

## A WELSH CLASSICAL DICTIONARY

**DACHUN**, saint of Bodmin.

See s.n. Credan. He has been wrongly identified with an Irish saint Dagan in LBS II.281, 285. G.H.Doble seems to have been misled in the same way (*The Saints of Cornwall*, IV. 156).

**DAGAN or DANOG**, abbot of Llancarfan.

He appears as *Danoc* in one of the 'Llancarfan Charters' appended to the Life of St.Cadog (§62 in VSB p.130). Here he is a clerical witness with Sulien (presumably abbot) and king Morgan [ab Athrwys]. He appears as abbot of Llancarfan in five charters in the Book of Llandaf, where he is called *Danoc abbas Carbani Uallis* (BLD 179c), and *Dagan(us) abbas Carbani Uallis* (BLD 158, 175, 186b, 195). In these five charters he is contemporary with bishop Berthwyn and Ithel ap Morgan, king of Glywysing.

He succeeded Sulien as abbot and was succeeded by Paul. See *Trans.Cym.*, 1948 pp.291-2, (but ignore the dates), and compare Wendy Davies, LICH p.55 where Danog and Dagan are distinguished. Wendy Davies dates the BLD charters c.A.D.722 to 740 (*ibid.*, pp.102 - 114).

**DALLDAF ail CUNIN COF.** (Legendary).

He is included in the tale of 'Culhwch and Olwen' as one of the warriors of Arthur's Court: *Dalldaf ail Kimin Cof* (WM 460, RM 106). In a triad (TYP no.73) he is called *Dalldaf ail Cunyn Cof*, one of the 'Three Peers' of Arthur's Court. In another triad (TYP no.41) we are told that Fferlas (Grey Fetlock), the horse of *Dalldaf ail Cunin Cof*, was one of the 'Three Lovers' Horses' (or perhaps 'Beloved Horses').

He is perhaps the same as Doldavius, a king of Gotlandia [Sweden], mentioned by Geoffrey of Monmouth, who says that he came voluntarily to Arthur to make his submission and promised tribute (HRB IX.10). Later he was present at Arthur's coronation (HRB IX.12). Brut Dingestow substitutes *Dodlan*, *Doldan*, while the 'Cotton Cleopatra' version gives *Doldaf*.

**DALLWYR DALLBEN.** (Legendary).

According to a triad (TYP no.26) he was the owner of a sow named Henwen in Glyn Dallwyr in Cornwall, which was in the care of Coll ap Collfrewy. From the WR version of the triad we learn that he lived in the time of Arthur. This agrees with the mention of *Datweir Dallpenn* in the tale of 'Culhwch and Olwen' as one of the persons at Arthur's Court (WM 461, RM 107).

**DAN ap SEISYLL.** (Fictitious). (284-274 B.C.)

A fictitious king of Britain, called Danius son of Sisillius by Geoffrey of Monmouth. He succeeded his brother Kymarius [Cynfarch ap Seisyll ap Cuhelyn]. By a concubine, Tangustela [Tangwystl], he had a son Morvidus [Morudd] who succeeded him (HRB III.14). Brut y Brenhinedd is similar, using the name-forms in [ ].

**DANED ab OTH.** (Legendary).

One of forty-two counsellors of Arthur mentioned in the tale of 'Rhonabwy's Dream' (RM 159).

**DANHADLWEN ferch CYNYR.** Mother of Eilfyw (q.v.).

**DANIEL DREMRUD**, prince of Cornouaille. (450)

In the Life of St.Melor edited by Dom Plaine (*Analecta Bollandiana*, V.166) he is mentioned without cognomen as the son of 'Lex' or 'Regula' and father of Budic. See Budic (1). Albert Le Grand in his Life of St.Melaire calls him Daniel Drem-Rutz son of Jean [see Iahan Reith], and adds that his wife was daughter of the emperor Leonce or Leo II [A.D. 474] and mother of Budic and Maxence (*Les Vies des Saints de la Bretagne Armorique.*, 1901 ed., p.487).

He appears in the Cartulary of Quimperlé: *Daniel Drem Rud. Hic Alamannis rex fuit*. Here he is made to succeed Gradlun Mur [Grallo], but it seems more likely that Grallo was a contemporary, and

perhaps ousted Daniel into Germany, for the Cartulary represents Daniel's successors, *Budic et Maxenri [sic]*, *duo fratres*, as returning from Alamannia.

**DANIUS son of SISILLIUS.** See Dan ap Seisyll.

**DANOG**, abbot of Llancarfan. See Dagan.

**DARERCA.** Sister of St.Patrick.

Said to be the mother of fifteen sons and two daughters. See *The Tripartite Life of St.Patrick*, edited by Whitley Stokes, Rolls, pp.83, 548-550; LL p.1692.

**DARONWY.** (Legendary).

A person belonging to the legends about early Môn, of which very little has survived. He is mentioned in a triad (TYP no.26, WR version) where he is described as one of the 'Three Great Oppressions of Môn' that were reared there. Daronwy is the title of a poem in the Book of Taliesin (BT 28 l.21). "The contents of the poem unfortunately throw no light on the title". (TYP p.325). The name survives as the name of a farm in the parish of Llanfachreth, Anglesey (now Dronwy), a former township (WATU). *The Record of Carnarvon* (p.59) mentions the name twice in places in the adjoining parish of Llanddeusant (John Rhys, *Celtic Folklore*, pp.567-8; TYP pp.325-6).

Iolo Morganwg filled the gap with his fictions. See *The Iolo Manuscripts*, pp.82, 153.

**DATWEIR DALLPEN.** See Dallwyr Dallben.

**DAVID, ST.** See Dewi.

**DAY, ST.**

The saint of St.Day, a little mining-town in the parish of Gwennap, near Redruth, Cornwall. In about 1700 William Hals wrote *St.Dye*.

He is almost certainly the same as the Breton saint Dei or Thei, who has no mention in liturgical books, but whose cult is wholly popular. According to Garaby (*Vies des saints de Bretagne*, Saint-Brieuc, 1839, p.544) 'S.Dei or Thei was a monk of Landévennec, who withdrew into a solitude, now called Lothéi, near Chateaulin.' A local tradition represents St.Thei as one of the companions of St.Idunet and St.Ethbin. The churches dedicated to him and places containing his name are given by G.H.Doble in *The Saints of Cornwall*, III 133-139. See also LBS II.322-3.

**DEBON**, eponym of Devon. See Albion.

**DECION ap CINIS SCAPLAUT.**

Father of Cadell and ancestor of Rhun ap Nwython ap Cathen in an otherwise unknown line of princes. See HG 16 in EWGT p.11.

**DEDWIN**, fictitious archbishop of London.

The ninth in the list attributed to Jocelin of Furness by John Stow. He came between Iltut and Thedred (*The Chronicles of England*, 1580, p.37). Francis Godwin called him Theodwin or Dedwyn (*De Praesulibus*, 1616, p.227).

**DEDYW ap CLYDWYN ap BRYCHAN.**

The saint of Llanddeti on the Usk in Brycheiniog (WCO 139, PW 37). He appears in the Brychan Documents as Dedyu (DSB 11(3)), Dettu (CB 14(3)), Ditu (JC 2(3)) in EWGT pp.15, 18, 42. He appears as *Detiu*, a witness to a charter appended to the Life of St.Cadog (§58 in VSB p.128). See also LBS II.325.

**DEGAN, ST.**

The saint of Capel Degan, extinct, under Llanwnda in Dyfed (PW 27, WATU). Richard Fenton (*Historical Tour through Pembrokeshire*, 1903 ed., pp.13-14) calls him Degan or Tegan and says "his sanctity bore no proportion to his stature, for that is represented as most diminutive." The place was also called St.Degan's. See further LBS II.284-5, where he is identified with the Irish saint Dagan and the Cornish saint Dachun. Improbable (PCB).

WATU gives Capel Degan = Llandegan, which implies 'Degan' in the first and 'Tegan' in the second.

**DEGWEL, ST.** See Dogfael.

**DEGYMAN, ST.**

A legendary Life of St. Decumanus is given by John Capgrave (*Nova Legenda Anglie*, ed. Carl Horstman, I.263-5). He was born of noble parents in south-west Wales. Forsaking his country, he passed the river Severn on a hurdle of twigs, and retired into a solitary place, where he spent the rest of his life in contemplation, until slain by a murderer.

The place where he lived as a hermit is called St.Decuman's (now St.Decombe's) one mile north of Watchet on the sea coast near Dunster Castle, Somerset (G.H.Doble, *The Saints of Cornwall*, II. 26-28, LBS II.324). There was also a chapel of St.Decuman in the middle ages at Degibma (=Degaman) in the parish of Wendron, near the Lizard (Doble, *ibid.*, p.32).

In Wales he is the patron of Rhoscrowdder, also called Llanddegyman (WATU), and formerly of Pwllcrochan, both in Dyfed (PW 32); also of Llanddegyman (extinct) in Llanfihangel Cwm Du, Brycheiniog (PW 39, WATU).

His commemoration is on August 27 or 30 (Doble, *ibid.*, p.30 n.11; LBS II.324). Cressy put his death in A.D.706 (Rice Rees, *Welsh Saints*, p.321), but this carries no authority. Doble thought he was perhaps a companion of St.Petroc (*ibid.*, p.32).

**DEHEUWAIN.**

A person mentioned in the Stanzas of the Graves in the Black Book of Carmarthen (No.58):

The grave of Deheuwait is on the river Clewait;  
in the uplands of Mathafarn,  
pillar of staunch warriors.

(SG p.129).

**DEHEUWAIN ab EUDDIGAN.** (Fictitious).

Genealogical link in an incorrect pedigree of Gwrtheyrn; father of Rhydeyrn. See Buchedd Beuno §24, ABT 9b in EWGT pp.30, 103.

**DEHEUWAIN ap TELPWYLL.**

Genealogical link in the pedigree of Coel Hen and father of Tegfan. In the earliest texts the name appears as *Teuhant*, *Teuhuant* (HG 10 and V.Cadoci §46b in EWGT pp.10, 25). But later versions give variants of Deheuwait (GaC 2, MG 1, ABT 1c in EWGT pp.36, 38, 96) although this is not a proper equivalent. Compare Tasciovanus.

**DEI ap LLYWRI.**

Genealogical link in the ancestry of Cydifor ap Gollwyn, patriarch of a tribe in Dyfed; father of Iop. See ABT 18b in EWGT p.106.

**DEIFER, ST.** See Diheufyr.

**DEIFYR ab URIEN.** See Owain ab Urien.

**DEIGR ap DYFNWAL HEN.** (Legendary).

He was the ancestor of a number of legendary persons of whom little is recorded. His sons were Gwyddien Astrus, Enfael and Dos (ByA §§19-22 in EWGT p.89). A later version given by Lewys Dwnn in Peniarth MS.268 p.94 calls him *Arglwydd Tref y Deigr a Chaerlleon a Gwavnllwg* [Gwynllwg]. The suggestion is that he gave his name to Tredegyr, now a *plas* in Dyffryn, formerly in the parish of Basaleg, Gwynllwg. Lewys Dwnn added another son, Keidyrch [Ceindyrch?], and gave their mother as Arianwen ferch Cyndrwyn Fychan ap Cyndrwyn Fawr ab Aelfred, king of Cornwall. See EWGT p.149.

The association of Deigr with Tredegyr seems to have been a late idea, perhaps originating with Thomas Jones of Tregaron (d.1609) who wrote *o Dref Deigr* for *o Dredegyr* (Mostyn MS.212b p.127). This was probably passed on to Lewys Dwnn; and in turn it may be the germ which led Iolo Morganwg to call Dyfnwal Hen 'king of Gwent' (Iolo MSS. p.138).

According to a seventeenth century manuscript Teigr ap Tegonwy was an ancient prince in king Arthur's time (*Arch.Camb.*, V.3 (1886) pp.104-5).

**DEIGR ap LLYWARH HEN.** See Llywarch Hen.

**DEIGR [FYCHAN] ap DOS.** See Dos ap Deigr.

**DEINIOG ap CADWR.**

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

**DEINIOL (DANIEL) ap DUNOD FWR.** (d.584).

The founder of the two great monasteries of Bangor Is-coed on the Dee and Bangor Fawr in Arfon (WCO 203). The *Annales Cambriae* call him 'Daniel of the Bangors' and record his burial in 584. Giraldus Cambrensis says that he was buried in Ynys Enlli (Bardsey) (*Itin.Kamb.*, II.6).

According to Bonedd y Saint his father was Dunod Fwr ap Pabo Post Prydyn, and his mother Dwywai ferch Lleenog (ByS §12 in EWGT p.56).

Bangor in Arfon is said to have been founded under the patronage of Maelgwn Gwynedd according to LBS II.326 whose only authority seems to be the Iolo MSS. "That Maelgwn founded Bangor appears to rest at present on the authority ... of John Ross" (d.1491) (*Historia Regum Angliae*, Oxford, 1716, p.65). See HW 130 n.22.

The only Life of Deiniol is in the *Legenda* in Peniarth MS.225 pp.155-160 by Thomas Wiliems, copied by him in 1602 and printed in LBS IV.387-390 with translation pp.390-2. Another printing (with some minor corrections) by the Rev. Silas M.Harris is in the *Journal of the Historical Society of the Church in Wales*, V (1955), pp.9-14. The 'Legenda' is worthless. A cywydd by Syr Dafydd Trefor, rector of Llanallgo, Anglesey, is evidently based on the 'Legenda'. See LBS IV.393, II.326-9.

Deiniol is mentioned in the Life of St.David by Rhygyfarch (§50) where he is said to have come with Dubricius to St.David to persuade him to attend the Synod of Brefi. According to Wade-Evans his name is brought in simply to show that all monastic establishments of Wales were inferior to that of St.David (Cy 24 (1913) p.63 n.1).

According to the poem *Teulu Cybi Sant* Deiniol was one of the 'household' of Cybi. He was also one of 'the Seven Happy Cousins'. See s.n. Cybi. He is said to have appeared in a vision to St.Beuno (*Buchedd Beuno* §22 in VSB p.21). According to the Book of Llandaf he was consecrated by Dubricius (BLD 71), but a marginal note of later date says he was consecrated by Teilo (BLD 337). This was to support a pretence that Bangor was subject to Llandaff - a preposterous assertion (LBS II.328).

Deiniol is mentioned in the Myrddin poem 'Hoianau' in the Black Book of Carmarthen as *Deinoel mab Dunaud Deinwin* (BBC 56 l.1). See LBS II.331 n.2.

Deiniol is mentioned in the Life of St.Ciarán of Cluain moccu Nóis (Clonmacnoise) (§25) as having spent some years with that saint at Inis Argis (*sic*) in Lough Ree (Silas Harris, *loc.cit.*, p.6).

Ciarán founded Inis Ainghin in Lough Ree in about 545 (Daphne D.C.Pochin Mould, *The Irish Saints*, 1964, p.72).

Deiniol's name appears among the witnesses of a fictitious grant by Maelgwn to St.Kentigern in the Red Book of St.Asaph. See s.n. Maelgwn Gwynedd.

Geoffrey of Monmouth mentions the death of Daniel of Bangor soon after the Battle of Camlan (HRB XI.3). That is presumably why Cressy puts his death in A.D.544. See Rice Rees, *Welsh Saints*, p.319.

Dedications to Deiniol are numerous and widespread: Four in Powys Fadog, two in Gwynedd, two in Meirionnydd, one in Ceredigion, one in Dyfed, one in Gwent (PW, see index); also Llangarren in Ergyng (LBS II.330).

The only correct date of commemoration is September 11 according to Silas Harris, who gives explanations for other dates (*loc.cit.* pp.6-8).

Iolo Morganwg called him Deiniol Wyn in his Triad no.98 in the *Myvyrian Archaiology* Third Series, whence also Rice Rees, *Welsh Saints*, p.258, LBS II.326.

#### **DEINIOL FARCH DU of Powys.**

He is mentioned in the list of those whom Beuno raised from the dead. See s.n. Beuno. Wade-Evans suggested that he might be the saint from whom Llandinier received its name, one of the townships in Berriew, Powys Wenwynwyn. (*Arch.Camb.*, 85 (1930), pp.327, 329; WCO 176).

#### **DEINIOLEN.**

The saint of Llanddeiniolen in Arfon (PW 84). Commemorated on November 22 or 23 (LBS I.75, II.232). There is no certainty about his or her identity. 'He' has been identified with Deiniolfab (q.v.) (Rice Rees, *Welsh Saints*, p.281, LBS II.232) but Lewis Morris wrote *Deiniolen Santes* in his *Celtic Remains*, p.127, implying a female.

#### **DEINIOLFAB.**

He is mentioned as one of the six persons whom Beuno raised from the dead. The B text says 'Deiniol who was drowned'. See s.n. Beuno. Deiniolfab is the patron of Llanddaniel-fab or Llanddeiniol-fab in Anglesey (PW 92, WATU). He is not mentioned by name in the Life of Beuno, but he is perhaps the workman of Aberffraw who is said in the Life to have been raised from the dead by Beuno (§20 in VSB p.21). Leland noted: 'As they say, he was a disciple of Cybi, or, as some would have it, of Beuno' (*Itinerary*, ed. L.T.Smith, III, p.129).

According to a late version of Bonedd y Saint Deiniolfab was brother to St.Asaff (ByS 13(F) in EWGT p.56). This seems improbable if he was a disciple of Beuno. See Wade-Evans in *Revue Celtique*, 50 (1933) p.384. Henry Rowlands said that the saint of Llanddaniel-fab was Daniel, son of Daniel first bishop of Bangor (*Mona Antiqua Restaurata*, 1766 ed. p.154). This has generally been accepted, because it was recorded by Lewis Morris in his 'Alphabetic Bonedd' (BL.Add.MS.14,928 fo.21) and so got into the *Myvyrian Archaiology* (MA<sup>2</sup> 423). It is also chronologically reasonable.

No commemoration date. See also Deiniolen.

#### **DENW or DENYW ferch LLEUDDUN LWYDDOG. (530)**

The mother of Cyndeyrn Garthwys [St.Kentigern] by Owain ab Urien, as we learn from Bonedd y Saint (ByS §14 in EWGT p.56). Her story is told in some detail in the anonymous fragment of the Life of St.Kentigern, edited by Bishop A.P.Forbes in *The Lives of St.Ninian and St.Kentigern*, (The Historians of Scotland, Vol.5), Edinburgh, 1874. The fragment calls her Thaney, daughter of Leudonus, king of Leudonia, a half-pagan. See further s.n. Cyndeyrn Garthwys. The fragment ends with the birth of Kentigern.

The Life of Kentigern by Jocelin calls her Taneu, gives less detail about her and says no more about her after the birth of Kentigern. In the Aberdeen Breviary she is called (a) Teneuu in the Office of Kentigern, and (b) Theneuu in her office. (Maitland Club, 1852).

## A WELSH CLASSICAL DICTIONARY

In Scottish tradition she is said to have become very devout, settled in Glasgow, and was buried there. A church dedicated to her in Glasgow, formerly known as 'St.Theneuke's, has become corrupted to 'St.Enoch's'. Commemorated on July 18 (DCB s.n. Thenew).

**DEORATH or DEORTHACH WLEDIG.** See Rhufon Befr.

**DERFEL GADARN, ST.** (490)

The saint of Llandderfel in Penllyn and of Llandderfel, a chapel (extinct) under Llanfihangel Llantarnam in Gwent (PW 108, 82). He is called Derfel ap Howel in a late 15th century poem (LBS IV.437). According to late versions of *Bonedd y Saint* he was the son of Hywel ab Emyr Llydaw (ByS §80 in EWGT p.66); another text makes him the son of Hywel Fychan ap Hywel ab Emyr Llydaw (AchS §2 in EWGT p.68).

At Llandderfel in Penllyn his wooden image was held in high esteem, but caused embarrassment to the Protestants and was finally burnt in 1538 at Smithfield in London. See LBS II.334 for the gory details.

Derfel Gadarn's commemoration on April 5 appears in most of the Welsh calendars (LBS I.71, II.336).

According to one tradition he was one of the seven men who escaped from the Battle of Camlan. See Camlan. His presence at Camlan is frequently referred to by the poets. Thus Tudur Aled said in a poem to Thomas Pennant, abbot of Basingwerk:

Churchman, soldier, steel is thy armour,  
Like Derfel in Camlan.

(*Gwaith Tudur Aled*, ed. T.Gwynn Jones, No.VI, ll.29-30, p.34).

Also Lewis Glyn Cothi in a poem to Hywel ap Dafydd ap Goronwy of Gwernan:

Pan vu, a llu yn eu lladd,  
Ar Gamlan wyr ac ymladd;  
Dervel o hyd ei arvau  
A ranau ddur yno'n ddau.

(*Gwaith*, Oxford, 1837, p.216, ll.47-50). For other references see LBS II.333, n.3.

**DEROCH son of RIWAL**, prince of Domnonée in Brittany.

According to the Life of St.Tudual, Deroch son of Rigual was prince of Domnonée when the saint arrived in Brittany, but he was probably ruling with his father. See s.n. Tudual. The genealogy in the Life of St.Winnoc makes Deroch the son of Riwal and father of Riatham who was father of Ionas. (Bollandists, *Acta Sanctorum*, November III, p.268). See s.n. Riwal.

De la Borderie thought that Riatham was an insertion here and that Ionas was the son of Deroch (*Histoire de Bretagne*, 1896, I.351 n.1 and p.400). He put the rule of Deroch from c.520 to 533 (*ibid.*, I.580).

**DERUVIANUS.** See Duvianus.

**DERWA, ST.**

A saint whose name is preserved in the old place-name Mertherderwa in the parish of Camborne, Cornwall. The name is now corrupted to Menedarva (DCB s.n. Derwa). There were chapels of SS.Derwa and Ia in Merther-Derwa. Canon G.H.Doble thought that Derwa and Ia shared with Gwinear and Meriadoc the missionary work in the valley of the Conner (*The Saints of Cornwall*, I.92, 110, 133-4).

## A WELSH CLASSICAL DICTIONARY

### DERWEL. (460)

Sister of Amon and mother of St.Machu according to Vita Sancti Machutis (EWGT p.23). See s.n. Malo.

### DEWI SANT (ST. DAVID). (485?)

The name Dewi is "the docked Dimetian form of *Dewidd* from *David-us*. Final *dd* is generally dropped in the Welsh dialects of Pembrokeshire" (A.W.Wade-Evans in *Cy* 24 (1913) p.29, note 2); see also OP I.410, II.189. *Sancti Degui* (genitive) occurs in Asser's Life of Alfred s.a.884. A person named *Deui* or *Deuui* is mentioned several times in the Book of Llandaf (BLD 202-5).

The Life of St.David by Ricemarchus [Rhygyfarch] (d.1099) from Cotton MS. Vesp. A.xiv is edited in VSB pp.150-170. A new edition based on all known manuscripts is edited by J.W.James, in *Rhygyfarch's Life of St.David*, Cardiff, 1967. About one fifth of the 'Vespasian' recension is additional matter not found in the basic text deduced by Dr.James (*loc.cit.*, p.xxxiii). Section or chapter numbers are the same in both editions.

A Welsh version of the life is edited by D.Simon Evans in *Buched Dewi*, Cardiff, 1959, based on the two earliest manuscripts, Llanstephan MS.27, 'The Red Book of Talgarth' (before 1400), with variations from Jesus College MS.119, 'The Book of the Anchorite of Llanddewi Brefi' (1346). The Welsh Life is clearly based on Rhygyfarch's, but omits most of the material connecting Dewi with Ireland (Nora K.Chadwick in *Studies in the Early British Church*, pp.148-9). See also *The Welsh Life of St.David*, edited by D.Simon Evans, Cardiff, 1988.

### THE LATIN LIFE

§2. Sanctus, a king in Ceredigion, was told by an angel to send certain gifts to the monastery of Maucannus, which is 'to this day' called the Monastery of the Deposit, to be preserved there until a son was born to him. He will be called *Dauid aquatice uite*, 'David who lives on water'.

3-4. Thirty years after Patrick left Dyfed for Ireland Sanctus came to Dyfed and violated a maiden named Nonita.

5. During her pregnancy she entered a church to hear the preaching of the gospel [which saint Gildas son of Cau used to do in the time of king Triphunus and his sons (Vesp.only)]. But, because the child in her womb would excel all the teachers of Britain, the preacher became dumb and was unable to preach until she left the church. [Thereupon Gildas said that he would leave Britannia and go to another island (Vesp. only)].

7. Her son was baptized by Elvis [see Eilfyw], a bishop of the Munster-men,

8. and was reared at Vetus Rubus.

9. Ordained priest.

10. Went to Paulinus, a disciple of Germanus, on an island in *Wincedi-lantquendi*.

11. When *Sanctus Dewi* had been there ten years he restored the sight of Paulinus.

12. Became all things to all men.

13. Founded twelve monasteries and restored the sight of Proprius [Pepiau - Vesp.], king of Ergyng.

14. Returned to the place whence he had set out [Vetus Rubus - Vesp.], where dwelt Guisidianus [Guistilianus, Vesp.], his *fratruelis*. See Gwestlan.

15. He went with his three faithful disciples, Aidan [Aeddán], Eliud [Teilo], and Ismael [Ysfael], and others to the place foretold by an angel and lit a fire.

16. The place is called Rosina Vallis [which the Britons commonly call Hodnant - Vesp. §15].

16-19. They were opposed by Baia and his wife. See s.n. Bwya.

20. A monastery is built on the site [Menevia, Mynyw].

## A WELSH CLASSICAL DICTIONARY

32. Constantine, king of Cornwall, abandoned his kingdom, came to the monastery and bent his proud head in lowly obedience. Later he departed for a distant land. See Constantinus, king and monk.
35. A miracle performed by Aidan,  
36. who, after completing his studies, went to Ireland and founded a monastery called Guernin [Ferns].
37. Later Aidan was told by an angel that Dewi was about to be poisoned. As he could not go himself he sent Scuthinus, his fellow disciple, who travelled miraculously to the city,  
38. and Scuthinus, whose other name was Scolanus, prevented the perpetration of the crime. See Aeddán or Maeddog, disciple of St. David, and Ysgolan.
39. The faithful Irish abbot, Barre, visited Dewi on his way back from Rome. His ship being held up by lack of wind, he borrowed a horse from Dewi and rode it through the sea.
40. On the way he met St. Brendan who was leading a wondrous life on the back of a sea-monster. Barre reached his country without mishap.
41. Another disciple was named Midunnauc [Modomnoc - Vesp.].
42. [Vesp. only]: Almost a third or a fourth of Ireland served David Aquilentus [‘the waterman’], where Maidoc was, who was also called Aidanus from infancy. David had given him a little bell called Cruedin. When Maidoc went to Ireland he forgot his little bell, so he sent a messenger to David to ask him to send it. David told the bell to go to its master, and the next day it was alongside Aidan.
43. After many years of humble obedience Midunnauc [Modomnoc - Vesp.] departed for Ireland. The bees which he had been looking after insisted on going with him.
- 44-48. David, Eliud, ‘now generally called Teilo’, and Paternus went to Jerusalem where they were consecrated bishops by the patriarch. Then David was advanced to the archbishopric. They returned to their native land.
49. The Pelagian heresy was recovering its vigour and obstinacy. So a general synod was assembled of all the 118 bishops of Britain, and innumerable other persons, clerical and lay. Brevi was the place selected, and a mound of garments was erected so that the preachers could be heard, but the crowd was so great that most of the people could not hear. Paulinus told them that Dewi, a bishop, was not present. He was six feet in stature and should be summoned.
50. After three unsuccessful attempts to persuade him to come, Daniel and Dubricius were sent, and Dewi reluctantly agreed to attend.
52. As Dewi preached, the ground rose to a hill, everyone heard his voice and the heresy was expelled. A church [Llanddewi Brefi] is situated on the summit of that hill.
53. David was constituted archbishop of the entire British race, and his city was declared the metropolis of the whole country.
54. The decrees of catholic and ecclesiastical governance were confirmed.
55. After some years another synod was assembled, called the Synod of Victoria, which confirmed and added to the decisions of the former synod.
58. Dewi reached the age of 147 years.
62. He died on March 1, which was the third day after Sunday.
68. [Vesp. only]: David son of Sant son of Cheretic son of Cunedda, etc.

### NOTES ON THE LIFE

§2. The monastery of Maucannus is probably Llanfeugan in the parish of Bridell. See Meugan. According to the Vespasian text one of the gifts (a swarm of bees) would be found in *Llinhenlanu*, probably Glyn Henllan, in the adjoining parish of Cilgerran (Wade-Evans in Cy. 24 (1913) p.30 n.1). *Dauid aquatice uite*, *Dauid Aquilentus*, (§42 Vesp.) and *Deuius Aquaticus* in the Life of St. Paul of Léon (§3) refer to the austerity of his life. In the Vespasian MS. a later hand has added *Dewi Dyfyrwr* to the initial rubric (*ibid.*, p.57 n.1). We gather from his appellation ‘Aquaticus’, in Welsh



## A WELSH CLASSICAL DICTIONARY

Dyfrwr, 'the Waterman', that he was the head and leader of those stricter monks of Britannia, 'the Watermen' [Dyfrwyr] (WCO 147-8). There were two churches named Llanddyfrwyr, one in Ystrad Tywi, now Llanddowror dedicated to Teilo, the other in Gwent, Llanddyfrwyr-yn-Edeligion, extinct, in the parish of Llangybi, apparently a foundation by St.Cybi (WATU; PW 47, 82 n.4). See further Cy. 24 p.57 n.1.

§3. *Vallis Rosina* becomes *Glyn Rosin* in the Welsh text. 'Rosin' was taken to be *Rhosyn*, 'a Rose', by Giraldus Cambrensis, who remarked that it was lacking in roses (*Itin.Kamb., II.1*). But *Rosina* derives from *rhos*, 'a moor' (LBS II.296 n.3), and Wade-Evans translated 'the Valley of the little Bog' (WCO 147). The name seems to survive in Rhoson Uchaf, a farm-house 1¾ miles west of St.David's (*Arch.Camb., 1902, p.17, OP I.113*). Iolo Goch in a cywydd to Dewi Sant wrote *Glyn Rhosyn* (*Gwaith, ed. D.R.Johnston, No.XXIX I.15, p.131*).

§5. The Vespasian text is anachronistic in introducing Gildas, but the the supposed event could perhaps have been in the time of Tryffin, king of Dyfed (Cy. 24, p.35, notes 1, 2).

§8. *Vetus Rubus* ('The Old Bramble-bush') becomes *Henllwyn* ('The Old Bush') in the Welsh text, but Giraldus Cambrensis in his version of the Life explained the name as follows: *qui et Kambrice Henmeneu, Latine vero Vetus Menevia vocatur* (*Opera, Rolls, III.384*), - that is, Henfynyw in Ceredigion (Cy. 24 p.39 n.1)

§10. The name of the island is not given in the 'Vespasian' version and is very variable in others. It has not been satisfactorily explained. In the Life of St.Paul of Léon, written in 884, we are told that Paul and David both studied under St.Illtud. So also, in the Life of St.Illtud, we are told that Dewi was one of the scholars who studied with the saint (§11 in VSB p.208).

§13. Wade-Evans demolishes the claims of Dewi to all the eleven monasteries which are listed as his foundations in addition to Mynyw (Cy. 24 p.41 n.1). Five of these however probably belonged to the diocese of St.David's when Ricemarchus wrote: Glasgwm and Colfa in Elfael, Llangyfelach in Gŵyr, and Llanarthne and Betws in Ystrad Tywi (PW 50, 117). The next list of foundations owned by St.David's is that found in the poem *Canu y Dewi* by Gwynfardd Brycheiniog (fl.1160-1220). They are twenty or so in number (PW 117). The poem also mentions a visit to Devon where Dewi suffered ill-treatment at the hands of a woman, on account of which the inhabitants suffered his vengeance (MA<sup>2</sup> 194-6, RBP col.1186; Rice Rees, *Welsh Saints*, pp.199-200, LBS II.295, 311). The diocese of St.David's eventually covered Dyfed, Ceredigion, Ystrad Tywi, Brycheiniog and part of Radnorshire (PW 25-63). See William Rees, *An Historical Atlas of Wales*, Cardiff, 1951, Plate 25(b). The dedications to St.David listed in PW show 12 in Dyfed, 9 in Ceredigion, 9 in Ystrad Tywi, 3 in Brycheiniog, 4 in Buellt, 5 in Elfael, 3 in Maelienydd, 8 in Gwent, and 1 in Morgannwg; a total of 54 in Wales. LBS II.316-7 gives 69 in Wales and 4 in Herefordshire. Other dedications are listed in Devon, Cornwall and Brittany, see LBS II.296, 307, 319-322.

§§44-48. Dewi's visit to Jerusalem with Teilo and Padarn is mentioned also in the Life of St.Padarn (§20 in VSB p.258) and in the Life of St.Teilo (BLD 106). In a triad (TYP no.82) Dewi, Padarn and Teilo are called the 'Three Blessed Visitors' of Ynys Prydain.

### THE SYNODS OF BREFI AND VICTORIA

St.Cybi is said to have been at the Synod of Brefi. See s.n. Cybi. The Life of St.Cadog (§13) says that the Synod was convened by St.David while Cadog was abroad, with the result that Cadog was not present. Ricemarchus brings Paulinus and Pelagianism into his legendary account. This is an anachronism and probably an echo of the visit of St.Germanus.

The actual concern of the synods was the discipline of the clergy and laity. See Wade-Evans in Cy. 24 (1913) p.62 n.1, p.66 n.1, WCO 85-86, 148; HW 157. The genuine acts, which merely relate to the ecclesiastical penalties to be imposed for certain offences, are given by Haddan and Stubbs in *Councils and Ecclesiastical Documents*, I.117-8.

## A WELSH CLASSICAL DICTIONARY

According to *Annales Cambriae* MS.B the Synod of Victoria was in 569. It is also called *Sinodus Luci Victoriae*, 'the Synod of the Grove of Victory'. See Hugh Williams *Gildas*, pp.286-8; LBS II.301.

The Life sets out to prove that Dewi is higher than all his possible rivals. In §5(Vesp.) *Gildas*, §46 Teilo and Padarn, and finally in §50 Deiniol and Dyfrig, are made to fall before him (Cy. 24 (1913) p.63 n.1).

### THE IRISH CONNECTION

While there was certainly coming and going of saints between Wales and Ireland it seems that the Latin Life has overemphasised the connection by identification of several saints with Irish saints of the same or similar names. Thus Elvis [Eilfyw, q.v.] is identified with St.Ailbe of Emly (d.528), Aidan or Maidoc with the Irish saint Aedán or Maedóc of Ferns (d.626) (see Aeddan or Maeddog), Midunnauc with Modomnóc (Vesp. text) i.e. Domnóc, of Ossory, Barre with Finnarr of Cork (d.c.630) [compare Berwyn and see further below]. Brendan of Clonfert (d.578) is mentioned only for his supposed meeting with Barre. Scolanus [Ysgolan, q.v.] is identified with the Irish saint Scuthíne of Sliab Mairge. The Lives of the Irish saints Aedán and Ailbe apparently draw on the Life of St.David, but the former knows nothing of Scuthíne.

Other Irish saints are said to have come into contact with St.David. The very fabulous Life of St.Colman of Dromore says that the saint was a pupil of St.Ailbe, visited Britain and was present at the birth of St.David, whom he educated (LBS II.162-3). See Colman. In the Life of St.Finnian of Clonard (d.549) we are told that he went to Wales and stayed at Cell Muine [Mynyw]. He is said to have found Cathmael [Cadog] there trying to settle a contention between David and *Gildas* 'for the abbacy of the island of Britain'. Cadog thrust the unpleasant duty on Finnian, who 'awarded the island to David because of his seniority' (WCO 243-4). See further s.n. Finnian of Clonard.

In the Life of St.Declan of Ardmore we are told that he visited Wales and St.David. At the time he had a wonder-working bell, but left it behind when he left for home. However at Declan's prayer it came sailing after him on the boulder on which it had been set down. (Daphne D.C.Pochin Mould, *The Irish Saints*, p.139). Compare the Life of David §42. St.Senan of Iniscathaig (Scattery Island) on the Shannon Estuary is said to have called at Mynyw on his way back from Rome. He formed a perpetual bond of friendship with St.David and died in the same year as St.David (DCB s.n.Senan).

According to the Life of St.Finnarr of Cork it is told that MacCorp, a foster-brother of St.David, went to Ireland, and Finnarr placed himself under his direction. Finnarr is also said to have gone to Rome with St.Aedán of Ferns and St.David (LBS III.22).

In the 'Catalogue of the Saints of Ireland' it is said that the saints of the 'Second Order' received a mass from David, *Gildas*, and Docus, Britons. See further s.n. Docus.

According to the tract 'The Mothers of Irish Saints', St.David had a sister, Magna, who was mother of Setna mac Essen, MoGobba and MoEltióc. See EWGT p.33; LL 1696.

### YEAR OF BIRTH

According to §§3 and 4 of the Life, David was born 30 years after the departure of St.Patrick to Ireland. This is also implied in the Life of St.Carannog (§2 in VSB p.1). Now the Irish Annals give A.D.432 as the year when Patrick arrived in Ireland, so that David's birth has been put at A.D.462 (Usher, Wade-Evans in WCO 146). However, there has been a new evaluation of the evidence for the dates of Patrick's life, and James Carney, basing his argument partly on a reassessment of MS.B of *Annales Cambriae*, has proposed A.D.456 for the year of his arrival in Ireland and 487 for the birth of St.David (*Studies in Early Irish Literature and History*, Dublin, 1955, pp.342-3, and *The Problem of St.Patrick*, Dublin, 1961, p.118).

## A WELSH CLASSICAL DICTIONARY

### YEAR OF DEATH

The following dates are given for the death of St. David in the various annals:

587	Annals of Tigernach	588	Chronicon Scotorum
589	Annals of Inisfallen	-	Annals of Ulster
601	Annales Cambriae		

According to the Life he died on March 1, the third day after a Sunday. That would probably be Tuesday, perhaps Wednesday. March 1 was a Tuesday in the following years: 505, 511, 516, 522, 533, 539, 544, 550, 561, 567, 572, 578, 589, 595, 600, 606. March 1 was a Wednesday in 506, 517, 523, 528, 534, 545, 551, 556, 562, 573, 579, 584, 590, 601, 607. Thus 589 is agreeable with Tuesday and 601 is agreeable with Wednesday. Neither is agreeable with the suggested date of birth.

Usher gave 544, and Wade-Evans finally came to agree (*Trans. Cym.*, 1964, p.129).

### OTHER REFERENCES

The Life of St. Cadog (§§25, 70) makes Dewi a witness in a deal between Cadog and Rhain ap Brychan.

The Life of St. Illtud tells of a bell which Gildas intended to give to Dewi, but it would not ring for him. However it would ring for Illtud to whom it was therefore given (§19 in VSB p.222). Compare the Life of St. Cadog (§27 in VSB p.84).

Bonedd y Saint calls him Dewi ap Sant ap Cedig ap Ceredig ap Cunedda Wledig, by Non ferch Cynyr of Caer Gawch in Mynyw. Some versions omit 'Cedig' as in §68 of the Life. See ByS §1 in EWGT p.54.

Dewi is listed as one of 'The Seven Happy Cousins'. See s.n. Cybi.

Dewi is mentioned five times in the early tenth century poem 'Armes Prydein' in the Book of Taliesin. The writer who was probably from South Wales regarded him as chief of the saints of the Cymry, e.g. l.51: 'God and Dewi', l.105: 'Dewi and the saints of Prydain', etc. See Ifor Williams, *Armes Prydein*, Cardiff, 1955, p.xxi.

In a poem by Iolo Goch a legend is told how God transformed two men of Dyfed, Gwydder Astrus and Goddrudd, and their mother, into wolves, because of some grievous sin. But David brought them back to their human form. These were the two whelps of the bitch Rhymhi, Gwyddrud and Gwydden Astrus, mentioned in the tale of 'Culhwch and Olwen'. Here it is said that God changed them back into their own semblance for Arthur (WM 467, RM 111; RM 132). See Gwyddien Astrus, Rhymhi.

A proverb is attributed to Dewi in the 'Englynion y Clyweid' in the Black Book of Carmarthen (No.13 in BBCS 3 p.10). See also LBS II.313.

### GEOFFREY OF MONMOUTH

Geoffrey of Monmouth mentions St. David in what appears to be an almost completely fictitious role. Thus we are told that he was consecrated archbishop of Caerleon-on-Usk on the retirement of St. Dubricius, at the time of Arthur's special coronation (HRB IX.15). [This is copied by Giraldus Cambrensis in his Life (*Opera*, Rolls, III.386; and *Itin. Kamb.* II.4)]. He made Menevia his own abbey. He died there after a sudden illness soon after the battle of Camlan and was buried at Menevia at the command of Maelgwn, king of Gwynedd. He was succeeded in the 'metropolitan see' by Cynog, bishop of Llanbadarn (HRB XI.3). He is said to be uncle to Arthur (IX.15) but this is not confirmed by any Welsh pedigree. See s.n. Cynyr of Caer Gawch.

