A Welsh record of an Anglo-Saxon political mutilation

ELIZABETH BOYLE

ABSTRACT
A previously unidentified annal-entry in the Welsh chronicles Brut y Tyrannig and Breconsbwyd y Saxone records the blinding of the sons of Earl Edwin Eldehelm as part of the ‘palace revolution’ of 1006. This article discusses how the Old English names Waelftheah and Ubieht were recorded by Welsh scribes in accordance with Welsh phonological and orthographical norms. Possible Anglo-Saxon sources for the annal-entry are briefly considered and the transmission of the annal-entry in the Welsh sources is analysed.

In the annal-entry which Thomas Jones assigned to 1004 in his editions of the Welsh translations of Annals Cambriae, we read the following.

(P) Y dailwyd Gwulfach ac Ubied.¹
(M) Ac y dailwyd Gwulfach ac Vrhyat.²
(S) Y dailw Gwulfach ac Vbt.³

'[And] Gwulfach and Ubied were blinded.'

Neither the texts nor modern scholars have stated the identities of the victims of this blinding. Welsh chronicles contain many references to blindings, castrations, kin-slayings and other brutal acts. These are recorded particularly in relation to the twelfth century, but they usually occurred as part of a larger internecine feud, often committed by royals on their close relatives. However, I do not think that this chronicle-entry refers to a Welsh mutilation. One reason is that these names do not appear in any Welsh genealogies and seem not to be of native Welsh origin. Indeed, the inherent foreignness of both Gwulfach and Ubied are indicated by the first syllable; no disyllabic or polysyllabic native word would have had /u/ in the first syllable, as originally unaccented /u/ would have been

¹ Brut y Tyrannig Pennar MS 20, ed. T. Jones (Cardiff, 1941), p. 13, (c.a. 1003); the date was wrongly assumed to be connected to 1004 rather than 1006 in Brut y Tyrannig or The Chronicle of the Princes Pennar MS 20 Version, trans. T. Jones (Cardiff, 1952), p. 11 (cf. p. 280 for the internal evidence which would have permitted correction, and p. 148, n. 118).

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reduced to /ɔ/ and spelt in Old Welsh as i or e and in Middle Welsh usually as y. Furthermore, it is striking that there is an English parallel of two men being blinded, which occurred within two years of Jones’s ascribed date for the blindings recorded in the Welsh chronicles. I suggest that the names found in the chronicle-entry are renderings into Welsh of the Old English names Wulfheah and Uffegat. These were the names of the sons of Ealhorman Ælfgelm who were blinded in 1006, following Ælfgelm’s own murder, as part of what Simon Keynes has termed a ‘palace revolution’ under King Æthelred the Unready.4

The forms attested are Gwflæah and Gwilæah, Wlæad and Ylæah. If we take these to be updatings of forms written in the Welsh of the time of the event (viz, late Old Welsh) we can restore Gæulfæah(t) or Gæulfæah(t) and Ylæad. If we compare the pronunciation of Old English Wulfheah, /wulfheah/, with the Middle Welsh Gwflæah, /gulva/, the variation can be explained if we think in terms of sound substitution; that is, a speaker of late Old Welsh hearing /wulfheah/ would find it difficult to pronounce and therefore to spell, without making certain accommodations.

First, initial /wu/- would only have occurred in a grammatical environment where lenition had occurred, and a native speaker would likely have heard it as the lenited variant /gwu/- An initial segment /gwu/- would have simplified to /gu/- in Old Welsh.5 Second, in Old Welsh internal -/f/- is relatively rare and usually confined to loanwords. On the other hand, internal -/v/-, variously spelt, was very common. The sound substitution of -/v/- for -/f/- would have been natural. It may have been facilitated by the Old Welsh speaker thinking that the name contained bæch ‘small’ (lenited to fæch /vaX/) or that it was a derivative in -ach of Welsh gæch ‘beak, point’. Finally the accommodation of Old English /wa/ to Old Welsh /a/ is straightforward, and especially so if perceived as the element bæch. While the variation between Wulfheah and Gwilæah can be explained in terms of sound substitution in oral transmission it is far more difficult to explain it in terms of copying.

