

## CHAP. II.

ARTHUR AND HIS NEPHEW ELIWLOD.—THEIR DIALOGUE.—CIRCUM-  
STANCES OF IT.—MADAWG AND EROV.—MASSACRE OF INNOCENTS.—  
ELIWLOD AND MODRED EQUIVALENTS.—DRIFT AND MORAL OF THE  
DIALOGUE.

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*Nomine Magnus erit, vulneribusque perit.  
Nec perit omnino. Maris observabitur imo.  
Vivere perpetuò poterit, ex ordine primo.  
Ista tibi refero. Cetera claudio sinu.*

GOOTHOFREDUS VITERBENSIS.

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§ 1. WE need not a second time dwell upon what follows in the mythical cyclus, the fable of Tintagel, and our Celtic Amphitryon of alas! no comic muse; upon the Cornubian Alcmene or Olympias, and the miraculous conception of our Ercwlf Mawr, Hercules the Great, “*sword-smiter of the rampart*,” and Alexander Mawr; and all the ensuing phantasmagoria. The fabulosity of Arthur was always suspected by many; and it was not in that point, but in the matter of Emmrys Wledig, that my former remarks appeared so far scanty, as to require an enlargement even at the risk of some iteration.

Arthur received the finishing stroke, when it was<sup>k</sup> demonstrated

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<sup>k</sup> See Vol. 1. pp. 119-125, 132-4, and suppl. pp. 223-5. I have long had the belief that Lancelot (who is unknown in British bardism, and whose name is unconnected with its language) was no subaltern hero of Arthurism, but a name invented on the continent to express its main personage. He ought to have *atchieved the St. Greal*, and *filled the Seat Perilous*; but fell short of that awful eminence, which was

that he, though he was merely a divine or dæmonolatrous title in British religion, and no British man or king, did yet signify a real man and king; and when it was clearly shewn, from the legends of Britain and Armorican Brittany<sup>1</sup> combined, both *what* man it was, and that it was a man who never set his foot in either of those Britannias. In our late discourse upon Ambrosius, we observed how strangely knowing Godfrey of Viterbo appeared to be. His “*cætera claudio sinu*” seems to imply that he possessed the secrets of Arthur.

But (without re-opening the whole subject) there is one passage concerning him, in which I am obliged to competent<sup>m</sup> critics for explaining to me an error of translation into which I have fallen. It becomes necessary to examine that passage, with a view to correcting the inaccurate version; and at the same time to maintain the essential truth of the argument, which will remain untouched. It is in the translation contained in vol. I. p. 88. Dr. Owen's Dictionary (or the work he has so entitled) by its studious omission of all words having a

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reserved for Sir Galaad. The author of the great romance of Lancelot du Lac promises, in the outset, that he will explain why he was so named; but he never does so. That name is merely the romance form of expressing the name Wladislas or Ladislas. Ladislas, king of Naples, son to Charles of Durazzo, king of Naples and Hungary, is called by the historian Costanzo, “*il re Lanzilao*,” and by the Biographie Universelle, “*Ladislas ou Lancelot*.” The Vaudois of Piedmont, in the translation of an address from the Taborites of Bohemia to Wladislas the 5th, king of Bohemia and Hungary, style him *el serenissimo rey Lancelan*. I believe the name Lancelot never had any existence, except as a translation of Ladislas into the dialects of the Latin countries. The name Ladislas first became illustrious in the person of Saint Ladislas, king of Hungary, who reigned gloriously from 1079 to 1095. Its value in mystical romance is to express a mighty and revered *King of the Huns*. And so it comes out in a shape substantially identical with that which Arthur has so clearly assumed.

<sup>1</sup> Combined with each other, and also with those of Germany and Scandinavia.

<sup>m</sup> Allusion is here made to private, but written, communications. I have to acknowledge the value and correctness of some other suggestions (one in particular) but they are not of sufficient moment to revert to at present.

Latin etymon, and among the rest of gras, gratia, led me into the mistakes there committed, in the 5th and 6th of the lines cited.

Wyt and gwydd are spelt alike in old writings, but there is certainly no doubt of the former being, in this instance, the word meant; and it is equally true, that o honi is not used here as it is in the 38th<sup>a</sup> Psalm, v. 16, but in the more ordinary sense.

However, in correcting the version of these three phrases, I am unable to subscribe to the further suggestions I have received, viz: that gwasanaeth sul signifies *Sunday church-service*; and that the concluding triplet merely informs Arthur that, if he misses church-service of a Sunday, he must not laugh until the next Sunday.

