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23 March 2012

'Flying King Bladud, King Lear & Queen Cordelia' by Tysilio, Holinshed & Enderbie

By **The National CV Group**

This article comprises material on King Bladud and his son, Shakespeare's King Lear, from the *Tysilio Chronicle*, which was started in the 7th century AD, *Holinshed's Chronicles*, from the 16th century, and Pery Enderbie's *Cambria Triumphans or Brittain in its Perfect Lustre*, from the 17th century.

We learn from these sources that Lear's daughter Cordelia came to rule Britain. She was the island's second queen regnant, after Gwendolen, who had taken the throne following the death of her husband Loctrinus, the eldest son of Brutus the Trojan.

The same line of monarchs is advertised in the three sources as follows:

1. Brutus
2. Loctrinus
3. Gwendolen
4. Madan
5. Mempricius
6. Ebraucus
7. Brutus II Greenshield
- 8 Leil
9. Hudibras
10. Bladud
11. Lear
12. Cordelia

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Section I

This section exhibits material from the *Tysilio Chronicle*, together with translator's notes. Provided here is the notice on King Bladud, as well as those on his father and son, Shakespeare's King Lear. The *Tysilio Chronicle* is reproduced in full as More 18.

The Chronicle of the Early Britons

- Brut y Bryttaniait -

according to

Jesus College MS LXI

an annotated translation

by

Wm R Cooper MA, PhD, ThD

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King Ebraucus is followed by his son Leil, then Leil's son Hudibras takes the throne:

And after him did Hudibras,¹¹⁷ his son, reign forty years less one. And he delivered his people from war and brought them into peace, and built Canterbury and Winchester, and the town of Shaftesbury.¹¹⁸ And in that place did the Eagle prophesy, foretelling doom to this land. And

117 LXI = *Rvn baladr bras*. GoM (2:9) transposes the name as *Rud Hud Hudibras*. This somewhat clumsy Latinization may suggest a certain amount of illegibility in the original source material.

118 LXI = *Kaer Kaint*, and GoM = *Kaer Reint* for Canterbury. LXI = *Kaer Wynth*, and GoM has *Kaerguenit* for Winchester; and LXI = *kaer Vynydd paladr* (i.e. city of the Mount of Spears) for Shaftesbury.

Solomon, the son of David, finished Jerusalem.

And after Hudibras came Bladud,¹¹⁹ his son, who ruled for twenty years. And he built Bath and the springs that were perpetually warm for any that had need of healing. And he worshipped the goddess Minerva. He learned the use of coals which burn to fine ash, but which flare up a second time into balls of fire. At about this time, the Prophets [in Israel] prayed that God would withhold the rain, and there was drought for three years and seven months.¹²⁰

And Bladud was a deep and cunning man, the first in all Britain to talk with the dead. And he did not cease from doing such things until he had made for himself pinions and wings and flew high in the air, from where he fell to earth onto the Temple of Apollo in London, and was broken into a hundred pieces.

And after Bladud did Lear, his son, become king, and he ruled the kingdom with authority and in peace for forty years.¹²¹ And he built a city on the river Soar called *Caer Leir* in the old Welsh, but in the Saxon tongue, Leicester.¹²² And Lear, having no son, had three daughters, whose names were Goneril, Regan and Cordelia.¹²³ And their father loved them more than tongue can tell, loving Cordelia, his youngest daughter, above the other two.

And as he waxed old, weighed down with care, he thought to divide his realm into three parts, giving each part as a dowry for *his daughters'* husbands, a third of the realm with each [daughter]. And whichever of his daughters was discovered to love him most, to her would he give the largest portion of his wealth. And he asked his eldest how much she loved her father, and she protested that she loved her father more than the very soul in her body. And he said to her, "Because you love me more than all the world besides, my most loving daughter, I shall give you in marriage to that man whom most you love, and with you the third part of all my realm."

And next he asked his second eldest daughter how much did she love her father, and she replied that tongue could not tell how much she loved him, which was more than all creatures on earth. And Lear had great love towards her, and he granted her the second portion of all his realm.

And Cordelia, having seen her two sisters deceive him with a false and lying love, had thought to answer him with care. And so he asked his youngest daughter how much did she love her father. "My lord and father," [said she], "perchance there are those who make out that they love their father more than they truly do. But I, my lord, will love you as only a daughter should. I therefore

[The translator's notes are on the next page]

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119 As in GoM (2:10). LXI = *blaiddyd*. GoM (2:10) agrees with LXI that Bladud reigned twenty years. He is said in other traditions to have discovered the ‘virtues’ of Bath’s hot water springs by observing their effect on his pigs. Another tradition states that Bladud was a leper and the waters cured him. Interestingly, with these traditions in mind and especially that of his ill-fated attempt to fly, a Roman votive coin was found in the spring at Bath, an engraving of which appears in Camden’s *Britannica* (see Manley Pope, p. 168). On the obverse is a winged head and the inscription *Vlatos* (Bladud), and on the reverse a unicorn with the legend *Atevla*, meaning a gift or vow. This dates the tradition to Roman times at the latest, when it is safe to assume that it was already very old. But of added force to the antiquity of the Bladud tradition is that on the island of Levkas (see note 47) on which Brutus landed with his followers in the first stage of their migration, there are the remains of a temple to the sun god Apollo (who in Greek mythology was the husband of Diana). These ruins lie on a prominence some 230 feet above the sea, and: “...it was from here that the priests of Apollo would hurl themselves into space, buoyed up - so it was said - by live birds and feathered wings. The relationship between the ritual and the god seems obscure, although there was an early connection between Apollo and various birds....Ovid confirms that the virtues of the flight and the healing waters below the cliff had been known since the time of Deucalion, the Greek Noah.” (Bradford, p. 48). Bladud, it is recorded, also made himself pinions and wings and with them attempted to fly. But the intriguing detail is that he fell onto the temple of Apollo which stood in *Troinovantum*, present-day London.

