

MABCLAF. See Gwawr (ap Llywarch Hen).

MABENNA. See Mabyn.

MABLE, ST.

The saint of Llanfable (Llanvapley) in Gwent (PW 73). Nothing is known about this saint, who is presumably female. Mabli is the Welsh form of English Mabel. See LBS III.390 n.3.

MABON, ST.

The presumed saint of Llanfabon, a chapel subject to Eglwysilan, near Llandaf, Morgannwg (PW 65). Maenorfabon and Maenordeilo are two townships in the civil parish of Llandeilo Fawr (WATU p.106) although Fabon (=Maenorfabon) is also said to be a township in the parish of Llangadog (Fawr) (WATU pp.68, 125). Both parishes are in Ystrad Tywi. It is apparently the proximity of Maenorfabon to Maenordeilo that suggested to Iolo Morganwg that Mabon was a brother of Teilo (Iolo MSS. p.107). There is no other support for this.

See also Mabyn, St.

MABON (ap Brychan). See Mabyn.

MABON ap DEWENGEN. (Legendary).

He is mentioned in a triad (TYP no.66) as the husband of Emerchred, one of the 'Three Faithful Women' of Ynys Prydain. See further s.n. Emerchred.

MABON ap IDNO. (520)

Mabon ab Idno ap Meirchion was evidently one of the Men of the North, being mentioned in the 'Hanesyn Hen' tract (ByA §13 in EWGT p.88).

In the probably genuine Talisin poem on Gwallog (CT XI) there is a line (1.26): *kat ynracuydawl a mabon*, 'A battle near Gwydawl with Mabon'(?), which suggests that there was a Mabon who fought with (for or against?) Gwallog ap Lleenog. Another poem in the Book of Taliesin, *Kychwedyl am dodyw* (BT 38-39), but probably not Taliesin's genuine work, describes the battles of Owain ab Urien. It mentions Mabon four times and 'mab Idno' occurs in the same poem. We learn that Mabon was a fierce warrior, but it is not clear whether he was for or against Owain:

Unless they were to fly with wings
they could not escape from Mabon without slaughter.

(BT 39.3). See John Morris-Jones in *Cy.* 28 (1918) pp.198-9; TYP p.434. The mention of 'mab Idno' suggests that we have here Mabon ab Idno of the 'Hanesyn Hen' tract.

Mabon's name seems to have survived in Lochmaben and Lochmaben Stone (Clochmabenstane) in Dumfriesshire, grid refs. NY 0882 and NY 3166. Compare CO(2) p.132.

MABON ap LLYWARCH HEN. (550)

He is mentioned only in late lists of the sons of Llywarch Hen. See note to ByA §5 in EWGT p.149.

MABON ap MELLT. (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen' as having gone to Llydaw with Arthur in search of the two dogs of Glythmyr Ledewig (RM 134). He is also mentioned in the poem 'Who is the porter?' in the Black Book of Carmarthen (BBC 94, 1.12) as one of Arthur's company:

And Mabon son of Mellt,
He spotted the grass with blood.

(Trans. Rachel Bromwich in *The Figure of Arthur* by Richard Barber, 1972, p.70). *Mellt* = 'lightning'.

MABON ap MODRON. (Legendary).

He appears in the tale of 'Culhwch and Olwen'. We are told that 'he was taken away from his mother when three nights old. It is unknown where he is, or what is his state, alive or dead.' It was necessary to find him because there was no other huntsman in the world who could act as houndsman with Drudwyn, the whelp of Greid ab Eri, and the boar Trwyth could not be hunted without Drudwyn (WM 483, RM 123-4).

In order to find Mabon it was first necessary to find Eidoel ab Aer, his nearest kinsman (WM 483-4, RM 124, 128). Having been found, Eidoel went along with Gwrhŷr Gwalstod Ieithoedd and Cai and Bedwyr and they sought information from a number of ancient animals, the Ouzel of Cilgwri, the Stag of Rhedynfre, the Owl of Cwm Cawlwyd, the Eagle of Gwernabwy and finally the Salmon of Llyn Llyw. It was only this last animal which was able to give any information, and showed them that Mabon was imprisoned in Caerloyw [Gloucester]. No one was ever so cruelly imprisoned as he, neither Lludd Llaw Ereint nor Greid ab Eri (RM 128-131).

Arthur summoned the warriors of Britain and assaulted the fort while Cai broke through the wall and took the prisoner on his back. Arthur came home and Mabon with him, a free man (RM 131-2).

Later in the story we find him taking part in the hunting of the boar Trwyth, riding Gwyn Myngdwn, the horse of Gweddw, into the Severn in pursuit of the boar, and securing one of its treasures, a razor (RM 140-1).

In the above tale Mabon's imprisonment is compared with those of Lludd Llaw Ereint and Greid ab Eri. However a triad (TYP no.52) says that the 'Three Exalted Prisoners' of Ynys Prydain were Llŷr Llediaith, Mabon ap Modron, and Gwair ap Geirioedd.

In the poem 'Who is the porter?' in the Black Book of Carmarthen he is mentioned as one of the companions of Arthur (BBC 94, ll.6-7):

Mabon am Mydron,
the servant of Uthr Bendragon.

Mabon ap Modron is also mentioned in the tale of 'Rhonabwy's Dream'. Here he is one of forty-two counsellors of Arthur (RM 159).

It is evident from what is said of him in 'Culhwch and Olwen' that Mabon was regarded as almost, if not quite, immortal. (John Rhys, *Hib. Lect.*, p.627). That he was supposed to have died at last is proved by the fact that his grave is mentioned in the Stanzas of the Graves in Peniarth MS.98B:

The grave on Nantlle's height,
no one knows its attributes, -
[The grave of] *Mabon vab Mydron* the swift.

(No.16, in SG pp.136/7).

Modron was the name of his mother. That of his father is never mentioned. This is not common in Welsh, but there are other examples of the use of matronymics. See Dôn, Gwyar, Iwerydd, Sefin (TYP p.433).

Mabon derives his name from that of a Celtic deity, *Maponos* son of *Matrona*, 'the youth (god) son of the mother (goddess)' (TYP p.433, CO(2) p.132). See also W.J.Gruffydd in Cy. 42 (1931) pp.129-147.

MABON GAWR. (Legendary).

One of four brother giants said to have dwelt in Llansawel in Ystrad Tywi. His place was called Castell Fabon. (Peniarth MS.118 p.831, ed. and trans. Hugh Owen in Cy. 27 (1917) pp.132/3). The others were Dinas Gawr and Wilcin Gawr and Elgan Gawr. See the names.

MABSANT ap CAW. See Caw of Prydyn.

MABYN, ST.

The saint of St.Mabyn, three miles east of Wadebridge in Cornwall. The episcopal registers from 1266 to 1415 at least, with one accord, make the saint a female. In LBS she is called Mabenna (III.390). Mabyn is evidently the same as Mabon listed in the early 14th century Life of St.Nectan as one of the children of Brychan. See EWGT p.29. William of Worcester in 1478 (*Itineraries*, ed John H.Harvey, 1969, p.62) and John Leland (*Collectanea*, 1770 ed., IV.153) both copied the name from the Life of St.Nectan as Maben. Nicholas Roscarrock (d.1634?) agreed and had no doubt that the saint was female. He wrote, under November 18:

“Saint Maben ... for so she is called in St.Nectan's Life, was the daughter of St.Brechanus ...; unto this St.Maben there hath bene anciently a Church bearing her name, dedicated unto her in Cornwall four miles [north-north-west] from Bodmen ... there was I have heard ... a song or Hyme sung of her signifying that she had twentie three brothers and sisters whereof St.Endelient and St.Menever were twoe, wh. is confirmed in St.Nectan's life.... Her ffeast is kept at the forenamed Church where it is likely that she lived and dyed November the 18 about the year 550.”

See full quotation by G.H.Doble in *S.Nectan, S.Keyne, and the Children of Brychan in Cornwall*, “Cornish Saints” Series, No.25, pp.31-32. The parish fair at St.Mabyn was held on or about February 15 (LBS III.390).

St.Mabyn appears, as a woman, in one of the sixteenth century windows of the church at St.Neot (LBS III.390, G.H.Doble, *loc.cit.*, p.32).

MACHES, ST.

The saint of Llanfaches or Merthyr Maches in Gwent, near Caer-went (PW 79). She is probably the same as Machuta, a girl mentioned in the Life of St.Tatheus of Caer-went. She kept sheep committed to her care, but was killed by robbers so that they could steal a very fine ram in her flock. Tatheus built a church in her honour at the spot where she was killed, but her body was buried in the floor of the church at Caer-went (§13 in VSB pp.280-2). See LBS III.392-3.

MACHRETH, ST.

The saint of Llanfachreth, Môn, and of Llanfachreth, Meirionydd (PW 90, 96). Browne Willis gives his festival as January 1, and renders the church-name “Fanum Sancti Macariti” (LBS III.393).

MACHU, MACHUDD, ST. See Malo.

MACHUTA, ST. See Maches.

MACHUTUS, ST. See Malo.

MACLIAU, Count of Bro Weroc, c.560-577.

His history is told by Gregory of Tours. He was persecuted by his brother Canao, Count of Bro Weroc, until he fled to Vannes and was consecrated bishop. See s.n. Canao. But on the death of Canao he renounced his holy calling, let his hair grow long again, recovered his wife, whom he had forsaken when he became a cleric, and at the same time took possession of his brother's territory. See further s.n. Budic (3).

MACLOU, MACLOVIUS, ST. See Malo.

MACMOIL.

A disciple of St.Cadog, one of three whom he brought back to Wales after a visit to Ireland, the other two being Finnian and Gnawan according to the Life (§11 in VSB p.48). He is mentioned again in §12 (VSB p.52). Cadog gave Macmoil a stone altar which had appeared in his monastery (§15 p.58).

Later ‘Cadog built a church for Macmoil, secured it with a rampart and built an altar in the same, that he might be entertained in it when he should go to Gwent and return thence. He sent Macmoil to be prior therein and procurator of all its administration.’ (§58 pp.128/9).

The church is the *capella* on Cefn Mamoel in the parish of Bedwellty, Gwent. In a *carta* of c.1102 it is called *Ecclesia de Mapmoil*, and its site is probably indicated by a house close by Pentre Mamoel, called Ty'r Capel (LBS III.394 and n.5). Man-moel (Mamhole) is a township in the parish of Bedwellty (WATU, Rhestr); Cefn Man-moel, grid ref. SO 1606 (Rhestr).

MACSEN WLEDIG. Magnus Maximus, usurping emperor. (d.388).

Macsen Wledig is the Welsh name for the usurping Roman emperor (or ‘Tyrant’) Magnus Maximus. Contemporary authorities describe him as a native of Galicia in Spain. He came to Britain in 368 as an official in the household of Theodosius, son of Count Theodosius, with whom he claimed relationship. Count Theodosius had been entrusted by the emperor Valentinian I (364-375) to try and save the province of Britain from the inroads of Barbarians - Saxons, Picts, Scots and Atecotti. Count Theodosius and his son Theodosius (afterwards ‘the Great’), succeeded in bringing Britain under control again.

Maximus attained high rank during his stay in Britain. Before 376 Count Theodosius returned to Rome with his son, and Maximus was left in a position of importance.

A little before 383 Maximus had adopted Christianity. In 383 he had a great victory over the Picts and Scots, and the army in Britain proclaimed him emperor. In the same year he crossed the Channel, marched into Gaul and defeated Gratian (son of Valentinian I), who had been emperor in the West since 367, at Paris through the treachery of Merobaudes. Gratian fled to Lyons where he was captured and slain. Theodosius ‘the Great’ was now emperor of the East (378-395) and found it expedient to recognise Maximus as emperor of Gaul, Britain and Spain, in order to secure Valentinian II (375-392) in possession of Italy. Theodosius ordered statues to be raised to the honour of Maximus throughout the East. Maximus made Trèves the seat of his empire, and made his son Victor partner in his government.

But Maximus aspired to the undivided empire of the West, and accordingly in 387 he invaded Italy at the head of a formidable army. Valentinian was unable to resist him and fled to Theodosius in the East. In January 388 Rome was in the grasp of Maximus while his fleet cruised the Adriatic.

But Theodosius was already moving from the east to avenge his colleague Valentinian. The Noric Alps were being guarded by the troops of Maximus. There Theodosius defeated Marcellinus, the brother of Maximus, forcing his way through, and overcame Maximus in several battles. Maximus fell back on Aquileia, which was taken by storm, and after betrayal Maximus was slain near the city on 28 July 388. In the same year Victor was defeated and slain by Arbogastes, the general of Theodosius. (DCB s.n. Maximus; William Smith, Classical Dictionary).

The author of the ‘Historia’ part of the *De excidio Britanniae* (see s.n. Gildas) mentions Maximus in §13 and his account is surprisingly accurate as far as it goes, considering his general ignorance of the period. See C & M, p.294. He goes on to say (§14) that Britain was deprived of all her armed soldiery and vigorous youth, who followed the tyrant and never returned home again. This is probably exaggeration, but doubtless Maximus “denuded Britain of her best troops” (C & M, p.287). Bede has nothing more to say (*Hist.Eccles.*, I.9).

The *Historia Brittonum* (§26) says that Maximus conversed with St.Martin [of Tours]. See s.n. Elen ferch Eudaf. In §27 it calls him Maximianus and says that he went forth from Britain with all the soldiers of the Britons. He was unwilling to send them back to Britain, but gave them many regions ... ‘these are the Armorican Britons who have never returned to this day’. See further s.n. Cynan ab Eudaf Hen.

There were strong traditions of Maximus in Wales where he was called Macsen Wledig. It may be that in 383 Maximus in some way organised the western part of Britain for self-protection. This is

suggested by the fact that many Welsh dynasties traced their descent from him (A.W.Wade-Evans, WCO 30-31, *Nennius*, pp.134-5).

Some Welsh traditions about Maximus are found in the tale 'The Dream of Maccsen Wledig' contained in the White Book of Rhydderch and the Red Book of Hergest. The story is a travesty of history, but it tells that he married Elen, the daughter of Eudaf Hen, a prince with his Castle at Aber Seint [Caer Saint] in Arfon [i.e. Segontium at Caernarfon]. See s.n. Elen ferch Eudaf. It also tells how Elen's brothers Cynan and Adeon [Gadeon] accompanied Maccsen in his invasion of Gaul. See s.n. Cynan ab Eudaf Hen. Maccsen made three strongholds for his wife, Elen; one was in Arfon and the others were Caerllion and Caerfyrddin (WM 187, RM 89).

C.E.Stevens pointed out that in a late section of the *Notitia Dignitatum*, the Seguntienses or Segontiaci, surely the men of Segontium, occupy a place suggestive of their having accompanied Maximus in his continental campaign. They are referred to as garrisoning places in the Balkans, near Aquileia where he was killed. See *Études Celtiques*, III (1938), p.86; *The Archaeological Journal*, 97 (1940) p.134; Nora K.Chadwick, *Celtic Britain*, p.30).

The tract 'The twenty-four Mightiest Kings' (c. 1475), ed. in *Études Celtiques*, XII (1968) pp.157 ff) is based mainly on Brut y Brenhinedd. But it contains some traditional material, not found in HRB or ByB. §19 (p.172) deals with Maccsen Wledig, and here we are told that he founded Caer Sallog, which is Caernarfon, Caerfyrddin, and Caer Alun which is Haverford. He had three sons by Elen ferch Eudaf - Peblig, Custennin and Owain Finddu. Owain was a noble knight, Custennin was prince in Britain and ancestor of all [the princes] there, and Peblig was an honourable saint.

According to Jesus College MS.20 the mother of Owain ap Maccsen was Ceindrech ferch Rheiden, a descendant of Caswallon (JC 4 in EWGT p.44). Another son of Maccsen mentioned in the genealogies is Annun (q.v), and according to the Valle Crucis pillar, his daughter, Severa, was the wife of Vortigern (EWGT p.2).

Henry of Huntingdon said that Maximus was of British origin: *Maximus a Britannia oriundus* (Book I §42). This was also stated by Geoffrey of Monmouth.

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth copied the *Historia Brittonum* in calling him Maximian. He called him a son of Leolinus [Llywelyn] an uncle of Helena, daughter of Coel of Colchester. Leolinus, being, according to this story, a grand-uncle of Constantine the Great, had been made a senator by Constantine. So Leolin's son Maximian first appears as a senator, son of a Briton, but by his mother and place of birth a Roman. He was invited to Britain by Octavius [Eudaf Hen] and Caradoc, duke of Cornwall, to succeed Octavius in the kingdom of Britain (HRB V.9). He accepted the offer and came to Britain with a large army, but was opposed by Conan [Cynan Meiriadog], nephew of Octavius. In the end he was reconciled to Conan and married the daughter, un-named, of Octavius (V.10-11). After enjoying the kingdom of Britain for five years he became ambitious and decided to add Gaul to his dominions. He set out with Conan, conquered Gaul, slew Gratian, and forced Valentinian to flee from Rome, but was at last slain by the friends of Gratian (V.12-16).

Brut y Brenhinedd follows this outline, calling him Maxen Wledig and using other names as shown above in []. In Brut Dingestow his wife is un-named, but the 'Cleopatra' version names her as Elen ferch Eudaf.

Maccsen appears as *Massen* in the Cornish miracle play on the Life of St.Meriadoc called *Beunans Meriasek* (Ifor Williams, *Breuddwyd Maxen*, p.13; TYP p.453). See further in TYP pp.451-4 and references there.

MADDAN son of LOCRINUS. (Fictitious). (1066-1026 B.C.)

According to Geoffrey of Monmouth Maddan was the son of Locrinus by Guendoloena [Gwendoleu] daughter of Corineus. After Guendoloena had reigned fifteen years she advanced Maddan

to the throne. He ruled the kingdom in peace and with care for forty years and left two sons, Mempricius [Membyr] and Malim [Mael] (HRB II.4-6).

In Brut y Brenhinedd the name Maddan became Madog. Other corresponding names are shown above in [].

MADERN, ST.

The saint of the parish of Madron in which Penzance is situated. The early forms of the name are Maternus (1276) and Madernus (1309 to 1407). His feast at Madron is on May 17 (LBS III.396-7).

Matronus or Mactronus and Paul were two disciples of St.Tudual according to the second and third Lives of that saint. G.H.Doble thought that they were the saints of the two adjoining parishes of Madron and Paul (*The Saints of Cornwall*, IV.10 n.13). Later, however, he doubted the idea because of the early form *Madernus* (*The Saints of Cornwall*, I.59 note).

MADOG, ST.

Madog is given as patron of Haroldston West and Nolton in Dyfed, Llanfadog, a chapel in the parish of Llansanffraid Cwmteuddwr, Radnorshire, and Llanmadog in West Gower (PW 33, 343, 40, 54). At the last place his festival is kept on November 12 (LBS III.395). See also G.H.Doble, *St.Teilo*, "Welsh Saints" No.3, p.14.

MADOG ap BRWYN.

He is mentioned in a triad (TYP no.61) where we are told that his was one of the 'Three Golden Corpses' of Ynys Prydain. Iolo Morganwg explained this as meaning that "their weight in gold was given for their bodies to purchase them out of the hands of those who had slain them." (Myvyrian 'Third Series' Triad 77, see *Trans.Cym.*, 1969, p. 135). This is one of three possible interpretations of the expression 'golden corpses' suggested by Rachel Bromwich (TYP p.166). Rachel Bromwich suggested that Madog ap Brwyn might be a mistake for Madog ap Rhun (TYP p.436).

MADOG ab EMYR LLYDAW. (450)

He appears in some late versions of Bonedd y Saint as father of St.Rhystud (ByS §24a) and of Tewdwr Mawr (ByS §47). See EWGT pp.58, 61.

MADOG ap LLYWARCH HEN. (550)

One of the sons of Llywarch Hen mentioned in two stanzas of the Llywarch Hen poetry. In the first (CLIH I.42) he is one of seven sons:

Brave men, warlike brothers.

See full quotation s.n. Maen. In the second (CLIH I.40), speaking of the graves of his sons, Llywarch is represented as saying:

Neither Pwyll nor Madog would be long-lived,
because of the custom which they observed:
Whether they gave one or not, never would they ask for a truce.

He occurs in the list of the sons of Llywarch Hen in the 'Hanesyn Hen' tract (ByA §5 in EWGT p.86). Pwyll is perhaps an error for Pyll (PCB).

MADOG ap LOCRINUS. See Maddan.

MADOG ap RHUN. (570)

One of the 'Three Gate-Keepers' at the battle of Perllan Fangor [see Caerlleon] according to a triad (TYP no.60). This was probably in about A.D.616. See also Madog ap Brwyn.

He is probably the same as Madog ap Rhun ap Cenelaph Dremrudd who appears in a pedigree in Jesus College MS.20 as a descendant of Casanauth Wledig; father of Merin and ancestor of Noë ap Madog (JC §16 in EWGT p.46). The pedigree is apparently of a line of princes of Powys. See discussion in Cy., 43 (1932) pp.59-61.

MADOG ap SANDDE. (670)

Genealogical link in a line of princes, probably of Powys; father of Noë (JC §16 in EWGT p.46).

MADOG (MATÓC AILITHIR) ap SAWYL BENISEL. See Sawyl Benisel ap Pabo.

MADOG ab UTHR. (Legendary).

A brother of Arthur of whom almost nothing is known. An elegy to him occurs in the Book of Taliesin (BT 66.9-11):

Madawc, a rampart of joy(?);
 Madawc, before he was in the grave,
 was a fortress of abundance,
 of exploits and jests.
 Son of Uthyr; before he was slain
 he gave a pledge (?) from his hand.

See TYP p.521; AoW 53-54. He is otherwise mentioned only as the father of Eliwlod (q.v.).

MADOG ELFED.

A hero mentioned several times in the Gododdin of Aneirin: Warriors are described as returning to *Pebyll Madawc*, 'Madog's tent' (CA stanzas 2, 69A, B). In stanza 31 he is among several other warriors of whom it is said 'Though they were slain, they slew'; and in stanza 96 he is called Madog Elfed who 'was a destructive bearer of a shield'. See Kenneth Jackson, *The Gododdin*, 1969, pp.109, 116, 143, 129, 106, respectively.

Compare Ceredig of Elfed.

MADOG MADOGION. (640)

Father of Dwyfnerth and ancestor of Cynddelw Gam (q.v.). According to the genealogies he was son of Sandde Bryd Angel ap Llywarch Hen (ABT 1c, HL 5a in EWGT pp.96, 115). In ABT 6i (EWGT p.100) he is made son of Mechydd ap Sandde Bryd Angel, but this is perhaps a mistake, as Mechydd was a son of Llywarch Hen. In neither case is the pedigree long enough to satisfy chronology. The epithet Madogion suggests that he gave his name to a tribe named Madogion. This is confirmed by the poet Cynddelw who in his poem 'Gwelygorddau Powys' mentions the Madogion as one of the tribes of Powys:

Madogyon Madawc essillit.

The Madogion, offspring of Madog.

(LIH p.164, RBP col.1396).

MADRON. See Madern.

MADRUN ferch GWERTHEFYR. (425)

'Madrún ferch Gwerthefyr, king of this Island, and Annun her handmaid', are mentioned in Bonedd y Saint (§45 in EWGT p.61). They are said to have been the saints of Trawsfynydd in Arduwy (PW 97). Madrun's day is June 9 according to Browne Willis (LBS III.399). A legend tells that Madrun and Annun were making a pilgrimage to Bardsey. At dusk they reached Trawsfynydd and being very tired sheltered for the night under a thicket. They both dreamt that they heard a voice calling to them 'build here a church'. They were surprised that they had both had the same dream, and in obedience to

the command built a church there, which was afterwards dedicated in their honour (Isaac Foulkes, *Geirlyfr Bywgraffiadol o Enwogion Cymru*, 1870, p.25, LBS I.166).

Her father is called Gwerthefyr Fendigaid in one text which makes it clear that she was supposed to be the grand-daughter of Vortigern. She seems to have left her name at Carn Fadrun, a mountain in Tudweiliog, Llŷn, and at Garthmadrun, supposed to include Talgarth in Brycheiniog. The latter is consistent with the assumption that Gwerthefyr gave his name to Gwerthefyriwg, near Wonastow in Gwent (WCO 89). Close to Carn Fadrun was the former township of Madrun, now represented by a *plas* of the same name (WATU, Rhestr). There was once a statue of Madrun at Madryn Castle (LBS III.399).

Some versions of Bonedd y Saint, beginning with the early version (B) in Peniarth MS.45 (late thirteenth century), run the item together with the previous one (§44) concerning Ceidio ab Ynyr Gwent, making Madrun his mother and omitting Annun. This seems to have been an error but it led to a local legend that she was with her grandfather Vortigern when he was burnt in his castle, which in this version is placed in 'The Rivals' [Yr Eifl] in Llŷn. She had her child Ceidio with her, and fled with him in her arms to Carn Fadrun. Afterwards Ceidio founded a church two miles to the north at Ceidio (LBS III.399 which gives no authority except 'popular tradition').

A late version of Bonedd y Saint (§74 in EWGT p.65) makes Madrun ferch Gwrtheyrn Gwrtheneu mother of St.Cedwyn. This is evidently the result of textual corruption. See s.n. Cedwyn.

MAEDDOG, ST. See Aeddan, disciple of St.David.

MAEL, ST. (470)

Mael and Sulien were two of the companions of St.Cadfan who went with him to Ynys Enlli [Bardsey] as we learn from Bonedd y Saint (§20 in EWGT p.57). They were the joint patrons of Corwen in Edeirnion (PW 107) and Cwm in Tegeingl (LBS III.400, WCO 164-5). They are jointly commemorated on May 13 (LBS I.72, III.400).

MAEL, Duke of Maelienydd. (Fictitious).

He is said to have made a grant of land to Maelgwn the Monk. See s.n. Curig Lwyd.

MAEL ap CUNEDDA WLEDIG. (Fictitious).

He is said to have given his name to Dinmael, a cwmwd in Gwynedd (ByA 29(6) in EWGT p.92).

MAEL ap MADOG. See Membyr ap Madog.

MAEL ap MENWYD. (560)

He is called *Pendevyc Pennard en Arvon*, 'Lord of Pennardd in Arfon', and is said to have lived in the time of Iago ap Beli. The statement comes from the lost 'Llanforda MS.' of the Welsh Laws, and was intended to correct a mis-statement in some versions of the Laws which stated that Maeldaf Hynaf (q.v.) was of Pennardd in Arfon. See BBCS 20 (1963) pp.236-7.

MAEL MAELIENYDD ap CADFAEL. (950)

The ancestor of a tribe in Powys through his son, Iorwerth Hilfawr or Hirfawr, who is said to have been of Halchdyn (Haughton) in Llandysilio, Deuddwr. One version of his ancestry makes him son of Cadfael ap Clydog† ap Cadell ap Rhodri Mawr. See PP 40(1). This is chronologically possible. He was living in 978 (Harleian MS.1973 p.110). His descendants are found in Powys Wenwynwyn, but not in Maelienydd. See WG 1 Vol.3, WG 2 Vol.8. It may be noted that Lewis Glyn Cothi calls Maelienydd *Gwlad Vael* (*Gwaith*, ed. Gwallter Mechain p.343; OP II.330). But the place-name Maelienydd is probably derived from the personal name Maelien, old Welsh *Mailgen* (HW 255 n.149).

MAEL MYNGAN ap SELYF SARFFGADAU. (580)

He appears as a link in the later versions of the pedigree of the kings of Powys, as father of Beli [*recte* Beli ab Eiludd]. See Elise ap Gwylog ap Beli (ABT 6k(FGHJ), HL 2f in EWGT pp.100, 113).

MAELAN bi DÔN. See Caer Arianrhod.

MAELAWR of Allt (or Rhiw) Faelawr.

See s.n. Gyrthmwl Wledig. Cf. Maelor Gawr.

MAELDAF ap DYLAN DRAWS. (410)

Maeldaf ap Dylan Draws of Nanconwy is said to have been the father of Meddyf, the wife of Cadwallon Lawhir and mother of Maelgwn Gwynedd (ByA §28 in EWGT p.91).

MAELDAF HYNAF ab UNHWCH UNARCHEN. (Legendary). (490)

'Maeldaf the Elder'. He is associated with Maelgwn Gwynedd in a legend told in some versions of the 'Venedotian Code' of the Welsh Laws. The following is based on the translation by Aneurin Owen, *Ancient Laws and Institutes of Wales*, 1841, folio ed. pp.412-3, octavo ed. II.49-51:

After the taking of the crown and sceptre of London from the nation of the Cymry, and their expulsion from Lloegr, they instituted an enquiry to see who of them should be supreme king. The place they appointed was on Traeth Maelgwn at Aberdyfi; and thereto came the men of Gwynedd and the men of Powys and the men of Deheubarth and Rhieinwg and Morgannwg and Seisyllwg. And there *Maelda Hynaf mab Unhwch Vnachen, pendeuic Moel Esgityawn* ['Maeldaf Hynaf, lord of Moel Esgidion'] in Meirionydd, placed a chair composed of waxed wings under Maelgwn; so when the tide flowed, no one was able to remain, excepting Maelgwn, because of his chair. And by that means Maelgwn became supreme king, with Aberffraw for his principal court; and the earl of Mathrafal, and the earl of Dinefwr, and the earl of Caer[llion] subject to him; and his word paramount over all; and his law paramount, and he not bound to observe their law. And it was on account of Maelda Hynaf that Pennardd acquired its privilege, and to be the eldest *cynghelloriaeth* ['chancellorship'].

This is from Peniarth MS.32. Other versions describe Maelda Hynaf as Lord of Pennardd in Arfon. This would explain better how Pennardd acquired its privileges. Among these manuscripts is Peniarth 30. The story is edited by Dafydd Jenkins in *Damweiniau Colan*, 1973, §§ 220-223. Another version was the lost 'Llanforda MS.' (c.1325). The scribe of this manuscript was writing for Iorwerth ap Llywelyn ap Tudur who claimed to be a descendant of Maelda Hynaf. The scribe was at pains to point out that Maelda Hynaf ab Unhwch Unarchen was not lord of Pennardd, but lord of Moel Esgidion. He said that Mael, lord of Pennardd, was the son of Menwyd, etc. See Mael ap Menwyd. Through Hefan ap Maelda Hynaf the scribe gave a [chronologically slightly deficient] version of the ancestry of Ednywain ap Bradwen, patriarch of a tribe in Meirionydd. See PP §25(1). Moel Esgidion is the hill at the back of Caerunwch, about three miles east of Dolgellau. See further BBCS 20 (1963) pp.236-9.

Another manuscript (H ed. Aneurin Owen), i.e. Peniarth MS.278, copied by Robert Vaughan of Hengwrt from Peniarth MS.164 (early 15th century), (See RWM I.1098, 956) says:

Maeldaf Hynaf ab Unwch Unarchen caused his grandson Maelgwn Gwynedd to have the supreme privilege; although there were more cantrevs in the South, the privilege of Gwynedd is the highest. The chief chancellor-town in Wales is Pennardd in Arfon which belonged to Maeldaf.

(folio ed. p.687, octavo ed. II.584). The statement that Maeldaf was the grandfather of Maelgwn seems to be due to confusion with Maeldaf ap Dylan Draws who was the maternal grandfather of Maelgwn.

Maeldaf Hynaf, without parentage, also appears in the legend concerning the men of Gwynedd, telling how they went with Rhun ap Maelgwn against the Men of the North. When they reached the river Gwerydd, there was a dispute as to who should first cross the river. The decision was made by Maeldaf Hynaf, lord of Pennardd, who assigned the lead to the men of Arfon. See s.n. Rhun ap Maelgwn. Pennardd is a township in the parish of Clynnog, Arfon (WATU).

MAELGWN FYNACH.

‘Maelgwn the Monk’. Uncle of St.Curig according to the Life of St.Curig [see Curig Lwyd]. He is said to have had a cell at Llangurig. He and Curig received a grant of land from Maelgwn Gwynedd. Maelgwn the Monk was also granted land by Mael, Duke of Maelienydd. There is a farm in Llangurig called Malgwyn (LBS III.401). It is suggested that Maelgwn the Monk is none other than Maelgwn Gwynedd who is said to have been a monk for a while (PCB). See s.n. Curig Lwyd.

MAELGWN GWYNEDD. (d.547),

Maelgwn is mentioned as *Maglocunus* by Gildas, his contemporary. He is the fifth of the five kings whom Gildas reproved in his famous ‘Epistola’ (*De excidio*, §§33-36). Gildas calls him Dragon of the Island¹, who has deprived many tyrants both of their kingdoms and their lives. The first in mischief, exceeding many in power, and also in malice; more liberal than others in giving, more licentious in sinning; strong in arms, but stronger in what destroys the soul, being sodden with the wine of Sodom; superior to almost all the kings of Britannia² as also taller in stature³, but worse than the rest in morality. In his youth, with brave, lion-like soldiers, he had terribly oppressed the king, his uncle⁴, with sword, spear and fire (§33).

Later, urged by a desire to return to the right way, he had published to the world and vowed before God to become a monk for ever, with no intention to be unfaithful. His conversion brought joy to all, but then, returning like a sick dog to its vomit, he reverted to his old ways⁵, revelling, not in the song of church melody, but in his own praises⁶, spat out by his crew of Bacchanalian revellers, full of lies and foaming phlegm (§34).

He disowned his former wife, though no longer his by vow of religion, and turned to another woman, the wife of a man then living, his own brother's son. This led to two murders, the killing of the aforesaid husband and of his own former wife. Then he married the widow, being now free to do so, as false tongues asserted (§35).

But warnings, says Gildas, were not wanting, since he had for his instructor the refined teacher⁷ of almost the whole of Britannia² (§36).

NOTES

1. That is, Anglesey, not Britain. See Hugh Williams, *Gildas*, p.77 note; WCO 264. He is called Maelgwn of Môn, e.g. in the Book of Taliesin: BT 40.7 (Maelgwn Mon), 41.26 (Maelgwn o Von).

2. Britannia here means Wales (WCO 40-45, VSB p.vii and notes). Maelgwn's superiority or pre-eminence in Wales is implied in several legends. See s.n. Maeldaf Hynaf and other legends below.

3. He is called Maelgwn Hir, for example, in ‘Cyfoesi Myrddin a Gwenddydd’, *Maelgwn Hir o dir Gwyned* (RBP col.577, l.37) and in the poem by Iorwerth Beli quoted below. Tallness seems to have been an inherited quality, for his son, Rhun, is called Rhun Hir, and his father Cadwallon Lawhir was noted for his long arms.

4. The word is *avunculus* which means strictly 'mother's brother'. No maternal uncle of Maelgwn is known by name. The word might perhaps be used loosely for ‘father's brother’, possibly Owain Danwyn.

5. This was perhaps when the throne became vacant.

6. This is amusingly illustrated in the tale of ‘Hanes Taliesin’, where the lying flattery of Maelgwn's bards led Elffin ap Gwyddno Garanhir to question their skill, with the result that he was put in prison. See s.n. Elffin.

7. John Rhys (CB p.122) suggested that the preceptor of Maelgwn, who probably persuaded him to become a monk, was St.Cadog, on the basis of the statement in the Life of St.Cadog (§23) that Maelgwn chose Cadog to be his confessor (VSB p.74/75). A.W.Wade-Evans agreed (*The Emergence of England and Wales*, 1956, p.31 n.4). But many others have suggested Illtud, e.g. J.E.Lloyd, HW 145, quoting Hugh Williams in *Trans.Cym.*, 1893-4, p.109; *Gildas*, 1899, p.83 n.1; LBS III.309, 401. G.H.Doble did not agree that it could have been Illtud (*Saint Illtud*, 1944, p.1 n.3) but his reasons are insufficient (PCB).

Maelgwn is next mentioned in the *Historia Brittonum* (§62) as *Mailcunus*, the great king, who was reigning among the Britons in the region of *Guenedota*, ‘Gwynedd’. His genealogy is given in the ‘Harleian Genealogies’ and all later texts, which make him the son of Cadwallon Lawhir ab Einion Yrth ap Cunedda Wledig and father of Rhun (HG 1, GaC 1, MG 1, ABT 1a etc. in EWGT pp.9, 36, 38, 95). The cognomen ‘Gwynedd’ occurs first in *Bonedd y Saint* (§57 MS.B 13th century, EWGT p.63), and thereafter is commonly used. Other children mentioned are the sons Einion, Alser, and Doeg, and a daughter Eurgain. See the names.

Maelgwn's lawful wife seems to have been Sanan ferch Cyngen of Powys by Tudglid ferch Brychan. She was sister of Brochwel Ysgithrog (DSB 12(9), JC 3(10) in EWGT pp.15, 43). According to the expanded ‘Hanesyn Hen’ tract the mother of Rhun was Gwallwen ferch Afallach (ByA §28d in EWGT p.91), who seems to belong to a fairy fable. According to a tale told by Elis Gruffydd Maelgwn's wife, (presumably his second), was a daughter of Sawyl Benuchel [*recte* Sawyl Benisel] and sister of St.Asaph. In this tale she is said to be the mother of Einion and Eurgain. This is confirmed elsewhere by the statement that Eurgain (q.v.) was a niece of St.Asaph. See further below.

The mother of Maelgwn is given in the expanded ‘Hanesyn Hen’ tract as Meddyf ferch Maeldaf ap Dylan Draws of Nanconwy, and the mother of Meddyf as a daughter of Tallwch and sister of Trystan (ByA §28e,f in EWGT p.91).

There are several legends in which Maelgwn came into opposition with the saints. In most cases these are intended to exalt the saint at the expense of the king. The king, sometimes through his servants, causes trouble to the saint, but is discomfited by some miracle and has to beg forgiveness. This often results in a gift of land or an agreement of refuge. Examples occur in the Lives of Brynach (§§10-15), Cadog (§§23, 69), Curig, Cybi (§§17-19), Mechyll, and Tydecho where Maelgwn is called ‘that great tormenter of the saints’. See the names. In the Life of St.Kentigern [Cyndeyrn Garthwys] (§24) Maelgwn appears anachronistically as *Melconde Golganu* who attempts to prevent Kentigern from building a monastery at Llanelwy. Kentigern and Maelgwn are said to have come into conflict again when Cedig Draws (q.v.) struck a son of Maelgwn and fled for sanctuary to Kentigern at Llanelwy. The result was a fictitious grant which appears in the Red Book of St.Asaph, pp.117-9, in the episcopal library of St.Asaph. The witnesses were: of the clergy, Danielis [Deiniol], Terillus [Trillo], and Grwst [Gwrwst]; of laymen, Malginus rex, Rwyn [Rhun], his son, and Gwrgnan, his seneschal. It is printed in LBS IV.384-6. Robert Vaughan of Hengwrt made a transcript in Peniarth MS.231

In some cases Maelgwn's altruistic generosity is exemplified. He is said to have been instrumental in the foundation of Bangor in Arfon for St.Deiniol (q.v.) and to have helped St.Asaph to build the bishop-house and church at Llanelwy [St.Asaph]. See the tale by Elis Gruffydd, below. In the Book of Llandaf *Mailcun* is said to have made donations to St.Teilo (BLD 118), but no charters are produced to support this. St.Llonio is also said to have received from ‘Maelgwyn Hir’ a grant of land along the Severn in Arwystli and Cedewain. See Llonio Lawhir.

In ‘Hanes Taliesin’ Maelgwn is said to have had twenty-four bards at his court at Castell Degannwy of which Heinin was the chief. See Heinin Fardd. A story of how Maelgwn treated his bards is told in a poem *Awdl foliant i escob Bangor*, ‘Ode of praise to the bishop of Bangor’, by Iorwerth Beli

(early 14th century). In the poem he reproached the bishop for neglecting poets and over-esteeming musicians (DWB). The poem is printed in MA¹ I.476 = MA² 317-8 from BL. Add.MS.14,867 fo.187v. There is no early text, but it appears in 16 manuscripts. One text is in Llanstephan MS.120 (17th century) p.144. See Brynley F.Roberts in *Astudiaethau ar yr Hengerdd*, ed. Rachel Bromwich and R.Brinley Jones, 1978, Ch.12. The poem alludes to Maelgwn Hir and his court coming from *Tir mab Don duedd*, 'the side of the land of the son of Dôn', (i.e. the land of Gwydion, Arfon), to Caer Seion or Caer Seon. The story goes that Maelgwn took a delight in fomenting the natural rivalry between the poets and musicians of his court. They had to cross some water and Maelgwn ordered them all to swim across, with the result that 'when they came to land the harpers were not worth a halfpenny' [their strings being useless], while 'the poets sang as well as before' [to their great satisfaction]. Lewis Morris took Caer Seion to be the hill fortress, now called Castell Caer Seion (grid ref. SH 7577) above Aberconwy. Maelgwn's bards came from Deganwy and had to swim the river Conwy (*Celtic Remains*, p.393 s.n. Siôn or Süon). Cf. John Rhys, *Hib. Lect.*, pp.271-2. See also s.n. Maeldaf Hynaf.

MAELGWN'S AGGRESSIONS

It would appear from a rather obscure poem in the Black Book of Carmarthen, in the form of a dialogue between Myrddin and Taliesin, that Maelgwn made an attack on the kingdom of Dyfed. See A.O.H.Jarman in *Arthurian Literature*, ed. R.S.Loomis, 1959, p.24 and his edition of the poem in *Ymddiddan Myrddin a Thaliesin*, 1951, p.57.

1.3 Myrddiin: The battle was flashing and tumultuous;
Shields were bloodstained and shattered.

1.5 Taliesin: It was Maelgwn that I saw fighting;
The retinue is not silent before the host.

1.21 Taliesin: Maelgwn's host, swiftly they came.

(Trans. A.O.H.Jarman in *The Quest for Merlin*, by Nikolai Tolstoy p.251). See further s.nn. Cyndur, Dywel ab Erbin, Elgan Wefl-hwch.

According to the Life of St.Cadog (§§23, 69) *Mailgunus*, was reigning over all Britannia (i.e. Wales), and sent his young soldiers to Gwynllŵg to collect tribute. They seized a beautiful young woman and carried her off. Gwynllyw's men pursued them and did some damage. Then *Mailcunus*, king of the men of Gwynedd, planned to plunder the whole country. The matter was reported to St.Cadog who came to Gwynllŵg and by prayer discomfited the king. Maelgwn asked for forgiveness, granted various privileges, and chose Cadog to be his confessor. In §24 we are told that when Maelgwn's son Rhun planned to go with a numerous company to rob the southern Britons, he was warned by his father not to inflict any injury on St.Cadog.