**DEWRARTH WLEDIG.** See Rhufon Befr.

**DIDER ab URIEN.** See Owain ab Urien.

**DIER, ST.** See Diheufyr

**DIFER ab URIEN.** See Owain ab Urien.

**DIFYDELL ap DISGYFDAWD.** See Disgyfdawd.

**DIFWNG ab ALAN.** (Legendary).

The possessor of one of the 'Three Roving Fleets' of Ynys Prydain according to a triad (TYP no.15).

**DIFWNG ap BRYCHWAIN.**

Genealogical link in the ancestry of Cunedda Wledig; father of Peryf, or Onwedd (HG 1, GaC 1, etc, in EWGT pp.9, 36 etc.).

**DIFWNG ab EMYR LLYDAW.** (450)

Father of St.Trunio (ByS §23 in EWGT p.58).

**DIGAIN ap CUSTENNIN GORNEU.** (450)

The saint of Llangernyw in Rhos, Gwynedd (PW 103), 'the Church of the Cornishman'. According to the list of parishes in Wrexham MS.1 the church is dedicated to Digain Frenin (RWM I.914). Festival on November 21 (LBS I.75, II.340). He is also perhaps the saint of Llangernyw in the Dore Valley, Herefordshire (LBS II.340), identified with Dorstone (WATU).

His pedigree is given in a late version of Bonedd y Saint (§73 in EWGT p.65).

**DIGANT ap DÔN.** (Mythical).

He is included in the list of the children of Dôn (ByA §25 in EWGT p.90). He is mentioned in a poem by Prydydd y Moch to Rhodri ap Ywein, beginning with the line: *Antyrron daear antyrron*. Line 42 reads:

O amgant llys Dygant uab Don.

(LIH p.266).

**DIGON ab ALAR.** (Fanciful).

He appears in the tale of 'Culhwch and Olwen' as one of the persons in Arthur's Court (WM 461, RM 107). The name is rendered 'Enough son of Surfeit' in the translation by Gwyn Jones and Thomas Jones, Everyman ed. p.101 n.3. Compare Clust ap Clustfeinydd.

**DIHEUFYR ap HAWYSTL GLOFF.** (505)

The saint of Bodfari in Tegeingl according to Bonedd y Saint (§43 in EWGT p.61) where he is made the son of Hawystl Gloff by Tywanwedd ferch Amlawdd Wledig. The name is shortened to Dier in some manuscripts of Bonedd y Saint. This form is preferred in PW 101 and is found in the name of his holy well, Ffynnon Ddier, which used to exist (Edward Lhuyd, *Parochialia*, I.70; LBS II.342).

He is called Deifer in the Life of St.Winifred [Gwenfrewy] by Robert of Shrewsbury. Winifred is said to have left Holywell and visited him at Bodfari, where he lived as a recluse. He sent her off to St.Sadwrn at Henllan. His commemoration day is given in a few calendars as March 8 (LBS I.71, II.342).

**DILIC, ST.**

The name appears in the list of children of Brychan associated with Cornwall in the Life of St. Nectan. See EWGT p.29. Copies of the list were made by Leland and William of Worcester. Dilic is probably the female saint of St.Illick in the parish of St.Endellion where a chapel of 'St.Electa' stood in the Middle Ages. Nicholas Roscarrock calls her St.Illick or Telick. Charles Henderson thought that St.Electa might be the St.Delech who was the eponym of the place called Landelech in Domesday, and which he has shown is almost certainly Landulph, [on the west bank of the Tamar], where, until 1559, there was a wall-painting of 'St.Dylytt'.

## A WELSH CLASSICAL DICTIONARY

There was also a (male) St.Dellec at Plouray in the Morbihan in Brittany. Again we find St.Illec, now St.Dilecq at Bay near Quimperlé. (G.H.Doble, *S.Nectan, S.Keyne and the Children of Brychan in Cornwall*, pp.11-12). See also LBS II.421-2.

**DILIG ap LLYWARCH HEN.** See Cynddilig ap Llywarch Hen.

**DILLUS FARFOG.** (Legendary).

He appears in the tale of 'Culhwch and Olwen' as 'the mightiest warrior that ever fled from Arthur' (RM 133). When he is first mentioned he is called *Dissull Varchawc* (WM 484, RM 124) but elsewhere always Dillus Farfog. In order to hold a certain pair of cubs (see Rhymhi) in the hunting of the boar Trwyth, it was necessary to have a leash made from Dillus's beard. This had to be pulled out while he was alive and plucked out with wooden tweezers. If it were pulled out when he was dead it would be too brittle (WM 484, RM 124). Later we are told that the beard was for making a leash for Drudwyn the cub of Greid ab Eri (RM 133) but this is evidently a mistake, for that leash had to be the leash of Cors Cant Ewin (WM 483, RM 123).

Cai and Bedwyr found Dillus in Pumlumon [Plynlimon] by observing the smoke of a fire, which rose straight up although there was a high wind at the time. This proved that it was the fire of a warrior. In order to obtain his beard while he was still alive they waited until he had fallen asleep after his meal. Then Cai dug an enormous pit at his feet, and while he was squeezed into the pit, they plucked out his beard with wooden tweezers, and then slew him. [The implication is that Dillus was a giant].

When Cai brought the beard to Arthur, Arthur sang this englyn:

Cai made a leash  
From the beard of Dillus ab Eurei.  
Were he alive, thy death he'd be.

This annoyed Cai so much that he sulked and could hardly be brought to keep the peace with Arthur, nor did Cai ever come to Arthur's aid from that time forth (RM 133-4). The poet Cynddelw mentions *Dullus uab Eurei* (LIH 95, 1.4).

It was suggested by Mr.Cledwyn Vaughan of the National Library of Wales that the site of this supposed episode is a farm called *Erw'r barfau* on the left of the road from Devil's Bridge to Pont Erwyd, which is about six miles south-south-west of Plynlimon. There is a hill (1186 ft.) called *Erwbarfe* to the right of the road, grid ref. SN 7578. (7-7-1974).

**DINA, wife of BRYCHAN.**

According to the tract 'The Mothers of Irish Saints' Dina, daughter of a Saxon king, was the wife of Brychan Brycheiniog and mother of several Irish saints. See EWGT pp.32-33 and s.n. Brychan.

**DINABUTIUS.** See Myrddin Emrys.

**DINAS GAWR.** (Legendary).

One of four brother giants said to have lived at Llansawel in Ystrad Tywi from whom is named Caer Dinas Gawr (Peniarth MS.118 p.832 edited in Cy.27 p.132). Compare Dynas Gawr. See Mabon Gawr.

**DINGAD ab ANNUN.** See Dingarth ab Annun.

**DINGAD ap BRYCHAN.**

The saint of Llandingad (which includes Llanymddyfri or Llandoverly, WATU) in Ystrad Tywi (PW 51) and of Llanddingad (Dingestow) in Gwent (PW 72). He appears in all the Brychan documents as a son of Brychan, and one, CB 14(8), makes him father of Pasgen, while JC 2(9) makes him father of Pasgen and Cyflifer. See EWGT pp.15, 18, 43, 81.

Commemorated on November 1 (LBS II.343).

**DINGAD ab EIFION.** (470)

Genealogical link in the line of princes of Dunoding; father of Meurig (HL 17, JC 40 (ab Einion), ABT 24 (ap Pobian) in EWGT pp.11, 48, 108).

**DINGAD ap NUDD HAEL.** (545)

According to Bonedd y Saint he was the father of several saints: Lleuddad, Baglan, Eleri, Tygwy and Tyfriog. He was the son of Nudd Hael ap Senyllt, and his wife was Tenoï ferch Lleuddun Luyddog (ByS §18 in EWGT p.57).

In *Buchedd Llewddoc Sant* in Llanstephan MS.34 (end of 16th century) Dingad is said to have been king of Bryn Buga, [the town of Usk]. Here he is said to have had twelve children, of whom only two are named: Llowddoc [Llawddog] and Baglan. See EWGT p.31. But Dingad's father, and his wife were people of North Britain, and it seems improbable that he would be king of Usk. See discussion s.n. Lleuddad.

**DINGAD ap TUDUR TREFOR.** (930)

Father of Rhiwallon, and ancestor of many families in Powys (ABT 9b, HL 12b in EWGT pp.103, 119). His wife is said to have been Cecily ferch Seferus (LD ii.307).

**DINGAD ap TUDWAL.** (430)

Genealogical link in a line of princes perhaps ruling in Galloway. See H.M.Chadwick, *Early Scotland*, p.146; father of Senyllt (HG 4, JC 19, ABT 6l in EWGT pp.10, 46, 100).

**DINGAD FARDD.**

He appears in one list of the six persons said to have been restored to life by Beuno. See s.n. Beuno.

**DINGARTH ab ANNUN.** (Legendary).

Genealogical link in the ancestry of Llŷr Llediaith; father of Cridol (ByA 33 in EWGT p.94). In MP 3 in EWGT p.122 the names become Dingad ab Annun, father of Greidiol.

**DINOAD ap CYNAN GARWYN.** (540)

He is mentioned in a triad (TYP no.46b) as the owner of the horse Cethin Cyflym ['Swift-Roan'], one of the 'Three Coursing Horses' of Ynys Prydain. In another triad (TYP no.44) we are told that when he was mounted on Cethin Cyflym he was the only person to overtake Cornan, the horse of the sons of Eliffer Gosgorddfawr, Gwrgi and Peredur, when they went to view the battle-fog of [the host of] Gwenddoleu at Arderydd. He won censure(?) and dishonour from then till today.

**DINWAED FAGLOG.** See Tinwaed Faglog.

**DIONOTUS,** fictitious king of Cornwall.

According to Geoffrey of Monmouth he was the brother of Caradocus [Caradog], Duke of Cornwall, whom he succeeded, and the father of St.Ursula (HRB V.15-16). Geoffrey got the name from the legend of St.Ursula, where the name of her father is given as Deonotus. See Ursula.

In *Brut y Brenhinedd* the name is transformed (incorrectly) into Dunod.

Boece calls him Dionethus son of Octavius II son of Octavius I [= Eudaf Hen] and gives him as wife an unnamed sister of Fergus son of Erc (*Scotorum Historia*, VI.11, VII.1-7).

**DIRDAN.** (440)

The name occurs in a corrupt passage in *Achau'r Saint* (§35 in EWGT p.70) in which he appears to be a brother of St.Eilfyw and son of Helig ap Glannog. But in a late version of *Bonedd y Saint* he

## A WELSH CLASSICAL DICTIONARY

appears as the father of St.Eilfyw by Danhadlwen ferch Ynyr [*recte* Cynyr] of Caer Gawch (ByS §92 in EWGT p.67). This makes better sense.

Dyrdan appears as a saint in a poem by Thomas Kelli (LBS IV.437).

**DIRMIG ap CAW.** See Caw of Prydyn.

**DIRMIG CORNEU ap IAEN.** See Iaen.

**DISAETH ap CATHUS.** (930)

Genealogical link in the ancestry of Geraint of Pentraeth, a patriarch of families in Môn; father of Cadog (HL 6a in EWGT p.116).

**DISGYFDAWD.** (Legendary)

He is mentioned in two triads (TYP nos 10, 32) as a bard, the father of Gall, Ysgafnell and Diffydell, three chieftains of Deifr and Bryneich [Deira and Bernicia], who performed the 'Three Fortunate Assassinations'. Gall slew the two birds of Gwenddoleu, Ysgafnell slew Edelfled (q.v.) [Aethelfrith, king of Northumbria], and Diffydell slew Gwrgi Garwlwyd (q.v.).

The grave of Disgyrnin Disgyffeddawd is mentioned in the Verses of the Graves in Peniarth MS.98B, stanza 14:

I have heard a heavy wave upon the sand  
around the grave of Disgyrnin Disgyffeddawd.

(SG p.137).

Ysgafnell ap Dysgyfdawd is mentioned as the author of a proverb in 'Englynion y Clyweid' in Llanstephan MS.37 (BBCS 3 p.12).

**DISTAIN ap RHUN ab ENEAS LEDEWIG.** (500)

He appears in a late version of Bonedd y Saint (ByS §81 in EWGT p.66), but is not known as a saint, nor does he seem to be mentioned elsewhere. The name means 'steward'. See Eneas Ledewig.

**DIWRIG ab EINUDD.** (970)

Father of Eurdrich the wife of Trahaearn ap Maelog Dda (HL §11 in EWGT p.111).

**DIWRNACH WYDDEL.** (Legendary).

He appears in the tale of 'Culhwch and Olwen' where he is said to have been the Overseer of Odgar ab Aedd, king of Ireland. Ysbaddaden Pencawr required his cauldron in order to boil the food for the wedding feast of Culhwch and Olwen (WM 482, RM 122). Arthur dispatched a messenger to Odgar, but Odgar was unable to persuade Diwrnach to part with the cauldron. So Arthur went to Ireland with a small company in Prydwen, his ship, and they made for the house of Diwrnach Wyddel. 'The hosts of Odgar took note of their strength'. Arthur demanded the cauldron, but Diwrnach again refused. Then Bedwyr took the cauldron and put it on the back of Hygwydd, Arthur's servant, whose office it was always to carry Arthur's cauldron and to kindle fire under it. Llenlleog Wyddel seized Caledfwlch [Arthur's sword], swung it around and slew Diwrnach Wyddel and all his host. The hosts of Ireland then came and fought with them, but were utterly routed. Arthur and his men went on board ship with the cauldron full of the treasures of Ireland. They disembarked at the house of Llwydeu ap Cel Coed, at Porth Cerddin in Dyfed (RM 135-6).

The Cauldron of Diwrnach Wyddel is probably to be equated with the Cauldron of Pwyll Pen Annwn (John Rhys, *The Arthurian Legend*, p.10), and with the Cauldron of Dyrn(f)wch Gawr (TYP p.335). See Pwyll and Dyrn(f)wch Gawr. See also CO(1) pp.lxii-lxiii, CO(2) p.12.

**DOCHAU or DOCGWYN, ST.**

The saint of Llandochau Fach (Llandough juxta Cardiff) and Llandochau (Llandough near Cowbridge). (PW 66, 70, WCO 126, WATU, though Wade-Evans wrongly accepts the identity of

Dochau and Cyngar here). The monastery at Llandough near Cardiff was at one time one of the three great minsters of south-east Glamorgan (WCO 126). The monastery is frequently mentioned in the Book of Llandaf where we find Docunnus (21 times), Docguinnus (10 times) and Abbas Dochou (once). (G.H.Doble, *The Saints of Cornwall*, V.21 n.76). Also in the 'Llancarfan Charters' attached to the Life of St.Cadog, where he is called Docgwinus, Docgwinnus (§§65, 67 in VSB p.134).

In the Life of St.Cadog (§22 in VSB pp.68-72), where he is called Dochou, Docguinnus and Doguinnus, we are told that he was summoned by Cadog to arbitrate, with others, in a dispute between Arthur and Cadog which took place at Tref Redynog [Tredunnoch, Gwent]. As a reward for his services Cadog gave Llanddyfrwyr [-yn-Edeligion] to Doguinnus. The same place had earlier(?) been given to St.Cybi (q.v.).

Dochau was also the founder of the monastery of Docco in Cornwall, later called St.Kew. This was visited by St.Samson and we gather from the Life of St.Samson (§§45, 46) that Dochau must have left there before Samson's arrival as it was said not to be up to its original vigour (WCO 224-5). Docco was called Landoho (1185, 1300, 1302), Lan-hoho (1283), Landohou (1383), Llannow since 1331, Sancti Doquinni (1400) (G.H.Doble, *loc.cit.*). See also LBS II.253.

Dochow is given in the oldest Welsh calendar (13th century) as commemorated on February 15 (LBS I.70). Nicholas Roscarrock (c.1600) speaks of St.Dawe, "a vertuous preist and eremit ... lived ... in the parish of S.Kewe and they holde by tradition that he was brother of S.Kewe". He goes on to say that S.Dawe was esteemed a saint in Wales and that his feast there was on February 15 as it was also in Cornwall. "But they call him Dochotwyr or Dogotwy" (LBS II.253). See also G.H.Doble, *The Saints of Cornwall*, IV.107. Dogotwy is evidently the Welsh saint Dochdwy (q.v.) who is probably not the same as Dochau (PCB).

The displacement of Dochau by St.Kew in the parish now called St.Kew appears to have been gradual. In 1373 we find mention of "the cemetery of the church Lannou and the chapel of St.Kewe in the same" (G.H.Doble, *loc.cit.*, IV.107 n.3). In 1578 the parish was called *Lannow alias Kew* and there is still a place called Lannow in the parish (*ibid.*, p.106), "Lanowe, a farm about a mile from St. Kewe church" (LBS II.253). See Ciwa.

In Brittany he is the eponym of Saint-Tohou in Primelin near the Pointe du Raz, and of Saint-Doha in Merdrignac, Côtes-du-Nord (G.H.Doble, *loc.cit.*, V.20 n.75).

See also Docus. The idea that St.Cungar was the same as *Doccuinus* has been shown to be a fiction. See s.n. Cungar. See also Gennys.

**DOCHDWY**, companion of Cadfan.

He is mentioned in Bonedd y Saint (ByS §20 in EWGT p.57) as one of the saints who were in Enlli [Bardsey] at the same time as Cadfan. In Achau'r Saint he is called Dochwyn (§1 in EWGT p.68). There are no known foundations in his name. Compare Dochau.

**DOCUS, ST.**

He is mentioned in the 'Catalogue of the Saints of Ireland'. See *Analecta Bollandiana* 73 (1955) pp.197-213, 289-322, where Paul Grosjean has discredited its authority and put its date in the ninth or tenth century. Here it is said that the saints of the 'second order' received a mass from David, Gildas and Docus, Britons (Daphne D.C.Pochin Mould, *The Irish Saints* p.136; G.H.Doble, *The Saints of Cornwall*, IV.108). See Hugh Williams, *Gildas*, p.416 for the relevant text. This new liturgy of the mass is said to have been widely and gratefully welcomed in sixth-century Ireland (WCO 148, 234).

Saint Cainnech (d.c.600) of Achad Bó in Laois, Ireland, is said in his Life to have gone to Britannia to a wise and religious man named Docus. (Silas M. Harris, *Journal of the Historical Society of the Church in Wales*, III (1953) p.33; Mould, *loc. cit.*, p.136).

The Annals of Ulster record under the year 473:

Death of the holy bishop Doccus, abbot of the Britons.  
This is surprisingly early, and hardly believable (PCB).



## A WELSH CLASSICAL DICTIONARY

It was formerly customary to identify Docus with Cadog (e.g. DCB s.n. Cadoc, and implied in LBS II.31). But this can be safely rejected. See note by Melville Richards in *Celt and Saxon*, edited by Nora K. Chadwick, 1963, p.298 n.1. G.H.Doble said "Docus *may* be the Welsh saint known as Docco." (*loc.cit.*, IV.108). Silas M. Harris identifies him without hesitation with Docco/Dochau (*loc.cit.*). See also J.Loth, 'Saint-Doccus et l'hagio-onomastique' in *Mém. de la Soc. d'Hist. de Bretagne*, 1929.

**DODIEIN ab ENEID.** See Cloten, king of Cornwall.

**DOEG ap MAELGWN GWYNEDD.** (510)

He is called the third son of Maelgwn Gwynedd and is said to have given his name to Llanddoeg, another name for Llanddoged, on the Conwy, near Llanrwst. This is a tradition mentioned by Edward Lhuyd (*Parochialia*, I.28). See LBS II.348-9 where it is suggested that he was perhaps the son of Maelgwn who was struck with a drinking horn by Cedig Draws (q.v.). See also Doged.

**DOEWAN (ap BRYCHAN).**

Doewan is the correct form of the name as is found invariably in calendars. He is the saint of Llanrhaeadr y Mochnant (OP II.371, PW 106). He is commemorated on July 13 (LBS I.73, II.347).

The name is found frequently in the poetry of Tudur Aled. See *Gwaith*, edited by T.Gwynn Jones, Index. The cloudberry which grows on the Berwyn mountains is sometimes called *mwyar Doewan*, but more often *mwyar Berwyn*.

He first appears as a son of Brychan in Peniarth MS.127 (c.1510) in the corrupt form *Docvan*, with two others, and the writer, not surprisingly, says 'I do not know where they are resting' (Plant Brychan §2u in EWGT p.82).

**DOGED ap CEDIG ap CEREDIG.** (470)

The presumed saint of the church of Llanddoged, on the Conwy, about two miles north of Llanrwst (PW 103). But the place was also called Llanddoeg. See Doeg, above.

According to a poem by Ieuan Llwyd Brydydd (fl.c.1460-90) he was the son of Cedig ap Ceredig, and is called Doged Frenin (Owld S.Doget in Jesus College MS. 140 (early 17th century) and Peniarth MS.225, edited in LBS IV.393-5). In a late version of Bonedd y Saint (§95 in EWGT p.67) we find:

Doget vrenhin ap Cedig ap Cunedha wledig.

Similarly (without 'vrenhin') in Achau'r Saint (§30 in EWGT p.70). The omission of 'Ceredig' is clearly a mistake.

In the tale of 'Culhwch and Olwen' we are told that seven years after the death of Culhwch's mother, Cilydd, the father of Culhwch, sought another wife. He was advised to take the wife of *Doget Vrenhin* [King Doged]. Cilydd slew the king, conquered his lands and brought his wife home with one daughter which she had with her (WM 453, RM 101). See CO(2) p.49.

**DOGFAEL ap CUNEDDA WLEDIG.** (410)

See Cunedda Wledig. Dogfael's portion of the conquests of Cunedda and his sons was Dogfeiling (ByA §29(8) in EWGT p.92). He was father of Elnu through whom the later princes were descended (JC 50, ABT §27 in EWGT pp.49, 108).

**DOGFAEL ab ITHEL.** (470)

He was the son of Ithel ap Ceredig ap Cunedda according to Progenies Keredic (§12) and Bonedd y Saint (§2) in EWGT pp.20, 55.

He was the founder of St.Dogmael's in Cemais, Dyfed, also called Llandudoch (PW 58, WATU). This was at one time a great monastery, but is not to be confounded with the Benedictine Abbey erected in that parish in later times (WCO 154). The form Llandudoch occurs in ByT (Pen.20)

but Llandydoch in Brenhinedd y Saeson. The latter led John Rhys to suppose that Tydoch was a 'pet form' of Dogfael. But he was not clear why it was not Ty-ddoch (*Celtic Folklore*, p.163; WCO 155). In Robert FitzMartin's charter (Dugdale, *Mon.Angl.*, 1823 edition, IV.130) the donor speaks of *..antiquam ecclesiam sancti Dogmaelis cum possessione terrae eidem ecclesie adjacente, cujus nomen est Landodog*. The church is St.Dogfael's, the land is Landodog. Similar double names occur frequently in Cornwall. See A.W.Wade-Evans in *Arch.Camb.*, 90, (1935), p.129. The form Llandudoch which is now preferred indicates that Rhys's suggestion is not approved, and implies that the land belonged to a person named Tudoch? (PCB).

According to a poem called Cywydd Tydecho Sant by the 15th century poet Dafydd Llwyd, Tydecho and Tegfan spent some time at Llandudoch with Dogfael. Was this legend partly intended to explain the name Llandydoch? See s.n. Tydecho.

Dogfael was also patron of St.Dogwell's, Mynachlog-ddu and Meline, all in Dyfed (PW 29, 30, 57). There is also a Llanddogwel or Llanddygfael under Llanfechell in Anglesey (PW 91, WATU). There was a Capel Degwel in the parish of St.Dogmael's (PW 58, WATU). Dogfael is commemorated on October 31 (LBS I.74, II.350).

**DOGFAN ap BRYCHAN.** See Doewan.

**DOG-HEADS.** See Gwrgi Garwlwyd.

**DOGYN FERTHYR.** See Dôn.

**DOLDAVIUS.** See Dalldaf.

**DOLGAR ferch GILDAS.** See Gildas.

**DOLI ap GWRDDOLI.**

Genealogical link in the ancestry of Cunedda Wledig; father of Gwrgain (HG 1, GaC 1, ABT 1a in EWGT pp.9, 36, 95).

**DOLOR** of Deifr and Bryneich. Father of Pryder, q.v.

**DOMINIC, ST.**

The saint of St.Dominick near the river Tamar in Cornwall. In the Life of St.Indract, a Somerset saint, by John of Tynemouth, composed c. 1350, and printed by John Capgrave in *Nova Legenda Anglie* (ed. C.Horstman, II.56-8), the saint is female, called Dominica, and sister of Indract, with whom she came over from Ireland. They were on their way to Rome, but settled for a while near the mouth of the Tamar. Indract left Dominica there and continued to Rome. We hear no more of Dominica in the 'Life'.

The church was known as *Ecclesia Sancte Dominice* in 1259, 1288, *Sancta Dominica de Haltone*, 1310, 1437, but in Bishop Lacy's Register (1445) the saint had become male, for the church is called [Ecclesia] *Sancti Dominici*. In the same year permission was granted for the day of dedication of the church to be changed from August 30 to May 9. The day of Indract was May 8 and it seems that that was the cause of the change. The original legend of St.Indract did not mention Dominica, and her presence in John of Tynemouth's version is probably due to 'contamination' from a Cornish source (G.H.Doble, *St.Indract and St. Dominic*, 'Cornish Saints' Series, No.48, pp.15-20, 24).

**DOMNALL son of ALPIN.** See Britto.

**DOMNALL, DONALD.** See Dyfnwal.

**DÔN.** (Mythical).

Notable chiefly as the parent of a large number of offspring, known as 'The Children of Dôn', namely Gwydion, Amaethon, Gofannon, Gilfaethwy, Arianrhod, and many others of lesser importance. See list below. The extant remains of early Welsh literature do not tell us whether Dôn was the father or

## A WELSH CLASSICAL DICTIONARY

the mother of these children, but John Rhys (*Hib. Lect.*, pp.89-92) had no hesitation in assuming that Dôn was a female divinity, whom he equated with Irish Danu or Donu. This has generally been accepted, see e.g. TYP p.327, although W.J.Gruffydd had his doubts (*Math vab Mathonwy*, 1928, p.188 n.59). In the Mabinogi branch of 'Math ap Mathonwy', Gwydion, Gilfaethwy and Arianrhod, children of Dôn, are called children of Math's sister (WM 82, 93, RM 59, 68), from which it is inferred that Dôn was the sister of Math and daughter of Mathonwy. In a triad (TYP no.35) Arianrhod is called the daughter of Beli, and from this John Rhys deduced that Dôn was the consort of Beli Mawr (*loc.cit.*, p.90). However we cannot deduce that Dôn was the mother of all Beli's sons or that Beli was the father of all Dôn's children (PCB).

Medieval Welsh antiquarians thought Dôn was a man. Thus we find Don ap Conwy in a list of Dôn's children in Peniarth MS.118 p.60l, LD ii.15, while in Llanstephan MS.187 p.225 (1634) we find Don ap Dygyn ferthyr o Arfon. Similarly Cardiff MS.4.22 (1716) p.59. The form 'Don ap Conwy' may derive from the line *Gwdion fab Don ar Gonwy* in a poem attributed to Dafydd ap Gwilym (*Barddoniaeth*, edited by Owen Jones and William Owen, 1789, p.365). The intrusion of Dygyn Ferthyr seems to derive from a line in the Book of Taliesin (BT 36.3-4), *Gwydyon ap Don dygynuertheu*. The name became (a) the father of Dôn, and (b) a son of Dôn in Mostyn MS.113 p.138, Peniarth MS.118 p.601 (Dogyn verthyr o Arfon), LD ii.15 (Doginothr). "This Don was an usurper" (Edward Lhuyd's *Parochialia*, III.51, s.n. Llanunda). "Don, lord of Arfon, was father of Gwydion." (Lewis Morris, *Celtic Remains*, p.140).

The family of Dôn are all connected with North Wales, especially Arfon. See e.g. Gwydion, Arianrhod. A list of the Children of Dôn is given in the 'Hanesyn Hen' tract under the heading *Plant Don o Arvon* (ByA §25 in EWGT p.90). The most probable forms of the names are as follows:

### THE CHILDREN OF DÔN

- |                     |  |                      |
|---------------------|--|----------------------|
| 1. Addien           |  | 8. Gilfaethwy (q.v.) |
| 2. Amaethon (q.v.)  |  | 9. Gofannon (q.v.)   |
| 3. Arianrhod (q.v.) |  | 10. Gwydion (q.v.)   |
| 4. Cyman (q.v.)     |  | 11. Hedd             |
| 5. Digant (q.v.)    |  | 12. Hunog (q.v.)     |
| 6. Elawg            |  | 13. Idwal            |
| 7. Elestron (q.v.)  |  | 14. Iewydd (q.v.)    |

For Gwennan, Elan and Maelan, sisters(?) of Arianrhod, see *Caer Arianrhod*.

Some of these names are ordinary words:

- |                               |  |                                |
|-------------------------------|--|--------------------------------|
| 1. Addien = fair, beautiful.  |  | 11. Hedd = peace, tranquility. |
| 4. Cyman = complete, perfect. |  | 12. Hunog = sleepy, drowsy.    |

As the parent of Gilfaethwy, Dôn's name has found its way into Arthurian Romance where it takes the forms Do, Doon, Dos de Carduel in French romances, and Du, Deu and finally 'God' in Malory. See s.n. Gilfaethwy.

Iolo Morganwg had much to say about Dôn, whom he treated as a man, king of Llychlyn [Scandinavia] and Dilyn [Dublin], and leader of the Gwyddyl in Môn and Arfon. See Iolo MSS. pp.78, 81, 82, 153.

### **DONA ap SELYF.** (580)

The saint of Llanddona, Anglesey (PW 93). Commemorated on November 1 (LBS I.75, II.355). He is mentioned in *Bonedd y Saint* as son of Selyf ap Cynan Garwyn, and later versions add that he was 'in Carthgoed, Garthgoed or Crafgoed' (ByS §62 in EWGT p.63). The place-name is preserved in *Mynydd y Crafgoed* in the parish, where is also a hill called *Bryn Dona* (LBS II.355).

**DONAKAMENUS.** See *Glascurion*.

**DONED ap TUDWAL.**

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

**DORMARCH.** The dog of Gwyn ap Nudd.

**DOS ap DEIGR.** (Fanciful).

'Drop son of Tear'. He appears as an addition to a group of legendary names in the expanded 'Hanesyn Hen' tract. See ByA §§19, 21 in EWGT p.89. He is said to be father of Deigr, Aurdeyrn [*recte* Eurdeyrn] and Cynan Glodrydd. Lewis Dwnn adds another son, Rhydderch Eryr, and gives their mother as Ceinwen Fechan ferch Ieuan Degan ap Peredur Filwr (Peniarth MS.268 p.94, EWGT p.149). Compare Clust ap Clustfeinydd, etc.

**DOS ap IACOB.**

Genealogical link in the fictitious pedigree of St.Gurthiern (q.v.).

**DREM ap DREMIDYDD.** (Fanciful).

'Sight son of Seer'. One of the personified 'qualities' of which there are several other examples in Welsh literature. See Clust. He appears in the tale of 'Culhwch and Olwen' as one of the persons of Arthur's Court 'who saw from Celliwig in Cornwall as far as Pen Blathaon in Prydein [Prydyn = Pictland], when a fly would rise in the morning with the sun.' (WM 464, RM 109). In the tale of 'Geraint and Enid' he is one of the seven under-porters at Arthur's Court subject to Glewlwyd Gafaelfawr (WM 386, RM 245).

He occurs in 'Englynion y Clyweid' in Llanstephan MS.27 as the author of a proverb (No.68 in BBCS 3 p.15). In 'Araith Iolo Goch' Dremyn ap Dremhidydd is said to be 'the man who could discern a third part of a gnat in a sunbeam, in the four corners of the world'. See D.Gwenallt Jones, *Yr Areithiau Pros*, p.161.5.

**DREON LEW.** See Dryon ap Nudd.

**DRUDWAS ap TRYFFIN.** (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen' as one of the warriors of Arthur's Court (WM 461, RM 107), and Erdudfyl ferch Tryffin, presumably his sister, is listed among the ladies of Arthur's Court (WM 469, RM 112). In one of the late triads entitled 'The Twenty-four Knights of Arthur's Court' (TYP App.IV.1) he is one of the 'Three Golden-Tongued Knights' in Arthur's Court. There was no king or lord to whom they came that would not listen to them, and whatever quest they sought, they wished for and obtained it, either willingly or unwillingly.

A story of him is told in Mostyn MS.146 p.1 (this part early 17th century), Peniarth MS.215 p.349 and the Iolo MSS.p.188. See CLIH pp.185-6 and TYP pp.327-8:

Drudwas ap Treffin son of the king of Denmark received from his wife three 'Birds of Llwh Gwin' and they would do whatever their master bade them. A field, *maes*, [of combat] was arranged between Arthur and Drudwas and no one was to come to the field but the two of them. Drudwas sent his birds forth telling [them to kill] the first person that should come to the field. As Arthur was about to go, the sister of Drudwas, who was Arthur's mistress, came and [prevented Arthur from going] to the field out of good-will to both of them. In the end Drudwas went to the field, thinking that the birds had slain Arthur according to his bidding. The birds snatched him up and slew him. But when they were high in the air they knew him and descended to the ground with the most piteous lamentations for the killing of their master.

## A WELSH CLASSICAL DICTIONARY

The song of the Birds of Lluch Gwin on the strings was made at that time to remember the event, and from that Llywarch Hen got the story and sang the following englynys:

Drudwas ap Treffin, in a day of battle,  
With trouble and violence,  
Committed a breach [of compact] formerly.  
The Birds of Lluch Gwin killed him.

Drudwas had his battle of foolish note,  
[i.e. noted for its foolishness]  
And fierce his fate;  
An exalted, privileged king  
The tame birds of Lluch Gwin slew.

The story was known to the antiquary, Robert Vaughan, in 1655. His version is given in the *Cambrian Register*, Vol.3 p.311, and is quoted by Charlotte Guest in *The Mabinogion*, Everyman edition, p.315. The first stanza, above, was given earlier in a slightly different form by Gutun Owain. See TYP p.328.

*Adar Lluch Gwin*, 'The Birds of Lluch Gwin' apparently means 'griffins'. See Ifor Williams and Thomas Roberts, *The Poetical Works of Dafydd Nanmor*, p.160; TYP p.328. Another story about them is told in connection with March (q.v.) ap Meirchion. They are also mentioned by Lewis Glyn Cothi (*Gwaith*, Oxford, 1837, p.148 l.1 and p.380 l.24) and by Tudur Aled (*Gwaith*, ed. T.Gwynn Jones, No.100 ll.23-24). Compare the Birds of Gwenddoleu.

In Peniarth MS.132 p.129 (this part by Lewys ab Edward) we are told that one of 'The three Short Pedigrees' of Ynys Prydain was that of *Drydwas ap Drwffin Varfoc ap Crannoc Glewddigar*. (Copy in Pen.136 p.354). See Garannog Glewddigar.

He is listed as *Drydwas ap Dryffin*, one of the Knights of the Round Table, in Peniarth MS.143 p.39. See NLWJ XIV (1965) p.242.

**DRUDWYN**, cub of Greid. See Greid ab Eri.

**DRUSTWRN HAEARN**.

'Drust Iron-Fist'. Mentioned in the tale of 'Culhwch and Olwen' as a person at Arthur's Court (WM 461, RM 107). Perhaps an error for Drystan (CO(2) p.74).

**DRYCH ail CIBDDAR**. (Legendary).

In the tale of 'Culhwch and Olwen' we are told that no one was as handsome (swift in RM) as Bedwyr except Arthur and Drych ail Cibddar (WM 471, RM 114). In a triad (TYP no.27) Drych ail Cibddar is said to be one of the 'Three Enchanters' of Ynys Prydain. *Ail* is translated 'son' in this context. See TYP pp.55, 497.

**DRYFFIN**. See Tryffin.

**DRYON ap NUDD**. (Legendary). (545)

According to a triad (TYP no.31) his retinue was one of the 'Three Noble(?) Retinues' of Ynys Prydain. Another version calls it the retinue of Dreon Lew, 'the brave', at Rhodwydd Arderydd. See Arderydd.

**DRYSTAN**. See Trystan.

**DU y MOROEDD**, a famous horse. (Legendary).

On the name, 'The Black of the Seas', see TYP p.113. According to a triad (TYP no.44) it was the name of the horse of Elidir Mwynfawr which carried seven and a half people from Penllech [Elidir]

in the North to Penllech [Elidir] in Môn. Seven were on the horse's back and one swam with his hands on the horse's crupper and was therefore reckoned as half a man. It is implied therefore that the horse swam across the sea from somewhere in North Britain to Môn.

In the Book of Taliesin (BT 48 ll.10-11) one of the famous horses listed in the poem 'Can y Meirch' is *Du Moroed enwawc*, ('the famous Du Moroedd'), the horse of Brwyn Bron Bradog, 'Brwyn Wily Breast'. See TYP pp.c - ci, 113. This is evidently the same as Du, the horse of Brwyn ap Cunedda, mentioned in another triad (TYP no.43) as one of the 'Three Pack-Horses' of Ynys Prydain.

There must be some connection with Du, the horse of Moro Oerfeddawg, mentioned in the tale of 'Culhwch and Olwen'. No other horse would be able to carry Gwyn ap Nudd to the hunting of the boar Trwyth (WM 484, RM 124). Rachel Bromwich was unable to give a satisfactory explanation of this latter case, but suggested that *Du y Moroedd* may be a mythological water-horse which was appropriated to different owners in different stories. (TYP p.113).

Tudur Aled refers twice to *Du'r Moroedd* in two cywyddau asking for a horse, one of which refers to triad 44 (TYP pp.113-4).

**DUBNOVELLAUNUS.**

A British prince whose name appears on coins. He seems to have ruled over the Trinovantes and perhaps also some territory south of the Thames. He probably acquired the former territory on the death of Mandubracius, and the latter by driving out Epillus. Later he was expelled from his lands by Cunobelinus.

He then became a fugitive and sought the protection of Augustus as recorded in Latin and Greek on a monument at Ancyra in Asia Minor. The inscription is a copy of the *Res Gestae* of Augustus. Here the name is spelt DVMNO-BELLA[VNUS] in Latin and ΔΥΜ[Ν]Ο[ΒΕ]ΛΛΑΥΝΟΣ in Greek. See the Berlin *Corpus Inscr. Lat.*, iii. pp.784-5, 798-9; CB pp.24, 27, 32, 294; Smith's *Dictionary of Greek and Roman Geography*, I.435. Augustus is recording that he has been visited by two suppliant, and therefore doubtless exiled, princes from Britain, the other probably being Tincommius (C & M, pp.58, 73).

**DUBRICIUS.** See Dyfrig.

**DUMNOBELLAUNUS.** See Dubnovellaunus.

**DUNARTH,** king of the North. See Gwrwst Ledlwm.

**DUNGARTH,** king of Cornwall. (d.876).

He is mentioned in *Annales Cambriae* s.a.875 as having been drowned:

Dungarth rex Cerniu mersus est.

The corrected date is 876 (HW 325 n.17).

At Redgate in the parish of St.Cleer [near Liskeard] is a stone with the inscription:

DONIERT ROGAVIT PRO ANIMA

'Doniert ordered (this cross) for (the good of his) soul.' See *Arch.Camb.*, V.12 (1895) pp.52, 57; Richard Carew (1602), *The Survey of Cornwall*, ed. F.E.Halliday, London, 1853, p.202. William Camden (1599) identified Doniert with Dungarth (ed. Richard Gough, London, 1789, Vol.1 p.5). The monument is on the road between Redgate and Minions (Susan Pearce, *The Kingdom of Dumnonia*, 1978, p.168). Local tradition states that this king held his court at *Lis Kerruyt*, 'The Fortified Court', now Liskeard, and that he was drowned in the Fowey near Redgate during a hunting expedition (Henry Jenner, *The Royal House of Damnonia*, Address, 1918, p.25).

In a fictitious pedigree of princes of Cornwall attributed to Iolo Goch, Dwngerth appears as son of Coilbin and father of Eiddyn. See PP §70.

**DUNMAIL.** See Dyfnwal (Domnall mac Áeda).

**DUNOD**, fictitious king of Cornwall. See Dionotus.

**DUNOD**, abbot of Bangor Is-coed.

Bede calls him Dinooth and says that he presided over the noble monastery, called in English, *Bancornaburg*, when the bishops of the Britons came to their second meeting with St. Augustine of Canterbury in about A.D. 603. At this meeting the British bishops refused to accept the customs of the Roman church as requested by Augustine (*Hist. Eccles.*, II.2) perhaps at Chester (HW 175; WCO 203). St. Tysilio (q.v.) is said to have been present.

According to Geoffrey of Monmouth it was Dinooth himself, admirably skilled in the liberal arts, who was the chief spokesman of the British clergy when they refused to conform to the requests of St. Augustine. Geoffrey says that Dinooth was still abbot at the time of the Battle of Chester in about 616 (See Caerlleon), and he rather implies, though he does not state, that Dinooth was killed there (HRB XI.12-13).

