Marchell by name, to whom he said, "I fear concerning thy safety, because of the present pestilence which afflicts us"—to avoid which the said Marchell had a kind of girdle made of the skin of an animal, for there was an opinion that whosoever should place the skin of an animal round his loins, would escape death from pestilence—"Wherefore start out for Hibernia if perchance God should respect my wish that thou mayst live." And her father assigned to her three hundred men and twelve maidens, daughters of the architrielinus, as attendants, all of whom accompanied her thither. And as Marchell was on her journey, she was entertained the first night at Llansemyn, and that night a hundred men died there. In the morning she arose cursing the place of that habituation, and started forth fretting with the sense of danger and remorse, and on the second night she arrived at Madrum, and as on the former occasion a hundred men died there. In the morning she arose as quickly as possible, and on the third night arrived at Porthmaur, and the death of her men having been avoided, she came with her hundred men and her attendants to Hibernia. When her arrival was discovered, there met her Anlach, son of Gormac, king of that place, with a great following, as became a king. And when the reason of her arrival was known, King Anlach was glad, and took her to be his wife, both on account of her beauty and on account of her lineage, she being a king's daughter. And King Anlach vowed that he would
return with her to Britannia if she bore him a son. And
King Anlach wedded the said twelve maidens, giving away
each one of them in marriage. And it happened in the
course of time that Marchell conceived and brought forth
a son, to whom the father gave the name of Brachan.
Now when Brachan was two years old, his parents brought
him to Britannia and they sojourned at Benny. And
Drichan took the boy to be fostered, and he was with him
seven years. Afterwards a war arose between the kings,
and his father gave him as hostage to the King of Powys
whose name was Banadyl; where during his sojourn he
violated the daughter of the said king, whose name was
Banadylued. She conceived and brought forth a son,
whom he caused to be carried to saint Gastayn, whose
church is now situated by Mara. He baptized him and
called his named Kynauc. Now all knew that he was
Brichan's son from the cap and torque with which Kynauc
had been vested. This is his pedigree: Kynauc son of
Brachan son of Anlach son of Gornuc son of Eurbre of
Hibernia, and so far on the father's side. On the mother's,
Brichan son of Marchell daughter of Teudric son of
Teithphal son of Teithrin son of Tathal son of Annun the
Black, King of the Greeks. Afterwards, when Brachan
was increasing in virtues, the war ceased and peace was
restored between the kings. After some time his father
Anlach died, who while Brychan was aspiring to the king-
dom of his parents, assembled the nobles of his kingdom to
discuss concerning his succession. They, beholding so much
diligence, grace and nobleness shining in [Brachan], raised
him to be king. Whilst he was reigning with lustre and
ordering the kingdom which he had received, with greatest
care, he married three wives in succession, whose names
are these: Eurbraust, Rybraust and Proestri, from whom
he had a large progeny; to wit, thirteen sons, whose names
are these: Kynauc; Rein Vrem Rud, who reigned after his father; Clytwyn, the conqueror of the Deheubarth [South Wales], who was the father of the saints Clydauc and Dettu; Arthen, who was the father of Kynon, who is in Manan; Papay; Run, himself a saint ycallet (?) in Manan; Marthaerun in Keveilauc; Vingat in Llandeuery, who was father of Pascent; Kyfliuer, from whom is called Merthyr Kyfliuer; Berwyn in Cornubia; Ridoc Gwindouut in Francia, whence is named the Hill of Ridoc Gwindouut. Also twenty-four daughters, whose names are these: Gluadis daughter of Brachan, wife of Gwenlluc, son of Glywys Cornubiensis and mother of St. Cadoec; Gloyv in Llanheskyyn; [Hunyd wife of] Tutwal Pefir and mother of Cunin Coz; Tutbistyl, from whom is named Merthyr Tutbystil; Tvtuil, from whom is named Merthyr Tutuil; Tebie in Ystrad Towi; Keyngair mother of St. Kenyder; Meleri wife of Keretic, father of St. David; Tuglit wife of Kyngain mother of Cadell; Arganwen in Powys; Bechan in Manav; Lluan mother of Aidan Grutauc and mother of Gafran Vradavc; Kerdech in Llandegwin; Nyuen wife of Kynvarch son of Meirchyavn; Gwawr wife of Lledan Wyn mother of Llywarch Hen; Grucon Guedu wife of Cradauc Calchvenit; Marchell wife of Gurgeynt; Elyuet in Mount Gorsauael who was martyred for the love of chastity; Gwen in Talgarth; Koneidon in Kydwely on the mountain of Kyfor; Keinbreit in the holding of the Ogur; Cledei in Emlyn; Vndin in the island of Monia; Kenedlon on Mount Kynorth.