Again in the Life of St.Padarn (§§15 - 19) we are told that *Mulgun*, king of the Northern Britons, set out to vanquish the Southern Britons. He came to the river Clarach [in Ceredigion] and Maelgwn, 'ever the tempter of the saints', decided to play a trick on St.Padarn. Graban and Terillan, two 'heralds' of Maelgwn left bags of rubbish in the care of Padarn, with the pretence that they contained valuables. When the king returned, victorious, from the south, the bags were opened and found to contain rubbish. But the trick was exposed by Padarn. Maelgwn asked pardon and granted land to St.Padarn.

The traditional seat of Maelgwn was at Deganwy (grid ref. SH 7779) on the Creuddyn peninsula near the mouth of the river Conwy, where Bryn Maelgwn (grid ref. SH 7980) still preserves his name (TYP p.438). It was here that he held his court in the tale 'Hanes Taliesin' and in conformity with this tale Taliesin is represented as saying (BT 33.19):

I came to Degannwy to contend
with Maelgwn of greatest prerogatives.

(Trans. John Morris-Jones, *Cy. 28* (1918) p.198). See also the tale of Maelgwn's Wife (below). In the tract 'The Twenty-four Mightiest Kings' (c.1475) we are told that Maelgwn Gwynedd founded Caer Ddigoll (there said to be Shrewsbury), Caer Gyffin (Conway Castle), Caer Ddyganwy, and Caer Gollwyn (at Harlech). (§22 ed. in *Études Celtiques*, 12 (1968) p.173).

Elis Gruffydd told a story of 'Maelgwn's Wife and the Ring'. She was said to be the daughter of Sawyl Benuchel [*recte* Sawyl Benisel]. The king desired his wife to take a walk along the rocks by Dygannwy. While she was walking a valuable ring belonging to her and the king fell from her finger and rolled into the sea. Fearing the king's suspicions, because he was a very jealous man, she sent to her brother, Asaph, bishop of Llanelwy, asking him to explain the matter to the king. The king was greatly displeased and unconvinced, but Asaph, by prayer, was able to satisfy him. For a fisherman brought a fine fish to the king, and when it was cooked the ring was found in its belly. Maelgwn asked forgiveness for his suspicions of the queen and his rudeness to the bishop. He gave the ring to Asaph, and certain lands. He also helped Asaph to build the bishop-house and church at Llanelwy. The text is edited by Thomas Jones in *BBCS* 18 pp.57-58 (Nov.1958). The story is of a familiar folklore pattern and occurs with variations, for example in the Life of St.Kentigern of Languoreth (q.v.), the wife of Rhydderch Hael and in the Irish tale *Táin Bó Fraich*. See Thomas Jones, *loc.cit.*, pp.55-57, R.E.Bennett in *Speculum*, XIII (1938) pp.71-75, and references there.

References to Maelgwn in the triads tell us nothing reliable about him personally. TYP no.1 says that Maelgwn Gwynedd was chief elder of Mynyw [St.David's], which was one of the 'Three Tribal Thrones' of Ynys Prydain. This seems to be a late perversion of earlier tradition. See TYP pp.cxi-cxii. According to TYP no.69 one of the 'Three Defilements of the Severn' was 'Calam, the horse (or daughter?) of Iddon ap Ner from Maelgwn'. The item is corrupt (TYP p.184). No satisfactory interpretation has been suggested. Compare Iddon ab Ynyr Gwent. The only triad which seems to contain some real tradition about Maelgwn is TYP no.46 which tells us that his cow, Brech, 'speckled', was one of the 'Three Prominent Cows' of Ynys Prydain. On a par with this is the statement in the Dialogue between Gwyn ap Nudd and Gwyddno Garanhir in the Black Book of Carmarthen (BBC 99) (stanza 13) that Dormarch, the dog of Gwyn ap Nudd, had formerly belonged to Maelgwn. See Gwyn ap Nudd.

A person named Maelgwn is mentioned in one of the 'Llywarch Hen' poems (CLIH IV.5). See quotation s.n. Maen ap Llywarch Hen. If Maelgwn Gwynedd is intended here it is clearly an anachronism. See Ifor Williams, 'The Poems of Llywarch Hen' in *Proc. Brit. Academy*, Vol.18, 1932, p.21, CLIH pp.20, 149.

According to *Annales Cambriae* Maelgwn died in a great pestilence in the year 547. It was called Y Fad Felen (q.v.), 'The Yellow Plague'. MS. B of the *Annales* adds 'Whence is the saying "The long sleep of Maelgwn in Llys Rhos"'. A later version of the proverb is given by Robert Vaughan, see below. The Life of Teilo in the Book of Llandaf describes the *pestis flava*, 'yellow plague', and says that 'it carried off Mailconus king of Guenedotia' (BLD 107).

Geoffrey of Monmouth seems to have known nothing about Maelgwn except what he found in the 'Epistola' of Gildas. He fills the gap with his own inventions, calling him *Malgo*, king of all Britain, succeeding Vortiporius [Gwerthefyr] and succeeded by Careticus [Ceredig]. After a cruel war he added the six provincial 'islands' to his dominions, namely Ireland, Iceland, Gothland [Sweden], the Orkneys, Norway and Dacia [Denmark] (HRB XI.7). Similarly Brut y Brenhinedd which correctly calls him Maelgwn Gwynedd.

Some versions of Brut y Brenhinedd add traditional matter. Brut Dingestow says 'and in the end he went into a church near his own castle of Dygannwy, and there he died'. The 'Cleopatra' version (fo.97) says 'And he died in Eglwys Rhos in the Creuddyn, when he saw *Y Vat Velen* through a hole that was in the door of the church'. The Book of Basingwerk adds (p.184) 'This was sent against him in punishment for his amorous sin'. A later gloss adds 'He was buried in Ynys Seiriol'.

Peniarth MS.127 (c.1510) p.191 says: 'Maelgwn Gwynedd is lying in Ynys Seiriol, and he built the priory of Penmon and the cloister of Caergybi'.

A poem put into the mouth of Taliesin, called *Gosteg y Beirdd*, 'The Silence of the Bards' occurs in the version of 'Hanes Taliesin' in Peniarth MS.111. He is reproving the bards at Maelgwn's Court, having come to rescue Elffin. The following lines prophesy the form of Maelgwn's death:

Be silent you false, unlucky, boastful bards,
You do not know the difference between truth and falsehood.

· · · · ·
· · · · ·
A strange creature will come to Morfa y Rhianedd,
Its hair, its eyes and teeth will be of golden hue,
And that will make an end of Maelgwn Gwynedd.

(Patrick K. Ford, *Ystoria Taliesin*, 1992, pp.141-2, ll.244-5, 254-9). Compare Charlotte Guest, *The Mabinogion*, Everyman Edition, 1906, p.276, based on MA² 29b. Morfa Rhianedd, 'the Sea-strand of the Maidens', is between Great and Little Orme's Head near Llandudno. See Thomas Jones in SG p.115.

Robert Vaughan of Hengwrt (d.1667) told the story of Maelgwn's death in more detail:

Maelgwn betook himself to Ros church seated near his Court, in a nook of ground, on all sides saving one environed with the sea, and therefore easy of all roads to be guarded and kept from the company of people: there he shut himself so that he could not see or be seen of any body (save those which did attend upon him), causing a diligent watch to be kept, lest any should come near the place, and when he had removed there a good while, he one day looked through a chink in the church door, and was presently infected with the air, so that he soon afterwards died, and when his men thought it time to serve him with necessaries, he lay silent, that they thought he was fast asleep, but when they had staid very long, in expectation of his awaking, one of them said that his silence was too long to be one of sleep, and they went to his bed and found him dead thereon, whereupon grew the proverb which with us is yet in use, when one sleepeth beyond measure or is dead we say 'Hir hun Faelgwn yn eglwys Ros', that is to say, the long sleep of Maelgwn in the Church of Rhos, being so long that he never awakened....Maelgwn's body is said to be interred in Ynys Seiriol.

Transcribed by Evan Evans in Panton MS.51 fos.110v - 111v. Cf.TYP pp.438-9. The church of Eglwys Rhos is now called Llan-rhos, one mile north-east of Degannwy.

For other references to Maelgwn in medieval poetry see TYP p.440.

MAELOG, ST., disciple of St.Cybi.

He is called Maelauc and Meliauc in the two versions of the Life of St.Cybi (§5 in VSB p.236). According to the Life he was one of the ten disciples of Cybi and appears to have been with Cybi from the time that Cybi left Cornwall, accompanying him to the Isle of Aran Mor (§10) and later presumably came to Anglesey with Cybi, as he is the patron of Llanfaelog under Llanbeulan (PW 89), where he is commemorated on December 31 (LBS I.76) or January 30 or June 30 (LBS III.405).

Henry Rowlands called him Maelog ap Caw, probably wrongly. See Meilig ap Caw. In spite of LBS III.402 he is probably to be distinguished from Meilig ap Caw and Tyfaelog.

MAELOG. See also Tyfaelog.

MAELOG ap CAW. See Meilig ap Caw.

MAELOG DDA ap GREDDYF. (960)

He appears in the genealogies as ancestor of several families in Anglesey. Through his son Cillin he was ancestor of Hwfa ap Cynddelw, patriarch of one of the fifteen tribes of Gwynedd, and through his son Gwrydr he was ancestor of Sandde Hardd who moved to Burton in Maelor Gymraeg,

and was patriarch of a tribe there. Other sons were Trahaearn, Breichiol and Iddog. See HL 1a, c, i, f, g in EWGT p.111. His approximate date of birth would be A.D.960. See also NLWJ XII (1962) pp.207, 222-3.

MAELOR GAWR. (Legendary).

A giant said to have lived before the time of Brutus. He dwelt at Castell Maelor built on a high hill called Y Dinas [Pendinas] by the river Ystwyth near Aberystwyth (Peniarth MS.118 p.833, ed. in Cy. 27 (1917) p.136). Cf. Maelawr of Allt (or Rhiw) Faelawr, s.n. Gyrthmwl Wledig.

He had three sons, named Cornippin Gawr, Crygyn Gawr and Bwba Gawr.

MAELRHYS ap GWYDDNO. (480)

The saint of Llanfaelrhys, formerly a chapel under Aberdaron in Llŷn (PW 86). According to Browne Willis he is commemorated on January 1 (LBS III.406). In Bonedd y Saint he is entered as son of Gwyddno ab Emyr Llydaw and cousin of St.Cadfan (ByS §24 in EWGT p.58).

MAELWR of Allt (or Rhiw) Faelwr.

See s.n. Gyrthmwl Wledig. Cf. Maelor Gawr.

MAELWR. Father of Ebediw (q.v.).

MAELWYS ap BAEDDAN. See CO(2) p.69.

MAEN ap LLYWARCH HEN. (550)

In the Llywarch Hen poetry there is a series of stanzas (CLIH IV) in which he is represented as being addressed by his father, who boasts to Maen about his prowess in his youth, and goads him to imitate his father as a zealous warrior:

- IV.1 Maen Wyn, when I was of thy age,
no one trod on my mantle,
no one ploughed my land without bloodshed.
- 4 Maen Wyn, when I was in my prime.
I was fierce in the fray.
I played the man while yet a boy.

From stanza 5 it would appear that Maen had had some kind of disagreement with a man named Maelgwn. Chronologically this could not have been Maelgwn Gwynedd:

- 5 Maen Wyn, act discreetly;
counsel is lacking(?), is neglected(?)
Let Maelgwn seek another steward.

See Ifor Williams, CLIH pp.lv-lvi, 20, 148-151; *Lectures on Early Welsh Poetry*, 1944, pp.43-44, "The Poems of Llywarch Hen", *Proc. Brit. Academy*, Vol.18 (1932) p.21.

In another poem, Maen is mentioned with other sons (CLIH I.42):

Maen and Madawc and Medel,
Brave men, warlike brothers,
Selyf, Heilin, Llawr, Lliwer.

A single englyn occurs in BL. Add.MS.31,055 p.129 referring to the horse of Maen (here mis-named Paen), which seems to have fallen (dead?) in Eifionydd. See CLIH pp.lx, 32, 190-1.

Maen appears in the list of the sons of Llywarch Hen in the 'Hanesyn Hen' tract (ByA §5 in EWGT p.86).

Llysfaen in Llandrillo-yn-Rhos, Gwynedd, was apparently thought by some to be named after Maen ap Llywarch Hen, for Gruffudd Hiraethog wrote in Peniarth MS.134 p.286 at the head of one of his genealogical entries: *Tref Lysvaen. Maen ap Llywarch.*

MAESWIG GLOFF ap CENEU. (435)

‘M. the lame’. The name appears as *Masguic clop map Ceneu*, the father of Lleenog and grandfather of Gwallog ap Lleenog in the ‘Harleian’ Genealogies (HG 9 in EWGT p.10). The corresponding pedigree in Jesus College MS.20 substitutes Mar and omits Ceneu (JC 36 in EWGT p.48). Bonedd Gwŷr y Gogledd mentions Mar ap Ceneu as father of Arthwys (§§3, 4, 6 in EWGT p.73). The ‘Hanesyn Hen’ tract includes *Maeswig kloff* among the sons of Ceneu ap Coel and only some of the ‘expanded’ versions also include Mar ap Ceneu (§9 in EWGT p.87). The expanded ‘Hanesyn Hen’ tract gives Mar ap Ceneu as the father of Einion and grandfather of Rhun Ryfeddfawr, but in some later versions, Maeswig Gloff ap Ceneu (ByA §28c in EWGT p.91).

The two versions of the ancestry of Gwallog and of Rhun Ryfeddfawr suggest that Maeswig Gloff and Mar were the same person (PCB).

Geoffrey of Monmouth made use of the name in his list of persons invited to Arthur's special coronation (HRB IX.12). The texts are variable, *Masgoit Clofaut* (Bern MS.), being perhaps the least corrupt. Of the Welsh versions Brut Dingestow reads Mascoet Cloflawt, but some versions recognised the correct form, thus Peniarth MS.21 reads Maeswic kloff (J.J.Parry, *Brut y Brenhinedd, Cotton Cleoptra Version*, p.220) while the Cleopatra version (fo.83v) reads Maxwic kloff (*ibid.*, p.168).

MAETHLU ap CARADOG FREICHRAS. (500)

The patron saint of Llanfaethlu in Anglesey (PW 90). Browne Willis says his festival is on December 26 (LBS III.407). His pedigree is given in Bonedd y Saint (§29 in EWGT p.59) where he is said to be in Carneddor in Môn. Carneddor was formerly a township in Llanfaethlu (WATU).

MAGLAUNUS, MAGLAWN, Duke of Alban. See Leir.

MAGLOCUNUS. See Maelgwn Gwynedd.

MAGLORIUS, ST. (485)

In the Life of St.Machutes [see s.n. Malo] we are told that the father of Maglorius was Umbraphel, brother of Ammon, Samson's father, and brother of Derwela the mother of St.Machutes. Thus Maglorius was first cousin of Samson and Machutes. According to the Life of Samson (Part 1 §1) Umbraphel was the younger brother of Samson's father Amon of Dyfed, and Umbraphel's wife Afrella was a younger sister to Samson's mother Anna (See EWGT pp.22-23). Thus Maglorius was doubly first cousin to Samson. Nevertheless we are told in the Life of St.Samson (I.2) that Afrella had three sons before Samson was born to Anna. Some time later, when Samson persuaded his father, Amon, ‘to surrender to God’, Amon's brother, and his wife and their three sons, were likewise ‘won to Christ’ (I.29, 30). The Life of Samson does not name the sons of Umbraphel, but a gloss in an 11th century manuscript says that Maglorius was the eldest of the three sons (G.H.Doble, *The Saints of Cornwall*, V.94 n.28).

Further information about Maglorius is gleaned from a ‘Life’ attributed to Balderic, of Angers, Archbishop of Dol from 1107 to 1130. It is edited in *Acta Sanctorum* of the Bollandists, Oct.x, pp.782-91, where it is collated with another text. After being converted by Samson he became, like Samson, a pupil of St.Illtud. He seems to have gone with Samson to Ynys Byr, and later was ordained deacon by Samson. He accompanied Samson to Brittany and the two engaged in missionary work along the north coast of Brittany. Samson ordained Maglorius priest and later consecrated him bishop. When Samson was dying he nominated Maglorius to be his successor.

But after three years, when Maglorius was about seventy years old, he retired to live a life of seclusion. He was succeeded at Dol by St.Budoc [Budoc (3)]. He first retired to a lonely spot which had

been given to Dol by king Iudual, but crowds came to him for healing and he looked for another place. This was offered to him by Loescon, a British settler, who occupied Sark. Eventually Loescon gave up the whole of Sark to Maglorius who proceeded to establish a monastery there. He is commemorated on October 24. (LBS III.407-10).

For dedications in Brittany, see LBS III.409. In France he is known as Magloire. At the Abbey of Saint-Magloire in Paris the saint is called Melorius. Thus Maglorius may be the St.Melor of Linkinhorne in Cornwall, only a mile from Southill, a church of St.Samson. See Doble, V.94. See also s.nn. Melor and Meilir, St.

MAGNA, sister of St.David.

She is said to have been the mother of the Irish saint Setna son of Essen, of Artraige Cliach. 'He lies in Cenn Sáile [Kinsale]' ('The Mothers of Irish Saints' §3 in EWGT p.33). The Book of Leinster text reads Essen according to LL 1696, not Eisen as in EWGT.

MAIDOC. See Aeddán or Maeddog, disciple of St.David.

MAIG ap GRUFFUDD. (810)

One of the sons [probably] of Gruffudd ap Cyngen ap Cadell. See HG §30 and note, in EWGT pp.12 and 129.

MAIG ap IEUAF. (d.986?).

Son of Ieuf ab Idwal Foel, mentioned in the expanded 'Hanesyn Hen' tract (ABT §7c, d in EWGT p.101). His death in 986 is mentioned in the Peniarth MS.20 version of Brut y Tywysogion, but Thomas Jones regards it as an error. See *Brut y Tywysogion, Peniarth MS.20 version, Translation*, p.145.

MAIG (ab OWAIN[†]) ap CYNLAS. (500)

A prince of the line of Rhos, Gwynedd. The three oldest texts are somewhat at variance. The correct version appears to be Cadwal ap Cangan (HG) or Aeddán (ABT) ap Maig ap Cynlas. JC omits Cangan/Aeddán and inserts Owain between Maig and Cynlas. See HG 3, JC 39, ABT 25 in EWGT pp.10, 48, 108.

MAIG MYNGFRAS ap CYNGEN. (480)

'M. long or thick haired' (TYP p.455). A brother of Brochwel Ysgithrog mentioned in the tract 'De Situ Brecheniauc' (§12(9) in EWGT p.15) where he is called *Meigh*, son of Cyngen [Cyngen Glodrydd, king of Powys] by Tudglid daughter of Brychan. The corresponding passage in Jesus College MS.20 (§3(10) in EWGT p.43) calls him Meic *mengwrac* [read *menguras*]. In the 'Hanesyn Hen' tract he is simply Maic (PB §3c in EWGT p.82).

In a triad (TYP no.79) he is called Meic Mygotas, father of Afan, one of the 'Three Lively Maidens' of Ynys Prydain. Here *ur* has been misread as *ot*. He is called *Meic Menbras* in the Red Book of the Exchequer (12th century) where it is said that in his time Powys had fourteen cantrefi (Ed. Hubert Hall, Rolls, II.761). Egerton Phillimore wrote Maig Menfras (OP II.605-6).

Maig was known as a hero to medieval Welsh bards. Y Prydydd Bychan (fl.1220-1270) in a poem to Maredudd ab Owain ap Gruffudd (d.1265) of Deheubarth, calls him 'a valiant sharp dragon, a second *Meic Myguras*' (LIH p.236, l.1). Iolo Goch (c.1320-c.1398) altered the epithet in his poem 'Achau Owain Glyndŵr' when he said that Owain was *Hil Maig Mygrfras, gwas gwaywsyth*, 'Offspring of Maig, the fine and large, the youth with the firm spear'; and again in the same poem 'a second Maig'. 'Hil' may here mean 'of the same race' rather than 'offspring' as we know of no descendants of Maig beyond one generation. In another poem 'Llys Owain Glynd_r yn Sycharth' he calls Powys *peues Faig*, 'Maig's country'. See *Gwaith*, ed. D.R.Johnston, 1988, VIII.II.37, 84, X, 1.21.

See further TYP p.456.

MALGO. See Maelgwn Gwynedd.

MALIM son of MADDAN. See Membyr ap Madog.

MALLTEG, ST.

The saint of Llanfallteg in Dyfed (PW 47). Browne Willis gives the festival there as November 1 (LBS III.411). Edward Lhuyd's *Parochialia* III.13 has the following statement: "Mallteg is thought to be the proper name of a woman and sister to St.Clydwen." The festival at Llanglydwen is also on November 1.

MALO and MACHU, Saints. (Machu 480, Malo 520, Macoult 550?)

Three saints seem to have been mis-identified under the name Malo. The best Life is that edited by Ferdinand Lot, *Mélanges d'Histoire bretonne* (VI^c-XI^c siècle), Paris, 1907, pp.294-329. This is the 'anonymous' Life mentioned in LBS III.411. A later Life by Bili is less reliable (LBS III.412-3). It is also edited by Ferdinand Lot with the anonymous Life (*loc.cit.*, pp.353-430). The anonymous Life is "supposed to have been composed at Saintes, as it is very precise as to the indication of localities in the Saintonge", the province of France containing Saintes, well to the south of Brittany. On the other hand, Bili is more familiar with Brittany and gives more detail (LBS III.414). Bili was deacon of the Church of Aleth in 870. He dedicated the Life to Bishop Ratuil, who occupied the See from about 866 to about 890 (LBS III.412-3). Bili was unscrupulous in drawing materials from other writers and re-using them for his own purposes (LBS.III.413). An early copy of the Life by Bili, containing parts apparently excised from later manuscripts, was seen by John Leland (LBS III.416). Leland's extracts were edited by Thomas Hearne, *Collectanea*, editio altera, London, 1774, Vol.2 pp.430-2 (pages are continuous with Vol.1). The important parts are quoted in LBS III.431. We shall denote the Anonymous Life by **A**, the existing Life by Bili by **B**, and the Life by Bili as seen by Leland as **L**.

The Lives, divested of their impossible elements, may be analysed as follows (modified and put in order by LBS):

- #1. Machutes was born in Gwent to Derwela, already old*, a sister of Ammon, father of St.Samson, and sister of Umbrapel, father of St.Maglorius. His father was named Guentus or Wentus*. He was founder of *Guinicastrum* (A §14). The 11th century version of A by Sigebert of Gembloux (Ed. Migne, *Patr.Lat.*, Vol.160 col.731) calls it *Gimicastrum*.
2. He was educated at Llancarfan. When he reached adolescence his parents wished him to leave the monastery and enter secular life. But rather than do this he took refuge on an islet and refused to leave unless he were allowed to continue the monastic life. His parents gave way and he was ordained priest (A,B).
3. Another version of the Life, published by Jean Mabillon (*Acta Sanctorum ordinis S.Benedictini*, Saec.1, ed, of 1773 p.178 §8), says that when the bishop of that region was dead, the people forcibly made the unwilling Maclovius bishop of Gummi-castrum*, the city in which his father had been *comes*.
4. Being 40 years old he landed at the isle of Cézembre, where an abbot, Festivus, had a school, and remained there three months (B §28). Then he went to the isle of Aaron over against Aleth (A §15), and made that his headquarters* for his mission-work in Aleth. Then 'the celebrated prelate *Machlovus* began to instruct the people. St Samson also, his cousin*, and cousin also of Maglorius was doing the same in his town' (A §§15, 15 bis).
5. Machutus came to Corseul where he restored a dead youth to life (L, A §16). Conmor was then 'dux' of Domnonée (L). M. accidentally met Conmor at Corseul on Easter Eve and celebrated Mass before him (B §64).
6. In one day seven bishops of the Britons sought the palace of Philibert, namely, Sampson, Machu, Paternus, Courentinus, Paulus Ninanus, Fabu Tutwallus, Briomelius* (L). Machu with seven disciples went to the palace of the king [un-named] (B §38).
7. Concerning Meliau, a prince at Aleth, and Domnech a disciple of M. (B §34).

8. [After the death of Conmor and the accession of Iudual,] M. was elected bishop of Aleth (A §15, B §37). He visited St.Columbanus at Luxodunum [Luxeuil] (B §46).

9. On the death of Iuthael*, [the successor of Iudual], an impious man named Rethwal sought to kill all the sons of Iuthael* except Haeloc, whom he resolved on investing with the royal power (LBS III.423 cf.416). One of the sons was a child who was brought to Aleth while M. was absent. Rethwal carried off the child, and when M. begged him to spare the child, Rethwal killed the child before his eyes (B §50+).

10. Haeloc persecuted Malo and his monastery (A §19). But later he relented (A,B, LBS III.427).

11. ‘After the death of *Hailoc*, the duke who had protected the blessed bishop *Machlovus* with all honour, there arose a generation opposed to the holy man.’ (A §21).

12. M. decided to leave Aleth (A §22). He visited Leontius* the bishop at Saintes, at the island of Ayre (B §79). Leontius gave up for his use a church named Brea in the parish of Saintes (LBS III.428).

13. M. died a day's journey from Saintes, on November 15 (A §30), a Sunday* (B §87). He was buried by Leontius (LBS III.429).

NOTES ON THE LIVES

It appears that the *Vita Sancti Machutis* is based on the Lives of three different saints:

(1) Machutes, Machudd, Machu, who was associated with South Wales. This is found in the earlier part of the Life (A §§1-6, 8, B §§1-15, 25-26). To this section has been added fictitious voyages of St.Malo with St.Brendan of Clonfert (A §§7, 9-13, B §§16-24).

(2) Maclovius, Maclou, Malo, the saint of St.Malo and Aleth in Brittany. (A §§15-21, B §§27-76). St.Malo is never called Machutus in Brittany (G.H.Noble, *The Saints of Cornwall*, III.57 n.2).

(3) Machutus, a saint of Saintonge (A §§22-30, B §§77-87). See G.H.Doble, *loc.cit.* The saint of Saintonge was called Marcoux (Nora K. Chadwick, *Early Brittany*, p.249). A basilica was erected over his remains outside the walls of Saintes, now called the ‘faubourg Saint Macoult’ (LBS III.429).

A calls the saint Machutes to begin with then sometimes Machlovus. B calls the saint Machu, Machutes and Machutus. L calls him Machutus, except in one place (#4) *Maclou*. If it is accepted that the Life is made up from those of three different saints, then a number of chronological problems raised in LBS III.429 f. cease to exist.

Thus Machu is the person described in ##1 - 3 above, Malo is the saint of ##4 - 11, and Machutus or Marcoux the saint of ##12, 13.

1. Old: According to A Derwela was 66, according to B 40, when Machutes was born (LBS III.418, 430). Guentus or Wentus: Probably Ynyr Gwent was intended but Rice Rees gave the father as Caradog ab Ynyr Gwent (*Welsh Saints*, pp.233, 256), this seems to have been a completely unauthorised guess, but was accepted by LBS except that they made Caradog the father of Ynyr Gwent (LBS III.418, 430), equally unsubstantiated (PCB).

##1 & 3. The names Guincastrum, Gimicastrum, Gummi-castrum all seem to be corruptions of some Latinization of Caer-went. Leland seems to have seen several manuscripts similar to that of #3 in which the place was variously called Gimicastia, Gunnicastia, Guincastrum and Gumina. He found that the place had been identified with Godmanchester (older *Gumencestre*), but suggested that Guincastrum [Winchester?] was more probable (*Collectanea*, 1770 ed. IV.13-14).

4. Headquarters: That is the monastery of St.Malo. Cousins: Samson and Maglorius were cousins of Machutes, in accordance with #1, but not of Malo. This removes the difficulty mentioned in LBS III.431: “It is remarkable that although Malo lived so near Dol, there is no mention in either Life of his associating with his kinsman, Samson.”

Aleth is where now stands S.Servan. The isle of Aaron was in Malo's time much larger than at present. It is now occupied by the city of S.Malo (LBS III.421).

6. For Philibert, Ninanus and Fabu read Childebert, Aurelianus and Pabu, as suggested by De la Borderie (LBS I.298 n.2). LBS III.416 says that according to Leland "Machu went to Paris to receive confirmation of the grants made to him by Childebert the king." Actually Leland did not mention the purpose of the visit. Childebert was king of Paris 511 - 558.

8. The monastery of Luxeuil [in Haute-Saône near the Swiss border about 50 miles WNW of Basle], was founded in 590 by Columbanus, but he was driven out in 600 (LBS III.430).

9. Iuthael: **B** gives Iudicael here. Iudicael was son of Iuthael who died c.605 (De la Borderie, *Histoire de Bretagne*, I.469).

#12. Leontius was living in 600 and was bishop in 625 (LBS III.429).

#13. We may perhaps conclude that November 15 was the date of commemoration at Saintes, and that Malo died on a Sunday. On the assumption that both apply to the same saint we may note that November 15 fell on a Sunday in 621 (LBS III.429). Under the names Machu, Machutes, Machlovus, Maclovius, or Malo commemorations are recorded in most Calendars on November 15, English, Breton and in the Roman Martyrology. So too as Machudd in some Welsh Calendars.

MACHU

L mentions 'Tathu, brother of S. Machutes, for whom an altar was consecrated in the monastery of Nantcarfan situated in the *patria* where Machutus was born.' Tathu is probably Tatheus (q.v.)

The following churches in Wales seem to have been foundations of Machu, all in Gwent: (1, 2) Llanlliwid now Llanllwyd and Llanfannar both in Llangatwg Feibion Afel. These are called *Lann Liuit Machumur* and *Lann Vannar de Machumur* in BLD 240-1. (3) St.Maughan's or Llanfocha also in Llangatwg Feibion Afel, which appears in BLD as *Lann Mocha* (or *Bocha*) and *Ecclesia de S. Machuto* (74, 320). Machumur = Machu Mawr (LBS III.433).

As early as 1352 St.Mechyll, the saint of Llanfechell in Anglesey, had been identified with Machutus, and he is given the same commemoration day, November 15. See Mechyll. In two Welsh Calendars dated 1618 and 1633 we find under November 15 Machudd and Mechyll. Machudd does not appear in calendars earlier than this (LBS I.75).

MALO

Cézembre, where Malo first settled, was the site of a monastery said to have been founded by St.Brendan. This may be how St.Brendan came to be brought into the Life of St.Malo (LBS III.420). G.H.Doble found that St.Brendan had stepped into the shoes of St.Branwaladr (q.v.). He suggested that perhaps the original tradition was that St.Malo was the disciple of St.Branwaladr (*The Saints of Cornwall*, IV.118 and n.15).

From the Life of St.Suliau (there identified with Tysilio) we are told that the saint visited Malo at Aleth. The saint meant here is St.Sulian or Sulinus of Saint-Suliac-sur-Rance not far from St.-Malo. (G.H.Doble, *The Saints of Cornwall*, V.109, 113, etc.).

The Life of St.Gurval says that Maclovius, bishop of Aleth, being sick and foreseeing his death, requested that Gurval should succeed him. See LBS III.161; G.H.Doble, *The Saints of Cornwall*, I.63-64.

Malo is the patron of numerous churches in Brittany as well as other parts of France (LBS III.433).

MALVASIUS. See Melwas.

MANACCA, ST.

Manacca is the saint of Manaccan or Minster in Cornwall, six miles east-south-east of Helston. According to popular tradition she was either nurse or sister of St.Levan [Selevan]. In Bishop Stapeldon's Register, 1308, the church is called *Ecclesia Stae Manacae* in Menstre (LBS III.434).

MANACCUS, ST.

The saint of Lanlivery (two miles west of Lostwithiel) and Lanreath (five miles east-south-east of Lostwithiel) in Cornwall (LBS III.435). According to William of Worcester 'S.Manacus, the bishop, lies in the church of Lanreath.' His feast was on the Thursday before Whitsun (*Itineraries*, ed. John H. Harvey, p.106/7). He says also that St.Wyllow, St.Mancus, and St.Midbard [Meubred] were companions (*loc.cit.*, pp.96-98).

Lanreath church is dedicated to St.Monach or Manaccus. In Bishop Stafford's Register his name is given as Managhan. The feast at Lanreath is now observed on August 3 (LBS III.435).

MANAWYDAN ap LLŶR. (Legendary).

Manawydan's story is told in two branches of the Mabinogi, 'Branwen ferch Llŷr' and 'Manawydan fab Llŷr'. In the first he is introduced incidentally as the brother of Brân (WM 38, RM 26). On one occasion he acted as messenger between Brân and Matholwch Wyddel (WM 43-44, RM 30). He was one of the seven men of the army of Brân who escaped when they fought against the host of Ireland, and who were entertained by the Venerable Head of Brân for fourscore and seven years. See Brân ap Llŷr.

In the branch of 'Manawydan' the kingdom of Lloegr had been conquered by Caswallon ap Beli from Caradog ap Brân, and Manawydan was a man without land. As he made no complaint he was called one of the three 'ungrasping (*leddf*) rulers' (WM 61-62, RM 44). This is referred to in the triads (TYP no.8) where he is called one of the 'Three Prostrate Chieftains' of Ynys Prydain. Here 'prostrate' is the preferred translation of *leddf* by Rachel Bromwich. W.J.Gruffydd suggested 'passive' (*Rhiannon*, p.82). Pryderi ap Pwyll, however, gave him the seven cantrefs of Dyfed and bestowed on him his own mother, Rhiannon, who was then a widow, as wife, with his capital at Arberth [Narberth] (WM 61-63, RM 44-45).

One day Manawydan, Pryderi, Rhiannon and Cigfa, Pryderi's wife, proceeded to the Gorsedd at Arberth with their retinue. While they were seated there, there was a noise and a mist fell. When the mist lifted there was nothing to be seen but the houses of the Court, empty and desolate. Only they four were left (WM 64-65, RM 46). This enchantment had fallen on them, as we learn later, through the magic of Llwyd ap Cil Coed.

The whole land was uninhabited except for wild beasts. The four lived for a while on the food left in Arberth. Then for two years they supported themselves by hunting and fishing until at last they grew weary and decided to go to Lloegr, and support themselves by some craft. They settled in Hereford and betook themselves to making saddles. Manawydan's work was so excellent that all the other saddlers in Hereford lost their trade and they planned to slay Manawydan and his companions. Hearing about this they decided to move to another city. They took up the trade of making shields, but the same thing happened and they moved again. At the next city Manawydan decided that they should make shoes. He used the finest leather and learnt how to add gilded buckles to the shoes. For that reason he was called one of the Three Gold Shoemakers. (This also is mentioned in a triad (TYP no.67) which speaks of Manawydan as one of the 'Three Golden Shoemakers' of Ynys Prydain). Again the work was so excellent that they were in danger of their lives. This time, at Manawydan's advice, they returned to Dyfed (WM 65-68, RM 47-49).

Dyfed was still under a spell. They lived for a year, supporting themselves by hunting. One day a boar led them to a castle in a place where none had been seen before. The dogs followed the boar into the castle and Pryderi followed the dogs. Pryderi's hands got stuck to a golden bowl, his feet to the slab on which the bowl stood, and he lost the power of speech. Manawydan waited some time and then went home. When Rhiannon heard about it she insisted on looking for Pryderi, and like him got caught. Then a mist fell, thunder sounded, and the castle vanished with Pryderi and Rhiannon (WM 68-71, RM 49-51).

Manawydan and Cigfa were now left alone. Manawydan assured her that he would keep faith. They returned to Lloegr and Manawydan again took up shoemaking. Again he was forced to leave, and

returned with Cigfa to Dyfed. This time Manawydan brought with him a bundle of wheat. He lived again at Arberth, hunting and fishing, and sowed three crofts of wheat, which turned out the best wheat in the world. When harvest came he saw that one croft was ripe. The next day he set out to reap but found only bare straw left. The same happened with the the next croft. Being thus warned he watched during the night. In the middle of the night an army of mice came, and each took an ear of wheat from its stalk. He rushed on the mice but could not overtake them, except one which he caught and put in his glove (WM 71-75, RM 51-54).

Manawydan decided to hang the mouse as a thief and set up two forks on the Gorsedd at Arberth. As he was doing this a clerk appeared, the first human being that he had seen in the land for seven years, except for his companions. The clerk tried to persuade him to let the mouse go, but being unsuccessful went on his way. Next a priest appeared who also attempted to save the mouse without success. Manwydan had tied the string round the mouse's neck, and was about to draw it up, when a bishop appeared with baggage and retinue. The bishop was so anxious to save the mouse that he offered more and more in ransom, but in vain. Finally the bishop asked Manawydan to state what he would require in order to save the mouse. Manawydan said, "Remove the charm and the illusion which is upon the seven cantrefs of Dyfed." The bishop promised, but that was not enough for Manawydan who made sure by every conceivable condition that he should not suffer any further from the enchantment. The bishop confessed that he was Llwyd ap Cil Coed and had caused the enchantment to avenge his friend, Gwawl ap Clud, who had been prevented by Pwyll from marrying Rhiannon (see s.n. Pwyll); that the mouse was his wife, and that was why he was anxious to free it. She had been caught because she was pregnant and could not run fast enough. Llwyd ap Cil Coed removed the spell and finally got his wife back when Manawydan saw Pryderi and Rhiannon safe before him. They had been kept in durance (WM 75-81, RM 54-58). No more is said here of Manwaydan.

Manawydan is associated with Caer Siddi, an otherworld fortress, as we learn from a poem in the Book of Taliesin. Taliesin is represented as saying:

Perfect is my seat in Caer Siddi:
Neither plague nor age strikes him who is therein,
As *Manawyt* and Pryderi know.

(BT 34, ll.8-10). See John Rhys, *Celtic Folklore*, p.678; John Morris-Jones in *Cy. 28* (1918) p.236; R.S.Loomis, *Wales and the Arthurian Legend*, pp.148-9.

That Manawydan was considered one of the immortals is suggested by the fact that he appears in the tale of 'Culhwch and Olwen' as one of the persons at Arthur's Court (WN 462, RM 107), and took part in the hunting of the boar Trwyth, being one of the four who clutched the boar and plunged him into the Severn (RM 140-1). He is mentioned in the dialogue between Arthur, Cai and Glewlwyd Gafaelfawr in the poem 'Who is the Porter' in the Black Book of Carmarthen, which tells that he was in Arthur's service and took part in the battle of Tryfrwyd (q.v). Arthur says:

My servants were fierce in defending their rights;
Manawidan ab Llŷr, profound in counsel.
Indeed *Manauid* brought shattered shields from Tryfrwyd.

(BBC 94, ll.9-11 trans. Rachel Bromwich in *The Figure of Arthur* by Richard Barber, 1972, p.70).

The shorter form of the name, Manawyd, which means 'an awl', probably led to the idea in the Mabinogi that Manawydan was a master craftsman (John Rhys, *Hib. Lect.*, pp.665-6 n.4; TYP pp.442-3). The name Manawydan ap Llŷr corresponds to that of the Irish sea-god, *Manannán mac Lir*, who was associated with *Inis Manann*, the Isle of Man. Similarly Ynys Manaw is the Welsh name for the island. There are no traditions connecting Manawydan with the Isle of Man, but *ar vreithel Vanawyt*, 'before

the land(?) of Manawyd', occurs in the Gododdin of Aneirin (CA line 35), perhaps referring to Manaw Gododdin. See further TYP pp.441-3, CO(2) p.79. See also Llŷr Llediaith.

MANDUBRACIUS.

A king of the Trinovantes. His father is called Imanuentius in a late interpolation into Caesar's *De Bello Gallico*, V.20 (T.D.Kendrick, *British Antiquity*, p.90). The father had been slain by Cassivellaunus, king of the Catuvellauni, and Mandubracius succeeded in making his way to Caesar in Gaul, and in securing his protection. When Julius Caesar made his second landing in Britain (54 B.C.) he sent Mandubracius to the Trinovantes. Their hatred of the Catuvellauni enabled Mandubracius easily to persuade them to rise at his summons and submit to Caesar. Caesar accepted their submission and gave them Mandubracius for king. When Cassivellaunus had sued for peace, Caesar ordered Cassivellaunus to keep his hands off Mandubracius and the Trinovantes, and his orders appear to have been obeyed at any rate during the lifetime of Mandubracius (Caesar, *De Bello Gallico*, V.20, 22; John Rhys, CB pp.17-18; Oman, pp.42-48).

For the further history of the Trinovantes see s.n. Dubnovellaunus.

Paulus Orosius (*Hist.*,vi.9) speaks of Andragius (a corrupt form of 'Mandubracius') as the commander of the Trinovantes who surrendered to Caesar, and this was copied by Bede (*Hist.Eccles.*, I.2) who wrote the name Androgeus. In this form it was taken over by Geoffrey of Monmouth for the basis of his fictions. See s.n. Afarwy ap Lludd.

MANOGAN. See Mynogan.

MANSUETUS.

A 'Bishop of the Britons' who attended the Council of Tours in A.D.461. There is no indication that he was a Briton of the Island, and as, immediately after, we find great masses of his countrymen on the spot (see Riothamus), it seems safe to conclude that he was the representative of the Britons of Armorica. This is the first tangible evidence of the presence of Britons in Armorica (Oman, p.237). Armorica was in the archbishopric of Tours (Nora K.Chadwick, *Early Brittany*, p.197).

In *Series Episcoporum Ecclesiae Catholicae*, ed. P.B.Gams, Ratisbon, 1873, the following entry occurs for Vannes (p.649):

c.461-2	Paternus II, in synod. Venetica cons.
461	Mansuetus, ep. sedis Britonum.

It appears that Paternus was the ordinary bishop of the city of Vannes, and that Mansuetus was supposed to be the bishop of the Britons in the neighbourhood of Vannes, i.e. Bro Weroc? The Council of Vannes in which St.Paternus took part was in 465 (G.H.Doble, *St.Patern*, Cornish Saints Series, No.43, p.4).

MAODDYN.

In the Cynddylan Poetry there are two stanzas which mention Maes Maoddyn (CLIH XI):

102	<i>Maes Maodyn</i> , covered indeed with frost, After the destruction of him of good intention, On the grave of <i>Eirinued</i> , thick snow.
103	The mound of <i>Elwithan</i> , wet indeed with rain, <i>Maes Maodyn</i> below it, Cynon ought to lament him.

