

**UCHDRYD ab ERIM.**

One of the persons at Arthur's Court in the tale of 'Culhwch and Olwen' (WM 463, RM 108).

**UCHDRYD FARF DRAWS.**

'U. Cross-beard'. A person at Arthur's Court in the tale of 'Culhwch and Olwen'. It is said that he would throw his bristling red beard across the fifty rafters in Arthur's hall (WM 468, RM 111).

**UCHEI ap GWRION.**

One of the three 'who could not be expelled(?) from Arthur's Court' according to a triad (TYP no.74). I take this to mean 'fixtures' as opposed to the 'wanderers' of TYP no.77. Another version calls him Etheu ap Gwrgon.

**UFELFYW, bishop.**

A disciple of Dubricius mentioned in the Book of Llandaf (BLD 77 as Ubelbiu, 80 as Ubeluius). He appears in a group out of order as a successor of Oudoceus (BLD 160-2 as Vuelbiu, Vueluiu). In charters he appears as a contemporary of Dubricius and Peibio, king of Ergyng (BLD 72a. 76a), and when bishop himself with a king Meurig (BLD 160) and with Gwrfoddw, king of Ergyng, who fought the Saxons (BLD 161, 162a). The modern form of the name would be Ufelfyw (WCO 121).

Disregarding the presence of Dubricius Wendy Davies dates the first two charters in 575 and the last two 610, 620 (LlCh 92, 94, 103).

**UGNACH ap MYDNO.**

There is a poem in the Black Book of Carmarthen (BBC pp.101-6) in the form of a dialogue between Taliesin and Ugnach. In stanza 5 Taliesin says that he is going from Caer Seon to Caer Lleu a Gwydion. In stanza 8 Ugnach says:

Come with me to my dale.  
And I will give you sparkling wine.  
My name is Ugnach ap Mydno.

The text is edited and discussed by Brynley F. Roberts in Chapter 12 of *Astudiaethau ar yr Hengerdd*, ed. Rachel Bromwich and R. Brinley Jones, 1978, pp.318-325.

Much was made of him by Iolo Morganwg under the name Mynach or Mygnach. See Iolo MSS., pp.73, 109, 139.

**ULCHED, ST.** See Ylched.

**ULFFIN** of Rhyd Garadog.

The form found in Brut y Brenhinedd corresponding to Ulfin of Rid Caradoch of Geoffrey of Monmouth. He was a confidant of Uther Pendragon and advised the king to obtain the aid of Merlin [Myrddin Emrys] in order to gain access to Igera [Eigr] (HRB VIII.19).

From the *Historia Regum Britanniae* the name found its way into the French romance of 'Merlin' of the 'Vulgate' Cycle of Arthurian Romances (Bruce II.317).

**ULETTE, ST.** See Juliot.

**UMBRAPHEL.** (460)

The younger brother of Amon the father of St.Samson. His wife Afrella was a younger sister of Anna, Amon's wife. Like Amon and Anna, Umbraphel and Afrella were of high rank (Life of Samson, §1). They already had three sons before Samson was born (*ibid.*, §2).

When Samson persuaded his parents Amon and Anna to retire from the world, Umbraphel, Afrella and their three sons did likewise. Umbraphel returned with Samson and Amon to Ynys Byr (*ibid.*, §30). Later, when Samson returned to Ynys Byr from his visit to Ireland, he told Umbraphel that

he ought to be a pilgrim, ordained him priest and sent him to be the abbot of the monastery in Ireland which had recently been entrusted to himself (*ibid.*, §40). See s.n. Samson, note to §37 of Life.

From other sources we learn that the eldest son of Umbraphel was Maglorius (q.v.).

**UNHWCH UNARCHEN ab YSBWYS [MWYNTYRCH].** (Legendary). (460)

The father of Maeldaf Hynaf (q.v.). See also PP §25(1).

**UNIG GLEW YSGWYDD.** (Legendary).

‘U. Strong-shoulder’. He appears in the Mabinogi branch of ‘Branwen’ as one of the messengers sent to Matholwch Wyddel to offer recompense for injuries he had received at the court of Brân (WM 43, RM 30). He was also one of the seven left in Britain by Brân when he set out on his fateful expedition to Ireland (WM 50, RM 35). He was slain with the others by Caswallon ap Beli (WM 58, RM 41).

**UNY, ST.** See Euny.

**URBAN ab EDRIC.** (Fictitious).

Father of Nynnio and a genealogical link in the fictitious ancestry of the princes of Morgannwg (MP 3 in EWGT p.122). The name is derived from Erb ab Erbic in the earlier pedigree (JC 9 and V. Cadoci in EWGT pp.45, 25).

**URBAN ap GRADD.**

Genealogical link in the ancestry of Coel Hen; father of Telpwyll (HG 10, (GaC 2), MG 1, JC 5, ABT 1c in EWGT pp.10, 36, 38, 44, 96).

**URIANUS son of ANDRAGIUS.** See Urien ab Andryw.

**URIEL WASTADIAITH.** See Gwrhryr Gwalstawd Ieithoedd.

**URIEN ab ANDRYW.** (Fictitious). (Second century B.C.)

A fictitious king of Britain mentioned by Geoffrey of Monmouth as Urianus, seventh of the twenty-five kings who ruled between the death of Catellus [Cadell ap Geraint] and the reign of Heli [Beli Mawr]. He was the son of Andragius [Andryw] whom he succeeded, and was succeeded by Eliud. Nothing is told of his reign (HRB III.19). Similarly Brut y Brenhinedd with names shown in [ ].

**URIEN RHEGED ap CYNFARCH OER.** (510)

He is first mentioned in the *Historia Brittonum* (§63) in the section dealing with the kings of Bernicia:

Hussa reigned seven years. Against him fought four kings, *Urbgen* and Rhydderch Hen and Gwallog and Morgan. Theodric fought bravely with his sons against that Urbgen - at that time sometimes the enemy, now the citizens were being overcome - and he [Urien] shut them up three days and nights in the isle of Metcaud [Lindisfarne], and, while he was on the expedition, he was murdered at the instance of Morgan out of envy, because in him, above all the kings, was the greatest skill in the renewing of a battle.

Later in the same section mention is made of his son, Rhun ab Urien.

In the ‘Harleian’ genealogies he is included among the kings of the North: *Urbgen map Cinmarc* (§8 in EWGT p.10). Similarly in *Bonedd Gwŷr y Gogledd* (§1 in EWGT p.73).

His mother was Nyfain (q.v.) ferch Brychan, who bore Cynfarch triplets: Urien, Arawn and Llew, called one of the ‘Three Fair Womb-Burdens’ of Ynys Prydain (TYP no.70, Pen.47). But the Peniarth 50 version of this triad makes him a twin with Eurddel [Efrddyl]. His wife was Modron ferch Afallach by whom he had the twins Owain and Morfudd, another of the ‘Three Blessed Womb-Burdens’

of Ynys Prydain. Other sons were Rhun (above), Elffin, Cadell, Rhiwallon, Pasgen and perhaps Deifyr. See the various names.

The cognomen 'Rheged', refers to his kingdom of Rheged in North Britain. See below. The first appearance of the cognomen in the pedigrees is in Jesus College MS.20 (§34 in EWGT p.48) and Bonedd y Saint (MS. C) from the White Book of Rhydderch (§15 in EWGT p.57). It occurs regularly in the poetry, for example in the Book of Taliesin (CT III, 1.13).

He is mentioned in the tale of 'Culhwch and Olwen' as Urien Rheged father of Morfudd (WM 470, RM 112-3), a glaring anachronism.

Urien Rheged is frequently mentioned in Welsh poetry. There are eight poems in his honour in the Book of Taliesin which are probably the genuine work of Taliesin. They are edited by Ifor Williams in CA II -IX. From these poems we gather that Urien and his armies penetrated deep into Northumbria in two successful battles, one at Gwenystrad (CA II) and the other at Argoed Llwyfain (CA VI). In these wars he appears to have extended his power to Catraeth [Catterick in North Yorkshire], for he is called Llyw Catraeth, 'Ruler of Catraeth' (CT VIII.9).

Owain, his son, is also represented as playing a prominent part in these wars, and the chieftain against whom they fought is called Fflamddwyn (CT VI, X). These are no doubt the wars referred to in the *Historia Brittonum*, mentioned above. Taliesin calls Urien *Eurteyrn Gogled*, 'Gold-king of the North' (III.26); *Vd Prydein*, 'Lord of Prydein' (VII.31); *Oruchel wledic*, 'Supreme Gwledig' (III.7); *Glyw Reget*, 'Ruler of Rheged' (II.27); *Vd yr echwyd*, 'Lord of Erechwydd' (III.1, 18, VI.13); *Teithiawc Llwyfenyd*, 'Ruler of Llwyfenydd' (VIII.27).

In seven of his poems Taliesin ends with the following lines:

And until I perish in old age,  
in my death's sore need,  
I shall not be happy  
if I praise not Uryen.

(Trans. John Morris-Jones, Cy. 28 (1918) pp.154-5).

The death of Urien is the subject of a poem in the Red Book of Hergest, put into the mouth of Llywarch Hen, Urien's first cousin (RBP col.1039; CLIH III). From this we gather that Urien was slain at Aber Lleu in the district of Pen(n)awg by an assassin named Llofan Llawddifro, presumably in the pay of Morgan [HRB §63]. Aber Lleu is now represented by Ross Low on the mainland almost opposite Lindisfarne (CLIH p.129). It appears that Urien's head was cut off to save it from insult. Compare the case of Edwin after the battle of Haethfelth (Bede, *Hist.Eccles.*, II.20). At any rate Llywarch Hen is represented carrying Urien's head by his side in the poem (Ifor Williams, 'The Poems of Llywarch Hen', *Proc.Brit.Academy*, 18 (1932) p.23).