Grichan lies in Mynav, in the valley which is called the valley of Brchan. Anllach lies before the door of the church of Llanyspydyt. Reyn son of Brichan lies in Llanvayloc. The tomb of Kynauc is in Merthyr Kynauc in Breeheiniawe.
NOTES.

A.—The Sons of Brychan.

The three leading authorities, i.e. the De Situ, the Cognacio and Llewelyn Offeiriad (Jesus College MS. 20 in Y Cymmrodor, vol. viii) agree as to the following eight sons:

1. Kynauc the saint of Merthyr Cynog.
2. Rein Dremrud who succeeded his father [cf. Cair Rein = Aconbury Hill, in Herefordshire, Bk. of Llandav].
3. Clytguin conqueror of the Deheubarth [cf. Llanglydwyn in West Carmarthenshire] father of
   (a) St. Clydauc [Clodock on R. Munnow in Herefordshire].
   (b) St. Dettu [Llandetty on R. Usk in Breconshire].
4. Arthen [cf. Llanarthen, west of Marshfield in S.W. Monmouthshire].
5. Papay.
6. Dynigat in Llandovery [cf. also Merthir Dincat = Dingestow (Mon.), Bk. of Llandav].
7. Berwin in "Cornwallia".
8. Rydoc in "Francia", etc.

They disagree as to the following three names which, however, they all regard as those of Brychanites:

Both the *Cognacio* and *Llewelyn* introduce these two additional names, which I leave unnumbered:

**Marthaerun Cog. or Marcharairjun L.O.** in Cyfeiliog.

**Run Cog. or Runan L.O.** in Manan or Manaw.

It will be observed that the three documents are agreed in giving Brychan *eleven sons*, which certainly echoes a fixed tradition, as in the case of the *twenty-four daughters*. It is true that the *De Situ* enumerates twenty-five by the introduction of an otherwise unknown "Belyau", but on the other hand we shall see both the *Cognacio* and *Llewelyn* faking names of their own in order to complete the twenty-four, whilst in addition we have it on the authority of Giraldus Cambrensis that the traditions of the twelfth century ascribed to Brychan twenty-four daughters, and this in the Brychan district itself (Gerald's *Itinerary through Wales*, Bk. i, ch. 2). The first point, therefore, to note is that our scribes were constrained to give *eleven names* to represent the sons. Of these eleven names, they all agree as to eight, and we note further that they all agree in regarding Kynon, Pascent and Cyflifer as Brychanites. If these last are sons, our difficulty is solved and the eleven complete, but here the trouble begins. For the *Cognacio* and *Llewelyn* add two names which are absent in the *De Situ*. In other words, whereas they all agree in regarding Kynon, Pascent and Cyflifer as Brychanites, the *De Situ* which represents the oldest tradition, makes no mention whatever of Marthaerun or Marcharairjun and Run or Runan, whom the later documents introduce. Again, whereas the *De Situ* makes Kynon, Pascent and Cyflifer to be all sons of Brychan, thus completing the eleven, the *Cognacio* and *Llewelyn* only agree as to Pascent, whom they describe as son of Dingad ap Brychan. In order to find room for Marthaerun and Run, and at the
same time remain faithful to the tradition of eleven sons, one makes Kynon a grandson, and the other insists on Cyflifer. It looks, therefore, as though Marthaerun and Run are intruders, who have entirely usurped the place of Pascent and partially that of Cynon and that of Cyflifer.