In *Montgomeryshire Collections* IX.152 it is said that Cyndrwyn had four brothers, Maoddyn, Elwyddan, Eirinwedd and Cynon. It is unknown what authority there is for this statement. The names have probably been taken from these englyns, and the relationship with Cyndrwyn a guess. See CLIH p.241. The graves are perhaps in the vicinity of Llanwddyn in Powys Wenwynwyn. See CLIH pp.lxv,

240-1. Cynon is elsewhere listed as a son of Cyndrwyn. The name Elwyddan occurs in the place-name Bodelwyddan in Tegeingl. See Gwddyn.

MAPONOS. (Celtic divinity).

“Epigraphic evidence for the cult of Mapon(us) in Roman times is confined to north Britain....Five dedications to him dating from the second and third centuries have been discovered.... The equation of Maponus with Apollo appears on four of the five inscriptions.” There is evidence of the cult in Gaul. See TYP p.433. The Welsh word *mabon* means ‘boy or male child’ and from this John Rhys suggested that Apollo Maponos was a Celtic god worshipped as an infant (*Hib. Lect.*, pp.21-22). See also s.n. Mabon ap Modron.

MAR ap CENEU. (435)

He appears as a genealogical link in the pedigrees of the ‘Men of the North’. In *Bonedd Gwŷr y Gogledd* he is the father of Arthwys (§§3-6 in EWGT p.73) and in a late version of *Bonedd y Saint* he is given a son Cynllo (§94 in EWGT p.67). Other sons mentioned are Lleenog (JC 36) and Einion (ByA §§14, 28c), but in alternative versions the two latter are made sons of Maeswig Gloff (HG 9 for Lleenog and ByA §28c for Einion). See EWGT pp.48, 88, 91, 10, 91 respectively. It looks as if Mar and Maeswig Gloff are two names for the same person. Later texts often write Mor for Mar.

Gruffudd Hiraethog in Peniarth MS.176 p.70 mentions that Castell Gwernfor was named after Mor ap Cenu ap Coel Godebog. The place seems to be Rhuthun Castle which is called ‘Y Castell Coch yNgwernfor’ (WATU).

MAR ap GLYWYS. (470)

He is mentioned in the Life of St.Cadog as one of the sons of Glywys, who received Margan [now Margam] as his patrimony (Prefatio in VSB p.24, EWGT p.24). A similar passage in Jesus College MS.20 reads *Mur Margam* (JC §5 in EWGT p.44).

Compare Margan ap Maglawn.

MARCELLINUS, brother of Magnus Maximus. See Macsen Wledig.

MARCH ap MEIRCHION. (Legendary).

Both March and Meirchion are regular Welsh names derived from Latin Marcus and Marcianus respectively. *March* is also the Welsh for ‘horse’, plural *meirch*.

March ap Meirchion corresponds in Welsh legend to the celebrated king Mark of the Tristan romances. See s.n. Trystan ap Tallwch. But there are Welsh legends about March and Trystan, unknown to the French romances, just as the material of the French romances is only partially found in Welsh. The surviving scraps of Welsh legend probably form parts of a saga older than the French romances. See Rachel Bromwich in *Trans.Cym.*, 1953, pp.50-51. As in the French romances March is described as the uncle of Trystan (e.g. TYP no.71). The wife of March and mistress of Trystan is called Esyllt, corresponding to the French Iseult. See Esyllt Fynwen. For stories in which March and Trystan both appear see s.n. Trystan ap Tallwch.

Another triad mentions March ap Meirchion as one of the ‘Three Seafarers’ of Ynys Prydain (TYP no.14). In the tale of ‘Rhonabwy's Dream’ March ap Meirchion is mentioned as the head of a troop of the men of Llychlyn [Norway] and as first cousin to Arthur (RM 151), and later in the same tale he is listed as one of forty-two counsellors of Arthur (RM 159).

Two Welsh stories about March ap Meirchion are told in Peniarth MS.134 pp.131-2 where Gruffudd Hiraethog is quoting from a book of Gwilym Gwyn. It is edited with notes in NLWJ XX (1978) pp.373-6:

.... Egri ap Morien ap Mynac ap March ap Meirchion. He [March] was lord over a part of Gwynedd. He went to war against the pagans and there he was captured and was in prison a long time. The Birds of Llwch Gwin were given to him to teach, and he taught them to fly, coupled

together, by holding a spit of flesh in the air. One Easter Day he wished to display the learning which he had inculcated in the birds, and the sultan told him to perform with them as he wished. He made a chair for himself and got into the chair with a spit of flesh in his hand. He bound the birds to himself and raised the spit. The birds flew [up], wishing to get the flesh, and thus he came homewards. A gryphon is put on his arms because of that.

And he had horse's ears, and nobody knew that except his barber, who did not dare [to reveal it] for the sake of his head. The barber became sick, so that he had to seek a physician who said that a secret was killing him and told him to confess it to the earth. And so he did and became well, and fair reeds grew in that place. At the time of a high feast the pipers of Maelgwn Gwynedd came there and saw the fair reeds. They cut them and made them into pipes and played them before the king. And they played nothing but 'March ap Meirchion has the ears of a horse.' And thereupon arose the saying, 'That is gone on horns and pipes'. [In other words 'the secret has become more than public'].

March ap Meirchion ap Kystenin ap Kynvarch ap Tudwal ...

The tale of March and the birds of Llwch Gwin is a variation of one told of Alexander the Great. See NLWJ note pp.374-5. For more about the Birds of Llwch Gwin see s.n. Drudwas ap Tryffin.

It is evidently his name, March, meaning 'horse' that led to the legend of his having horse's ears, which is a variation of the Midas legend, and was widespread as a folk-tale. See John Rhys, *Celtic Folklore*, pp.572-5, *Arthurian Legend*, p.70; TYP pp.446-7. Bérout, in his Romance of Tristan, tells of a dwarf who by great cunning had discovered a secret about king Marc. The barons had seen him talk secretly with the king, and wanted to know what it was they used to talk about. One day the dwarf, being drunk, told them to come to a certain hawthorn. When they were there the dwarf, hiding his head in the hawthorn, said: 'Hawthorn, to you I speak, not to any vassal, Marc has horse's ears.' He acted foolishly, for on account of that the king later deprived him of his head. (*Le Roman de Tristan par Bérout*, ed. E.Muret, in *Les Classiques français du moyen age*, Paris, 1913, p.41, ll.1306 - 1350). A reminiscence of this may have survived in Malory's *Morte Darthur*, X.27, (ed. Eugène Vinaver, 1967, p.618), where we read of "the lay that sire Dynadan made by kynge Marke, whyche was the worste lay that ever harper songe with harpe or with ony other instrument." (Cf. John Rhys, *Arthurian Legend*, pp.357-8).

The genealogy of March, above, (where Cynfarch is an error for Cynfor) agrees with the statement in Rhonabwy's Dream (above) that March was first cousin to Arthur, who is said to be son of Uther ap Custennin ap Cynfor etc. (MG §5, ByA §30 in EWGT pp.39, 93). The Welsh tale, *Ystoria Trystan*, also says that March was first cousin to Arthur. See s.n. Trystan. On the other hand, a note in Llanstephan MS.100 p.19 (17th century) says that Arthur and March were the sons of two sisters, that is, they were cousins through their mothers. This implies that the mother of March was a daughter of Amlawdd Wledig.

The opening sentence in the quotation above gives the supposed genealogy of Egri of Talybolion, patriarch of a tribe in Bodegri in Anglesey. Egri was born in about 1100, which shows that the genealogy is defective. *Morien ap Mynac* should be corrected to *Morien Mynawc*, and we can accept that this legendary hero was regarded as a son of March. See Morien Mynog.

Another tradition concerning March in Gwynedd is referred to by Leland (*Itinerary*, ed. L.T.Smith, III.99):

Ther is a little Water caullid Merach Mirchion, wherby, as sum saie, was Lorde Marach a Mirch[i]ons Place. It is in Henellan [paroc]h.

This brook is now called Meirchion and joins the Elwy opposite the Cefn caves and rocks; there is a house on the brook called Llys Meirchion, ¾ mile west of Henllan [grid ref. SJ 0168].

Tremeirchion, older Din Meirchion, is on the other side of the Vale of Clwyd [grid ref. SJ 0873] (OP II.571).

March was evidently regarded as a powerful king, for Cynddelw (in an *awdl* to Owain Gwynedd composed between 1155 and 1170) compares his patron with March. 'He has a right to Wales and will possess her in honour, as March possessed her after Meirchyawn' (LIH p.87, ll.13-14, quoted in TYP p.444).

The grave of March is mentioned in the 'Stanzas of the Graves' in the Black Book of Carmarthen (BBC 67.12), together with those of Gwythur and Gwgon Gledddyfrudd, but the sites are not mentioned (No.44 in SG p.126).

The Breton monk Wrmonoc in his Life of St.Paul of Léon, written in 884, mentions (§8) a king Marcus 'whom they call by another name, *Quonomorius*, a powerful monarch under whose rule lived people of four different languages.' I believe that the identification with 'Quonomorius' who is probably Connor of Brittany, is a mistake on the part of Wrmonoc. See s.n. Connor. But king Marcus may be the historical person behind March ap Meirchion. There is nothing in the Life to indicate where he ruled except that it was probably somewhere between Morgannwg and the south of Cornwall (TYP pp.445-6). The 'four languages' is a bit of exaggeration based on Bede (*Hist.Eccles.*, III.6) and may refer to Marcus or Connor. Marcus wished to strengthen Christianity in his country and called on Paul for the purpose. Paul bowed to the wishes of the king and came to Villa Bannhedos or Caer Banhed (where the king was later buried) and there Paul instructed the king and his people. See further s.n. Paul of Léon.

The inscribed stone at Castle Dore near Fowey in Cornwall which records the resting place of a son of Cunomorus has led some to believe that Castle Dore (rather than Lantyan; see below) was the capital of king Mark, on the basis of Wrmonoc's identification of Marcus with Quonomorius. The idea is now generally rejected. See s.n. Cynfor ap Tudwal.

FRENCH ROMANCE

In the Trystan romances Mark is a king in Cornwall. In the earliest versions his capital was apparently at Tintagel (*Le Roman de Tristan et Iseut* renouvelé par Joseph Bédier, 1900), but according to Béroul (c.1190) the capital of his kingdom was at Lancien (ll.1155 et passim) represented by the present-day farm of Lantyan, grid ref.SY 105572 (AoW 240 and n.49), in the parish of St.Sampson's in Golant on the right bank of the river Fowey. This was pointed out by Joseph Loth who also noticed Kilmarth (for *Kilmarch*, ('March's retreat') near Tywardreath in the same neighbourhood (*Contributions a l'étude des Romans de la Table Ronde*, Paris, 1912, pp.72, 75), and a gate entering Lantyan wood is still called Mark's Gate (Bruce I.184). The use of the place-names, Lancien and St.Sampson's (I.2977), are probably due to Béroul or his immediate source (Rachel Bromwich in *Trans.Cym.*, 1953, p.60 n.121), while names like Kilmarth and Mark's Gate may be later popular inventions suggested by the romances (Bruce I.184-5; TYP p.446 n.1).

In the older versions of the Tristan legend Mark was a sympathetic character and behaved honourably in spite of much frustration. However in the later Prose Romance of Tristan the character of Mark is completely altered. He is a villain and a traitor, an enemy of Arthurian knighthood (Eugène Vinaver in *Arthurian Literature*, ed. R.S.Loomis, p.340). It is Mark who slays Tristan by treachery (Bruce I.490. See s.n. Trystan) and he himself is slain in vengeance by Sir Bellangere (Malory, X.40, XIX.11, ed. Eugène Vinaver, 1967, pp.648, 1150).

In the Post-Vulgate Cycle of Arthurian Romances Mark survives Arthur and after Arthur's death (*sic*), he destroyed Camelot. This is also referred to in the Romance of Palamedes (*Arthurian Literature*, pp.334-5).

MARCH MALEN. (Folklore).

"It is popularly supposed to be an evil deity, which infects the air with a pestilential exhalation, and to it the old proverb refers, - *a gasgler ar varch malen, dan ei dor ydd â*; which is somewhat equivalent in meaning to the vulgar saying among the English, 'what is got on the devil's back is spent

under his belly.’” (John Williams ab Ithel, *The Traditional Annals of the Cymry*, 1867, p.78, reprinted from *The Cambrian Journal*). John Rhys quoted the same Welsh proverb which he translated, ‘What is collected on Malen's horse's back will find its way under his belly’. Both authors connected the word Malen with *mall*, ‘evil’, *Y Fall*, ‘the evil one’, *Plant y Fall*, ‘the devil's own’. They both refer to the triad by Iolo Morganwg which mentions ‘March Malaen which is called the Depredation of May-day’, one of the ‘Three Calamitous Depredations’ which happened to Ynys Prydain (*Myvyrian Archaiology*, Third Series, no.11; *Trans.Cym.*, 1968, p.306). Rhys also connected March Malen with *Ellyll Malen*, ‘Malen's Demon’, which appears in a triad (TYP no.64) as *Ellyll Melen*, one of the ‘Three Wild Spectres’ of Ynys Prydain. He also pointed out that *Y Fall Felen*, ‘the Yellow Evil’ was another name for the ‘Yellow Plague’. See Fad Felen, Y. (*Hib. Lect.*, pp.607-8 and n.1).

Iolo Morganwg was confused when he called March Malaen ‘the Depredation of May-day’. The depredation of May-day really applies to the second item of his triad, *Draig Prydain*, ‘the Dragon of Britain’, which was the second plague which came to Ynys Prydain in the tale of ‘Lludd and Llefelys’. See s.n. Lludd ap Beli Mawr.

John Davies of Mallwyd in his *Dictionarium Duplex* (1632) mentions the proverb, *Malaen a dyly ei daith*, which he translates ‘A bad messenger (perhaps meaning a devil) deserves his journey’. The word *malaen* was also used as an adjective with the meaning ‘accursed’ (CLIH p.191).

MARCHAN ap CYNWRIG ap CYNDELW GAM. (960)

He appears as a genealogical link in the ancestry of Gwenllian, the mother of Einudd of Dyffryn Clwyd, patriarch of a tribe in Dyffryn Clwyd. Gwenllian was the daughter of Rhys ap Marchan (ABT 1c, 8f in EWGT pp.96, 102). Coed Marchon one mile south of Rhuthun may take its name from him.

MARCHELL ferch BRYCHAN.

The wife of Gwrin Farfdrwch of Meirionydd, according to De Situ Brecheniauc (§12(17) in EWGT p.16). Similarly JC 3(3) in EWGT p.43 and corruptly in PB 3(d) in EWGT p.82.

MARCHELL ferch HAWYSTL GLOFF. (500)

The saint of Whitchurch, also called Eglwys Wen and Llanfarchell, the old parish church of Denbigh. She is also the saint of Capel Marchell formerly under Llanrwst (PW 104). Her pedigree is given in Bonedd y Saint (§43 in EWGT p.61) where her mother is said to be Tywanwedd ferch Amlawdd Wledig.

She has nothing to do with Ystrad Marchell, the name of a cwmwd in Powys Wenwynwyn containing the parish of Guilsfield. The two Marchell festivals that occur in Welsh Calendars are those of Marcellus saints (LBS III.438).

MARCHELL ferch TEWDRIG. (380)

The mother of Brychan. Her story is told in the tract De Situ Brecheniauc §§2-6 in VSB p.313 and again in Cognatio Brychan §§2-5 in VSB pp.315-6. She was the daughter of Tewdrig, king of Garthmadrun. Because of severe cold (DSB) or a pestilence (CB) she was sent by her father to Ireland. On the way she passed the first night at Llansefin (now represented by Glansefin, a *plas* on the brook Sefin, near Llangadog, Ystrad Tywi. OP II.377; LBS I.304; Rhestr), the second night at *Methrum/Madrum* (probably Meidrim or Meidrum in Dyfed) and the third night at Porth Mawr (by St. David's Head). She left with one hundred men for Ireland where she married a prince named Anlach, and by him became the mother of Brychan. See further s.nn. Anlach, Brychan, Tewdrig.

Caerfarchell in the parish of St.David's (grid ref. SM 7927), is supposed to take its name from her (LBS I.304 n.4).

MARCHLWYD, bishop in Morgannwg. (930?)

He is listed in the Book of Llandaf as a bishop between Gwgon and Bledri, being contemporary with Owain, Idwallon and Cadell sons of Morgan [Hen] (BLD 246). No charters are recorded.

MARCHUDD ap CYNAN. (840?)

Patriarch of one of the 'Fifteen Tribes of Gwynedd', which is placed in Rhos Uwch Dulas. See NLWJ XII pp.230 f (1962). His ancestry is given in the 'Hanesyn Hen' tract (ABT 9a, HL 7a in EWGT pp.103, 116) going back to the legendary Yspwys Mwyntyrrch (q.v.). Two sons are recorded, Carwed, through whom most of his tribe are descended (HL 7b, c, ABT 9a) and Owain, ancestor of Dafydd ap Tegwared of Pentraeth, Môn (HL 7a).

Gruffudd Hiraethog in Peniarth MS.135 p.300 says: *Marchudd, vn o xv llwyth Gwynedd o Gymwd Is Dvlas yn Rros, yr hwnn oedd Pro[te]ctor Deffender i Rodri Mawr*. Similarly in Peniarth MS.134 p.133: *Arglwydd Protector i Rodri Mawr*. These references suggest that Marchudd was born c.840, a date which is consistent with the genealogy of his descendant, Edryd (q.v.) ab Inethan ap Iasedd ap Carwed ap Marchudd, who was born c.1000.

Robert Vaughan of Hengwrt calls him 'Lord of Abergeleu', a contemporary of Rhodri Mawr, and says that his home was at Brynffanigl (a township in Abergeleu). See Peniarth MS.101 p.8.

Ieuan Brechfa gives Marchudd the usual pedigree in Peniarth MS.131 p.291, but on p.236 he says: *Marchudd, un o bymthec llwyth Gwynedd ac un o bedwar llwyth Ros [a] Riwiniawc, ap Dorthach Wledic*. Deorthach Wledig was the father of Rhufon Befr (q.v.).

Through Edryd and Ednyfed Fychan Marchudd was ancestor in the male line of the royal House of Tudor.

MARCHWYN ap BRÂN. (610)

Genealogical link in the ancestry of Cillin Ynfyd; father of Gwylfyw (HL §§1a, 2a in EWGT pp.111, 112).

MARCIA. (Fictitious law-maker).

She is mentioned by Geoffrey of Monmouth as the wife of the fictitious British king Guithelinus. She was accomplished in all kinds of learning and, among many other admirable productions of her wit, she was the author of what the Britons call the Martian law, which king Alfred translated and called in the Saxon tongue *Merchenelage*. Upon the death of Guithelinus the government of the kingdom remained in the hands of this queen and her son Sisillius [Seisyll], who was then but seven years old (HRB III.13).

Merchenelage refers to Offa's 'Mercian Laws' which may have been appended to king Alfred's *Dooms* as being applicable to the Mercian kingdom only. No manuscript of these laws is now known to exist (B.B.Woodward, *History of Wales*, 1853, I.176).

MARCUS, anchorite and bishop.

The supposed editor of one text of the *Historia Brittonum*, namely that contained in the Vatican MS. (Mommsen's M). See s.n. Nennius. The MS. bears the heading *Incipit istoria Brittonum edita ab anachoreta Marco eiusdem gentis sancto episcopo*.

Heiric of Auxerre, who wrote on the *miracula* of St.Germanus in 873, cites as authority for one miracle 'a holy old man Marcus, a bishop of that race' ... 'being by race a Briton educated in Ireland, and having for a long time filled the holy office of a bishop in Britain, he elected to become a pilgrim. Accordingly having come to France, enjoying the munificence of the most pious king Charles [the Bald, 837-877], he follows the life of an anchorite in the monastery of SS.Médard and Sebastian.' [at Soissons]. (*De Miraculis S.Germani*, Bk.I c.8, 80, ed. J.P.Migne. *Patrologia, Series Latina*, Vol.124). This, and two other persons named Marcus, are mentioned by Nora K.Chadwick as possibly identical

with the editor of the Vatican MS. (*Studies in the Early British Church*, 1958, pp.104-9). The miracle concerns a calf like that told in HB §32. See Ifor Williams in *Trans.Cym.*, 1946-47, p.53).

MAREDUDD, king of Dyfed. (Fictitious).

He is mentioned by Geoffrey of Monmouth as Margadud, king of the Demeti, who fought as an ally of Cadfan of Gwynedd and Bledericus [Bledrus] of Cornwall at the Battle of Chester [Caerlleon], i.e. in about 616 (HRB XI.13). Probably the same king is intended when Geoffrey speaks of Margadud, king of the Demeti, advising Cadwallon to 'allow' Penda, king of Mercia, to make war on Oswy, as a result of which Penda was slain (HRB XII.12-13). This was in 655. Brut y Brenhinedd is similar.

MAREDUDD, king of Rheinwg.

He is mentioned in the Life of St.Cadog (§41 in VSB p.112) as *Margeduð, rex Reinuc*. He came to Morgannwg with a strong force in order to reign over the country. He ordered his men to collect loot, and they rounded up a hundred oxen. Among them was a fat ox which belonged to the townsmen of St.Cadog. The soldiers cut it up for food but it refused to be cooked. As a result the king ordered all the oxen to be returned to their owners, who praised God for his precious servant Cadog. We hear no more of Maredudd.

There is no indication that this happened during the Life of St.Cadog, so that the event cannot be dated. Rheinwg [Rhieinwg] is probably a region including, or part of, Brycheiniog. See Rhieinwg.

MAREDUDD ab OWAIN ap HYWEL DDA. (d.999).

He succeeded his father as sole king of Deheubarth in 986. In the same year he conquered Gwynedd from Cadwallon ap Ieuaf and retained it for the duration of his life. He was father of Angharad, Cadwallon, Lleucu and perhaps Rhys. See the names. His mother is said to have been Angharad (q.v.) ferch Llywelyn ap Merfyn, supposed heiress of Powys. See further HW 345-6.

MAREDUDD ap PREDRI. (Legendary).

Genealogical link in the legendary ancestry of Llywelyn ap Gwrgan, patriarch of a tribe in Cedweli. Some versions call him king of Dyfed. He is made father of Meurig, king of Dyfed. See PP 63.

MAREDUDD ap RHAIN, a king in Dyfed.

A notice attached to the Life of St.Teilo in the Book of Llandaf says; 'Margetud son of Rein, king of the Demetic region, being exceedingly excited with fury and cruelty, slew Gufrir, a man of saint Teliavus, while abiding in the refuge of God and before his altar.' In atonement for which Maredudd is said to have made a grant of *Mainaur Brunus* to Teilo [i.e. Llandeilo Rwnws in Llanegwad, Ystrad Tywi]. (BLD 125). There is nothing to suggest that Maredudd ap Rhain was a contemporary of Teilo, and he may actually be Maredudd ap Tewdws ap Rhain who died in 796 (G.H.Doble, *St.Teilo*, p.32).

MAREDUDD ap TEWDWS ap RHAIN. (d.796).

A king of Dyfed whose death is recorded in the *Annales Cambriae* s.a.796:

Offa rex Merciorum & Morgetiud rex Demetorum morte moriuntur.

His genealogy is given in the 'Harleian' genealogies (HG §§2, 13 in EWGT pp.9, 11) where he is given sons Owain and Rhain, respectively. These and another son, Iddon, are listed in HG §14 (EWGT p.11). A daughter, Ceingar, is mentioned in Jesus College MS.20 (JC §12 in EWGT p.45) as the mother of Arthfael. That is, Arthfael ap Gwriad, if we accept JC §9 (in EWGT p.45), but Arthfael ap Rhys ab Ithel if we accept ABT §15 (in EWGT p.105) and drop Gwriad ap Brochwel from JC §9. See s.n. Arthfael ap Rhys.

See also Maredudd ap Rhain.

MARGAN ab ARTHAL. (Fictitious). (195-194 B.C.)

A fictitious king of Britain called Marganus son of Arthgallo by Geoffrey of Monmouth. He succeeded his cousin Regin son of Gorbonianus and held the government in peace. He was succeeded by his brother Enniaunus [Einion] (HRB III.19). Brut y Brenhinedd calls him Margan ab Arthal.

MARGAN ap MAGLAWN. (Fictitious). (805-803 B.C.)

A fictitious king of Britain whom Geoffrey of Monmouth calls Marganus son of Maglaunus by Honorilla daughter of Leir. He and his cousin Cunedagius [Cunedda ap Henwyn] rebelled against Cordeilla while she was queen of Britain, captured her, and imprisoned her until she committed suicide. After this they divided the island between them, that part north of the Humber going to Marganus, and the south going to Cunedagius. After two years Margan was inspired by some trouble-makers to attempt to seize the whole kingdom on the grounds that his mother was the eldest daughter of Leir. He marched south but was defeated by Cunedagius and driven from place to place until he was slain at a place called after him Margan [now Margam] (HRB II.15). Compare Mar ap Glywys.

Brut y Brenhinedd calls him Margan ap Maglawn and tells the same story, but calls the place where he was slain Maes Mawr. After his death it was called Maes Margan and he was buried in the place where the monastery of Margan [Margam] now stands. Some manuscripts write Morgan. He is made ancestor of Ceiliog Myngrudd in some pedigrees. See PP §66(2).

MARIUS, uncle of Helena. (Fictitious).

See Llywelyn, fictitious father of Maccsen Wledig.

MARIUS son of ARVIRAGUS. (Fictitious). (A.D.89-152 Hardyng)

A fictitious king of Britain, mentioned by Geoffrey of Monmouth. A man of admirable prudence and wisdom. In his reign a certain king of the Picts named Rodric came from Scythia with a great fleet, and began to ravage the north part of Britain, called Albania. Marius went against him, killed him in battle and gained the victory. He set up a memorial in stone to the victory, in the province which is called after him Westmaria [Westmorland]. He paid tribute to the Romans, practised justice, law and peace and on his death was succeeded by his son Coillus [Coel] (HRB IV.17).

Some English Chronicles called him Westmer, e.g. William Caxton, *The Cronicles of Englonde*, 1480 Ca.xlj.

In Brut y Brenhinedd he is called Meurig ap Gweirydd. In Brut Dingestow the province is called Wintymar 'and in Welsh *Gwys Meuruc*'. This is not found in other versions and is regarded by Henry Lewis as 'a gloss by the translator' (*Brut Dingestow*, p.224). The intended name seems to be *Gwas Meurig*, 'Meurig's Abode'. Compare 'Guasmoric near Carlisle' said to have been built by Vortigern according to an interpolation in the *Historia Brittonum* (§42). See s.n. Gwrtheyrn, notes.

Marius is said to have been one of the three kings who granted land to the followers of Joseph of Arimathea (q.v.). According to the 14th century *Eulogium Historiarum* (V.30), Marius founded Chester (Rolls edition, II.263).

The origin of Geoffrey's Marius seems to have been a remark by William of Malmesbury who mentions an inscription found on a stone 'triclinium' (dining table) at Carlisle reading MARI VICTORIAE (*De gestis Pontificum*, Prologue to Book 3, Rolls ed. p.209). Every vestige of this triclinium has since disappeared (*ibid.*, note).

Johann Trithem (d.1516), in his fictitious history of the Franks, says that their king Marcomir, son of Odemar, reigned A.D. 127-148 and married Athildis daughter of Marius, king of Britain (*Compendium ... Annalium in Opera Historica*, Frankfurt, 1601, p.19).

MARK. See March, Marcus.

MARTHAERUN ap BRYCHAN. See Papai ap Brychan, Rhun ap Brychan.

MARTRUN (or MAITRUN?), ST.

According to the Vespasian text of Rhygyfarch's Life of St.David, he was a saint of the province of Cedweli who submitted to St.David (§13 in VSB p.154). Not in the better texts edited by J.W.James.

MARUAN, ST. See Breaca.

MARUT ab ELAETH. (930)

Father of Môr and ancestor of Tandreg the mother of Gwalchmai ap Meilir (HL 2g in EWGT p.113). He is probably the same as Morudd ab Aeddan of the line of Rhufoniog. See EWGT p.155.

MARWENNA, ST.

The supposed saint of Marhamchurch near Bude in Cornwall. She is included, as Merewenne, among the children of Brychan in the Life of St.Nectan. See EWGT p.29 and s.n. Brychan, *supra*.

The Life distinguishes her from Morwenna (q.v.) as does the persistence of the a in Marwenna. The early forms are Marona-circa (1085), Marwene Cherche (1275), Marwyne-Churche (1290), Ecclesia Sancte Marwenne (1400) (G.H.Doble, *S.Nectan, S.Keyne and the children of Brychan in Cornwall*, Cornish Saints Series, No.25, 1930, p.11).

The feast at Marhamchurch is on August 12 (LBS III.497).

C.L.Wrenn thought that Marhamchurch took its name from St.Maerwynn, the 10th century abbess of Romsey, in Hampshire. He gives the additional forms, Merewenna(1400), Marwenchurch, alias Sancta Merwenna (1416) (*Trans.Cym.*, 1959, p.67). Her festival is given as February 10 (May 13). (DCB s.n. Merwenna). See also Morwenna, Merryn.

MATERIANA, ST.

The patron of Trevena, the church of Tintagel, and of Minster near Tintagel. William of Worcester called her Matheriana, gave her day as April 9, and said that her body lay at Minster (*Itineraries*, ed. John H.Harvey, 1969, pp.28-30). The festival at Trevena is on October 19 (LBS III.399).

Catherine Rachel John calls her Merteriana. Minster is the mother church of Boscastle, and takes its name from a monastery of Benedictines, established by William of Botreaux (*The Saints of Cornwall*, 1981, p.44).

MATH ap MATHONWY. (Legendary).

Math gave his name to the fourth branch of the Mabinogi. He is there described as lord over Gwynedd, having his court at Caer Dathyl in Arfon. He was uncle of the sons of Dôn, from which it appears that Dôn was his sister (WM 81-82, RM 59). At that time Math could only live while his two feet were in the fold of a maiden's lap, unless the turmoil of war prevented him. The maiden was Goewin ferch Pebin of Dôl Bebin in Arfon, the fairest maiden of her time (WM 81, RM 59).

The peculiarity of Math was that whatever whispering, however low, might be between men, once the wind met it he would know of it (WM 82, RM 60). This peculiarity is also recorded of the Coraniaid (see s.n. Lludd ap Beli Mawr) and by fairies and demons in Welsh folklore (John Rhys, *Hib. Lect.*, p.225, *Celtic Folklore*, pp.195-6).

Gilfaethwy ap Dôn fell in love with Goewin, and Gwydion ap Dôn contrived that he should enjoy her. This incurred the wrath of Math who, with his magic wand transformed the brothers into stags, swine and wolves in turn for a year each; see s.nn. Gilfaethwy and Gwydion (WM 82-92, RM 59-67). Math also used his magic wand to test the virginity of Arianrhod (q.v.) (WM 93, RM 68). Later Math and Gwydion combined their magic powers to produce a maiden from flowers, named Blodeuedd (q.v.) (WM 100-1, RM 73).

Math is mentioned in two poems in the Book of Taliesin: (1) Twice in 'Cad Goddeu' where he is called enchanter and magician (BT 25-26); (2) in 'Echrys Ynys' (BT 68, ll.14-15); see quotation s.n. Iewydd. Also in the Red Book of Hergest where he is called Math Hen; see quotation s.n. Taliesin.

In a triad (TYP no.28) the enchantment of Math ap Mathonwy is called one of the 'Three Great Enchantments' of Ynys Prydain, and in the White and Red Book version it is added that he taught it to Gwydion ap Dôn. Dafydd ap Gwilym mentions 'Math, king of Arfon,' as one of three warriors who knew enchantment (*Gwaith Dafydd ap Gwilym*, ed. Thomas Parry, no.48, ll.35-42). See TYP p.55.

The 'Hanesyn Hen' tract (ByA §26 in EWGT p.90) seems to have known of a different version of the story of Math, for it makes him father of Llew [Lleu] Llaw Gyffes, Dylan ail Ton and Blodeuwedd by Arianrhod ferch Dôn.

See further TYP pp.448-50.

MATHOLWCH. (Legendary).

Matholwch, king of Ireland, plays an important part in the Mabinogi branch of 'Branwen'. He came to Wales seeking an alliance with Brân ap Llŷr, and wedded Branwen, sister of Brân. They returned to Ireland and lived together happily for one year, and Branwen bore him a son, Gwern. But before his return to Ireland Matholwch had received a serious insult from Efnisien, half-brother of Brân, and although this was fully repaid, Matholwch was compelled by the people of Ireland to take vengeance. This vengeance was taken on Branwen and it resulted in the invasion of Ireland by Brân. In TYP no.53 he is called Matholwch Wyddel. See s.n. Branwen.

Matholwch promised to give the kingship of Ireland to Gwern, in an effort to appease Brân. This was accepted by Brân as a part of the terms of peace, but owing to treachery on the part of the Irish, and the behaviour of Efnisien, war broke out again which resulted in the complete destruction of the Irish. No one was left alive of the Irish except five pregnant women in a cave, who later reseeded the land, while of the British host only seven survived (WM 38-60, RM 26-43).

An early by-form of the name was Mallolwch which occurs in a fragment of the text of 'Branwen' in Peniarth MS.6 and also in Gogynfeirdd poetry (RBP col.1440, l.1, LIH p.259, l.17). See Rachel Bromwich in *Medium Ævum*, 28 (1959) p.208, TYP p.451.

The name came to be used indiscriminately for any legendary Irish king. For example in the legend concerned with the 'settling' of Welsh and Irish music in the time of Gruffudd ap Cynan. See BBCS I (1923) p.143. Also in the Life of St.Collen, where his mother, wrongly called Ethinen [Ethni] Wyddeles, is made the daughter of *Mathylwch, arglwydd yn y Werddon* (EWGT p.30).

MATHONWY. (Legendary).

The father (or mother?) of Math ap Mathonwy. Like Math he (or she) appears to have been regarded as a magician, whose magic wand is mentioned in the poem 'Kerdd Daronwy' in the Book of Taliesin (BT 28, ll.26-27): 'The magic wand of Mathonwy'. See TYP p.448.

MATHUTHAFAR. See Yrp Luyddog.

MATÓC AILITHIR. See Santan ap Sawyl Benisel.

MATRONA. See Modron, mother of Mabon.

MAUCANNUS. See Meugan ap Cyndaf.

MAUDETUS. See Mawes.

MAUGANNIUS. (Fictitious bishop).

Geoffrey of Monmouth says that he was made bishop of Silchester by Arthur at the time of his special coronation (HRB IX.15). Brut y Brenhinedd converts the name into Morgant of Caer Fuddai, but it is Meugant in RBB p.204.

MAUGANTIUS. See Meugan(t) (1).

MAUGANUS. See Mawgan.

MAUGHAN. See Machu s.n. Malo.

MAURICIUS son of CARADOCUS. See Caradog, Duke of Cornwall.

MAURICIUS CADORCANENSIS.. (Fictitious).

He is mentioned by Geoffrey of Monmouth as one of four noblemen who were slain in Arthur's war against the Romans (HRB X.5). He is not mentioned in Brut Dingestow, but the 'Cotton Cleoptra' version calls him Meurig ap Cadwr (fo.91). Cadorcanensis seems to be an error for Cadurcensis, derived from Cadurcum, the Latin name for Cahors in south-west France, 60 miles north of Toulouse. See G.B.Plech, *Orbis Latinus*, 1972. It was the seat of a bishopric. A Count Cadorcaniois appears in the romance of 'Erec et Enide' by Chrétien de Troyes.

MAWAN father of LLEMENIG. See Llemenig.

MAWES, ST.

The saint of St.Mawes, across the Fal, opposite Falmouth. John Leland wrote: "From St.Just pille or creeke to St.Mauditus creeke is a mile dim [=half]." On the latter creek he found "a praty village or fischar town,... cawllid S. Maws; and there is a chapelle of hym, and his chaire of stone a little without, and his welle. They caulle this saint there St.Mandite, he was a bisshop in Britain [=Brittany] and [is] painted as a scholemaster." (*Itinerary*, ed. L.T.Smith, 1.200). In Brittany an abbot, when represented by a statue, was always shown wearing cope and mitre. This is why Leland thought that St.Mawes was a 'bishop in Brittany'.

From this there is no doubt that in the Middle Ages St.Mawes was regarded in Cornwall as the same as the well-known Breton St.Maudez. This is confirmed by the fact that in Latin documents the name of the town is written *Villata de Sancto Maudeto*, Maudetus being the latinized form of the name Maudez which we find in the liturgical books of Brittany (G.H.Doble, *Saint Mawes*, "Cornish Saints" Series No.1., 2nd edition, 1938, pp.2-3).

In 1336 one of the Scilly Islands was called St.Maudut. It is now called St.Martin's (Doble, p.11).

The alternative name of St.Mawes was *Lavausa* (1500) (i.e. Lan-Mause) or Lavowsa (1443, 1500). *Villata de Sancto Maudeto* (1283, 1301), and the saint is called Maudutus (1305), Mawdetus (1381), Mawsy (1427), Madetus (1505), Mawdyt (1433) (Charles Henderson, quoted by Doble, p.23). The old Cornish spelling was probably *Mause*. This would be Anglicized to Mawes. On this assumption there is no difficulty in identifying the Cornish and Breton names (Prof. Max Förster, quoted by Doble, p.28).

In Brittany he was called Maudez but in other parts of France Mandé, evidently due to the misreading of u as n. His festival is generally given as November 18 (Doble pp.8, 13, 21).

There are two Breton Lives of the saint. They are unreliable and say nothing about any visit to Cornwall. They tell us that he had two disciples, Bothmael and Tudy (Doble p.5). He founded a monastery on an island at the entrance to the Bay of Saint-Brieuc called Ile Modez (pp.9-10). Lan-Modez is on the mainland on the west side of the bay. The Life describes him as a 'magister' and Leland says that he was painted as a schoolmaster, which suggests that he was a famous teacher (p.12). According to the Life he died in his monastery on the island on November 18 (p.21).

The cult of St.Maudez spread all over Brittany and to many parts of France (p.12), but the places called after him, except Ile Modez and Lan-Modez are late, due to the spread of his cult, rather than being his foundations (pp.15-16).

See also LBS III.441-9.

MAWGAN, ST.

The saint who gave his name to St.Mawgan-in-Pydar and St.Mawgan-in-Meneage in Cornwall. The former is called Saint Mauchan of Lanhern in 1257, *Ecclesia de la Herne* (1279), *Ecclesia Sancti*

Maugani (1288), *Ecclesia beatorum Nicholai et Maugani de Lanherne* (1309). The latter is called Saint Mawan in Domesday.

Nicholas Roscarrock (c.1600) said: "Saint Maugan, saith Rowse in a Catalogue of Brittaines Sts. which I have seen, was Bishop of the Iles of Scilly." (G.H.Doble, *The Saints of Cornwall*, II.34). In a Litany of Exeter origin, of the early middle ages, out of 319 saints invoked a bare dozen are Celtic. Among them is *Sancte Maucanne* (vocative). (Doble p.40).

Older Cornish documents give Sancto Maugano (1206) for St.Mawgan-in-Meneage and Ecclesia Sancti Maugani (1291) for St.Mawgan-in-Pydar. The name appears as *Maucan* in a tenth century list of Cornish parochial saints found in the Vatican codex Regimensis Latinus 191. See R.L.Olson and O.J.Padel in CMCS 12 (1986) p.47.

The feast at St.Mawgan-in-Pydar is on July 25, and that at St.Mawgan-in-Meneage on June 18 (LBS III.452).

There is a Bosmawgan in St.Winnow which was written Bodmalgan in 1389. In St.Ives there is Trevalgan, and a Trevelgan in St.Mawgan-in-Meneage (Doble p.37).

In Brittany St.Maugan gave his name to the parish of Saint-Maugan in the old diocese of St.Malo. Here the patronal festival is kept on the Sunday after September 24. The patron of La Méaugon, a parish a few miles west of Saint-Brieuc, is called St.Malgandus, a disciple of St.Brieuc. Here the pardon is on June 19. But Malgandus is mentioned in two Breton Calendars under September 24.

It is noteworthy that St.Meugan is commemorated on September 25 (LBS I.74) and this suggests that he is the same saint. Meugan and Mawgan derive from Moucant and Maucant respectively (A.W.Wade-Evans in *Trans. Dumfries-shire and Galloway Nat.Hist. and Antiquarian Soc.*, Vol.28, p.84).

Joseph Loth said that the original form of the name Mawgan/Maugan was *Malcan* or *Malcant* (Doble p.34). This is somewhat borne out by the names Trevalgan and Malgandus, above (Doble p.37). But the -lg- forms are late. Compare French *mal*, *mau-*. If Loth is correct the name cannot be equated with Welsh Meugan, but I question his etymology (PCB).

MAWGAN ap PASGEN. (430?)

The 'Harleian' genealogies (HG 22 and 27 in EWGT p.12) head the genealogies of Powys with a series of names which are clearly wrong: *Cincen /Cinan* (read *Cincen*) *map Maucanu* (read *Maucann*)/*Maucant map Pascent map Cattedgirn map Catell Dunlurc/Catel*. The corresponding pedigree in Jesus College MS.20 (§18 in EWGT p.46) omits Cyngen and continues: *Manogan m. Pascen m. Cadell Deyrllloch*. There is no doubt that the pedigree should go back to Cadell Ddyrnllug and Gwrtheyrn [Vortigern], and that the name of Vortigern has been deliberately suppressed. Pasgen and Cateyrn are known to be sons of Vortigern. It seems probable that Mawgan was a son of Pasgen ap Gwrtheyrn and that he has been foisted into the pedigree. See discussion by A.W.Wade-Evans in *Arch.Camb.*, 85 (1930), pp.337-9, *Nennius*, 1938, p.57 n.1; and in EWGT pp.128-9.

MAWN ap BROCHWEL YSGITHROG. (520)

He is mentioned in Buchedd Beuno (§7) as Mawn vab Brochwel who received Beuno graciously and gave him Aberriw [Berriw] for his soul and the soul of his father (VSB p.17).

MAWN ap CYNGEN. (490)

He appears in Bonedd y Saint as the father of St.Ystyffan (§38 in EWGT p.60). He was thus brother of Brochwel Ysgithrog.

MAWN ap GRUFFUDD. (810)

Probably son of Gruffudd ap Cyngen. See HG §30 in EWGT p.12 and note p.129.

MAWN. See also Mawan.

MAWNAN, ST.

