

**THE TRADITIONAL  
ANNALS OF  
THE CYMRY**

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The Traditionary Annals of the Cymry by John Williams

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**JOHN WILLIAMS**

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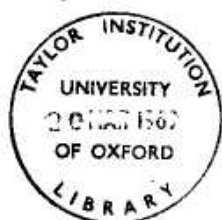


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THE  
TRADITIONAL ANNALS  
OF  
THE CYMRY.

BY THE LATE  
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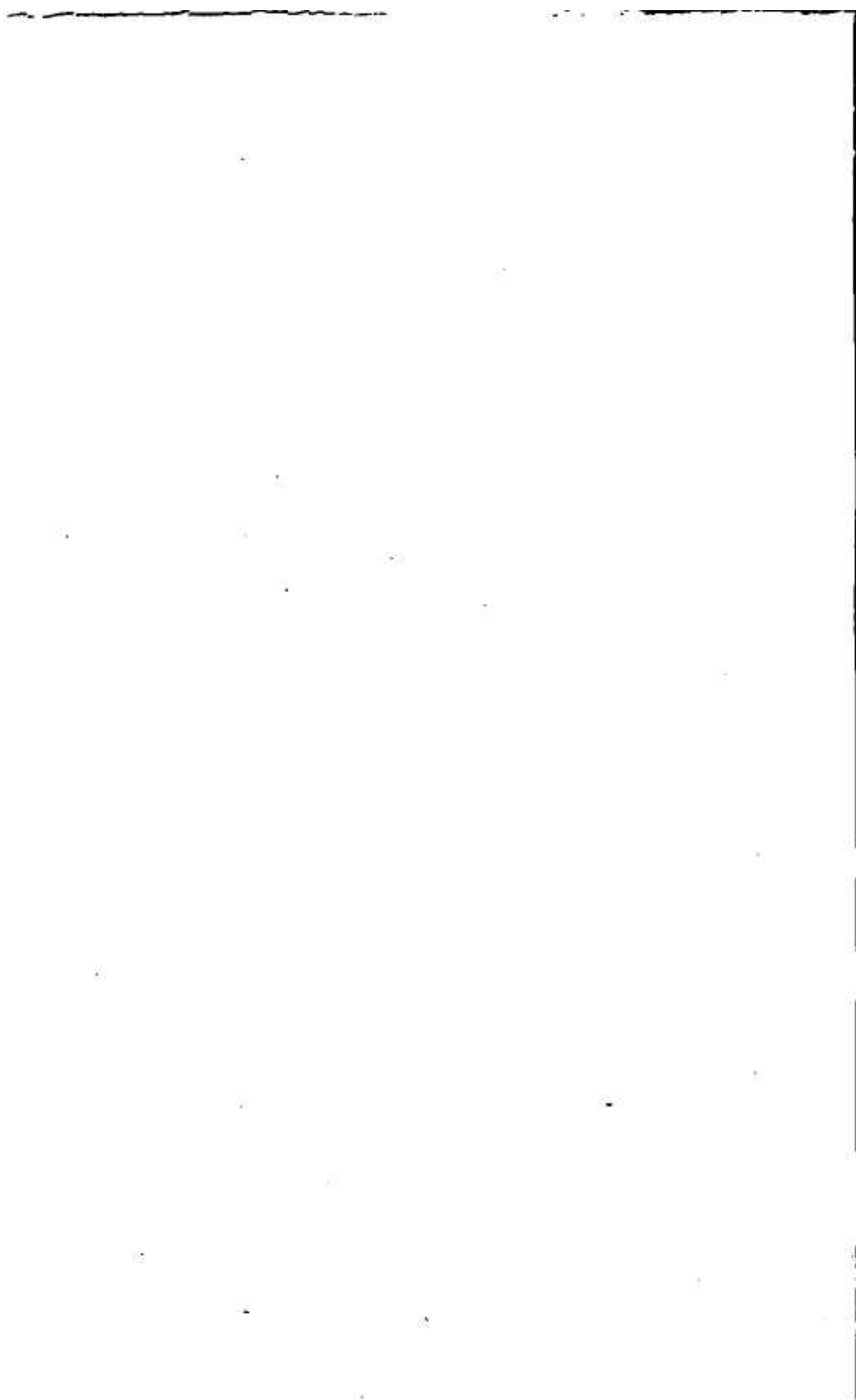
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R. MASON, HIGH STREET.  
1867.



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NOTICE BY THE PUBLISHER.

THIS Work, on "THE TRADITIONARY ANNALS OF THE CYMRY," was written by perhaps the best man of his day for such a task, believing, as I do, that he excelled all others in his intimate knowledge of the Traditions and Literature of the Welsh. The Work originally appeared in the "CAMBRIAN JOURNAL," but unfortunately the Author did not live to see it published in a separate form.





# THE TRADITIONARY ANNALS, &c.

## CHAPTER I.

### THE CREATION AND THE DELUGE.

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

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

<sup>1</sup> Job xv. 17, 18, 19. See also c. viii. 8, 9, 10.

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

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

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

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

<sup>2</sup> Cyvymbyll Maccwy a'i Athraw, or a Dialogue between a Disciple and his Teacher, cited in *Coelbren y Beirdd*, p. 7.

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

<sup>4</sup> Job xxxviii. 7.

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

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

According to Y Bardd Glas o’r Gadair,<sup>6</sup> they are seven in number:—

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

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

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

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

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

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

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

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

And with reference to man in particular:—

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

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

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

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

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

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

“7. *God*, and from Him is life everlasting.”<sup>7</sup>

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

“There are three connates, man, liberty, and light.”<sup>8</sup>

<sup>5</sup> Bardism, quoted in Dr. O. Pughe’s *Diet. sub voce* “Nef.”

<sup>6</sup> He was contemporary with Alfred, and is supposed to be the same person with Asserius Menevensis.

<sup>7</sup> *Myv. Arch.* iii. 109.

<sup>8</sup> Theological Triads, “selected from a manuscript collection by