120 See 1 Kings 17. This supplies an added synchronism.

121 LXI = *lhr*. GoM (2:11) = *Leir*. Much of this account has been immortalized in Shakespeare’s *King Lear*. GoM tells us that Lear reigned for sixty years instead of LXI’s forty. But this is the only discrepancy, which may indicate illegibility or damage to the source document.

122 LXI = *ssoram*, the river Soar. Leicester is rendered *kaer lvr* in LXI (Lear’s city), but then LXI renders the name phonetically according to the Saxon pronunciation, *lessedr*.

123 LXI = *Koronilla*, *rragaw*, and *kordalia*. I have given GoM’s rendering (2:11).

love you as I should, but no more than this can I do, my lord and father.”

So her father, suspecting that she said this out of malice of heart, was filled with anger, and said to her thus, “As you have loved me in my old age, so shall I love you from henceforth. I shall disinherit you forever of your share of Britain, and will bestow it upon your sisters. I do not say that I shall not give you to a husband, if the Fates so decree, for you are my daughter still. But I shall bestow upon you neither wealth nor honour as I have done to your sisters, for although I have preferred you always before them, me you have not loved!”

And so, by the counsel of his ministers, he betrothed his two elder daughters to two princes, to wit to the princes of Cornwall and of Albany,¹²⁴ and the two halves of the kingdom with them. But afterwards it came about that Aganippus,¹²⁵ king of Gaul, heard wonderful things of Cordelia, that she was very beautiful. And he sent ambassadors to ask her father for her hand, and this [message] was conveyed to her father by them. And her father said that he would give her to him, but without a dowry in the world, for his wealth and his kingdom had been bestowed upon his other two daughters. And when the king of Gaul heard tell how fair the maiden was, he was filled with love for her, saying that he had gold, silver and lands enough and to spare. He had all things but a beautiful wife by whom he might beget heirs for his kingdom. And straightway they arrived at an agreement.

And then the two princes [of Cornwall and Albany] began to rule over the kingdom that he, *Lear*, had governed so stoutly and for so long, splitting it into two. And Maglaurus,¹²⁶ prince of Albany, took Lear into his care along with forty mounted knights with him,¹²⁷ lest he endure shame by lacking mounted retainers. And after Lear had lived with him for the quarter of a year,¹²⁸ Goneril took exception to the number of his retainers, for their [own] servants filled the court. So she complained to her husband that thirty were sufficient whilst the remainder should be dismissed. And on hearing of it, Lear said angrily that he would leave Maglaurus’ household and go to the prince of Cornwall.

And the prince [of Cornwall] received him with honour. But at the end of the year, strife and conflict arose between the servants [of Lear and of the prince], and Regan lost patience with her father, ordering him to dismiss all his retainers save five only to serve him. And Lear became much distraught and left the court, and returned a second time to his eldest daughter, thinking that she would no longer begrudge that he kept his retainers with him. But she declared in great wrath that he should not stay with her unless he dismissed all his retainers save one who might wait upon him, saying that one as old as he had no need of such staff.

And when he perceived that his daughter would deny him all, he dismissed them all save one. And he bethought himself of his dignity and the honour [which he had lost], and thought of going to his daughter in Gaul. But he was afraid to do so, forasmuch as he had sent her there so lovelessly. But at the last, when he could no longer abide his other daughters, he left for Gaul, and once on board ship he saw that he possessed but three mounted knights to accompany him. And with weeping, he prayed in these words: “O Fates, where do you lead me? It is more grievous beyond measure to count wealth when it is lost than to live even in poverty having never tasted riches. When I think of the hundreds who followed me as I wared against mine enemies, destroying castles and towns, and laying waste the land! But now I live in want and anguish at the hands of those who once were beneath my very feet. O God, when shall I have my revenge for this? Alas, Cordelia, how true were your words when you said that only as a daughter should love her father ought you to love me! When my hands were filled with riches, and it was given to me

124 As in GoM (2:11). LXI = *gogledd*. The *gogledd* was (and still is) the northern half of Britain, although its extent varies in our manuscript. Sometimes in LXI it is reckoned from the Humber to the whole of Scotland, and sometimes it coincides roughly with modern Scotland. Elsewhere in the manuscript the term *gogledd* seems merely to apply to North Wales. It is an indication of the different ages of the source material’s component parts. A forger or fiction writer’s use of the term would have been consistent.

125 As in GoM (2:11). LXI = *Aganipys*.

126 As in GoM (2:12). LXI = *maglawn*.

127 GoM (2:12) has one hundred and forty knights, suggesting damage or illegibility in the source document.

128 GoM has two months, again suggesting illegibility.

to bestow them, ah, how people loved me then! But where gifts are no more, then love has flown away.¹²⁹ How then shall I come to you and ask you to take me in, when I have given you so much offence? Of all their wisdom, yours was the greater, for once I had given them my realm, they cast me out of the land that was mine!”

And bemoaning thus his lot, he came to Paris,¹³⁰ the city where his daughter dwelt. And he sent to his daughter greeting, and told her what calamities had befallen him. And when his messenger told her that he, *her father*, was all alone save one servant who was with him, she sent him gold and silver, directing her father to go to a nearby city and obtain remedy there for his ills, bathe and dress himself in raiment fit for a king, and employ forty mounted retainers and fit them out sumptuously with horses, weapons and apparel. And he sent a message [of thanks] to his daughter and her husband. And when the king, *Aganippus*, heard what was happening, he came with his nobility to greet him, and welcomed him as a king - with honour.