Marthaerun apud Keueilauc or Marcharairjun ygkeueil-yawe clearly suggests that there was a foundation of some kind called after such a person in Cyfeiliog, which was a commote comprising roughly the parishes of Machynlleth Llanwrin, Cemes, Darowen, Penegos, Llanbrynmair and Caereinion fechan on either side of the R. Dyfi in the extreme W. of Montgomeryshire. Has any such foundation ever been discovered in this district? I believe that Mathafarn in the parish of Llanwrin is generally taken to be the place intended. But Mathafarn is certainly not the name of a person, and, as far as I know, is associated with no ancient ecclesiastical foundation whatsoever. Moreover the connection between such forms as Marthaerun, Marcharairjun or Marcharanhun and Mathafarn is parallel with such identifications as Martletwy and St. Marcellus, Lamphey and St. Faith, and other similar abominations.

Our forms appear to point back to some original Marth...n in which we may perhaps see a familiar type of place name peculiarly associated with the Brychan traditions, viz., that commencing with Merthyr. With the above, for example, compare such a name as Marther Geryn in the Book of Llundâv, where Marther represents Martyrium, i.e. a shrine for the preservation of relics, and where Geryn is a personal name. If this suggestion proves right, we may perhaps see the personal

1 See the first essay on the Gildas question in the St. David's College Magazine, p. 13 (December 1904), where this explanation of merthyr was apparently put forward for the first time.
name of our supposed Marther in the Run or Runan whom Cog. and L.O. also introduce into the list of Brychan’s sons, and who may be no other than Rein, whose sepulchrum was at Llandyfaelog.

Certain references in these documents to the obscure localities “Cornwallia”, “Francia”, and particularly “Mannia, Manan or Manau”, have provided evidence for the presence of Brychanites in Cornwall, France, the Isle of Man, and Manau Guotodin in Southern Scotland. On this basis, also, the theory has been advanced that there were many Brychans, so that nowadays our hero is undergoing the treatment formerly meted out to St. Gildas ap Caw o Priten. With this we are given a companion theory that the eleven sons and twenty-four daughters really comprise grand- and great grand-children. One hardly wonders, therefore, at the impatience even of a scholar like Professor Hugh Williams of the Bala who does not hesitate to refer to Brychan’s “mythical progeny” and to describe them as “shadowy beings”. Now there appears to be other evidence for the presence of Brychanites in the Devonian Peninsula and in Ireland, but “Francia” or “infrancia”, and “Manau”, both want watching.

The reference to the former is in the curious note which deals with Rydoc or Iudoc:—

infrancia inde dicitur ton Ridoch Windouith (i.e. eurus de vent). D.S.
gwindouit in francia inde dicitur collis Ridoc gwindouit. Cog.

yn freink yny lle a elwir twembreidoc oe enw ef. L.O.
Fortunately this place is almost undoubtedly referred

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1 Williams’ Gildas (Cymmrodorion Record Series), p. 27.
to in the Mirabilia of Nennius (Chronica Minora, iii, 215) where we read as follows:—

Est aliud mirabile in regione quae vocatur Guent. Est ibi forcea a qua ventus inflat per omne tempus sine intermissione et quando non flat ventus in tempore aestatis, de illa forcea incessanter flat ut nemo possit sustinere neque ante forceae profunditatem. Et vocatur nomen eius Chwyth Brittannico sermone, Latine autem flatio venti. Magnum mirabile est ventus de terra flare.

“There is another wonderful thing in the region which is called Gwent. There is there a pit from which the wind blows at all times without intermission, and when in summer time no wind blows, yet from that pit it blows incessantly, so that no one is able to stand up before the mouth of the pit. It is called Chwyth Gwynt in the Brittannic speech, and in Latin flatio venti [the blowing of the wind]. It is a very wonderful thing that wind should blow out of the ground”.

It is clear that the Hill of Rydoc, the son of Brychan, is somewhere near Chwyth Gwynt, wherever that may be. I very much regret that I have been unable to identify the spot, but when found it will hardly fail to assist us in the elucidation of this difficulty of “infrancia”.