I am not aware, that those ancient bards, to whom we owe these englynion, were in the habit of employing such a phrase as sul for dydd sul; however it may obtain in modern and popular use. We find in the bard Aneurin, *Dydd sul llavneu rhudd*, etc.; in Taliesin, *Dydd sul y dybyddant*, etc. and the like again in the Maelderw. But if sul (sol) is thus familiarly used among them for Dies Solis I am unaware of it,

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<sup>a</sup> With much surprise, I have seen it asserted that o honynt is not there used for *otherwise*. It is not improperly so used, in the sense of absque his rebus. But I merely assert as fact, on ocular testimony, that it *is* so used, both in the Bible and the Prayer Book; waving discussion upon the reasons. "For I said, *Hear me*, lest *otherwise* they should rejoice over me." "Canys dywedais, *gwrando vi*, rhag llawenyachu o honynt i'm herbyn." Llawenyachu o honynt cannot here mean "the rejoicing of them," for then o honynt would represent the English pronoun THEY, and consequently could not be in italics. Even where a double pronoun is used (as eu llawenyachu hwynt) no italics are employed, because the words (no matter if increased in number) only translate others that stand in Roman characters. On the other hand, rhag llawenyachu alone suffices to render "lest THEY should rejoice;" as in Zech. vii. 12, rhag clywed, lest they should hear. The Welsh Bible faithfully retains in italics every word so put in the English, (for —, myself—, in composition, is a syllable, not a word, and forms no exception) even to the case of clisions, as a'i and o'u; and equally abstains from introducing others. It is therefore a question of visible fact, and not of critical opinion, what word o honynt represents in the Bible and Prayer Book.



and wait for the instances. Moreover my advisers, in order to give effect to their construction, require me, in lieu of the plain words *Di c Sul eb rhaid, eb angen*, to read *Dydd sul heb rhaid heb angen*. But I cannot accommodate them to that extent. And the more so, as their construction further requires a monstrous interpretation of the last line, *hyd yr ail Sul na chwardd wen*. Having rendered the four first words "till another Sunday," they proceed to interpret the remainder thus, *chwardd*, laughter, *na*, is not, *gwen*, fair; meaning thereby, it will not be *fair*, right, or proper, for you to laugh, till the following Sunday! Any one with the least idea of the British idiom can appreciate that. I have translated it faithfully, and it offers no difficulty. But the other translation is absolutely barbarous. Besides, that *chwardd* twice before occurs; and in neither instance is it put for laughter, but for illusion, or a visible object imposing on the senses. In the third line the same critics employ the verb *cael* or *cavael* for "to hold, keep," or have in observance," instead of "to obtain, attain, or get;" which is its regular meaning, and that which it bears in the five other instances which this little poem supplies. So again in the fourth line, *ceisiaw* is employed for "to seek" simply, or "*go to*," instead of "seeking for," in which its proper sense it had been previously used. However, the distinction between service of the Sun and service of Sunday is not of that importance, which seems to be imagined; for the service of the Sun's day<sup>p</sup> was that of the Sun. It was (as we know) both Lord's-day and Sabbath, in the Mithratic orgies of this island.

The last verbal dispute arises upon *heb eiriau llen*; which will bear

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<sup>o</sup> Thus making it do the duty of the verb *cadw*.

<sup>p</sup> *Ecce enim Dies Solis adest; sic enim barbaries vocitare Diem Dominicum consue-  
ta est.* Greg. Turon. Hist. 3. c. 14.

several meanings, according as *llen*<sup>a</sup> is used for *veil* or for *learning*, and *eiriau* for itself, i. e. *refulgencies*, or for the truncation of *geiriau*, *words*. I cannot adopt the proposed version, “without the words of learning” (meaning without the church service on Sunday), simply for the reasons above shewn, viz: that the other translation, which it requires and supposes, would be absurd and untenable. But having perceived that *geiriau* previously occurs in its form of *eiriau*, I have judged it better to interpret it, “If thou wilt have me speak in plain, unveiled, or undisguised words;” which is just as literal a version.

§ 2. Having hazarded these grammatical remarks which will be interesting to a very few, I will endeavour to lay before the reader the whole of this singular production, and then subjoin some comments upon it.