And Aganippus gathered together a mighty host from amongst the Gauls, even mounted knights. And they came to Lloegria, Lear and his daughter Cordelia and all the host with them, for to do battle with his two sons-in-law. And they defeated them every one. And after Lear regained his kingdom the second time, he lived for but three years. And at that time came Aganippus, king of Gaul, and Cordelia obtained the realm in her own right. And she buried her father in an underground chamber which was built beneath the river Soar at Leicester. And his tomb was dedicated to the god Janus.¹³¹ And [in honour of this god], there gathered together at the beginning of the year all the cunning workmen and artificers of the realm to begin each project that they planned to complete by the end of that year. And Cordelia ruled her people in peace and great joy.¹³²

And afterwards her two nephews rebelled against her, being her sisters' sons, the son of Maglaurus, prince of Albany, and the son of Henwinus, prince of Cornwall. And these sons were named Marganus,¹³³ the son of Maglaurus, and Cunedagius,¹³⁴ the son of Henwinus. And they proclaimed it a sorrowful thing for a woman to rule the land. And so each of them warred against her and laid waste the kingdom. And they fought with her and cast her into prison where, out of anger and despair, she took her own life.¹³⁵

And these men shared between them the two halves of the kingdom, to Marganus the part beyond the Humber called Scotland, and to Cunedagius fell all the rest. And after two full years

129 And interesting and rare preservation of an ancient Celtic proverb.

130 Founded by an early Celtic people called the Parisi, some of whom settled later in present-day Yorkshire. GoM (2:12), however, names the city as *Karitia*, by which some scholars think that Calais is meant. But it may simply be another example of illegibility giving an uncertain reading, having only the letters common to *Kariti* and *Parisi* discernable in the original source document. I have followed LXI in assuming that the reading *Paris* is intended.

131 As in GoM (2:14). LXI = *biffrons*.

132 GoM gives five years for her reign.

133 As in GoM (2:15). LXI = *morgan*.

134 As in GoM (2:15). LXI = *kynedda*.

135 lit. ‘she lost herself’.

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Section II

This section gives the notice for Bladud, Lear & Cordelia from *Holinshed's Chronicles*, the 1587 edition, as reprinted in 1807.

HOLINSHED'S
CHRONICLES
OF
ENGLAND, SCOTLAND,
AND
IRELAND.

IN SIX VOLUMES.

VOL. I.
ENGLAND.

LONDON:

PRINTED FOR J. JOHNSON; F. C. AND J. RIVINGTON; T. PAYNE; WILKIE
AND ROBINSON; LONGMAN, HURST, REES, AND ORME;
CADELL AND DAVIES; AND J. MAWMAN.

1807.

[...]

LUD OR LUDHURDIBRAS THE EIGHTH RULER. *Kaerkin or Canterburie is builded. Caerguent is builded. Paladour is builded.* **LUD OR LUDHURDIBRAS** the sonne of Leill began to gouerne in the yeare of the world 3046. In the beginning of his reigne, hee sought to appease the debate that was raised in his fathers daies, and bring the realme to hir former quietnesse, and after that he had brought it to good end, he builded the towne of Kaerkin now called Canterburie: also the towne of Caerguent now cleped Winchester, and mount Paladour now called Shaftsburie. About the building of which towne of Shaftsburie, Aquila a prophet of the British nation wrote his prophesies, of which some fragments remaine yet to be seene, translated into the Latine by some ancient writers. When this Lud had reigned 29. yeares, he died, and left a sonne behind him named Baldud.

BALDUD OR BLADUD THE NINTH RULER. *Gal. Mon. The king was learned. Hot bathes.* **BALDUD** the sonne of Ludhurdibras began to rule ouer the Britaines in the yeare of the world 3085. This man was well seene in the sciences of astronomie and nigromancie, by which (as the common report saith) he made the hot bathes in the citie of Caerbran now called Bath. But William of Malmesburie is of a contrarie opinion, affirming that Iulius Cesar made those bathes, or rather repaired them when he was here in England: which is not like to be true: for Iulius Cesar, as by good coniecture we haue to thinke, neuer came so farre within the land that way forward. But of these bathes more shall be said in the description. Now to proceed. This Baldud tooke such pleasure in artificiall practises & magike, that he taught this art throughout all his realme. And to shew his cunning in other points, vpon a presumptuous pleasure which he had therein, he tooke vpon him to flie in the aire, but he fell vpon the temple of Apollo, which stood in the citie of Troinouant, and there was torne in peeces after he had ruled the Britaines by the space of 20. yeares.

Mat. West. The priace did flie. **LEIR THE 10. RULER.** *Mat. West. Leicester is builded.* **LEIR** the sonne of Baldud was admitted ruler ouer the Britaines, in the yeare of the world 3105, at what time Ioas reigned in Iuda. This Leir was a prince of right noble demeanor, gouerning his land and subiects in great wealth. He made the towne of Caerleir now

Britains vnder rulers.

THE HISTORIE OF ENGLAND.

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now called Leicester, which standeth vpon the riuier of Sore. It is written that he had by his wife threé daughters without other issue, whose names were Gonorilla, Regan, and Cordeilla, which daughters he greatly loued, but specially Cordeilla the yoongest farre aboute the two elder. When this Leir therefore was come to great yeres, & began to waxe vnweldie through age, he thought to vnderstand the affections of his daughters towards him, and preferre hir whome he best loued, to the succession ouer the kingdome. Whervpon he first asked Gonorilla the eldest, how well she loued him: who calling hir gods to record, protested that she "loued him more than hir owne life, which by right and reason should be most déere vnto hir. With which answer the father being well pleased, turned to the second, and demanded of hir how well she loued him: who answered (confirming hir saiens with great othes) that she loued him more than toong could expresse, and farre aboute all other creatures of the world."

Then called he his yoongest daughter Cordeilla before him, and asked of hir what account she made of him, vnto whome she made this answer as followeth: "Knowing the great loue and fatherlie zeale that you haue alwaies borne towards me (for the which I maie not answer you otherwise than I thinke, and as my conscience leadeth me) I protest vnto you, that I haue loued you euer, and will continuallie (while I liue) loue you as my naturall father. And if you would more vnderstand of the loue that I beare you, assertaine your selfe, that so much as you haue, so much you are woorth, and so much I loue you, and no more. The father being nothing content with this answer, married his two eldest daughters, the one vnto Hennis the duke of Cornewall, and the other vnto Maglanus the duke of Albania, betwixt whome he willed and ordeined that his land should be diuided after his death, and the one halfe thereof immediatlie should be assigned to them in hand: but for the third daughter Cordeilla he reserued nothing."

