

**GADDEON ap CYNAN.** See Gadeon ab Eudaf Hen.

**GADDEON ab EUDAF HEN.** (330)

Gadeon is probably the correct form of the name which appears in the tale of ‘The Dream of Macsen Wledig’ as Adeon ab Eudaf, brother of Cynan ab Eudaf. According to the tale, Adeon and Cynan followed Macsen to the continent and captured Rome for him. After that Macsen gave them permission to conquer lands for themselves, (see s.n. Cynan ab Eudaf), but Adeon returned to his own country (WM 187, 189-191, RM 88, 90-92).

According to Jesus College MS.20 the wife of Coel Hen was the daughter of Gadeon ab Eudaf Hen (JC 7 in EWGT p.45), and this is probably correct although later versions make her the daughter of Gadeon (variously spelt) ap Cynan ab Eudaf, and she is given the name Ystradwel (variously spelt) (ByA §27a in EWGT p.90).

Also in the various versions of the ancestry of Custennin ap Cynfor and Amlawdd Wledig we find Gadeon (variously spelt) ap Cynan ab Eudaf (JC 11, ByA §30b, 31, ByS §76 in EWGT pp.45, 93, 94, 65). Similarly in MG §5 in EWGT p.39, but Eudaf is misplaced. The various spellings show that the name was unfamiliar: Gadean, Gadvan, Gadiawn, Kadeaun, Cadvan, Kadien, Kadiawn. See EWGT passim.

It seems probable that Gadeon ab Cynan is an error for Gadeon ab Eudaf, rather than to suppose two such persons (PCB).

**GAFRAN ab AEDDAN.**

He appears in Bonedd Gwŷr y Gogledd (§11 in EWGT p.73) as Gafran ab Aeddán Fradog ap Dyfnwal Hen.

He is again mentioned in a triad (TYP no.29) as the leader of one of the ‘Three Faithful War-Bands’ of Ynys Prydain, who went to sea with their lord. They consisted of twenty-one hundred men. The White Book version simply says that his war-band was faithful ‘at the time of his complete disappearance’

In his Celtic Remains (p.8 s.n. Aeddán Fradog) Lewis Morris says: “Father of Gafran (Tr.34) [=TYP no.29], [and] a prince of the Northern Britons, who had civil war with Rhydderch Hael (Tr.46) [= TYP no.54]. The part of the army under Gafran were drove into the sea. One of the three faithful clans, I suppose, retreated into the Isle of Man.” Lewis Morris is referring to the battle of Arderydd. Compare TYP p.59. See further s.n. Aeddán Fradog.

Rachel Bromwich believes that in Bonedd Gwŷr y Gogledd and in the triad we should read ‘Aeddán ap Gafran’ (TYP pp.264, 353). The sons of Aidán mac Gabráin, king of Scots, are listed in a tract on the Scots of Dalriada, edited by W.F.Skene, *Chronicles of the Picts and Scots*, pp.308-317. No son Gabráin is mentioned.

Iolo Morganwg improved on the triad by stating that the party of Gafran ab Aeddán went to sea in search of the *Gwerdonau Llion*, which he himself translated the ‘Green Islands of the Ocean’ (The Myvyrian ‘Third Series’ No.10). See *Trans.Cym.*, 1968 pp.305-6. This was popularised by the poet Southey in his *Madoc* (London, 1815, i.111).

**GALAES ferch EFROG.** (Fictitious).

One of the thirty daughters of Ebraucus [Efrog], fictitious king of Britain, according to Geoffrey of Monmouth, who says that she was the most celebrated beauty at that time in Britain or Gaul (HRB II.8). Similarly in Brut y Brenhinedd.

**GALAHAD.** See Galath.

**GALAS, GALATES, GALATEIA.** See Celtes.

**GALATH ap LAWNSLOT.** (Romance).

The Welsh form of the name which occurs in Malory as Galahad son of Launcelot, but in the original French romance, *La Queste del Saint Graal*, as Galaad son of Lancelot. The place-name Galaad occurs in the Latin Bible (Vulgate) as the equivalent of Gilead in the 'Authorised' English version (Bruce I.422; cf. TYP p.353). In the Welsh version of the 'Queste' in Peniarth MS.11 the name is spelt Galaath vab Lawnslot (*Y Seint Greal*, ed. Robert Williams, 1876, I.7 etc.).

In a late triad (TYP no.86) he appears as Galaad or Galath ap Lawnslot, one of the 'Three Knights of Arthur's Court who won the Grail'. Similarly in TYP App. IV no.2, one of the 'Three Virgin Knights' of Arthur's Court. For examples of the name in Welsh poetry see TYP pp.353-4. There is no connection with the name Gwalhafed (q.v).

**GALATHES.** See Celtes.

**GALL ap DISGYFDAWD.** See Disgyfdawd, Gwenddoleu.

**GALLGO ap CAW.** (500)

The saint of Llanallgo, formerly under Llaneugrad, in Anglesey (PW 94). Commemorated on November 27 (LBS I.75, 147).

He is mentioned in the Breton Life of Gildas (§2) as Alleccus son of Caunus with his brother, Egreas [Eugrad]. See quotation s.n. Eugrad. In *Achau'r Saint* (§31 in EWGT p.72) he is called Gallgo, one of four children of Caw. In the list of the sons of Caw in the tale of 'Culhwch and Olwen' he appears as Calcas (WM 462, RM 107), and in the list in the 'Hanesyn Hen' tract the name is Gallgaw, (and variants) (ByA §3 in EWGT p.85).

A proverb is attributed to him in the 'Englynion y Clyweid' (no.64 in Llanstephan MS.27) where he is called Kalcaw (BBCS 3 p.15).

**GALLGOID GOFYNNIAD.** (Legendary).

He appears in the tale of 'Culhwch and Olwen' as *Gallcoit* (or *Gallcoyt*) *Gouynynat* (WM 461, RM 106) but the cognomen is amended to *Gouynnyat* by the editors of CO (line 188). It is translated 'the Hewer' (Gwyn Jones and Thomas Jones), 'the Killer' (Jeffrey Ganz), 'the Claimant' (Patrick K.Ford), or 'Suppliant' as preferred in CO(2) p.73. See also Llwydog Gofynniad.

He is mentioned, with the cognomen, as one of the persons at Arthur's Court. In the same list he appears again, without cognomen, as *Gallgoic* (WM) or *Gwallgoyc* (RM). Whatever township he came to, though there were three hundred homesteads therein, if he were in need of anything, he would never leave sleep on any man's eye while he was there (WM 465, RM 109). This suggests that 'the Claimant' fits his attributes best. Cf. *gofuned*, 'desire' (PCB).

**GANIEDA.** See Gwenddydd, Myrddin Wyllt.

**GARANNOG GLEWDDIGAR.** (500)

'G. Angry hero'. He appears as an ancestor of Braint Hir, where he is made the son of Cynwas and father of Geraint (HL §11 in EWGT p.119). Also in *Bonedd y Saint* (§72 in EWGT p.65) where he is father of Geraint and ancestor of St.Egryn. Here he is called Garannog ap Glewddigar. In some pedigrees he appears as father or grandfather of Gwyddno Garanhir. See PP §9 (3), (4). In Peniarth MS.132 p.129 (this part by Lewys ab Edward) we find *Drydwas ap Drwffin varfoc ap Crannoc glewddigar*. This corrects PP §9(6). See *Drudwas ap Tryffin*.

In a poem by Gruffudd ap Maredudd ap Dafydd 'To Gronwy when he was sick' is the line: *Garannawg glew digar*. (RBP col.1325 ll.29-30).

**GARAR ap GEREIN HIR.** (Legendary).

Father of Llŷr Llediaith (ByA §33 in EWGT p.94).

**GARBANION ap COEL HEN.** (405)

Father of Dyfnwal Moelmud (2) (HG 10, JC 37 in EWGT pp.10, 48). He is probably the same as Garmonion listed as son of Ceneu ap Coel in ByA §9 in EWGT p.87.

Geoffrey of Monmouth seems to have used the name for one of the princes which he lists as being at Arthur's Court at the time of his special coronation, namely *Gorbonian map Goit* (HRB IX.12). Similarly in Brut y Brenhinedd without parentage.

**GARETH ap LLEW.** See Gweirydd ap Llew.

**GARGUNAN ap RONAN LEDEWIG.** See Silin.

**GARMON, ST.** (380)

The saint of St.Harmon (or Llanarmon) in Gwrtheyrnion, Betws Garmon in Arfon, Llanarmon in Eifionydd, Capel Garmon in Llanrwst, Rhos, Gwynedd, Llanarmon-yn-Iâl, Llanarmon Dyffryn Ceiriog and Llanarmon Mynydd Mawr, (the last three in Powys Fadog), Castell Caereinion and Llanfechain (or Llanarmon yMechain), (the last two in Powys Wenwynwyn). (PW 45, 84, 96, 104-6, 109-10). There is a place called Maes Garmon near Mold, (grid ref. SJ 2164). According to the Welsh calendars the commemoration day of Garmon or Germanus was July 31, which is the day of St.Germanus of Auxerre (LBS I.73, III.59).

Bonedd y Saint (§61 in EWGT p.63) mentions 'Garmon ap Ridicus who came to this Island in the time of Gwrtheyrn Gwrtheneu, and it is from France that he came.' The reference to Gwrtheyrn [Vortigern] identifies him with the St.Germanus mentioned in the Historia Brittonum §§39, 47; while his parentage identifies him with the St.Germanus of Auxerre whose life is given by Constantius of Lyons. But Constantius does not mention Vortigern. In fact there is nothing in common between the activities of St.Germanus in the Historia Brittonum and those in the Life by Constantius. This, and the fact that the names Garmon and Germanus are not strictly equivalent, has led many to suppose that Garmon was really a Welsh saint of Powys. In this case it must be supposed that the St.Germanus of HB is really Garmon.

The authors of LBS (III.63f) believed that Garmon was the Irish saint MoGorman, son of Restitutus Ua Baird by a sister of St.Patrick. He is said to have become Bishop of Man and to have died in 474. In the Isle of Man he was commemorated on July 3 (LBS III.79). There is nothing to support the idea except his date and the fact that he was also called Germanus (PCB).

Ifor Williams said: 'There is force in the argument of Baring Gould and Fisher (LBS III.60-79) for their theory that the man who made his way through Powys was another saint. I may fairly add that I cannot understand at all how the Latin name *Germanus* could give *Garmawn* (or *Garmon*) in Welsh; one would expect *Gerfawn*, cf. Latin *termin-us* giving *terfyn*.' (*Trans. Cym.*, 1946-47 p.53). And again: 'That is why it is uncertain whether Germanus of Auxerre is the *Garmon* [read Germanus] of the Historia in this section [§47]. ... If one supposes, however, that his *Book of the Blessed Germanus* [HB §47] was a manuscript which was kept at Llanarmon, Gwrtheyrnion, giving the history of an Irishman of the name Garmon, founder of that church, things get into order.' (*ibid.*, p.54). John Rhys thought that 'Germanus' could become 'Garmon' if it came through Goidelic (*Celtic Folklore*, 1901, p.39 n.2). E.G.Bowen agreed that St.Garmon was not St.Germanus of Auxerre (*The Settlements of the Celtic Saints in Wales*, 1954, p.32). So also David Dumville 'Sub-Roman Britain' in *History*, New Series, 62 (1977), p.186.

'The Book of the Blessed St.Germanus' is mentioned at the end of HB §47 and the fact that there were several excerpts from the book is clear from the superscription in the early but defective Chartres text (Z): *Incipiunt exberta* [read *excerpta*] *fii* [read *filii*] *Urbacen* [read *Urbagen*] *de libro sancti Germani inventa* ... See further s.n. Nennius.

The excerpts are as follows (See A.W.Wade-Evans, *Nennius*, pp.55, 61, 69):

- (1) §§32-35. Concerning Benlli Gawr and Cadell Ddyrnllug. See under those names.

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(2) §39. Concerning Faustus the son of Vortigern. See s.n. Faustus.

(3) §47. How St.Germanus preached to Vortigern, and how Vortigern fled from the saint to Gwrtheyrnion, but being pursued by the saint, fled again to his citadel on the Teifi where he was consumed by fire from heaven. See s.n. Gwrtheyrn Gwrtheneu. The section ends: 'This is the end of Guorthigirn, as I have found it in the Book of the blessed Germanus'.

Bishop Germanus is mentioned in §51 in connection with St.Patrick. In this case St.Germanus of Auxerre is probably meant.

On the Valle Crucis Pillar we are told that Brydw son of Vortigern was blessed by Germanus (see EWGT pp.2-3). The Pillar was erected in the first half of the ninth century at about the same time as the composition of the *Historia Brittonum*. Thus the use of the name Germanus here might equally refer to a Powysian saint Garmon (PCB).

### GERMANUS OF AUXERRE

The Life of St.Germanus of Auxerre was written by Constantius of Lyons in about 480 (HW 106 n.54). The best and shorter text is edited by W.Levison in *Mon.Germ.Hist., Script.Rer. Merov.* vii.225 ff (1920). A longer version was given by Surius and is published by the Bollandists *Acta Sanctorum*, July, vii. It is a ninth century amplification and contains additional matter which is of little value, and often clearly fictitious. See LBS III.53. Bede made use of the Life by Constantius in his *Historia Ecclesiastica*, I.17-21.

The Life by Constantius (shorter text) contains the following:

1. Born in Auxerre of illustrious parents. Went to Rome, studied law, married, and was made a Duke by the state, with administrative powers over several provinces (Ch.1).
2. He was forcibly inducted into holy orders and later succeeded as bishop of Auxerre (Ch.2).
3. Owing to the spread of the Pelagian heresy in Britain, the British clergy sent to the church of Gaul for help. A great synod was gathered and Germanus and Lupus, bishop of Troyes, were chosen to go to Britain (Ch.12; Bede i.17). [They crossed over in winter. Life of Lupus. LBS III.55].
4. They preached to the churches and convinced the people and the clergy of the error of the heresy (Ch.14; Bede i.17).
5. A Romano-British tribune and his wife brought their blind daughter to the two bishops, and Germanus at once restored the girl's sight by touching her eyes with his reliquary (Ch.15; Bede i.18, LBS III.56).
6. Germanus visited the tomb of the martyr, St.Alban (Ch.16; Bede i.18).
7. The Britons at this time suffered severely from the inroads of the Picts and Saxons. A fresh invasion was menacing and the bishops accompanied the British army that marched to arrest its progress. They converted many of the soldiers who were not already Christians. Germanus picked a number of the more active, yet inexperienced Britons, chose a valley encompassed by hills, and took command. They lay in ambush and then burst from their covert, crying 'Hallelujah' for it was Eastertide. The Picts and Saxons fled in disorder (Ch.17-18; Bede i.20).
8. Germanus and Lupus, having completed their mission, returned to Gaul (Ch.19; Bede i.20).
9. Germanus went again to Britain, accompanied this time by bishop Severus (Ch.25; Bede i.21).[Severus was bishop of Trèves [Trier] and a disciple of Lupus, according to Bede, i.21].
10. On reaching Britain, Germanus was well received by Elafius, the most considerable person in the land, and restored the use of his leg to the crippled son of Elafius (Ch.26-27; Bede i.21).
11. Germanus summoned an assembly and induced the Britons to drive into exile the teachers of Pelagianism. After a very brief stay the two bishops returned to Gaul (Ch.27; Bede i.21).
12. Germanus died while at Ravenna (Ch.42; Bede i.21).

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### ADDITIONAL INFORMATION

For an assessment of the 'Life' see E.A Thompson, *Saint Germanus of Auxerre and the End of Roman Britain*, 1984.

1. His parents were named Rusticus and Germanilla (Heiric, *Miracula Sancti Germani*, I.10, 19; Levinson, Ch.1 note 1). Germanus was *Dux*, probably of the Armorican region (Oman p.196; Jack Lindsay, *Arthur and his Times*, p.155)

2. It was Amator, bishop of Auxerre, who forcibly ordained him, and it was Amator whom he succeeded. This was in the year 418 (Jack Lindsay, p.156; WCO 65).

3. Prosper of Aquitaine, a contemporary, in his chronicle says (s.a. 429) 'The Pelagian Agricola ... corrupts the churches of Britain by insinuating his doctrine. But at the suggestion of the deacon Palladius, pope Celestine sends Germanus bishop of Auxerre as his representative, and after the confusion of the heretics guides the Britons to the Catholic faith.' (*Chronicon*, ed. Migne, Patrologia Latina, LI, col. 594; T.Mommsen, *Chronica Minora*, I.472, §1301; Jack Lindsay, pp.156-7).

6. This is said to have been at Verulamium (Oman p.195; C & M, pp.306, 435). Probably Verulamium according to W.Levison (*Antiquity*, 15 (1941) pp.337-59). See also Alban, St.

7. On the assumption that the 'Hallelujah' victory was achieved by the 'Germanus' (i.e. Garmon) of the *Historia Brittonum* it was suggested by Archbishop James Ussher (d.1656) in *Brit.Eccles.Antiq.* 1639, p.179, that it took place at Maes Garmon near Mold (LBS III.78). But others have ruled out such a possibility, for example, LBS III.57. Charles Oman suggested a site in Yorkshire or the North Midlands (Oman p.196). E.A.Thompson made a good case for North Kent (*loc.cit.*, p.52).

9. The date of the second visit has been put at 447 (LBS III.58; Oman p.197; WCO 67). But C.E.Stevens suggested 444 (*English Historical Review*, LVI, 1941, p.365). See also Paul Grosjean in *Analecta Bollandiana*, lxxv (1957) pp.160ff. E.A.Thompson proposed 437 (*loc.cit.*, p.65).

12. The feast of St.Germanus is on July 31. The year of his death is put at 448 (LBS III.58); 448 (Grosjean p.185); 437 (E.A.Thompson p.65).

### FURTHER NOTICES

St.Germanus [of Auxerre] became legendary quite early.

The Life of St.Samson of Dol, written c.610, says (I.7) that Samson was brought to Eltut [Illtud] for instruction. 'This Eltut was a disciple of St.Germanus, and St.Germanus himself had ordained him priest in his youth.' Later it says (I.42) [apparently of Llanilltud Fawr] 'the monastery, which, it is said, was founded by St.Germanus.' It is hardly possible for Germanus of Auxerre to have ordained Illtud before 449 (say) and for Illtud to have instructed Samson c.500. See s.nn. Illtud, Samson of Dol.

In the Life of St.David by Rhygyfarch (§10) we are told that St.Paulinus [of Wales] was a disciple of St.Germanus.

Muirchú (c.690) said that St.Patrick was a disciple of St.Germanus in Auxerre (Whitley Stokes, *The Tripartite Life*, p.272). It is doubtful if Patrick was ever in Gaul (Nora K. Chadwick in *Studies in Early British History*, pp.214-5). If we accept the later dates for Patrick he could not have met Germanus of Auxerre. See s.n. Patrick.

In the Life of St.Brioc (written before 850) we are told that the child Brioc, born in Ceredigion, was sent by his parents to Paris to be educated by St.Germanus along with Illtud and Patrick. See s.n. Brioc. There was a St.Germanus who was bishop of Paris 555-576, whose feast was on May 28. See G.H.Doble, *The Saints of Cornwall*, IV.88-89.

According to a Cornish Mass in a manuscript of the ninth century St.Germanus preached in Cornwall at Lan Aleth, now called St.Germans (LBS III.60; Haddan and Stubbs, *Councils*, i.696). St.Germans is about six miles west-by-north of Plymouth. Here the fair is on May 28. William of Worcester also found St.German honoured at Bodmin on May 28 (*Itineraries*, ed. John H. Harvey, 1969, p.88; G.H.Doble, IV.89).

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In the very legendary Breton Life of St.Nennoch we are told that 'St.Germanus, bishop, being sent from Ireland by St.Patrick, archbishop, came to Brochanus, king of Britannia.' (LBS III.68). He exhorted Brychan's daughter, Nennoch, to live a virginal life. A Germanus coming from Ireland suggests MoGorman, nephew of Patrick (LBS).

A legend connecting St.Germanus with SS.Peris and Grediw [Rhedyw] is recorded by 'G.R.' in a letter to Edward Lhuyd. See *Arch.Camb.*, III.6 (1860) pp.239f. This could perhaps be Garmon (PCB).

Geoffrey of Monmouth ignored the references to Germanus (i.e. Garmon) in HB, but introduced Germanus of Auxerre, evidently based on Bede (HRB VI.13, 14).

**GARMON father of 'ARTHRWYS'**. See Cynwyd Cynwydion.

**GARMONION ap CENEU ap COEL.**

Listed in ByA §9 in EWGT p.87, but probably an error for Garbanion ap Coel Hen.

**GARMONION ap DYFNWAL HEN.** (490)

Father of Cawrdaf and ancestor of Elffin ap Gwyddno according to Bonedd Gwŷr y Gogledd (§10 in EWGT p.73).

**GARMONION ap PEDRWN WLEDIG.** (480)

He is listed in a late version of Bonedd y Saint (§83 in EWGT p.66), but is not otherwise known. His father is called *Petrwn Wledic o Lydaw* so that he was evidently regarded as brother of St.Padarn.

**GARMONION.** See also Garbanion, Gorbionion, Gorwynion.

**GARSELIT WYDDEL.** (Legendary).

'G. the Irishman'. He appears in the tale of 'Culhwch and Olwen' as one of the persons at Arthur's Court (WM 466, RM 110). Ysbaddaden Pencawr told Culhwch that Garselit Wyddel was the chief huntsman of Ireland and that the boar Trwyth could not be hunted without him (WM 484, RM 124). Garselit was present at the hunt, for we are told that he was slain by the boar Trwyth at Cwm Cerwyn in Dyfed (RM 138). He is perhaps the same as Gwrgi Seferi (q.v.) who was fetched from the west of Ireland.

*Garselit Gwydel diogel ymlit*, 'sure in the chase', is mentioned as the author of a proverb in 'Englynion y Clyweid' in Llanstephan MS.27 (No.59 ed. in BBCS 3 p.14).

**GARTHOG ap CEREDIG.** (440)

Father of Cyngar (q.v.) (ByS 6a, b, 7 in EWGT p.55).

**GARWEN ferch HENYN.**

She is mentioned in a triad (TYP no.57) as one of the 'Three Mistresses' of Arthur. She is also probably referred to in the Stanzas of the Graves in the Black Book of Carmarthen (No.70) as *Earrwen* [corrected to Garrwen] *verch Hennin*, one of those whose graves are on 'The Morfa'. That is, almost certainly, Morfa Rhianedd near Llandudno, because two of the other persons, Sannan and Rhun, are said to have their graves there. Sannan is evidently Maelgwn's wife and Rhun is his son, while Maelgwn is closely associated with the region. See Thomas Jones in SG pp.131-3, 114-5.

**GARWLWYD.** See Gwrgi Garwlwyd.

**GARWY,** lover of Creirwy.

**GARWY HIR,** father of Indeg.

Allusions in Welsh poetry indicate that Garwy was a great lover. Only one poet, however, tells who was the object of his love, namely Hywel ab Einion Llygliw in his ode to Myfanwy Fychan of

Castell Dinas Brân, Llangollen. He speaks of the love of Garwy for Creirwy (DWB p.403, MA<sup>2</sup> 339a, TYP p.311). This Creirwy is evidently the fair daughter of Ceridwen, and this is perhaps confirmed by the poet Hywel ab Owain Gwynedd who mentions the passion of Garwy Hir for a girl in *Llys Ogyruann* (LIH 319, ll.26-7, TYP p.354). Now Ceridwen is associated with 'Ogyruen', but the reference may be to Ogrfan. Other references to Garwy refer only to his role as a valiant lover or a person of singular renown.

Garwy Hir is mentioned in two triads (1) TYP no.46c where he is mentioned as the owner of the horse Gwirian Groddros, and (2) TYP no.57 where he is mentioned as the father of Indeg, one of the 'Three Mistresses' of Arthur.

For poetic references to Garwy and Garwy Hir see *Gwaith Tudur Aled*, ed. T.Gwynn Jones p.602; TYP pp.354-5.

**GARWYLI eil GWYTHOG GWYR.** (Legendary).

One of the warriors of Arthur's Court mentioned in the tale of 'Culhwch and Olwen' (WM 461, RM 107). He was slain by the boar Trwyth at Llwhch Ewin (RM 139).

**GAST RHYMHI.** The bitch Rhymhi. See Rhymhi.

**GASTAYN, ST.**

He is mentioned in the tract 'Cognatio Brychan' as the saint who baptized Cynog ap Brychan. It says that 'his church is now situated by Mara [The Mere]' (§8 in VSB p.316). The reference is to Llangasty Tal-y-llyn by Llangorse Lake, Brycheiniog (PW 37). Wade-Evans suggested that the name should be Castanius (VSB p.314 n.1). See also WCO 137, 200. Lewis Morris used the form *Casten* in BL Add.MS.14,924 fo.23. 'Casty' would be the name derived from that of the church. See also LBS III.44.

**GAWAIN.** See Gwalchmai ap Gwyar.

**GELBEINEFIN.** See Elidir Mwynfawr.

**GENEDOG ap CAIN.** See Tegid ap Cain.

**GENEID HIR.** (Legendary).

One of the seven men who escaped from the Battle of Camlan, in his case because of his speed. See s.n. Camlan. The earliest list seems to be that in Mostyn MS.144 p.314. The date 1656 appears in the margin.

I suggest that the name Geneid Hir is derived from *Eueyd Hir* (WM 42, 43, RM 29, 30) or *Euehyd Hir* (WM 50, RM 35), which appears in the Mabinogi branch of 'Branwen' as the name of one of the seven men left in Britain by Brân when he went to Ireland. The name is generally translated 'Hefeydd the Tall', or the like. See Hefeydd Hir.

**GENETHOG ab IDWAL.** See Gurthiern, St.

**GENNYS, ST.**

The saint of St.Gennys in Cornwall, on the coast 14 miles north-west of Launceston. In official documents from 1259 he is called Sanctus Genesisus, but does not seem to be identified with the famous saint Genesisus of Arles, commemorated on August 25, because at Launceston, to which the parish originally belonged, he was commemorated on May 2 and 3, as we learn from William of Worcester (*Itineraries*, ed. John H. Harvey, p.84; G.H.Doble, *Saint Gennys*, Cornish Saints Series No.38, pp.4, 16-18; LBS III.44-45).

In Domesday the parish is called Sanguinas and is stated to have been taken away from Lannohe, that is Landocco [St.Kew] (Doble pp.18-19, 23). It is curious that the Iolo MSS. (pp.104, 116)

stated that Llandochau near Cardiff was formerly called Llangeny. This suggests that St.Gennys was connected in some way with St.Dochau (Doble pp.19-21; LBS III.46).

**GENUISSA, daughter of CLAUDIUS.** See Arviragus.

**GERAINT (GERENNIUS),** of Cornwall.

A king of Cornwall mentioned in the Life of St.Teilo in the Book of Llandaf. It tells that during the ravages of the Yellow Plague in Britain (see Y Fad Felen) Teilo was advised by an angel to go to Armorica. He came first to Cornubia [Cornwall] and was well received by Gerennius, king of that country. At the king's request Teilo received his confession and promised that the king 'would not see death until he had received the Body of the Lord which he [Teilo] himself would have consecrated.' Teilo then proceeded to Armorica (BLD 108).

While in Armorica Teilo became aware that Gerennius was very sick and about to die. In order to keep his promise to Gerennius, he returned to Britain, having completed seven years and seven months in Armorica. He and his party arrived at the harbour of Din Gerein and found the king still alive. The king received the sacrament and 'joyfully departed to the Lord.' His body was buried in a vast sarcophagus which had been miraculously transported across the sea from Armorica (BLD 113-4).

If we accept the story the date of death of Gerennius must be put about seven years after the beginning of the Yellow Plague in Britain, [547], i.e. about 554.

There is a church and parish of Gerrans near Falmouth in Cornwall, the dedication being presumably to this Gerennius. The date of celebration being August 10 (LBS III.52). It is called *Ecclesia de Sancto Gerendo* (1294) and *Seynt Gerent* (1360) (G.H.Doble, *The Saints of Cornwall*, III.81). There is a Kill-Gerran in St.Anthony in Roseland (LBS III.51), *Killagerran* (Doble p.81). *Sancte Geronte* (vocative) is mentioned with SS.Petrocus and Kyeranus [Piran] and Cadocus in the Exeter Litany (Harleian MS.863) printed by the Henry Bradshaw Society at the end of the *Leofric Collectar*. See facs.XVI (Doble p.80).

According to the Martyrology of Exeter S.Buriana (q.v.) cured a son of king *Gerentius* of paralysis. It is evidently this king who is referred to (Doble p.80).

The following is from *Popular Romances of the West of England*, collected and edited by Robert Hunt, F.R.S., Third edition, London, 1881, p.459:

#### SAINT GERENNIUS.

The beacon at Veryan stands on the highest ground in Roseland, at a short distance from the cliff which overlooks Pendower and Gerrans Bay. ... The present height of this tumulus above the level of the field in which it stands is 28 feet, and its circumference at the base 350 ft. ...

A tradition has been preserved in the neighbourhood that Gerennius, an old Cornish saint and king, whose palace stood on the other side of Gerrans Bay, between Trewithian and the sea, was buried in this mound many centuries ago, and that a golden boat with silver oars were used in conveying his corpse across the bay, and were interred with him.

The name Din Gerein, found in the Life of Teilo, was given to a mound in the Parish of Gerrans by Dr. John Whitaker in 1804. There is no earlier authority for the identification. Dr. Whitaker is also responsible for the story of the burial of Gerennius at Carne Beacon (*Ancient Cathedral of Cornwall*, I.302; G.H.Doble, *S. Gerent*, Cornish Saints Series No.41, p.18). Carne Beacon is a mile south of Veryan.

**GERAINT (GERUNTIUS),** king of Dumnonia.

The last independent king of Dumnonia. He appears to have been an able prince and to have wielded considerable power, as we learn from a letter addressed to him in the year 705, by bishop Aldhelm, a relation of Ina, king of Wessex. Aldhelm calls him Geruntius. For the text of the letter see



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Migne, *Patr. Lat.*, lxxxix p.87; Haddan and Stubbs, *Councils*, III.268. See also WCO 282-3. He is called *Gerent, Weala cyning*, in a twelfth century addition to the Parker Chronicle and in the later manuscripts of the Saxon Chronicle under the year 710. (G.H.Doble, *The Saints of Cornwall*, III.85). The entry is 'Ina also, and Nun his relative, fought with Gerent, king of the Welsh'.

There is a poem in the Black Book of Carmarthen (BBC 71.11) and in the Red Book of Hergest (RBP col.1042) which tells of a battle fought at a place called Llongborth by a chieftain named *Gereint*. It is very tempting to suppose that Llongborth is Langport in Somerset, twelve miles east of Taunton, and that Gereint is the Geruntius of Aldhelm and the Gerent of the ASC. But there are two difficulties: (1) the title of the poem is *Gereint fil' Erbin*, and (2) the mention of Arthur in stanza 8. Both of these would suggest that the poem refers to an Arthurian context, because Geraint ab Erbin is well known as a character in Arthurian legend. As regards (1) it may be pointed out that the name Erbin does not appear in the text of the poem, so that it could have been added by a scribe under a misapprehension. With respect to (2) Arthur and his men may be regarded as appearing from the Otherworld like the Greek gods in the Iliad, to fight on the side of this Geraint. Similarly the Welsh poet Cynddelw mentions the presence of St.Tysilio at the battle of Cogwy or Maserfelth in the year 642. See s.n. Tysilio. This interpretation was suggested by John Rhys (CB pp.234-5) and approved by E.K.Chambers (*Arthur of Britain*, 1927, p.66), and Thomas Jones (BBCS 58 p.247 (1958)). See further s.n. Llongborth.

The poem is discussed by Brynley F. Roberts in *Astudiaethau ar yr Hengerdd*, ed. by Rachel Bromwich and R. Brinley Jones, 1978, chapter 12.

For modern translations of the poem see Gwyn Williams, *The Burning Tree*, 1956, pp.43-45, Joseph P. Clancy, *The Earliest Welsh Poetry*, 1970, pp.103-5. The following stanzas nos.1 and 4 are typical while the two crucial stanzas are nos.8 and 9:

- 1        Before Gereint, the enemy's punisher,  
          I saw white stallions with red shins,  
          and after the war-cry a bitter grave.
- 4        At Llongborth I saw vultures  
          and more than many a bier  
          and men red before Gereint's onrush.
- 8        At Llongborth I saw Arthur,  
          brave men hewed with steel;  
          [He was] emperor, ruler of battle.
- 9        At Llongborth Gereint was slain,  
          [and] brave men from the border of *Diwneint* [Dyfnaint = Devon];  
          And ere they were slain they slew.

It may be noted that a stanza in the above poem, missing in the BBC text and no.2 in the RBP text, is without the last line. This last line appears as *Gelyn i Seis, câr i seint*, 'Foe to the English, friend of the saints' in Peniarth MS.111 (c.1600). (Jenny Rowland, *Early Welsh Saga Poetry*, 1990, p.242; E. Phillimore in *Cy. 7* (1886) p.122). Compare Geraint ab Erbin.

A king Geren is mentioned in the newly discovered (1912) Life of St.Turiau of Dol. Here we are told (Ch.9) that Geren was a friend of Turiau, beyond the sea. When Geren died Turiau saw his soul being carried away by angels but surrounded by malignant spirits. He bade the clergy and people around him to pray for his friend, whereat the demons were driven away (G.H.Doble, *The Saints of Cornwall*, III.78-9). The Life is said to have been written c.850 (*ibid.* p.80). Turiau seems to have lived c.700, and as Geren is given as his contemporary, he may be the Geraint of this article (*ibid.*, pp.83-4). Turiau was sixth bishop of Dol. G.H.Doble thought that parts of the story about Gerennius in the Book of Llandaf [see s.n. Geraint (Gerennius)] are based on what is said about Geren in the Life of St.Turiau (G.H.Doble, *St.Teilo*, Welsh Saints Series No.3, pp.22-3).

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### **GERAINT ab ELIDIR WAR.** (Fictitious). (179-159 B.C.)

The name in Brut y Brenhinedd of a fictitious king of Britain called Gerontius or Gerennius son of Elidurus Pius by Geoffrey of Monmouth. He succeeded his cousin Runo son of Peredurus [Rhun ap Peredur] and was succeeded by his son Catellus [Cadell ap Geraint] (HRB III.19). Corresponding names in ByB are shown in [ ].

### **GERAINT ab ERBIN.** (Legendary). (470)

In the Life of St.Cybi it is said that Cybi was *ex regione Cornubiorum*, being born between the rivers Tamar and Limar, *cuius pater Salomon fuit, Erbin filius, filius Gereint, filius Lud* (§1 in VSB p.234, EWGT p.27).

This is the only authority which makes Erbin son, rather than father, of Geraint. On the other hand it is the earliest authority to mention Geraint and Erbin. In view of the persistence of later authorities in representing Geraint as the son of Erbin, it seems that we must suppose an error in the above pedigree. We may, however, accept that Selyf [Salomon], the father of Cybi, was the son of Erbin and not the son of Geraint as later authorities state. See Selyf ab Erbin.

There is a poem in the Black Book of Carmarthen and in the Red Book of Hergest which mentions Geraint at a battle at Llongborth. The title, which may be a later addition, calls him *Gereint fil' Erbin*. But it seems probable that he was a later Geraint. See s.n. Geraint (Geruntius) king of Dumnonia.

Gereint mab Erbin is mentioned in the tale of 'Culhwch and Olwen' as one of the warriors of Arthur's Court (WM 462, RM 107) and as the father of Cadwy (WM 460, RM 106). He is also mentioned in the tale 'Rhonabwy's Dream' as Gereint the father of [C]Adwy (RM 159). He is again mentioned in a triad (TYP no.14) as one of the 'Three Seafarers' of Ynys Prydain. He appears as the father of Cado [Cadwy] and the son of Erbin in a pedigree in Jesus College MS.20 (JC §10 in EWGT p.45). In Bonedd y Saint he is mentioned as the father of Selyf [see remarks above], Iestyn, Cyngar and Cadwy (§§26, 76) and in §76 his wife is said to have been Gwyar ferch Amlawdd Wledig.

The tale of 'Geraint and Enid' in WM and RM is based on the French romance of *Erec et Enide* by Chrétien de Troyes. The Welsh redactor substituted the name Geraint ab Erbin for Erec son of king Lac, and directly took over the name Enid for his wife. We cannot accept what is said of Geraint in this story as genuine Welsh tradition. On the other hand the Welsh redactor departed from his source at times, and evidently made use of his knowledge of Welsh lore. In such cases we may therefore take a few hints as to certain Welsh traditions concerning Geraint. We may, for example, suppose that Geraint left Arthur's Court at the request of his father Erbin, in order to rule the dominions of his father who was getting old (WM 409-10, RM 263-4); and that these dominions bordered on the left bank of the Severn (WM 412, RM 266). This agrees with the fact that we find Geraint's son Cadwy ruling in Somerset. Also that Geraint was cousin to Arthur (WM 438, RM 285), Erbin being Arthur's uncle (WM 409, RM 263). This is in agreement with the usual pedigree of Erbin (q.v.).

Gereint ab Erbin is credited with a proverb in 'Englynyon y Clyweid' in Llanstephan MS.27 (No.21, ed. BBCS 3 p.11): 'Short-lived is the hater of the Saints'. This is reminiscent of a line in a late version of the 'Llongborth' poem where Geraint is described as 'Friend of the Saints'. See s.n. Geraint (Geruntius), king of Dumnonia.

## GEOFFREY OF MONMOUTH

HRB speaks of Guerinus Carnotensis (G. of Chartres) as being present at Arthur's special coronation and bringing with him twelve peers of Gaul (IX.12). This becomes *Gereint Carnwys*, or the like in ByB. The twelve peers who came with Guerinus Carnotensis are again mentioned in IX.19. There is nothing corresponding in Brut Dingestow, but the 'Cleopatra' version here calls him *Gereint vab Erbin*. Guerinus Carnotensis took part in Arthur's wars against the Romans Lucius and Leo (X.4, 6, 9). In all these cases ByB in 'Dingestow' and 'Cleopatra' has Gereint Carnwys.

**GERAINT ap GARANNOG GLEWDDIGAR.** (Legendary). (535)

Geraint ap Garannog (ap) Glewddigar appears in two genealogies: (1) as father of Gwedrog and ancestor of St.Egryn (ByS §72 in EWGT p.65) and (2) as the father of Nefydd, father of Braint Hir (HL §11 in EWGT p.119). Another pedigree makes him father of Gwyddno Garanhir. See PP §9(3).

LBS III.50 said that Geraint ap Carannog was a prince of Eryng, and proposed to identify him with Gerascen, king of Orcheus (see s.n. Meven). The argument involved identifying 'Gereinwg', (used in the Iolo MSS. pp.116, 136 for the name of the kingdom of Geraint ab Erbin), with Eryng, and then arbitrarily transferring Gereinwg to Geraint ap Garannog (PCB). 'Gereinwg' seems to be a corrupt form of 'Rheinwg' (q.v.).

**GERAINT HIR.** See Cerenhyr ap Gereinion Hen.

**GERAINT SAER.** Father of St.Saeran (q.v.).

**GERAINT.** See also Ceraint, Gerontius (1).

**GERASCEN,** king of Orcheus. See Meven.

**GEREIN HIR ap SECWYN.**

Genealogical link in the ancestry of Llŷr Llediaith; father of Garar. (ByA §33 in EWGT p.94).

**GEREINION HEN.** Father of Cerenhyr (q.v.).

**GERENNIUS.** See Geraint (Gerennius).

**GERMANUS,** bishop of Auxerre, and another, bishop of Paris. See Garmon.

**GERMANUS or MOGORMAN,** bishop of Man. See Garmon.

**GERMOCHUS, ST.** (Fictitious?).

The supposed saint of Germoe in Cornwall, eight miles east of Penzance. *Germocus* appears in 1349, but the place-name in the thirteenth century was *Germogh* and probably derives from *An gaer moch*, 'the abode of swine'. The saint is probably an invention (C. L. Wrenn in *Trans.Cym.*, 1959, p.68). Compare Morwetha.

Germochus is listed as one of the saints who came to Cornwall from Ireland with Breaca. The author of the Life of St.Breaca gave her the supposed saints of all the neighbouring parishes as companions. See s.n. Breaca. William of Worcester says: *Sanctus Gyermocus Episcopus. Dies eius agitur dei Sancti Johannis in festo natalis*. 'His day is observed on the day of St.John on the feast of his Nativity'. (*Itineraries*, ed. John H. Harvey, 1969, p.28). This refers to St.John the Baptist whose day is June 24, but the feast at Germoe is on the first Thursday in May (LBS III.80). John Leland said that Germocus or Germok was buried there (*Itinerary*, ed. Lucy T.Smith, I.188). At the church at Breage he was represented as a king (LBS III.80).

**GERONTIUS (1).** (d.411).

A Briton and one of the ablest generals of Constantine, the usurping emperor who died in 411. See s.n. Constantine. After Constantine had passed into Gaul (407) Gerontius worked against him. In 411 he revolted and slew Constans, the son of Constantine. When the emperor Honorius had disposed of Constantine he went in quest of Gerontius whose men conspired against him and set fire to his dwelling. He defended himself for a while, with the aid of his German servant but at length was forced to slay his servant and his wife at their own request, and then put an end to his own life. His son fled for refuge to the Alani (CB pp.96-7, based on Olympiodorus and Zosimus VI.1-6). See also Sozomen, *Hist.Eccles.*, IX.13; Prosper of Aquitaine, *Chronicon*; Oman pp.173-4; Edward Gibbon, Ch.31; Bede, *Hist.Eccles.*, I.11, LBS III.45-7.

**GERONTIUS (2) son of ELIDURUS PIUS.** See Geraint ab Elidir War.

**GERUNTIUS.** See Geraint (Geruntius).

**GILBERT ap CADGYFFRO.** (Legendary).

He is mentioned in the tale of 'Rhonabwy's Dream' as one of forty-two counsellors of Arthur (RM 160). In a triad (TYP no.24) he is one of the 'Three *ysgymyd* of slaughter' of Ynys Prydain. Rachel Bromwich was unable to suggest a satisfactory English equivalent of *ysgymyd* in its present context. It denotes a block of wood, and she translated 'Three Slaughter-Blocks'. Perhaps 'Supporters of Slaughter'? (PCB). In TYP no.39 his horse is called Rhuddfreon Tuthfleidd (R. Wolf-Tread), one of the 'Three Chief Steeds' of Ynys Prydain. A similar triad in the Black Book of Carmarthen calls his horse *Ruthir ehon tuth bleit*, one of the 'Three Lively Steeds' of Ynys Prydain (TYP no.42, variant).

The name seems to be the Norman *Gilebert* (TYP pp.360-1) although it could originally have been a Welsh name corrupted into the Norman form. See also *Arthurian Literature* ed. R.S.Loomis, p.41 and n.5.

See also Cadgyffro.

**GILDAS ap CAW.** (490)

Of the two fundamental Lives of Gildas the earlier is that by a monk of Rhuys in Brittany, edited by T.Mommsen in *Mon. Ger. Hist., Chr. Min. Saec.iv-vii*, III.91-106 (1898). This is printed with translation by Hugh Williams in *Gildas*, Cymmrodorion Record Series, No.3, 1899 - 1901, pp.322-389. The second is that attributed to Caradog of Llancarfan, also edited by T.Mommsen, *loc.cit.*, pp.107 - 110, and printed with translation by Hugh Williams, *loc.cit.*, pp.394 - 413.

#### The First Life

- §1. Gildas the son of Caunus was born in the district of Arecluta [Arglud = Clydeside].
2. Caunus had four other sons: (1) Cuillus [Huail], a very active man of war, who succeeded to the throne on his father's death; (2) Mailocus [Maelog, *recte* Meilig] who was consecrated to sacred literature, and came to Luyhes in Elmail [Llowes in Elfael] where he built a monastery and died; (3) Egreas [Eugrad] and (4) Alleccus [Gallgo], who, with their sister Peteova [Peithien], also retired from the world, in a remote place. They each built an oratory, not far apart, with their sister in the middle.
3. Gildas was entrusted to St.Hildutus [Illtud] along with Samson and Paul.
4. The place where Illtud had his disciples was a small island. This was enlarged by prayer at the suggestion of Gildas.
5. Of St.Paul and the birds.
6. Gildas went to Iren [Erin, Ireland] to study. 7. His austerities.
8. Having been ordained he went to North Britain and preached to the heathen. 9. His preaching was crowned with success.
10. St.Brigidda [Brigit, d.524] asked for a token and Gildas made a bell which he sent to her.
11. Ainmericus, king of all Ireland [Ainmere, 566-569], sent to Gildas to restore church order. He went, and 12. restored churches and preached.
13. Went to Rome, and 14. Ravenna. 15. Fell among thieves and escaped by a miracle.
16. He came to Armorica, then called Letavia [Llydaw], in the time of Childericus [457 - 481] son of Meroveus, being 30 years old, and settled on an island in sight of the district of Reuvisium [Rhuys], where he spent a solitary life. Later he built a monastery *in monte Reuvisii*.
17. He built an oratory on the bank of the river Blavetum [Blavet].
19. Ten years after leaving Britain he wrote a short epistolary book, in which he reproved five of the kings of that island who had been ensnared by various crimes and sins.
- 20 - 25. Of Conomerus, Werocus and Trifina. See s.n. Conmor.

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30. He died at Rhuys on January 29. According to his wish his body was placed in a ship and allowed to drift. But his disciples of Cornugallia [Cornouaille] wanted to bring him to their own country. While they were arranging to do so the ship sank and could not be found.

31. After searching for three months the disciples of Rhuys found the ship in a creek and the body unharmed. They took the body to Rhuys for burial. This was on May 11.

32 - 45. Concerning the relics of Gildas.

### The Second Life

§1. Nau, king of Scotia, was the noblest of the kings of the north. He had twenty-four sons, victorious warriors. One was Gildas, who was engaged by his parents in the study of literature.

2. Gildas studied in the cities of Gaul for seven years, and then returned to Britain.

3. His austerities.

4. In the time of king Trifinus he preached every Lord's day in his church on the sea-shore, in the district of Pepidiauc [Pebidiog in Dyfed]. While doing so one day he was checked because Nonnita was in the congregation, having Dewi in her womb. [As Life of Dewi §5, Vesp. text only]. Gildas decided to go to Ireland.

5. The twenty-three brothers of Gildas constantly rose up against Arthur, refusing to own him as their lord. Hueil, an elder brother, was pursued by Arthur and killed. [See details s.n. Huail ap Caw]. Gildas was then in Ireland, preaching at Armagh, and was very grieved.

6. Gildas came to Britain and spent the night with the abbot Cadog in *Carbana valle* [Nant Carfan], bringing with him a beautiful bell. Cadog wished to buy the bell, but Gildas would not part with it. Arthur came and Gildas made his peace with him. But Arthur accepted the penance for the killing of Huail imposed by the other bishops and abbots present.

7. Gildas went to Rome and presented the bell to the Pope, but it would not sound. He therefore brought it back and gave it to St. Cadog. Then it sounded as before. [See Life of Cadog §27].

8. Cadog, *abbas Nancarbanensis*, asked Gildas to superintend his schools for one year. This he did and wrote out the four Gospels which still remain in the church of St. Cadog. [Cf. Life of Cadog §§33-34].

9. At the end of the year Cadog and Gildas retired to two islands, Ronech and Echin [Barren = Barry, and Echni = Flatholm in the Life of Cadog §18]. Gildas had the one near England and Cadog that near Wales. They used to visit one another, and continued this way for seven years.

10. Gildas, being bothered by pirates from the Orcades, went to Glastonia where king Melvas [Melwas] was reigning *in aestiva regione*, 'the Summer Country' [Gwlad yr Haf, Somerset]. The abbot received him with welcome. Here Gildas wrote *Historias de Regibus Britanniae*, 'Histories of the Kings of Britain'. Glastonia, that is *Urbs Vitrea*, 'Glassy City', was besieged by Arthur on account of his wife Guenuvar [Gwenhwyfar], whom the aforesaid wicked king had violated and carried off. [See further s.n. Melvas]. Arthur prepared for war.

11. Seeing this, the abbot of Glastonia, attended by the clergy and Gildas Sapiens, stepped in between the contending armies and advised Melvas to restore the ravished lady. This was done and the king gave the abbot many lands.

12. Gildas lived as a hermit near Glastonia. 13. He died there and was borne to the abbey for burial.

14. Glastonia was of old called Ynisgutrin [Ynys Wydrin] by the British, that is the Isle of Glass. But when the English came they called it Glastigberi and later Glastiberia, that is the City of Glass.

The words of Caradog of Nancarfan:  
Who reads, may he correct; so wills the author.

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### NOTES ON THE FIRST LIFE

Hugh Williams detected a strong similarity with the style of the Life of St.Paul of Léon and thought that its composition belonged to the same period, that is, the ninth century (*Gildas*, pp.318-20). This cannot be sustained, although the author certainly knew the Life of St.Paul. "The Abbey of Ruis was quite unknown before its restoration in 1008." (Nora K. Chadwick, *Early Brittany*, 1969, p.261). According to LBS (III.81) "the Life was written during the lifetime apparently of Isembard, bishop of Poitiers, (1047 - 1086)." That is, it is "a composition of the end of the eleventh century, based upon earlier material." (III.82).

§3. This agrees with the Lives of St.Paul of Léon (§3) and of Illtud (§11) except that both also include Dewi.

