

SACERDOS, a presbyter. See Eborius.

SADWRN, ST., of Henllan.

Sadwrn is mentioned in the Life of St. Winefred [Gwenfrewy] by Robert of Shrewsbury and in the Welsh Buchedd Gwenfrewy. According to these Gwenfrewy was sent to Sadwrn at Henllan in Rhufoniog, Gwynedd, by Deifer [Diheufyr] of Bodfari, close by. But Sadwrn evidently did not want to be troubled with her and sent her on to Eleri at Gwytherin. See s.n. Gwenfrewy.

Sadwrn is the patron of Henllan (PW 103). The festival at Henllan is on November 29 (LBS I.75, IV.128), but this is the day of Saturninus, martyr bishop of Toulouse (LBS IV.126-7). Ffynnon Sadwrn and Bwlch Sadwrn are, or were, local place-names (LBS IV.128).

SADWRN, ST., of Llansadwrn.

The patron of Llansadwrn near Beaumaris in Anglesey (PW 94). In 1742 a stone recording the burial of Saturninus was dug up in the churchyard, and, as it is certainly not later than 550, it may be taken to belong to the Sadwrn to whom the foundation of the church is ascribed (HW 150, LBS IV.126). This suggests that Sadwrn (Saturnus) was also known as Sadyrnin (Saturninus), a hypothesis confirmed by the fact that two churches in south Wales, Llansadwrn, formerly a chapel under Cynwyl Gaeo in Ystrad Tywi (PW 50), and Llansadyrnin, Dyfed (PW 47), were both dedicated to Sadwrn and both had fairs on October 5 according to Nicholas Carlisle (*A Topographical Dictionary of Wales*, s.nn.).

SADWRN, abbot of Llandochoau.

He is mentioned as a witness in one of the 'Llancarfan Charters' appended to the Life of St. Cadog (§67 in VSB p.134): *Saturn princeps altaris Docgwinni*, with bishop Berthwyn, Sulien, abbot of Nantcarfan, etc. This charter is repeated slightly differently in the Book of Llandaf (BLD 180b) where king Morgan [ab Athrwys] is included as a witness but not Sadwrn. Other charters in BLD call him *Saturn abbas Docguinni* (156, etc.), *Saturn abbas Docunni* (158, etc.), *Saturn abbas Dochou* (145). He first appears as a contemporary of bishop Oudoceus and king Morgan (145, 156), then with bishop Berthwyn and king Morgan (176a,b, 183b, 190b), later with Berthwyn and king Ithel ap Morgan (158, 175, 186b, 195). Two charters, under suspicion, put him with bishop Terchan and king Ithel (204b, 205).

The same person is probably mentioned as *Saturn princeps Tawi urbis* as a clerical witness in the time of bishop Oudoceus and king Morgan (BLD 149). This is to be interpreted as Sadwrn, abbot of Cardiff, and it is probable that Sadwrn was abbot of Cardiff before becoming abbot of Llandochoau (WCO 126).

Wendy Davies puts the dates of the above charters from A.D.680 (BLD 149) to 740 (BLD 195) (LICH pp.97-114). The last seems too late and it is more probable that it was about the same date as BLD 175 and 186b, i.e. 733, which would then be the latest date at which Sadwrn appears. He probably succeeded Iudhubr c.690 (PCB).

SADYRNFYW HAEL, Bishop of Mynyw (d.831).

His death is mentioned in *Annales Cambriae*:

831 Saturbiu hail Miniu moritur

In the list of bishops of Mynyw given by Giraldus Cambrensis (*Itin. Kamb.*, II.1) he is called *Sadurnueu*. An extract from a deed in John Leland's *Itinerary* (ed. Lucy T. Smith, IV.168), calls him *Saturnlius episcopus Menevensis*.

In the Book of St. Chad is a deed witnessed by Nobis, bishop of Teilo, and *Cuhelin filius episcopis* [sic] *Saturnbiu* (BLD p.xlvi no.5).

SADYRNIN. See Morgan Mawr ap Sadyrnin.

SADYRNIN, ST. See Sadwrn, St., of Llansadwrn.

SADYRNWYDD, priest of Teilo.

He appears as witness to three charters entered in the margins of the Book of St.Chad (edited in BLD xlv-xlvi nos. 3, 4, 5). His full title, *Saturnguid sacerdos Teiliav*, occurs in no.5 with Nobis, bishop of Teilo.

See WCO 159.

SAERAN ap GERAINT SAER.

The saint of Llanynys in Dyffryn Clwyd (PW 98). He is commemorated on January 13 (LBS I.70, IV.130).

He appears in late versions of *Bonedd y Saint* (§65 in EWGT p.64) where he is called Saeran ap Geraint Saer ('the Wright') of Ireland. It is noteworthy that the Martyrologies of Tallaght and Donegal put the festival of St.Sarán, Bishop, on January 13, but nothing further seems to be known about him (LBS IV.129-130).

For some speculations on Saeran by A.W.Wade-Evans see *Arch. Camb.*, 86 (1931) p.172.

SAIDI. (1) father of Cadyrieith; (2) father of Cas.

SALIPHILAX. See Glascurion.

SALOMON I, fictitious king of Brittany.

He is part of the fictitious history of Brittany based fundamentally on Geoffrey of Monmouth. In the *Chronicon Briocense* according to Dom Pierre Hyacinthe Morice (*Preuves*, 1742, col.11), the successors of Conan Meriadoc [see Cynan ap Eudaf Hen] as kings of Armorica were Grallonus Magnus, Salomon and Audroenus [Aldroenus, see Aldwr], thus making Aldroenus the fourth from Conan Meriadoc as stated by Geoffrey of Monmouth (HRB VI.4), and filling the gap of two names left by Geoffrey. No attempt was made at this stage to make a father-to-son succession.

Pierre Le Baud in his *Histoire de Bretagne*, 1638, (but written c.1508) gave the same list, but told a legend of Salomon ascribed to Paulilianus, a tenth century writer, concerning the Translation of the relics of St.Matthew. Salomon was king of Brittany, and his wife was the daughter of Flavus, a Roman patrician, who became consul with Varro in A.D.419. He entered into an alliance with Valentinian (presumably Valentinian III, the western emperor, 424-455). Ruiualus [Riwal], Duke of Cornouaille (*sic*), gave him some advice. He was killed in an insurrection of his subjects (pp.47-50; LBS IV.181). The story is clearly fabulous.

On the gradual development of this fictitious history, and the forming of a direct line of descent, see De la Borderie, *Histoire de Bretagne*, 1896, II.441-463. Alain Bouchart and Bertrand d'Argentré gave Salomon the dates 405-412.

SALOMON II, fictitious king of Brittany.

According to Geoffrey of Monmouth he was king of Armorica at the time when Cadwallon had been driven out of Britain by Edwin. After taking refuge in Ireland Cadwallon came to Armorica and was well received by Salomon. When the time was ripe Salomon supplied Cadwallon with ten thousand men and with them Cadwallon successfully returned to Britain (HRB XII.4-8). Salomon was the son of Hoel III son of Alan I son of Hoel II (q.v.), all kings of Armorica (HRB XII.6). He was the uncle of Alan II, king of Armorica to whom Cadwaladr retired according to Geoffrey (HRB XII.16).

Early historians of Brittany accepted Geoffrey of Monmouth's fictions and made various attempts to reconcile them with more genuine Breton traditions. For the development see De la Borderie, *Histoire de Bretagne*, 1896, II.441-463.

SAMLET, ST.

The saint of Llansamlet in Gower (PW 54). Nothing is known about him.

SAMOTHESES. (Fictitious).

Mentioned in a book published by Annius of Viterbo (d.1502), (*Commentaria super opera diversor. auctor. de antiquitatibus loquentium*, Rome, 1498), which contained a spurious history of the peopling of the ancient world, based on Josephus, of which the first part, from the Flood to the founding of Troy, purported to be by Berosus, the Chaldaean historian and astrologer of the age of Alexander the Great, and the second part purported to be by the Egyptian historian Manetho. "This ingenious and convincing work [at the time] ... was undoubtedly the most mischievous study of the remote past published during the Renaissance." (T.D.Kendrick, *British Antiquity*, 1950, pp.71-72). The first part is a bold attempt to combine Biblical and Classical traditions, expanding on the king-lists and dating of Eusebius in his Chronicle (PCB). The family of Japheth (who is identified with the Classical titan Iapetus) took possession of Europe. Samothēs, son of Japheth, was made ruler of the Celts, and thereafter first the *Britones* and then the Gauls were called Samothei. About 145 years after the flood Samothēs, who was also called Dis, founded colonies of Celts. He was succeeded by a line of eight kings of the Celts ending with Celtes (q.v).

The name Samothēs was evidently derived from a statement by Diogenes Laertius, (*Vitae*, Introd.1): 'The Kelts and Galatae had seers called Druids and *Semotheoi*' (T.D.Kendrick, *The Druids*, p.75).

John Bale was the first Englishman to adopt and promulgate this new fiction in his catalogue of British authors (*Illustrium majoris Britanniae Scriptorum ... summarium*, 1548) and a second, expanded edition, (*Scriptorum Illustrium maioris Brytanniae ... Catalogus*, 1557). The fiction was adopted by many English authors after that, such as Ralph Holinshed and William Harrison in their *Chronicle*, 1577. The work of Richard White of Basingstoke (d.1611), (Vitus Basingstocus, *Historiarum Britanniae Insulae, libri novem*, 1598-1607), "is today, so to speak, the standard work on the subject of the children of Japheth in Britain". As Samothēs is not mentioned in the Book of Genesis William Lambarde (*The Perambulation of Kent*, London, 1576, p.13) had wondered if Samothēs might be Meshech, son of Japheth (T.D.Kendrick, *British Antiquity*, pp.69-76).

The 'Berosus' text was suspected of being a forgery in 1522, and the fraud was completely exposed by Gaspar Barreiros in 1565 (Kendrick, *ibid.*, p.76 n.3).

SAMSON, fictitious archbishop of York.

Geoffrey of Monmouth mentions Samson archbishop of York in the reign of Aurelius Ambrosius [Emrys Wledig]. He was appointed after the setting up of the 'Giants' Dance' at Stonehenge. Later he was expelled by the Saxons, and the See remained vacant until the appointment of Piramus by Arthur (HRB VIII.12, IX.8). Further on Geoffrey mentions Samson of Dol but it is not clear from the text if this is supposed to be the same person as the former archbishop of York (HRB IX.15).

SAMSON, disciple of St.Padarn. See Padarn, Samson ap Ceredig.

SAMSON, of Dol. (480)

The Life of St.Samson is the oldest of all our extant complete Lives of British saints. The early Life is printed by the Bollandists (*Acta Sanctorum*, July vol.6, pp.568-593). This version has been given a date of about 610-615 by L'Abbé Duine in *La Vie de Saint Samson*, (Annales de Bretagne, 1913). The best edition is that by R.Fawtier, *La Vie de Saint Samson*, Paris, 1912, based on a Metz MS. of the 10th and 11th centuries. A slightly later version was made soon after 850 by a monk of Penetal and published by Dom Plaine in *Analecta Bollandiana*, 6 (1887) pp.79-150. The author of the Life says that Samson's mother had handed information about Samson to a holy deacon named Henoc, who was himself a cousin of Samson. Henoc had apparently passed this information to his nephew, a deacon, who when an old man of about eighty years had passed it on to the author (Prologue, §2) (Thomas Taylor, *The Life of St.Samson of Dol*, London, 1925, p.xxxix; compare LBS IV.131, 133-4). The version in the Book of Llandaf (BLD 6-24) is condensed from the first version (LBS IV.136).

The following is an outline of the first Life (part 1):

- §1. Samson's father was Amon of Dyfed and his mother Anna of Gwent. Their parents were court officials. Amon's younger brother Umbraphel married Anna's younger sister Afrella.
2. Afrella already had three sons* while Anna was childless.
6. Samson is born and at the age of five he wished to go to school.
7. He was sent to the school of *Eltut* [Illtud], [i.e. Llanilltud Fawr, WCO 210].
13. Samson was ordained deacon by Dubricius when he visited the monastery, as there was no resident bishop there.
15. Samson was ordained priest by the same bishop.
20. Samson felt that the standards of the monastery were not strict enough. He wished to go to a certain island*, not far from the monastery, inhabited by a holy priest named *Piro* [Pŷr], but did not wish to hurt Illtud's feelings.
21. Illtud, knowing what was in Samson's mind, encouraged him to go to Piro, an old man.
22. Amon, Samson's father fell sick and desired to see his son.
29. Samson went to his father's house. As a result, Amon, Anna and five of Samson's brothers gave themselves up to God, only a sister*, still a young child was excepted, 'being given to earthly desires'.
30. Amon's brother [Umbraphel], his wife [Afrella], and three sons [one of which was Maglorius (q.v.)], on the same day did likewise.
33. Samson returned to the island with Amon and Umbraphel, and found that Dubricius had come, as was his wont, to spend Lent there.
34. Samson was made cellarer by Dubricius.
36. During one dark night in the Lenten season, Piro fell into a pit, and died soon after. Dubricius called a council and Samson was unanimously chosen to be the new Abbot, a post which he surrendered after a year and a half.
37. With the permission of Dubricius, Samson went to Ireland where he remained a little while.
38. While there he cured the abbot of a monastery* of madness and was entrusted with the monastery by the former abbot. This former abbot later followed Samson to 'this side of the sea' [Brittany] and retired to the monastery of Penetal*.
39. Samson returned to his island monastery.
40. Samson sent his uncle, Umbraphel, to be abbot of the monastery in Ireland. Samson declined to resume rule over the island monastery and set out with Amon and two others.
41. He found a cave for himself*.
42. A synod was summoned [at Llanilltud, WCO 123], enquiries were made for Samson and he was persuaded to become Abbot* of the monastery, which, it is said, had been founded by St. Germanus [Llanilltud Fawr, WCO 222]. The day for ordaining bishops, that is, the day of the blessed Apostle Peter's Chair [February 22] was approaching.
44. Samson and two others were consecrated bishops by Dubricius*.
45. Samson was directed by an angel to go beyond the sea. After celebrating the Paschal Mass, he set out towards the Severn. On the way he visited his mother [Anna] and his aunt [Afrella] and consecrated the churches which they had already built. But he excommunicated his sister because she still persisted in her evil ways. He crossed the sea* and came to the monastery of *Docco* [St. Kew in Cornwall, see Dochau].
46. He was met by *Juniavus Lux*, the wisest of the brethren at that monastery, who advised him not to tarry there because the brethren came short of their former practice.
47. So Samson travelled by land across Cornwall, seeking the Southern Sea, leading to Europe.