Neuertheles it fortunated that one of the princes of Gallia (which now is called France) whose name was Aganippus, hearing of the beaultie, womanhood, and good conditions of the said Cordeilla, desired to haue hir in mariage, and sent ouer to hir father, requiring that he might haue hir to wife: to whome answer was made, that he might haue his daughter, but as for anie dower he could haue none, for all was promised and assured to hir other sisters alreadie. Aganippus notwithstanding this answer of deniall to receiue anie thing by way of dower with Cordeilla, tooke hir to wife, onlie moued thereto (I saie) for respect of hir person and amiable vertues. This Aganippus was one of the twelue kings that ruled

Gallia in those daies, as in the British historie it is recorded. But to proceed.

After that Leir was fallen into age, the two dukes that had married his two eldest daughters, thinking it long yer the government of the land did come to their hands, arose against him in armour and reft from him the gouernance of the land, vpon conditions to be continued for terme of life: by the which he was put to his portion, that is, to liue after a rate assigned to him for the maintenance of his estate, which in processe of time was diminished as well by Maglanus as by Henninus. But the greatest grieffe that Leir tooke, was to see the vnkindnesse of his daughters, which seemed to thinke that all was too much which their father had, the same being neuer so little: in so much that going from the one to the other, he was brought to that miserie, that scarslie they would allow him one seruant to wait vpon him.

He gouerned the third part of Gallia as Gal. Mon. saith.

In the end, such was the vnkindnesse, or (as I maie saie) the vnnaturalnesse which he found in his two daughters, notwithstanding their faire and pleasant words vttered in time past, that being constrained of necessitie, he fled the land, & sailed into Gallia, there to seeke some comfort of his yongest daughter Cordeilla, whom before time he hated. The ladie Cordeilla hearing that he was arriued in poore estate, she first sent to him priuillie a certaine summe of monie to apparell himselfe withall, and to reteine a certaine number of seruants that might attend vpon him in honorable wise, as appertained to the estate which he had borne: and then so accompanied, she appointed him to come to the court, which he did, and was so ioifullie, honorablie, and louinglie receiued, both by his sonne in law Aganippus, and also by his daughter Cordeilla, that his hart was greatlie comforted: for he was no lesse honored, than if he had beene king of the whole countrie himselfe.

Now

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THE SECOND BOOKE OF

The state of the

Now when he had informed his sonne in law and his daughter in what sort he had beene vsed by his other daughters, Aganippus caused a mightie armie to be put in a readinesse, and likewise a great nauie of ships to be rigged, to passe ouer into Britaine with Leir his father in law, to see him againe restored to his kingdome. It was accorded, that Cordeilla should also go with him to take possession of the land, the which he promised to leaue vnto hir, as the rightfull inheritour after his deceasse, notwithstanding any former grant made to hir sisters or to their husbands in anie maner of wise.

Math. West.

Herevpon, when this armie and nauie of ships were readie, Leir and his daughter Cordeilla with hir husband tooke the sea, and arriuing in Britaine, fought with their enimies, and discomfited them in battell, in the which Maglanus and Henninus were slaine: and then was Leir restored to his kingdome, which he ruled after this by the space of two yéeres, and then died, fortie yeeeres after he first began to reigne. His bodie was buried at Leicester in a vault vnder the chanell of the riuier of Sore beneath the towne.

The gunarchie of queene Cordeilla, how she was vanquished, of hir imprisonment and selfe-murther: the contention betweene Cunedag and Margan nephewes for gouernement, and the euill end thereof.

THE SIXT CHAPTER.

QUEENE
CORDEILLA.

CORDEILLA the yoongest daughter of Leir was admitted Q. and supreme gouernesse of Britaine, in the yéere of the world 3155, before the bylding of Rome 54, Vzia then reigning in Iuda, and Ieroboam ouer Israell. This Cordeilla after hir fathers deceasse ruled the land of Britaine right worthilie during the space of fiue yéeres, in which meane time hir husband died, and then about the end of those fiue yéeres, hir two nephewes Margan and Cunedag, sonnes to hir aforesaid sisters, disdaining to be vnder the government of a woman, leuied warre against hir, and destroyed a great part of the land, and finallie tooke hir prisoner, and laid hir fast in ward, wherewith she tooke such grieffe, being a woman of a manlie courage, and despairing to recouer libertie, there she slue hirselfe, when she had reigned (as before is mentioned) the tearme of fiue yéeres.

CUNEDAG
AND MARGAN.

CUNEDAGIUS and MARGANUS nephewes to Cordeilla, hauing recouered the land out of hir hands, diuided the same betwixt them, that is to saie, the countrie ouer and beyond Humber fell to Margan, as it stretcheth euen to Catnesse, and the other part lieng south and by-west, was assigned to Cunedagius. This partition chanced in the yéere of the world 3170, before the building of Rome 47, Uzia as then reigning in Iuda, and Ieroboam in Israell.

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Section III

This section gives the notice for Bladud, Lear & Cordelia from Percy Enderbie's *Cambria Triumphans or Brittain in its Perfect Lustre*, of 1661. Note that 'f' is frequently to be read as 's'.

CAMBRIA TRIUMPHANS,
OR
BRITTAİN
IN ITS
PERFECT LUSTRE
SHEVVING THE
Origen and Antiquity
OF THAT
ILLUSTRIOUS NATION.
THE
Succession of their Kings and Princes, from the First, to
KING CHARLES
Of Happy Memory.

The Description of the Countrey : The History of the Antient
and Moderne Estate.

The manner of the Investure of the Princes, with the Coats of Arms
Of the Nobility.

By PERCY ENDERBIE, Gent.

L O N D O N,
Printed for Andrew Crooke, and are to be sold at the Green Dragon in
St. Paul's Church-Yard. 1661.

[...]