The saint of Mawnan by the Helford river in Cornwall, 3½ miles south-by-west of Falmouth. He is called Sanctus Maunanus in documents from 1281 to 1398 (LBS III.453). The feast at Mawnan is on December 26. The church was re-dedicated to St.Stephen whose day is December 26 (LBS III.457).

MAWRON, a bishop.

In a Glastonbury charter of 601, quoted by William of Malmesbury in *De Antiquitate Glastoniensis Ecclesiae*, the abbot's name is given as Worgret and the bishop's as Mauuron. There are reasons for regarding this charter as genuine, for example, the name of the king of Dumnonia, who is represented as giving five hides of land, was illegible (Clark H.Slover in *Speculum*, X.2 (1935), p.148). See the text edited by Thomas Hearne with Adam of Domerham, 1727, p.48.

MAWRON ap GLOYW. See Gloyw Wallt Hir.**MAXEN, MAXIMUS.** See Macsen Wledig.**MECHELL, ST.** See Mechyll.**MECHYDD ap LLYWARCH HEN.** (550)

Mechydd is the subject of one of the 'Llywarch Hen' poems (CLIH VII). The poem refers to events which were evidently well known to the writer, and were supposed to be well known to the reader. It bears signs of considerable antiquity, but is too scrappy in character to make it possible to reconstruct the story behind it with any certainty.

A band under the leadership of Mechydd appears to be travelling to a battle against Mwngr Mawr Drefydd. The guide is a certain Pelis, who claims to have been nurtured by Owain Rheged [i.e. Owain ab Urien Rheged] (VII.18). Mention is made of the horse, Arful Felyn (VII.14), which is elsewhere said to have belonged to Pasgen ab Urien. From this it may perhaps be inferred that Pasgen ab Urien was in the company (CLIH p.181). Pelis is apparently guiding Mechydd and his company to a place called Bryn Tyddwl (VII.14).

Mechydd was slain by Mwngr's spearmen (VII.23) and the last stanza is:

VII.25 Mechydd ap Llywarch, intrepid prince,
with a fair mantle of swan's colour,
the first [of my sons?] who tethered his horse.

See Ifor Williams, 'The Poems of Llywarch Hen,' *Proc. Brit. Academy*, 18 (1932) pp.12-13, CLIH pp.lvii-lix, 27-29, 176-186).

His name appears in the list of sons of Llywarch Hen in the 'Hanesyn Hen' tract (ByA §5 in EWGT p.86). Some versions substitute Morudd for Mechydd, other later ones give both names.

MECHYDD ap SANDDE BRYD ANGEL. (600)

Genealogical link, generally omitted, in the ancestry of Cynddelw Gam; father of Madog (ABT 6i in EWGT p.100). See Madog Madogion.

MECHYLL or MECHELL ab ECHWYS.

The saint of Llanfechell in Anglesey (PW 91). Commemorated on November 15 according to the Welsh Calendars (LBS I.75). His genealogy is given in Bonedd y Saint as Mechyll ab Echwys ap Gwyn Gohoyw and some versions continue by making Gwyn Gohoyw son of Gloyw Gwlad Lydan, etc. (§49 in EWGT p.62).

By 1352 St.Mechyll had been identified with St.Machutus for we find in *The Record of Carnarvon* p.62 (referring to Llanfechell): *Eadem villa simul' cu' hamel predicta tenet' de sancto Machuto*. For Machutus see s.n. Malo where it is proposed that three saints have been mis-identified.

All three are given November 15 for commemoration day. Mechyll makes a fourth. If Mechyll is to be identified with one of the three it would have to be with Machu of Gwent, but doubtful (PCB).

A cywydd to St.Mechell is contained in Llanstephan MS.125 (c.1640) p.206 and is edited in LBS IV.432-3. His descent is given as in the extended version, above. Some of the details seem to be drawn from the Life of Machutus/Malo. It “agrees generally with the Vitae” (LBS III.433), but there are local details. For example, “Thieves turned into stone, and Maelgwn's men and greyhounds, that had acted ‘foolishly’ he put to death. ‘The Lord of the luckless crew he, in his wrath, struck with blindness’, who, on his sight being restored, gave the saint ‘a free gift of land and strong men.’” (LBS III.434).

MEDAN of Bodmin. See Credan.

MEDDFYL (MEDWYL) ferch CYNDRWYN. See Ffreuer, Cyndrwyn.

MEDDWID ferch IDLOES. (580?)

The saint of the parish church of Clocaenog in Dyffryn Clwyd (PW 97 there spelt Meddwyd). Commemorated in the Calendars as Meddwid on August 27 (LBS I.73, III.458). In a will dated 1530 the church is called *Ecclesia Sancte Medwide Virginis* (LBS III.458). Her genealogy only appears in the late ‘Achau'r Saint’ (§18 in EWGT p.69) where she is called *Meddvyth verch Idlos vab Llawvroddedd varchawc*. Here the name Gwyddnabi has dropped out as the father of Idloes.

MEDDYF ferch MAELDAF ap DYLAN DRAWS. (450)

The wife of Cadwallon Lawhir and mother of Maelgwn Gwynedd (ByA 28e, f in EWGT p.91).

MEDEL ap LLYWARCH HEN. (550)

He is mentioned with six brothers in a stanza of one of the ‘Llywarch Hen’ poems (CLIH I.42): ‘Brave men, warlike brothers’. See full quotation s.n. Maen. He also occurs in the list of the sons of Llywarch Hen in the ‘Hanesyn Hen’ tract (ByA §5 in EWGT p.86).

MEDEREI BADELLFAWR. (Legendary).

‘M of the Great Pan’, perhaps ‘Big Knee’(?) (Rachel Bromwich in TYP p.454). One of the ‘Three Amazons’ of Ynys Prydain according to a triad (TYP no.58).

MEDLAN ferch CYNDRWYN. See Ffreuer, Cyndrwyn.

MEDROD ap CAWRDAF. (530)

The father of St.Dyfnog according to Bonedd y Saint (§51 in EWGT p.62).

MEDROD (ap LLEW). (485)

The earliest mention of Medrod is in the *Annales Cambriae* s.a. 537:

Gueith Camlann in qua Arthur & Medraut corruerunt.

In a later text (B of the 13th century) the reading is:

Bellum Camlan in quo inclitus Arthurus Rex Britonum et Modredus proditor suus mutuis vulneribus corruerunt.

The first is all that survives of any information concerning Medrod which is definitely pre-Geoffrey in date, except some references by 12th century poets. T. Gwynn Jones pointed out that the early bardic references to Medrod indicate that he was looked upon as a paragon of valour and courtesy (*Aberystwyth Studies*, VIII pp.43-44). This is reflected in a late triad (TYP App.IV.5) where he is called one of the ‘Three Royal Knights’ of Arthur's Court, noted for their beauty and wisdom in peace, while in war no warrior could withstand them. Otherwise, however, this triad betrays the influence of Brut y Brenhinedd and French romance.

Other triads reflect traditions not found in HRB which are probably pre-Geoffrey in origin. They indicate a feud between Arthur and Medrod. Thus in TYP no.53 (Peniarth 50 version) we are told that Arthur gave Medrod a blow which was one of the 'Three Harmful Blows' of Ynys Prydain. The same triad says that one of the blows was that struck by Gwenhwyfar on Gwenhwyfach. Now Gwenhwyfach (q.v.) is said to have been the wife of Medrod. Triad no.54 tells of the 'Three Unrestrained Ravagings' of Ynys Prydain. The first was when Medrod came to Arthur's court at Celliwig in Cornwall, consumed all the food and drink, dragged Gwenhwyfar from her royal chair and struck a blow upon her. The second was when Arthur came to Medrod's court and left neither food nor drink there. The Pen.50 version adds that Arthur left neither man nor beast alive in the cantref.

These were perhaps some of the preliminaries to the Battle of Camlan according to the pre-Geoffrey legend.

Medrod is mentioned in the tale of 'Rhonabwy's Dream' as the adversary of Arthur in the battle of Camlan (RM 147). (This, however, may derive from Geoffrey). And in TYP no.59 Arthur and Medrod are said to have shared their men three times at the battle of Camlan. That was one of the 'Three Unfortunate Counsels' of Ynys Prydain. According to John Rhys the idea of such a proceeding is borrowed from a tournament, not war (*Arthurian Legend*, p.16). See further s.n. Camlan.

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth calls him Modredus, a Cornish or Breton form (TYP p.455), the son of Loth of Lodonesia by Anna, sister of Arthur, and brother of Gwalguanus [Gwalchmai, Gawain] (HRB VIII.21, IX.9). This is the first indication that Modred, like Gawain, was Arthur's nephew.

When Arthur set out for Gaul to make war on the Romans he committed the government of the kingdom to his nephew Modred and to Guinevere [Gwenhwyfar] (X.2). Arthur had defeated the Romans in Gaul and was just about to cross the Alps into Italy when he heard that Modred had set the crown on his own head and had married Guinevere (X.13). Modred, with promises of territories, obtained aid from the Saxons, and also drew assistance from Scots, Picts and Irish. He had collected 80,000 men when Arthur landed at *Rutupi Portus* [Richborough]. A great battle was joined, there was great slaughter, and Modred was forced to retire to Winchester. He was again forced to retire to Cornwall. They met on the river Cambla [Camel, Camlan in Brut] and in that battle Modred was slain and Arthur mortally wounded (XI.1-2).

The two sons of Modred later rose up against Constantine [Custennin ap Cadwr], who had succeeded Arthur. After many battles they fled, one to a monastery in London, the other to a church at Winchester. Nevertheless Constantine caught them and slew them before the respective altars (XI.3-4).

The account given in Brut y Brenhinedd does not differ materially, but Loth becomes Llew ap Cynfarch, and in some versions Anna becomes Gwyar. See the names. Several triads refer to the Galfridian version, for example TYP no.51 which mentions Medrod as one of the 'Three Dishonoured Men' in Ynys Prydain and tells the same story, but adds that Arthur himself slew Medrod.

In Layamon's Brut (1.28742) the son of Modred who was slain at Winchester is called Melyon, and the name also occurs in the French 'Vulgate' *Mort Artu* as Melehan (*Arthurian Literature*, 1959, ed. R.S.Loomis, pp.109, 309).

In some versions of the account of the supposed discovery of Arthur's tomb at Glastonbury, it is said that three coffins were found, those of Guenhaveria, Modredus and Arthurus. See *Arthurian Literature IV*, ed. Richard Barber, 1985, pp.37-63.

ARTHURIAN ROMANCE

Modred becomes Mordred in the French romances. In the 'Vulgate' Merlin-continuation a tale is told how Arthur unwittingly committed incest, begetting Mordred by his sister, the wife of Lot (Loth) (Bruce I.395, 441, II.319). This was evidently invented to sharpen the final tragedy (E.K.Chambers, *Arthur of Britain*, p.166). Otherwise he appears sparingly except in the Vulgate *Morte Artu*. Here

Mordred is no longer the adulterer, but Lancelot. While Arthur is in Gaul Mordred pretends that Arthur has been mortally wounded. He is made king and requests Guinevere for wife, but she objects and shuts herself up in a tower. Arthur returns to Logres and a great battle is fought on Salisbury plain in which Arthur and Mordred wound each other mortally (Bruce II.374-8).

SCOTTISH FICTIONS

Hector Boece in his *Scotorum Historia*, 1527, made Modred a Pictish king like his father Loth, and exalted him in comparison with Arthur and Guinevere. Anna is mistakenly made the sister of Ambrosius and aunt of Arthur (IX.5). (See s.n. Loth). Since Arthur was illegitimate Loth's marriage with Anna made Modred the rightful heir. The war in which Arthur and Modred both died was due to the breach of Arthur's promise to recognise Modred as his heir; and the final battle in which the kings fell is placed on the Humber (IX.11). Boece also says that the wife of Modred was a daughter of Gawolane, a great prince of the Britons (IX.6), perhaps meaning Cadwallon Lawhir? (PCB) but see s.n. Cwyllog.

Several place-names apparently involving the name Modred are found in Cornwall. Rosemodres in the parish of St.Buryan has been interpreted as meaning Modred's Heath. There is Tremodret in Roche (a Domesday manor) and another Tremodret (now Tremadert) in Duloe (Henry Jenner in *The Journal of the Royal Institution of Cornwall*, LVIII (c.1911) pp.60, 76). In the parish of Kenwyn near Truro we find Carveddras which in 1296 was *Kaervodred juxta Tryvero* and in 1250 *Carvodret*. Such occurrences show that Modred was a Cornish name, and need not have anything to do with the Arthurian character (C.L.Wrenn in *Trans.Cym.*, 1959, pp.60-61). See also TYP p.455.

MEDWIN. (Fictitious).

According to the Book of Llandaf *Meduwinus* was sent with *Eluanus* [Elfan] by king Lucius to pope Eleutherius at Rome in the year 156, asking that, according to his admonition, he might be made a Christian (BLD 26, 68; LBS III.357). John Bale, (*Scriptorum ... Catalogus*, 1557, p.22) called him Medwinus Belgius, because he was said to have been born in the region around Wells, which was formerly called Belga. [Wells was called *Fontes Belgae* - G.B.Plechl, *Orbis Latinus*]. See further s.n. Elfan, Lucius.

MEDWYL (MEDDFYL) ferch CYNDRWYN. See Ffreuer, Cyndrwyn.**MEDYR ap MEDREDYDD.** (Fanciful).

A person mentioned in the tale of 'Culhwch and Olwen' as being present at Arthur's Court. It is said of him that 'from Celliwig he would hit a wren on Esgeir Oerfel in Ireland, exactly through its two legs' (WM 469, RM 112). In the translation by Gwyn Jones and Thomas Jones, the name is translated 'Aim son of Aimer' (Everynman edition p.106). In 'Araith Iolo Goch' in Mostyn MS.133 part 2 he is called *Mydr vab Mydrydd* (D.Gwenallt Jones, *Yr Areithiau Pros*, p.14). Compare similar 'fanciful' persons such as Clust, Drem, etc.

MEFIN. See Melchin.**MEIGANT.**

An early poet to whom three poems have been attributed (LBS III.480): (1) a poem in the Black Book of Carmarthen (BBC pp.7-8, see W.F.Skene, *The four Ancient Books of Wales*, II.323), (2) an elegy on Cynddylan ap Cyndrwyn, edited by Ifor Williams in CLIH XIII and discussed by him in BBCS 6 (1933) pp.134-141, (3) a poem in MA² 122-3. According to Edward Jones, *Musical and Poetical Relicks of the Welsh Bards*, 1794 ed., p.14, Meigant was bard to Cadwallon ap Cadfan. If so he could have written the elegy on Cynddylan, c.658 ? See also Meugan(t) (1).

MEIGEN ap RHUN.

The grave of Meigen ap Rhun, 'lord of a host', 'lord of a court' and 'lord of right' is mentioned in the 'Stanzas of the Graves' in the Black Book of Carmarthen (nos. 17-19). Sons of Meigen are mentioned in later stanzas, namely, Alun Dyfed (25), Eiddew and Eidal (46, 47). See SG pp.120, 122, 126.

MEILIG ap CAW. (500)

The saint of Llowes in Elfael (PW 43) called in the Book of Llandaf *Lann Meilic ha Lygues* (BLD 255), Llanfeilig a Llywes (WATU). In the Breton Life of Gildas (§2) we are told that one of the sons of Caunus [Caw] was *Mailocus* who had been consecrated by his father to sacred literature. After renouncing his paternal patrimony he came to *Luyhes* [Llowes] in Elfael. There he built a monastery in which, after serving God earnestly, he rested in peace, distinguished for his virtues and miracles.

The site of his monastery is still called Croes Feilig (LBS III.403). According to the Welsh Calendars Meilig is commemorated on November 12 or 14 (LBS I.75).

It is to be noted that the Breton Life of Gildas is inaccurate in its spellings of names: Caw becomes Caunus, Eugrad Egreas, Gallgo Alleccus, Huail Cuillus, Peithien Peteova, and it is not surprising to find Meilig becoming Mailocus [Maelog]. It has been said that the names are equivalent (LBS III.401), but it appears that this is not strictly so. The list of the sons of Caw in the tale of 'Culhwch and Olwen' mentions Meilig (WM 462, RM 107) but neither Meilig nor Maelog appears in the 'Hanesyn Hen' list (ByA §3 in EWGT p.85), nor does either occur in Bonedd y Saint. It seems that Henry Rowlands was the first to include Maelog among the sons of Caw, (taking a hint from the Life of Gildas?), but adopting him as the saint of Llanfaelog in Anglesey (*Mona Antiqua Restaurata*, 2nd. ed., 1766, p.154). Compare Maelog disciple of St.Cybi. It then got into the 'Alphabetic Bonedd' compiled by Lewis Morris in BL.Add.MS.14,928 and so into the Myvyrian Archaiology (MA¹ II.47, MA² 428-9): *Maelog ap Caw o Frydain*, and finally into the Iolo MSS. It is significant that in an Ode to King Henry VII, Meilig and Maelog appear as different saints (Iolo MSS. p.314, LBS III.401).

MEILIR, ST.

Meilir or Meilyr is given as the patron of Llys-y-frân in Dyfed (LBS III.460; PW 30). Here the name is now spelt Meyler (WCO 219). According to LBS III.407 Meilyr was Latinized as Maglorius, and A.W.Wade-Evans says "Maglorius seems to be Meyler" (WCO 219). The identity is questionable although the origins of Maglorius were in Dyfed (PCB).

MEILIR ERYR GWYR GORSEDD. (760)

'M. eagle of the men of the Gorsedd'. Genealogical link in the ancestry of Cillin Ynfyd; son of Tydy, and father of Peredur Teirnoe (HL 1a, 2a in EWGT pp.111, 112).

MEILIR MALWYNOG ap BRWYN. (Legendary).

His grave is mentioned in the 'Stanzas of the Graves' in the Black Book of Carmarthen:

The grave of Meilyr Malwynawg ever mean-minded,
router in terror successful,
son to Brwyn of Brycheiniog.

(No.23 in SG pp.122/3).

MEILIR MEILIRION ap GWRON. (460)

He appears in Anglesey pedigrees as a son of Gwron ap Cunedda, father of Cynyr and ancestor of Cillin Ynfyd (HL 1a, 2a in EWGT pp.111, 112). He and his brothers Cynyr and Yneigr are said to have gone with their cousin Cadwallon Lawhir to expel the Gwyddyl from Môn (ByA §29(15) in EWGT p.92).

Yneigr appears to have given his name to Rhosneigr, a village in Llanfaelog, Môn (WATU, E. Phillimore in Cy. 10 (1889) p.87 n.5). The *Annales Cambriae* s.a. 902 say 'Igmund came and held *Maes Osmeliavn*', i.e Maes Osfeilion or Ysweilion, a place near Llan-faes in Anglesey (See OP I.296). But Brenhinedd y Saesson (903) reads *Mays Meleriaun* (See *Brut y Tywysogyon, Peniarth 20 version*, translated by Thomas Jones, p.139). This is perhaps Maes Meilirion, to be identified with Maes Osfeilion, and named after Meilir ap Gwron. Maes Ysweilion is believed to be named after Ysfael ap Cuneda but no descendants are recorded and the inheritance perhaps went to Meilir ap Gwron (PCB).

MEIRCHION ap CASWALLON ap BELI MAWR. (Legendary).

Father of Mordu and ancestor of Ceindrech, a wife of Maccsen Wledig. (JC §4 in EWGT p.44).

MEIRCHION ap CUSTENNIN [GORNEU]. Father of March (q.v.) ap Meirchion.

MEIRCHION ap GWRGAN FRYCH. (Fictitious).

Genealogical link in a late pedigree of the kings of Morgannwg; father of Meurig (MP 3 in EWGT p.122). Compare Meirchion Wyllt.

MEIRCHION ap TANGED. Father of Ioe. See Paen ap Ioe.

MEIRCHION FAWD-FILWR ab OWAIN. (Fictitious).

Genealogical link in a late pedigree of the kings of Morgannwg; father of Goruc (MP 3 in EWGT p.122).

MEIRCHION GUL ap GWRWST LEDLWM. (460)

'M. the Lean'. One of the 'Men of the North'. He is mentioned in the genealogies as father of Cynfarch Oer, Elidir Lydanwyn and Idno. Llŷr Marini is said to be his son in some genealogies. See the various names for authorities.

Meirchion is from Marcianos and may have become popular as a proper name after the emperor Marcianus who ruled A.D.450-457 (H.M.Chadwick, *Early Scotland*, p.143; TYP p.456). The date of birth of Meirchion Gul was probably about A.D.460.

MEIRCHION [WYLLT]. (470?)

He appears in the Life of St.Illtud where he is called *rex Merchiaunus, cuius prenomen Uesanus*, 'king Meirchion, surnamed the Wild' (§8), [*rex*] *Glatmorcanensium*, 'king of Gwlad Morgan [Glamorgan]' (§17), *Meirchiauni Vesani regis* (§21). The cognomen Vesanus corresponds exactly to the Welsh *gwyllt*, 'mad, wild, savage', whence the use here in the heading (PCB).

Illtud had settled in a beautiful wooded valley called Hodnant, and had already built a habitation there where afterwards Llanilltud Fawr stood. This was on the land of Meirchion the Wild, who only discovered the fact when he was out hunting one day. He was very angry that the land had been settled without his permission. However he respected the obvious piety of the saint, and was well entertained by him. He granted Illtud the land on which he had settled and promised not to offend him (§§8-10).

However on two occasions Illtud had trouble with Meirchion's servants, who behaved badly towards Illtud without the knowledge of the king. Each time the servant disappeared. The first time Meirchion, in a rage, came with soldiers to take revenge. We are not told what happened except that Illtud retired to a secret cave (§§17-18). The second time when Meirchion came with soldiers to the gate of the monastery, 'the earth absorbed the manevolent man' (§§20-21).

One of the 'Llancarfan Charters' attached to the Life of St.Cadog (§57) tells how Ieuan Fwr slew two sons of his sister. Cadog and Illtud came and cursed him. In order to redeem the crime of homicide two kings, Catlon and Meirchion, gave land to Cadog and Illtud, respectively. Catlon, Cadfan, Cethij, Eudeyrn, Finnian and Meirchion were among the witnesses to the charter. A.W.Wade-Evans had no doubt that this Meirchion was Merchianus Vesanus of the Life of Illtud (*Arch. Camb.*, 87 (1932) p.154).

It is evident that Meirchion was a petty chief of a small district in the neighbourhood of Llanilltud Fawr, although in one place (§17) he is called 'king of Glamorgan'. Compare Meirchion ap Gwrgan Frych.

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

Called Merianus by Geoffrey of Monmouth who makes him 12th of the 25 kings who reigned between the death of Catellus [Cadell ap Geraint] and the accession of Heli [Beli Mawr]. He succeeded Gurgintius and was succeeded by Bledudo [Bleiddud]. Nothing is said of his reign (HRB III.19). The 'Cleopatra' version of Brut y Brenhinedd, in defiance of chronology, makes him son of his predecessor (Gwrwst) and father of Bleiddud. Similarly in a late pedigree (MP 1 in EWGT p.121).

MEIRION ap CEREDIG. See Cynfelyn ap Meirion.

MEIRION ap HYWEL[†] ap RHUFON. (710)

Genealogical link in the line of princes of Rhos in Gwynedd, father of Caradog ap Meirion. See HG 3 (Hywel omitted), JC 39 (Meirchawn), ABT 25 in EWGT pp.10, 48, 108.

MEIRION ap LLEUDDOGW.

Apparently a prince of Penllyn. He appears in the 'Harleian' genealogies as [M]eriaun map Loudogu, and that is all (HG §21 in EWGT p.12). He appears again as Meirion ap Llevodeu in the expanded 'Hanesyn Hen' tract being the last of a long line described as *Gwehelyth Penllyn*, 'the Lineage of Penllyn' (ABT §22 in EWGT p.107). The pedigree is carried back 18 generations to an unknown Pebid Penllyn. Nothing seems to be known about the persons of this line nor are they mentioned elsewhere than in this tract.

One late version of the tract (in Peniarth MS.128 p.62) quotes Llyfr John Wynn Unllawiog for saying that Meirion 'was wont to be called Y Blaidd Rhudd o'r Gest'. That is Y Gest in Dolbenmaen/Ynyscynhaearn, Eifionydd (WATU). Y Blaidd Rhudd, whose real name was apparently Cillin, was father-in-law of Bleddyn ap Cynfyn, and probably born in c.1000. See ABT 1d, 8b in EWGT pp.96, 102. The identification is unlikely as Meirion must have been living before, or at the time of, the composition of the Harleian pedigrees, that is before 988. See EWGT p.9.

MEIRION ab OWAIN DANWYN. (470)

The saint of Llanfeirian, formerly Merthyr Meirion, in Llangadwaladr, Môn (PW 91, WATU). A.W.Wade-Evans thought that he was also the saint of Cricieth in Eifionydd. See PW 95 n.2 (1910), *Arch.Camb.*, VI.18 (1918) pp.80-88). LBS III.460 (1911) agreed, but Wade-Evans changed his view later (*Revue Celtique*, 50 (1933) p.25 n. J.E.Lloyd also refuted the idea, see BBCS 12 pp.26-27 (1946). Meirion's pedigree is given in Bonedd y Saint (§9 in EWGT p.56). His festival is on February 4 (LBS I.70), or 3 (LBS III.461).

MEIRION ap TYBION. (420)

In the 'Harleian' genealogies we are told that Tybion ap Cunedda died in Manaw Gododdin, before Cunedda and his other sons migrated to Wales. It goes on: *Meriawn filius eius diuisit possessiones inter fratres suos* (HG 32 in EWGT p.13). This is to be interpreted: 'Meirion his [Tybion's] son divided the possessions among his [Tybion's] brothers'. The use of *eius* and *suos* is erratic, and there is no mention of Meirion's having taken his own portion. This is copied in the Second Life of St.Carannog (§2) with the same defects. See VSB p.148, EWGT p.26. The expanded 'Hanesyn Hen' tract puts it accurately: 'Meirion Meirionnydd ap Tybion ap Cunedda distributed [the possessions] among his uncles, and the cantref which is called from his name, that is Meirionnydd, came as his own portion' (ByA §29(1) in EWGT p.92).

The confusion in the 'Harleian' genealogies is compounded by the fact that in §18, the line of princes of Meirionnydd, Meirion is made son of Cunedda, omitting Tybion. This is corrected in later

versions (JC 41, ByS 8, ABT 23 in EWGT pp.49, 55, 108). His sons were Cadwaladr, Cadwallon and Bleiddud. See the names.

Meirion ap Tybion is said to have slain Beli (q.v.) ap Benlli Gawr.

MEISIR ferch CYNDRWYN. (570)

There are three stanzas in the Cynddylan poetry which mention daughters of Cyndrwyn (CLIH XI.107-109). In No.109 Heledd is represented as saying:

Sisters were also mine,
I have lost them, every one,
Gwledyr, Meisyr and Ceinfryd.

Dyffryn Meisir is mentioned in XI.37:

The eagle of Eli, how oppressive tonight.
Dyffryn Meisir is honoured!
The land of Brochwel long-troubled.

Bryn Cae Meisyr is to the southeast of Manafon (*Montgomeryshire Collections*, iii.219), in the parish of Aberriw (Berriw), Cedewain, Powys Wenwynwyn. There are various forms of the name in the 17th century (*ibid.*, vi.265, vii.200, 222, xviii.245). Ifor Williams suggested that Dyffryn Meisir was here rather than at Llysfeisir, the Welsh name for Maesbury, in the parish of Oswestry (CLIH p.209).

Gwledyr, Meisyr and Ceinfryd are listed as daughters of Cyndrwyn in the 'Hanesyn Hen' tract (ByA §1 in EWGT p.85).

MELANGELL, ST. (570)

The saint of Pennant Melangell in Powys Wenwynwyn (PW 110). Her festival is variously given but May 27 seems to be the most probable (LBS I.72, III.465-6). According to Bonedd y Saint she was the daughter of Rhicwlff ap Tudwal Tudclyd by Ethni Wyddeles [Ethni the Irish woman] (§53 in EWGT p.62).

A Latin life of her is extant in which she is called Monacella. There are various copies, all late. See LBS III.463. Her father is said to have been Iowchel, a king of Ireland, who wished to marry her to an Irish nobleman. But she had vowed celibacy and ran away to the hills of Pennant, now Pennant Melangell, where she lived in seclusion. One day Brochwel Ysgithrog, king of Powys, was hunting a hare when he came upon Melangell in a thicket with the hare under the folds of her garments. The hounds retired howling and the huntsman's horn stuck to his lips. As a result Brochwel gave her those lands for the service of God. She founded a convent there and the hares around her were always quite tame (LBS III.463-4).

It is impossible for a grand-daughter of Tudwal Tudclyd to be contemporary with Brochwel Ysgithrog (PCB). Melangell became the patroness of hares, which were popularly called *Wyn Melangell*, 'Melangell's Lambs' (LBS III.465).

MELAN(I)US, ST. See Mellon.

MELCHIN. (Fictitious British seer).

The supposed author of a curious prophecy in Latin, beginning 'Insula Avallonis', concerning the supposed grave of Joseph of Arimathea at Glastonbury. It is given by John of Glastonbury (fl.1400) (*Chronica sive Historia de Rebus Glastoniensibus*, ed. Thomas Hearne, Oxford, 1726, pp.30 and 55). In the latter he says: *in libro Melkini qui fuit ante Merlinum*. Armitage Robinson called it "a queer piece of semi-poetical prose, intended to mystify and hardly capable of translation into English". Nevertheless he translated it (*Two Glastonbury Legends*, 1926, pp.30-31). See further s.n. Joseph of Arimathea.

John Leland (d.1552) (*Commentarii de Scriptores Britannicis*, ed. Antony Hall, 1709, Ch.25 pp.41-42) says that Melchinus was once renowned for erudition and wisdom, but his glory has been forgotten and there is little hope of discovering material for a Life of Melchinus. He reminds the reader

that in more than one place John Hardyng had called him Mevinus in his metrical History. Nothing more comes to mind, he says, except that according to a short notice he flourished before the time of Merlin.

John Bale (*Scriptorum ... Brytannie ... Catalogus*, 1557 ed., pp.54-55) mentions *Melkinus Avalonius, Brytannicus uates (aliqui Meuinum appellant) ... Inter Brytannicae antiquitatis sidera istum numerant Capgrauus, Hardingus & Lelandus*. 'Melkin of Avalon, a British prophet. Some call him Mevin. ... Capgrave, Hardyng and Leland count him among the stars of British antiquity.'

The possibility of Melchin's identity with Mevin, an equally fictitious person, is academic. Mewyn is mentioned by John Hardyng (d.1465?) (*Chronicle*, ed. Henry Ellis, 1812). On p.86 "Mewynus, the Bryton chronicler", and (p.132) "Mewyn's booke", which tells of Joseph of Arimathea, Galahad and the Grail. Edmund Prys (1544-1623), in a cywydd sung in a contest with William Cynwal, mentions, among others, Melchin and Mefin. See G.J.Williams in *Llên Cymru*, 4, p.21 (1956). Similarly Edward Jones wrote Melgin and Mevin (*Musical and Poetical Relicks of the Welsh Bards*, 1794 ed. p.13). These suggest that Mevin and Melchin were different persons. I suspect that Meuinus is a corrupted form of the name Nennius. Lewis Morris thought that Mevin was a corruption of Aneurin (*sic*) (*Celtic Remains*, p.309 s.n. Mevinus).

MELDRED. See s.n. Llallogan.

MELERI ferch BRYCHAN. Wife of Ceredig (q.v.) ap Cunedda Wledig.

MELGA. See Melwas.

MELGIN. See Melchin.

MELIANUS. See Meliau.

MELIAU, prince of Cornouaille. (500)

He is called Meliavus in the Life of St.Melor, from which most of our information is derived. According to the Life he was the son of Budic, prince of Cornouaille, son of Daniel. He reigned in Cornouaille for seven years (c.530 - 537). His wife was Aurilla daughter of Iudoc, a petty prince ('count') of Domnonée, by whom he was the father of Melor. He was treacherously slain by his brother Rivold in about 537. (Dates from De la Borderie, *Histoire de Bretagne*, 1896, I.580).

Meliâu perhaps had his residence at Plounevez-Porzay near Quimper, during his father's life, as tradition asserts. The church there claims him as patron (LBS III.468).

In the Life of Melor published by Dom Plaine Meliavus is said to have wrought miracles, and he is honoured as a saint at Plounevez-Porzay (above), Plou-miliau and Gui-miliau. The last two places are in Léon. There is an Ile de Miliau off the coast, and Meliau is patron of Trébeurdin in the same area (LBS III.469). But G.H.Doble thought that in the role of 'saint' Meliau had probably replaced an earlier missionary from Britain (*The Saints of Cornwall*,) III.37).

Meliâu is accounted a martyr and receives a cult on October 25 (LBS III.469).

In the Life of St.Malo by Bili (Ch.34) we are told that Meliau, a chieftain of a district of Domnonée surrounding Aleth, gave land to St.Domnech, which Domnech later gave to St.Malo (LBS II.353, III.422; G.H.Doble, *The Saints of Cornwall*, III.37). This is probably a different person (PCB).

Some versions of the Life of Melor spell the name of his father Melianus. Among these is that in bishop Grandisson's *Legendarium*, II. fo.154 (1366). He imagined that Domnonia and Cornubia meant Devon and Cornwall rather than Domnonée and Cornouaille. See LBS III.473 for the Latin text, and G.H.Doble, *The Saints of Cornwall*, III.25-26 for a translation. Similarly the Life in Capgrave's *Nova Legenda Anglie*, ed. Carl Horstman II.183-5, and translated by Doble (III.20-25). This has led to the idea that Melian was the saint of Mellion in Cornwall (LBS III.472). But see s.n. Mellon.

MELLON, ST.

There was evidently a Celtic saint of this name, probably of the 5th-6th century. St.Mellon's is a parish four miles north-east by east of Cardiff, also called Llâneirwg (WATU. See Lleirwg). The patron

is said to be Melanus (PW 75). Called Ecclesia Sancti Melani (1254). Here the feast was on October 10 (LBS III.467).

St.Mellion in east Cornwall was called Ecclesia Sancti Mellani (c.1290). Both here and at Mullion in the Lizard area (called Eglosmeylyon in 1243), the patron has become St.Melanius (G.H.Doble, *The Saints of Cornwall*, II.113, 115). There is also a chapel of Lamellion in Liskeard, Cornwall (LBS III.467). See also s.n. Meliau.

The first bishop of Rouen was said to be Mellonius of whom there is a semi-fictitious Life of the 17th century, given by the Bollandists, *Acta Sanctorum*, October ix. 570-4 (Oct. 22). Here he is said to have been born at Cardiff (LBS III.466). DCB (s.n. Mello) gives 256-c.280 for his years as bishop.

On St.Melanius, bishop of Rennes, see G.H.Doble, *ibid.*, 109-119. P.B.Gams gives 511-530 for his years as bishop (*Series Episcoporum Ecclesiae Catholicae*, 1873, p.606). Melanius is commemorated on January 6 and November 6 and his 'translation' on October 11 (Doble, *ibid.*, p.113).

MELLTU (ferch Brychan). (Fictitious). See Brychan.

MELOR, ST. (530)

A popular boy-prince martyr. The Life of St.Melor is found in the Bollandists' *Acta Sanctorum* under January 3 but this date has no authority (LBS III.472). Their Life is reprinted from that by John of Tynemouth in Capgrave's *Nova Legenda Anglie* ed. C. Horstman, II.183-5 (LBS III.468), which is translated by G.H.Doble, *The Saints of Cornwall*, III.20-25. A better and fuller Life is that published by Dom Plaine in *Analecta Bollandiana*, V (1886) pp.166-176. The additional matter is provided by Doble in footnotes (*ibid.*, p.32).

Melor was the son of Meliau, a prince of Cornouaille in Brittany. His mother was Aurilla, daughter of Iudoc, a count in Domnonée. Meliau was slain by his brother Rivold when his son Melor was aged seven years. Rivold wished to slay the boy but was dissuaded. Instead, in order to make him unfit to succeed, Rivold had Melor's right hand and left foot cut off. Melor had a silver hand and brazen foot made for him, and was brought up in a monastery in Cornouaille. His silver hand miraculously grew like a natural hand. His sanctity and miracles became famous until, when he was fourteen, Rivold persuaded Cerialtan, the boy's guardian, to have Melor slain. But the wife of Cerialtan helped Melor to flee to Meliau's sister who was living with count Commorus [Conmor] her husband in Domnonée, in his castle in the country of Ploucastel which is called Boccidius [i.e. Beuzit, about a mile west of Lanmeur]. Conmor gave the castle to Melor. When Rivold discovered where Melor was he persuaded Cerialtan to go after the boy. This he did, treacherously slew the boy while he was sleeping and cut off his head. This was in 544 (De La Borderie, *Histoire de Bretagne*, I.580).

Lanmeur is between Lannion and Morlaix in Domnonée (LBS III.471), on the north coast of west Brittany. The commonest dates for the commemoration of St.Melor are October 1 or 2 (LBS III.472).

A saint Melor is the patron of Mylor near Falmouth and Linkinhorne between Launceston and Liskeard. The former is called Ecclesia Sancti Melori (1223) and the latter Ecclesia Sancti Melori de Lankynhorn (1419). The name appears as Meler in a tenth century list of Cornish parochial saints found in the Vatican codex Reginensis Latinus 191. The name is also found in a farm called Barrimaylor near the church of St.Martin-in-Meneage (Helston), anciently Merther Meylar (1331). This form seems to go back to Pennhal Meglar (977) and probably indicated another saint [Maglorius?]. See B.L.Olson and O.J.Padel in CMCS 12 (1986) pp.46-47. See also the report by C.G.Henderson in G.H.Doble, *St.Melor*, "Cornish Saints" Series, No.13, pp.54-55. This report is not included in the reprint in *The Saints of Cornwall*, Part III.

The church of Linkinhorne is only a mile from Southill, dedicated to St.Samson. This strongly suggests that the Melor of Linkinhorne is Maglorius, the cousin of Samson. See G.H.Doble, *The Saints of Cornwall*, V.94 (1935).

Doble (1927) thought that there was an earlier St.Melor who was identified with the later boy-prince martyr owing to the popularity of his legend. The saint Melor of Mylor and Linkinhorne was "a

pan-Celtic abbot-bishop, the same as the S.Melor, Bishop, who is still honoured at Tremeloir [near St.Brieuc] in Brittany and was honoured in many other places in that country until displaced by the popularity of the legend of the little prince.” “At Mylor the feast used to be on August 21 while at Trémeloir the pardon is still on the last Sunday of August.” (G.H.Doble, *The Saints of Cornwall*, III.33-34).

This matter is covered in detail by René Largillière in an essay translated by G.H.Doble (*ibid.*, pp.38-52). The Breton localities are listed and he concludes that there were “at least three distinct personages with identical or similar names - S.Magloire of Dol, S.Melar, the martyr-prince, and Meloire, Bishop, who was honoured both in Britain and in Brittany.” The centre of the cult of the boy-martyr, Melor or Melar, was at Lanmeur, which was called Lanmeur Meler. He suggests that the murder of St.Melar at Lanmeur, and the presence of his relics there, were the cause of the addition of 'Meler' to the place-name (pp.47-49). Melor the boy-martyr is the co-patron of Amesbury in Wiltshire which is said to have received some of his relics (p.32).

MELWAS. (Legendary).

He is celebrated for the story of his abduction of Guinevere [Gwenhwyfar]. The story has only survived in two dressed up versions, which probably differ considerably from a lost older form, and a few obscure or indefinite references.

The earlier of the stories occurs in the Life of Gildas by Caradog of Llancarfan. In §10 we are told that Melvas, king of the Summer Country (*aestiva regio*, Gwlad yr Haf, Somerset), violated and carried off Guenuvar, Arthur's wife, and brought her for protection to the monastery of Glastonia [Glastonbury], ‘that is *Urbs Vitrea*,’ [the Glassy City]. After a year's search Arthur discovered her whereabouts and besieged the place. But the abbot of Glastonia and Gildas stepped in between the armies and persuaded Melvas to restore the queen.

The second version is told by Chrétien de Troyes in his romance of ‘Lancelot’. Here Melvas becomes Meleagant, ‘a tall and powerful knight’, son of Baudemagus, king of Goirre, the land whence no stranger returns. It is to this land that Meleagant, having overthrown Keu [Cai] in a wood, carried off Guenièvre. She was ultimately rescued by Lancelot (*Arthurian Literature*, ed. R.S.Loomis, pp.176-7).

Chrétien had already in ‘Erec et Enide’ (ed. Foerster, II.1946-51) mentioned Melwas as ‘Maheloas, a great baron, lord of the Isle de Voirre [Isle of Glass]. In this island no thunder is heard, no lightning strikes, nor tempests rage, nor do toads or serpents exist there, nor is it ever too hot or too cold’. He says no more about him, but the mention of glass is reminiscent of Caradog of Llancarfan's story with a more mythical flavour. See Avallon.

Although there is no extant Welsh version of the story of the abduction of Gwenhwyfar by Melvas, some such story was known to the Welsh as is witnessed by references in Welsh poetry, but they seem to imply versions rather different from those outlined above.

Thus Dafydd ap Gwilym (14th century) speaks of a window and compares it with another:

A window like this ... through which Melvas formerly came at *Caerlleon*, from great love, without fear ... near the house of the giant Ogrfan's daughter [Gwenhwyfar].

(Thomas Parry, *Gwaith Dafydd ap Gwilym*, No.64, ll.20-26. See TYP p.382). Another poem attributed to Dafydd ap Gwilym refers to *hun Melwas dan y glas glog*, ‘the sleep of Melwas in the green cloak.’ This occurs in BL.MS.14,866 p.283 by David Johns (1587) where the following note appears:

Melwas a fu mewn clog unlliw ar dail yn disgwyl Gwenhwyfar gwraig Arthur ai llawforwynion ar dduw calanmai r bovd i ddyfod i geisio bedw i groesaw yr haf. Medd ystori ef aith a hi gantho dros amser. Gwr o Scotland o un or Brutanieid a thwysog ... yno oedd ef.

Melwas was in a cloak of the same colour as the leaves, waiting for Gwenhwyfar and her handmaidens on May-day. They had come to seek birch to welcome the summer. The story says that he went away with her for a time. He was a man of Scotland, one of the Britons, and prince ... there.