In the triads Urien ap Cynfarch is called one of the 'Three Pillars of Battle' of Ynys Prydain (TYP no.5), here replacing Gwallog ap Lleenog of an earlier version. In another triad he is one of the 'Three Battle-Leaders' of Ynys Prydain (TYP no.25), here being replaced by Gwallog ap Lleenog in other versions. He was one of the 'Three Bull-Protectors(?)' of Ynys Prydain (TYP no.6), here being replaced by Gwallog ap Lleenog in one version. His assassination by Llofan Llawddifro is called one of the 'Three unfortunate assassinations' of Ynys Prydain (TYP no.33) and the assassin is called one of the 'Three Savage Men' of Ynys Prydain (TYP no.33W). A variant version of this triad in Peniarth MS.50 substitutes Cynon ap Clydno Eidyn and Dyfnwal ap Mynyddog Eidyn as the killers of Urien. This must be a mistake. See futher s.n. Dyfnwal ap Mynyddog Eidyn.

Urien's bard is called Tristfardd, one of the 'Three Red-Speared Bards' of Ynys Prydain (TYP no.11), and a story is told of how he was slain by Urien. See s.n. Tristfardd. In TYP no.70 (Pen.47) a son of Urien, named Anarun, archbishop of Llydaw, is mentioned. Compare the 'Hanesyn Hen' tract (ByA §6 in EWGT p.87) where Anarawn, archbishop of Llydaw, is a brother of Urien.

The kings of Bernicia against whom Urien fought according to the *Historia Brittonum* were Theodric (572-579) and Hussa (585-592). See Peter Hunter Blair in SEBH p.149; CA p.xliv. Thus Urien must have been living between 572 and 579, and the earliest date for his death would be 585 (or 586, CA p.xlv). This seems the most probable approximate date for his death to suit the genealogies (PCB).

Rheged appears to have included the district of Galloway and possibly to have extended south of the Wall to the district about Carlisle. A survival of the name is in Dunragit, near Stranraer in Galloway (W.J.Watson, *The Celtic Place-names of Scotland*, 1926, p.156, John Morris-Jones in Cy.28 (1918) p.67). Kenneth Jackson thought it lay around the Solway estuary and included Carlisle, Annan and the Eden valley (*Antiquity*, 29 (1955) p.82; TYP p.518). In the poetry of Taliesin Urien is called *Llyw Catraeth*, 'Ruler of Catraeth' [i.e. Catterick on the river Swale near Richmond, Yorkshire] (CT VIII.9). This shows that at one time Urien's kingdom extended across the mountains and into the plains. But Ifor Williams was 'not at all sure that it is proved that Rheged was the name of this part of his kingdom.' (CT p.xxv).

Erechwydd is apparently a place-name. Ifor Williams made suggestions in CLIH pp.117-8 (1935) but revised his ideas somewhat in his notes to *Armes Prydein*, 1955, pp.62-65. As a place-name he regarded Erechwydd to mean 'land facing a river or lake' and in the present context it is synonymous with Catraeth, Latin Catarracta (CT pp.xxv-xxvi, 1960).

Llwyfenydd was evidently a country belonging to Urien, being mentioned five times in CT. Ifor Williams said: 'There is no certainty about its position, but there is much to be said for Hogg's suggestion (*Antiquity*, 20 (1946), pp.210-1) that the name has always clung to the river *Lyvennet* in Westmorland; Ekwall gives the old forms *Leveneth*, *Lyuened*, *Lyuennyd* for this brook, between Catterick and Carlisle (CT pp.xxix, 47).

Other, later poetry mentioning Urien includes *Anrec Uryen*, 'Urien's Gift' in the Red Book of Hergest (cols.1049-50) and the White Book of Rhydderch (Cy. VII (1886) pp.125-6). It is in three parts (Cy. 28 (1918) pp.195-6) and is perhaps in the form of a dialogue between Aneurin and Taliesin (CA p.206). The third part tells of the pre-eminence of Urien:

Uryen of Rheged, most generous that is,  
That has been since Adam, and that will be;  
Of broadest sword - proud in his hall -  
Of the thirteen princes of the North.

(Trans. John Morris-Jones, Cy. 28 (1918) p.196). Further references to Urien in early Welsh poetry are given in TYP p.519 but they tell us nothing more about him.

#### GEOFFREY OF MONMOUTH

Geoffrey of Monmouth speaks of Urianus, the brother of Lot and Augustus, to whom Arthur gave the kingdom of Mureif after he had wrested that district in the North from the Picts and Scots (HRB IX.9). He was present at Arthur's special coronation (IX.12) and Hiwenus son of Urianus succeeded Augustus in the kingdom of Albania (XI.1). This places Urianus far too early.

Brut y Brenhinedd substitutes Urien Rheged ap Cynfarch for Urianus, Rheged for Mureif, and Owain ab Urien for Hiwenus.

In this way Urien found his way into the Arthurian romances. He is hardly more than a name in Chrétien de Troyes, but appears more fully in the 'Vulgate Merlin-Continuation' where he is called Urien of Gorre. At first he joins with other kings refusing to accept the supremacy of Arthur and wars against him. Later, however, the threat of the Saxons, brings them into alliance with Arthur.

## URIEN IN WALES

The first hint of some association between the family of Urien and South Wales is in certain genealogies which make Henninni the sister of Urien ancestress of the kings of Glywysing (Vita Cadoci §46b, JC 5 + 9 in EWGT pp.25, 44, 45). These are somewhat corrupt and seem to be chronologically impossible as they stand. See s.n. Enynny.

Later we find the following statement from Ieuan Brechfa (c.1500) in Peniarth MS.131 p.295 where he is giving the ancestry of Sir Rhys ap Thomas, who claimed descent from Pasgen ab Urien Rheged:

Urien Rheged, earl of Rheged, and after that he was king in Scotland, and he possessed Cedweli and Carnyllion and Is Cennen and the whole of Gower and its appurtenances and he made all the castles within those boundaries.

This is copied in later MSS. See PP §24(1). The places are all in Ystrad Tywi. Iolo Morganwg expanded on this theme. See e.g. Iolo MSS. pp.70, 71, 77-79.

Meanwhile another legend associated Urien Rheged with Mid-Wales. In Llanstephan MS.56 p.1 by Dr. John David Rhys (d.1609?) we find:

*C[astell] Tinbod a wnaeth Vryen Rheged*

‘Urien Rheged made Castell Tinbod’

This is Castell Dinbod in the parish of Llananno, Maelienydd, Radnorshire (WATU) which enters into the legend of Urien and his bard Tristfardd (q.v.).

**URSULA, ST.** (Fictitious).

For the growth of the legend of Ursula see LBS IV.312-346. The earliest record is the inscription of Clematius at Cologne dated between 356 and 406. It refers to a few virgins, un-named, who were martyred there. The martyrdom possibly took place during the Diocletian persecution of A.D.300-4 (LBS IV.313-5, 327, 332).

The first mention of Ursula is in a missal at Essen, drawn up between 873 and 891, which gives under October 21 the names of eleven virgins, beginning with Ursula (LBS IV 319).

The first mention of eleven thousand virgins occurs in a tract *Fuit tempore pervetusto* (c.970). See *Analecta Bollandiana*, 3 (1884) pp.1-20. It claims to be based on information from Britain. Here we are told that Ursula was the daughter of a British king, un-named, who was sought in marriage by a pagan king's son. The pagan king threatened to invade the British king's lands if he would not agree to the marriage. Ursula suggested that they should, between them, find ten noble damsels and eleven ships, each with a thousand virgins of inferior rank, and that they should sail the seas for three years, after which God would provide. The proposal was accepted. [It is not explained how this would solve the problem]. The damsels exhibited themselves ‘going through their nautical evolutions to the gratification of the king and the public who looked on from the shore.’ Then they sailed the seas in an aimless manner for three years until a storm drove them to the haven of Tile on the Rhine. Thence they sailed up the Rhine to Cologne; then to Basle and by land to Rome. Back they came to Basle and Cologne, which was then invested by Huns, who at once slaughtered the eleven thousand. One, however, named Cordula had remained concealed in a ship, but her conscience smote her, and next day she issued forth, to be slain likewise by the Huns (LBS IV.321-2, 328).

There is a Welsh version of this tale called *Hystoria Gweryddon yr Almaen* or *Buchedd Wrsula*, ‘History of the Virgins of Germany’ or ‘Life of Ursula’, in Peniarth MS.182 (c.1514) pp.261-99, partly edited by J.G.Evans in RWM I.1007 and in *Rhyddiaith Gymraeg*, I (1954) pp.18-22.

The same legend was re-written in more straightforward prose, beginning *Regnante Domino* (c.980) (ed. *Acta Sanct. Boll.* Oct. IX. 157-63). It adds nothing except the name of Ursula's father, which is given as Deonotus (LBS IV.322-3).

Geoffrey of Monmouth (c.1136) got hold of the above story but saw its absurdities. He took the father of Ursula to be Dionotus, king of Cornwall. Ursula and her company of eleven thousand virgins, daughters of the nobility, and sixty thousand of the meaner sort, are said to have set out for Armorica to be wives for the British colonists under Conan Meriadoc. Their ships were driven ashore or sunk by a gale and those who were not drowned were cast upon strange islands and murdered or made slaves by Guanius and Melga, kings of the Huns and Picts (or Pictavians), respectively (HRB V.15-16). The implied date would be 388 (LBS IV.328).

In Brut y Brenhinedd Ursula is not named in the Dingestow, Red Book or Cleopatra texts, but her father is given as Dunod. In the triad of the 'Three Levies that departed from this Island and not one of them came back' (TYP no.35), one manuscript (Peniarth 50) refers to Ursula ferch Dunod and her eleven thousand virgins who were martyrs in Cologne, and the forty thousand other women who did not return. This does not tally with Geoffrey but shows knowledge of the earlier version. See TYP pp.333-4.

The sudden increase from eleven to eleven thousand virgins in the development of the legend may perhaps be due to the misunderstanding of an abbreviation such as XI.M.V. meaning *undecim martyres virgines*, being taken for *undecim milia virginum* (Geoffrey Ashe, *From Caesar to Arthur*, 1960, p.50).