Lud or Lud Hurdibras alias Cicuber.

King *Lud*, his Father being Dead, with general applause and consent ascends the Royall Throne of great *Brittaine*, in the Year of the Worlds Creation, 4279. as Mr. *Fabian* accounteth; the First businesse which he took in hand was to settle his Kingdom, for his Father towards the latter end of his Age addicting himself to sloath, and giving way to the youthful sin of lust, a vice most hateful in an old Man, gave occasion to his Subjects who lived in Ease, Wealth and Delights to stir up commotions and dissensions; these broyls, *Lud* though young yet wisely endeavours by all means and diligence to suppress, knowing that peace and quiet is the Object and chief effect which all distempers and Wars how just soever aim'd at; by his studious endeavours and assistance of faithful Friends and careful Councillours, he obtains his desire; and having settled all distempers and reduced them to their due order and motion he set his mind wholly upon the beautifying of *Britanny*, and therefore in imitation of his Royal Progenitors, he begins a City which he calls *Caer gant* or *Kaer kin*, which afterwards the Saxons call *Canterbury*, which is to say, the Court of *Kentishmen*. *Sveanpord*

[This king also founded Winchester and Shaftesbury, we learn.]

BLADUD the Son of *Lud Hardibras*

B*ladud* the Son of *Hardibras*, took upon him the Crown of this Iland in the year of the Worlds creation, 4318. This King was much addicted to Learning, insomuch that he undertook a Journey to *Athens*, the most famous City in the World, for the knowledge of Philosophy, Astrology, and all other Sciences whatsoever, there fully to be instructed by the grave Philosophers of that place; neither was he content to become learned himself, learning indeed being the greatest ornament a Prince can have, but he endeavoured likewise to confer so great a Treasure upon the Nobles of his Court and Subjects of his Realm, and to that end he brought from *Athens* with him into our *Brittain*, four learned Philosophers to lay a platform, and found an habitation for the Muses and Nursery for Learning, making choice of *Stamford*

ford in *Lincolnshire* for his design and purpose. Mr. *Cambden* according to his wonted custome not willing to write any thing which may advance the glory of the Welsh or Brittain Nation, giveth a slender account of this place, saying that the *Saxons* called it *ex Saxo struili*; and that *Edward* the Elder, built them a Castle against the *Danes*, which at this day is quite demolished; and that *Henry* the Second, gave *totam Villam de Stanford que erat in Dominio suo exceptis feodis Baronum & Militum ejusdem Ville* *Richardo de Humetz five Humete, &c.* and that afterwards *Gulielmus comes Warrenæ eandem tenuit per voluntatem Regis Joannis*; that in the time of *Edward* the 3. by reason of a division and falling out amongst the Scholars of *Oxford*, the one Part came hither and here opened Schools and began a third Univerfity, of which as yet the Citizens boast: but the intestine broiles between the *Torkists* and *Lancastrians* so defaced this famous place, that as yet it hath scarce recovered its pristine glory; yet it so flourisheth at this day, that it hath an Alderman and twenty four Brethren, seven parish Churches, two Hospitals, the one very fair and ancient, built by a Citizen of that place, called *William Brown*; the other of late Erection, founded by *William Cecill* Baron of *Burleigh*, the Nestor of his times.

Richardus Vitus l. 2.

But let us look a little beyond the *Saxons* by Mr. *Cambden's* leave; the Author cited in the Margent writing of *K. Bladud* saith, *Hunc principem diutuduisse Athenis, indeq; secum abduxisse quatuor Philosophos qui Scholas aperirent in Britannia eo loco quo post Urbs dicta Stanfordia structa fuit, & quo universi litterarum artiumq; studiosi magno numero undique; convenerunt adeo ut Juvenalis Saty. 15. dixerit.*

Nunc totus Graias nostrasq; habet Orbis Athenas.

This Prince studied long at *Athens*, and from thence brought with him four Philosophers who taught School at *Stanford*, whither such as desired Literature and the knowledge of Arts flocked from all places; nay, he further bringeth in *Caius Plinius, lib. 3. c. 1.* to tell you that *propter illicitas artes Magicas usitatas in Britannia, scripserit Magiam esse transgressam quoque Oceanum, & ad inane naturæ provectam, honorari quidem tantis ceremoniis in Britannia, ut ipsa illam Persis dedisse, atque in ea re toti mundo quanquam ignoto sibi longeq; distanti consentire videatur.*

M. B. fol. 205. 8.

And again another Author, having spoken of *Cambridge*, proceedeth and saith; so may we more then probably hold of our other Schools and Univerfities in this our *Brittain* then, namely *Stanford* founded by King *Bladud* and furnished with Philosophers of *Athens* by him, and so continued a place of Learning untill the coming of *St. Augustine* hither, when it was by the Pope interdicted for Heresies.

Father Hierom Porter in his Saints Lives, printed at Down, 1632. in the life of S. David, l. Mart.