4 and 5 are based on the Life of St.Paul of Léon §§2 - 4. The island is Caldy Island, Ynys Byr. See the Life of St.Samson §I.21 and Hugh Williams p.332 n.1.

6. An early visit to Ireland is implied in the Life of St.David (§5 Vespasian text) and in the second life, above, §4.

10. Chronologically this is hardly possible (Williams, p.338 n.1).

11. This must have been towards the end of Gildas's life. According to *Annales Cambriae* Gildas sailed for Ireland in A.D.565 (MS.B), and died in 570 (MSS.A,B). AU and the *Annals of Tigernch* also give 570.

13 [omission ?] onwards seems to belong to the Life of another saint. "F.Duine ... expresses himself with great caution on this matter and suggests that possibly some other person of the same name but of Breton origin may have been absorbed into the tradition of the British ecclesiastic." (Chadwick, *loc.cit.*, p.261 n.3 referring to *Mém. de la Soc. d'histoire et d'archéologie de Bretagne*, XLVI (1918), pp.269-73). Louis "Gougauud casts doubt on the Ruys episode, which he attributes to a confusion with a local St.Gueltas" (*Christianity in Celtic Lands*, 1932, p.118). See Geoffrey Ashe, *From Caesar to Arthur*, p.238 n.1. A.W.Wade-Evans agreed that the Breton Life of St.Gildas "erroneously identified Gildas with St.Gueltas of Ruys." After his last visit to Ireland "he does not seem ever to have returned." (*The Emergence of England and Wales*, 1956, p.34). "It is extremely improbable that Gildas ever came to Armorica" (Chadwick, p.261).

16. If we imagine that Gildas was 30 years old in 457 (say) he would have been born c.427. Could this be at the back of the remarkable statement in the 'Chronicle of Mont St.Michel': *421 Natus est S.Gildas* (Migne, *Patr. Lat.* 202, col.1323)? (PCB). The *Chronicon Britannicum* (1356) (ed.Dom P.H.Morrice, *Preuves*, 1742, cols.2-3) gives 490 for the birth of Gildas, and 520 for his arrival in *Britannia*, i.e. Brittany. (LBS III.99, 107). Rhuy is on the tip of the peninsula of Sarzeau, near Vannes (LBS III. 107, and map facing p.114).

19. The 'Epistle'. Here the Life quotes the end of §26 and the beginning of §27 of the 'De Excidio', joined by the word *etenim*. See below. Compare Second Life §10.

30. The day of St.Gildas does not appear in the Welsh calendars, and he had no dedications in Wales, but in various Irish, English and Breton martyrologies he is entered generally on January 29. The finding of his body is commemorated in Brittany on May 11. There are several dedications in Brittany (LBS III.127), but were these to Gildas ap Caw or the saint of Rhuy?

### NOTES ON THE SECOND LIFE

There is no reason to doubt the ascription of the work to Caradog of Llancarfan (fl.1135, DWB), a friend and contemporary of Geoffrey of Monmouth. We may therefore date the composition of this Life to the middle of the twelfth century (Hugh Williams, *Gildas*, pp.392-3). It is noteworthy that Caradog knew nothing about any connection of Gildas with Brittany. Assuming that the connection is false, the two Lives are not greatly discordant, but they complement each other. In particular Caradog draws from the Life of Cadog and perhaps Dewi, and also introduces pieces of Arthurian legend.

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6. A similar story is told in the Life of St. Illtud (§19). Here the bell was a brazen one made by 'Gildas the Historian' for Dewi. It would not ring for Dewi, but it would for Illtud. In addition to the bells made for the Pope, for Dewi and for Brigit (First Life §10), he made one for St. Kea (q.v.), "Gildas being a skilled bell-wright" (WCO 239).

9. In the Life of Oudoceus (BLD 138) we are told that 'a just and good man and historian of all Britain, Gildas Sapiens, as he is called in the histories, who was at that time leading the life of an anchorite on the isle of Echni' found on the mainland some wood which Oudoceus had prepared for building purposes, and removed it in a boat. Gildas paid no regard to the protests from Oudoceus. In the Life of St. Finnian of Clonard we are told that Finnian went to two holy men inhabiting the isle of Echni. These were probably Cadog and Gildas (LBS III.110).

10. 'The Histories of the Kings of Britain' perhaps means the *Historia Brittonum* which is ascribed to Gildas in some manuscripts. See Gildas Quartus. It can hardly refer to the 'Historia' or the 'Epistola' sections of the 'De Excidio' ascribed to Gildas. Geoffrey of Monmouth refers several times to the work of Gildas (HRB I.17, IV.20, VI.13, XII.6). Only the last corresponds with anything in the 'De Excidio' and none with the *Historia Brittonum*. Geoffrey seems to refer to an imaginary work by Gildas, and this may have misled Caradog of Llancarfan. Compare the first Life §19.

13. The burial of Gildas at Glastonbury is perhaps a bit of Glastonbury propaganda. Compare Williams p.408 n.1; HW 134.

14. Ynisgutrín. The name is a back-formation from 'Glastonbury' under the misapprehension that it is made up of the word 'glass', Welsh *gwydr*. See s.n. Ynys Wydrin.

### FURTHER REFERENCES TO GILDAS

The *Annales Cambriae* s.a.570 say: *Gildas obiit*. MS.B adds: *Britonum sapientissimus*.

In a letter from Columbanus, Abbot of Luxeuil, to pope Gregory the Great, between A.D.595 and 600, asking what should be done with monks who leave their monasteries without permission, either to relapse or to live as hermits in the desert, Columbanus said that *Vennianus* [Finnian] consulted Gildas on the subject, and that Gildas returned a most admirable reply. Unfortunately the reply is not given. See Williams, pp.256-7, 415; WCO 234. It is generally supposed to have been Finnian of Clonard (d.549, AU) e.g. LBS III.35, 123; Daphne D.C.Pochin Mould, *The Irish Saints*, pp.167-8; but others have suggested Finnian of Moville (d.579, AU). See Williams, p.256; HW 142.

The Life of St. Finnian of Clonard tells how Finnian was persuaded by Cadog to settle a dispute between David and Gildas which was taking place at Mynyw. See s.n. Cadog.

In the 'Catalogue of the Saints of Ireland' we are told that the saints of the 'second order' received a mass from bishop David, Gilla (or Gilda) and Docus. See further s.n. Docus.

According to the Life of St. Brendan of Clonfert, Brendan visited Gildas in Britannia [Wales] (§§83-85 ed. Charles Plummer, *Vita Sanctorum Hiberniae*, I.141). In LBS I.244, III.108 it is said that they met in Brittany, but this is improbable. St. Brendan's presence in Brittany is doubtful. See Branwalader.

Bonedd y Saint does not mention Gildas as a saint but mentions two of his sons as saints, namely, Gwynnog and Noethon. A daughter, Dolgar, is added in a late version of the item (ByS §59 in EWGT p.63). Another son, Tydech, is mentioned in a late version (§90 in EWGT p.66). See s.n. Tydecho. His name also occurs in the lists of sons of Caw in the tale of 'Culhwch and Olwen' (WM 462, RM 107 - Gilda) and in the 'Hanesyn Hen' tract (ByA §3 in EWGT p.85).

A proverb is attributed to *Gildas mab y Gaw* in the 'Englynion y Clyweid' in Llanstephan MS.27 (No.58 ed. in BBCS 3 p.14).

Most other early references to Gildas are to him as 'Historian'. See Williams, pp.415-420.

# A WELSH CLASSICAL DICTIONARY

## DE EXCIDIO BRITANNIAE

De Excidio Britanniae is edited by Theodor Mommsen in *Mon.Germ.Hist., Chron.Min.Saec.iv-vii*, Vol.3 pp.41 ff. (1898). This was reproduced with translation by Hugh Williams in *Gildas*, pp.2-252. Mommsen's text is based on:

Codex C = Cotton Vitell. A vi (11th cent.). Much destroyed or illegible. It formed the basis of the edition by John Josselin in 1568.

Codex D = Cambridge Dd.i.17 (14th cent.). Derived from C.

Codex A = Codex Abrincensis [of Avranches] no.162 (12th cent.).

Codex X = Cambridge Ff.i.27 (13th cent.). Contains only §§ 1 - 26.

Also two printed versions.

The contents may be summarised thus:

- §1. Introduction [to §§27 onwards?]
- §§2-26. The 'History'.
- §§27-36. Denunciation of five contemporary kings: Constantinus (28-29), Aurelius Caninus [Cynan Garwyn?] (30), Vortiporius [Gwrthefyr] (31), Cuneglasus [Cynlas] (32), and Maglocunus [Maelgwn] (33-36).
- §§37-63. Quotations from the Scriptures denouncing wicked princes.
- §§64-110. An attack on the clergy: (66 - 68) wicked and reprobate priests, (69 - 75) priests who are good and chaste but not sufficiently zealous, and (76 - 107) lazy and unworthy priests.

On the basis of Codex X, Thomas Gale (1691) divided the work into 'Historia' (§§1 - 26) and 'Epistola' (§§27 - 110) (HW 161). To avoid confusion the term 'De Excidio' is used here for the whole work, not just the 'Historia'.

The work is entirely anonymous and Bede (d.735) [*Hist.Eccles.*, i.22] is our earliest authority for ascribing parts or all of it to Gildas (A. W. Wade-Evans, *The Emergence of England and Wales*, 1956, p.17). But Columbanus in his letter to Pope Gregory I, written between 595 and 600, indicates that Gildas wrote denunciations: *Gildas auctor pestes scripsit* (amended text). See Williams, p.415. This suggests knowledge of the 'Epistola' (PCB).

Hugh Williams says "It is in no way a history, nor written with any object a historian may have. It may be regarded as a kind of 'Tract for the Times' of the sixth century. ... It is a message or sermon addressed to rulers and ecclesiastics by a fervent monk." (*Gildas*, p.v). This applies especially to the 'Epistola' (PCB).

Of the 'Historia' section Charles Oman says: "It is hardly necessary to criticise this rubbish. ... The whole narrative is nonsense." (Oman p.176). The only persons named in the whole 'History' are [Claudius] Caesar (§7), Tiberius (§8), Diocletian (§9), the martyrs, Alban, Julius and Aaron (§10), Maximus (§13), Agitius [Aëtius] (§20), and Ambrosius Aurelianus [Emrys Wledig] (25). The author of the 'Historia' says that he was born in the year of the siege of Mons Badonicus 'which begins the forty-fourth year, as I know, with one month elapsed' (§26).

This has been variously interpreted; e.g. by Bede (*Hist.Eccles.*, I.16) who seems to have misunderstood it. The true meaning seems to be that held by Ussher (*Brit. Eccles. Antiq.*, 1639, p.477) and approved by Mommsen (p.8), namely that he was writing 43 years and one month after the siege of Badon (Williams p.62 n.1). The *Annales Cambriae* put 'Bellum Badonis' in 516. This would put the writing of the 'Historia' in 559. But Maelgwn, one of the kings whom Gildas denounced in the 'Epistola', died in 547 (AC).

"The narrative [of the 'Historia'], needless to say, is a distortion of history, but its importance can hardly be exaggerated, for upon it is based the Ecclesiastical History of Bede, the History of the Britons [Historia Brittonum] by Nennius, and all subsequent chronicles, histories, and romances." (A.W.Wade-Evans, *Nennius*, 1938, p.122).



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Peter Roberts (*Chronicle of the Kings of Britain*, 1811, 1st Appendix) maintained that 'De Excidio Britanniae' was not by Gildas but a forgery by Aldhelm (c.640 - 709). Thomas Wright (*Biographia Britannica Literaria*, 1842, i.115-35) and Alfred Anscombe (*Academy*, 1895) tried to find a place for it either whole or in part, in the seventh century (HW 161). A.W.Wade-Evans argued strongly that only §§1 and 27 - 110 were by Gildas, and that §§2 - 26 were by an anonymous author whom he called 'Auctor Badonicus'. (Later he called this author 'Gildas Badonicus'; see *Emergence*, passim). He pointed out that *Annales Cambriae* mentioned *Bellum Badonis secundo* under the year 665, and argued that this was the year of birth of 'Auctor Badonicus', who was therefore writing in the year 708 (WCO 291 ff). "The attribution to him [Gildas] of the inane notions put together by Auctor Badonicus in 708 has served to make Gildas' appellation of 'The Wise' a subject of mockery and derision." (WCO 234).

J.E.Lloyd (HW 161) pointed out that there is a natural transition from §26 to §27 especially in the quotation by the Monk of Rhuy in the First Life (§19) where the two sections are joined by the word 'etenim'. Wade-Evans explains this by saying that the two books were "ingeniously interwoven into one." For a full exposition of Wade-Evans's views, see WCO Ch.17, and *Emergence*, pp.35 - 53, 135, etc. The view was supported by Paul Grosjean ('La Tradition manuscrite du *De Excidio* attribué à Gildas', *Analecta Bollandiana*, LXXV (1957) pp.185 ff.). For a more cautious view which nevertheless accepts a twofold origin of the 'Epistola' and the 'Historia', see C.E.Stevens, 'Gildas Sapiens', *English Historical Review*, LXVI (1941), pp.353 f. See also comments by Nora K. Chadwick in *Scottish Gaelic Studies*, VIII (1952), 171, *Early Brittany*, 1969, p.167; H.D.Emanuel in *Trans.Cym.*, 1965, pp.265-9; Bruce II.49 n.11.

John Bale (*Scriptorum .. Britannie .. Catalogus*, 1557) entered a second and third Gildas, namely Gildas Albanus (p.49) and Gildas Badonicus (p.59). This was adopted by James Ussher (*Britannicarum Ecclesiarum Antiquitates*, 1639, pp.441-2). He spoke of Gildas Albanus, whose Life was written by Caradog of Llancarfan, and whose dates he gave as 425-512, and Gildas Badonicus, the author of 'De Excidio', whose Life is given by the monk of Rhuy, and whose dates he gave as 520-570. (DCB; HW 134).

The 'Epistola' must have been written before the death of Maelgwn Gwynedd in 547 (AC) and the usual date suggested is c.540 (WCO 289).

Giraldus Cambrensis explained the fact that no mention was made of Arthur in the writings of Gildas as follows: 'Concerning Gildas who so bitterly inveighed against his countrymen, the Britons say that he wrote those things being offended on account of his brother, *princeps Albaniae*, [i.e. Huail, q.v.] whom king Arthur killed. And as a result, as they assert, when he heard of the murder of his brother, he threw into the sea all the many excellent books which he had written with praise concerning the deeds of Arthur and his countrymen. And for that reason no authentic account of so great a prince is to be found.' (*De Illaudabilibus Walliae*, Prologue). Similarly *Descriptio Cambriae*, II.2. (LBS III.130).

A similar idea is recorded by Lewis Morris. He stated that 'the two royal children' whose death was brought about by Constantine of 'Damnonia' ('Epistola' §28) were nephews of Gildas. Hence his particular hatred for Constantine. See s.n. Cwyllog.

**GILDAS ALBANUS.** See Gildas ap Caw.

**GILDAS BADONICUS.** See Gildas ap Caw.

**GILDAS CAMBRIUS.** (Fictitious),

Ponticus Virunnius, an Italian of the sixteenth century, in his abridgement of Geoffrey of Monmouth's *Historia*, says that a prophecy made at the time of king Rivallo [Rhiwallon ap Cunedda, q.v.] was inscribed on the walls of the temple of Diana in Britain and later discovered and recorded by the first century British poet, Gildas Cambrius. "This Gildas turned out to be the author of the well-known verse in the British History *Diva potens nemorum ...*" (T. D. Kendrick, *British Antiquity*, 1950, pp.57-8 and 58 n.1). Brutus is said to have recited this verse in the temple of Diana which he discovered on a desert island after leaving Greece (HRB I.11).

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Lily Giraldus in *De Poetarum Historia* (Opera, ed. 1696, II.306), published in 1545, recognised Gildas Cambrius, and so did John Bale (*Scriptorum ... Brytannie ... Catalogus*, 1557 edition, Basle, pp.19, 10, 49); also Ioannes Pitseus (*De illustribus Angliae Scriptoribus*, Paris, 1619, p.70). See Thomas Kendrick, *British Antiquity*, 1950, p.58.

### **GILDAS QUARTUS.** (Fictitious).

So called because he is the fourth of the name listed by Pitseus, who says that he was an old man in 860. Dempster (*Hist.Eccles.Scot.*) substitutes 870. Ussher places him in 820. He is described as an Irishman and a monk of Bangor (DCB).

He is certainly fictitious and seems to have arisen from the fact that some copies of the *Historia Brittonum* were ascribed to Gildas, e.g. Mommsen's texts P and Q of the 13th century. Thus Henry of Huntingdon, Book II §18 refers to Gildas when quoting the *Historia Brittonum* written c.830. See s.n. Nennius.

### **GILFAETHWY ap DÔN.** (Legendary).

He appears in the Mabinogi branch of 'Math ap Mathonwy'. He and his brother, Euyd or Eueyd (WM 82, RM 59) [see Iewydd] ap Dôn, did the touring of the land on behalf of their uncle Math, because he was unable to do it himself. Math could not live unless he had his two feet in the lap of a maiden, except only when the turmoil of war prevented him. The maiden chosen for this duty was Goewin ferch Pebin of Dôl Bebin in Arfon. She was the fairest maiden of her time. Gilfaethwy set his heart on her and began to waste away for love of her. Gwydion ap Dôn, his brother, devised a scheme to obtain Goewin for him. He and Gilfaethwy went to Dyfed, stole the swine of Pryderi ap Pwyll, and brought them to Gwynedd. Thereupon Pryderi raised an army and came in pursuit. Math went to fight and that night Gilfaethwy was able to sleep with Goewin in Math's bed, albeit against her will (WM 81-7, RM 59-63).

Pryderi was slain in the war, Math returned to his couch and Gilfaethwy set out to make his tour of Gwynedd. But Goewin came to Math and told him of the violence that had been done to her while he was away. Gilfaethwy and Gwydion were outlawed by Math but were eventually forced to return. Math took a wand and transformed Gilfaethwy into a hind and Gwydion into a stag, ordering them to live together and be coupled, and to return after a year with their offspring (WM 89-91, RM 64-66).

So they returned with a fawn, and Math transformed the fawn into a human being, a boy who was baptized and called Hyddwn [*hydd* = 'stag']. For the next year Gilfaethwy was turned into a wild boar and Gwydion into a wild sow. They returned later with a young one, which Math transformed into a boy who was baptized and called Hychdwn [*hwch* = 'pig']. Finally Gilfaethwy and Gwydion were turned into female and male wolves respectively and they returned at the end of the year with a wolf-cub, which Math presumably transformed into a youth, for he was baptized and named Bleiddwn [*blaidd* = 'wolf']. Math gave back to Gilfaethwy and Gwydion 'their own flesh' and made his peace with them. So it was said:

The three sons of false Gilfaethwy,  
Three champions true,  
Bleiddwn, Hyddwn and Hychdwn Hir.

(WM 91-2, RM 66-7).

Gilfaethwy is not apparently mentioned in Welsh literature outside the Mabinogi branch of Math. The name means the servant of Maethwy or Mathwy. See W. J. Gruffydd, *Math vab Mathonwy*, pp.203-6. But it occurs in a list of the children of Dôn in the 'Hanesyn Hen' tract, often in rather corrupt forms. See ByA §25 in EWGT p.90.

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### ARTHURIAN ROMANCE

In view of the minor role that Gilfaethwy plays in Welsh tradition it is rather surprising to find him appearing in French Arthurian Romance, as pointed out by R. S. Loomis, *Celtic Myth and Arthurian Romance*, 1927, p.359. On the other hand, Amaethon and Gofannon, sons of Dôn, who have a small role in the tale of 'Culhwch and Olwen' are not found in French Arthurian Romance.

He appears in the *Lai du Cor* of Robert Biket (c.1170) as Giflet (*Arthurian Literature*, ed. R.S.Loomis, p.114). Chrétien de Troyes mentions him in *Erec et Enide* (c.1170) as Giflet son of Do (ll. 317, 1729, 2230) and in the *Conte del Graal* (ll. 2883, 4721) (R.S.Loomis, *Arthurian Tradition and Chrétien de Troyes*, 1949, p.483). No special adventures or characteristics are assigned to him. He is just a knight of Arthur's Court. In the prose 'Vulgate' Cycle he nearly always appears in company with Lucan (Bruce, I.436 n.198). In the Vulgate 'Merlin continuation' Gifflet and Lucan are cousins, officers of Arthur's household and together with Kei had 'the rule of all the servyse' (Malory I.10). Kei [Cai] is the seneschal and Lucan the butler, but the exact duties of Gifflet are not specified. Gifflet is called the son of Do of Carduel. Malory, using late and corrupt manuscripts, calls him Gryfflet le Fyse de Deu (I.17) and the like, and in one place 'the son of God of Cardal' (I.10).

In the Vulgate *Mort Artu* Gifflet and Lucan are the only two left alive with Arthur after the last battle against Mordred. Arthur sends Gifflet with the sword, Excalibur, to throw it into a neighbouring lake. Gifflet is tempted by the rich weapon and twice returns with the false statement that he has cast it in, but finally, each time, has to confess the truth. The third time he really throws it in, and a hand, rising from the lake, seizes the weapon, brandishes it three times, and disappears with it. At Arthur's command Gifflet now leaves him, but from a hill not far distant he sees Morgan [Morgen, q.v.], the king's sister, come in a boat full of ladies and bear Arthur away. Three days later Gifflet discovers that Arthur has been buried at the Black Chapel, next to Lucan. Gifflet turns hermit, but dies eighteen days later (Bruce II.378).

In the version used by Malory, Gifflet is slain in battle against Lancelot (XX.8) and his place in disposing of Excalibur, etc. is taken by Bedivere [Bedwyr], brother of Lucan (XXI.5,6). This variation is also found in the Middle English stanzaic *Le Morte Arthur* (Bruce I.448-9).

#### **GILLA GOES HYDD.** (Legendary).

'Gilla Stag-shank'. A person mentioned in the tale of 'Culhwch and Olwen' among those at Arthur's Court. He is described as the Chief Leaper of Ireland, and could clear three hundred 'acres' in one leap [whatever that means!] (WM 466, RM 110).

#### **GILLAMWRI.** (Fictitious).

Geoffrey of Monmouth mentions two Irish kings named Gillomaurius or Gillomurius, which name becomes Gillamwri in Brut y Brenhinedd. The earlier of the two was king of Ireland in the reign of Aurelius Ambrosius [Emrys Wledig], when Uther and Merlin [Myrddin Emrys] went to Ireland to fetch the stones of the Giants' Circle at *Kilaraus Mons*. He fought unsuccessfully against Uther and 15,000 men (HRB VIII.11-12). Later in the reign of Ambrosius, Pascentius [Pasgen] son of Vortigern fled to Ireland and was received by Gillomaurius, who promised assistance. Pasgen and Gillomaurius invaded Wales, landing at Menevia [Mynyw] (VIII.14). Pascentius contrived the death of Ambrosius (VIII.15), but soon after they were both defeated and slain by Uther (VIII.16).

The second king of Ireland of this name came to the help of the Picts and Scots who were being besieged by Arthur at Alclud [Dumbarton], but he was defeated by Arthur and forced to return to Ireland (IX.6). The next year Arthur invaded Ireland, defeated Gillomaurius, and took him prisoner (IX.10). He was later present at Arthur's special coronation (IX.12).

In the final battle between Arthur and Modred, one of those slain on Modred's side was the Irishman, Gillamor (HRB XI.2), Gillamwri In ByB.

In some versions Brut y Brenhinedd also uses the name Gillamwri, king of Iceland, where Geoffrey has Malvasius (HRB IX.12). See Melwas.

**GLAIS ap GYRTHMWL WLEDIG.** See Gyrthmwl Wledig.

**GLANNOG.** See Helig ap Glannog.

**GLAS ab ELNO.** (470)

Father of Elgud (Elud) in the pedigree of the princes of Dogfeiling (JC 50, ABT 27 in EWGT pp.49, 108). Perhaps the same as Glast (q.v.).

**GLASCURION.** (Legendary).

A British harper mentioned by Chaucer in *Hous of Fame*, III, 1.1208:

And other harpers many oon,  
And the Bret Glascurion.

He is mentioned by John Bale (*Scriptorum .. Britannie .. Catalogus*, 1557, p.4) as Glaskirion, and by John Lewis (d.c.1616) in his *History of Great Britain*, 1729, p.9 as Glascirion. See G. J. Williams in *Llên Cymru* IV p.20 (1956). Bale (p.4) also mentions Donakamenus and Saliphilax in the same connection.

**GLAST.** (470?)

The name of the eponym of Glastonbury, his descendants being called Glaestings and their city Glestingaburg, whence Glastonbury. The genealogy of the descendants of Glast is given in the 'Harleian' genealogies (HG 25 in EWGT p.12). Here he is the father of Morfael and eleventh in descent from him is Idnerth ap Morien, the last of the line. The pedigree ends:

*Unum [read unde] sunt Glastenic qui uenerunt [per villam] que vocatur Loytcoyt,*

Whence are the Glaestings(?) who came [through the town] which is called Lichfield.

A later version of the pedigree is found in the expanded 'Hanesyn Hen' tract, one version of which (in Peniarth MS.177 p.217 by Gruffudd Hiraethog) ends:

*Oddyna y Glastyniaid a dyfodd o Gaer Lwydkoed i Gaer a elwir yr awr honn Aldüid.*

Whence the Glastonians who came from Lichfield to the city called Aldüid today.

See ABT §19 in EWGT pp.106-7.

A confused story of Glast and his founding of Glastonbury is told in an interpolation in William of Malmesbury's *De Antiquitate Glastoniensis Ecclesiae*, (ed. Thomas Hearne p.16). Here Glast is incorrectly called Glasteing and his eleven descendants (whose names are correctly given except for minor differences) are wrongly said to be his brothers, great-grandsons of Cunedda. Then it says:

*Hic est ille Glasteing, qui [venit] per mediterraneos Anglos, secus villam quae dicitur Escebtiorne.*

This is that Glasteing, who [came] through the midland Angles, otherwise the town which is called Escebtiorne.

The correspondence with the earlier text is close if we accept the words in [ ] and cut out the words 'mediterraneos Anglos, secus' in the second version. The other differences are 'Glasteing' for 'Glastenic', Escebtiorne for Loytcoyt, and treating Glasteing as a personal name. *Esceb* = 'bishop' (modern Welsh *esgob*), and may well refer to Lichfield which was a bishop's See (A.W.Wade-Evans in *Notes and Queries*, 193 (1948) p.134).

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Here we are told that Glast was a great-grandson of Cunedda and it is interesting to note that Glas (q.v.) ab Elno, of the line of Dogfeiling, was also a great-grandson of Cunedda. The identity of the two was suggested by E.W.B.Nicholson (Cy. 21 (1908) pp.100-3).

The interpolation goes on to say:

[Glasteing], following his pigs as far as Wellis [Wells] and from there through a pathless and watery way, called *Sugewege*, that is 'Sow's Way', he found his sow near the church of which we are speaking [Glastonbury], suckling under an apple tree, whence it has reached us that the apples of that apple tree are called *Ealdecyrneas epple*, that is 'Old Church Apples'. For that reason, also, the sow was called *Ealdecyrce Suge* [Old Church Sow], which, wonderful to relate, had eight feet, whereas other sows have four. Here, therefore, Glasteing, after entering that island, saw it abounding in many ways with good things, came to live in it with all his family, and spent the course of his life there. And from his progeny and family which succeeded him, that place is said to have been populated.

It is seen that the simple statement of the Harleian pedigree has been supplemented by a legend concerning a sow, and the introduction of an apple-tree. The latter is probably connected with the late identification of Glastonbury as the Isle of Avallon, and the explanation of Avallon as the Isle of Apple-trees [Welsh *afall*, 'apple-tree']. The introduction of pigs suggested to R.Thurneysen that the story was developed from an incident in the legend of St.Patrick (*Zs. f. rom. Ph.* XX (1896) pp.316 ff). For in the 'Glossary' attributed to Cormac mac Cuilenáin, the bishop-prince of Cashel, c.900, s.n. Mug-eime, Glastonbury is referred to as follows:

Glassdimber .... That is the abode wherein dwelt Glass the son of Cass, the swineherd of the king of Iruath, with his swine a-feeding, and he it is whom Patrick brought to life afterwards, that is, six-score years after he had been slain by MacCon's champions.

This is probably an interpolation (Whitley Stokes, *Three Irish Glossaries*, p.xlviii n.2). The story is apparently taken from Tirechán's Memoirs (c.670) which say that during his travels in Connacht Patrick came upon a huge grave, 120 feet in length. His followers were amazed and inclined to doubt that a man of such size had really existed. To satisfy them, Patrick recalled the dead man to life. He arose and in reply to their question told them:

I am the son of Cas son of Glas, and I was swineherd to Lugar, king of Hirot. The war-band of MacCon slew me in the reign of Coirpre Nia Fer.

(Ed. Whitley Stokes, *The Tripartite Life of St.Patrick*, pp.324-5). Here Glas is the father of Cas. Similarly in the Tripartite Life (*loc.cit.* pp.122-3). But in the Dindshenchas of 'Loch nDechet' [in Connacht] we are told that Dechet son of Dergor was the servant of Glass mac Caiss in the time of Áed Ruad grandson of Mane Milsoth (*Revue Celtique*, 15 pp.475-6; Royal Irish Academy, *Todd Lecture Series* No.10 pp.410-3).

The monks of Glastonbury adopted Patrick into their propaganda. Then it seems that the son of Cas son of Glas, the swineherd in the legend of St.Patrick, became Glas the son of Cas, the swineherd, and then was identified with Glast, the founder of Glastonbury. Whence Cormac's 'Glossary'. So Glast(eing) with his pigs came into being (PCB).

### **GLEISIAR GOGLEDD.** (Legendary).

'G. of the North'. He is mentioned in the 'WR' version of a triad (TYP no.22) as the father of the 'Three Brave Ones' of Ynys Prydain, namely Gruddnei, Henben and Edenog, their mother being Haearnwedd Fradog, 'H. the Treacherous or Wily'. In the older version of the triad the only parent mentioned is Haearnwedd Fradog which suggests that this was the name of their father. There is perhaps an attempt in the WR text to reconcile two versions of their parentage.

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A proverb is attributed to Haearnwedd Fradog, *vilwr teyrned*, ‘soldier of monarchs’ in the ‘Englynion y Clyweid’ in Llanstephan MS.27 (No.30 edited in BBCS 3 p.12). This implies that Haearnwedd was a man. On the name see TYP p.404.

**GLEWDDIGAR.** See Garannog Glewddigar.

**GLEWLWYD GAFAELEFWR.** (Legendary).

‘Glewlwyd Mighty-grasp’. According to the tale of ‘Culhwch and Olwen’ he was Arthur's chief porter, keeper of the gate every first day of January. At other times his deputies kept the gate, namely Huandaw, Gogigwr, Llaesgymyn and Penpingion (WM 456-7, RM 103-4, 138). Glewlwyd recounted a large number of places to which he had been with Arthur, covering India, Africa and Europe. Of these expeditions we know nothing, and the only place mentioned elsewhere is *Caer Oeth ac Anoeth* where Glewlwyd claims to have been aforetime (WM 457-8, RM 104).

Of Penpingion it is said that he ‘goes upon his head to spare his feet, neither heavenwards nor earthwards, but like a rolling stone on a court floor’ (WM 456, RM 103). Three of the assistant porters were slain in the hunting of the boar Trwyth in Dyfed, namely Huandaw, Gogigwr and Penpingion, so that the only servant left to Glewlwyd Gafaelfawr was Llaesgymyn, ‘a man from whom nobody derived any good’ (RM 138).

In the tale of ‘Owain and Luned’ we are told that Glewlwyd Gafaelfawr was there with the rank of porter, to receive guests and far-comers, to begin to do them honour, and to make known to them the ways and usage of the court (RM 162).

Again in the tale of ‘Geraint and Enid’ he is Arthur's head porter, but only performed the office at one of the three high festivals. He had seven men under him who shared the year between them. This time Huandaw is replaced in the list by Gryn, Gogigwr becomes Gogyfwlch, and the extra three are Gwrddnei Llygaid Cath, Drem ap Dremhidydd and Clust ap Clustfeinydd, warriors of Arthur (WM 385-6, RM 244-5).

In both these last excerpts the Welsh story owes nothing to the original of Chrétien de Troyes, and the information is evidently drawn from traditional lore known to the Welsh redactor.

The earliest reference to Glewlwyd is in the poem *Pa gur yw y porthaur*, ‘Who is the Porter?’, in the Black Book of Carmarthen (BBC 94-96), which appears to be a dialogue between Arthur, Glewlwyd Gafaelfawr and Cai. The poem, which is obscure in places and defective at the end, is translated by Rachel Bromwich in *The Figure of Arthur* by Richard Barber, 1972, pp.69-71. It begins:

What man is the gate-keeper?  
Glewlwyd Mighty Grasp.  
What man asks it?  
Arthur and fair Cai.  
5 What [company] goes with you?  
The best men in the world.  
Into my house thou shalt not come  
unless thou warrant them(?)  
I will warrant them  
10 and thou wilt see them.

From this point onwards Arthur describes the deeds of his warriors, especially those of Cai, and apparently Cai interposes with some of Arthur's achievements.

It may be supposed that this refers to a time when Glewlwyd had his own fortress, before the events of ‘Culhwch and Olwen’ and that Arthur invited him to his court to become his head porter.

In a late triad (TYP App.IV.7) Glewlwyd Gafaelfawr is one of the ‘Three Unopposable Knights’ in Arthur's Court. Because of their peculiarities it was ‘difficult’ for anyone to refuse them anything. In the case of Glewlwyd because of his size and strength and ferocity.

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In *Areith Iolo Goch am y rhiaïn ardderchog*, 'Iolo Goch's oration about the splendid maiden', in Mostyn MS.133 Part 2 pp.1-10, Glewlwyd Gafaelfawr is described as 'The man who lifted the cauldron down from the fire single-handed *yn llys Toron* (or *Taran*) *tair ynys Brydain*, (in the court of Toron (or Taran) of the three islands of Britain), with the entrails of seven oxen boiling in it.' (Ed. D. Gwenallt Jones, *Yr Areithiau Pros*, p.14). Toron = 'Mantle', Taran = 'Thunder'.

From *Araith Ieuan Brydydd Hir* in Peniarth MS.218 p.99 (1605-10) we learn that the sweetheart (*cariad*) of Glewlwyd Gafaelfawr was Dyfyr Wallt Euraid (q.v.), one of the 'Three Splendid Maidens'. See D. Gwenallt Jones, *Yr Areithiau Pros*, p.30; TYP p.215 and Triad no.88.

**GLIFI.** See CO(2) p.141.

**GLIFIEU.** See Glinneu.

**GLINNEU (or GLIFIEU) ail TARAN.** (Legendary).

He is mentioned in the Mabinogi branch of 'Branwen' as *Gliuiou ail Taran*, one of the seven who escaped from the war in Ireland between Brân ap Llŷr and Matholwch, king of Ireland (WM 56-7, RM 40). He also appears in the tale of 'Culhwch and Olwen' as *Glinneu ail Taran*, one of those captured by Gwyn ap Nudd in his war against Gwythyr ap Greidiol and later set free by Arthur (RM 134).

**GLOIU.** See Gloyw.

**GLOU ab ABROS.**

Genealogical link in the fictitious ancestry of St. Gurthiern.

**GLOUD ap PASGEN BUELLT.** (730)

A prince of the line of Buellt and Gwrtheyrnion, father of Brawstudd the wife of Arthfael ap Gwriad, or perhaps of Arthfael ap Rhys, and mother of Rhys ab Arthfael (JC 9 and 14 in EWGT pp.45, 46).

**GLOYW ap CAW, GLOYW ap TRUM.**

Genealogical link in some versions of the ancestry of Maenyrch, patriarch of tribes in Brycheiniog; father of Hoyw. See PP 15 (2), (3), (4), (5).

**GLOYW GWLAD LYDAN.** See Gloyw Wallt Lydan, Gloyw Wallt Hir.

**GLOYW WALLT HIR.** (270)

'G. Long-hair'. The name first appears in the *Historia Brittonum* (§49) where Gloiu is said to be the father of Guitolin, ancestor of Gwrtheyrn Gwrtheneu, and also the father of Bonus, Paul, and Mauron. Gloiu is there said to have built a great city on the bank of the river Severn named in Welsh Caerloyw and in English Gloucester. In Jesus College MS.20 (§15 in EWGT p.46) he is called *Gloyw gwalltir* father of *Gwdoloew*.

Geoffrey of Monmouth ascribed the foundation of Gloucester to the emperor Claudius at the suggestion of Arviragus. From Claudius it received its name Kaerglou. But Geoffrey mentioned an alternative legend that it derived its name from Gloius son of Claudius who was born there and became duke of Dimetia after the death of Arviragus (HRB IV.15).

Brut y Brenhinedd calls Claudius 'Gloyw' or 'Gloyw Cesar'. Brut Dingestow and the Red Book Brut give the same alternative legend but substitute Gloyw Gwlad Lydan for Gloius. Compare Gloyw Wallt Lydan.

The Roman name for Gloucester was Glevum, Saxon Gleawanceaster; it was also called Claudia Castra (G.B.Plechl, *Orbis Latinus*, 1972).

**GLOYW WALLT LYDAN.** (Legendary).

‘G. of the Abundant(?) Hair’. In the Mabinogi branch of ‘Pwyll’ the wife of Pwyll is called Cigfa ferch Gwyn Gohoyw ap Gloyw Wallt Lydan ap Casnar Wledig (WM 38, RM 25). He is evidently the same as Gloyw Gwlad Lydan (G. of the Broad Country) who appears in some Powys genealogies as son of Tenefan ap Lludd, father of Casnar Wledig and ancestor of Gwineu Deufreuddwyd (MG 3, ByS §34(G) in EWGT pp.39, 59). In Bonedd y Saint (§49(J) in EWGT p.62) Gloyw Gwlad Lydan is the son of Llarf [Llary] ap Casnar Wledig and father of Gwyn Gohoyw.

**GLUVIAS, ST.** See Glywys ap Solor.

**GLWYDDYN SAER.** (Legendary).

‘G. the Craftsman’. He is mentioned in the tale of ‘Culhwch and Olwen’ as one of those present at Arthur's Court, and we are told that he built Ehangwen, Arthur's Hall (WM 464, RM 109). Later he is called Gwlyddyn Saer, and is said to have been slain by the boar Trwyth in Dyfed. Here he is described as Arthur's chief builder (RM 138).

He is mentioned as Gwlyddien Saer by Rhys Goch Eryri in a Cywydd ‘Marwnad Gruffudd Llwyd’ (*Cywyddau Iolo Goch ac eraill*, ed. Henry Lewis etc., p.159, l.2).

**GLYTHMYR LEDEWIG.** (Legendary).

‘G. the Letavian’. In the tale of ‘Culhwch and Olwen’ we are told that Arthur went to Llydaw in search of the dogs of Glythmyr Ledewig. Then he went to hunt the boar Ysgithyrwyn Penbaedd, taking Mabon ap Mellt with the two dogs of Glythmyr in his hand (RM 134-5). Later, in the hunt of the boar Trwyth, the two dogs of Glythmyr Ledewig were taken by Gwartheygydd ap Caw (RM 138).

These two dogs were perhaps Aned and Aethlem without whom the boar Trwyth would never be hunted. They are described as being as swift as a gust of wind, and were never unleashed on a beast that they did not kill (WM 485, RM 125). When the boar Trwyth was expelled from Cornwall into the sea, Aned and Aethlem went with him, and no one knows where they went (RM 141).

**GLYWYS ap SOLOR.** (430)

According to the Life of St.Cadog he was the father of Gwynllyw and grandfather of St.Cadog (Pref. and §45 in VSB pp.24, 118; EWGT p.24). In the second reference he is said to be the son of Solor ap Nor ab Owain ap Maximian [Macsen Wledig]. The same pedigree is given him in Jesus College MS.20 (§4 in EWGT p.44) but his father is called *Filur*.

Bonedd y Saint wrongly makes Glywys the son of Tegid ap Cadell (§§30, 31, 32 in EWGT p.59). This is due to confusion between two persons named Gwynllyw. See EWGT p.143.

The Life of St.Cadog says that Glywys gave his name to the district of Glywysing. He had ten children, the eldest being Gwynllyw who gave his name to Gwynllŵg, Edelig who had Edeligion, Pawl, Penychen; Seru, Serwynnydd [not identified]; Gwrae, Gwrinydd [>Gorfynydd]; Mar, Margan [>Margam], *Cettil*, Cedweli; *Cornouguill* [Carnwyll], Carnwyllion; *Metel*, *Crucmetil*; and Pedrog (q.v.) who rejected the world (Pref. in VSB p.24, EWGT p.24). A list also occurs in Jesus College MS.20 (§5 in EWGT p.44), but it is very corrupt. Cettil becomes Catwall [Cadwall], other names are probably spurious, except perhaps for Cynfarch (q.v.), Luip (q.v.) and Meirchyawn [for Merchwyn, q.v.].

In §25 the Life of Cadog mentions Dibunn [Dyfwyn], an aunt of Cadog who was the wife of Meurig ab Enynny. In JC §5 she appears as Donwn [for Douun] apparently as daughter of Glywys.

*Guaul* ferch Ceredig is given as the mother of Gwynllyw ap Glywys, and therefore presumably wife of Glywys, in the Life of Cadog (§47 in EWGT p.25), but elsewhere the name is Gwawr (PK §5, JC §47 in EWGT pp.20, 49).

As father of Gwynllyw he is called *Glywys Cornubiensis* (Cognatio Brychan §15(1) in EWGT p.18), and in Plant Brychan (§3a in EWGT p.82) the name is *Glewys Kerniw*. Similarly, as father of St.Pedrog the name Glywys Cernyw has become *Clemens tywyssawc o Gernyw* in Bonedd y Saint (§39



in EWGT p.60). For his connection with Cornwall see s.n. Pedrog, Edelig, and note Gluvias, below. Compare also the fictitious pedigree of Gwrlais (q.v.).

The name Glywys is equivalent to *Glevensis*, ‘a man of Glevum’ i.e. Gloucester, while the name of his father, Solor, seems to mean ‘Silurian’ (OP II.607).

“King Glywys before his death would seem to have entered the ‘desert’ at Clivis in Newton Nottage, Glamorgan, formerly Merthyr Glywys, i.e. Saint Glywys.” (WCO 137). The place appears as *Merthir Gliuis* in the Book of Llandaf (BLD 225, 412). The site of the *martyrium* is unknown, but the cult of St.Glywys is recorded later in the immediate locality [of Merthyr Mawr]. An eleventh century stone at Merthyr Mawr was erected to Conbelan for the soul of St.Glywys ... while at Ogmor [Aberogwr] another monument records the gift of a field ‘to God and to Gliguis and to Nertat and to Fili the bishop.’ (Philip Jenkins in CMCS 15 (1988) p.43, referring to V.E.Nash-Williams, *Early Christian Monuments of Wales*, Cardiff, 1950, nos.239, 255).

The saint of Merthyr Glywys was perhaps also the saint called St.Gluvias who is patron of the parish church of Penryn near Falmouth. See G.H.Doble, *The Saints of Cornwall*, III.17 n.4, quoting A.W.Wade-Evans. This may be the reason for the epithet ‘Cernyw’ being added to the name of Glywys. See above. Some fifteenth century documents spell the name *Gluiacus* (Doble, p.18). The feast of Gluvias is on the first Sunday in May (Doble, p.19) or May 3 (Catherine Rachel John, *The Saints of Cornwall*, 1981, p.38).

It is perhaps worth noting that Philleigh with its saint Fili is in the same area, the Fal estuary, as Penryn with its saint Gluvias, while Glywys and a bishop Fili are mentioned on the monument at Ogmor mentioned above (PCB).

Dr. Patrick Sims-Williams has suggested that the old-Welsh form of the name, Gliguis/Gleguis, was the antecedent of the name Cligès in the semi-Arthurian Romance by Chrétien de Troyes, and in an English story of Sir Cleges/Clegys. (Paper read at the Meeting of the British Branch of the International Arthurian Society, 10 September 1988).

**GLYWYS ap TEGID.** (Fictitious). See Glywys ap Solor.

**GLYWYS CERNYW ap GWYNLLYW.** (Fictitious).

The name occurs in an addition to ‘Plant Brychan’ §3a in Peniarth MS.127, where he is made a brother of St.Cadog. The better text makes him father of Gwynllyw. See s.n. Glywys ap Solor. The Iolo MSS. (p.130) pretended that he was the saint of Coedcernyw in Gwynllŵg, actually dedicated to ‘All Saints’ (PW 74).

**GNAWAN (1)**, disciple of St.Cadog.

In the Life of St.Cadog he is mentioned as one of the ‘three religious and very learned men’ whom Cadog brought with him to Britain on his return from Ireland, the other two being Finnian and Macmoil (§11 in VSB p.48). Gnawan, Finnian and Elli were the three disciples whom Cadog sent to convert his parents, Gwynllyw and Gwladus, to a godly way of life (§53 in VSB p.122). See also Gnawan (2), abbot of Llancarfan.

**GNAWAN (2)**, abbot of Llancarfan.

He appears in the Book of Llandaf as *Gnouan, abbas altaris Catoci*, with Ffomre, abbot of Llanilltud, as witness to a charter in the time of bishop Berthwyn, Ithel, King of Glywysing, and his sons Meurig and Ffernfael (BLD 180a). Wendy Davies dates the charter c.720 (LlCh p.110, see also p.55).

This Gnawan is probably the same person as *Gnouan* who appears as witness to a charter appended to the Life of St. Cadog in the time of Paul, abbot of Llancarfan (§61 in VSB p.128) (PCB). See discussion in *Trans.Cym.*, 1948, pp.291-296 (but ignore dates). A.W.Wade-Evans, however, suggested that he was Gnawan (1), the disciple of Cadog, above (*Arch.Camb.*, 87 (1932) pp.151, 155).

**GOBRWY ab ECHEL FORDDWYD-TWLL.** (Legendary).

He is mentioned with his father in the tale of ‘Culhwch and Olwen’, both being present at Arthur's Court (WM 461, RM 107). In the tale of ‘Rhonabwy's Dream’ he appears as one of forty-two counsellors of Arthur (RM 159). In a triad (TYP no.9) he is one of the ‘Three Chieftains’ of Arthur's Court.

**GODDEU.**

Evidently a place in southern Scotland. The word *goddeu* meant ‘forest’, and Goddeu presumably meant a region so named because of some forest in it (Ifor Williams in CT p.xxviii). John Morris-Jones thought that Goddeu meant “the country between the two walls” (Cy. 28 (1918) p.73) but W.J.Watson suggested that it represented “the district known later as the Forest, now Selkirkshire” (*The Celtic Place-names of Scotland*, 1926, pp.343-4). Ifor Williams said ‘Is it not Coed Celyddon?’ (CT p.xxviii).

The name is coupled with Rheged in two of the poems in the Book of Taliesin, probably by Taliesin himself, in praise of Urien Rheged. The first speaks of ‘the army of Goddeu and Rheged’ (CA VI 1.4) and the second ‘protecting Goddeu and Rheged’ (VII 144).

The Battle of Goddeu

The legendary Battle of Goddeu is mentioned in a triad (TYP no.84) as one of the ‘Three Futile Battles’ of Ynys Prydain being brought about ‘because of the bitch, together with the roebuck and the plover’. A fragment of the story about the battle has come down in a 17th century manuscript (Peniarth MS. 98b pp.81-82, printed in MA<sup>2</sup> p.127b and CLIH pp.1-li) as follows:

These are englyns which were sung at Cad Goddeu, or, as others call it, the Battle of Achren, which was fought on account of a white roebuck and a whelp; and they came from Annwn and Amathaon [Amaethon] ap Dôn brought them. And therefore Amathaon ap Dôn fought with Arawn, king of Annwn. And there was a man in that battle, unless his name were known he could not be overcome; and there was on the other side a woman named Achren, and unless her name were known her party could not be overcome. And Gwydion ap Dôn guessed the name of the man, and sang the following two englyns:

Sure-hoofed is my steed before the spur,  
The high sprigs of alder were on thy shield,  
Brân art thou called, of the glittering branches.

Sure-hoofed is thy steed in the day of battle,  
The high sprigs of alder are in thy hand,  
Brân, with the coat of mail and branches with thee,  
Amathaon the good has prevailed.

(Trans. W.F.Skene, *The Four Ancient Books of Wales*, I.205-6).

Gwydion's part in the battle is referred to twice in the Book of Taliesin. Thus in the poem ‘Golychafi gulwyd’ Taliesin is represented as saying (BT 33 ll.23-24):

I was in the Battle of Goddeu  
with Lleu and Gwydion;  
they transformed the trees of the world and irises.

(Trans., Gwyn Jones and Thomas Jones, *The Mabinogion*, Everyman ed. p.xiii).

Again in the poem called ‘Cad Goddeu’ (BT 23.9) more details are given, from which it appears that Gwydion converted a forest, with its various kinds of trees, shrubs and grasses, into an army by enchantment. The poem is very obscure. The following lines may be quoted. Taliesin says:

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- l.13 I sang in the army of the trees' branches,  
before the ruler of Britain.  
20 I was in Caer Nefenhir where grass and trees attacked.  
22 Gwydion raised his staff of enchantment.  
[He] called upon the Lord . . .  
25 The Lord replied . . .  
'Transform stalwart trees into armies . . .'  
37 Alder, pre-eminent in lineage, attacked in the beginning;  
[Then follows a list of about twenty trees and plants which took part in the battle. The  
outcome is not stated].