Wulfheah is a well attested name. On the other hand, the name Uffegat is an unusual one. Apart from Ælfgelm’s son, I am aware of only one other reference to this name in Anglo-Saxon England, in about 1020, referring to a servantin Essex.7 The Ær part of the name is not seen in other Old English personal names.8

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4 Keynes, The Diploma of King Æthelred the Unready (Cambridge, 1980), p. 211.
5 Væch is likely to be an error, perhaps a misreading of Væh or of Veæ or Veæ, possibly influenced by names such as Unæn and Garnæ.
7 W. G. Scarrat, Onomastics Anglo-Saxon: A List of Anglo-Saxon Proper Names from the time of Bede to that of King John (Cambridge, 1897), p. 465.
In Old Welsh there was a common suffixal element -/yadd/ which would have provided a ready-made replacement for Old English -/eaet/ . The variation in the Welsh spellings of -/yadd/ between final -t and -yadd is consistent with the kind of orthographical variation found in early Welsh manuscripts.

In short, these names show all the signs of being transmitted orally and undergoing regular and explicable processes of sound substitution. Oral transmission of the names does not require a bilingual (Old Welsh/Old English) scribe, but merely an Old Welsh speaker writing the names down according to his own phonological and spelling systems. It is possible, but less likely, that a bilingual scribe was copying the names and adjusting the orthography as he went, especially as he would have been adding these names to a Latin text. It is far less straightforward to account for the changes in terms of scribal copying errors.

It is likely that the reason why Wulfheah and Ufegeat were mentioned by a Welsh chronicle is because of their inheritance of lands in the Wirral and other areas of the Welsh border, left to them by their uncle, Wulfric. The fact that our annal occurs in the three vernacular Welsh chronicles suggests that it was from their common source. The received textual history requires that no common Welsh-language source existed; therefore, this early source must have been a Latin ancestor. It is significant, however, that the blinding of Wulfheah and Ufegeat is not mentioned in either version of Annales Cambriae (B and Q). It is possible that the entry was lost from Annales Cambriae or that it was added to a later common Latin source. If so, then the following stemma summarizes the history: our annal must have been incorporated from another written source into the Latin text (indicated by γ "1004") from which the Welsh versions were separately translated (see fig. 1).

That source is unlikely to have taken its information from the chronicler John of Worcester, as none of the events relating to Ælhelm which he recorded is included in the Welsh chronicles. In John of Worcester's chronicle, Ælhelm is the major character in the events of 1006 — and, having also inherited land on the Welsh borders, he too would have been of interest to the Welsh — and the blinding of his sons is a minor addition. John of Worcester, writing at Worcester in the first half of the twelfth century, described the events surrounding the blinding of Wulfheah and Ufegeat thus.

Doblius et perfidius Edricius Streona dolum aduersus nobilim ducem /Ælhelmum oegitan apud Scrobesbyrig magnam et paravit comitium ad quod, cum insititus uenisset, suscept eum Edricius quasi suis familiaris amicus. Sed insidias preparatis, ille uel illi, die conuivi illum securi uenitum in silium ducti, ubi cum uictis circa ucnationem

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occupatis, quidam Scrobbes hriensis carnifex Goduwinus Porthund, id est oppidi canis, quem multo ante donis magnis multisque promissionibus pro patando facinece execuuerat Eadricus, ex insidiis subito proeliiuit et ducem ÆElhelmian nefaric peremuit. Parno interrecto tempore, filii eius Wilfheagus et Vfgecetus, issu regis Ægelrudi apud Coeum ubi ipse tune deprehendec cecati sunt.