#### DIALOGUE OF ARTHUR AND ELIWLOD.

##### 1. ARTH.

Ys rhyveddav, cyd bwyv bardd,  
Ar vlaen dâr a’i brig yn hardd  
Pa edrych eryr, pa chwardd.

##### 2. EYR.

Arthur bell glod oddiwes  
A’th llu llawenydd a’th lles,  
Yr eryr gynt a’th weles.

##### 3. ARTH.

Y sydd rhyveddav o du mur,  
A’th ovynav yn vesur  
Pa chwardd, pa edrych eryr.

##### 4. EYR.

Arthur bell glod yn hynt  
A’th llu llawenych dremynt,  
Yr eryr a’th weles gynt.

##### ARTH.

I wonder, seeing I am<sup>r</sup> a hard,  
On the top of the oak and its branches on high  
What the vision of an eagle, what the illusion.

##### EAGLE

Arthur, who hast attained distant fame,  
Joy and advantage of thine host,  
The eagle heretofore hast thou seen.

##### ARTH.

I wonder at thy station by the side of the wall,  
And I will ask of thee in metre  
What the illusion, what the vision, of an eagle.

##### EAGLE.

Arthur whose fame hath travelled far,  
And whose host is of gladsome aspect,  
The eagle hast thou seen heretofore.

<sup>a</sup> The mark over the vowel, *llên*, was not employed in the writing of the more ancient scribes.

<sup>r</sup> Another would not have known it was a phantom, but would have thought it a real bird.

## 5. ARTH.

Yr eryr a vai ar vlaen dar  
Pei hanvydd o'r rhyw adar,  
Ny byddid ti na do na gwar.

## 6. ERYR.

Arthur, gleddydawg uthyr,  
Ni sai dim gan dy rhuthyr,  
My yw mab Madawg ab Uthyr.

## 7. ARTH.

Yr eryr ni wn ei rhyw  
A dreigla glyneu Cernyw.  
Mab Madawg ab Uthyr nid byw.

## 8. ERYR.

Arthur iaith gyvrwyslid,  
A'th llu nis gwradyddlid,  
Eliwlod gynt im gelwid.

## 9. ARTH.

Yr eryr olwg divai  
A'r dy'madrawdd nid oes vai,  
A'i di yw 'liwlod vy nai?

## 10. ERYR.

Arthur dihavarch osod  
Os my ydyw 'liwlod  
Ai gwiw ymgystlwn o honod?

## 11. ARTH.

Yr eryr barablau divrad,  
Os di ydyw 'liwlod  
Ai gwiw ymladd amdanod?

## 12. ERYR.

Arthur dihavarch atdeb  
Ni sai gelyn i'th wyneb,  
Rhag angau ni ddiane neb.

## 13. ARTH.

Yr eryr iaith diymgel,  
Allai neb drwy rhyvel  
Yn vyw eilwaith dy gaffel.

## ARTH.

Eagle, being on the top of the oak,  
If thou beest of the race of birds,  
Thou canst not be either\* domestic or tame.

## EAGLE.

Arthur, glacial portent,  
Before whose onset nothing stands,  
I am the son of Madoc son of Uthyr.

## ARTH.

I know not the kind of the eagle  
[As one] that frequents the vales of Cornwall.  
The son of Madoc ap Uthyr liveth not.

## EAGLE.

Arthur of speech both subtle and fierce,  
Whose host is of unreprieved wrath,  
Eliwlod erewhile was I called.

## ARTH.

Eagle of blameless aspect  
And whose discourse is not evil,  
Art thou Eliwlod my nephew?

## EAGLE.

Arthur audacious in the onset,  
If I be Eliwlod  
Am I a good connexion of thine?

## ARTH.

Eagle, untreacherous in discourse,  
If thou art Eliwlod,  
Was the battle-slaughter good around thee?

## EAGLE.

Arthur, audacious in answering,  
Before whose face no enemy standeth,  
From death there is no escape.

## ARTH.

Eagle, undisguised of speech,  
No one could through war  
Bring thee to life again.

\* How, then, can I have seen thee before?

## 14. ERYR.

Arthur bendefig haelion,  
O chredir geiriau y ganon,  
A Daw nld gwiw ymryson.

## 15. ARTH.

Yr eryr barabl eglur  
A ddywedi di wrth Arthur  
Pa beth sydd drwg iw wneuthur ?

## 16. ERYR.

Meddylaw drwg drwy avrddwl  
A thrigaw yn hir in y meddwl  
A elwir pechawd a chwl.