B.—THE DAUGHTERS OF BRYCHAN.

Our three authorities are agreed as to all the married daughters of Brychan, eleven in number:—

4. Meleiri wife of Ceredig [Cedig?], mother of Saut, St. David’s father.
5. Tutglid wife of Kenken son of Kenwaur Cad-cathuc, mother of Cadell, etc.
6. Aranwen in Powys, wife of Iorwerth Hirflawdd, whence Iorwerthion.
7. Luan mother of Aidan Bradouc.

They are also agreed as to the following nine unmarried daughters:—

12. Tudeuel in Merthyr Tydvil [and Llysworney. Cf. also Hafod Tydvil in the Gwaun valley, N. Pem.]
13. Tudhistil in Merthyr Tudhistil [wherever this may be. Cf. Llanawstl in Machen (Monmouthshire) C-B. SS., 607.]
14. Tibeili in Llandybie, Carmarthenshire [also Lamphey (Pem.), etc.]
15. Kerdych at Towyn in Merioneth.
17. Kein in Llangeinor, Glam. [This is Kein Wyry', or Keyne the Virgin of Keynsham (Somerset), Kentchurch (Herefordshire), etc].
20. Duyn in Anglesey at Llanddwyn.

The following four appear in at least two of our authorities:—

21. Goleu in Laneschin [cf. Glan Hesgyn in Llanfair Culgudden (Monmouthshire), C-B. SS., 607. L.O. appears to have this name erroneously prefixed to Hunyd under the form Goleudyd gwreic Tutwawl Beper].
22. Eiliueth on the hill, once known as Cruc Gors Auail near Brecon. [Gerald’s Itinerary, i, 2. L.O.’s Felis may represent this saint.]

23. Bethan in Mannia. [D.S. and Cog.]


The following, which I leave unnumbered, only appear in one of our three authorities, and with the exception of Belyau are clearly intended to complete the traditional number of twenty-four.

Belyau. D.S. only.

Kenedlon apud Mynyd Kymorth. Cog. only. This is merely a repetition of Koneidon apud Kydwely in monte Kyfor. No. 18.

Tutlith yn Llys Ronwy ygwlaf vorgan. L.O. only. A hybrid form of Tutglid and Tydfil. The addition, however, is interesting and refers to Lisworney near Cowbridge. Lewis in his Top. Dict. of Wales (1833) says that the church of Llysworney is “dedicated” to St. Tydfil. See also p. xlvj in the excellent appendices to John Griffith’s Edward II in Glamorgan (1904).

Rinhidyr a bungle for St. Cynidr son of Kehingayr daughter of Brychan. L.O. only.

If the medieval tradition respecting the number of Brychan’s daughters be ever disproved, it is probable that the first effective attack will be made through the apparently impossible alliances which at least six of them are said to have made with famous representatives of the “Men of the North—Gwyr y Gogledd”. In order to provide a bird’s-eye view of these apparently impossible alliances, I subjoin a scheme compiled from L.O. = Jesus
The pedigree from this name downwards is found in G. G., a document on which Mr. A. J. A. Balfour lays great stress. "Its precision, its clear arrangement, and the absence of meretricious additions, proclaim it to be the work of a professional genealogist" (Arch. J., 6th Series, ii. 24). It must, however, be noted, however, that Mr. A. J. A. Balfour's statement in G. G. is not accurate. Moreover the statement in G. G. that Gwawr ap Cadell (or Gwawr ap Cadell) was the daughter of Urien ap Cadell is incorrect, as she was the daughter of Urien ap Cadell in the earlier genealogies. Therefore, the incorrect statement in G. G. that Gwawr ap Cadell was the daughter of Urien ap Cadell is incorrect.