St.Ursula was culted at Llanygwryfon [Llangwryfon or Llangwryddon, WATU, Rhestr] and the now extinct Capel Santesau in the parish of Llanwenog, both in Ceredigion (LBS III.368, IV.345-6). One of the 11,000 virgins was named Lucia, and she may be the saint Lleucu of Betws Leucu and/or of Aber-nant (LBS III.367-8). See s.n. Lleucu, St.

Ursula and her virgins are commemorated on October 21 (LBS I.74, etc.).

**USAI ap CEREDIG.** (450)

One of the line of princes of Ceredigion; father of Serwyl (HG 26, JC 21, 42, ABT 6j in EWGT pp.12, 47, 49, 100).

**UST, ST.** See Dyfnig, and compare Just.

**USTIG ap CAW.** (500)

He is called *Iustic* in the list of sons of Caw in the tale of 'Culhwch and Olwen' (WM 461, RM 107). In the 'Hanesyn Hen' tract he is called Ustig (ByA §3 in EWGT p.85). He is also listed as a son of Caw and presumably intended as a saint in Achau'r Saint (§31 in EWGT p.70).

Nothing seems to be known of him, nor why he is included among the saints. He has no dedication and no festival (LBS IV.348)

**USYLLT, ST.**

The saint of St.Issells near Tenby, also called Llanusyllt (PW 32, WATU); perhaps also of Haroldston East or Haroldston St.Issells, although Egerton Phillimore thought it was probably dedicated to St.Ysfael (OP I.296). PW 33 accepts this.

St.Issells is called *Ecclesia de Sancto Ussello* (1291), *Ecclā St' Ussuldi* (1490-1557) (LBS IV.349). William of Worcester says: S.Ussoldus, confessor, Anglice Seynt Ussille, plures ecclesiae in Wallia (*Itineraries*, ed. John H.Harvey, 1969, p.74). In the Laws of Hywel Dda we are told that Llanusyllt was one of the seven *esgoptai*, 'bishop-houses' in Dyfed (HW 207-8, WCO 144).

According to LBS (IV.348) Usyllt is equivalent to Auxilius. A.W.Wade-Evans accepted this. Auxilius (d.459) and Iserninus (d.468) are said to have gone to Ireland to help St.Patrick. Wade-Evans thought that they passed through Dyfed on the way to Ireland, Auxilius leaving a foundation at St.Issells near Tenby (WCO 145), and Iserninus at Llanhernin. See s.n. Hernin.

Phillimore misidentified Usyllt with Teilo's father, Ensic or Ensyich, which occurs as Eussyllt in one version (B) of Bonedd y Saint (§5 in EWGT p.55). See OP I.296. This was accepted by LBS (IV.348).

**UTHR BENDRAGON**, father of Arthur. (445)

'U. Chief Warleader'. Evidence that Uthr Bendragon was known to the Welsh before the time of Geoffrey of Monmouth is plentiful, but it does not tell us much about the pre-Geoffrey legend. He is mentioned in the poem 'Who is the porter' in the Black Book of Carmarthen, a dialogue between Arthur, Cai and Glewlwyd Gafaelfawr. Mabon ap Modron, one of the companions of Arthur, was *guas Uthir Pendragon*, 'Servant of Uthr Bendragon' (BBC 94, ll.6-7). An early triad (TYP no.28) tells of the Enchantment of Uthr Bendragon as being one of the 'Three Great Enchantments' of Ynys Prydain, and says that he taught the enchantment to Menw ap Teirgwaedd. In the Book of Taliesin (BT 71) there is a poem entitled *Marwnat Vthyr Pen* to which *Dragon* has been added in the margin in a later hand. This expansion is probably justified, since, among much that is obscure, the poem contains a reference to Arthur: 'I have shared my refuge, a ninth share in Arthur's valour' (BT 71, 15-16). See AoW 53. All these references bring Uthr into the Arthurian orbit (TYP p.521).

Madog ab Uthr is mentioned in the Book of Taliesin (BT 66) and Eliwlod ap Madog ab Uthr is described as nephew of Arthur in a poem which shows no dependence on Geoffrey of Monmouth. See s.nn. Eliwlod, Madog. This is evidence that Uthr was regarded as father of Arthur in pre-Geoffrey legend. In two manuscripts of the *Historia Brittonum* (Mommsen's C, L, 12th and 13th centuries), §56, which lists Arthur's battles, contains a gloss after the words *ipse dux erat bellorum: Mab Uter Britannice, id est filius horribilis Latine, quoniam a pueritia sua crudelis fuit*, 'In British Mab Uter, that is in Latin terrible son, because from his youth he was cruel'. According to Professor Jarman there is here a deliberate pun on the word *uthr*, which can be either an adjective ('terrible') or a proper name. The author of the gloss could have been familiar with Geoffrey of Monmouth's 'Historia'. See A.O.H.Jarman in *Llên Cymru*, II (1952) p.128; J.J.Parry in *Speculum*, 13 (1938) pp.276 f. See further TYP pp.520-3.

## GEOFFREY OF MONMOUTH

Geoffrey of Monmouth makes Uther Pendragon the son of Constantinus [Custennyn Fendigaid] and brother of Constans and Aurelius Ambrosius [Emrys Wledig] (HRB VI.5). When Vortigern slew Constans, Aurelius Ambrosius and Uther fled to Armorica where they were kindly received by king Budicius (VI.8). Later they returned with ten thousand men and Aurelius was made king. Uther and Merlin went to Ireland to collect stones for the Giants' Circle (Stonehenge) to be erected near Amesbury. Uther defeated Gillomaurius [Gillamwri], king of Ireland in order to obtain them (VIII.11,12).

On the death of Aurelius Ambrosius, Uther defeated Gillomaurius, Pascentius [Pasgen], son of Vortigern, and the Saxons, and was then crowned king of Britain. A comet was seen at the time, and Uther had two dragons of gold made in the likeness of the dragon which had been seen at the end of the ray of the comet. One he gave to the cathedral church at Winchester, and the other he kept for himself to be carried along with him in his wars. For this reason he was called 'Pendragon' which means 'Dragon's Head' (VIII.15-17). After further wars with the Saxons he finally defeated them and took Octa son of Hengist and Eosa prisoners (VIII.19).

After reducing the Scots to subjection he celebrated the festival of Easter in London. Among the lords and ladies present were Gorlois [Gwrlais], duke of Cornwall, and his wife, Igera [Eigr], the greatest beauty in all Britain. Uther immediately fell in love with her. Gorlois in a rage left the court with Igera, and refused Uther's orders to return. Gorlois fortified his towns against Uther and put Igera for safety in the castle of Tintagel. Uther besieged Gorlois in the castle of Dimilioc, but meanwhile, with the aid of Merlin, disguised himself in the form of Gorlois. In this way he gained entrance to the castle of Tintagel and was able to enjoy Igera to the full, for she also thought he was Gorlois. Thus was Arthur begotten (VIII.19).

In the meantime Gorlois was killed in a sally from Dimilioc. Uther later took the castle of Tintagel, and as Gorlois was now dead, Uther was free to marry Igera. They lived happily together and had a son and a daughter, named Arthur and Anna (VIII.20).

Soon after this Uther became sick; Octa and Eosa escaped from prison and laid waste the kingdom despite the efforts of Loth, to whom the British army had been committed (VIII.21). Uther then

led the Britons himself, carried in a horse-litter, and in a hard-fought battle at Verulamium Octa and Eosa were slain and the Saxons put to flight (VIII.22-23). But some Saxons poisoned a well from which Uther used to drink, and so he died. He was buried at the monastery of Ambrius, close to Aurelius Ambrosius, within the Giants' Circle (VIII.24) and was succeeded by Arthur (IX.1).

Brut y Brenhinedd tells the same story with modified names as shown in [ ].

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From Geoffrey of Monmouth the tale passed through Wace into the French Romances. Uther Pendragon appears as Arthur's father and the main events of his life as told by Geoffrey appear in Robert de Boron's verse romance 'Merlin' and thence in the prose 'Vulgate Merlin' (Bruce II.315 ff). One innovation made by Robert de Boron was to ascribe the founding of the Round Table to Uther rather than to Arthur as was originally done by Wace and Layamon (Bruce I.57, 82, 84).

John Rous in his *Historia Regum Angliae* (c.1485), (ed. Thomas Hearne, 1716, p.58) says that Uther founded 'Castrum Pendragon' in the North, that is, Pendragon Castle in Mallerstang Valley, Westmorland, about four miles south of Kirkby Stephen. For another Castell Pendragon, see s.n. Ogrfan Gawr.

**UVELLUS, ST.** See Eval.

**VEEP, ST.**

The saint of St.Veep in Cornwall, 8½ miles south-south-east of Bodmin. The church is called *Ecclesia Sancti Vepi* several times and only once *Ecclesia Sanctae Vepae*. St.Veep was therefore probably a man. The festival of St.Veep is on the Wednesday before Midsummer Day (LBS IV.349).

**VELLAN DRUCHAR.**

Vellan = mill, druchar = wheel (Robert Hunt, *Popular Romances of the West of England*, 3rd edition, 1881, p.305). A place in the parish of St.Buryan, Cornwall, one mile north-east of the church, and 200 yards south of Trembothick. The name survives in that of a farm, now called Vellyn-druchia Cottage (grid ref. SW 4226). There is a confused tradition of a battle fought here between Arthur, accompanied by other local kings, and some invaders. The story is combined with another one in which a number of kings are said to have dined on a slab of rock called Table-Mên. This is about ¼ mile north of Sennen Church just inside the gate of Mayon Farm (seen by PCB in 1959). There is another flat stone "at a point where the four parishes of Zennor, Morvah, Gulval and Madron meet". It has a cross cut on it. Here also a number of kings are said to have dined (Robert Hunt, *loc.cit.*, pp.180-1, 305-6).