The alleged reply of Dunod to Augustine is found in two manuscripts of the 17th century in the British Library in Welsh. It is given in Latin translation by Haddan and Stubbs (*Councils*, I.122) and Spelman (*Concilia*, pp.108-9). See LBS II.384.

Brut y Brenhinedd calls the monastery Bangor Fawr y Maelor, and the abbot, Dunod. This Dunod was later mis-identified with Dunod Fwr ap Pabo, the father of St. Deiniol the founder of the monastery. For example, by Gutun Owain (d.c.1498) in his copy of the Brut in the Book of Basingwerk p.187 (See J.J. Parry, *Brut y Brenhinedd, Cotton Cleopatra Version*, p.200). This idea was still in fashion in 1908 when LBS was written (II.385-6), but J.E. Loyd pointed out the anachronism in 1911 although he suggested that Dunod might have been of the family of Deiniol (HW 193). See also WCO 203.

Browne Willis put his commemoration on September 7 (LBS II.386).

**DUNOD ap CUNEDDA WLEDIG.** (400)

See Cunedda Wledig. Dunod's portion of the conquests of Cunedda and his sons was Dunoding (JC 7, ByA 29(4) in EWGT pp.45, 92). He was the father of Eifion through whom the later princes were descended (HG 17, JC 40 in EWGT pp.11, 48).

**DUNOD ferch BWYA.** See Bwya.

**DUNOD FWR ap PABO POST PRYDYN.** (500, d.595).

He is mentioned in a triad (TYP no.5) as one of the 'Three Pillars of Battle' of Ynys Prydain, and in another triad (TYP no.44) he is mentioned as one of the seven who rode the horse Corfan to view the battle-fog of [the host of] Gwenddoleu at Arderydd. This was in the year 573 (AC).

His pedigree is given in HG 11, ByS §12, BGG §4 in EWGT pp.11, 56, 73. The cognomen *Fwr*, 'fat', occurs in TYP no.44 and ByS §12, but becomes *Fawr* in one late version of BGG §4 and *Achau'r Saint* §§21, 51 in EWGT pp.70, 71. He was the father of St. Deiniol by Dwywai ferch Lleenog (ByS §12). In the 'Hoianau' in the Black Book of Carmarthen he is called *Dunaud deinwin*, 'Dunod white teeth', the father of Deiniol (BBC 56 l.1).

In *Annales Cambriae* s.a.595 we find: *Dunaut rex moritur*, but MS.B reads: *Dunauut filius Pabo obiit*. It seems probable that the identification is correct, but it must be supposed that he died at a good age, especially as his son, Deiniol, is recorded as dying in 584.

Dunod is mentioned in a poem on the death of Urien in the 'Llywarch Hen' Poetry (CLIH III.3).

Llywarch Hen is represented as saying:

Let savage Unhwch guide me;  
It was said in Drws Llech,  
'Dunod ap Pabo does not retreat.'

Further on in the same poem it is probably the same person who seems to be described as making war on Owain and Pasgen, sons of Urien:

## A WELSH CLASSICAL DICTIONARY

- III.37 Dunod, horseman of the chariot, planned to make a corpse in Yrechwydd against the attack of Owain.
- III.38 Dunod, lord of the land, planned to make battle in Yrechwydd against the attack of Pasgen.

Another poem tells how Llywarch Hen, after the death of Urien, was living in a state of poverty and was advised by a friend to migrate to Powys. The friend says:

- V.5 Trust not Brân, trust not Dunod.

The location of Dunod's family may be represented by the *regio Dunutinga*, which was presented to the church of Ripon in about 675 (Eddius's *Life of Wilfrid*, Ch.17). It is associated with the Ribble and other places in the north of the West Riding (H.M.Chadwick, *Early Scotland*, p.143 and n.3). The place is represented by modern Dent which is the name of a considerable region surrounding a village known as Dent Town [11 miles West by South of Hawes] (John Morris, *The Age of Arthur*, 1973, p.573).

Dunod's bard was perhaps Cywryd (q.v.).

### FICTIONS

Geoffrey of Monmouth included Dunod ap Pabo among the princes who were present at Arthur's coronation (HRB IX.12), similarly Brut y Brenhinedd.

Two other sons of Dunod Fwr are mentioned in the Iolo MSS. p.126, namely Cynwyl and Gwarthan. For the origin of these fictions, see s.n. Gwarthan.

**DUNUALLO MOLMUTIUS.** See Dyfnwal Moelmud (1).

### **DUNWYD, ST.**

The saint of Llanddunwyd or Welsh St.Donat's under Llanfleiddan, and St.Donat's (Sain Dunwyd), both in Morgannwg (PW 70, 71). There is a tradition in the neighbourhodd that Dunwyd was a contemporary of SS.Cadog and Tathan (LBS II. 386-7, no authority given).

**DUTIGERN.** See Eudeyrn.

### **DUVIANUS (1).** (Fictitious).

A preacher said to have been sent with Faganus by pope Eleutherius to Lucius, king of Britain. See further s.n. Lucius. This is the form of the name in HRB IV.19. In Brut y Brenhinedd the usual form is Dwywan. The name took a variety of forms in Latin writers, see LBS II.394 n.2. Deruvianus is one form, which comes in an interpolation in William of Malmesbury's *De Antiquitate Glastoniensis Ecclesiae* (ed. Thomas Hearne, pp.8-9). Here we are told that Phaganus and Deruvianus journeyed through Britain and came to Glastonbury. They revived the custom of twelve anchorites living there which had formerly been the case.

Deruvianus and Faganus also appear in the Glastonbury Chronicle (quoted by Wharton, *Angl. Sac.*, I.553) where they are called the first bishops of Congresbury, A.D.167 (LBS II.395). In the Iolo MSS. Duvianus is mis-identified with Dyfan (q.v.), the saint of Merthyr Dyfan (pp.100, 115, 118, 135, 151, 220).

Duvianus is commemorated on April 8 and May 24 (LBS II.395).

### **DUVIANUS (2).** (Fictitious).

Pretended bishop of Winchester, appointed by Arthur at the time of his special coronation (HRB IX.15). Brut y Brenhinedd calls him Julian.



**DWFN ap GWRDDWFN.**

Genealogical link in the ancestry of Cunedda Wledig; father of Gwrddoli. See HG 1, GaC 1, JC 6, ABT 1a in EWGT pp.9, 36, 44, 95).

**DWG (DWYWG) ap LLYWARCH HEN. (550)**

The name appears as *Dwc* or *Duc* in two stanzas of the 'Llywarch Hen' poetry. See CLIH I.46, 47:

I.46c	[Like] wings of dawn was the spear of Dwc.
I.47	I repent that Duc persuaded me Not to go to battle with them.

He appears in the pedigrees as son of Llywarch Hen, father of Gwair and ancestor of Gwriad ab Elidir. See GaC §2, ABT 1e in EWGT pp.36, 96. The name takes the form Dwywg in some of the later versions and in the list of sons of Llywarch Hen in ByA §5 in EWGT p.86.

**DWNWALLON. (d.952).**

An unknown person, said to have been slain by the 'Gentiles' [heathen Danes] according to ByT (Pen.20 version) s.n. 952.

**DWYFAEL ap PRYDER.**

He is mentioned in Bonedd y Saint (§56 in EWGT p.63) as son of Pryder ap Dolor Deifr of Deifr and Bryneich in the North. No known dedications (LBS II.387).

**DWYFNERTH ap MADOG MADOGION. (680)**

Father of Tegog and ancestor of Cynddelw Gam (q.v.). See ABT 1c, 6i, HL 5a in EWGT pp.96, 100, 115. The name sometimes appears as Cyfnerth.

**DWYN or DWYNWEN ferch BRYCHAN.**

The saint of Llanddwyn or Llanddwynwen in Môn (PW 91), commemorated on January 25 (LBS I.70, II.392). She appears in the lists of daughters of Brychan from the earliest. See DSB 12(24)(Duyn), CB 15(23)(Vndin), JC 3(23)(Gwenn), AchS 23 (Dwynwen), PB 3t (Dwynwen, Dwyn) in EWGT pp.16, 19, 44, 70, 83.

The Welsh bards regarded her as the patroness of lovers. Dafydd ap Gwilym and Syr Dafydd Trefor both wrote *cywyddau* addressed to her in that capacity (LBS II.388-9), and a legend as to how she became the patroness of lovers is given in the Iolo MSS. p.84. See LBS II.388.

**DWYWAI ferch LLEENOG. (500)**

According to Bonedd y Saint (§12 in EWGT p.56) she was the mother of St.Deiniol and wife of Dunod Fwr. One late version (G) wrongly makes her daughter of Gwallog ap Lleenog.

'The song of the son of Dwywei' is mentioned in the Gododdin of Aneirin (CA II.643, 651). This has led to the suggestion that Dwywai ferch Lleenog was the mother of Aneirin. See CA p.232.

**DWYWAN.** See Duvianus (1).

**DWYWE ap HYWEL. (480)**

The saint of Llanddwywe, a chapel under Llanenddwyn in Arduwy (PW 97). He appears in a late addition to Bonedd y Saint (§80 in EWGT p.66) where he is called Dwywau ap Hywel ab Emyr Llydaw. Lewis Morris wrongly calls this saint a woman, the daughter of Hywel ab Emyr Llydaw (*Celtic Remains*, p.145).

**DWYWG ap LLYWARCH HEN.** See Dwg.

**DWYWG LYTH ap TEGOG.** (760)

Father of Gwrysnad and ancestor of Cynddelw Gam. See ABT 1c, 6i, HL 5a in EWGT pp.96, 100, 115.

**DYFAN, ST.**

Apparently the saint of Merthyr Dyfan (PW 67) in Barry, Morgannwg. According to Rice Rees, (*Welsh Saints*, p.338), the dedication was to Dyfan and Teilo. Iolo Morganwg gave him a genealogy going back to Manawydan ap Llŷr (Iolo MSS. p.118). He also identified him with Duvianus (1).

**DYFANO, ST.** See Tyfanog.

**DYFED ap MACSEN WLEDIG.** (355)

He appears in the pedigree of the kings of Dyfed in the 'Harleian' version (HG 2 in EWGT p.10):

Gloitguin map Nimet map Dimet map Maxim gulecic.

A corresponding pedigree in ABT §18a in EWGT p.106 is similar:

Gletwin ap Nyfedd ap Dyved ap Ebynt ..... ap Maxen wledig.

Here several names have been interpolated, perhaps from a collateral line. See discussion s.n. Tryffin, king of Dyfed.

Dyfed as a personal name, however, is surprising. It looks like a fictitious eponym for the place-name Dyfed, which actually derives from Demeti or Dimeti a pre-Roman tribal name. A.W.Wade-Evans suggested that the name Demetus was taken by a son of Maximus from the name of the people over whom he ruled (WCO 33, 39, 88, 91, 145). If this be accepted it is reasonable to suppose that he had a proper personal name, and there is some evidence for this, as we shall try to show.

In Jesus College MS.20 (§19 in EWGT p.46) there is a pedigree of a line of princes believed to be of the Isle of Man, which ends thus:

Tutwawl m. Edneuet m. Dunawt m. Maxen wledic.

The corresponding 'Harleian' pedigree (HG 4 in EWGT p.10) is:

Tutagual map Eidinet map Anthun map Maxim guletic.

Comparing these two we can suppose that Dunawt, which does not appear elsewhere as the name of a son of Macsen, is a mistake for Dimet, and that Anthun [= Antonius, later Annun] was the real name of this son. Also that Nimet/Nyfed of the Dyfed pedigree is a mistake for Iutnimet, later Ednyfed. Annun is omitted in the later version in ABT 6l in EWGT p.100:

Tudwal ap Ednyfet ap Maxen wledig.

A similar series of names occurs in 'Buchedd Llawddog' (EWGT p.31):

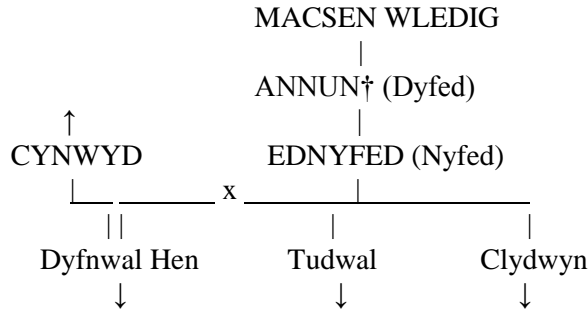
Dyfnwal ap Ednyued ap Antoni ap Maxen.

This is an incorrect version of the pedigree of Dyfnwal Hen ap Cynwyd, which is also found (without Annun) in ByS 18, BGG 11, ByA §17, in EWGT pp.57, 73, 89. In modern orthography:

Dyfnwal Hen ab Ednyfed ap Macsen Wledig.

These considerations lead to the following tabulation, where † indicates that the name is occasionally omitted. See WG 1 pp.18-19 'boxed'.

A WELSH CLASSICAL DICTIONARY



**DYFENNEN ab ANNUN ap CEREDIG.** (470)

He is mentioned as *Dyuennen* in the tract ‘Progenies Keredic’ (§9 in EWGT p.20). In Jesus College MS.20 (§49 in EWGT p.49) the name appears as *Dunun*. Nothing seems to be known of him.

**DYFNAN (ap BRYCHAN).**

The saint of Llanddyfnan in Anglesey. Commemorated on April 22 or 24 according to the Welsh calendars (LBS I.71, II.396). He appears as a son of Brychan in a late version of Plant Brychan (§2g in EWGT p.82), and Peniarth MS.127 adds that he was buried at Llanddyfnan.

**DYFNARTH ap GWRWST LEDLWM.** See Gwrwst Ledlwm.

**DYFNARTH or DYFNFARCH ap PRYDAIN.** (Legendary).

He appears as an ancestor of Beli Mawr and father of Crydon in ‘Hanes Gruffudd ap Cynan’ and later pedigrees (GaC 2, ABT 1a, MP 1 in EWGT pp.36, 95, 121). He is probably part of a pre-Geoffrey pseudo-history. See BBCS 23 (1968) pp.1-6.

Iolo Morganwg identified him with Dyfnwal Moelmud (MA, Third Series of Triads no.58, Iolo MSS. p.36, Barddas I.42).

**DYFNIG, ST.**

Dyfnig and Ust are said to be the saints of Llanwrin in Cyfeiliog according to a late version of Bonedd y Saint (§93 in EWGT p.67). This was copied by Lewis Morris in BL Add.MS 14,949 fo.11v and printed in MA<sup>1</sup> II.56 = MA<sup>2</sup> 431. Lewis Morris added:

a ddoethant i'r ynys hon gyda Chadvan.

but this was a result of his mis-reading of the manuscript of Thomas Wiliems. Thus the idea that Ust and Dyfnig were in the company of Cadfan must be dismissed. Compare LBS II.396.

Ust is the patron of an extinct chapel of Llan-ust near Fishguard (PW 26). Compare St.Just of Cornwall.

‘Dyfnig’ is derived from *Dominicus*, and ‘Ust’ is from *Justus* (LBS II.396).

Llanwrin is now dedicated to Gwrin (q.v.) (PW 109).

**DYFNOG ap MEDROD ap CAWRDAF.** (570)

The saint of Llanrhaeadr yNghinmeirch, also called Llanddyfnog, in Dyffryn Clwyd (PW 97), commemorated on February 13 (LBS I.70, II.398). His genealogy is given in Bonedd y Saint (§51 in EWGT p.62). Some late versions give his mother as *Gwenhuawc ferch Ogyran gawr* [i.e. Gwenhwyfach, q.v.] but this is due to mis-identification of his father with Medrod, Arthur's adversary.

The Irish saint Domnoc or MoDomnoc of Tiprat-fachtna in Ossory (also called Dominicus) is commemorated on February 13 and May 18 (DCB) but is given a purely Irish ancestry. MoDomnoc is mentioned in the Life of St.David (Vespasian text) §§41, 43.

St.Dyfnog cannot be identified with St.Domnoc. A.W.Wade-Evans derives the name Dyfnog from Dumnacus (WCO 190). Compare Dyfnig.

## A WELSH CLASSICAL DICTIONARY

See also s.n. Iddog, St.

**DYFNWAL [Domnall mac Áeda]**, king of Strathclyde.

He was son of Áed son of Kenneth mac Alpin and brother of Constantine II, king of Scots. He reigned in Strathclyde c.940-3 [after Éogan (Owen) (c.925-937) son of Domnall II son of Constantine I, king of Scots (DAB 199)]. He is the same as Dunmail mentioned by Roger of Wendover (DAB 103). See below.

Parts of Cumbria were apparently occupied by Olaf Sigtryggson, king of Dublin (945-980) with the support of Malcolm I, king of Scots, 943-954 (DAB 177).

The *Annales Cambriae* give s.a 946 [=945]:

*Stratclut vastata est a Saxonibus.*

This perhaps refers only to the ravaging of Cumberland mentioned in the ASC, as follows:

A.D.945. This year Edmund, the English king, overran all Cumberland, and let it all go to Malcolm, king of Scots, on the condition that he became his ally both by land and sea.

In *Flores Historiarum* (this part attributed to Roger of Wendover), s.a. 946 we read:

In the same year king Eadmund, with the aid of Leoling, king of South Wales, ravaged the whole of Cumberland and put out the eyes of two sons of Dummail, king of that province. He then granted that kingdom to Malcolm, king of the Scots, to hold of himself, with a view to defend the northern parts of England from hostile incursions by sea and land.

David Powel in the *Historie of Cambria*, 1584, (1811 reprint p.47) identified the above Leoling with Llywelyn (d.1023) ap Seisyll, which is clearly impossible, nor is any other Llywelyn possible.

Charles Oman believed that by ‘Cumberland’ the Anglo-Saxon Chronicle means “the obscure Viking settlement on the Solway Firth, whose existence we have to presuppose in order to account for the predominant Scandinavian nomenclature of all the countryside of the modern Cumberland and Westmorland..... The Strathclyde Welsh were at this time ruled by the kinsmen of Malcolm, and do not appear as enemies either of him or of Edmund.” (Oman p.527). “Other readings of the problem are possible, but this seems to fit the political situation best. Certainly it is far more probable than the usual interpretation that Edmund fell upon the Strathclyde Welsh, who were already ruled by princes of the Scottish house, and handed over their lands to Malcolm.” (Oman p.528).

In his book, *The Secret Valley*, (Kendall, 1929), Nicholas Size misidentified Dunmail with Dyfnwal ab Owain, a later king of Strathclyde who died in 975 on pilgrimage. According to Size Dunmail had a city near Wythburn. He was defeated by Edmund at the place now marked by Dunmail Raise [grid ref. NY 3212], a heap of stones between Grasmere and Thirlmere. Edmund demanded the royal regalia and the exile of the king, but the sons of Dunmail cast the emblems of power into Grisedale Tarn. For this Edmund had their eyes put out (pp.13-14). The rest seems to be a mixture of tales wrongly assigned to Dunmail.

**DYFNWAL ap DEINIOG.**

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

**DYFNWAL ap GWYDDNO GARANHIR.** See Gwyddno Garanhir.

**DYFNWAL ap HYWEL.** (Fictitious)

According to the Red Book version of ByT Dyfnwal and Rhodri sons of Hywel died in 953. Rhodri was the son of Hywel Dda (HW 344) so Dyfnwal would appear to be a son of Hywel Dda. But Dyfnwal is a mistake here for Dwnwallon, who in the Pen.20 text, is said to have died the previous year.

**DYFNWAL ap MYNYDDOG EIDYN.**

In a variant version of TYP no.33 in Peniarth MS.50 we are told that it was Cynon ap Clydno Eidyn and Dyfnwal ap Mynyddog Eidyn who slew Urien Rheged. This was mentioned by Robert Vaughan, see Lewis Morris in BL.Add.MS. 14,924 fo.10. It goes counter to the ordinary tradition and is almost certainly a mistake. See TYP p.324. It seems more probable that these two were somehow involved in avenging the death of Urien (PCB).

**DYFNWAL (DOMNALL) ab OWAIN (1),** king of Strathclyde. (d.694).

Probably son of Owain ap Beli. He evidently succeeded Gwriad (q.v.) as king of Strathclyde, but our only(?) authorities for his existence are the Irish Annals:

Domhnall mac Auin, rex Alochlualithe, moritur.

(Annals of Tigernach s.a.694, similarly AU s.a.693 [=694]).

**DYFNWAL ab OWAIN (2), DOMNALL mac ÉOGAIN,** king of Strathclyde. (d.975).

He was son of Éogan (Owain) mac Domnaill, king of Strathclyde and succeeded his father c.962 (DAB 103).

It is probably this Dyfnwal who appears as Dufnal, one of the subreguli who are said to have rowed Edgar of England on the Dee in the year 973 (Florence of Worcester s.a. 973). See HW 349 and n.105. Florence also includes *Malcolm, rex Cumbroꝝ*, who was the son of Dyfnwal (DAB 104).

The Annals of Ulster s.a. 974 [=975] say: *Domnall mac Eogain, ri Bretan, in ailithri, Foghartach abbas Daire, mortui sunt.* ‘Domnall son of Eogain, king of the Britons, on a pilgrimage, ... died.’ This part is confirmed by the Annals of Tigernach and Chronicon Scotorum. *Annales Cambriae* (MS.B) s.a. 975 read: *Idwalan filius Owein obiit* and in ByT (Pen.20 version) this has been combined with a more correct version: ‘Dwnwallon, king of Strathclyde, went to Rome; and Idwallon ab Owain died.’

**DYFNWAL ap RHYDDERCH.** (780)

A prince of the line of Strathclyde, father of Arthgal (HG 5 in EWGT p.10).

**DYFNWAL ap TEWDWR,** king of Strathclyde. (d.760).

He appears in the pedigree of the kings of Strathclyde as the father of Owain and son of Tewdwr ap Beli (HG 5 in EWGT p.10).

Dyfnwal probably succeeded on the death of his father in 750. During that year Eadbert, king of Northumbria, had ravaged the southern border of Strathclyde, and added Kyle to his kingdom. In 756 Eadbert and Aengus, king of the Picts, joined their armies, overran Strathclyde altogether and captured Alclyde [Dumbarton] which surrendered on 1 August 756 (Oman p.333).

The death of Dyfnwal is recorded in the *Annales Cambriae* s.a. 760:

‘A battle between the Britons and the Saxons, that is the action of Hirford [Hereford]; and Dyfnwal son of Tewdwr dies’

FICTION

The death of Dyfnwal in the North clearly had nothing to do with the battle of Hereford on the borders of England and Wales (HW 197 and n.16). Later writers, however, not realising that Dyfnwal was a king of Strathclyde, supposed that he was a chieftain of Wales, and thus invented a fictitious

person, Dyfnwal ap Tewdwr, who was supposed to have been killed at the battle of Hereford between Britons and Saxons. For example Hugh Thomas (c.1700) mentions him as Dufnwall, “slaine in a great battle fought at Hereford, anno 755”, son of Tudor or Theodor who “might be descended from Yscordia vychan” (Harleian MS.2289 fo.3v). See Ysgorda.

**DYFNWAL ap TEWDWR BRYCHEINIOG.** (Fictitious).

He is mentioned by Hugh Thomas, who says that he was the last of his line and was killed by Caradog Freichfras (Harleian MS.2289 fo.2v) in the time of king Arthur (Harleian MS.4181 p.133). Where did he get this?

**DYFNWAL FRYCH, DOMNALL BRECC.** (d.642).

The name appears in the Gododdin of Aneirin (CA stanza LXXIX A and B, ll. 971 and 977) as *Dywynwal a breych* and *Dywynwal vrych*, respectively. ‘and the head of Dyfnwal Frych the ravens are biting’. The person referred to is evidently Domnall Brecc, king of Dál Riada in Scotland., who was slain, according to the Annals of Tigernach, in A.D.642 at Strathcarron by Ohan, king of the Britons. See Owain ap Beli, king of Strathclyde.

Since the subject of the Gododdin, the raid on Catraeth, is believed to have occurred in about the year 600, there is an anachronism here. Ifor Williams believed that this stanza is an interpolation. The composer of the stanza seems to show a knowledge of the doings of the kingdoms of Strathclyde and Dál Riada at the time of Domnall Brecc (CA pp.xli-xlii). See also Rachel Bromwich in SEBH p.89; Kenneth Jackson, *The Gododdin*, pp.47-48.

Domnall Brecc was the son of Eochu Buide son of Aedán mac Gabráin (CGH p.328).

**DYFNWAL HEN ap CYNWYD.** (465)

A member of the line of princes of Strathclyde, and father of Gwyddno, through whom the line continued (HG 5 in EWGT p.10). When his ancestry is given by later authorities, they almost invariably make him son of Ednyfed ap Maccsen Wledig. But ‘Buchedd Llawddog’ calls him Dyfnwal ab Ednyfed ab Annun ap Maccsen Wledig; see s.n. Dyfed ap Maccsen Wledig. Chronology supports the ‘Harleian’ version and we are probably safe in giving all the sons of Dyfnwal Hen ap Ednyfed to Dyfnwal Hen ap Cynwyd. The sons of Dyfnwal Hen in the various authorities are Gwyddno, Clynog, Cynfelyn (HG 5, 6, 7 in EWGT p.10); Cedig, Garmonion, Gwrwst Briodor, Aeddan Fradog (wrong) (BGG 8-12 in EWGT p.73); Gwidol and Deigr (ByA §§17, 19-22 in EWGT p.89). The last two are questionable.

**DYFNWAL HEN ab EDNYFED.** See Dyfnwal Hen ap Cynwyd.

**DYFNWAL HEN ap GORWYNION or GORBONION.** (Fictitious). (1030 B.C.)

Genealogical link in the (defective?) pedigree of Beli Mawr (MG 1 in EWGT p.38) and of Cunedda ap Henwyn (MP 2 in EWGT p.121).

**DYFNWAL MOEL.**

He is mentioned in the tale of ‘Culhwch and Olwen’ as one of the persons at Arthur’s Court (WM 464, RM 109). He is perhaps the same as Dyfnwal Moelmud (2).

**DYFNWAL MOELMUD (1),** legendary law-maker. (450-410 B.C.)

He is mentioned by Geoffrey of Monmouth in HRB II.17 as Dunuallo Molmutius, which is correctly rendered Dyfnwal Moelmud in Brut y Brenhinedd. Other corresponding names in the Welsh version are shown in [ ] below. He is described as the son of Cloten [Clydno], king of Cornwall. On the death of his father he succeeded to the kingdom of Cornwall, immediately proceeded to make war on Pinner [Pymer], king of Loegria [Lloegr], and killed him in battle. Thereupon Rudaucus [Nidyawc], king of Cambria [Cymru] and Stater, king of Alban, marched against him. He defeated them by a ruse and the two kings were killed. After this he reduced the whole of Britain and established the ‘Molmutine’ laws.

## A WELSH CLASSICAL DICTIONARY

He died after a reign of forty years and was buried in the city of Trinovantum [i.e. London], near the temple of Concord, which he himself had built when he first established his laws. Geoffrey says further that ‘the Molmutine laws are famous among the English to this day’ (HRB II.17) and that Gildas, the Historian, translated them from British into Latin, and king Alfred into English (III.5).

By Conwenna or Tonwenna [Tonwen] he was the father of Belinus [Beli] and Brennius [Brân] (III.7).

The *Historia Regum Britanniae* or *Brut y Brenhinedd* was evidently known to the compiler of the Venedotian Code of the Welsh laws, the oldest extant version of which is in the Chirk Codex (c.1200). He took the opportunity to introduce some additional material about Dyfnwal Moelmud in a section known as *Kyfreith Dyfnwal Moel Mut*. Part of the section is missing in the Chirk codex but is supplied in BL Add.MS.14,931 (TYP pp.232-3, 501). For a somewhat composite text see Aneurin Owen, *Ancient Laws and Institutes of Wales*, 1841, Octavo ed. I.182-5, Folio ed. pp.89-90.

We are told that before the Saxons seized the crown of London Dyfnwal Moelmud was king of the Island. He was the son of the Earl of Cornwall by a daughter of the king of Lloegr. After the male line became extinct, he came into possession of the kingdom by the distaff, as being grandson of the king. He was a man of authority and wisdom and (first) made good laws in this country, which laws continued in force until the time of Hywel Dda. Afterwards Hywel enacted new laws and annulled those of Dyfnwal....But he left the measurements of this island as Dyfnwal framed them, for he was an excellent measurer. He measured this Island from Penrhyn Blathaon in Prydyn to Penrhyn Penwaed in Cornwall, that is 900 miles, the length of this island; and from Crugyll in Môn to Soram on the shore of Môr Udd, 500 miles, which is the breadth of the island....

It should be noted that the measuring of Britain is ascribed to Lludd ap Beli Mawr in the tale of ‘Lludd and Llefelys’. See s.n. Lludd ap Beli.

According to the *Eulogium Historiarum*, by a 14th century Malmesbury historian, Dyfnwal Moelmud founded the *civitates* [abbeys] and castles of Malmesbury, Tetbury and Lacock (Ed. Rolls, II.236 = Bk.V, Ch.13).

Dyfnwal Moelmud is the ninth king listed in the tract ‘The Twenty Four Mightiest Kings’. ‘He measured the length and breadth of the island and its mountains, rivers, forests, harbours and chief estuaries. He built a city on the bank of the river Severn, and called it Caer Odor. For the little river that flows through it is called Odor Nant y Baedd [Odor Nant of the Boar]. And today it is called Bristol.’ (*Études Celtiques*, XII.170, 178-9). See further s.n. Dyfnwal Moelmud (2).

### ‘IOLO’ FICTION

Dyfnwal Moelmud is not mentioned in the genuine triads but appears several times in the Third Series in the *Myvyrian Archaiology* (Nos.4, 11, 36, 57, 59). Iolo Morganwg also concocted a series of triads which were pretended to be the laws of Dyfnwal Moelmud. These were published in MA<sup>1</sup> III.283-318. See HW 318-9.

### **DYFNWAL MOELMUD (2).** (440)

Presumably a prince in North Britain. He appears in the ‘Harleian’ genealogies as son of Garbanion ap Coel Hen, and father of Brân Hen and Cyngar (HG 10 in EWGT p.10). He also appears in Jesus College MS 20, (§37 in EWGT p.48), but the text is corrupt. Perhaps the same as Dyfnwal Moel (q.v.).

The question arises as to what connection there is between this evidently historical person and the Dyfnwal Moelmud (1) already treated as a legendary or fictitious character. It is generally agreed that Geoffrey of Monmouth got this name, like many others, from genealogies such as the ‘Harleian’ (TYP p.xcvii). But did he have any reason for making his Dyfnwal Moelmud a law-giver? John Rhys and David Brynmor-Jones thought that there was perhaps some such tradition and that Dyfnwal Moelmud, the grandson of Coel Hen, “may well have become associated with legislation over Cymric

territory.” (*The Welsh People*, 1906, pp.130-3). It must be admitted that there is nothing definite to support the idea (PCB), but compare AoW 109.

**DYFNWALLON ab ARTHEN.** (750)

A prince of the line of Ceredigion, father of Meurig (HG 26, JC 42, ABT 6j in EWGT pp.12, 49, 100).

**DYFNWALLON.** See also Dwnwallon.

**DYFNWY ap CAW.** See Eugrad ap Caw.

**DYFRIG (DUBRICIUS), ST.** (465?)

The earliest references to Dubricius occur in the seventh century Breton Life of St. Samson. There we are told that Dubricius used to pay visits to a monastery where Samson was serving as a monk under St. Illtud [Llanilltud Fawr]. On one of these occasions Dubricius ordained Samson deacon (Part 1 §13) and on a later occasion, priest (§15). Later Samson went with the permission of Illtud to a certain island inhabited by the priest, Pŷr, [Ynys Bŷr = Caldy Island, near Tenby, WCO 216] (§§20-21).

Dubricius was wont to spend the greater part of Lent on an island ‘staying in his own house’ (§33). [This was evidently Ynys Bŷr, WCO 219]. On one occasion Dubricius appointed Samson cellarer (§34). Samson was accused of extravagance by the envious former cellarer, but proved his innocence to Dubricius (§35). Soon after this, Pŷr died and Dubricius with the men of the monastery chose Samson to be the new abbot (§36).

Samson was persuaded to come to the monastery which, it was said, had been founded by St. Germanus [Llanilltud Fawr], and the elders appointed him abbot (§42). Later there was a meeting to appoint three bishops, Samson was chosen as the third and ordained with the others as bishop by Dubricius (§§43-44). A dove appeared each time that Samson was ordained deacon, priest and bishop (§§13, 15, 44).

The Life of Dubricius is given in the Book of Llandaf (BLD 78-84). The following is a short analysis:

- §1. The story of his birth to Efrddyl daughter of Peibio Glaforog at *Matle* [Madley] (pp.78-9). See s.n. Peibio ab Erb.
2. King Peibio gave the child Madley and also the whole island which took its name from his mother, namely Ynys Efrddyl, which is also called *Mais Mail Lochou* (p.79).
3. His disciples were Teilo, Samson, Ufelfyw, Merchwyn, Elwredd, Gwnwyn, Cynwal, Arthfoddw, Cynnwr, Arwystl, Inabwy, Cynfran, Gwrfan, Elhaearn, Iddneu, Gwrddogwy, Gwernabwy, Ieuan (*Louan* recte *Iouan*), Aeddan and Cynfarch (p.80).
4. He was for seven years at Hendlann [Hentland] on the Wye (p.80).
5. Then he went to Mochros [Moccas] in Ynys Efrddyl (p.80).
6. He visited the residence of Illtud in Lent. There he met Samson who had been accused of wasting wine as a cellarer. A reference to the dove which appeared each time when Samson was ordained deacon and priest, and when he was consecrated bishop by Dyfrig (pp.81-82).
7. A certain wealthy man, descended from royal ancestors, named *Guidgentiuai* [see Gwyddien ap Brochwel] begged him to cure his daughter, *Arganhell* [Arianell], who was possessed of a demon. She was cured and became a nun (p.82).
8. He resigned and became a hermit in Ynys Enlli where he eventually died on 14 November 612 (pp.83-84).

NOTES ON THE 'LIFE'

§§1, 2. Accepting the chronology of Wendy Davies (LlCh) Dyfrig was probably dead before Peibio was born.

§3. In many cases ‘disciple’ here must be taken to mean that they belonged to Dyfrig’s monasteries at Hentland or Moccas (PCB).



## A WELSH CLASSICAL DICTIONARY

The places Madley, Ynys Efrddyl, Hentland, Moccas, are all in or around Eryng in Herefordshire. See Map in LBS II.368. A stone at Madley marked the spot where Dyfrig was born. This still survives in the place-name Chilstone, 'Child's Stone' (WCO 121). §6 is based on the Life of St.Samson, but needs correction; see above. We are not told who instructed Dubricius and who ordained and consecrated him (LBS II.365).

§8. On the year of his death see below.

### CHARTERS

Five charters appear in the Book of Llandaf in which Dubricius figures:

(1) Cil Hal. Given by Erb king of Gwent and Eryng. Witnessed by 'Archbishop' Dubricius, Elhaearn, etc. (BLD 75). (Erb was his great-grandfather!).

(2) Llangystennin Garth Benni. Bestowed by king Peibio ab Erb. Witnessed by Dubricius, Arwystl, Ufelfyw, Ieuan, etc. (BLD 72a).

(3) Tir Conloc. Given by king Peibio ab Erb. Witnesses 'Archbishop' Dubricius, Arwystl, Ufelfyw, Ieuan, etc., Peibio and his sons, Cinust and Guidci, etc. (BLD 76a).

(4) Porth Tulon. In the reign of Merchwyn ap Glywys. Witnesses were 'Archbishop' Dubricius and his clergy, Ufelfyw, Merchwyn and Cuhelyn. King Merchwyn, etc. (BLD 76b).

(5) Penn Alun. Said to be a gift of Noë ab Arthur. Witnesses are said to be 'Archbishop' Dubricius and a list of his disciples as given in his Life (above §3) (BLD 77). (This is quite impossible. See further s.n. Noë ab Arthur).

Accepting the chronology of Wendy Davies it is clear that Dubricius could not have witnessed any of these charters. But see s.n. Merchwyn.

There has evidently been much manipulation of the original records. Numbers 1 and 5 are chronologically impossible as they stand. It is also noteworthy that the clerical witnesses are nearly all taken from the list of Dyfrig's disciples. The first three places are in Eryng, Herefordshire. Porth Tulon is in Gŵyr, and Penalun [Penally], on the mainland opposite Caldy Island, is in Dyfed. See LBS II.368, 370.

In another section of the Book of Llandaf, "De Primo Statu Landaviensis Ecclesiae", which is mostly imagination, we are told that Dubricius, *summus doctor*, was appointed archbishop over the whole of southern Britannia by saints Germanus and Lupus. Later he consecrated Daniel [Deiniol] to be the bishop of the city of Bangor (BLD 68-71)

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In the Life of St.David (§50) we are told that Dubricius was one of the 118 bishops who gathered together for the Synod of Brefi. He and Deiniol went to persuade Dewi to attend the Synod. This is intended to show that Dewi was higher than those two bishops. See s.n. Dewi.

Dubricius is twice mentioned in the Life of St.Illtud, being described both times as bishop of Llandaf. In the first of these, (§7), he appears as the confessor of Illtud when that saint is about to adopt a religious life, and gave his blessing to Illtud's plans to found a monastery. In the second, (§15), we are told that Samson while at Illtud's monastery was invited to go to Brittany and become bishop of Dol. 'They proceeded to Dubricius, bishop of the church of Llandaf, .... and while he was being ordained, there appeared to the pontiff Dubricius and to the abbot Illtud, a dove whiter than snow, sitting on the head of the young man'.

Likewise he is twice mentioned in the Life of St.Gwynllyw. First we are told that Gwynllyw built a dwelling place for his retirement ... 'by the grant of Dubricius, bishop of Llandaf' (§5). Again when Gwynllyw was dying we are told that he sent for his son Cadog and for Dubricius, bishop of Llandaf (§10). In the Life of St.Cadog (§28) Dubricius is not stated to have been present on this occasion, nor is he mentioned elsewhere in the Life.

St.Leonorius is said, in his Life, to have been consecrated bishop by Dubricius.

## A WELSH CLASSICAL DICTIONARY

There is a holy well, Ffynnon Ddyfrig, at Garn-lwyd about a mile from Llancarfan (LBS II.371, 380), and it is said that Dyfrig had a station there because he was so partial to the society of St.Cadog (Rice Rees, *Welsh Saints*, p.177. No authority given).

In a late version of 'Plant Brychan' Dyfrig is included among the sons of Brychan, and said to be a saint in Ceredigion (PB 2s in EWGT p.82). This can be dismissed. The connection with Ceredigion is perhaps the result of confusion with Tyfrïog (LBS II.364). However there was a tradition that Peibio himself was the father of Dubricius. See s.n. Peibio.

The death of *Dibric episcopi* is mentioned in the *Annales Cambriae* with that of St.Kentigern under the year 612. This is copied in his 'Life'. It is generally agreed that this is much too late. His association with St.Samson, which is the most certain fact in his life, puts him a generation earlier than Samson, and suggests his birth c.465 and death not long after 521, the probable date of Samson's consecration as bishop by Dubricius. See discussion by Nikolai Tolstoy in *Trans. Cym.*, 1964, p.303 where he suggests the year 532.

He is commemorated on November 14 in agreement with his 'Life' (LBS I.75, II.379).

Churches dedicated to Dubricius are Hentland [Henllan Dyfrig a Theilo], Ballingham [Llan Fuddwalan], and Whitchurch [Llandywynnog] all in Ergyng; St.Devereux, and formerly Moccas, in Herefordshire; Gwenddwr in Brycheiniog, and other later dedications. See LBS II.380, PW.

### GEOFFREY OF MONMOUTH AND LATER FICTIONS

According to the *Historia Regum Britanniae* Dubricius was made archbishop of Caerleon-on-Usk in the reign of Aurelius Ambrosius [Emrys Wledig] at the time of the erection of the 'Giants' Dance' at Stonehenge. He apparently succeeded Tramor (q.v.) (HRB VIII.12). On the death of Uther Dubricius, with other bishops, crowned Arthur (IX.1). He exhorted the Britons before the battle of Badon (IX.4). As archbishop of Caerleon he was primate of Britain, and legate of the apostolic see. He was so eminent for his piety that he could cure any sick person by his prayers (IX.12). He officiated at Arthur's special coronation (IX.13). After this celebration he voluntarily resigned his office from a pious desire to lead a hermit's life, and David was appointed in his place (IX.15).

A twelfth century 'Life' of Dubricius by Benedict of Gloucester is based on a combination of the BLD Life and HRB, but adds that Germanus and Lupus during their visit to Britain [in 429] consecrated Dubricius to the See of Caerleon with the title of Archbishop. Nevertheless he died in 612! (LBS II.359, 376).

The first mention of Dubricius as bishop of Llandaf is by the scribe who recorded the translation of his body to Llandaf, and styled him 'Landavensis ecclesiae episcopus' (BLD 84, LBS II.376-7). There were no 'Bishops of Llandaf' until the twelfth century (WCO 156), nor were there any 'diocesan bishops' in the time of Dubricius, but in some sense he could be regarded as the predecessor of Cyfeiliog, who was called bishop of Ergyng in the tenth century (WCO 123).