Based on the information provided, it appears that there was a discrepancy in the genealogical records, and that the documentation was not entirely accurate. The genealogical records show that the original documentation did not accurately reflect the family relationships as described by later genealogists. It is possible that the discrepancies were due to errors in transcription or copying of the original genealogical records. Further research may be needed to clarify the family relationships and accurately document the genealogical records.
son of Arthwyns ab Mar, etc., in *G.G.*, is described in *II.* as brother of Merchaint ap Gwrryst, etc. The two sons of Eliffer, viz., Gwreii and Perechur were slain in the Anuns cxxxvi, which in the era of Stilicho’s Consulship is \((400 + 135) = 535\) A.D. Their “Welsh” nephew, Urien ap Cynfarch, was treacherously murdered, apparently during the reign of Inissa, King of Northumbria (585-592). It is impossible, therefore, that a daughter of our Brychan could have been this Urien’s mother. Llywarch Hen is not mentioned in Nennius, either as one of the British chiefs who fought against the Angles of Northumbria, or as one of the famous British poets who flourished at that time, among which last there is a Blechbard but no Llywarch (*Chronica Minora*, iii, 205-6). The association of Urien of the North with Arthur, is, of course in this case, a gross anachronism, as Arthur fell at Camlan in 492 A.D. Llywarch Hen is always associated with Powys or Mid-Wales (cf. Anwyl’s “Prolegomena to Study of Old Welsh Poetry”, *Trans. of Cymm. Soc.* (1903-4), 72, etc.), and belongs apparently to the fifth century. At least in a charter on p. 146 of the *Book of Llandaff*, in which Augustus, one of the kings of Brycheiniog, gives some property at Llangors in modern Breconshire to the monks of Llandaff, reference is made in the boundaries of this property to a certain *clud llywarch hen*. Part of Dr. Evans’ translation on p. 369 reads as follows:—“From the Aber of the Well of the Twelve Saints on Lake Syvaddon along the Gwver upwards to its spring, *to the head of Llywarch Hen’s dyke: along the dyke till it descends into the Llyvni;*” etc. Now, as the son of this King Augustus, whose name was Elgistel, was treacherously slain by Teudur son of Reia ap Brychan (see p. 167), Augustus must have been a contemporary of Reia, so that Llywarch Hen was already a well-known personage in the fifth century. Moreover, as the reference to the dyke descending into the R. Llyvni shows, he must have been a neighbour of the Brychanites, so that the tradition that he was the son of Guaur v’ch Brychan is by no means improbable. To return to Urien, it must be remembered that traditions contained in the *Iolo MSS.* insist on a certain Urien, called Urien Rheidol, who drove the Scotti out of Gower, Kidweli, etc., and occupied the district between the Tawe and the Towy. This may have been Brychan’s grandson and Arthur’s contemporary (Rhys’ *Celtic Britain*, 3rd ed., 257).

3 There is always a strong temptation to ascribe this pedigree to scribal bungling, thus, Dewi Sant ap Cedig ap Cunedda being read as Dewi ap Sant ap Cedig ap Ceredig ap Cunedda as it appears in the important *Bonedd y Saint* (Peniarth MSS. 16 and 45).

4 Maxen, *i.e.* Maxentius, has suffered grievously in being mistaken for Maximus who became Emperor of Rome and perished miserably in 388 A.D. The real Maxen appears to have been a Britannic Romanus in South Wales (cf. Cader Maxen near the Teify: the Pedigree No. II in *II.;* the tale called *Maxen’s Dream*, etc.) who formed a matrimonial alliance with a “Roman” princess of Carnarvon, *viz.*, Helena, daughter of Octavius. He appears to have had at least four sons, *viz.*, St. Publicus (Publicus ?); Eugenius (*i.e.* Owen Vinnddu); [It]nin[-of] Dyfed (? Ped. II, *I* Cymm., ix, 171); and Antonius (Anthun).
Iorwerth Hirflawdd.—In the following pedigree, *M.* denotes Mostyn MS. 117 (13th cent.) and *L.O.* as before. It would seem that Iorwerth, the founder of the Powysian "tribe" of Iorwerthion, comes much too late to have married Aranwen, a daughter of our Brychan. But this pedigree is by no means conclusive, as names may have dropped out.