C.S.Gilbert mentions the village of Mean or Mayne with its large stone where three kings dined together when on a journey to Land's End (*An Historical Survey of the County of Cornwall*, 2 vols., 1817, 1820, II.724). Robert Hunt gave the most detailed account, probably with some use of his imagination. He gave one version in which the kings who dined on *Table-main*, 'The Stone Table', were three or seven Saxon kings. Then he tells us that the local tradition in his day was "that Prince Arthur and the kings who aided him against the Danes, in the great battle of Vellan Drucher, dined on the Table-mên, after which they defeated the Danes" (*loc.cit.*, p.181).

William Bottrell knew of a tradition of red-haired Danes fighting at Vellan Druchar when the mill was worked with blood and of the kings dining on Table-mâyon (mên). (*Traditions and Hearthside Stories of West Cornwall*, First Series, 1870, p.148). Robert Hunt filled in the details, saying that Prince Arthur and nine other kings fought the battle against the Danes near Vellan-Druchar. So terrible was the slaughter that the mill was worked with blood that day and not a single Dane escaped. Then king Arthur and the nine kings dined the same day on the Table-men (*loc.cit.*, pp.305-6).

To make sense of these stories one should read Saxons for Danes or perhaps Alfred for Arthur (PCB).



**VELLOCATUS.**

The armour-bearer of Venutius, king of the Brigantes, whose wife was Cartimandua. She divorced her husband Venutius and married Vellocatus, allowing him to share her bed and throne. This brought about the retribution of Venutius (Tacitus, *Ann.*, xii.36, 40, *Hist.*, iii.45). See further Venutius, Cartimandua.

**VENUTIUS.**

A king of the Brigantes whose wife was the notorious Cartimandua. He was the most able native leader since Caratacus was captured in A.D.51. He came into collision with Aulus Didius, governor of Britain from about 52 to 58, who, however, confined himself to protecting the Roman territory which did not include that of the Brigantes. Venutius was faithful to the Romans for some time but when his wife forsook him for his own armour-bearer, Vellocatus, he stirred up rebellion and civil war ensued.

Venutius finally reduced Cartimandua to the last extremity. She appealed to the Romans for help, and they interfered successfully in A.D.69 to save the queen from Venutius, but allowed him to continue in possession of the kingdom (Tacitus, *Ann.*, xii.36, 40, *Hist.*, iii.45; CB p.83; C & M pp.97-98, 107).

**VERICA.**

One of the three sons of Commius. All our information is derived from coins. One coin has been found with the names of all three brothers, Verica, Epillus and Tincommius. Verica succeeded to his father's possessions round Silchester in Hampshire. He evicted Tincommius, from his kingdom in Sussex and sent him into exile. At about the end of the first century B.C. he ruled roughly Berkshire, Hampshire, Surrey and Sussex (CB pp.23-24; C & M p.58).

**VICTOR son of MAGNUS MAXIMUS.** See Macsen Wledig.

**VODINUS.** (Fictitious).

He is first mentioned by Hector Boece as a bishop of London who reproved Vortigern for his marriage with Roxiena [Rhonwen] daughter of Hengist, and was slain by Hengist as a result (*Scotorum Historia*, 1527, VIII.11).

Thus he is included as thirteenth in the list of fictitious archbishops of London ascribed to Jocelin of Furness, given by John Stow (*The Chronicles of England*, 1580, p.57; *The Annales of England*, 1600, p.37), succeeding Guethelinus and being succeeded by Theonus.

He is listed by John Wilson as a martyr in *The English Martyrologe*, 1640, with commemoration on July 23, but this date is quite arbitrary. See LBS I.81.

**VORTIGERN.** See Gwrtheyrn.

**VORTIMER.** See Gwerthefyr Fendigaid.

**VORTIPORIUS.** See Gwerthefyr ab Aergol Lawhir.

**VOTEPORIX.** See Gwerthefyr ab Aergol Lawhir.

**WADU ap SEITHFED.** See Seithfed.

**WALWANIUS.** See Gwalchmai.

**WASTINUS WASTINIAUC.** See Gwestin Gwestiniog.

**WDDYN.** See Gwddyn.

**WENCU, ST.**

One of the children of Brychan listed in the Life of St.Nectan (EWGT p.29), and presumably a saint of East Cornwall. See G.H.Doble, *S.Nectan, S.Keyne and the Children of Brychan in Cornwall*, Cornish Saints Series, No.25, 1930). She is perhaps the St.Wenca of a chapel formerly in Egloshayle parish. There was also a female saint Guengu in Cornouaille in Brittany. She has a chapel at Loc-unduff in the parish of Tourc'h (just north of Rosporden in Finistère), where she is now known as Ste.Candide (Doble, *ibid.*, p.14).

**WENEPPA, ST.** See Gwenabwy ferch Caw.

**WENHEDEN, ST.** See EnoDer.

**WENNA, ST.** See Gwen ferch Brychan.

**WENSENT, ST.**

A saint mentioned as one of the children of Brychan in the Life of St.Nectan (EWGT p.29). It is not clear whether the saint is male or female. His or her shrine seems to have been in the parish of Lanteglos near Camelford on the borders of Michaelstow, where the names *Fentenwensant* (1327), *Fenten wansen* (1613) and *Fentenwanson* (1840), i.e. Wensent's Spring, are found. G.H.Doble thought that Wensent was Sant, the father of St.David (*S.Nectan, S.Keyne and the Children of Brychan in Cornwall*, p.14). It seems more likely that the name is equivalent to *Gwen Sant*, 'Saint Gwen', a known daughter of Brychan, although 'Wenna' also occurs in the same list (PCB). See s.n. Gwen ferch Brychan.

**WENTUS.** Father of Machutes. See s.n. Malo.

**WEONARD, ST.** See Gwenarth.

**WEROC (1).**

This Weroc, Count of Bro-Weroc, seems to have been introduced by Arthur le Moyné de la Borderie in his *Histoire de Bretagne*, 1896, to account for the mention of Weroc in various Lives of Saints:

(1). In the very fictitious Life of St.Gurthiern, Weroc [Goeroc] is a contemporary of Grallo, and gave lands to Gurthiern..

(2). In the Life of St. Meven we are told that the saint was sent by Samson to Weroc [*Gueroc*] to obtain help in the building of his basilica.

(3). St.Guenaél, who succeeded Winwaloe as abbot of Landévennec in 532, was given land by Weroc (LBS III.174-6). *Pace* LBS, this fits an earlier Weroc best.

(4). In the Breton Life of Gildas (§§20-24) we are told that Conmor asked for and received Weroc's daughter, Trifina, in marriage. *Weroc* asked Gildas to protect his daughter in case Conmor should mistreat her. De la Borderie does not hesitate in taking this Weroc to be the earlier one, and makes him father of Macliau and Canao (I.442).

De la Borderie gives him the dates c.500-555 (I.381). It must be admitted that the existence of this Weroc is doubtful, being based on the authority of some of the less reliable Lives of Saints. In the case of (4) it might be better to suppose two Conmors rather than two Werocs. See further s.n. Gildas.

**WEROC son of MACLIAU, Count of Bro Weroc.**

He is called Waroch by Gregory of Tours. He succeeded his father Macliau in Bro-Weroc, the country around Vannes in Brittany, while Theuderic son of Bodic had Cornouaille (V.10 (16)). Weroc seized the city of Vannes by surprise and by 579 the whole of the district of Vannes became subject to the Bretons (Nora K.Chadwick, *Early Brittany*, pp.218, 228). He defeated and destroyed the Saxons of Bayeux. He then attempted to possess himself of Rennes and Nantes (Gregory of Tours, V.19 (26)). He

reigned from 577 till 594, but the date of his death is not known (Arthur le Moyne de la Borderie, *Histoire de Bretagne*, 1896, I.444, 450).

Weroc is the correct early form of the name as in the Breton Life of Gildas (§20) but later became Guerec as in the same Life (§32).

**WETHNOC** or **GUETHENOC, ST.** (475)

A saint of Cornwall and Brittany. In the Life of St.Winwaloe he is called *Weithnocus*. He and his twin-brother, Iacob, were born in Britain and brought to Armorica by their parents Fracan and Alba Trimammis [Gwen Teirbron]. Their younger brother, Winwaloe, was born later. This Life says nothing further of Weithnoc, but it is evident that he was closely associated with his brother Winwaloe. (G.H.Doble, *The Saints of Cornwall*, II.96).

He was also closely associated with his twin-brother Iacob or Iacut, and there is a *Vita SS. Guethenoci et Jacuti* in a MS. of the 13th century, printed by the Bollandists, *Acta Sanctorum*, November, III, pp.98-102. The Life says that the two brothers studied under St.Budoc at the same time as Winwaloe. They founded a monastery at St.Jacut-de-la-Mer, on a peninsula, near Ploubalay in Côtes du Nord (LBS III.201), not far from St-Malo. Here Guethenoc and Iacut were commemorated together on July 5, the date of translation, and Guethenoc alone on November 5. (Doble, p.81).

The great monastery of Winwaloe, Landévennec, seems to contain the name of Wethnoc in the form *Wennoc*. There are a good many dedications to Guennec in Brittany. At Saint-Vennec, in Briec, north of Quimper, the saint was evidently identified with Wethnoc for there is a statue of Alba Trimammis there with her three sons Winwaloe, Weithnoc and Jacut (Doble, pp.95-96).

Wethnoc appears as Weithnoc or Wethinoc in the Life of St.Pedrog (§7), from which it appears that he had a hermitage at Padstow before the arrival of Pedrog. The name appears as *Geuedenoc* in a tenth century list of Cornish parochial saints in the Vatican codex Reginensis Latinus 191. From him the place was called *Languihenoc* (1086), *Lanwethenek* (1350). See B.L.Olson and O.J.Padel in CMCS 12 (1986) p.53. Later it was called Padstow (Petroc-stow). According to William of Worcester *Wethinocus, episcopus et confessor* was honoured at Bodmin on November 7 (*Itineraries*, ed. John H. Harvey, 1969, p.88). Exeter Cathedral possessed relics of *Withenoci confessoris* as well as relics of Winwaloe. The saint's name may also be preserved in Lanuthinoc, the name in 1200 of St.Erth, near Hayle in Cornwall (Doble, pp.96-97).