## 17. ARTH.

Yr eryr barabl doethav,  
It dy hun y govynav  
Bodd Duw pa ddelw yr haeddav ?

## 18. ERYR.

Caru Duw o vryd uniawn  
Ac erchi archau cyviawn  
A bair nev a hydawl dawn.

## 19. ARTH.

Yr eryr gwir vynegi,  
Os llwyr, ovynav iti,  
Ai da gan Christ ei voli ?

## 20. ERYR.

Arthur ydwyd gadarnav.  
Ar<sup>u</sup> dwr gwr gwiw obeithiav.  
Pob yspryd moled ei Nav.

## 21. ARTH.

Yr eryr rhadlawn vywyd  
I'th ovynav heb ergyd,  
Pwy sy nesav, eb Yspryd ?

## 22. ERYR.

Arthur disegur llavnau,  
[A cw]ydddaist o gur gan waedau,  
Crist yw ev cred nag am au.

## EAGLE.

Arthur, dignitary among the generous,  
If the words of the canon shall be believed,  
With God contention is not good.

## ARTH.

Eagle clear of speech,  
Wilt thou say unto Arthur  
What thing is evil for him to do ?

## EAGLE.

To purpose evil with premeditation,  
And to abide long in the purpose,  
Is called sin and failure.

## ARTH.

Eagle, most wise in discourse,  
Of thyself will I enquire,  
How shall I attain to God's approbation ?

## EAGLE.

To love God with righteous mind,  
And ask upright requests,  
Procures heaven and the mundane gift.

## ARTH.

Eagle, veracious in declaring,  
If it be correct, I will ask thee,  
Is the praising of him <sup>t</sup> good in Christ's sight ?

## EAGLE.

Arthur, thou art the most mighty.  
On the tower I will expect the excellent hero.  
Let every spirit praise it's Lord.

## ARTH.

Eagle of serene existence,  
Without intrusion I will ask thee,  
Who doth the spirit say is nearest ?<sup>v</sup>

## EAGLE.

Arthur, restless with blades, [sheddings,  
[Who hast fa]llen by the pain of thy blood-  
Christ it is, whose faith is not concerning false-  
hoods.

<sup>t</sup> Viz. of Arthur. See above, st. 15.

<sup>u</sup> We should read ar ddwr, *upon the water* ; because the Eagle, though near to the *mur*, was upon the oak ; and because Arthur's aphanism was upon the water.

<sup>v</sup> Either to God or to the truth.



## 23. ARTH.

Yr eryr barabl addev  
A ovynav o hyd llev,  
Beth ore i geislaw nev ?

## 24. ERYR.

Ediveirwch am trawsedd  
A gobeithiaw y drugaredd,  
Hyn a bair y tangnevedd.

## 25. ARTH.

Yr eryr barabl diwg  
A vynegi di yn amlwg,  
I wneuthur be sy drwg.

## 26. ERYR.

Meddyliaw brad anghywyr  
A chelu meddwl yn hir  
Cwbl pechawd y gelwir.

## 27. ARTH.

Yr eryr barabl tawel  
A dywedi di heb ymgel,  
Beth a bair ym i ochel ?

## 28. ERYR.

Gweddiaw Duw bob plygeint  
A dymunaw cael maddenaint  
Ac erchi cynnorthwy 'r Saint.

## 29. ARTH.

Yr eryr barabl didlawd  
I'th ovynav ar draethawd,  
Pa vath waetha ar bechawd.

## 30. ERYR.

Arthur o derchawg doethiaith,  
Gwedi prover pob cyvraith  
Gwaetha bernir anobaith.

## 31. ARTH.

Yr eryr barabl ovydd  
A vynegi yn gelvydd,  
O anobaith beth a vydd.

## ARTH.

Eagle speaking words of acknowledgment  
I will ask, the while I cry out,<sup>w</sup>  
What is the course to seek for heaven ?

## EAGLE.

Repentance for perverseness,  
And to hope for mercy,  
This procureth peace.

## ARTH.

Eagle not ungracious in speech,  
Declare thou with clearness,  
What thing it is evil to do.

## EAGLE.

To meditate unrighteous treason  
And conceal your purpose long  
Is called complete sin.

## ARTH.

Eagle, gentle in discourse,  
Speak thou without reserve,  
What shall enable me to escape ?