Gwineu deuneuudwyt *M.*

Teon *M.*

Tegonwy *M.*

Iorwerth Hirulawr *M.* = Aranwen

Idnerth *M.*

Kador Gwenweun *M.* [Gweunenuen (dau.) *L.O.*]

Kadwr *M.*

Senerys *M.* [not in *L.O.*]

Anor *M.* [not in *L.O.*] Howel Dda *L.O.*, died 950 A.D.

Merchider *M.* [not in *L.O.*] Ewein *L.O.*

Kuhelyn *M.* Maredud *L.O.*

Elystan [Glodrydd] *M.* Lawr *L.O.* = Leuku (dau.) *L.O.*

Kadogawn *M.* = Agharat (dau.) *L.O.*

Gronwy and Llewelyn o Vuellt *L.O.*, who were defeated by Rhys ab Owen in 1075 A.D.
TUTGLID.—The following pedigree is compiled from Harleian MS. 3859 [and Jesus College MS. 20, where marked L.O.]

Catel dunlarc
Cattegirn
Pascent
Maucant

Cincen=TUTGLID
Brocemayl [Yscithrauc L.O.] died Annus ccxvIII¹
Cinean [Garwin L.O.]

<table>
<thead>
<tr>
<th>Eliud</th>
<th>Selim, killed in the Battle of Chester in the Annus CLXIX¹</th>
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<tbody>
<tr>
<td>Eli</td>
<td></td>
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<tr>
<td>Guilauc</td>
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<tr>
<td>Elizet</td>
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<td>Brocemayl</td>
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<td>Catel</td>
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<td>Cincen</td>
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<thead>
<tr>
<th>Grippi[ud] (died 814)</th>
<th>Elized</th>
<th>Ioab</th>
<th>Aedan</th>
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| Maun | Artan | Iouab | Meic |

¹ These two Anni in the era of the Annales Cambriae make 662 and 613 respectively, but they seem to refer to the same year, being apparently computations from two distinct eras, neither of which is that of the Annales itself. The first, viz. Annus ccxvIII, if computed from the Consulship of Stilicho, gives 400 + 217 = 617 A.D., and the second, viz. Annus CLXIX from the erroneous Bedan date of the Saxon Advent, gives 449 + 168 = 617 A.D. This year 617 A.D. (which really represents Sept. 1, 616—August 31, 617) is that of the Battle of Chester, where patriotic Englishmen are pleased to see a severing of
This pedigree contradicts that of the *De Situ* which states that Kenken, the father of Brochwel Ysgythrog, was son of Kenwaur Cadcathec. We certainly have some bungling here. As far as chronology is concerned, it is quite possible that a granddaughter of Brychan could be the wife of Maelgwn Gwynedd (died 502), but it is quite impossible that a daughter of our Brychan could be the mother of Brochwel who died in 617.

**The Date of Brychan.**—"St. David ap Sant ap Meleri v'ch Brychan" was born in *Annus xiv*, which in the era of the *Annales* makes $445 + 13 = 458$. But in the *Vitae* of St. David, there is a fixed tradition that he was born thirty years after St. Patrick went to Ireland as Bishop, which occurred in 433. Hence St. David was born $433 + 29 = 462$ A.D. Now 462 A.D. is *Annus xiv*, computing from the false Bedan date of the Saxon Advent, viz. $449 + 13 = 462$, which era is known to be one of the many distinct eras commingled in the computations of our present *Annales*. We may, therefore, for the present say roughly that Brychan was born at latest *circa* 400 A.D.

**C.—The Four Sepulchra.**

Both our authorities agree as to the sepulchra, which are as follows:—

the Britons of Wales from those of the North. This of course, if it means anything, assumes that there were previous to this date Cymry beyond the R. Dee, in what we now call Cheshire and Lancashire, which no one as yet has succeeded in shewing. The Cymry who entered North Wales from Cumberland and Southern Scotland came over the sea and were regarded by the "Romans" of Britannia as transmarine Picts. The only severing of Britannia was that which the *Excidium Britanniae* calls *lugubre divorium*, and which occurred in A.D. 577 as a result of the Battle of Deorham in modern Gloucestershire. Until this date, Britannia was a fixed quantity, at least from 424-5, the year when Vortigern began to reign in S.E. Wales.
1. *Sepulchrum Brychan* in Enys Brachan near Mannia D.S.; in the valley of Brychan in Mynav Cog.