(Trans. Patrick K. Ford, *The Mabinogi*, 1977, pp.184-5).

Tudur Aled mentions the three futile battles in his poem 'Troell y Gwir'. He does not name this one but calls it 'The battle at which a lap-dog carried the day' (*Gwaith*, ed.T.Gwynn Jones, No.LXVI l.47, trans. TYP p.207).

Lewis Morris pointed out the similarity with a battle described by John Major in his History of Scotland (*Celtic Remains*, p.202). The story comes from Hector Boece who mentions a war fought between the Picts and Scots because of a hound which the Picts stole from the Scots and would not restore. It is placed in the time of Crathlinth, a fictitious king of Scots, and Thelargus, king of the Picts. Peace was arranged by Carancius [Carausius] (*Scotorum Historia*, VI.5, 7).

**GODMER son of ALBION.** See Albion.

### **GODODDIN.**

The name derives from the people known as Otadini, who, according to Ptolemy the Geographer, occupied the coastal region from the Firth of Forth to the land of the Brigantes (CB p.155), i.e. south to the neighbourhood of the Wear in Co.Durham, including all Lothian [Lleuddinion] and therefore Edinburgh [Din Eidyn] (K.H.Jackson, *The Gododdin*, p.5). The men of Gododdin are famous in Welsh poetry as the people who made the raid on Catraeth, and gave the name 'Y Gododdin' to Aneirin's poem on the subject. See further CA pp.xvi-xxiii.

Part of Gododdin was called Manaw. This was that part of Gododdin around the head of the Firth of Forth. It appears as Manaw Gododdin (Manaw of Gododdin) to distinguish it from Ynys Manaw, the Isle of Man. See s.n. Cunedda Wledig (K.H.Jackson, *loc.cit.*, pp.71-73).

AU mentions the siege of Eidyn in 638 which was probably the climax of the Bernician occupation of the British kingdom of Gododdin. See s.n. Eidyn. See also Ceredig of the Gododdin, Gwlgod Gododdin.

**GOEWIN ferch PEBIN.** See Gilfaethwy, Math.

### **GOFAN ap CAW.** (500)

Gofan is the hypothetical correction to the name *Ouan* which appears in the tale of 'Culhwch and Olwen' in the list of the sons of Caw (WM 461, RM 107). See the translation by Gwyn Jones and Thomas Jones in *The Mabinogion*, Everyman Edition, 1949, p.101 and note p.279.

Gofan was the saint of an extinct chapel on the south coast of Pembrokeshire under Bosheston, now called St.Gowan (PW 31, LBS III.143).

### **GOFANNON ap DÔN.** (Mythical).

Gofannon is mentioned without parentage in the Mabinogi branch of 'Math ap Mathonwy', as the uncle of Dylan ail Ton, whom he slew (WM 94, RM 68). Dylan was the son of Arianrhod and (probably) Gwydion both children of Dôn, so that Gofannon was the son of Dôn. This is confirmed in the tale of 'Culhwch and Olwen' where Ysbaddaden Pencawr tells Culhwch that he will never be able to get Gofannon ap Dôn to come and set certain irons for ploughing, for he will only work for a king (WM

480, RM 121). We are not told how Culhwch succeeded in this task, but presumably Gofannon was prepared to work for Arthur.

It is evident that Gofannon was originally a Smith-god; Welsh *gof*, 'smith', *gofaniaeth*, 'smith's craft'. The name is etymologically equivalent to Goibniu, the smith of the Tuatha Dé Danann of Irish legend (John Rhys, *Hib.Lect.*, pp.90, 307, 319; EIHM p.526). See further CO(2) p.122.

The name appears again in the tale of 'Culhwch and Olwen' as Gofynion Hen, being mentioned as the father of an otherwise unknown person at Arthur's Court named Carnedyr (WM 464, RM 108). This is closer to the Irish 'Goibniu' (John Rhys, *loc.cit.*, p.319; *Celtic Folklore*, p.543).

Gofannon and Caer Gofannon or Caer Ofanhon are mentioned in a poem in the Book of Taliesin (BT 3) and the Red Book of Hergest (col.1054). See quotation s.n. Taliesin. In the Dialogue between Myrddin and Taliesin in the Black Book of Carmarthen line 33 begins: *Seith gwaew Gowanon*, 'Seven spears of Gofannon', implying that they were used in the battle of Arderydd (ed. A.O.H Jarman, *Ymddiddan Myrddin a Thaliesin*, pp.16, 58).

Gofannon appears in the list of the children of Dôn in the 'Hanesyn Hen' tract, very corruptly in some copies. See ByA §25 in EWGT p.90.

**GOFOR, ST.**

The presumed saint of Llanofer, Gwent. The name appears as Gofor in the Iolo MSS. p.144 and in the Calendar p.152 where his feast is given as May 9. However the name of the church appears in the Book of Llandaf (BLD 321) as *Lanmouor*, and elsewhere under similar forms. The old forms of the name Merthyr Mawr, Morgannwg, appear in the Book of Llandaf as *Merthir Mimor*, *Myuor*, *Mouor*, etc. and point to the same name, which we might write today Myfor (LBS III.133, 507). See OP II.301. WATU gives the extinct church name of Merthgyr Mawr as Llandeilo Merthyr Myfor. PW 73 gives Movor as the saint of Llanofer. The church is now dedicated to St.Bartholomew.

**GOFYNION HEN.** See Gofannon ap Dôn.

**GOGFRAN.** See Ogrfan.

**GOGIGWR or GOGYFWLCH.** See Glewlwyd Gafaelfawr.

**GOGYRFAN.** See Ogrfan.

**GOLEU ferch BRYCHAN.**

In the Brychan documents she appears as *Goleu filia Brachan in Lan Eschin* (DSB §12(3)); *Gloyw yn Llann Heskyn* (CB §15(2)); while in Jesus College MS.20 the item has been combined with that of Hunydd to become *Goleuddyd*, the wife of Tudwal Befr (JC §3(15)). In 'Plant Brychan' she is *Goleu verch Vrychan yn Llan Heskyn yn Gwent* (PB 31) but *Goleuddydd* in one text (G). See EWGT pp.15, 18, 43, 83. Llanhesgyn is unknown, but there is or was a place called Glan Heskyn in Llanfair Cilgedin, Gwent (W.J.Rees, *Lives of the Cambro-British Saints*, 1853, p.607; A.W.Wade-Evans in *Cy. 19* (1906), p.43). *Heskyn*, 'a marsh', appears in a number of place-names (LBS III.134).

**GOLEUDDYDD ferch AMLAWDD WLEDIG.** (Legendary).

In the tale of 'Culhwch and Olwen' Goleuddydd ferch Amlawdd Wledig was the wife of Cilydd and mother of Culhwch. 'From the time she grew with child, she went mad, without coming near a dwelling. When her time came upon her, her right sense came back to her; it came in a place where a swineherd was keeping a herd of swine, and through terror of the swine the queen was delivered. The boy was called Culhwch because he was found in a pig-run'. [*hwch* = 'pig']

Later Goleuddydd grew sick, but before she died she got a promise from Cilydd that he would not take another wife until he saw a two-headed briar growing on her grave. At the same time she bade her preceptor to strip her grave each year so that nothing might grow on it. At the end of seven years the

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preceptor neglected his duty. Cilydd found a briar growing on the grave and knew that he could now take a new wife (WM 452-3, RM 100-1).

### **GOLLWYN ab EDNYWAIN.** (930)

Father of Gwyn and ancestor of Trahaearn (d.1081) ap Caradog, patriarch of a tribe in Arwystli (ABT 2a, 13, 14, in EWGT pp.97, 104, 105).

### **GOLLWYN ap GWYN.** (1000)

Father of Cydifor Fawr of Blaen Cuch (d.1091), ancestor of a tribe in Dyfed (ABT 18b in EWGT p.106).

### **GOLLWYN ap LLAWRODD DYFED.** (930)

Genealogical link in the ancestry of Llywelyn ap Gwrgan, patriarch of a tribe in Cedweli; father of Gwyn (PP §63).

### **GOLWG HAFDDYDD.** (Romance).

‘Appearance of a summer day’. She appears in the Welsh tale ‘Ystoria Trystan’ as the handmaid of Esyllt, the wife of March. She was beloved by Cai and was promised to him by Esyllt. We are not told whether she ever became Cai’s wife. See BBCS 5 pp.117, 122.

### **GOLYDAN FARDD.**

In a triad he is said to have struck Cadwaladr Fendigaid. This was one of the ‘Three Harmful Blows’ of Ynys Prydain (TYP no.53), and is referred to by the poet Phylip Brydydd. See TYP p.292. He was in turn struck on the head by a woodcutter of Aberffraw. This is called one of the ‘Three Unfortunate Axe-strokes’ of Ynys Prydain (TYP nos.33W, 34).

It is perhaps the same person named Golydan whose gift from Einion ap Bedd, king of Cornwall, is said to have caused one of the ‘Three Defilements of the Severn’ (TYP no.69).

**GONORILLA daughter of LEIR.** See Leir.

**GOR(R)AN.** See Guron.

**GORBODUGUS.** See Gwrfyw Digu.

**GORBONIAN son of ELIDURUS.** See Regin son of Gorbonianus.

**GORBONIAN ap GOIT.** See Garbanion ap Coel.

**GORBONION ap CAMBER.** (Fictitious). See Gorwynion.

**GORBONION ap MORUDD.** (Fictitious). (257-247 B.C.)

A fictitious king of Britain, called Gorbonianus by Geoffrey of Monmouth. He was the eldest son of Morvidus [Morudd], whom he succeeded. ‘There was not in his time a greater lover of justice and equity, or a more careful ruler of the people.... He repaired the temples, and built many new ones.... The island abounded with riches.... When he died he was buried at Trinovantum [Llundain]’ (HRB III.16). He left one son Regin (q.v.) [Rhys], but was succeeded by his brother Arthgallo [Arthal] (HRB III.17). Brut y Brenhinedd is similar with names shown in [ ].

According to the 14th century *Eulogium Historiarum* (V.19) he built Grantham and Grantabrigia [Cambridge] (Rolls ed. II.262). William Caxton says the same but calls the king Grandobodian (*The Cronicles of Englonde*, 1480, Ca.xxix). Compare s.n. Gwrgan Farfdrwch.

**GORBONION.** See also Garbanion, Garmonion, Gorwynion.

**GOREU ap CUSTENNIN.** (Legendary).

He appears in the tale of 'Culhwch and Olwen'. At first he is un-named, being introduced as a curly yellow-haired boy, the son of Custennin the Shepherd. His twenty-three elder brothers had all been slain by Ysbaddaden Pencawr, and he had only survived through being hidden by his mother in a coffer which stood alongside the hearth in the house. His mother, who is also un-named, was the sister of Goleuddydd, Culhwch's mother, and therefore Goreu was cousin to Culhwch and to Arthur (WM 474-5, RM 116-7).

When Culhwch and his six companions came to the house of Custennin, the boy was shown to them and Cai said, 'Let him keep company with me, and we shall not be killed except together.' (WM 475, RM 117). Later when the company came to the house of Gwrnach the Giant, the youth distinguished himself by getting the party into the house. The companions said of Custennin's son: 'He is the best of men.' (WM) [or] The companions said to Custennin's son: 'You did it! You are the best of men!' (RM). From then on he was called Goreu ['best'] ap Custennin (WM 488, RM 127).

He took part in the hunting of the boar Trwyth and was present when the boar was driven into the Severn (RM 140). He had his final revenge on Ysbaddaden Pencawr when Culhwch and his companions had achieved the necessary tasks. Ysbaddaden said: 'It is high time to take my life.' Then Goreu ap Custennin seized him by the hair of his head, dragged him behind him to the mound, cut off his head, and set it on the bailey-stake. Then he took possession of Ysbaddaden's fort and his dominions (RM 142-3).

In the tale of 'Rhonabwy's Dream' Goreu [ap] Custennin appears as one of forty-two counsellors of Arthur (RM 159) and in the tale of 'Geraint and Enid' he is said to have been one of the four chamberlains who guarded Arthur's bed; they were four squires (WM 388, RM 246).

In a triad (TYP no.52) we are told that it was Goreu ap Custennin who delivered his cousin, Arthur, from each of his three imprisonments, namely from Caer Oeth ac Anoeth, from the prison of Gwen Pendragon, and from the enchanted prison under Llech Echemeint.

**GORFLWNG ap BEBLYCH.**

One of a line of otherwise unknown princes of Penllyn; father of Cyndwlff (ABT §22 in EWGT p.107).

**GORLOIS.** See Gwrlais.

**GORMANT ap RHICA.** (Legendary).

*Gormant mab Ricca*, Arthur's brother on his mother's side, is mentioned in the tale of 'Culhwch and Olwen' as one of those present at Arthur's Court. His father was Penhynaf (Chief Elder) of Cornwall (WM 462, RM 107-8). From this it would appear that Rhica was a previous husband of Eigr. Gormant mab Ricca is also mentioned earlier in the same list without any further details (WM 461, RM 107).

John Rhys thought that Ricca was probably a mistake for Ritta. Compare Rhita Gawr (*Celtic Folklore*, p.478).

**GORMUNDUS.** (Fictitious). See s.n. Ceredig (Careticus).

**GORONILLA.** See s.n. Leir.

**GORONWY.** See Gronwy.

**GORUC ap MEIRCHION FAWDFILWR.** (Fictitious).

Genealogical link in the fictitious ancestry of the kings of Morgannwg; father of Gwrddwfn (MP 3 in EWGT p.122).

**GORWYNION ap CAMBER.** (Fictitious). (1065 B.C.)

Father of Dyfnwal Hen and ancestor of Henwyn, Duke of Cornwall. See MP §2 in EWGT p.121 where the name is spelt Gorboniawn and Gorbwyniawn. In MG §1 (EWGT p.38), where the pedigree is contracted, he is called Gorwynyawn.

**GORWYNION ap LLYWARCH HEN.** (550)

He appears in the lists of the sons of Llywarch Hen in the 'Hanesyn Hen' tract. See ByA §5 in EWGT p.86.

Gorwynion is not mentioned in the 'Llywarch Hen' poems proper, but the name appears in the Cynddylan poetry as a person who is dead and perhaps was understood as a son of Llywarch Hen. Heledd the sister of Cynddylan is represented as saying:

- CLIH XI.73     The cattle of Edeirnion would not go astray;  
                               with no one would they go  
                               in the life of Gorwynion, a comely man.
- 74             The cattle of Edeirnion were not wandering,  
                               and would wander with nobody,  
                               in the life of Gorwynion, a prudent man.
- 80             I have gazed long on a lovely land  
                               from the grave-mound of Gorwynion.  
                               The sun goes far; my memories go further,

Translation partly based on that by Joseph P. Clancy, *The Earliest Welsh Poetry*, 1970, pp.85-86.

**GORWYNION.** See also Gorbonion, Garbanion, Garmonion.

**GOWAN, ST.** See Gofan.

**GRABAN.** See Padarn, St.

**GRADD ap RHIFEDEL.**

Genealogical link in the pedigree of Coel Hen; father of Urban (HG 10, GaC 2, ABT 1c in EWGT pp.10, 36, 96, etc.).

**GRADE, ST.**

The saint of Grade in Cornwall, 1½ miles north by east of Lizard. The church is dedicated to St. Grade and the Holy Cross (*Cornwall*, by Arthur L. Salmon, revised by H.R. Hicks, 1950, p.54). It was called the church of *Stae. Crucis de Rosewycke* in 1261, but *Ecclesia Stae. Gradae* in 1381 (LBS II.186). She is commemorated on St. Luke's day, October 18 (DCB s.n. Grada).

**GRALLO.**

The name is variously spelt Grallon, Gradlonus, Gradillon in Latin texts. A prince of Cornouaille in Brittany. He is mentioned in the ninth century Life of St. Winwaloe, where he is called Gradlonus the Great, king of the western part of Cornouaille. He is characterised for his ferocious mind. He defeated the Normans (impossible) in five battles on the river Loire. He went to see Winwaloe who preached to him, bidding him to despise the world and its riches. Gradlon promised to observe all his counsels, and became gentle and merciful. The Life describes Gradlon as one of the three great luminaries and pillars of Cornouaille. (G.H. Doble, *The Saints of Cornwall*, II.72-3, 85-6).

Grallo's tomb was shown in the Abbey of Landévennec. He appears in the Lives of several other Breton saints, e.g. St. Turiiau, St. Corentin, St. Ronan (Doble p.86) and Gurthiern. Gradlon appears in the lists of princes of Cornouaille in the Cartularies of Landévennec, Quimper and Quimperlé. In the last he

is called Gradlun Mur and comes between Cungar and Daniel Dremrud. But the order of the names seems to be erroneous (LBS I.52).

According to Arthur le Moyne de la Borderie he reigned c.470/5 to 505 (*Histoire de Bretagne*, 1896, I.580-1) but LBS IV.125 says that these dates are about ten years too early. Dom F.B.Plaine gave 480-520 (*Grallo le Grand*, Vannes, 1893) (LBS II.183).

Grallo was the subject of much folklore and was particularly associated with the legend of the city of Is which is said to have been overthrown by the sea owing to the profligacy of its inhabitants. The earliest allusion to the story is by Pierre le Baud (d.1515) in his *Histoire de Bretagne*, 1638, pp.45-46. He says that its king, Grallon, escaped from the inundation with the help of St.Winwaloe. It was next elaborated by Albert le Grand who inserted the story about the city of Is in his 'Vie de S.Guéanolé' in *Vies des Saints de la Bretagne Armorique* (1637). In the third edition (1680) Gradlon's daughter, Dahut, appears as the instigator of the debauchery of Ker-Is. She perished in the depths of the sea. Later, Ahès, a legendary 'old woman' associated in popular tradition with debauchery and pride, was mis-identified with Dahut by Kerdanet in his edition of Le Grand (Brest, 1837). The city of Is is traditionally situated in the Bay of Douarnenez. See Rachel Bromwich in *The Early Cultures of North West Europe*, edited by Cyril Fred Fox and Bruce Dickins, Cambridge, 1950, pp.232-236. Doble (p.86 n.61) gives an outline of the story as it appeared in 1680 [not 1636].

According to Pierre le Baud Grallon succeeded Conan Meriadoc and was succeeded by the fictitious Salomon I (*Histoire de Bretagne*, pp.45-47).

It was stated that Grallon was the son of Conan Meriadoc in the rhymed *Breviaire des Bretons* (p.111) attached to *Les Chroniques de Vitré*, edited with Pierre le Baud, *Histoire de Bretagne*.

**GRANNOS.** Celtic divinity.

Out of 374 names attested in the inscriptions, Grannos occurs 19 times and is fourth in order of frequency (Edward Anwyl in *Trans. Gael. Soc. Inverness*, 26, p.411).

The name becomes Apollo Grannus. The god seems to be associated with medicinal springs, and we are told by Dio Cassius (lxxvii.15) that Grannus was invoked as the equal of Aesculapius and Serapis by Caracalla (John Rhys, *Hib.Lect.*, pp.21-27).

**GRANTINUS.** (Fictitious). See Gwrgan Farfdrwch.

**GRATIANUS**, usurping emperor, d.407.

A usurping emperor in Britain. He was elected by mutineers after the murder of the preceding usurper, Marcus, in 407. Gratianus is described as *municeps ejusdem insulae*, and was therefore certainly a Briton. He reigned only four months, and was then assassinated. He was succeeded by a third usurper, Constantinus (Oman, p.173). Bede calls him Gratianus Municeps (*Hist. Eccles.*, I.11). DCB refers to Sozomen, *Hist.Eccles.*, ix.11; Zosimus, *Hist.*, vi.2; Orosius, *Hist. adversus Paganos*, vii.4; Olympiodorus, *Hist.*

**GRECIELIS**, bishop.

Grecielis is mentioned in the Book of Llandaf as the 13th bishop of Llandaf, being one of several placed between Oudoceus and Berthwyn. Apart from the fact that there was no See of Llandaf in his time, his chronological position is certainly incorrect. A passage in the Book of Llandaf (BLD 184) definitely implies that Grecielis came after Berthwyn and before Cerenhir. There are only a few charters under his name in the BLD. One gives as contemporaries a king Meurig, a cleric Nud lector, and layman Favu (BLD 169b). Another gives king Meurig, and clerics Nud, Isciplan and Blainrit (171b). Fau was a contemporary of Cerenhir (184). Nud is probably the Nudd who became a bishop after Cerenhir, while Sciplan and Blainrit appear with Nudd when he was bishop in the time of king Hywel ap Rhys (227a).

Three of the charters in which Grecielis was concerned are in respect of places in Ergyng, and one a place in Gwent. This indicates his sphere of influence. The king Meurig is probably Meurig apArthfael, king of Gwent.



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Wendy Davies suggests c. 850 - 860 for the charters associated with Grecielis (LlCh pp.106-8).

### **GREDDYF ap CWNWS DDU.** (920)

Genealogical link in the ancestry of several Anglesey tribes; father of Maelog Dda (HL 1a, m) and of Aelan (HL 2a, m). See EWGT pp.111-3.

### **GREDDYF ap TYMYR.** (1000)

Father of Alunog and grandfather of Hedd ab Alunog, patriarch of a tribe in Rhufoniog, Gwynedd (HL 10b in EWGT p.118).

**GREDFYW, ST.** See Rhedyw.

### **GREDFIAEL, ST.** (500)

The saint of Penmynydd in Anglesey (PW 95) also called Llanredifel (WATU). Commemorated on November 13 (LBS I.75, III.149). In a late version of *Bonedd y Saint* he is said to have been the son of Ithel Hael (§25F in EWGT p.58).

### **GREDWAL (ap LLYWARCH HEN).**

He appears in a late list of sons of Llywarch Hen (ByA §5 in EWGT p.87).

### **GREID ab ERI.** (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen' as one of the persons at Arthur's Court, being fifth on the list of those invoked by Culhwch (WM 460, RM 106). He is said to have suffered a grievous imprisonment, which is compared with those of Mabon ap Modron and Lludd Llaw Ereint (RM 131). He is mentioned by the poet Cynddelw (LIH 110.2; CO(2) p.68).

He was the owner of a whelp, Drudwyn, which was necessary for the hunting of the boar Trwyth (WM 483, RM 123). This dog was used in the hunting of the boar Ysgithyrwyn Penbaedd (RM 135) as well as in the hunting of the boar Trwyth. In the latter hunt Drudwyn was led by Greid ab Eri himself (RM 138).

Drudwyn could only be held with the leash of Cors Cant Ewin, the collar of Canhastyr Canllaw and the chain of Cilydd Canhastyr; and the only huntsman who could hunt with Drudwyn was Mabon ap Modron (WM 483, RM 123-4). See also s.n. Dillus Farfog.

**GREIDAL ab ARTHRWYS.** See Cynwyd Cynwydion.

### **GREIDIOL ap DINGAD.** (Fictitious).

The name appears in a late pedigree of Llŷr Llediaith as father of Ceraint (MP 3 in EWGT p.122). It is a corruption of Cridol ap Dingarth (q.v.).

### **GREIDIOL GALOFYDD or GALLDDOFYDD.**

*Greidyawl Galouyd* ab Enfael Adran is mentioned in a triad (TYP no.19) as one of the three *Galouyd* of Ynys Prydain. The name also occurs in the tale of 'Culhwch and Olwen' in the form *Greidawl Galldouyd*, third in the list of warriors at Arthur's Court invoked by Culhwch (WM 460, RM 106). He also appears, without cognomen as father of Gwythyr (q.v.). Again in the tale of 'Rhonabwy's Dream' *Greidyal Galldofyd* is in a list of 42 counsellors of Arthur (RM 160). Finally in the augmented 'Hanesyn Hen' tract he appears as *Greidiawl Galonyd* ab Enfael Addian, father of Gwythyr (ByA §22 in EWGT p.89).

Rachel Bromwich translates *galouyd* [galofydd] as 'enemy-subduer', and suggests 'Lord of hostility' for *galldouyd* [gallddofydd], but she does not explain the *ll* (TYP p.33). What about *callddofydd*, 'wise-lord' ? (PCB).

**GRIFFRI ab ELISE.** (870)

Apparently a prince of the line of Brycheiniog, father of Tewdwr (JC 8 in EWGT p.45). He was probably the brother of Tewdwr (q.v.) ab Elise who flourished c.930.

**GRIFFRI.** See also Gruffudd.

**GRONWY ap CYNHAETHWY.** (770)

A member of an otherwise unknown line of princes, apparently of Powys; father of Eliffer (*Elyuer*) (JC 16 in EWGT p.46).

**GRONWY ab EINION ab OWAIN.** (980)

Father of Edwin of Tegeingl, patriarch of a tribe in that cantref. See PP §36(1).

**GRONWY ap TUDUR TREFOR.** (925)

The father of Gwen, the mother of Elystan Glodrydd. See PP §14(1). His wife was Tangwystl ferch Dinawal (LD ii.307). He died before his father (LD i.297, 313, ii.152).

**GRONWY BEFR.** (Legendary).

His story is told in the Mabinogi branch of 'Math ap Mathonwy'. He was lord of Penllyn. He met Blodeuedd, the wife of Llew Llaw Gyffes, and they fell in love. With her aid Gronwy treacherously slew Llew. But Llew was restored to life and in turn slew Gronwy (WM 101-111, RM 74-81). See further details s.n. Llew Llaw Gyffes.

The story is referred to in a triad (TYP no.30) where, as in the tale, his war-band is said to have been one of the 'Three Faithless War-Bands' of Ynys Prydain.

Rachel Bromwich translates *pefr* as 'radiant' in this context, although perhaps 'handsome' would be sufficient (TYP p.367).

A hill on the east bank of the Dee near Llyn Tegid [Bala lake] bears the name of Grono Befr of Penllyn according to Robert Vaughan of Hengwrt (*Arch.Camb.*, II.1 (1850), p.204).

**GRONWY of GWAREDOG.**

Father of Alfyrd the father of Padrig, the saint of Llanbadrig in Anglesey (ByS §28 in EWGT p.58). Gwardog is a place in the parish of Llanwnda, Arfon, which was given to St.Beuno by Cadwallon ap Cadfan, king of Gwynedd. "In the hinterland of Llanwnda over against Nantlle ... is Caeronwy." See A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) p.334. The place is probably named from Gronwy of Gwardog rather than Gronwy Befr (*pace* Wade-Evans) (PCB).

**GRUDDLWYN GOR.** See Rhuddlwm Gor.

**GRUDDNEI ap GLEISIAR GOGLEDD and/or HAEARNWEDD FRADOG.** (Legendary).

One of the 'Three Brave Men' of Ynys Prydain who would not turn from battle except on their biers. See further s.n. Gleisiar Gogledd.

**GRUFFUDD ap CYNGEN.** (d.814).

According to the *Annales Cambriae* he was killed in 814 by the treacherous command of his brother Elise. It is probably he who is mentioned in the slightly defective entry in the 'Harleian' Genealogies as the father of Mawn, Artan, Ieuf and Maig. See HG 30 in EWGT p.12 and note p.129. He was evidently a prince of Powys.

**GRUFFUDD ab ELISE ap GWYLOG/YSGORDA.** (1000)

He appears in the genealogies of Brycheiniog as ancestor of Trahaearn Fawr, patriarch of a tribe in Brycheiniog. Trahaearn was descended from Selyf ap Gruffudd. This Selyf was apparently one of three sons of Gruffudd, the other two being Tewdws and Einion. We gather that Gruffudd held the

whole territory of Brycheiniog which was divided among his sons into three *cantrefi*: Cantref Selyf, Cantref Tewdos, and Cantref Talgarth (which went to Einion). See PP §67 and note p.142. Cantref Tewdos was also called Cantref Mawr. See WATU.

**GRUFFUDD ab ELISE ap NOË.** See Arthfael ap Noë.

**GRUFFUDD ap NOWY.** (750)

Three brothers, Gruffudd, Tewdws and Cathen are mentioned in two slightly corrupt passages, (1) HG 15, and (2) JC 8, in EWGT pp.11 and 45 respectively. Their mother is given in both versions as Sanan ferch Elise. See further s.n. Nowy, husband of Sanan ferch Elise. It appears that the descendants of Gruffudd were princes of Brycheiniog through his son, Tewdwr.

This Gruffudd seems to have provided Geoffrey of Monmouth with a name for his list of princes at Arthur's special coronation, where *Grifud map Nogoid* appears (HRB IX.12); *Gruffud uab Nogoet* in Brut Dingestow.

**GRUFFUDD ab OWAIN.** (d.934/5).

A king in the district of Gower, mentioned in the Book of Llandaf as a contemporary of bishop Llibio, and living in 928 (BLD 239-240). He was killed in 934/5 (AC s.a. 935), by the men of Ceredigion (ByT). See HW 334 n.52, 338 n.66, 348.

**GRUGYN GWRYCH EREINT.** (Legendary pig).

G. 'Silver-bristle', but in two places he is called *Grugyn Gwallt Ereint*, G. 'Silver-hair'. He appears in the tale of 'Culhwch and Olwen' as one of the seven pigs of the boar Trwyth (RM 137). During Arthur's hunt of the boar, Grugyn and Llwydog Gofynniad were met at Dyffryn Llychwr, where they slew all the huntsmen that came against them except one. Then Arthur went against them and as a result of the noise, the boar Trwyth came to the aid of his offspring. The hunt moved across country (RM 139).

At Llwhch Tawy Grugyn separated from them and went to Din Tywi, and thence to Ceredigion. He was followed by Eli and Trachmyr, the huntsmen, and a host of others and was finally slain at Garth Grugyn, having slain Rhuddfyw Rhys and many others (RM 140).

The castle of Garth Grugyn is mentioned in ByT s.a.1242. There was a Castell Crygyn in the parish of Llanilar, Ceredigion, about 4½ miles south-east of Aberystwyth. See John Rhys, *Celtic Folklore*, p.515 n.1 and Peniarth MS.118 p.833, edited in Cy. 27 (1917) p.139; also OP II.491.

**GRWST.** See Gwrwst.

**GRWYSNAD.** See Gwrysnad.

**GRYN,** one of Arthur's assistant porters. See Glewlwyd Gafaelfawr.

**GUANIUS.** See Gwynwas, Melwas.

**GUEDIANUS.** See Gwithian.

**GUELTAS, ST.** See Gildas: Notes on the first Life.

**GUENDOLOENA daughter of CORINEUS.** See Loctrinus.

**GUENDOLOENA, wife of MERLIN.** See Myrddin Wyllt.

**GUENNEC.** See Wethnoc.

**GUERIIR, ST.**

A Cornish saint remembered at St.Neot, 4½ miles north-west of Liskeard.

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Asser, in his *Life of Alfred* (§74), says that when the king was on a visit to Cornwall for the sake of hunting, he ‘made a detour to a particular church in which St. Gueriir lies in peace (and now St. Neot lies there as well).’

Nicholas Roscarrock enters on May 7, ‘Deposition of S. Wier, Confessor.’

LBS, interpreting the above, says that when St. Neot came to the place now called after him, he found a cell that had been occupied previously by a venerable hermit, named Guier, and he took up his residence in it. Nothing is known about him. A chapel was dedicated to him at St. Neot (III.162).

G.H. Doble thought that Gueriir might be a scribal error for Gwentyr, that is, Gwinear (q.v.). *St. Neot*, “Cornish Saints” series No.21, pp.39-40.

### **GUET(H)ELINUS.** (Fictitious).

A fictitious archbishop of London mentioned by Geoffrey of Monmouth. He was living at the time when the Roman legions left Britain [c.410]. He exhorted the Britons to prove their manhood by defending their land through their own strength. Later, after failing to obtain help from Aëtius, the Roman consul in Gaul [447], Guethelinus was charged to go to Armorica to offer the crown of Britain to Aldroenus [Aldwr]. Aldroenus sent his brother, Constantinus [Custennin Fendigaid] instead. Guethelinus undertook the care of Aurelius Ambrosius [Emrys Wledig] and Uther, the sons of Constantine, and died during the reign of Constantine (HRB VI.2 - 6). In *Brut y Brenhinedd* the name is wrongly rendered Cuhelyn as in the case of Guithelinus.

He appears as twelfth in the list of archbishops of London attributed to Jocelin of Furness, succeeding Hilarius and being succeeded by Vodinus (John Stow, *The Chronicles of England*, 1580, p.56).

**GUETHENOC, ST.** See Wethnoc.

**GUIDERIUS son of KIMBELINUS.** See Gwydr ap Cynfelyn.

**GUIER, ST.** See Gueriir.

**GUINEVERE.** See Gwenhwyfar.

### **GUINNIUS and GUIPPIR.**

Clerics mentioned in the *Life of St. Padarn* (§14 in VSB p.256). They were made governors of monasteries founded by St. Padarn in Ceredigion. Compare Gwynnws.

### **GUITCUN ap SAWYL BENISEL.** (510)

Father of Cadwallon Lyw (HG 19 in EWGT p.12). Nothing is known of him and the modern form of his name is debatable.

### **GUITHELINUS.** (Fictitious). (339-329 B.C.)

A fictitious king of Britain mentioned by Geoffrey of Monmouth as successor of Gurguint Barbtruc [See Gwrgan Farfdrwch]. He treated his subjects with mildness and affection. Nothing further is told of his reign. His wife's name was Marcia, by whom he had a son named Sisillius [Seisyll]. On the death of Guithelinus, Sisillius being only seven years old, Marcia acted as regent (HRB III.13). See further s.nn. Marcia, Seisyll ap Cuhelyn. The earliest texts of HRB do not give the name of his father, but most of the *Chronicles* based on HRB make him son of his predecessor, Gurguint Barbtruc; for example, Layamon, Matthew Paris, Peter of Langtoft, Robert Manning, Ranulph Higden, etc. But Wace did not.

*Brut y Brenhinedd* calls him Cuhelyn ap Gwrgan Farfdrwch, and similarly in late pedigrees (MP 1 in EWGT p.121). Cuhelyn is not a proper equivalent of Guithelinus. Compare Guethelinus.

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As Kyhelyn ap Gwrgan ap Beli he is included in the tract listing 'The Twenty-four Mightiest Kings'. See *Études Celtiques*, 12 (1968-9), p.171. Here he is said to have founded a city on the sea-shore named Caer Beris, in English, Portchester.

John Rous (1411 - 1491) chose Guithelinus to be the fictitious founder of the town of Warwick as well as Portchester (*Hist. Reg. Angliae*, ed. Thomas Hearne, Oxford, 1716, p.26).

**GUITOLINUS.** See Emrys Wledig.

**GULFRID,** bishop. See Wulfrith.

**GULVAL, ST.** See Wolvela.

**GUNVASIUS.** See Gwynwas, Melwas.

**GUOICANT.** See Gwyddaint.

**GU(O)IDCI ap PEIBIO.** See Peibio, king of Ergyng.

**GURGINTIUS,** fictitious king of Britain. (Second century B.C.)

He is mentioned by Geoffrey of Monmouth as 11th of the twenty-five kings of Britain who reigned between the death of Catellus [Cadell ap Geraint] and the accession of Heli [Beli Mawr]. He succeeded Clotenus [Clydno] and was succeeded by Merianus [Meirion]. Nothing is said of his reign (HRB III.19). Brut y Brenhinedd transforms his name into Gwrwst and the 'Cleopatra' version makes him son of his predecessor, Clydno, and father of his successor, Meirion. Similarly in a late pedigree (MP 1 in EWGT p.121). The proper Welsh equivalent of Gurgintius would be Gwrin.

**GURGUINT BARBTRUC son of BELINUS.** See Gwrgan Farfdrwch.

**GURGUSTIUS son of RIVALLO.** See Gwrwst ap Rhiwallon.

**GURON, ST.**

In the St.Méen Life of St.Pedrog (§11) we are told that after leaving St.Wethnoc, Pedrog went to a more remote part of the wilderness, and found *Vuronus*, a most holy hermit. Pedrog asked for and received hospitality in his solitary habitation. Soon after Vuron departed to seek a new abode for himself. (Trans. G.H.Doble, *The Saints of Cornwall*, IV.144).

The much longer and fuller Life in the Gotha MS. says of the place which Pedrog took over from Wronus: 'It is in a valley ... and because monks were the first to live there ... it is called *Bothmena* [Bodmin], i.e. The Abode of Monks.' It also says that Wronus 'removing [to a place] about a day's journey to the south, he passed the rest of his days there.' (*ibid.*, IV.146). Gorran or Goran [6 miles south of St.Austell] is obviously meant. St.Guron's Well may be seen in the churchyard at Bodmin (*The Saints of Cornwall*, V.33).

Leland gives among extracts from the Cartulary of Bodmin: 'Bosmana, The Abode of Monks, in a valley where [was] S.Guronus, living alone in a little hut; leaving it, he surrendered it to S.Petrocus.' (*Collectanea*, ed. Thomas Hearne, 1774, I.75). See also Leland's *De Scriptoribus*, ed. Antony Hall, Oxford, 1709, p.61. According to William of Worcester he was commemorated in the Bodmin Antiphony as *Sanctus Woronus, Confessor*, on April 7 (Ed. John H. Harvey, p.88).

The name appears as Guron in a tenth century list of Cornish parochial saints in the Vatican codex Reginensis Latinus 191. Other early forms of the name are Sanctus Goranus (1086), Sancto Corono (*sic*) (1260), Sancti Goroni (1261). See B.L.Olson and O.J.Padel in CMCS 12 (1986) pp.60-61. Gorronus (1270), Goranus (1271) (LBS III.158).

Guron had a chapel at Bodmin, and also at Gorran Haven. The episcopal estate at Goran is called Polgorran (LBS III.157). A.W.Wade-Evans suggested that the name Guron is the same as the Welsh Gwrin. On this basis G.H.Doble suggested that the unidentified Cornish place, *Dinuurin*, was an old name for Bodmin (*The Saints of Cornwall*, IV.150-1). This seems far-fetched (PCB).

**GURTHIERN. ST.**

A Breton saint. His Life, in the Cartulary of Quimperlé, is mostly fictitious. He is said to have been of royal British blood. He retired from the world into a valley in the northern part of Britain. Later he came to the neighbourhood of the river Tamar in Cornwall where he and his followers remained for a long time. Then he crossed the channel and remained in the Isle of Groix until he received a call to depart to the place prepared for him, named Anaurot, i.e. Quimperlé. Another document says that Grallo was the donor to him of Anaurot or Quimperlé, and that he gave aid to Goeroc [i.e. Weroc, according to LBS] who gave him the *plou* of Kervignac in Morbihan. He is known to the Bretons as Gonlay or Gondlé (LBS III.159-160).

The Life gives him an obviously fictitious pedigree:

*Gurthiern filius Boni filii Glou filii Abros filii Dos filii Jacob filii Genethauc filii Jugdual (var. Judgual) filii Beli filii Outham Senis filii Maximiani filii Constantii filii Constantini filii Helene qui crucem Christi habuisse refertur.*

His mother is said to be Dinoi daughter of Lidinin, king of all Britain.

Bonus and Glou [Gloyw] are drawn from the pedigree of Vortigern [Gwrtheyrn]. Abros is for Ambros, the Breton form of Ambrosius [Emrys]. Jacob filius Genethauc corresponds to Iago ap Genedog in the ancestry of Cunedda Wledig (ABT 1a in EWGT p.95). Outham Senex is Eudaf Hen and is made the father also of Kenan who is said to have led the Britons when they headed for Rome. This identifies Kenan with Cynan ab Eudaf Hen.

All this seems to be a hotch-potch of insular traditions. Professor Léon Fleuriot says that the Cartulary was drawn up between 1119 and 1128. See his article in BBCS 26 (1974) pp.2-3. Dinoi (*pace* Fleuriot) is evidently Tenoï ferch Lleuddun Luyddog, mother of several saints, as pointed out in LBS III.158.

**GWADYN ODDAITH, GWADYN OSOL.** See Sol

**GWAEDDAN.** See CO(2) p.103.

**GWAEDDGAR ap BYWYN.**

Genealogical link in the ancestry of Tudur Trefor; father of Gwernen (ABT 9b, HL 12a in EWGT pp.103, 119).

**GWAELOD, CANTRE'R.** See Gwyddno Garanhir, Helig ap Glannog.

**GWAETCYM HERWUDEN.** (Legendary).

One of the 'Three Gate-Keepers on the side of Lloegr' [the English] at the Battle of Perllan Fangor, according to a triad (TYP no.60). See Caerlleon (Chester).

**GW AidNERTH ab ATHRWYS.** (650)

He appears as a witness (Guednerth, Gaidnerth) in two charters in the Book of Llandaf where he is described as brother of king Morgan [ab Athrwys] (BLD 176a, 190b).

**GW AidNERTH ap GW AllONIR.**

He is mentioned in a number of charters in the Book of Llandaf: *Guidnerth filius Gullonar* (BLD 145), *Guaidnerth filius Guallonir* (BLD 149), these two charters being in the time of king Morgan ab Athrwys and bishop Oudoceus. The same name appears in two charters of the time of king Morgan and bishop Berthwyn, but without the name of his father: *Guednerth* (176b), *Guaidnerth* (183b).

It is probably the same person who is mentioned in a Charter concerning Llangadwaladr [= Trefesgob = Bishtopston, Bishton] in Gwent. The charter appears in two forms: (1) attached to the Life of St.Cadog (§67 in VSB p.134), and (2) in the Book of Llandaf (BLD 180b-183). BLD is much fuller.

## A WELSH CLASSICAL DICTIONARY

We are told that Guidnerth or Guednerth (BLD) or Guoidnerth (VSB) had slain his brother Meirchion. BLD goes on to say that he was excommunicated by bishop Oudoceus for three years. He then sought pardon of Oudoceus who sent him on pilgrimage to Dol in Brittany. But Guidnerth returned before the end of one year, for which reason Oudoceus refused to absolve him. However Oudoceus died and was succeeded by Berthwyn. King Morgan and others besought Berthwyn to let Guednerth go free. VSB then says that Guoidnerth gave Llangadwaladr to God and St.Cadog [i.e. to Llancarfan] (VSB), while BLD says that Guednerth gave Llangadwaladr to Llandaf 'in the hand of bishop Berthwyn'. The mention of Llandaf is clearly a fiction. The witnesses common to the two versions are: Bishop Berthwyn and Terchan of the clergy, Morgan and Gwaidnerth of the laity. Other names are given in both versions, but they differ.

Wendy Davies dates these charters c.680-710 (LICH pp.97-99, 109-110).

Other persons of the same name crop up in later charters in the Book of Llandaf.

### **GWAIR ap DWG.** (590)

Grandson of Llywarch Hen, father of Tegid and ancestor of Merfyn Frych (GaC 2, ABT 1e in EWGT pp.36, 96). In JC 17 in EWGT p.46 he is called Caid.

### **GWAIR ap GEIRIOEDD.** (Legendary).

One of the 'Three Exalted Prisoners' of Ynys Prydain according to a triad (TYP no.52), the other two being Llŷr Llediaith and Mabon ap Modron. The Red Book version gives *Gweiryoad* as the name of his father.

The nature or reason of his imprisonment is not stated in the triad, but he is doubtless the person of the same name mentioned as a prisoner in the poem *Preiddeu Annwn* (BT 54 ll.18 ff):

Perfect (i.e. richly equipped) was the prison of Gwair in Caer Siddi,  
According to the tale of Pwyll and Pryderi.  
No one before him went into it,  
Into the heavy blue [i.e. steel] chain which held him, faithful youth,  
And before the spoils of Annwn dolefully he chanted.

(Translated by R.S.Loomis, *Wales and the Arthurian Legend*, 1956, p.134). W.J.Gruffydd proposed to identify Gwair with Gwri Wallt Eurin, the original name of Pryderi ap Pwyll (*Rhiannon*, 1953, pp.90-92). See also TYP p.377.

### **GWAIR ap GWYSTYL.** (Legendary).

He is mentioned in a triad (TYP no.21, WR version) as one of the 'Three Diademed Men' of Ynys Prydain. In the tale of 'Rhonabwy's Dream' he is listed as one of forty-two counsellors of Arthur (RM 159) and in the romance of 'Peredur' he is one of the three knights first seen by the youth Peredur, the other two being Gwalchmai and Owain ab Urien (WM 118, RM 194 *Geneir ap Gwystyl*).

In a Welsh tract on the Knights of Arthur's Court he appears as *Gwair ap Gwystyl o verch Aflaw wledic* (NLWJ 14 (1965) p.242). That is, his mother was a daughter of Amlawdd Wledig, so that he was a first cousin to Arthur. Compare Gwair of Caerweir, below.

His chief characteristic, according to the poets, was his dismal disposition. In this aspect he is mentioned by Llywarch ap Llywelyn, Prydydd y Moch, in an elegy on Hywel (d.1216) ap Gruffudd, where we are told that through grief for his loss, his friends have become like Gwair ap Gwestyl (LIH p.303, l.8). Einion Wan, in his elegy on Madog ap Gruffudd Maelor, a few years later, has a similar expression: 'The man who has become like Gwair ap Gwestyl.' (RBP col.1406, ll.32-33). See Charlotte Guest, *The Mabinogion*, Everyman edition, p.350. Again in a poem, 'To Gronwy when he was sick', Gruffudd ap Maredudd ap Dafydd says (l.53):

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Yr wyf eil rwysc Gweir uab Gwestyl.

‘My condition(?) (*rhwysg*) is like that of Gwair ap Gwystyl’.

(RBP col.1326 ll.5-6).

The name *Gweir ap Gwedl* (*Gwecl?*) occurs in the Book of Basingwerk version of Brut y Brenhinedd (p.164b) where the ‘Cleopatra’ version has simply *Gweir* (fo.83v). Here he is listed among those who attended Arthur's special coronation, but no such name occurs in the corresponding passage in HRB IX.12.

Compare Gwefyl ap Gwastad.

**GWAIR ap GYRTHMWL.** See Gyrrhml.

**GWAIR of CAERWEIR.** (Fictitious)

Geoffrey of Monmouth mentions *Arthgal Cargueirensis quae nunc Warewic appellatur* (HRB IX.12). In Brut Dingestow this becomes *Marchrut o Gaer Weir, y dinas a elwir Warwic*. In the ‘Cleopatra’ version of ByT (fo.83v): *Marchudd o Gaer Weir*, but in the Red Book Brut (200.24): *Arthal o Warwic*. From this it was (wrongly) deduced that Warwick was called by the Welsh *Caerweir*. Thus we find in Peniarth MS.215 (1604 - 12) p.186: *K. Wayr = Warwik*. It was only another step to suppose that it was named from a person called Gwair. This was stated by John Rous (1411-91), the historian of Warwick, who said that the city was restored by Gwayr, a chief of the Britons, who ordered that it should be called Caergwayr after him (*Historia Regum Angliae*, ed. Thomas Hearne, 1716, p.54). Rous goes further in his *Historical Account of the Earls of Warwick*, ed. Thomas Hearne with *Historia vitae et regni Ricardi II*, Oxford, 1729, p.219. Here he is called “Gware, a noble Prince of the blode royall of the Brytaynes, and Cosyne to kyng Arthure. ... (p.220) ... This Lord ... on a tyme met with a Giaunt who rane on hyme with a tree shredd and the Barke of. But God gave grace to hyme. He was a delivere [active, nimble] man, and overcome the Gyaunt. And in token thereof, from thensfurthe he bare in his Armes a ragged staff of Argent in Shield of Sable. And so his heires beare continuallye. Of this Lord is maid mencion boithe in Northe Wales and Southe Wales in ther Welch Cronycles, and conveyes his Auncestours frome hyme to our formost father Adame.”

No such Chronicle is known, but Gwair (q.v.) ap Gwystyl is said to have been cousin to Arthur, and there was perhaps some Welsh Arthurian tale in which he figured (PCB).

**GWAIR BALADR HIR.** See Gwair Gwrhyd Enwir.

**GWAIR DATHAR WEINIDOG.** (Legendary).

One of the persons at Arthur's Court in the tale of ‘Culhwch and Olwen’ (WM 466, RM 110). His daughter, Tangwen, is also mentioned (WM 469, RM 112). Compare the cognomen ‘Adar Weinidog’ applied to Gweirydd ap Cynfelyn in Brut y Brenhinedd.

**GWAIR GWRHYD ENWIR.** (Legendary).

‘G. False-valour’ (‘Jones’ translation; cf. TYP p.378, ‘faithful valour’). He and his brother, Gwair Gwyn Paladr, ‘G. White-shaft’ are mentioned in the tale of ‘Culhwch and Olwen’ as uncles of Arthur, his mother's brothers, who were present at Arthur's Court (WM 466), but RM 110 substitutes Baladr Hir, ‘Long-shaft’ for Gwyn Paladr. Their relationship to Arthur indicates that they were brothers of Eigr.

**GWAIR GWRHYD FAWR.** (Legendary).

He is mentioned in two triads, TYP no.19, where he is called one of the Three *Galouyd*, ‘Enemy-Subduers’, of Ynys Prydain, and TYP no.72, where he is called one of the ‘Three Stubborn Men’. Rachel Bromwich translates the cognomen ‘of Great Valour’.



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He also appears in the tale of 'Geraint and Enid' as one of the party which accompanied Geraint from Caerleon-on-Usk to Cornwall (WM 411, RM 265). The 'Jones' translation of the cognomen here is 'Big-breadth'. It seems that 'Great Valour' is a more suitable meaning (PCB).