48-50. He passed through a district called *Tricurius* [the hundred of Trigg] where he converted a pagan chief named *Guedianus* [See Gwithian] and his people. He founded a monastery in the neighbourhood*.

52. Samson made his aforementioned cousin [Henoc] deacon and instructed his father [Amon] for the government of that monastery. He then crossed the sea with Henoc and many monks*, found a suitable spot and founded the monastery of Dol. From there he founded many monasteries throughout the province.

53. Samson found that there was dire distress in the region [Domnonée] because Ionas, the rightful ruler, had been dethroned by an unprincipled stranger [Conmor, see §59] and handed over to death. Also Iudual*, the son of Ionas, had been delivered into captivity, but was said to be still alive. Samson, moved with compassion, promptly set forth to the court of king *Hiltbert* [Childebert, Frankish king of Paris, 511-558] on Iudual's behalf.

54-58. Samson had many frustrations before

59. the king eventually agreed to allow Samson to return to *Brettonaland* [Brittany] with Iudual. The king also consented to the erection of a splendid monastery in the vicinity*. Samson set sail for the islands of *Lesia* and *Angia**, whose people, well-known to Samson, agreed to accompany Iudual. On a certain day God gave victory to Iudual, so that with one blow he overthrew *Commorus* [Conmor], the unjust oppressor, and himself reigned over all Domnonée with his offspring.

61. In ripe old age Samson died* and was buried in the monastery of Dol.

Part 2 of the 'Life' is a sermon preached at Dol on the Feast of the Saint. It contains a number of incidents from the life of Samson not included in the first part (LBS IV.133). These are mostly examples of Samson's miraculous powers.

NOTES ON THE LIFE

§2. An eleventh century gloss to §2 of the Life tells us that the eldest son of Afrella was called Maglorius (G.H.Doble, *The Saints of Cornwall*, V.94 n.28).

§20. Although it cannot be said to be 'not far from the monastery', the place is probably Ynys Bÿr (Caldy Island) opposite Tenby on the coast of Dyfed (LBS IV.143, WCO 216), but Joseph Loth doubted this (*La vie ... de Saint Samson*, 1914, pp.21, 22; G.H.Doble, *loc.cit.*, p.83 n.8).

29. She was perhaps the mother of St.Meven. See s.n. Meven, note to §3.

38. In some MSS. the place is called *Arce Etri*, which Joseph Loth has identified with Dun Etair, the promontory of Howth at the extremity of Dublin Bay (Thomas Taylor, p.40 n.1). There are ruins of a church of St.Samson at Ballygriffin (Co.Dublin), and there is a Bally Samson in South Wexford (LBS IV.148).

38. Penetal, i.e. Pental. See below, note to §59.

41. W. Done Bushell suggested that the place was a cave at Rock Point near Stackpole in the south-west extremity of Dyfed. In the immediate neighbourhood there are Sampson's Farm, Sampson's Cross and Sampson's Bridge (*Arch. Camb.*, VI.3 (1903) pp.333, 337-8). This was approved by the authors of LBS (IV.149-50). But there are difficulties. Wade-Evans thought the site might be the township of Trisaint in Margam (WCO 137, 222). Doble (*loc. cit.*, pp.84-85) dismisses the Stackpole site, but has no satisfactory alternative.

42. Wade-Evans says "it is evident that in the meantime St.Illtud had passed away" (WCO 222). On the other hand it might have been during one of the several absences of Illtud according to his Life (§§18, 21). So LBS IV.151. The same Life (§15), though very confused about Samson, implies that Samson left Llanilltud for Brittany while Illtud was still alive.

44. The date of Samson's consecration has been put at A.D.521 by Thomas Taylor (*loc.cit.* p.xi) on the basis that it was (1) on February 22 (§43), (2) on a Sunday (why?), and (3) at the beginning of Lent. This is approved by A.W.Wade-Evans (WCO 223). LBS had already suggested c.522 without any explanation (LBS IV.168).

45. Samson evidently arrived at Padstow harbour, near which is St.Kew. He may have stayed at Padstow for awhile, for there was a chapel above the present town bearing his name (LBS IV.154-5). St.Pedrog may have met Samson at St.Samson's Chapel at Lelissick in the parish of Padstow. See s.n. Pedrog, note to §6. But G.H Doble, (*The Saints of Cornwall*, IV.147-8, V.96-97) doubts if it was the same Samson.

50. The monastery was at Southill (South Hill, O.S.), three miles north-west of Callington, where the church is dedicated to Samson (LBS IV.158, WCO 227). Other foundations of Samson in Cornwall were two chapels at Padstow and the parish church of Golant on the Fowey (WCO 227). One of the Scilly Isles is called St.Samson's. Perhaps he retired there during Lent when he was in Cornwall (LBS IV.160; WCO 227). An alternative possibility for the site of the monastery is Golant, but "the claims of Southill seem overwhelming". See Doble, V.94-95. "The evidence suggests that he [Samson] wielded a commanding influence in Cornwall and that he stayed there no short time." (WCO 227).

52. Among the monks were probably Maglorius, Meven and Austell. See the names.

53. According to the Life of St.Paul of Léon (§20), Iudual was cousin to St.Samson. This may only mean 'related to' Samson, and there are no details to support it (PCB). But it would give Samson a special interest in the matter. See LBS IV.165.

59. The monastery was Pental near Pont-Audemer where the Risle enters the estuary of the Seine. The site is now represented by Saint-Samson-sur-Risle united with Saint-Samson-de-la-Roque (LBS IV.164; Doble p.98).

Lesia and Angia are Guernsey and Jersey respectively according to De la Borderie (Thomas Taylor, *loc. cit.*, p.75 n.1). Compare LBS IV.165.

61. According to the title of the Life Samson is commemorated [i.e. died] on July 28. This date is entered in most Latin Calendars and Martyrologies, and many English Calendars (LBS IV.169), but only in one Welsh Calendar (LBS I.73).

According to the Life of St.Maglorius, when Samson was dying he nominated Maglorius, his cousin, to succeed him at Dol.

The Martyrology of Saint-Wandrille (772) is the most ancient dated document we possess which mentions Saint Samson, and in it Samson is only the abbé of the monastery of Dol (Nora K.Chadwick, *Early Brittany*, 1969, p.254). If 'abbé' means 'abbot' here it may be noted that an abbot in those days could be more influential than a bishop, whose "duties and privileges ... were exclusively of a ritual character" (Nora K.Chadwick, *The Age of the Saints in the Early Celtic Church*, 1961, p.77).

Samson appears as one of the witnesses in a 'Llancarfan Charter' appended to the Life of St.Cadog (§63). Here he is called Samson without any title, and other witnesses are Cadog, Elli, Iacob.

At the Council of Paris between 556 and 573 (LBS IV.167 n.1) Samson signed the decrees: *Sampson peccator Episcopus (Sacrorum Conciliorum, Nova et amplissima collectio*, Joannes Dominus Mansi, Florence, Vol.9 (1763) p.747; A.W.Haddan and W.Stubbs, *Councils*, 1869, II.75). He is also said to have signed: *Samson subscripsi et consensi in nomine Christi* (C. De Clercq, *Concilia Galliae*, II.210 in *Corpus Christianorum series latina*, CXLVIII A, Turnhout, 1963).

Samson is mentioned several times in the Life of St.Illtud (§§11, 14). These tell us nothing more of interest. In §15, however, it is clear that the author believed that Samson left for Dol during the lifetime of Illtud. He further says that when Samson died his body was brought back miraculously to Llanilltud in a sarcophagus and was buried in the cemetery of Llanilltud Fawr, a stone cross being placed above. This is evidently due to the existence of a later Samson who was abbot of Llanilltud. See Samson II, abbot of Llanilltud.

In the Life of Teilo in the Book of Llandaf (BLD 111) we are told that Samson greeted Teilo on his visit to Brittany during the Yellow Plague, and that he and Budic attempted, unsuccessfully, to dissuade Teilo from returning later to Britain.

In the Life of St.Padarn (§24) we are told that Padarn met Samson at Vannes. This is due to confusion with Paternus, bishop of Vannes, living in 465, who however could not have met Samson. But another Samson, a cleric, is said in the Life to have been placed over one of the monasteries which Padarn founded in Ceredigion (§14 in VSB p.256). See s.n. Padarn.

Samson comes into the life of St.Meven (q.v.), and St.Branwaladr (q.v.) may also have been associated with him.

Dom Plaine gave a list of twenty-six churches and chapels in the north and east of Brittany dedicated to Samson. He was honoured in Ireland, in Italy and in Bavaria. Is there any Celtic saint (except S.Bridget) whose cult is so widespread? Truly, as Duine says, “in the sixteenth century S.Samson was one of the great names of Europe.” (Doble, V.100). Doble found twenty dedications to Samson listed in 1738 in the Diocese of Rouen, Normandy (*Dedications to Celtic Saints in Normandy*, p.2).

In England Cricklade in Wiltshire is dedicated to St.Samson, and Colesbourne in Gloucester is said to have been formerly dedicated to him (LBS IV.170). The cult of St.Samson in England is due to the bestowal of relics of Breton saints on English monasteries by Athelstan in the tenth century (Doble, V.84 n.1).

SAMSON II, abbot of Llanilltud.

Two stone crosses stood at one time in the churchyard of Llantwit Major [Llanilltud Fawr]. They have both been moved into the church. One has the following inscription on the front:

Samson posuit hanc [cr]ucem [Cristi] pro anima eius+

(Samson placed this cross [of Christ] for his soul)

and on the back:

Iltuti Samson Regis Samuel Ebisar

Regis stands for Regin, modern Rhain.

The other stone cross has an inscription which reads:

In nomine d[e]i summi. Incipit crux Salvatoris quae preparavit Samsonis apatis pro anima sua et pro anima Iuthaeli rex et Artmali et Tecani.

The grammar is unusually bad and the sentence cannot be exactly construed, though the sense is clear:

In the name of the most high God. Begins the cross of the Saviour, which Samson the Abbot prepared for his own soul and for the soul of Ithel the king and for Arthfael and Tecan.

See V.E.Nash-Williams, *The Early Christian Monuments of Wales*, 1950, Nos.222, 223 (pp.142, 144), but later readings by C.A.Ralegh Radford in *Arch. Camb.*, 132 (1983), pp.107-8.

The first cross looks as if it could have been put up by Samson of Dol while he was with Illtud at Llanilltud. But according to Ralegh Radford a date of about 800 would accord with the features of the two stones (*ibid.*, p.109). One or other of these crosses was evidently believed by the author (12th century) of the Life of St.Illtud to mark the grave of Samson of Dol, for he says (§15) that the body was miraculously transported from Dol to Illtud's monastery and buried there.

There is no difficulty in accepting that there was an abbot of Llanilltud named Samson in the time of Ithel ap Morgan, king of Glywysing, or soon after his death. A Samson, not described as abbot, is mentioned as a clerical witness to two charters in the Book of Llandaf (BLD 209b, 211a) in the time of bishop Cadwared and kings Rhodri and Rhys, respectively, sons of king Ithel. Teican also appears in the second. These charters tie up with two ‘Llancarfan Charters’ appended to the Life of St.Cadog: §55 which mentions *Samson, Abbas altaris sancti Eltuti*, Conigc, abbot of Llancarfan, and a layman Rhodri; and §66 which, with the charter of BLD 210b, shows that Conigc was a contemporary of

bishop Cadwared and king Rhodri ab Ithel. See PCB in *Trans. Cym.*, 1948, pp.292, 294-6 (but ignore dates). The chronology of Wendy Davies would put these charters in about 765, which is near enough to the estimate of Raleigh Radford.

The existence of this other Samson at Llanilltud was recognized by Thomas Wakeman (*Arch. Camb.*, I.4 (1849) pp.20-21). See also LBS III.304.

SAMSON ap CAW.

The list of the sons of Caw in the tale of 'Culhwch and Olwen' does not, as it stands, include the name of Samson, but the name Samson Finsych occurs immediately after the list (WM 462, RM 107). It is possible that 'ap Caw' has been omitted in the text, or alternatively, a careless reading of the text may have led to the inclusion of Samson as a son of Caw in the 'Hanesyn Hen' tract (ByA §3 in EWGT p.85), but here the cognomen *Minsych*, 'dry-lip', does not occur.