As in the case of Landévennec in Brittany, there is Landewednack, the parish of Lizard Point in Cornwall, whose saint was Winwaloe, but it was evidently named after Wethnoc, his brother. We find *Landewennec* (1310), *Lanwynnocke* (1314), *Landewenecke* (1336), *Landwynnecke* (1385), *Landawenocke* (1582). Towednack, three miles south-west of St.Ives is dedicated to *St.Tewennoc the Confessor* (1409) or *Wennack* (1516) (Doble, pp.102-3).

There was once a chapel at Llandevenny, formerly a hamlet in St.Bride's, Netherwent, now a civil parish (WATU). This has been ascribed to Winwaloe (LBS IV.361) but perhaps bears the name of Wethnoc (PCB).

**WILCIN GAWR.** (Legendary).

One of four brother giants said to have lived at Llansawel in Ystrad Tywi. He lived at Caer Wilcin. See s.n. Mabon Gawr.

**WILGITHA, ST.** See Sidwell.

**WILLEUS, ST.** See Wyllow.

**WINEFRED, WINEFRIDE, ST.** See Gwenfrewy.

**WINGELLA.** Mother of St.Piran (q.v.).

**WINIFRED, ST.** See Gwenfrewy.

**WINNEL.** Presumed saint of St.Twinnel's. See Gwynnell and Gwynnog.

**WINNOC, ST.** See Winnow.

**WINNOW, ST.**

The saint of St.Winnow, a parish in Cornwall, 6½ miles south-south-east of Bodmin. His feast is on June 17. He was called Wynnocus in 1269 and Winnocus in 1291 (LBS IV.353). These old forms suggest that he might be the same as St.Gwynnog ap Gildas. But the festival dates are different.

There was a Breton saint Winnoc of the 7th to 8th century, commemorated on November 6, son or grandson of Iudual prince of Domnonée. He is said to have died in 717 (LBS IV.352).

**WINWALOE, ST.** (480)

A famous saint of Brittany and the subject of one of the earliest 'Lives', written by Wrdisten, abbot of Landévennec, c.A.D.880. There are three main MSS. of the Life, *Vita Sancti Winwaloei*:

A. A short Life in the British Library MS. Cotton Otto D.viii.

B<sub>1</sub>. in the Cartulary of Landévennec,

B<sub>2</sub>. in the Bibliothèque Nationale, Paris, MS. lat., 5610a.

A and B are edited in *Analecta Bollandiana*, Vol.7 (1888) pp.167-264; the additional matter in B being printed in smaller type. The Life is analysed by G.H.Doble in *The Saints of Cornwall*, II.66-75.

I.2. *Fracanus* was an illustrious man, cousin of the British king *Catovius* [Cadwy], king of *Nomnia* [read Domnonia, Devon]. To escape a pestilence he crossed the British sea with his twin sons *Weithnocus* [Wethnoc] and *Jacobus* [Iacob], and their mother, *Alba Trimammis* [Gwen Teirbron], so called because she had three breasts, corresponding to the number of her sons. He established himself at a place now bearing his name.

I.3. Not many months later *Wingualoeus* was born. As he grew up he wished to devote himself to the service of God. Fracan was at first unwilling, but being frightened by a thunderstorm, changed his mind.

I.4. Winwaloe was taken to the monastery school of Budoc, on the little island of Laurea.

I.5. There he progressed rapidly.

I.14. One day Winwaloe's sister, *Chreirbia*, who was still a child, was attacked by a gander which plucked out her eye and swallowed it. Winwaloe retrieved the eye and restored it so that she could see as well as ever.

I.18. One day a dispute arose between Fracan and *Rival* [Riwal], duke of Domnonia [Domnonée], concerning the swiftneess of their horses. In the race the boy who rode Fracan's horse was thrown on some sharp rocks and broke all his bones. Winwaloe, by his prayers, healed the lad.

I.20-22. Winwaloe decided to leave Budoc. Budoc, though grieved, gave him eleven disciples and bade them farewell.

II.3. They went west through Domnonia and came to the island named Theopepigia. They remained there for three years although the land was very infertile.

II.5. Then they went to a fertile valley on the mainland opposite and founded a monastery there [Landévennec, II.13].

II.9-11. The saint's ascetic practices. The strict monastic rule was observed from the time when *Gradlonus* [Grallo], called the Great, ruled Brittany, till the year 818.

II.15-17. Gradlon, *Cornubiensium rex*, met Winwaloe and promised to observe his counsels.

II.18. Gradlon offered Winwaloe many gifts, but he refused them all except one which he accepted at the prayer of a holy monk, Riocus.

II.19. Gradlon, *Courentinus* [Corentin] and Winwaloe were the three great luminaries and pillars of Cornouaille, but they had been preceded by the famous Tutualus, who was an example to all monks.

II.22. Winwaloe restored to life the mother of Rihoc, one of his disciples.

[A inserts] Winwaloe often went to a church a mile away with a deacon named Ethbin.

II.28. Winwaloe died at his monastery on March 3, the Wednesday after Ash Wednesday.

NOTES ON THE LIFE

I.2. The place is Ploufragan near St.Brieuc, on the banks of the river Gouet (Doble, p.79).

I.4. Laurea is Île Lavret 8 km. NNE of Paimpol close to Île de Bréhat (G.H.Doble, *The Saints of Cornwall*, III.6, 13).

II.3. Theopepigia is Tibidy an islet at the mouth of the river Aulne, at the end of the bay of Brest (LBS IV.356).

II.5. Landévennec is on the south shore where the Aulne estuary falls into Brest harbour (LBS IV.356).

II.19. Tutualus is probably Tudy of Loctudy (Doble, p.86). But see Tudual. The Life says nothing about a meeting between Winwaloe and Corentin, but in the Cartulary of Landévennec (no.20) it is said that Winwaloe and Corentin were present at a council held by king Gradlon at the house of the king's butler, St.Warhen (Doble p.92 n.70).

II.28. The information suggests 532 as the probable year of his death (LBS III.177-8). This is accepted as fairly certain by Rachel Bromwich in *The Early Cultures of Northwest Europe*, ed. Cyril Fox and B. Dickins, 1950, p.239. Winwaloe was succeeded as abbot of Landévennec by Guenaël according to tradition (Doble, pp.88, 95, 102) as in the Life of St Guenaël. See LBS III.173, 179.

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The modern French form of the saint's name is Guennolé and Guénolé (Doble, p.85). Ifor Williams used the Welsh form Gwenole (CLIH p.lxviii). LBS III.198 and PW 74 write Gwennolé.

Landévennec seems to be named after his brother Wethnoc (q.v.) (Doble, p.96).

On the cult of Winwaloe in Brittany see Doble, pp.92-101. In Cornwall he is the patron of Landewednack at the Lizard. The church was called Ecclesia Sancti Wynwolay (1290), Landewennec (1310), Ecc. Sci. Wynwolayi de Lanwynnocke (1314), Ecc. Sci. Wynwolay de Landewenecke (1336) (Doble, p.103). Like Landévennec it seems to bear the name of Wethnoc. He is also patron of Gunwalloe, four miles south of Helston, which was formerly called Winnianton, of [East] Portlemouth in the extreme south of Devon, and several chapels (Doble, pp.102-8). As the Life makes no mention of a visit by Winwaloe to Cornwall, it is evident that the cult spread from Brittany. Doble thought that Winwaloe's successor, Guenaël, may have been partly responsible (p.102).

In Wales two former chapels, one in Llandevenny, formerly under St.Bride's Netherwent, the other in Llanwynny under Llangofen, both in Gwent, have been ascribed to Winwaloe (LBS IV.361). Wonastow was wrongly ascribed to Winwaloe (LBS IV.361, PW 74). Its saint is really Gwynoro. See s.n. Cynyr Farfwyn.

Winwaloe's festival is on March 3, and the date of his 'translation' is April 28 (Doble, p.94). At Landewednack the feast is on June 20, and at Gunwalloe on the last Sunday in April, corresponding to his 'translation'. (LBS IV.360-1).

**WOLVELA, ST.**

The saint of Gulval on Mount's Bay, Cornwall. The parish was formerly known as Lanisley, properly Laniskly, which is still the name of the manor-house. The church was called Sancta Welvela (1301), St.Gwelvela alias Welvela of Lanescly (1413) and St.Welvela (1440) (G.H.Doble, *The Saints of Cornwall*, I.78 n.28). We also find St.Welvela (1328), St.Wolvela or Gulvela (1413) (LBS IV.362). "S.Welvela is the eponym of Gulval" (Doble, I.42). "Nothing is known of S.Wolvella." (Doble, I.78). In the British Library Harleian MS.863, of Exeter origin, is a Litany in the handwriting of the eleventh century invoking 319 saints. Saint Welvela comes at the end of the list (Doble, II.40). LBS calls her Wulvella (IV.362).

The saint seems to have been confused with a Breton saint, Gudwal or Gurval, on whom see G.H.Doble, I.61-78. Though Doble was non-committal (p.78) LBS said that the dedication to Gudwal

was “inadmissible” (LBS IV.362). However Baring-Gould made the equally inadmissible suggestion that ‘Wulvella’ was the Saxon saint Wilgitha (LBS IV.362 ff). See Sidwell. “Unjustified” said Doble (I.42).

Gudwal or Gurval was commemorated in Brittany on June 6 (Doble, I.62). The feast at Gulval is on November 12 (LBS IV.363).