**GWAIR GWYN PALADR.** See Gwair Gwrhyd Enwir.

**GWAITH HENGAER ab ELFFIN.** (560)

Father of St.Gwrwst (ByS §15 in EWGT p.57).

**GWAITHFOED.**

There appear to have been several persons of this name who appear as ancestors of various tribes, and have been gradually combined into one person, called Gwaithfoed Fawr, with resultant anachronisms. See discussion in NLWJ 13 (1963) pp.126-7. We may distinguish the following:

**GWAITHFOED ab EINUDD ap PWYLL.** (b.c.1100)

That is, Gwaithfoed of Ceredigion, father of Cydifor. See PP 3(1)B. He is also probably the same as Gwaithfoed of Gwent, father of Aeddan, Y Bach and Gwyn.

**GWAITHFOED (ab ELFFIN ap GWYDDNO).** (b.c.1100).

That is, Gwaithfoed of Meirionydd, father of Genillin. See PP 2(1).

**GWAITHFOED ap GWRYDR.** (b.c.960).

Father of Neiniad and grandfather of Ednywain Bendew (I) (ABT 2d, 8h, HL 1b in EWGT pp.97, 103, 111).

**GWAITHFOED ap GWYNNAN.** (b.c.940).

That is, Gwaithfoed of Powys, father of Gwerystan and ancestor of Bleddyn ap Cynfyn (MG 3 in EWGT p.39 with a minor correction).

**GWALCHMAI ap GWYAR.** (Legendary).

One of the most famous heroes associated with Arthur in Arthurian legend and romance. He is twice referred to in the Black Book of Carmarthen; his horse was Ceincaled, one of the 'Three Lively Steeds' of Ynys Prydain (BBC 28, ll.9-10; TYP no.42 variant); and his grave is mentioned in the Stanzas of the Graves (BBC 63 l.15):

The grave of Gwalchmai is in Peryddon  
as a reproach to men.

(No.8 in SG p.119)

Gwalchmai ap Gwyar appears with his brother Gwalhafed in the list of persons at Arthur's Court in the tale of 'Culhwch and Olwen' (WM 469, RM 112). Further on (WM 471-2, RM 114) he was chosen by Arthur to be one of the six to go with Culhwch in search of Olwen 'because he never came home without the quest he had gone to seek. He was the best of walkers and the best of riders. He was Arthur's nephew, his sister's son, and his first cousin.' So the 'Jones' translation, but more probably it may be translated 'son of his sister and of his first cousin'; that is, his father was first cousin to Arthur (PCB). Strangely enough Gwalchmai is not mentioned again in the tale.

In an early triad he is mentioned as one of the 'Three Well-Endowed Men' of Ynys Prydain (TYP no. 4). Later triads (see below) probably belong to a period after his entry into Arthurian Romance.

Gwalchmai ap Gwyar is mentioned in the tale of 'Rhonabwy's Dream' as one of forty-two counsellors of Arthur (RM 159).

In a collection of stories about giants in Peniarth MS.118, Gwalchmai is said to have slain three witches by treachery. No details of the killings are given but the witches were the wives of three giants, Hywel Gawr, Pyscog Gawr and Llyffan Gawr. See Cy. 27 (1917) p.130.

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Gwalchmai is not credited with a wife in extant Welsh legend but Olwen and Tegau Eurfron have been mentioned, wrongly. See the names.

The tradition that Arthur included a sister's son among his most prominent warriors is alluded to by William of Malmesbury, writing in 1125:

At this time was found in the province of Wales called Ros [Rhos] the tomb of Walwen, who was the not degenerate nephew of Arthur by his sister. He reigned in that part of Britain which is still called Walweitha [Galloway]. A warrior most renowned for his valour, he was expelled from his kingdom by the brother and nephew of Hengist. ... The tomb of ... [Walwen] ... was found in the time of king William upon the sea-shore, fourteen feet in length; and here some say that he was wounded by his foes and cast out in a shipwreck, but according to others he was killed by his fellow-citizens at a public banquet.

(*De Rebus Gestis Anglorum*, III §285, ed. Rolls, II.342, trans. E. K. Chambers, *Arthur of Britain*, p.17).

The district of Rhos he referred to is no doubt Rhos in Dyfed, where there is a parish called in Welsh Castell Gwalchmai and in English Walwyn's Castle. Not far away in the parish of Pwllcrochan, five miles west of Pembroke, is Wallastom, which was called Walwainiston in the time of Edward III. See OP I.378, 418. Lewis Morris said that the site of Gwalchmai's grave "is shown between the Isles of Skomar [Skomer] and Skokham [Skokholm] in Pembrokeshire." (*Celtic Remains*, p.213). Peryddon the site of Gwalchmai's grave according to the Stanzas of the Graves is not known in Dyfed. A river of the name has been identified with a stream running into the Monnow at Monmouth (Ifor Williams, *Armes Prydein*, 1955, pp.xxx ff). However there is no suggestion in the stanza that Peryddon is a river, and it seems that it must be regarded as an unknown district (Thomas Jones, in SG p.111), perhaps in Dyfed.

### GEOFFREY OF MONMOUTH

It is generally agreed that the Walwen of William of Malmesbury is the same as the Welsh Gwalchmai. The name appears as Gualgua(i)nus and the like in Geoffrey of Monmouth's *Historia Regum Britanniae*. "Although there is not a complete correspondence between the forms, yet ..[they].. are sufficiently close by Arthurian standards" (TYP p.370). HRB represents him as Arthur's nephew, by his sister Anna and Loth, a prince of Lodonesia [Lothian] (HRB VIII.21, IX.9). In Brut y Brenhinedd Loth becomes Llew ap Cynfarch, and Anna remains unchanged in most versions. However, when Gualguanus appears later in HRB the Welsh versions invariably substitute Gwalchmai ap Gwyar. The Peniarth MS.44 text resolved the difficulty by claiming for Anna 'that she was also called Gwyar' (BBCS 25 (1973) p.287). In the 'Brut Tysilio' in Jesus College MS.61, Gwyar is distinctly said to be the mother of Gwalchmai (HRB, ed. Griscom, p.444). A similar conclusion is reached in a Welsh version of the Birth of Arthur, mainly based on the French romance of Merlin, where it is said that Gwyar was the daughter of Eigr and Gwrlais [i.e. half-sister of Arthur] and mother of Gwalchmai. See Cy. 24 (1913) p.250. From this it is clear that Gwyar was accepted as the name of Gwalchmai's mother, and indeed we find Gwyar elsewhere as the name of a woman, namely the wife of Geraint ab Erbin (ByS 76(F) in EWGT p.65). Chronologically it is unacceptable to allow either Loth or Llew ap Cynfarch to be father of Gwalchmai, and it must be admitted that no satisfactory father of Gwalchmai is anywhere mentioned (PCB). Lewis Morris, however, supposed that Gwalchmai was Arthur's "sister Anna's son by Gwyar, a second husband" (*Celtic Remains*, p.213).

It seems that 'Gwalchmai ap Gwyar' probably involves a matronymic, which, though not common, occurs with the children of Dôn, and Mabon ap Modron, both in the realm of myth rather than heroic tradition. It also occurs in Irish, for example, Conchobor mac Nessa, Fergus mac Roich. See TYP p.372.

According to Geoffrey of Monmouth, when Gualguanus was twelve years old he was recommended by his uncle to the service of pope Supplicius or Sulpicius [?Simplicius, 468-483], from whom he received arms (HRB IX.11). He next appears when he is sent by Arthur with two others as

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ambassador to Lucius Tiberius during Arthur's wars with Rome. The meeting degenerated into a brawl and finally a battle (X.4). Later we find him with Hoel, duke of the Armoricans, in command of a body of Arthur's soldiers (X.6, 9 - 11). His valour was never to be foiled (X.10). He was slain in battle against the forces of Modred [Medrod] at the port of Rutupi [Rutupiae = Richborough] (XI.1).

After Geoffrey of Monmouth a variety of French forms of the name are found, the commonest being Gauvain, and in English Gawayne, now Gawain. On the bas-reliefs over the north-east portal of the Cathedral of Modena (believed to be of the early twelfth century) the name appears as Galvagus (Bruce I.14-15). The only truly Arthurian *lai* by Marie de France, is 'Lanval', written probably between 1165 and 1167. Here Lanval is a friend of *Walwain* (E.K.Cambers, *Arthur of Britain*, p.136).

Wace, in his *Roman de Brut* (1155), seems to be the first to mention Gawain's courtesy:

This Gawain was a courteous champion, circumspect in word and deed, having no pride nor blemish in him. He did more than his boast, and gave more largely than he promised.

(Trans. by Eugene Mason in *Arthurian Chronicles represented by Wace and Layamon*, Everyman Library, 1912, p.57).

### ROMANCE

In the French romances Gawain's "main function is to exemplify the knightly virtues of prowess and courtesy in their highest manifestations." (Bruce I.172). He is one of the stock figures of Arthur's Court and there is not a single Arthurian Romance in which he does not appear. If he is not always the best knight of the court that is only because the romance was written to celebrate the exploits of some other knight. In many he serves as a touchstone or foil, against whom the prowess of the hero-knight is measured. The Welsh recognised Gawain as their Gwalchmai and when they adapted the French romances Gawain always became Gwalchmai. Whether the character assigned to Gawain is traditionally Welsh or borrowed by the Welsh from the French romances is now impossible to say.

In the 'Perceval' of Chrétien de Troyes it is Gauvain who succeeds, by his courtesy and patience, in bringing Perceval to Arthur (Bruce I.228). Similar episodes occur in 'Erec et Enide' and 'Yvain'. These were adopted into the Welsh versions: 'Peredur' (WM 140-5, RM 211-5), 'Geraint' (WM 437-9, RM 284-6), 'Owain' (RM 179-182). A similar incident occurs in the Welsh tale 'Ystorya Trystan' where Gwalchmai is sent to make peace between Trystan and Arthur. Gwalchmai exemplifies his powers of persuasion and succeeds in bringing Trystan to Arthur. See s.n. Trystan.

So in a late triad (TYP no.75) Gwalchmai ap Gwyar is one of the 'Three men of Ynys Prydain who were most courteous to Guests and Strangers'. In another triad (TYP App.IV.1) Gwalchmai ap Llew ap Cynfarch is included as one of the 'Three Golden-Tongued Knights' of Arthur's Court, because no king or lord could refuse to listen to him, and whatever quest he sought, it would be granted either willingly or unwillingly. In the Romance of 'Geraint ab Erbin' Gwalchmai is said to have been chief of the nine captains of Arthur's war-bands because of the excellence of his renown for feats of arms and the dignity of his noble birth (WM 385, RM 244).

In a list of *Milwyr y Vord Gronn*, 'Soldiers of the Round Table', in two Welsh manuscripts we find mention of Gwalchmai ap Llew ap Cynfarch, *a hwnnw a elwid Y Bach o'r Llanerch*, 'and he was called The Little One of the Plain'. See NLWJ 14 (1965) p.242. This must refer to some lost tale involving Gwalchmai.

Gwalchmai's horse Ceincaled reappears as Guingalet or Gringalet, the horse of Gauvain, in Chrétien de Troyes and later romances. See R.S.Loomis, *Arthurian Tradition and Chrétien de Troyes*, 1949, pp.156-9, 485.

There is a Latin romance *De Ortu Waluuanii* of the middle or second half of the thirteenth century which professes to give an account of Gawain's youth. There is also a fragmentary French poem called *Les Enfances Gauvain*, of a similar nature. The material of both these is based partly on Geoffrey of Monmouth. See further Bruce II.33-38 and 57 n.6; and *Arthurian Literature*, ed. R.S.Loomis, pp.360-2, 475-6.

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Otherwise there are no French romances devoted entirely to Gawain, but there are several Middle English poems, the most famous of which is *Sir Gawayne and the Grene Knyghte*. These are of the fourteenth and fifteenth centuries, and testify to the popularity of Gawain compared with other knights among the English. In all these Gawain retains his character of courtesy, honesty and prowess. This courtesy became proverbial so that in Chaucer's *Canterbury Tales* the highest praise the Squire could bestow on a knight's eloquence was:

That Gawayne, with his olde curteisye,  
Though he were comen ayeyn out of Fayrie,  
Ne koude hym nat amende with a word.

(*The Works of Geoffrey Chaucer*, ed. F.N.Robinson, 1957, p.129, ll.95-97).

The association of Gawain with Galloway is persistent in the romances, e.g. the 'Conte Del Graal' and its continuations (Bruce II.98-9), the English Poem 'The Awntyrs of Arthur at the Tarne Wathelyne', etc. See Rachel Bromwich in TYP p.372 and *Arthurian Literature in the Middle Ages*, ed. R.S.Loomis p.50 n.1.

In several of the French romances Gawain has the 'Solar' property - that his strength waxes and wanes as the sun rises and sets. Examples are listed in J.D.Bruce's edition of the *Mort Artu* pp.287ff. It appears in Malory IV.18 and XX.21 l2.

There is one important exception to what has been said about the general treatment of Gawain's character as a noble, generous and valiant knight; that is in the 'Prose-Tristan' where "he appears as a vindictive criminal, guilty of several offences and noted for his cruelty." As a result we find that Malory, who drew from a variety of sources, including the Prose-Tristan, is very inconsistent in his treatment of Gawain's character (E.Vinaver, *The Works of Sir Thomas Malory*, p.1433).

**GWALES.** Disciple of St.Cadog. See Barrwg.

**GWALHAFED ap GWYAR.** (Legendary)

He appears only in the tale of 'Culhwch and Olwen' and there only once, where he is mentioned in a list of persons at Arthur's Court immediately after Gwalchmai ap Gwyar (WM 469, RM 112). Nothing is said about him. He is mentioned by the poet Llygad Gwr (LH 60.23, CO(2) p.105).

John Rhys always spells 'Gwalchaved' and interprets it as 'Hawk of Summer' in contrast to 'Gwalchmai', which he interprets as 'Hawk of May' (*Arthurian Legend*, p.168). This interpretation of the name Gwalchmai is not, however, approved by later scholars. See TYP p.369. John Rhys also had no doubts about regarding 'Gwalchaved' as the origin of the name 'Galahad' of the Grail Romances (*loc.cit.*, Chapter VIII). But see Galath ap Lawnslo.

The name crops up in the eleventh to fourteenth centuries as Gwlhafed. See P. C. Bartrum, *Welsh Genealogies, A.D. 300 - 1400*, Vol.2 p.326, Vol.3 pp.471, 485. In one manuscript it is spelt Gwalchafed, viz. 'The Dale Castle Manuscript' (= NLW MS.14,214) by Iaco ap Dewi (c.1709), ed. Sir Thomas Phillipps, Bart., p.6.

**GWALLOG ap LLEENOG.** (500)

He is mentioned in the *Historia Brittonum* (§63) as *Guallanc* (for Guallauc), one of the four kings who fought against Hussa, king of Bernicia. Hussa reigned c.585 - 592 (P.H.Blair in *Studies in Early British History*, ed. N.K.Chadwick, 1954, p.149).

His genealogy is given in the 'Harleian' genealogies (HG 9) and a slightly different version in Jesus College MS.20 (§36). See EWGT pp.10, 48. See further s.n. Lleenog. These agree that he was one of the 'Men of the North'. According to Bonedd y Saint his sister, Dwywai, was the mother of St.Deiniol by Dunod Fwr (ByS §12 in EWGT p.56), and a daughter, Onnen Grec, was the mother of St.Elaeth by Meurig ab Idno (ByS §48 in EWGT p.62). A son, Ceredig (q.v.), is mentioned in a triad.

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In a triad (TYP no.5) Gwallog ap Lleenog is said to be one of the 'Three Pillars of Battle' of Ynys Prydain, but other versions substitute Urien ap Cynfarch. In variant versions of two other triads (TYP nos.6, 25) he is called one of the 'Three Bull-Protectors (?)' and one of the 'Three Battle-Leaders' of Ynys Prydain. In both these triads he has taken the place of Urien ap Cynfarch of the earlier versions.

He is mentioned in the Black Book of Carmarthen in the Dialogue between Gwyddno Garanhir and Gwyn ap Nudd, where Gwyn says:

I have not been where *Gwallauc* was slain,  
The affliction of Lloegr, the son of *Lleynna[u]c*.

(BBC p.100 ll.3-5, trans. TYP p.376).

There is another poem in the Black Book of Carmarthen (BBC 97, ll. 3-13) in which *Gwallauc* ap *Lleinauc* appears in the last line of several stanzas concerning a man who has lost an eye. Its meaning is obscure and it is thought that 'the context of the englyns is a facetious tale'. See the discussion by Brynley F. Roberts in *Astudiaethau ar yr Hengerdd*, ed. Rachel Bromwich and R. Brinley Jones, 1978, pp.309-311, especially p.310.

He is the subject of two poems in the Book of Taliesin which are probably the genuine work of Taliesin. See CT Nos.XI and XII. In both poems his father is named as *Lleenawc*. The first consists in the main of a list of Gwallog's battles; in the second ll.48-50, Taliesin says 'From Caer Glud (Dumbarton) to Caer Garadawg as well as in the land of Penprys. O Gwallawg, all the kings are silent and peaceful (CT p.105), implying that the kings had been subdued. Again (l.21) 'he was named a judge over Elmet'. This is evidence that Gwallog's kingdom was Elfed (CT p.xxxvii; TYP p.375). It is probable that Gwallog and his son, Ceredig, carved out the kingdom of Elfed in enemy territory, just as Urien Rheged conquered the territory of Catraeth. There he was probably succeeded by Ceredig. (WCO 98-99; H.M.Chadwick, *Early Scotland*, 1949, p.144; TYP pp.308, 375). See further s.nn. Ceredig ap Gwallog and Ceredig (Cerdic) of Elfed. Another poem in the Book of Taliesin (BT 29.21), not regarded as the genuine work of Taliesin, mentions *Gwallawc* (30.4) and *Lleenawc* (29.24)

*Gwallawc* is mentioned in the poem known as *Moliant Cadwallawn*, 'Praise of Cadwallon [ap Cadfan]', where Gwallog seems to be connected with 'the sorrow of Catraeth, great and renowned'. There may be some allusion here to the poet Aneirin who celebrated the battle, and was, perhaps, Gwallog's nephew. There is no other reference to Gwallog in connection with the battle of Catraeth (TYP p.376).

In the Llywarch Hen poetry dealing with the story of Urien Rheged (CLIH No.III) there are references to the aftermath of the death of Urien, when it appears that Dunod [Fwr] and Gwallog had turned against the sons of Urien. In III.39 we find:

Gwallawc, horseman of battle, planned  
to make battle in Erechwydd  
against the attack of Elphin.

In the romance of 'Geraint and Enid' the Welsh adapter of the story by Chrétien de Troyes adds a little bit of his own when he tells of the arrival in Arthur's Court of Edern ap Nudd after his defeat by Geraint. In the Welsh version Arthur went as surety for him with Caradog [Freichfras] ap Llŷr [Marini], *Gwallawc uab Lleenawc*, Owain [read? Gwyn] ap Nudd, Gwalchmai, and many others (WM 406, RM 261). The introduction of Gwallog involves an anachronism not uncommon in these romances. It is interesting that the same three, Caradog Freichfras, Gwallog ap Lleenog and Gwyn ap Nudd are mentioned as uterine brothers. See further s.n. Gwyn ap Nudd, where it is suggested that their supposed mother must have been regarded as a 'fairy'.

### GEOFFREY OF MONMOUTH

In HRB IX.12 Galluc or Gualauc Salesberiensis is one of the 'consuls' who were present at Arthur's coronation at Caerleon. Later he was slain in the last battle between Arthur and the Romans

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(X.9). In Brut Dingestow the corresponding names are *Guallawc o Salsbri* and *Guallawc o Amwythic* [Shrewsbury]. In the Red Book version he becomes *Gwallawc ap Lleenawc o Salsbri* (p.200) and *Gwallawc vab Llywynawc o Salsbri* (p.225).

### **GWALLOG HIR.**

He is mentioned in the Stanzas of the Graves (No.7) in the Black Book of Carmarthen:

Where the waves buffet the land  
at Carrawg is the grave of Gwallawg Hir.

(SG p.119). Carrog, meaning 'torrent', is a fairly common place-name. Perhaps here it is the place also called Llanddeiniol in Ceredigion (WATU). Gwallog Hir is also mentioned in a poem in Peniarth MS.147 (c.1566): *Pan aeth Gwallawc Hir y dir mab Don*, which alludes to the crossing of the Conwy (BBCS 1 (1923) p.153; TYP p.376).

### **GWALLWEN ferch AFALLACH.** (Legendary).

According to the expanded 'Hanesyn Hen' tract she was the mother of Rhun ap Maelgwn [Gwynedd] (ByA §28 in EWGT p.91). She was not the official wife of Maelgwn, who is said to have been Sanan ferch Cyngen, and therefore Gwallwen was regarded as a mistress. She was probably a legendary 'fairy' like Modron ferch Afallach. See BBCS 19 pp.6-8 (1960).

The tract 'Disgyniad Pendefigaeth Cymru' makes use of this genealogical tradition to explain why Elidir Mwynfawr invaded Gwynedd after the death of Maelgwn. 'The mother of Rhun was *Gwalltwn verch Yvallah*, Maelgwn's mistress, and because of that he was not acceptable to some as prince, only as a regent.' See NLWJ 16 p.257 (1970). See also TYP pp.111-2.

### **GWANAR ap LLIAWS.** See Gwenwynwyn ap Lliaws.

### **GWARAE GWALLT EURIN.** (Legendary).

'G. Golden-hair'. He is mentioned in the tale of 'Culhwch and Olwen' as one of those present at Arthur's Court (WM 467, RM 111). He went to Llydaw with Arthur and Mabon ap Mellet to seek the dogs of Glythmyr Ledewig (RM 134). Compare Gwri Wallt Eurin, the original name of Pryderi (q.v.).

### **GWARTHAN ap DUNOD ap PABO.** (Fictitious).

He and an equally fictitious St.Cynwyl appear only in the Iolo MSS. pp.126, 129, 150-1, where they are made saints, brothers of Deiniol. They are given the same mother as Deiniol, namely Dwywai ferch Lleenog.

These names have been manufactured as a result of the misunderstanding or misreading of two lines in the 'Gododdin' (CA Stanzas LV, A and B):

1.643 o gussyl mab Dwywei.  
1.651 o guarchan mab Dwywei.

Kenneth Jackson translates:

'by the teaching of the son of Dwywai'.  
'with the lay of the son of Dwywai'.

The son of Dwywai is perhaps Aneirin (q.v.).

### **GWARTHEGYDD ap CAW.** (Legendary).

The name means 'drover' or 'cattle-raider'. In the tale of 'Culhwch and Olwen' he takes part with Arthur in the hunting of the boar Trwyth, leading the two dogs of Glythmyr Ledewig. He was slain, however, at Cwm Cerwyn in Dyfed (RM 138).

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In the tale of 'Rhonabwy's Dream' he and Bedwin the bishop are represented sitting one on each side of Arthur (RM 148). Later in the same story they are again mentioned as the first two in a list of forty-two counsellors of Arthur (RM 159).

Curiously enough, Gwartheygydd is not included in either of the lists of the sons of Caw, that in 'Culhwch and Olwen' (WM 461-2, RM 107) or in the 'Hanesyn Hen' list (§3 in EWGT p.85).

**GWARW.** (Fictitious).

Supposed saint of Llanwarw (Wonastow) (LBS III.164). See Cynyr Farfwyn.

**GWARWY.**

Whence Dingwarwy, Bamborough of HB §63. See s.n. Edelfled Ffleisor.

**GWASAWG.** (Legendary).

The 'supporter' of Rhydderch Hael according to the poem 'Afalennau' in the Black Book of Carmarthen (Stanza 5 l.6). He is also mentioned in 'Gwasgargerdd Fyrddin yn y Bedd' in the Red Book of Hergest (col.584 f) and in 'Peirian Faban' in Peniarth MS.50. See s.n. Myrddin Wyllt (A.O.H.Jarman in *Arthurian Literature*, ed. R.S.Loomis, pp.21-25).

**GWAWL ap CLUD.** (Legendary).

He appears in the Mabinogi branch of 'Pwyll'. He was to be wedded to Rhiannon but she succeeded in gaining Pwyll instead. However, at the marriage feast for Pwyll and Rhiannon, Gwawl appeared and asked a boon. Pwyll, not knowing him, promised him anything that he was able to give. Thereupon Gwawl asked for Rhiannon together with the feast and preparations. Pwyll was compelled to give up Rhiannon, but the feast and preparations, being provided by Hefeydd Hen, Rhiannon's father, were not his to give. Rhiannon promised Gwawl that he should have his feast a year later. At the same time she gave Pwyll a bag with instructions how to use it (WM 20-22, RM 12-14).

So the following year Pwyll came to the feast disguised in shabby clothes and hid a hundred followers in a nearby orchard. He appeared before Gwawl and asked him to fill his bag with food. Gwawl agreed, but it was a magic bag which could never be filled. When Gwawl asked 'Will it never be filled?', Pwyll replied that it never would be full unless a true possessor of great dominions should tread down with both his feet the food in the bag, and say 'Sufficient has been put herein!' Rhiannon advised Gwawl to put his feet in the bag, and when he did so, Pwyll quickly pulled it over his head, closed it and tied it firmly. Then he blew his horn, and each of his men, as he came into the hall, struck the bag. Thus was the game of 'Badger in the Bag' first played. Gwawl was let out of the bag when he had promised never to lay claim or seek vengeance for what had been done (WM 22-26, RM 14-16).

Later, in the branch of 'Manawydan', we are told that Llwyd ap Cil Coed cast a spell over Dyfed to avenge Gwawl ap Clud (WM 79, RM 57).

See W.J.Gruffydd, *Rhiannon*, 1953, for a discussion of this story.

**GWAWL ferch COEL HEN.** (380)

According to the pedigrees in Jesus College MS.20 (JC §7 in EWGT p.45) she was 'the mother of the sons of Cunedda', that is, wife of Cunedda Wledig. A later text (ByA §27 in EWGT p.91) calls her mother of Cunedda, that is, wife of Edern, but this is chronologically less probable. See WCO 96-97.

**GWAWR ferch BRYCHAN.**

She was the wife of Elidir Lydanwyn and mother of Llywarch Hen. See DSB §12(15), CB 15(15), JC 3(9), PB 3f in EWGT pp.16, 18, 43, 82).

**GWAWR ferch CEREDIG.** (435)

She was the mother of Gwynllyw [ap Glywys] (PK 5, JC 47 in EWGT pp.20, 49). In the Life of St.Cadoc (§47 in EWGT p.25) she is called *Guaul*.

**GWAWR (ap LLYWARCH HEN).**

He appears in some late lists of the sons of Llywarch Hen (ByA §5 in EWGT p.87). In two of the three texts he is identified with 'Mab Claf', (Son of the Sick Man). The title *Englynion mab claf* is given to a poem in the White Book of Rhydderch, in the same style as, and preceding Llywarch Hen poetry. A later copyist made 'Mab Claf' into a son of Llywarch Hen. See CLIH p.lvi. The poem is called 'Claf Abercuawg' in CLIH (No.VI p.23).

**GWAWRDDUR CYRFACH.**

'G. the Hunchback'. Father of three men 'from the uplands of Hell' and (as Gwardur Cyrfach) father of Gwenwledyr, all at Arthur's Court in the tale of 'Culhwch and Olwen' (WM 461, 469, RM 106, 112).

**GWBERT.** See Cubert, St.

**GWDDYN.** (Legendary).

Gwddyn or Gwyddyn is only known in legend as a hermit at Llanwddyn, formerly under Llanrhaeadr y Mochnant, Powys. Gwely Wddyn, 'Gwddyn's Bed', is a smooth mound on a hill, a little to the south of the submerged village, on the other side of the Vyrnwy. There are also Llwybr Wddyn, 'Gwddyn's Path', and Sarn Wddyn, 'Gwddyn's Causeway'. Sometimes he is made to be a giant. A brook sometimes called Nant Owddyn is a tributary of the Vyrnwy, and flows by Gwely Wddyn (LBS III.224).

Ifor Williams says: 'Gwely and Llwybr are masculine, so that one cannot restore Gwddyn from these with much certainty. The mention of a giant and the above description of Gwely Wddyn suggest the grave of a hero.' He suggests the identity of Gwddyn with Maoddyn of the Cynddylan poem (CLIH p.240). See s.n. Maoddyn.

**GWEDDW.** (Legendary).

In the tale of 'Culhwch and Olwen' one of the things required of Culhwch was to obtain Gwyn Myngdwn, 'White Dun-mane', the horse of Gwedd, on which Mabon ap Modron should hunt the boar, Trwyth (WM 483, RM 124). The horse was obtained (RM 134) and took part in the hunt (RM 140).

Myngwn, 'Thick-mane', the horse of Gwedd, is mentioned in a triad (TYP no.46a) where it is described as one of the 'Three Bestowed Horses' of Ynys Prydain. But this title properly belongs to another triad, TYP no.38, and it is possible that it has replaced the real title, now unknown.

**GWEDROG ap GERAINT ap GARANNOG.** (560)

Father of Gwydr Drwm the father of St.Egryn (ByS §72 in EWGT p.65).

**GWEFYL ap GWASTAD.** (Legendary).

'Lip son of Level'. He is mentioned in the tale of 'Culhwch and Olwen': 'On the day he was sad, he would let down one of his lips to his navel, and the other would be as a cowl on his head.' (WM -, RM 111). Compare Gwair ap Gwystyl.

**GWEIRYDD ADARWEINIDOG, GWEIRYDD ap CYNFELYN.** (Legendary)

Gweirydd ap Cynfelyn is substituted in Brut y Brenhinedd for Geoffrey of Monmouth's Arviragus (HRB IV.12-16). What is said of him in ByB does not differ materially from what is said in HRB of Arviragus, but the name is far from being a Welsh equivalent.

Some versions give him the cognomen *Adarweinidog*, '[having] bird-servants' (e.g. Brut Dingestow, Red Book Bruts pp.94, 97, Peniarth MS.44). It also appears in ABT §28 in EWGT p.109. John Rhys suggested that the cognomen was drawn from that of a person named Gweirydd in some lost tale (*Arthurian Legend*, p.366 n.4). Similarly Brynley F. Roberts in BCS 25 (1973) p.283. John Rhys (as an alternative) and Rachel Bromwich suggested the meaning 'servant of birds'. Compare CO(2) p.97.



The line *adar weinidawc caeawc cynran drud* appears in a poem by Prydydd y Moch (LIH p.273 l.23). See TYP p.378 n.2. Compare Gwair Dathar Weinidog.

Gweirydd appears without cognomen in the tract 'The Twenty-four Mightiest Kings' (§16 in *Études Celtiques*, XII, pp.171, 180).

For examples of bird-servants see s.nn. Drudwas ap Tryffin, Gwenddoleu ap Ceidio, Owain ab Urien, Rhiannon.

**GWEIRYDD [?ap CYNWRIG] ap CYNDELW GAM.**

There are two versions of the pedigree of Llywelyn Eurdorchog, patriarch of a tribe in Iâl and Ystrad Alun: Llywelyn ap Cynwrig ap Cynddelw Gam (HL 5a in EWGT p.115) and Llywelyn Eurdorchog ap Coel ap Gweirydd ap Cynddelw Gam. See PP 29(2). The compromise shown here is chronologically more satisfactory. See EWGT p.156.

**GWEIRYDD ap LLEW.** (Arthurian Romance).

The Welsh form of the name of one of the brothers of Gwalchmai, the other being Gareth. They are listed in two Welsh manuscripts as 'Soldiers of the Round Table'. See NLWJ 14 p.242 (1965). These two brothers correspond to Guerrehes and Gaheries, brothers of Gauvain in the 'Vulgate' cycle. See Sommer index. They seem to be variants of the same original name, whatever that was. See R.S.Loomis, *Celtic Myth and Arthurian Romance*, pp.84, 312.

**GWELL ap LLYWARCH HEN.** (550)

In the Llywarch Hen poetry Gwell is mentioned in only one stanza (CLIH I.43): 'The grave of Gwell in Rhiw Felen'. It is implied, but not stated, that he was a son of Llywarch Hen. However, the name occurs in the list of sons of Llywarch Hen in the 'Hanesyn Hen' tract (ByA 5 in EWGT p.86).

On Rhiw Felen see Thomas Pennant, *Tours in Wales*, ed. John Rhys, 1883, II.11-12. The bwlch which comes from Glynn Eglwyseg is called *Bwlch y Rhiw Felen*, and is five miles north of Llangollen (*Montgomeryshire Collections*, IV.240). Llangollen is mentioned in the next line of the stanza, as the site of the grave of Sawyl, another son of Llywarch Hen. Hence one may well believe that the grave of Gwell ought to be looked for here and not at Rhiwfelen in the parish of Garthbeibio, Caereinion, mentioned in *Montgomeryshire Collections*, VI.9. (CLIH p.93).

Bwlch Rhiwfelen is mentioned in the Life of St.Collen as the home of the Giantess of the Bwlch. See LBS II.160.

**GWEN, Arthur's Mantle.**

Arthur speaks of his mantle (*llen*) without naming it in the tale of 'Culhwch and Olwen'. It was one of his possessions which he would not give away (WM 459, RM 105).

Arthur's Mantle is described in the tale of 'Rhonabwy's Dream': 'A mantle of ribbed brocaded silk ... and an apple of gold at each of its corners ... Gwen was the name of the mantle. And one of the properties of the mantle was that the man around whom it might be wrapped, no one would see him, whereas he would see everyone. And no colour would ever abide on it save its own colour.' (RM 152-3). This seems to be the only authority for the mantle's name, Gwen. In some versions of Brut y Brenhinedd (e.g. Brut Dingestow and the 'Cleopatra' version), 'Gwen' is [wrongly] the name of Arthur's shield, where Geoffrey of Monmouth [wrongly] calls it 'Pridwen' (HRB IX.4). Compare Wynebgwrthucher, Prydwen.

*Llen Arthur*, 'Arthur's Mantle', is included as one of the 'Thirteen Treasures of Britain' in all the lists, but again not named. Its property is that anyone who is 'under' it is invisible, but can see everybody. See Eurys I. Rowlands in *Llên Cymru*, V (1958) p.53; P. C. Bartrum in *Études Celtiques*, X (1963) p.461. For further notes on the Thirteen Treasures of Britain see s.n. Brân Galed.

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**GWEN ALARCH ferch CYNWAL CANHWCH.** (Legendary).

‘White Swan’. One of the ladies at Arthur's Court mentioned in the tale of ‘Culhwch and Olwen’ (WM 469, RM 112).

**GWÊN ap LLYWARCH HEN.** (550)

He is mentioned in several stanzas of one of the ‘Llywarch Hen’ poems (CLIH I.1-28). They consist mostly of a dialogue between Llywarch and his son, Gwên. Ifor Williams originally thought that the dialogue was between Gwên and his mother (*Canu Llywarch Hen*, 1935, and before) but in his *Lectures on Early Welsh Poetry*, 1944, pp.37-38, he admitted that he was forced to the conclusion that the dialogue was between father and son. These are followed by stanzas referring to Gwên's death (I.14-28).

The story behind the poem is difficult to reconstruct with any certainty, but it appears that after Llywarch had retired to Wales, all his sons had been killed, one by one, some of them apparently in guarding the ford, Rhyd Forlas, over the river Llawen, on the confines of his land. Gwên had been away from home. Possibly he had taken up the life of a hermit. He arrived home at the critical moment when his aged father was about to set out himself to guard the ford. His father does not recognise Gwên when he first arrives, but when he knows who he is he loses no time goading the youth on to the task of guarding the ford. Gwên had not needed any goading but his father's words stung his pride. Urien Rheged had given him a horn, and Llywarch advises him to blow it if he is hard pressed. Gwên answers:

I.11     However hard pressed I may be before the warriors of Lloegr  
          I shall not thus degrade myself.  
          I shall not rouse the maidens from their sleep!

We gather that Gwên was slain like his other brothers, for the next few stanzas are his elegy:

I.14     Gwên by the Llawen kept watch last night.  
          In the fight he fled not.  
          Sad is the tale on Clawdd Gorlas.  
22     My son was a man stubborn in conflict.  
          He was Urien's nephew.  
          At Rhyd Forlas Gwên fell.  
24     Four and twenty sons had I.  
          With collar of gold, leader of the host,  
          Gwên was the best of them all.

In another poem Llywarch Hen says:

II.20    Neither sleep nor joy comes to me  
          After the death of Llawr and Gwên.  
          I am an irritable carcass. I am old.

(CLIH pp.lii-liiii, 1-5, 11, 55-82; *Lectures on Early Welsh Poetry*, pp.36-40).

According to Owen Jones (*Cymru*, 1875, I.603) Gwên was slain ‘in Rhyd Morlas, a brook which rises in Mynydd Selattyn, and flows into the Ceiriog. Gwên's name is preserved in the mansion which stands on the bank of the Forlas, called Prys Gwen.’ That is, Gwên's Covert, now called Preesgweene near Chirk. ‘This is certainly the district where we should expect to find memories of a son of Llywarch, but there does not seem to be any sign of the name *Llawen* there now. But cf. *Cwm Llawenog* in Glyn Ceiriog; *Lleweni*, the mansion of the Salesburies, near Denbigh, on the bank of the Clwyd.’ (CLIH p.67).

The grave of Gwên is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen (No.16):

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Whose is the grave of good repute,  
who would lead a compact host against Lloegr?  
The grave of Gwên son of Llywarch is this.

(SG p.121).

Gwên is found in the list of sons of Llywarch Hen in the 'Hanesyn Hen' tract (ByA §5 in EWGT p.86).

Another Gwên is mentioned in the Stanzas of the Graves, see s.n. Gwriad, king of Strathclyde. The name Gwên, for a man, is found in Cyfeiliog in the late thirteenth century. See WG 1, Vol.4 p.834.

### **GWEN ferch BRYCHAN.**

The saint of Talgarth in Brycheiniog (PW 39, WCO 140). She is so mentioned in all the Brychan documents: DSB 12(18), CB 15(19), JC 3(17), PB 3q in EWGT pp.16, 19, 43, 83. No other dedications seem to be recorded in Wales, and she does not appear in any Welsh Calendars.

She is probably the same as Wenna mentioned in the list of the children of Brychan in the Life of St.Nectan (EWGT p.29). The saints in this list (where identified) are all saints of Cornwall. She is evidently the patroness of St.Wenn, six miles west by south of Bodmin. Also of Morval, near Looe, and of a chapel in St.Kew. There was a chapel of St.Wenn in Cheristowe in Hartland parish, and a place called *Trewenna* in Lanteglos parish (G. H. Doble, *S.Nectan, S.Keyne and the children of Brychan in Cornwall*, pp.32-33). See also Wensent.

LBS III.166 identifies the Cornish Wenn with Gwen ferch Cynyr of Caer Gawch. There is nothing to support this. According to LBS III.167 the feast of St.Wenn is on October 18.

At the end of the sixteenth century it was stated that Gwen ferch Brychan was the wife of Llŷr Marini and mother of Caradog Freichfras. This seems to have been a genealogist's invention based on the fact that certain families in Brycheiniog claimed descent from Caradog Freichfras (See PP 15). The idea seems to have originated with Thomas Jones of Tregaron who said in Mostyn MS.212b p.33 that the mother of Caradog was an un-named daughter of Brychan. Later, in the pedigree which he set out in 1580 for Gregory son of Sir John Price in Harleian MS.3538 fos.29-60, he identified the daughter as Gwen (fo.31). This was copied in Llyfr Baglan (ed. J.A.Bradney, 1910, p.120). The same marriage is mentioned in many later genealogical manuscripts.

### **GWEN ferch CEREDIG ap CUNEDDA. (450)**

According to some late versions of Bonedd y Saint she was the wife of Pedrwn and mother of St.Padarn (ByS 21 in EWGT p.58). In the Life of St.Padarn she is called *Guean* without parentage (§2 in VSB p.252).

### **GWEN ferch CUNEDDA WLEDIG. (420)**

The wife of Amlawdd Wledig, and mother of Cynwal Garnhwch and of Eigr, the mother of Arthur (JC 7, ByA 29(14), 31 in EWGT pp.45, 92, 94).

### **GWEN ferch CYNRYR of CAER GAWCH. (460)**

In late versions of Bonedd y Saint she is said to have been the mother of St.Cybi. One version gives her the alternative name Tonwen (§26 in EWGT p.58). She would be sister of Non, the mother of Dewi. Her first appearance is actually in Peniarth MS.50 (1415-1456) p.86 where she is made the mother of Iestyn ap Geraint (ByS §27), but this is probably a mistake due to the accidental transference of this part of the item from the previous item on Cybi.

LBS III.166-7 takes her to be the saint of St.Wenn in Cornwall, but see Gwen ferch Brychan.

### **GWEN ferch CYWRYD ap CRYDON. (Legendary).**

One of the 'Three Fair Maidens' of Ynys Prydain, according to a triad (TYP no.78). The name of her father (q.v.) suggests that she belonged to some legend in a lost pre-Geoffrey pseudo-history of prehistoric Britain. See BBCS 23 pp.4, 6 (1968).

**GWEN ferch EFROG.** See Peredur Paladr Hir.

**GWEN ferch GRONWY ap TUDUR TREFOR.** (950)

She was the mother of Elystan Glodrydd. See PP §14(1).

**GWEN PENDRAGON.** (Legendary).

In a triad (TYP no.52) we are told that Arthur was imprisoned for three nights by Gwen Pendragon, and was released thence by Goreu ap Custennin. Gwen Pendragon is otherwise unknown.

**GWEN TEIRBRON ferch EMYR LLYDAW.** (450)

‘Gwen of the Three Breasts’. She was the wife of Eneas Ledewig of Llydaw, and mother of St.Cadfan according to Bonedd y Saint (§19 in EWGT p.57). She is evidently the same as the mother of St.Winwaloe, Guethnoc [Wethnoc] and Iacob, the sons of Fracan, mentioned in the Life of St.Winwaloe (I.2) as *Alba Trimammis*, ‘because she had three breasts according to the number of her sons’. In the Life of St.Wethnoc she is called ‘Guen, which is in Latin, Candida’. It would thus appear that she was twice married. LBS III.168 and WCO 163 state that Eneas Ledewig was her first husband.

Guen was remembered in several places in Brittany, see LBS III.169, and G.H.Doble, *The Saints of Cornwall*, II.81 n.49. She has a statue in the chapel of Saint-Venec near Quimper, where she is represented with three breasts, Winwaloe on her lap and his brothers at her side. See photograph in LBS III facing p.168.

The authors of LBS state (III.168) that a woman twice married with children by each husband was called ‘Three-breasted’, but do not quote authority. G.H.Doble is suspicious of this explanation (*St.Patern*, Cornish Saints Series no.43, p.20 and n.2). In Irish legend there is Fainche Threchíchech (‘three-breasted’) daughter of Nár son of Ainmere of Dál Cairpri Arad in Leinster, who was the mother of the three Fothads, sons of Maicnia (CGH 264). Similarly there was Der Inill Chetharchíchech (‘four-breasted’) mother of St.Domangart, Ailleán, Aedán and St.Muru Othna by various fathers. See LL 1530, 1552, 1693. Here the number of breasts corresponds to the number of children.

“Supernumerary nipples and (occasionally, in women) extra breasts are quite frequently seen by doctors” (Dr.Thomas Stuttaford in *The Times*, 23 January 1987).

**GWENABWY ap GWEN.**

A warrior named Gwenabwy ap Gwen is mentioned in the ‘Gododdin’ of Aneirin, as one of those who took part in the raid on Catraeth (CA stanzas 25, 43, 44B). Ifor Williams thinks that Gwen was his mother and says that the orthography and rhyme are both against reading Gwên, a man's name (CA p.151).

Perhaps the same Gwenabwy is mentioned in the ‘Hoianau’ in the Black Book of Carmarthen where Myrddin is represented as saying:

And he had given advice to Gwenabwy:  
‘Be not an amorous youth acting proudly.’

(BBC 59, ll.8-10).

**GWENABWY ferch CAW.** (500)

She is mentioned in the tale of ‘Culhwch and Olwen’ as the mother of Gwydre ap Llwydeu (WM 464, RM 109). In the list of the sons of Caw in the ‘Hanesyn Hen’ tract (ByA §3 in EWGT p.85) she is called Gwenawy. The Iolo Manuscripts (pp.117, 143) imply that she had a dedication in Anglesey, although no church or chapel of hers is known (LBS III.171).

She is perhaps the saint of Gwennap in Cornwall, six miles south-west by west of Truro, whose saint was known as Sancta Weneppa (1226, 1281, etc.) (LBS III.171-2). Gwennap feast is on Whitsunday (LBS IV.350).

Among the children of Brychan listed in the Life of St.Nectan is one named Wynup. See EWGT p.29. It has been suggested that this is the saint of Gwennap, but as almost all the other children in the

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list belong to north and east Cornwall it seems on the whole unlikely that one of them should be associated with a church so far to the west (G.H.Doble, *The Saints of Cornwall*, III.139, *S.Nectan, S.Keyne and the children of Brychan in Cornwall*, p.18).

### **GWENALOGID ap CYNDRWYN.** (570)

Mentioned in the list of the sons of Cyndrwyn in the 'Hanesyn Hen' tract (ByA §1 in EWGT p.85).

### **GWENARTH, ST.**

Lann Sant Guainerth is mentioned in the Book of Llandaf (BLD 275-7) as a church in Ergyng. It is St.Weonard's in Herefordshire, called Llansainwenarth in WATU. Gwenarth is also the saint of Llanwenarth (PW 74) in the civil parish of Llan-ffwyst, Gwent (WATU). It was called Llanwaynard in 1402 (G.H.Doble, *St.Dubricius*, p.33).

### **GWENASEDD ferch RHAIN of RHIEINWG.** (480)

Wife of Sawyl Benisel and mother of St.Asa (ByS §13 in EWGT p.56).

### **GWENDDOLEU ap CEIDIO.** (d.573).

Gwenddoleu was a historical person. He developed from a heroic into legendary figure of prominence which the extant references do no more than outline (TYP p.380). Gwenddoleu is chiefly famous for the battle which he fought against Gwrgi and Peredur the sons of Eliffer Gosgorddfawr (and perhaps Rhydderch Hael) at Arderydd, where he was slain. *Annales Cambriae* (MS.A) mention the battle s.a.573 and say nothing more. MS.B adds that the battle was 'between the sons of Eliffer and Gwenddoleu ap Ceidio. Merlin became insane.'

According to Welsh tradition Myrddin Wyllt was the bard of Gwenddoleu. Thus in the poem 'Afallennau' in the Black Book of Carmarthen, he is represented as saying:

Stanza 5 l. 9	After Gwenddoleu, no lord honours me.
Stanza 7 l.10	My sovereign Gwenddoleu.

(A.O.H.Jarman in *Arthurian Literature*, ed. R.S.Loomis, p.21).

In the poem 'Hoianau' in the same manuscript, Stanza 3 ll.9-12 (BBC 53, ll.16-19), Myrddin is represented as saying:

I saw Gwenddoleu in the track(?) of the king(s),  
Collecting booty from every border;  
Now indeed he lies still under the brown earth;  
The chief of the kings of the north, of greatest generosity.

(Translated TYP p.380). Again in a dialogue between Gwyn ap Nudd and Gwyddno Garanhir in the Black Book, Stanza 15 (BBC 99, ll.11-12), Gwyn says:

I was present where Gwenddoleu was slain,  
The son of Ceidio, pillar of songs.

(Translated TYP p.379). And in a dialogue between Myrddin and his sister, Gwenddydd, in the Red Book of Hergest, Stanza 10, l.1 (RBP col.577 ll.31-32), and twice again:

As Gwenddoleu was slain in the bloodshed of Arderydd.

In the triads he is mentioned several times. He was one of the 'Three Bull-Protectors' of Ynys Prydain (TYP no.6). He had two 'Birds' which guarded his gold and silver; they used to eat two men for dinner and two more for supper (TYP no.10W); they had a yoke of gold on them, and were slain by Gall son of Disgyfdawd. That was one of the 'Three Fortunate Assassinations' (TYP no.32).

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It appears that the battle of Arderydd was so fierce that an immense cloud of dust arose from the host of Gwenddoleu (TYP no.44). The war-band of Gwenddoleu consisted of twenty-one hundred men. They continued the battle of Arderydd for a fortnight and a month after their lord was slain, whence they were called one of the 'Three Faithful War-Bands' of Ynys Prydain (TYP no.29). See further s.n. Arderydd.

Gwenddoleu's father is always called Ceidio and his full pedigree is given in *Bonedd Gwŷr y Gogledd* (§6 in EWGT p.73).

Gwenddoleu was owner of one of the 'Thirteen Treasures of Britain', namely his *Gwyddbwyll*. *Gwyddbwyll* was a game played with 'men' or 'pieces' on a board, like chess. In Gwenddoleu's case the board was of silver and the men of gold, and when the men were placed on the board they would play by themselves. See Eurys I. Rowlands in *Llên Cymru*, V (1958) pp.65 f.; TYP pp.246-7; P.C.Bartrum in *Études Celtiques*, X (1963) pp.471-3. For further notes on the thirteen treasures see s.n. Brân Galed

Gwenddoleu is credited with a proverb in 'Englynion y Clyweid' in Llanstephan MS.27 (No. 73 in BBCS 3 p.15).

In the *Vita Merlini* by Geoffrey of Monmouth he is called *Guennolous Scotiae* and is said to have fought against Rodarchus [Rhydderch Hael] and Peredurus.