William Morris gave the story a little differently in his *Celtic Remains*, p.220 s.n. Gwenhwyfar:

Arthur left her at home, and she having a former intimacy with Melwas, a prince of North Britain, they continued it so that she with her maids of honour went to the wood a-Maying, where Melwas was to lie in wait for her among the bushes with a suit of clothes on him made of green leaves of trees. When the queen and her maids came to the place appointed, Melwas started up and carried the Queen away in his arms to his companions; and all the maids of honour ran away in a fright, taking him to be a satyr, or wild man of the wood.

There is another reference by Dafydd ab Edmund:

Melwas, the thief that by magic and enchantment took a girl to the end of the world: to the green wood that deceiver went.

(*Barddoniaeth Dafydd ap Gwilym*, ed. Owen Jones and William Owen (Pughe), 1789, p.106). See TYP p.383; John Rhys, *The Arthurian Legend*, p.67.

Melwas is frequently mentioned by the poet Tudur Aled (*Gwaith*, ed. T.Gwynn Jones, XXXV.41, XXXVIII.50, XLI.5, XLVII.24, XC.65).

There is a Welsh poem in the form of a dialogue of which there are fragments in two versions: **A** in Wynnstey MS.1 p.91 and **B** in Llanstephan MS.122 p.426. Both versions mention Gwenhwyfar and Cai, and A 2 mentions Melwas of Ynys Wydrin. The speaker of B 2 says 'green is my steed of the tint of the leaves.' It is difficult to deduce a story from the rather obscure pieces of dialogue but it would appear that Cai and Melwas are opposing each other and that Gwenhwyfar is commenting on their respective qualities. It is generally accepted that the dialogue refers to the abduction of Gwenhwyfar by Melwas. This was assumed by the editors of B in MA² p.130. They headed the poem 'Dialogue between king Arthur and his second wife Gwenhwyfar. This was the girl carried off by Melwas, a prince from Alban.' Arthur's name does not appear in either version. But the editors of B in MA caused some confusion by inserting Arthur's name as that of one of the speakers and also in a gap in the text. They were partly on the right track, although, curiously enough, their version does not mention Melwas. What reason they had for asserting that the girl was Arthur's second wife is not known.

The mention of Cai points to a connection with the story as told by Chrétien de Troyes, and the mention of Ynys Wydrin [the Welsh name for Glastonbury] suggests a connection with the version by Caradog of Llancarfan, while the mention of a green steed connects with the poetic references. See texts and discussions by Evan D.Jones in BCS 8, (1936-7) pp.203-8 and Mary Williams in *Speculum* 13 (No.1), (1938) pp.38-51. See also a suggested interpretation by K.H.Jackson in *Arthurian Literature*, ed. R.S. Loomis, pp.18-19, and another by Patrick Sims-Williams in AoW pp.58-60.

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth supplies evidence of a legend in which Melwas is coupled with an otherwise unknown Gwynwas. This appears in two separate accounts - the first is the story of St.Ursula who with her companions fell into the hands of Guanius, king of the Huns, and Melga, king of the Picts

(HRB V.16). Later these two kings are represented as leading harassing expeditions of Picts, Scots, etc. from Ireland after the departure of the Romans (VI.3). In *Brut y Brenhinedd* they are called Gwynwas and Melwas. Again in the list of princes attending the special coronation of Arthur we meet with Malvasius, king of Iceland, and Gunvasius, king of the Orkneys (IX.12). In the Red Book version of ByB (p.201) these become Melwas and Gwynw[as]. It is noteworthy that Melwas and Gwyn ap Nudd are both associated with Glastonbury. Compare John Rhys in *The Arthurian Legend*, pp.338-346.

MELYD or MELYDYN, ST.

(1) The saint of Meliden (or Alltmelyd, WATU) in Tegeingl. In 1291 it was called Allt Meliden (or Melydyn). In 1699 Edward Lhuyd entered under the parish of Meliden "Ffynnon Velid in Gallt felid township". The festival of Melyd or Melydyn is given in the Welsh Calendars as May 9 (LBS I.72, III.474 and note 2). A.W.Wade-Evans gave no dedication but noted that Browne Willis ascribed the church to a St.Melid (*Par.Anglic.*, 219; PW 101).

(2) In Achau'r Saint (§34 in EWGT p.70) is the entry 'Melyd, bishop of London, a man from the country of Rome.' This is Mellitus, an abbot of Rome, who came to England to assist St. Augustine in 601, became bishop of London in 604, succeeded Laurentius as archbishop of Canterbury in 619, and died in 624. His commemoration is on April 24 (LBS III.474).

MELYN ap CYNFELYN. See Belyn of Llŷn.

MELYON son of MODRED. See Medrod (ap Llew).

MEMBYR ap MADOG. (Fictitious). (1026-1006 B.C.)

A fictitious king of Britain, called Mempricius son of Maddan by Geoffrey of Monmouth, who tells us that he and his brother Malim [Mael] quarrelled for the kingdom after their father's death, and that Mempricius slew Malim treacherously under the pretence of making peace with him. He ruled with great tyranny, put away his wife and addicted himself to sodomy. Having reigned twenty years he was devoured by wolves while separated from his companions during a hunting expedition. He was succeeded by his son Ebraucus [Efrog] (HRB II.6). A 16th century annotation to a transcript of HRB in Corpus Christi College Cambridge MS.110 says that the death of Mempricius occurred at Wolvercote near Oxford (T.D.Kendrick, *British Antiquity*, p.25 n.3). According to John Rous (1411-91) Mempricius founded a city which was called after him Caer Memre, but later Caerbossa, and then Ridohen [Rhydychen] and finally Oxonia or Oxenford (*Historia Regum Angliae*, ed. Thomas Hearne, 1716, p.21).

In *Brut y Brenhinedd* the name becomes Membyr or Mymbyr ap Madog. He is listed as Membyr in the tract on the 'Twenty-four Mightiest Kings'. Here he is said to have founded Caer Fembyr, later called Caer Foso, and finally Rhydychen in Welsh and Oxford in English. See *Études Celtiques*, 12 (1968-9) p.169.

MEMPRICIUS son of MADDAN. See Membyr ap Madog.

MENEDUC. See Nennocha.

MENEFRIDA, ST.

The saint of the parish of Minver near Padstow estuary in Cornwall. In the Life of St.Nectan she is listed as Menfre, a daughter of Brychan. See s.n. Brychan. William of Worcester, who visited Bodmin in 1478, found in the Kalendar of the Antiphony of the church, under the date November 24: *Sancta Menefreda virgo non martir* (*Itineraries*, ed. John H.Harvey, p.88).

Nicholas Roscarrock (c.1600) said "Of St.Menfre, Miniuer, Menefride and also Wenefred ... She lived an austere life in Trigg hundreth in Cornwall, in the verie same Parish wch now beareth her name. ... And there is also a well of her name, where it is sade the Ghostlye Aduersarie coming to molest her as she was combing her head by the said well, she, slinging her combe at him, inforced him to flye...

Her ffeast is on the 23rd of Nouember.” (G.H.Doble, *S.Nectan, S.Keyne and the Children of Brychan in Cornwall*, “Cornish Saints” Series, No.25, pp.29-30).

Minver is perhaps the saint of Minwear [Mynwar] in Dyfed, on a creek of Milford Haven, whose church has now no dedication (PW 32). See OP II.348; LBS III.475; Doble, *ibid.*, p.29).

MENW, ST. See Iddog, St.

MENW ap TEIRGWAEDD. (Legendary).

John Rhys translated ‘Little, son of Three-Cries’ (*Celtic Folklore*, p.510 n.1). He was an enchanter and shape-shifter appearing in the tale of ‘Culhwch and Olwen’ as one of the seven sent by Arthur in search of Olwen. He was chosen so that ‘should they come to a heathen land he might cast a spell over them, so that none might see them and they see everyone.’ (WM 472, RM 114). In the same tale Menw is sent by Arthur to see if certain treasures, which were required for the wedding of Culhwch and Olwen, were truly between the ears of the boar Trwyth, because otherwise it would be a waste to attack the boar. To achieve his end Menw transformed himself into the guise of a bird. He alighted on the lair of the boar and tried to snatch one of the treasures from him, but without success. The boar shook himself so that some of his poison caught Menw, and after that Menw was never without scathe (RM 135).

Menw ap Teirgwaedd was the father of Anynnog, one of those at Arthur's Court in the same tale (WM 462, RM 107).

In the tale of ‘Rhonabwy's Dream’ Menw ap Teirgwaedd is included in a list of 42 counsellors of Arthur (RM 160).

In the triads he is mentioned as one of the ‘Three Enchanters’ of Ynys Prydain (TYP no.27), and is said to have learnt his magic from Uthr Bendragon (TYP no.28, WB and RB version). In TYP App.IV no.4 he is mentioned as one of the ‘Three Enchanter Knights’ of Arthur's Court. They changed themselves into the form they wished when they were hard-pressed, and therefore no one could overcome them.

He is mentioned by the poets, Dafydd ap Gwilym (TYP p.55), Iolo Goch (TYP p.458), and by Cynnddelw as *Mynw* (LIH p.131, l.3).

MENWAEDD of Arllechwedd. (Legendary).

He is mentioned in a triad (TYP no.26) as having been given a wolf by Coll ap Collfrewy. The wolf had been dropped in Arfon by the sow Henwen and became known as Menwaedd's Wolf. See s.n. Coll ap Collfrewy. He is also called one of the ‘Three Battle-Horsemen’ of Ynys Prydain in TYP no.18, and in another version (18W) he is called Menedd, one of the ‘Three Favourites’ of Arthur's Court and one of the ‘Three Battle-Horsemen’.

John Rhys proposed that the correct modern form of the name should be Menwaedd rather than Menwaed (*Celtic Folklore*, p.507 n.1). The name is reminiscent of Menw ap Teirgwaedd which suggests that the two are ultimately identical (TYP p.458). Thus, following John Rhys (see s.n. Menw), Menwaedd can be translated ‘Little-Cry’ (PCB).

MENWYD ab OWAIN DANWYN. (465)

Apparently another name for Hawystl ab Owain Danwyn by comparison of two versions (F and G) of Bonedd y Saint (§43 in EWGT p.61).

MENWYD ap RHIRID. (530)

The father of Mael, lord of Pennardd in Arfon. See s.n. Mael ap Menwyd.

MEPURIT ap BRIACAT. (470)

Genealogical link in the line of princes of Buellt and Gwrtheyrnion; father of Pawl (HB §49 in EWGT p.8). The name is spelt Meuprit in the Vatican text (Cf. Meubred). In the Jesus College version the name becomes Idnerth ap Rhiagath (JC 14 in EWGT p.46).

MERCHWYN, disciple of Dyfrig. (480)

He appears in the Book of Llandaf as one of the many disciples of Dubricius (BLD 80). He was a witness, with Dubricius, to a charter in the time of his namesake, Merchwyn ap Glywys, concerning Porth Tulon in Gŵyr (BLD 76).

He is also listed as one of the three clerics, all disciples of Dubricius, who took part in the 'election' of Oudoceus to succeed Teilo, the others being Elwredd and Gwnwyn (BLD 131-2). These three are not likely to have lived to the time of Oudoceus (PCB).

MERCHWYN ap GLYWYS. (480)

In the Book of Llandaf there is a charter that says: *Regnante Merchguino filio Gliuis*, 'In the reign of Merchwyn ap Glywys', Guorduc gave Porth Tulon to Dubricius in expiation for slaying his own daughter. *Merchguinus rex* is a witness, as well as Dubricius and another Merchwyn, his disciple (BLD 76). Porth Tulon is in Gower (LBS II.370).

Merchwyn the king is probably the person mentioned among the sons of Glywys in Jesus College MS.20, where the name is corrupted to Meirchyawn (JC §5 in EWGT p.44). He is not mentioned among the sons of Glywys in the Life of St.Cadog (Prefatio in VSB p.24, EWGT p.24).

MERDDIN. See Myrddin.

MEREDDON ferch CADWR WENWYN. Wife of Idwal Foel (q.v).

MEREDUDD. See Maredudd.

MERERID. (Legendary).

Mererid is old Welsh for 'pearl' from Latin *margarita*, and like the Latin was used as a proper name (John Rhys, *Celtic Folklore*, p.384). The common modern Welsh forms of the name are Marared, Marfred, Margred, Mare, etc.

The name Mererid appears in a poem in the Black Book of Carmarthen (BBC pp.97-99) as that of a damsel who seems to have been responsible, in some way, for allowing the sea to submerge Maes Gwyddno. See s.n. Gwyddno Garanhir.

MEREWENNE, ST. See Marwenna.

MERFYN ap RHODRI MAWR. (d.904).

According to *Annales Cambriae* (MSS. B and C) and *Brenhinedd y Saeson* he was slain [by the 'gentiles', AC MS.C, i.e. probably the Norsemen]. The corrected date is 904. See *Brut y Tywysogyon, Peniarth MS.20 version*, translated by Thomas Jones, p.140. Merfyn is mentioned by Giraldus Cambrensis in *Descriptio Kambriae*, I.2, where we are told that he received North Wales as his lot. This and other statements in this chapter are certainly wrong. See HW 326 n.27. Later authorities say that Merfyn received Powys (see s.n. Rhodri Mawr) and that this inheritance went through his son Llywelyn to his grand-daughter Angharad the wife of Owain ap Hywel Dda. See EWGT p.141 note to JC §27.

The genealogies mention him, e.g. JC 20, ABT 7a in EWGT pp.46, 101. Two other sons, Iarddur and Tryffin, are recorded. See the names.

The place-name (or tribal name) Merfynion appears in Welsh poetry. For example, Cynddelw in LIH 126, 1.7, 134, 1.3; Einion Wan in LIH 192, 1.19 of poem. From the context of the poetry it appears that Merfynion was Powys or a part of Powys (Sir Idris Foster, personal communication).

MERFYN FRYCH ap GWRIAD. (d.844).

‘M. the freckled’. A prince of Gwynedd and father of Rhodri Mawr. His genealogy first appears in the ‘Harleian’ genealogies where he is said to be the son of Eryllt ferch Cynan [Dindaethwy] ap Rhodri (HG §1 in EWGT p.9), similarly in Jesus College MS.20 (JC §22 in EWGT p.47). The latter also implies that his wife was Nest ferch Cadell ap Brochwel of Powys (JC §18 in EWGT p.46). Although these manuscripts have considerable authority they are contradicted by all later authorities which make Eryllt his wife (GaC 1, 2, MG 1, ByA 27c, ABT 1a in EWGT pp.36, 38, 91, 95) and Nest his mother (ABT §6k in EWGT p.100). J.E.Lloyd preferred the earlier version which makes Eryllt the mother of Merfyn. As Eryllt was apparently heiress to the line of Gwynedd, this would have given Merfyn a hereditary claim to the crown if he was her son, but the claim (if it existed), “would probably have been of little account had it not been backed by personal force and distinction” (HW 323). Although both versions are chronologically possible the latter version which makes Eryllt the wife of Merfyn is preferable as according to *Annales Cambriae* Cynan Dindaethwy died in 816 while Merfyn died in 844, so that Cynan is more likely to have been the father-in-law of Merfyn rather than grandfather.

His father was Gwriad ab Elidir (GaC 2, JC 17, 19, ABT 1e in EWGT pp.36, 46, 96). Merfyn Frych may “be supposed to have come on the scene to put an end to the confusion which ensued on the death of Hywel” [in 825] (HW 324). See Hywel Farf-fehinog.

The poem *Cyfoesi Myrddin a Gwenddydd i chwaer* in the Red Book of Hergest speaks of *Meruin vrych o dir Manaw*, ‘Merfyn Frych from the land of Manaw’ (RBP col.5 _78). This has been taken to mean that he came from Manaw Gododdin, but there is plenty of evidence in favour of the tradition that he came from Ynys Manaw, the Isle of Man. This tradition appears in David Powel’s *Historie of Cambria*, 1584, 1811 reprint p.20: “This Merfyn [Frych] was king of Man.” Similarly in Wrexham MS.1 (1590-1) p.179: “Essillt nupsit Merwino Regi Eubonie.” It has been confirmed by the discovery of an inscription apparently to Merfyn’s father Gwriad in the Isle of Man (HW 324 n.14). See s.n. Gwriad ab Elidir.

The inheritance of the throne of Gwynedd through Eryllt is referred to in a triad ‘The three times that the Lordship of Gwynedd came by the distaff’: ‘The third was Eryllt ferch Cynan Dindaethwy, wife of Merfyn Frych, mother of Rhodri Mawr’ (ByA §27 in EWGT p.91, compare TYP pp.256-7).

In the *Historia Brittonum* (§16) mention is made of ‘the fourth year of king Merminus’. This occurs in all the best texts. If Merfyn’s reign is assumed to begin in 825 then his fourth year would be 828-9. This suggests the probable date of compilation of the basic text. See s.n. Nennius.

The *Historia Brittonum* (§25) says that Cair Segeint [Caer Saint = Caernarfon] was also called Minmanton (Harleian text). But the name appears as Mirmantun, Mirmanton in two Cambridge texts (Mommsen’s D, L). A.W.Wade-Evans took this to stand for ‘Merfyn’s Town’ (*Nennius*, pp.14-15, 49 n.3).

There is evidence that the court of Merfyn Frych and his son Rhodri Mawr was the centre of a heightened intellectual activity, fostered partly perhaps by the fact that it was a stopping place for Irish scholars travelling to and from the continent. It was at this time and in this region that bishop Elfodd flourished, that Nennius and perhaps Marcus edited editions of the *Historia Brittonum*. See Nora K.Chadwick in *Studies in the Early British Church*, 1958, 79f, 94-96, 118-120, *Celtic Britain*, 1963, p.73.

Cilmin Droed-ddu, son of Cadrod a brother of Merfyn Frych, is said to have come to Gwynedd with his uncle Merfyn. See Cilmin Droed-ddu.

Under the year 844 the *Annales Cambriae* say: ‘Merfyn dies. The Battle of Cetill’. ByT says: ‘The Battle of Cedyll took place. And Merfyn died.’ The latter might be taken to imply that Merfyn died at the battle of Cedyll, and so it was stated by David Powel who said that “as some doo write” Merfyn was slain in battle at Kettell, by Burchred, king of Mertia (*Historie of Cambria*, 1584, reprint of 1811, p.23). This is a good example of the way in which the writer (presumably Humphrey Llwyd) supplied

the lack of material by pure invention. Cf. HW 324 n.16. Burhred was king of Mercia 852-874 (Oman p.653). Nothing is known about the Battle of Cedyll.

MERFYN MAWR. (d.682)

His pedigree is given in HG 4, JC 19, ABT 6 l in EWGT pp.10, 46, 100, which may be written Merfyn Mawr ap Cynin(?) ab Anllech(?) ap Tudwal ap Rhun. The cognomen, Mawr, and Cynin are omitted in HG, and the names Cynin and Anllech are doubtful owing to their variations in the three texts. The line goes back to Ednyfed ab Annun ap Maccsen Wledig. See Dyfed ap Maccsen Wledig.

It is probably this Merfyn who is mentioned in the Annals of Ulster s.a. 681 (= 682):

Iugulatio Muirmin in Mano

This refers to Belfast or the Isle of Man. Merfyn was the father of Anarawd Gwalch-crwn and ancestor, through a female link, of Merfyn Frych. All this suggests that the line ruled in the Isle of Man (see OP II.210), but H.M.Chadwick suspected that earlier generations belonged to Galloway (*Early Scotland*, p.146).

According to Bede Edwin of Northumbria (617-633) conquered the Isle of Man (*Hist.Eccles.*, II.5), but by the end of the century the island had been occupied by expelled British princes who took to raiding the Ulster and Leinster coasts (F.J.Byrne, *Irish Kings and High Kings*, 1973, p.112).

See also Bedwyr L. Jones in *Trans.Cym.*, 1990, pp.41-44.

MERIADOC, ST.

The saint of Camborne in Cornwall. In 1329 the rector was *Persona Ecclesie Sancti Meriadoci de Cambron*, and in 1426 the church was still *Sancti Mereadoci*. In 1497 we find *Rector ecclesie parochialis Sancti Meriadoci de Cambron*. Nevertheless in 1448 and 1449 we already begin to find the church of *Sancti Martini*. (G.H.Doble, *The Saints of Cornwall*, I.131).

At the end of the sixteenth century Nicholas Roscarrock wrote:

There is a chappell in the parish of Camburn in Cornwall dedicated to a saint called Marazaack in Cornishe....There is a well called St.Marazaack's well. Besides there were three particular feasts kept in memorie of this Sainct. The first on 9 of November, the second on the Fridaie in Easter week and in the Whitson week as I have been informed.... there is a feast besydes kept in the honour of this Sainct the first fridaie in June.

One of the feasts, November 9, is near that of St.Martin of Tours (November 11), and that may explain the transference of the patronage to St.Martin. (Doble, pp.131-2).

Edward Lhuyd, in some random notes made by him in Cornwall c.1700, now at the Bodleian, says of *Cambron*:

The Parish day is first Friday in June, which is called Maradzock day, and the feast day and fair day St.Martin. (Doble, p.132).

The famous Cornish miracle play *Beunans Meriasek*, discovered in 1869 and published by Whitley Stokes with translation in 1872, was written in 1504. It claims to tell the Life of Meriasek and is based mainly on a Breton Life. The Breton saint was generally known as St.Meriadec, though latinised Meriadocus. The Breton Lives know nothing of their saint having visited Cornwall. The Cornish play simply adds that he visited Camborne in Cornwall, built a church there in spite of opposition from a heathen tyrant named Teudar (see Teudur), and then returned to Brittany. On his death-bed he announced that his festival should be on the first Friday in June (Doble, pp.111-6). The names of Margh [March] and Massen [Maccsen] are brought into the play incidentally.

The feast of Meriadec in the Breton lives is put on June 7 (Doble pp.118, 135). Doble discovered a seventeenth century copy of a lost fifteenth century Life in the National Library at Paris. He gave the full Latin text on pp.135-9 and an English summary on pp.124-6. This forms the basis of the

later Life by Albert Le Grand, translated by Doble pp.118-121. The Life actually tells us nothing about him, being only the usual platitudes and empty formulae, except that he was born in Brittany of a noble family, lived in a hermitage near Pontivy and ended up as bishop of Vannes. Tenth bishop of Vannes. 7th century (DCB).

The only sure thing is that the principal centre of the cult of St.Meriadec was Pontivy [in Morbihan, 52 km. north by west of Vannes]. In the great parish of Pluvigner (i.e. Parish of Gwinear) [in Morbihan] is a chapel of St.Meriadec. Doble noted that in Cornwall the parish of Gwinear adjoins that of Camborne (p.130). On these grounds he thought that Meriadoc and Gwinear were a pair of Welsh missionaries working together and that they may later have gone to Brittany (pp.133-4). See further s.n. Gwinear. R. Morton Nance, however, thought that there was possibly a local saint at Camborne of the same name as the Breton saint, and that the life of the Breton saint was borrowed for the miracle play (Doble, p.116 n.14).

MERIANUS. See Meirion, fictitious king of Britain.

MERIN ap MADOG ap RHUN. (595)

Genealogical link in a line of princes, probably of Powys; father of Tudwal (JC §16 in EWGT p.46).

MERIN ap SEITHENNIN.

The saint of Bodferin, formerly under Llaniestyn in Llŷn (PW 87). Commemoration on January 6 (LBS III.476). His parentage is given in *Bonedd y Saint* (§40 in EWGT p.60). See Seithennin. Compare Merryn.

MERLIN. See Myrddin.

MERRYIN, ST.

The patron of St.Merryin in Cornwall two miles west by south of Padstow. It was called the church of Sancta Marina from 1259 to 1396 and the feast is on July 7. There was a Bithynian Saint named Marina who is commemorated in the Roman Martyrology on June 18 and December 4. (LBS III.477). She had an extraordinary vogue throughout Christendom during the Middle Ages (G.H.Doble, *The Saints of Cornwall*, IV.53), but the commemoration dates argue against the identification. Nicholas Roscarrock said "I have heard St.Morwenna spoken of as S.Merina of S.Merrin" (LBS III.477). See Morwenna.

G.H.Doble pointed out that there was a Welsh St.Merlin and a Lan-merlin in Brittany. He therefore proposed that Merryin was Merlin, a male Celtic saint of Wales, Cornwall and Brittany who had been supplanted at St.Merryin by the world-famous St.Marina (pp.53-54).

MERTERIANA. See Materiana.

MERWYDD. (Legendary).

One of the 'Three Men who produced costly feasts', according to a poem by Gutun Owain. Merwydd gave his feast in Môn (E.Bachellery, *L'Oeuvre poétique de Gutun Owain*, xxix, ll.19-24). His feast is mentioned by other poets. See TYP pp.223-4. Another version of the triad substitutes Emrys Wledig for Merwydd. See Edward Jones, *Musical & Poetical Relicks of the Bards*, augmented edition, 1794, p.80.

MERWYDD ap MORFYNYDD. (700?)

One of the line of princes of Glastonbury; father of Cadfor (HG 25, ABT 19 in EWGT pp.12, 106).

MERYRAN ap CERAINT. See Morfran ap Cerint.

METEL ap GLYWYS. (470)

One of the sons of Glywys [ap Solor] said to have given his name to *Crucmetil* [i.e. Crugfedel?] according to the Life of St.Cadog (Prefatio, in VSB p.24, EWGT p.24). The place was presumably regarded as a part of Glywysing, but has not been identified.

MEUBRED, ST.

The saint of Cardinham, 3½ miles east by north of Bodmin. Early spellings of the name were Meubere (1439) and Meubredus (1473) (G.H.Doble, *St.Meubred, Cardynham*, "Cornish Parish Histories" Series, No.6, 1939, p.6). William of Worcester (1478) wrote:

Saint Mybbard, hermit, son of a king of Ireland, otherwise called Colrogus. His body lies in a shrine in the church of Kardynan. ... He was born in the parish and his day is kept on the Thursday before Whitsun.

(ed. John H.Harvey, *Itineraries*, p.96/7). Later he said that Saints Wyllow, Mancus [Manaccus] and Midbard were companions with festivals on the same day (*ibid.*, p.98). Nicholas Roscarrock (c.1600) called the saint "Mever alias Meber" (Doble p.6). He thought the saint was a woman. He said:

There is a Sainct of Cardinham of this name. The Feast kept on Thursday before Whitsun.... In the windo of which church St.Meber is painted, as I have been tolde, with 2 heades, one in her hand the other on her shoulders. (Doble p.7).

According to LBS III.478 the saint is represented in one of the windows of the neighbouring church of St.Neot carrying one head and with another head on his shoulder wearing a yellow cap. The inscription is "Sancte Mabarde ora pro nobis". Compare Doble (p.6) who mentions the window at St.Neot (dated 1523) and gives the inscription as "Sancte Meberede, Ora pro nobis". LBS and Doble supply reproductions of the window, showing the two heads, but without the inscription. From this it may be deduced that Meubred was supposed to have been beheaded. Thus LBS calls him 'Martyr' (III.477).

MEUGAN(T) (1). (Fictitious).

Called Maugantius by Geoffrey of Monmouth and Meugant in Brut y Brenhinedd. Vortigern called for him in order to obtain advice on the possibility of the tale told about the conception and birth of Merlin [Myrddin Emrys]. Maugantius said that such events had been known to happen (HRB VI.18). William Salesbury mentions him in his introduction to *Oll synnwyr pen kembero ygyd* (c.1547) as Maugant, one of those regarded in every age as wise, learned and skilled. See s.n. Ystudfach. He is mentioned by John Leland (d.1552) as Magantius (*De Scriptoribus Britannicis*, ed. Antony Hall, 1709, Ch.28 p.49) and by John Bale as Maugantius (*Scriptorum ... Catalogus*, 1557 ed. p.47).

Edmund Prys (c.1580) mentions him as Maygant in a cywydd sung in a contest with William Cynwal (*Llên Cymru*, 4 (1956) p.21). See also Edward Jones, *Musical and Poetical Relicks of the Welsh Bards*, 1794 ed., p.13. A proverb is credited to Meugant in 'Englynion y Clyweid' (No.5 in BBCS 3 p.10). See also Meigant.

MEUGAN(T) ap CYNDAF.

He appears in a late version of Bonedd y Saint, (Peniarth MS.127 (c.1510), §75 in EWGT p.65) where we find:

Mevgant ap Kyndaf, gwr o'r Ysrael

Meugan's most important foundation was at 'St.Meugan's in Cemais'. The name survives at Llanfeugan, an extinct chapel in the parish of Llanfair Nant-gwyn, formerly under Whitechurch or Eglwys Wen, in Cemais, Dyfed. Pistyll Meugan, Cwm Meugan and Dyffryn Meugan are all in the same

area less than three miles south of the river Teifi. The chapel was pulled down in 1592 by order of the Privy Council because of the 'superstitious pilgrimages' to his shrine. A great fair, called Ffair Feugan, was held at Eglwys Wrw on the Monday after Martinmas (November 11) and is still held on the Monday after November 22 [owing to the change of Calendar Style]; another fair was held at St.Dogmael's, both in Cemais. There was a Capel Meugan in the parish of Bridell, in Emlyn, Dyfed, which is mentioned as a pilgrimage chapel used for solemn processions on holy days (PW 58, 56; LBS III.479-480; A.W.Wade-Evans, "Who was Ninian?" in *Trans. Dumfriesshire and Galloway Natural History and Antiquarian Society*, 28 (1951) p.85, WATU). The letter from the Privy Council is printed by G.H.Doble, *The Saints of Cornwall*, II. 35-36.

Other churches or chapels where Meugan is patron are Llanfeugan (Llanfigan) in Brycheiniog, Llan-rhudd (or Llanfeugan) in Dyffryn Clwyd, and Capel Meugan, extinct, in Beaumaris, formerly under Llandegfan, Môn (PW 39, 97, 94, WATU). Doble (p.35) also mentions Capel Meugan in Cilymaenllwyd, Dyfed. There may be more than one Meugan among these dedications. A fair at Capel Meugan [in Bridell?] was held on November 18, and the Demetian Calendar gives the day of Meugan, bishop and confessor, on November 15. But September 25 is the favoured day in the Calendars and this applies specifically to Llandegfan and Llan-rhudd according to Browne Willis, while he gives September 23 (by mistake for 25?) for Llanfigan. Two Calendars give September 26, and one gives April 24. (LBS I.75, 74, 71, III.480).

A.W.Wade-Evans thought that the place called Maucanni Monasterium and Depositum Monasterium [Monastery of the Deposit] in Rhygyfarch's Life of St.David (§2) was a monastery of Meugan. According to the Life, Sanctus, [Sant], a prince of Ceredigion, who was to become father of St.David, was instructed by an angel to set aside the honeycomb from a bee-hive, and portions of a fish and a stag and send them to the monastery, to be preserved there for a son who would be born to him. The place is not mentioned again. Wade-Evans identified the site of the Monastery of Maucannus with Capel Meugan in Bridell (*The Life of St.David*, 1923, pp.58-62). The identification with Meugan is plausible.

Less plausible is Wade-Evans's identification of Meugan with saint Ninian, the saint of Whithorn in Galloway (WCO 58-59, "Who was Ninian?", *loc.cit.*). The saint is variously called Monennus, Nennio, Maucenus, and Mugint at the Monastery of Rosnat or Candida Casa. See s.n. Ninian.

See also Mawgan, St.

MEURIG, King of Dyfed. (Legendary).

This king appears in Brut y Brenhinedd where Geoffrey of Monmouth speaks of Stater, king of the Demeti. According to Geoffrey, Stater was one of the kings present at Arthur's solemn coronation at Caerleon-on-Usk (HRB IX.12) and the king of the Demeti (un-named) was one of the four kings whose right it was to bear four golden swords before Arthur, which they did at this celebration (IX.13). Brut y Brenhinedd calls him Meurig, king of Dyfed, in both places.

This must indicate that Meurig was familiar to the Welsh translators as a king of Dyfed while Stater was not. However there is no independent evidence for a king of Dyfed named Meurig in the time of Arthur in history or legend.

This Meurig appears in late pedigrees as the ancestor of Llywelyn ap Gwrgan, patriarch of a tribe in Cedweli. Here he is made the son of Maredudd, king of Dyfed, and father of Sawyl Felyn. Some versions of the pedigree include the statement that he was 'one of the four horsemen who bore one of the four golden swords before the emperor Arthur at the great feast in Caerllion on Whitsunday' (PP §63).

Another Meurig, called 'brenin Dyfed' appears as a patriarch of a small tribe in Dyfed. See Peniarth MSS.131 p. 268; 133 p.158; and WG 1 Vol.4 p.716. The genealogies point to c.1100 for his date of birth.

MEURIG, uncle of Helena.

See Llywelyn, fictitious father of Maccen Wledig.

MEURIG ab ARTHFAEL, king of Gwent and Glywysing. (d. 874).

He is mentioned in the 'Harleian' genealogies as father of Brochwel (HG 29 in EWGT p.12) and is evidently the Meurig, father of Brochwel and Ffernfael, kings of Gwent, mentioned by Asser (Ch.80). In the Book of Llandaf he is described as *patruelis* to Hywel ap Rhys, king of Glywysing (BLD 213) which is probably to be translated 'uncle'. This means that Meurig was probably brother to Rhys ab Arthfael, the father of Hywel. See *Trans.Cym.*, 1948, pp.283-4.

In the Book of Llandaf he appears as witness to charters in the time of bishops Cerenhir (BLD 200) and Nudd (BLD 225) in both of which he is mentioned with his sons Brochwel and Ffernfael. Also in the time of Cerenhir is probably the same Meurig wrongly called Meurig ab Ithel, king of Glywysing (BLD 214), and Meurig, king of Morgannwg (216b).

It is probably again the same Meurig who appears as a contemporary of bishop Grecielis (BLD 169-171) in charters dealing with Eryng.

His death is recorded in 873 (AC), *recte* 874. J.E.Lloyd gives his floruit as c.870 (HW 275). Wendy Davies puts his reign 848-874 (LICH p.77). He probably succeeded Ithel ab Athrwys, king of Gwent.

MEURIG ap CADELL. (870)

He is recorded in Brut y Tywysogion as having slain his brother Clydog ap Cadell in 920. He appears in the expanded 'Hanesyn Hen' tract as a son of Cadell ap Rhodri (ABT 7h, 1 in EWGT p.101).

MEURIG ap CADWR. See Mauricius Cadorcanensis.

MEURIG ap CARADOG.

Genealogical link in the ancestry of Odwin ap Teithwalch of Ceredigion; father of Einion. See PP §45.

MEURIG ap DINGAD. (500)

Genealogical link in the line of princes of Dunoding. (HG 17, JC 40, ABT 24 in EWGT pp.11, 48, 108). He was father of Eifion (HG), wrongly Einion (JC), missing (ABT).

MEURIG ap DYFNWALLON. (780)

A prince of the line of kings of Ceredigion (HG 26, JC 21, 42, ABT 6j in EWGT pp.12, 47, 49, 100). He was father of Gwgon, apparently the last of the line (HG 26), and of Angharad the wife of Rhodri Mawr (JC 20, 21, 42(corrected), ABT 6j).

MEURIG ab ELAETH. (570)

The last prince of the line of Dogfeiling according to the pedigree given in Jesus College MS.20 (JC 50 in EWGT p.49). In the expanded 'Hanesyn Hen' tract the name Cynwrig is substituted (ABT 27 in EWGT p.108).

MEURIG ab ENYNNY. (470?)

In the Life of St.Cadog (§25) we are told that Rhain ap Brychan had invaded Gwynllŵg and had been defeated and besieged by the men of Gwynllŵg. Then Cadog evidently felt the need of a monarch who should defend the land. He therefore prayed to the Lord, 'and Meurig son of *Enhinti* was given to him, and he gave to him his aunt, *Dibunn*, with all the country except Gwynllŵg'. Cadog said to Meurig, 'Protect my country and inheritance of Gwynllŵg', and Meurig entered into an agreement with him. Jesus College MS.20 (JC 5 in EWGT p.44) mentions among the children of Glywys *Down*, *gwreic Meuric mab Emminni merch Kynvarch m. Meirchion*, etc. *Down* would be the aunt of Cadog. The name should evidently be corrected to *Douun* and corresponds to *Dibunn*, while *Emminni* corresponds to *Enhinti* of the Life of Cadog. The modern forms of the names would be *Dyfwon* (OP II.323) and *Ennyng* (ABT 15 in EWGT p.105).

The Life of Cadog (§46b in EWGT p.25) agrees with JC 5 that Meurig was the son of *Henninni* daughter of Cynfarch ap Meirchion, etc. Meurig was the father of Erbic (L.Cadog 46b, JC 9, ABT 15 in EWGT pp.25, 45, 105). The father of Meurig appears from JC 9 to be Caradog Freichfras, but the cognomen 'Freichfras' may be doubted.

The parentage of Henninni/Emminni makes her the sister of Urien Rheged, and would put her birth in about A.D.500. The date of St.Cadog is too uncertain to enable us to judge on the possibility of this. Egerton Phillimore suggested that Enynny's name is preserved at Llys Nini, near Penlle'r-gaer in Gower (OP II.323), and it may be noted that there were medieval legends which connected Urien with Gower. See s.n. Urien Rheged.

Some 16th century South Wales genealogical manuscripts say that the mother of Meurig ap Tewdrig was *Henfyn* ferch Cynfarch ap Meirchion (Harleian MS.2414 fo.59v, Mostyn MS.212b p.59).

The Life of St.Cadog §46b contains at least two mis-identifications and it is possible that Henninni/Emminni daughter of Cynfarch has been mis-identified with Enhinti/Enynny the mother of Meurig, there and in JC 5. No parentage is given to Enhinti/Enenni/Enynny in L.Cadog §25, JC 9, ABT 15. This distinction was suggested by A.W.Wade-Evans in *The Emergence of England and Wales*, 1956, pp.33, 34, 132, although other guesses of his are unsupportable.

MEURIG ap FFERNFAEL. (740)

He is mentioned in two charters in the Book of Llandaf (BLD 203) as the son of king Ffernfael ab Ithel, and a contemporary of bishop Terchan. Wendy Davies dates the charters c.752, 758 (LlCh p.116).

MEURIG ap GWEIRYDD. See Marius son of Arviragus.

MEURIG ab IDNO. (520)

Son of Idno ap Meirchion (ByA §13) and father of St.Elaeth Frenin by Onnengreg ferch Gwallog ap Lleenog (ByS §48). See EWGT pp.88, 62.

MEURIG ab IDWAL FOEL. (930)

A prince of Gwynedd. According to *Annales Cambriae* (MS.B) and *Brut y Tywysogion* he was blinded in 974. His sons were Idwal and Ionafal. He appears in the genealogies as ancestor of Gruffudd ap Cynan. See JC 26, ABT 1a, 7c, g in EWGT pp.47, 95, 101.

MEURIG ab ITHEL (1). (720)

He is mentioned many times in the Book of Llandaf as the son of Ithel ap Morgan. First as a son of Ithel, king of Glywysing, in the times of bishops Berthwyn and Terchan (BLD 175, 179, 183, 186-7, 191, 202) and later as king himself in the time of Terchan (BLD 204). It appears that Meurig and his brothers Ffernfael, Rhodri and Rhys ruled simultaneously in different parts of Glywysing and Gwent. J.E.Lloyd puts Ffernfael in Gwent and the rest in Glywysing (HW 274-5).

Wendy Davies suggests that these four brother-kings were active c.745-775 (LlCh p.76).

This Meurig is perhaps the Meurig, father of Tewdwr, who appears in one of the Llancarfan Charters appended to the Life of St.Cadog (§55 in VSB pp.124-6). See *Trans.Cym.*, 1948, pp.294-6.

MEURIG ab ITHEL (2).

Mentioned in the Book of Llandaf as a king of Glywysing and a contemporary of bishop Cerenhir (BLD 214). This is almost certainly a mistake for Meurig ab Arthfael, king of Gwent. See Wendy Davies, LlCh p.119.

MEURIG ap MAREDUDD. See Meurig, king of Dyfed.

MEURIG ap MEIRCHION. (Fictitious).

Genealogical link in a late pedigree of the kings of Morgannwg; father of Creirwy (MP 3 in EWGT p.122).

MEURIG ap RHODRI MAWR. (850)

Mentioned in lists of the sons of Rhodri Mawr (JC 20, ABT 7a, p in EWGT pp.47, 101). In the last reference we are told that he fell from his horse [to death, according to one MS.] in Ystrad Meurig [in Ceredigion], and he had no heirs.

MEURIG ap TEWDRIG. (590)

A king of Glywysing and Gwent (HW 274). He is frequently mentioned in charters in the Book of Llandaf as the son of Tewdrig, 'king and martyr', and the father of Athrwys, Idnerth and Ffriog. His wife was Onbrawst ferch Gwrgan Fawr. See BLD 140, 143, 144, 148, 150. All these charters are represented as being in the time of bishop Oudoceus. None of his sons is described as king of Glywysing and as Morgan ab Athrwys is the next king mentioned, still in the time of Oudoceus, it appears that Meurig was succeeded, after a long reign, by his grandson, Morgan. Wendy Davies dates the Charters c.620-665 (LlCh pp.97-98).

Meurig is also mentioned in two of the Llancarfan Charters attached to the Life of St.Cadog (§§65, 68 in VSB pp.132-6). Although his parentage is not stated his identity is proved by the witnesses.

Meurig's name has been omitted from the earliest text of the line of kings in the 'Harleian' genealogies (HG 28) but is correctly given in JC 9, ABT 15 and MP 3. See EWGT pp.12, 45, 105, 122. Late 16th century MSS. give the mother of Meurig as Henfyn ferch Cynfarch ap Meirchion, that is, a sister of Urien Rheged. See s.n. Meurig ab Enynny. This is impossible if we accept the above date for Meurig.

According to the Book of Llandaf Meurig began to reign when his father Tewdrig retired to live a solitary life. But Tewdrig was prevailed upon to aid his son against the Saxons, and he was slain in the battle (BLD 141-2).

MEURIG TRYFFRWYDR. (Legendary). (900)

Supposed ancestor of Rhirid of Dinmael, patriarch of a tribe in Dyffryn Clwyd, who flourished c.1230. Meurig is made the son of Tegonwy ap Teon and father of Owain (PP §51). The line is chronologically defective.

MEUTHI or MEUTHIN, ST.

The saint of Llanfeuthin, formerly under Llancarfan, Morgannwg (PW 66). See further s.nn. Cadog, Tathyw.

MEVA, ST.