**WOOLLOO, ST.** See Gwynllyw ap Glywys.

**WRNACH GAWR.**

‘W. the Giant’. In the tale of ‘Culhwch and Olwen’ Culhwch is told that the boar Trwyth will never be slain without the sword of Wrnach Gawr and that he would not give it to any one for price or favour (WM 485, RM 125). Cai succeeded in entering the giant's castle by announcing that he had a craft, and saying that he was the best burnisher of swords in the world. By this means he got hold of Wrnach's sword, and while Wrnach was off his guard, Cai slew him with the sword (WM 486-8, RM 126-8).

Compare Awarnach, Eurnach.

**WULFRITH, bishop.**

He is called Gulfrid in the Book of Llandaf, and is wrongly placed in the series of the so called ‘bishops of Llandaf’ between Pater and Nudd. He signed charters in the time of Cadell ab Arthfael, king of Gwent (BLD 222, 223) and Cadwgon ab Owain, king of Margam (BLD 224). These put him between Llibio and Pater. Wendy Davies calls him Wulfrith and dates the charters c.935-942 (LlCh pp.120-1).

**WYLLLOW, ST.**

The patron saint of Lanteglos near Fowey, Cornwall. LBS calls him Willow (IV.351) but Wyllow (III.221). He is also called Willeus (WCO 140). William of Worcester said that St.Wyllow, a hermit, was a companion of St.Mancus [Manaccus] and St.Midbard [Meubred] (*Itineraries*, ed. John H.Harvey, 1969, pp.98/99). Also ‘St.Wyllow, hermit and martyr, born in Ireland, of the parish of Lanteglys... Feast ... Thursday before Whitsun’ and again ‘St.Wyllow was beheaded by Melyn ys kynrede ... and carried [his head] to St.Wyllow's bridge for half a mile ..’ (ibid., pp.106/7). Nicholas Roscarrock gives his feast-day as June 3 (LBS IV.352). Catherine Rachel John gives the feast-day at Lanteglos as July 7 (*The Saints of Cornwall*, 1981, p.60).

**WYNUP, ST.** See Gwenabwy ferch Caw.

**WYNEBGWRTHUCHER.**

‘Face of Evening’. Arthur's Shield, mentioned in the tale of ‘Culhwch and Olwen’ (WM 459, RM 105).

**YCHEN BANNOG.** See Nynnio ab Erb.

**YLCHED, ST.**

The saint of Llanylched in Anglesey, formerly under Llanbeulan (PW 89, WATU). PW calls him Ulched. Only one Calendar mentions his feast, *Gwyl Ylchett*, under May 9 (LBS I.72, IV.366), but Browne Willis and others give January 6 (LBS IV.366).

**YMELLYRN.** See Brân ab Ymellyrn.

**YMYR ap CADFARCH.**

Father of Tudur Trefor (ABT 9b, HL 12a in EWGT pp.103, 119).

**YNEIGR ap GWRON.** See s.n. Cadwallon Lawhir and Meilir Meilirion.

**YNGHENEDEL, ST.** See Enghenedl.

**YNYR** of Brittany. (Fictitious). See Ifor ab Alan.

**YNYR ap CADWALADR.** (Fictitious). See Cadwaladr ap Cadwallon.

**YNYR ap TYFRĪOG.**

In the Life of St.Justinian [Stinan] it is said that *Honorius* son of king *Thefriaucus* lived a religious life in company with Justinian on an island on the Welsh coast called *Limeneia*, apparently Ramsey Island on the coast of Dyfed near St.David's Head (LBS III.339). Ynyr ap Tyfriog would be the Welsh form, but is not found.

John Leland included *Honorius, Trefriauci filius* as a British writer (*Commentarii de Scriptoribus Britannicis*, ed. Antony Hall, Oxford, 1709, Ch.38, p.63).

**YNYR GWENT.** I (450), II (540)

The name appears in several contexts:

(1) as the father (or perhaps the son) of Caradog, king of Gwent, in the Life of St.Tatheus (§6). See Caradog, king of Gwent.

(2) he is perhaps the 'Wentus' mentioned as the father of Machutes in the Life of that saint. See s.n. Malo.

(3) In a poem in the Book of Taliesin, 'Kanu y Cwrwf' (BT 41-42), the name Ynyr, without cognomen, appears in the second part, (42.2, 9, 14) and *Gwenhwys gwallt hiryon*, 'the long-haired Gwentians' are mentioned in 41.25. See s.n. Gwrfoddw, king of Ergyng. The poem is very obscure.

(4) as father of St.Ceidio in Bonedd y Saint (§44 in EWGT p.61). Some versions connect the item with the next (§45) making him the husband of Madrun ferch Gwerthefyr. This seems improbable.

(5) as the father of Iddon (q.v.) ab Ynyr Gwent, a contemporary of Teilo, in the Book of Llandaf.

(6) in the Life of St.Beuno (§4). He was the king of Gwent when Beuno went there at the beginning of his career. He received Beuno kindly, gave him a gold ring and a crown, surrendered himself to Beuno as a disciple and monk, and gave him three share lands in Ewyas, Herefordshire. In the same Life he appears as the father of Iddon and Tegiwg (§§19-20).

It seems that there were two different persons of the name in this list, the earlier represented by (1) and (2) and the later by (6). (3) and (4) are uncertain. (5) is probably wrongly associated with Teilo himself, (see s.n. Iddon ab Ynyr Gwent), and should be included with (6).

A.W.Wade-Evans clearly distinguished two in *The Emergence of England and Wales*, 1956, pp.33 and 132, where he differentiates two persons named Iddon ab Ynyr Gwent ap Caradog. Both appearances in his tables are partly guess-work and the appearance of Caradog in both is clearly erratic (PCB).

**YNYS AFALLACH.** See Avallon.

**YNYS WYDRIN.**

An old Welsh name for Glastonbury, meaning Isle of Glass. William of Malmesbury in *De Antiquitate Glastoniensis Ecclesiae* (1129-39) (ed. Thomas Hearne, p.48) and in his second edition of *Gesta Regum* (c.1135) records a charter in which it was stated that a certain *Rex Domnoniae* in 601 gave the land of *Ineswitrin* consisting of five hides to the abbot *Worgret*. The charter was signed by the bishop *Mauuron* [Mawron], but the name of the king was illegible. There are reasons for regarding this document as genuine. In another place in *De Antiquitate* (p.97), referring to the same charter, the place is called *Yneswitherim* [*recte* *Yneswitherin*]. This would be modern Ynys Wytherin, and would derive from the Welsh personal name Gwytherin (q.v.) from Latin Victorinus (E.W.B.Nicholson in *Cy.* 21 (1908) p.98).

Ynys Wytherin was perhaps the original name of the pre-Saxon settlement before it received the name Glestingaburg, the town of the Glaestings (see s.n. Glast). But the idea arose that 'Glastonbury' contained the word 'glass', and this influence perhaps led to the name Ynys Wydrin, either as a modification of Ynys Wytherin, or, if the antiquity of the name Ynys Wytherin is not accepted, by a deliberate translation of English 'glass'. See also Hugh Williams, *Gildas*, pp.410-2 note.

Caradog of Llancarfan thought that the change was in the opposite direction, for in his Life of Gildas (§10) he said:

'Glastonia, that is, *Urbs Vitrea* [the Glass City], which took its name from glass, is a city with a name originally in the British speech'.

And again (§14):

'Glastonia was of old called *Ynisgutrin* and is still called so by the British inhabitants. *Ynis* in British speech is *insula* [island] in Latin; *gutrin* is *vitrea* [glassy]. But after the coming of the English .... it was renamed *Glastigberi* ... that is *glas* [glass] in English, *vitrum* in Latin, and *beria*, a city, whence Glastiberia, that is, *Vitrea Civitas* [the Glassy City].

Giraldus Cambrensis said much the same in *De Instructione Principum*, (1193-9) *Distinctio i* (ed. Rolls, Opera, viii.126), and *Speculum Ecclesiae* (c.1216) *Dist.ii*, §9 (ed. Rolls iv.49). In both these he equates the place also with Avallon, and in the latter he attempted to explain the use of the word 'glass' - 'on account of the river as if of a glassy colour circulating in the marsh'. See E.K.Chambers, *Arthur of Britain*, pp.269-273.

This unsatisfactory explanation of 'glassy' shows the falsity of the supposed etymology of the names Glastonbury and Ynys Wydrin (PCB).

#### **YNYWL.** (Arthurian Romance).

The father of Enid wife of Geraint. The name occurs in the romance of 'Geraint' in the forms Nywl, Ynwl, and Ynywl (WM 400-1, RM 256-7). He had formerly been earl of lands surrounding Cardiff (WM 394 ff, RM 252 ff). In the corresponding romance of *Erec et Enide* by Chrétien de Troyes he is called Liconaus (l.6896) and he is a poor vavasour living in an un-named district. In the triad (TYP no.88) which mentions Enid he is called Niwl. The Welsh poets generally call him Ynywl or Yniwl. See TYP p.475.

R.S.Loomis proposed an explanation of the Welsh name in *Arthurian Tradition and Chrétien de Troyes*, 1949, p.35. It is not accepted by Rachel Bromwich (TYP p.475) nor by Melville Richards (*Trans. Cym.*, 1970, p.260).

#### **YRP LUYDDOG.** (Legendary).

'Yrp of the Hosts'. He is mentioned only in a triad (TYP no.35). 'The Three Levies that departed from this Island, and not one came back' also called 'The Three Silver Hosts' because the gold and silver of the Island went with them.

Yrp is represented as a man of Llychlyn [Scandinavia] who came to Britain with his servant Mathuthafar in the time of Cadial ab Eryn (or Cadial y Byry). He asked for help in the following terms: that he should be allowed to recruit from each principal city of the island a number of men equal to the number which he brought with him to the city. That is, twice as many men would leave the city with him as came with him to the city. The simple Britons did not stop to consider the implications. Permission was granted, but the men of this Island soon regretted it. For it was the most complete levy that ever departed from this Island. They conquered the way they went, and ended up in two islands close to the Greek sea, namely Clas and Avena. The number that went with each host was 21,000 men.