Iolo Morganwg identified Samson ap Caw with the fictitious Samson, Archbishop of York (Iolo MSS. p.117).

SAMSON ap CEREDIG. (450)

He is mentioned only in the tract 'Progenies Keredic' (§11 in EWGT p.20) as the father of Gwgon. He was maternal uncle of St.Padarn and perhaps his disciple. See s.n. Padarn §14.

SAMSON FINSYCH. See Samson ap Caw.

SAMUEL, disciple of Beulan. See Beulan, Nennius.

SAMUIL PENISSEL, fictitious king of Britain. See Sawyl Benisel (1).

SANAN ferch CYNGEN. (480)

The daughter of Cyngen [of Powys] by Tudglid ferch Brychan, and wife of Maelgwn Gwynedd, according to the tract *De Situ Brecheniauc* (§12(9) in EWGT p.15). Similarly JC 3(10) in EWGT p.43. As the daughter of Cyngen she was therefore sister of Brochwel Ysgithrog.

On the assumption that she was the 'proper' wife of Maelgwn, she must be the person mentioned by Gildas (§35), who says that Maelgwn, on his return from the monastery, despised his 'proper' wife and caused her to be murdered in order that he might marry the wife of his nephew, his brother's son. To accomplish this he also had his nephew murdered.

She is probably the 'Sanant, proud maiden' whose grave was 'on the Morfa', according to the Stanzas of the Graves in the Black Book of Carmarthen (No.70 in SG pp.130/1). The place is probably Morfa Rhianedd, not far from Degannwy, the traditional stronghold of Maelgwn Gwynedd (SG p.115).

SANAN ferch ELISE. (720)

She is mentioned in slightly corrupt passages in the 'Harleian' and 'Jesus College' genealogies as the mother of three sons, Gruffudd, Tewdws and Cathen (HG 15, JC 8 in EWGT pp.11, 45). Elise was probably the son of Gwylog ap Beli of Powys and the husband of Sanan was probably Nowy. See s.n. Nowy, husband of Sanan.

SANAN. See also Sannan.

SANCTAN. See Santan

SANCTUS. See Sant.

SANDDE ab ALCWN. (690)

A descendant of Llywarch Hen; father of Elidir, the father of Gwriad (GaC 2, JC 17, ABT 1e in EWGT pp.36, 46, 96). His wife was Celenion ferch Tudwal† ab Anarawd (JC 19, ABT 6 l. in EWGT

pp.46, 100) through whom his descendants probably became rulers of the Isle of Man. See Gwriad ab Elidir.

SANDDE ap GWYDDNO GARANHIR.

Father of Pyll and ancestor of Peredur Beiswyn or Beiswyrdd according to one version. See PP 6(2).

SANDDE ap LLYWARCH HEN. (560)

He is mentioned with Pyll and Selyf in a stanza of the Llywarch Hen poetry. See quotation s.n. Pyll ap Llywarch Hen. He also appears in the list of the sons of Llywarch Hen in the 'Hanesyn Hen' tract (ByA §5 in EWGT p.86).

In the genealogies he appears as ancestor of Cynddelw Gam (q.v.) through Madog Madogion ap Mechydd† ap Sandde (ABT 1c, 6i, HL 5a in EWGT pp.96, 100, 115). Mechydd only appears in ABT 6i. In all these he is called Sandde *Bryd Engyl* or *Bryd Angel*, 'Angel's Form', which properly belongs to another person. See Sandde Bryd Angel.

SANDDE ap TUDWAL. (645)

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

SANDDE BRYD ANGEL. (Legendary).

'S. Angel's Form'. He is mentioned in the tale of 'Culhwch and Olwen' as being at Arthur's Court. He was one of the three men who escaped from the Battle of Camlan. No one attacked him with a spear at Camlan, because of his beauty; they all thought that he was a ministering angel (WM 462-3, RM 108). In a late triad (TYP App.IV.7) he is called one of the 'Three Offensive Knights' of Arthur's Court because no one could refuse them anything; Sandde because of his beauty.

He is also included as one of the seven men who escaped from the Battle of Camlan in Mostyn MS.144 p.314 (this part dated 1656). See s.n. Camlan.

Compare Sandde ap Llywarch Hen.

SANNAN, ST.

The saint of Llansannan in Rhufoniog, Gwynedd is Conwy (PW 104), and the co-patron with Afan and Ieuan of Llantrisant, Môn (PW 90). It is perhaps another Sannan who is patron of Bedwellty, Gwynllŵg (PW 74).

In the Life of St. Winifred by Robert of Shrewsbury and in the Welsh Buchedd Gwenfrewy, we are told that Gwenfrewy was buried near the graves of Sannan and Cybi. Cybi is a mistake here, but Llansannan is near Gwytherin where she is said to have died.

A late version of Bonedd y Saint (§40) and Achau'r Saint (§46) in EWGT pp.60, 71 make Sannan (of Denbighshire) son of Seithennin.

The Welsh Calendars give Sannan on two dates, March 8 and June 13 (LBS I.71, 72). Browne Willis gives June 13 for Sannan of Llansannan and Llantrisant, and March 8 for Sannan of Bedwellty (LBS IV.194). March 8 is the festival of the Irish St. Senan of Iniscathy, and it is evident that Senan has been identified with Sannan of Bedwellty.

A stone found at Tyddyn Holland near Llandudno has the inscription "Sanctanus sacerdos". This may be the Sannan of Llansannan. See HW 150.

The name is equivalent to Santan and Sanctan.

SANNAN. See also Sanan.

SANT ap CEDIG† ap CEREDIG. (460)

The father of St. David [Dewi]. In Rhygyfarch's Life of St. David we are told (§2) that a man, 'Sanctus by name and by merits', exercised royal power over the people of Ceredigion, which power he

later laid aside to procure a heavenly kingdom. In §4 we are told that he passed through Dyfed and met a beautiful maiden named Nonita [Non] whom he violated. She conceived and bore a son, David (§§6-7).

In the 'Vespasian' text (§68) he is called Sant son of Ceredig son of Cunedda, and this is the genealogy found in PK 1, JC 43, ByS 1 in EWGT pp.20, 49, 54, but a few versions of ByS make him son of Cedig ap Ceredig. Sant's mother (or grandmother†), the wife of Ceredig, was Meleri ferch Brychan (DSB 12(8), CB 15(8) slightly defective, JC 3(8), PB 3h).

SANTAN ap SAWYL BENISEL.

Matóc Ailithir ('the Pilgrim') and bishop Santan are mentioned in a tract on 'The Mothers of Irish Saints' (§1 in EWGT p.32) as sons of Samuel Chendisil by Deichter daughter of Muredach Muinderg ('Red-neck'), king of Ulster.

The Martyrology of Donegal enters Matóc Ailithir under April 25 and Sanctan under May 9, giving them the above parentage. It adds that Sanctan was bishop of Cill-da-les (ed. J.H.Todd and William Reeves, Dublin, 1864, pp.110, 122). The situation of Cill-da-les has not been determined, but one of Sanctan's foundations was Kilnasantan in Co.Dublin (LBS IV.171).

From a gloss in the *Liber Hymnorum* (ed. H.Bradshaw Society, ii.47) we learn that Matóc and Sanctan were of the British race. Matóc came from Britain and settled on an island, Inis Matóc, [probably Inis Mogue in Templeport lake, Leitrim]. Sanctan came later from Britain into Ireland and composed his hymn while going to Inis Matóc (LBS III.396, IV.171).

Samuel Chendisil is the Irish form of Sawyl Benisel, and chronology supports his identification with Sawyl Benisel ap Pabo Post Prydyn.

The name is equivalent to Sannan.

SATIVOLA, ST. See Sidwell.

SAWEL, ST.

The saint of Llansawel, formerly under Cynwyl Gaeo, Ystrad Tywi (PW 50). His festival is given in one Calendar as on January 15 (LBS I.70, IV.176). LBS calls him Sawyl and mentions Pistyll Sawyl, now Ffynnon Sawyl, by Penygarn in Llansawel (IV 176).

Llansawel (Briton Ferry) in Morgannwg is apparently corrupted from Llanisawel, and does not incorporate a saint's name. See LBS IV.176, PW 69 n.2.

SAWYL ap LLYWARCH HEN. (550)

His grave is mentioned in the Llywarch Hen poetry as being in Llangollen (CLIH I.43). This is not far from the grave of another son, Gwell. Sawyl is mentioned in the list of the sons of Llywarch Hen in the 'Hanesyn Hen' tract (ByA §5 in EWGT p.86).

SAWYL BENISEL (1), fictitious king of Britain. (Second century B.C.)

He is called Samuil Penissel by Geoffrey of Monmouth, who makes him 22nd of the 25 kings who reigned between the death of Catellus [Cadell ap Geraint] and the accession of Heli [Beli Mawr]. He succeeded Rederchus [Rhydderch] and was succeeded by Pir [Pŷr]. Nothing further is said of his reign (HRB III.19). Brut Dingestow calls him Sawyl Benisel. The 'Cleopatra' text makes him son of Rhydderch and father of Pŷr in defiance of chronology; similarly MP 1 in EWGT p.121.

SAWYL BENISEL ap PABO POST PRYDYN. (480)

'S. Low-head or Humble'. He is mentioned in the 'Harleian' genealogies as son of Pabo Post Prydyn and father of Guitcun (§19 in EWGT p.12). Most later sources change his cognomen to Benuchel, 'High-head or Proud', namely ByS 13, AchS 12, BGG 4 in EWGT pp.56, 69, 73. He was father of St.Asa by Gwenasedd ferch Rhain of Rhieinwg (ByS 13).

He is evidently the same as Samuel Chendisil the father of Matóc Ailithir and Sanctan by Deichter daughter of Muredach Muinderg, king of Ulster (MIS §1 in EWGT p.32).

A daughter was the wife of Maelgwn Gwynedd (q.v.).

SAWYL BENUCHEL.

‘S. High-head or Proud’. He is mentioned in the Life of St.Cadog (§16) as a chief living near the monastery of Cadog. During the absence of Cadog Sawyl and his accomplices robbed the monastery of food and drink and proceeded to consume it. Cadog returned soon after and advised the distracted monks to wait till the robbers fell asleep after their debauchery, then to shave off half of their beards and hair, and to disfigure their horses. The robbers woke and began to leave. Then Cadog and nearly fifty clerics went to meet the tyrant with hymns and psalms. When they came to a certain mound Sawyl Benuchel and his satellites descended to meet them. But the earth opened up and swallowed the tyrant alive with his men. The ditch ‘appears to this day’.

Sawyl Benuchel was one of the ‘Three Arrogant Men’ of Ynys Prydain according to a triad (TYP no.23) and he appears in the tale of ‘Culhwch and Olwen’ as one of those at Arthur's Court (WM 469, RM 112). This Sawyl can hardly be identified with him of the Life of St.Cadog (PCB).

Compare Sawyl Benisel who is often wrongly called Sawyl Benuchel.

SAWYL FELYN ap MEURIG brenin Dyfed.

Genealogical link in the ancestry of Llywelyn ap Gwrgan, patriarch of a tribe in Cedweli; father of Cynan Canhysgwydd. See PP §63.

SBERIN ap FFLERGANT. (Fictitious).

Sberin ap Fflergant king of Llydaw is one of those listed at Arthur's Court in the tale of ‘Culhwch and Olwen’ (WM 462, RM 107). The Red Book reads Ysperin. Fflergant is probably derived from Alan Fergan, Duke of Brittany, 1084-1112. See s.n. Alan Fyrgan. Sberin is perhaps derived from Brian fitz Count, the natural son of Alan Fergan. See TYP pp.cxv, 270; CO(1) p.lxxxiii and n.231, CO(2) pp.79-80.

SCAEVA son of ANDROGEUS. See Afarwy ap Lludd.

SCOLANUS. See Ysgolan.

SECWYN ap CAID. (Legendary).

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

SEDD GYFEDD ap GWYNGAD.

Genealogical link in one version of the ancestry of Maenyrch, patriarch of tribes in Brycheiniog; father of Edfedd. See PP §15(2).

SEFERUS ap CADWR[†] ap CADWR WENWYN. (900)

Ancestor of Elystan Glodrydd through his son, Ifor, Anor or Môr (MG 4, ABT 11 in EWGT pp.39, 104). The first Cadwr is omitted in ABT.

His wife was Lleucu (q.v.) ferch Morgan Mawr, and his daughter, Cecily (q.v.), was wife of Dingad ap Tudur Trefor.

SEFIN, mother(?) of Cai Hir.

The name occurs in a poem in Llanstephan MS.122 p.426. Here Cai is called *Cae Hir ap Sefin*. As Cai is always said to be the son of Cynyr it seems reasonable to suppose that Sefin might be the name of his mother (PCB).

The place-name Glansefin, a mansion in the parish of Llangadog [Fawr], Ystrad Tywi, is probably for Llansefin. Sefin is equivalent to Latin Sabinus or Sabina (OP II.377). This suggests a saint Sefin (WCO 142). See further s.n. Marchell ferch Tewdrig.

SEGIN, abbot of Llanilltud Fawr.

An abbot of Llanilltud Fawr according to a list given by David Williams in *The History of Monmouthshire*, 1796, Appendix, p.50. He is placed after Elise and before *Camelauc* [Cyfeiliog].

SEGOVAX, a king of Cantium. See Cingetorix.