### **DYFRWR ap COEL GODEBOG.** (390)

Son of Coel Godebog by Stradweul ferch Gadeon (ByA §27a in EWGT p.90). Nothing seems to be known about him.

### **DYFRWYR.**

'The Watermen'. The legend of these seven saints is told in the Book of Llandaf (BLD 127-9). According to this they were born all at one birth to the wife of Cynwayw, a poor man of Deugledydy, but of noble birth. As he already had seven sons he decided to drown the last seven, but was caught in the act by St.Teilo who baptized them and brought them up at a place called Llanddyfrwyr [Llandeilo Llanddyfrwyr], now Llanddowror, [in Talacharn, Dyfed]. Later they moved to Marthru [now Mathri] in Pebidiog and finally to Cenarth [in Emlyn, Dyfed], where they continued to the end of their lives (LBS II. 398-401).

## A WELSH CLASSICAL DICTIONARY

*Dyfrwr*, in Latin, *Aquaticus*, ‘the Waterman’ was a name given to St.David, because of the austerities practised by him and his followers, who were likewise called *Dyfrwyr*, ‘Watermen’ (WCO 148, 243-5). There was once another Llanddyfrwyr-yn-Edeligion (extinct) in Llangybi Fawr (WATU). This was founded by St.Cybi according to his ‘Life’ (§8 in VSB p.238). Later(?) it was given by Cadog to Dochau (q.v.).

Mathri is dedicated to ‘The Seven Saints’ (PW 28), but with no day of commemoration (LBS II.398). The patron of Cenarth is St.Llawddog (PW 55).

**DYFWN ferch GLYWYS.** See Meurig ab Enynny.

**DYFYN DIARCHAR.** See Hywel Farf-fehinog ap Caradog.

**DYFYR ab ALUN DYFED.** (Legendary).

He is mentioned in the tale of ‘Rhonabwy's Dream’ as one of forty-two counsellors of Arthur (RM 159) and in the tale of ‘Geraint and Enid’ as one of a retinue which accompanied Geraint (WM 411, RM 265). He is perhaps the same as an un-named son of Alun Dyfed mentioned in the tale of ‘Culhwch and Olwen’ as being present at Arthur's Court (WM 460, RM 106) and being skilled at unleashing dogs, so that his presence was necessary for the hunting of the boar Trwyth (WM 484, RM 125).

See also Alun Dyfed, Rhun ab Alun Dyfed.

**DYFYR WALLT EURAID.** (Legendary).

Dyfyrr ‘of the Golden Hair’. She is mentioned in a triad (TYP no.88) as one of the ‘Three Splendid Maidens’ of Arthur's Court. From a fuller version of the triad found in *Araith Ieuan Brydydd Hir* in Peniarth MS.218 p.99 we learn that she was the sweetheart of Glewlwyd Gafaelfawr. See D.Gwenallt Jones, *Yr Areithiau Pros*, p.30 and TYP p.215.

**DYGYNNELW.**

He is mentioned in a triad (TYP no.11) as the bard of Owain ab Urien, and one of the ‘Three Red-Speared Bards’ of Ynys Prydain.

**DYLAN AIL TON.** (Mythical).

It appears from the rather obscure remarks in the Mabinogi branch of ‘Math ap Mathonwy’ that Dylan was the son of Arianrhod.

Math wished to know whether Arianrhod was a maiden, and in order to test the matter he caused her to step over a magic wand. As she stepped over the wand she dropped a fine boy-child with rich yellow hair. Math had the boy baptized and called him Dylan. The moment he was baptized he made for the sea and as he entered the sea he took the sea's nature and swam as well as the best fish in the sea. For that reason he was called Dylan Ail Ton, ‘Sea son of Wave’. No wave ever broke beneath him. The blow which caused his death was aimed by his uncle Gofannon. That was one of the ‘Three Unhappy Blows’ (WM 93-94, RM 68).

Sir John Rhys thought that his father was Gwydion (see s.n. Arianrhod) but according to another version (ByA §26 in EWGT p.90) his father was Math ap Mathonwy.

The story which led up to the death of Dylan is lost but there are two poems in the Book of Taliesin which refer to his death. In one, ‘Marwnad Dylan ail Ton’ (BT 67), the poem says:

Who held the heated iron? Who shaped it by magic to be a three-pointed spear for the hand? ... A hateful deed it was to pierce Dylan on that fatal shore with cruelty of mighty spear-thrust. Expectant to receive him were the wave of Ireland, and the wave of Arfon, and the wave of the North, and, as a fourth, the wave of Prydein [Prydyn].

## A WELSH CLASSICAL DICTIONARY

(W.J.Gruffydd, *Math vab Mathonwy*, 1928, p.220). In the other, 'Mab Gyfreu Taliessin' (BT 27), the author propounds some difficult questions and among them asks:

Whence is the angry noise of the waves on the shore avenging Dylan?

(*ibid.*, p.218).

Another reference to Dylan occurs in the poem 'Kat Godeu' (BT 26) where Taliesin says:

I have been in a fortress with Dylan Eil Môr.

(*ibid.*, p.218).

The grave of Dylan is mentioned in the 'Stanzas of the Graves' in the Black Book of Carmarthen (No.4):

Where the wave makes a noise,  
the grave of Dylan is at Llanfeuno.

(SG pp.119). The place meant is Clynnog in Arfon, in which parish is a small promontory called Pwynt Maen Dylan, but now known as Pwynt y Wig (John Rhys, *Celtic Folklore*, p.210).

Other references in Welsh poetry are given by W.J.Gruffydd (*loc.cit.*, p.221). He took *eil* to mean 'like', so that he translates *eil ton*, 'like-a-wave', and *eil môr*, 'like-the-sea'. He suggested the following outline of Dylan's story:

He was a merman, or at least, had the "nature of the sea". He was assistant to a smith who made a poisoned spear and who killed him with it. That smith was Gofannon ap Dôn, his uncle. The locale of the story is Llanfeuno, or Clynnog, where *Maen Dylan* still exists as a name. The moan of the waves is their mourning for Dylan.

(*loc.cit.*, pp.221-2).

**DYLAN DRAWS of Nanconwy.** See Cadwallon Lawhir.

**DYNAS GAWR.** (Legendary).

A giant mentioned in a series of tales in Peniarth MS.118 p.835. He is said to have lived at a place called Caer Craig Dynas Gawr, also called Craig y Llyn in the parish of Pen Ederyn [Penderyn, Brycheiniog]. This is actually in the parish of Rhigos, Morgannwg, and is the highest peak in Glamorgan, 4 miles south-west of Penderyn; grid ref. SN 9003. Dynas Gawr is said to have been killed by Arthur (Cy. 27 (1917), pp.140-3). Compare Dinas Gawr.

**DYRN(F)WCH GAWR.** (Legendary).

*Pair Dyrn(f)wch Gawr*, 'The Cauldron of Dyrn(f)wch the Giant' was one of the 'Thirteen Treasures of Britain'. 'If flesh were put into it to boil for a brave man it would boil quickly, and if it were put in for a coward, it would never boil.'

The name varies in different versions, the best attested forms being Dyrnwch, Dyrnfwch, Dyrnog, Tyrnog. See Eurys I.Rowlands in *Llên Cymru*, V, (1958) pp.33 ff and especially 60 ff. and P.C.Bartrum in *Études Celtiques*, X. (1963) pp.434 ff and especially pp.467-8.

He appears in a list of giants and their legends in Peniarth MS. 118 p.836 where he is called Dyrnbwch Gawr of Ewias, but nothing more is said of him (Cy. 27 (1917), p.144). Tudur Aled refers to Pair Tyrnog, and the other treasures concerned with food and drink, in his poem 'Mawl gŵr Hael'. See T.Gwynn Jones, *Gwaith Tudur Aled*, No.IV 1.97 (p.23 and note pp.557-8); TYP p.246. Also Lewys Môn speaks of 'food in the cauldron of Dyrnog Cawr' in 'Moliant Syr Wiliam Herbert' (*Gwaith*, ed. Eurys I.Rowlands, p.312 1.56). and the poet Iorwerth Fynglwyd mentions *pair ... Dyrnfwch Gawr* among a number of the treasures (*Gwaith*, ed. Howell Ll. Jones & E.I.Rowlands, No.32 1.30).

See also Diwrnach Wyddel, Brân Galed.

**DYWEL ab ERBIN.** (510)

He is mentioned with Geraint ab Erbin in the tale of 'Culhwch and Olwen' as one of the warriors at Arthur's Court (WM 462, RM 107) from which it would appear that he was a brother of Geraint. But that is improbable. He is also mentioned in an obscure poem in the Black Book of Carmarthen, a dialogue between Myrddin and Taliesin, in which we gather that Dywel ab Erbin was slain at a battle in Dyfed by the invading forces of Maelgwn Gwynedd (A.O.H.Jarman, *Ymddiddan Myrddin a Thaliesin*, 1951, pp.17-18):

In his last conflict, they slew Dywel  
ab Erbin and his men.

(p.57 ll. 19, 20). His grave is mentioned in the Stanzas of the Graves in The Black Book of Carmarthen (no.27):

The grave of Dywel ab Erbin is in the plain of Caeo;  
he would not be vassal to a king,  
a faultless man who would not shun conflict.

(SG pp.123). Caeo is in Ystrad Tywi, which was formerly part of Dyfed, and it is possible that the battle took place in the vicinity (PCB).

Erbin ab Aergul Lawhir appears in the pedigree of the princes of Dyfed in two versions (JC §12, ABT 18a in EWGT pp.45, 106) and he was probably the father of Dywel. See A. O. H. Jarman, *loc.cit.*, pp.4-5, 33).

**EBEDIW ap MAELWR.**

An unknown warrior, whose grave is mentioned in the Stanzas of the Graves. 'He was no weakling'. (GG pp.130/131).

**EBICATOS.**

A name found on an inscription in Ogam, apparently belonging to the second half of the fifth century, at Silchester (Calleva) in Hampshire. It is written in the Irish, rather than the British form of Celtic, and the person who died was evidently a member of an Irish colony in the town. This post-Roman inscription is the only evidence of any Roman site having been occupied by Britons [*read* Celts] after the middle of the fifth century (Oman, pp.202, 208; R & M, p.316).

**EBORIUS**, bishop of York.

One of the three British bishops present at the Council of Arles in A.D.314. The other two were Restitutus (q.v.), bishop of London, and Adelphius bishop of another *colonia*, Lincoln, Colchester, or Gloucester. It is uncertain which, but probably Lincoln (HW 104 n.46; LBS.II.11). Other Britons present were Sacerdos, a presbyter, and Arminius, a deacon. (WCO 20). See A.W.Haddan and W.Stubbs, *Councils*, etc. I.7.

**EBRAUCUS son of MEMPRICIUS.** See Efrog ap Membyr.

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

He is mentioned in the tale of 'Culhwch and Olwen' as one of the persons at Arthur's Court (WM 461, RM 107). He was slain at Llwhch Ewin during the hunting of the boar Trwyth (RM 139). He was the father of Gobrwy (q.v.). The use of his name in the story may have been intended to explain the name of the stream, Egel, which falls into the Clydach, and apparently lay on the course of the hunt through Glamorgan. This was suggested by Lady Charlotte Guest. See John Rhys, *Celtic Folklore*, p.536; TYP p.336.

## A WELSH CLASSICAL DICTIONARY

Echel is used as the Welsh equivalent of Achilles (TYP p.335), and it is perhaps the Echel of this article whom Geoffrey of Monmouth calls Aschillus, king of Dacia [Denmark], one of the tributary kings who attended Arthur's coronation (HRB IX.12). He is represented as taking part with Arthur in his war against the Romans (X.6) and as being slain fighting on Arthur's side at the battle of Camlan (XI.2). The name becomes Echel or Achel in Brut y Brenhinedd.

The cognomen *Morddwyd-twill* was thought by Ifor Williams to mean 'mighty thigh' (CLIH p.70). A person named Morddwyd Tyllion is mentioned in the Mabinogi branch of 'Branwen'. When Branwen's son, Gwern, was thrown into the fire by Efnisien, a tumult arose and Morddwyd Tyllion (who has not been mentioned before) suddenly said 'Dogs of Gwern, beware of Morddwyd Tyllion'. There is no further mention of him (WM 56, RM 39). In the Book of Taliesin (BT 33.26) Taliesin is represented as saying:

I was with Brân in Iwerddon [Ireland]:  
I saw when Morddwyd Tyllion was wounded (or slain).

Proinsias Mac Cana suggested with some plausibility that Morddwyd Tyllion is a name or cognomen of Brân himself (*Branwen daughter of Llŷr*, 1958, pp.162-5). Rachel Bromwich agreed (TYP p.336). *Tyllion* can be regarded as a variant of *twill* (CLIH p.71). See also CO(2) p.75.

**ECHWYS ap GWYN GOHOYW.** Father of St.Mechyll.

**ECHYMWG ap CAW.** (= Etmig ap Caw). See Caw of Prydyn.

**EDA GLINFAWR.** (Legendary).

Eda 'big-knee'. The name appears in the *Historia Brittonum* §61 in the form *Eata Glinmaur* where the cognomen is given to the father of Eadbert, king of Northumbria, 737-758, d.768, and of Egbert, Archbishop of York in 732, d.766.

He is mentioned as Eda Glinvawr in a triad (TYP no.30) as the person against whom Gwrgi and Peredur had an appointment for battle, but the day before, their war-band abandoned them, and they were both slain. Gwrgi and Peredur were northern princes who died in 580 according to *Annales Cambriae*. It would seem therefore that Eda Glinfawr was an Angle of Northumbria who flourished at that date. If the date 580 is correct he cannot be Ida who died in 559, or his son, Adda, who died c.568, nor the Eata Glinmaur of HB §61.

In Bonedd y Saint (§§70 and 71 in EWGT p.64) we find:

[70]           Osswallt ap Oswydd Aelwyn ap Ydolorec vrenin [ap]  
[71]           Eda Glynawr ap Gwynbei Drahwac ap Mwc Mawr Drefydd ...

The [ap] at the end of §70 occurs in two manuscripts, probably rightly, because the names correspond to those of the Northumbrian kings, Oswald, brother of Oswy, grandson of Aethelric, son of Ida, son of Eobba. Thus Eda Glinfawr has been identified with Ida. It appears that in HB and in Bonedd y Saint the legendary Eda Glinfawr has been misidentified with two different historical persons of similar names. Compare Kenneth Jackson in *Celt and Saxon*, ed. Nora K.Chadwick, Cambridge, 1963, pp.43-44; TYP pp.337-8. See Gwibei Drahog.

**EDELFFLED.** Perhaps mother of Edwin (q.v.) ap Hywel Dda.

**EDELFFLED FFLEISOR.** (d.617).

The Welsh form of the Anglo-Saxon name Aethelfrith, used in particular for Aethelfrith, king of Northumbria, 593 -617. In HB §57 he is called Aedlfred Flesaur, and in §63 Eadlfered Flesaur (MS. K). The cognomen derives from *ffleis*, from Latin *flexus* 'a bending, turning, an artful turning', and so *ffleisawr* 'Artful Dodger!' (PKM 116, WCO 204). In a triad (TYP no.10W) he is called *Edelflet Ffleissawc*, 'twister' (TYP p.338).

## A WELSH CLASSICAL DICTIONARY

Geoffrey of Monmouth wrote Edelfridus (HRB XI.13), which became Edelflet in Brut y Brenhinedd.

His wife was Acha, daughter of Aella, king of Deira, and sister of Edwin (Oman p.243; Bede, *Hist.Eccles.*, III.6) who lived in exile while Aethelfrith temporarily united the kingdoms of Bernicia and Deira. Bede calls Aethelfrith a most worthy king of the Northumbrians, ambitious of glory ... 'He harried the race of the Britons more than all the other chiefs of the English. He conquered more lands from the Britons than any other ealdorman or king, and either drove out their inhabitants and planted them afresh with English, or subdued them and made them tributary.' (*Hist.Eccles.*, I.34). To the Welsh he was best remembered for his victory over them at the Battle of Chester. See Caerlleon (Chester). In 617 Aethelfrith declared war on Raedwald, king of East Anglia, because he was harbouring Edwin in exile, but he was taken by surprise and slain. Raedwald placed Edwin on the Northumbrian throne (Oman p.270).

According to HB §63 Aethelfrith had a wife named Bebbab to whom he gave the town of *Dinguoaroy*, [Din Gwarwy in Middle Welsh. See *Celt and Saxon*, ed. Nora K.Chadwick, 1963, p.28] which was called after her Bebbanburg [Bamborough]. Bede says that Bamborough was named after Bebba, one of its former queens, but does not say that she was the wife of Aethelfrith (*Hist.Eccles.*, III.6).

Geoffrey of Monmouth, who may have known some genuine Welsh traditions on the subject, says that Edelfrid banished his own wife [Acha] and married another [Bebba?]. He bore so great a hatred to the former that he would not allow her to live in Northumberland. Whereupon she went to king Cadfan [of Gwynedd] (HRB XII.1). See further s.nn. Cadfan, Cadwallon.

According to two triads (TYP nos.10W and 32), Edelfled was slain by Ysgafnell ap Disgyfdawd, a chieftain of Deira and Bernicia. This was one of the 'Three Fortunate Assassinations'.

Lewis Morris (*Celtic Remains* p.175) says that one manuscript stated that the wife of "Ethelfred brenin Northumberland" was Eurgain ferch Maelgwn Gwynedd. This is clearly impossible.

### **EDELIG ap GLYWYS.** (460)

One of the sons of Glywys who obtained that portion of Glywysing named Edeligion after him. See the Life of St.Cadog, Prefatio in VSB p.24, EWGT p.24. He is also mentioned among the sons of Glywys in a rather corrupt passage in Jesus College MS.20 (JC §5 in EWGT p.44).

In the Life of St.Cybi (§§6 - 8 in VSB pp.236-8) we are told that after rejecting earthly rule in Cornwall, Cybi came to Edelig, king in Edeligion. Edelig tried to expel him but was discomfited and gave Cybi two estates, now Llangybi [on the Usk] and Llanddyfrwyr-yn-Edeligion [extinct in Llangybi, WATU] (WCO 183).

The place in Cornwall called Landulph, between the Tamar and the Lynher, near where Cybi was born, is called Landelech in Domesday Book. This has led to the suggestion that it belonged to Edelig (WCO 183).

Among the witnesses to an agreement of refuge which St.Cadog made with his uncle, Rhain ap Brychan, is Edelig 'of the kindred of Cadog'. See the Life of St.Cadog §70 in VSB p.140.

**EDELNAUTH ap TRUNAT.** See Cynfelyn ap Trunat.

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

He is mentioned in a triad (TYP no.22) as one of the 'Three Brave Men' of Ynys Prydain who would not go from battle except on their biers. See further s.n. Gleisiar Gogledd.

### **EDERN ap BELI.** (550)

The patron saint of Bodedern in Anglesey and Edern in Llŷn (PW 87, 86) where he is commemorated on January 6 and December 2 respectively (LBS II.406). He was the son of Beli ap Rhun ap Maelgwn (Bonedd y Saint §10 in EWGT p.56). The Edern of Llanedern in Morgannwg (PW 66) is

perhaps different, and his commemoration perhaps November 11, which is the only day given to Edern in the Welsh Calendars.

A certain Edern is mentioned as one of the household of Cybi (q.v.) but chronology makes it impossible for this to have been Edern ap Beli. Wade-Evans thought that Edern ap Beli might have been among the followers of St.Beuno (*Arch.Camb.*, 85 (1930), p.325). Wade-Evans also thought that the saint of Llanedern in Morgannwg was Aetern, a clerical witness to one of the 'Llancarfan Charters' in the Life of St.Cadog (§55 in VSB p.126). See *Arch.Camb.*, 87 (1932), p.156.

There were also dedications in Brittany to a saint named Edern, who was commemorated on August 30 (LBS II.409-410).

Compare St.Edren.

**EDERN ap CUNEDDA WLEDIG.** (415)

He appears in the lists of the sons of Cunedda (HG 32, JC 7, ByA 29(5) in EWGT pp.13, 45, 92). In the latter two he is said to have given his name to Edeirnion, the region 'round and about Corwen to the Berwyn mountains' (WCO 38). His only recorded descendant is perhaps St.Mordeyrn (q.v.).

**EDERN ap GWYDDNO GARANHIR.**

In *Areith Iolo Goch am y rhai ardderchog* (edited by D.Gwenallt Jones from Mostyn MS.133 part 2 pp. 1 - 10 in *Yr Areithiau Pros*, p.15) we read:

*Edyrn vab Gwyddno garanir y gwr a aeth i ymgyfredec ar gwynt pann ddoeth dirvawr lynges i ddwyn gwraic Ffin vab Koed i drais*

Edyrn ap Gwyddno Garanir, the man who went to run with the wind when a huge fleet came to carry off the wife of Ffin ap Koed by violence.

In Peniarth MS.78 p.145 the reading is Ffin vab Koel, and evidently Finn mac Cumail, the Irish hero, is meant, but the story of the huge fleet is not known. (*ibid.*, p.89). "The reference is interesting as possible evidence for the merging of characters from Irish stories into Welsh narrative, of which there are further instances in CO." (TYP p.400).

**EDERN ap NUDD.** (Legendary).

A warrior of Arthur's Court according to the list in the tale of 'Culhwch and Olwen' where he appears with Gwyn ap Nudd (WM 460, RM 106). The juxtaposition of names suggests that Gwyn and Edern were considered to be brothers. Nothing more is said of him in that tale, but in 'Rhonabwy's Dream' he is described as prince of the men of Denmark, who wore pitch-black garments, with borders of pure white on their mantles (RM 151). Later he is listed as one of the forty-two counsellors of Arthur (RM 159).

Geoffrey of Monmouth calls him Hiderus son of Nun, Nu, or Nucius and tells how he took part in Arthur's war against the Romans (HRB X.4). In *Brut y Brenhinedd* he becomes *Hedyr uab Mut* (Dingestow), *Edern vab Nud* (Cleopatra). Wace calls him *Yder le fils Nut* in the same context. And so he got into Arthurian Romance. Chrétien de Troyes calls him Yder son of Nut, giving him a small role in *Erec et Enide*. And so he appears in the same role, as Edyrn ap Nudd, in the Welsh romance of 'Geraint and Enid' (WM 399, 404-6, 412, RM 256, 259-261, 265).

As *Ider, filius regis Nuth* he is mentioned in an interpolation in William of Malmesbury's *De Antiquitate Glastoniensis Ecclesiae* (Ed. Hearne, p.47). It tells how Ider was decorated by Arthur at the Christmas feast at Caerleon. By way of trial he was led to Brent Knoll in Somerset to fight three giants, notorious malefactors. But unknown to Arthur and his other companions, he went ahead, attacked and killed the giants, and then fell into a swoon. When Arthur and the rest found him they thought him dead. Arthur returned to Glastonbury and lavished presents and lands to the monastery for the support of monks to pray for Ider's soul. The same story about Ider is told by John of Glastonbury (Ed. Hearne,



p.76), but he places the scene in North Wales. Though written later J.Armitage Robinson thought this version to be more original than the other (*Two Glastonbury Legends*, p.19).

In the form ISDERNUS his name appears on certain bas-reliefs over the north-east portal of the Cathedral of Modena. They are supposed to have been made early in the twelfth century, surprisingly early, if true (Bruce I.14-17; R.S.Loomis, *Celtic Myth and Arthurian Romance*, 1927, Chapter 1). There is a late French romance named 'Yder' of which Yder is the hero, dated about 1220 (Bruce II.220-3). He appears in various other Arthurian romances, but no stories of special interest are attached to him.

**EDERN ap PADARN BEISRUDD.** (330)

The father of Cunedda Wledig (HG 1 in EWGT p.9, etc.). See further s.n. Cunedda Wledig.

**EDFEDD ap SEDD GYFEDD.**

Genealogical link in one version of the ancestry of Maenyrch, ancestor of tribes in Brycheiniog; father of Gwencu [Gwyncu]. See PP §15(2).

**EDI, ST.**

The presumed saint of Llanedi in Ystrad Tywi (PW 49). He is locally remembered as having been of great stature and his cave, Ogof Gwyl Edi, or Ogo'r Cawr, and his bed, Gwely Edi, in the cave are shown (LBS II.411).

**EDNOWAIN.** See Ednywain.

**EDNYFED ab ANNUN<sup>†</sup> ap MACSEN WLEDIG.** (380)

This sequence of names occurs in 'Buchedd Llawddog' (EWGT p.31):

Ednyued ap Antoni ap Maxen

See discussion s.n. Dyfed ap Macsen Wledig.

**EDNYFED ap BROCHWEL.**

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

**EDNYFED ab EINUDD.** (730)

Genealogical link in the line of princes of Meirionydd; father of Brochwel (HG 18 in EWGT p.11). In ABT 23 (EWGT p.108) he is called Ednyfed Meirionydd. He is also made the father of Peredur Beiswyn. See PP §6(1).

**EDNYFED ap GWYNNAN.**

Genealogical link in the (incorrect?) pedigree of Gwaithfoed of Powys; father of Lles Llaw Ddeog (ABT 1b, 8g, 12 in EWGT pp.95, 102, 104).

**EDNYFEDOG DRYTHYLL.** (Legendary).

E. 'the sprightly'. He is mentioned in a triad (TYP no.64) which tells that he owned one of the 'Three Wild Spectres' of Ynys Prydain.

**EDNYWAIN ap BLEDDYN.** (900)

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

**EDREN, ST.**

The saint of St.Edrens or Llanedren, in Pebidiog, Dyfed (PW 27). In 1590 it was called Llan Edrain. Browne Willis called it Llanedern, dedicated to St.Edern, with festival on November 26. But

there are place-names in the neighbourhood which preserve the name as Edren (LBS II.411-2; OP I.399, 409). The saint was definitely female (LBS IV.442).

**EDRIC ap CREIRWY.** (Fictitious).

Genealogical link in a late pedigree of the kings of Morgannwg; father of Urban. The name is a corruption of Erbic. See s.n. Erb.

**EDRYD ab INETHAN.** (1000)

Ancestor of the main part of the tribe of Marchudd in Rhos, Uwch Dulas. See ABT 2c, 9a, HL 7b, c in EWGT pp.97, 103, 116. He is mentioned in the *Survey of Denbigh, 1334*, ed. Paul Vinogradoff & Frank Morgan, as Edred de Inethlan (p.248), but Edred ap Marghhuyd (also p.248), as the ancestor of a clan occupying part of the country about Abergele in 1334. The genealogies agree in putting his birth in about A.D.1000.

**EDRYD WALLT HIR.**

He is mentioned in the expanded 'Hanesyn Hen' tract as a king of Lloegr against whom the sons of Rhodri Mawr fought at *Gwaith Cymryd Conwy*, [the action at Cymryd on the Conwy] (ABT 7q in EWGT p.101). This is evidently the 'Gwaith Conwy' mentioned in AC (s.a. 880 *recte* 881) and ByT (881) which is called 'God's vengeance for Rhodri'. The story is told in detail in W.Wynne's *History of Wales*, 1697, (1774 ed. p.38). He identifies Edryd Wallt Hir as Eadred, Duke of Mercia, and J.E.Lloyd identifies Eadred as Aethelred, ealdorman of Mercia (HW 327-8). He died in 910 (Oman p.497). On the battle see s.n. Tudwal Gloff, Anarawd ap Rhodri Mawr.

See also Brochwel ap Meurig and Hywel ap Rhys.

**EDWEN, ST.**

The saint of Llanedwen under Llanidan, Môn (PW 92). Commemorated on November 6 (LBS I.75, II.413). She is said to have been a daughter or niece of Edwin, king of Northumbria (Henry Rowlands, *Mona Antiqua Restaurata*, 1766 ed. p.158).

Edwen appears as a daughter of Brychan in Achau'r Saint (§50 in EWGT p.71), but this is probably for Adwen (q.v.).

**EDWIN ab EINION.**

According to Brut y Tywysogion (992) he joined with a Saxon and a great host and ravaged all the territory of Maredudd ab Owain in Deheubarth. He was evidently the son of Einion ab Owain ap Hywel Dda and therefore the nephew of Maredudd (HW 346, 767). He was the father of Hywel, Maredudd and Owain (ByT s.aa.1033, 1069, etc.; HW 767).

**EDWIN ap GWRIAD,** king of Gwent.

He apparently succeeded Rhodri and Gruffudd sons of Elise in about 1020 (see s.n. Arthfael ap Noë). Nothing is known of his genealogical connections. He was the last independent king of Gwent, and held the sovereignty till he was dispossessed, blinded and imprisoned by Meurig ap Hywel of Morgannwg (BLD 249-251, 255-7; HW 348).

**EDWIN ap HYWEL DDA.** (d.954),

His death is recorded by Brut y Tywysogion in 954. J.E.Lloyd remarked on this English name (HW 337) which occurs twice more among the descendants of Hywel Dda. Gutun Owain in his genealogical work (Peniarth MS.131 pp.80, 86) twice confused Edwin ap Hywel Dda with Edwin ap Gronwy of Tegeingl, who was three generations later. Then Peniarth MS.129 (copied from Gutun Owain) p.45, speaking of Edwin ap Gronwy, says:

## A WELSH CLASSICAL DICTIONARY

*Idelffled gwraic Edmwnt brenin Lloegyr oedd vam Edwin.*

Idelffled wife of Edmund, king of England, was the mother of Edwin.

It is probable that he was referring here to Edwin ap Hywel Dda. Again Peniarth MS.127 (c.1510) p.81 says:

*Rai a ddywaid bod mab i Hol Dda ap Cadell a elwid Edwin, o Elffled gwraic Ethelstan vrenhin i vam.*

Some say that there was a son of Hywel Dda named Edwin, by Elffled wife of king Aethelstan, his mother.

But it then goes on to identify him by implication with Edwin ap Gronwy. Aethelstan (924-940) and his brother Edmund (940-946) were contemporaries of Hywel Dda (d.950), and Edmund had a wife Aethelflaed or Aelfled (ASC s.a.946). There are difficulties, but at least we may infer the possibility that Hywel Dda had an English wife or mistress, perhaps named Edelffled. See PP 36 and note.

**EDYRN.** See Edern.

**EFADIER ap LLAWFRODEDD FARCHOG.** See Llawfrodedd Farfog (1)

**EFEILIAN ferch CADFAN.** (590)

She was the wife of Gwydr Drwm and one of the 'Three Faithful Women' of Ynys Prydain according to a triad (TYP no.66).

A late item of Bonedd y Saint (§72 in EWGT p.65) says that she was the daughter of Cadfan ap Iago, and mother of St.Egryn ap Gwydr Drwm.

**EFNISIEN ab EUROSUYDD WLEDIG.** See Nisien.

**EFRDDYL ferch CYNFARCH.** (510)

She was the daughter of Cynfarch ap Meirchion by Nyfain ferch Brychan; sister of Urien Rheged, wife of Eliffer Gosgorddfawr, and mother of Gwrgi, Peredur and Ceindrech Benasgell. She and Urien were twins while her three children were triplets. Thus Nyfain and Efrddyl are said in a triad to have had two of the 'Three Fair Womb-Burdens' of Ynys Prydain (TYP no.70).

The triad is also referred to in Jesus College MS.20 but the passage is slightly corrupt (JC 3(5) in EWGT p.43). Again she is mentioned as grand-daughter of Brychan in 'De Situ Brecheniauc' (§12(14) in EWGT p.15) but again the passage is slightly corrupt. However the main features of the pedigree given in the triad are recognisable. In 'Plant Brychan' (§3e in EWGT p.82) her parentage and husband are correctly given but her children are not mentioned.

She is mentioned in two stanzas in the Llywarch Hen poetry (CLIH III.30, 31) referring to the death of her brother Urien. The second stanza is translated:

Sad is Efrddyl because of her loss tonight  
And because of the fate ordained her.  
At Aber Lleu her brother was slain.

(Translated by Ifor Williams, *Proceedings of the British Academy*, 18 (1932) p.24).

**EFRDDYL ferch PEIBIO.**

The mother of St.Dubricius [Dyfrig]. For her story see s.n. Peibio ab Erb. She gave her name to Ynys Efrddyl (*Insula Ebrdil*, *Inis Ebrdil*, BLD 76, 79). This was in the neighbourhood of Madley and Moccas, Herefordshire and included a *Lann Ebrdil* (BLD 192); another *Lann Ebrdil* (BLD 159), i.e. Llanefrddyl, is now Llanerthyl in Llandenni, Gwent; and Ffynnon Emrdil (BLD 173) is in Llangynfyl, Eryngy (G.H.Doble, *Saint Dubricius*, 1943, p.12).

**EFROG.** Father of Peredur Paladr Hir (q.v.).

**EFROG ap MEMBYR.** Fictitious king of Britain. (1006-966 B.C.)

Geoffrey of Monmouth calls him Ebraucus son of Mempricius, and says that he was a man of great stature and wonderful strength. He ruled Britain for forty years. He invaded Gaul with a fleet and ravaged the land. He built the cities of Kaerebrauc [Caer Efrog] (York), Alclud (Dumbarton) and the town of Mons Agned [Mynydd Agned]. He had twenty wives by whom he begat twenty sons and thirty daughters; all of them are named. The daughters were sent by him to Silvius Alba in Italy where they were married to the Trojan nobility. Only one daughter is worthy of mention, Galaes (q.v.). All the sons except the eldest departed under Assara or Assaracus [Asser], one of their number, in a fleet to Germania and obtained the kingdom with the aid of Silvius Alba. The eldest son, Brutus *Viride Scutum*, 'Greenshield', [Brutus Darianlas] stayed with his father and succeeded him (HRB II.7-9). Corresponding names in Brut y Brenhinedd are shown in [ ].

He is listed as number three in the tract of 'The Twenty-four Mightiest Kings' where he is called Efrog Gadarn, 'the mighty'. See *Études Celtiques*, XII, p.169. The cognomen 'gadarn' is also given him in ABT 1a(C), and MP 1 in EWGT pp.95, 121. The use of the cognomen in all these cases seems to be due to Gutun Owain.

**EFYDD ap DÔN.** See Iewydd.

**EFYDD ap PYLL.**

Father of Einion and ancestor of Peredur Beiswyrdd. See PP §6(2).

**EGREAS ap CAW.** See Eugrad.

**EGRYN.**

Father of Ermig and ancestor of a line of princes, apparently in Powys, ending with Selyf ap Ieuaf. See HG 24 in EWGT p.12.

**EGRYN ap GWYDR DRWM.** (620)

The saint of Llanegryn in Meirionydd (PW 96). His genealogy is given in a late version of Bonedd y Saint (§72 in EWGT p.65) where his mother is said to have been Efeilian ferch Cadfan ap Iago. See further LBS II.415.

**EGWAD, ST.**

The saint of Llanegwad and Llanfynydd, both in Ystrad Tywi (PW 52, 53). His name occurs in local place-names. Commemoration day not known. See LBS II.415-6.

**EGWIN, ST.** See Eigion.

**EHEDYN ap CYNDRWYN.** See Heddyn.

**EHEUBRYD ap CYFWLCH.** (Legendary).

A person of Arthur's Court mentioned in the tale of 'Culhwch and Olwen' (WM 468, RM 112). The texts of both White and Red Books write *merch* which clearly needs correcting to *mab*. See BBCS XIII (Nov.1948) pp.13-14. This is confirmed by his appearance in the 'Englynion y Clyweid' in Llanstephan MS.27 (No.66 in BBCS III p.15) where he is called 'Eheubryd ap Cyfwlch of a just spirit'.

**EIDAL.**

The name in ByB corresponding to Eldadus son of Cherin in HRB. See s.n. Cherin.

**EIDAL ap MEIGEN.** See Meigen ap Rhun.

**EIDDEW ap MEIGEN.** See Meigen ap Rhun.

**EIDDILIG GOR.** (Legendary).

*Edelic Corr*, 'the dwarf', is mentioned in a triad (TYP no.72) as one of the 'Three Stubborn Men'. Dafydd ap Gwilym calls him Eiddilig Gor, *Wyddel call*, 'a wily Irishman', one of 'the three warriors who knew enchantment' (Thomas Parry, *Gwaith Dafydd ap Gwilym*, 84, ll.35-40; TYP p.55). A triad in the tract 'The Twenty-four knights of Arthur's Court' (TYP. App.IV.4) calls him Eddili or Eiddili Cor, one of the 'Three Enchanter Knights' of Arthur's Court, who changed themselves into the form they wished when they were hard-pressed, and therefore no one could overcome them.

Iolo Morganwg wove some fictions about him in his triads in the Myvyrian Archaiology, Third Series, nos. 50 and 90. See his own translations in *Trans. Cym.*, 1968, p.320; 1969, p.138.

**EIDDON FAWRFYDYG** (The Magnanimous) (Legendary)

A person of Arthur's Court mentioned in the tale of 'Culhwch and Olwen' (WM 462, RM 107).

**EIDION DARIANLAS ap CENEU ap COEL GODEBOG.**

'E. Greenshield'. Genealogical link in one version of the ancestry of Caradog Freichfras; father of Ethrys. See PP §17(3).

**EIDOEL ab AER.** See Mabon ap Modron.

**EIDOL.** Fictitious king of Britain. (Second century B.C.)

The name used in Brut y Brenhinedd where Eldol occurs in HRB III.19. He was 19th of the twenty-five kings who are listed as reigning between Catellus [Cadell ap Geraint] and Heli [Beli Mawr]. He succeeded Arthmail [Arthfael] and was followed by Redion [Rhydion]. The 'Cleopatra' version of ByB makes him son of Arthfael and father of Rhydion. Similarly MP 1 in EWGT p.121.

**EIDOL, Earl of Gloucester.** (Fictitious).

The name used in Brut y Brenhinedd for Geoffrey of Monmouth's Eldol, consul of Gloucester. At the treacherous meeting arranged by Hengist for Vortigern at Amesbury, near Salisbury, Eldol took up a stake which he happened to find, and with that made his defence, and killed seventy men. But being no longer able to stand his ground, he made his escape and retired to his own city (HRB VI.16). This is an addition to the account given in the *Historia Brittonum* §46.

He played a prominent part in the battle between Aurelius Ambrosius [Emrys Wledig] and Hengist at Maesbeli, conquering Hengist in single combat. He later beheaded Hengist at the advice of his brother Eldad, bishop of Gloucester (HRB VIII.5-7).

On the name see CO (1) pp.xlviii- xlix, CO(2) p.133. Compare Eidoel.

**EIDOL DARIANLAS.**

A name appearing in some versions of the ancestry of Caradog Freichfras. It occurs in various forms (e.g. Iddon) and in various positions. See PP 17 (3),(7),(8). Compare Eidion Darianlas.

**EIDYN.**

The old Welsh name for Edinburgh; also Din Eidyn. Thus we find *Eitin* in the Harleian genealogies (HG §7 in EWGT p.10); *Minit Eidin* in BBC 95.7; *Eidin*, *Eidyn*, and *Dineidin* in the Book of Aneirin (CA *passim*); *Dinas Eidyn/Eidin* in Bonedd y Saint (§§14, 18, 30 in EWGT pp.56, 57, 59). Eidyn was the pronunciation in old-Welsh times, but it may have become Eiddyn later. See John Morris-Jones in Cy. 28 pp.77ff, Ifor Williams in CA pp.xxxvi-xl; K. H. Jackson in *The Anglo-Saxons*, ed. Peter Clemons, 1959, p.40, *The Gododdin*, pp.75-78). The 14th century poet Rhisierdyn evidently pronounced Eiddin (CA p.xxxvii). The forms Eiddyn, Eiddin appear in some 15th-16th century manuscripts.

Edenburge (1126), Edeneburg (1142) etc. are Old English renderings of Din Eidyn (*The Anglo-Saxons*, p.41). The form Edwinesburg is found in the 12th century but it must be due to a natural popular etymology (Jackson, *loc.cit.*, p.42). Similarly in some late texts of Bonedd y Saint the form Dinas Edwin

occurs (EWGT as above). Carriden, higher up on the same side of the Forth, cannot be equated with Caer Eidyn, a form that does not exist. (Jackson, *The Anglo-Saxons*, pp.37, 39, *The Gododdin*, p.77).

The Annals of Ulster mention *Obsesio Eitin* under 638 (corrected). This was probably the climax of the Bernician occupation of the British kingdom of Gododdin (Jackson, *The Anglo-Saxons*, pp.38, 40; *The Gododdin*, p.10).

**EIFION ap DUNOD ap CUNEDDA WLEDIG.** (430)

A prince of the line of Dunoding, a part of Gwynedd; father of Dingad. Dunoding was divided into two *cantrefi*, Eifionydd and Ardudwy, of which the former evidently took its name from Eifion. See HG 17 in EWGT p.11. The name became corrupted in later versions, namely, JC 40 (Einawn), ABT 24 (Pobian, Peibiau) in EWGT pp.48, 108.

**EIFION ap MEURIG.** (530)

A prince of the line of Dunoding; father of Isaac (HG 17, JC 40 (Einyawn) in EWGT pp.11, 48). Compare Eifion ap Dunod.