This King not only founded *Stanford* and furnished it with Philosophers to instruct Youth in learning and other qualities to inform and beautifie the intellectual part, but built the famous City now called *Bath*, and so provided Waters and hot Springs that his Subjects might not alone take pleasure and delight in those warm and pleasing *Baths*, but even by their occult Vertue find ease and relief for their infected and diseased limbs and members. *William* of *Malmesbury* will have *Julius Cæsar* the Author of these *Baths*: But *Richardus Vitus* tells the old Monk, *Id opus falso à quibusdam Julio Cæteri assignari cum ille ad illum locum nunquam pervenisset*; That work is falsely attributed to *Julius Cæsar* who never came so far as that place: Another Monk will have *St. David* to have been Causer of the hot baths saying, *At the place now called Glastenburie, He (viz. St. David) built a Church new from the ground; and coming thence to Bath, he cured the infection of the Waters thereabouts, and with his holy Prayers and benedictions, gave them a perpetual heat, and made them very healthfull and sovereign for many diseases ever after; as to this day is experienced, to the wonderfull comfort and commodity of all England.* But this Relation is as true, as is that other of his, where out of ignorance, he placeth the Metropolitan See of *Wales* at *West-chester*; and that's as true as that the *Sea* burns; for I will make it appear in the sequel of this Book, that *Caer leon* upon *Usk*, and not *Caer leon gaur*, was the Arch-bishops See. *Prolomus* calls this *Caer Badon, Aquas solis & Therms*, and *aquæ calidæ*; some called it *Akmanchester* (i.e.) the City of such as are sick or troubled with aches. *Stephanus* calls this city *Badiza*, the Latines *Bathonia*, the English *Bath*. *Cambden* will have this city to be *Caer Paladur*, that is the city of warm or hot-water, but will not admit *Bleyden cloyth* (i.e.) *Bleyden*, the Magician to be the builder; and therefore rather then allow the Foundation thereof to a *Brittain*; he produceth no Founder at all. *Solinus, cap. 24.* saith, *In Britannia sunt fontes calidi opiparo apparatus exculti ad usus mortalium quibus fontibus præsul est Minerva numen, in cujus æde ignes perpetui, &c.* In *Brittannie* there are hot baths adorned with exquisite buildings for mortals use and convenience, dedicated to *Minerva*, in whose sacred Temple is kept perpetual fire which is never permitted to go out. *Athenæus* scribit *Herculi balnea consecrata esse quæ sua natura scatent è visceribus terræ, sane quidem Græci Palladem Herculi post labores exantlatos lavacra primum administrasse demonstrant.*

These two Acts of this learned King, had he proceeded no farther, had left his Name famous to all Posterity; as likewise his building a Temple to *Apollo* and placing therein a *Flamen*, which after in King *Lucius* his time became the See of a Christian bishop; but pride and vainglory made him become ridiculous, (as indeed these two Vices have the power to make all men

men who follow them ;) his vain thoughts being compos'd more of Air than any other Element, tickle him with ambition to leave the Earth and live in the Air, he beats his brains how to bring this his new conceived invention to a timely birth, he provides feathers, wax, glew, and all such Utenfils as his abus'd brains apprehended necessary to quillifie him into the nature of a fowl or rather a fool : and thus like *Esops* crow deckt with feathers not his own, he appears more formidable and monstrous then the *Griffons* in the Mountains of *Armenia*.

*Et ignotas animam dimittit in artes
Naturamq; novat, nam ponit in ordine pennas
A minima ceptis longam brevior sequente.
Et postquam manus ultima cepto
Imposita est, geminas opifex libravit in alas
Ipse suum corpus, motaq; pependit in aere,
Caeliq; cupidine ractus
Altius egit iter ; rapidi vicinia Solis
Mollit odoratas pennarum vincula ceras,
Tabuerant cere : nudos quatit ille lacertos,
Remigioq; carens non ulla concipit auras.*

And so destitute of help he falls headlong, a just reward of his temerity, and breaks his neck upon the Temple of *Troynovant*, as some affirm, having Reigned 20 years.

The *Greeks* and *Latines* gave Names to this place according to the nature and condition of the Waters or Baths, there being *Idula Saggua* hot waters, *Aqua solis* waters of the Sun. *Bath* is the chief City in *Somersetshire*, seated in a very low plain, and round about environed with Hills very high and steep ; From whence come many Rivulets and fresh water-Springs to the great commodity of the people ; but that which brings most wealth unto the place, are not the Waters from without but those within, sending up from them much thin vapours and a strong scent withall, which springs are very medicinable for many diseases. Three of those Springs there are in all, the waters of which being received in large and fitting receptacles for the publick use, they call the Kings Bath, the Cross Bath, and the hot Bath : the Cathedral a fair Church, but belonging to Moncks, found the heavy hand of *K. H. 8.* but it is now in indifferent repair. Earl it had none till the time of *Hen 7.* since it hath had divers.

[List omitted of names of Earls of Bath]

LEIR the Son of BLADUD.

LEIR the Son of *Bladud*, (his Father through his own Arrogancy, Ambition and Vanity, or rather Foolery, *sepe feruntur in altum ut lapsu graviore ruant*; having soared to too high a place, and so in a hasty stooping broke his neck) began his Reign in the year from the Worlds creation, *iiii M. CCC. XXXiii*. This King was of a most Noble and Heroick mind, as being questionlesse bred under the Discipline of those Philosophers which his Father had brought from *Athens*, besides a natural Propension of his own to moral Vertue; insomuch that his Kingdom flourished in great Peace and abundance of Wealth.

This King to imitate his worthy Predecessors, laid the Foundation of a Famous city, calling it after his own Name *Caerlirion*, and after *Leircester*: this is one of those 28 cities where *Flamens* were. Mr. *Cambden* tells us that it was called *Ligecestria*, *Leogora*, *Legecester* and *Leicester*, saying it rather favoured of Antiquity then handsoneness; yet acknowledeth that it was formerly a bishoprick, but that the See being removed, it much decayed in renown, till at last *Eadelfeda optima Femina* the best of Women or a very good woman in the year 913. did repair it, and inclose it with new Walls; insomuch that *Matthew of Paris* in his lesser History saith, *Legecestria Urbs pulentissima & munitissima muro indissolubili, qui si Fundamento roboraretur nulli Orbium secunda fuisset*; *Leicester* a most rich city with a wall unbreakable, had it had a sufficient Foundation, second to no city whatsoever. In the time of King *Henry the 2.* this Town was in great distresse and much affliction, by reason that *Robert Bossu* (i. e.) *brunch-bacht*, Earl of *Leicester* attempting innovations and conspiracies against his Prince and Sovereign, forced, *Henry*; *Propter contumaciam comitis Roberti contra Regem recalcibrantibus obsessa est & per Regem Hen. subversa Nobilis civitas Leicester & murus qui videbatur indissolubilis funditus in circuitu dirutus, Urbs enim muris Fundamento carentibus, sub fossis, & fulcminibus tandem combustis manium fragmenta, ceciderunt quæ usq; in hodiernum diem propter cementi indissolubilis tenacitatem scopulorum retinent cum integritate magnitudinem.*