SEIRIOL ap GWRWST ap RHIWALLON. (Fictitious).

Father of Antonius and ancestor of Aedd Mawr (GaC 2, ABT 1a in EWGT pp.36, 95). The names are part of an artificial link from the legendary Aedd Mawr to the fictitious Gwrwst ap Rhiwallon, that is, Gurgustus son of Rivallo of Geoffrey of Monmouth. Compare Seisyll (I) (ap Gwrwst).

SEIRIOL ab OWAIN DANWYN. (470)

He and his brothers Einion Frenin and Meirion appear in *Bonedd y Saint* as sons of Owain Danwyn (§9 in EWGT p.56). He also appears as one of 'The Seven Happy Cousins'. See s.n. Cybi.

He is the saint of Penmon in Anglesey (PW 95) and there are ruins of a church of St.Seiriol on Ynys Seiriol or Puffin Island, off the coast, otherwise called Ynys Lannog and Priestholm (LBS IV. 177-8; PW 95).

The first to associate Seiriol with Priestholm was Humphrey Llwyd who wrote of "The Ile Seirial (in English, Priestholme)" (*Commentarioli Britannicae Descriptionis Fragmentum*, Cologne, 1572, fo.53) as translated by Thomas Twyne (*The Breuiary of Britayne*, 1573, fo.64v). See F. J. North, *Sunken Cities*, pp.49, 84).

According to NLW MS.820 (written c.1625), said to be an account by Sir John Wynn of Gwydir (d.1626), Seiriol "did cause a pavement to bee made, wheruppon hee might walk drye from his church att Priestholme to his chappell att Penmen Mawre [Penmaenmawr]". He also cut a passage through the rock from Dwygyfylchi to Llanfairfechan, which "is the kinges highway" (LBS IV.178-9; F.J.North, loc.cit., pp.47-48). The supposed pavement or causeway was visible at low tide (LBS IV.179 n.1). Seiriol's bed and his well were still to be seen between the two summits of Penmaenmawr Mountain according to Samuel Lewis, *Topographical Dictionary of Wales*, 1833. (PW 85 n.5).

For the legend of Seiriol's meetings with St.Cybi, whereby he came to be called Seiriol Wyn, 'the Fair', see s.n. Cybi.

His commemoration day according to the Calendars is February 1 (LBS I.71, LBS IV.179).

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

He is called Sisillius by Geoffrey of Monmouth who makes him 16th of the 25 kings who reigned between the death of Catellus [Cadell ap Geraint] and the accession of Heli [Beli Mawr]. He succeeded Oenus [Owain] and was succeeded by Ble(d)gabred [Blegywryd]. Nothing is told of his reign (HRB III.19).

Brut y Benhinedd calls him Seisyll and adds nothing more except that the 'Cleopatra' version makes him son of Owain and father of Blegywryd and Arthfael, in defiance of chronology. Similarly MP 1 in EWGT p.121. See discussion s.n. Cadell ap Geraint.

Hector Boece mentions this Seisyll as having been defeated by Reuther, king of the Scots, after Scotland had been in subjection to the Britons for 12 years since the time of Oenus (*Scotorum Historia*, 1527, II.5-6). Again Boece says that Drust, a later Scottish king, great-grandson of Reuther, married Agasia daughter of the British King (II.8). George Owen Harry took this un-named British king to be Seisyll (*The Genealogy of the High and Mighty Monarch James*, 1604, pp.16, 42). This is hardly consistent chronologically.

SEISYLL. (930)

Father of Llywelyn (q.v.) ap Seisyll and Cynan (q.v.) ap Seisyll. Ancestry unknown. His wife was Prawst ferch Elise ab Anarawd ap Rhodri Mawr (ABT §7f in EWGT p.101). Her name was misspelt as Trawst in *The Historie of Cambria*, by David Powel, 1584, reprint of 1811, p.63.

A strange tale is told of 'Trawst' in Nicholas Carlisle's *Topographical Dictionary of Wales*, 1811, s.n. Hawarden. It gives an 'Account preserved and current in the Parish for time immemorial'. Here we are told that Seisyll was governor of Hawarden Castle and his wife 'Trawst' was killed by an image of the Virgin Mary which fell on her while she was praying for rain in the church at Hawarden. The image was tried for the murder of the Lady Trawst, etc. for which reason the inhabitants of Hawarden were called 'Hardin Jews'. But J.E.Lloyd says "Hawarden was probably in English hands and not at all likely to have been the home of a Welsh chief." (HW 347 n.90).

SEISYLL ap CLYDOG. (690)

One of a line of princes of Ceredigion; father of Arthen (HG 26, JC 21, 42, ABT 6j in EWGT pp.12, 47, 49, 100). It is supposed that Seisyll conquered the district of Ystrad Tywi from Rhain ap Cadwgon, king of Dyfed. From that time the enlarged kingdom was called Seisyllwg. See HW 257, 262. HW puts the date of the conquest as c.730. See also BBCS 24 pp.23-27 (1970).

SEISYLL (II) ap CUHELYN, fictitious king of Britain. (329-305 B.C.)

He is called Sisillius son of Guithelinus by Geoffrey of Monmouth who tells that he was only seven years old at the death of his father, and his mother Marcia therefore undertook the government for him. On her death Sisillius took the crown. Nothing is said of his reign. He was succeeded by his son Kimarius [Cynfarch], and then by another son Danius [Dan] (HRB III.13-14). Brut y Brenhinedd calls him Seisyll ap Cuhelyn.

SEISYLL ap CYNFYN.

Father of Llawrodd Dyfed and ancestor of Llywelyn ap Gwrgan, patriarch of a tribe in Cedweli (PP §63).

SEISYLL ab EUDDYN DDU.

Genealogical link in the ancestry of Odwyn ap Teithwalch; father of Llywarch (PP §45).

SEISYLL (I) (ap GWRWST), fictitious king of Britain. (735-721 B.C.)

He is called Sisillius by Geoffrey of Monmouth who does not mention his parentage and says nothing about his reign. He succeeded Gurgustius [Gwrwst] and was succeeded by Iago, nephew of Gurgustius, who was succeeded in turn by Kinmarcus [Cynfarch] son of Sisillius (HRB II.16).

Later writers made Seisyll the son of Gurgustius or Gwrwst, e.g. the 'Cleopatra' version of Brut y Tywysogion, and MP 1 in EWGT p.121. So also some English Chroniclers, e.g. Peter Langtoft (c.1300) (Rolls, p.380), Robert Manning of Brunne (1338) (Rolls, I p.38), John Hardyng (c.1465) (ed. Henry Ellis, 1812, p.56). But Robert Fabyan (d.1513), Richard Grafton (1568), and Raphael Holinshed (1578) made him brother of Gurgustius.

MP 1 in EWGT p.121 makes him father of Antonius and grandfather of Aedd Mawr. Compare Seiriol ap Gwrwst.

SEITHENNIN. (Legendary).

He is first mentioned in a poem in the Black Book of Carmarthen (BBC pp.106-7). The poem is translated by Rachel Bromwich in *The Early Cultures of North West Europe*, ed. Cyril Fox and Bruce Dickins, 1956, pp.217-8:

Stanza 1	Stand forth <i>Seithenhin</i> , And look upon the fury of the sea; It has covered <i>Maes Gwyddneu</i> .
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Seithennin is apparently held responsible for allowing the sea to overwhelm Maes Gwyddno. See further s.n. Gwyddno Garanhir.

The poem ends with a stanza (no.9) also found in the 'Stanzas of the Graves' (no.6) in the same manuscript:

The grave of high-minded [presumptuous, R.Bromwich] Seithennin
is between Caer Genedr and the shore.

(SG pp.118/9)

In Bonedd y Saint Seithennin is represented as being the father of several saints (§40 in EWGT p.60). They are listed as Tudclyd, Gwynhoedl, Merin, Tudno and Seneuyr, 'sons of Seithennin, king of Maes Gwyddno; the sea overflowed their land'.

The name is derived from Latin Septentinus (WCO 179).

Compare Teithi Hen.

SEITHFED, SEITHWEDD.

Seithfed (*Seithuet*) is mentioned in the tale of 'Culhwch and Olwen' as the father of Sinnoch, Wadu, Naw, and Bedyw (WM 461, RM 107).

He is perhaps the same as Seitwed or Seithwedd the father of Llewei (q.v.) in a triad (TYP no.58). *Seithfed* = 'seventh', *Seithwedd* = 'Seven Faces'. See TYP p.423.

SEL ap SELGI. (Fanciful).

'Watch son of Watchdog' (CO(2) p.76). One of the persons of Arthur's Court in the tale of 'Culhwch and Olwen' (WM 461, RM 107). For other examples see s.n. Clust.

SELEVAN, ST.

The saint of St.Levan near Land's End, Cornwall. Selevan is derived from Salomon, and is therefore cognate with Welsh Selyf.

The name occurs as *Salamun* in a tenth-century list of Cornish parochial saints in Vatican codex Reginensis Latinus 191. See R.L.Olson and O.J.Padel in CMCS 12 (1986) p.42. In 1327 and 1340 official documents called the present St.Levan *Parochia Sancti Silvani*, but by 1549 we meet the colloquial form Selevan. By 1740 it had become St.Levin as William Borlase testifies (G.H.Doble, *S. Selevan*, 'Cornish Saints' Series, No.19, p.13).

Dr.Borlase heard stories about the saint when he visited St.Levan in 1740. One of them told how 'St.Levin' entertained his sister Manaccan [Manacca] (Doble, p.8). Several legends of 'St.Leven', have survived and are told by Robert Hunt. Here Manaccan has become St.Breage [Breaca] (*Popular Romances of the West of England*, 1881 ed., p.267; Doble, pp.8-10).

The festival at St.Levan is on October 15 (LBS III.350).

In Brittany there is Seleven in the parish of Caudan, a Saint-Salomon (pronounced locally Selawen) at Guern, and another in Langoelan. All these places are in Morbihan department (Doble, p.5).

Compare Selfan.

SELFAN ap GERAINT ab ERBIN. (500)

He is mentioned in only one version of Bonedd y Saint and a copy (§76 in EWGT p.65), in which he is coupled with Iestyn ap Geraint and is said to be *yMhennmon a Llys*, 'in Penmon and Llys'. This makes no sense. A.W.Wade-Evans pointed out that the place is Penhwnllys, now a farm in Llaniestyn, Môn, not far from Penmon. He also proposed that Selfan was for Sulian or Julian, the saint of a former *Capella S.Suliani* in the cemetery of Llaniestyn, Llŷn, later called St.Julian's Chapel. See *Études Celtiques*, I (1936) p.291, (correcting *Revue Celtique*, 50 (1933), p.385); LBS IV.204; PW 87.

Wade-Evans also drew attention to St.Selevan of Cornwall without comment (*Revue Celtique*, loc.cit.). Compare Sylwein ferch Geraint, Selyf ab Erbin.

SELYF ab ERBIN. (460)

The father of St.Cybi. In the Life of St.Cybi (§1 in VSB p.234, EWGT p.27) he is called *Salomon ... Erbin filius, filius Gereint filius Lud*. But according to Bonedd y Saint (§§26, 76 in EWGT pp.58, 65) Selyf ap Geraint ab Erbin ap Custennin Gorneu. It appears that both versions are wrong in different ways, the first in making Selyf the son of an otherwise unknown Geraint ap Lludd, and the second by inserting Geraint between Selyf and Erbin. The correct version is probably a compromise:

Selyf ab Erbin ap Custennin Gorneu

This accords best with chronological considerations and was first proposed by Alfred Anscombe in *Cy. 24* (1913) pp.80-81.

Selyf was evidently a man of Cornwall and is called in the Life (§1) *princeps militiae*, ‘Captain of the Guard’, corresponding to the Welsh *penteulu* (WCO 183). His wife was Gwen (q.v.) ferch Cynyr of Caer Gawch.

Compare Selfan.

SELYF ap IEUAF.

The last of a line of otherwise unknown princes, probably of Powys, mentioned in the ‘Harleian’ genealogies (§24 in EWGT p.12).

SELYF ap LLYWARCH HEN. (550)

He is mentioned in two stanzas of the Llywarch Hen poetry (CLIH I.37, 42). See s.nn. Pyll, Maen.

He appears in the list of the sons of Llywarch Hen in the ‘Hanesyn Hen’ tract (ByA §5 in EWGT p.86).

SELYF SARFFGADAU ap CYNAN GARWYN. (550)

‘S. Serpent of Battles’. According to the *Annales Cambriae* (s.a. 613) he fell at the Battle of Chester. The probable date was 616:

Gueith Cairlegion, et ibi cecidit Selim filii [*read filius*] Cinan.

In the corresponding entry in the *Annals of Tigernach* he is called Solon mac Conain rex Britanorum. He was probably the leader of the Welsh forces, being the representative of the ancient line of the kings of Powys, and the natural defender of the valley of the Dee (HW 181).

According to the Life of Beuno (Bucedd Beuno §10), when Beuno was at Gwyddelwern, the sons of Selyf quartered themselves unlawfully on him. But their food would not boil and one of the servants blamed Beuno. Beuno cursed the servant, who died before nightfall. Then Beuno turned on the sons of Selyf and said, ‘What your grandfather [Cynan Garwyn] gave to God free, will you give it with restraint on it? May God grant that your offspring never own it, and that you yourselves be deprived of this kingdom and a kingdom hereafter.’