## EAGLE.

Praying God at every dawn,  
And seeking to obtain remission,  
And asking the aid of the Saints.

## ARTH.

Eagle, not poor of speech,  
I will question thee on thy discourse,  
Of what sort is the worst that happens to sin.

## EAGLE.

Arthur of the elevated language of wisdom,  
After experiencing every law,<sup>x</sup>  
The worst is to be judged without hope.

## ARTH.

Eagle, with the speech of a teacher,  
Declare in mystic lore,  
Of the hopeless what shall become.

<sup>w</sup> Even while my wounds make me cry out.

<sup>x</sup> Qu : every stage of metempsychosis ?



## 32. ERYR.

Heuddu hir boen uffernawl  
A caffel cwymp anesgorawl  
A cholli Daw 'n dragwyddawl.

## 33. ARTH.

Yr eryr iaith ymadaw  
A'th ovynav rhag llaw,  
Ai gore dim gobeithiaw?

## 34. ERYR.

Arthur ardderchawg cynan,  
O myni o vyd gavel rhan  
Wrth gadarn gobaith gwan.

## 35. ARTH.

Yr eryr barabl cywir  
It dy hun y govynir,  
Pan nad cadarn perchen tir?

## 36. ERYR.

Arthur ardderchawg wyddva,  
Na choll Dovydd o'r Alfa  
Y cadernyd yw'r pennav.

## 37. ARTH.

Yr eryr barabl diau  
A'th ovynav ar eiriau,  
Ond yw cadarn vinnau.

## 38. ERYR.

Arthur ben cadoedd Cernyw,  
Ardderchawg, viniawg o lliw,  
Nid cadarn neb ond Duw.

## EAGLE.

To obtain the long penance infernal,  
And get an irrecoverable fall,  
And lose God to eternity.

## ARTH.

Eagle of speech about to depart,  
I will ask of thee previously,  
Is there a course devoid of hope?

## EAGLE.

Arthur of exalted elocution,  
If thou wouldest obtain a share of the world,  
With the mighty hope is weak.

## ARTH.

Eagle, sincere of speech,  
Of thyself it shall be asked,  
When is not the mighty possessor of the earth?

## EAGLE.

Arthur, exalted gwyddva,<sup>7</sup>  
Not to lose God or the Alpha<sup>2</sup>  
Is the summit of mightiness.

## ARTH.

Eagle, certain in thy speech,  
I will question thee on thy words :  
Except that I myself<sup>a</sup> am mighty.

## EAGLE.

Arthur, head of the battles of Cornwall,  
Exalted one, acute-edged of shape,  
None is mighty excepting God.

<sup>7</sup> This untranslatable word signifies "the place of presence," or that wherein the Deity makes himself personally manifest; being compound of *ma*, a place, and *gwydd*, presence. *Gwydd* is also knowledge. And *gwydd* means *trees*; which is probably the radical sense, and borrowed from the *Draids*, whose religion and philosophy was entirely among, and connected with, trees. The *Druidists* of the *Mithriac* and *Judaizing* apostasy seem to have transferred the notion of a grove to their own haunts so different in appearance. See above, p. 7. p. 16, n. 8. As applied to a person, it should bespeak an indwelling deity.

<sup>2</sup> See *Awd. Vraith*, p. 93, 4. *Divregwawd*, p. 95. *Cyffes*, p. 100.

<sup>a</sup> I submit to you, that *my* mightiness may constitute an exception.

## 39. ARTH.

Yr eryr iaith diarfordd  
A'th ovynav heb valdordd,  
Beth a wna Duw a gosgordd?

## 40. ERYR.

Gosgordd os gwir i voli,  
Os cyvawn cyverchi,  
Ni rhydd Duw ufferu arni.

## 41. ARTH.

Yr eryr iaith trymgarn  
A'th ovynav yn gadarn,  
Pwy dydd brawd a rhydd barn?

## 42. ERYR.

Arthur ardderchawg wyddva,  
Gorchest gwir a deva<sup>a</sup>  
Duw ei hun a varna.

## 43. ARTH.

Yr eryr nevawl dynged,  
A'r na chavas i weled  
Beth a wna Crist i'r rhai cred.

## 44. ERYR.

Arthur vyddva llawenydd  
A'th llu buost llwyr gynydd,  
Dy hun dydd brawd a'i gwybydd.

## 45. ARTH.

Yr eryr barabl *vychoedd*  
A'th ovynav berchen torvoedd,  
Dydd brawd beth a wna i bobloedd.