W.F.Skene thought that the place called Carwinley or Carwhinelow about ten miles north of Carlisle and not far from Arthuret [Arderydd] represents Caer Wenddoleu, and thus perpetuates the name of Gwenddoleu (*The Four Ancient Books of Wales*, I.66; WCO 97). An earlier form was Caerwyndlo (HW 167 n.22). See also TYP p.379.

**GWENDDWYN ferch CYNDRWYN.** See Heledd ferch Cyndrwyn.

**GWENDDYDD**, sister of Myrddin Wyllt. (Legendary)

Gwenddydd appears in the medieval Myrddin poetry as the sister of Myrddin. For the background of her story see s.n. Myrddin Wyllt. It appears that after the battle of Arderydd Myrddin went 'wild' and fled to Coed Celyddon. Among his lamentations he mentions that he was responsible for the death of the son and daughter of Gwenddydd, but here she is not said to be his sister. The following is from the poem 'Afallennau' in the Black Book of Carmarthen (BBC p.50, ll.1, 3, 13-14):

Stanza 5 ll.5,7                      Now Gwenddydd loves me not, and does not greet me;  
I have killed her son and her daughter.

Stanza 6 ll.6,7                      O Jesus! would that my death had come  
Before I became guilty of the death of the son of Gwenddydd.

(Translated by A.O.H.Jarman in *Arthurian Literature*, ed. R.S.Loomis, p.21). Also in the poem 'Hoianau' in the Black Book (BBC 59, ll.1-3):

Stanza 15 ll.2,3                      My covering is thin, for me there is no repose;  
My support is weak(?). Gwenddydd does not come to me.

Later it seems that Gwenddydd and Myrddin have been reconciled for in the Red Book of Hergest (RBP cols.577-583) there is a long poem, *Cyfoesi Myrddin a Gwenddydd i chwaer*, 'The Dialogue of Myrddin and Gwenddydd his sister', in which Myrddin prophesies in answer to questions from his sister.

In Geoffrey of Monmouth's Latin poem *Vita Merlini*, the sister of Merlin is called Ganiada, and she is the wife of Rodarchus [Rhydderch Hael]. For the latter relationship there is no warrant in the Welsh poems (Jarman p.24). But the Latin poem does tell how Ganiada visited Merlin in the wilderness, bringing him food in the cold season. She built him a house in the forest and later she and Merlin and Taliesin took turns in uttering predictions. See s.n. Myrddin Wyllt.

*Pum Breuddwyd Gwenddydd*, 'The Five Dreams of Gwenddydd' occurs in Llanover MS.B. 8. 102b (1674) and is edited by R.Wallis Evans in BBCS 12 pp.19-22 (1946). Another version with story attached and translation is given by Thomas Jones in *Études Celtiques*, 8 pt.2 (1959) pp.315-345, "The Story of Myrddin and the Five Dreams of Gwenddydd in the Chronicle of Elis Gruffudd." This comes from NLW MS. 5276 D and Mostyn MS.158 (16th century). In BL Add.MS.14,973 (c.1640) there is a 'Prophetic Mabinogi of Merddin and Gwenddydd in prose'.

**GWENDDYDD, ST.**

Presumably the saint of Capel Gwenddydd in Nevern, Dyfed (PW 58).

The name appears in late lists as a daughter of Brychan (PB §3m in EWGT p.83). Here she is said to have been 'yn Llan y Towyn', but this is evidently a corruption derived from details concerning St.Cerddych (q.v) ferch Brychan. See A.W.Wade-Evans in *Arch.Camb.*, 86 (1931) p.174; LBS III.183-4.

**GWENDOLEU ferch CORINEUS.** See Locrinus.

**GWENFAEN ferch PAUL HEN.** See Peulan ap Paul Hen,

**GWENFEDON ferch TUDWAL TUDCLYD.** (540)

One of the 'Three Faithful Wives' of Ynys Prydain according to a triad (TYP no.66, Pen.47 version).

**GWENFREWY (WINIFRED), ST.** (575)

Her Life in Latin, of the late 12th to early 13th century, is edited in VSB pp.288-309. Part of her story is also told in the Life of St.Beuno (Buchedd Beino), §§12, 13, edited in VSB pp.18-19. Another, independent, Life is that by Robert, Prior of Shrewsbury, written between 1140 and 1167. The earliest MS. is in the Bodleian, Laud Miscell.114. It is printed by the Bollandists *Acta Sanctorum*, November I pp.708-726. (LBS III.186). There is also a Welsh Life, *Buchedd Gwenfrewy*, in Llanstephan MS.34, pp.189 ff., (end of 16th century), edited in LBS IV.397-423. It is based on that by Robert of Shrewsbury.

The following is a brief synopsis of the Latin Life in VSB.

§2. While Cadfan reigned over Gwynedd a certain soldier, the possessor of at least three townships, *Teuyth, Eylud filius* [Tyfid ab Eiludd], was living in Tegeingl. The townships were *Abeluyc*, *Maenwen* and *Gwenffynnon*.

3. Tyfid had an only daughter, *Wenefreda*, who dedicated herself in virginity to God.

4. The blessed *Bennonus* [Beuno], deprived of his dwelling by the too numerous sons of Selyf [ap Cynan Garwyn], came to his house and offered to instruct Wenefred if Tyfid would commit his estate into Beuno's hand. Tyfid, however, must first get permission from the king.

5. The king allowed Tyfid to give any one of the three townships.

6. Beuno chose *Beluyc*.

7. Beuno fashioned a hut in the ravine called Sechnant, and a little church, where he instructed Wenefred daily.

8. One Sunday Tyfid and his wife were at church, leaving Wenefred at home. Meanwhile *Karadauc, Alauc filius* [Caradog ab Alâog], sprung of royal stock, called at the house for a drink.

9. Caradog, filled with lust, made improper proposals to Wenefred.

10. She resisted and,

11. by a ruse, managed to get away and ran to the valley.

12. Caradog followed her on his horse and, on the threshold of the monastery, cut off her head.

13. Beuno cursed Caradog who immediately melted, as wax before the fire.

14. Beuno restored the girl to life, and a spring gushed forth where the ground had been stained with her blood.

15. Beuno told her that this must be her place and that he would go elsewhere, but he asked her to send him every year a cloak of her own work and instructed her how to send it.

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16. Wenefred stayed there many days. Every year she would send a cloak to Beuno according to his instructions, and it got to him miraculously at the harbour of Sachlen.

17. Such was the virtue of the cloak that whenever Beuno had it on it could not be wetted by rain nor could its nap be moved by the wind. Thus Beuno was surnamed *casulum sicus*, 'dry cloak' (*casulpsych*).

18. Wenefred visited Rome.

19. The saints of the whole of Britannia [i.e. Wales] were called together to the 'Synod of Wenefred'. There it was agreed that saints who had previously lived alone should congregate into groups under priors. Wenefred was chosen to preside over eleven virgins.

20. She was called *Candida Wenefroeda*, 'White Wenefred', because of the radiance of her wisdom. The place where she abode with her virgins is called *Gurtherin* [Gwytherin]. There she died on June 24, and was buried.

The Life by Robert of Shrewsbury continues after §17 (above) as follows:

Winifred founded a convent at Beuno's church at Holywell, and remained there after Beuno's departure for seven years until his death.

After that she went first to Bodfari where there was a hermit, Deifer [Diheufyr], who sent her to Sadwrn at Henllan. But he did not want to be troubled with her and sent her to Eleri at Gwytherin, who placed her under the supervision of his mother Theonia [Tenoi]. On the death of Theonia, Winifred became Superior over the virgins whom the latter had ruled.

She died at Gwytherin on November 2, and was buried by Eleri near the graves of Cybi and Sannan (Bollandists, *Acta Sanctorum*, Nov. I. pp.715-23); LBS III.189-90).

### NOTES

The names Gwenfrewy and Winifred are only superficially similar. There is no philological relationship between them (LBS III.190-1). The correct form of the name is Gwenfrewy as is shown in all medieval texts and proved by the rhyme in certain cywyddau. The form Gwenfrewi began to occur after the sixteenth century and has mistakenly been adopted by most modern writers (Father Silas M. Harris in a letter to PCB dated 24-2-58).

The traditional site of the 'decollation' and restoration of Gwenfrewy is Holywell or Trefynnon in Tegeingl, where her well is. The church of Holywell was dedicated to her until recently (LBS III.191-3, PW 100). There was also a chapel dedicated to her at Gwytherin (LBS III.193; PW 103). For other dedications, mainly in England, see LBS III.193-4. Edward Lhuyd in 1699 made a sketch of her tombstone in Capel Gwenfrewy at Gwytherin, and also of her *arch* or shrine in the church (LBS III.190 n.2). See his *Parochialia*, I.27, 29. There is no support for the statement that the grave of Cybi was in the same vicinity (LBS II.212). Llansannan, however, is only four miles from Gwytherin.

§2 of the Life. The places have not been identified, but Abeluyc or Beluyc was evidently the place now called Holywell, and the others were probably in the same vicinity. See A.W.Wade-Evans in *Arch. Camb.*, 85 (1930) p.331.

The story of Gwenfrewy and Caradog, and how Gwenfrewy was restored to life by St.Beuno is told in the Welsh Life of Beuno (Buchedd Beuno §§12-13). But here she is un-named until §13 where we are told that the spring which gushed forth at the place of her 'decollation' was called Ffynnon Gwenfrewy 'from the name of the virgin'.

She has two commemorations in the Welsh Calendars: June 22, that of her 'decollation', and November 3, that of the translation of her relics (LBS I.72, 75) to the Abbey at Shrewsbury in 1138 (LBS III.190). November 3 is her principal festival and is said to be the day of her 'second' death (LBS III.193). Two Welsh Calendars also give September 19 (LBS I.74). Compare the two lives.

According to Achau'r Saint (1527) she was the daughter of Tyfid by Gwenlo ferch Insi, king of Powys (§27 in EWGT p.70). Insi is here the name intended for the father of Beuno (i.e. Bugi), so that Gwenfrewy was niece to Beuno, and grand-niece to Tenoi, Beuno's aunt. See A.W.Wade-Evans in



*Arch.Camb.*, 85 (1930) p.327; EWGT p.146. She probably had an entry in a late version of *Bonedd y Saint*, although now it seems to have strayed into the item on St.Elfodd, where she is entered in two MSS. as Gwenfrewy ferch Tyfid ab Eunydd, the mother(!) of that saint. See ByS §64 in EWGT p.64.

Gwenfrewy seems to have been a minor saint of only local importance until her cult was brought into prominence in Norman times. It was further advanced by two archbishops of Canterbury in 1398 and 1415 (LBS III.193). Otherwise she is no different from many other Welsh saints about whom legends have grown, and the doubts about her existence would not have been expressed if she had not come to a wider notice (PCB; cf. Rice Rees, *Welsh Saints*, p.297; LBS III.187, 196).

**GWENFYL (ferch BRYCHAN).**

The saint of Capel Gwenfyl, a chapel now extinct, subject to Llanddewibrefi in Ceredigion (PW 61; LBS III.197). Gwynfil is now a civil parish, formerly a township in Llanddewibrefi (WATU). Her Commemoration on November 1 is noted in only one Calendar, that of Cwrtmawr MS.44 (LBS I.75), where she is said to be a daughter of Brychan. See s.n. Brychan.

**GWENGARTH**, foster son of Morgan ab Athrwys. See Morgan ab Athrwys.

**GWENHAF ferch LLIFONWY.** (480)

According to the Life of St.Oudoceus in the Book of Llandaf, *Guenhaf* daughter of *Liounui* was the wife of *Ensic* and mother of *Anauued* [Anawfedd] the wife of Budic, an exile in Dyfed from Armorica (BLD 130; EWGT p.28). In BLD 131 Oudoceus (son of Budic and Anawfedd) is said to be *nepos*, 'nephew', of Teilo., and in ByS §5 (EWGT p.55) Teilo's father is Ensyeh. The conclusion is that *Gwenhaf* was mother also of Teilo.

BLD mentions a place called *Din Guennham/Guennhaf in Lonion* (pp.124, 255). Llonion is now Lanyon in Pembroke Dock (OP I.421). LBS gives the modern forms *Gwenhaf*, *Llifonwy* (II.263). Wade-Evans prefers *Llywonwy* (*Arch.Camb.*, 90 (1935) p.127).

**GWENHIDWY.** (Folklore).

The sixteenth century bard Rhys Llwyd ap Rhys ap Rhicert seems to refer to breakers in the sea as the sheep of *Gwenhidwy* accompanied by rams:

Haid o ddefaid *Gwenhidwy*,  
A naw hwrdd yn un a hwy.

A flock of the sheep of *Gwenhidwy*,  
And nine rams along with them.

(Canon Fisher in *Arch. Camb.*, 81 (1926) p.347; T.Gwyn Jones, *Welsh Folklore and Folk Custom*, pp.75, 239).

According to the Iolo MSS. (p.89) *Defaidd Gwenhidwy* is one of the three embellishing names of the waves, and *Maes Gwenhidwy* is one of the three embellishing names of the sea.

John Jones (Myrddin Fardd) (d.1921) said that *Gwenhidwy* was a mermaid whose sheep were the waves, and the ninth wave was the ram (*Llên Gwerin Sir Gaernarfon*, Caernarvon, 1908, p.106).

She is called *Gwenhidw*, the queen of *Gwydion* (W.Y.Evans Wentz, *Fairy Faith*. pp.152-3, quoted by W.J.Gruffydd, *Math vab Mathonwy*, p.203 n.90).

**GWENHWYFACH.** (Legendary).

The sister of *Gwenhwyfar*, called *Gwenhwyach* in the tale of 'Culhwch and Olwen' (WM 469, RM 112).

In a triad (TYP no.53) we are told that *Gwenhwyfach* gave *Gwenhwyfar* a blow which was one of the 'Three Harmful Blows' of *Ynys Prydain*. It was the cause of the battle of *Camlan*. In a variant version (Pen.50) we are told that *Gwenhwyfar* gave *Gwenhwyfach* a blow which was one of the 'Three

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Unfortunate Blows' of Ynys Prydain. In another triad (TYP no.84) we are again told that the battle of Camlan was caused by the contention between Gwenhwyfar and Gwenhwfach.

According to Tudur Aled, the battle of Camlan was caused by two nuts:

Bad blood, through feeble cause  
Led to the fighting at Camlan.

Still more disastrous, the treachery of old Medrod:  
The way it happened - about two nuts.

(*Gwaith Tudur Aled*, ed. T.Gwynn Jones, No.LXVI, ll.43,44,49,50. Compare TYP p.207).

Lewis Morris says that Gwenhwyfach was the wife of Medrod. He refers to the poet Tudur Aled for saying that her quarrel with Gwenhwyfar ferch Ogyrfan Gawr arose over two nuts, and that this "gave Medrawd a colour of dethroning Gwenhwyfar .... This quarrel about two nuts was the occasion of the civil war between king Arthur and Medrawd." (*Celtic Remains*, p.219, s.n. Gwenhwyfach).

There was evidently a tradition that Gwenhwyfach was the wife of Medrod because in a late version of *Bonedd y Saint* the mother of St.Dyfnog ap Medrod ap Cawrdaf is said to have been *Gwenhvawc verch Ogyran Gawr* (§51 in EWGT p.62). But this was a different Medrod.

### **GWENHWYFAR, wife of ARTHUR.** (Legendary).

Gwenhwyfar is mentioned as the wife of Arthur in the tale of 'Culhwch and Olwen' (WM 459, RM 106). In another place (WM 469, RM 112) we find 'Gwenhwyfar, the first lady of this Island, and Gwenhwyach her sister'. Her two servants were Yscyrdaf and Yscudydd (WM 468, RM 111).

According to a triad (TYP no.56) 'Arthur's Three Chief Queens' were Gwenhwyfar ferch Cywryd Gwent, Gwenhwyfar ferch Gwythyr ap Greidiol, and Gwenhwyfar ferch Gogfran, or Gogrfan, Gawr [see Ogrfan].

In two triads (TYP nos.53, 84) her contention with her sister, Gwenhwyfach, is said to have been the cause of the battle of Camlan. See s.n. Gwenhwyfach. In some versions of TYP no.53 she is the daughter of Gogfran Gawr. Another triad (TYP no.54) says that one of the 'Three Unrestrained Ravagings' of Ynys Prydain was when Medrawd came to Arthur's Court, and among other things 'dragged Gwenhwyfar from her royal chair, and then struck a blow upon her.' See s.nn. Medrod, Camlan.

For the legend of the abduction of Gwenhwyfar by Melwas, see s.nn. Melwas, Cai.

There is an old rhyme, well known in Wales referring to Gwenhwyfar as follows:

Gwewnhwyfar ferch Ogrfan Gawr,  
Drwg yn fechan, gwaeth yn fawr.

Gwenhwyfar, daughter of Ogrfan Gawr,  
Bad when little, worse when great.

(John Rhys, *The Arthurian Legend*, p.49).

The triad which mentions three queens of Arthur named Gwenhwyfar perhaps derives from variant versions of the parentage of Arthur's wife. On the other hand there is a hint that he had two wives in the words which Giraldus Cambrensis says were written on the supposed tomb of Arthur and Guinevere at Glastonbury:

Hic iacet sepultus inclitus rex Arthurus cum Wennewereia  
uxore sua secunda in insula Auallonia.

(See s.n. Arthur). All later accounts omit mention of Guinevere. See Richard Barber in *Arthurian Literature IV*, ed. Richard Barber, 1985, pp.52-55, 59-60.

The only other reference to Arthur's having a second wife is contained in an editor's title to a poem printed in MA<sup>2</sup> p.130: 'A conversation between Arthur and his second wife Gwenhwyfar: this was

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the maid carried away by Melwas, a prince of Alban.' The title is not in the original manuscript, Llanstephan MS.122, see BBCS 8 (1936-7) pp.203-8.

### GEOFFREY OF MONMOUTH

The forms of her name in various texts of HRB are Guenhuuara, Guanhumara, etc. (TYP p.381). She is said to have been descended from a noble family of Romans, educated under duke Cador [Cadwr], and in beauty to have surpassed all other women of the island (HRB IX.9). When Arthur was on the continent warring against the Romans, she wickedly married Modred [Medrod] who had seized the crown (X.13). When Arthur returned and put Modred to flight, she fled from York to Caerleon-on-Usk, where she resolved to live a chaste life among the nuns in the church of Julius the martyr, and entered herself one of their order (XI.1).

In Brut y Brenhinedd she is called Gwenhwyfar and much the same is said. Brut Dingestow gives her no parentage, but the 'Cleopatra' version calls her *Gwenhwyuar verch Ogvrn Gawr* (fo.81).

Wace said that she was cousin to Cador on his mother's side. Layamon said that she was kin to Cador. Thomas Gray (d.c.1369) in his *Scalachronica* said that *Genouer* was cousin to Cador and daughter of the King of Briscay (*sic*). See John Leland, *Collectanea*, 1774, II.510. So also John Stow (*The Chronicles of England*, 1580 p.85), who wrote *Guinouer* and *Biscay*.

On the name see CO(2) p.66

### ARTHURIAN ROMANCE

In French Romance Arthur's Queen is called Genievre or Guenievre. Malory calls her Gwenyver(e), Guenever(e). The usual modern English form is Guinevere.

The story of Gwenhwyfar's abduction by Melwas finds its echo in the romance of 'Lancelot' by Chrétien de Troyes, where the abductor is Meleagant and the rescuer Lancelot. This was copied in the Prose 'Lancelot' of the 'Vulgate' Cycle and found its way into Malory's *Morte Darthur* (XIX 1-9). The story of Lancelot's guilty relations with Guinevere seems to appear first in Chrétien's Lancelot. Chrétien treated his hero as a lover who exemplified impeccably the rules of the *amour courtois* (Bruce I.404). The idea was much developed in the prose romances, especially in the prose 'Lancelot' of the Vulgate Cycle. Here Lancelot's actual adultery with the Queen is first introduced. With the idea of lessening the infamy, this adultery is balanced by Arthur's unfaithfulness with the Saxon enchantress, Camille. The two acts of unfaithfulness occur on the same night (Bruce II.333, I.412).

In the *Mort Artu* of the Vulgate Cycle the theme receives its culmination, the passion of the guilty pair which had been glorified in the prose 'Lancelot', being made the cause of the downfall of Arthur and the Round Table (Bruce I.429). Mordred's part in the downfall is thus made less significant. He becomes a usurper, and though he desires Guinevere as his Queen, she objects, and successfully prevents his designs upon her by shutting herself up, with some followers, in a tower (Bruce II.376; Malory XX - XXI).

In the Vulgate 'Merlin-continuation', Guinevere is the daughter of Leodegan, king of Carmelide, whom Arthur had aided against the giant king Rion [Rhita Gawr] and the Saxons (Bruce II.319).

In the English metrical romances her name takes shorter forms such as Wannour, Gwenore, Gaynore. The last has been introduced into North Wales [as Gaynor] (John Rhys, *The Arthurian Legend*, p.49).

The Scottish historian Hector Boece drew to some extent on Geoffrey of Monmouth but tended to exalt Geoffrey's 'Pictish' kings, Loth and Modred, at the expense of Arthur and Guinevere [Gwanore]. The last battle between Arthur and Modred is placed on the Humber, where they were both killed. Thereafter Guinevere is carried away into life-long captivity near Dundee. She was imprisoned at Dun-berry, now called Barry Hill in Strathmore, not far from Alyth, and her tomb was at Meigle (*Scotorum Historia*, 1527, IX.11).

On Barry Hill are the remains of a fortification in which the Pictish king Modred is said to have kept *Wander* (i.e. Guinevere) as his mistress after having defeated her husband in a great battle. This

version of the story goes on to say that Arthur, on recovering possession of his wife, was so enraged at her conduct that he caused her to be torn in pieces by wild horses, and that parts of her body were buried in four places. A well-known sculptured stone at the neighbouring kirk of Meigle marks her burial place. The poet Gray, who visited the place, was told that 'Queen Wanders was riven to dethe by stoned horses for nae gude that she did.' (Stuart Glennie, *Arthurian Localities*, 1869, pp.36-37; John Rhys, *The Arthurian Legend*, p.46; E.K.Chambers, *Arthur of Britain*, p.191). Wanor is the common form of the name of Guinevere in Scotland (John Rhys, *ibid.*, pp.46, 47).

In Cornwall, when the waves beat fiercely upon the rocks of Boskenna, the folk of Penzance say that it is the 'Jennifer' weeping (E.K.Chambers, *ibid.*, p.197).

**GWENLLIAN ferch EINION.** (975)

Gwenllian ferch Einion ab Owain ap Hywel Dda was the wife of Elystan Glodrydd according to Lewys Dwnn (LD I.139, 271, 288, 313, 332, II.152).

**GWENLLWYFO, ST.**

The saint of Llanwenllwyfo in Llanelian, Môn, formerly under Amlwch (PW 93, WATU). Festival on November 30 (LBS III.198).

**GWENLO ferch BUGI.** Mother of Gwenfrewy (q.v.).

**GWENNAN,** a ship. (Legendary).

Said to be one of Arthur's ships, which gave its name to Caswennan, 'Gwennan's Aversion' (LBS III.182), apparently a sandbank causing a dangerous current between Bardsey Island and the coast of Llŷn. A poem, variously ascribed to R. Leiaf, Ieuan Dyfi, Bedo Brwynllys, Bedo Aeddren and Dafydd ap Gwilym, begins *Y ferch â'r ael winau fain*, 'The girl with the thin brown eyebrow' (*Mynegai i farddoniaeth y llawysgrifau*, by E.J.Lewis Jones and Henry Lewis). It is edited by Leslie Harries in *Gwaith Huw Cae Llwyd ac eraill*, p.134, No.LXIV, under the title 'I Ferch' by Ieuan Dyfi. It contains the lines (23-26):

*Os anodd drwy Gaswennan  
Droi ar lif o'r dŵr i'r lan,  
Dau anos no mynd yno  
Troi bun o'r natur y bo.*

If [it is] hard to turn on the stream  
through Caswennan from the water to the shore,  
Twice as hard as going there  
Is to turn a woman from a baneful nature.

The poem occurs in BL. Add.MS. 14,866 (by David Johns, 1587), p.119 = 244, with the following comment:

*Caswennan lle atgas i longau gerllaw Ynys Enlli a Lleyrn, yna i torrodd llong i Arthur a elwid Gwennan: o hynny i gelwir y lle Ffrydiau Caswennan.*

Caswennan, a place hateful to ships, near Bardsey and Llŷn; there Arthur's ship named Gwennan was wrecked: from that the place is called 'The Torrents of Caswennan'

Lewis Morris quotes the above in BL Add.MS. 14,903 p.3 and says: "When I was upon my survey of that Island of Bardsey for the Admiralty, A.D.1742, the inhabitants gave me the same name and account with the above, of those sholes. L.M." Edward Jones described the place as a sandbank about a mile west-south-west of Ynys Enlli (*The Bardic Museum*, 1802, p.25).

The same is mentioned by Hywel ab Einion Lygliw (c.1390) in a poem quoted by Evan Evans in *Poetry of the Ancient Welsh Bards*, 1764, p.14.

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Iolo Morganwg in Llanover MS.C 52 = NLW MS.13139A part 1 p.10 gives the names of seven of Arthur's ships, which, he says, 'conveyed the saints to Ynys Enlli with Teilo and Emyr Llydaw'. Gwennan was one of the ships, the other names are fanciful. Prydwen is not included.

In Peniarth MS.216 by John Jones of Gellilyfdy (1607-11) p.59, we find 'Ystoria llong Madoc ap Ywain Gwynedd a elwid *Gwennan Gorn*.' The same (or similar) is found in Llanwrin MS.1 (1582) p.150, and the place near Ynys Enlli is called after it, *Phrydie Kaswennan*. This is also partly copied by Richard Morris in BL.Add.MS. 14,929 fo.185.

**GWENNAN ferch BRYCHAN.** See Brychan.

**GWENNAN bi DÔN.** See Caer Arianrhod.

**GWENOG, ST.**

The Saint of Llanwenog, Ceredigion (PW 60). Commemorated on January 3 (LBS I.70, III.198).

**GWENOLE, ST.** Modern Welsh for St. Winwaloe (q.v.).

**GWENRHIW ferch BRYCHAN.**

She first appears in Achau'r Saint (§50 in EWGT p.71) where she is said to be a daughter of Brychan. She was included with two other daughters of Brychan in a lost MS. 'Llyfr William Salesbury'. See s.n. Brychan. She also appears in three Calendars under November 1 (All Saints day) (LBS I.75).

No churches are known to be dedicated to her (LBS III.199).

**GWENWISSA.** See Arviragus.

**GWENWLEDYR ferch GWAREDUR CYRFACH.** See Gwawrddur Cyrfach.

**GWENWYNWYN ap LLIAWS.** (Legendary).

Gwenwynwyn and Gwanar the sons of Lliaws ap Nwyfre are mentioned in a triad (TYP no.35) as having gone with Arianrhod ferch Beli, their mother, on the expedition of Caswallon ap Beli to Gwasgwyn [Gascony] in pursuit of Caesar's men. See further s.nn. Cassivellaunus, Fflur.

**GWENWYNWYN ap NAF or NAW.** (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen' among the persons at Arthur's Court: *Gwenwynwyn mab Naw mab Seithuet* (WM 461, RM 107), and again as *Gwenwynwyn mab Naf*, Arthur's first fighter (WM -, RM 108-9). He also appears in the tale of 'Rhonabwy's Dream' as Gwenwynwyn ap Naf, one of forty-two counsellors of Arthur (RM 159).

According to a triad (TYP no.14) Gwenwynwyn ap Naf was one of the 'Three Seafarers' of Ynys Prydain.

He was presumably the brother of Ffleudur(?) ap Naf who appears in the same list in 'Culhwch and Olwen' as *Atleudor mab Naf* (WM 466) or *a Fflendor mab Naf* (RM 110). See CO(2) p.99.

**GWERN ap MATHOLWCH.** See Branwen ferch Llŷr.

**GWERNABWY,** prior of Garthbenni.

Garthbenni is Llangystennin Garth Benni, i.e. Welsh Bicknor in Eryng (WATU; LBS III.154). He appears as *Guernabui*, *Guernapui*, witness to charters in the Book of Llandaf in the time of Inabwy (BLD 164b) and Comereg (165-6). In these two he is prior of Garthbenni. He is probably the *Guenopoui* who witnesses in the time of bishop Aeddán (BLD 163a). He is listed as one of the disciples of Dubricius (BLD 80). A.W.Wade-Evans uses the spelling Gwernabwy (WCO 121). Wendy Davies dates the charters 620, 625 and 605 respectively (LICH pp.103-6).

**GWERNEN ap GWAEDDGAR.**

Father of Cadfarch and ancestor of Tudur Trefor (ABT 9b, HL 12a in EWGT pp.103, 119).

**GWERTHAED**, king of Gwynedd. (Fictitious).

Called by Geoffrey of Monmouth Guerthaeth or Gueithaet, king of Venedotia, one of the kings who aided Cassivellaunus against Julius Caesar (HRB IV.3). *Guerthaet* in Brut Dingestow, *Gwerthaed* in the 'Cleopatra' version of ByB. .

**GWERTHEFYR ab AERGOL LAWHIR.** (425)

Although not strictly correct this is the medieval form of the name used to correspond to the older *Vortiporius* of Gildas and the *Guortepir* of HG 2 in EWGT p.10. See Cy. 10 (1889) p.102.

He is called Vortiporius, tyrant of the Demetae, by Gildas in his 'Epistola' (§31 of *De Excidio*). 'Why art thou so foolishly stubborn,' says Gildas, 'thou art like the pard, in manners and wickedness of various colour, though thy head is now becoming grey, upon a throne full of guile, and from top to bottom defiled by various murders and adulteries, thou worthless son of a good king.'

In 1895 the tombstone of this king was discovered in the heart of Dyfed, in the churchyard of Castelldwyran... It is a rude standing stone or *maenhir* with an inscription in Latin capitals running across horizontally and another in ogam characters along one of the edges. In the former, which is headed by a wheel cross betokening that the dead man was a Christian, the legend runs:

MEMORIA VOTEPORIGIS PROTICTORIS

The latter has nothing but the name in its Irish form:

VOTECORIGAS

(*Arch.Camb.*, 1895, pp.303-13; 1896, pp.107-10, 138; HW 132).

The epithet *protector* was given in the later days of the [Roman] empire to barbarian princes honoured with *foederati* status as 'protectors' of the frontiers on behalf of the Romans (HW 132; Nora K.Chadwick, *Celtic Britain*, p.41). Thus the Roman title 'Protector' indicates that he is in true Romano-British tradition and a legitimate ruler (WCO 261).

The spelling, 'Voteporix', of his name is at variance with that used by Gildas, but in this case the authority of the tombstone is more weighty, and the title 'protector' was no doubt hereditary (HW 132-3).

His pedigree is given in the 'Harleian' genealogy of the princes of Dyfed (HG 2 in EWGT p.10): *Cincar map Guortepir map Aircol*, 'Cyngar ap Gwerthefyr ab Aergol [Lawhir]', and further back in the more or less legendary part occurs the name 'Protector'. See s.n. Tryffin, king of Dyfed. Later pedigrees insert the name Erbin between *Gwrdeber/Gwerthefyr* and Aergol (JC 12, ABT 18a in EWGT pp.45, 106). See Erbin ab Aergol Lawhir.

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth got the name from Gildas, and introduced him into his 'History' as Vortiporius, successor of Aurelius Conanus, and 'king of Britain'. Against him the Saxons made insurrection, and brought over their countrymen from Germany in a very great fleet. But he gave them battle and came off with the victory, so that he obtained the monarchy of the whole kingdom, and governed the people carefully and peacefully for four years (HRB XI.6). Brut y Brenhinedd calls him Gwerthefyr.

**GWERTHEFYR FENDIGAID ap GWRTHEYRN.** (390)

He first appears in the *Historia Brittonum* as Guorthemir, in that part which deals with the wars between Vortigern and the Saxons under Hengist and Horsa. After Vortigern had ceded the kingdom of Kent to Hengist, and while Octha and Ebissa were wasting the Orkneys, we are told (§43) that in the meantime Guorthemir, son of Guorthigirn, was fighting valiantly against Hengist and Horsa and with

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their nation, and drove them as far as Thanet. Three times he enclosed them there. They sent messengers to Germany to summon keels with a vast number of men. After that sometimes they were victorious and sometimes driven back.

(§44). Guorthemir fought four battles against them. The first on the river *Derguentid*; the second on the ford called in their language Episford, in our language *Rithergabail*, and there Hors fell as well as Categirn son of Guorthigirn [Cateyrn ap Gwrtheyrn]; the third battle was fought on the plain by *Lapis Tituli*, ‘the stone of Titulus’, which is on the shore of the Gallic sea, and he was victorious. The barbarians were driven to their keels, and, entering them like women, were drowned. But after a short interval he died. Before his death he had bidden his retinue to place his sepulchre on the shore in the harbour from which the enemy had fled, so that in that part of Britain they would never remain. But they despised his command.

Note that only three battles are named. The fourth is perhaps the driving into Thanet mentioned in §43, which is the last battle listed in HRB. See below. The first site, turned into Derwent in HRB and Derwennydd in ByB, is probably the Darent. As the Cray flows into the Darent close to Crayford this battle probably equates with that mentioned in the ASC (s.a.457) at Crecganford (Crayford) when, however, the Britons are said to have fled to London. Rithergabail is *Rhyd yr Afael* in modern Welsh, ‘the ford of the holding’, an attempt to translate *Agælesthrep* [Aylesford] of ASC (s.a.455), where Hengist and Horsa are said to have fought against Vortigern, and Horsa was slain. See Henry Lewis, *Brut Dingestow*, p.239, A.W.Wade-Evans, *Nennius*, p.67, nn.3,5.

According to §48 Guorthemir was the eldest son of Guorthigirn.

In the Cambridge group of manuscripts of HB the following is said of him (§44):

He was said to be of such size and strength, that, if at any time he fought a battle in a fury, he would take a tree and entirely uproot it along with its boughs, and therewith he would prostrate his adversaries to the ground.

(ed. Mommsen p.187; trans. A.W.Wade-Evans in *Arch.Camb.*, 96 (1941) pp.193-5).

### GEOFFREY OF MONMOUTH

Geoffrey of Monmouth embellished the account of HB. He calls him Vortimer and says that the Britons set him up as king instead of Vortigern. Like HB he speaks of four battles but details only three, (1) on the Derwent, (2) at Episford, (3) when the Saxons took refuge in Thanet; after which the barbarians sent Vortigern to Vortimer to request leave for them to depart. During the conference they surreptitiously went aboard their galleys and returned to Germany, leaving their wives and children behind (HRB VI.13).

Vortimer then began to restore his subjects to their possessions, and, at the insistence of St.Germanus, to rebuild their churches. But Ronwen, the Saxon wife of Vortigern, contrived to have Vortimer poisoned. Before he died he commanded his followers to place a brazen pyramid in the port where the Saxons used to land, and, when he was dead, to bury his body at the top of it, that the sight of the tomb might frighten the barbarians back to Germany. However, as soon as he was dead, the Britons disregarded his orders and buried him at London (VI.14).

In *Brut y Brenhinedd* he is called Gwerthefyr Fendigaid and the story follows HRB closely.

In a triad (TYP no.37) we are told that the bones of Gwerthefyr Fendigaid were buried in the chief ports of this island, which was one of the ‘Three Concealments’ of Ynys Prydain. The ‘R’ version adds that as long as the bones remained in that concealment no Saxon oppression would ever come to this island. TYP no.37R also says that Gwrtheyrn Gwrtheneu disclosed the bones of Gwerthefyr Fendigaid for the love of a woman, namely Rhonwen, the pagan woman. That was one of the ‘Three Unfortunate Disclosures’ of Ynys Prydain.

Gwerthefyr was the father of St.Madrún according to *Bonedd y Saint* (§45 in EWGT p.61).

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It was presumably he who gave his name to Gwerthefyriwg, mentioned as *Gurthebiriuc* in the Book of Llandaf (BLD pp.201, 403, 408). It was the name of a district near Wonastow in Gwent, now Worthybrook (Melville Richards 'Early Welsh Territorial Suffixes' in *Journal of the Royal Society of Antiquities of Ireland*, 95 (1965), pp.209-10). See A.W.Wade-Evans, *Nennius*, p.66 n.3, WCO 89, 163); Henry Lewis in BBCS 10 p.299 (1941).

### **GWERYSTAN (ap GWYN) ap GWAITHFOED.** (960)

He appears as the father of Cynfyn in Brut y Tywysogion (s.a.1113 = 1116). Gwerstan in the Red Book text, (ed. Thomas Jones p.100), but the commoner spelling, Gwerystan, is found in the Peniarth MS.20 version (ed. Thomas Jones p.75b). The form Gwerstan is evidently from Anglo-Saxon *Wærstan*. See W.G.Searle, *Onomasticon Anglo-Saxonicum*. This indicates that the accent is on 'Gwer'. Compare Elystan.

His pedigree first appears in Mostyn MS.117 (MG 3 in EWGT p.39): *Gwerstan m. Gwyn m. Gweithuoet*. Most later versions give Gwerystan ap Gwaithfoed (e.g. ABT 1b, 8g, 12 in EWGT pp.95, 102, 104; LD *passim*) but Peniarth MS.132 p.128 (this part by Lewys ab Edward) gives *Gwrestan ap Gwyn ap Gweithvoed*.

His children were (1) Cynfyn, father of Bleddyn, ancestor of one of the five 'Royal Tribes' of Wales, that in Powys (References above); (2) Ithel, ancestor of Gwrgeneu (d.1081) ap Seisyll ab Ithel (HL 8c in EWGT p.117); (3) Nest wife of Llywarch Gam ap Llyddica (Pen.128 p.66b = PP §14(2)d) or Lleucu (Pen.128 pp.432b, 486a). His wife is said to have been Nest ferch Cadell ap Brochwel Ysgithrog (LD i.310, 319, 326, ii.54, 249). Brochwel Ysgithrog is perhaps a mistake for Brochwel ab Aeddan.

### **GWERYSTAN ap LLYWARCH.** (1000)

Father of Rhys and ancestor of Rhirid Flaidd of Penllyn, patriarch of a tribe in Penllyn (HL 13a in EWGT p.119).

### **GWERYSTAN ab OWAIN.** (970)

Father of Trahaearn 'of Emlyn Is Cwch Castell' and ancestor of Rhirid of Dinmael, a patriarch of a tribe in Dinmael. See PP §51.

### **GWESTIN GWESTINIOG.** (Legendary).

This is the the form of the name which John Rhys substituted for the original *Wastinus Wastiniauc* in the tale told by Walter Map in *De Nugis Curialium*, Distinctio II, Cap.XI, translated by M.R.James (Cymmrodorion Record Series No.9), London, 1923, pp.77-82.

Wastin Wastiniauc, lived by the Lake of *Brekeniauc* [Llyn Syfaddon or Llangorse Lake]. On three clear moonlight nights he saw bands of women dancing in his field of oats and followed them until they plunged into the lake; but on the fourth night he caught one of them. She yielded to him and married him, and her first words to her husband were these: 'I will gladly serve you and obey you till the day when you are about to rush out at the shouting beyond the Leveni [the Llynfi which flows into the lake], and strike me with your bridle.' After she had borne many children to him, she was struck by him with a bridle. He found her fleeing with the children, followed them, and barely succeeded in catching one of his sons, named Triunein Nagelauc [*read* Uagelauc].

He, being ambitious, left home and chose for his lord the king of Deheubarth, that is North (*sic*) Wales. There he stayed a long time, but could not put up with the boastfulness of his lord, who claimed that he could fetch spoil and return without a battle and that no one could resist his greatness. At last Triunein said to the king: '*Breauc* [Brychan], the king of my country, and his men, are so valiant that neither you nor any other king could take away spoil from him by force on any day when at dawn the tops of the mountains are clear and the valleys covered with mist.' Triunein was at first put into prison for his outspokenness, but Madauc, a nephew of the king who loved Triunein, persuaded the king to test his boast, pointing out that clear mountain tops and misty valleys were signs of fair weather. The king



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agreed and they invaded the kingdom of *Brehein* of Brekeniauc and gathered together a great store of spoil.

Now king *Brechein* was feared for this evil habit, that when anyone brought him bad news he would strike him forthwith with whatever was in his hand, but afterwards would be sorry and recall the messenger and hear him out. So it was that on this occasion no one dared to tell him anything. At length a youth came to the king, who was in his bath, and said: 'Your land of *Reynos* [Reinuc? - see Rhieinwg] can fight no more from this moment, for there are no beasts left.' (Sentence corrupt). The king sprang up, threw a stone at the youth, but missed, called him back, and on hearing the report caught up his clothes and his weapons, and mounted his horse. Although the horse was hobbled it carried him freely as if not shackled, from the mountain *Cumeraic*, where he then was, into his own territory. A woman told him that his horse was shackled, and after it was loosened he joined his men.

They rushed upon the enemy, routed and slaughtered them. Next day the king ordered all their right hands to be collected in one place and their *membra virilia* in another, and in a third near the highway all their right feet. He built a cairn over each of these piles of limbs as a memorial of his victory. They are still there and each is named after the part that lies in it.

But Triunein was saved by his mother and still lives with her in the lake.

The story is discussed by John Rhys (*Celtic Folklore*, pp.71-2). He used the edition of Thomas Wright, 1850, which reads *Triunem uagelauc*. Uagelauc is clearly a better reading than Nagelauc, i.e. *faglog*, 'shepherd', while Triunem has been taken to be the accusative of Triunis.

John Rhys plausibly identified Breauc, Brehein, Brechein with Brychan. He was also responsible for the modernisation to Gwestin Gwestiniog and of Triunis to Trinio(?) Faglog. Compare Tinwaed Faglog.

### **GWESTLAN**, bishop.

In Rhygyfarch's *Life of St.David* (§14) he is called bishop Guisidianus (Nero text) or Guistilianus (Vespasian text), and is described as *fratrueilis*, 'cousin' to David. The word means properly father's brother's son, and if taken literally would imply that his father was brother of Sant, David's father (A.W.Wade-Evans, in *Cy.* 24 (1913) p.42 n.3). But in the *Life of St.David* by Giraldus Cambrensis he is called *avunculus eius, vir venerabilis, cui nomen Gistlianus*, i.e. uncle (*Opera*, ed. Rolls, III.386). Later Wade-Evans thought that 'uncle' as given by Giraldus Cambrensis was a possible translation (*The Life of St.David*, 1923, p.86). So in WCO 147. Similarly J.W.James translates 'uncle' (*Rhygyfarch's Life of St.David*, 1967, p.34). In the Welsh *Life of St.David* he is called Gwestlan *vrawt ffyd*, 'brother in the faith'.

Gwestlan is the Welsh form preferred by LBS (III.200), but Wade-Evans used Gwystlian (WCO 147) on the basis of the Vespasian text. David 'returned to the place which he had left behind when setting forth on his journeying' (§14, Nero text); the Vespasian text adds: 'that is to say *Vetus Rubus*'; *Vetus Rubus* being the place where David was brought up (§8). There dwelt Gwestlan. David and Gwestlan brought solace to each other in godly conversation (§14). That is all that is said of Gwestlan, except that the Welsh version, corresponding to §33, says that Gwestlan and Eliud [Teilo] produced by prayer two healing fountains which were called Ffynnon Gwestlan and Ffynnon Eliud.

A sixteenth century Calendar of Llanbadarn Fawr preserves an older form, *Vestilianus* (*Ceredigion* II (1952) pp.18-26). The Calendar of Cotton MS. Vespasian A.xiv gives Gistlianus on March 2; a later MS. wrongly moved it to March 4 (LBS I.71). William of Worcester (*Itineraries*, ed. J.H.Harvey, p.74) called him 'Justinus ep.' with feast on March 2. See Silas M. Harris in *The Journal of the Historical Society of the Church in Wales*, III.34). J. E. Lloyd suggested that he might be the same as St.Justinian [Stinan, q.v.] (HW 154 and n.146).

### **GWGON**, bishop. (d.982).

A bishop in Glywysing in the time of Morgan Hen ab Owain, Arthfael ap Noë, king of Gwent, and Idwallon ap Morgan (BLD 240-5). He died in 982 (BLD 246; see HW 449 n.189).

**GWGON ap CENEU MENRUDD.** (880)

The name appears in the Jesus College MS.20 genealogies, §33 in EWGT p.48. In §33 the ‘ap’ is omitted, but it seems clear from §34 that Gwgon and Ceneu Menrudd were different persons. §33 says: ‘That Gwgon founded Abergwili, and there he was slain with Llywelyn ap Seisyll, father of Gruffudd ap Llywelyn’. He was father of Llywarch and ancestor of Ellylw wife of Llywelyn (d.1099) ap Cadwgon ab Elystan Glodrydd.

It is true that Llywelyn ap Seisyl fought at Abergwili against the pretender Rhain Yscot in the year 1022. However, he was not slain there, but lived till 1023 (HW 347). Nor is it possible for Gwgon to have been slain in 1022, for the pedigree puts him six generations before Ellylw, whose husband, Llywelyn, died in 1099. It seems that perhaps the words ‘with Llywelyn ap Seisyll...’ were added later by someone who knew that Llywelyn ap Seisyll fought at Abergwili (PCB).

**GWGON ap GWRIAD.** (d.957).

He was slain in 957 (ByT). According to ABT §7r (in EWGT p.101) he was son of Gwriad ap Rhodri Mawr, and the men of Nant-mawr [in Llaneugrad] in Twrcelyn, Môn, were descended from him.

**GWGON ap MEURIG ap DYFNWALLON.** (d.872).

‘Gwgon, king of Ceredigion, was drowned’ (AC s.a.871 *recte* 872). In ByT he is called Gwgon ap Meurig. His pedigree is given in HG §26 in EWGT p.12. He was the last recorded male of the line. His sister, Angharad, was the wife of Rhodri Mawr (JC 20, 21 in EWGT p.47). While the marriage gave Rhodri no sort of legal claim to the province, it made it easy for him to intervene, and invested his sons with rights there which would be more easily recognised (HW 325).

**GWGON ap SAMSON ap CEREDIG.** (470)

He is mentioned in the tract ‘Progenies Keredic’, §11 in EWGT p.20. Nothing seems to be known about him.

**GWGON GLEDDYFRUDD.** (550)

‘Gwgon of the Red Sword.’ He is mentioned in a triad (TYP no.60) as one of the ‘Three Gate-keepers’ at the Battle of Perllan Fangor. In Peniarth MS.138 p.90 he is called one of the four gatekeepers at Perllan Fangor Mawr. See PP §11(2). The battle of Perllan Fangor, i.e. the battle of Chester, was in 616. See s.n. Caerlleon. According to Leland (*Itinerary*, ed. L.T.Smith, III.67-8), *Porth Hogan*, ‘the Gate of Gwgon’, was the name of one of the gates to the monastic enclosure of Bangor Iscoed.

His horse was called Bucheslom, one of the ‘Three Plundered Horses’ of Ynys Prydain (TYP no.40). In another triad (TYP no.24) he is called one of the ‘Three *ysgymyd* of slaughter’ of Ynys Prydain. Perhaps ‘Supporters of Slaughter’? (PCB), see s.n. Gilbert ap Cadgyffro. The reason for this distinction is not mentioned.

His grave is referred to in the Stanzas of the Graves in the Black Book of Carmarthen (No.44), together with those of March and Gwythur, and the absence of a grave for Arthur, but the sites are not mentioned (SG pp.126/7).

In the tale of ‘Rhonabwy's Dream’ Gwgon Gledyfrudd is mentioned as a companion of Owain ab Urien, and a contemporary of Arthur (RM 159). But this is evidently one of the anachronisms with which that tale abounds.

His pedigree is given in the tract ‘Progenies Keredic’ (§6 in EWGT p.20) where he is made the son of *Lauch filii Lucho filii Kedich filii Keredic*. In Jesus College MS.20 (JC 48 in EWGT p.49) he is son of Llawr ap Cedec ap Ceredig ap Cunedda. These pedigrees are one or two generations too short if Gwgon was at the battle of Chester, but they indicate a belief that he was a man of Ceredigion, and there are poetic references which suggest this. See TYP pp.389-90. Pedigrees of some North Wales tribal patriarchs make him a son of Caradog Freichfras. See PP §13 and §11(2),(3). But these seem to be quite fictitious.

**GWGON GWRON ap PEREDUR ab ELIFFER GOSGORDDFAWR.** (560)

He was one of the 'Three Prostrate (*lleddf*) Chieftains' of Ynys Prydain (TYP no.8). The White and Red Book versions add that they would not seek a dominion, and therefore no one opposed them. This latter explanation implies passivity, and applies to Manawydan, one of the three, but not to the others. It appears that in this triad *lleddf* really means 'subdued by misfortune' (TYP p.15).

He is also called one of the three *Galofydd*, 'Enemy-Subduers', of Ynys Prydain in the WR version of TYP no.19, replacing Gwair Gwrhyd Fawr.

He was the father of St.Cedwyn (ByS §74 in EWGT p.65).