**EIFION ap POBDELW.** (670)

A prince of the line of Dunoding; father of Brochwel (HG 17, JC 40 (Eidan), ABT 24 (Peibiau) in EWGT pp. 11, 48, 108). Compare Eifion ap Dunod.

**EIFUDD ab EILUDD.** See Tryffin, king of Dyfed.

**EIFUDD ab EUDOS.**

Genealogical link in the ancestry of Coel Hen; father of Eudeyrn. See HG 10, JC 5 in EWGT pp.11, 44, etc.

**EIGEN of Caer Sallog.** (Iolo fiction).

For the development of this fictitious person out of a series of misreadings see *Trans.Cym.*, 1948, pp.300-302. Iolo Morganwg made her a daughter of Caradog ap Brân. See Iolo MSS. pp.7 (Eurgain), 115, 135, 149 (Eurgan), 219 (Eygen); LBS II.416-7. See also Eurgain, sister of Joseph of Arimathea.

**EIGION, ST.** (500)

The patron saint of Llaneigion (Llanigon) in Brycheiniog (PW 41). Festival on September 10 (LBS I.74, II.418) later September 20 (LBS II.418).

The church is named in early documents as *Ecclesia Sancti Eguini*, *Eggiani*, *Egion*, etc. (LBS II.418). On this basis he is identified with the saint Egwinus who is said in a short tract, 'Generatio Sancti Egwini', to have been son of Gwynllyw and Gwladus, brother of St.Cadog, and born at Brendlos [i.e. Bronllys, near Talgarth]. See EWGT p.21.

The form Egwinus seems to be due to confusion with St.Egwin, third bishop of Worcester, whose festival was on December 30, and his 'translation' celebrated on September 10 [cf. above]. By the fifteenth century Llanigon was called S.Egwynus and S.Egwinus. See Silas M.Harris in *The Journal of the Historical Society of the Church in Wales*, III, 1953, pp.42-44.

See also OP II.201.

**EIGION ap BROCHWEL<sup>†</sup> ab EIFION.** (730)

A prince of the line of Dunoding; father of Ieuanawl. See HG 17, JC 40, ABT 24 (Brochwel omitted) in EWGT pp.11, 48, 108.

**EIGR ferch AMLAWDD WLEDIG.** (445)

The mother of Arthur. Eigr is the regular Welsh form of the name which appears in English as Ygerne, Igraine, etc. The name does not appear in any Welsh source of earlier date than Geoffrey of Monmouth's *Historia Regum Britanniae* (c.1135), but there is evidence that it was known to the Welsh before that date.

Geoffrey of Monmouth called her Igera. She was the wife of Gorlois [Gwrlais], duke of Cornwall, and the greatest beauty of all Britain. She was present with Gorlois at a festival in London called by Uther Pendragon [Uthr Bendragon] to celebrate his victories. Uther immediately fell in love with her, and by his marked attentions aroused the anger of Gorlois, who left the court in a rage and refused Uther's command to return. Thereupon Uther invaded Cornwall. Gorlois sent Igera to Tintagel for safety, and entered Dimilioc himself where he was besieged by Uther. During the siege Merlin contrived to disguise Uther in the form of Gorlois, and thus obtained entrance for him into the castle of Tintagel, where he enjoyed the company of Igera. Meanwhile Gorlois was slain and the way was open for Uther to take Igera to wife. She bore him two children, Arthur and Anna (HRB VIII.19-20).

Geoffrey of Monmouth says nothing of the parentage of Igera but the corresponding passages in *Brut y Brenhinedd* call her Eigr ferch Amlawdd Wledig. That the mother of Arthur was the daughter of Amlawdd Wledig is implied in the tale of 'Culhwch and Olwen' although it does not mention her name. For it says that Culhwch was first cousin to Arthur, his mother being Goleuddydd ferch Amlawdd Wledig (WM 452, RM 100). This explains the relationship. Similarly in the the Life of St.Illtud, the saint is said to have been cousin to Arthur, his mother being Rhainwlydd ferch Amlawdd Wledig (§1 in VSB p.194, EWGT p.27). Both these authorities are uninfluenced by Geoffrey of Monmouth.

Again, in the tale of 'Culhwch and Olwen' we are told that Gormant ap Ricca was Arthur's brother on his mother's side, and that Ricca was *penhynaf*, 'chief elder', of Cornwall (WM 462, RM 107-8). This implies that Eigr was previously married to Ricca [Rhica].

The mother of Eigr and wife of Amlawdd Wledig was Gwen ferch Cunedda Wledig according to the expanded 'Hanesyn Hen' tract. See ByA §§29 (13, 14), 31 in EWGT pp.92, 94. In a later item, which is probably dependent on Geoffrey of Monmouth, we are told that Cadwr ap Gwrlais was nephew to Arthur on his mother's side. This means that Eigr was the mother of Cadwr. For the development of this idea see s.n. Cadwr.

A later version of the ancestry of Eigr was concocted (?by Thomas Jones of Tregaron) which made her daughter of Cynyr Goch ab Amlawdd Wledig. This was apparently to show a relationship between Arthur and St.David. See Cynyr of Caer Gawch.

ARTHURIAN ROMANCE

From Geoffrey of Monmouth the name passed through Wace (Igerne) and Layamon (Ygærne) to the Arthurian Romances.

In Robert de Boron's verse romance of 'Merlin' the story of Igera is told as by Geoffrey of Monmouth with additional details, and similarly in the prose version called the 'Vulgate Merlin'. In both versions Uther weds Igera two months after the conception of Arthur, and so, to obviate scandal, Merlin has the boy turned over to himself as soon as he is born, and entrusts him to a foster-father, Antor or Auctor (Bruce I.145, II.318). There is a Welsh version of this story in which the mother is named Eigr. See s.n. Cynyr Ceinfarfog

At the end of Chrétien's 'Perceval' and in the first continuation by 'Pseudo-Wauchier' we are told that after the death of Uther, unknown to Arthur, who thought her dead, Ygerne had got together much treasure and fled to a place where she had erected a castle. It was called *Chastel des Merveilles*, the 'Castle of Wonders'. Gawain found her there with his own mother and sister (Bruce II.198). According to the *Livre d'Artus* (MS. 337 of the Bibliothèque Nationale) it was Merlin who carried Arthur's mother away to the Chastel de la Merveille (Sommer VII.244; R.S.Loomis, *Celtic Myth and Arthurian Romance*, 1927, p.135). In the 'Vulgate Merlin continuation' Ygerne has four daughters by her first husband, Hoel, Duke of Tintagel [= Gorlois] (Sommer II.165).

Malory called her Igrayne.

**EIGRAD ap CAW.** See Eugrad.

**EILFYW, ST.** (470)

He is the saint of St.Elvis, in Welsh, Llaneilfwy in Pebidiog, Dyfed (WATU). LBS called him Elfyw or Ailfyw (I.130) and Wade-Evans preferred Aelvyw (PW 29).

According to the Life of St.David (§7) David was baptized by Elvis, Muminentium episcopus, ‘a bishop of the Munstermen’, and it is probable that St.Ailbe, the famous Irish bishop of Emlý (Imlech Ibaire) in Munster, was intended by Rhygyfarch. According to the Annals of Inisfallen Ailbe died in 528. But the identification of Elvis with Ailbe may be one of the many attempts by Rhygyfarch to introduce Irish connections into the Life. See s.n. Dewi Sant. According to the Irish Life of Ailbe which is a patchwork of fictions and full of anachronisms, he was an Irishman of Munster, but happened to be in the neighbourhood of Menevia when David was born, and baptized him. (This is clearly based on Rhygyfarch's Life). Ailbe then returned to Ireland (LBS I.128, 132). His pedigree as given e.g. in LL 1548, 1694 is purely Irish.

It is more probable that Elvis was a local Welsh saint. His church is near Mynyw, and a late version of Bonedd y Saint (§92 in EWGT p.67) calls him Ailvyw ap Dirdan by Danhadlwen ferch Ynyr [*read* Cynyr] of Caer Gawch. This would make him first cousin to St.David, whose mother was Non ferch Cynyr of Caer Gawch in Mynyw (ByS §1 in EWGT p.54). In Achau'r Saint (§35 in EWGT p.70) he is called Eilvyw, but the rest is clearly corrupt.

**EILIFRI.** See Elifri.

**EILIWEDD ferch BRYCHAN.**

She appears as a daughter of Brychan in the earliest Brychan tract (DSB §12(20) in EWGT p.16):

Eiliueth filia Brachan yGrugc Gors auail (i.e. in agere lacus caltionis).

Crug = agger = mound, Cors = bog, but lacus = pond, gafael = a holding. For 'caltionis' read 'captionis'. Thus Crug Corsafael, ‘the Mound of the Bog (or Pond) of the Holding’. See LBS II.419 n.1. Later versions are:

Elyuet in Monte Gorsauael que pro amore castitatis martirizata est.

Felis verch Vrachan.

Elinedd verch Vrychan yNghorsabawl.

(CB §15(18), JC §3(18), PB §3o in EWGT pp.19, 43, 83).

Giraldus Cambrensis calls her St.Aelivedha, a virgin who suffered martyrdom. Her church was on the summit of a hill near Brecon (*Itin.Kamb.*, I.2). William of Worcester called her Sancta Eleveltha and said that she was martyred on a hill one mile from Brecon where a spring sprang up. (LBS II.422). Cressy called her Almedha. Commemorated on August 1. (Rice Rees, *Welsh Saints*, p.318). Hugh Thomas told a long story about her under the name Alud and said that her cell was on a hill called the Slwch, now Penginger (a corruption of Pencefn-y-gaer) near Brecon. When she was killed she was buried there and her “little cottage” was turned into a chapel (Harleian MS. 4181 pp.141-3). The chapel (now extinct) in the parish of Brecon, was dedicated to her (LBS II.419-420; PW 36). Note that *slwch* = 'slough'; compare *cors* = 'bog' (above). The hill is called Slwch Tump, grid reference SO 0428.

The name Elyuet is probably for Eluet [Elwedd], whence Llanelwedd in Elfael (PW 43). Lewis Glyn Cothi invoked the protection of Elwedd along with other saints in a poem (*Gwaith*, 1837 p.88). This was pointed out in LBS II.419 n.1. Ifor Williams had the same opinion; see BBCS 5 (May 1930) p.135. Llanelwedd is now dedicated to St.Matthew (LBS II.419 n.1).



**EILUDD (ELIUD).** Baptismal name of Teilo.

**EILUDD,** fictitious king of Britain. See Eliud.

**EILUDD, father of TYFID.** See Tyfid.

**EILUDD ap CYNAN GARWYN.** Genealogical link in the line of princes of Powys.

See Elise ap Gwylog, Selyf Sarffgadau, Tyfid ab Eiludd.

**EILUDD ap STATER.**

Genealogical link in one version of the line of Dyfed. See Tryffin, king of Dyfed.

**EINION,** king in Gwent ?

He is mentioned in the Life of St.Oudoceus as *Enniaun rex Gleuissic*, 'Einion king of Glywysing' who gave land to Oudoceus as a result of a miracle by the saint. The place was among the rocks and woods of the river Wye near the brook Caletan (BLD 137).

The place is Llandogo in Gwent, called in BLD Lann Enniaun (pp.137. 166), Lann Enniaun id est Lann Oudocui (p.223), Lann Oudocei (p.31), Villa Sancti Oudocei (p.43). Einion was more probably a local king in Gwent, or perhaps a fiction to explain the name Llaneinion (PCB).

**EINION ab ARTHAL,** fictitious king of Britain. (194-188 B.C.)

The name used in Brut y Brenhinedd for Enniaunus son of Arthgallo of Geoffrey of Monmouth. He succeeded his brother Marganus [Margan], but, preferring a tyrannical to a just and legal administration, he was deposed in the sixth year of his reign and was succeeded by his cousin Iduallo son of Iugenius [Idwal ab Owain] (HRB III.19).

**EINION ap BEDD,** king of Cornwall. (Legendary).

He is mentioned in a triad (TYP no.69) as *Einawn ap Bed brenhin Kerniw*. It was his gift [to?] Golydan which was responsible for one of the 'Three Defilements of the Severn'. Rachel Bromwich assumes that the gift was received by Golydan, a bard, and suggests that it may have consisted of cows or horses which had to be transferred across the Severn on their way from Cornwall to Wales (TYP p.183). This was earlier suggested by Robert Williams (*Enwogion Cymru*, 1852, s.n. Golyddan), i.e. that Einion sent Golydan an immense herd of cattle. 'Bedd' is perhaps a corruption of 'Aedd' (TYP p.340).

**EINION ap BLEIDDUD.** See Llywelyn o'r Trallwng.

**EINION ap CEREDIG.** Probably an error for Cynon ap Ceredig. See Cynidr Gell.

**EINION ab EFYDD.**

Father of Peredur Beiswyrdd according to one version. See PP 6(2).

**EINION ab EINION YRTH.** (440)

Half-brother of Cadwallon Lawhir ab Einion Yrth. Their mothers were sisters, daughters of Didlet, king of the Picts in Powys (JC 22, 23 in EWGT p.47).

**EINION ab ELFFIN.** (1000)

Father of Cynndelw ab Einion, patriarch of a tribe in Gwidigada, Ystrad Tywi. See PP §1.

**EINION ap GWRYDR GOCH.**

Father of Cynan and ancestor of Llywarch Howlbwrch, patriarch of a tribe in Gwynedd. See PP §11(1).

**EINION ap HYWEL DDA.** (900)

Genealogical link in the ancestry of Gwlhafed ap Seisyll, patriarch of families in Morgannwg; father of Meurig (Harleian MS.2414 p.6).

**EINION ab IDGWYN.** (620)

Genealogical link in the line of princes of Rhos, Gwynedd; father of Rhufon (HG 3, JC 39, ABT 25(C) in EWGT pp.10, 48, 108).

**EINION ap MAELGWN GWYNEDD.** (510)

Mentioned by Geoffrey of Monmouth, who says: 'The great Malgo ... had two sons, Ennianus and Run. Ennianus begat Beli ...' (HRB XII.6). Geoffrey is wrong in making Ennianus the father of Beli, because better sources make it clear that the father of Beli was Rhun (HG 1 in EWGT p.9, etc.). See discussion s.n. Rhun ap Maelgwn.

Elis Gruffydd in his Chronicle said that Einion was the son of Maelgwn by an un-named daughter of Sawyl Benuchel (*recte* Benisel) (NLW MS.5276 fo.367v). See BBCS 18 p.57. Further on he said that on the death of Maelgwn, some people wanted to make Einion king, but that he went to the west of Scotland where he lived a religious life till he died. Some called him *Saint Rwynniwn* and others *Einion Vrenin*. (NLW MS.5276 fo.383v).

**EINION ap MAESWIG GLOFF (or MAR) ap CENEU.** (460)

Father of Rhun Rhyfeddfawr. See Rhun ab Einion. JC §35 in EWGT p.48 calls him Einion ap Ceneu.

**EINION ap MEURIG.**

Genealogical link in the ancestry of Odwyn ap Teithwalch; father of Owain. See PP §45.

**EINION ab OWAIN ap HYWEL DDA.** (d.984).

He and his father, rulers of Deheubarth, turned their attentions on Morgannwg. In 970 and again in 977 Einion laid waste the plains of Gower, In 983 he was attacked by Aelfhere, earl of Mercia, and Hywel ap Ieuf of Gwynedd. He repelled them with much slaughter but in 984 the 'uchelwyr' of Gwent fell upon him and slew him (HW 345, 350). He was father of Edwin, Tewdwr, Cadell (qq.v.), perhaps also of Gronwy father of Edwin of Tegeingl (PP §36; HW 407 n.33, 767) and Gwenllïan wife of Elystan Glodrydd (q.v.).

**EINION FRENIN ab OWAIN DANWYN.** (470)

The saint of Llanengan in Llŷn (PW 86). He was the son of Owain Danwyn according to Bonedd y Saint (§9 in EWGT p.56). His commemoration is on February 9 (LBS I.70). See further LBS II.422-4.

**EINION YRTH ap CUNEDDA WLEDIG.** (410)

The cognomen *gyrth* means 'touched' or 'stricken' (LBS I.321 n.1, CLIH p.243). The same epithet is given to Brychan in a poem by Dafydd ap Gwilym. See s.n. Brychan.

He is listed as the seventh of the sons of Cunedda Wledig who came to Wales from Manaw Gododdin (HG 32 in EWGT p.13). It is probable that he was allotted the district of Rhos in Gwynedd where his son Owain Danwyn appears to have ruled (HG 3, JC 39, ABT 25 in EWGT pp.10, 48, 108; WCO 38). Arfon and Môn fell by conquest to his son Cadwallon Lawhir according to tradition (HW 120).

According to JC §23 in EWGT p.47 two of his sons, Einion and Cadwallon Lawhir, were half-brothers, their mothers being sisters, daughters of Didlet, king of the Picts in Powys. Elsewhere the mother of Cadwallon Lawhir is called Prawst ferch Tithlym Prydyn (ABT 28g in EWGT p.91).

Other sons given to him in later pedigrees are Llŷr Marini and Tegog, ancestor of Mael ap Menwyd, 'pendefig' of Pennardd in Arfon. See BBCS 20 p.237.

The grave of Einion ap Cunedda is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen (No.72):

## A WELSH CLASSICAL DICTIONARY

Each mournful person asks  
whose is the sepulchre that is here:  
the grave of Einion ap Cunedda,  
whose slaughter in Prydein was an outrage.

(SG pp.132/133). Thomas Jones took Prydein to be Prydyn, and translated ‘the North’. He pointed out that it was Tybion ap Cunedda who died in the North (Manaw Gododdin) and that Einion could be an error for Tybion (p.133 note 1).

**EINUDD**, father of Diwrig (q.v.).

**EINUDD ab AELAN or AELAW.**

Genealogical link in the ancestry of Llywarch ap Brân, patriarch of a tribe in Anglesey (HL 4a in EWGT p.115), and of Cydifor ap Dinawal, patriarch of a tribe in Ceredigion. See PP §34(1).

**EINUDD ap GWRDDWFN.** (Fictitious).

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

**EINUDD ap MORGAN.** (Fictitious).

See MP3 in EWGT p.122. Error for Ithel ap Morgan.

**EINUDD BACH ap BROCHWEL.** (700)

Genealogical link in the line of princes of Meirionydd; father of Ednyfed (HG 18, JC 41, ABT 23 in EWGT pp.11, 49, 108). The cognomen appears only in ABT. Ednyfed is omitted in JC.

**EIRINWEDD.** See Maoddyn.

**EITHIR ab ARTHAT.**

He is mentioned in the Life of St.Padarn (§31 in VSB pp.266-8) as a ‘satrap’ whose servant slew Reaus, a servant of Padarn. In recompense Eithir gave Padarn land between the rivers Rheidol and Paith. The name seems to survive in Llaneithir on the north bank of the Mynach above Devil's Bridge near Aberystwyth (LBS IV.43 note). Llaneithyr, grid ref. SN 7677 (Ordnance Survey).

**EITHIR (ap Llywarch Hen).** See Llywarch Hen.

**EITHRAS, ST.**

One of the saints who were in Ynys Enlli [Bardsey] and came with Cadfan to this island (ByS §20 in EWGT p.57). Nicholas Roscarrock said that he “has a chapel in Merioneth near Lhantanawr called S.Eithras Chapell, and they holde by tradicion that S.Tanawr and S.Eithras were brothers.” By Lhantanawr he means Llandanwg, Ardudwy, so he implies that Eithras and Tanwg were brothers (LBS II.425).

**ELAETH ab ELGUD.** (530)

Father of Meurig (JC 50) or Cynwrig or Cowryd (ABT 27) of the line of princes of Dogfeiling in Dyffryn Clwyd (EWGT pp.49, 108).

**ELAETH ab IFOR.** (900)

Father of Marut and ancestor of Tandreg, wife of Gwalchmai ap Meilir. (HL 2g in EWGT p.113). Probably the same as Aeddán ap Môr of the line of Rhufoniog (PCB).

**ELAETH FRENIN ap MEURIG.** (550)

The saint of Amlwch in Anglesey (PW 93) also called Llanelth Frenin (Peniarth MS.134 p.221, see also the list of parishes in Peniarth MS.147 pp.5 ff, RWM I.912). Commemorated on November 10 (LBS I.75, II.425).

According to Bonedd y Saint (§48 in EWGT p.62) he was the son of Meurig ab Idno by Onnengreg ferch Gwallog ap Lleenog.

**ELAFIUS.**

A chieftain of some un-named part of south Britain mentioned by Constantius of Lyons in his Life of St.Germanus (§§ 26-27). Elafius hastened to meet St.Germanus on his second visit to the island. See s.n. Garmon. See also Bede, *Hist.Eccles.*, I.21.

It has been suggested that he was the same as Eleson son of Elsa son of Gewis in the genealogy of Cerdic as given in ASC s.a.552. See A.Anscombe in *Zeitschr. für celtische Philologie*, V. (1905) p.117, WCO pp.68-9, 87. But the name is said to be a latinised Greek name (E.A.Thompson, *St.Germanus of Auxerre and the End of Roman Britain*, 1984, p.9).

**ELAN bi DÔN.** See **Caer Arianrhod.**

**ELAWG ap DÔN.** See **Dôn.**

**ELDAD, ST.** (Fictitious).

Geoffrey of Monmouth mentioned him in his *Historia Regum Britanniae* where we are told that he was bishop of Gloucester in the reign of Aurelius Ambrosius [Emrys Wledig] and brother of Eldol [see Eidol], consul of Gloucester. The bodies of the Britons, slain through the treachery of Hengist at Amesbury, he buried near Caer Caradog 'now Salisbury' (VI.15). He is called a prelate of great wisdom and piety, but counselled Aurelius to have Hengist killed. That was undertaken by Eldol (VIII.7). Later, however, when Octa, Hengist's son, voluntarily surrendered to the king, Eldad counselled mercy, and Octa and his followers were allowed to settle in the country bordering on Scotland (VIII.8). In Brut y Breninedd he is called Eidal.

"Oxford or the martyrology of Gloucester gave him [Geoffrey] St.Aldate, his Bishop Eldad." (E.K.Chambers, *Arthur of Britain*, 1927, p.34). The name Eldad or Aldate occurs in Martyrologies of the thirteenth century and his commemoration day is given as February 4 in several Calendars, but he is not known to Welsh Calendars (LBS II.427-8).

The authors of LBS base most of their article on the Iolo MSS. which are wholly lacking in authority.

**ELDAD ab ELDOG<sup>†</sup> ap PAUL.** (590)

A prince of the line of Buellt and Gwrtheyrnion; father of Morudd (HB §49, JC §14 (Elaed ap Pawl) in EWGT pp.8, 46).

**ELDADUS son of CHERIN.** (Second century B.C.)

Fictitious king of Britain, called Eidal in ByB. See Cherin.

**ELDOG ap PAWL.** (550)

A prince of the line of Buellt and Gwrtheyrnion; father of Eldad (HB §49 in EWGT p.8). He is omitted in JC §14 in EWGT p.46.

**ELDOL.** See **Eidol.**

**ELDRUDA,** mother of St.Brioc (q.v.).

**ELEDENIUS.** (Fictitious).

Bishop of Alclud [Dumbarton] appointed by Arthur at the time of his special coronation, according to Geoffrey of Monmouth (HRB IX.15). Egerton Phillimore suggested that Geoffrey got the name from the female St.Elidan of Llanelidan in the Vale of Clwyd (OP II.668).

**ELEDI ap MORDDU.**

Father of Rheiden. See Ceindrech ferch Rheiden.

**ELEIRCH ferch IAEN.**

Mother of Cydfan ab Arthur (ByA §2 in EWGT p.85). See Iaen.

**ELEN sister of ARTHUR.**

She is mentioned in a late triad as one of the 'Three Elens who went from Ynys Prydain', the others being Elen ferch Coel, and Elen ferch Eudaf. Elen the sister of Arthur is said to have gone with Arthur when he went to fight Frolo, and she did not return (Peniarth MS.126 pp.20-21, etc. See NLWJ XIV (1965) p.243). According to Geoffrey of Monmouth, Frolo was a Roman tribune who governed the province of Gaul, against whom Arthur fought (HRB IX.11). Geoffrey does not mention this Elen and she does not seem to be mentioned elsewhere.

**ELEN ferch COEL.** See Helena, St. (1).

**ELEN ferch EUDAF, ELEN LUYDDOG.** (340)

Her story is told in the tale 'The Dream of Maccsen Wledig' where she is called Elen Luyddog, 'Elen of the Hosts' (WB 188, RB 89). The cognomen belongs correctly to Elen ferch Eudaf, although in an earlier text it is applied to Helena the mother of Constantine the Great (HG 2 in EWGT p.10). See TYP pp.341-2. Also in Brut y Brenhinedd Elen ferch Coel (the pretended mother of Constantine the Great) is called Elen Luyddog.

The story tells that Maccsen Wledig, who was emperor in Rome, saw her in a dream. 'To look at her excelling beauty was no easier than to look at the sun when it is brightest.' He immediately sent messengers in search of her. They found her at last in Caer Aber Saint [Caer Saint yn Arfon, Caernarfon], and said to her 'Empress of Rome, all hail!' She was told that the emperor of Rome desired to make her his wife, and that she could choose whether she would go to Rome or the emperor should come and fetch her. She chose the latter and so Maccsen came to Arfon and found her as in his dream with her father Eudaf ap Caradog (WM 178-87, RM 82-88).

He made her his wife. At her request he gave her as dowry 'the Island of Britain for her father from the Môr Rudd [North Sea] to the Irish sea, and she requested the three adjacent islands, to be held under the Empress of Rome, and that three chief strongholds be made for her in three places she might choose in the Island of Britain.' She chose the most exalted stronghold to be made for her in Arfon, and the other two were Caer Llion [Caerleon-on-Usk] and Caer Fyrddin [Carmarthen]. Then she caused high roads to be made across the island from one stronghold to another. They were called *Ffyrdd Elen Luyddog*, 'The Roads of Elen of the Hosts'. After seven years she accompanied Maccsen Wledig to Rome (WM 187-8, RM 88-90).

This romance is evidently woven about the tradition that Maximus, while in Britain, and probably before he was actually proclaimed emperor, married Elen the daughter of Eudaf, a prince of Arfon. There is no reason to doubt this tradition, although the rest of the tale has little historical basis (WCO 31-32, compare TYP pp.341-2).

In Bonedd y Saint (§63 in EWGT p.63) Elen ferch Eudaf is said to have been the mother of St.Peblig by Maccsen Wledig. According to the tract 'The Twenty-four Mightiest Kings' (§19) Maccsen had three sons by Elen: Peblig, Custennin and Owain Finddu. See *Études Celtiques*, XII (1968) p.172.

Elen Luyddog and Cynan her brother are described in a triad (TYP no.35) as having led one of the 'Three Levies that departed from this island, and none of them came back'. It is also called one of the 'Three Silver Hosts'. This differs in detail from the story of the 'Dream'. Another version (TYP

no.35R) refers to Elen Luyddog and Maccen Wledig leading a host to 'Llychlyn' [evidently meaning Llydaw] and never returning to this island. These refer to the supposed colonisation of Armorica. See s.n. Cynan ab Eudaf Hen.

Another triad calls her one of the 'Three Elens who went from Ynys Prydain'. See s.n. Elen sister of Arthur.

Geoffrey of Monmouth knew something of the tradition, for he says that Maximian [meaning Maximus], a 'senator' came over at the invitation of Octavius [i.e. Eudaf] and was given the daughter of Octavius in marriage. Geoffrey did not give her a name (HRB V.9-11). Brut y Brenhinedd, however, called her Elen ferch Eudaf.

"The tradition at Trèves is that the present cathedral was the palace of the empress Helena, which she gave up to the church. To this day it bears evidence of having been adapted from a domestic purpose to sacred usages." Now it was at Trèves, on the Moselle, that Maximus took up his residence when he invaded Gaul. So by the empress Helena was probably originally meant Elen, wife of Maximus, though it has come to mean Helena, the mother of Constantine the Great (WCO 53-4; LBS III.258).

The emperor Maximus and his wife were familiar with St.Martin of Tours, as we learn from Sulpicius Severus (*Dialogues*, II.6 and the *Life of St.Martin*; *Trans.Cym.*, 1966 p.375). He says 'And all the while, by day and by night, the empress [un-named] hung upon the words which fell from Martin's lips. ... She forgot her imperial rank, her diadem, and her purple robe; she cast herself upon the earth and clung to Martin's feet.' (WCO 54-5)

On the death of her husband in 388 she would seem to have retired to Arfon, where she was honoured as a saint. It is perhaps through her that the monastic movement, founded in Gaul by St.Martin of Tours, first reached Britain (WCO 52-5).

If Elen was accounted a saint, it would be another cause for confusion with her greater namesake, St.Helena. Churches dedicated to Elen or Helena may be to either. There was a Chapel Elen at Caernarfon (Henry Rowlands, *Mona Antiqua Restaurata*, 1766, p.165; PW 84), and a well in the same vicinity called Ffynnon Elen (*Arch.Camb.*, 85 (1930) p.335), Llanelen in Gwent (PW 73) and Llanelen in Llanrhidian, Gŵyr (PW 54). Bletherston in Dyfed was called Trefelen and may have been dedicated to Elen or Helena (OP I.255, PW 29 n.4). See further LBS III.259.

Local tradition says that Elen once led an army along Ffordd Elen to Snowdon and while passing through Cwm Croesor she heard that a son of hers had been slain with an arrow by the giant Cidwm, who dwelt in the rock eyrie that frowns above Llyn Cwellyn, and still preserves his name. She thereupon cried *Croes awr i mi!* 'A bitter hour to me!', and the place has ever since been called Croesawr or Croesor (Owen Jones, *Cymru*, I.132; LBS III.259; *Gossiping Guide to Wales*), 1954, p.347. Cwm Croesor is three miles NNE of Llanfrothen; grid reference SH 6445.

The Roman roads and some of the old mountain tracks in Wales are still designated Sarn Elen, Ffordd Elen or Llwybr Elen, that is, Elen's causeway, road or path. Examples are given in LBS III.258.

**ELEN ferch LLYWARCH ap HYFAIDD.** See Hywel Dda.

**ELEN LUYDDOG.** See Elen ferch Eudaf.

**ELEN niece of HYWEL.** (Fictitious).

According to Geoffrey of Monmouth when Arthur went to Gaul to fight the Romans he heard that Helena [Elen] the niece of Hoel [Hywel] of Armorica had been carried off by a giant to Michaelis Mons [Mynydd Mihangel], i.e. Mont St.Michel. He set out with Cai and Bedwyr but found that Helena had died of fright and been buried by her nurse. Arthur then sought out the giant and killed him. Hoel had a mausoleum built over her body in the mountain where she was buried which is called Tomba Helenae [Bedd Helen] to this day (HRB X.3). Corresponding names in ByB are shown in [ ].

The place referred to is *Tombelaine*, a rock near Mont St.Michel. The old form of the name was *Tumbelaine* which originally meant 'Helen's Rock' according to Edmond Faral (*La Légende*

*arthurienne*, II.228) not 'Helen's Tomb'. Geoffrey distorted the legend so that she could be buried there. (Henry Lewis in *Brut Dingestow*, p.273).

**ELERI ap DINGAD.** (575)

The saint of Gwytherin in Rhufoniog, Gwynedd (PW 103). According to Bonedd y Saint (§18 in EWGT p.57) he was the son of Dingad ap Nudd Hael by Tenoï ferch Lleuddun Luyddog of Dinas Eidyn.

In the Life of St. Winifred [Gwenfrewy] by Robert of Shrewsbury he is said to have been abbot of Gwytherin while his mother, Tenoï, was abbess there. It was then that Gwenfrewy came to Gwytherin. He buried Gwenfrewy there and later died himself 'full of days' and was buried at 'the church which bears his name'. "This shows that in the twelfth century Gwytherin was regarded as being dedicated to S.Eleri" although now dedicated to St. James the Apostle (LBS II.429). See also s.n. Cybi.

John Leland supposed him to have studied first at St. Asaph (*De Scriptoribus*, Ch.49, LBS II.428 n.5). His commemoration day is said to have been June 13 (LBS II.430).

The name *Eleri* is from Latin *Hilarius* as *Ilar* is from Latin *Hilarus* (OP II.448). The day of St. Hilary of Poitiers is January 13.

**ELESTRON ap DÔN.** (Mythical).

He is mentioned in a poem found partly in the Book of Taliesin (BT p.3 l.1) and completely in the Red Book of Hergest (RBP col.1054 l.36). See quotation s.n. Taliesin. Although not said to be a son of Dôn, the context indicates that he was, and he is listed as such in the 'Hanesyn Hen' tract (ByA §25 in EWGT p.90).

As an ordinary word, *elestron* means 'irises' and as such it appears in another poem in the Book of Taliesin which speaks of Cad Goddeu, 'the Battle of the Trees'. See quotation s.n. Goddeu. See also W.J.Gruffydd, *Math vab Mathonwy*, p.57.

**ELFAN (ELVANUS).** (Fictitious).

He first appears in the Book of Llandaf (BLD 68) where it is stated that in the year 156, Lucius, king of the Britons, sent his ambassadors Eluanus and Meduinus to pope Eleutherius. 'They implore that, by the pope's admonition, he might be made a Christian'. Eleutherius accordingly baptized the legates and ordained Elvanus a bishop and Medwinus a doctor. Through their preaching Lucius himself and the nobles of all Britain received baptism (LBS II.430).

It is noteworthy that Faganus and Duvianus are not mentioned in the Book of Llandaf. The dates given for Eleutherius as Bishop of Rome are A.D.174/5-192 (LBS III.352). The date 156 apparently comes from a rather confused statement by Bede (*Hist.Eccles.*, I.4). See further s.n. Lucius.

John Bale (*Scriptorum Illustrium ... Catalogus*, 1557, p.22) gives him the cognomen 'Avalonius', because he came 'from that marshy college of disciples founded by Joseph [of Arimathea]'. Michael Drayton (*Poly-Olbion*, 1622, Song XXIV) said that Elvan and 'Midwin' shared a grave at Glastonbury (LBS II.431, 430 n.5). John Stow, quoting Jocelin of Furness, makes Eluanus the second archbishop of London, succeeding Theon and being succeeded by Cadar (*The Annales of England*, 1600, p.37).

**ELFAN POWYS ap CYNDRWYN.** (570)

He is mentioned several times in the 'Cynddylan' poetry as having been slain by the Lloegrwys [English]. (CLIH pp.36-46):

- |     |    |   |
|-----|----|---|
| XI. | 28 | Cynddylan's hall is deserted tonight<br>After steadfast warriors,<br>Elfan, Cynddylan, the torqued.             |
|     | 31 | Cynddylan's hall is dark in the roof<br>After the destruction by the Lloegrwys<br>Of Cynddylan and Elfan Powys. |

## A WELSH CLASSICAL DICTIONARY

- 49 Eglwysau Bassa lost their privilege,  
After the destruction by the Lloegrwys  
Of Cynddylan and Elfan Powys.
- 58 Blessed art thou, Ffreuer; how feeble it is tonight,  
After the death of Elfan,  
And Cynddylan, the eagle of Cyndrwyn.

Efrddyl ferch Cyndrwyn says:

- 99 Brothers I had  
Who would not complain of sickness and pestilence;  
One was Elfan, Cynddylan another.

Elfan is also included in the list of the children of Cyndrwyn in the 'Hanesyn Hen' tract (ByA §1 in EWGT p.85).

### **ELFED (1).**

A region in the West Riding of Yorkshire, whose extent is unknown, but which, at any rate, encircled the places still known as Barwick-in Elmet (6 miles north-east of Leeds) and Sherburn-in-Elmet (12 miles east of Leeds) (CB p.130). It comprised all, or a great part, of the west Riding (Oman p.240; Kenneth Jackson, *The Gododdin*, p.16). It formed a British kingdom whose origin is unknown. According to the *Historia Brittonum* (§63) *Certic*, king of *Elmet*, was expelled by Edwin, king of Northumbria. Bede mentions Elmete Wood (*Hist.Eccles.*, II.14).

This Cerdic was identified with Ceredig ap Gwallog by A.W.Wade-Evans, who suggested that the kingdom had been carved out of Deira by the 'Men of the North', as in the case of Catraeth (WCO 99). Ifor Williams thought that Gwallog had been king over Elfed (CT p.xxxvii), so that it was perhaps he who had founded the kingdom, but Kenneth Jackson was doubtful of the connection of Gwallog with Elfed (*Celt and Saxon*, ed. Nora K. Chadwick, 1963, p.31 n.3), *The Gododdin*, 1969, p.24 n.3).

See Ceredig (Cerdic) of Elfed, Ceredig ap Gwallog, Gwallog ap Lleenog, Madog Elfed.

There was a parish of Elvet in Durham going back to early times, shown as Elfete on the Ordnance Survey *Map of Britain in the Dark Ages*, 1966.

**ELFED (2).** A cwmwd in Dyfed. See WATU.

**ELFEDAN ab ILON HWYLFRAWR.** See Ilon Hwylfawr.

### **ELFFIN ap GWYDDNO ap CAWRDAF.** (580)

The name occurs in *Bonedd Gwŷr y Gogledd* (§10 in EWGT p.73). This suggests that Elffin ap Gwyddno was a historical chieftain of North Britain. The name Elffin, frequently spelt Elphin, points to the North, and is probably the equivalent of the name Alpin of Scottish history (John Rhys, *Arthurian Legend*, pp.247, 264). Compare Elffin ap Gwyddno Garanhir, below.

### **ELFFIN ap GWYDDNO GARANHIR.** (Legendary).

There is no apparent connection between this Elffin and that of the previous article. His legend appears in the tale called 'Hanes Taliesin' of which the earliest extant version (A) is that by Elis Gruffydd in his 'Chronicle' (mid sixteenth century). There are other later versions which seem to have rather more authentic details, for example, that edited and translated by Lady Charlotte Guest in *The Mabinogion* (B). The version by Elis Gruffydd is translated by Patrick K.Ford in *The Mabinogi and other Medieval Welsh Tales*, 1977, pp.162 - 181. See further s.n. Taliesin.

Before he met Taliesin, Elphin is described as living with his father Gwyddno, and being feckless and needy. His father had a weir which yielded an exceptionally good harvest of fish once a year,



namely on May-day eve (B) or All Hallows eve (A). The weir was on the strand between the Dyfi and Aberystwyth near Gwyddno's castle (B), or on the shore of the river Conwy, near the sea (A).

To give him a chance to restore his fortunes Elphin was allowed to have the haul from the weir on that special day. But it turned out that there was nothing in the weir this time except a leathern bag or a coracle. Elphin's last hope was that it might contain something valuable, but was dismayed to find only a baby boy. This was the child, originally Gwion Bach, who had been re-born to Ceridwen (q.v.). He was given the name *Tâl-iesin*, 'radiant brow'. He was able to speak, consoled Elphin for his apparent bad luck, and eventually proved his worth. Elphin took the boy home and nurtured him for thirteen or fourteen years, during which time Elphin increased in riches more and more every day, and in favour with the king.

Then Elphin was invited to the court of Maelgwn at Degannwy. He boasted to Maelgwn that he had a wife and a bard at home who were quite as good as Maelgwn's. The king was enraged and had Elphin put in prison until the matter could be proved. Maelgwn sent his son, Rhun, to test Elphin's boast, in particular to test the virtue of his wife. Taliesin had foreseen the purpose of Rhun and by a ruse was able to frustrate his plan. When Rhun returned to Maelgwn's court with his supposed proof of the unfaithfulness of Elphin's wife, Elphin was able to show that the test had been made on the wrong woman. Maelgwn became even more enraged and sent him back to prison until he had also proved the superiority of his bard.

Taliesin then came to Maelgwn's court, confounded Maelgwn's bards and, by an incantation to the wind, frightened Maelgwn so much that he had Elphin released. Taliesin then advised Elphin to wager Maelgwn that he also had a better and swifter horse than Maelgwn. The race was run on Morfa Rhianedd [between Great and Little Orme's Head, near Llandudno] and Elphin's horse won. Taliesin showed Elphin that where his horse had stumbled in the race there was a cauldron full of gold. Thus Taliesin rewarded Elphin for bringing him up. [*Tâl-iesin*, 'fine payment'].

Elphin is frequently mentioned in the Book of Taliesin in poems which refer to his legend, namely *Angar Kyfyndawt* (BT 19.1), *Kadeir Teyrnion* (BT 34.15), and particularly in the poem *Golychafi gulwyd* (BT 33.1) where are the famous lines (BT 33.19):

I came to Degannwy to contend  
With Maelgwn of greatest prerogatives;  
I set free my lord in the presence of goodmen,  
Elphin, chief of nobles.

(Translated by Sir John Morris-Jones in *Cy. 28* (1918) p.198).

Several of the *Gogynfeirdd* (poets of the 12th to 14th centuries) refer to Taliesin's contest with Maelgwn's bards and the liberation of Elffin. See TYP pp.397, 510.