King *Leir* beginning now to be aged and full of years, having no Heir-male, he called unto him his three Daughters, *Gonorilla*, *Ragan* and *Cordeilla*, intending out of the discovery of their love and filial affection and duty towards Him to settle his Kingdom upon them: to the Eldest he said, Daughter, I shall desire you to expresse unto me, how well and dearly you love and esteeme me your aged Father; the young Lady hearing a question of so high a nature and so much concerning proposed unto Her, First that her answer may not seem forged or to have any smack or relish of dissimulation, calls the immortal Gods (being then the custome amongst Pagans) and all the celestial Powers to witness her Assertion, and then replies; My Princely Lord and Father, I love you more then my own soul: the feeble old man was much taken with this Answer, resting satisfied, that his Daughter did cordially and entirely love him: He calls for the second, propounds the same question; she thinking to out-vie her Eldest sister, and thereby to endear and engratiate her self into the old Mans favour, spares no oaths or invocations and imprecations, assuring him that her Tongue was too slender a Messenger to deliver the depth of her affection and duty, and that she loved him far beyond all creatures; *Leir* is tickled and exceedingly solaced with these two Answers and thinks no mortal Man more happy in his children then himself. *Cordeilla* is called for, the same interrogatory used; she wittily perceiving the deep dissimulation and fawning of her Sisters, replies; My dearest Father, I am much joyed to see you so well pleased with the expressive Answers of my two sisters; for my own part as a Father I have ever honoured, obeyed and loved you, and for ever shall: and if you desire further expression from me, Know honoured Sir, That as much as you deserve to be beloved so much I love you and no more.

King *LEIR* being nothing pleased with the integrity of his third Daughters answer, *Obsequium amicos veritas Odium parit*; bethinks himself how he may best dispose and bestow his two eldest Daughters to their most content, honour and advancement. the Eldest therefore he espouseth to the Duke of *Cornwall*, the second to the Duke of *Albania*, which is now called *Scotland*, dividing his Kingdom betwixt them in Reversion, and a Moiety for their present maintenance and livelyhood, nothing being left for the poor Lady *Cordeilla*, whose tongue was the true Embassador of her heart, and whose heart hated all dissimulation and hypocrisie.

Fame who is never slow in reporting the transactions of eminent persons especially Kings, founds this passage of King *Leir* in *France*, and with a shrill Note echoes forth, the beauty, modesty, vertue, and all the adorning graces which wait upon *Cordeilla*. *Aganippus* (an eminent personage and by some siled King of *France*, through a great mistake; for as *Policronicon*, *Petrus Picaniensis*, *Robert Gagwine*, *Antonius Episcopus*, and divers others affirm the name of *France* was not then known, neither were there any Kings, the inhabitants being called *Galli* and Tributaries to the Romans, and so continued till the time of *Valentinianus* the Emperor,) hearing *Cordeilla's* beauty so highly extolled, her vertue so superlatively commended, deems her a fit companion for his Princely bed and fortunes, if to rare a Jewel may be purchased: Upon a mature resolution he sends his Agents to the court of King *Leir* with

full instructions to demand *Cordeilla* in Marriage: The offered Fortune pleaseth the King, yet he fears the success; by reason of his own folly which had given all to the two sisters, and left nothing for the third: *Leir* returns thanks to *Aganippus* by his Embassadors, shews a willingness to comply with their Masters request; and withall lays open his insufficiency to bestow any Dowry upon her; *Aganippus* enformed by Letters of these passages, is glad his suit and motion finds friendly acceptance, and far valuing the rich endowments of his so much affected *Cordeilla* before all terrene riches so he enjoy the beloved treasure of his heart, desires no more: the espousals are with all solemnity celebrated, and *Cordeilla* answerable to the greatness of her birth and quality, conveyed to *Aganippus*, who (by the opinion of those who write that *France* was then governed by twelve Kings) was one, and to *Cordeilla* a Queen.

Leir having thus happily as might be thought, disposed of his three daughters; being aged, betakes himself to ease and quietness, and so intends to spin out the remnant of his time, but his Sons in Law *Menaghlanus* and *Henninus* the Dukes of *Cornwall* and *Albania*, envy the happy tranquility of the feeble old King; and each daughter, for all their deep and large expressions of filial love and duty, *Patris inquirat in annos*: *Leir* lives too long, too much at ease, his bones would better become a Sepulchre, than a Throne; and since the fatal Sisters will not of their own accord cut off his thred of life, his daughters by the hands of their ambitious and covetous husbands will undertake that task: nothing is now heard in *Brittains* but the clashing of arms, neighing of horses, thundering of Trumpets, and warlike Musick. The impotent King is begirt on all sides with Martial Troops, and not able to resist two such powerfull enemies, to preserve that small span of life, is forced to flie for succour, being quite forlorne, to his daughter *Cordeilla*, whom formerly he had so much slighted; The arrival of the Father is not long unknown to the daughter, who acquaints her husband with so sad an accident; *Aganippus* out of an heroick spirit, compassionating the calamity of a distressed Prince, especially his wives Father, puts on a resolution to chaffise and revenge so gross an injury, and to reinvest him in his throne again. *Cordeilla* is not idle in the mean time, but with all obsequious behaviour like a dutifull child cherishest her drooping Father, accomodates him with all Princely provision, with pleasant speeches drives away his melancholy thoughts, and leaves nothing undone or said, which may add vigour and alacrity to his pierced heart: *Aganippus* arrives in *Brittain* with his Father in Law, gives battel to the disobedient Rebels, gives them the overthrow, and again establisheth *Leir* in his Regal dignity; but the Author of so great happiness lived not long after, leaving *Cordeilla* a sad and disconsolate widow.