## 46. ERYR.

Arthur ardderchawg llamprhe  
A'th wir wiriondeb bagd'le,  
Yna y gwybydd pawb ci lle.

## 47. ARTH.

Yr eryr barabl *divustyl*  
A'th ovynav heb gynvil,  
Ai da cael gwasanaeth sul?

## ARTH.

Eagle of intricate speech,  
I will ask thee without trifling,  
What doeth God with [my] retinue?

## EAGLE.

If the retinue be sincere to worship,  
If upright in praying together,  
God will not give hell to them.

## ARTH.

Eagle of speech, dismal as the grave,  
I will ask thee in my mightiness,  
Who shall give judgment in the doomsday?

## EAGLE.

Arthur, exalted gwyddva,  
Sacred ænigma of the divided-place,  
God himself shall judge.

## ARTH.

Eagle of celestial destiny,  
Hast thou not obtained to see  
What Christ doeth to those who believe?

## EAGLE.

Arthur, gwyddva of gladness,  
With thy host thou wert a complete huntsman,  
Thy self shall know the judgment-day.

## ARTH.

Eagle, with the speech of \* \* \* \* \*,<sup>b</sup>  
I will ask of thee the owner of hosts, [tiles?]  
What shall the judgment-day do to the Gen-

## EAGLE.

Arthur, exalted swiftly-moving lamp,  
Whose pure innocency is gash-extinguish'd,  
There shall each one know his place.

## ARTH.

Eagle, *not filter*<sup>c</sup> in discourse,  
I will ask of thee without offence,  
Is it good for the sun to obtain service?

<sup>a</sup> For the explanation of this remarkable phrase, see above, p. 17.

<sup>b</sup> Probably "spirits;" from *bwc*, the same as *bwg* and *pwca*. But I do not find the word in this precise form. And *buchs* would make no sense.

<sup>c</sup> From *bustl*, gall. *Dibystyl*, from *pystyl*, was substituted without necessity.

## 48. ERYR.

Gwasanaeth sul o chessi,  
A gras gan Duw gwedi,  
Gwynvydedig wyt o honi.

## 49. ARTH.

Yr eryr barabl divri  
A'th ovynav dros Geli,  
Beth ym o bydda hebddi.

## 50. ERYR.

O byddi heb eirian llen,  
Di e<sup>a</sup> sul, eb rhaid, eb angen,  
Hyd yr ail sul na chwadd wen.

## 51. ARTH.

Yr eryr barabl hynod  
A'th ovynav in hynaid,  
Beth ore rhag enaid.

## 52. ERYR.

Pader a gweddiau  
A dirwest a chardodau  
A dioddev enaid hyd angau.

## EAGLE.

If thou seekest to have the service of the sun,  
And favour with God afterwards,  
Blessed art thou by reason thereof.

## ARTH.

Eagle<sup>d</sup> condescending in discourse,  
By the Concealed-God I will ask thee,  
What shall be mine, if I shall be without it?

## EAGLE.

If thou wilt have unveiled discourse,  
Thou art the sun, saith Necessity, saith Destiny,  
Until the other sun of no illusory lustre.

## ARTH.

Eagle of very notable discourse,  
I will ask thee in all security,  
What is the course for the soul?

## EAGLE.

The Pater and prayers,  
And fasting and charities,  
And calmness<sup>f</sup> of the soul until death.

§ 3. In considering this curious production, we will begin with the parties. Arthur himself appears in that mysterious state of life-in-death, which he was supposed to enjoy and suffer, after his deadly wound in the Cam-llan. His natural life had been extinguished by the gash (st. 46.) from the hand of Medrawd, which cleft his skull and brains; and he had fallen (st. 22.) by his bloodsheddings. When he died, or quitted natural life, Excalibar (the Hunno-Scythic Acinaces) was seen to vanish in the air. And in such form, ensiform, Arthur reappears in this colloquy. For he is termed "the gladiol portent," (st. 6.) *clddyddawg*, which answers to *μαχαίρειον τέρας*, not to *μαχαίρο-*

<sup>d</sup> Divri, without honour, i. e. not claiming or assuming honour. Though it may signify not paying honour or flattering.

<sup>e</sup> E is the ancient spelling for y. See Owen's Grammar, p. 9. ed. 1832.

<sup>f</sup> Dioddev, impassibility.