This curse seems to have worked, for the line of princes of Powys in the earliest genealogy, that in the ‘Harleian’ collection, by-passes Selyf and goes back to Eliud [Eiludd] a brother of Selyf (HG 27 in EWGT p.12). However later versions of the genealogy carry the line back to Beli ap Selyf (JC §18), Eiludd ap Selyf (ABT §6k) or Beli ap Mael Myngan ap Selyf (ABT 20, HL 2f). See EWGT pp.46, 100, 107, 113. The cognomen Sarffgadau first appears in the expanded ‘Hanesyn Hen’ tract (ABT 6k, HL 2f).

In Bonedd y Saint (§62 in EWGT p.63) he appears as Selyf ap Cynan Garwyn, the father of St.Dona.

In a triad (TYP no.25) he is said to be one of the ‘Three Battle-Leaders’ of Ynys Prydain. His bard was named Arofan (TYP no.11) and according to a triad in the Black Book of Carmarthen he had a horse named *Du hir terwenhit* (see TYP no.43) which was one of the ‘Three Pack-Horses’ of Ynys

Prydain. This seems to correspond to *Du hir tynnedig*, the horse of Cynan Garwyn according to TYP no.39.

In the tale of 'Rhonabwy's Dream' Selyf ap Cynan Garwyn is mentioned with Gwgon Gledyfrudd and Gwres ap Rheged as companions of Owain ab Urien (RM 159). These people were contemporaries of each other but not contemporary with Arthur as the story implies.

Selyf is mentioned by the poet Cynddelw in his poem *Breineu Powys*, 'The privileges of Powys':

Kanawon Selyf seirff cadeu,

'Descendants of Selyf, serpents of battles'

(RBP col.1398, 1.9; LIH p.166).

SENEUYR ap SEITHENNIN.

He is mentioned in Bonedd y Saint (§40 in EWGT p.60), beginning with the earliest version, as one of the sons of Seithennin, king of Maes Gwyddno. 'Their lands were overwhelmed by the sea'.

No church claims him as patron, but LBS thought he might be the saint of Llansannor or Llansanwyr in Morgannwg. See Senwara. All the other sons of Seithennin became patrons of churches in Gwynedd, and if Seneuyr is really to be included among the saints we should expect to find him in the same region.

The name seems to be connected with the word *synnwyr*, 'sense, discretion' (WCO 179). In the 'Stanzas of the Graves' in the Black Book of Carmarthen Seithennin is described as *synhuir vann*, 'of high discretion' (compare the translation s.n. Seithennin) and it seems possible that the name Seneuyr has been derived from this epithet by some confusion (PCB)

SENNARA, ST.

The saint of Zennor in West Cornwall. The church is called *Ecclesia Stae. Senarae* in Bishop Bronescombe's Register, 1270, and similarly till 1400. At Zennor the feast is on May 6 (LBS IV.195).

She has been identified with Azenor, the mother of St.Budoc. See Budoc (2).

SENNEN, ST.

The few medieval references to Sennen parish at Land's End give it the name of a female saint, for example, *Parochia Sancte Senane*, 1327, *Capella Sancte Senane*, 1430.

Sennen is often said to be the Irish St.Senan of Inis Cathaig (Scattery Island), commemorated on March 8, but apart from this uncertain attribution, there is no tradition or other evidence that this Senan had any connection with Cornwall (G.H.Doble, *The Saints of Cornwall*, I.145).

Nicholas Roscarrock said that at Sennen the feast was observed on April 15, but the feast is nowadays kept on June 30 at Sennen (LBS IV.193).

LBS wrongly took Leland's *Sinninus* to be Sennen, but it was really Sithney (q.v.).

SENNARA, ST.

The saint of Llansanwyr (Llansannor) in Morgannwg. In 1180 it was called *Sanctae Senwarae de la Thawa*. In the 14th century appendix to the Book of Llandaf (BLD 324) it is called *Ecclesia de La Thawe*, and in 1535 it is given as *Llansannor alias Thawe*. Thaw (earlier Naddawan) is the name of the stream at Llansannor (LBS IV.195).

A.W.Wade-Evans thought that Llansanwyr stood for Llansynnwyr, where *synnwyr* means 'discretion'. He then equated it with the 'Monastery of St.Sophias' mentioned in the Life of St.Cadog (§§37-39) on the ground that *sophia* means 'prudence' (WCO 179).

It is noteworthy that 'synnwyr' seems to be the basis of the supposed saint's name Seneuyr (q.v.) and that Nicholas Carlisle (1811) and Samuel Lewis (1833) in their Topographical Dictionaries of Wales ascribed the church of Llansannor to St.Senwyr (*sic*). Similarly LBS IV.195. Wade-Evans saw a connection which he was "unable to unravel" (WCO 179).

SENYLLT ap CEDIG[†] ap DYFNWAL. (505)

The father of Nudd Hael according to *Bonedd y Saint* (§18) and ‘Buchedd Llawddog’ (Cedig omitted) in EWGT pp.57, 31.

SENYLLT ap DINGAD. (460)

Father of Neithon and one of a line of princes whose genealogy is given in HG 4 and JC 19 in EWGT pp.10, 46. JC 19 calls him Senyllt *Hael*, ‘the third generous one of the North’. Senyllt is not included as one of the three *Hael*, ‘generous ones’, in the well known triad (TYP no.2). There seems to have been confusion with Senyllt ap Cedig the father of Nudd Hael. See EWGT p.140.

H.M.Chadwick thought that this part of the line ruled in Galloway (*Early Scotland*, p.146). See s.n. Rhun ap Neithon ap Senyllt.

SERIGI WYDDEL. (Legendary).

The legendary leader of the Gwyddyl Ffichti (Irish) in Môn in their wars with Cadwallon Lawhir. According to the expanded ‘Hanesyn Hen’ tract Cadwallon slew Serigi at *Llam y Gwyddyl*, ‘The Irishmen's Leap’ in Môn (ByA §29(15) in EWGT p.92). Later versions of the tract mistook the name of the place as Llan y Gwyddyl, and one version (G) adds ‘at Caer Gybi’. According to Sir John Price's ‘Description of Wales’, drawn up and augmented by Humphrey Llwyd, Cadwallon Lawhir “slew Serigi with his own hands at Lhan y Gwydhyl, which is the Irish church at Holyhead” (David Powel, *Historie of Cambria*, 1584; 1811 edition pp.xxviii-xxix). There was a church at Holyhead called Eglwys y Bedd (WATU) which was supposed to be the shrine of Serigi. Lewis Morris, in a letter dated 1733 mentions *Bedd Serigin Wyddel* as one of ‘the marvels of Cybi’ [Caergybi, Holyhead] (Cy. 49 part 1 (1947) p.32). See also Nicholas Owen, *History of Anglesey*, 1775, pp.34-35 quoted in LBS IV.196, PW 89 n.2.

According to a triad (TYP no.62) the battle between Cadwallon Lawhir and Serygei Wyddel was at *Cerrig Gwyddyl*, ‘The Irishmen's Rocks’, in Môn. *Kerig y Gwydhel* was in Llangristiolus, Môn, according to Edward Lhuyd in Gibson's ‘Camden’, 1695, col.628. This is shown as a farm, Cerig-Gwyddel, grid ref. SH 4072, near Trefdraeth (as HW 120) and is about 13 miles south-east of Holyhead. WATU mentions another Cerrig-gwyddyl, a former township in Beaumaris. This would be about 22 miles east of Holyhead.

There may be a historical basis for the story but the name Serigi is not Irish. John Rhys thought it a corrupt form of Norse Sitric or Sigtrygg (CB p.246, *Celtic Folklore*, 1901, p.569 and n.2). But Rachel Bromwich thought it more likely to be a corrupt form of an Irish name (TYP p.508).

SERU ap GLYWYS. (470)

He is mentioned in the Life of St.Cadog, Prefatio (VSB p.24, EWGT p.24) as one of the sons of Glywys who is supposed to have inherited that part of Glywysing called *Seruguunid*. In JC §5 the name has become Perun (EWGT p.44). The region is also mentioned in the Book of Llandaf as *Sergunhid* (BLD 188). It has not been identified (OP II.293, 679). Serwennydd would be the modern form (OP II.293) but Serwynnydd according to Melville Richards (*Journal of the Roy. Soc. of Antiquaries of Ireland*, 95 (1965) p.210), who suggested that it is perhaps represented by Craig Syfyreddin in Gwent.

Seru appears as witness to an agreement by Cadog with his uncle Rhain ap Brychan (Life of Cadog §70).

SERWAN ap CEDIG. (510)

The father of Mordaf Hael. His ancestry is given in *Bonedd Gwŷr y Gogledd* (§9 in EWGT p.73).

SERWAN ap LLEDAN.

One of a line of otherwise unknown princes, father of Cawrdaf, and ancestor of Rhun ap Neithon ap Cathen (HG 16 in EWGT p.11).

SERWYL ab USAI. (490)

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

SEVERA daughter of MAXIMUS. (365)

She seems to be mentioned on the Valle Crucis pillar as the wife of Vortigern and mother of Brydwr:

BRITU ... FILIUS GUARTHII[girn] ... QUE(m) ...PEPERIT EI SE[v]IRA FILIA MAXIMI

Brydwr ... son of Vortigern, ... whom Severa daughter of Maximus bore to him [Vortigern]

See EWGT p.2.

“A letter of St.Ambrose gives us a scrap of information about the pretender's [Maximus's] daughters. After his fall they were thrown on the charity of Theodosius, who magnanimously provided for their education.” (Letters of St.Ambrose, ed. H.Walford, 1881; Geoffrey Ashe, *From Caesar to Arthur*, 1960, p.114).

SEXBURGIS. (Fictitious).

A fictitious widow-queen of the Saxons who is said to have led an invasion of innumerable men from Germany into Britain after the pestilence in the reign of Cadwaladr, while Cadwaladr was in Brittany. She occurs in only a few texts of Geoffrey of Monmouth's *Historia Regum Britanniae* (XII.16), for example see E.Faral, *La Légende Arthurienne*, III.301. She also occurs in some versions of Brut y Brenhinedd, for example, Llanstephan MS.1 and the Red Book of Hergest (RBB p.253). Then she appears in the tract on ‘The Twenty-four Mightiest Kings’ (§24 in *Études Celtiques*, 12 (1968-9) p.174).

Sexburgis evidently corresponds to *filiam Germanie* mentioned in the Prophecy of Merlin (HRB VII.3). The name may be derived from that of Seaxburgh, the queen of Coenwalch, king of Wessex. She reigned for one year (672-3) after his death. (Thanks to Dr.Brynley F. Roberts).

SGILTI YSGAWNDROED ab ERIM.

‘S. Lightfoot’. One of the persons at Arthur's Court mentioned in the tale of ‘Culhwch and Olwen’. ‘When the whim was on him to run his lord's errand, he never sought a road as long as he knew whither he was bound; but as long as there were trees he would go along their tops, and as long as there was a mountain he would go on the tips of the reeds, and throughout his life a reed never bent beneath his feet, much less would one break, so exceeding light of foot was he.’ (WM 463, RM 108). See more s.n. Erim.

Sgilti is none other than the famous hero of Irish legend, Caílte, the Swift, one of the companions of Finn (Cecile O'Rahilly, *Ireland and Wales*, 1924, p.115; R.S.Loomis, *Wales and the Arthurian Legend*, 1956, p.161 and n.159). For other examples of Irish heroes in Welsh guise see s.n. Corroi ap Dayry. See also CO(2) p.86.

SIAWN ap IAEN. See Iaen.

SIDWELL, ST.

Sativola is an Exeter saint. Her relics are mentioned in the mid-eleventh century Leofric Missal as *Reliquiae Sancte Satiuole uirginis*. She is also referred to as Sidefulla, which later developed into Sidwell. The name is probably English and Sativola is an attempt to Latinize it.

Sativola is also the patron of the parish of Laneast in Cornwall, six miles west of Launceston. The dedication is not mentioned before 1436.

The Exeter Martyrology under July 16 says that the virgin Satiuuola was sister to St.Juthuara, and the Life of St.Juthwara in John Capgrave's *Nova Legenda Anglie*, tells us that she had a brother Bana and three sisters, Eadwara, Wilgitha and Sidewlla (*sic*). These names are all typically English. (G.H.Doble, *The Saints of Cornwall*, I.40-41).

There is a Vita S. Sativolae in *Legenda Sanctorum* by John de Grandison, Bishop of Exeter, 1327, edited by H.E.Reynolds, London, 1880; also in *Analecta Bollandiana*, 53 (1935) pp.363-5. There is a copy in the Gotha MS., see *Analecta Bollandiana*, 58 (1940) pp.90 ff §60. The Life tells us that her father was Benia or Benna (Doble p.41). She is said to have been martyred by decapitation in Exeter, where a church is dedicated to her. She is commemorated on August 2 (LBS IV.174).

LBS (IV 174-5) suggested the identification of Sativola with Sitofolla, one of the three sisters of St.Paul of Léon. There is no good basis for this (Doble, pp.40-41).

SILIAN, ST.

The saint of Silian or Llansilian, in Ceredigion (PW 61). Browne Willis and S.R.Meyrick call it Capel Julien or Sulien with festival on September 2 (LBS IV.204). September 2 is entered in several Calendars as the day of St.Sulien (q.v.).

St.Julians, a church in the borough of Newport, Gwent, formerly under Christchurch, is also known as Sain Silian (WATU). But this church received its name from a more ancient chapel to St.Julius, the martyr (PW 75-6 n.6).