2. *Sepulchrum Rein* in Llandyfailog. There are two places so called in Breconshire, and one in Carmarthenshire.

3. *Sepulchrum Cynog* at Merthyr Cynog in Breconshire.

4. *Sepulchrum Anlach* before the door of Llan-spyddyd Church near Brecon.

The situation of Mannia or Mynav is not yet known. It may be well, therefore, to place together all the references to it in these documents:

(a) Kynon ab Brychan, a saint in the western part of the aforesaid Mannia. D.S. This is, however, the first time it is mentioned in this MS.

Kynon ab Arthen, who is in Manan. Cog.

(b) Runan, a saint *ycallet* (?) in Manan. Cog.

Runan in the place called Manaw. L.O.

(c) Bethan in Mannia. D.S.

Bechan in Manav. Cog.

(d) Brychan lies in Enys Brachan near Mannia. D.S.

Brychan lies in the valley of Brychan in Mynav. Cog.

There is a *Vallis Brachan* referred to twice in the *Book of Llandav* (217 and 263) which appears to be situated within the modern parish of St. Bride’s-super-Ely in Glamorganshire. The first reference is found in certain boundaries in a grant of land called *Villa Penn Onn et Sant Tylull*, which Dr. Gwenogfryn Evans, with a query, identifies with St. y Nill in the above parish. The relevant passage reads as follows:—“Finis illius est: de valle Brachan along the high road as far as the spring; from the spring following the high road as far as the ford on the Dulas. *Ab occidentali*
parte de Nant Brachan along the ditch, following it straight to the other ditch, along it as far as Rhiw Guorgued. From the Rhiw in a straight line to the head of the dyke. Along the dyke to the ascent as far as the Cecin. From the Cecin as far as Brynn Himm Hitian as far as Dulas.” The second reference is found under the heading Lann sant breit in mainaur crucmarch with a peculiar contraction over the ar of the last word. Dr. Evans says (352)—“This contraction is not used elsewhere in this MS. ? crucmarchan or crucmrachan. Cp. Marchian and Brachan.” It refers to St. Bride’s-super-Ely, and the boundary is described thus: “In width from Nant Brachan as far as Glesius [Glasswg]. In length from Ffynnon Liss as far as the confluence of the two brooks of Brachan ——ir dou nant brachan.” In a casual reference to the 6-inch Ordnance Survey map, I find Nant Dowlais and Glasswg, also a place called Pentre-Bannau, but nothing nearer Nant Brychan than Nant Rhych. Others may be more successful. Seeing that the Cognacio makes Kynon, who is in western Manan, to be the son of Arthen, and that there is a Llanarthen near Marshfield in S.W. Monmouthshire; seeing also that Run or Runan is described as being in Manan, it may not be amiss to point out that the old name of Marshfield is Maerun, whatever that may signify (Bk. of Llandav, 190; Leland’s Itinerary in Wales (ed. 1906), 15).

D.—Palæographical.

De Situ.

10b. 11. Metrum with h above line and mark of omission.

10b. 18. A later hand, probably that of the Cognacio has underlined sine, the writer probably having hesitated before the very unusual construction of this part of the sentence.
11a. 20. The d of Keredic seems to have been changed from t.

11a. 25. The e of Bethan is apparently changed from a.

Cognacio.

157b. The three notes printed here interlineally are in the left margin in the original MS. On the next page they are all interlinear.

158a. 5. Between Benny and Et is a mark of omission, which refers to the passage copied on 159a. from the De Situ, viz. 10b. 20. Regressus est, etc., to line 23 Din Drichan.

158a. 30. After Clytwyn is a word of two letters, possibly al for alias, or ut or et.

158b. 9. Ninctis is difficult to read. The letter before the t appears to be c, with some attempt to change it into i. The expansion of the contraction into is is a guess.