The crafty and treacherous Eadric Streona, planning to deceive the noble caldorman ÆElhelm, prepared a great feast for him at Shrewsbury at which, when he came as a guest, Eadric greeted him as if he were an intimate friend. But on the third or fourth day of the feast, when an ambush had been prepared, he took him with him into the wood to hunt. When all were busy with the hunt, ÆElwine Porthund (which means the town dog) a Shrewsbury butcher, whom Eadric had dazzled long before with many gifts and many promises so that he might perpetrate the crime, suddenly leapt out from the ambush, and execrably slew the caldorman ÆElhelm. After a short space of time his sons, Walfheab and Ufgecet, were blinded, at King ÆEthelred's command, at Cookham, where he himself was then staying.\textsuperscript{11}

Instead, the information given in the Welsh chronicles echoes that of The Anglo-Saxon Chronicle, of which texts C, D, E and F briefly mention the blinding. Their common source was a chronicle of the reign of King Æthelred, completed soon after King Cnut succeeded to the English throne in 1016.\textsuperscript{12}


Wulfheah g Ufgeat warron ablende g. Elfelm caldorman of slagen.
‘Wulfheah and Ufgeat were blinded and Ealdorman Ælfric was killed’ (1006 CD).13

Wulfheah g Ufgeat warron ablende g. Elfelm caldorman wære ofslagen.
‘Wulfheah and Ufgeat were blinded and Ealdorman Ælfric was killed’ (1006 F).14

Wulfheah g Ufgeat wurrën ablende.
‘Wulfheah and Ufgeat were blinded’ (1006 F).15

It is possible, therefore, that a version of The Anglo-Saxon Chronicle was a source for a common Latin ancestor of the Welsh vernacular chronicles. It is more likely, however, given the Old Welsh rendering of the names found in the Welsh chronicles, that the report came from a contemporary oral source.16 By the time the Welsh chronicles as they survive today were copied, in the thirteenth, fourteenth and fifteenth centuries, it is highly unlikely that the chroniclers knew who Wulfheah and Ufgeat were. The short and incongruous nature of the entries in relation to those before and after reinforces the idea that the entry was included because it was contained in a Latin ancestor of the Welsh vernacular chronicles, rather than from any late medieval Welsh awareness of the identities of the victims.17

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14 MS E, ed. C. Plummer, Two of the Saxon Chronicles Parallel with Supplementary Extracts from the Others, 2 vols (Oxford, 1892/9), 1, 136.


16 It may be worth comparing the annual entry for 1012 which records the ravaging of Menevia by Eadric (possibly Eadric Streona, mentioned by John of Worcester as being the architect of Ælfric’s death) and Ubis (Ulbv). (M) Mille duault num ad Curt pe duUlwfr Mynir y gan y Suecor, y gan Eadric et Ubis, ‘A thousand and ten was the year of Christ when Menevia was ravaged by Saxons, that is, by Eadric and Ubis’ (ed. and trans. Jones, 18–19, n.11[1012]); (S) Vier mënaod at the amnul num duUlwfr Mynir y gan y Suecor, ‘One thousand and eleven was the year of Christ when Eadric and Ubis, the Saxons, ravaged Menevia’ (ed. Jones, p. 13; trans. Jones, p. 11, n.11[1012]); (S) Annis Donumini, MLXII, duUlwfr Mynir y gan y Suecor, ‘Anno Domini MLI, Eadric et Ubis, the Saxons were ravaged by Menevia’ (ed. and trans. Jones, pp. 48–9, n.11[1012]); (AGB) Annis Menevia a Saxonibus varata et sollet Eadric et Ubis, Annas Cambriae, ed. J. Williams ab Ithel (London 1866), p. 22; (ACC) Menevia a Saxonibus varata et sollet Eadric et Ubis, ed. Williams ab Ithel, p. 22). Here we have ‘being used in Welsh to represent Old English 4. Also, in the name Ubis we see 4-, again possibly representing /ub/, in which case our second Old English name here would be Ubis. With Eadric (Eadric), the Old Welsh rendering uses ë for 4r, as we saw in the form Ubis.

17 I would like to express my thanks to Richard Dance, David Dumville and Paul Russell for their comments and suggestions. I acknowledge the support of the Arts and Humanities Research Council in funding my research.