Compare Silin, Sulien, St.

SILIN, ST.

The name Aegidius became Giles and then in Welsh Silin. In the Middle Ages there was a very popular cult of St.Giles, abbot of a monastery said to be on the site of the present city of Saint-Gilles in France. He is commemorated on September 1. Thus in 1296 Llansilin in Cynllaith, Powys Fadog, was called *Ecclisia S'i Egidii de Kynlleith* (LBS IV.203). However there was probably a native Welsh saint named Silin who has been identified with St.Giles and given his day of commemoration. It is difficult to sort out which dedications are to a genuine Silin or to Giles.

Besides Llansilin in Cynllaith, Silin is the patron of Wrexham, and Capel Silin (extinct) in Wrexham (PW 106), Capel San Silin (extinct) in Mynachlog-ddu, Dyfed (PW 30), and Capel San Silin (extinct) in Llanfihangel Ystrad, Ceredigion (PW 63). Some, at least, of these have been taken over by Giles if not originally Giles churches. See LBS IV.205-6. A.W.Wade-Evans ascribes the following to Giles: Letterston and Upton in Dyfed (PW 27, 32), and Gileston in Morgannwg (PW 69). There is also a place in Llanfeugan, Brycheiniog, variously called Gileston [grid ref. SO 1123], Sain Sili (LD ii.40), Sain Silian (LD ii.37) and Chilston (Harleian MS.2289 pp.258-9).

Late versions of Bonedd y Saint mention two saints of the name: 'Silin ap Hywel ab Emyr Llydaw in Wrexham' (§97 in EWGT p.67) and §82 (in EWGT p.66) says 'Gargunan (or Gwrgunan) and Silin sons of Ronan Ledewig of Llydaw'. This seems to be a mistake for 'Garmon and Silin' who are commemorated together on October 1. This day is one of the festivals of Germanus of Auxerre, and October 1 is the day of the festival at Llansilin in Cynllaith. There are two churches in the neighbourhood dedicated to Garmon (LBS IV.206), namely Llanarmon Dyffryn Ceiriog and Llanarmon Mynydd Mawr. We may perhaps deduce that this Silin was a companion of Garmon who was identified with Germanus (PCB).

The Welsh Calendars give Silin on September 1, the day of St.Giles, and Garmon and Silin on October 1 (LBS I.74).

Compare Silian, Sulien, St.

SILVIUS BONUS.

A British writer contemporary of the Roman poet Ausonius (c.310-c.395). He apparently criticized some of Ausonius's verse, and Ausonius addressed an epigram (no.107) to 'One Silvius the Good who was a Briton' (N.K.Chadwick in SEBH p.232). John Leland included him as Silvius Britto in his biographies of British writers (*Commentarii de Scriptoribus Britannicis*, written c. 1545, ed. Anthony Hall, 1709, p.31). From Leland he got into John Bale's *Scriptorum ... Catalogus*, 1557 ed. p.39 as Sylvius Bonus. See also T.D.Kendrick, *British Antiquity*, pp.56-57.

SINNOCH ap SEITHFED. See Seithfed.

SISILLIUS. Three fictitious kings of Britain. See Seisyll.

SITHNEY, ST.

The saint of Sithney church, two miles north-west of Helston, Cornwall. The name appears as Sidnius (1276), Siduinus (1310), Sydynny and Sidnini (1336 and 1363), Sidenini (1392), Sithnini (1403) (LBS IV.199).

William of Worcester wrote: Sanctus Senseus jacet in parochia Sancti Justi juxta Hellyston, circa 4 miliaria (*Itineraries*, ed. John H. Harvey, 1969, p.88). [? Omit 'Justi' or read 'ipsius']. "William of Worcester says that Sithney church contained the tomb of the patron saint" (G.H.Doble, *The Saints of Cornwall*, II.10-11).

LBS and Canon Doble had no doubt that Sithney was the same as the Breton saint Sezni, patron of Guisseney (Guic-Sezni), north-east of Brest, in Léon, where was the principal focus of his cult. The 'Life', put together by Albert Le Grand, chiefly from lections for the feast in the breviaries of the diocese of Léon (Doble p.5), is based on the Life of St.Ciarán of Saigir (p.8) or rather the Life of St.Piran, which in turn was based on that of Ciarán (Doble, *The Saints of Cornwall*, IV.6 n.6). In particular his mother is called Wingella, as in the Life of St.Piran, and he is said to have been at Rome with St.Patrick (Doble, II.5-6). This shows that a form of the Breton Life was known in Cornwall in the time of John Leland. For Leland (1538) read in the Life of St.Breaca that one of the company of Breaca was 'Sinninus, the abbot, who was at Rome with Patrick' (*Itinerary*, ed. Lucy.T.Smith, I.187). This is sufficient proof that Leland's Sinninus was Sithney, not Sennen as supposed by LBS (IV.194). See Doble, *The Saints of Cornwall*, I.97 n.2.

The ancient breviaries of Léon and Cornouaille celebrate his festival on September 19, although his feast is kept on March 6 in the parish of Guic-Sezni (The Life, Doble II.7). Note that Ciarán of Saigir is commemorated on March 5, as also St.Piran. At Sithney the feast is on August 3 (LBS IV.201).

SITOFOLLA. Sister of St.Paul of Léon (q.v.).

SMERBE son of ARTHUR.

There appears to have been a Scottish Gaelic romance *Eachtra Smeirbhe Mhóir* concerning a mysterious character, Smeirbhe, who appeared as the son of Arthur in the Campbell genealogies and bardic verse, and who was also connected somehow with the 'Red Hall', the name of Arthur's Court at Dumbarton (William Gillies in CMCS 3 (1982) p.69).

Certain southern Highland families, most notably the Earls of Argyll, claimed a British descent. This was to counter the Gaelic (ultimately Irish) claims to hegemony made by the Clan Donald and their satellites. In the hands of the Campbell bards and shennachies, the ancestor assumed was none other than King Arthur. The families making the 'British' claims sported the Christian name Arthur, almost as a badge, from the twelfth and thirteenth century on. The descent was duly elaborated by the Campbell genealogists, resulting in a complex web of lore and invention. The fully developed version of this account is found in sixteenth and seventeenth century sources (*ibid.*, pp.66-67).

An early form of the pedigree was given by Duaid MacFirbis (1650). See W.F.Skene, *Celtic Scotland*, III.458-9; *Genealogical Tracts I*, Irish Manuscripts Commission, 1932, p.52. This is deficient from a chronological point of view, but a later extended form, with an attempt at chronological consistency, is found in "Ane Accompt of the genealogie of the Campbells" from MS.32.6.13 in the Advocates' Library, Edinburgh, edited by J.R.N.Macphail, *Publications of the Scottish History Society*, Second Series, Vol.12, Highland Papers, Vol.2, Edinburgh, 1916. Here we find (pp.70-71) Smereviemore, son of Arthur, born in Dumbarton, married the sister of king Aiden, etc. See also *Popular Tales of the West Highlands* by John Francis Campbell, 1892 ed. Vol.3 pp.94 f. "Genealogy Abridgment of the very Antient and Noble Family of Argyll, 1779."

SOCRATES, ST. (Fictitious).

Socrates and Stephan are said to have been disciples of St. Amphibalus and to have been martyred in Monmouthshire in the Dioclesian persecution c.A.D.304. They are commemorated together on September 17 (LBS IV.201-2).

SOL, GWADYN OSOL, GWADYN ODDAITH. (Fanciful).

Gwadn = 'sole' (of foot), *Goddait* = 'bonfire, blaze'. Three persons at Arthur's Court according to the tale of 'Culhwch and Olwen'. Sol could stand all day on one foot. Gwadyd Osol, if he stood on the top of the highest mountain in the world, it would become a level plain under his foot. Gwadyd Oddaith, when a hard thing came against him the bright fire from the soles of his feet was like the hot metal when drawn from the forge. He cleared the way for Arthur on the march (WM 466, RM 110).

SOLOR ap MWRTHACH. (Legendary).

The owner of one of the 'Three Roving Fleets' of Ynys Prydain according to a triad (TYP no.15). His father's name is more properly Mwrchath (q.v.), of Irish origin.

SOLOR ap NOR ab OWAIN. (405)

He was the father of Glywys according to the Life of St. Cadog (§45 in VSB p.118, EWGT p.24). In the Jesus College version (JC §4 in EWGT) the name has become *Filur*.

STATER, king of Dyfed. (Fictitious).

The name appears in the 'Harleian' genealogies in a seemingly corrupt part of the genealogy of the kings of Dyfed (HG 2 in EWGT p.10). See discussion under Tryffin, king of Dyfed.

Geoffrey of Monmouth introduced Stater as a king of Dyfed who was present at Arthur's special coronation (HRB IX.12). In *Brut y Brenhinedd* the name is changed to Meurig. See Meurig, king of Dyfed.

STATERIUS, king of Alban. (Fictitious).

According to Geoffrey of Monmouth he was one of the kings who fought against Dunuallo Molmutius [Dyfnwal Moelmud] and was slain by him (HRB II.17). In *Brut y Brenhinedd* the name becomes Stater (Dingestow), Ystadyr (Cleopatra).

STEPHAN, ST. See Socrates.

STEPHAN, fictitious archbishop of London.

He is the seventh in the list of Archbishops of London said to be by Jocelin of Furness. He succeeded Palladius and was succeeded by Iltut (John Stow, *The Chronicles of England*, 1580, p.56; Francis Godwin, *De Praesulibus*, 1616 p.226).

STEPHAN. See also Ystyffan.

STINAN, ST.

The saint of Llanstinan, near Fishguard, Dyfed. Capel Stinan (extinct) at St. David's and one of three saints on Ramsey Island off St. David's (extinct) (PW 27-29). The saint is also called Justinian, and a Life of him was found by John of Tynemouth and printed by John Capgrave in *Nova Legenda Anglie* (ed. C. Horstman, 1901, II.93-95).

According to the Life, Justinian was born in Brittany, came to Wales and, after a brief sojourn in a territory called Chormeum, he landed on Ramsey Island. He found on the island a certain Honorius son of king Thefriauc [Ynry ap Tyfriog], with his sister and her maid, living as hermits. After the women were dismissed, Justinian accepted the offer of Honorius to share his cell. Several disciples came over to

Ramsey and placed themselves under Justinian. St.David sent for him and so admired his sanctity that he made him his 'soul-friend', that is, confessor. He also accorded him a site on the mainland.

Justinian was murdered on the island by some serfs who got tired of his strict discipline. He was buried on the mainland by the little harbour named Porth Stinan after him.

Capel Stinan stands above the harbour. Another saint, Tyfanog (q.v.), is associated with the island. 'Stinan and Devanog' are described in a Welsh distich as 'two dear neighbours' (LBS III.339-341).

The festival of Justinian is on December 5 (LBS I.76, III.341). Another day, August 23, is given by the Bollandists, Cressy and Rice Rees (Welsh Saints, p.319). (LBS III.342).

J.E.Lloyd thought that he might be the same as Guistilianus [Gwestlan] who occurs in the Life of St.David (HW 154 and n.146).

STRADWEUL. See Ystradwel.

SUALDA ab IDRIS. (630)

A prince of the line of Meirionydd, father of Brochwel (HG 18, JC 41, ABT 23 in EWGT pp.11, 49, 108). Some texts of ABT call him Yswalt.

SUGYN ap SUGNEDYDD. (Fanciful).

'Suck son of Sucker'. One of the persons at Arthur's Court mentioned in the tale of 'Culhwch and Olwen'. He would suck up the sea on which there were three hundred ships till there remained nothing but a dry strand. He had a red breast-fever (WM 467, RM 111).

For other 'fanciful' persons see s.n. Clust ap Clustfeinydd.

SUL. See Sulis.

SULBYCH ap PEBID PENLLYN.

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

SULFYW, ST.

The saint of Llancillo near Longtown in Ewias, Herefordshire. The place was called *Lann Sulbiu* [Llansulfyw] and *Ecclesia Sancti Sulbiu* in the Book of Llandaf (BLD 160, 31, 43, 90). See LBS IV.202, PW 41, WATU.

SULGENIUS. See Sulien (1).

SULIAU. See Tysilio.

SULIEN (1). (Fictitious).

A British prince called Sulgenius by Geoffrey of Monmouth who says that he led the resistance against [Septimius] Severus when he came to Britain. Sulgenius was forced to retreat to Alban. Severus built a wall from sea to sea to hinder the incursions of Sulgenius. Then Sulgenius went to Scythia and succeeded in obtaining the aid of the Picts, with whose help he besieged York. In the following engagement Severus was killed [A.D.211] and Sulgenius mortally wounded (HRB V.2). Later we are told that Bassianus [i.e. Caracalla], the son of Severus had for mother the sister of Sulgenius (HRB V.3). This relationship is fictitious. ByB calls him Sulien.

Some versions of HRB write Fulgentius for Sulgenius and this form was used by Fordun in his *Chronica Gentis Scotorum*, II.31. Also in III.4 Fordun says that Fulgentius was ancestor of Gryme, whose daughter was married to Fergus mac Erc. Again in III.24 Fulgentius is said to have been ancestor of Loth (q.v.).

SULIEN, ST.