King *Leir* once more holding and guiding the stern of the *Brittish* Monarchy, passed his time with perfect quietness, the space of three years; after which time he left this transitory world, leaving his daughter *Cordeilla*, as well she deserved, to succeed him in his Kingdom; his body was buried at *Leicester* in a Vault under the River side, which he himself had built and consecrated to *Janus Bifrons*, where the workmen of the Town, when the solemnity of the day came, began all things which they had to do the year following.

John Rous apud Homs in Stow.

Those who undervalue the *Brittains* call this History in question; yet divers Authors relate it, out of which I will produce one in the same Language, in which he writ, *Cum in Senectutem vergere Leir cepisset, Regnum dividere filiasque tres suas idoneis Maritis in manus cum parte regni bene gubernanda tradere cogitavit; Prius tamen ex amore singularum tentare voluit quam illarum potiore regni parte censeretur digna. Itaque Gonorilla interrogata respondit, Patrem sibi chariorem esse corde atque anima sua propria qua viveret; Rugana dixit ipsum super omnes creaturas se diligere. Cordeilla videns bis adulationibus acquiescere senem, vicissim tentando quaesivit An usquam filia sit que patrem plus quam patrem amare presumat. Ego te semper ut patrem dilexi & diligo, siquid amplius requiris audi signum amoris in te mei: Quantum enim habes & quantum vales tantum te diligo. Pater iratus dum cum stomacho sic loqui putabat quasi suam senectutem sprevisset: proinde dixit illam cum sororibus nullam in suo regno partem habituram, & consilio procerum regni duas primas nuptui dat, Cornvallix & Albanix ducibus, una cum parte media Insula donec ipse viveret & alteram dimidiam post obitum ejus accipere jubebat. Quo tempore Francorum Rex Aganippus fama motus pulchritudinis Cordeillæ nunciis missis eam petit in matrimonium sibi dari: Quibus humaniter acceptis pater ait, se daturum, sed sine terra vel pecunia: Aganippus qui tertiam Gallix (ut Zerixæus ait) Belgicæ partem possidebat, virgine tam nobile sola contentus erat. Quam Polidorus Virgilius naturâ precocis ingenii fuisse dicit, sed interrogatam de amore in patrem respondisse; se quidem à lum oculis ferre semperque laturam licet deinde contingeret (de Marito intelligens) amaret ardentius; Quo responsa tam etsi pleno sapientie Leir indignatus indotatam nuptui collocat Regulo Gallo (inquit Polidorus) puella forma capto. Sed haud multo poste à generis ejus mortem expectare consentibus esse nimis longum, spoliatus regno ad Cordeillam fugere coactus est, a qua restituitur in Regnum & generis interfecit triennium regnat. Hanc inter novem Bellicosos hujus insule fæminas numerat Gerardus Leighus: Thus much I have added, to confirm the History of our *Brittish* *Leir*, and his daughters; I forbear to translate it, having already out of other Authors related the same in effect.*

Vitus ex Gaii-friid. fol. 173.

Polidorus, Virgilius.

Robert Bossu having put his Sovereign King *Hen. 2.* to much trouble in repentance of these mischiefs, built the Monastery of *St. Marie de Pratis*, wherein he became a Canon Regular, and for fifteen years continuance, in sad lamentation, served God in continual prayers: with the like devotion *Henry* the first, Duke of *Lancaster*, built an Hospital for an hundred and

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ten poor people, with a Collegiat Church, a Dean, twelve Canons Prebendaries, as many Vicars, sufficiently provided for with Revenues, wherein himself lyeth buried; and it was the greatest ornament of that City, untill the hand of King *Henry* the eight lay over heavy upon all the like foundations, and laid their lofty tops at his own feet: In this City also was buried another Crouch-bask, viz. *Richard* the third, in the Church of the Gray-Friers; but now nothing remains of his Monument, but only the stone chest, wherein he was laid, a drinking Trough now for horses in a common Inne.

[List of titled persons omitted]

CORDEILLA.

THis Heroine Lady, after just revenge taken upon her two sisters husbands, and her fathers and husbands death, by the consent of most Writers, by the joynt suffrages and votes of the *Brittains*, was admitted to the Royal Scepter, in the year from the worlds creation, four thousand, three hundred, and ninety eight years: she governed her people and subjects, for the space of five years, with great applause, and general liking; but the two sons of her sisters, *Morgan* of *Albania*, and *Cunedagius* of *Cambria* and *Cornwal*, envying her prosperity, and thinking themselves injured in their birth-right; their grandfather *Leir* having divided the kingdom equally betwixt their Mothers upon their Marriages, conspire together, and mustering their forces, invade *Cordeilla*, and reduce her to that necessity, that she is taken prisoner, and by her merciless Nephews cast into Gaol, which she patiently a while endured, but perceiving no hopes to regain her freedom, or repossess her kingdom; scorning to be any longer a slave to her insulting enemies; seeing she could not free her body from bondage; with true Trojan and masculine Heroick Spirit, she makes a divorce between her purer soul and encaged carcass, giving it free power to pass into another world, leaving those parts which participated of drossie mold, to be interred again in the earth, from whence at first it came, at *Leicester* in the Temple of *Janus* by the Sepulchre of her father.

Cunedagius

Lib.I.

Brittish and Welsh History.

Cunedagius and Morgan.

THe obstacle which hindered the designs of these two aspiring Princes (*Cordeilla* the gallant *Brittish* Amazon and *Virago*, being by violent death perpetrated by her own hand, taken out of the way) divide the kingdom betwixt them; and became both kings, in the year of the world, four thousand four hundred and three; but this gallantry lasted not long; for the Court-Gnats, whose life is a perpetual buzzing of news and flatteries, fall upon the ear of *Morgan*, and so fill his head with projects, that he highly conceives he is injured by the equal dividing of the kingdom, and thus discourses with himself, And am not I the son of *Gonorilla*, and she the eldest daughter of my Grand-father; to me then as lawfull Heir, *Brittains* Crown belongs? Why then do I admit a corival; competitor, and co-equal; one firmament ad-

[ENDS]