Yrp and his servant arrived at the first city. He brought one with him so he departed with two. After the second city he had four with him (2<sup>2</sup>), after the third city there were eight (2<sup>3</sup>). So after



fourteen cities there would be  $2^{14} = 16,384$  men and after fifteen cities 32,768 men. But according to the Red Book version there were thirty cities. So after the thirtieth there would have been  $2^{30}$  that is 1,073,741,824 men besides himself! (PCB). Rachel Bromwich suggests that this story was built around a mathematical fantasy which appealed to the triad maker (TYP p.83).

Lewis Morris thought that Cadial ab Eryn was perhaps Cadell ap Geraint, and that Yrp was perhaps content with 61,000 men! (*Celtic Remains*, pp.425-6).

**YSBADDADEN PENCAWR.** (Legendary).

‘Y. Chief Giant’. The father of Olwen in the tale of ‘Culhwch and Olwen’. When Culhwch announced to Arthur his desire to wed Olwen, Arthur promised to seek her though he had never heard of her or her parents. A whole year was spent by messengers searching without success. Finally a party of seven set out, consisting of Culhwch, Cai, Bedwyr, Cynddelig Cyfarwydd, Gwrhwr Gwalstawd Ieithoedd, Gwalchmai and Menw ap Teirgwaedd. At last they came to a wide open plain where they found a great fort. They learnt from the shepherd, Custennin ap Mynwyedig, that the fort was that of Ysbaddaden who had done much injury to Custennin on account of his wife, twenty-three of his twenty-four sons having been killed by Ysbaddaden (WM 470-5, RM 113-7).

While the seven were staying with Custennin, Olwen came to the shepherd's house and informed Culhwch that she could not marry without her father's consent, for his life would last only until she went away with a husband. For this reason no one who had come in quest of Olwen had got away alive. She advised Culhwch to promise to do everything that her father required of him (WM 475-6, RM 117-8).

The description of Ysbaddaden and his surroundings is characterized by humorous exaggeration. At the nine gates of his court there were nine sentries and nine mastiffs all of whom were slain by Culhwch and his party without any sound escaping them. They proceeded straightway to the hall and greeted Ysbaddaden. He had to call on his servants to lift up the forks under his two eyelids so that he could see his visitors. He bade them return on the morrow to receive an answer, and while they were leaving he hurled a poisoned stone spear at them. But Bedwyr caught it and threw it back so that it pierced through the muscle of his thigh. Ysbaddaden complained that it would hinder his walking and that the poisoned iron (*sic*) pained him like the bite of a gadfly. On the second and third days they were received in like fashion and turned away. Each time he threw a stone spear which was caught and thrown back, by Menw and Culhwch respectively. Each time it is iron when it strikes him, first in the middle of the back, so that he will feel a pain in his chest and suffer stomach ache, and next in the eyeball so that his eyes will water in the wind and he will suffer from headaches and giddiness (WM 476-9, RM 118-20).

On the fourth day they finally compelled the giant to state the conditions he required for the marriage of Culhwch with Olwen. All these conditions were related in some way to the preparation for the wedding feast, and all were difficult if not apparently impossible to achieve. Thirty-nine requirements are listed and Culhwch says that he will satisfy each one of them (WM 479-85, RM 120-5).

Culhwch, of course, with the aid of Arthur and his people, acquired everything necessary for the wedding. He proceeded to the giant's court with others that desired ill for Ysbaddaden. Caw of Prydyn shaved his beard as he had desired but in doing so removed flesh and skin to the bone, and his two ears. ‘Are you shaved?’, said Culhwch. ‘I am’, said Ysbaddaden. ‘Is your daughter mine now?’ ‘She is yours’, said he, ‘and it is high time to take my life’. Goreu the son of Custennin caught him by the hair of his head and dragged him behind him to the mound. He cut off his head, set it on the bailey-stake and took possession of his fort and his dominions (RM 142-3).

*Ysbyddaden* is said to mean ‘hawthorn’ (John Rhys, Hib.Lect., pp.373, 487; Ifor Williams, *Enwau Lleoedd*, p.68). See further CO(2) p.51.

**YSBWYS.** See Yspwys.

**YSE, ST.** See Ide.

**YSFAEL ap BUDIC.** (540)

According to the Life of St.Oudoceus in the Book of Llandaf *Ismael* was the son of Budic, king of Cornouaille in Brittany, son of Cybrdan. His mother was Anawfedd ferch Ensic, the sister of Teilo (BLD 130). He was born in Dyfed while Budic was in exile and later returned to Brittany with his father. Ysfael and his brother, Tyfái, apparently returned to Wales, perhaps with Teilo (BLD 131).

In the expanded Life of St.Teilo as given in the Book of Llandaf (BLD 115) we are told that *Hismael* and Tyfái were formerly disciples of Dubricius and subsequently of Teilo. This is inconsistent. The two are not mentioned elsewhere as disciples of Dubricius.

According to the Life of St.David (§15) *Ismael* was present with Aeddan and Teilo when St.David founded Menevia.

Again in the expanded Life of Teilo, the saint is said to have made *Hismael* bishop to succeed David who had died (BLD 115). According to G. H. Doble this statement by the Book of Llandaf was "a final shot at the claims of Menevia to the primacy." (*Saint Teilo*, "Welsh Saints" No.3, 1942, p.26). Ysfael is not included in the list of bishops of Menevia given by Giraldus Cambrensis (*Itin. Kamb.*, II.1).

The churches dedicated to Ysfael are: Uzmaston near Haverford (PW 30), Camros and Haroldston St.Issells (Haroldston East) (PW 33) [see s.n. Usyllt], Rosemarket and St.Ishmaels [Llanisan-yn-Rhos] (PW 34). Possibly also Jeffreston which is said to be dedicated to St.Oswald (PW 31 n.3); all these in Dyfed; also St.Ishmael [Llanismel in Ystrad Tywi (PW 49).

His festival appears in only one Calendar, on June 16 (LBS I.72, III.324) but Browne Willis gives June 25 as his festival day in Uzmaston (LBS III.324).

**YSFAEL ap CUNEDDA.** (410)

He appears as *Osmail* in the list of sons of Cunedda in the 'Harleian' genealogies (HG 32 in EWGT p.13); *Ismael* in the second Life of St.Carannog (§2) (VSB p.148, EWGT p.26); 'Oswael whence Maes Osswyliawn' in the expanded 'Hanesyn Hen' tract (ByA §29(10) in EWGT p.92). The place appears as Maes Osmeliaun in Annales Cambriae s.a. 902, and is represented by Llan-faes near Beaumaris in Anglesey. The name of the kingdom, which apparently comprised the eastern horn of Anglesey, would be Osfeilion or Ysweilion in modern Welsh. See OP I.296; Thomas Jones in ByT, Peniarth MS.20 version, Translation, p.139. This implies that the modern form of the name Osmail is Osfael or Yswael. A.W.Wade-Evans used the compromise forms Ysfael, Ysfeilion (WCO 38, 180).

Apparently the small portion of Anglesey represented by Ysfeilion was the only part of the island conquered by Cunedda and his sons, and fell to the lot of Ysfael. The rest of Anglesey was conquered by Cadwallon Lawhir and the sons of Gwron ap Cunedda.

**YSGAFNELL ap DISGYFDAWD.** See Disgyfdawd.

**YSGIN ab ERBIN.** A fictitious saint. See *Trans. Cym.*, 1959 p.95.

**YSGITHYRWYN PENBAEDD.** A legendary boar.

'Y. Chief Boar'. A boar which appears in the tale of 'Culhwch and Olwen'. His tusk was required by Ysbaddaden Pencawr in order to be shaved for the wedding of his daughter, Olwen. The tusk could only be plucked out of the boar's head by Odgar ab Aedd, king of Ireland (WM 482, RM 122).

Before the hunting of Ysgithyrwyn took place, Arthur and Odgar went to Ireland to seek out Gwrgi Seferi. The hunt was conducted by Arthur with his dog Cafall, Cyledr Wyllt, Mabon ap Mellt with the two dogs of Glythmyr Ledewig in his hand, and Drudwyn the whelp of Greid ab Eri. Caw (or Cadw) who was mounted on Llamrei, Arthur's mare, was the first to bring the boar to bay. He split its head in two and took the tusk. It was Cafall, Arthur's dog, which killed the boar (RM 134-5).

The story is somewhat carelessly told. Odgar should have been mentioned as plucking out the boar's tusk, and Gwrgi Seferi was perhaps the chief huntsman (PCB).

**YSGOLAN (1).**

In the Life of St.David (§§37, 38) we are told that David had disciples named Aeddan and Scuthinus, who went to Ireland. Aeddan learnt that David was about to be poisoned, so he sent Scuthinus, 'whose other name was Scolanus', to Mynyw to prevent the crime. In the Welsh *Buchedd Dewi* the name is Scuthyn only, but it tells us that the place where Scuthyn met Dewi was called *Bed Ysgolan*, [Bedd Ysgolan, 'Ysgolan's grave']. Scuthinus is known to the Irish as Scuthine of Sliab Mairge, with festival on January 2 (LL 1555, cf. CGH 386; *The Martyrology of Donegal*, ed. J.H.Todd and William Reeves, 1864, p.5). It seems that Ysgolan was a disciple of David and was misidentified with the Irish saint Scuthine. See s.n. Dewi.

**YSGOLAN (2).**

Ysgolan is the subject of an obscure dialogue in the Black Book of Carmarthen (BBC 81) which is between Ysgolan and probably Myrddin. The legend on which it is based seems to have been elucidated to some extent by the survival into the twentieth century of a Breton ballad. This was the subject of a lecture by Donatien Laurent on 9 August 1969 at the Congress of Celtic Studies at Cardiff. This was later published in 'La Gwerz de Skolan et la légende de Merlin', *Éthnologie française*, 1 (1971), pp.19-54.