Joint patron with St.Issey of Mevagissey, in Cornwall, 4½ miles south of St.Austell. The place-name occurs as Meffagesy c.1400, Mavagisi 1410; Mevegysy (1440) ('Meva hag Ysy') in the vernacular, and in Latin as *Sanctarum Meve et Ide* in 1429 and 1435. The name appears as Memai (=Mevai) in a tenth century list of Cornish parochial saints found in the Vatican codex Reginensis Latinus 191.

She is not the same as Mewan who appears as Megunn in the same list. This confirms G.H.Doble who suspected that the saints of St.Mewan and Mevagissey were different. See B.L.Olson and O.J.Padel in CMCS 12 (1986) p.62. Compare LBS III.331, 485.

MEVEN, ST. (510)

The Life was printed by Dom Plaine in *Analecta Bollandiana*, III (1884) pp.142-158. It was perhaps by Ingomar, a clerk of the 11th century, who wrote a Life of St.Iudicael (G.H.Doble, *The Saints of Cornwall*, V.36). The following is based on the analysis of the Life by Doble (*loc.cit.*, pp.37-41):

§2. *Conaidus Mevennus* was born in *Orcheus pagus* in the province of Gwent. His father was *Gerascenus*. The mother of St.Samson was a native of the same province.

3. He was a relative of Samson and became his disciple. When Samson decided to go to Letavia [Armorica] Meven resolved to accompany him.

5. They began to erect a monastery at Dol.

6. To get help in building his basilica Samson sent Conaid on an embassy to Count Gueroc. On the way he stayed the night with a man named Cadvon.

7. Cadvon offered Conaid land suitable for a monastery. Conaid accepted the offer and continued his journey. He was well received by the count who gave him generous gifts. On his return he visited Cadvon and the two made a league together. Then Conaid Meven returned to Dol.

8. Conaid Meven, desiring to lead a more solitary life, got leave from Samson to depart.

9. He returned to Cadvon who gave him all things necessary for building a monastery.

10. The monastery flourished.

11. Count Iudicael enriched the monastery and eventually became a monk there himself.

19. When Meven was about to die, his godson, Austolus [Austell] was inconsolable. The saint prophesied that Austolus would die seven days later. This came to pass. Meven died on June 21, and Austolus on June 28.

NOTES ON THE LIFE

§2. No explanation seems to have been given for the additional name 'Conaid'. *Orcheus* is generally agreed to be Ergyng (LBS III.484, Doble p.43). LBS makes a number of assumptions, mainly based on the Iolo MSS., identifying Gerascen with Geraint ap Garannog, who had nothing to do with Ergyng. Geraint is then traced to Cadell Ddyrnllug of Powys, using a pedigree of no value (PP §9(3),(5)) so that Meven is said to be of the royal family of Powys (LBS III.50, 484; Nora K.Chadwick, *Early Brittany*, 1969, p.209). This is quite baseless (PCB).

3. Meven's mother was perhaps a sister of St.Samson. One of Samson's sisters is said to have been indisposed to embrace a religious life (Life of Samson, I §§29, 45; LBS III.484-5).

6. This must have been Weroc I of De la Borderie, if we accept his existence. See s.n. Weroc. Cadvon's abode was apparently in the Forest of Brocéliande (Doble pp.43-44, 48; Chadwick pp.248-9).

9. The site of the original monastery founded by Meven is disputed. There is Saint-Méen-le-Grand, 4 km north of Gaël, but some think that the original monastery was at Gaël (Doble pp.48-49), 40 km west of Rennes.

11. LBS (based on De la Borderie) puts the period of Iudicael's retirement to Meven's monastery from 605 to 610. This was perhaps after the death of Meven.

A large number of places in Brittany bear the name of Meven, or Méén as he is called by French speakers (pronounced like French *main*, 'hand'). See Doble pp.51-52 and further 53-56).

CORNWALL

The Life says nothing about St.Meven in Cornwall, but the fact that St.Mewan in Cornwall is adjacent to St.Austell, and not far from St.Samson in Golant, points to the conclusion that Meven and Austell were in Cornwall with Samson (LBS III.485, Doble pp.33, 45-46).

Nicholas Roscarrock said (1580):

They hold by tradition that St Austell and St.Muen were great friends whose parishes joyne and enjoye some priviledges together and thet they lived here together. The feast of St.Muan is Nov. 19th (Doble p.35).

The name appears as *Megunn* (probably for *Meguin, 'Mewinn') in a tenth century list of Cornish parochial saints found in the Vatican codex Reginensis 191. We find Mewinni in the Exeter Martyrology. "Curiously, the earliest spellings for the name of the Cornish parish are at variance with the authentic forms, showing Sancti Maweni (1245), and Sancti Mawani (1291)". But Sanctus Mewanus (1297, 1305, etc.) and vernacular Seynt Mewen (1398, etc.) are compatible with the form of the List, and with Breton forms. See B.L.Olson and O.J.Padel in CMCS 12 (1986) pp.59-60.

Meva (q.v.) is a different saint.

MEVIN. See Melchin

MEWAN, ST. See Meven.

MEWYN. See Melchin,

MEYLER, ST. See Meilir, St.

MIL DU ap DUGUM. (Legendary).

A person referred to in the tale of 'Culhwch and Olwen' as having been slain in the past by Arthur (WM 457-8, RM 104).

Milldu was the name of a giant mentioned in the Life of St.Malo. Machutes, during a sea-voyage with St.Brendan, came upon the giant buried under a huge cairn and brought him to life (LBS III.417, CO(2) p.60).

MILLO ap CAMUIR. (470)

He appears as father of Cynin in an otherwise unknown line of princes, apparently of Powys (HG 23 in EWGT p.12).

MINOCANNUS. See Mynogan.

MINOG ap LLEU. See Lleu Llaw Gyffes.

MINVER, ST. See Menefrida.

MISER ap CUSTENNIN. See Tryffin, king of Dyfed.

MODRED. See Medrod.

MODRON, mother of Mabon.

The name of Mabon's mother is given as Modron whenever he is mentioned, but never the name of his father. For other examples see Dôn, Gwyar, Iwerydd, Sefin.

On the etymology of the name, see John Rhys, *Hib. Lect.*, p.29; TYP p.458. Compare Madrun.

MODRON ferch AFALLACH. (Legendary).

The mother, by Urien Rheged, of the twins Owain and Morfudd according to a triad (TYP no.70) commemorating the 'Three Fair Womb-Burdens' of Ynys Prydain. The triad is also referred to in a genealogy in Jesus College MS.20 (§3(5) in EWGT p.43).

According to a legend recorded in Peniarth MS.147 pp.10-11 (dated 1556) the mother (unnamed) of Owain and Morfudd is said to be the daughter of the king of Annwn. This agrees with the 'otherworld' character believed to belong to Afallach. According to this legend a destiny was laid on her that she should be compelled to wash at a certain ford until she had a son by a Christian. The ford was

called Rhyd y Gyfarthfa, ('The Ford of the Barking'), because the dogs of the country would come there to bark; it was in the parish of Llanferres, [Iâl]. No one would venture to go and see what was there until Urien Rheged came. He found the woman and had intercourse with her. She told him to return after a year, and when he did so he received a boy and a girl, Owain and Morfudd. For the text and translation see TYP p.459.

Compare Gwallwen ferch Afallach.

MOELYN. See Bledrus y Moelyn.

MOFOR, ST. See Gofor.

MOLING, ST. See Myllin.

MONACELLA, ST. See Melangell.

MÔR ap BREICHIOL. (870?)

Member of a line of princes, probably of Rhufoniog; father of Aeddán (HG 20, JC 46, ABT 26 in EWGT pp.12, 49, 108). See further s.n. Breichiol. Probably the same as Ifor, the father of Elaeth, mentioned in HL §2g in EWGT p.113.

MÔR ap CENEU. See Mar ap Ceneu.

MÔR ap LLYWARCH. (930)

Genealogical link in a line associated with Abergwili, father of Bledri. See JC 33 in EWGT p.48.

MÔR ap MARUT. (970)

He appears as a link in the ancestry of Tandreg the mother of Gwalchmai ap Meilir; father of Selyf (HL 2g in EWGT p.113). Probably the same as Môr ap Morudd of the line of Rhufoniog. See EWGT p.155.

MÔR ap MORUDD. (970?)

The last of a line of princes, probably of Rhufoniog, mentioned in HG 20 ([?I]mor), JC 46 (Amor), ABT 26 (EWGT pp.12, 49, 108). Probably the same as Môr ap Marut.

MÔR ap MYNAN.

Genealogical link in the ancestry of Marchudd (q.v.); father of Elfyw (ABT 9a, HL 7a, b in EWGT pp.103, 116).

MÔR ap PASGEN. (870)

Genealogical link in the ancestry of Einion ap Llywarch, patriarch of a tribe in Is Cennen and Cedweli, Ystrad Tywi; father of Rhirid (PP §24(2)).

MÔR MAWRHYDIG. (Legendary).

'M. the Majestic'. A warrior mentioned in the 'Stanzas of the Graves' (No.22) in the Black Book of Carmarthen:

The grave of Môr Mawrhydig, staunch chieftain,
pillar in the swift-moving battle,
son of Peredur Penweddig.

(SG pp.122/3).

MORAN, ST.

The saint of Lamorran in Cornwall, four miles east-south-east of Truro. The church was dedicated in 1261 by Bishop Bronescombe to St. Morenna the Virgin (*Cornwall*, by Arthur L. Salmon, revised by H. Ronald Hicks, 1950, p.93). Nicholas Roscarrock calls him (*sic*) Moran or Morwene, and says that his day, as observed at Lamorran, was the Tuesday before All Saints' Day (LBS III.499).

According to LBS Moran was Moderan, bishop of Rennes, who died c.730. Commemorated on October 22. His cult is said to have been brought to Cornwall by Breton immigrants (III.499-501).

MORDAF, bishop of Bangor. See Morlais.

MORDAF HAEL ap SERWAN. (530)

'M. the generous'. He is mentioned in a story told in the Welsh Laws as one of the Men of the North who invaded Arfon to avenge the death of Elidir Mwynfawr. They were defeated and driven out by Rhun ap Maelgwn. See s.n. Rhun ap Maelgwn. He is mentioned in the triads (TYP no.2) as one of the 'Three Generous Men' of Ynys Prydain.

His ancestry is given in Bonedd Gwŷr y Gogledd (§9 in EWGT p.73).

MORDDU ap MEIRCHION.

Father of Eledi and ancestor of Ceindrech the mother of Owain [Finddu] ap Maccen Wledig (JC 4 in EWGT p.44).

MORDDWYD TYLLION. See Echel Fordwyd-twill.

MORDEYRN (ab EDERN?).

The saint of Nantglyn (WCO 191) and Mordeyrn's Chapel formerly in Nantglyn, Rhufoniog, Gwynedd. His festival was on July 25, the same day as that of St. James the Great, the Apostle, who has replaced Mordeyrn as patron. All that is known of him is contained in a cywydd in his praise by the 16th century poet Dafydd ap Llywelyn ap Madog. Here he is called 'countryman of Cunedda Wledig' (l.6), 'of the same blood as St. David' (l.7) and 'offspring of the blessed Edeyrn' (l.43). (III.502-3. See text in IV.433-4). Another text, less accurate, is that in the 16th century manuscript *Gwyneddion 3*, ed. Ifor Williams, p.110. Mordeyrn is mentioned by Dafydd ap Gwilym in two of his poems (LBS III.502 n.7).

MOREIDDIG. See Moriddig.

MORENNA, ST. See Moran.

MOREWENNA, (daughter of Brychan). See Morwenna.

MORFAEL ap CYNDRWYN. (570)

The name appears in the list of children of Cyndrwyn in the 'Hanesyn Hen' tract (ByA §1 in EWGT p.85). It also appears in the poem called 'Marwnad Cynddylan' in Panton MS.14, but in BL.Add.MS.14,867 the name is Moriael. See CLIH XIII, l.54.

According to Ifor Williams *Moriael* is a mistake for *Moruael* (BBCS 6 (1932) p.140), but Geraint Gruffydd takes Morial to be correct (*Bardos*, 1982, pp.25-26) and translates ll.54-55:

Before Caerlwygoed Morial bore
fifteen hundred cattle from the end of the battle.

Some versions of Bonedd y Saint write Morfael instead of Cerfael ap Cyndrwyn for the father of the three saints Aelhaearn, Llwhaearn and Cynhaearn (§36 in EWGT p.60). One late manuscript, Cardiff 4.22 (1716), writes *Morfael als Moryal* for the father of the saints (p.60) and in the list of the sons of Cyndrwyn (p.56). See Morial.

MORFAEL ap GLAST. (500?)

Genealogical link in the line of princes of Glastonbury; father of Morien (HG 25 in EWGT p.12).

MORFAWR ap GADEON. See Gwrfawr.

MORFRAN ap CERINT.

Genealogical link in the pedigree of Llŷr Llediaith; father of Arth (ByA §33 in EWGT p.94). The name becomes Meryran ap Ceraint in a later form of the pedigree (MP 3 in EWGT p.122).

MORFRAN ail TEGID. (Legendary).

In the tale of 'Culhwch and Olwen' he appears as one of the three persons at Arthur's Court who survived the battle of Camlan. Of him it is said that 'no man placed his weapon on him at Camlan, so exceedingly ugly was he; all thought he was a devil helping. There was hair on him like the hair of a stag' (WM 462, RM 108). In a triad (TYP no.24) he is described as one of the 'Three *ysgymyd aeruaeu*' of Ynys Prydain, translated 'Slaughter-Blocks' by Rachel Bromwich. Perhaps 'Supporters of Slaughter' (PCB). Another triad (TYP no.41) tells us that his horse was called Gwelwgan Gohoywgein, one of the 'Three Lovers' Horses' of Ynys Prydain. But in the White Book version this horse is said to have belonged to Ceredig ap Gwallog. A late triad (TYP App.IV no.7) includes Morfran ap Tegid as one of the 'Three Offensive Knights' of Arthur's Court because it was repugnant for anyone to refuse them anything, in the case of Morfran because of his ugliness.

In the tale of 'Rhonabwy's Dream' Morfran ail Tegid is included in a list of twenty-four counsellors of Arthur (RM 159).

According to 'Hanes Taliesin' Morfran was the son of Ceridwen and Tegid Foel of Penllyn, and in the version by Elis Gruffydd he was also called Afagddu, 'extreme darkness', because of his ugliness. See further s.n. Afagddu.

MORFRYN. The father of Myrddin Wyllt (q.v.).

MORFUDD ferch GWROLDEG. See Gwroldeg.

MORFUDD ferch URIEN RHEGED. (530)

From a triad (TYP no.70) we learn that Morfudd was twin sister of Owain ab Urien, their mother being Modron ferch Afallach. This is called one of the 'Three Fair Womb-Burdens' of Ynys Prydain. This triad is also referred to in a rather corrupt passage in Jesus College MS.20 (JC 3(5) in EWGT p.43).

In another triad (TYP no.71) we are told that she was loved by Cynon ap Clydno [Eidyn].

She is mentioned in the tale of 'Culhwch and Olwen' as one of the ladies at Arthur's Court (WM 470, RM 112). This is an anachronism, and it is noticeable that her brother Owain does not appear in this tale although from the time of Geoffrey of Monmouth Owain and Urien were wrongly brought into the Arthurian orbit.

MORFYNYDD ap MORHEN. (670?)

One of the line of princes of Glastonbury; father of Merwydd (HG 25, ABT 19 in EWGT pp.12, 106). Morfynydd is the spelling of ABT but HG reads Moriutned [= ?Moruddnedd].

MORGAN father of RHAHAWD. See Rhahawd.

MORGAN ab ATHRWYS. (650)

A king of Gwent and Glywysing. He appears to have succeeded his grandfather Meurig ap Tewdrig, and was succeeded by his son Ithel (HW 273-4). He appears in the genealogies (HG 28, 29, JC 9, ABT 15, MP 3 in EWGT pp.12, 45, 105, 122), and these are confirmed in the Book of Llandaf,

especially BLD 148. Most of our information about him is gleaned from the Book of Llandaf, which preserves a number of charters in which he figures. He is called king of Glywysing (BLD 155), and reigned in the times of bishops Oudoceus and Berthwyn. In one deed we find him giving land to the church in expiation for his slaying of his uncle Ffriog ap Meurig (BLD 152, 155). He owned lands in Gower (145), Glywysing (155), and Gwent (156).

Morgan also appears in the Llancarfan Charters attached to the Life of St.Cadog (§§62, 67 in VSB pp.130, 134). In §62 Morgan is said to have had a foster-son, (*alumnus*,) named Gwengarth. This Gwengarth appears also in BLD 156, 180b. In the time of bishop Berthwyn Morgan appears with his son, Ithel, and his brother Gwaidnerth (BLD 176a, 190b).

From the Book of Llandaf (p.190) it appears that the wife of Morgan was named Rhiceneth, but the meaning of the text is ambiguous and she may have been the wife of his son Ithel:

a Morcante rege et a filio eius Iudhail et ab uxore eius Ricceneth.

Wendy Davies dates the BLD charters c.670-710 (LlCh pp.99-113).

Iolo Morganwg called Morgan ab Athrwys 'Morgan Mwynfawr' for which he had no authority. This misled J.E.Lloyd and others. See EWGT p.139.

MORGAN ap BOTAN. (600?)

One of the line of princes of Glastonbury; father of Morhen (HG 25, ABT 19 in EWGT pp.12, 106). Perhaps the Morgan who died in 665 (AC) as suggested by Nikolai Tolstoy (*Trans.Cym.*, 1964 p.310).

MORGAN ap COLEDDOG or CLYDOG. (580)

The last of a line of princes in North Britain according to the genealogies; grandson of Morgan Fwlch (q.v.). (HG 10, JC 37, ByA 15 in EWGT pp.10, 48, 88). Molly Miller suggested that this line ruled in Gododdin, a kingdom including Edinburgh, and that it ended with this Morgan when Edinburgh [Dinas Eidyn] fell to the Angles, at the siege of Edinburgh, *obsessio Etin*, c.638, according to the Irish Annals (BBCS 26 (1975) p.266).

MORGAN ap GWRGAN. (600)

He is mentioned in the Book of Llandaf with his brother Caradog in a charter recording a grant by his father Gwrgan ap Cynfyn, king of Ergyng, in the time of bishop Inabwy (BLD 163-4).

MORGAN ap RHODRI MAWR. (Error?)

He is apparently mentioned as a son of Rhodri Mawr in Jesus College MS.20 (JC 20 in EWGT p.47), but this is probably a mistake for Morgan [Hen] ab Owain who seems to have been a grandson of Rhodri Mawr, i.e. son of Nest ferch Rhodri. See EWGT p.141.

MORGAN FWLCH ap CYNGAR. (520)

Probably a prince of North Britain, being descended from Coel Hen according to the genealogies; father of Coleddog or Clydog (HG 10, JC 37, ByA 15 in EWGT pp.10, 48, 88). He is probably the Morgan, mentioned in the *Historia Brittonum* (§63), who is said to have warred against Hussa, king of Bernicia (585/6 - 592/3) and later to have caused the death of Urien [Rheged], while he was campaigning, out of envy, because he possessed so much superiority over all the kings in military science.

It is doubtless the same Morgan, the slayer of Urien, who is mentioned in one of the 'Llywarch Hen' poems, which purports to be an elegy on Urien by Llywarch Hen. Llywarch is represented as saying:

Morgan and his men planned
to exile me and burn my lands.
A mouse, scratching at a cliff!

(Ifor Williams, "The Poems of Llywarch Hên", *Proc.Brit.Academy*, 18 (1932) p.25, CLIH III.41 and pp.17, 137-8). As a result of this internecine warfare, Rheged was laid waste. See s.n. Llywarch Hen.

Again a king named *Morken* is mentioned in the Life of St.Kentigern by Jocelin of Furness, as having persecuted that saint. A place named Thorp-morken is there said to have been named after him. The identity of this king with the Morgan who slew Urien was suggested by Lady Charlotte Guest (*The Mabinogion*, Everyman ed. p.356 n.1). The same identification was made by H.M.Chadwick, who remarked that although Jocelin says that Morken lived on the Clyde the incident took place in the early part of Kentigern's life, when his home was probably at Hoddom, near Annan. "So it is perhaps legitimate to suggest that Morcant's territories really lay in Dumfriesshire." (*Early Scotland*, p.144).

Molly Miller suggested, on the other hand, that the dynasty to which Morgan Fwlc'h belonged reigned in Gododdin, a kingdom including Edinburgh, and that it ended with his grandson Morgan ap Coleddog (BBCS 26 (1975) p.266).

Compare Morgan Mawr ap Sadyrnin, Morgan Mwynfawr.

MORGAN HAEL. (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen' as one of those present at Arthur's Court. Nothing more is said of him (WM 464, RM 109).

MORGAN HEN ab OWAIN. (d.974).

He appears in the Book of Llandaf as a contemporary of bishop Gwgon: 'Morgan Hen son of Owain, king of Morgannwg, contemporary with Edgar king of the English.' (BLD 240). He succeeded his father Owain in about 930 to the kingdom of Glywysing, but his brother, Gruffudd, was king in Gower (BLD 239-40) and another brother, Cadwgon, was lord of the region of Margam in about 940 (BLD 224-5). See HW 338 n.66. He frequently appeared in the English Court as a witness to royal grants of land between 931 and 956, generally in company with Hywel Dda (HW 336, 348, 353).

His death is recorded in *Annales Cambriae* and *Brut y Tywysogion*. The corrected date is 974. He is said to have died at a patriarchal age (HW 338 n.66) but there seems to be no good evidence for this except the use of the cognomen 'Hen'. He probably lived to the age of 85 or so. In William Wynne's *History of Wales*, 1774 ed. p.58 he is said to have died aged one hundred years. Iolo Morganwg went further. For example the 'Gwentian Brut' (MA² p.693) puts his death in 1001 at the age of 129!

The following sons are mentioned in the Book of Llandaf: Owain, Idwallon, Cadell and Cynfyn. They are given in this order in BLD 246, 252. See the names.

It is probably from Morgan ab Owain that the kingdom came to be called Morgannwg as stated by Egerton Phillimore (OP I.208), not from Morgan ab Athrwys as J.E.Lloyd thought (HW 274, 281). See EWGT p.139; J.K.Knight in *Glamorgan County History*, Vol.2, 1984, p.367.

His pedigree first appears in Jesus College MS.20: 'Morgan ab Owain ap Hywel ap Rhys', etc. (JC §9) and again in ABT 15 and MP 3 in EWGT pp.45, 105, 122. He is called Morgan Mawr in ABT 15, but a late text changed this to Morgan Mwynfawr, and this latter incorrect cognomen is retained in MP 3.

Morgan's mother is said to have been Nest ferch Rhodri Mawr according to two genealogical MSS. of c.1600, Mostyn MS.212b p.58 and Llyfr Baglan p.95. This is probably also intended in Jesus College MS.20 (JC 20 in EWGT p.47). See note in EWGT p.141.

A tale is told in the Book of Llandaf (p.248) about a dispute between Morgan Hen and Hywel Dda over the commots of Ystrad Yw and Ewias. Hywel Dda wanted to take them from Morgan. Edgar, king of England, summoned Hywel, Morgan and Morgan's son, Owain, before him and gave judgement in favour of Morgan. It was agreed that the districts should go to Owain ap Morgan.

The chief objection to this story is that Hywel Dda died c.950 while Edgar was not king till 959. See John Rhys and David Brynmor Jones, *The Welsh People*, pp.153-5. Another objection is that Owain ap Morgan was probably only about 20 years old when Hywel Dda died. The dispute could perhaps have occurred in 949 when Hywel Dda and Morgan were at the court of king Edred. See HW 338 n.66, 353. (PCB).

MORGAN MAWR ab OWAIN. The same as Morgan Hen (q.v.).

MORGAN MAWR ap SADYRNIN. (530?)

In the prophetic poem 'Cyfoesi Myrddin a Gwenddydd' in the Red Book of Hergest, Rhydderch Hael [of Strathclyde] is said to have been followed by a king named *Morgant Mawr uab Sadyrnin*, and he is said to have been followed in turn by Urien (RBP col.577). The poem is one of the sources of the tract called 'Disgyniad Pendefigaeth Cymru' (NLWJ 16 (1970) pp.253-263), where the same list is given. Here the king is called *Morgan ap Satvrnin* (§1 p.257).

It is certain, however, that Urien died before Rhydderch Hael, and it is possible that the order of these three should be reversed, in which case the order would be Urien, Morgan Mawr, Rhydderch Hael. Urien and Rhydderch Hael ruled different kingdoms and Morgan Mawr may have ruled yet another region. But it is tempting to suppose that the list, in reverse order, gives those who held greatest power among the British kingdoms in the North. We know that Urien was slain by a chieftain named Morgan and in the Life of St.Kentigern a king Morken appears in §§21, 22, while Rhydderch Hael does not appear until §30, after the death of Morken. Hence this Morgan Mawr may be the chief who slew Urien and may be the Morken of the Life of St.Kentigern. Robert Vaughan of Hengwrt thought that Morgan Mawr ap Sadyrnin was the Morken of the Life of St.Kentigern, but that the slayer of Urien was Morgan Mwynfawr (Lewis Morris's notes in BL Add.MS.14,924 fos.9r-v). Compare Morgan Fwlch and Morgan Mwynfawr.

MORGAN MWYNFAWR ap TUDWAL TUDCLYD. (540)

He is mentioned in the 'Hanesyn Hen' tract as son of Tudwal Tudclyd and brother of Rhydderch Hael (ByA §18 in EWGT p.89). According to a triad (TYP no.20) he was one of the 'Three Red Ravagers' of Ynys Prydain. For a year neither grass nor plants would spring up where they had walked.

He was the owner of one of the 'Thirteen Treasures of Britain', a car which would immediately take anyone who was in it to the place he desired. See *Llên Cymru*, V (1958) pp.56-57; TYP App.III.4; *Études Celtiques*, X (1963) p.465.

Lewis Morris refers to Robert Vaughan of Hengwrt for the idea that it was this Morgan who was responsible for the death of Urien Rheged (BL.Add.MS.14,924 fo.9). Compare Morgan Fwlch and Morgan Mawr ap Sadyrnin.

The cognomen 'Mwynfawr' was sometimes wrongly given to Morgan Hen ab Owain. Iolo Morganwg gave the cognomen to Morgan ab Athrwys without any good authority.

MORGAN TUD.

He appears in the romance of 'Geraint and Enid' as the chief physician of Arthur. He was called by Arthur to heal Edern ap Nudd (WM 406, RM 261). No such physician is mentioned in the corresponding part of 'Erec et Enide' by Chrétien de Troyes. Later in the Welsh tale Morgan Tud attended to Geraint's wounds (WM 440, RM 286-7). In 'Erec' it is Morgan, Arthur's sister, who produced a plaster which cured Erec. In Chrétien's 'Yvain' mention is made of a certain Morgan the Wise, whose ointment was such that there was no delirium of the head which could not be cured by it. This ointment was used to cure Yvain of madness. The corresponding passage in the Welsh romance of 'Owain and Luned', however, does not mention the name of the maker of the ointment (WM 251, RM 184).

Joseph Loth has shown that the word ‘tud’ (*tut* in the text) corresponds to the word *tuthe* used in the 11th century Life of St. Maudez [see Mawes]: *quidam daemon quem Britomes ‘tuthe’ appellant* (*Revue Celtique*, XIII (1892) pp.496-7). It thus means some kind of supernatural being, in fact, a fairy. It is evident, therefore, that Morgan Tud means Morgan the Fairy, that is, Morgain la Fée of French Arthurian Romance. See Morgen. The spelling having become ‘Morgan’ led the Welsh writer to treat Morgan Tud as a man (John Rhys, *Celtic Folklore*, pp.372-5).

MORGAN. See also Margan.

MORGEN. (Morgain la Fée).

She appears in the Vita Merlini by Geoffrey of Monmouth (c.1149) as Morgen, one of the nine sisters in Insula Pomorum (equivalent to the Isle of Avallon) who received Arthur when he was carried thither after the battle of Camlan. She surveyed his wound and gave hope of recovery after a long period of healing (ll.916-938).

She is next mentioned in the Roman de Troie (composed c. 1160) as a fairy who hated Hector because he did not return her love, although here in most MSS. the name (Morgain) is disguised by mutilation (Bruce I.79 n.85). See further R.S.Loomis in *Wales and the Arthurian Legend*, p.106.

In the romance of ‘Erec et Enide’ by Chrétien de Troyes (c.1168) she is mentioned as Morgan la Fée, the mistress of Guigomar, lord of Avalon (l.1957) and probably again as Morgan, Arthur's sister, highly skilled in healing (ll.4216 ff). It is probably she who appears in Chrétien's ‘Yvain’ as Morgan the Wise, whose ointment could heal any delirium of the head.

Layamon in his ‘Brut’ (between 1189 and 1205) seems to know of her under the corrupted name Argante. Arthur, after he has received his mortal wound, says to Constantine son of Cador:

‘And I shall fare to Avalun, to the fairest of all maidens, to Argante the queen, an elf most fair, and she shall make my wounds all sound; make me all whole with healing draughts.’

Giraldus Cambrensis in *Speculum Ecclesiae*, II.9 (c.1216) said:

‘After the battle of Kemelen ... Arthur having been mortally wounded there, his body was carried away to the isle of Avalonia, which is now called Glastonia, by a noble matron, of his own kin, called Morganis. ... On account of this the fabling *Britones* [Welsh? or Bretons?] and their singers are wont to pretend that a certain fairy goddess (*dea quaedam phantastica*), forsooth, called Morganis, carried away Arthur's body to the isle of Avalonia to heal his wounds.’

A similar statement is made by Giraldus in *De Instructione Principum*, Distinctio i. See E.K.Chambers, *Arthur of Britain*, pp.121-2, 270, 272-3; Bruce I.77-79.

In the ‘Vulgate’ cycle of Arthurian Romances (1215 onwards) she is called Morgan, Morgain, Morgue le Fée, the youngest daughter of Hoel, Duke of Tintagel [i.e. Gorlois of HRB, see Gwrlais], and half-sister of Arthur. Later she is mis-identified with Urien's wife, who is also said to have been a sister of Arthur, but is elsewhere called Brimesent or Hermesant (Sommer II.165). Her character deteriorates, and she becomes less a goddess and more a jealous sorcerer, ‘a designing and wicked person’ (John Rhys, *Celtic Folklore*, p.374).

The Welsh account of the Birth of Arthur in Llanstephan MS.201 (15th century) is based on some version of the ‘Vulgate’ Merlin, but modified to some extent to suit Welsh traditions. Here we find a half-sister of Arthur, Dioneta, daughter of Gwrlais and Eigr, whom Uthr caused to be sent to Ynys Afallach. This Dioneta evidently corresponds to Morgen of Avallon. It is noteworthy that the name ‘Morgan’ is avoided. See Cy. 24 (1913) pp.247f.

There is a Welsh version of the account given above by Giraldus Cambrensis in Llanstephan MS.4 (c.1400), fo.507r:

The bards of Ynys Prydein and its storytellers used to imagine that it was *Margan dwywes o Annwfn* ['Margan a goddess of Annwn'] that had hidden him [Arthur] in Ynys Afallach to heal him of his wounds; and that when they became whole, he would return again to the *Brytanyeit* to defend them as was his wont.

(Trans. by Timothy Lewis and J.Douglas Bruce in *Revue Celtique*, 33 (1912) p.443). Similarly in BL. MS.Vitellius C.ix pp.155-7 where she is called *Morgan, dwyssoges o Annwn* [Morgan, princess of Annwn].

Mary-Morgant is said to be a common name for a fairy on the island of Ouessant, off the coast of Brittany (John Rhys, *Celtic Folklore*, p.375). The name was carried to Sicily where *Fata Morgana*, 'Fairy Morgana', was the name given to the mirage which appears in the strait of Messina (E.K.Chambers, *Arthur of Britain*, p.222).

The name Morgen is derived from older *Morigenos* or *Morigena* and could belong to a male or female. The modern form is Morien which is found as a man's name. In French it became Morgan or Morgain, but did not have the definite male connotation that *Morgan* would normally have in Welsh. See *Celtic Folklore*, pp.373-4. See also Morgan Tud.

MORGENEU, bishop of Mynyw. (d.999).

He was slain by the 'heathen' [Danes] when they pillaged Mynyw in 999 (AC, ByT). According to Giraldus Cambrensis he was the first of the bishops of Mynyw to eat flesh. He followed Eneurys and was followed by Nathan (*Itin.Kamb.*, II.1; HW 352).

MORGYNHOR ap CYNFAN.

Genealogical link in the ancestry of Ednywain ap Bradwen, patriarch of a tribe in Meirionydd; father of Rhun. See PP §25(1).

MORHAEARN, ST.

The saint of Trewalchmai, formerly under Heneglwys, Môn (PW 91). Commemorated on November 1. Nothing else is known about him (LBS III.504).

MORHEN(?) ab EDNYFED. See Tudwal Tudclyd.

MORHEN ap MORGAN. (630?)

One of the line of princes of Glastonbury; father of Morfynydd (HG 25, ABT 19 (Morith) in EWGT pp.12, 106).

MORIAL. (Legendary).

The name occurs in the Book of Aneirin in stanza 56 of the Gododdin (CA II.661-3):

The worthy lord does not come to terms with provocation,
Morial does not endure reproach in the pursuit,
he with the steel blades ready for bloodshed.

(Trans. Kenneth Jackson in *The Gododdin*, 1969, p.138). The word *moryal* occurs in the Book of Taliesin (BT 65 l.2) as an adjective meaning 'of great valour' (CT p.104). It also occurs as an adjective(?) in BT p.48 l.25.

The grave of Morial is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen. Here he is mentioned in conjunction with Gwrien and Morien:

The graves which the thicket covers,-
they were not slain unavenged:
Gwrien, Morien and Morial.

(No.2 in SG p.118/9). All these three are names which occur in the Gododdin. On Gwrien see also Gwriad, king of Strathclyde.

Another Morial occurs in the 'Cynddylan' poetry (CLIH XI.77):

The sod of Ercal covers fierce warriors
of the race of Morial.
After nourishing it grinds to dust.

(Trans. Ifor Williams, *Lectures on Early Welsh Poetry*, Dublin. 1944, p.47).

According to Edward Lhuud Bryn Morial was north-east of Oswestry (CA p.238).

Morial seems to have been regarded by some as a brother of Cynddylan ap Cyndrwyn, and identified with Morfael. Thus Edward Lhuud writes *Moryal, Condolani frater* (*Archaeologia Britannica*, 1707, p.261). See further s.n. Morfael.

MORIDDIG ab OWAIN. (930)

A member of the tribe of Marchudd in Rhos, Gwynedd; father of Morien (HL 7a in EWGT p.116).

MORIEN ap CADWR. (800?)

A prince of the line of Glastonbury (HG 25, ABT 19 in EWGT pp.12, 106); father of Idnerth (HG) or Ednyfed (ABT).

MORIEN ap FFEROG.

A person mentioned in the 'Gododdin' of Aneirin, stanzas 34, 35, 43A, 54A in CA. The only stanza which says anything about him is no.35 where he seems to be called the son of Fferog. He was 'a worthy successor to Caradog ...Whose hand was mighty, who set fire under the fleeing horseman, brave in the tumult; ... before the army of Gododdin his shield was shattered, he was steadfast in affliction.' (Trans. Kenneth Jackson in *The Gododdin*, 1969, p.131).

He is probably the same as the Morien whose grave is mentioned in the 'Stanzas of the Graves'. See s.n. Morial.

MORIEN ap IAEN. (Legendary). See Iaen.

MORIEN ap MORFAEL ap GLAST. (530?)

One of the line of princes of Glastonbury; father of Botan (HG §25 in EGWT p.12). In ABT §19 (in EWGT p.106) he is called Morien Glas without parentage.

MORIEN ap MORIDDIG (or CEREDIG). (970)

A member of the tribe of Marchudd in Rhos, Gwynedd; father of Hyfaidd (HL 7a in EWGT p.116).

MORIEN MYNOG. (Legendary).

'M. the Noble'. He and his son Bradwen appear as warriors of Arthur's Court in the tale of 'Culhwch and Olwen' (WM 460, RM 106). He is also included as one of 42 counsellors of Arthur in the tale of 'Rhonabwy's Dream' (RM 159). According to Peniarth MS.134 he was the son of March ap Meirchion and father [*recte* ancestor] of Egri, patriarch of a small tribe in Talybolion, Môn. See PP §58.

The name Morgen-munuc appears in Brittany. See Joseph Loth, *Chrestomathie Bretonne*, 1890, p.153. (CA p.157).

MORLAIS, bishop of Bangor. (d.944) (ByT).

Perhaps the same as Mordaf, bishop of Bangor, said to have gone to Rome with Hywel Dda in 929. See further s.n. Lunberth.

MORUDD ab AEDDAN. (930?)

Member of a line of princes, probably of Rhufoniog; father of Ifor(?) or Môr (HG 20, JC 46, ABT 26 in EWGT pp.12, 49, 108). Probably the same as Marut ab Elaeth.

MORUDD ap DAN. (Fictitious). (274-257 B.C.)

A fictitious king of Britain, called Morvidus by Geoffrey of Monmouth. He was the son of Danius [Dan] by Tangustela [Tangwystl], a concubine, and succeeded his father. He would have been a prince of extraordinary worth had he not been addicted to immoderate cruelty (HRB III.14). A king of the Moriani [of Moryan] invaded Northumberland [y Gogledd] but was defeated and all his army were killed, some being flayed alive. Then a monster from the Irish sea continually devoured the people of the coast. Morvidus ventured to encounter it alone, but he was at length swallowed by the monster like a small fish (III.15). He had five sons all of whom succeeded him in turn: Gorbonianus [Gorbonion], Arthgallo [Arthal], Elidurus Pius [Elidir War], Iugenus [Owain] and Peredurus [Peredur] (III.16-18).

Brut y Brenhinedd says the same about Morudd with the equivalent names shown in [].

MORUDD ab ELDAD. (630)

A prince of the line of Buellt and Gwrtheyrnion; father of Gwyddaint (HB §49 in EWGT p.8). JC §14 in EWGT p.46 writes Morvo m. Elaed.

MORUDD ap LLYWARCH HEN. See Mechydd.

MORVIDUS son of DANIVS. See Morudd ap Dan.

MORWENNA, ST.

The saint of Morwenstow, six miles north of Bude in Cornwall. She is the Morewenna listed as one of the children of Brychan in the Life of St.Nectan (EWGT p.29). William of Worcester called her *Sancta Morwinna, virgo (Itineraries, ed. John H.Harvey, p.26)*. The church is now dedicated to St.John the Baptist with commemoration on June 24 (LBS III.497).

Compare Marwenna, Merryn, Moran.

MORWETHA, ST. (Fictitious).

The saint of Morvah near Penzance on the Cornish coast. According to Thomas Tonkin (d.1742) "Morva signifies *Locus maritimus*, a place near the sea, as this parish is. The name is sometimes written Morveth, implying much the same sense." The church was dedicated on 7 April 1409 to St.Morwetha (*A Complete Parochial History of the County of Cornwall, 4 Vols., Truro, 1867-72, III.374*).

Compare Welsh *morfa*, 'sea-marsh'. Morwetha is evidently an example of a fictitious saint invented to explain a place-name. Compare Germochus.

MUGNACH GOR. The father of Fflur. See Cassivellaunus.

MUNGO, ST. Name of St.Kentigern. See Cyndeyrn Garthwys.

MWNG MAWR DREFYDD. (Legendary).

'M. of the Great Towns'. He is mentioned three times in the 'Llywarch Hen' poetry as having been responsible for the death of Mechydd ap Llywarch Hen (CLIH VII.20, 23, VIII.7).

In a portion of Peniarth MS.118 which tells tales of various giants, it says (p.832), referring to Aberysgir, that *Mwghmawr drebhi* lived in the Caerau which land now belongs to Rosser Howel of Y Gaer (Ed. and trans. Hugh Owen in Cy. 27 (1917) pp.134/5). Y Gaer = Caer Fenni = Benni, grid ref. SO 0029. The old Welsh name for Y Gaer, recorded by Hugh Thomas (c.1700) was *Caer Fawr Fong Brefi* (or *Frefi*). Mwng was the traditional hero of Benni at Aberysgir (OP II.322, 332).

His name also occurs in late versions of Bonedd y Saint (§§70+71 in EWGT p.64) in the pedigree of St.Oswald. Here he is made the son of 'Offa' Cyllellfawr [see Osla Gyllellfawr] and father

of ‘Gwynbei’ Drahog [see Gwibei Drahog]. The implication is that Mwnng was a Saxon, but he cannot be identified with any name in the true ancestry of Oswald. See EWGT pp.144-5.

MWRCHATH (MWRTHACH).

The name occurs in a triad (TYP no.15) as *Murthach*, the father of Solor (q.v.). In the Red Book version the name is *Urmach*. More properly it should be Mwrchath, being the Welsh form of the Irish name Murchad, as e.g. in Hanes Gruffudd ap Cynan (GaC §4 in EWGT p.37) *y Vwrchath vrenhin Laine*. See further TYP p.467 and 2nd ed. p.558. See also Blathaon ap Mwrheth.

MWROG, ST.

The saint of Llanfwrog, under Llanfaethlu, Môn (PW 90), and Llanfwrog in Dyffryn Clwyd (PW 98). According to a short poem called *Teulu Cybi Sant* he was a disciple of that saint. Here he is called Mwrog *haeldeg*, ‘the bounteous-fair’. See s.n. Cybi. In most of the Welsh Calendars his festival is given as September 24, but Browne Willis gives January 6 for the festival at Llanfwrog in Môn, and January 16 at Llanfwrog in Dyffryn Clwyd. These latter dates are perhaps due to confusion with some other saint [the difference being due to change of calendar?]. (LBS I.74, III.506). There is a cywydd to ‘Mwrrog Sant’ in Llanstephan MS.167 (c.1692) p.334, edited in LBS IV.435.

MWTHWL. See Gwrthwl.

MWYNWEN ferch BRYCHAN.

See s.n. Brychan. No church is known to be dedicated to her.

MYFOR, ST. See Gofor.

MYFYR GAWR. See Rhuddwyn Gawr.

MYLLIN, ST.

The saint of Llanfyllin, Mechain, Powys Wenwynwyn (PW 110). Commemorated June 17 (LBS I.72). His date of commemoration makes it reasonably certain that he is the Irish saint Mo-Ling Luachra who has the same day (OP II.641, LBS III.487). He was the founder of the monastery of Tech Moling, St.Mullins, on the Barrow in Ireland and died c.695. There is no evidence that Moling ever visited Wales, but in the Dublin copy of the Annals of Tigernach (s.a.697) he is said to have died *inter Britones* (LBS III.488; DCB).