In the tale of 'Rhonabwy's Dream' Elphin ap Gwyddno is described as 'a cross-grained, froward youth'. He struck the horse of Addaon [Afaon] ap Taliesin, because the latter, when riding through a ford, had splashed water over Arthur and the bishop, Bedwin (RM 149-150).

It is perhaps this Elffin who is mentioned in two of the 'Stanzas of the Graves' from which it appears that Elffin is supposed to be asking the poet concerning the graves of ancient warriors. Nos.42 and 43 begin:

Elffin took me to test my bardic lore.

Thomas Jones says "the Elffin who is the interrogator must be Elffin ap Gwyddno, and this makes it as certain as such things can be that the speaker is Taliesin, ... the omniscient bardic prodigy". (SG pp.105, 127). Similarly Ifor Williams in CLIH pp.xlviii-xlix. Thus MA<sup>2</sup> 65b-68b includes the stanzas with the Taliesin poetry.

In 16th century pedigrees we find Elffin ap Gwyddno Garanhir made the ancestor of two tribal patriarchs, namely Cynddelw ab Einion ab Elffin, of Gwidigada, and Gwaithfoed ab Elffin, of Meirionydd (PP §§1, 2).

## A WELSH CLASSICAL DICTIONARY

### **ELFFIN ab OWAIN.** (630)

Genealogical link in the line of princes of Strathclyde; father of Beli (HG 5 in EWGT p.10).

### **ELFFIN ab URIEN.** (535)

He is listed as a son of Urien ap Cynfarch in the 'Hanesyn Hen' tract. (ByA §7 in EWGT p.87). In Bonedd y Saint he appears as the father of Gwaith Hengaer, father of St.Gwrwst (§15 in EWGT p.57).

In a poem on the death of Urien Rheged in the Red Book of Hergest, which is put into the mouth of Llywarch Hen, it seems to be implied that after the death of Urien, Elffin was involved in warfare with Gwallog (CLIH III.39):

Gwallog, horseman of battle, planned  
To make battle in Yrechwydd  
Against the attack of Elphin.

He is mentioned again with his brother Owain in stanza III.51 as if they are both dead:

This hearth, green sword conceals it.  
When Owain and Elphin lived  
Its cauldron seethed with prizes.

(Translated by Joseph P.Clancy, *The Earliest Welsh Poetry*, 1970, p.69).

### **ELFODD, ELFODDW, ELFODDWG,** bishop. (d.809).

In the preface to the *Historia Brittonum* in the 'C' group of MSS. Nennius calls himself the disciple of Elvodugus [Elfoddwg], and in §63 of the same 'C' group *Elbobdus* is described as 'the most saintly of bishops' (Mommsen p.207). In the *Annales Cambriae* s.a. 768 the entry is 'Easter was altered among the Britons, the reform being the work of that man of God, Elbodugus.' He must have embarked upon his movement of reform at a comparatively early age, for he lived more than forty years after its successful completion, to die in 809 with the title of 'Archi-episcopus [i.e. chief bishop] in the land of Gwynedd.' (AC; HW 203-4).

The poet Einion ap Gwalchmai connected him with Abergele: *mal dyuod Eluod eluyt Geleu* (LIH p.36 l.3). There was a Ffynnon Eflo (for Elfodd) in Hendregyda, a township of Abergele (LBS II.432).

In Bonedd y Saint he is called Eluoc (for Eluot) sant ap Tecwilit of Caer Gybi (§64 in EWGT p.64). Some later versions state that his mother was Gwenfrewy ferch Tyfid ab Eunydd, an obvious error, probably due to the running together of two items.

The form Eluoc [Elfog] invites comparison with Elvogus who is listed as a bishop of Llandaf after Terchan, in the time of Meurig, Rhys, Ffernfael and Rhodri, sons of the king of Glywysing (BLD 206). Elsewhere in BLD the father of these brothers is given as Ithel ap Morgan and they were contemporary with bishop Terchan and his real successor, Cadwared. No charters are associated with Elvogus in BLD, so that there is no other check on his date or indication of his real sphere of influence (PCB). The above four kings are dated c.745-775 by Wendy Davies (LICh p.76).

The name Eluoed (or the like) also appears in the list of bishops of St.David's in a position which could correspond with the date of Elfodd. This suggests the presence, or at least the influence, of Elfodd in those two divisions of the South (A.W.Wade-Evans in *Nennius* p.8, WCO 286).

Compare Elwoedd.

### **ELFODDW ap CYNIN.** (530)

He appears as *Elbodgu* father of Gwrhaearn in an unknown line of princes, apparently of Powys (HG 23 in EWGT p.12).

**ELFOG.** See Elfodd.

**ELFYW ap MÔR.**

Genealogical link in the ancestry of Marchudd; father of Cynan. See ABT 9a, HL 7a,b in EWGT pp.103, 116.

**ELFYW.** See also Eilfyw.

**ELGAN GAWR.** (Legendary).

One of the four brother giants said to have lived in Llansawel in Ystrad Tywi according to Peniarth MS. 118 p.832. His place was Caer Elgan. The name is given as Celgan in Cy. 27 (1917), p.132 but is corrected to Elgan by A.O.H.Jarman in *Ymddiddan Myrddin a Thaliesin*, 1951, p.19. See Mabon Gawr.

**ELGAN WEFL-HWCH ap CYNAN.**

Genealogical link in the ancestry of Cydifor (d.1091) ap Gollwyn, patriarch of a tribe in Dyfed; father of Rhydderch (ABT 18b in EWGT p.106).

The cognomen means 'sow's lip', but Ieuan Brechfa in Peniarth MS.131 p.305 (made good by Peniarth MS.133 p.121) wrote: *Elgann gwefys fflwch sef [yw hy]nny Elgann gwefys dec*, i.e. 'fair' or 'fine lip'. Egerton Phillimore discussed the cognomen in Cy. 11 (1890) p.135. See also A.O.H.Jarman, *Ymddiddan Myrddin a Thaliesin*, 1951, p.31.

A poem in the Black Book of Carmarthen (BBC 1) which takes the form of a dialogue between Myrddin and Taliesin, is really two poems run together. It is edited by A.O.H.Jarman, (*loc.cit.*), with full notes and discussion. The first part of the poem apparently describes an attack on Dyfed by Maelgwn Gwynedd. There are three mentions of Elgan (ll.10, 16, 18) from which we gather that he was a hero of Dyfed. However, the position of Elgan Wefl-hwch in the Dyfed pedigree does not agree with the date of Maelgwn unless four generations are omitted, as is done in some versions (Jarman pp.30-31). The pedigree is in any case deficient and may be a mere hotch-potch of names of heroes connected with Dyfed (PCB).

Trallwng Elgan is a place in the parish of Talylychau (Talley) in Ystrad Tywi (BBC p.161). It is now called Traethnelgan, a township in the parish (OP II.640, 702; WATU). See also Elgan Gawr. Ystrad Tywi was formerly a part of Dyfed (HW 257, 262).

**ELGUD ap<sup>†</sup> GLAS ab ELNO.** (500)

A prince of the line of Dogfeiling; father of Elaeth. See JC 50 (Elud m. Glas m. Elnu), ABT 27 (Elgud Glas ap Ilon) in EWGT pp.49, 108.

**ELGUDY (or ELGUD) ap GWRYSNAD.** (845)

Father of Cynndelw Gam (q.v.). See ABT 1c, 6i, HL 5a in EWGT pp.96, 100, 115.

**ELHAEARN,** abbot of Llanwrfwy.

He is mentioned in the Book of Llandaf as a disciple of Dyfrig (BLD 80) and appears as witness to several charters in the times of bishops Elwystl, Inabwy and Comereg; Erb, Peibio and Cynfyn, kings of Ergyng, and Athrwys, king of Gwent (BLD 73a,b, 163a,b, 165). Also two fictitious charters (BLD 75, 77). He is called *abbas Lannguorboe* or *Lann Guruo*e in BLD 163b, 165. The monastery was at or near Garway. See s.n. Gwrfwy. Wendy Davies dates the first three charters 585-595 and the next two 620-625 (LlCh pp.93-94, 104-5).

**ELI and TRACHMYR.** (Legendary).

These names occur in the tale of 'Culhwch and Olwen', always together. They were Arthur's head huntsmen (WM 465-6, RM 110). They took part in the hunting of the boar Trwyth (RM 138) and followed him as far as Ceredigion (RM 140).

**ELIAN GEIMIAD, ST.** (520)

The saint of Llaneilian, Môn, and Llaneilian in Rhos, Gwynedd (PW 94, 103). Near both churches are wells called Ffynnon Elian (LBS II.439, 440). Owing to confusion with St.Hilary of Poitiers his festival appears in the Welsh Calendars as January 13, but wakes were held in August (LBS II.443).

His genealogy is given in *Bonedd y Saint* (§47 in EWGT p.61) which makes him the son of Alltu Redegog and descended from Yspwys ap Cadrod Calchfynydd. His mother was Tegno ferch Tewdwr Mawr. Some versions call her Cenaf. She seems to have been the subject of a legend, now lost, for she appears in a triad as *Genau verch Tewdwr Mawr*, one of the three maiden women *aeth yn llyn tawdd o gywilodd*, 'who became a melted lake through modesty'. See NLWJ XIV p.243.

There are two stories of the stock type about Elian and how he received land from Caswallon [*read* Cadwallon] Lawhir. See LBS II.436-7. Elian's association with 'Caswallon' may be because Llys Caswallon is in the parish of Llaneilian in Anglesey. Elian is said to have had frequent meetings with Cybi (q.v.).

**ELIDAN, ST.**

The saint of Llanelidan in Dyffryn Clwyd (PW 97). Commemorated on June 16 (LBS I.72). According to Egerton Phillimore this was a female saint, and she is to be identified with Ilid (Julitta) the mother of St.Cyriacus (Curig) who are together also commemorated on June 16. He also suggested that it was from this name that Geoffrey of Monmouth manufactured his Eledenius, bishop of Alclud (OP II.668). See also s.n. Curig Lwyd.

The name Elidan appears in the fictitious pedigree of Ieuan Gwas Padrig. See also Eliddon.

**ELIDDON, ST.** (St.Lythan).

The church of St.Lythan's in Morgannwg (sometimes wrongly called St.Lythian's and Llanfleiddian Fach) was called in BLD 157/8 *Ecclesia Elidon*. In the medieval list of parishes in Peniarth MS.147 there is Llanliddan (var. Llanleiddan) but this seems to be Llanfleiddan (Llanblethian), not St.Lythan's. To make up for the omission Iolo Morganwg seems to have inserted 'Llanfleiddan Fach' in the list in MA<sup>2</sup> p.748. (RWM I.919; PW 68 n.4; LBS III.366 n.1)

In later additions to BLD (pp.283, 340) the church is called *Ecclesia de Sancto Lythano* (or Lithano), so also in the *taxatio* of 1254. The form *Luin Elidon* also occurs in BLD 32, 44. Llwyn Elyddon (or Elyddan) survived late as the parish-name (LBS III.365). WATU gives the modern spelling as Llwyneliddon.

**ELIDIR, ST.** (Fictitious).

Said to be the saint of Ludchurch (Yr Eglwys Lwyd), Amroth, Crunwear, and Stackpole Elidir (Cheriton), all in Dyfed (LBS II.445). According to Richard Fenton (*Tour through Pembrokeshire*, 1811, pp.307, 421), they were founded by 'Sir Elidur de Stakpool' in the twelfth century. But at least three of these churches are known to be Teilo churches. Perhaps Elidir is derived from Eliud, another name for Teilo (BLD 124, 254-5; PW 30-33 and 33 n.1).

**ELIDIR ap SANDDE.** (720)

Father of Gwriad and ancestor of Merfyn Frych (GaC 2, JC 17, ABT 1e in EWGT pp.36, 46, 96). His mother was Celeinion ferch Tudwal† ab Anarawd (JC 19, ABT 6l in EWGT pp.46, 100).

**ELIDIR LYDANWYN ap MEIRCHION GUL.** (490)

'E. stout and handsome' (TYP p.343). The father of Llywarch Hen by Gwawr ferch Brychan (DSB 12(15), GaC 2 BGG 2, PB 3f in EWGT pp.16, 36, 73, 82).

**ELIDIR MWYNFAWR ap GWRWST.** (510)

'E. the wealthy'. On the name see TYP p.344 and n.1. According to BGG §12 and ByA §17 in EWGT pp.73, 89 he was the son of Gwrwst Briodor.

According to a triad (TYP no.44) his wife was Eurgain ferch Maelgwn Gwynedd, and he and his wife were two of the 'seven and a half' persons who were carried on the horse, Du y Moroedd, which belonged to Elidir Mwynfawr. It swam from Penllech Elidir in the North to Penllech Elidir in Môn. The others were Gwyn Da Gyfedd ('Good Companion'), Gwyn Da Reiniad ('Good Distributor'), Mynach Nawmon, his counsellor, and Prydelaw Menestyr ('Cupbearer'), his butler, Arianfagl ('Silver Staff'), his servant, and Gelbeinefin, his cook, who swam with his two hands to the horse's crupper - and that was the half-person. This was one of the 'Three Horse-Burdens'.

We are not told in the triad the reason for this expedition, but what seems to be the sequel is told in the Chirk Codex of the Welsh Laws, namely that Elidir Mwynfawr was slain at *Aber Meuhedus* in Arfon, and that the chiefs of his country came from the North to avenge his death, among whom were Clydno Eidyn, Nudd Hael, Mordaf Hael and Rhydderch Hael. They advanced into Arfon but were driven back by Rhun ap Maelgwn. See TYP p.501.

His grave is mentioned in the Stanzas of the Graves in Peniarth MS.98 (no.15):

The grave of Elidir Mwynfawr on the bank of great Meweddus.,  
highly famed ruler,  
provoker, a man of might in battle.

(SG p.137). There is evidence for identifying the stream with *Yr afon Wefus*, a brook which runs into the Desach from Bron yr Erw near Clynnog. (HW 168 and n.28; TYP p.344). Penllech Elidir is probably represented by Benllech, a headland and a village in the parish of Llanfair Mathafarn Eithaf, Môn; grid ref. SH 5182. (Rhestr; TYP p.114).

In the tract called 'Disgyniad Pendefigaeth Cymru' the story is euhemerized. Here it is said that Elidir Mwynfawr invaded Gwynedd with a fleet to claim the throne from Rhun ap Maelgwn who was deemed illegitimate. But he was slain at Aber Mewydd in Arfon. See NLWJ XVI (1970) pp.257-8.

**ELIDIR WAR.** Fictitious king of Britain. (246-1, 231-218, 207-197 B.C.)

Called Elidurus Pius son of Morvidus [Morudd] by Geoffrey of Monmouth. He first succeeded his elder brother Arthgallo [Arthal] who had been deposed, but later resigned the crown in favour of Arthgallo, whence he earned the title 'Pius' [*Gwar*, 'meek']. On the death of Arthgallo, Elidur was again advanced to the throne, and while in the government 'performed all acts of grace'. But his two younger brothers, Iugenius [Owain] and Peredur, made war against him, were victorious, and shut him up in the tower at Trinovantum [Llundein]. Here he remained during the seven years in which his brothers reigned together and a number of years when Peredur reigned alone. Because of the good reign of Peredur, Elidur was forgotten, but on the death of Peredur, Elidur was advanced to the throne a third time, and 'finished the course of his life in just and virtuous actions.' He was succeeded by Regin [wrongly Rhys], son of his brother Gorbonianus (HRB III.17-19). Corresponding names in ByB are shown in [ ].

He had a son, Gerontius, who reigned later (HRB III.19). See Geraint ab Elidir War.

According to Jean Trithème (d.1516), in his fictitious history of the Franks, "Compendium Annalium," ed. in *Opera Historica*, Frankfurt, 1601, p.10, Nicanor, son of Clodomir, king of the 'Sicambri' (230-196 B.C.) married Constantia, daughter of the king of Britain. Later genealogists identified the British king as Elidurus (e.g. James Anderson, *Royal Genealogies*, 1732, Table 370, but not Table 476).

**ELIDIUS, ST.** (Lide, Lyde).

He is mentioned by William of Worcester in connection with the Scilly Isles: *Sancti Elidij episcopi et confessoris 8 die Augusti, jacet in insula Syllye*; and again *Insula Seynt Lyda [qui] fuit filius regis*. (*Itineraries*, ed. John H. Harvey, 1969, pp.112, 24). John Leland (*Itinerary*, ed. L.T. Smith, I.190)

says: *Saynct Lides Isle, wher yn tymes past at her sepulchre was gret superstition*. There are other chapels in Cornwall dedicated to St.Lyde, one in conjunction with St.Ide (DCB), that is, at St.Issey where the saint was sometimes treated as male, sometime female. See s.n. Ide.

The island was called St.Elid, now St.Helen's (John H.Harvey, *loc.cit.*, p.25 n.1). It is one of the islands to the west of St.Martin's.

**ELIDURUS PIUS son of MORVIDUS.** See Elidir War

**ELIFFER ap GRONWY ap CYNHAETHWY.** (795)

He appears as *Elyuer* in the rather corrupt genealogies dealing with Morgan [Hen] ab Owain in Jesus College MS.20 (JC 16 in EWGT p.46). He appears to have belonged to a line of princes of Powys, father of Adwent the wife of Enflew ap Cynfelyn.

**ELIFFER GOSGORDDFAWR.** (500)

'E. of the Great Warband'. The spelling of the name is very variable but Eliffer is correct, see TYP p.345. He was the father of Gwrgi and Peredur, two famous northern princes who died in 580 (AC). The earliest version of his ancestry is in the 'Harleian Genealogies' (§12 in EWGT p.11) where he is called *Eleuther cascord maur* son of *Letlum* [i.e. Gwrwst Ledlwm] ap Ceneu ap Coel Hen. This is copied in a late version of *Bonedd Gwŷr y Gogledd* (§5(G) in EWGT p.73) but the earlier version of BGG makes him son of Arthwys [ap Mar]. From chronological considerations the early version is preferable (Ifor Williams in CLIH pp.xxiii-xxiv).

In *De Situ Brecheniauc* (§12(14) in EWGT p.15) he is called *Elidir coscoruaur*, father of Gwrgi and Peredur, but otherwise the text is slightly corrupt. It can be rectified by a later text, *Plant Brychan* (§3e in EWGT p.82), which makes it clear that his wife was Efrddyl daughter of Cynfarch ap Meirchion by Nyfein ferch Brychan.

This is confirmed by a triad (TYP no.70) which tells that Efrddyl ferch Cynfarch bore to Eliffer Gosgorddfawr three children in one birth, Gwrgi and Peredur and Arddun or Ceindrech Benasgell. This was called one of the 'Three Fair Womb-Burdens' of Ynys Prydain. One version adds three animals, apparently born at the same time, Dyrw...dyl, and Cornan their horse, and Tonllwyd ('Grey-Skin') their cow. This triad is referred to in a slightly corrupt passage in the Brychan section of Jesus College MS.20, which names six offspring [of Erduduy!]: Gwrgi and Peredur and Arthur Penuchel, and Tonlut and Hortnan and Dyrnell (JC 3(5) in EWGT p.43).

In another triad (TYP no.44) the horse of the sons of Eliffer is called Corvan. We are told that the horse carried Gwrgi and Peredur and Dunod Fwr and Cynfelyn Drwsgl to see the 'battle-fog' of the host of Gwenddoleu at Arderydd. This was one of the 'Three Horse-Burdens' of Ynys Prydain. *Kornan kyneiawac*, 'K. the reliable?' is mentioned as a famous horse in a poem in the Book of Taliesin (BT p.48; TYP pp.c-ci). Tonllwyd the cow of the sons of Eliffer Gosgorddfawr is listed as one of the 'Three Prominent Cows' of Ynys Prydain (TYP no.46).

That Gwrgi and Peredur fought at the battle of Arderydd is confirmed by MS.B of *Annales Cambriae*:

573      *Bellum Erderit inter filios Elifer et Guendoleu filium Keidiau.*  
            *Merlinus insanus effectus est.*

In the Black Book of Carmarthen (pp.1-5), there is a dialogue between Myrddin and Taliesin, edited by A.O.H.Jarman, *Ymddiddan Myrddin a Thaliesin*, 1951, pp.57-58. The second half refers to the battle of Arderydd, and line 29 is as follows:

The seven sons of Eliffer, seven men when put to the test.

The only son mentioned is Cynfelyn (l.32) and there seems to be poetic licence here, as suggested by Professor Jarman (*loc.cit.*, p.15). See Cynfelyn Drwsgl.

## A WELSH CLASSICAL DICTIONARY

Eliffer is called 'Goliffer Gosgorddfawr with the fine host', the author of a proverb in 'Englynion y Clyweid' (No.41 in BBCS III p.13).

Finally a triad (TYP no.30) tells of the War-band of Gwrgi and Peredur, who abandoned their lord at Caer Greu, when they had an appointment to fight the next day with Eda Glinfawr. They were both slain there. So the War-band was called one of the 'Three Faithless War-Bands' of Ynys Prydain. This is presumably the event recorded in *Annales Cambriae*:

[580] Guurci et Peretur moritur. (MS.A).

Gwrgi et Peretur filii Elifer moriuntur. (MS.B).

### **ELIFRI ANAWCYRDD.**

The name appears twice in the romance of 'Geraint and Enid': (1) as 'Elifri, who was Arthur's head groom' (WM 387, RM 245); (2) as 'Elifri Anaw Cyrdd' one of a company of warriors who accompanied Geraint to his father's kingdom in Cornwall (WM 411, RM 265).

These appearances do not correspond to anything in the 'Erec et Enide' of Chrétien de Troyes, and it is evident that they are drawn, like much else in this Welsh romance, from a store of native Welsh lore (PCB).

Elifri is evidently *Eilifri* who appears in a poem by Gruffudd ap Maredudd ap Dafydd (fl.1352-82 DWB) to Gronwy ap Tudur:

*Gwr wrth wr milwr mal Eilivri lewgoryf,*

*Helymdew glew gleifyeu gochi.*

*Gwir ryd idaw glot hynot henwi.*

A man to a man, a warrior like lion-bodied Eilifri,  
Thick-helmed brave one, who reddened lances.  
True there will be to him fame, illustriously named.

(RBP col.1317, lines 41-44, translated by Dr.Michael Siddons).

He is also mentioned in an awdl by Hywel Foel ap Griffri:

A warrior no more lacking in valour than Elifri

(Translated by Beverley Smith in *Llywelyn ap Gruffudd*, 1998, p.75)

**ELINEDD.** See Eiliwedd.

**ELINWY ap CADEGYR.** (Legendary).

He is mentioned in a triad (TYP no.7) as one of the 'Three Bull-Chieftains' of Ynys Prydain. The name occurs as Elmur ap Cadeir in Peniarth MS.45 and Peniarth 185 (V of TYP). Gwegar, the horse of Elinwy, is mentioned in TYP no.46c as one of the 'Three Steeds' of Ynys Prydain and Elinwy's grave is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen:

On Gwernin hill is the grave of Eilinwy.

(No. 50 in SG p.127).

The name occurs as *Elinui* in BLD and it is evident that Elinwy is the correct form of the name. Cadegyr is equivalent to Categirn, modern Cateyrn; see note 4 by Egerton Phillimore in Cy.IX (1888) p.181 and TYP p.290.

**ELISAEL**, abbot of Llancarfan.

He is mentioned in two charters of the time of bishop Cerenhir, as a contemporary of (1) Hywel ap Rhys, and (2) Meurig [ab Arthfael], kings of Glywysing (BLD 212, 214). These are dated c.862 by Wendy Davies (LlCh p.119).

**ELISE.** On the name see OP II.532.

**ELISE,** abbot of Llanilltud Fawr.

He appears in the Book of Llandaf as *Elised*, 'abbot of Illtud', in the time of bishop Cerenhir, contemporary with (1) Hywel ap Rhys, and (2) Meurig [ab Arthfael], kings of Glywysing (BLD 212, 214). He also appears as *Eliset*, after Nudd and before Segin, in a list of abbots from an old deed, printed in David Williams, *History of Monmouthshire*, 1796, Appendix p.50. See OP II.286. Wendy Davies dates the charters c.862 (LlCh p.119).

**ELISE ab ANARAWD.** (d.942).

His genealogy is clearly given in ABT 7b in EWGT p.101. His death at the same time as his brother Idwal [Foel] at the hands of the Saxons is recorded in 942 (AC, ByT corrected as in HW 337 n.64). He was father of Cyngen (q.v.) and of Prawst the mother of Llywelyn and Cynan sons of Seisyllt (ABT 7f in EWGT p.101).

**ELISE ap CYNGEN.**

*Elized*, one of the sons of Cyngen [ap Cadell] of Powys (HG 31 in EWGT p.12). He treacherously ordered the killing of his brother Gruffudd ap Cyngen in 814 (AC).

**ELISE ap GWYLOG ap BELI.** (680)

A king of Powys in honour of whom the famous Valle Crucis Pillar or 'Pillar of Eliseg' in the Vale of Llangollen was erected by his great-grandson Cyngen ap Cadell. This we learn from the inscription on the pillar which tells us that *Eliseg filius Guoillauc* 'annexed the inheritance of Powys ... from the power of the English'. See EWGT pp.1-3.

His full pedigree is given in the 'Harleian Genealogies' (HG 27 in EWGT p.12): *Elitet map Guillauc map Eli* [read Beli] *map Eliud map Cincen* [read Cinan]... i.e. Elise ap Gwylog ap Beli ab Eiludd ap Cynan [Garwyn]. Later versions wrongly made Beli son of Mael Myngan ap Selyf ap Cynan Garwyn (ABT 20, HL 2f). See s.n. Selyf Sarffgadau ap Cynan Garwyn. Elise was the father of Brochwel and St.Engenedl; also perhaps of Sanan, as suggested under Nowy, husband of Sannan.

**ELISE ap GWYLOG ap TEWDWR BRYCHEINIOG.** (970)

Ancestor of Trahaearn Fawr of Cantref Selyf, patriarch of a tribe in Brycheiniog, according to some pedigrees. He is said to have divided Brycheiniog into six parts, and was father of Gruffudd father of Selyf (PP §67(1)). Another version makes Elise son of Ysgorda Fawr (PP 67(2)).

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

**ELISE ap RHAIN.**

Genealogical link in the ancestry of some families in Brycheiniog; father of Ysgorda Fychan. See PP<sub>1</sub> §67(2) and PP<sub>2</sub> §67(3).

**ELISE ap RHODRI MAWR.** (855)

Son of Rhodri Mawr 'by a different mother' (JC 20 in EWGT p.47), i.e. not by Angharad ferch Meurig.

**ELISE ap TEWDWR ap GRUFFUDD.** (830)

A king of Brycheiniog mentioned by Asser in his Life of Alfred (§80): 'Also *Helised filius Teudyr, rex Brechoniae*, compelled by the force of the same sons [un-named] of Rhodri, of his own accord sought the government of the aforesaid king [Alfred].' The date was about 880 (HW 327 n.28).

His pedigree occurs in Jesus College MS.20 (JC §8 in EWGT p.45) from which we learn that he was father of Griffri. He was also probably father of Tewdwr ab Elise.



**ELISE ab YSGORDA FAWR.** See Elise ap Gwylog ap Tewdwr Brycheiniog.

**ELIUD**, king of Britain. (Fictitious). (Second century B.C.)

Mentioned by Geoffrey of Monmouth as 8th of the twenty-five kings who ruled between the death of Catellus [Cadell ap Geraint] and Heli [Beli Mawr]. He succeeded Urianus [Urien ab Andryw] and was succeeded by Cledaucus [Clydog]. Nothing is told of his reign (HRB III.19). Called *Elvyt* in Brut Dingestow. In the 'Cleopatra' version of ByB, where the name is Ithel, he is made son of Urien and father of Clydog. Similarly MP 1 in EWGT p.121.

**ELIUD.** Becomes modern Eiludd (q.v.).

**ELIW, ST.** See Elyw.

**ELIWLOD ap MADOG ab UTHR.** (Legendary). (500)

Eliwlod ap Madog ab Uthr is mentioned in a late triad (TYP App.IV.1) as one of the 'Three Golden-Tongued Knights' of Arthur's Court. There was neither king nor lord to whom they came that would not listen to them, and whatever quest they sought would be granted, willingly or unwillingly.

Eliwlod is also the subject of a poem in the form of a dialogue with Arthur, in which Eliwlod appears in the form of an eagle. There are many manuscript copies of which the oldest is in Jesus College MS.20 fos. 1-3r. (c.1425). The text with variants from other MSS. was edited by Ifor Williams in BBCS II (1925) pp.269-286. Ifor Williams believed the poem to have been written by an ecclesiastic at about the same time as the composition of the tale of 'Culhwch and Olwen' and the poems of the Black Book of Carmarthen, i.e. c.1150 (*loc.cit.*, pp.285-6).

The older form of the name appears as *Eliwlāt*, *Eliwlād*; the form *Liwlod* is also found in some MSS. He is described as the son of Madog ab Uthr in verses 6 and 7 and nephew of Arthur in verse 9. The dialogue is not very informative about the story of Eliwlod, and we only gather that Eliwlod is really dead and has appeared to Arthur in the form of an eagle in the Vale of Coed Cernyw. Arthur asks him if he can obtain life for him a second time by means of warfare, but Eliwlod answers that no one escapes death and that God does not prosper strife (vv.48-51). After this we have a lively discourse in which Eliwlod gives moral advice to Arthur.

Tudur Aled, in a poem called *Gwalch*, 'Hawk', speaks of 'A hawk ... like Liwlod, on William's hand' (*Gwaith*, ed. T.Gwynn Jones, No.CXIV ll.41-44, p.446). *Liwlad* in *Gwaith Lewis Glyn Cothi*, 1837 p.136. Other references are given in TYP p.345.

There is some similarity between the case of Eliwlod and that of Llew Llaw Gyffes in the Mabinogi branch of 'Math ap Mathonwy'. Llew was changed into an eagle when he was slain through the treachery of his wife Blodeuwedd. But Llew was brought back to life again by the magic of his uncle Gwydion (WM 106 ff. RM 77 ff). See John Rhys, *Celtic Folklore*, p.610. It is possible that Eliwlod was similarly associated with another Blodeuwedd (PCB). See s.n. Blodeuwedd.

**ELLDEYRN, ST.**

The saint of Llanilltern, a chapel under St.Fagans, Morgannwg (PW 68), formerly called Llanelldeyrn (LBS II.446). "Iltteyrn or Elldeyrn, with whom compare Sancta Iltierna of Lansallos in Cornwall." (A.W.Wade-Evans in *Arch.Camb.*, 87 (1932) p.158). See Ildierna.

**ELLI**, abbot of Llancarfan.

According to the Life of St.Cadog, Elli was the son of a king in the 'Islands of Grimbul'. He was born to the barren queen through the prayers of Cadog. The boy, Ellinus, had been promised to the service of God, and when he was three years old Cadog took him back to Llancarfan (§14).

Later, when Cadog made a journey to Scotland, he left Elli in charge of Llancarfan (§26). Elli, Finnian and Gnawan were the three disciples whom Cadog sent to convert his father, Gwynllyw (§53). Again when Cadog finally retired from Llancarfan and went to 'Civitas Beneventana' he left Elli as

## A WELSH CLASSICAL DICTIONARY

abbot (§37). Elli was in the habit of visiting Cadog every year at Civitas Benevantana (§38). As successor of Cadog Elli is mentioned in §49.

Elli appears as a witness along with Cadog, Samson and Iacob in a Llancarfan Charter appended to the Life (§63). It concerns Ecclesia Elli.

He was presumably the saint of Llanelli in Brycheiniog and Llanelli in Ystrad Tywi (PW 37, 49). Commemorated on January 23 (LBS I.70, II.448).

**ELLYL MELEN.** See March Malen.

**ELLYLW ferch NEOL CYNCROC.** See Neol Cyncroc.

**ELLYLW.**

In genealogical MSS. the name becomes Elliw (Ieuan Brechfa), Ethliw (Pen.138 p.426; etc.), Elliw (Gruffudd Hiraethog), Ellyw (David Edwardes).

**ELMUR ap CADEIR.** See Elinwy ap Cadegyr.

**ELNO ap DOGFAEL.** (440)

A prince of the line of Dogfeiling (JC 50, ABT 27 (Ilon) in EWGT pp.49, 108); father of Glas (JC) or Elgud Glas (ABT).

**ELNO HEN.** See Pyll ap Llywarch Hen.

**ELPHIN.** See Elffin.

**ELUD ap GLAS.** See Elgud ap<sup>†</sup> Glas.

**ELUFED ferch PEREDUR.**

Wife of Tudwal Tudclyd. See BGG §8 note in EWGT p.147.

**ELUNED.** See Luned.

**ELVIS, ST.** See Eilfyw.

**ELWEDD, ST.** See Eiliwedd.

**ELWIN, ST.**

John Leland when he visited Cornwall in 1538 found at Breage a Life of St.Breaca. In it he found a list of saints who are supposed to have landed at Hayle in the company of St.Breaca (q.v.). Among them he mentions Elwen, and later mentions how Breaca built a church at Trenewith and Talmeneth, 'as one reads in the Life of St.Elwinus' (*Itinerary*, ed. L.T.Smith, I.187). "The fishing village of Porthleven in the parish of Sithney [near Breage] takes its name ... from Saint Elwin. ... In 1870 a new church was built at Hayle, and called St.Elwin [Elwyn]. A better dedication could not have been chosen." (G.H.Doble, *S.Sithney and S.Elwin*, "Cornish Saints" Series, No.18, 1928, pp.18-19). St.Elwin was the patron of a chapel in Sithney parish situated in a circular enclosure still called 'St.Elvan's' (G.H.Doble, *A History of the Parish of St.Crowan*, p.4; Bishop Bronescombe's Register, 1270, p.178). See also LBS II.449 where he is called Elwyn.

In another place Leland says "Iä and Elwine with many other cam into Cornewaul and landed at Pendas". (*Itinerary*, ed. L.T.Smith, I.192).

DCB suggests the identification of Elwinus with the saint of St.Allen in the Deanery of Pyder, who is commemorated on February 22. This may be doubted (LBS I.147).

**ELWOEDD**, abbot of Llanilltud Fawr.

He appears as Eluoid, Eluoed, Eluod, Elguoid, Elgoid, 'abbot of Illtud' in several charters in the Book of Llandaf. Wendy Davies gives the modern form of the name as Elwoedd (LlCh p.55). The form Eluod, which would become Elfodd, is evidently a mistake.

He was contemporary with bishop Oudoceus (wrong?), Dagan, abbot of Llancarfan, Sadwrn, abbot of Llanddochau, and Ithel ap Morgan king of Glywysing (BLD 158). Later he appears as contemporary of bishop Berthwyn, abbots Dagan (or Danog) and Sadwrn, and king Ithel (175, 179c, 186b, 195).

See also *Trans.Cym.*, 1948, pp.292, 293, (but ignore dates). Wendy Davies dates the charters c.722-740 (*loc.cit.*, pp.108-114).

**ELWREDD**, disciple of Dyfrig.

This modern form is given by A.W.Wade-Evans (WCO 121). He appears in the Book of Llandaf as *Elguoredus*, one of the many disciples of Dubricius (BLD 80). Then again as *Elguoret*, witness to two charters in which king Iddon ab Ynyr Gwent made grants to Teilo (BLD 121, 122). Perhaps the same as *Elguaret*, a witness to a charter of a king Iddon to bishop Arwystl (BLD 167). He is also listed as *Elgoretus magister*, one of the three clerics who took part in the 'election' of Oudoceus to succeed Teilo, the other two being Merchwyn and Gwnwyn. These three are again listed as disciples of Dubricius (BLD 131). It is improbable that they were disciples of Dubricius and lived till the time of Oudoceus.

Wendy Davies discounts his association with Dubricius and Teilo and dates these charters c.595-600 (LlCh pp.95, 106).

**ELWYDD ab AWST.** See Awst (1).

**ELWYDDAN.** See Maoddyn.

**ELWYN, ST.** See Elwin.

**ELWYSTL**, bishop in Eryng.

He appears as *Elgistil* in the Book of Llandaf which pretends that he was sixth bishop of Llandaff, being placed with several disciples of Dyfrig between Oudoceus and Berthwyn (BLD 163a). He first appears as a clerical witness with Inabwy (neither of them bishops) of a charter in the time of bishop Dyfrig, and Peibio, [king of Eryng] (BLD 72b). As bishop he was witness to a charter in the time of Cynfyn son of Peibio (BLD 163a).

Disregarding Dyfrig Wendy Davies dates the charters c.580, 595 (LlCh pp.93, 104).

**ELWYSTL ab AWST.**

A king, *Elgistil filius August*, in Brycheiniog, mentioned in the Book of Llandaf as a contemporary of bishop Gwrfan and Tewdwr ap Rhain, another king in Brycheiniog. Elwystl and Tewdwr had sworn to keep peace with each other, but the devil caused Tewdwr to break the peace and kill Elwystl (BLD 167). Wendy Davies dates this charter c.750 (LlCh p.106).

Hugh Thomas suggested that Elwystl was cousin to Tewdwr ap Rhain ap Cadwgon and showed the relationship hypothetically (Harleian MS.4181 p.148). This was copied in the Golden Grove Book (at Carmarthen) p.751 with no indication of doubt.

**ELYSTAN ap GWAITHFOED.** (960)

Father of Morgeneu and ancestor of Einudd ap Morien, patriarch of a tribe in Dyffryn Clwyd (PP §50).

**ELYSTAN GLODRYDD.** (975)

‘E. the Renowned’. See CA p.375. He was ancestor of many families in the district *Rhwng Gwy a Hafren*, ‘Between Wye and Severn’. His tribe is called one of the Five Royal Tribes (*Pump Brenhinllwyth*) of Wales. See NLWJ XIII p.125. He is first mentioned as the great-grandfather of *Euron verch Hoedlyw ap Cadwgawn ap Elstan*, the mother of Maredudd (d.1129) ap Cadwgon ap Bleddyn (ByT s.a.1116, Red Book text, EWGT p.40). The usual spelling of the name is Elystan, (as in the Peniarth MS.20 text of ByT, ed. Thomas Jones, p.75a), but the above spelling, Elstan, points to the fact that the accent is on the first syllable, the name being derived from Anglo-Saxon Aethelstan. The first appearance in history of his descendants occurs in 1075 when Gronwy and Llywelyn the sons of Cadwgon [ab Elystan] are mentioned (ByT). A table of his more important immediate descendants is given in HW 770, and it is clear from their dates that the birth of Elystan must have been in about A.D.975.

The two earliest versions of the ancestry of Elystan both appear to be slightly corrupt. They agree that his father was Cuhelyn and that he was descended from Idnerth ap Iorwerth Hirflawdd (MG 4, JC 30 in EWGT pp.39, 48). The intervening generations (based on ABT §11 in EWGT p.104) are probably Ifor ap Seferus ap Cadwr ap Cadwr Wenwyn. His mother is said to have been Gwen ferch Gronwy ap Tudur Trefor (PP §14(1)), and his wife is given by Lewys Dwnn as Gwenllian ferch Einion ab Owain ap Hywel Dda (LD i.139, 271, 288, etc.). These are chronologically satisfactory (PCB). All his recorded descendants are traced through his son Cadwgon.

FICTIONS

From the beginning of the sixteenth century Elystan Glodrydd was being called ‘Earl of Hereford’, e.g. by Ieuan Brechfa (c.1500) in Peniarth MS.131 p.274, by Thomas ap Ieuan ap Deicws (c.1510) in Peniarth MS.127 pp.1, 106 [=ABT 14(G)], etc. More information was added as time progressed: That Elystan inherited the earldom of Hereford through his mother from Tudur Trefor, who in turn inherited it through his mother from Caradog Freichfras! (PP §14(1)). Later it was said that he was King of Gloucester, Earl of Hereford and Baron of Stafford, born in the year 933 (LD I.314). Jacob Chaloner (d.1631) said: “Elistan Glodrith, or Edelstan the renoued, borne in the Castell of Hereford, an<sup>o</sup> 933, and in the 9 yeare of Edlistan, K of Saxons, who was his godfather, was Earle of Hereford, and Lo of the cuntrey aboue Offa dich, betwene Wy and Seuerne, in tyme of Edelred, K of Saxons. He dyed & was buried at Cappell Tref Elistan in Causeland” [Trelystan in the hundred of Cawrse, WATU, near Welshpool]. (Harleian MS.1973 fo.11). A note by the editor of LD says that he was living in 1010 and was slain in a civil broil at Cefn Digoll [Long Mountain near Welshpool] (I.139 note. No authority given).

**ELYW, ST.**

The name occurs in two Calendars, as Elyw under July 14 and as Eliw under July 17, both with Cynllo on the same day (LBS I.73). There seems to be no way of determining the sex of this saint, supposed to be the saint of Llanelu or Llanelieu [WATU] in Brycheiniog (PW 41 where the spellings are Llanelyw, Elyw). However Llanelieu is written in twelfth and thirteenth century charters as Llanelu and Llaneluw (*Arch.Camb.*, 1883, pp.148, 166; LBS II.448 n.3).