φόρον, and again (st. 38.) he is accosted as "the acute-edged of shape," to which I can attach no other sense. It is precisely the same sense as that of his mystical name Llyminawg,<sup>g</sup> i. e. *having an edge intensely acute*. It is certain, that this poem reveals to us the slain Arthur, in his enchanted Ynys Avallon; the dead-alive Adonis (or Memnon<sup>h</sup>) of the mysteries. This state of life-in-death began to attract more attention, as paganism, stript of its false glare, began to subside into mere magic, and the pretended apotheosis, into necromancy. Persons in that state were called Biothanati, i. e. *Having Life in Death*; as, in the converse, Thanatobii would have signified *Dead in Life*. That word has been improperly confounded with biathanati,<sup>i</sup> i. e. *dying by violence*. The heathen demi-gods were regarded by the Christians as persons who had attained to the state of Biothanati. So Commodian says of Sylvanus and other such deities,

Unum quære Deum qui post mortem vivere dat,<sup>k</sup>  
Secede ab istis, qui sunt biothanati facti.

Arthur, at the time of this poem's action, is not living, but factus biothanatus.

He is conversing with his nephew Eliwlod, son of his brother Madawg ap Uthyr Pendragon. We know little indeed of this brother; not so much as his mother's name. But his own name means *Serpentine*, having the nature of, or some relation to, a serpent. He is the earliest on record of the numerous Madoes. He has been celebrated

<sup>g</sup> See Vol. 1. p. 117, 8. The sword Arthur, or sword of Arthur, vanished over the water; and in st. 20, as I have expressed my opinion in p. 30, note, his return is said to be "expected on the water."

<sup>h</sup> Whose legend, in this respect, differs not from that of Adonis.

<sup>i</sup> See Tertullian de Animâ, c. 57.

<sup>k</sup> Commod. c. xiv. p. 18. Pisaur. This author lived about A. D. 200. He wrote in accentuated hexameters, without quantity.

as one of the three<sup>1</sup> golden-tongued knights whose discourse was so persuasive that no man could refuse them ought; if, indeed, his son's name be not accidentally omitted in the text of that Triad. For, in another series<sup>m</sup> of Triads, his son Eliwlod ap Madawg is so described, and with the same two companions. The Triad next following the one last-cited describes the all-persuasive eloquence of Medrawd, in almost the same words. Medrawd (or Modred) is always termed the nephew of Arthur. Had he then two such eloquent nephews, both gifted alike? Or do Medrawd and Eliwlod, in different mythi, bear the same value and express the same idea? Considering the 10th and 11th stanzas of this poem, I am led to the latter conclusion. The question and rejoinder contained in them seem to allude, in a tone of some little taunt and bitterness, to the harm they had inflicted on each other; and induce us to think, that Eliwlod is that nephew that fell with Arthur by mutual wounds.

To this purpose we may quote those curious old verses, by which alone some darkness visible (if not light) is thrown over the concerns of Pendragon's lesser son. They are entitled:

#### MADAWG THE HERO AND EROV THE TYRANT.

Of Madoc, intellect of the "Ram-	Erov was the tyrant
part,	Of the helpless West.
Of Madoc ere was the grave,	Unavailing sorrow
To the "Dinas there was abun-	The tyrant Erov caused
dance	To the <i>brattau</i> of Jesus
Of games and festal meetings.	And of the believers in Him,
Son of Uthyr! ere was slain	The earth shuddering,
By his hand thy pledge,	The elements wandering,

<sup>1</sup> Triads 3. 115.

<sup>m</sup> Tr. 1. 82.

<sup>n</sup> Usual terms, to express the pseudo-Druidical stone circles of the 5th century.

The world quaking,  
 And baptism trembling.  
 An unavailing step  
 Did Erov the tyrant take ;

To go in due course  
 Among the grim demons  
 To the bottom of hell.