**GWIBEI DRAHOG.** (Legendary).

'Gwibei the Arrogant'. He is mentioned in some versions of a triad (TYP no.23) of the 'Three Arrogant Men' of Ynys Prydain, where the earlier versions have Pasgen ab Urien. The name also occurs as *Gwynbei* or *Gwybei* Drahog in a late version of *Bonedd y Saint* giving the pedigree of St.Oswald, king of Northumbria (ByS §§70-71 in EWGT p.64). Here he is made the father of Eda Glinfawr and son of Mwnng Mawr Drefydd. This indicates that he was regarded as a Saxon, and the name seems to correspond to Eoppa the father of Ida, king of Bernicia. See EWGT p.145, TYP p.391. There was perhaps some legend about him, not necessarily as father of Ida (PCB).

**GWIDOL ap DYFNWAL HEN.** See Gwrwst Briodor.

**GWIDOL ap GWIDOLIN/GWIDOLION.** (330)

The name of the father of Vortigern [Gwrtheyrn Gwrtheneu] according to the *Historia Brittonum*: *Guitaul filii Guitolin/Guitolion filii Gloiu* (§49 in EWGT p.8). In Jesus College MS.20 it becomes *Gwidawl m.Gwdoloeu m. Gloyw gwalltir* (JC 15 in EWGT p.46).

Gwidol is the modern form of the name, which is derived from Latin *Vitalis* (OP I.328). The name VITALIS appears on an inscription at Caerleon-on-Usk (OP I.329). His father's name corresponds to Latin *Vitalinus* or *Vitalianus* (OP I.328). The name in the genitive, VITALIANI, appears on a bilingual inscription at Nevern, Dyfed, and John Rhys thought that it probably marked the grave of the grandfather of Vortigern (Cy. 21 (1908) pp.48 - 50).

**GWIDOLIN or GWIDOLION ap GLOYW WALLT HIR.** See Gwidol.

**GWILENHIN, king of France.**

He is mentioned in the tale of 'Culhwch and Olwen' as one of those present at Arthur's Court (WM 466, RM 110). Later we are told that the boar Trwyth could never be hunted without him (WM 484, RM 124). He took part in the hunt but was slain by the boar Trwyth at Aber Tywi (RM 139).

The name is perhaps a corruption of Gwilym Hen, 'Old William', and in this case he could be identified with Gwilym, son of the ruler of France, one of forty-two counsellors of Arthur mentioned in the tale of 'Rhonabwy's Dream' (RM 159). He is also mentioned in the romance of 'Geraint and Enid' as Gwilym, son of the ruler of France, one among a retinue that accompanied Geraint (RM 265).

Rachel Bromwich considered that *Gwilenhen* (as spelt in WM 466) was an allusion to William the Conqueror (TYP p.cxiv, CO(1) p.lxxxiii n.231, CO(2) pp.98, 136.).

**GWILYM, son of the ruler of France.** See Gwilenhin.

**GWINEAR, ST.**

The saint of Gwinear in Cornwall, 5½ miles south-east of St.Ives. 'The Life of S.Fingar or Guigner, S.Piala the Virgin and their companions' was written by a monk named Anselm and is printed by the Bollandists, *Acta Sanctorum*, March III, pp.456-9 (March 23). There is another by Albert Le Grand, *Vies des Saints de Bretagne*.

An abstract of the Life is given by G.H.Doble in *The Saints of Cornwall*, I pp.100 - 105. The following is a further condensation:

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§1. Fingar was the son of an Irish king named Clito. He was converted by St.Patrick, but his father was so angry that he ordered Fingar to leave Ireland. He departed with many others and landed in Brittany. The local chief gave him permission to settle there where he decided to lead a life of solitude.

2. He returned to Ireland, found his parents were dead, but would not agree to rule over his tribe. Instead, Guigner set out again with his sister Piala and many others for Armorica, but was driven by winds to Cornwall. Hya [Ia], a virgin, who had intended to accompany them, came to the shore just after they had left; but a leaf was floating on the waves upon which she was transported ahead of them to *Heul* [Hayle Bay] in Cornwall. Later when Guigner and his company arrived at Heul they found a little dwelling in which lived a holy virgin [perhaps St.Anta, q.v., Doble p.106], but unwilling to incommode her the party passed on and went to *Conetconia* [Connerton], where they spent the night. After that they moved south to the point where now stands the church of Gwinear.

3. In the meanwhile Theodoricus [see Teudur, the prince who lived at Riviere], heard of the 'invasion', and he went in pursuit with armed men. When he found them he put them to the sword. Guigner was a little way distant at the time, refreshing himself at a spring [now called Venton Winear, Doble p.103 n.4]. When he heard the cries of his companions he returned and was himself decapitated by the prince. The bodies of the saints lay unburied in an open field until a man had a vision of Guigner who told him to go and bury his body. In spite of some unwillingness the man eventually buried all the bodies. After some time a church was built over the tomb of the holy martyr.

### NOTES

In the Life the saint is called Fingar in §1 and occasionally in §2, but in the rest of the Life he is called Guigner, which is the Breton form of the name, pronounced in the same way as the Cornish Gwinear (Doble pp.105, 102 n.2). Joseph Loth disbelieved that Fingar could become Gwinear (Doble p.109).

We are not told that either Hya or Piala was put to death (LBS III.29).

Leland mentions 'Barricius, companion of Patrick, as is read in the Life of St.Wymerus' [i.e. Gwinear] (*Itinerary*, ed. L.T.Smith, I.187). This suggests that there was another 'Life' of Gwinear (Doble pp.106-7).

The feast of St.Gwinear is on March 23 (Doble p.100 n.1, LBS III.30).

"It is not likely that these saints really came from Ireland... It was a fancy of the middle ages." (Doble p.110). For other saints said to have come from Ireland, see s.n. Breaca.

Canon Doble suggested that Gwinear and Meriadoc were a pair of Welsh missionaries working together, who, starting from Connerton, evangelized the district which now forms the parishes of Gwinear and Camborne, and afterwards went to Brittany, where their cults are found side by side, as they are in Cornwall. Derwa and Ia seem to have shared with them in the work of building churches in the valley of the Conner (Doble p.110).

Albert Le Grand calls him Guiner or Eguiner and gives December 14 for his feast. His 'Life' corresponds roughly to that by Anselm but Cornwall is changed to Cornouaille in Brittany. Apparently Albert Le Grand regarded his saint as the patron of Loc-Eguiner in the parish of Plou-diri, diocese of Léon, Finistère, rather than Pluvigner in the Morbihan, diocese of Vannes which he does not mention. Pluvigner was written Pleguinner in 1259. The cult of St.Guigner formerly flourished in Vannes Cathedral (Doble pp.108-9, LBS III.25, 30).

**GWINER.** (Legendary).

One of the 'Three Gate-Keepers on the side of Lloegr' at the battle of Perllan Fangor according to a triad (TYP no.60). That is, the Battle of Chester, c.616. See s.n. Caerlleon.

**GWINEU DEUFREUDDWYD.** (670)

'Gwineu of the Two Dreams'. Son of Bywyr Lew and father of Teon the father of Tegonwy (q.v.). See MG 3, ABT 1b in EWGT pp.39, 96, etc. Nothing is known about his personal history, or the

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reason for his peculiar cognomen. He is ancestor of many families in Powys and as such is mentioned by the poets, for example, Iolo Goch in a genealogical poem on Owain Glyndŵr (*Gwaith Iolo Goch*, ed. D.R.Johnston, 1988, No.VIII p.36); and Dafydd ap Gwilym (*Gwaith*, ed. Thomas Parry, No.15, 'I Hywel ap Goronwy' ll.5-6).

### **GWION ap CYNDRWYN.** (575)

One of the 'Three Gate-Keepers' at the Battle of Perllan Fangor according to a triad (TYP no.60). That is, the battle of Chester, c.616. See s.n. Caerlleon.

He is mentioned in the 'Cynddylan' poetry in conjunction with two brothers, Cynon and Gwyn (CLIH XI.32):

Cynddylan's Hall is dark tonight  
[from the loss?] of the children of the Cyndrwyn[yn],  
Cynon and Gwion and Gwyn.

The implication is that they were killed in the fighting between Cynddylan and the English. See s.n. Cynddylan. These names also occur in the list of children of Cyndrwyn in the 'Hanesyn Hen' tract (ByA §1 in EWGT p.85).

Warriors named Gwion and Gwyn appear among those who went to Catraeth, according to the 'Gododdin' of Aneirin (CA stanzas 30, 31, 82) and it is to be presumed that they were slain there.

### **GWION BACH.** (Legendary).

He appears in the tale generally called 'Hanes Taliesin', translated from the text of Elis Gruffudd by Patrick K. Ford, *The Mabinogion*, 1977, pp.162 ff. Gwion Bach was chosen by Ceridwen to stoke the fire under the cauldron in which she was making a magic brew for the sake of her son Afagddu. At the end of a year the three magic drops which had been intended for Afagddu fell upon Gwion Bach. As a result he was filled with wisdom and realised that Ceridwen would try to destroy him for depriving her son of the magic drops.

Gwion went through a number of transformations to avoid Ceridwen, while she went through corresponding transformations in pursuit. Finally he changed himself into a grain of wheat, but she, in the form of a hen, found him and swallowed him. She carried him in her belly for nine months until she was delivered of him. She could not bear to do the babe any harm and so put him into a basket which she placed in a river. He was found by Elffin ap Gwyddno and named Taliesin. See further s.nn. Ceridwen, Taliesin.

In the version of Peniarth MS.11, edited by Patrick K. Ford in *Ystoria Taliesin*, 1992, p.134, Gwion Bach was the son of a yeoman of Llanfair Caereinion in Powys. The three drops of the charmed liquor fell upon the finger of Gwion Bach, and because of the great heat he put his finger to his mouth. Instantly he foresaw everything that was to come. John Rhys pointed out the similarity to an Irish story about Finn mac Cumail (*Hib.Lect.*, pp.552-3). Finn's tutor had been watching a pool for seven years in order to catch one of the Salmons of Knowledge. By eating it he would no longer be in ignorance of anything he might wish to know. When he caught the fish he gave it to Finn to cook, warning him not to taste of its flesh. But while cooking the fish, Finn burnt his thumb, which he then put in his mouth. From that day forth, whenever he wanted to know anything Finn had only to put his thumb into his mouth and chew it. Similarly in the Norse tale of Sigurd the Volsung, it is said that Sigurd touched the heart of the serpent Fafnir as it was roasting in the fire, to see how hard it was; 'and then the juice ran out from the heart onto his finger, so that he was burned and put his finger to his mouth. As soon as the heart's blood came upon his tongue, straightway he knew the speech of birds.' (*The Prose Edda by Snorri Sturluson*, translated by A.G.Brodeur, 1929, pp.153-4; *The Saga of the Volsungs*, §19, ed. and trans. R.G.Finch, 1965, p.33).

**GWION LLYGAD CATH.** (Legendary).

‘Gwion Cat-eye’. A person mentioned in the tale of ‘Culhwch and Olwen’ among those present at Arthur's Court. Of him it is said that he ‘could cut a haw from a gnat's eye without harming the eye’ (WM 469, RM 112).

Compare with Gwrdnei Llygaid Cath, ‘Gwrdnei Cat-eyes’, in the romance of ‘Geraint and Enid’ who was one of the assistant porters at Arthur's Court under the direction of Glewlwyd Gafaelfawr (WM 386, RM 245).

**GWITART ab AEDD.** (Legendary).

Gwitart, son of Aedd king of Ireland, is mentioned in the tale of ‘Culhwch and Olwen’ as one of the persons at Arthur's Court (WM 466, RM 110). He was brother of Odgar ab Aedd.

A similar name appears in Geoffrey of Monmouth's *Historia*, where we find Gwitardus, prince of the Pictavenses [i.e. of Pictavi = Poitiers], who was conquered by Hoel of Brittany under Arthur (HRB IX.11). He was present at Arthur's special coronation (IX.12) and aided Arthur against the Romans (X.5, 6). Similarly in *Brut y Brenhinedd*.

**GWITHIAN, ST.**

The saint of Gwithian in Cornwall on the east side of St.Ives Bay. Feast on November 1 (LBS III.251). The name occurs as Guidian in a tenth century list of Cornish parochial saints found in the Vatican codex Reginensis Latinus 191. It occurs in documents as Sancti Goziani (1327), Sancti Goythiani (1334), and in vernacular as Gothian (1523), Gwithian (1563) (B.L.Olson and O.J.Padel in CMCS 12 (1986) p.49).

There are remains of St.Gothian's chapel in the sands. There is a Langwithian in St.Winnow parish, three miles south-south-east of Lostwithiel, and Lawhitton (perhaps for Lan-Gwidian), two miles south of Launceston, was called Languittetone in Domesday (LBS III.250).

The saint is also known in Brittany as St. Goezian or Go(u)zien; Guoidiane in a Rheims litany probably of the tenth century. At Quimperlé and in the Life of St.Gurthiern he was known as St.Guedian (Olson and Padel, *loc.cit.*; LBS III.250).

There was a pagan chief, Guedianus, in the hundred of Trigg in north-east Cornwall, mentioned in the Life of St.Samson (§48). This chief was baptized by Samson with all his subjects. He is not likely to be the same as St.Gwithian (G.H.Doble, *The Saints of Cornwall*, V.92); but it is interesting to note that Langwithian is near Samson's foundation at Golant (LBS III.250).

**GWLADUS ferch BRYCHAN.** (460)

She is chiefly notable as being the mother of St.Cadog (De Situ Brecheniauc §12(1) in EWGT p.15, and all the later Brychan documents). She was sought in marriage by Gwynllyw ap Glywys and was carried off by him against the will of her father, Brychan. She became by Gwynllyw the mother of Cadog (Life of St.Cadog in VSB, Preface, Prologue).

She may also have been the mother of Eigion (q.v.).

Eglwys Wladus or Capel Gwladus is on Gelli-gaer mountain (LBS III.204) in the parish of Gelli-gaer, Morgannwg (PW 66; WATU). For further details of her life see s.n. Gwynllyw ap Glywys.

**GWLADUS ferch CYNDRWYN.** See Cyndrwyn.

**GWLADUS ferch LLYWARCH HEN.** See Llywarch Hen.

**GWLADUS ferch RHYDDERCH HAEL.** See Rhydderch Hael.

**GWLEDYR ferch CLYDWYN.** See Tryffin, king of Dyfed.

**GWLEDYR ferch CYNDRWYN.** See Meisir ferch Cyndrwyn.

**GWLGOD GODODDIN.** (Legendary).

A person mentioned in the tale of 'Culhwch and Olwen' as the owner of a horn which was required for pouring out at the wedding of Culhwch and Olwen (WM 481, RM 122). Nothing is said in the tale of any special qualities which it may have possessed. But Gwlgod is doubtless the same person as Gwlyged Gododdin who is mentioned in the 'Gododdin' of Aneirin (CA stanza 32). He brewed the mead for the retinue of Mynyddog before their attack on Catraeth (Kenneth Jackson, *The Gododdin*, p.130).

**GWLWLYDD WINEU.** See Gwylwylyd.

**GWLYDDIEN ap GWRYDR.**

Gwlyddien ap Gwrydr, or the like, appears as a genealogical link in some versions of the ancestry of Gwaithfoed, for example in ABT 8g, PP §53(5), but Glyddien ap Gwybedydd ap Gwrydr in PP §2(2) and Kloddien ap Gw[r]ydr in PP §3(3). See Gwaithfoed, Gwybedydd.

**GWLYDDIEN ap NOWY ab ARTHUR.** (600)

A prince of the line of Dyfed, father of Cathen. He appears in the various versions of the pedigree as Cloten in HG 2, Eleothen [for Clothen] in JC 12, and Gwlyddien in ABT 18a in EWGT pp.10, 45, 106.

**GWLYDDIEN SAER or GWLYDDYN SAER.** See Glwyddyn Saer.

**GWLYGED GODODDIN.** See Gwlgod Gododdin.

**GWNFYW,** cleric.

He appears as *Gunbiu magister*, witness to a charter with bishop Oudoceus and king Meurig ap Tewdrig (BLD 140). It is probably another cleric who appears as *Gun(n)uiu lector*, witness to two charters in the time of bishop Berthwyn (BLD 180b, 188b). Wendy Davies dates these charters c.655, 710, 710 respectively (LlCh pp.97, 110, 112).

**GWNWYN,** disciple of Dubricius.

He appears in the Book of Llandaf as *Gunnuinus*, one of the many disciples of Dubricius (BLD 80). Later he appears as *Gunnuinus magister*, one of the three clerics who took part in the 'election' of Oudoceus to succeed Teilo, the other two being Merchwyn and Elwredd (BLD 131). These three are not likely to have lived till the time of Oudoceus (PCB). In BLD 132 the same three clerics are mentioned, but here he is called *Gunnbiu*.

This last form suggests identity with Gwnfyw (above), as is done by LBS III.155. A.W.Wade-Evans calls the disciple of Dubricius 'Gwynfyw' (WCO 121).

**GWODLOYW,** bishop.

He appears in the Book of Llandaf as one of the so-called bishops of Llandaf, and is placed in the series between Oudoceus and Berthwyn, after Gwrfan and before Hedilfyw. Only one charter is recorded in which he is witness, 'Villa Hirpant' (BLD 168-9). From a consideration of other witnesses it appears that he belongs to a group of three bishops, the other two being Grecielis and Hedilfyw. The witnesses are Bonus and Gloiu with Grecielis (169-174), Cuchein filius Gloiu with Gwodloyw (168-9), Cuchein and Bonus with Hedilfyw (169). The region over which the bishops presided was probably Ergyng and Gwent. See s.n. Grecielis.

Wendy Davies puts the date of Gwodloyw's charter at c.866 (LlCh p.106).

**GWRAI ap GLYWYS.** (460)

He is mentioned in the Life of St.Cadog (VSB p.24, EWGT p.24) and is there said to have had Gwrinydd [later Gorfynydd, a cantref of Morgannwg], as his inheritance. Similarly JC 5 in EWGT p.44.

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According to the Book of Llandaf the grave of *Gurai* was in *Villa Conuc* (BLD 176) which is identified with a place in St.Bride's Major to the east of the Ogmores (WCO 136). His grave and his *mons* are also mentioned in BLD 190 (OP II.305, LBS III.208).

**GWRALDEG.** See Gwroldeg.

**GWRANGON,** king of Kent.

According to the *Historia Brittonum*, Vortigern, having been feasted by Hengist, and having fallen in love with Hengist's daughter [Rhonwen], gave Hengist a portion of land in return for his daughter's hand. This land was in Kent, 'and he gave it to them while *Guoyrancgonus*, who was reigning in Kent, was unaware that his kingdom was being handed over to pagans, and that he himself was being secretly handed over to their power.' (HB §37).

A similar story is told by Geoffrey of Monmouth who calls the king Gorangonus (HRB VI.12). In Brut y Brenhinedd the name becomes Gwrgant or the like.

The name occurs as *Guiragon* in the Life of St.Cadog (§69 in VSB p.136) and *Caer Guiragon* is one of the cities in the catalogue of the *Historia Brittonum* (§66 *bis*, no.14). This becomes Caerwrangon in modern orthography. As such it was identified with Worcester by Henry of Huntingdon (*Historia Anglorum*, I.3) but it is not a possible equivalent (Kenneth Jackson in *Antiquity*, 12 (1938) p.51). The Anglo-Saxon name for Worcester was *Wigranceastre*. However Brut y Brenhinedd used Caer Vyra(n)gon and the like where HRB had Wigornia [Worcester]. *Kaer Wrangon yw Wrsedr*, 'Caerwrangon is Worcester' according to Gutun Owain in the tract 'The Twenty-four Mightiest Kings' (§20 in *Études Celtiques*, XII (1968) p.173).

But in the Book of Taliesin (BT 41.25) appears the line:

*Gwenhwys gwallt hiryon am Gaer Wyragon,*

'Long-haired Gwentians around Caer Wrangon'.

which suggests that Caer Wrangon was in or near Gwent. This led A.W.Wade-Evans to suggest that Gwrangon and his story really belonged to Gwent and had been erroneously transferred to Kent owing to a mistaken idea that Vortigern was concerned with the Saxon invasion of Kent (*Nennius*, p.60 n.2).

**GWRDDELW ap CAW.** (500)

His name appears in the list of the sons of Caw in the 'Hanesyn Hen' tract (ByA §3 in EWGT p.85). He also appears with other sons of Caw in a context which suggests that he was a saint in Anglesey. See ByS §87 in EWGT p.66.

He appears to have been the saint of Llangwyllog in Anglesey as appears from a list of parishes in Wrexham MS.1 : *ll.gwyllog. Gwrdduw Gwrddell* (RWM I.912). See A.W.Wade-Evans in PW 92 n.4; *Études Celtiques*, I (1936) p.289.

January 7 occurs in the Calendar of Peniarth MS.219 (circa 1615) as the festival of Gwrddelw, and in Nicholas Roscarrock as that of Gwrthelu. (LBS I.70, III.206). This was the date of the festival at Llangwyllog (PW 92 n.4), according to Browne Willis, *Survey of Bangor*, p.281. (LBS II.279).

The name also occurs in Brittany as Gourdelw or Gurdelw (LBS III.206).

**GWRDDOGWY,** abbot of Llanddewi.

He appears as Guordocui, Gurdocui, etc. in the Book of Llandaf, the modern form being Gwrddogwy (WCO 121). He was a 'disciple' of Dubricius (BLD 80), and witnessed a charter as a cleric in the time of king Iddon (BLD 121). Two charters in which he figures in the time of Dubricius (BLD 75, 77) are under suspicion.

Later he became abbot of Llanddewi [Much Dewchurch in Ergyng, LBS III.156; G.H.Doble, *Dubricius*, p.19] as we learn from charters in the times of bishop Inabwy and Gwrgan, king of Ergyng (BLD 163b, 164), and of bishop Comereg and Athrwys ap Meurig, king of Gwent (BLD 165). Wendy



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Davies gives dates 600, 620, 620, 625 for the charters 121, 163b, 164, 165 respectively (LICH pp.95, 104-5).

### **GWRDDOLI ap DWFN.**

Genealogical link in the ancestry of Cunedda Wledig; father of Doli (HG 1, GaC 1, JC 6, ABT 1a in EWGT pp.9, 36, 44, 95, etc.).

### **GWRDDWFN ab AFLOYD ab AMWERYDD.**

Genealogical link in the ancestry of Cunedda Wledig; father of Dwfñ (HG 1, V.Cadoci §47, ABT 27 in EWGT pp.9, 25, 109, etc.). Afloyd is omitted in GaC 1, JC 6, ABT 1a in EWGT pp.36, 44, 95.

### **GWRDDWFN ap GORUC.** (Fictitious).

Genealogical link in the fictitious ancestry of the kings of Morgannwg; father of Einudd (MP 3 in EWGT p.122).

### **GWRDNEI LLYGAID CATH.** (Legendary). See Gwion Llygad Cath.

### **GWRES ap RHEGED.** (Legendary).

According to the tale of 'Rhonabwy's Dream' he was the man who bore the banner of Owain ab Urien on the day of battle and combat. He was one of three men, fellow chieftains and comrades of Owain, who grieved that Owain should suffer loss of his ravens in contending with Arthur's bachelors and squires. This happened while Arthur and Owain were playing three games of *gwyddbwyll*. So Owain told Gwres to raise his standard when the battle was at its highest. When he did this the ravens recovered their strength, fought back and began slaying Arthur's bachelors and squires. This continued while Arthur and Owain played three more games, after which Arthur bade Owain call off his ravens. Then Owain bade Gwres ap Rheged lower his banner, and therewith it was lowered and all was peace (RM 153-9).

It is, of course, an anachronism to bring Arthur and Owain ab Urien together in the story. See also Rhedfoe ap Rheged.

### **GWRFAETH.**

In the Life of Teilo in the Book of Llandaf *Gurmaet* is said to have been a former disciple of Dubricius who joined Teilo when he returned from Armorica (BLD 115). He is not in the list of disciples of Dubricius in the Life of Dubricius (BLD 80). The church of Llanwrfaeth [WATU], now Llandeilo'r-fân in Brycheiniog, is named after him. The church figures as *Lann Guruaet* in a charter witnessed by bishop Oudoceus and Awst, king of Brycheiniog (BLD 154) and as *Languruaet mainaur* when it was given to bishop Joseph of Glamorgan (d.1045) by Rhydderch ap Iestin (BLD 255).

Gwrfaeth was also patron of St. Wormet, mentioned in BLD 323, somewhere near Chepstow and Tintern, possibly where Howick stands at present (LBS III.157). LBS gives the modern form as Gwrfaed (*ibid.*).

### **GWRFAN (1),** disciple of Dubricius.

*Guoruan* is mentioned in the Book of Llandaf as a disciple of Dubricius (BLD 80). He appears as Goruan, clerical witness to a charter in the time of Dubricius and king Peibio (BLD 72). Another charter in which his name appears with Dubricius (BLD 77) is fictitious. Discounting Dubricius Wendy Davies dates the former charter c.575 (LICH p.92)

**GWRFAN (2).**

A person named *Guruan* is also mentioned in the Book of Llandaf as having gone from Penychen [a cantref of Morgannwg] to Merthyr Clydog [Clodock in Ewias, Herefordshire] with his brother Llibio and nephew Cynfwr (BLD 194-5). See s.n. Penbargod.

**GWRFAN (3),** bishop in Brycheiniog.

He appears as *Guruann* in the list of so-called bishops of Llandaf in the Book of Llandaf, being the seventh of ten placed between Oudoceus and Berthwyn. There is only one charter to fix the date of Gwrfan, and it would seem that he belonged to the eighth century, as he is made a contemporary of Tewdwr ap Rhain, king of Brycheiniog (BLD 167-8). Wendy Davies dates this charter c.750 (LlCh p.106).

**GWRFAN WALLT AFWYN.** (Legendary).

'Gwrfan Wild-hair'. He is mentioned in the tale of 'Culhwch and Olwen' as one of the persons at Arthur's Court (WM 466, RM 110). The name is almost certainly derived from Gwri Wallt Eurin, the original name of Pryderi (W.J.Gruffydd, *Rhiannon*, p.95).

**GWRFAWR or MORFAWR ap GADEON.** (350)

Father of Tudwal and ancestor of Custennin Fendigaid/Gorneu (MG 5\* corrected, JC 11, ByS §76F, 76G\*, ByA §30\*), also father of Ffrwdwr and ancestor of Amlawdd Wledig (ByA §31). In the starred references he is called Morfawr. See EWGT pp.39, 45, 65, 93, 94.

**GWRFODDW,** king of Eryng.

He appears in the Book of Llandaf, with his son Erfig: *Guruodu et Eruic filius eius* (BLD 161), *Guruodu rex Ercycg et Eruic filius eius* (BLD 162), being mentioned in charters in the time of bishop Ufelfyw. Gwrfoddw is said to have granted Ufelfyw a place named Bolgros on the Wye as a thanksgiving for victory over the Saxons (BLD 161; LBS IV.307). Wendy Davies dates the charters c.619, 615 (LlCh p.103).

He is perhaps the same as *Gwrwedw* mentioned in a poem in the Book of Taliesin, *Kanu y cwrwf*, 'Song of Ale' (BT 41-42). He appears (42.1) in connection with Ynyr (42.2, 9, 14), Rhuddfedel (42.8) and the 'long-haired Gwentians' (41.25), but the poem is very obscure (A.W.Wade-Evans, *Nennius*, p.60 n.2).

**GWRFODDW HEN.** (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen', as uncle of Arthur, his mother's brother, being present at Arthur's Court (WM 464, RM 109). Later we are told that he was slain by Llwydog, one of the offspring of the boar Trwyth, in Ystrad Yw, when the men of Llydaw were seeking to destroy the pig there (RM 140).

Alfred Anscombe suggested that he was the same as Gwrfoddw, king of Eryng (Cy. 24 (1913) p.80). This was accepted by A.W.Wade-Evans (WCO 102, 112).

**GWRFWY,** priest.

He is mentioned in the Book of Llandaf as *Guoruo*, a priest, who was placed by bishop Ufelfyw in charge of a church, known as *Lann Guorboe*, which had been built on land granted by Gwrfoddw, king of Eryng (BLD 162). The modern form of the name would be Gwrfwy 'or the like' and the church would be Llanwrfwy, now Garway in Eryng (WATU). But the original site was some distance to the north of present Garway, probably St.Devereux, on the river Worm (OP II.273-4). Wendy Davies dates the charter c.615 (LlCh p.103).

Elhaearn (q.v.) was abbot of Llanwrfwy.

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Another cleric, *Guoruoe*, *Guruoe*, appears at a later date in two charters of the time of bishop Grecielis (BLD 169b, 170). Wendy Davies dates these charters c.850 (LlCh pp.106-7).

### **GWRFYW ap PASGEN ab URIEN.** (565)

Father of St.Nidan (ByS §55 in EWGT p.62).

### **GWRFYW DIGU**, fictitious king of Britain. (683-672 B.C.)

He is called Gorbodugo or Gorbodugus by Geoffrey of Monmouth. He succeeded Kinmarcus [Cynfarch ap Seisyll], but Geoffrey does not say he was son of Kinmarcus. By his wife Iudon he had two sons Ferreux and Porrex, who began to quarrel about the succession when their father grew old (HRB II.16). See further s.n. Ferreux.

Brut Dingestow calls him *Goronwy Dygu*. Similarly the Red Book of Hergest. The form *Gwrwyw Dygv* occurs in Peniarth MS.44 and *Gwrwyw Digu* in the 'Cleopatra' version. Digu = 'unloved'. The regnal lists give Gorbannyawn (JC 51) and Gwrwyw (ABT 28) in EWGT pp.50, 109.

The 'Cleopatra' version of the Brut makes Gwrwyw Digu the son of Cynfarch, the previous king. This is also found in most of the English chronicles beginning with that of Peter Langtoft (c.1300) (Rolls edition p.38).

The proper equivalent of Gorbodug- would have been *Guorbodgu*, modern Gorfoddw (Henry Lewis, *Brut Dingestow*, pp.217-8) or Gwrfoddw(g) (PCB).

### **GWRGAFARN ap FFERNFAEL**, king in Gwent. (750)

He is mentioned in the Book of Llandaf as a king, contemporary of bishop Cadwared, in two charters. One, concerned with *Ecclesia Mamouric* [= Llangofen in Gwent, WATU] (BLD 206), and the other with *Merthir Maches* [= Llanfaches in Gwent, WATU] (BLD 211b). His father was evidently Ffernfael ab Ithel. Wendy Davies dates the charters c.775 (LlCh pp.117, 119).

### **GWRGAN ap DOLI.**

Genealogical link in the ancestry of Cunedda Wledig; father of Cain (HG 1, GaC 1, JC 6, ABT 1a in EWGT pp.9, 36, 44, 94, etc.).

**GWRGAN**, Iarll Ceint. See Gwrangon.

### **GWRGAN ap CYNFYN.** (580)

A king of Ergyng mentioned in two charters in the Book of Llandaf, in the time of bishop Inabwy. He had two sons, Morgan and Caradog (BLD 163-4).

It is probable that his father, Cynfyn, was Cynfyn ap Peibio. This gives a consistent pedigree of the kings of Ergyng. See LBS II.375; A.W.Wade-Evans in *Arch.Camb.*, 87 (1932) p.163, WCO 122. Wendy Davies dates the charters c.620 (LlCh p.104).

Perhaps the same as Gwrgan Fawr, q.v.

### **GWRGAN ap FFERNFAEL.** (740)

He is mentioned in two charters in the Book of Llandaf with his brother Meurig and his father Ffernfael in the time of bishop Terchan (BLD 203a, 203b). His father was evidently Ffernfael ab Ithel ap Morgan. Wendy Davies dates the charters c.752, 758 (LlCh p.116).

### **GWRGAN FARFDRWCH ap BELI.** (Fictitious). (369-339 B.C.)

'Gwrgan Cut-beard'. A fictitious king of Britain. Geoffrey of Monmouth calls him *Gurguint Barbtruc*, son of Belinus, whom he succeeded. He was a sober, prudent prince. When the king of the Dacians refused to pay tribute he passed over in a fleet to Dacia [i.e. Denmark], slew the king and reduced the country to its former dependence (HRB III.11). While returning from this conquest through the Orkneys, Gurguint came upon Partholoim and his followers who had come from Spain and whom he

directed to Ireland to inhabit (HRB III.12). The person is Partholomus of HB §13, the Partholón of the Irish *Lebor Gabála*, ‘Book of Conquests’. See EIHM.

Gurguint was buried in Caerleon-on-Usk, which had been founded by his father, and which he himself had ornamented with buildings and fortified with walls (III.12). He was succeeded by his son Guithelinus.

There can be little doubt that Geoffrey got the name of this king from that of the sixth century king of Meirionydd which he probably found written Gurgint Barbruc, the modern form of which is Gwrin Farfdrwch (q.v.). See E. Phillimore in *Cy.* 9 (1888) p.178 n.5.

Brut y Brenhinedd incorrectly converted the name into Gwrgan Farfdrwch or Farfdwrch, ‘boar-beard’. He appears as number 11 in the tract of ‘The Twenty-four Mightiest Kings’. He is there said to have founded Caer Werydd or Ewerydd on the river Vann, and the town is identified with Lancaster. See *Études Celtiques*, XII (1968) p.170. Camden said that an old wall at Lancaster was called *Wery Wall*, which he took to come from the British name of the town; this, he said, was *Caer Werid* (*Britannia*, 1594, p.587, Gibson's edition, 1695 p.795). He does not state his authority. See John Morris-Jones in *Cy.* 28 (1918) p.48 n.1. Putting the foundation of Caer Werydd in this reign is perhaps due to the mention of Iwerddon [Ireland] in the same reign, combined with some corrupt text (PCB). Peniarth MS.215 (1604-12), p.186 says: *K.Ewerydd = Donkastyr*.

One of the Iberian exiles under Partholoim is said to have been Cantaber, who married the daughter of ‘Gurguncius’ and was the father of Grantinus. Cantaber built a town on the river, called after him, Cant, and Grantinus built a bridge over it, whence Cantbridge [Cambridge] and Caergrant [Grantchester]. The story is told by John Rous of Warwick (1411-91) in *Historia Regum Angliae*, ed. Thomas Hearne, 1716 and 1745, pp.25-26. Thus Rous put the foundation of Cambridge six reigns earlier than that stated in a former fiction. See s.n. Gorbonion ap Morudd. Nicholas Cantelupe (d.1441) speaks of Canteber, brother of Partholaym, who married Guenolena daughter of Gurgunt (*De Antiquitate et Origine .... Universitate Cantebrigiae* in *T. Sprotti Chronica ... et alia quaedam opuscula*, ed. Thomas Hearne, Oxford, 1719, pp.262-4). See T.D.Kendrick, *British Antiquity*, p.26.

**GWRGAN FAWR.** (580)

He appears in two charters in the Book of Llandaf as Gurcantus Magnus, the father of Onbrawst, wife of Meurig ap Tewdrig (BLD 140), and grandfather of Athrwys ap Meurig (BLD 144). Both these charters were in the time of bishop Oudoceus. He is also mentioned in the Book of Llandaf as one of the kings who gave land to Teilo (BLD 118). This passage is, however, under suspicion.

He has been identified with Gwrgan ap Cynfyn (above) in LBS II.375, and by Wade-Evans in *Arch.Camb.*, 87 (1932) p.163, WCO 122. This is consistent with the chronology of Wendy Davies. See also Gwrgan Frych (1).

**GWRGAN FRYCH (1).**

G. ‘the Freckled’. The Welsh equivalent, used by Wade-Evans, for the name of Wrgannus Varius, king of Gwlad Morgan, mentioned in the Life of St.Cadog (§24 in VSB). Gwrgan was given a sword by Cadog which the saint had received from Rhun ap Maelgwn. And in return Cadog received the right to half the fish of the river Usk. Cadog also gave Gwrgan a horse with all its trappings for one half of the fish of the river Neath.

It has been suggested that this Gwrgan was the same as Gwrgan Fawr (above). This is somewhat corroborated by the fact that in the Titus MS. of the Life the name appears as Wrganus Vawr. See A. Anscombe in *Cy.* 24 (1913) p.84, A.W.Wade-Evans in *Arch.Camb.*, 87 (1932) pp.162-3, but it is not supported by the chronology of Wendy Davies. Compare the next article.

**GWRGAN FRYCH (2) ab ARTHFAEL.** (Fictitious).

Genealogical link in a late pedigree of the kings of Morgannwg; father of Meirchion (MP 3 in EWGT p.122). Hugh Thomas (c.1700) said that this Gwrgan got his cognomen “from his marks of the

smallpox” (Harleian MS.4181 p.60). He may be the king of the previous article foisted into the fictitious pedigree in a chronologically impossible position (PCB).

**GWRGI ab ELIFFER GOSGORDDFAWR.** (d.580). See Eliffer Gosgorddfawr.

**GWRGI GARWLWYD.** (Legendary).

According to a triad (TYP no.32) Gwrgi Garwlwyd (‘G. Rough-grey’) used to make a corpse of one of the Cymry every day, and two on each Saturday so as not to slay on the Sunday. He was himself slain by Diffydell ap Dysgyfdawd [Disgyfdawd, q.v.]. This was one of the ‘Three Fortunate Assassinations’.

A person named Garwlwyd is mentioned in the dialogue ‘Who is the Porter’ in the Black Book of Carmarthen as being present at the battle of Tryfrwyd in opposition to Arthur (BBC 95):

1.45     They fell by the hundred,  
          by the hundred they fell  
          before Bedwyr Bedrydant  
          on the banks of Tryfrwyd  
          fighting with Garwlwyd.

(Translated by Rachel Bromwich in *The Figure of Arthur* by Richard Barber, 1972, p.70).

Immediately before this in the poem, Arthur has been described as fighting with the *Cynbyn*, ‘Dog-heads’ (Cynocephali), on the mountains of Eidyn. Now Gwrgi means literally ‘man-hound’ (TYP p.391) and the juxtaposition of ‘Dog-heads’ with ‘Garwlwyd’ in the poem rather suggests that Garwlwyd of the poem and Gwrgi Garwlwyd of the triad were the same person, and that he was one of the ‘Dog-heads’, perhaps their leader (PCB). Kenneth Jackson assumes the identification in *Arthurian Literature*, ed. R.S.Loomis, 1959, p.15. See also *Language*, xvii (1941) pp.249 ff.

See further TYP p.391. On ‘Dog-heads’ compare the *Canica Capita* of Armorica mentioned s.n. Cynan ab Eudaf. See also CB p.265, Cy. 28 (1918) p.110 and note 2.

**GWRGI SEFERI.** (Legendary).

He is mentioned in the tale of ‘Culhwch and Olwen’. Arthur went with Odgar ab Aedd, king of Ireland, to seek him in the west of Ireland. (RM 134). Gwrgi Seferi is not mentioned again and it is not said why he was required, but it was probably in connection with the hunting of the boar Ysgithyrwyn, as Odgar was required in that connection, and the hunt took place soon after the search for Gwrgi Seferi. Gwrgi Seferi was perhaps the chief huntsman, equivalent to, or the same as, Garselit Wyddel (q.v.), who was the chief huntsman in the hunting of the boar Trwyth. See Ysgithyrwyn.

**GWRGNAN.**

Seneschal of Maelgwn Gwynedd according to a fictitious grant to St.Kentigern. See s.n. Maelgwn Gwynedd.

**GWRGUNAN ap RONAN LEDEWIG.** See Silin.

**GWRHAEARN ab ELFODDW.** (570)

He appears as father of [H?]esselis in an otherwise unknown line of princes, apparently of Powys (HG 23 in EWGT p.12).

**GWRHAFAL,** abbot of Llanilltud Fawr.

He appears in the Book of Llandaf as abbot of Llanilltud Fawr in charters with bishop Oudoceus and king Morgan ab Athrwys (BLD 145, 156) and later with bishop Berthwyn and king Morgan ab Athrwys (BLD 176a, b, 183b, 190b). The name is mostly spelt *Gurhauwal*, but *Gurthauar* (156) and

*Guorhauarn* (190b). His appearance in two other charters in the time of bishop Terchan (BLD 204b, 205) seems to be erroneous.

He evidently succeeded Colbrit and was succeeded by Ffomre or Elwoedd. See PCB in *Trans.Cym.*, 1948, pp. 291-3 (but ignore dates), and Wendy Davies in LICH p.55. Wendy Davies gives the approximate dates for the charters as 695-705 (*ibid.*, pp.97 - 113).

**GWRHAI ap CAW.** (500)

The saint of Penystyrywaid in Arwystli, Powys Wenwynwyn (PW 98). His ancestry is given in Bonedd y Saint (§60 in EWGT p.63). In an ode to Llonio Sant by Huw Arwystli (16th century) in Llanstephan MS.53 (c.1647) we are told that Gwrai gave land to St.Llonio, whose church is at Llandinam, a neighbouring parish (LBS III.377). No festival is assigned to him in LBS III.207-8.

**GWRHYDWF [ap CAW?].**

He is mentioned in a list of saints in a late version of Bonedd y Saint (§87 in EWGT p.66). These are saints of Anglesey and most of them are known as sons of Caw, although not so stated in this brief. No known church is dedicated to him. See EWGT p.145.

**GWRHYR GWALSTAWD IEITHOEDD.** (Legendary).

G. 'Interpreter of Tongues'. He is mentioned in the tale of 'Culhwch and Olwen' as a member of Arthur's Court, who knew all tongues (WM 469, RM 112). Because of his knowledge of languages he was chosen by Arthur to go with Culhwch and others in search of Olwen (WM 471, RM 114). He also went in quest of Mabon ap Modron because he could interpret the languages of birds and of animals, and this turned out to be of great value (WM 489-492, RM 129-131). Finally Arthur sent him to converse with the boar Trwyth, for which purpose he went in the form of a bird (WM 500, RM 137).

He is also mentioned in the tale of 'Rhonabwy's Dream' as one of forty-two counsellors of Arthur (RM 160) and in the romance of 'Geraint and Enid' as one of the company who went with Geraint on his journey to his father (WM 411, RM 265).

In *Areith Iolo Goch am y rhiain ardderchog* he is called Uriel Wastadiaith, a man who never heard a speech with his ears without uttering it with his tongue as quickly as he heard it. See *Yr Areithiau Pros*, ed. D. Gwenallt Jones, p.15.

In 'Englynion y Clyweid' a proverb is ascribed to him (No.20 in Llanstephan MS.27). See BBCS 3 (1926-7) p.11.

**GWRI WALLT EURIN.** See Pryderi ap Pwyll.

**GWRIAD**, king of Strathclyde. (d.658).

His death is mentioned in the Annals of Ulster:

657 [658] Mors Gureit regis Alochluiathe

The place is Alclud, the Welsh name for Dumbarton on the Clyde, the capital of the kingdom of Strathclyde.

The name does not appear in the pedigree of the kings of Strathclyde in the 'Harleian' genealogies (HG 5 in EWGT p.10) and it appears that he was not of the royal line. This is confirmed by a triad (TYP no.68) where 'Gwriad ap Gwrian in the North' is said to have been one of the 'Three Kings who were sprung from Villeins'.

Gwriad was remembered in the twelfth century by the poet Cynddelw, in his Elegy on Cadwallon ap Madog, as *Priodawr clodvawr Clud ac Aeron*, 'the renowned ruler of Clud and Aeron'. In this context he is called Gwryal Gwron an obvious corruption of Gwriad ap Gwrian (Cy. 28 (1918) p.76, LIH p.131).

It is interesting to note that Gwrien and Gwriad are mentioned in the 'Gododdin' of Aneirin as witnesses to the valour of Caradog at Catraeth 'before they were taken from Catraeth, from the

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slaughter' (CA stanza 30 translated by Kenneth Jackson, *The Gododdin*, p.129). Again the graves of Gwrien and Gwriad are mentioned together in the Stanzas of the Graves in the Black Book of Carmarthen:

The graves which the shower wets,-  
men who were not slain by stealth:  
Gwên and Gwrien and Gwriad.

(No.3 in SG p.119).

If Gwriad was born c.580 he might be too young to fight at Catraeth (c.600) but could have been a witness, and could have lived till 658 (PCB).

**GWRIAD**, father of Noë king of Gwent. (870)

See Noë ap Gwriad. Possibly the same as Gwriad ap Brochwel, below.

**GWRIAD ap BROCHWEL**. (870?)

The two names appear as genealogical links in the pedigree of Hywel ap Rhys, king of Glywysing (JC 9: Gwriad ap Brochwel ap Rhys; MP 3: Gwriad ap Brochwel ap Meurig ab Arthfael ap Rhys, in EWGT pp.45, 122). The names are apparently wrongly inserted in the pedigree. See Arthfael ap Rhys. Gwriad may be properly the son of Brochwel ap Meurig ab Arthfael, king of Gwent, as wrongly inserted in MP 3. This would put him in the right generation to be Gwriad, father of Noë (above).

**GWRIAD ab ELIDIR**. (755)

The father of Merfyn Frych. He was descended in the male line from Llywarch Hen (GaC 2, JC 17, 19, ABT 1e in EWGT pp.36, 46, 96). He was also father of Cadrod, the father of Cilmin Droed-ddu (PP §30).

It appears that Gwriad was a king in the Isle of Man, and in 1896 a ninth-century inscription was unearthed in the Isle of Man bearing the words CRUX GURIAT (*Zeit. für celtische Philologie*, I (1897) pp.48-53; HW 323-4 & n.14).

The family probably came into possession of the Isle of Man through the marriage of Elidir's father, Sandde, with Celenion ferch Tudwal ab Anarawd Gwalchcrwn ap Merfyn Mawr (q.v.).

The wife of Gwriad and mother of Merfyn Frych was either Epyllt ferch Cynan Dindaethwy or Nest ferch Cadell ap Brochwel of Powys (JC 22, ABT 6k in EWGT pp.47, 100). See note in EWGT p.151.

**GWRIAD ap GWRIAN**. See Gwriad, king of Strathclyde.

**GWRIAD ap RHODRI MAWR**. (d.878).

He is mentioned in *Annales Cambriae* as having been slain by the Saxons at the same time as his father in 877. The corrected year is 878. In the expanded 'Hanesyn Hen' tract we are told that he and his father were slain in the same encounter, and he is given a son Gwgon (ABT 7a, r, s). Gwgon was killed in 957 (ByT). Another son was probably Anarawd (q.v.) ap Gwriad. See also Hirfawr ap Gwriad.

**GWRIAL ap LLAWFRODEDD FARCHOG**. See Llawfrodedd Farfog (1).

**GWRIAN, GWRIEN**. See Gwriad, king of Strathclyde.

Another Gwrien is mentioned in the Stanzas of the Graves (No.2) in the Black Book of Carmarthen with Morien and Morial. See s.n. Morial.

**GWRIEN GWRHYD ENWOG**. (Legendary).

He is a third Gwrien mentioned in the Stanzas of the Graves in the Black Book of Carmarthen:

The graves on Hirfynydd,  
well do throngs know of them:

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the grave of Gwrien renowned for valour  
and Llwydawg son of Lliwelydd.

(No.32 in SG p.125). There are several places called Hirfynydd (*ibid.* p.111).

### **GWRIN, ST.**

The supposed saint of Llanwrin, Cyfeiliog, Powys Wenwynwyn (PW 109). A late addition to Bonedd y Saint (§93 in EWGT p.67) associates the church with Ust and Dyfnig, and according to LBS III.209 the latter was an earlier dedication. Is there any evidence for this?

Gwrin's festival does not occur in the Calendars, but Browne Willis said of Llanwrin that it is dedicated to "S.Wrin, November 1, tho' the Wake is kept May 1." (*Bangor*, p.61, *Parochiale Anglicanum*, p.221; LBS III.209).

### **GWRIN FARFDRWCH ap CADWALADR. (500)**

G. 'Cut-beard'. A prince of the line of Meirionydd, written Guurgint barmbtruch (HG 18), Gwrent vrabdruth (JC 41), Kynyr varyf dwrch (ABT 23) in EWGT pp.11, 49, 108. His son was Clydno (omitted in JC 41). His wife was Marchell ferch Brychan (DSB 12(17), CB 15(17), JC 3(3), PB 3d in EWGT pp.16, 19, 43, 82 where his name is spelt Gurind barmbtruch, Gurgeynt, Gwrhynt bramdrut and Gynyr varffdrwch, respectively).

Gwrin Farfdrwch is the correct modern form. It was written Gurguint Barbtruc by Geoffrey of Monmouth and used for the name of one of his fictitious kings of Britain (HRB III.11). See Gwrgan Farfdrwch. (E.Phillimore in *Cy. 9* (1888) p.178 n.5).

It has been suggested that the name is derived from 'Gwr gynt', meaning a Dane or Norseman. See BBCS 3 (1926) p.32; *Trans. Cym.*, 1948 p.480. These suggestions may be dismissed (PCB).

### **GWRION. (Legendary).**

He is mentioned in the tale of 'Culhwch and Olwen' as the father of Culfanawyd, Hu(n)abwy and an un-named son, all at Arthur's Court (WM 464, 466, 460, RM 109, 110, 106). The un-named son may be Cadwry ap Gwrion mentioned in the romance of 'Geraint and Enid' as one of a retinue that accompanied Geraint from Arthur's Court (WM 411, RM 265). Uchei ap Gwrion also belonged to Arthur's Court (TYP no.74). Cf. CO(2) pp.72, 96.