**EMERCHRED.**

According to a triad (TYP no.66) she was the wife of Mabon ap Dewengen and one of the ‘Three Faithful Women’ of Ynys Prydain. Another version in Peniarth MS.47, which mentions a quite different set of ‘Three Faithful Wives’ of Ynys Prydain, says that ‘one more faithful than the three’ was Hemythryd ferch Mabon ap Dyfynwyn.

**EMERITA.** See Lucius.

**EMRYS BENAUR.** See Emrys Wledig.

**EMRYS WLEDIG.** (400)

The Welsh name for the person variously called Ambrosius Aurelianus and Aurelius Ambrosius. He is mentioned as Ambrosius Aurelianus in the tract *De Excidio Britanniae* attributed to Gildas. After mentioning the arrival of the Saxons in Britain, their destruction of the British cities and the flight of the inhabitants, the author says that the Saxons ‘returned home’. ‘Then the remnants [of the Britons] ... take up arms, and challenge their victors to battle under Ambrosius Aurelianus. He was a man of unassuming character, who, alone of the Roman race, chanced to survive the storm in which his parents, people undoubtedly clad in the purple, had been killed. Their offspring in our days have greatly degenerated from their ancestral nobleness (§25). From that time the citizens were sometimes victorious, sometimes the enemy ... up to the year of the siege of Mons Badonicus’ (§26). See Caer Faddon.

Bede copied this fairly closely but wrote Ambrosius Aurelius (*Hist.Eccles.*, I.16).

We next find him mentioned in the *Historia Brittonum*: ‘*Guorthigern* [Gwrtheyrn, Vortigern] reigned in Britain, and while he was reigning he was beset by fear of the Picts and Scots, and by Roman aggression, and also by dread of Ambrosius’ (§31). And again ‘He [Vortigern] had three sons ... the third, Pasgen, who reigned in the two regions, Buellt and Gwrtheyrnion, after the death of his father, being bestowed on him by Ambrosius, who was king among all the kings of the British nation’ (§48). And again ‘From the reign of Vortigern to the discord between Guitolinus and Ambrosius are twelve years, which is *Guoloppum*, that is, *Cat Guoloph*’ [the Battle of Guoloph] (§66).

He is also mentioned in the story of Vortigern's tower and the search for a boy without a father. See s.n. Gwrtheyrn. When the boy was found Vortigern asked him his name and he replied, ‘I am called Ambrosius’, that is, *Embreis Guletic*. ... ‘One of the consuls of the Roman nation was my father’. And he [Vortigern] gave him the citadel together with all the kingdoms of the western side of Britain (HB §42).

There is evidently some confusion here as, according to the story, the boy had no father. It appears that a piece of folklore concerning a fight between two dragons which was located at Dinas Emrys, a hill-fort in Snowdonia, was combined with the tradition that Dinas Emrys had been a fortress belonging to Ambrosius or Emrys Wledig. When Geoffrey of Monmouth came to incorporate the story he saw the confusion and dropped Ambrosius, the son of a Roman ‘consul’, but retained the boy without a father, whom he generally called Merlinus, but in one place ‘Merlinus who was also called Ambrosius’ (HRB VI.19) and once ‘Ambrosius Merlinus’ (HRB VII.3). In *Brut y Brenhinedd* (Dingestow and ‘Cleopatra’) the double name occurs only in one place (corresponding to HRB XII.18) where Geoffrey has Merlinus but ByB has Myrddin Emrys (q.v.).

We can accept the statements of HB that Ambrosius was of Roman stock (which agrees with *De Excidio*), that Vortigern was in fear of him and that Vortigern gave him the citadel together with all the kingdoms of the western side of Britain (however this is to be interpreted). The citadel is traditionally identified as Dinas Emrys in Snowdonia; grid ref. SH 6049 (Rhestr). That Ambrosius became ‘king among all the kings of the British nation’ and awarded the territories of Buellt and Gwrtheyrnion to Pasgen ap Gwrtheyrn, and finally that there was discord between Ambrosius and Guitolinus which ended in the Battle of Guoloph (PCB).

Nothing is known of the Battle of Guoloph mentioned in HB. But Guitolinus, the adversary of Ambrosius, probably belonged to the family of Vortigern, as the name appears among his ancestors. See Gwidol. It has been suggested that the battle was that in which Ambrosius overcame the Saxons, and that the site may be Wallop in Hampshire (E.K.Chambers, *Arthur of Britain*, p.174; Jack Lindsay, *Arthur and His Times*, 1958, p.214).

It is probable that Ambrosius, besides giving the kingdoms of Buellt and Gwrtheyrnion to Pasgen, also allotted other districts throughout Wales, as did Meirion ap Tybion (Wade-Evans, *Nennius*, p.70, WCO 83, 88). He is said to have given lands in Meirionydd to Yspwys. See Yspwys Mwyntyrrch.

## A WELSH CLASSICAL DICTIONARY

According to Geoffrey of Monmouth Aurelius Ambrosius [Emrys Wledig] was the son of Constantinus [Custennin Fendigaid] who had come from Armorica to be king of Britain. When Vortigern usurped the throne, Aurelius Ambrosius and his brother Uther Pendragon [Uthr Bendragon], being young, were taken to Brittany and cared for by king Budicius [Emyr Llydaw in ByB] (HRB VI.5-8). Later Aurelius Ambrosius and Uther returned to Britain with ten thousand men, and landed at Totnes. 'The Britons who had been dispersed by their great calamities, met together from all parts, and gaining new accession of strength from their countrymen, displayed unusual vigour'. They made Aurelius king and he immediately marched into Wales, laid siege to Genoreu [Ganarew] in Ergyng, whither Vortigern had fled, and burnt down the castle with Vortigern in it (HRB VIII.1-2).

The Saxons, hearing of the valour of Aurelius, retired beyond the Humber. A battle was fought between Hengist and Aurelius at *Maisbeli* [Maesbeli], at which Hengist was routed and fled to Kaerconan [Caergynan, Conisborough] where another battle was fought. Hengist was captured and later slain by Eldol [Eidol]. Aurelius then besieged Octa, son of Hengist, at York, and when Octa surrendered Aurelius allowed him to settle in the country bordering on Scotland (VIII.3-8).

Having defeated his enemies, Aurelius restored the churches that the Saxons had destroyed. At the suggestion of Merlin, and with his expertise, Aurelius had the *Chorea Gigantum* [Cor y Cewri], 'Giants' Dance' or 'Circle', brought over from Ireland to be erected as a memorial at the burial place where the slaughter of the Britons had taken place in the time of Vortigern. Near the site was a monastery founded by a certain Ambrius on a hill called *Mons Ambrii* (VIII.9-12).

Pasgen son of Vortigern now arrived from Germany to avenge his father's death, and landed in the north of Britain but was defeated by Aurelius and driven to sea. He landed again later with reinforcements from Ireland under Gillomurius [Gillamwri]. But Aurelius had fallen sick at Winchester and the enemy was met by Uther Pendragon. Pasgen bribed a Saxon to go to Winchester disguised as a monk and to poison Aurelius. The attempt was successful, Aurelius died and was succeeded by Uther. At this time a star of great brightness appeared (VIII.13-14). Aurelius was buried near the monastery of Ambrius within the Giants' Dance (VIII.16). Corresponding names in ByB are shown in [ ].

The monastery of Ambrius is probably meant to be Amesbury, near Stonehenge, the 'Giants' Dance'. Camden regarded Ambrosius Aurelianus as the founder of Amesbury, and believed that he died there (*Britannia*, 1594, p.186; LBS I.150). The star of great brightness was identified by Alfred Anscombe with the comet which appeared in the winter of 442-3 (*Notes & Queries*, 155 (1928) pp.292-3; WCO 116).

A late legend, continuing Geoffrey's version of the tale of Vortigern's tower, says that after the departure of Vortigern, "Myrddin ... remained himself in the Dinas for a long time until he went away with Emrys Ben-aur, 'Ambrosius the Gold-headed' - evidently Aurelius Ambrosius is meant" (John Rhys, *Celtic Folklore*, p.470). The implication is that Vortigern had handed over the citadel to Ambrosius/Emrys Wledig as in HB (PCB). The form Emrys Ben-aur for Emrys Wledig was used by Theophilus Evans in his *Drych a Prif Oesoedd*, 1716, I.4 (1851 edition p.71).

In a letter to Edward Lhuyd, 'G.R.' wrote:

Ambrosius ille, qui apud nostrates audit *Brenin Emrys y bumran*, sive fuerit Aurelius vel Aurelianus aut Merlinus vel quisnam fuerit apud me non satis constat.

It is not sufficiently clear to me whether that Ambrosius, who is called by the natives *King Emrys of the five parts*, was Aurelius or Aurelianus or Merlinus, or who he might have been. (*Arch.Camb.*, III.6 (1860), p.239, kindly referred to PCB by Dr.Geraint Gruffydd).

### **EMYR LLYDAW.** (420)

*Emyr* as a common noun means 'emperor, king, or lord' (TYP p.346).

The earliest mention of this chieftain seems to be in the Stanzas of the Graves in the Black Book of Carmarthen, where he appears in stanza no.38 as *Emer Llydau* father of Beidawg Rhudd. Elsewhere he appears as the grandfather of a number of saints: He was father of Gwen Teirbron, Petrawn, Annun

Ddu, Dyfwng, and Gwyddno whence SS.Cadfan, Padarn, Tydecho, Trunio, and Maelrys (Bonedd y Saint §§19, 21-24 in EWGT pp.57-58). Later versions of Bonedd y Saint mention additional sons: Hywel, Owain, Madog, and Alan Fyrgan whence Cristiolus, Rhystud and Llonio Lawhir (ByS §§24a, 58 in EWGT pp.58, 63), and other saints are mentioned as grandsons.

Llydaw is the regular Welsh name for Armorica or Brittany. Thus Brut y Brenhinedd substitutes Emyr Llydaw for Geoffrey of Monmouth's Budicius, king of Armorica (HRB VI.8), and again where it is said that Budicius had married a sister of Arthur and was father of Hoel [Hywel ByB], king of Armorica (HRB IX.2). This may be the origin of Hywel ab Emyr Llydaw in late versions of Bonedd y Saint, but see s.n. Hywel ab Emyr Llydaw.

It seems improbable that these descendants of Emyr Llydaw came to Wales from Armorica; the traffic was almost exclusively the other way. This and other considerations have led to the belief that there was a place called Llydaw in south-east Wales. See s.n. Llydaw.

Although Geoffrey of Monmouth did not say so, it was assumed that Budicius was the son of the previous king of Armorica mentioned by Geoffrey, namely Aldroenus [Aldwr], so that it was an easy step to make Emyr Llydaw son of Aldwr, or, as stated by George Owen Harry, son of 'Androenus' (*The Genealogy of the High and Mighty Monarch James*, London, 1604, pp.24-25).

See also Llygadrudd Emys.

#### **ENDDWYN, ST.**

The saint of Llanenddwyn in Ardudwy (PW 97). The local tradition is that the saint was female, and that her well, Ffynnon Enddwyn, had miraculous properties (LBS II.452).

#### **ENDELIENTA, ST.**

One of the daughters of Brychan according to the Cornish list in the Life of St.Nectan where she is called Endilient (EWGT p.29). She is the saint of St.Endellion in Cornwall and her name is regularly given as Sancta Endelienta in medieval documents. Nicholas Roscarrock told a legend about her. She lived an austere life, relying on the milk of her cow. But it strayed and was killed by a local chief. King Arthur, who was her godfather, caused the chief to be slain, but she miraculously revived him. Roscarrock gave her feast day as April 29 (LBS II.452-5).

#### **ENEAS LEDEWIG. (445)**

'E. the Letavian'. The husband of Gwen Teirbron ferch Emyr Llydaw, and father of St.Cadfan, according to Bonedd y Saint (§19 in EWGT p.57). In some late versions of Bonedd y Saint he is made the father of Rhun, the father of Tyvabo, Distir and Distain (§81 in EWGT p.66).

Tyvabo looks as if it were formed from Ty+Babo, but the alternative readings suggest that the correct form may be Tinabo or Tinabwy = Ty+Inabwy, whence Llandinabo in Ergyng which is known to be a church of St.Inabwy (PCB).

Distir occurs as a river-name in the boundaries of *Lann uannar de machumur* (BLD 241 l.19), i.e. Llanfannar in Llangatwg Feibion Afel, Gwent, near St.Maughan's. Both Llanfannar and St.Maughan's are dedicated to St.Machutus (LBS III.433). The same brook is called Distin in BLD 210 l.16. According to BLD 378 the modern name is Dishter.

#### **ENEDWY.**

Father of Rhufon and ancestor of Geraint ap Tegwared, patriarch of a tribe in Pentraeth, Môn (HL 6a in EWGT p.116).

#### **ENEFOG ferch BEDWYR. (Legendary).**

Mentioned in the tale of 'Culhwch and Olwen' as *Eneuwag*, 'one of the gold-torqued maidens of this Island', whom Culhwch invoked at Arthur's Court (WM 469, RM 112).

**ENEID ap CERWYD.** (Legendary).

Genealogical link in the ancestry of Beli Mawr; father of Manogan (GaC 2, ABT 1a in EWGT pp.36, 95). Later the name became Enid ap Cerwyd, father of Clydno (MP 1 in EWGT p.121). See s.n. Cloten (1).

**ENEURYS,** bishop of Mynyw. (d.945. AC, ByT).

In the list given by Giraldus Cambrensis (*Itin.Kamb.*, II.1) he followed Sulhidir and was followed by Morgeneu.

**ENFAEL ap LLYTHFAEL.**

Genealogical link in the ancestry of the tribe of Braint Hir in Bodrychwyn in Rhos, Gwynedd; father of Cuned (HL 11 in EWGT p.119).

**ENFAEL ADRAN ap DEIGR.** (Legendary).

He is mentioned in a triad (TYP no.19) without parentage as the father of Greidiol Galofydd. His father is given as Deigr ap Dyfnwal Hen in the 'Hanesyn Hen' tract (ByA §§19, 22 in EWGT p.89). In later versions his name is corrupted to Cadfael ab Aeddán. This is also found in Peniarth MS.268 p.94 by Lewys Dwnn where, among further corruptions, two other sons are mentioned: 'Arthwys' Drwsgl and Arthen Frych, and their mother is said to be *Perwaur verch Grydr vachan ap Krydr vawr o Gaer Went*. See EWGT p.150.

**ENFLEW ap CYNFELYN.** (820)

Father of Lleucu (JC 16 in EWGT p.46), perhaps Lleucu the wife of Hywel ap Rhys.

**ENGAR of Mochnant.** (980)

Father of Ednyfed the father of the mother of Cynon [*recte* Einion] ap Gollwyn (HL 9b in EWGT p.117 and note).

**ENGHENE DL ferch ELISE.** (710)

The saint of Llanynghenedl in Môn (PW 90, WATU). According to late versions of Bonedd y Saint she was the daughter of Elise ap Gwylog and her name is spelt Anghenell (§79 in EWGT p.66). The place is called Llanynge nill in the list of parishes in Peniarth MS. 147 (c.1566), (see RWM i.912), but later the common spelling was Llanenghenedl, whence the name of the saint was supposed to be Enghenedl. See e.g. PW 90. Henry Rowlands said the saint was Enghenel, grandson of Brochwel Ysgithrog (*Mona Antiqua Restaurata*, 1766 edition, p.155), whence we find that the Iolo MSS. (p.130) make 'him' son of Cynan Garwyn.

**ENGLI GAWR.**

A giant said to have given his name to Carn Engli, "the knife sharp rocke over Newporte" (OP I.105), now Carn Ingli in the parish of Newport, Dyfed (Rhestr).

**ENHINTI ferch CYNFARCH.** See Enynny.

**ENID ferch YNYWL.** (Romance).

Enid appears as the wife of Geraint ab Erbin in the Welsh tale of 'Geraint and Enid'. Her name and story, however, are drawn from the French romance of 'Erec et Enide' by Chrétien de Troyes, and it is only through the Welsh substitution of Geraint for Erec that Enid appears as the wife of Geraint.

In a fifteenth century version of Bonedd y Saint the wife of Geraint ab Erbin is said to be Gwyar ferch Amlawdd Wledig (§76(F) in EWGT p.65).

But the popularity of the Welsh tale has given Enid a definite place in Welsh literature. The bards of the middle ages have frequent allusions to her in their poems, and Dafydd ap Gwilym could pay



no higher compliment to his lady-love than to call her a second Enid (Charlotte Guest, *The Mabinogion*, Everyman edition, p.416; Thomas Parry, *Gwaith Dafydd ap Gwilym*, 1952, p.120 l.14). See TYP pp.347-8 for other references and a suggested origin of the name.

Thus Enid was listed as one of the 'Three Splendid Maidens' in a late triad (TYP no.88). The name of her father, which does not occur in any other context, is variously written Nywl, Ynwl, Ynywl in 'Geraint and Enid', Ynywl by Rhisiertyn and Gruffudd ap Maredudd, Yniwl by Tudur Aled, and Niwl in the triad. See TYP pp.475-6.

**ENLLI GAWR.** See Benlli Gawr.

**ENNIAUNUS son of ARTHGALLO.** See Einion ab Arthal.

**ENOCH, ST.** See Denw.

**ENODER, ST.**

The saint of St.Enoder about five miles south-east of Newquay, Cornwall. The place is called Eglosenuder in Domesday Book (DCB s.n. Enodorus). Latin forms of the name were Enodrus (1271), Ennederus or Enoderus (1272), Enodorus (1396) (LBS II.456). Nicholas Roscarrock says "Eneda, one of Brychan's children" and refers to the Life of St.Nectan as his authority. He says the feast was kept on the first Wednesday in March (LBS II.456), but he himself in listing the children of Brychan from the Life of St.Nectan gives Weneder, while Leland gave Wenheder (G.H.Doble, *S.Nectan, S.Keyne and the Children of Brychan in Cornwall*, pp.22, 4). This corresponds to Wenheden in the Life in the Gotha MS. See EWGT p.29. Wenheder (Leland) is perhaps the most correct version.

See also G.H.Doble, *The Saints of Cornwall*, IV.49 and note 50.

For the dropping of initial 'W' compare Enodoc, below.

**ENODOC, ST.**

A chapel is dedicated to him in the parish of St.Minver on Padstow Harbour (DCB; LBS III.202). William of Worcester called him Sanctus Wenedocus with commemoration on March 7 (*Itineraries*, ed. John H.Harvey, p.88). The chapel was called *Capella Sti. Gwinedoci* in 1434 (LBS III.202). LBS wrongly identifies him with St.'Gwethenoc' [Wethnoc, q.v.].

**ENSIC or ENSYCH ap HYDWN.** (480)

Ensyach ap Hydwn is given as the father of St.Teilo in Bonedd y Saint (§5 in EWGT p.55). One version (F) makes him father also of St.Cynllo. According to the Life of St.Oudoceus, the saint's mother was Anawfedd ferch Ensic by Gwenhaf ferch Llifonwy (BLD 130), and Oudoceus was nephew of Teilo (BLD 131, EWGT p.28). This shows that Ensic of the Life is the same as Ensyach of Boneedd y Saint.

**ENTENYN, ST.**

The saint of two parishes in Cornwall - St.Anthony in Roseland and St.Anthony in Meneage. There is also a well, Ventontinny in Probus, dedicated to him. The name appears as *Entenin* in a tenth-century list of Cornish parochial saints in the Vatican codex Reginensis Latinus 191. He appears as the patron of *Ecclesia Sancti Antonini regis et martyris* in the late twelfth century. Lynette Olson calls him *St.Entenyn* in *Cornish Studies* 3 (1975) pp.25-28. See B.L.Olson and O.J.Padel in CMCS 12 (1986) p.45.

**ENYGEUS**, sister of Joseph of Arimathea. See Bron, Eurgain.

**ENYNNY ferch CYNFARCH.**

She is mentioned in the Life of St.Cadog (§25) as *Enhinti*, the mother of Meurig who was 'given' to Cadog as a king to rule Cadog's race. Further in §46b she is called *Henninni* daughter of Cynfarch ap Meirchion and mother of Meurig (EWGT pp.24, 25). Again in Jesus College MS.20 she

appears as Emminni daughter of Cynfarch ap Meirchion and mother of Meurig. Another passage in the same tract calls her *Enenni* and, though slightly corrupt, suggests that her husband, and father of Meurig, was Caradog Freichfras (JC §§5, 9 in EWGT pp.44, 45). Finally the expanded 'Hanesyn Hen' tract agrees with JC §9 as far as making *Enynny* the mother of Meurig, but gives her no parentage or husband (ABT 15 in EWGT p.105).

Two late sixteenth century manuscripts call her *Henfyn* daughter of Cynfarch ap Meirchion and mother of Meurig ap Tewdrig (Harleian MS.2414 fo.59v; Mostyn 212b p.59). See further s.nn. Meurig ap Tewdrig, Meurig ab Enynny.

**EOCHAID ALLMUIR.** (330)

'E. the foreigner'. A member of the Irish tribe of the Déisi. He is said to have migrated from the district of Waterford in Ireland to Dyfed, and founded the line of kings of Dyfed. This was part of the legendary wanderings of the tribe, the story of which is supposed to date from the latter half of the eighth century and is told in a tract, the earliest version of which is introduced, edited and translated by Kuno Meyer in *Cy.14* (1901) pp.101-135. In §11 we are told that 'Eochaid son of Artchorp went over the sea with his descendants into the territory of Demed [Dyfed], and it is there that his sons and grandsons died.' Then it gives the descent of Tualodor [Tewdwr (b.c.700) ap Rhain] going back to Trestin [Tryffin] son of Aed Brosc son of Corath son of Eochaid Allmuir son of Artchorp. See EWGT p.4. It is in the ancestry of Tryffin that the Irish tract differs from Welsh versions.

From the genealogy, an estimated date of birth for Eochaid would be about A.D.330. See further s.n. Tryffin, king of Dyfed.

**EOCHAID son of RHUN.**

A Pictish Chronicle of the tenth century, edited by W.F.Skene, *Chronicles of the Picts and Scots*, p.9, says:

(878) Eochodius autem filius Run regis Britannorum, nepos Cinadei ex filia, regnavit annis xi.

This Eochaid son of Rhun, whose mother was daughter to Kenneth mac Alpin, king of the Picts and Scots, by virtue of this relationship succeeded to the kingdom of the Picts and Scots in 878 on the death of Aed son of Kenneth. His father was evidently Rhun ab Arthgal of the line of kings of Strathclyde. Eochaid ruled in conjunction with Girg or Girig until they were both expelled in 889 from the Dalriadic kingdom, being succeeded by Donald son of Constantine son of Kenneth (889-900). (CB pp.184-5; DAB pp.103, 134).

Eochaid ap Rhun is probably the 'Eochaid of Dál Riada' whose daughter, Land, is said to have married Niall Glúndub, High King of Ireland, 916-919, and was mother of Muirchertach (d.943), according to 'The Ban-Shenchus' (Edited by M.E.Dobbs, *Revue Celtique* 48 (1931) p.188). This was suggested to PCB by Professor David Kelley in 1970.

**ÉOGAN (OWAIN) mac DOMNAILL**, king of Strathclyde. (d.937?).

He was son of Domnall son of Constantine I, king of Scots, and held the kingship of the Strathclyde Britons under the overlordship of Constantine II, son of Áed. He was perhaps slain at the battle of Brunanburh in 937 (DAB 199).

**EPATICCUS son of TASCIOVANUS.**

A British king of the first part of the first century A.D. whose name is known only through the medium of coins. His territory was south of the upper Thames and the Weald, extending westward to Salisbury plain (C & M, pp.58-59).

**EPONA.** (Celtic Deity).

The horse-goddess, imported by the Roman Army into Britain from Gaul (C & M, p.268). She was the goddess of ostlers, and found her place in stables, as at Carvoran [on Hadrian's Wall] (I.A.Richmond, *Roman Britain*, p.205). Out of 374 names of deities attested on inscriptions, the name of Epona occurs 26 times and is second in order of frequency, Belenos coming first (Edward Anwyl, *Trans. Gael. Soc.*, Inverness, 26, p.411).

**EPPILLUS son of COMMIUS.**

A British prince whose name is known only from coins. At some time late in the first century B.C. he carved out for himself a short-lived kingdom in north-eastern Kent. He was soon overthrown by Dubnovellaunus (C & M, p.58).

**ERB,** king of Gwent and Eryng. (500)

He is mentioned in the Book of Llandaf as the father of Peibio, king of Eryng (BLD 72, 76). His wife is said to have been daughter of a certain king Custennin (Constantinus, Custenhin) (BLD 72a). A charter in the Book of Llandaf (BLD 75) mentions Erb, king of Gwent and Eryng, as the donor of Cil Hal to Dubricius. Wendy Davies dates the charter c.555 (LlCh p.94), but Dubricius probably died in about 525.

In the pedigrees in Jesus College MS.20 (JC 10 in EWGT p.45) we find *Pibiawn glawrawc m. Arbeth*, after which there seems to be some corruption. But he occurs again in a pedigree of kings of Glywysing as the father of Nynnio: *Nynnyaw m. Erb m. Erbic* (JC 9 in EWGT p.45). Similarly in ABT §15 (EWGT p.105). That the same Erb is meant is confirmed by the tradition of two brothers Nynnio and Peibio.

Later versions of the pedigree of Nynnio, while avoiding the corruption of the older versions, are probably fictitious. Here Erb has become Urban and Erbic has become Edric: *Nynniaw ap Vrban ap Edric ap Kreirwy ...* (MP 3 in EWGT p.122).

**ERBIC ap MEURIG ab ENYNNY.**

The father of Erb according to several genealogies - The Life of St.Cadog § 46b, JC 9, ABT 15 in EWGT pp.25, 45, 105. It seems that two different pedigrees have been joined together here, and that the 'ap' between Erbic and Meurig should be omitted.

**ERBIN father of ERMID.** See Ermid.

**ERBIN ab AERGOL LAWHIR.** (485)

In two versions of the pedigree of the kings of Dyfed the name Erbin is inserted between Gwerthefyr and Aergol Lawhir (JC 12, ABT 18a in EWGT pp.45, 106), although it is omitted in the two earliest versions (De, HG 2 in EWGT pp.4, 10). Ifor Williams thought that the name had dropped out of the earlier versions (*Trans. Cym.*, 1940, p.71). On the other hand Erbin could be another son of Aergol and brother to Gwerthefyr (A.O.H.Jarman, *Ymddiddan Myrddin a Thaliesin*, 1951, p.33).

There is other evidence of an Erbin connected with Dyfed. Thus in the dialogue between Myrddin and Taliesin there is mention of Dywel ab Erbin who was slain in a battle defending Dyfed. Also in a poem, *Etmic Dinbych*, in the Book of Taliesin, Bleiddud, Lord of Dinbych [Tenby] in Dyfed, in the ninth century, is described as *Blaen llyn [= llin] ap Erbin*, 'Chief of the lineage of Erbin' (BT 42 l.26, *Trans.Cym.*, 1940, p.73 l.14). The poem shows that to be descended from Erbin was a matter of pride at that time. Finally the poet Rhisieryn (late 14th century) mentions Erbin, Tryphin [Tryffin], and *keinllin Gwelydyr*, 'the fair lineage of Gwledyr' (RBP Col.1281 ll.28, 10, 17). These are all names in the later version of the Dyfed pedigree in EWGT p.106. See A.O.H.Jarman, *loc.cit.*, p.33.

Could Erbin have given his name to Yerboston in Dyfed ? (PCB).

**ERBIN ap CUSTENNIN GORNEU.** (440)

He is frequently mentioned as the father of Geraint, but little is said of Erbin himself. In the Life of St.Cybi he is mentioned as the father of Selyf the father of Cybi, but is made the son, instead of the father, of Geraint (§1 in VSB p.234, EWGT p.27). A.W.Wade-Evans accepted the version of the Life of St.Cybi (WCO pp.103, 183, VSB p.xii) but “the evidence of all other early and medieval sources is in favour of *Gereint mab Erbin* as the correct order of the names” (TYP p.358 n.1). According to Bonedd y Saint he was the son of Custennin Gorneu and father of Geraint (§§ 26, 27, 76)

Erbin, and his family are fundamentally associated with Somerset, Devon and Cornwall. In the tale of ‘Geraint and Enid’ the father of Geraint is called Erbin ap Custennin (WM 409, 412, RM 263, 266). The tale was based by a Welsh redactor on the romance, *Erec et Enide*, by Chrétien de Troyes, but in order to adapt to Welsh taste he substituted Geraint ab Erbin for Erec son of king Lac, and Erbin ap Custennin for king Lac. We cannot, therefore, accept what the Welsh version says of Geraint ab Erbin as genuine tradition, except perhaps insofar as it departs from the version of Chrétien. On these grounds we may suppose that there is some basis in the statement that when Geraint returned to the kingdom of his father, Erbin ap Custennin, ‘they went [from Caerleon-on-Usk] towards the Severn, and on the far side of the Severn were the best men of Erbin ap Custennin’ (WM 412, RM 266). This implies that the dominions of Erbin were in Somerset. In ‘Erec et Enide’ king Lac was residing in a town named Carnant, ‘four long days’ journey over hills and slopes, through forests, plains and streams’ from Cardigan. The change is significant. We are further told that Erbin was uncle to Arthur (WM 409, RM 263) implying that Erbin ap Custennin was brother to Uthr ap Custennin.

In Bonedd y Saint §73 (EWGT p.65) Erbin is listed as a saint and brother of Digain the saint of Llangernyw in Rhos, Gwynedd. Erbin is said to be the saint of Erbistock on the Dee in Maelor (PW 105, WCO 203). These two places are about 35 miles apart although they are far enough from the native land of their patrons. The Welsh Calendars give January 13 and May 29 as Erbin’s festival, many of them giving both dates (LBS I.70, 72, II 459).

There is a place called Treverbyn about three miles north of St.Austell in Cornwall, also a Treverven. St.Ervan, three miles south-south-west of Padstow, may be named from Erbin, but see s.n. Erme. St.Erven is honoured in three places in the Morbihan in Brittany (G.H.Doble, *Saint Hermes*, Cornish Saints Series No.35, pp.19-20). *Eruen* is one of the four saints of Llangwm, Gwent (BLD 274, PW 81).

**ERC, ST.**

The saint of St.Erth four miles south-east of St.Ives in Cornwall. In episcopal registers the name is invariably given as Ercus or Ercius. William of Worcester wrote (in Latin) in 1478: ‘Saint Herygh, the brother of St.Uny, a bishop, lies in a certain church situated under the cross of the church of St.Paul in London; his day is kept on the vigil of All Saints, that is, the last day of October ... St.Hya ... the sister of St.Herygh’ (*Itineraries*, edited by John H.Harvey, 1969, p.114). It is not clear why he calls Erc ‘Herygh’ but it is suggested that he confused him with Hieritha, the patron of Chittlehampton in North Devon. The remarkable statement as to Erc lying under the cross of St.Paul’s in London is apparently due to confusion with St.Erconwald, bishop of London (d.686), whose tomb was in the centre immediately behind the high altar screen in old St.Paul’s.

The day of the Cornish Erc, October 31, is only two days before that of the Irish Erc, bishop of Slane, November 2. “Does this mean that Cornish tradition identified him with Erc of Slane, but that his feast had been advanced two days so as not to clash with All Souls day?” (G.H.Doble, *The Saints of Cornwall*, I. 95-96). The name Erc is Irish, but there is nothing in the Irish traditions of Erc, bishop of Slane, to identify him with the Cornish saint. However the identification is made without hesitation in LBS II.459.

**ERDUDFUL ferch TRYFFIN.** (Legendary).

## A WELSH CLASSICAL DICTIONARY

She is mentioned in the tale of 'Culhwch and Olwen' (WM 469, RM 112) as one of the ladies at Arthur's Court. She does not seem to be mentioned elsewhere by name, but she is presumably the sister of Drudwas 'who was Arthur's mistress' in a story concerning Drudwas (q.v.) ap Tryffin.

**ERFIG ap GWRFODDW.** See Gwrfoddw.

### **ERFYL, ST.**

The saint of Llanerfyl in Caereinion, Powys Wenwynwyn (PW 109). A female saint, commemorated on July 6 (LBS I.73, II.463).

### **ERIM.** (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen' as the father of Uchdryd, Eus, Henwas [Annwas] Edeiniog, Henbeddestyr, and Sgilti Ysgawndroed (WM 463, RM 108). The last three were noted for their swiftness, and Kuno Meyer suggested that Erim "seems to derive from the Irish word *érim*, 'course, career'" (*Trans. Cym.*, 1895-6, p.73 n.5).

### **ERME, ST.**

The saint of the parish of St.Erme in Cornwall, three miles north by east of Truro. The churchtown farm at St.Erme was called Egloserm in 1344 and Egloserme in 1613, now Eglos-Erme, and the prefix, *eglos*, 'church' indicates an ancient Celtic foundation. Erme is probably derived from the name Hermes, which was common under the Roman Empire, and the saint was probably "some ancient Celtic saintly founder", "a native British Hermes", although later identified with Hermes, the famous Roman martyr, commemorated on August 28, who had a widespread cult in the Middle Ages.

St.Erme is called [Ecclesia] Sti Ermetis (1283 - 1437), Sti Hermetis (1373-4), Sti Heremetis (1405). Again, St.Ervan, eleven miles north by west of Bodmin was called [Ecclesia] Sti Ermetis (1257, 1309, 1361), Sti Hermetis (1288). A chapel-of-ease to St.Hilary, formerly at Marazion, was called Capella Sti Hermetis (1308-9). In reference to the last, William of Worcester found in the Calendar of the Church of St.Michael's Mount:

Sanctus Hermes confessor gentis de Cornubia 28 die Augusti.

(*Itineraries*, edited by John H.Harvey, p.102).

G.H.Doble thought that "St.Ervan really may be St.Erbyn" i.e. Erbin ap Custennin, and that the saint of Marazion was *perhaps* the Roman martyr (G.H.Doble, *Saint Hermes*, "Cornish Saints" series No.35, pp.4, 18-22).

### **ERMID ab ERBIN.** (Legendary).

Ermid ab Erbin is mentioned in the tale of 'Culhwch and Olwen' as one of the persons at Arthur's Court (WM 462, RM 107). Ermid appears between Geraint ab Erbin and Dywel ab Erbin as if all three were sons of one Erbin, but as Geraint and Dywel were almost certainly sons of different Erbins, the identity of Ermid's father is uncertain. In the same sentence, this, or another Ermid, is made father of Gwyn and Cyndrwyn.

### **ERMIG ab EGRYN.**

Genealogical link in an otherwise unknown line of princes, probably of Powys, father of Cerenior (HG 24 in EWGT p.12). Perhaps *recte* Ermid. See BBCS 29 pp.526-7 (1981).

### **ERMITHRIDD ferch HYWEL.** (860)

A daughter of Hywel ap Rhys, king of Glywysing (BLD 236).

**ERNEY, ST.** See Torney.

**ERTH, ST.** See Erc.

**ERTHIR (ap LLYWARCH HEN).** See Llywarch Hen.

**ERVAN, ST.** See Erbin ap Custennin Gorneu, Erme.

**ERYR, AQUILA,** The Eagle.

Geoffrey of Monmouth in his *Historia Regum Britanniae* (II.9) says that in the reign of Rud Hudibras [Rhun Baladr Bras], an eagle spoke while the town of Shaftesbury was being built. He did not report the speech because he did not consider it to be true!

However, the 'Cleopatra' version of *Brut y Brenhinedd* purports to reveal the contents of the speech, which it calls *Daroganneu Ynys Brydein*, 'Predictions of the Island of Britain' (fos.14v - 16). There is also a very different text in the Red Book of Hergest version (cols.585 ff). The prophecy in Latin was known to Giraldus Cambrensis under another name in about 1200, for he gave extracts in *Expugnatio Hibernica* (Rolls edition, V.276, 279, 300-1, 366, 381) but he ascribed the prophecy to Merlin Sylvester [Myrddin Wyllt]. See J.J.Parry, *Brut y Brenhinedd, Cotton Cleopatra Version*, pp.xiv, 30-33. Parry also gives a Latin text from Cotton MS. Faustina A.viii (13th century) on pp.225-6.

John Bale included 'Aquila Septonus' as one of the 'Illustrious Writers of Great Britain' in his *Catalogus*, 1557 edition, p.10.

See also Gwron ap Cynfarch, Perdix.

**ESTRILDIS.** (Fictitious). Second wife of Locrinus (q.v.).

**ESYLLT.** Welsh name substituted for Estrildis. See Locrinus.

**ESYLLT ferch CYNAN DINDAETHWY.** See Merfyn Frych.

**ESYLLT FYNGUL.** See Esyllt Fynwen.

**ESYLLT FYNWEN.**

Esyllt Fynwen ('fair-neck') and Esyllt Fyngul ('Slender-neck') are mentioned in the tale of 'Culhwch and Olwen' as ladies present at Arthur's Court (WM 470, RM 113 *Vinwen, Vingul*). Esyllt Fyngul is not mentioned elsewhere, but Esyllt Fynwen was, or became, the Esyllt [Iseut, Iseult, Isolt, Isolde] of the Tristan romances. In a triad (TYP no.80) she is mentioned as Esyllt Fyngwen, Trystan's mistress, one of the three daughters of Culfanawyd Prydain who were the 'Three Faithless Wives' of Ynys Prydain. In another triad (TYP no.71) she is called Esyllt, the wife of March, uncle of Drystan ap Tallwch. Because of his love for her Drystan is called one of the 'Three Lovers' of Ynys Prydain.

She appears in the only Welsh Trystan romance, *Ystoria Trystan*, as Esyllt, wife of March and mistress of Trystan, and in another triad (TYP no.26) in the same capacity. Both these stories are peculiar to the Welsh, and do not correspond to anything in the French romances.

In the French Tristan romances she was Iseut or Iseult the daughter of a king of Ireland. On the name, Esyllt, see TYP pp.349-350; Bruce I.183.

**ETHA, ST.** See Tetha

**ETHEU ap GWRGON.** See Uchei ap Gwrion.

**ETHNI ferch ALFRYD ap GRONWY.** (570)

Wife of Gwrfyw ap Pasgen and mother of St.Nidan according to a late version of *Bonedd y Saint* (§55 in EWGT p.62/3). Evidently sister of Padrig ab Alfyrd.

**ETHNI WYDDELES,** mother of St.Melangel (q.v).

**ETHRYS ab EIDION DARIANLAS.**

Genealogical link in one version of the ancestry of Caradog Freichfras; father of Ceiliog Myngrudd. See PP §17(3).

## A WELSH CLASSICAL DICTIONARY

**ETMIG ap CAW.** See Caw of Prydyn.

**EUDAF HEN ap CARADOG.** (Legendary). (310)

A legendary prince of North Wales. He appears in the tale 'The Dream of Maccsen Wledig' as son of Caradog and father of Adeon [Gadeon], Cynan, and Elen Luyddog. Maccsen came straight to the fort at Aber Saint in Arfon [i.e. Caernarfon] and to the hall ... And he saw Eudaf ap Caradog, sitting in a chair of ivory, carving pieces for 'gwyddbwyll', [a kind of chess] (WM 186-7, RM 88). This is all that is said of him in the pre-Geoffrey tradition. The cognomen 'Hen' appears in Jesus College MS.20 (JC §§7, 11 in EWGT p.45). His father is first identified with Caradog ap Brân in Mostyn MS.117 (after an obvious correction) (§5 in EWGT p.39). Similarly in later tracts. See EWGT.

Eudaf is traditionally associated with Caernarfon, as in the Dream of Maccsen Wledig. In *Buchedd Wrsula* (Peniarth MS.182, c.1514 p.281) he is called *Eudaf o Gaer Sallawc*. Now Caer Sallog is the Roman fort by the water in Caernarfon (*Arch.Camb.*, 1945, p.188). It was even called 'Caer Eudaf' in Peniarth MS.215 (1604, l.12) p.188 and said to be built by him: *K.Salloch: Kaer Evdaf: Kaer yn Arfon. Evdaf ai Gwnaeth*. It would seem that the extent of his rule was originally pictured as confined to Arfon at the most.

Eudaf Hen appears in the Breton Life of St.Gurthiern as Outham Senex son of Maximianus, father of Kenan and of Beli, ancestor of the saint. See Gurthiern.

### GEOFFREY OF MONMOUTH

Geoffrey of Monmouth evidently knew something about the story, and transformed 'Eudaf' into 'Octavius', but the compilers of *Brut y Brenhinedd* realised that Octavius was Eudaf and so reinstated the name. According to Geoffrey of Monmouth Octavius was duke of the *Gewissei* [iarll Ergyng ac Ewias], and, after the departure of Constantine the Great from Britain, he rebelled against the Roman proconsuls to whom the government of the island had been committed, killed them and took possession of the throne. Constantine thereupon sent Trahern [Trahaearn], the uncle of his mother Helena, with three legions to reduce the island. A battle was fought at Maisurian [Maes Urien] near Winchester in which Trahern was defeated. Trahern landed in Albania [Alban, i.e. Scotland] and ravaged the country. Octavius met Trahern in Westmorland but was defeated and fled to Norway [Llychlyn]. He arranged with friends to have Trahern killed, and when this was done, he returned, dispersed the Romans, recovered his throne and soon arrived at such greatness and wealth that he feared nobody, and possessed the kingdom until the reign of Gratian and Valentinian [i.e. A.D.367] (HRB V.8).