The Breton ballad, *Gwerz Skolvan*, of which one version was provided in translation by M.Laurent, tells of the dead Skolvan, bishop of Léon, who is on his way from Purgatory to Hell. He has been on the road for seven years making reparation for his evil ways, and is now come to his mother in the hope of forgiveness. His mother asks how she can forgive him for the evil he has done. He slew three of his sisters as well as their children. He went to church and broke all the windows and slew the priest at the altar. He burnt seven parish churches and set fire to nine stacks of corn. Finally she says:

He lost my little book  
which was written with the Blood of Our Saviour,  
and this was his greatest fault.

He says

My poor mother, do not weep,  
your little book is not lost.  
It (is) [was] in the deep sea, thirty fathoms down  
in the mouth of a little fish (which guards) [guarding] it.  
Now it is back on the round table;  
there are only three wet pages missing;  
one with water, another with blood,  
another with the tears from my eyes.

She says

My blessing upon my son Skolvan,  
if my little book has not gone!  
  
When the cock crows at midnight  
the angels sing in Paradise.  
When the cock crows at day-break  
the angels sing before God,  
and St.Skolvan will do likewise.

Donatien Laurent translates the Black Book poem thus, with additions by PCB in [ ]:

[Myrddin]

Black thy horse, black thy cloak,  
Black thy head, black thyself,  
In fine, art thou *Iscolan*?

- [Ysgolan] I am *Iscolan* the cleric,  
Light is the intelligence of the wild man,  
Woe that he does not drown who offends the Lord.
- From the burning of a church and the killing of a school cow,  
And the drowning of a gift book  
My penance is heavy suffering.
- [Myrddin] Creator of all creatures, greatest in power,  
Forgive me my fault,  
He who betrayed thee deceived me.
- For a full year I was placed  
In (a wattling-rod) [wattle] on the pole of a weir;  
Do thou observe my suffering from the creatures of the sea.
- [Ysgolan] Had I known what I know [now] - so obvious is the wind  
in the tops of the trees -  
I would never have done what I have done.

The apportioning of the verses between Myrddin and Ysgolan is made fairly clear by the Breton ballad. In this case Myrddin meets Ysgolan and apologizes for letting out a secret to someone who betrayed Ysgolan and deceived Myrddin himself.

There is a reference in Welsh poetry in Cwrtmawr MS.14 p.18 which bears on the legend:

Merddin when he went to his end  
on the Pole of the Weir, there was his destiny.  
The whole prophecy went with Scolan.

See s.n. Myrddin Wyllt. See further A.O.H.Jarman, 'Cerdd Ysgolan' in *Ysgrifau Beirniadol*, X (1977) pp.51-78. He sums up as follows:

One can suppose that among the oldest elements in the legend of Ysgolan were the sins he committed, his repentance for them and the penance which he had to endure. One of his sins was to submerge a 'gift-book' belonging to a church which was burnt down by him. A similar offence is found in an Irish form in the story of the 'Wild Man' and this may have led to a connecting link between Ysgolan and Myrddin. M.Laurent refers to punishment or penance used in the Celtic church, namely to put an offender in freezing water up to his neck. Perhaps this was Ysgolan's penance originally and [explains] the presence of sea-worms. Later the pole of a weir was added to the picture. This element came from combination with the tales of Myrddin and Taliesin, and that perhaps not before the 13th century. The 'lightness' of his wisdom, and its 'excellence' later contributed to his [Ysgolan's] being coupled more and more with Myrddin.

(*loc.cit.*, pp.77-78). Elsewhere Ysgolan is referred to by the poets as a bard (*ibid.*, p.63).

### YSGOLAN (3).

When the Welsh were criticized for the poor quality of some of their books, they claimed that after the conquest of Wales by the English all the best books had been sent by request to the Tower of London, for the consolation of the Welsh noblemen who had been imprisoned there. In the end all these books had been burnt. Someone blamed Ysgolan for the burning.

The germ of the idea is seen in the work of William Salesbury, *A brief and playne introduction*, published in 1550. Here he mentions the burning of the books in the Tower and adds that the remainder "at the insurrection of their contrye rebell Owen Glyndoor, were in like manner destroyed ... or at least wyse that there escaped not one that was not uncurablye maymed, and irrecupablye torne

and mangled.” He does not mention Ysgolan, but in the margin of the page the following four lines appeared in Welsh:

The books of the Cymry and their murderer  
Went to the White Tower in secret.  
It was cruel for *Yscolan*  
To throw the pile of books into the fire

These four lines are attributed to Guto'r Glyn (c.1450) in Panton MS.52 p.122 under the title ‘Books of the Laws of the Ancient Britons’.

Then it appears in the Introduction to the New Testamwnt, 1567, in a sermon by bishop Richard Davies, where the loss of the books in the Tower is mentioned, and the last two of the four lines above are quoted.

A similar story was told by Theophilus Evans in the 1740 edition of *Drych y Prif Oesoedd*, Rhan II. He says:

The noblemen had taken their books with them to entertain themselves in prison; but a graceless man named Scolan (in envy that the noblemen had them for their consolation) cast them in heaps into the fire.

(A.O.H.Jarman, *Ysgrifau Beirniadol*, pp.57-60).

#### **YSGORDA.**

The names Elise ab Ysgorda Fawr ab Ysgorda Fychan ab Elise appear as genealogical links in one version of the ancestry of certain families in Brycheiniog. See PP<sub>1</sub> §67(2), PP<sub>2</sub> §67(3).

#### **YSGUDYDD and YSGYRDAF.** (Legendary).

Two servants of Gwenhwyfar mentioned in the tale of ‘Culhwch and Olwen’, of whom it is said that ‘their feet were as swift upon an errand as their thoughts’ (WM 468, RM 111).

#### **YSGWN ap LLYWARCH HEN.** (550)

The father of St.Buan (ByS §17 in EWGT p.57). He does not appear in the list of children of Llywarch Hen in the ‘Hanesyn Hen’ tract (ByA §5 in EWGT p.86).

#### **YSGYRRAN.** Perhaps the father of Mynyddog Mwynfawr (q.v.).

#### **YSPERIR.** See Isperyr.

#### **YSPWYS ap CADROD CALCHFYNYDD.** (Legendary). (400)

Father of Cyngu and ancestor of Saints Tegfan and Elian Geimiad according to Bonedd y Saint (§§46, 47 in EWGT p.61). Other pedigrees make him father of Yspwys Mwyntyrrch. For his traditional date see s.n. Yspwys Mwyntyrrch.

#### **YSPWYS MWYNTYRCH ab YSPWYS.** (Legendary). (430)

Father of Unhwch Unarchen and of Mynan the ancestor of Marchudd (PP §25(1), ABT 9a, HL 7a, b in EWGT pp.103, 116). In the account quoted by Evan Evans in Panton MS.17 fo.8v from a 13th century MS. of the Welsh Laws, he and his father are called Espwys and Espwch, and it is said that ‘these men came from Spain with Uthyr [Uthr Bendragon] and Emreys [Emrys Wledig] and first inhabited Moel Escydyavn’. That is, Moel Esgidion = Moel Caer Unwch in Meirionydd, about three miles east of Dolgellau.

Another version, attributed to Wiliam Llŷn, was given by Robert Vaughan in Peniarth MS.234 p.30. It adds that when Aurelius [Ambrosius] had recovered the crown from Vortigern the Usurper, he

“rewarded those men, [Ysbwch and his son Ysbwys] being his retinue, with the whole hundred of Talybont & a great parte of Estimanner where their posteritie live & flourish ... even to these dayes.”

The legend shows the influence of Geoffrey of Monmouth, though in HRB Aurelius Ambrosius and Uther had taken refuge in Brittany, not Spain. Unhwech Unarchen was father of Maeldaf Hynaf, a contemporary, according to legend, of Maelgwn Gwynedd and Rhun ap Ieuan, while the near descendants of Ysbwys were the saints Tegfan and Elian Geimiad. All this is chronologically consistent and suggests a date of birth for Ysbwys senior of c.A.D.400. However this makes it impossible for him to have been son of Cadrod Calchfynydd who was sixth in descent from Coel Hen (BGG §3 in EWGT p.73). See further BPCS 20 pp.236-9 (1963).

**YSTADER ap PANDWLFF.**

Genealogical link in an otherwise unknown line of princes of Penllyn; father of Puter (ABT §22 in EWGT p.107).

**YSTADYR**, king of Alban. See Staterius.

**YSTRADWEL ferch GADEON.** (360)

Ystradwel or Stradweul was the wife of Coel Hen and mother of Dyfrwr and Ceneu, also by implication the mother of Gwawl, according to the ‘Hanesyn Hen’ tract (ByA §§27a,b in EWGT pp.90-91). In Jesus College MS.20 (§7 in EWGT p.45) she is un-named and implied mother of Gwawl. It is supposed that the inheritance of Gwynedd passed through these two female links. See s.n. Gwawl.

**YSTUDFACH.**

He is mentioned as a bard by Dafydd ap Gwilym (*Gwaith*, ed. Thomas Parry, No.137 l.71). William Salesbury in his introduction to *Oll synnwyr pen kembero ygyd* (c.1547) (edited by J. Gwenogvryn Evans, Bangor, 1902, p.9), wrote ‘Every age regarded Maugant [Meugant], Merddin Embris [Myrddin Emrys], and Taliesin and Merddin Wyllt his disciple, and *Ystuduach vardd* as wise and learned and skilled.’

**YSTYFFAN ap MAWN.** (520)

The name is equivalent to Stephanus, Stephen. The saint of Llansteffan in Ystrad Tywi and Llansteffan in Elfael, Radnorshire (PW 43, 47). He was the son of Mawn ap Cyngen ap Cadell Ddyrnllug according to *Bonedd y Saint* (§38 in EWGT p.60). No commemoration is given in the calendars, or in LBS IV 367-8.

**YSWALT.** See Sualda.

**ZENNOR.** See Sennara