MYNACH NAWMON. (Legendary). See Elidir Mwynfawr.

MYNAN ab YSPWYS MWYNTYRCH.

Genealogical link in the ancestry of Marchudd (q.v.); father of Môr. (ABT 9a, HL 7a, b in EWGT pp.103, 116).

MYNNO, ST.

The forgotten saint of Moylgrove or Trewyddel in Cemais, Dyfed. (OP II.307, LBS III.509, PW 57).

MYNOGAN. (Legendary).

The name first appears in the form *Minocannus*, in a rather corrupt passage in the *Historia Brittonum* (§19). Here it tells how Julius Caesar fought with the ‘proconsul to the British king, who was called Bellinus, and was the son of Minocannus who held all the islands of the Tyrrhene Sea’. Heinrich Zimmer (*Nennius Vindicatus*, Berlin, 1893, pp.271-3) suggested that the name was derived from a series of misreadings as follows:

1. Adminio, Cynobellini Brittannorum regis filio.
(Suetonius, *Caligula*, Ch.44).
2. Minocynobellinum Britannorum regis filium.
(Orosius, *Historia adversus Paganos*, vii.5.5).
3. Bellinus, filius Minocanni.
(HB §19).

This was accepted by John Rhys (*The Welsh People*, 4th ed. 1906, p.41). So also by W.J.Gruffydd (*Math vab Mathonwy*, 1928, p.174) who described *Mynogan* as a “ghost” name; and A.W.Wade-Evans (*Nennius*, 1938, p.46 n.1).

Rachel Bromwich, however, regarded *Mynogan* as a genuine Celtic proper name. The early form *Monocan* is found in the Cartulary of Redon, and the name MINNACCANNI appears on an ogham inscription (SEBH p.131 n.2); so also in TYP p.282.

Mynogan or *Manogan* appears as the father of *Beli Mawr* in the *Mabinogi* branch of ‘*Branwen*’ (*Mynogan*, WM 38, RM 26), ‘*The Dream of Macsen Wledic*’ (*Manogan*, WM 186, RM 88), and the tale of ‘*Lludd and Llefelys*’ (*Manogan*, WM 191, RM 93). Also in *Brut y Brenhinedd* we find *Geoffrey of Monmouth's Heli* son of *Cligueillus* son of *Capoir* (HRB III.19-20) replaced by *Beli Mawr ap Manogan ap Capoir*. The earliest pedigree of *Beli Mawr*, that in ‘*Hanes Gruffudd ap Cynan*’, gives *Beli Mawr m. Manogan m. Eneit* (GaC §2) similarly *Beli Mawr ap Mynogan ap Enaid* (ABT 1a). See EWGT pp.36, 95). In all these appearances, except HB §19, *Mynogan* or *Manogan*, like *Cligueillus* of HRB, is a mere name.

Although *Geoffrey's Heli* is almost certainly a mistake for *Beli*, it is evident that he did not take his *Heli/Beli* from *Nennius* §19 or he would surely have made him son of *Minocannus*. It seems that Welsh writers recognised *Minocannus* as a Welsh name, *Mynogan*, and, getting a hint from HB, made him father of *Beli Mawr*. This could have been pre-*Geoffrey*, and was sufficient for the translators of HRB to substitute *Manogan* for *Geoffrey's Cligueillus* in the ‘*Brut*’ (PCB). This suggestion is more or less of a compromise between two positions. Compare *John T.Koch* who says: “The point is that legendary history has not been generated out of scribal blunders, which is to say out of nothing, but out of Welsh tradition asserting itself upon scribal blunders.” (CMCS 14 p.23).

MYNYDD AGNED.

According to the version of the *Historia Brittonum* in Harleian MS.3859 the eleventh of *Arthur's* victories against the Saxons was *in monte qui dicitur Agned*. The version in Vatican MS. Reg. 1964 gives *in monte qui nominatur Breguoin*. See *Brewyn*. Other versions compress *Agned* and *Breguoin* into one (A.W.Wade-Evans, *Nennius*, p.24). If *Agned* is not the same place as *Breguoin* it has not been satisfactorily identified.

Geoffrey of Monmouth does not mention *Mons Agned* in connection with *Arthur's* wars, but he says that the fictitious British king *Ebraucus* [Efrog] who founded *York* also founded *Alclud* [Caer Alclud] (*Dumbarton*) and the town of *Mons Agned* [Mynydd Agned] which was also called *Castellum Puellarum* [Castell y Morynion], ‘*Castle of the Maidens*’, and *Mons Dolorosus* [Mynydd Dolurus], ‘*Sorrowful Mount*’ (HRB II.7). Forms in [] are the corresponding names in *Brut y Brenhinedd*.

John Fordun (14th century) said that *Agned* was an old name for *Edinburgh* (*Scotichronicon*, II.26). In the Welsh tract on ‘*The Twenty-four Mightiest Kings*’ (15th century), *Castell y Morynion* is identified with *Carlisle*. See *Études Celtiques*, XII (1969) p.169).

MYNYDDOG MWYNFAWR.

‘*M. the Wealthy*’. Our chief information concerning this chieftain is derived from the ‘*Gododdin*’ of *Aneirin*, which describes the raid on *Catraeth*. *Mynyddog* is implied to be lord of *Eidyn*. Although this is never distinctly stated in the *Gododdin* a triad (TYP no.31, see below) makes this clear. He therefore probably succeeded *Clydno Eidyn* and it would appear that this succession was regarded as legitimate as we find *Cynon ap Clydno Eidyn* among his retinue.

It appears from the poem that Mynyddog nursed the desperate and foolhardy ambition of recovering the land of Catraeth which Urien had conquered and which had since been lost to the Angles. He collected a retinue of three hundred youthful warriors (CA stanzas 8, 21, 61, 90, 91) and feasted them royally (8a, 13, 15, 17, 25, 34-37, 61) in his hall at Caer Eidyn (13, 17) for a full year (6, 11, 21, 32). Mead was the warriors' pay (8, 21, 31, 32); they were paid in advance. During the year-long feast they had wine and mead without stint (8, 11, 21, 31-32, 39, 41, 59-61, 64, 89). At the end of the year Mynyddog sent them on the expedition to Catraeth (11, 21, 32). Only one survived (60, 61, 77, 90) or three in a later version (21). (Ifor Williams, 'The Poems of Llywarch Hen', *Proc. Brit. Academy*, 18 (1932) pp.4-5). We do not hear of Mynyddog's personal presence on the expedition (TYP p.468). See further s.n. Catraeth.

In a triad (TYP no.31) the retinue of Mynyddog is called one of the 'Three Noble Retinues' of Ynys Prydain. Here he is called Mynyddog Eidyn.

By comparing lines 44-45 (stanza 4) with lines 1168-1169 (stanza 95), Ifor Williams suggested that Mynyddog was the son of Ysgyrran (CA p.81):

Stanza 4	Through the stratagem of the son of Ysgyrran their shields would be broken.
95	Through Mynyddog's policy shields had gone rolling.

(Trans. Kenneth Jackson, *The Gododdin*, pp.117, 106). Ifor Williams also suggested (CA p.274) that the wife of Mynyddog was the daughter of Eudaf Hir. This was based on lines 828-30, stanza 68:

The expedition of Mynyddog, the lord of hosts,
and of the daughter of Eudaf the tall, the oppressor of Gwanannon,
who was clothed in purple.

Gwanannon was a region. (Jackson, *ibid.*, p.142).

Mynyddog Eidyn is given a son Dyfnwal (q.v.).

MYRDDIN (MERLIN).

General remarks.

The earliest extant appearance of the name is in the prophetic poem 'Armes Prydein' in the Book of Taliesin (BT 13.2). The original composition is dated by Ifor Williams c.930 (*Armes Prydein*, 1955, p.xvii). Here Myrddin is referred to as a prophet of future victory: *Dysgogan Myrdin*, 'Myrddin prophesies' (l.17). He is also mentioned in the 'Gododdin' of Aneirin (CA l.466, stanza 43A): *gwenwawt Mirdyn*, 'the blessed inspiration of Myrddin', but the date of this is uncertain, perhaps as early as 930. It seems probable that the name Myrddin was manufactured from the place-name Caerfyrddin by false etymology. (Caerfyrddin, Carmarthen, derives from the Roman name of the place, Maridunum, and this from Brythonic *Moridunon*, 'Sea-fort'). Myrddin seems originally to have been regarded as a prophet associated with Dyfed, as in the 'Ymddiddan' (see below s.n. Myrddin Wyllt). Later he was associated with the North and took over the role which originally belonged to Lailoken (see Llallogan and below s.n. Myrddin Wyllt).

Another early reference is that in the tract *Enweu Ynys Prydein*, (before the 12th century, TYP p.cxxiv) which says that the Island of Britain was called *Clas Merdin*, 'Myrddin's Precinct', before it was taken or settled (TYP App.I no.1).

When Geoffrey of Monmouth wrote his *Historia Regum Britanniae* (1136) he knew of Myrddin's association with Caerfyrddin and Dyfed, and his reputation as a prophet, but no more (see s.n. Myrddin Emrys). Later he learnt more of the Myrddin/Lailoken legends and realised that he had misdated and to some extent mis-placed him. He incorporated his new information, which was still hazy (or inaccurate), in his *Vita Merlini* (1150-51). See A.O.H.Jarman in *Ymddiddan Myrddin a Thaliesin*, 1951,

pp.44-48, in *Arthurian Literature*, ed. R.S.Loomis, 1959, p.29, and in Chapter 13 of *Astudiaethau ar yr Hengerdd*, ed. R.Bromwich and R.Brinley Jones, 1978; TYP p.470.

Geoffrey of Monmouth used the form Merlinus, possibly because the Latinisation 'Merlinus' would have been reminiscent of the Latin word *merda*, French *merde*, 'dung'. (Gaston Paris in *Romania*, XII (1883) p.376, Bruce I.129; *Arthurian Literature*, p.91 n.1). 'Merlinus' had already appeared as a proper name in 1128 in Italy (*Arthurian Literature in the Middle Ages*, ed. R.S.Loomis, 1959, p.91 n.1).

There is ample evidence in the *Vita Merlini* that Geoffrey intended his Merlinus to be the same as that of the *Historia*. Evidently chronology was not a consideration, for his life, from Vortigern to Rhydderch Hael, would have to cover about four generations. But there were those who sought to distinguish them, and they had some good reasons - the difference of his character in the later work, and the later period and different locality, on the whole, of his activities. The distinction was first made in a library catalogue shortly after the composition of the *Vita* (See *Speculum*, 18 (1943) p.272; *Arthurian Literature*, p.93 n.3). Giraldus Cambrensis (c.1220) said:

There were two Merlins, the one called Ambrosius, who prophesied in the time of king Vortigern, ... the other Merlin, born in Scotland, was named Celidonius, from the Celidonian wood in which he prophesied, and Silvester, because, when engaged in martial conflict, he discovered in the air a terrible monster, and from that time grew mad, and taking shelter in a wood, passed the remainder of his days in a savage state. This Merlin [i.e. the former] lived in the time of king Arthur, and is said to have prophesied more fully and explicitly than the other.

(*Itin.Kamb.*, II.8). The two are also mentioned in *Descriptio Kamb.*, I.16. It is noteworthy that the cause for Merlin's madness given by Giraldus is not found in the *Vita* nor in the Welsh poetry, but occurs in the story of Lailoken. See s.n. Llallogan.

The idea that there were two Merlins was later adopted by the Welsh. Thus in a late triad (TYP no.87) we are told that the 'Three Skilful Bards' at Arthur's Court were Myrddin ap Morfryn, Myrddin Emrys and Taliesin. Myrddin ap Morfryn corresponds to Merlinus Caledonius and was also called by the Welsh Myrddin Wylt. See s.n. Myrddin Wylt. Again Rhys Goch Eryri (early 15th century) mentions 'Merddin ... son of Morfryn Frych ... Gwyllt, ... the other Merddin, rational his gift, humble grandson of the king of Dyfed, ... who was in Dinas Emrys with the dragon' (*Cywyddau Iolo Goch ac Eraill*, ed. Henry Lewis, et al., 1937, No.61 ll.13-24).

The distinction between the two Myrddins is convenient for some purposes but cannot be strictly adhered to, because, fundamentally, there is only one Myrddin, and some of the later legends cannot be consistently classified as appropriate to one rather than the other. In the following pages, however, an attempt is made to classify the legends, as far as possible, under the heads of Myrddin Emrys = Merlinus Ambrosius, and Myrddin Wylt = Myrddin ap Morfryn = Merlinus Caledonius = Merlinus Silvester.

MYRDDIN EMRYS

The history of this Merlin seems to be essentially the invention of Geoffrey of Monmouth, although he draws on a legend in the *Historia Brittonum* for the account of his birth and discovery. According to HB Vortigern had retired from St.Germanus [Garmon] into Gwynedd and found a place in Eryri [Snowdonia] where he planned to build a citadel. But when the material was brought together, it disappeared during the night, and this happened three times. When he questioned his magicians they told him, 'Unless you find a child without a father, and he is put to death, and the citadel sprinkled with his blood, it will never be built.' (§40). After much searching, messengers came to *Campus Elleti* in Glywysing and heard two boys quarrelling. One said to the other, 'O fellow without a father, no good will ever happen to you.' The messengers made close enquiries and asked the boy's mother. She denied that she had ever known a man, and swore that the boy had no father. So he was taken to Vortigern (§41).

When the boy discovered that he was going to be killed he asked for the magicians to be brought to him, and exposed their ignorance by foretelling what would be found under the pavement in that place, while they could not. It turned out as he had said. Under the pavement there was a pool. In the pool were two vases. Between the vases was a tent and in the tent were two *vermes*, ‘serpents’ [dragons], one white and the other red. They began to fight. The white prevailed at first but was at length driven out by the red dragon. The child interpreted the meaning of the omen, saying that the red dragon signified Vortigern's people and the white represented the Saxons. The struggle indicated that at length the Saxon race would be driven away across the sea to the place whence they had come. He advised Vortigern to build his citadel in another place (§42).

Then a curious inconsistency appears. The king asked the boy his name and he said, ‘I am called Ambrosius’ (HB adds ‘that is Embreis Guletic’ [Emrys Wledig]), ‘one of the consuls of the Roman nation is my father.’ There is confusion in the story due to the combination of a tale about the boy without a father, and a tradition about the site of the proposed citadel which was evidently Dinas Emrys in Snowdonia, although not stated in HB. The tradition was presumably that Dinas Emrys was named after Emrys Wledig. The site is made clear in the story of ‘Lludd and Llefelys’ which tells of the burying of the dragons at Dinas Emrys (See s.n. Lludd ap Beli), and the triad (TYP no.37) which tells of the ‘Three Fortunate Concealments’ and the ‘Three Unfortunate Disclosures’ of Ynys Prydain, the second concealment being the dragons which Lludd ap Beli concealed in Dinas Emrys, and the disclosure, that by Gwrtheyrn Gwrtheneu (Vortigern).

Geoffrey of Monmouth knew the story and saw the bungling. He adapted it by dropping any reference to Emrys Wledig (his Aurelius Ambrosius). The youths who quarrelled are called Merlin and Dinabutus [Myrddin and Dunod in Brut Dingestow]. They were discovered in the city of Kaermerdyn [Caerfyrddin]. Merlin's mother was a daughter of the king of Demetia [Dyfed]. She had become a nun and had ghostly visits from a young man. He had had intercourse with her and left her with child. Vortigern consulted Maugantius [Meugant] who confirmed the possibility of such a story, saying that the young man would be a spirit, partly man and partly angel (HRB VI.17-18). Further on Geoffrey defers to the *Historia Brittonum* to the extent of including the phrase ‘Merlin, who was also called Ambrosius’ (VI.19), and in VII.3 he writes *Ambrosio Merlino*. Corresponding to this, Brut y Brenhinedd occasionally uses the expression Myrddin Emrys (e.g. *Brut Dingestow*, p.207, ‘Cleopatra’ version, fol.61v). Names in [] are those found in ByB.

At this point Geoffrey introduces ‘Merlin's Prophecies’ which occupy the whole of Book VII. It seems to have been mostly his own invention but he took hints from already existing Welsh prophetic literature. Merlin's association with Caerfyrddin and Dyfed, his prophetic powers and perhaps some of his supposed prophecies, seem to be the only information that Geoffrey of Monmouth had about the Myrddin of Welsh tradition at this stage. See *Arthurian Literature*, p.76.

After prophesying to Vortigern Merlin appears to have retired to the ‘Fountain of Galabes’ in the country of the Gewissi [Ewias in ByB] where he was later sought by Aurelius Ambrosius [Emrys Wledig] for advice on building a monument in memory of the Britons slaughtered by the Saxons at the monastery of Ambrius [Amesbury]. Merlin advised him to send for the ‘Giants’ Dance’ from mount Killaraus in Ireland. Merlin and Uther Pendragon went to Ireland and when Uther had defeated the Irish king, Merlin devised mechanical contrivances with the aid of which they succeeded in removing the stones, brought them by ship to England and set them up at Stonehenge (HRB VIII.10-12).

After the death of Aurelius Ambrosius Merlin served Uther Pendragon by enabling him to visit Igera [Eigr] the wife of Gorlois [Gwrlais] in disguise, and thus beget Arthur (VIII.19-20). After this there is no further mention of Merlin, except for references to his prophecies.

Anap y Lleian

The ‘Cleopatra’ version of Brut y Brenhinedd (fol.61v) when introducing the name of the boy without a father says: *Ac An ab y Lleian y gelwit y mab kyn no hynny, ac o hynny allan y dodet*

arnaw Merdyn o achos y gaffael yNgkaer Vyrbyn. 'Before that the boy was called An son of the Nun, and after that he was given [the name] Merdyn, because he was found in Caerfyrddin.'

Lewis Morris in his *Celtic Remains* (p.323 s.n. 'Myrddyn Emrys'), says: "The poets call him *Anap y Lleian*, that is, 'the mischance of the nun';, which Dr. Davies, in his Catalogue, mistook for a proper name, and wrote it *An ap y Lleian*." Thus, in the 'Stanzas of the Graves' in Peniarth MS.98B, stanza 17 begins: *Bedd Ann ap lleian ymnewais fynydd*, and the whole stanza is translated by Thomas Jones:

The grave of Ann son of a nun on ... mountain
Causing gaps in a host, lion of Emrais;
Chief magician of Merddin Embrais.

(SG pp.136-7). It seems that 'of' should be omitted before 'Merddin Embrais', i.e. Chief magician - Myrddin Emrys.

Gruffudd Hiraethog in Peniarth MS.176 p.39 wrote a note on a local feature at Llysan in the parish of Llanfihangel Glyn Myfyr, which may be translated:

Maen [read *Main*] *y Bardd* [The Bard's Stones] is on the road between Cadair Dinmael and the chapel above the fields (*cayav*) within the township of Llys An vab y lleian. And within those stones is a little round tomb [where] was found *An ab y lleian*; and *Murddyn y lleian* [the nun's ruin] is below that, near the place called Y Llysgdir.

The word *murddyn*, 'ruin', looks like a play on the name Myrddin.

Gruffudd Hiraethog seems to have become interested in An ap y lleian. In *Bonedd y Saint* (§42 in EWGT pp.60-61) some late manuscripts add Ananan as a daughter of Helig ap Glannog, but Gruffudd Hiraethog substituted *Anan ap y lleian nai vabchwaer*, 'Anan son of the nun, nephew, sister's son' [i.e.son of a daughter of Helig?]. See further Patrick Sims-Williams in BBCS 28 (1978) pp.90-93.

Later legends

Edward Lhuyd in his *Parochialia*, (III.26 s.n. Caermarthen) entered the report: "We have a Tradition that Merlin was born in Priory-Street, the house of his nativity is yet shown there."

A sequel to the story of Myrddin Emrys at Dinas Emrys is told as follows:

After the departure of Vortigern, Myrddin remained himself in the Dinas for a long time, until he went away with Emrys Ben-aur [i.e.Emrys Wledig, q.v.]. Before he went away he put all his treasure and wealth into a gold cauldron and had it in a cave in the Dinas, and in the mouth of the cave he rolled a huge stone which he covered up with earth and sods, so that it was impossible for anyone to find it. He intended this wealth to be the property of some special person in a future generation, and it is said that the heir to it is to be a youth with yellow hair and blue eyes. When that one comes near to the Dinas a bell will ring to invite him to the cave, which will open of itself as soon as his foot touches it.

(*Y Brython* for 1861, p.329; John Rhys, *Celtic Folklore*, p.470).

Arthurian Romance

In French Romance the importance of Merlin was much magnified by Robert de Boron, through his verse romance of 'Merlin', written probably c.1190. The poem only survives in fragments but there is a complete prose version which forms the 'Merlin' part of the 'Vulgate' cycle of Arthurian Romances. Robert developed the story of Merlin's conception, combining it with a *motif* drawn from popular notions concerning Anti-Christ in the Middle Ages. On Merlin's advice Uther Pendragon founded the Round Table, and Arthur was brought up by Antor [see Cynyr Ceinfarfog]. Again, Merlin

played a prominent part when Arthur was chosen king through the miraculous appearance of an anvil with a sword fixed therein. Robert de Boron also introduced some *motifs* from the Vita Merlini, for example, the ‘Triple Death’ (Bruce I.144-5, II.316-9).

The next part of the cycle, the ‘Vulgate’ Merlin continuation, (c.1230) is a pseudo-history of Arthur's reign down to the appearance of Lancelot on the scene. Merlin appears from time to time as a *deus ex machina* who is continually supervising Arthur's affairs and giving him advice (Bruce I.147). The most important episode in this continuation is that of Merlin and Viviane. Merlin met Viviane by a fountain in the forest. He astounded her by his magical powers and she promised him her love on condition that he would teach her some of his tricks of magic (Bruce II.320). Later, through blandishments, Viviane induced Merlin to impart to her secrets of witchcraft by which she would be able to imprison a man for ever. The first use she made of this knowledge was to put Merlin himself under the spell. He imagined that he was in a bed in a beautiful tower, and remained there for ever under the spell in this spot, in the forest of Broceliande, and Viviane henceforth constantly visited him (Bruce II.323). This was based on an earlier but less developed, version of the same story which had appeared in the next section of the cycle, the ‘Lancelot’ (Bruce I.147-8, II.325).

MYRDDIN WYLLT

The Vita Merlini is written in Latin hexameters and contained in a unique manuscript, Cotton MS.Vesp. E iv (13th century). It is edited with translation by Basil Clarke, *The Life of Merlin*, Cardiff, 1973. The following is a rough analysis:

1. Merlinus is a king of the Demetae in South Wales. He has a wife Guendoloena, and his sister Ganieda [cf.Gwenddydd] is the wife of Rodarchus [cf.Rhydderch Hael] king of the Cumbri. After the battle of Camblanus [Camlan] Merlinus and Thelgesinus [Taliesin] had gone under the guidance of Barinthus, bearing the wounded Arthur to the *Insula Pomorum* [cf. Avallon]. This island was ruled by Morgen and her eight sisters (II.908-930).

2. Merlin had already lived an indefinite age when war broke out between Peredurus, *Dux Venedotorum*, and Guennolous [cf.Gwenddoleu], king of Scotia. Merlin and Rodarchus were with Peredur. The Scots were routed, but Merlin lost three brothers in the battle. This misfortune plunged Merlin into grief and madness and he fled to the desert. There he became a wild man, *silvester homo*, lived on fruits and filled the Caledonian forest, *nemus Calidonis*, with his lamentations.

3. Rodarchus, his brother-in-law, tried to bring him back to court. This was at last effected by a messenger who sang to a ‘cithara’ the woe's of Merlin's wife on account of her absent husband. The music healed him of his madness and he allowed himself to be brought back to the court of Rodarchus. But his madness soon returned, and to prevent his escape Rodarchus had him put in bonds.

4. He used his powers of second sight to foretell the fortunes of those about him. Then comes the story of the adultery of the queen disclosed by a leaf in her hair, and the theme of the ‘Triple Death’. These are drawn directly from the stories about Lailoken, but with some variations. See s.n. Llallogan.

5. Merlin returned to the forest and gave his wife, Guendoloena, permission to marry another man, but before the wedding Merlin was infuriated by the man and killed him with the antlers of a stag. He was captured again and was again released under similar circumstances in order to explain his laughter.

6. He returned to the wilderness and allowed his sister, Ganieda, to bring him food in the cold season. He persuaded her to build him a house with 70 doors and 70 windows so that he could sit therein and predict the future by watching the skies. Ganieda decided to live with her brother. Thelgesinus joined them and there is a long dialogue between Taliesin and Merlin in which Taliesin describes the *Insula Pomorum quae Fortunata vocatur* and Merlin predicts, among other things, that Conan of Brittany and Cadwallader will come and expel the Saxons from Britain. Merlin was restored to reason by drinking from a spring.

7. A madman arrives whom Merlin recognizes as Maeldinus, a friend of his youth. Long ago, he and some of his companions had gone hunting with Merlin when they came upon a spring with fruits scattered about. Merlin had distributed them so generously that there was not one left for himself. But the men who ate them were deprived of reason and ran away like wolves. The poisoned fruit had really been meant for Merlin. The madman is cured by drinking from the spring, and decides to join them. Ganiada is seized with the prophetic gift and declares a number of marvels. Here the poem ends. (Bruce I.136-140).

The Early Myrddin Poetry

There is no extant Welsh version of the Life of Myrddin Wyllt, and the details known to the Welsh must be gathered and put together from scraps of information in the poetry. The most important and earliest of the Welsh 'Myrddin' poems are:

1. *Ymddiddan Myrddin a Thaliesin*, 'The dialogue of Myrddin and Taliesin', in the Black Book of Carmarthen (c.1200), BBC 1.1-7.2. It is edited by A.O.H.Jarman, Cardiff, 1951. It consists of two poems run together. The first, lines 1-22, deal with a raid by Maelgwn on Dyfed. Myrddin is evidently lamenting the defeat of the men of Dyfed, and the death of some Dyfed heroes (Jarman, *loc.cit.*, pp.42-43). Lines 23-38 are concerned with the battle of Arderydd, and Jarman regarded them as a prediction about the battle (*loc.cit.*, p.16). He suggested a date between 1050 and 1100 for the composition of the poems (p.53). The two poems point to the association of Myrddin with both Dyfed and with the battle of Arderydd in the North. That and the idea of a dialogue between Myrddin and Taliesin were both taken over by Geoffrey of Monmouth for his *Vita Merlini*.

2. *Afallennau*, 'Apple-trees', in the Black Book of Carmarthen, (BBC 48.4 -52.8). The nucleus composed before 1100 (TYP p.470). Myrddin is sitting under an apple tree by a river bank, complaining about his present wretched existence in Coed Celyddon [The Caledonian Forest]. In the process of prophesying he meditates on his former happiness and the disaster which changed the course of his life. Each stanza begins 'Sweet-apple tree'.

3. *Hoianau*, 'Greetings little pig', in the Black Book (BBC 52.9-63.1). The nucleus composed before 1100 (TYP p.470). Each stanza begins with a greeting to the little pig which was Myrddin's sole companion in the forest. His remarks are similar to those in 'Afallennau'. Myrddin, being the speaker throughout, is not actually mentioned in The Afallennau or Hoianau (AoW 138).

4. *Cyfoesi Myrddin a Gwenddydd ei chwaer*, 'The Conversation of Myrddin and his sister Gwenddydd', in the Red Book of Hergest (c.1400), RBP cols.577-583. Composed before 1100 (TYP p.470). In alternate stanzas Gwenddydd asks Myrddin about the course of future events and he answers each question in turn.

5. *Gwasgargerdd Myrddin yn y Bedd*, 'The song uttered by Myrddin in the Grave', now (1940) in Peniarth MS.4 (the White Book of Rhydderch, c.1325) cols.350-2, ed. in Cy. 7 (1886) pp.151-4, and in the Red Book, RBP cols.584-1025. This is mostly a prophecy uttered by Myrddin from his grave. It tells us only one new thing about him.

6. *Peirian Faban*, 'Commanding Youth', in Peniarth MS.50 (15th century), ed. in BBCS 14 (1951) pp.104-6. This again is mostly vaticination, but it tells us a little more.

From the above poetry we may deduce a rough outline of the life of Myrddin as understood by the Welsh in about the twelfth century. There is absolutely nothing that can be said to be taken from Geoffrey of Monmouth, either his *Historia* or his *Vita Merlini*.

Myrddin was a man of Dyfed (1). He was the son of Morfryn (4, stanza 112; 5, stanza 2; 6). His sovereign lord was Gwenddoleu (2, stanzas 5, 7). He had goodly possessions and pleasing minstrels (2.7). He was present at the battle of Arderydd wearing a torque of gold (2.5) where Gwenddoleu was slain (4.10, 12, 34). He was responsible for the death of a son and a daughter of his sister Gwenddydd, so that she loves him no longer and does not greet him (2.5, 6). His four brothers, Llywelyn, Gwgon, Einion and Rhiwallon were slain in the battle in which Rhydderch and Aeddan took part (6). He is hated by Gwasawg, the supporter of Rhydderch (2.5, 6).

As a result of his misfortunes and feelings of guilt he went mad (generally implied). Myrddin fled to Coed Celyddon (generally implied), hunted or thinking himself hunted by Rhydderch and his followers (2.7). He took refuge by a river under an apple-tree whose peculiar power hides it from the men of Rhydderch surrounding it (2.5, 6, 9). At the foot of this tree, in former days when he was in his right mind, he used to have 'a fair wanton maiden, one slender and queenly' (2.7), now his only company is a little pig (3). He sleeps all alone in Coed Celyddon (2.4), but often he cannot sleep (2.7) because of his sorrows (3.2) and the cold, when there is snow up to his hips and icicles in his hair (3.10). Gwenddydd does not visit him (3.15). Thus he endured 50 years of outlawry and madness in Coed Celyddon (2.7; 3.3).

Finally Gwenddydd does visit him and they are reconciled. She occasionally calls him Llallogan or Llalog (4.3, 9, 112). He appears to have recovered his sanity and apparently is no longer living in discomfort in Coed Celyddon (4). Myrddin foretells that Rhydderch Hael will die the day after tomorrow (4.8). (Mainly based on A.O.H.Jarman in *Arthurian Literature*, pp.20 - 25).

A seventeenth century account of Myrddin Wyllt in English occurs in NLW MS.5268D (Cwrt Dingestow 8), pp.468-471. It is discussed and edited by Graham C.G.Thomas in *Llên Cymru*, 15 (1987-8) pp.270-4.

This Myrddin is distinguished from Myrddin Emrys. He was grandson of Meurig, king of Dyfed. A quarrel arose between Myrddin's falconer and the falconer of Ceredig, king of Ceredigion over a lark. It came to blows and Ceredig's falconer was wounded. Ceredig went to war against Myrddin who was defeated in several battles. Myrddin fled to Scotland, Ceredig marched after him with a great army and they met near the Forest of Calidon. Myrddin was again vanquished and fled with his surviving men into the forest.

Their foes surrounded them and they could not escape. Being hungry they searched the forest for food. They found an apple-tree full of apples and Myrddin distributed the fruit among his men but there were not enough for Myrddin to have one. Because of this Myrddin realised that he was the only one guilty of the great slaughter and that only he should be punished. So he sent his men away. Then he saw an apparition of a man dressed in white clothes riding on a white horse. The man rebuked him and said that he must be punished. He offered Myrddin the choice between being mad every tenth month, every tenth day or every tenth hour for the rest of his life. Myrddin chose to be mad every tenth hour. So, during that hour, Myrddin became mad, but during the other hours he was sober and wise, but only had the company of his sister Gwenddydd who took great care of him and fed him. He prophesied to her what would happen in Britain till doomsday.

The interesting points about this late version are: (1) Myrddin [Wyllt] is made grandson of a king of Dyfed while elsewhere that is said of Myrddin Emrys; (2) The lark as the cause of the war. Compare the legend of Arderydd where a lark's nest is said to have been the cause; (3) There is no mention of Arderydd, Rhydderch Hael or Gwenddoleu; (4) There is a special role for the apple-tree; (5) The story in which Myrddin failed to get an apple is reminiscent of a similar story in the Vita Merlini; (6) Myrddin's three choices. A new motif.

Lewis Morris quoted Ieuan Dyfi to the effect that Myrddin's madness affected him 'but every other hour' (*Celtic Remains*, p.325).

Relationship of the Myrddin poetry with the Vita Merlini

In the Vita Merlini the opening battle is evidently the battle of Arderydd in which Peredur ab Eliffer and Gwenddoleu ap Ceidio were at war, and Gwenddoleu was slain. Geoffrey agrees with the Myrddin poetry in introducing Merlin at this battle. While the Myrddin poetry has quite clearly adopted some ideas from the story of the 'Wild Man', specifically that of Lailoken, as shown in (4) by the use of the name Llallogan, much more of the Lailoken story has been used by Geoffrey. However it is possible that more of the 'Lailoken' episodes were part of the Myrddin saga but have not shown up in

the extant poetry. The same may apply to other motifs used by Geoffrey, which are missing in the extant Welsh poetry. Again there is no mention of Peredur in the Myrddin poetry and Geoffrey probably got this name from other traditions concerning the battle. He also seems to have got the idea of Ganiada's visit to Merlin and her conversations with him from 'Cyfoesi'.

It is also clear that Geoffrey got some of his facts wrong. Peredur was not a chief of Venedotia [Gwynedd] but of some place in North Britain. See Peredur ab Eliffer. In the Welsh poetry Myrddin is never called king. Geoffrey puts Merlin on the side of Rodarchus and opposed to Guennolous, while the Welsh poetry puts Myrddin on the side of Gwenddoleu. Merlin's sister Ganiada is the wife of Rodarchus, but no such relationship between Gwenddydd and Rhydderch Hael is hinted at. According to the 'Vita' Merlin lost three brothers in the battle, but in (6) it was four.

There may have been a saga, now lost, concerning the battle of Arderydd, in which the madness of Myrddin was at one time merely an incident. The remains of this saga are preserved in the triads [see s.n. Arderydd], "but it is a striking fact that Myrddin is not once mentioned in any of those [triads] which deal with the battle of Arfderydd" (Jarman in *Arthurian Literature*, pp.23-24). Merlin's presence at the battle is implied in the 'B' text of *Annales Cambriae* (13th century): *Merlinus insanus effectus est*. See s.n. Eliffer Gosgorddfawr.

Other references to Myrddin

References by twelfth and thirteenth century poets prove that at that date Myrddin was looked upon as one of the Cynfeirdd, that is, ranking with Taliesin and Aneirin, yet no fragment of his poetry appears to have been preserved (TYP p.471). See TYP pp.471-4 for several references to Myrddin by the poets. The following are chosen for particular interest:

Gwilym Ddu (early 14th century), in his elegy on Trahaearn Brydydd Mawr, describes that poet as:

Good Myrddin: with his descent from the tribe (*llwyth*) of Meirchion.

(TYP pp.457, 471). Perhaps this implies descent from Meirchion Gul, one of the men of the North. If so, Myrddin's origin in Dyfed had been forgotten. (PCB). See also William Morris's note, below.

Guto'r Glyn (1440-1493) wrote:

Merddin Wyllt, for the sake of his dignity,
son of Morfryn, went to the green glen.

This is one of the earliest examples of the use of the cognomen *gwyllt*, 'wild' for Myrddin. [But see above s.n. General remarks]. Where these lines occur in *Gwyneddion 3* (ed. Ifor Williams, p.226) there is a marginal note in Welsh:

Merddin caused the death of his nephew, his sister's son; and because of that Rhydderch Hael took his land from him; and he lost his senses, as one learns from Hoiannau Merddin'.

The loss of his lands does not seem to appear in the BBC text of Hoianau.

William Salesbury (c.1546) regarded Myrddin as a disciple of Taliesin. See quotation s.n. Ystudfach. So also John Bale (*Scriptorum ... Summarium*, 1548, fo.52).

Lewis Morris in his *Celtic Remains*, says (p.325):

Myrddin ap Morfryn, and generally Myrddin Wyllt... He was born in Caer Werthefyn, which is called Tref Myrddin ap Morfryn (MS). This town was in or near the Forest of Caledonia in Scotland... He was buried in the Isle of Enlli [Bardsey].

And again (p.223):

Gwerthefin. Caer Werthefin, a town in the forest of Caledonia in Scotland, the native place of Myrddin ap Morfryn, the Pictish poet; supposed to be Dunkeld in Scotland. See Cyfoesau Myrddin a Gwenddydd (E.Llwyd).

But in 'Cyfoesi' Caer Werthefin appears only in the last two stanzas, from which it appears that it was simply the place where Myrddin and Gwenddydd had been 'babbling' to each other (RBP col.583 ll.34-38).

Myrddin in Ynys Enlli, the Glass House, and the Thirteen Treasures

The end of Myrddin Wylt is not mentioned in the early Myrddin poetry or in the Vita Merlini. But there were legends. Thus Ranulph Higden (d.1364) in his *Polychronicon*, (I.38), said that *Merlinus Silvestris* was buried in Bardsey. This was also recorded by Gruffudd Hiraethog in Peniarth MS.163 (part 2 p.8) where he says that *Merddin vab Morfryn* was buried in Ynys Enlli (TYP p.474 n.1).

There are many references to Myrddin going into a glass house for the sake of his mistress. These seem to show knowledge of the tale of Merlin and Viviane, from Arthurian Romance. Compare also the house with 70 doors and 70 windows built for Merlin in the 'Vita'. Thus in a poem perhaps by Robin Ddu o Fôn (c.1450); see TYP p.474:

As Merddin made a building of love,
a glass house for his mistress.

(*Dafydd ap Gwilym a'i Gyfoeswyr*, 1935, No.45, ll.19, 20). Similarly Gwilym Tew (c.1470) in Peniarth MS.77 pp.106-7, (quoted *Llên Cymru*, V.52):

As Merddin of keen dignity,
after being shut in the green glass.

Again Ieuan Dyfi (1461? - 1500), in his poem 'I Anni Goch':

- 1.1 Merddin Wylt is the kind of man I am.
.
1.69 Merddin, with the form of a greatly gifted one, went
into glass for the sake of his consort.

(*Gwaith Huw Cae Llwyd ac Eraill*, 1953, No.58). Also Bedo Aeddren (c.1500):

I am Merddin, who for his mistress
was in glass for his love.

(*Peniarth MS.76*, ed. 1927, p.126, quoted in *Llên Cymru*, V.52).

There are also references to Myrddin's going to sea. Thus Dafydd Llwyd (c.1420-c.1500):

You are no nearer seeing a man's favour
than Merddin in the great water.

(*Gwyneddon 3*, p.212, quoted in *Llên Cymru*, V 52). A note in *Gwyneddon 3* to a poem by Rhys Goch Eryri (early 15th century) says in Welsh (p.355):

Merddin Embrys went into the sea in a glass house for his sweetheart; there he is still.

Peniarth MS. 77 (1576) p.213 says: 'Here are the names of the Thirteen Treasures of the island of Britain, but they all came to Merddin.'

According to a marginal note by a contemporary hand (c.1566) in Peniarth MS.147 p.14 Myrddin collected the Thirteen Treasures of Britain and took them to the Glass House. Lewis Morris in

Cwrtmawr MS. 200 (1724), dealing with the Thirteen Treasures of Britain, says at the end: 'Myrddin Wyllt went with them all from the city called Caerllion ar Wysc to the Glass House in Ynys Enlli. See *Études Celtiques*, 10 (1963) pp.455, 457-9. and above s.n. Brân Galed.

Myrddin on a Pole

There are some obscure references in Welsh poetry and prose to *Myrddin ar Pawl*, 'Myrddin on a Pole'. There was a proverb:

To talk as much as the son of seven locks [of hair],
To talk as much as Myrddin on a Pole.

(See Thomas Parry, *Gwaith Dafydd ap Gwilym*, p.538). The 'pole' seems to have been the pole of a weir although this may have been forgotten in some of the allusions. There are references in poetry to Myrddin's talking 'on a pole' and to his dying on the pole of a weir:

More he says without ceasing ... than Myrddin ... son of seven locks.

(*Gwaith Dafydd ap Gwilym*, p.347), and in *Gwaith Lewys Môn*, p.17:

I am Myrddin ... dignified, who was in torment on the top of a pole.

And again in Cwrtmawr MS.14 p.18:

Myrddin when he went to his end
on the Pole of the Weir, there was his destiny.
The whole prophecy went with Scolan.

In the dialogue between Myrddin(?) and Ysgolan in the Black Book of Carmarthen (BBC p.81) are the words:

For a whole year I was placed
in wattle on the pole of a weir.

Eurus Rowlands considers that the references can only be reconciled by supposing that Myrddin lived in agony, transfixed on a pole for a period and died on it in the end. There is a clear connection here with the death of Lailoken, transfixed on a pole in a fishpond (see Llallogan). Also perhaps with the birth of Taliesin. See also s.n. Ysgolan. 'Son of seven locks' was presumably a surname of Myrddin referring to his wild appearance and dishevelled hair. See articles by Eurus Rowlands in *Llên Cymru*, IV.117-9, V.87-88, and by Thomas Jones in *Llên Cymru*, IV.179-180.

Iolo Morganwg called him Merddin ap Madog Morfryn (MA Third Series of Triads, No.129, Iolo MSS. p.129) and he made Madog Morfryn the son of Morydd ap Mor ap Ceneu ap Coel Godebog (Iolo MSS. p.127).

NAF. Father of Gwenwynwyn (q.v.). Compare Naw.

NASIENS. (Arthurian Romance).

He first appears in the 'Vulgate' *La Queste del Saint Graal* as Nascien, a hermit who announced that the Grail was about to come to king Arthur's court, where it was seen in mystic fashion. Later he explained the symbolic dreams which had come to some of Arthur's knights who had set out in search of the Grail (Sommer VI.11, 110).

In the 'Vulgate' Merlin continuation, Nasciens, the hermit, is said to be cousin of Perceval on his mother's side. He had surpassed all others in bravery until he gave up chivalry and became a hermit (Sommer II.221).

At least two other persons of the name crop up in the Grail romances. See Sommer, index. The name is probably derived from the biblical name *Naasson* which appears in the genealogy of Christ in *Matthew* I.4. (Bruce I.394, 403, 422).