He is entered in Bonedd y Saint (§20 in EWGT p.57) as a companion of St.Cadfan. He was with him in Ynys Enlli [Bardsey]. He is joint patron, with Mael, of Corwen in Edeirnion and Cwm in Tegeingl. They are jointly commemorated on May 13. See s.n. Mael. Sulien, by himself, is entered in many Calendars on September 2 (LBS I.74, IV.204). This may be a misplacement of Silin [= Giles] of September 1. But see Silian.

SULIEN, abbot of Llandochau.

Sulien appears in several charters in the Book of Llandaf, where he is called *Sulgen abbas Docguinni* or *Docunni* (BLD 147, 151b, 152, 155). In these charters he appears as a contemporary of bishop Oudoceus, Cyngen, abbot of Llancarfan, Catgen, Congen and Colbrit, abbots of Llanilltud, Meurig ap Tewdrig and Morgan ab Athrwys kings of Glywysing. He seems to have succeeded Cethig and been succeeded by Iudhubr. For the sequence see *Trans.Cym.*, 1948, p.291 (but ignore dates) and Wendy Davies, *LlCh* p.55. Wendy Davies dates these charters from c.665 to 675 (*loc.cit.*, pp.98 - 101).

It is probably the same person who is mentioned as a clerical witness, not abbot, with king Meurig, in one of the 'Llancarfan Charters' attached to the Life of St.Cadog (§68 in VSB p.134).

SULIEN, abbot of Llancarfan.

He is mentioned as a witness to two of the 'Llancarfan Charters' attached to the Life of St.Cadog (§§62, 67 in VSB pp.130, 134). In the second he is described as Sulien, Abbas Nant Carban, and other witnesses are bishop Berthwyn, Terchan, and Sadwrn 'princeps' of Llandochau.

He appears in the Book of Llandaf in two charters before being abbot (BLD 152, 155) and as abbot of Llancarfan in eight charters (BLD 145, 156, 176a, b, 183b, 190b, 204b, 205). In BLD 152, 155 he is contemporary with his namesake Sulien, abbot of Llandochau, bishop Oudoceus, and king Morgan ab Athrwys. In the rest his contemporaries are bishops Oudoceus, Berthwyn and Terchan, Sadwrn, abbot of Llandochau, and Morgan ab Athrwys and Ithel ap Morgan, kings of Glywysing. He seems to have succeeded Cyngen and been succeeded by Dagan (or Danoc). For the sequence see *Trans.Cym.*, 1948, p.291 (but ignore dates) and Wendy Davies, *LlCh* p.55. The period of his being abbot is given by Wendy Davies as c.695 - 705. The two earlier charters are dated c.670, 675 (*loc.cit.*, pp.97-117).

SULIEN ap CHERIN. See Fulgen(t)ius son of Cherin.

SULIEN ap IAEN. See Iaen.

SULIS. Celtic divinity.

The goddess of the hot springs in whose temple at Bath (Aquae Sulis) perpetual fires burnt. She is sometimes equated with Minerva (I.A.Richmond *Roman Britain*, 1955, pp.92-94). The Celtic nominative is now believed to have been Sulis, not Sul, and the association with the sun (Latin *sol*, cf. Welsh *Dydd Sul*, 'Sunday') questioned (C & M, p.264 and n.1).

SULWG, ST.

The saint of Sellack [Llansulwg] in Ergyng, Herefordshire (WATU), called Lann Suluc in BLD 231, 275.

SWSWEN. Concubine of Loctrinus (q.v.).

SYLWEIN ferch GERAINT ab ERBIN. (500)

She is named in Achau'r Saint (§49 in EWGT p.71). Comparing with Bonedd y Saint (§76 in EWGT p.65) it looks like a mistake for Selfan (q.v.) who seems to be connected with the area of Penmon in north-east Anglesey. But A.W.Wade-Evans (*Études Celtiques*, I (1936) p.291) thought the entry represented a genuine local tradition concerning the parish of Llanfihangel Dinsylwy near Penmon

and Llaniestyn. In Cardiff MS.15 (RWM numbering) part I, the parish is entered as *Ll. fihangel fid silwen eiddew neu glin lilwy*, whatever that means (RWM i.912 note *h*).

TALAN TALYRTH.

‘T. of the Thrusting Front’. A person mentioned in the ‘Stanzas of the Graves’ in the Black Book of Carmarthen (v.52):

The grave of Talan Talyrth in the clash of three armies,
 slayer of the head of every force,
 bountiful, with his portals open.

(SG pp.128/9).

He is probably the same as the person who appears in the Llywarch Hen poetry (CLIH I.45 and VIII.12):

Far from here is Aber Lliw,
 Farther off is reproach;
 Talan, you were worth a tear today.

The stanza comes with others referring to sons of Llywarch Hen, but Talan is not included in the earliest list of his sons. However he occurs in later lists. See ByA §5 in EWGT p.87.

TALHAEARN TAD AWEN.

‘T. Father of Poetic Art’. An early poet mentioned in the *Historia Brittonum* (§62) in company with Aneirin, Taliesin, Blwchbardd and Cian, all having gained renown in poetry at the time of Ida in Northumbria and Maelgwn Gwynedd, that is, in the sixth century.

Talhaearn is mentioned in a triad (TYP no.33W) which, however, is so corrupt that no sense can be made of it. In the Book of Taliesin he is mentioned with Cian and Aneirin in the poem *Angar Kyvyndawt* (BT 19-20), where the legendary Taliesin is represented as saying:

I am composing in ...the language of Talhayarn.

(BT 20; ll.3-5, trans. Rachel Bromwich in SEBH p.86 n.1) and again:

Talhayarn who is the greatest of the wise men.

(BT 21, l.16, trans. Rachel Bromwich, TYP p.509).

None of his poetry appears to have survived. The title ‘Tad Awen’ was also given to Tydai (q.v.).

TALIESIN BEN BEIRDD.

‘T. Chief of the Bards’. He is mentioned without ‘title’ in the *Historia Brittonum* (§62) in company with Aneirin, Talhaearn Tad Awen, Blwchbardd and Cian, all of whom ‘gained renown together in British poetry’. This was in the time of Ida of Northumbria and Maelgwn Gwynedd, that is, the sixth century.

The Book of Taliesin (Peniarth MS.2) is said to have been copied in about 1275 (RWM i.300). The poems which it contains are all ascribed to Taliesin and are all in Old Welsh. Ifor Williams thought that twelve of these could be the work of the historical Taliesin of the sixth century, and he edited them in *Canu Taliesin*, Cardiff, 1960. He did not commit himself to saying that the existing text is of the sixth century - perhaps seventh century (*Chwedl Taliesin*, 1957, p.18).

From this poetry a few guesses can be made about the real Taliesin's life. Ifor Williams thought that he might have been a native of Powys (DWB). This is echoed in ‘Hanes Taliesin’ (see below) where

Gwion Bach was of Llanfair in Caereinion (PCB). He first served Cynan Garwyn in Powys and then went to the court of Urien Rheged where he remained for some time. However he seems to have visited other courts during that period, in particular that of Gwallog ap Lleenog (BT 63 = CT XII), and his praise to this (or some other) prince apparently annoyed Urien. To regain Urien's favour, Taliesin evidently composed *Dadolwch Urien*, 'Urien's Propitiation' (BT 65 = CT IX). The death of Owain ab Urien may well have occurred during Urien's lifetime, so that *Marwnad Owain*, 'Owain's Elegy' (BT 67 = CT X), does not necessarily mean that Taliesin outlived Urien. See CT pp.xxxix-xl.

The style of this poetry is always concise. Taliesin praises his lord as he is expected to do, and flattery is a necessary part of his work. This is very different from the other poetry ascribed to Taliesin (see below) (CT pp.xviii, xxii-xxiii).

Here is a portion of *Dadolwch Urien* (CT IX, ll.2-7):

I will seek out Urien, to him will I sing,
When my safe-conduct comes, I shall be received,
And I shall get the best place under the ruler.
I do not much care for the tribe which I now see -
I will not go to them, I will not be with them -
I will seek out the North, at the invitation of princes ...

(Trans. Rachel Bromwich, SEBH, p.92). For the other poems to Urien, see s.n. Urien Rheged.

LEGENDS OF TALIESIN

In the tale of 'Culhwch and Olwen' Taliesin is mentioned among those who were at Arthur's Court and is called *Teliessin Penn Beird*, 'Chief of the Bards' (WM 462, RM 107). However he takes no part in the story. In the tale of 'Rhonabwy's Dream' he only appears as the father of Addaon [Afaon] (RM 150, 160). In the earliest triads, also, he is only mentioned as the father of Afaon (TYP nos. 7, 25, 33). But a later triad (TYP no.87) mentions him with Myrddin Emrys and Myrddin ap Morfryn [Myrddin Wyllt] as one of the 'Three Skilled Bards' of Arthur's Court. In the Chirk Codex of the Venedotian Code of the Welsh Laws there is a verse attributed to him which implies that he was in the company of Rhun ap Maelgwn. See the quotation s.n. Rhun ap Maelgwn.

In the Black Book of Carmarthen (BBC 1 - 7) there is a poem in the form of a dialogue between Myrddin and Taliesin which discusses an attack made by Maelgwn Gwynedd (q.v.) on the kingdom of Dyfed. The latter part, probably part of a different poem, is a prophecy in general terms about the battle of Arderydd (q.v.) (A.O.H.Jarman in *Arthurian Literature*, ed. R.S.Loomis, p.24). The poem ends:

Since it is I, Myrddin, after Taliesin,
Whose prophecy will be correct

Trans. by A.O.H.Jarman in *The Quest for Merlin*, by Nikolas Tolstoy, p.252.

The idea of a dialogue between Taliesin and Myrddin was taken up by Geoffrey of Monmouth in his *Vita Merlini*. Here he is called *Thelgesinus*, a pupil of Gildas, who visited Merlinus in the *nemus Caledonis*, 'Caledonian Forest', and held a long and learned conversation with him. Among other things Thelgesinus describes the *Insula Pomorum* [Avalon] and says: 'It was there we took Arthur after the battle of Camlan, where he had been wounded' ll.929-930). See s.n. Myrddin Wyllt.

Another poem in the Black Book is a dialogue between Taliesin and Ugnach ap Mydno. The context is obscure. See s.n. Ugnach.

According to some accounts Taliesin changed Brân Galed from a miser to a generous man and obtained the 'Thirteen Treasures of Britain'. See s.n. Brân Galed.

Hanes Taliesin

The legend of the birth of Taliesin and the earlier part of his life is told in a tale generally called 'Hanes Taliesin'. The earliest extant complete version of the story is of the early 16th century, but it is evident from references in poems in the Book of Taliesin that the tale existed in varied and more elaborate forms well before that date. Ifor Williams calls these the 'first' and 'second' forms respectively, form I being 'druidic' while form II poems have begun to be Christianized (*Chwedl Taliesin*, 1957, pp.18-19, 22, 24).

The first attempt at a full edition and translation of the story was made by Charlotte Guest in *The Mabinogion*, Vol.3, 1849, pp.321 ff. She could not find a complete version and was forced to combine two sources (1) BL.Add.MS.14,867 by William Morris, 1758, and (2) a manuscript belonging to Iolo Morganwg (now Llanover MS.C 44 = NLW 13131A pp.75-96, from Panton MS.37). To these she added four poems found in the Myvyrian Archaiology, two of which are from The Book of Taliesin (BT 36 and 40).

The early 16th century version is by Elis Gruffydd (fl.1490-1552, DWB) and is incorporated in his Chronicle in NLW MS.5276 D fos.358-9, 369-383v. This text was unknown to Ifor Williams in 1944 (*Lectures on Early Welsh Poetry*, 1944, p.61 and n.40), but had become known to him by 1955-6; see his *Chwedl Taliesin*, 1957, p.10. Elis Gruffydd's version allays Ifor Williams's doubts about the acceptability of Lady Guest's version (*Lectures*, p.60), on account of her use of a manuscript belonging to Iolo Morganwg. In *Chwedl Taliesin* (p.18) he suggested that the story received its last form (III) in about 1350-1400. As it turns out, the reconstruction by Lady Guest (except for the four added poems) is very close to the version of Elis Gruffydd.

Elis Gruffydd's version has been translated by Patrick K.Ford in *The Mabinogi and other Medieval Welsh Tales*, University of California Press, 1977, pp.162-181.

According to the 'Hanes', Taliesin was a re-incarnation of Gwion Bach who had been hired by Cerwidwen to stir a Cauldron of Inspiration and Science for her son Afagddu. When the cauldron had been brewing for nearly a year three drops of liquor flew out and fell upon the finger of Gwion Bach. Because of the heat he put his finger in his mouth, and immediately he foresaw everything that was to come. He was swallowed by Ceridwen. See s.n. Gwion Bach.

After nine months a boy baby was born to Ceridwen. She had not the heart to kill him because of his beauty. So she put him in a coracle or leather bag which she placed in a river (there are variations). The next day (Guest) or a long time afterwards (Elis Gruffydd) the coracle/leather bag was found by Elffin ap Gwyddno stuck on the pole of a weir belonging to Gwyddno. Elffin gave him the name *Tâl-iesin*, 'Radiant-brow'. Taliesin proved to be extraordinarily precocious, breaking into verse almost as soon as he was found. He was brought up by Elffin till he was about thirteen years old, and showed himself to be of inestimable value to Elffin.