Madawg ap Uthyr is here described as being, by some other means, dead. The violent death inflicted by the unknown Erov was not the death of Madawg, but that of *his pledge*, by which we can scarcely choose but understand his son ; and he had no son (that we hear of) except Eliwlod. Erov is an unheard of name, which seems to me to be an alteration of Erod, i. e. Herod ; to whom, and to his massacre of innocents, mysterious allusions were made<sup>o</sup> by the Bards. The word *brattau* is utterly impracticable as a British word ; and it must be a British plural to the Anglo-Saxon word *bratt*, from which the English *brat*, a young child, is understood to be derived. The inference is, that some Herod or Herov in the western parts of Britain committed a massacre of innocents. To which effect, we read that Merlin<sup>a</sup> informed king Arthur, that a child born on May-day would be his destroyer. Arthur consequently directed all such children to be sent to him. And his nephew Modred was among them. Arthur put them all into a vessel and turned it adrift on the sea, where they nearly all were drowned, excepting the fatal Modred, who was washed ashore and saved. Thus it was that the tyrant “took an unavailing step,” and ultimately perished. Hence arises strong confirmation, that the nephew Eliwlod is the very nephew Medrawd, who, having escaped the fate of the other innocents, survived to die by the hands of the Cornubian Herod,

<sup>o</sup> Mar. Milveib. p. 170. Llath Voesen n<sup>o</sup>. 1. p. 42. Neo-Druid. Her. pt. 1. p. 131, 2.

<sup>p</sup> That word is usually said to mean *rags*, and *brat* from thence to denote a ragged child. But it is more probable that the Saxon word itself was used in the sense of *brat*. However, these lines were perhaps composed in English<sup>1</sup> and not in Saxon days.

<sup>a</sup> Mort Arthur, Book 1. c. ult.



and, at the same time, hurl him to hell. We must observe, that Erov was tyrant of the West “*ere* Madawg’s pledge was slain;” therefore, it seems, not subsequently; and therefore (again) the deaths of Erov and the son of Madawg were synchronical, which is the peculiar case of Medrawd and Arthur. These verses have the unusual character of a violent Medrodian and Anti-Arthurian poem; and give us an inkling of two rival forms of the great heresy.

The nephew of Arthur appears to him in the shape of an eagle, seated on the summit of an oak tree, by the side of the *mur*, (wall or rampart) by which name the sanctuaries of the sect were frequently denoted. That the Eagle was a known form of those dead-alive persons, who had passed out of the natural into the magical state of life, may be inferred from the history of Llew Llawgyves in the *Mabinogi* of *Math*.

§ 4. The character of this poem is not Medrodian, like the poem of Madawg and Erov. But its tendency is to reduce Arthur’s pretensions into subordination to an higher system of religion, which is dressed up in some of the forms and phrases of Christianity. The Eagle represents him, much against his wish, as an accountable agent. Nor is this a peculiar, or a very unusual, circumstance. In their *Dirge of Hercules the Great*, though in other respects an ode of as high Mithriacal Arthurism as can be, the Bards conclude with intimating that their Hercules would obtain final mercy from the Trinity. In their *Marvels of Alexander the Great*, which boast of his miraculous conception, descent to Hades, ascension to heaven, and visit to the boundaries of the universe, they conclude<sup>t</sup> with promising him “at his end, mercy from God.”

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<sup>r</sup> Ap. Cambrian Qu.: Mag. vol. I.

<sup>s</sup> Vol. I. p. 113.

<sup>t</sup> See Neo-Druid. Heresy, Part I. p. 114, note.

Swedenborg, a heretic whom I judge to be almost in Neo-Druidism, represents<sup>u</sup> the theism derived from the Magi as twofold, some owning an invisible, and some only a visible, Jehovah. The former is the teaching of this poet's Eliwlod.

Amidst the common-places in this Dialogue, we may distinguish one sentiment truly Bardic. To Arthur's question, wherein moral evil consists, (st. 16 and 26) the Eagle answers that it consists in deliberate treason. By men whose life was a hidden compact and a conspiracy, nothing was accounted evil, save betraying the secret affairs, however nefarious, into which they were initiated.

The upshot of its doctrine is, that the ensiform Arthur in Avallon was a being responsible, at a day of final consummation, to the Supreme Power; that, at that day, a Sun of more manifest effulgence should supersede the Sun of the mysteries; but that, in the mean while, Arthur was that Sun of the mysteries, the "exalted swiftly-moving lamp," and the "sacred ænigma of the sanctuary."

Such a minority and unaccountability of the great dæmon of Neo-Druidism was, it has just been said, from time to time alluded to. That minority does not (as I apprehend) exhibit to us an Arian or created *Crist Celi*, but a Manichæan<sup>v</sup> or emanated. And Gnostical emanations of every degree may be considered as having responsibility; that of a part to its whole, and a derivation to its source.

<sup>u</sup> Apoc. Revel. p. 20.

<sup>v</sup> See Pearson on the Creed, 1. p. 237, London, 1821.