A late triad (TYP App.IV No.5) mentions Nasiens, son of the king of Denmark, one of the 'Three Royal Knights' of Arthur's Court, whom neither king nor emperor could refuse, because of their wisdom in peace and their excellence in war. In one Welsh version of the 'Queste' in Peniarth MS.216 he is called Nasawn and identified with *Achel brenin Denmark* (TYP p.475), who was one of the kings at Arthur's special coronation (HRB IX.12). See Echel Forddwyd-twill.

NATANLEOD.

A British king who ruled apparently in the vicinity of what is now Southampton. According to the Anglo-Saxon Chronicle he and 5000 men were defeated and slain in the year 508 by Cerdic and Cynric the West Saxons at a place called Natanleag after him. [Now Netley in Hampshire].

Matthew Paris (d.1259) described him as the general of Uther Pendragon, who commanded the troops in the place of Uther who was infirm. (*Chronica Majora*, Rolls, i.230-1). This is copied in *Flores Historiarum*, Rolls, i.255. He is not mentioned in Welsh sources.

NAW ap SEITHFED. See Seithfed. Compare Naf.

NECTAN, ST.

The name is Pictish, and is equivalent to Welsh Neithon, Noethon, Nwython. See s.n. Nwython.

His Life in a Gotha MS. was discovered in 1937. It is edited by Paul Grosjean in *Analecta Bollandiana*, 71 (1953) pp.397-414. It is translated in full by G.H.Doble in *Saint Nectan*, 'Cornish Saints' series, No.45, 2nd.ed. (1941); reprinted in *The Saints of Cornwall*, V. 65-78. The Life makes him one of many children of Brychan who were all saints in north-east Cornwall. See Brychan. He left his family and came by sea to north Devon, landing at Hartland. He found a valley of marvellous beauty in which was a never-failing spring. He built a hut forty paces away. In this place now stands a church dedicated to him in the town called *Stokes* [= Stoke, near Hartland, *Nistanestoc* in Domesday Book, *Nectanestoke*, 1189]. Nectan's brothers and sisters used to come to his cell for a family meeting every year on the vigil of the Circumcision [i.e. New Year's Eve]. Nectan had two cows which were stolen by robbers. He found them at *Neweton* [New Stoke], but the robbers beheaded him on June 17. He picked up his head and carried it to the spring near his hut.

We may discount the statement in the Life that Nectan, and most of the others in the list, were children of Brychan. It may perhaps merely be inferred that these saints came from South Wales (PCB).

Nectan's chief foundation is at Hartland in north-west Devon, close to the Cornish border. In Cornwall there is a medieval chapel of St.Nectan or Knighton, east of Lostwithiel, now a chapel of ease to St.Winnow; there was once a chapel of St.Nectan in Newlyn (East), and St.Knighton's Kieve ['tub'], below a waterfall at Treveithy in Tintagel, may indicate the site of an ancient chapel. See note by Charles Henderson in *S.Nectan, S.Keyne, and the Children of Brychan in Cornwall*, by G.H.Doble, 'Cornish Saints' series, No.25, pp.52-60; and LBS IV.1-2.

Nectan was also the patron of Welcombe in North Devon and of Ashcombe in South Devon (Doble, *loc.cit.*, p.11). His name is also found in Brittany, at Lan-neizant and Ker-neizan, both in the parish of Plonéour-Lanvern, between Quimper and Pont l'Abbé. In the near-by parish of Plouhinec on the Atlantic coast is a statue of St.Winoc. This together with the fact that in Cornwall St.Nighton's Chapel is under St.Winnow, led Canon Doble to suggest that Nectan and Winnow were companions (*loc.cit.*, pp.18-20). It is also worth noting that Noethon and Gwynnog, sons of Gildas, both had chapels in the parish of Llangwm Dinmael in north Wales. (Cf. Doble pp.20 n.1, 23 n.1). This leads to the

suggestion that Nectan was the same as Noethon ap Gildas, and would explain a Pictish name for a Cornish saint (PCB).

Nectan's festival is on June 17 (Life, Exeter Calendar, etc.). February 14 is the day of his fair at St.Nectan's Chapel in St.Winnow (LBS IV.1-2; Doble, pp.24-25).

NEFFEI (ap BRYCHAN). (Fictitious).

He is first mentioned in a late version of Plant Brychan, that in Peniarth MS. 127 (PB §2j(G) in EWGT p.84): 'Pasgen and Neffeï and Pabiali, three sons of Brychan by a Spanish woman, and these went as saints and chief judges to Spain.' See also Pasgen ap Brychan, Papai ap Brychan.

NEFYDD, ST. (Fictitious).

The supposed saint of Llanefydd, wrongly spelt Llanefydd. The church is usually spelt in early documents Llanyfydd or Llanufydd, which John Leland, properly enough, translated *fanum obedientiae*, 'shrine of obedience' (*Itinerary*, ed. L.T.Smith, III.98) [Welsh *ufudd*, 'obedience']. There was also Ffynnon Ufydd in the same neighbourhood (LBS IV.3-4). Leland spelt Llan Heueth (*Itinerary*, III.98). The name Nefydd appears as that of a daughter of Brychan in PB §3j in EWGT p.83, but is there an error for Hunydd.

NEFYDD ap GERAINT. (Legendary). (570)

Father of Braint Hir (HL §11 in EWGT p.119).

NEFYDD ap LLYWARCH HEN. See Llywarch Hen.

NEFYN ferch BRYCHAN. See Nyfain ferch Brychan.

NEIFION.

The Welsh name equivalent to 'Neptune' (Geiriadur Mawr). So Cynddelw in RBP col.1169, l.35.

NEITHON ap CATHEN.

Genealogical link in a line of unknown princes; father of Rhun (HG §16 in EWGT p.11).

NEITHON ap GWYDDNO. (530)

One of the line of kings of Strathclyde, father of Beli, and grandfather of Owain (HG 5 in EWGT p.10).

In a stray stanza in the 'Gododdin' (CA stanza 79 A, B), the slayer of Dyfnwal Frych [Donald Brec] is un-named, but described as the grandson of Nwython. See the emendation proposed by Ifor Williams in *Trans. Cumberland and Westmorland Antiquarian and Archaeological Soc.*, 51 (1950) pp.80 ff. We know, however, that it was Owain (q.v.) ap Beli who slew Donald Brec at Strathcarron in 642, so that Nwython of CA is evidently Neithon of the genealogy. See Kenneth Jackson, *The Gododdin*, pp.47-48, CA pp.xli-xlii.

Molly Miller, in *Northern History*, 14 (1978) pp.54-55, suggested that Neithon is the same as the Pictish king Nechtan II nepos Uerb (c.594-614). See H.M.Chadwick, *Early Scotland*, p.16 for dates.

NEITHON ap SENYLLT. (490)

An ancestor of Merfyn Mawr (q.v.) prince of Man; father of Rhun (HG 4, JC 19, ABT 6l (Meythion) in EWGT pp.10, 46, 100). It was perhaps this Neithon or his son Rhun who came to Man having been expelled from Galloway, shortly before A.D.550 if we accept a suggestion by H.M.Chadwick (*Early Scotland*, p.146). Egerton Phillimore had earlier suggested that Man was conquered by "a Welsh dynasty from the once greater Cumbria beyond Morecambe Bay." (OP II.210).

NEITHON. See also Nectan, Noethon, Nwython.

NENNIUS.

He has been supposed to be the compiler of a composite series of tracts known as *Historia Brittonum*. From the various manuscripts of this work it was deduced that Nennius was probably the editor of the earliest form of the work, that he was a disciple of bishop Elfoddwg, and composed the work in about 828-9.

He is mentioned as a known writer in 820, in a text of the *Liber Commonei* in Bodleian MS. Auct. F.4.32, commonly known as the Oxoniensis Prior (Ox.1). (Nora K.Chadwick, in SEBC p.45). On fo.20a we find:

Nemnius invented these letters, when a certain Saxon scholar jeered at the Britons for not having an alphabet of their own. So he suddenly devised them out of his own head, in order to refute the charge of stupidity brought against his nation.

(Text and translation by Ifor Williams in BBCS 9 (1937-9) p.342. See also BBCS 7 p.381).

Nennius is mentioned by name by Cormac mac Cuilennáin, bishop-king of Cashel killed in 908, in his Psalter of Cashel (A.W.Wade-Evans, *Nennius*, p.7 n.1).

Recently David N. Dumville has questioned whether any of the versions of the *Historia* can be ascribed to Nennius. Nennius was probably a famous Welsh scholar. The ascription of the *Historia* to him was perhaps a guess, but could be true although there is no evidence for it (*Studia Celtica*, 10/11 (1975/76) pp.78-95).

The *Historia Brittonum* was edited by Theodor Mommsen in *Monumenta Germaniae Historica, Auctorum Antiquissimorum XIII* (= *Chronica Minora Saeculorum iv - vii*, Vol.3), Berlin, 1898. Mommsen chose eleven manuscripts as worthy of prime consideration, in five groups:

Z = Chartres MS.98 (c.900).

M = Vatican Reg. 1964 (11th century), **N** (12th century)

H = British Library Harleian MS.3859 (c.1100), **K** (12th century).

C = Cambridge Corpus Christi 139 (1164), **D**, **L**, **G**.

P = British Library Cotton Caligula A VIII (12th century), **Q**.

The Irish versions, known as *Lebor Bretnach*, are edited by A.G.Van Hamel, Irish Manuscripts Commission, Dublin, 1932. There are three main Irish versions contained in five manuscripts. These contain various amounts of material on the Picts in addition to that in the *Historia Brittonum*.

The name Nennius [Ninnius] and that of his teacher Elfoddwg occur only in the Preface, which occurs only in the C group and the Irish versions. In C the Preface proper begins:

Ego Ninnius Elvodugi discipulus aliqua excerpta scribere curavi...

I, Ninnius, disciple of Elvodugus, have undertaken to write some extracts...

All the manuscripts except Z and the Irish versions have in §16:

usque ad annum quartum Mermini regis.

up to the fourth year of king Merfyn.

This implies the date of compilation, and the most probable date seems to be that proposed by Ifor Williams, namely 828-9 (BBCS 7 p.387). See Merfyn Frych. Several versions also mention later dates of compilation, but none gives an earlier one. It seems therefore that the fourth year of Merfyn Frych is the date of the original compilation.

Bishop Elfoddwg was living in 768 and died in 809. Thus Nennius, his disciple, could easily have been living in 828-9. It seems probable that the nearest approach to the original composition is that contained in H, but without some extra material not found in M, viz. the Saxon genealogies (§§57

- 61), the *Mirabilia* (§§67 - 76), the *Annales Cambriae* and the 'Harleian' genealogies. This kernel could have been the work of Nennius although his name occurs only in the 'C' group of MSS.

Other recensions, besides containing the reference to the fourth year of Merfyn, indicate later dates:

(2) 'The thirtieth year of Anarawd, king of Môn, who now rules the realm of Gwynedd'. This is found in §4 of the Cambridge group and would give a date of 907-8. In §10 the writer calls himself 'Samuel, child (*infans*) of my master, Beulan.' Again at the end of §63 without naming himself he speaks of 'My master Beulan'. Samuel was not always content to copy what he found. See A.W.Wade-Evans, *Nennius*, p.10 n.1). See also Beulan.

(3) The fifth year of king Edmund (943-4). This occurs in §§4 and 31 of the Vatican text (M). The manuscript bears the heading:

Incipit istoria Brittonum edita ab anachoreta Marco eiusden gentis sancto episcopo.
'Here begins the History of the Britons, edited by Mark the Anchorite, of the same race, a holy bishop.'

See Marcus, anchorite and bishop.

P and Q are abbreviated copies. They ascribe the work to Gildas (A.W.Wade-Evans, *Nennius*, p.12). See Gildas Quartus.

Z, the Chartres MS., was edited by L.Duchesne in *Revue Celtique*, 15 (1894) pp.175-180, and by Ferdinand Lot in *Nennius et L'Historia Brittonum*, 1934, pp.227-231. There is an English translation by A.W.Wade-Evans in *Arch.Camb.*, 92 (1937) pp.64-85. The MS. is dated c.900 (*Nennius*, p.9).

The manuscript commences:

Incipiunt exberta [read excerpta] fii [read filii] Urbacen [read Urbagen] de libro sancti Germani inventa et [de] origine et genealogia Britonum, de aetatibus mundi.

'Here begin excerpts of the son of Urien found in the Book of Saint Germanus, and concerning the origin and genealogy of the Britons, and concerning the Ages of the World.'

Rudolf Thurneysen established the identity of the son of Urien as Rhun (*Zeitschrift für deutsche Philologie*, 28 (1896) p.83), who is mentioned elsewhere in the *Historia Brittonum* (§63). He explained that this version was only intended to be a collection of excerpts (Van Hamel, p.xxix), but the author made additions of his own. See also Kenneth Jackson in *Celt and Saxon*, ed. Nora K.Chadwick, 1963, p.49.

NENNIUS son of HELI. (Fictitious).

He is mentioned by Geoffrey of Monmouth (HRB III.20). Later he is said to have commanded some troops under Cassibellanus when Julius Caesar first invaded Britain. Fortune gave Nennius an opportunity of encountering Caesar. In the contest Caesar's sword became stuck in Nennius's shield. Nennius wrenched the sword out and threw his own away. With Caesar's sword he made great havoc of the enemy and slew Labienus, a tribune. At the end of the battle Caesar sailed back to Gaul with his broken forces (IV.3).

Nennius, however, had been seriously wounded by Caesar. He died fifteen days after the battle and was buried at Trinovantum. Caesar's sword, called *Crocea Mors*, 'Yellow Death', was put into the tomb with him (IV.4).

Brut y Brenhinedd calls him Nynnio ap Beli Mawr, and tells the same story. He is mentioned in the tale of 'Lludd and Llefelys' as one of the sons of Beli Mawr (WM 191, RM 93).

NENNOCHA (NINNOC), ST.

A Breton Saint whose very fictitious Life in the Cartulary of Quimperlé is edited by P. de Berthou, Paris, 1896 and by the Bollandists, *Acta Sanctorum*, June I, pp.407-11.

She is said to have been the daughter of Brychan who had married *Meneduc ex genere Scotorum, filiam Constantini regis, ex stirpe Juliani Caesaris.* She was persuaded to lead a virginal life and went to Brittany where she was given land by Weroc at Ploemeur near Lorient. Other details are too anachronistic to be worth mentioning. Her festival is on June 4 (LBS IV.16-19).

NEOL CYNCROC. (Legendary).

The father of Ellylw mentioned in the tale of 'Culhwch and Olwen'. She was one of the ladies at Arthur's Court and lived three generations (WM 470, RM 113). In the translation by Gwyn Jones and Thomas Jones *Cyncroc* is translated 'Hang-cock' (*The Mabinogion*, Everyman ed. p.107), whatever that means.

NERCU, bishop of Mynyw. (d.921).

He is mentioned in the list of bishops of Menevia by Giraldus Cambrensis, following Lumberth and being followed by Sulhidir (*Itin.Kamb.*, II.1). His death in 921 is recorded in Brut y Tywysogion.

NERTH ap CADARN. (Fanciful).

'Might son of Strong'. One of the persons at Arthur's Court listed in the tale of 'Culhwch and Olwen' (WM 461, RM 107), and in the tale of 'Rhonabwy's Dream' as one of 42 counsellors of Arthur (RM 159).

NEST ferch CADELL ap BROCHWEL (1). (760)

According to the genealogies in Jesus College MS.20 she was the wife of Merfyn Frych and mother of Rhodri Mawr (JC 17, 18 in EWGT p.46), but according to the expanded 'Hanesyn Hen' tract she was the mother of Merfyn Frych and therefore wife of Gwriad (ABT 6k, 1e in EWGT pp.100, 96). It was apparently through her that Rhodri Mawr acquired Powys (HW 324-5).

NEST ferch CADELL ap BROCHWEL (2). (970)

Wife of Gwerystan ap Gwaithfoed (LD i.310, 319, 326, ii.54, 249).

NEST ferch HYWEL. (860)

A daughter of Hywel ap Rhys, king of Glywysing (BLD 236).

NEST ferch RHODRI MAWR. (860)

A list of sons of Rhodri Mawr in Jesus College MS.20 (JC 20 in EWGT p.47) says: *Morgant; Nest oed y vam ef.* This Morgan is not mentioned elsewhere and the correct reading should probably be *Nest* [ferch Rhodri Mawr] *mam Morgant.* That is, Nest mother of Morgan Hen (q.v.) ab Owain. She is thus described in two manuscripts of c.1600, Mostyn MS.212b p.58 and Llyfr Baglan, p.95.

NEUFEDD ap RHAIN DREMRUDD.

Genealogical link in one version of the ancestry of Trahaearn Fawr, patriarch of a tribe in Brycheiniog. He was father of another Neufedd and grandfather of Tewdwr Brycheiniog. See PP §67(1).

NEULINA, ST.

The patron of Newlyn East, inland from Newquay and Perranporth in Cornwall. It would seem that there is no connection with Newlyn by Penzance in west Cornwall. Nicholas Roscarrock gives a local tradition that she was a maiden, martyred at this place (Catherine Rachel John, *The Saints of Cornwall*, 1981, p.48).

NEVET, ST.

The patron of Lanivet, near Bodmin, Cornwall. Probably the same as the Nevet of Lannevet in Brittany (Catherine Rachel John, *The Saints of Cornwall*, 1981, p.48).

NIDAN ap GWRFYW. (590)

The saint of Llanidan [otherwise Llan Nidan] in Môn (PW 92). Commemorated on September 30 (LBS I.74, IV.15). His pedigree is given in *Bonedd y Saint* (§55 in EWGT p.62). Some late versions add that his mother was Ethni ferch Alfryd ap Gronwy, that is, the sister of Padrig (q.v.) ab Alfryd. Local names in the parish are Cadair Idan, Hendre Idan and Ffynnon Idan (LBS IV.16).

Nidan is known in Scotland. He is said to have made a foundation in Midmar, having gone thither with St.Kentigern. His commemoration is given in the Martyrology of Aberdeen as November 3 (LBS IV.15). Being a great-grandson of Urien he probably began his career in Scotland perhaps as a disciple of Kentigern, grandson of Urien (PCB).

NID(D)AWC. See Rudaucus.

NIGHTON, ST. See Nectan.

NIMANNAUC, cleric.

He is mentioned in the Life of St.Padarn as one who was unable to live in 'Letavia' after the departure of Padarn. He was miraculously transported to the 'Maritime Church on the shores of Britannia' [Wales]. [Presumably Llanbadarn in Ceredigion] (§13). He was put in charge of one of the monasteries or churches built by Padarn in Ceredigion (§14).

NINIAN, ST.

The prime authority for Ninian is Bede (*Hist.Eccles.*, III.4). He says:

The southern Picts who live on this side of those mountains, had ... embraced the truth by the preaching of *Nynia* (ablative), a most revered bishop and holy man of the British nation, who had been regularly instructed at Rome in the faith ...; whose episcopal see, named after St.Martin, the bishop, ... is still in existence among the English nation. The place belongs to the province of the Bernicians, and is generally called *Candida Casa*, [The White House], because he there built a church of stone, which is not usual among the Britons.

The Life of St.Ninian by St.Ailred of Rievaulx in Yorkshire is contained in Bodleian MS. Laud F xv (12th century) and was edited by Alexander Penrose Forbes in *Lives of S.Ninian and S.Kentigern*, (Historians of Scotland, Vol.5), Edinburgh, 1874, text pp.137-157, translation pp.6-26.

The following is a short summary:

- §1. Ninianus was born of no ignoble family, of British race. His father was a Christian king.
2. He went to Rome, was consecrated bishop by the Pope. Visited St.Martin at Tours.
3. He selected a site now called *Witerna* [Whithorn] and dedicated the church to St.Martin, who had recently died [397].
4. A king of that region called *Tuduvallus*, haughty and presumptuous, was struck down by sickness and blindness, but was healed by Ninian.
6. He undertook the conversion of the southern Picts. Then returned to his own church.
9. How Ninian went walking *cum suo aliquando fratre ... Plebia nomine*, 'with his sometime brother, Plebia'.
11. He died and was buried at the church of St.Martin which he had built.

There is also a Latin poem on his Life, *Miracula Nynie Episcopi*, dated to the eighth century and edited in *Mon.Germ.Hist., Poetae Latini Aevi Carolini*, IV, pp.943-62. Here the saint is called Nynia, Ninia and Nyniau, the latter corresponding to Welsh Nynnio. The king is called Thuvahel [Tudvael]. See TYP p.516 and A.W.Wade-Evans in *Trans. Dumfriesshire and Galloway Natural History and Antiquarian Society*, 28 (1951) p.81.

Accepting the statement of Aelred's Life (§2) that Ninian visited St.Martin of Tours, James Usher put his death in 432 (*Brit.Eccles.Antiq.*, 1867 ed., p.516) and the king Tuduvallus of §4 was

identified with Tudwal (q.v.) ab Ednyfed (H.M.Chadwick, *Early Scotland*, 1949, p.146). Ninian is commemorated on September 16. The modern view is that he was Bishop of Whithorn c.500-550 and the king Tuduvallus was probably Tudwal Tudclyd, father of Rhydderch Hael (DAB pp.184-5).

Bede's 'Southern Picts' are those south and east of the Grampians. (Chadwick, *loc.cit.*, pp.xxi, 62). Prehistoric churches dedicated to St.Ninian are found as far as the Shetlands (A.M.MacKenzie, *Foundations of Scotland*, pp.29-33).

Several Irish saints are said to have trained at Withorn: (1) Tigernach, (2) Eogan of Ardstraw, (3) Enda of Aran, (4) Finnian of Moville and (5) Frigidian [but *recte* Finnian]. In their Lives the monastery is called (1) Rosnatensis Monasterium *quod alio nomine Alba vocatur*, (2) Rostatensis Monasterium, (3) Rosnatensis Monasterium, (4) Magnum Monasterium, (5) Civitas Candida. The abbot is named as (1) Monennus, (2) *Neunyo qui Maucennus dicitur*, (3) Maucenus, (4) Nennio, (5) Mugentius. In an introduction to the 'Hymn of Mugint' the name of Finnian's teacher is given as Mugint, and we are told that 'Mugint made this hymn in Futerna' [= Whithorn]. All this indicates that in the time of those Irish saints Candida Casa was also called Rosnatensis Monasterium and Magnum Monasterium, while the abbot was called Monennus, Nennio, Maucennus and Mugint.

The dates of the Irish saints are indicated in the annals thus: Tigernach d.544, Finnian d. 579 (Ann.Tig.), Enda d.c.542 (DCB). These dates are consistent with the dates for Ninian mentioned above.

An Irish Life of Ninian (now lost) is mentioned by James Usher (*Works*, ed. C.R.Eltrington, vi.209, 565). Usher wrote:

It is said that because he [Ninian] was oppressed by the frequent appearances of his mother and his relations, he left Candida Casa and travelled to Ireland to get leisure and rest for himself and his disciples. There he obtained from the king a suitable and agreeable place called Cluayn-coner, built a large monastery, and died after many years spent in Ireland.

The church is Cluain Conaire [Cloncurry in northern Kildare] (J.F.Kenney, *The sources for the Early History of Ireland*, I.160 n.11).

In agreement with this the *Martyrology of Donegal* (Ed. J.H.Todd and W.Reeves, p.248/9) mentions 'Maoineann, Bishop, of Cluain Conaire' at September 16. This is the day of St.Ninian.

NISIEN, ST. See Isan.

NISIEN and EFNISIEN sons of EUROSWYDD WLEDIG. (Legendary).

These two brothers appear in the Mabinogi branch of 'Branwen'. They were sons of Euroswydd Wledig by Penarddun ferch Beli ap Mynogan. They were therefore half-brothers of Brân and Branwen. Nisien was a good youth; he would make peace between two hosts when their wrath was at the highest. Efnisien would cause strife between two brothers when they were most loving (WM 38, RM 26).

Efnisien, 'the quarrelsome man' disfigured the horses of Matholwch, king of Ireland, when he came to Wales to wed Branwen (WM 41, RM 28-29), and thus set in motion a chain of events which led to the destruction of Ireland and most of the host of Bendigeidfran. See Brân Fendigaid. When Brân and his host came to Ireland Efnisien discovered a treacherous ruse which the Irish planned against Brân and frustrated it (WM 53-54, RM 38).

Later when Brân and his host were being entertained by Matholwch, and the terms of peace had been completed, he took Gwern, the son of Matholwch and Branwen, and hurled him into the blazing fire. As a result war flared up, and when Efnisien saw the destruction that he had caused, he lay as if dead among the bodies of the slain Irish, and was placed in the 'cauldron of regeneration' through which the Irish were able to bring back their slain to life. Efnisien stretched himself out in the cauldron, so that it burst into four pieces, and his heart burst also (WM 55-56, RM 39-40).

Nisien was also present with Brân's host in Ireland (WM 55, RM 39), and, as he is not numbered among the seven survivors, it is to be presumed that he was slain there.

NOBIS, bishop. (d.874).

Nobis is mentioned in the Book of Llandaf as a bishop, being placed immediately after Cerenhir. He may have been active in Glywysing but the BLD produces no charters to support this. However, Nobis appears as witness in three charters in the Book of St.Chad. Here he is called 'Bishop of Teilo' and appears with Sadyrnwydd, 'Priest of Teilo' (BLD p.xlvi).

He is doubtless the same as Nobis mentioned in the *Annales Cambriae* as a bishop of Mynyw who 'reigned' in 840 and died in 873 [*recte* 874]. Asser said that 'archbishop' Novis, his relation, and he himself had been expelled at one time from St.David's (*Life of Alfred*, §79). He is mentioned by Giraldus Cambrensis in the list of 'archbishops' of Menevia (*Itin.Kamb.*, II.1).

NODENS. (Celtic Divinity).

A god worshipped in Britain at any rate in Roman times and almost certainly earlier. A temple to him, of Roman make, existed at Lydney in the Forest of Dean, about 9 miles north-east of Chepstow. A report on the excavation by R.E.Mortimer Wheeler at Lydney Park, Gloucs., was published by the Society of Antiquaries in 1932. Latin inscriptions found there call him Nodens, Nodons, and Nudens. A mosaic on the floor shows representations of sea-serpents and fishes, and a small bronze plaque, which probably gives a representation of the god himself, shows a youthful deity crowned with rays like Phoebus, standing in a chariot drawn by four horses. On either side are two winged figures, probably typifying the winds, and the rest of the space is occupied by two Tritons. The attributes of the god inferred from the mosaics associate him with the sea and with fishing, and also perhaps with hunting. The temple dates from about A.D.364 following the pagan revival initiated by Julian the Apostate. See John Rhys, *Hib. Lect.*, pp.126-7; I.A.Richmond, *Roman Britain*, 1955 (Pelican Books), pp.139-40; TYP p.428.

Nodens is probably the Nudd of Welsh legend and the Irish Nuada Argatlám, which leads to the Welsh Lludd Llaw Eirant. This transformation of the name from Nudd to Lludd (see s.n. Lludd Llaw Eirant) probably occurred fairly early as the latter form evidently survives in the name of the site, Lydney. (John Rhys, *Hib. Lect.*, p.125; *Celtic Folklore*, p.448).

NOË or **NWY, ST.**

The saint of a chapel formerly in the parish of Skenfrith, Gwent. It formed part of the possessions of Dore Abbey. The chapel has long been a ruin (J.A.Bradney, *History of Monmouthshire*, 1907, I.63-64). It is called Llannoyth on Speed's map, 1610.

The name may be that of Tenoï, with *Te-* dropped. (LBS IV.20, WCO 169). Doubtful (PCB).

NOË or **NOWY ab ARTHUR**. (580)

'Noë' is used as the Welsh form of the name Noah, but it has also become the modern equivalent of a native Welsh name which occurs in the tenth century as *Nougui* and *Nougoy* and in the 11th and 12th centuries as *Noui* or *Nouy*. The modern form would be Nywy (OP II.201), but the usual form in 15th and 16th century manuscripts is Nowy.

The name was held by a prince of Dyfed, Nowy ab Arthur, father of Gwlyddien (HG 2 (Nougoy), JC 12 (Nennue for Neuue), ABT 18a (Nowy) in EWGT pp.10, 45, 106). The name became *Næe* in the Irish version of the pedigree in a 12th century manuscript (EWGT p.4).

Noe filius Arthur occurs in the Book of Llandaf as the donor of land in Penalun [Penally] in Dyfed (BLD 77), but the charter is clearly a forgery (LBS II.401), pretending that the original recipient of the land was Dubricius. Again in the Life of St.Oudoceus (BLD 133) we are told that Penalun, Llandeilo Fawr and Llanddyfrwyr had belonged to Dubricius since the time of *regis Nouy filii Arthur*. All three churches were probably Teilo foundations from the beginning.

NOË or NOWY ap GWRIAD. (900)

A king of Gwent mentioned in the Book of Llandaf as living in the year 955 at the time of bishop Pater (BLD 217-8). Here he is called Nougui and Nogui. He is mentioned again as Nogui (BLD 221-2). He apparently succeeded Cadell ab Arthfael who died in 942. His father was perhaps Gwriad (q.v.) ap Brochwel.

Two sons are mentioned, Arthfael ap Nowy who succeeded his father, and Elise ap Nowy who was murdered by his brother Arthfael (BLD 243-4). J.E.Lloyd calls him Noe (HW 348).

NOË ap MADOG. (695?)

A prince of an otherwise unknown line, probably of Powys, father of Ceno (JC 16 in EWGT p.46).

NOË. See also Nowy.

NOETHON ap GILDAS. (520)

Noethon and his brother Gwynnog are both associated with the parish of Llangwm Dinmael. See s.n. Gwynnog ap Gildas. Noethon is also probably the saint commemorated as Nethan at Cambusnethan, the parish adjacent to Cambuslang near Glasgow, founded by St.Cadog. Noethon is the Welsh form of Pictish Nectan (WCO 239). He is perhaps the same as the Cornish saint Nectan (q.v.). See s.n. Nwython.

In Welsh Calendars Noethon is commemorated with Gwynnog on October 22 (LBS I.74). In the Aberdeen Martyrology Nethan's day is October 26 (LBS IV.21).

NON ferch CYNYR. (460)

The mother of St.David. In Rhygyfarch's Life of St.David (§4) we are told that 'the king [Sanctus, Sant] met a nun, the virgin called Nonnita, a very beautiful and graceful girl; and lusting after her he seized her by force and violated her. And she conceived a son, the holy David, but neither before this nor after did she know a man, continuing in chastity of mind and body.'

Bonedd y Saint calls her Non, which is the usual Welsh form, and makes her the daughter of Cynyr of Caer Gawch in Mynyw (§1 in EWGT p.54).

There are several churches and chapels dedicated to Non, called Llan-non or Capel Non, generally in the proximity of Dewi churches (A.W.Wade-Evans in Cy. 24 (1913) p.34). Wade-Evans lists one in Dyfed, one in Ceredigion, one in Ystrad Tywi, and extinct chapels in Elfael (Radnorshire) and Gower (PW 28, 62, 49, 42, 53).

In Cornwall her chief foundation was Altarnun (7 miles WSW of Launceston). She is also supposed to be the saint of Pelynt (6 miles SSW of Liskeard), and of Grampond (5 miles WSW of St.Austell). (LBS IV.23). William of Worcester, copying from the Calendar of St.Michael's Mount, said: "S.Nonnita, mother of S.David, lies in the church of Altarnon, where S.David was born." (*Itineraries*, ed.John H.Harvey, p.62).

In Brittany her body is supposed to repose at Dirinon, near Brest, in Finistère, where there is a chapel containing her tomb (LBS IV.23). She is also the patroness of Lagona-Laoulas in the diocese of Quimper (LBS IV.25).

Non is commemorated on March 3 in Wales (LBS I.71) and on June 25 at Altarnun and Pelynt (LBS IV.25).

NOR ab OWAIN FINDDU. (380)

Father of Solor and ancestor of Glywys according to the Life of St.Cadog (§45) and JC 4. See EWGT pp.24, 44.

NOS ap HOYW.

Genealogical link in one version of the ancestry of Maenyrch, patriarch of tribes in Brycheiniog; father of Gwyngad. See PP §15(2).

NOWY, husband of Sanan ferch Elise. (725)

He is mentioned in two slightly corrupt passages, HG 15 (Nougoy) and JC 8 (EWGT pp.11, 45) as the father of Gruffudd, Tewdws and Cathen by Sanan ferch Elise. In JC 8 his name, Neuue Hen, is misplaced, and *vrenhin Powys* is substituted, while in HG 15 *Regis Pouis* is misplaced. It is probable that 'King of Powys' applies to Elise, and that Nowy is the son of Tewdwr ap Rhain as in JC 8. See David Dumville in CMCS 10 (1985) pp.48-51. This supersedes an earlier proposal by PCB in Cy. 43 (1932) pp.53, 61.

NOWY ap TEWDWR. See Nowy, husband of Sanan ferch Elise.

NOWY. See also Noë.

NUDD, bishop.

He appears in the Book of Llandaf as witness to many charters, first as a cleric (sometimes 'lector') in the time of bishop Grecielis with king Meurig [ab Arthfael] of Gwent and Glywysing (BLD 169b - 174a) and in the time of bishop Cerenhir with king Meurig ab Arthfael and his sons (BLD 200a, 214, 216b). Finally there are charters when he himself is bishop with Meurig [ab Arthfael] and his sons (BLD 225) and then with king Hywel ap Rhys of Glywysing (BLD 226-230b). In 216a he appears with bishop Cerenhir and king Brochwel ap Meurig [ab Arthfael]. He must himself have been bishop at this time, so that he was evidently contemporary as bishop with Cerenhir. Wendy Davies gives c.850-860 for his period as a cleric with Grecielis and those when he was bishop c.860-880. See LICH pp.116-122.

According to a list quoted from an old deed by David Williams, Nudd was Abbot of Llanilltud Fawr before Elise (*History of Monmouthshire*, 1796, Appendix p.50).

NUDD, father of Edern. See Edern ap Nudd.

NUDD, father of Gwyn. See Gwyn ap Nudd, Nodens.

NUDD ap CEIDIO. (Legendary).

He appears in Bonedd Gwŷr y Gogledd (§6 in EWGT p.73) as a brother of Gwenddoleu. Nothing seems to be known about him.

NUDD HAEL ap SENYLLT. (525)

'N. the generous'. A famous passage in the Venedotian Code of the Welsh laws, contained in the Chirk codex (c.1200), tells how Nudd Hael, with Mordaf Hael, Rydderch Hael and Clydno Eidyn, invaded Arfon in order to avenge the death of Elidir Mwynfawr, who had been slain in Gwynedd. They devastated Arfon but were driven out by Rhun ap Maelgwn. See further s.n. Rhun ap Maelgwn.

In a triad (TYP no.2) he and Mordaf Hael and Rhydderch Hael are recorded as the 'Three Generous Men' of Ynys Prydain. Two sons are mentioned: Dingad and Dryon. See the names.

His genealogy is given in Bonedd y Saint (§18 in EWGT p.57), namely Nudd Hael ap Senyllt ap Cedig, so that he was first cousin to Rhydderch Hael and Mordaf Hael. He was evidently a prince of North Britain although he is not mentioned in Bonedd Gwŷr y Gogledd. A 'whelp' [son or descendant?] of Nudd Hael is mentioned by Taliesin (CA VIII, l.45).

There is a monument at Yarrow, Selkirkshire, which was supposed to be set up to the sons of 'Nodus Liberalis'. See Egerton Phillimore in *Bye-gones*, 1889-90, p.483; John Rhys in *The Academy*, 29 August 1891; etc. This has since been disputed. A new reading of the inscription is given in the *Inventory of the Ancient Monuments of Selkirkshire*, Edinburgh, 1957, pp.110-3. The following translation was agreed upon by Kenneth Jackson and Raleigh Radford (*Antiquity*, 29 (1955) p.81):

This is the everlasting memorial: in this place lie the most famous princes, Nodus and Dumnogenus; in this tomb lie the two sons of Liberalis.

They agree that the stone is to be dated in the early sixth century, so that it could not commemorate two sons of Nudd Hael, but it could well refer to earlier members of the same family. See further TYP p.477. There are many references to the generosity of Nudd Hael in the poets.

NUDD LLAWHAEL. (Legendary). Father of Tegau Eurfron (q.v.).

NUDD NOD. Father of Tringer (q.v.).

NWY, ST. See Noë, St.

NWYFRE. (Legendary).

The name means 'firmament'. In a triad (TYP no.35) he is the father of Lliaws (q.v.). He appears in the tale of 'Culhwch and Olwen' as *Nwywre* the father of Gwyn and Fflam ['Flame'], two persons at Arthur's Court (WM 462, RM 107). John Rhys identified Gwyn ap Nwyfre with Gwyn ap Nudd, and with the Irish hero Finn mac Cumail (Hib. Lect., pp.179-80). Although the names Gwyn and Finn are cognate, the identification of either of these Gwyns with Finn mac Cumail is not generally accepted.

NWYTHON.

The name Nwython is believed to be equivalent to Noethon, Neithon, and the Irish and Pictish Nechtan or Nectan. See OP II.631; Ifor Williams, *Canu Aneirin*, pp.xli-xlii.

Nwython the father of Cyledr Wyllt is mentioned in the tale of 'Culhwch and Olwen'. Nwython was captured by Gwyn ap Nudd in his war against Gwythyr ap Greidiol. Gwyn imprisoned Nwython and later killed him, took out his heart and compelled his son Cyledr to devour the heart (RM 134).

Gwystyl ap Nwython, Rhun ap Nwython and Llwydeu ap Nwython are mentioned together in the tale of 'Culhwch and Olwen' as being present at Arthur's Court (WM 464, RM 109).

Geoffrey of Monmouth names Run map Neton and Kinlich map Neton among those present at Arthur's special coronation (HRB IX.12). The latter becomes *Kenyllt uab Noethon* in *Brut Dingestow* (p.158) but *Kyndelic uab Nwython* in the Red Book Brut (p.200). Egerton Phillimore regarded Geoffrey's Kinlich or Kinlith as equivalent to Cynllaith ap Neithon (OP I.204, II.630).

NYF. (Legendary).

Nyf was referred to in medieval Welsh poetry as the model of a beautiful woman. The name has been supposed to be derived from the Irish *Niam* or *Ném* who appears in the Ultonian Cycle as the beautiful daughter of Celtchar. For references in Welsh poetry see TYP p.lxxxii n.1. See also *Gwaith Lewis Glyn Cothi*, 1837, pp.126, 260; Dafydd ap Gwilym in *Gwyneddion 3*, ed. Ifor Williams, pp.75, 129, 181. But Nyf is more likely to be a native Welsh name based on old Welsh *nyf*, 'snow'.

A note in the *Gwyneddion 3 MS.*, ed. Ifor Williams, quoted p.352, says, 'Nyf was the sweetheart of Peredur ab Efrog'. This is also stated by Lewis Morris (*Celtic Remains*, p.335 s.n. Nyf). The idea seems to derive from an incident in the romance of 'Peredur' where Peredur compares the whiteness of snow (*eira*) with the flesh of the woman he loved best (WM 140, RM 211). She is first described in WM 133-4, RM 205-6. The episode occurs correspondingly in Chrétien's 'Perceval' (Bruce I.228). In neither the Welsh nor the French version is the lady given a name. See Patrick Sims-Williams in *Celtic Linguistics*, ed. J.Ball et.al., Amsterdam /Philadelphia, 1990, pp.282-6.

NYFAIN, ST.

The presumed saint of the place mentioned in the Book of Llandaf as *Villam Sancti Nuvien cum ecclesia* (BLD 31, 43, 90) and *Ecclesia Mamouric id est Lann Uvien* (BLD 206). The authors of LBS identify the place with the chapel of Crick, some 9 miles south of Llangofen in Gwent. [Mameurig = Llangofen, WATU]. In an inspeximus of 1336 we find *Sancti Nyveyn* (al. *Niveyn*) (LBS IV.25-26).

NYFAIN ferch BRYCHAN.

She is mentioned in all the Brychan documents, but there is some slight corruption in the earlier versions. Her name is variously spelt Nyuein (DSB 12(14)), Nyuen (CB 15(14)), Drynwin (JC 3(5)), Nevyn (PB 3e) in EWGT pp.15, 18, 43, 82. The consensus is that she was the wife of Cynfarch ap Meirchion and mother of Urien and Efrddyl. This is confirmed in a triad (TYP no.70 - Pen.50) where we are told that Nevyn ferch Brychan bore to Cynfarch Hen the twins Urien and Eurddel [Efrddyl], which was one of the 'Three Fair Womb-Burdens' of Ynys Prydain.

NYFED ap DYFED. See Dyfed ap Macsen Wledig.

NYNNIO ap BELI MAWR. See Nennius son of Heli.

NYNNIO ab ERB.

He appears in the pedigrees of the kings of Gwent and Glywysing as ancestor of Tewdrig, king of Gwent, and martyr: *Llywarch m. Nynnyaw m. Erb* (JC §9), *Teithfallt ap Nynyaw ap Yrb* (ABT §15), *Teithvallt ap Nynniaw ap Vrban* (MP 3), but 'Teitfall ab Idnerh ab Yrb' in The Life of St.Cadog (§46b). See EWGT pp.45, 105, 122, 25.

Another son of Erb was Peibio (q.v.), king of Eryng. That it was the same Erb is suggested by legends of two brothers Nynnio and Peibio. See A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) p.324 and 87 (1932) p.163. Nothing is known historically of Nynnio, but he appears with his brother Peibio in the legend of Rhita Gawr who is said to have conquered the two kings. See s.n. Rhita Gawr.

In the tale of 'Culhwch and Olwen' Nynnio and Peibio are mentioned as two *Ychen Bannawc*, 'Horned Oxen', whom God had transformed into oxen on account of their sins. One was on the farther side of Mynydd Bannog [some mountain range in Scotland; see CLIH pp.156-7], and the other on this side. Culhwch was required to fetch them and yoke them together to the same plough before he could wed Olwen (WM 480-1, RM 121).

The 'Ychen Bannog' are associated in folklore with the district of Llanddewibrefi in Ceredigion. In one version they are actually called Nynnio and Peibio, though this may be derived directly from the tale of 'Culhwch and Olwen'. See John Rhys, *Celtic Folklore*, pp.576-80. See also Afanc. Ychen Bannog are also associated with Llyn Caerwyth in Llandecwyn, Ardudwy. See Edward Lhuyd's *Parochialia*, II.106.