At last in his old age he decided, at the advice of Caradocus [Caradog], duke of Cornwall, to invite over Maximian (*recte* Maximus), 'the senator' [Maccsen Wledig], and messengers were sent to Rome inviting him to Britain. Maximian arrived in Britain, married the daughter (un-named) of Octavius, and obtained the kingdom. After this Octavius is no more mentioned (HRB V.9-11). *Brut y Brenhinedd* tells the same story of Eudaf, but names his daughter Helen or Elen, without cognomen. Other corresponding names are shown in [ ].

### HECTOR BOECE

According to Boece Maximus invaded Britain, and being immediately successful, Octavius died of grief, while his son, Octavius the younger, fled to the Isle of Man. After the departure of Maximus to the continent [A.D.383], Octavius II returned to Britain and raised a revolt; Theodosius sent an expedition against him, and a treaty was made by which Octavius II retained his independence, subject to tribute. He was succeeded by his son Dionethus [Dionotus] (*Scotorum Historia*, 1527, VI.11, VII.1-5).

**EUDAF HIR.** See Mynyddog Mwynfawr.

**EUDDIGAN ab EUDEYRN.**

Genealogical link in the ancestry of Coel Hen; father of Rhydeyrn. See HG 10, ABT 1c in EWGT pp.10/11, 96, etc.

**EUDDOG, ST.**

The saint of Llaneuddog and Capel Euddog, two chapels in Llaneilian, Môn (WATU). PW 93 calls them extinct chapels under Amlwch. It appears that Capel Euddog was in Llanwenllwyfo, an episcopal parish formerly under Amlwch, but now in Llaneilian civil parish (WATU, LBS II.467-8). Wade-Evans thought Euddog might be the same as Euddogwy (WCO 120, 181).

**EUDDOGWY, ST.** See Oudoceus.

**EUDDOLEN ab AFALLACH.**

Genealogical link in the ancestry of Coel Hen; father of Eudos. See HG 10, GaC 2, ABT 1c in EWGT pp.11, 36, 96, etc.

**EUDDYN DDU ap CEREDIG.**

Genealogical link in the ancestry of Odwyn ap Teithwalch, father of Seisyll (PP §45).

**EUDEYRN (1).**

In the *Historia Brittonum* (§62) is the passage: 'Then Dutigern at that time fought bravely against the nation of the Angles'. This was about the time of Ida (547-559) and Maelgwn Gwynedd (d.547) (§§61, 62). The name, Dutigern, which is otherwise unknown, is probably a misreading of Outigern, modern Eudeyrn, as suggested by Alfred Anscombe (*Cy.* 29 (1919) p.154 n.6), and approved by Ifor Williams (*BBCS* 7 (1935) p.387), A.W.Wade-Evans (*Nennius*, 1938, p.79, n.7), and Kenneth Jackson in *Celt and Saxon*, ed. Nora K. Chadwick, 1963, p.29.

**EUDEYRN (2).**

He appears as witness to one of the 'Llancarfan Charters' appended to the Life of St.Cadog (§57). Here he signs as *Eutegyrn lector* with St.Cadog, Cethig, Cadfan (glossed Sanctus) and Meirchion. See s.n. Meirchion Wylt.

**EUDEYRN (3), abbot of Llandochoau.**

He first appears, not as abbot, in a 'Llancarfan Charter' appended to the Life of St.Cadog (§68) as *Outegurn* and is contemporary with Iacob, abbot of Llancarfan, and king Meurig [ap Tewdrig].

In three charters in the Book of Llandaf he appears as abbot of Llandochoau: *Eutigirn abbas Docguinni* (BLD 140), *Eutigern abbas Docunni* (143, 144), and is contemporary with bishop Oudoceus, Iacob, abbot of Llancarfan, and Meurig ap Tewdrig, king of Glywysing. He appears to have been succeeded as abbot by Cethig.

Wendy Davies dates the BLD charters c.650-660 (LICH p.97).

**EUDEYRN ab EIFUDD.**

Genealogical link in the ancestry of Coel Hen; father of Euddigan (HG 10, ABT 1c in EWGT pp. 11, 96, etc.).

**EUDOS ab EUDDOLEN.**

Genealogical link in the ancestry of Coel Hen; father of Eifudd (HG 10, GaC 2, ABC 1c in EWGT pp.11, 36, 96, etc.).

**EUFAIL ferch BRYCHAN.** (Fictitious).

The name is due to a series of misreadings beginning with the earliest Brychan document. De Situ Brecheniauc §12(2) in EWGT p.15 reads:



## A WELSH CLASSICAL DICTIONARY

Tudeuel filia Brachan in Merthir Euineil.

Here Euineil is a misreading of Tutuul. 'Tudful daughter of Brychan in Merthyr Tudful'. This appears correctly in 'Cognatio Brychan' §15(5) in EWGT p.18. The compiler of 'Plant Brychan' in Peniarth MS.127 made the DSB entry into two items, Tudvyl in Merthyr Tudvyl, and Euvail in Merthyr Euvail (§§3v, 3w in EWGT p.83). Eufail was later corrupted to Enfail. See LBS II.455, OP I.360.

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

The Breton Life of Gildas, in enumerating the sons of Caunus [Caw] and brothers of Gildas, says: 'But Egreas, with his brother Alleccus [Gallgo] and their sister Peteova [Peithien], a virgin consecrated to God, having also themselves similarly given up their patrimony and renounced worldly pomp, retired to the remotest part of the country, and at no distance from each other, built, each one for himself, an oratory, placing their sister in the middle one.' (Translated by Hugh Williams, §2). Like many of his brothers he had a foundation in Anglesey, Llaneuhrad (PW 94) near Llanallgo. The oratory of Peteova (now forgotten) must have stood between them (WCO 181, 237).

The name appears as *Ergyryat mab Kaw* in the tale of 'Culhwch and Olwen' (WM 462, RM 107), *Eirgrawn* in the 'Hanesyn Hen' tract (ByA §3 in EWGT p.85).

A late version of Bonedd y Saint (§87 in EWGT p.66) says:

Eigrad a Dyfnwy a Dyfnaw yn Llan y Ddeusant

Dyfnwy is listed as a son of Caw in 'Hanesyn Hen' (ByA §3 in EWGT p.85). It seems that Dyfnaw is a duplicate of Dyfnwy and that Eigrad and Dyfnwy are to be taken as the two saints of Llanddeusant in Anglesey, although in about 1590 Llanddeusant was dedicated to Marcellus and Marcellinus (PW 90, RWM i.912, EWGT p.145).

### **EUNY, ST.**

A saint of Cornwall to whom the churches of Lelant [or Uny Lelant] and Redruth are dedicated. There were also chapels at Sancreed, St. Just in Penwith and at Merther Uny in Gwendron (LBS II.473; G.H.Doble, *The Saints of Cornwall*, I.80-84).

That part of the present parish of Crowan lying in the hundred of Kerrier seems to have been formerly a separate parish called *Parochia Sancti Ennini* in 1327, whence we find the double parish called Uni-Crowan in 1702. See s.n. Crewan (Doble, pp.84, 99).

William of Worcester says:

Saint Uny, the brother of St.Herygh [Erc], lies in the parish church of St.Uny near the town of Lalant [Lelant], on the northern sea, three miles [actually 4½] from Mont Myghell. His day is kept on the first day of February (*Itineraries*, edited by John H. Harvey, 1969, p.114).

Lelant was called Ewny Lelant in 1524 (Doble p.81). In the Episcopal Registers the name is spelt Eunynus (1328, 1400), Euninus (1333, 1349, 1393), Ewninus (1393, 1400), Ewinus (1362), Eunius (1400) (Doble p.80 n.2; LBS II.473). We find Ewny as late as 1524, 1544 (Doble pp.80,81) but Uneus in 1421 (p.83). The correct spelling is Euny. William of Worcester is apparently responsible for the spelling Uny, which is doubtless due to the fact that he only heard the name, and did not see it written (Doble p.80).

LBS II.470 identifies him without any real plausibility with the Irish saint Eogan of Ardstraw.

**EUNYDD ap DÔN.** See Iewydd.

**EUNYDD.** See Einudd.

**EURBRAWST,** wife of Brychan.

The Brychan tracts give Brychan three wives: Praust, Ribraust and Proistri in DSB §14; Eurbraust, Rybraust and Proestri, successively, in 'Cognatio Brychan' §13; Eurbrawst, Rybrawst and

Perisgri in 'Plant Brychan' §4 (EWGT pp.16, 18, 83). It seems that the name of Brychan's wife occurred in three forms - Prawst, Eurbrawst and Rhybrawst, and these were regarded as different persons. See A.W.Wade-Evans in *Cy. 19* (1906), p.23. This division of one person into three was natural in view of the large number of his recorded children. Actually, however, other wives or mistresses are recorded, namely, Banhadlwedd [see Banadl], Dina, and Meneduc mother of Nennocha.

The ancestry of Eurbrawst is given in Harleian MS.2414 fo.68v in 'Ach Dewi' which ends:

Mam Sanct oedd Eleri [*recte* Meleri] *verch* Brychan Brychainog.  
Mam Eleri oedd Aürbost *verch* twysawg Kerniw.  
Mam Aürbost oedd *verch* amherawdr Ryvain.

Similarly in LD ii.64. It is probable that by 'Emperor of Rome' is meant Maximus, i.e. Macsen Wledig. Compare Meneduc.

**EURDEYRN ap DOS.** See Dos ap Deigr.

**EURGAIN**, sister of Joseph of Arimathea. (Fictitious).

The name appears as Eugen in the late pedigree of Amlawdd Wledig (q.v.) which in turn comes from Enygeus, sister of Joseph of Arimathea, and wife of Bron, in the Grail Romances. See Bron. A corrupt version of the above pedigree of Amlawdd Wledig, by Thomas Jones of Tregaron (d.1609) in Cardiff MS.2.136 p.36 reads:

*Siarklos* [for Garcelos] *ap Siosue ap Avrgain chwaer Sioseb o Arimathia.*

Similarly George Owen Harry in *The Genealogy of the High and Mighty Monarch, James*, 1604, p.24, with the spelling Eurgain, and in LD ii.16 where she is called Eigr.

This was misunderstood by John Speed who said that when Joseph of Arimathea came to Britain, in his company was "also Eurgain, sister of Ioseph, who afterwards married a Britaine named Siarklots, if the authoritie whereon George Owen Harry doth ground that report, be of any credit." (*The History of Great Britaine*, Book 6, Chapter 9, §4, p.203 of the second edition, 1623. The first edition was in 1611).

Compare Eigen of Caer Sallog.

**EURGAIN ferch MAELGWN GWYNEDD.** (510)

According to a triad (TYP no.44) she was the wife of Elidir Mwynfawr and one of the seven and a half people who are said to have travelled on one horse over the sea from Penllech in the North to Penllech in Môn. Elidir was slain after this expedition.

Eurgain ferch Maelgwn Gwynedd appears in Bonedd y Saint (§57 in EWGT p.63) and she is regarded as the saint of Llaneurgain (i.e. Northop), in Tegeingl (PW 101). She is commemorated on June 29 (LBS I.72, II.474).

According to Samuel Lewis (*Topographical Dictionary of Wales*, 1833. s.n. Kilken) she was a niece of St.Asaph. This suggests that the mother of Eurgain was daughter of Sawyl Benisel, agreeing with a statement by Elis Gruffudd that Eurgain was the daughter of Maelgwn by a daughter of Sawyl Benuchel [*recte* Benisel]. See s.n. Maelgwn Gwynedd. See also s.n. Cain of Cilcain who seems to have been confused with Eurgain.

Lewis Morris (*Celtic Remains* p.175) quotes a legend in which Eurgain is said to have "set the candle to the wild birds, in order to show the way to her lover" (TYP p.351, LBS II.474, IV.442). The legend appears to come from BL Add.MS.14,866 fo.121r = p.236 but the text is now almost illegible. Lewis Morris in the same place says: "In one manuscript she is said to have married Ethelfred brenin Northumberland." i.e. Aethelfrith of Northumbria (593-617). See Edelfled Ffleisor. This is clearly impossible.

**EURNACH GAWR.** See Owain Finddu.

**EURNEID ferch CLYDNO EIDYN.** (560)

Mentioned in the tale of 'Culhwch and Olwen' as one of the ladies at Arthur's Court (WM 469, RM 112). Clearly an anachronism.

**EUROLWYN ferch GWDOLWYN GOR.** See Gwyddolwyn Gor.

**EURONWY ferch CLYDNO EIDYN.** Mother of St.Gwrwst (q.v.).

**EUROPA ap CUSTEON.** (Legendary).

One of the 'Englynion y Clyweid' attributes a proverb to *Europa mab Custeon cas westua*, 'of the hateful lodging' (No.65 in Llanstephan MS.27, ed. BBCS 3 p.15).

**EUROSWYDD WLEDIG.** (Legendary).

He is mentioned in the Mabinogi branch of 'Branwen ferch Llŷr', where we are told that he was the father of Nisien and Efnisien by Penarddun daughter of Beli (WM 38, RM 26). See Nisien. According to a triad (TYP no.52) it was he who imprisoned Llŷr Llediaith. As Penarddun was also the wife of Llŷr we may perhaps infer that it was after the imprisonment of Llŷr that Euroswydd was married to Penarddun (PCB).

The misidentification of Caradog ap Llŷr with Caratacus led to the suggestion that Euroswydd was none other than Ostorius, the Roman commander who captured Caratacus. See s.n. Brân ap Llŷr Llediaith - 'Iolo' Fiction.

**EUS ab ERIM.** See Erim.

**EVAL, ST.**

The saint of St.Eval in Cornwall, six miles north-north-east of Newquay. Commemorated on November 20 (LBS IV.311). In 1322 the church was called *Ecclesia Sancti Uvelli* (LBS IV.306-7). LBS without any good reason identifies him with Ufelfyw (q.v) (LBS IV.306-311).

**EWE, ST.**

The saint of St.Ewe in Cornwall, 4½ miles south-south-west of St.Austell. She is called Sancta Ewa (1281, 1395), and the church is called *Ecclesia Sancte Euwe* (1310) and *Ecclesia Sancte Ewe* (1366) (LBS II.475). She is quite distinct from St.Ywi or Iwy, an English saint.

The name occurs as *Euai* in a tenth century list of Cornish parochial saints found in the Vatican codex *Reginensis Latinus* 191. Other early forms are Sancte Ewe (1291), Sanctam Ywam (1297), but vernacular Saynthuwa (1303), St.Tew alias Ewe alias Ewa (1650). See B.L.Olson and O.J.Padel in CMCS 12 (1986), p.61.

**EWRYD ap CYNRYR of CAER GAWCH.** (460)

Ewryd is the saint of Bodewryd in Anglesey (PW 94). His festival is given in calendars on January 31 (LBS I.70, II.477). In Peniarth MS.131 p.74 he is called Iewryd son of Cynyr of Caer Gawch in Mynyw (ByS §100 in EWGT p.67). Thus he would be brother of Non and uncle of St.David.

**EWYDD ap DÔN.** See Iewydd ap Dôn.

**FAD FELEN, Y.** (The Yellow Plague).

The normal Welsh name for a plague which ravaged Europe at the end of the reign of the emperor Justinian. It began at Pelusium in Egypt in 542. It passed to Constantinople in 543. Gregory of

Tours recorded it in Gaul in 546. Italy had epidemics in 543, 565, 571 in Liguria, and 590 in Rome. The recorded symptoms identify it with the 'Bubonic Plague' (*Encyclopaedia Britannica*, 11th edition s.n. Plague).

It is recorded in Britain in *Annales Cambriae*:

[547] *Mortalitas magna in qua pausat Mailcun rex G[u]enedotae.*

A great pestilence in which Maelgwn, king of Gwynedd, dies.

MS.B adds:

*Unde dicitur "Hir hun Wailgun in llis Ros". Tunc fuit Lallwelen.*

Whence it is said "The long sleep of Maelgwn in Llys Rhos". Then was the Yellow Plague.

[reading *Y Fall Felen*, for which see John Rhys, *Hib. Lect.*, p.608 n.7].

The usual form 'Y Fad Felen' is found, for example, in Brut y Brenhinedd, Cotton Cleopatra version, fo.97, in reference to the death of Maelgwn. It says that he saw *y vat velen* through a hole in the church door. See also John Rhys, *loc.cit.*; TYP p.437. It is referred to in a charter in the Book of Llandaf (BLD 144): 'the time of the mortality, that is, *Ydylyt Melen*'. ?Read *Y Dilead Melen*, 'the Yellow Destruction'.

"As to what it looked like, authorities are not agreed" (HW 131). A poem called 'Gosteg y Beirdd' (MA<sup>2</sup> 29b), put into the mouth of Taliesin, describes it as 'a most strange creature with yellow eyes, teeth and hair' (See s.n. Maelgwn Gwynedd), but according to the Life of St. Teilo in the Book of Llandaf: 'It was called *Pestis Flava* [Yellow Plague], because it made everyone whom it overtook yellow and bloodless. It appeared to men as a column of wet cloud, one end sweeping along the ground, the other extending to the sky ... like a rain-storm ... It carried off Mailconus, king of Guenedotia...' (BLD 107). Similarly in the Life of St. Oudoceus (BLD 131-2). The description is that of a tornado (PCB).

In Ireland it was called Cron-Chonaill and is so mentioned in the Annals of the Four Masters s.a. 548. John Colgan translated it as *Flava Ictericia*, 'the Yellow Jaundice' (*ibid.* n.6). See also March Malen.

**FAGANUS.** See Ffagan.

**FARINMAIL.**

One of the three British kings slain by Cuthwin and Ceawlin, the West Saxons, at the battle of Deorham [Dyrham in Gloucestershire] in 577 (ASC). It is inferred that his chief city was Bath. The name is equivalent to Welsh Ffernfael. The other two kings were Condidan and Conmail.

**FASTIDIUS.**

Gennadius Massiliensis (d.c.496) in his book *De Illustribus Viris*, Ch.56 says: *Fastidius, episcopus Britanniarum, scipsit ad Fatalem [quendam] De Vita Christiana librum unum, et alium De Viduitate Servanda, sana et Deo digna doctrina*, 'Fastidius, a bishop of the Britons, wrote to a certain Fatalis a book on *The Christian Life* and another on *The Preservation of Widowhood*, sound in doctrine and worthy of God.' (DCB s.nn. Fastidius and Gennadius).

On the strength of this statement certain anonymous writings have been attributed to a Briton who flourished about 430 (Jack Lindsay, *Arthur and his Times*, 1958, p.245). See also R.S.T. Haslehurst, *The Works of Fastidius*, London, 1927. Thus John Bale mentions *Fastidius Priscus ... episcopus ... Londiniensis* in his *Scriptorum Illustrium maioris Britannie*, 1557 edition, p.39. And Fastidius is included as 14th in the list of fictitious bishops of London, between Guitelinus [Guethelinus] and Vodinus (Francis Godwin, *De Praesulibus Angliae Commentarius*, 1616, p.227). William Stubbs gives him the date 431 (*Registrum Sacrum Anglicanum*, 2nd.edition, 1897, p.215). Fastidius did not appear in the original list ascribed to Jocelyn.

**FAUSTUS son of VORTIGERN.** (400)

In the *Historia Brittonum* §39 it is said that Vortigern begat a son by his own daughter, and St.Germanus came with all the British clergy to reprove him. Vortigern ordered his daughter to appear before them, and in the presence of all to present her son to Germanus, and declare that he [Germanus] was the father of the child. She obeyed, and Germanus, taking the child, said, 'I will be a father to you, my son; nor will I dismiss you till a razor, scissors and comb are given to me, and it is allowed you to give them to your carnal father.' The child obeyed, and going to his father Vortigern, said to him: 'Thou art my father; shave and cut the hair of my head.' The king blushed and was silent; and without replying to the child, arose in great anger, and fled from the presence of St.Germanus, execrated and condemned by the whole synod.

In §48, when enumerating the sons of Vortigern, it says: 'The fourth was Faustus, born of an incestuous alliance with his daughter, who was brought up and educated by St.Germanus. And he founded a great settlement on the bank of the river called Renis, and it stands to this day.' (Harleian MS.3859 = Mommsen H). The Vatican and Paris MSS. (Mommsen M and N) give the last statement slightly differently: 'And having built no mean monastery on the bank of the river Renis, he consecrated it for himself, and there he has ploughed his furrow till this day.' This latter suggests that the statement was originally written down while Faustus was still alive.

It should be noted that Faustus was at least old enough to talk at the time of St.Germanus's visit, also that Vortigern accused Germanus himself of being the father. Assuming that this was Germanus of Auxerre, this means that Vortigern's daughter must have been in the company of Germanus previous to this visit of Germanus. Hence either (1) this was the second visit of Germanus, or (2) the daughter of Vortigern had been in Auxerre, presumably as a pupil of Germanus, or (3) both. Wade-Evans inclined to the second view. He also accepted the identification of Faustus with the person of that name who was abbot of Lérins and later bishop of Riez (WCO 79). 'Iles de Lérins' is a small group of French islands in the Mediterranean opposite Cannes, and Riez is also in Provence. The identification was suggested by Heinrich Zimmer (*Nennius Vindicatus*, 1893, p.16).

For a discussion on the identity of Faustus see Nora K. Chadwick in *Studies in Early British History*, 1954, pp.254-263. There are difficulties in identifying the son of Vortigern with the abbot of Lérins if we accept the story in HB in detail. The Irish translator of HB wrote *Rein* [i.e. the Rhine] for Renis, but was evidently sceptical, for he wrote 'So says Nemnus' (*Lebor Bretnach*, ed. A.G.Van Hamel, §41). It may be a corruption of the name for Riez, *Ecclesia Regiensis* or *Reiensis* (Zimmer) or of *Lerinensis* (F.Lot). It is generally agreed that Faustus became abbot of Lérins in about 433 (Chadwick p.255; DCB; LBS III.1) so that he could not have been a child in 429 on the first visit of Germanus to Britain, still less at his second visit. He became Bishop of Riez in 452 (Chadwick) or 462 (LBS III.2) and died in about 490 (LBS III.3; DCB).

There can be no doubt that the friends and colleagues of Faustus of Riez regarded him as a Briton or a Breton (Chadwick p.255). The name Faustus is almost certainly a 'name in religion' (Chadwick p.261). A.H.Sayce, using his own reading of the 'Pillar of Eliseg' suggested that Faustus was the same as 'Pascentius ... whom Germanus blessed' (*Arch.Camb.* VI. 9 (1909) p.47). With the modern reading it is 'Britu' whom Germanus blessed (EWGT pp.2-3) and the identification would be transferred to Britu [Brydw]. So Chadwick p.261: "We should be tempted to suggest that Britu was the British name of Faustus." But the pillar also tells us that Brydw's mother was Sevira daughter of Maximus. Concerning Faustus son of Vortigern and Faustus of Riez, Nora Chadwick says (p.263): "The identity is by no means impossible.... But the question is undoubtedly a very difficult one, and I am not satisfied that we have the data for a confident pronouncement." One thing is certain, namely, that if Faustus of Riez was a son of Vortigern, then most of the details given in the *Historia Brittonum* must be disregarded, unless we accept the proposal that St.Germanus of the *Historia Brittonum* was not the saint of Auxerre, but a Powysian St.Garmon (q.v.) (PCB).

**FELEC, ST.**

The patron saint of Phillack Church, near Hayle in Cornwall. The dedication of this church in the Middle Ages was usually to St.Felicity (*Sancte Felicitas* 1259, 1268, etc.) though St.Felix also occurs, but the later vernacular form continued: *Seynt Felleck* c.1530, *Felak* 1535. The latter are shown to be the correct form since the discovery of the name *Felec* in a tenth century list of parochial Cornish saints in the Vatican codex Reginensis Latinus 191. The ascription of Phillack Church to St.Piala is bogus. See R.L.Olson and O.J.Padel in CMCS 12 (1986) pp.48-49.

At Phillack the feast is on November 20 (LBS IV.104).

**FEOCK, ST.**

The patron of St.Feock Church on Falmouth Harbour, Cornwall. The feast is on the nearest Thursday to February 2 (LBS III.9). In the Middle Ages Feock is always a female, e.g. *Ecclesia Sancte Feoce* (1267), *Sancta Feoca* (1269). But in the seventeenth century the saint was represented as a man. (G.H.Doble, *The Saints of Cornwall*, III.53).

LBS III.4 without hesitation identified Feock with the Irish St.Fiacc, bishop of Sletty. This was rejected by G.H.Doble who suggested identification with Maeoc, a Breton saint, Latinised *Miocus* (*loc.cit.*, pp.53-56). Neither seems likely (PCB).

**FER ap CONFER.** (230)

Genealogical link in the pedigree of the kings of Strathclyde; father of Cursalem (HG 5 in EWGT p.10).

**FERCOS ap POCH.** See Corroi ap Dayry.

**FERREUX or FERREX son of GORBODUGUS.** (Fictitious). (680 B.C.)

According to Geoffrey of Monmouth Gorbodugus, king of Britain, had two sons, Ferreux and Porrex, and when Gorbodugus grew old the two sons began to quarrel about the succession. Porrex, the more ambitious of the two, designed to kill his brother by treachery, but Ferreux discovered his designs and fled to Gaul. Here he procured the aid of Suardus, king of the Franks, with which he returned to Britain, attacked Porrex but was slain with most of his army. Iudon, the mother of the two brothers, had a greater affection for Ferreux, and thereupon conceived a mortal hatred for Porrex. She and her women fell upon Porrex while he was asleep and tore him to pieces (HRB II.16). In Brut y Brenhinedd the name becomes Feruex (Dingestow, Cleopatra, where F stands for Ff), Fferuex (JC 51 in EWGT p.50), Fferfex (Jesus College MS.61).

HRB does not mention the death of the father and the implication seems to be that the two brothers died before their father. Nevertheless Porrex is often listed as king, e.g. in JC 51 and ABT 28 in EWGT pp.50, 109.

**FFAGAN.** (Fictitious).

The Welsh form of the name of Faganus, one of the two missionaries supposed to have been sent by pope Eleutherius to Lucius, the fictitious king of Britain. See Lucius, Duvianus.

The church of St.Fagans or Sain Ffagan (WATU) near Cardiff was dedicated to him (PW 68). We must assume that the dedication is post-Geoffrey of Monmouth. It is listed as a parish, Sain Ffagan, in Peniarth MS.147, c.1566. (See RWM I.919). Leland (c.1540) said: "The Paroch Chirch of S.Fagan is now of our Lady; but ther is yet by the Village a Chapelle of S.Fagan sumtime the Paroch Chirch." (*Itinerary*, ed. Lucy T. Smith, III.25). The new church in the Parish of St.Fagans was dedicated to St.Mary, and the old one was in ruins in the time of Rice Rees (*Welsh Saints*, 1836, p.338).

In 1856 an episcopal parish was formed out of Aberdâr, and called St.Fagan. Ffagan does not appear in any Welsh Calendar (LBS III.10), but others give May 24 with Duvianus, and August 8 alone (LBS III.10).

**FFARAON DANDDE.** (Legendary).

The name means 'Fiery Pharaoh' (WCO 70). In the tale of 'Lludd and Llefelys' we are told that Dinas Emrys in Snowdonia (see s.n. Emrys Wledig) was formerly called Dinas Ffaraon Dandde, and that 'he [Ffaraon Dandde] was one of the Three Noble Youths who broke their hearts with consternation' (RM 98). The triad was reconstructed by Moses Williams, see TYP no.95.

We find the name in one version of the ancestry of Llŷr Llediaith found in Mostyn MS.113 p.102 (c.1572):

*Llyr Llediaith ap Pharaon Danndde, ac velly mal y dycko y brif ach  
at Dyfnwal Moelmud.*

and so as the main pedigree can [go] to Dyfnwal Moelmud.

Similarly in Peniarth MS.270 p.248, and very corrupted in LD ii.16. In LD ii.64 we find:

Llyr Lediaith ap Ffaraon ap Bran amherawdr Ryfain.

This suggests that the complete pedigree was:

Llŷr Llediaith ap Ffaraon Dandde ap Brân ap Dyfnwal Moelmud.

Coed Ffaraon is mentioned in a poem by Rhys Goch Eryri: *Ynghoed Ffaraon ynghudd*, 'Concealed in Coed Ffaraon' (*Cywyddau Iolo Goch ac Eraill*, 1937, LVII 1.6). Cf.TYP p.346. See also s.n. Owain Finddu.

**FFARBRAS GAWR.**

A giant mentioned by Rhys Nanmor in a poem to Sir R. Herbert, and quoted by Lewis Morris (*Celtic Remains*, p.179 s.n. Ffarbras Gawr):

*Ffon yt trom a phen tramawr,  
Fferf a braisg ail Ffarbras Gawr.*

A staff for thee, heavy with a foreign head,  
Thick and stout like Ffarbras the Giant.

**FFERFEX, FFERUEX.** See Ferreux.

**FFERNFAEL ab ITHEL ap MORGAN.** (d.775).

A king of the line of Glywysing whose pedigree occurs in the 'Harleian' genealogies (HG 28 in EWGT p.12). He occupies a large place among the charters in the Book of Llandaf, first appearing with his brother Meurig while his father, Ithel, is king, in many charters of the time of bishop Berthwyn (BLD 158, 175, 179c, 180a, 186b, 195) and later with other brothers, Rhodri and Rhys, in the times of bishops Berthwyn and Terchan (BLD 191, 202). He finally appears as king himself in the time of bishop Terchan (BLD 201) with two sons Meurig and Gwrgan (BLD 203, 204). Two other sons Athrwys and Gwrgafarn (qq.v) are mentioned in the Book of Llandaf.

Ffernfael was still living in the time of bishop Cadwared according to one charter (BLD 207-8) in which we learn that his wife was named Ceingair.

Ffernfael was king of Gwent, while his brothers, Rhys, Rhodri and Meurig were kings of Glywysing (HW 273f).

Ffernfael ab Ithel is mentioned in *Annales Cambriae* as dying in 775.

**FFERNFAEL ap MEURIG.** See Brochwel ap Meurig.

**FFERNFAEL ap TEWDWR.** (760)

King of Buellt and Gwrtheyrnion according to the *Historia Brittonum* (§49) apparently about the time that the passage was written, namely, c.830. See s.n. Nennius. 'Ffernfael who reigns now in the two

regions, Buellt and Gwrtheyrnion, son of Tewdwr ...' The pedigree goes back to Pasgen ap Gwrtheyrn. Ffernfael is the last mentioned of this line of kings. See EWGT pp.7-8.

**FFERNFAEL.** See also Farinmail.

**FFIN ap COEL.** See Edern ap Gwyddno Garanhir.

**FFINAN, ST.**

The saint of Llanffinan, subject to Llanfihangel Ysgeifiog in Môn (PW 92). He does not appear in any Welsh calendar or pedigree, but the parish wake was on September 14 (LBS III.19). He was probably mis-identified, (as is done by LBS III.13-19) with the Irish saint Finnian of Moville, whose day is September 10. Lumphanan (22 miles west of Aberdeen) is believed to be named after this Ffinan. Migvie (30 miles west of Aberdeen) is also dedicated to him. He and Nidan were perhaps disciples of St.Kentigern (CB pp.172-3; LBS III.19; E.G.Bowen, *The Settlements of the Celtic Saints in Wales*, 1954, p.76).

**FFLAM ap NWYFRE.** See Nwyfre.

**FFLAMDDWYN.**

The name means 'flame-bringer' (CB p.145). He is mentioned in two poems in the Book of Taliesin (CT nos.VI and X) as a chieftain fighting against Urien and his son Owain. In the former, 'The Battle of Argoed Llwyfain', he is said to have 'advanced in four hosts' and to have 'shouted with great bluster'. Urien and Owain appear to have won the victory. The other poem, 'The Elegy of Owain', mentions that Owain killed Fflamddwyn.

According to the *Historia Brittonum* (§63) Urien fought against Husa and Theodric, kings of Northumbria. This suggests that Fflamddwyn, which is clearly not a real name, may be one of these kings. W.F.Skene thought that it was Theodric son of Ida (*The Four Ancient Books of Wales*, I.232); similarly John Rhys (CB p.145). For earlier guesses see John Morris-Jones in *Cy.* 28 (1918) p.154. On the other hand Fflamddwyn might have been a chieftain of only local importance (PCB).

According to a triad (TYP no.80) the wife of Fflamddwyn was Bun, daughter of Culfanawyd Prydain. She was one of the 'Three Faithless Wives' of Ynys Prydain, sister of Penarwan, the wife of Owain ab Urien, and sister of Epyllt Fynwen.

From a poem by Cynddelw (Elegy on Owain Gwynedd, LIH p.92) it may be inferred that the poet believed that it was at Argoed Llwyfain that Owain slew Fflamddwyn. There may have been a tradition to this effect (John Morris-Jones, *loc.cit.* pp.169-170). So Lewis Morris (*Celtic Remains*, p.180 s.n. Fflamddwyn).

For references to Fflamddwyn by later poets, see TYP p.352.

**FFLERGANT,** king of Llydaw. Father of Sberin (q.v.)

**FFLEUDUR ap NAF.** See Gwenwynwyn ap Naf.

**FFLEUDUR FFLAM WLEDIG ap GODO.** (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen' as *Ffle6d6r Flam Wledic* (WM 460), *Ffle6dur* (RM 106), one of the persons at Arthur's Court, and again in the tale of 'Rhonabwy's Dream' as *Ffleudur Flam*, one of forty-two counsellors of Arthur (RM 160). In a triad (TYP no.9) he appears as *Fleudur Flam*, one of the 'Three Chieftains' of Arthur's Court. The name of his father appears only in the White and Red Book versions of the triad.

**FFLEWYN ab ITHEL HAEL.** (500)

The saint of Llanfflewyn, formerly under Llanrhuddlad in Anglesey (PW 90). Commemorated on December 12 (LBS I.76, III.19-20). His parentage is given in late versions of *Bonedd y Saint* (§25 in EWGT p.58).



**FFLUR ferch MUGNACH GOR.** (Legendary).

For her story see s.n. Cassivellaunus. The name means 'flowers' and she perhaps corresponds to Flora, the Roman goddess of flowers and spring. See John Rhys, *Hib.Lect.*, p.239 n.1.

**FFOMRE**, abbot of Llanilltud Fawr.

He appears in one charter in the Book of Llandaf (BLD 180a) as *Fomre, abbas Ilduti*, with bishop Berthwyn, king Ithel [ap Morgan] and his sons Meurig and Ffernfael. See *Trans.Cym.*, 1948, pp.292, 293 (but ignore dates); Wendy Davies dates the charter c.720 (LlCh pp.55, 110).

**FFRAID, SANFFRAID.**

The Welsh name for the Irish Saint Brigit or St.Bride. She is almost invariably identified with St.Brigit, the famous abbess of Kildare, daughter of Dubthach, a chieftain in Leinster. She was born c.453, died 524, and is commemorated on February 1. In *Bonedd y Saint* (§67 in EWGT p.64) she is called Sanffraid and her father's name has become Kadwthach, Dwthach. As is the case with most non-Welsh saints her name, in Welsh place-names, is generally preceded by 'San' (LBS I.287). There are 17 parishes named Llansanffraid and/or St.Bride's in WATU, and LBS adds a number of chapels, in ruins or extinct, dedicated to her (I.283).

LBS I.285-8 notices Brigit of Cill Muine (i.e. Mynyw, Menevia) mentioned in the Martyrology of Donegal under November 12, and tells of various legends about Brigits who are supposed to have visited Wales.

**FFREUER ferch CYNDRWYN.** (570)

Ffreuer is mentioned in several stanzas in the 'Cynddylan' poetry (CLIH XI stanzas 57-65). From this it would appear that she had died before, or during the course of, the disaster to which the poem refers. She is blessed because she has not witnessed the loss of the host (57), or the death of Elfan (58). Heledd cries (stanza 59):

It is not Ffreuer's death that troubles me tonight  
But the burial of brothers.

Again in stanza 108 she says:

Pleasant sisters were mine.  
I have lost them all, entirely,  
Ffreuer, Medwyl and Medlan.

These names appear in a list of the children of Cyndrwyn in the 'Hanesyn Hen' tract: *Ffevur, Meduyl, Medlan* (ByA §1 in EWGT p.85), but Ffrauer by Ieuan Brechfa in Peniarth MS.131 p.290.

**FFRIOG ap MEURIG.** (630)

He is mentioned as *Frioc* who witnesses a charter in the Book of Llandaf with his father king Meurig [ap Tewdrig] and Meurig's grandson, Morgan ab Athrwys. This was in the time of bishop Oudoceus (BLD 147-8). Later, Morgan slew his uncle Ffriog, and when he was king he gave land to the church in expiation. In proof of this there are two charters in the time of Oudoceus (BLD 152-4, 155). These charters are dated c.670 - 675 by Wendy Davies (LlCh pp.98, 101).

**FFRWDWR ap GWRFAWR.** (375)

Father of Cynwal, the father of Amlawdd Wledig, according to a pedigree recorded by Gutun Owain (ByA §31 in EWGT p.94). A similar name appears in BLD as *Freudubur* (122) and *Freudur* (195).

**FFULGEN ap CHERIN.** See Fulgen(t)ius ap Cherin.

**FIDELIS.**

A disciple of St. Teilo, mentioned in the Life of the saint (BLD 115, §14 s.n. Teilo), where he is said to have been formerly a disciple of Dubricius, but this is not confirmed elsewhere. He and *Iouil*, [probably Llywel], were employed by Teilo to resolve some trouble at the court of Aergol Lawhir (q.v). Two charters resulted which were signed by Teilo, Fidelis and *Iouil* (BLD 125-7).

**FILI, ST.**

In 1311 [also 1384, 1387, 1405, LBS III.11 n.3] Philleigh, four miles south-east of Truro, in Cornwall, was said to be dedicated to St. Filius. In north Devon, not far from Barnstaple, is a place called Filleigh. Further south is another Filleigh near the Nymptons and Romansleigh. The parishes of Kea and Landkey are near Philleigh and Filleigh respectively, a fact which led G.H.Doble to suggest that Fili and Kea were companions (*The Saints of Cornwall*, III.100-101).

The name appears as *Filii* in a tenth century list of Cornish parochial saints in the Vatican codex Reginensis Latinus 191. The name also occurs in the vernacular as Fely in 1525. See R.L.Olson and O.J.Padel in CMCS 12 (1986), pp.45-46. See also s.n. Glywys ap Solor.

**FINNIAN, ST., of Clonard.**

He stands at the very start of the great monastic expansion in Ireland, a man not unjustly named 'Tutor of the Saints of Ireland' (Annals of the Four Masters s.a.548; Daphne D.C.Pochin Mould, *The Irish Saints*, pp.165-166). He died in the great plague, A.D.549 (AU). The Irish Life tells of his visit to Menevia, where he met David, Gildas and Cadog, and a visit to the isle of Echni. He consulted Gildas. See s.n. Cadog and Gildas. He is mentioned several times in the Life of St. Cadog (§§ 11, 12, 17, 43, 53) and in one of the charters attached to the Life of Cadog (§57) he witnesses as *Finiau Scottus*, with Cadog and others. See s.n. Meirchion Wylt.

**FINNBARR, ST.** See Berwyn.

**FINGAR, ST.** See Gwinear.

**FINTAM.** See Gwyndaf.

**FRACAN.** (450)

He appears in the Life of St. Winwaloe as Fracanus, a distinguished man, cousin of Catovius [Cadwy], a British king most famous in his time, whose land was Nomnia [Dumnonia, Devon]. To escape a pestilence Fracan crossed the sea to Armorica with his two sons, Wethnoc and Iacob [Iacut], and their mother Alba Trimammis [Gwen Teirbron]. They landed at Brahec [at the estuary of the Gouet which opens into the Bay of St. Brieuc (LBS III.38)]. He found an estate of considerable size, now named after him [i.e. Ploufragan] (I.2). Fracan's wife brought forth her third son, Wingualoeus [Winwaloe] (I.3). Winwaloe had an only sister Chreirbia (I.14).

A dispute arose between Fracan and Rival [Riwal], duke of Domnonia [Domnonée], concerning the swiftness of their horses. A race was organised which resulted in an accident to the boy who rode Fracan's horse. But Winwaloe healed the injured lad (I.18). No more is said about Fracan.

Fracan is the patron of Ploufragan, 5 km. south-west of St. Brieuc, and of Saint-Frégan, 5 km. north-west of Lesneven in Léon (LBS III.41). In the *Vita SS. Guethenoc et Iacuti* he is called Fraganus. See also G.H.Doble, *The Saints of Cornwall*, II.79-80.

**FULGEN(T)IUS (1).** (Fictitious). See Sulien (1).

**FULGEN(T)IUS (2) son of CHERIN.** Fictitious king of Britain.

See Cherin. The corresponding name in ByB is Ffulgen, but in some manuscripts it is Sulien, perhaps from a version of HRB reading Sulgenius. Compare Fulgentius (1).