**GWRION ap GWYNNAN or GWYNFYW.** See Gwylawr ap Gwynnan or Gwynfyw.

### **GWRLAIS or GWRLOIS. (Legendary).**

He is first mentioned by Geoffrey of Monmouth as Gorlois, duke of Cornwall. His wife was Igera [Eigr], but Uther Pendragon fell in love with her while she and Gorlois were guests at Uther's court. When Gorlois discovered this he left the court in a rage and refused Uther's command to return. Uther invaded Cornwall. Gorlois sent Igera to Tintagel for safety and entered Dimilioc himself where he was besieged by Uther. While the siege was in progress Merlin contrived to disguise Uther in the form of Gorlois and thus obtained entrance for him to the castle of Tintagel, where he enjoyed the company of Igera. Meanwhile Gorlois was slain in an attempt to sally forth from Dimilioc (HRB VIII.19, 20). The name becomes Gwrlais, Gwrlais, etc. in *Brut y Brenhinedd*.

Later authorities say that Cadwr (q.v.) was the son of Gwrlais and Eigr. A late pedigree ascribed to Iolo Goch makes Gwrlais son of Sartogys ap Pandwlff ap Gerdan ap Selor ap Mor [read Solor ap Nor] etc. See PP §70. 'Solor ap Nor' onwards comes from the pedigree of Glywys ap Solor found in the *Life of St.Cadog* (§45 in EWGT p.24, VSB p.118). Whoever concocted the pedigree of Gwrlais seems to have known that Glywys was known as Glywys Cornubiensis, and that there were close connections between Glywysing and Cornwall.



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### ARTHURIAN ROMANCE

In the 'Merlin' of the Vulgate Cycle Gorlois becomes Hoel, Duke of Tintagel (Sommer, Vol.II) but in the Welsh Version of The Birth of Arthur, derived from the Vulgate Merlin, the name reverts to Gwrleis, and he and Eigr are the parents of Gwyar, the mother of Gwalchmai and others. See Cy. 24 (1913), p.250.

It has been suggested that the name Gorlois may survive in the place-name Carhurles [= Caer Wrlais?] near Castle Dore, Fowey, Cornwall (Charles Henderson in G.H.Doble, *St.Samson in Cornwall*, "Cornish Saints" Series, No.36, p.28). There is a Treworlas in the parish of Breage-with-Godolphin and another in Philleigh parish in Cornwall. The spellings go back to the thirteenth and fourteenth centuries respectively. They may contain the name of Gorlois (C.L.Wrenn in *Trans.Cym.*, 1959, p.61). These places are widely separated (PCB).

#### **GWRNERTH ap LLYWELYN.** (880)

He is associated with his father, Llywelyn, as having led an eremitical life at Trallwng Llywelyn [Welshpool] in Powys Wenwynwyn (WCO 200). There is a religious dialogue in verse between him and his father in the Red Book of Hergest, the composition of which is attributed to St.Tysilio (RBP cols.1026-7). For a discussion on the dialogue see "The colloquy of Llywelyn and Gwrnerth" by Kenneth Jackson in *Zeit. für celtische Philologie*, 21 (1940) pp.24-32.

No church is dedicated to him, but he and his father are given a joint festival on April 7 in the Welsh Calendars (LBS I.71, III.210). He and his father appear in Bonedd y Saint (§§34, 35 in EWGT p.60). For the pedigree see Llywelyn o'r Trallwng.

#### **GWROLDEG,** king of Garthmadrun. (Fictitious).

In a late fiction he is said to have had an only daughter and heiress, Morvitha [Morfudd], who married 'Teithal son of Antonius, a peer of Greece' [Tathal ab Annun Ddu]. From him are supposed to be descended a line of princes of Garthmadrun, ending in Tewdrig whose daughter was the wife of Brychan.

The story is told in Harleian MS.6108 (17th century), "Historie of Brecon", fo.2r-v. The pedigree is also found, in a faded secretary hand, in Harleian MS.4181 fo.91 (an insertion between pp.172 and 173) where the name is also spelt Gwroldeg. But Hugh Thomas (d.1714) who copied the story in Harl.4181 p.125 and Harl.2289 fo.2 always spelt Gwraldeg. He claimed that the original manuscript (apparently Harl.6108, above) was written by his great-grandfather, Thomas ap John, in the time of Queen Elizabeth I (Harl.4181 p.125).

#### **GWRON ap CUNEDDA WLEDIG.** (Legendary). (420)

He appears in the legends of Anglesey as the father of Cynyr, Meilir and Yneigr who aided their cousin Cadwallon Lawhir in expelling the Gwyddyl from the island. The story occurs in the expanded 'Hanesyn Hen' tract (ByA §29(15) in EWGT pp.92-93). See s.nn. Cadwallon Lawhir and Meilir Meilirion.

Gwron is not mentioned in the older lists of the sons of Cunedda and therefore his historical existence is doubtful. He might, perhaps, have been too young to take part in the conquests which the other sons of Cunedda are supposed to have made. Another suggestion is that his name *Gwron*, 'hero' is really a cognomen and that he is actually to be identified with Ysfael (q.v.) ap Cunedda, who gave his name to a part of Anglesey and presumably ruled there. This was suggested by Owen Rhoscomyl. See G.P.Jones in *The Anglesey Antiquarian Society and Field Club Transactions*, 1923, p.47.

Lewys Dwnn includes Gwron in his list of children of Cunedda and says:

Gwron a gavas Gwronaw ynghantrev Waelod

(LD ii.104). This seems to be a piece of fanciful invention.

**GWRON ap CYNFARCH.** (Legendary).

A primitive bard, apparently mentioned as Gwron by the poet Hywel Foel (fl.c. 1240-1300). See LIH p.56, l.3. Gwron ap Cynfarch is said to have lived c.A.D.520 (Edward Jones, *Musical and Poetical Relicks of the Welsh Bards*, 1794, p.14). See also Robert Williams, *Dictionary of Eminent Welshmen*, 1852, s.n.; Edward Davies, *The Mythology and Rites of the British Druids*, 1809, p.23.

He is probably the same as a bard named *Oron*, mentioned in a poem by Edmund Prys (c.1580) (Edward Jones, *ibid.*, p.13). This is presumably the *Oronius* mentioned by Ponticus Virunnius (1508). See s.n. Plennydd.

John Lewis (d.c.1616) in his *History of Great Britain*, 1729, on p.34 of the introduction says: "Eryr or Oronius called in Greek *Egle of Isrox.*" This seems to identify him with 'Aquila' mentioned by John Bale (*Catalogus*, 1557, p.13). See s.n. Eryr.

Gwron was adopted by Iolo Morganwg into his fictions. See Rachel Bromwich in *Trans. Cym.*, 1969, p.152; Iolo MSS.; *Barddas*, ed. J.Williams ab Ithel.

**GWRTHAFAR.** See Gwrhafal.

**GWRTHEFYR.** See Gwerthefyr.

**GWRTHEYRN GWRTHENEU (VORTIGERN).** (365)

The name first occurs in the Latinised form *Vertigernus* in Bede's *Chronica Majora* or *De Temporum Ratione* (A.D.725), and in his *Historia Ecclesiastica* (I.14) (A.D.731) as *Uurtigernus* (SEBH 26). Then as *Guorthigirn Guortheneu* in HB §49 (c.830). Geoffrey of Monmouth wrote *Vortigernus* or *Vortegernus* without cognomen, but Brut y Brenhinedd knew of the cognomen and wrote *Gwrtheyrn Gwrtheneu*, or the like. The name means 'Supreme king' (John Rhys, *Hib. Lect.*, p.154) and the cognomen [gor- + teneu] means 'very thin' (G.P.Jones in BBCS 3 (1926) p.34; Ifor Williams in CA p.lxxix n.2 (1938), *Trans.Cym.*, 1946, p.51; TYP p.392). Earlier 'Gwrtheneu' was taken to be *gwrth-*, 'anti-' + *genau*, 'lips', which was translated 'repulsive lips' by John Williams ab Ithel, and John Rhys took that to mean that Vortigern spoke Welsh badly (Cy. 21 (1908) p.47), but A.W.Wade-Evans translated 'the Gainsayer', "because he withstood St.Germanus." (*Nennius*, 1938, p.71 n.3).

Bede (*Hist.Eccles.*, I.14) says that the Britons in order to repel the cruel and frequent incursions of the northern nations all agreed with their king *Uurtigernus* to call over to their aid the Saxon nation from the parts beyond the sea. In this part of his history Bede is copying the 'Historia' section of *De Excidio Britanniae* (§§22-23), a farrago of nonsense, ascribed to Gildas. There is little doubt that when Bede said 'with Vortigern' he was referring to *cum superbo tyranno*, 'with the proud tyrant', of *De Excidio* (§23). He is un-named in the best text of *De Excidio*, but later versions substitute *tyranno Uortigerno* (Mommmsen Codex A) and *tyranno Gurthigerno* (Codex X). 'Superbus tyrannus' has much the same meaning as Vortigern, and was perhaps a deliberate ploy of the author of the 'Historia' who is sparing of proper names. Munro Chadwick thought that Bede must have copied the name from a document written in the early seventh century. The literary Anglo-Saxon form of the name is *Wyrtegeorn* (SEBH 26).

Bede (I.15), following the 'Historia', says that Vortigern gave the English a place to settle in the eastern part of the island. He puts this in the year 449. At this point he says nothing about Thanet or about Hengist and Horsa, but merely that the Saxons were treated as mercenaries, and gave battle to the invaders from the north, while their real intention was to enslave the country. Seeing the fertility of the country they sent for more of their people, Saxons, Angles and Jutes, which made up an invincible army. Later in the chapter he says 'The first two commanders are said to have been Hengist and Horsa.' Again following the 'Historia', he goes on to say that the immigrants became terrible to the natives, entered into league with the Picts and then turned their weapons upon the Britons.

In the early ninth century, roughly contemporary with the *Historia Brittonum*, the Valle Crucis pillar recorded (if the interpretation is correct) that Guarthi[girn] had a son Britu [Brydw] by Se[v]ira

daughter of Maximus the king, who slew the king of the Romans (EWGT pp.2-3). The inscription implies that Vortigern was ancestor of the kings of Powys, although the details are lost, and that Vortigern married a daughter of the usurping emperor Maximus [Macsen Wledig].

Vortigern's story is first told in detail in the *Historia Brittonum* (c.830). The account seems to have been combined from various sources:

(1) Part of §48 and §49 which deals with his genealogy and descendants. §48 says that he was the father of Guorthemir [Gwerthefyr], Categirn [Cateyrn], Pascent [Pasgen], and Faustus. See the names. In §49 we are told that he was the son of *Guitaul filii Guitolin filii Gloiu* [similarly JC 15 in EWGT p.46. See Gwidol, etc.], and that through his son, Pasgen, he was ancestor of a line of princes of Buellt and Gwrtheyrnion.

(2) §§40-42. A folktale associated with Dinas Emrys, near Beddgelert in Gwynedd. See s.n. Myrddin Emrys. At the end we are told that Vortigern gave to ‘Ambrosius, that is *Embreis Guletic*’ [Emrys Wledig], ‘the citadel [Dinas Emrys] together with all the cities on the western side of Britain, and he himself ... proceeded to the northern side and arrived at the region which is called *Gunnessi*, and there he built a fortress, which is called by his name *Cair Guorthigirn*’ [Caer Gwrtheyrn]. *Cair Guorthigern* also appears as number 1 in the list of the cities of Britain in HB §66 *bis*. For a possible site see notes below.

(3) The Excerpts from the ‘Book of St.Germanus’. See s.n. Garmon. The excerpts which concern Vortigern are (a) §39 concerning Faustus the son of Vortigern by his own daughter. See s.n. Faustus. He was reproved by St.Germanus [Garmon] and fled from his face; (b) §47 which tells how Vortigern fled to Gwrtheyrnion [in north-west Radnorshire] where he concealed himself with his wives. Germanus followed him with all the clergy of the Britons and there remained forty days and forty nights, prayed on a rock and used to stand day and night. Again Vortigern fled ignominiously from St.Germanus to the region of the Demeti, to his citadel, *Arx Guorthigirni*, on the river Teifi. [Probably Craig Gwrtheyrn in the parish of Llanfihangel Iorath. At its base is Ffynnon Armon, WCO 80, 141]. The saint followed him there and with his clergy fasted and prayed three days and nights. On the fourth night, about midnight, the citadel fell, being burnt by fire from heaven. Vortigern with his wives and followers all perished. ‘This is the end of Vortigern as I have found in the Book of the blessed Germanus’. [From this Wade-Evans deduced that Vortigern died in 430 (WCO 81). He assumed that this Germanus, was Germanus of Auxerre, which is doubtful; see s.n. Garmon].

It will be observed that none of these three accounts have anything to do with the Saxons or with any place outside Wales, except (1) that his descent from Gloiu [Gloyw], who is described as the founder of Gloucester, suggests that “Vortigern was linked dynastically not only with central and south-eastern Wales, but also with the region of Gloucester” (TYP p.394); and (2) in §48 we are told that Gwerthefyr ‘used to fight against the barbarians, as we have said above’ (referring to §§43-44. See below).

The fourth source is contained in §66, the ‘*Calculi*’. We are told that Vortigern reigned (i.e. began to reign) in the consulship of Theodosius and Valentinianus, i.e. A.D.425. In the fourth year of his reign the Saxons came to Britain, Felix and Taurus being consuls (i.e. A.D.428). From the reign of Vortigern to the discord between Guitolin and Ambrosius, were twelve years ‘which is *Guoloppum*, that is *Cat Guoloph*’. See s.n. Emrys Wledig. According to Wade-Evans both these dates are late additions and erroneous (*Nennius*, pp.27-28, *The Emergence of England and Wales*, 1956, pp.53-54). It may be noted that 428 is 40 years after 388, the year when Maximus died, while 449 is 40 years (inclusive) after 410 when Rome was sacked. This suggests a tradition that the arrival of the Saxons was 40 years after the end of Roman rule in Britain. See HB §31 below. (WCO 311-2).

The fifth source is concerned with Vortigern's dealings with the Saxons. It seems to be founded on the ‘*De Excidio*’ through Bede rather than directly, but gives much detail not in Bede. We are told (§31) that after the death of Maximus the tyrant [A.D.388], the rule of the Romans in Britain being finished, the Britons lived in fear for forty years. Vortigern reigned in Britain and was beset with

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fear of the Picts and Scots, by Roman aggression and by dread of Ambrosius [Emrys Wledig]. Then we hear for the first time that Hengist and Horsa were exiles from Germany and were kindly received by Vortigern who handed over to them the isle of Thanet.

§36. Vortigern promised to supply them with clothing and provisions if they would engage to fight against his enemies. But after a while Vortigern found it impossible to fulfil his part of the engagement owing to their increase in numbers and advised them to return home.

§37. Hengist proposed on the other hand to send for reinforcements and promised, if allowed, to fight on behalf of Vortigern. With the king's agreement further warlike troops arrived, as well as the beautiful daughter of Hengist [un-named. See Rhonwen]. Hengist invited Vortigern to an entertainment in which his daughter served Vortigern profusely with wine and ale so that he became intoxicated. Vortigern became enamoured of the damsel and promised to give her whatever she asked. Hengist demanded Kent for his daughter and Vortigern made the cession without the knowledge of Gwranon who was the king there. Hengist's daughter was then given to Vortigern.

§38. Vortigern allowed Hengist's relations to occupy areas in the north.

§§43-44. Here comes the account of the wars of Gwerthefyr and Cateyrn against the Saxons in which Horsa was slain and Gwerthefyr died.

§§45-46. Then Hengist and his barbarians returned in vast numbers, for Vortigern was a friend to them on account of his wife. But a treacherous scheme was planned to deceive Vortigern and his army. Under the pretence of ratifying a treaty, Hengist prepared an entertainment to which he invited the king with three hundred of his nobles and military officers. He ordered three hundred Saxons to conceal each a knife under his foot in his boot, and to mix with the Britons. When the Britons were sufficiently inebriated the Saxons were to draw their knives, and each kill his man. The plot went according to plan and all the nobles were slain except Vortigern who was held to ransom. He purchased his redemption by giving up Essex and Sussex [and Middlesex, (C group)].

In §48 there is a variant account of Vortigern's death, saying that all the men of his nation had risen against him 'on account of his crime' [presumably the invitation to the Saxons] and that while he was wandering vagrant from place to place, at last his heart broke and he died without praise.

So ends Vortigern's dealings with the Saxons according to the *Historia Brittonum*.

Entries of the Anglo-Saxon Chronicle, put together in their present form at the end of the ninth century, are derived in part from Bede, but add details probably derived from early sagas of Kentish origin (C & M, p.358). Those concerning Vortigern are:

449 ... Hengist and Horsa, invited by *Wyrtegeorn*, king of the Britons, sought Britain at a place called *Ypwines fleot*, at first to help the Britons, but later they fought against them.

455 Hengist and Horsa fought king *Wyrtegeorn* in the place called *Agæles threp* [Aylesford], and Horsa his brother was killed. After that Hengist took the kingdom and Æsc his son.

(From text A, trans. C & M, p.457)

In 'Armes Prydein Fawr', a poem in the Book of Taliesin, probably written in about A.D.900, line 27 says: 'May the scavengers of Gwrtheyrn Gwynedd be far off', and line 137: 'Since the time of Gwrtheyrn they [the Saxons] have oppressed us' (Ifor Williams, *Armes Prydein*, pp.xi, 1, 5).

One of the Stanzas of the Graves, No.40 in the Black Book of Carmarthen, says:

The grave in Ystyfachau  
which everyone doubts.  
is the grave of Gwrtheyrn Gwrthenau.

(SG p.125).

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William of Malmesbury mentions a place *Wirtgernesburg*, at or near Bradford-on-Avon, Wiltshire (*Gesta Regum*, I §19; A.W.Wade-Evans, *Nennius* p.66 n.1; TYP p.395).

### GEOFFREY OF MONMOUTH

Geoffrey of Monmouth calls him Vortigernus, evidently getting the form of the name from Bede. He is described as *consul Gewisseorum*. On the death of Constantine the Armorican [Custennin Fendigaid], Vortigern was instrumental in raising Constans, son of Constantine, to the throne although Constans was at the time a monk (HRB VI.6). Constans allowed himself to be governed completely by Vortigern, and finally Vortigern had him slain by some Picts, whereat Aurelius Ambrosius and Uther, the brothers of Constans, fled to Armorica (VI.7-8).

Vortigern thus obtained the kingdom, but lived in fear of the Picts and of Aurelius Ambrosius and Uther (VI.9). Then comes the arrival of Hengist and Horsa and the story as told in the *Historia Brittonum* up to his marriage with Ro(n)wen, Hengist's daughter (VI.10-12). Vortigern was deposed because he favoured the Saxons, and his son Vortimer was set up as king, but was later poisoned (VI.13-14). See Gwerthefyr. Vortigern was restored to the kingdom. There follows the treachery of the Saxons as told in HB §46. Geoffrey places the meeting at the monastery of Ambrus [Amesbury, Wiltshire]. The Saxons concealed long daggers under their garments. Eldol, consul of Gloucester, escaped, however, after slaying seventy men. Vortigern ransomed himself by handing over all the cities desired by the Saxons, and retired into Wales (VI.15-16).

Then comes the story of the Dragons of Dinas Emrys and the discovery of Merlin. See Myrddin Emrys. (VI.17-19). Then Aurelius Ambrosius and Uther arrived from Armorica with ten thousand men. Aurelius was crowned king. He besieged Vortigern at Genoreu [Ganarew in Ergyng, Herefs. WATU, grid ref. SO 5216, TYP p.136] and finally burnt down the place with Vortigern in it (VIII.1-2).

Brut y Brenhinedd does not differ materially from HRB, but calls him Gwrtheyrn Gwrtheneu or the like. In the triads Gwrtheyrn Gwrtheneu is mentioned as having disclosed the Dragons in Dinas Emrys and the bones of Gwerthefyr (q.v.) (TYP no.37R). He is again called Gwrtheyrn Gwrtheneu in TYP no.51 which condemns him as one of the 'Three Dishonoured Men' of Ynys Prydain, who first gave land to the Saxons in this Island, caused the death of Custennin Fychan ap Custennin Fendigaid, etc. as in HRB and was finally burnt by Uthr and Emrys in Castell Gwerthrynion beside the Wye. That is, presumably at Ganarew, but J.E.Lloyd thought it might be Rhaeadr Gwy in Gwrtheyrnion (HW 254). There was a Castell Gwerthrynion which belonged to Roger Mortimer in 1202 (ByT).

The treachery of Hengist at the conference with Vortigern (HRB VI.15) is called by Theophilus Evans *Twyll y Cyllill Hirion*, 'The Treachery of the Long Knives' (*Drych y Prif Oesoedd*, 1716, I.4, p.64); but in the second edition, 1740, p.93: *Brad y Cyllyll Hirion*. This name was also used by Iolo Morganwg in his 'Myvyrian Third Series of Triads' no.20. Ifor Williams pointed out that the version of the *Historia Brittonum* would have implied short knives because the Saxons hid them in their shoes under the soles of their feet ('Hen Chwedlau' in *Trans.Cym.*, 1946, p.50). The story probably derives from an English source and is closely paralleled in a story told by the historian Widukind in *Res Gestae Saxonicae*. See H.M.Chadwick, *The Origin of the English Nation*, p.42.

### OTHER FICTIONS

A different version of the pedigree of Vortigern is given in some relatively late sources, e.g. Buchedd Beuno which makes him son of Rhydeyrn ap Deheuwait ab Euddigan ab Eudeyrn (EWGT p.30), thus attaching him to the pedigree of Coel Hen. Similarly ABT §9(b) in EWGT p.103.

Vodinus, a fictitious bishop of London, is said to have been slain for forbidding the marriage of Vortigern with Rowena. See Vodinus.

## NOTES

It may be noted that Bede was the first to give the name Vortigern to the ruler who was supposed to be the first to invite the Saxons. In 702-3, when he wrote his *de Temporibus*, he knew nothing of Vortigern or of any first year of a Saxon arrival (A.W.Wade-Evans in *Arch.Camb.*, 92 (1937) p.80). It was a Roman custom to enlist *foederati* from abroad to protect their borders (TYP p.395, C & M, p.315), the only error seems to be that the Saxons are represented as new visitors (Oman p.202). Bede further decided that the Saxons referred to were immigrants to Kent under Hengist and Horsa. But would this have been done by a king whose dominion was mainly if not wholly in Wales? Was it another person named Vortigern, or was Vortigern of Wales really dealing with Saxons on his own borders?

Wade-Evans thought that the invasion of Saxons mentioned in the 'De Excidio' was really an invasion of Wessex in 514 by the Jutes, Stuf and Wihtgar, at the invitation of Cerdic/Ceredig, a Romano-British, king of the Gewissi, [the people between Gloucester and the Isle of Wight, WCO 73], not Vortigern, who had been long dead (WCO 252-7, 309). Others who are more inclined to accept 'De Excidio' and Bede (with reservations), regard Vortigern (or whatever his real name may have been) as more likely to be "the chief among several contemporary dynasts" (Oman p.202). Similaly C & M, pp.314-5, 357-9; TYP p.395.

We have seen that in the first four sources quoted from the *Historia Brittonum*, Vortigern was associated mainly with central and south-east Wales and the region of Gloucester. His influence probably extended into Wiltshire at least as far as Bradford-on-Avon. A compromise view may be suggested. If Vortigern was the 'proud tyrant' mentioned in 'De Excidio' then he may have invited Saxons landing near the Isle of Wight to his aid. Perhaps a Saxon kingdom, the Gewissi, was set up as a result between Gloucester and the Isle of Wight beginning in 428. The name of the king Gwranon of HB §37 points to Wales, not Kent. Catigern and Vortimer may have fought against these Saxons. They are not likely to have fought in Kent (PCB).

Caer Gwrtheyrn. See the second source of HB in §42 above. Here the northern side of Britannia can be interpreted as the north of Wales. See e.g. Wade-Evans in WCO chapter 3, Nennius p.66 n.1. There is a region on the north-west coast of Llŷn between Yr Eifl and Nefyn which is traditionally associated with Vortigern. Nant Gwrtheyrn (grid ref. SH 3445) is a sort of *cul de sac* hollow opening to the sea at the foot of the Eifl, about four miles north-east of Nefyn (John Rhys, *Celtic Folklore*, 1901, p.218). Thomas Pennant in 1781 found a tradition that in this vicinity there was "a high and verdant mount, natural; but the top and sides worked by art ... this might have been the residence of the unfortunate prince. ... Till the beginning of the last century, a tumulus of stone within, and externally covered with turf, was to be seen here; it was known by the name of *Bedd Gwrtheyrn*: tradition having regularly delivered down that this was the place of his interment." (*Tours in Wales*, ed. John Rhys, 1883, II. pp.380-1). Owen Rhoscomyl pointed out that there was a place called Gwnnws in the region, and that in Nant Gwrtheyrn could be seen "what are reckoned as the foundations of his castle, and the green mound under which his ashes are believed to be buried". (*Flame-Bearers of Welsh History*, 1905, p.33). Gwnnws is spelt Gwynnys by Melville Richards (O.S. Gwynnus, grid ref. SH 3441) and it clearly corresponds with *Gunnessi* of HB §42. It is now the name of a farm in the parish of Pistyll, two miles south of Nant Gwrtheyrn. See a full discussion of the subject by Melville Richards in "Nennius's 'Regio Gunnessi'", *Caernarvonshire Historical Society Transactions*, 1963, pp.21-27.

A variant of *Gunnessi* in the Vatican MS. of HB is *Gueneri*. This or a similar variant may have suggested Genoreu [Ganarew] to Geoffrey of Monmouth as the site of Vortigern's death. But compare HW 526.

An interpolation in HB §42 in the 'Cambridge' group of manuscripts, Mommsen p.186, taking Britannia to mean the whole island, says that Vortigern 'then built Guasmoric near Carlisle, a city which in English is called Palme castre.' This was the name of an inclosure in [the parish of] Westward containing an area of 150 acres, within which a Roman station was situated (James Wilson in *The Antiquary*, XLI (1905) p.411, A.W.Wade-Evans in *Trans. of the Dumfriesshire and Galloway Natural*

*History and Antiquarian Society*, XXVIII, p.91 n.55). The place is called Old Carlisle, one mile south of Wigton on the Roman road from Carlisle to Cockermouth.

Although the Irish version of HB, *Lebor Bretnach*, writes Gorthigern and the like, the proper Irish equivalent of Vortigern is Fortchern. In the *Additamenta* to Tírechán's Memoir of St. Patrick in the Book of Armagh mention is made of *Foirtchernn* son of Fedelmid son of Láegaire mac Neill, and we are told that Fedelmid's mother, Scothnoe, was the daughter of a king of the Britons. She and Fedelmid both spoke British. (Ed. by Whitley Stokes in *The Tripartite Life of St. Patrick*, p.334). Similarly in the Tripartite Life itself, (*loc.cit.*, p.66/67). But here she is Scoth, the mother of Fortchern. It has been suggested that the British king, father of Scothnoe, was Vortigern. Láegaire was probably born c.420, died c.462, so that Scothnoe could have been a daughter of Vortigern. See H.M. and Nora K. Chadwick in SEBH pp.27, 35-38. Fortchern is listed as a saint, and his genealogy is given in LL p.1532. Two others of the name appear in CGH and a man named Foirtgirn appears in Adamnan's *Life of St. Columba*, (ed. J.T.Fowler, II.17). See SEBH p.34. There is also the Breton saint Gurthiern (q.v.).

**GWRTHWL, ST.**

The saint of Llanwrthwl, Brycheiniog (PW 40), and Maes Llanwrthwl under Cynwyl Gaeo (Caeo) in Ystrad Tywi (PW 50). His festival, 'Gwyl Wthwl' or 'Wrthwl' is on March 2 in the Demetian Calendar, but the Prymers enter Mwthwl on that day (LBS I.71, III.214).

**GWRWST (ap CLYDNO).** See Gurgintius.

**GWRWST ap GWAITH HENGAER.** (585)

The saint of Llanrwst on the Conwy in Gwynedd (PW 104). Commemorated on December 1 (LBS I.76, III.150). His pedigree in Bonedd y Saint connects him with the north, for his father was the son of Elffin ab Urien, and his mother Euronwy ferch Clydno Eidyn (ByS §15 in EWGT p.57).

*Sanctus Grwst* occurs with saints Deiniol and Teilo among the signatories to a fictitious grant by Maelgwn Gwynedd to St. Kentigern (*The Red Book of St. Asaph*, p.118, ed. LBS IV.385).

**GWRWST ap RHIWALLON.** (Fictitious). (750-735 B.C.)

A fictitious king of Britain, so called in Brut y Brenhinedd, being a correct equivalent of the form Gurgustius son of Rivallo used by Geoffrey of Monmouth. He records nothing about his reign but says that he was succeeded by Sisillius, not stated to be his son (HRB II.16). See Seisyll (ap Gwrwst). Some genealogies give him a son, Seiriol, ancestor of Aedd Mawr (GaC §2, ABT 1a in EWGT pp.36, 95).

**GWRWST BRIODOR.** (485)

'G. the land-holder'. The father of Elidir Mwynfawr. He was the son of Dyfnwal Hen according to Bonedd Gwŷr y Gogledd (§12 in EWGT p.73) but the son of Gwidol ap Dyfnwal Hen according to the 'Hanesyn Hen' tract (ByA §17 in EWGT p.89).

**GWRWST LEDLWM ap CENEU.** (435)

'G. the ragged'. According to the tale of 'Culhwch and Olwen' Gwrwst Ledlwm and his son Dyfnarth were captured by Gwyn ap Nudd after his victory in battle against Gwythyr ap Greidiol. Later he was released from prison by Arthur (RM 134).

He appears in two slightly deficient pedigrees in the 'Harleian' genealogies which, when put together, give Gwrwst Ledlwm ap Ceneu ap Coel Hen. (HG 8 omits Ledlwm and Ceneu, HG 12 omits Gwrwst). See EWGT pp. 10, 11. The full pedigree is given in GaC §2, BGG §§1, 2, ABT §1c in EWGT pp.36, 73, 96. These make him father of Meirchion Gul and Eliffer Gosgorddfawr.

The name Gwrwst is monosyllabic [becoming Grwst] and is equivalent to the Irish name Fergus (John Rhys in Cy. 21 (1908), p.19).

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P.K.Johnstone suggested the identification of Dyfnarth ap Gwrwst Ledlwm with Domangart son of Fergus of the Scottish kingdom of Dalriada; also with Dunarth, king of the North, mentioned in the same tale as a person in Arthur's Court (WM 464, RM 109). See *Antiquity* 22 (1948) pp.45-6; CO(2) pp.89-90, 151.

**GWRYD CEINT or GWRYD GWENT.** See Cywryd Ceint.

**GWRYDR GOCH.** (Legendary?).

He appears as a genealogical link in the ancestry of Llywarch Howlbwrch, patriarch of a tribe in Gwynedd; sometimes father of Llywarch Howlbwrch, and sometimes son of Helig ap Glannog. See PP §11.

**GWRYDR HIR ap CARADOG.**

He appears in some genealogies as the father of Gwaithfoed of Powys. See ABT 1b, 8g, 12. But he seems to be properly the father of that Gwaithfoed who was father of Neiniad (ABT 2d, 8h, HL 1b in EWGT pp.97, 103, 111). In these the cognomen, 'Hir', is missing, but it occurs in a pedigree of the latter Gwaithfoed where he is called *Gwrhydyr hir o ganawl talaith Vathrauael*, 'of the middle province of Mathrafal' [i.e. Powys]. See PP §65(1). The cognomen appears frequently in later pedigees of various Gwaithfoeds, e.g. PP §3(3), Mostyn 212b p.91 (Gwydr Hir), and LD (passim).

**GWRYDR.** See also Gwydr.

**GWRYGON GODDEU ferch BRYCHAN.**

The wife of Cadrod Calchfynydd according to the Brychan documents. See DSB 12(16), CB 15(16), JC 3(11), PB 3g in EWGT pp.16, 18, 43, 82. The last entry adds 'whom Tynwedd Faglog violated in Rhydau Tynwedd'. See Tinwaed Faglog.

**GWRYSNAD ap DWYWG LYTH.** (800)

Genealogical link in the ancestry of Cynndelw Gam; father of Elgudy (ABT 1c, 6i, HL 5a in EWGT pp.96, 100, 115).

**GWYAR,** mother of Gwalchmai and Gwalhafed.

The tale of 'Culhwch and Olwen' mentions *Gwalchmei mab Gwyar* and *Gwalhauet mab Gwyar* among the persons at Arthur's Court (WM 469, RM 112). Gwalchmai is nearly always called 'mab Gwyar' in Welsh literature, and it is not surprising therefore that Gwyar was regarded as his father, e.g. Lewis Morris, *Celtic Remains*, p.213; Bruce, I.41. But John Rhys took Gwyar to be the mother (*Arthurian Legend*, p.169). See further s.nn. Gwalchmai; Anna, sister of Arthur.

**GWYAR ferch AMLAWDD WLEDIG.** (465)

The wife of Geraint ab Erbin and mother of Iestin, Selfan [Selyf] and Cyngar according to a late version of Bonedd y Saint (§76F in EWGT p.65).

**GWYBEDIYDD ap GWLYDDIEN ap GWRYDR.** (Fictitious).

'Maverick' names which appear in some versions of the pedigree of 'Gwaithfoed Fawr llwyth Powys'. See PP §53(5). In another version Gwlyddien and Gwybedydd are exchanged. See PP §2(2). *Gwybedydd*, 'one who knows', is an obsolete word which was used in the Welsh Bible (Numbers xxiv.16). Compare *gwybodydd*, 'prophet'.

**GWYBEI DRAHOG.** See Gwibei Drahog.



**GWYDDAINT.**

A cousin of Cadwallon ap Cadfan, mentioned in Buchedd Beuno as Guoidcant (§16 in VSB p.19). He appears to have been the legal possessor of the township of Clynnog in Arfon. He strove to keep the peace between Beuno and Cadwallon and gave Clynnog 'to God and St.Beuno'. Beuno built his chief monastery in that place (WCO 174).

**GWYDDAR ap RHUN ap BELI.** (Legendary).

He is mentioned in a triad (TYP no.13, WR version) as one of the 'Three Chief Officers' of Ynys Prydain, replacing Caradog ap Brân of the earlier version. On the name see OP II.697-8. See also Rhun ap Beli. There is no means of determining his date unless he is the same as the person mentioned in the *Annales Cambriae*:

630 *Guidgar venit et non redit.* 'Gwyddar comes and does not return'.

Compare the legendary Wihtgar of the Anglo-Saxon Chronicle (s.aa. 514, 534, 544), who is said to have been given the Isle of Wight.

**GWYDDELAN, ST.**

The saint of Llanwyddelan, Cedewain, in Powys Wenwynwyn, and of Dolwyddelan, Nanconwy, Gwynedd (PW 108, 85). Commemorated on August 22 (LBS I.73, III.218). Cloch Wyddelan, a handbell, said to have belonged to St.Gwyddelan, used to be preserved at Gwydir, Llanrhychwyn, [but was returned to the old church at Dolwyddelan before 1950 (PCB)]. The name means 'little Irishman', and LBS thought that he was the same as Llorcan Wyddel (q.v.) (LBS III.218-9).

**GWYDDELIG ap RHODRI MAWR.** (850)

His name appears as a son of Rhodri Mawr in the expanded 'Hansyn Hen' tract (ABT 7a, t in EWGT pp.101-2). In the latter place we are told that the men of Penmon Lys were descended from him. There are no extant pedigrees to confirm this (PCB).

**GWYDDFARCH ab AMALARUS.**

According to the Breton Life of St.Tysilio *Guymarchus* was abbot of Meifod in Mechain, Powys Wenwynwyn. Tysilio came to Meifod preferring the religious to the military life, and was admitted as a monk at Meifod by Gwyddfarch. Gwyddfarch had a desire to visit Rome, but Tysilio tried to dissuade him. However Gwyddfarch had a vision of a great city with churches and palaces. After that he said that he had seen as much of Rome as he wanted. When Gwyddfarch died he was succeeded as abbot by Tysilio. See further s.n. Tysilio. His festival is recorded in only one Calendar, on November 3 (LBS I.75, III.220).

There was a church, Eglwys Gwyddfarch or Wyddfarch, in Meifod which has now entirely disappeared, and the saint is only known locally as an anchorite who had his rocky bed, Gwely Gwyddfarch (LBS III.219 quoting *Gwaith Gwallter Mechain*, 1868, iii. 95-100). See also G.H.Doble, *The Saints of Cornwall*, V.106 n.8.

Bonedd y Saint says 'Gwyddfarch in Meifod ab Amalarus, prince of *Y Pwyl* [Apulia]' and one version adds 'and his grave in Meifod in Powys Wenwynwyn.' (ByS §37 in EWGT p.60). A late text of Bonedd y Saint implies that St.Tegwyn was his nephew (ByS §84 in EWGT p.66).

**GWYDDIEN ap BODDWG.**

Genealogical link in an otherwise unknown line of princes, probably of Powys; father of Ieuaif (HG 24 in EWGT p.12).

**GWYDDIEN ap BROCHWEL, GWYDDIEN TIFAI.**

Gwyddien ap Brochwel is mentioned in three of the ‘Llancarfan Charters’ attached to the Life of St.Cadog (§§64, 65, 68 in VSB). In §68 we are told that he was given a horse by king Meurig [ap Tewdrig?], the horse having been given to Meurig by Iacob, abbot of Llancarfan. In the other charters he appears only as a witness.

He also appears in the Book of Llandaf as a lay witness in various charters with bishop Oudoceus and king Meurig [ap Tewdrig] (BLD 144, 147), and later with Oudoceus and king Morgan (BLD 145, 149, 151a, 152, 155). He is perhaps the Gwyddien, one of the laymen said to have elected Oudoceus to succeed Teilo (BLD 131-2). Wendy Davies dates these charters c.650-695 (LlCh pp.97-101).

In BLD 159b mention is made of *Brochmail filius Guidgentivai* in the time of Oudoceus. Egerton Phillimore believed this to mean Gwyddien son of Brochwel, from comparison with the charter of p.151a (OP II.285).

In the Life of Dubricius a certain wealthy man, descended from royal ancestors, named *Guidgentiucui*, is mentioned as the father of Arianell (q.v.) who was cured by Dubricius (BLD 82). Wade-Evans thought he was the same person (*Arch.Camb.*, 87 (1932) p.158), but if really a contemporary of Dubricius he would have been earlier.

**GWYDDIEN ap CARADOG.**

Father of Llew Hen and ancestor of Rhun ap Iwan ap Caden in an otherwise unknown line of princes (HG 16 in EWGT p.11).

**GWYDDIEN ASTRUS.** (Legendary).

‘G. the Abstruse’. The tale of ‘Culhwch and Olwen’, listing the persons at Arthur's Court, mentions the two whelps of the bitch Rhyddi, *Gwydrud* and *Gwyden astrus* (WM 467) or *Gwydneu astrus* (RM 111). Later in the tale we are told that they were found by Arthur at Aberdaugleddyf [Milford Haven], ‘and God changed them back into their own semblance for Arthur’ (RM 132). Presumably they were required for the wedding of Culhwch and Olwen, but we are not told why. They are not mentioned again in the tale.

Gwydden Astrus seems to be the same as Gwyddien Astrus who appears as a son of Deigr and the father of Brwydr Ddiriaid in the ‘Hanesyn Hen’ tract (ByA §19 in EWGT p.89).

In a Cywydd to Dewi Sant, Iolo Goch wrote:

*deuwr hen oedd o Dir Hud,  
Gwydre astrus ac Odrud.*

There were two old men from the Land of Enchantment,  
Gwydre the abstruse and Odrud.

(*Gwaith Iolo Goch*, ed. D.R.Johnston, 1988, p.133). The poem tells us that they were turned into wolves for their sins and miraculously changed back into human shape by Dewi Sant.

**GWYDDNABI ap LLAWFRODEDD FARFOG.** (520?)

Father of St.Idloes (ByS §54 in EWGT p.62).

**GWYDDNO ap CAWRDAF.** (550)

One of the ‘Men of the North’ included in the tract *Bonedd Gwŷr y Gogledd*, where he is given a son Elffin (BGG §10 in EWGT p.73). A later version (G) adds a son Rhun and gives Gwyddno the cognomen *Garanir*. Yet another (H) adds: *Gwyddno vchod pioed y gored a elwid Kored Wyddno*, ‘the above Gwyddno owned the weir called Cored Wyddno’. He is thus identified with the legendary Gwyddno Garanhir who is also given a son Elffin.

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Nothing is known about a Gwyddno in the North, but the mention of Porth Wyddno in the North as one of the 'Three Chief Ports' of Ynys Prydain (TYP App.I.9) supports his existence as a historical person, and the name Elffin [Alpin] is also of northern origin. See TYP p.397.

### **GWYDDNO ap CLYDNO ap GWRIN FARFDRWCH.** (560)

A prince of the line of Meirionydd; father of Idris (HG 18, JC 41, ABT 23 in EWGT pp.11, 49, 108). In JC 41 Clydno is omitted and Egerton Phillimore thought that this was more correct. HG 18 actually reads *Gueinoth map Glitnoth* and he took them to be a doublet, both being mistakes for Gueithno (Cy. 9 (1888) p.178 n.4). However ABT §23 confirms Clydno. Some late versions of the pedigree misidentified this Gwyddno with Gwyddno Garanhir. See e.g. PP §8.

### **GWYDDNO ap DYFNWAL HEN.** (500)

Genealogical link in the pedigree of the kings of Strathclyde; father of Neithon (HG §5 in EWGT p.10).

### **GWYDDNO ab EMYR LLYDAW.** (450)

Father of St.Maelrys according to Bonedd y Saint (§24 in EWGT p.58).

### **GWYDDNO GARANHIR.** (Legendary).

'G. Long-shank'. The legendary king of the submerged land called Maes Gwyddno or Cantre'r Gwaelod, 'The Bottom Hundred'. The earliest mention of the name is in a dialogue between Gwyddno Garanhir and Gwyn ap Nudd in the Black Book of Carmarthen (BBC 97-99). In this poem Gwyddno appears to have surrendered to Gwyn ap Nudd and receives quarter from him. There are vague references to battles in which each has taken part (TYP p.400), but we learn nothing of substance about Gwyddno. Another poem in the Black Book (BBC 106-7) is supposed to be the lamentation of Gwyddno at the loss of his lands after being submerged by the sea. Gwyddno himself does not appear in the poem, but there is little doubt that he is the speaker:

1. Stand forth, Seithenhin,  
and look upon the fury of the sea;  
it has covered Maes Gwyddneu.
2. Accursed be the maid  
who released it after the feast;  
the fountain-cupbearer of the raging sea.

(Translated by Rachel Bromwich in *The Early Cultures of North West Europe*, ed. Cyril Fred Fox and Bruce Dickins, 1950, p.217). It appears from later stanzas that the maiden's name was Mererid [Margaret], but it is not clear from the poem how she 'released' the raging sea. John Rhys suggested that she was in charge of a magic well and neglected to replace its lid. It had to be kept covered as in some other folk-tales (*Celtic Folklore*, pp.376-384). There are references in the poem to pride after which comes 'utter loss', 'repentance' and 'a fall'. A key stanza is no. 7 of which the first line is: *Diaspad mererid y ar gwinev kadir*. Rachel Bromwich translates:

7. The cry of Margaret from the back of the bay horse;  
it was the mighty and generous God who did it;  
usual after excess is want.

The translation 'upon the fine bay steed' was suggested by Professor Henry Lewis (F.J.North, *Sunken Cities*, 1957, p.151). But John Rhys had translated the first line: 'Mererid's cry over strong wines.' (*op.cit.*, p.383) and this seems to have been the usual interpretation, whence the idea that the calamity was the result of drunkenness (Rachel Bromwich, *op.cit.*, p.223).

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The poet Guto'r Glyn (fl.c.1450) in a poem to Rhys, abbot of Ystrad Fflur, includes the lines:

*Cwynfan Gwyddno Garanir/ Y troes Duw'r môr tros ei dir.*

The lament of Gwyddno Garanhir/ (when) God rolled the sea over his land.

(*Gwaith*, ed. Ifor Williams, 1939, No.XI, ll.63-64 (p.31)). Lewis Morris quotes a similar couplet:

*Cwynfan Gwyddno Garanir/ Pan droes y donn dros ei dir.*

The lament of Gwyddno Garanhir/ when the wave rolled over his land.

(*Celtic Remains*, p.233). Some versions substitute *ochenaid*, 'sigh' for *cwynfan*. See e.g. *Arch.Camb.*, IV (1849) p.186, TYP p.399.

Lewys Morgannwg (fl.1520-65) in an elegy on Ieuan ap Dafydd ap Siancyn of Llangewydd, said: 'The great land of Garanhir and his castle sank into the water with his chattels and his clan' (D.J.Davies in *Cardiganshire Antiquarian Society Transactions*, 5 (1927) p.25).

In the tale 'Hanes Taliesin' Gwyddno Garanhir is said to have had a weir, Cored Wyddno, which, on one day of the year would yield an exceptional catch of fish. The version by Elis Gruffydd says that it was on the river Conwy, near the sea, and that ten pounds worth of salmon was caught every eve of All Hallows [November 1]. The version in Peniarth MS.111 p.4 says that it was on the strand between [Aber] Dyfi and Aberystwyth near to Gwyddno's own castle, and that a hundred pounds worth [of fish] was taken *pob nos Galanmei*, 'on the night of every Mayday' [May 1] (TYP pp.399-400). It was to this weir that Elffin ap Gwyddno came in the hope of a lucky haul, and found the child Taliesin. See Patrick K.Ford, *The Mabinogi and other Medieval Welsh Tales*, 1977, pp.164-5; Charlotte Guest, *The Mabinogion*, Everyman edition, pp.264-5). In this part Lady Guest's version agrees with that in Peniarth MS.111. Lewis Morris also said that Cored Wyddno was at the mouth of the river Conwy (*Celtic Remains*, p.234). But on his own map he gives the name Cored Faelgwn to the weir at the mouth of the Conwy (Ifor Williams, *Chwedl Taliesin*, 1957, p.6).

'Hanes Taliesin' has nothing to say about Gwyddno's lands being submerged by the sea. It may be inferred that the Taliesin story was supposed to take place after the flooding. Bonedd y Saint mentions 'Seithennin king of Maes Gwyddno whose land was overrun by the sea' (§40 in EWGT p.60). This clearly goes back to the poem above from the Black Book and explains the presence of the name Seithennin there, but it does not explain what his share was in the catastrophe (HW 26) or his connection with Gwyddno.

John Leland, between 1536 and 1539, mentioned the story of lost lands between Aberdyfi and Towyn, which the "se ful many a yere syns hath clene devourid." (*Itinerary*, ed. L.T.Smith, III.90).

Some versions of Bonedd Gwŷr y Gogledd identify Gwyddno Garanhir with Gwyddno (q.v.) ap Cawrdaf. Ieuan Brechfa (c.1500) implied the identification of Gwyddno Garanhir with Gwyddno ap Clydno of Meirionydd [i.e. the region north of the Dyfi], for he listed the sons of Gwyddno Garanir as *Elfin*, *Idris Arw*, and *Rrun ap Gwyddno yNhir Dyfed* (Peniarth MS.131 p.290). Some sixteenth century genealogies call Gwyddno Garanhir *Arglwydd Kantref y Gwaelod*, and he is again identified with Gwyddno ap Clydno of Meirionydd. See PP §§8, 9(2). Some make him son of Geraint ap Garannog Glewddigar, others call him Arglwydd Ceredigion, son of Garannog Glewddigar (PP 9(3)). Another version makes him son of Drudwas ap Tryffin. See PP §§9(4, 5). Lewis Dwnn (LD ii.98) gives him the cognomen *Coronaur*, 'gold-crown', a wife Saradwen (or Ystradwen, i.295) and the sons Rhun, Lord of Arllechwedd, Dyfnwal, Lord of Llŷn and Eifionydd, and Elffin, Lord of Cantref Gwaelod and all Meirionydd (or Lord of Penllyn, i.295). Sandde ap Gwyddno Garanhir appears in PP §6(2) as ancestor of Peredur Beiswyrdd. Another son, Edern (q.v.), is mentioned by Iolo Goch. Lewys Dwnn said that a district called Goronaw in Cantref Waelod was possessed by Gwron ap Cunedda (LD ii.104).

In 1662 Robert Vaughan, discussing one of these genealogies, spoke of "Cantre Gwaelod, to wit, that large Plaine extending itself between the Countyes of Carnarvon, Cardigan, and Pembroke, long

since swallowed by the sea” (*British Antiquities Revived*, 1834, p.72; TYP p.398). Also in *A Sketch of the History of Merionethshire* (NLW MS.472,) he says: “A whole cantred or hundred called Cantre'r Gwaelod, stretching itself west and south about 12 miles in length ... hath been overwhelmed by the sea and drowned, and still a great stone wall, made as a fence against the sea may be clearly seen ... and is called Sarn Badric ...” (*Sunken Cities*, pp.153-4). Again he wrote “Gwyddno garanir whose land about An<sup>o</sup> 560 was overflowed by y<sup>e</sup> Ocean and though ever after it be covered w<sup>th</sup> water yet it is called Cantref gwaelod, y<sup>t</sup> is y<sup>e</sup> hundred townes in y<sup>e</sup> bottom even to this day.” (Peniarth MS.234 page ‘g’).

There are several other submarine ridges running out from the land which are often called *sarnau*, ‘causeways’, e.g. Sarn Gynfelyn and Sarn y Bwch. These are named on some early Ordnance Survey maps. The idea that the sarnau were the remains of sea walls was taken up by Lewis Morris (d.1765) who said “it seems there were dams between it (the Lowland Hundred) and the sea and that by drunkenness the floodgates were left open, as that ancient poem hints”. (*Celtic Remains*, p.73). He further said that “Caer Wyddno is a spot of foul land which comes dry on spring tides” (*ibid.*, p.234). It is said to be marked by some large stones about seven miles west-north-west of Aberystwyth at the far end of the submarine ridge known as Sarn Gynfelyn. Lewis Morris seems to have been the first person to name the site Caer Wyddno, which he did on his *Chart of St.George's Channel*, (Published 1800) (*Sunken Cities*, pp.166-7). This site for Caer Wyddno is hardly consistent with its being near Cored Wyddno.

The idea that the calamity was a result of drunkenness seems to have originated in a commentary by Evan Evans on the BBC poem, contained in a letter to Lewis Morris in 1759. See Cy.49 p.388. It was Iolo Morganwg who ascribed the drunkenness to Seithennin, “who, being drunk, let in the water over Cantre'r Gwaelod ... This was the sovereign state of Gwyddno Garanhir, king of Ceredigion.” (MA, Third Series of Triads, no.37, published in 1801. See Rachel Bromwich in *Trans.Cym.*, 1968, pp.316, 336). William Owen Pughe in his *Cambrian Biography*, 1803, was the first to say that Seithennin was the keeper of the sea-walls and flood-gates, but he had access to the unpublished works of Iolo Morganwg.

This was the setting for later embellishments of the story, such as the names of the cities said to have been overwhelmed (Samuel Rush Meyrick, *The History and Antiquities of the County of Cardigan*, 1810 p.77) the semi-humorous tale *The Misfortunes of Elphin* by Thomas Love Peacock, 1829. And the air *Clychau Aberdyfi*, ‘The Bells of Aberdovey’ (John Rhys, *Celtic Folklore*, p.418). See also *Sunken Cities*, pp.155 ff.; HW 25-26.

See also Helig ap Glannog, Seithennin, Teithi Hen.

Phylip Brydydd in his ode to Rhys Gryg who died in 1234 mentions Porth Gwyddno: ‘Very green the wave on the shore of Porth Gwyddno’ (LIH 225 l.15; TYP p.237). John Rhys thought that this might be Y Borth, a village about halfway between Aberdyfi and Aberystwyth (*The Arthurian Legend*, 1891, p.263, *Celtic Folklore*, 1901, p.417). Ifor Williams accepted the possibility (*Chwedl Taliesin*, 1957, p.6), also Melville Richards, see WATU. Note that John Rhys used the expression *Porth Gwyddno yng Ngheredigion*, but he seems to have got this from Iolo Morganwg (MA, Third Series of Triads, No.65).

*Mwys Gwydneu Garanhir*, ‘the Hamper of Gwyddneu Long-shank’, is mentioned in the tale of ‘Culhwch and Olwen’. It was required by Ysbaddaden Pencawr for the wedding of Culhwch and Olwen. ‘If the whole world should come around it, thrice nine men at a time, the meat that everyone wished for he would find therein, to his liking’ (WM 481, RM 122). This was included in the list of the ‘Thirteen Treasures of Britain’. See s.n. Brân Galed. Of *Mwys Gwyddneu Garanhir* it was said that if food for one man was put into it, food for a hundred would be found in it when opened. See *Llên Cymru* V (1958), p.55, TYP p.245, *Études Celtiques*, X (1963) p.463. It is mentioned, with other of the treasures, by Tudur Aled in a poem to Robert Salesbury. See *Gwaith Tudur Aled*, ed. T.Gwynn Jones, No.IV (p.23) l.99; TYP p.246).

*Gwenwyn Meirch Gwyddno*, ‘the Poison of Gwyddno's Horses’, was the name of a stream mentioned in one version of Hanes Taliesin. It is said to have received its name from the fact that, when

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Ceridwen's cauldron burst, the liquor ran into the stream and thereby the horses of Gwyddno were poisoned (Charlotte Guest, *The Mabinogion*, Everyman edition, p.264). Gwenwyn Farch or Gwenwyn Meirch was a not uncommon name for a brook in Wales (OP II.632). For attempts to identify the stream of the tale, see *Sunken Cities*, pp.177-8.

**GWYDDNO HEN ab AMALARUS.** Father of St.Tegwyn (q.v.).

**GWYDDOG ap CAIN.** See Tegid ap Cain.

**GWYDDOG ap MENESTYR.** (Legendary).

One of the persons at Arthur's Court according to the tale of 'Culhwch and Olwen'. We are told that he slew Cai, and that Arthur slew him and his brothers in vengeance for Cai (WM 465, RM 110).

**GWYDDOLWYN GOR.** (Legendary).

'G. the dwarf'. In the tale of 'Culhwch and Olwen' we are told that *Guidolwyn Gorr* was the possessor of certain bottles 'which keep their heat from the time when the liquid is put into them in the east till one reaches the west.' They were required in order to keep hot the blood of the witch Orddu, which in turn was required for the shaving of Ysbaddaden's beard for the wedding of Culhwch and Olwen (WM 482-3, RM 122-3). He is evidently the same as Gwdolwyn Gor the father of Eurolwyn, one of the ladies at Arthur's Court in the same tale (RM 112).

Gwythelyn Gor is mentioned in a triad (TYP no.28) where it is said that his was one of the 'Three Great Enchantments' of Ynys Prydain. The Red and White Book versions substitute Rhuddlwm Gor (q.v.). See CO(2) p.130.

**GWYDDRAIN ap CAW.** (500)

He is mentioned only in the 'Hanesyn Hen' list of the children of Caw (ByA §3 in EWGT p.85).

**GWYDDRUD.** See Gwyddien Astrus.

**GWYDION ap DÔN.** (Mythical).

The most famous of the children of Dôn. He is the hero of the tale 'Math ap Mathonwy', the fourth branch of the Mabinogi. Gwydion [corrected here from *Euyd* (WM 82) or *Eueyd* (RM 59)] and his brother Gilfaethwy used to go on the circuit of Gwynedd, the land of their uncle, Math. Gilfaethwy had set his affections on Goewin, whom Math required as his foot-holder. Math could not live unless his feet were in the lap of the maiden except only when the strife of war prevented it. Gwydion therefore planned 'the rising of Gwynedd, Powys and Deheubarth' in order that Gilfaethwy should enjoy the maiden. He had heard that some new animals named 'hogs' had been given to Pryderi ap Pwyll by Arawn, king of Annwn. He suggested to Math that he (Gwydion) should try and obtain them from Pryderi, and Math agreed to the suggestion (WM 81-3, RM 59-60).

Gwydion and Gilfaethwy went in the guise of bards to the court of Pryderi at Rhuddlan Teifi in Ceredigion and were well received. But when Gwydion asked for the animals Pryderi replied that he had undertaken not to part with any of them until they had doubled in number. During the night Gwydion fashioned by magic twelve stallions and twelve greyhounds, all richly equipped. He also made twelve golden shields out of toadstools. He suggested to Pryderi that these were worth more than the pigs, so that he could take them in exchange without breaking his word. Pryderi took counsel and agreed to the exchange (WM 83-5, RM 60-2).

Gwydion and his companions set off with the swine in haste because he knew that the spell would last only till the morrow. Many of the places through which they travelled have names containing the element *moch-*, e.g. Mochdref, Mochnant. Finally they built a sty (*creu*) for the swine in the highest township in Arllechwedd, whence it got the name Creuwryon [later Cororion in the parish of Llandygái, WATU, PKM p.260] (WM 85-6, RM 62-3).

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By this time Pryderi was already in pursuit and had raised twenty-one *cantrefi*. Gwydion's purpose was now achieved, Math called the people of Gwynedd to arms to defend their land against Pryderi, and Goewin was now unprotected from the designs of Gilfaethwy. A great battle was fought but a truce was made at last, with Gwydion and Pryderi agreeing to decide the quarrel in single combat. 'And by dint of strength and valour and by magic and enchantment Gwydion conquered, and Pryderi was slain.' (WM 86-9, RM 63-4).

Math punished Gwydion and Gilfaethwy for the rape of Goewin and the loss of men in the battle. See s.n. Gilfaethwy. Then Math asked advice as to what maiden he should now take instead of Goewin, and Gwydion suggested Arianrhod ferch Dôn. See further s.nn. Arianrhod, Llew Llaw Gyffes, Blodeuwedd.

Gwydion's feat of obtaining the swine of the Head of Annwn is alluded to in a poem, *Kadeir Kerritwen*, in the Book of Taliesin in a manner implying that it was a great achievement on his part (BT 36 ll.3-7):

Gwydion ap Dôn, out of his magic powers(?) [*dygynuertheu*]  
who made by enchantment a woman of flowers,  
and who brought swine from the south.  
. . . . .  
who made horses in order to please the court(?),  
and saddles with gold fittings(?).

Later in the same poem there is perhaps a reference to the battle with Pryderi (BT 36 ll.11-12):

I saw a fierce battle in Nant Ffrangcon,  
on Sunday at dawn between *wytheint* [the enemies or vultures?] and <sup>2</sup>  
Gwydion.

(Translated by Rachel Bromwich in TYP pp.401, 402). But this may refer to a more famous battle in which Gwydion took part, namely the battle of Goddeu. He was the chief protagonist in this battle against Arawn, king of Annwn. By his magical powers he converted the trees of a forest into an army, and also guessed the name of a man opposed to him, which was necessary before he could be overcome. See s.n. Goddeu.

Gwydion's powers of enchantment are referred to in a triad (TYP no.28, WR version) in which we are told that one of the 'Three Great Enchantments' of Ynys Prydain was that of Math ap Mathonwy which he taught to Gwydion ap Dôn.

Gwydion heads the list of the sons of Dôn in the 'Hanesyn Hen' tract (ByA §25 in EWGT p.90). His grave is mentioned in the Stanzas of the Graves (No.3 in Peniarth MS 98). It is there said to be on Morfa Dinlleu (SG p.135). Morfa Dinlle is a peninsula of land at the south-west end of the Menai Strait about five miles south-west of Caernarfon.

Gwydion's associations are entirely with North Wales. See TYP p.402 and other references there. See also W.J.Gruffydd, *Math vab Mathonwy*, pp.200-2. According to the usual interpretation of the Mabinogi branch of 'Math' Gwydion was the father of Dylan ail Ton and Llew Llaw Gyffes. Another son, Huan, is mentioned.

Caer Wydion is a Welsh name for the Milky Way. See s.n. Huan ap Gwydion.

Gwydion seems to be still remembered in Wales as the King of the *Tylwyth Teg*, the Fairies, "His residence was among the stars and called Caer Gwydion. His queen was Gwenhidw." [See Gwenhidwy]. (W.J.Gruffydd, *op.cit.*, p.203, quoting W.Y.Evans Wentz, *Fairy Faith*, pp.152-3).

**GWYDION.** See also Gwyddien.

**GWYDR ap CYNFELYN.** (Fictitious). (A.D.40-43 PCB)

The name in Brut y Brenhinedd of a fictitious king of Britain, called by Geoffrey of Monmouth Guiderius son of Kimbelinus. When he succeeded his father he refused to pay tribute to the Romans, for which reason the emperor Claudius invaded Britain. Lelius Hamo was the commander of the Roman

army, and in the war which followed, Hamo dressed himself in armour of British style and by that means succeeded in getting close to Guiderius. He stabbed him and then escaped to the Roman side. But Arviragus [Gweirydd in ByB], the brother of Guiderius, pretended to be Guiderius and thus prevented a defeat of the Britons (HRB IV.12, 13). See further s.n. Arviragus.

**GWYDR DRWM ap GWEDROG.** (590)

'G. the Heavy'. He appears in *Bonedd y Saint* as the father of St.Egryn (§72 in EWGT p.65). Later versions add that his wife was Eneilian or Efeilian ferch Cadfan ap Iago, in accordance with a triad (TYP no.66). See Efeilian ferch Cadfan.

**GWYDR.** See also Gwrydr.

**GWYDRE ab ARTHUR.** (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen' as having been slain at Cwm Cerwyn near Preseleu by the boar Trwyth (RM 138).

**GWYDRE ap LLWYDEU.** (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen' among those at Arthur's Court. Being listed immediately after Llwydeu ap Nwython it appears that Gwydre was grandson of Nwython. We are told that his mother was Gwenabwy ferch Caw. Huail ap Caw, his uncle, stabbed him, and thereby there was feud between Huail and Arthur because of the wound (WM 464, RM 109).

**GWYDRE ASTRUS.** See Gwyddien Astrus.

**GWYL ferch GENDAWD.**

*Gŵyl*, 'modest'; *gendawd*, 'big(?) chin'. Gŵyl was one of Arthur's three mistresses according to a triad (TYP no.57). On the names see TYP pp.355, 403.

**GWYLAWR ap GWYNNAN or GWYNFYW.**

Also called Gwrion, etc. Genealogical link in the ancestry of Tudur Trefor; father of Biordderch (ABT 9b, HL 12a in EWGT pp.103, 119).

**GWYLFYW ap MARCHWYN.** (650)

Genealogical link in the ancestry of Cillin Ynfyd; father of Tyfodedd (HL 1a, 2a in EWGT pp.111, 112).

**GWYLOG ap BELI.** (640)

A prince of the line of Powys, son of Beli ab Eiludd and father of Elise. He is mentioned as the father of Elise on the Valle Crucis Pillar or 'Pillar of Eliseg' and in later genealogies (HG 27, ABT 20, HL 2f in EWGT pp.2, 12, 107, 113). For the ancestry of his father, Beli, see s.n. Elise ap Gwylog.

**GWYLOG ap TEWDWR BRYCHEINIOG.**

Father of Elise, ancestor of a tribe in Brycheiniog. See PP §67(1).

**GWYLWYLYD or GWLWLYDD.** (Legendary).

In a triad (TYP no.45) we are told that the 'Three Prominent Oxen' of Ynys Prydain were Melyn Gwanhwyn, Gwineu the ox of Gwylwylyd, and the ox 'Brych'. The Pen.47 text reads *Gwlwlyd*. These three oxen have been confused in the tale of 'Culhwch and Olwen' which tells that Ysbaddaden Pencawr required of Culhwch 'the two oxen of Gwlwlydd Wineu both yoked together', and 'Melyn Gwanwyn and the ox, Brych, both yoked together'.(WM 480, RM 121). The triad is earlier than 'Culhwch and Olwen' and is to be preferred (TYP p.117).



**GWYN, father of Coleddog.** See Coleddog ap Gwyn.

**GWYN ab AELAW.** (950)

Genealogical link in the ancestry of Selyf of Dyfed, patriarch of a tribe in Ystrad Tywi. See PP 33(1).

**GWYN ap CYNDRWYN.** See Gwion ap Cyndrwyn.

**GWYN ap CYNRYR FARFWYN.** See Cynyr Farfwyn.

**GWYN ab ERMID.** See Ermid.

**GWYN ap GOLLWYN ab EDNYWAIN.** (970)

Genealogical link in the ancestry of Trahaearn ap Caradog, patriarch of a tribe in Arwystli; father of Caradog (ABT 2a, 13, 14, HL 4e in EWGT pp.97, 104, 105, 115).

**GWYN ap GOLLWYN ap LLAWRODD DYFED.** (970)

Genealogical link in the ancestry of Llywelyn ap Gwrgan, patriarch of a tribe in Cedweli; father of Gwrgan or Ifor. See PP §63.

**GWYN ap GWLYDDIEN.**

Genealogical link in some versions of the pedigree of Gwaithfoed. See ABT 8g in EWGT p.102; PP §2(2) where he is made father of Gwaithfoed.

**GWYN ap NUDD.** (Mythical).

Gwyn ap Nudd is mentioned several times in the tale of 'Culhwch and Olwen'. We are told that Gwyn ap Nudd had taken Creiddylad ferch Lludd away by violence from Gwythyr ap Greidiol. Gwythyr mustered a host and went to fight Gwyn, but Gwyn won the victory, took many prisoners and ill-treated them. When Arthur heard this he went to the North, and summoned Gwyn ap Nudd to him; he released the prisoners, and made peace between Gwyn and Gwythyr. This is the peace that was made: 'the maiden should remain in her father's house, unmolested by either side, and there should be battle between Gwyn and Gwythyr each May-calends for ever and ever, from that day till doomsday; and the one of them that should be victor on doomsday, let him have the maiden.' (RM 134; partly also in WM 470, RM 113).

Gwyn ap Nudd is included in the list of those at Arthur's Court in the same tale (WM 460, RM 106).

Ysbaddaden Pencawr told Culhwch that the boar Trwyth could not be hunted without first obtaining Gwyn ap Nudd 'in whom God has set the spirit of the demons of Annwn, lest this world be destroyed. He will not be spared thence.' The only horse that would avail Gwyn to hunt the boar was Du, the horse of Moro Oerfeddawg (WM 484, RM 124).

During the hunt Arthur summoned Gwyn ap Nudd to him and asked him whether he knew anything about [the whereabouts of] the boar Trwyth, but he said he did not (RM 139). We are not told what part Gwyn actually took in the hunt, but after the hunt Gwyn and Gwythyr gave advice to Arthur as to who should fight the witch Orddu (RM 141-2).

In the Black Book of Carmarthen (BBC 97) there is a poem in the form of a dialogue between Gwyn ap Nudd and Gwyddno Garanhir, which gives some further information concerning the attributes of Gwyn. In stanza 6 he says:

Fairy am I called, Gwyn ap Nudd,  
the lover of Creurdilad ferch Lludd.

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He delights in being present at battles (stanza 4):

I come from the field, and the great clashing of arms:  
I come with targe in hand.

Gwyddno says (stanza 12):

The troops fell faster before thy horses  
than cut rushes to the ground.

Gwyn claims to have been present at the death of many warriors; Gwenddoleu, Brân ab Iwerydd, Llacheu ab Arthur, Meurig ap Careian, and Gwallog ap Lleenog; he says further (stanza 20):

I have been where fell the warriors of Prydain,  
from the east to the north;  
I am the escort of the grave.

In stanza 8 Gwyn speaks of 'Drum, my home on the Tawe', which seems to be the mountain called Mynydd y Drum on the east bank of the Tawe between Ystradgynlais and Capel Coelbren (J.G.Evans in BBC p.xi n.4). His horse is called Carngrwn, the terror of the field (stanza 6), and he has a dog with a red nose, called Dormarch, 'which formerly belonged to Maelgwn' (stanzas 13, 14). This dog is represented by a drawing in the Black Book, which shows that it had two forelegs, but instead of hind legs it had a tail with fan-like ends. This explains the statement of Gwyn, who (stanza 14) speaks to his dog of:

Thy wanderings in the mountain mist.

(J.G.Evans, *loc.cit.*). For translations of the poem, or parts thereof, see W.F.Skene, *The Four Ancient Books of Wales*, I.293-5; Charles Squire, *Celtic Myth and Legend*, pp.256-8; J.G.Evans in BBC pp.x-xi; John Rhys, *The Arthurian Legend*, pp.155-6, 364, 383, 391. The poem has been edited with comments by Brynley F.Roberts in Chapter 12 of *Astudiaethau ar yr Hengerdd*, ed. Rachel Bromwich and R.Brinley Jones, 1958, pp.311-313.

Gwyn ap Nudd appears in a curious legend contained in the Life of St.Collen [Buchedd Collen]. The saint withdrew to a mountain and made himself a cell in a secluded spot. He heard two men talking about Gwyn ap Nudd, describing him as King of Annwn and of the Fairies. He told them not to speak about those devils. Later he received a summons from Gwyn ap Nudd to meet him on the top of the hill at noon. But Collen did not go. After two more summonses he decided to go, taking a flask of holy water with him. He found a fair castle with every kind of magnificence becoming the court of a powerful sovereign. He was invited into the castle and found the king sitting in a golden chair, who welcomed him and desired him to eat. Collen refused, and after scorning the apparent affluence, he threw the holy water on the heads of the people, whereat everything vanished from sight. See the translation in *Y Greal*, London, 1805, pp.337-341, copied by Charlotte Guest in *The Mabinogion*, Everyman edition, pp.310-1.

According to the poet Dafydd ap Gwilym the owl was regarded as the bird of Gwyn ap Nudd. The poet, having ridden one night into a turf bog on a mountain, calls it the 'Fishpond of Gwyn ap Nudd, a palace for goblins and their tribe.' He evidently gave credit to Gwyn for having decoyed him into the mire (Charlotte Guest, *ibid.*, pp.309-310).

An interpolation in Bonedd y Saint (§43F in EWGT p.61) says that Gwyn ap Nudd, Caradog Feichfras and Gwawl ap Llyminawc [Gwallog ap Lleenog] were brothers with the same mother, unnamed. The insertion into this item makes it seem that they were brothers of St.Tyfyrydog and other saints. The mother of these saints was Tywanwedd ferch Amlawdd Wledig according to other versions of the item. The disparate nature of these three 'uterine' brothers, in character, place and time, suggests that the supposed mother of the three was a 'fairy', like Gwyn himself, and it may be doubted that their mother was Tywanwedd. See s.nn. Caradog Freichfras, Gwallog ap Lleenog, Tywanwedd.

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The following entry by Lewys ab Edward (fl.c.1560) occurs in Peniarth MS.132 p.129:

*Gwyn ap nydd gryddyei ap lludd. y vaeth yr llen ap llinawc a[n]gel. rwng wybyr ac awyr ydd aeth. brawd oedd ef [i] Garadawc vreichvras ac y wallawc ap llennawc. vn vam oedd ef ac hwynt.*

Gwyn ap Nudd gryddyei(?) ap Lludd. He went to Llew ap Llyminod Angel. He went between sky and air. He was brother to Caradog Freichfras and to Gwallog ap Lleenog. He and they had the same mother.

A modified copy of this occurs in Peniarth MS.136 pp.354-5. Lludd ap Llew ap Llyminod Angel was a supposed ancestor of Gollwyn ap Tangno, patriarch of a tribe in Eifionydd and Ardudwy (PP §22). We may question how he could be an ancestor of Gwyn ap Nudd. However the statement that Gwyn ‘went between sky and air’ tallies with the picture of the dog, Dormarch, in the Black Book.

Gwyn (wrongly written Owein) ap Nudd, Caradog Freichfras and Gwallog ap Lleenog are also mentioned together in the romance of ‘Geraint and Enid’ (WM 406, RM 261). See the discussion in BBCS 19 pp.6-8 (1960).

In Welsh folklore Gwyn ap Nudd is regarded as the king of the Fairies and of the ‘otherworld’ generally (John Rhys, *Hib. Lect.*, p.179). He fetches the fallen to his own realm (*ibid.*, p.537). He is thus sometimes represented as the leader of the *Cŵn Annwn*, ‘the Hounds of Annwn’ of Welsh superstition (John Rhys, *Celtic Folklore*, p.203, *Arthurian Legend*, p.158). “But the references to Gwyn ap Nudd do not corroborate Rhys's conception of him as a dark god who comes to earth with his hounds to hunt disembodied souls.” (Idris Foster in *Duanaire Finn*, III.199, Irish Texts Society, Vol.43, 1953). In spite of the different roles that Gwyn ap Nudd came to play, “there was one basic conception that was decidedly old - that of Gwyn the magic huntsman”. (Idris Foster, *ibid.*, III.204).

The various references to Gwyn ap Nudd in Welsh literature, including the poets and folklore, are brought together by Brynley F.Roberts in *Llên Cymru* 13 (1980-81) pp.283-9. The following are extracts:

Gwyn is associated with Annwn [the Otherworld], Tylwyth Teg [the Fair People, Fairies] and Cŵn Annwn (pp.284-5). The Cŵn Annwn are also called Cŵn Bendith y Mamau [Hounds of the Fairies], and the Tylwyth Teg are also called Plant Annwn [Children of the Otherworld] (p.286).

**GWYN ap NWFRE.** See Nwyfre.

**GWYN ap RHYDDERCH.**

Father of Gollwyn and ancestor of Cydifor [Fawr], patriarch of a tribe in Dyfed (ABT 18b in EWGT p.106). Compare PP §64.

**GWYN ap TRINGAD.** See Tringad ap Neued.

**GWYN GODYFRION.** (Legendary).

One of the persons at Arthur's Court listed in the tale of ‘Culhwch and Olwen’ is called Gwyn Godyfron (*gotyuron*) (WM 466, RM 110). In the poem ‘Who is the porter?’ in the Black Book of Carmarthen (BBC 94) one of Arthur's followers is called Gwyn Godyfrion (*godybrion*). Nothing is said about him.

**GWYN GOHOYW.** (Legendary).

In the Mabinogi branch of ‘Pwyll’ Gwyn Gohoyw, (‘the lively’), ap Gloyw Wallt Lydan ap Casnar Wledig is said to be the father of Cigfa the wife of Pryderi (WM 38, RM 25). Later, in the branch of ‘Manawydan’ she is called Cigfa ferch Gwyn Gloyw, (‘the bright’) (WM 62, 71, RM 45, 51). It is perhaps the suggestion of the cognomen ‘Gloyw’ which led the writer to make him son of Gloyw Wallt Lydan, a name from the Powys genealogies.

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Gwyn Gohoyw was also the father of Echwys the father of St.Mechyll according to Bonedd y Saint (§49 in EWGT p.62). A late version of this item similarly makes Gwyn Gohoyw the son of Gloyw *Gwlad* Lydan, etc.

**GWYN GOLUTHON ap IAEN.** See Iaen.

**GWYN HYFAR or HYWAR.** (Legendary).

He is mentioned as *Gwynn Hyuar* in the list of persons at Arthur's Court in the tale of 'Culhwch and Olwen'. The cognomen is taken as Hy-far, 'the Irascible' by Gwyn Jones and Thomas Jones, but Hy-wâr, 'the Modest' by Patrick K.Ford. He is described as 'overseer of Cornwall and Devon. One of the nine who plotted the battle of Camlan.' (WM 466, RM 110).

**GWYNCU.**

Father of Cu. The names appear in various positions in the pedigree of Maenyrch, ancestor of tribes in Brycheiniog. It also occurs in the forms Gwyngydd, Gwage, etc. See PP §15.

**GWYNDAF, ST.**

He had three foundations in Wales (1) Llanwnda, Dyfed, (PW 27) where he is commemorated on November 6 according to Browne Willis (LBS III.229), (2) Capel Gwnda in Penbryn, Ceredigion (PW 61), and (3) Llanwnda in Arfon, Gwynedd (PW 84), which "although bearing the name of St.Gwyndaf, is ascribed to St.Beuno with its parish feast on Beuno's day (21st April)." (A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) p.334).

Wade-Evans believed this Gwyndaf to be the priest, Fintam, mentioned in the Life of St.Cybi, who 'badgered' Cybi from the time he was at Aran Môr, and followed him everywhere he went in Ireland until Cybi finally had to leave Ireland. Before his departure Cybi said to Fintam, 'may all thy churches be so deserted that three may ne'er be found in all Ireland.' (§14).

It is noteworthy that there are signs of Cybi in the vicinity of all three Gwyndaf foundations (WCO 183-4). This suggests that Gwyndaf was a disciple of Cybi, that the quarrel between Cybi and Fintam was actually a quarrel between Cybi and Gwyndaf which took place in Wales, and that the three churches of Fintam mentioned in the Life were really the three churches of Gwyndaf in Wales (WCO 184). Fintam is described in the Life of Cybi as *homuncio*, 'a mannikin', (§10 in the second Life, VSB p.238), and among local traditions at Capel Gwnda is one that reported that the saint was of 'little stature' (G.H.Doble, *The Saints of Cornwall*, III.124 n.59).

**GWYNDAF HEN.**

He is called Gwyndaf Hen of Llydaw, and father of St.Hywyn in Bonedd y Saint (§20 in EWGT p.57).

**GWYNFRYN.**

'The White Mount'. In the Mabinogi branch of 'Branwen' we are told that Brân ordered his own head to be cut off and buried in the Gwynfryn in London with its face towards France (WM 57, RM 40). This was done, and when the head was buried it was 'one of the Three Happy Concealments, and one of the Three Unhappy Disclosures when it was disclosed, for no plague would ever come across the sea to this Island so long as the head was in that concealment' (WM 60, RM 42). This also appears in similar words in TYP no.37, where we are told that the disclosure was made by Arthur.

In Hanes Taliesin there is a poem where Taliesin is represented as saying: 'I was in Gwynfryn, in the court of Cynfelyn' (Patrick K. Ford, *The Mabinogi*, p.173). The reference is probably to Cynfelyn, supposed king of Britain, who corresponds to Cunobelinus (q.v.) of history.

Gwynfryn is generally taken to be the site of the Tower of London, that is, Tower Hill (Charlotte Guest, *The Mabinogion*, Everyman Edition, p.296; TYP p.92) but Ifor Williams noted, 'Said to be the Tower of London, but I dont know why. What about the hill where St.Paul's stands?' (PKM 214).

**GWYNFYW AP CADELL DDYRNLLUG.**

Otherwise Gwynnan ap Cadell Ddyrnllug, or Gwynnan ap Gwynfyw Frych ap Cadell Ddyrnllug. Genealogical link in the defective pedigree of Tudur Trefor; father of Gwylawr or Gwrion (ABT 9b, HL 12a).

**GWYNGAD ap CAW.** See Caw of Prydyn.

**GWYNGAD ap NOS.**

Genealogical link in one version of the ancestry of Maenyrch, patriarch of tribes in Brycheiniog; father of Sedd Gyfedd. See PP §15(2).

**GWYNGENEU ap PAUL HEN.** See Peulan.

**GWYNGYDD.** See Gwyncu.

**GWYNHOEDL ap SEITHENNIN.**

The saint of Llangwnnadr in Llŷn (PW 86). Commemorated on January 1 according to Browne Willis (LBS III.232). His parentage is given in Bonedd y Saint (§40 in EWGT p.60). He is probably the VENDESETLI of an inscription found at Llannor in the same region (Aemilius Hübner, *Inscr.Brit.Christ.*, No.139; J.O.Westwood, *Lapid.Walliae*, 180; *Arch.Camb.*, l.ii.(1847) pp.201-3, IV.viii (1877) pp.141-4; HW 150). The same name occurs as VENNISETLI on an inscribed stone at Llan-saint, in Ystrad Tywi (LBS III.232), which has no patron saint.

**GWYNIO, ST.**

The saint of Llanwynio [*recte* Llanwinio, WATU] in Ystrad Tywi (PW 47). Browne Willis puts his festival on March 2 in one place and May 2 in another (LBS III.233). A later hand has entered in Achau'r Saint (A): 'Gwnio in Ll[an]wnio, slain by the Gwyddyl [Irish] while going to Cil-sant, and Ffynnon Gwnio sprang up where his head fell'. (AchS §5a in EWGT p.69). Cil-sant is about a mile and a half south of the church. The poet Lewis Glyn Cothi mentions *Gwynio Wyn*, 'Blessed Gwynio' (*Gwaith*, ed. Gwallter Mechain, 1837, p.412; LBS III.233).

It was at Eglwys Wynnio that St.Teilo was born: *Eccluis Gunniau/Guiniau, ubi natus est S. Teliatus* (BLD 124, 255). "Eglwys W(y)nnio is believed to be St. Twinnels (*sic*) .... but Mr Gwenogvryn Evans plausibly suggests *E.Wynnio* was Penally." (OP I.292). See BLD Index p.402. Thus A.W.Wade-Evans puts Eglwys Wynnio in Penally (WCO 143).

See Gwynnog ap Gildas.

**GWYNLLEU ap CYNGAR ap GARTHOG.** (500)

The saint of Nancwnlle, Ceredigion (PW 63). Commemorated on November 1 (LBS I.75, III.234). His pedigree occurs in Bonedd y Saint (§7 in EWGT p.55).

**GWYNLLYW ap GLYWYS.** (460)

Gwynllyw is chiefly notable as the father of St.Cadog. As such he figures prominently in the Life of that saint. His father Glywys was the son of Solor (§45 in VSB p.118, EWGT p.24). He was the eldest son of Glywys and inherited from his father that part of Glywysing called Gwynllŵg (Prefatio). He obtained in marriage Gwladus ferch Brychan, and she bore him a son, Cadog (Prologue and §1). See more details of his life below.

Gwynllyw also seems to have been the father of St.Cynidr of Glasbury, by Ceingair ferch Brychan, also of St.Eigion.

This Gwynllyw has been confused with another Gwynllyw, son of Tegid ap Cadell, the grandfather of St.Beuno. As a result, Cadog has been described as uncle of Beuno, and the genealogy of Gwynllyw ap Glywys has been altered by making him son of Glywys ap Tegid ap Cadell. See e.g. ByS §32 in EWGT p.59 (A.W.Wade-Evans in *Arch.Camb.*, 85 (1930), p.324).

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As the husband of Gwladus ferch Brychan he appears in some Brychan documents, namely, CB 15(1), PB 3a in EWGT pp.18, 82. His mother is said to be a daughter of Ceredig ap Cunedda, named Guaul in the life of St.Cadog (§47), but Gwawr in PK §5 and JC §47. See EWGT pp.25, 20, 49.

In a late triad (TYP App.IV.6) where he appears as father of Cadog, he is called *Gwynlliw Varvoc*, with variations 'Farchog' and 'Filwr'.

According to the Life of St.Cadog Gwynllyw had first sought the hand of Gwladus peaceably, but Brychan had refused, and slighted the messengers. Then Gwynllyw set out with three hundred servants, came to the court of Brychan at Talgarth, and found the young lady before the door of her residence. They took her by force and returned with speed, but were pursued by Brychan and his auxiliaries. Two hundred of his men were slain, but he arrived safely at the borders of his kingdom, still being pursued, when he was seen by Arthur and his companions, Cai and Bedwyr. They were sitting on the top of Bochriw Carn. Arthur attacked Gwynllyw's pursuers and chased them back to their own land. Gwynllyw brought Gwladus to his own residence which was situated on that hill, and was thenceforward named Allt Wynllyw. (Prologus in VSB pp.24-28).

Gwynllyw 'was very partial to thieves and used to instigate them somewhat often to robberies'. It was when his brigands stole the cow of the holy Irish hermit, Meuthi, that Meuthi traced it to Gwynllyw's court, recovered the cow and at the same time baptized Cadog who had just been born (§1). Seven years later Cadog left home to study under Meuthi (§6) and after that founded his first monastery (§9).

Later it is said that Gwynllyw used to instigate his servants frequently to plundering and robberies, living entirely contrary to law. So Cadog sent three of his disciples, Finnian, Gnawan and Elli, to convert him from every error. His wife, Gwladus, also prompted him to do the will of their son. Then Cadog came to a meeting, Gwynllyw and his wife confessed their sins and vowed to obey God (§53).

After a time Gwynllyw and his wife went to Theluch, and Cadog came to his parents to counsel them. As a result Gwladus built for herself a church at Pencarnou, and Gwynllyw built a monastery. They gave Cadog the churches and handed over to his authority all that they had (§54)

When Gwynllyw was about to die he sent for Cadog, who gave him the viaticum of the eucharist. Gwynllyw committed to Cadog, as formerly, the whole of his country. Gwynllyw was buried in his own monastery, Eglwys Wynllyw (§28).

The Life of St.Gwynllyw in Cotton MS. Vesp.A xiv is edited in VSB pp.172 - 192. The Life whitewashes Gwynllyw throughout. According to this Life Gwynllyw, being the eldest son of Glywys, was entitled to inherit the whole of his father's kingdom, but he divided the kingdom among his brothers into seven parts, and with their consent retained supreme power. He was a peaceful king and there were no disputes in his time (§1). It is implied that Brychan freely gave Gwladus as wife to Gwynllyw (§2).

His conversion was the result of the admonitions of Cadog, and an angelic vision (§§2-3). He quitted the royal palace, having surrendered his rule and entrusted it to his son, Cadog. He came to settle at a place called Dutelich (§4). At first Gwynllyw and Gwladus lived only one furlong apart. Then Gwladus not willing to live too near her lord, moved to a place on the bank of the river Ebbw. So they led an eremitical life (§6). St.Cadog, now abbot of Nantcarfan, frequently visited his parents (§7). Cadog thought that his mother, to avoid temptation, should live further from her husband. So she moved seven furlongs to a mountain solitude (§8). When Gwynllyw was on his death-bed Dubricius was present as well as Cadog. He died on March 29 (§10).

### NOTES

Another version of the story about Meuthi and his cow is told in the Life of St.Tatheus (§11 in VSB p.278). In this version Gwynllyw tried to play a trick on Tatheus without success. See s.n. Tatheus.

Eglwys Wynllyw is St.Woolloos in Newport, Gwynllŵg, dedicated to St.Gwynllyw (PW 75, WCO 124, WATU). Gwynllyw is also the patron of Capel Gwynllyw (extinct) in Llanegwad, Ystrad Tywi (PW 52). Theluch or Dutelich is rendered Telych by Wade-Evans and said to be at the site of

St.Woolloos. Pencarnou [Pencarnau] is represented by Pencarn in Basaleg (WCO 124), three miles west of Newport.

Gwynllyw is commemorated on March 29 (LBS I.71, III.241).

**GWYNLLYW ap TEGID.** (490)

His correct pedigree, Gwynllyw ap Tegid ap Cadell, occurs in Buchedd Beuno, where he appears as father of Bugi father of Beuno (§24 in VSB p.22, EWGT p.30). Owing to an early confusion of this Gwynllyw with Gwynllyw ap Glywys, father of St.Cadog, we find the pedigrees of Beuno, Cynfyw and Cadog altered in Bonedd y Saint so that in every case Gwynllyw is made son of Glywys ap Tegid ap Cadell (§§30-32 in EWGT p.59). See A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) p.324. The father of Cynfyw was probably Gwynllyw ap Tegid.

**GWYNNAN (ap GWYNFYW FRYCH) ap CADELL DDYRNLLUG.**

See Gwynfyw ap Cadell Ddyrnllug.

**GWYNNAN ap GWYNNOG FARFSYCH.** (915)

Father of Gwaithfoed of Powys (MG §3 in EWGT p.39), but in later, probably less accurate pedigrees, father of Ednyfed and ancestor of Gwaithfoed of Powys (ABT 1b, 8g, 12 in EWGT pp.96, 102, 104). He is also made father of Cedwyn, colofn Lleision (ByA §24 in EWGT p.90).

**GWYNNELL, ST.**

The presumed saint of Llanwnell or Llanwynell a parish listed as being in Monmouthshire in Peniarth MS.147 (c.1566) and Wrexham MS.1. See RWM i.919. As Llanwynnell the parish is identified as Wolvesnewton in Gwent (WATU). See also LBS III.229-30 where the name is spelt Gwynell.

It is suggested (PCB) that he may be the saint of St.Twinnels in Dyfed, a corruption of St.Winnel's, but see Gwynnog ap Gildas, Gwynio, Winnow.

**GWYNNEN (ap Brychan).**

The saint of Llanwnnen in Ceredigion (PW 61). In the Demetian Calendar in Cwrtmawr MS.44 (second half of the 16th century) he is entered as [G]wnnen son of Brychan with festival on December 13. No such son of Brychan is elsewhere recorded. "Gwynen, or Gwnen, usually regarded as a female saint" (LBS III.230).

**GWYNNIN ap HELIG.**

The saint of Llandygnwnin, Llŷn, formerly under Llaniestyn (PW 87). Also, with his brother Boda [Bodo], of Dwygyfylchi in Arllechwedd, Gwynedd (Bonedd y Saint §42F in EWGT p.60; PW 85; LBS III.232). His commemoration is not given in the Calendars but Browne Willis gave December 31 for the festival at Llandygnwnin, and January 31 for that at Dwygyfylchi (LBS III.233).

**GWYNNO ap CYNYR FARFWYN.** See Cynyr Farfwyn.

**GWYNNOG ap GILDAS.** (520)

The saint of Llanwnnog in Arwystli (PW 98), and Aberhafesb in Cedewain (PW 108), both in Powys Wenwynwyn; also of an extinct chapel, Llanwynnog, under Clodock in Ewias, Herefordshire (PW 41, WATU), and an extinct chantry chapel, Capel Gwynog, in the parish of Caerleon (LBS III.246).

Gwynnog and his brother Noethon are the saints of chapels that formerly existed in the parish of Llangwm Dinmael, Gwynedd (LBS III.246). A.W.Wade-Evans regarded them as the saints of Llangwm Dinmael (WCO 191, 239, but not PW 103). They are mentioned together as sons of Gildas ap Caw in Bonedd y Saint (§59 in EWGT p.63) and they are commemorated together on October 22 in most of the Calendars (LBS I.74, III.246-7).

St.Twinnels in Dyfed (WATU s.n.), is also spelt St.Twynells (WATU s.n. Eglwys Wynnio), St.Twynnell (WATU map 89), St.Twynnells (Ordnance Survey), St.Twinells (OP I.292). It is a

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corruption of St. Winells (OP). William of Worcester (*Itineraries*, ed. John H. Harvey, p.74) says of the place and saint: 'Sanctus Wymocus (*sic*) Anglice Saynt Wynelle.' The church appears as *Ecclesia Sancti Wynnoci* (in 1291, LBS III.246) and 'Vicaria Sancto Wynoco' (OP I.292). Hence the church is ascribed to Gwynnog (PW 33). Compare LBS III.246. See also Gwynio, Gwynnell, Winnow, Cennech.

*Lantiuinauc* is mentioned in the Book of Llandaf (BLD 275), i.e. Llandywynnog, which is identified with Whitchurch in Ergyng, Herefordshire (WATU). Tywynnog is the hypocoristic form of Gwynnog as pointed out by Father S.M. Harris in *The Journal of the Historical Society of the Church in Wales*, III.37-38 (1953). The church is dedicated to Dubricius (LBS II.380).

### **GWYNNOG FARFSYCH.** (890)

'G. dry-beard'. The son of Ceidio ap Corf, and father of Gwynnan. He was ancestor of Gwaithfoed of Powys (ABT 1b, 8g, 12), and of Cedwyn colofn Lleision (ByA 24). In MG 3 he is called *Gwinano barbsuch* and is made the son of Lles Llawfeddog. See EWGT pp.96, 102, 104, 90, 39.

### **GWYNNORO ap CYNYR FARFWYN.** See Cynyr Farfwyn.

### **GWYNNWS** (ap Brychan).

The saint of Llanwnnws or Gwnnws in Ceredigion (PW 61). In the Demetian Calendar in Cwrtmawr MS.44 (second half of 16th century) he is entered as *Gwnns* son of Brychan with festival on December 13. No such son of Brychan is otherwise recorded. Perhaps the same as Guinnus (q.v.). (LBS III.247).

### **GWYNWARWY.** See Cynyr Farfwyn.

### **GWYNWAS.** (Legendary).

In Brut y Brenhinedd Gwynwas is coupled with Melwas in a legend preserved by Geoffrey of Monmouth, where the name appears as Guanius, king of the Huni (HRB V.16, VI 3). In another place he appears in HRB as Gunvasius, king of the Orcades (HRB IX.12). See further s.n. Melwas.

### **GWYSTYL, father of GWAIR.** See Gwair ap Gwystyl.

### **GWYSTYL ap NWYTHON.** (Legendary).

One of the warriors of Arthur's Court listed in the tale of 'Culhwch and Olwen' (WM 464, RM 109).

### **GWYTHELYN GOR.** See Gwyddolwyn Gor, Rhuddlwm Gor

### **GWYTHERIN.**

A saint of this name appears to have been founder of Llanwytherin also called Llanfferrin, Llanvetherine, in Gwent (WATU, PW 73). It was earlier called *Ecclesia Gueithirin* and *Lanwytheryn* (BLD 228, 320, 327). S. Vetterinus appears on an inscription there. The name is derived from Latin Victorinus (LBS III.248-9). See also Ynys Wydrin.

The patron of Gwytherin, a parish in Rhufoniog, Gwynedd, was Eleri (q.v). The origin of the fictitious 'Gwytherin ap Dingad ap Nudd Hael' is a mistake in a version of Bonedd y Saint (§18 in EWGT p.57). See *Trans. Cym.*, 1959, pp.86, 92.

### **GWYTHYR ap GREIDIOL.** (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen'. Before Culhwch's story begins, Creiddylad ferch Lludd Llaw Ereint had been going with Gwythyr ap Greidiol, but before he had slept with her Gwyn ap Nudd came and carried her away by force. Gwythyr gathered a host and went to fight Gwyn, but Gwyn prevailed, took many prisoners and ill-treated them. When Arthur heard of this, he went to the North, summoned Gwyn, set free the prisoners, and made peace between Gwyn and Gwythyr. This is the



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peace that was made: 'the maiden to remain in her father's house, unmolested, and Gwyn and Gwythyr to do battle every calends of May for ever and ever till doomsday; and the one who should be victor on doomsday, let him have the maiden.' (RM 134). It is perhaps not inconsistent with this that Gwythyr and Gwyn are both named among those at Arthur's Court when Culhwch arrived (WM 460, RM 106).

It is later told that while Gwythyr ap Greidiol was walking across a mountain he heard a grievous lamentation, and saved an anthill from fire by smiting it off level with the ground with his sword. In gratitude for this good deed the ants helped Arthur to achieve one of the tasks set by Ysbaddaden Pencawr, namely to collect nine hestors of flax seed from a tilled field and resow it in new land (RM 132; WM 481, RM 121).

The grave of Gwythyr is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen, but the site is not given (No 44 in SG p.126). The horse of Gwythyr is mentioned in a poem in the Book of Taliesin (BT 48 l.6). See TYP p.c. In these two cases no patronymic is given to Gwythyr.

According to the triad of 'Arthur's Three Great Queens' all named Gwenhwyfar, Gwythyr ap Greidiol was the father of the second one listed (TYP no.56). His genealogy is given in the expanded 'Hanesyn Hen' tract. See Greidiol Galofydd.

The name Gwythyr is equivalent to Latin Victor (John Rhys, *Hib. Lect.*, p.561; TYP p.403). So Iolo Morganwg translated 'Victor, son of the emperor Maximus' into 'Gwythyr ap Maccen Wledig' (Iolo MSS. p.138).

For further references see TYP pp.403-4.

**GYNAID**, a hermit on Bardsey. See LBS III.251.

**GYRTHMWL WLEDIG.** (Legendary).

He is mentioned in the tale of 'Rhonabwy's Dream' as one of forty-two counsellors of Arthur (RM 160). In a triad (TYP no.1) he is called *Penhynaf*, 'Chief Elder', of Pen[rhyn] Rhionydd in the North. This was one of the 'Three Tribal Thrones' of Ynys Prydain, where Arthur was Chief Prince and Cyndeyrn Garthwys [Kentigern] was Chief Bishop. If Gyrthmwl was a contemporary of Arthur as the various references imply, the mention of St.Kentigern here is an anachronism, but it suggests that Penrhyn Rhionydd is in the North, so that Gyrthmwl would be a northern chieftain.

According to another triad (TYP no.63) one of the 'Three Bull-Spectres' of Ynys Prydain was the 'Spectre' of Gyrthmwl Wledig. One may perhaps regard *Tarw Ellyll*, translated 'Bull-Spectre', as meaning 'Fairy Bull', that is, 'not of this world'. This suggests that some folklore tale was attached to him in which he came into possession of a bull from fairyland, perhaps from a lake. Compare John Rhys, *Celtic Folklore*, pp.10, 144, 149.

In the triad of the 'Three Horses that carried the Three Horse-Burdens' (TYP no.44) he is called Gwerthmwl Wledig, the father of Gwair and Glais and Archanad, who rode on their father's horse, Heith, against Allt (or Rhiw) Faelawr or Faelwr in Ceredigion to avenge their father. The first version of the triad in Peniarth MS.27 adds: 'It was a custom of Maelwr not to close his gates against a single horse-load, and thus he was slain.' The hill has been identified by John Rhys with a place anciently called Dinas Maelawr, and now Pendinas [grid ref. SN 5880] overlooking Aberystwyth from the south bank of the Rheidol (*Arthurian Legend*, 1891, p.351-2 n.3; see also HW 258 and n.169; TYP pp.115-6). It is implied by the triad that Gyrthmwl had been slain by Maelawr or Maelwr. Cf. Maelor Gawr.

The grave of Gyrthmwl is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen:

The grave of a chieftain from the North [reading *priden* for *pridein*]  
is in the open land of Gwynasedd,  
where the Lliw flows into the Llychwr;  
at Celli Friafael is the grave of Gyrthmwl.

(No.39 in SG p.125). The description is definite enough as the river Lliw runs into the river Llwchwr (Loughor) at or near Casllwchwr (Loughor) in Gower. Melville Richards in *The Caernarvonshire Hist.*

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*Soc. Transactions*, 1963, p.27 n.1, and TYP p.389 place it somewhere in the neighbourhood of Pont-lliw in Gower about three miles up-river from Loughor.

The name Gyrthmwl occurs in the Cynddylan Poetry (CLIH XI.76) in the line:

Bei gwreic Gyrthmwl bydei gwan hediw.

which was translated by Daniel Silvan Evans:

Were it the wife of Gyrthmwl, she would be languid this day.

(W.F.Skene, *The Four Ancient Books of Wales*, I.448 ff, stanza 75). It was suggested that the wife of Gyrthmwl was Heledd, the sister of Cynddylan (*Mongomeryshire Collections*, 2 (1869) pp.13, 16). Ifor Williams saw that it could not be translated thus, but that here Gyrthmwl was a place-name, perhaps really Garth Miwl, the name modified by the celebrity of Gyrthmwl (CLIH p.226). He later thought that the place was probably a *caer* or fortress and translated the line:

If Gyrthmwl were a woman, weak would she be today.

(*Lectures on Early Welsh Poetry*, Dublin, 1944, p.47).