When Elffin was imprisoned by Maelgwn, for saying, among other things, that he had a bard better than any of Maelgwn's, Taliesin came to the court, confounded Maelgwn's bards, partly by a magic spell, causing them to play 'blerwm, blerwm' on their lips. When the king asked him who he was he replied with a song, 'Prifardd Cyffredin':

Official chief-poet am I to Elffin,
And my native abode is the land of the Cherubim.
Johannes the prophet (or Idno and Heinin) called me Myrddin,
But now all kings will call me Taliesin.

He then claimed to have existed almost since the creation:

I was with my Lord in the heavens
When Lucifer fell into the depths of hell.

and so on through biblical history. But he includes references to Welsh legend:

I was in the court of Dôn before the birth of Gwydion.
 I was three times in the prison of Arianrhod.
 I came here to the survivors of Troy.
 I got poetic inspiration from the cauldron of Ceridwen.
 I was in Gwynfryn in the court of Cynfelyn,
 in stock and fetters a day and a year.
 And I was nearly nine months in the womb of the witch Ceridwen;
 I was formerly Gwion Bach, and now I am Taliesin.

He sang several songs critical of the bards, and one which brought a tempestuous wind on the castle which frightened Maelgwn into releasing Elffin.

Finally he showed Elffin how to win a wager. This, he claimed, was payment to Elffin for bringing him up. The implication is that his name could be interpreted as *Tâl iesin*, 'Fine pay' (John Rhys, *Hib. Lect.*, p.545 n.1; *Chwedl Taliesin*, p.8). See further s.n. Elffin ap Gwyddno Garanhir.

The tale ends with a long didactic poem by Taliesin. In stanza 23 'comes the prophecy to the race of Troy' telling of the 'coiled serpent ... out of Germany. It shall conquer England and Scotland.... Then shall the Britons be like prisoners, with status of aliens to the Saxons'.

27 Their lord they shall praise.
 Their language preserve,
 And their land they will lose -
 Except wild Wales.

Nothing further is said of Taliesin in this tale.

There are parallels here with the story of Merlin and Vortigern as told by Geoffrey of Monmouth. They are both born without a father and they both confound the bards or wise men. This may explain Taliesin's reference, above, to his being called Myrddin. As a result we find Humphrey Llwyd (d.1568) calling Taliesin *Ambrosius Telesinus*. See David Powel, *Historie of Cambria*, 1584, p.254, 1811 reprint p.184. (Compare Myrddin Emrys). So also David Johns who in 1580 called him *Ambrosius Taliesinus*. See *Gwyneddion 3*, ed. Ifor Williams, p.271; *Chwedl Taliesin*, pp.9, 17), this originally appeared in BL Add.MS. 14866 p.472 but is lost. Similarly *Taliesimus Ambrosius* was used by William Wynn(e) in a letter to Lewis Morris (c.1738) (Cy. 49 part 1, p.68). Elis Gruffydd gives a curious account in which Myrddin Emrys is portrayed as having been reincarnated, first as Taliesin, and then again as Myrddin ap Morfryn (*Études Celtiques*, 8 (1959) pp.320-1; TYP p.214).

See now *Ystoria Taliesin* by Patrick K. Ford, Cardiff, 1992.

More from the Book of Taliesin

One of the poems dealing with the legend of Taliesin stands out from the others, namely the one entitled, in a later hand, *Preiddeu Annwn*, 'The Spoils of Annwn' (BT 54). It belongs to the primitive Arthur cycle (CT p.xiii). Here Taliesin is represented as describing how he went with Arthur in his ship Prydwen to Annwn, of what they saw and did, and how only seven returned. A recent translation is given by R.S.Loomis in *Wales and the Arthurian Legend*, 1956, pp.134-6. See s.nn. Annwn, Caer Siddi, Pwyll, Pryderi, Gwair ap Geirioedd, Llenlleog Wyddel.

The rest of the poems dealing with the legend of Taliesin are fifteen in number (CT p.x). These betray themselves by their subject matter as well as by the picture they give of Taliesin himself. In them he is 'bold and boastful', and his aim is 'to glorify himself, his wisdom, his poetic powers, and his skill as a magician, throwing some small word of praise here and there to his worthless patron' (CT p.xviii).

Ifor Williams suggested that they represent two earlier forms (I and II) of the legend, form III being 'Hanes Taliesin'. Form II is recognized by the introduction of Christian concepts often quite

incongruously. These are absent in the 'druidic' poems of form I. He dated form II to about 900 - 950 and gave as an example 'Angar Kyfyndawt' (BT 19-23). It is full of boasting and much is incomprehensible, then line 28:

I am Taliesin. I sing perfect meter,
Which will last to the end (of the world). My patron is Elphin.

Then much boasting about his knowledge, and so to line 120:

I have been a blue salmon,
I have been a dog, a stag, a roebuck on the mountain,

and so on, through many more transformations than are mentioned in Hanes Taliesin. He was in a grain growing on a hill. It was reaped and placed in a kiln to bake, he dropped to the ground; a crested clawed hen took him and swallowed him.

For nine nights was I in her crop, at home.
.....
I have been dead, I have been alive,
I am Taliesin.

(*Lectures in Early Welsh Poetry*, 1944, pp.58-59, *Chwedl Taliesin*, pp.18-19).

Again in BT 3.1 (beginning missing) and RBP col.1054, Taliesin makes further claims (RBP ll.35-38):

ll.35-6	I have been with artful men: with Math Hen, with Gofannon, with <i>Iewyd</i> (<i>Euuyd</i> RB), with Elestron,
37	in company with Achwysson, for a year in Caer Ofanhon (Gofannon RB).
38	I am old, I am young, I am Gwion.

See TYP p.449, W.F.Skene, *The Four Ancient Books of Wales*, I.286, II.208).

References to the events of Hanes Taliesin occur in other poems, for example the liberation of Elffin and the Cauldron of Ceridwen (BT 33, BT 34). He frequently claims to have been present at famous events in the past, historical, legendary and mythical. Thus in BT 33-34 he says:

33.	3	I sang before the sons of Llŷr in Ebyr Henfelen ...
	23	I was in the battle of Goddeu with Llew and Gwydion....
	26	I was with Brân in Iwerddon [Ireland]; I saw when Morddwyd Tyllon was slain.
34.	8	Perfect is my chair in Caer Siddi.

(Trans. Gwyn Jones and Thomas Jones, *The Mabinogion*, Everyman ed. p.xiii). This refers to the battle of Goddeu (see below) and to the Mabinogi branch of 'Branwen', and in harmony with the latter we find that Taliesin is mentioned in that tale as one of the seven who escaped with Brân ap Llŷr after his invasion of Ireland (WM 57, RM 40). The latter seems to be another version of the story of 'The Spoils of Annwn' in the poem mentioned above, as pointed out by Thomas Jones (BBCS 17 (1958) p.246).

In the above poem (BT 33, ll.6,7) Taliesin says:

I sang before a famous lord, in the meadows of the Severn,
Before Brochuael Powys, who loved my muse.

(Cy. 28 (1918) p.197; TYP p.319; cf. CT pp.xvii-xviii). That is Brochwel Ysgithrog, the father of Cynan Garwyn. This would be consistent with the historical Taliesin having served Cynan Garwyn, and in fact, the events of Hanes Taliesin, the Arthurian adventure, and his serving of Brochwel, Cynan and Urien all

fit into a period of time through which the real Taliesin could have lived. 'As regards times and seasons this is possible. There is no terrible anachronism here' (*Chwedl*, p.8).

Ifor Williams defined Form I as the earliest account which gave being to the series. In it there was no distinction between Taliesin and the old gods. He takes his place with Lleu and Dylan and Gwydion, Manawydan, Math, Dôn and Arianrhod - the whole pantheon (*Chwedl*, p.24). Ifor Williams does not mention an example, perhaps there is none. The nearest is perhaps the poem called 'Cad Goddeu' (BT 23-27) which is really primitive as regards its material. Here Taliesin is represented as saying that he was created by Math and Gwydion ap Dôn from flowers, fruits, soil, nettles and water from the ninth wave (ll.78-81). Compare Blodeuwedd's creation! (*Chwedl*, p.20). The poem is entirely pagan until 'a staunch Christian breaks across this impious poem, and compels the pagan to pray to Christ for help' (ll.23-24; *Chwedl*, p.22). Interpolations of this kind occur again (ll.35-36, 119-20). Numbering of the lines are from the translation by Patrick K. Ford in *The Mabinogi*, pp.184-7.

The Book of Taliesin also contains many vaticinary and didactic poems. These are ascribed to Taliesin, in keeping with the belief that poetic inspiration goes with wisdom and prophetic skills (TYP p.471), as the legendary Taliesin Pen Beirdd himself claimed. (CT p.xi).

Taliesin's reputation as a prophet who had lived in the far past was evidently known to Wace, for in his 'Roman de Brut', written about 1155, he speaks of Thelesin or Teleusin as a prophet who foretold the birth of Christ (Ed. Ivor Arnold, 1938, I. vv.4855-69; Cy. 28 (1918), pp.49-50).

According to the version of *Brut y Brenhinedd* in Peniarth MS.44 p.56 "In the time of Cynfelyn (i.e. Cunobelinus, q.v.) there was a poet and prophet in the Island of Britain who was called Taliesin, and he said to the king that a son would be born to a virgin in Galilee", etc. (CMCS 33 (1997) p.21 n.20). This ties up with the statement of Taliesin in Hanes Taliesin (above) that he was in the court of Cynfelyn.

The poet Cynddelw (fl.1155-1200) knew that Taliesin had composed poetry to Urien and Owain, but did not associate Taliesin with Elffin and Maelgwn, as did his contemporaries. Phylip Brydydd (fl.1222) and Prydydd y Moch (fl.1173-1220) knew the story of Taliesin's contention with Maelgwn's bards and liberation of Elffin. Later poets refer to Gwion Bach, for example, Dafydd ab Edmund (fl.1450-90). See TYP 510-1 for these and other references.

There is a poem, *Anrec Uryen*, 'Urien's Present', found in the Red Book of Hergest (col.1049) and the White Book of Rhydderch (Cy. 7 p.125-6). At the end of the poem two lines have been added, of which the second is:

And I, Talyessin, from the bank of Llyn Geirionnydd.

(Trans., after amendment, by John Morris-Jones, Cy. 28 (1918) p.194). The lake is situated in the parish of Llanrhychwyn in the hills above the Conwy valley about two miles west of Llanrwst. This has led to the idea that Taliesin retired to a dwelling at the lakeside. In recent times a monument was put up to mark the fancied site of Taliesin's home, grid ref. SH 7661. See *The Gossiping Guide to Wales*, Cardiff, 1954, p.260. Ifor Williams, however, would amend the line to read:

I, Talyessin, of the true lineage of Geirionnydd

(CA p.206, CT p.x11) whatever that means (PCB). Tradition, however, places his grave in the parish of Llanfihangel Genau'r-glyn, Ceredigion, where there is a 'cistfaen' called Bedd Taliesin (Edward Lhuyd in Gibson's ed. of Camden's *Britannia*, 1695, col.647). (Grid ref. SN 6791). Nearby is the township of Tre Taliesin, grid ref. SN 6591, 7½ miles north-north-east of Aberystwyth.

Iolo Morganwg had many fanciful ideas about Taliesin. See e.g. Iolo MSS. pp.71-73 and 77-79.

For other poetry ascribed to Taliesin see s.n. Elffin ap Gwyddno Garanhir, Rhun ap Maelgwn.

TALLWCH ap CWCH. Father of Trystan (q.v.).

TAMALANC (son of BRYCHAN). See Brychan, Cornish List.

TANDREG DDU ferch CYNAN GARWYN. (560)

Wife of Cadfan ap Iago, and mother of Cadwallon (ByA §28b in EWGT p.91).

TANGED ap PADRIARC. Father of Meirchion. See Paen ap Ioe.

TANGNO ap CADFAEL.

The father of Gollwyn, patriarch of a tribe in Eifionydd and Ardudwy, one of the 'Fifteen Tribes of Gwynedd', and father of Merwydd (or Meurig) (HL 9a, c, f, g and note in EWGT pp.119-20, 157). See also PP §22.

TANGUSIUS, ST.

A saint of Caerwent to whom Beuno as a child was sent to study (Buchedd Beuno §3 in VSB p.16). A.W.Wade-Evans thought he was probably abbot of the monastery at Caerwent (*Arch.Camb.*, 85 (1930) p.324).

TANGUSTELA, concubine of Danius. See Dan ap Seisyll.

TANGWEL ap LLUDD. (970)

The father of Marchweithian, patriarch of a tribe in Is Aled, Rhufoniog, one of the 'Fifteen Tribes of Gwynedd', and father of Trahaearn ap Tangwel. (PP §23).

TANGWEN ferch GWAIR DATHAR WEINIDOG. See Gwair Dathar Weinidog.

TANGWN ap CARADOG FREICHRAS. (500)

Co-patron of Llangoed in Anglesey, the other being his brother Cawrdaf (PW 94). His parentage is given in Bonedd y Saint (§29), but A.W.Wade-Evans regarded him as a 'ghost', apparently an error for Cawrdaf, who is not included as a saint in Bonedd y Saint (*Arch. Camb.*, 86 (1931) p.166). The festival of Tangwn is given as December 15, which is perhaps an error for December 5, the day of Cawrdaf (LBS IV.209).

TANGWN, father of Rhiferi or Rhineri (q.v.).

TANGWYDD ap TEGID.

Genealogical link in one version of the ancestry of Maenyrch, patriarch of tribes in Brycheiniog; father of Anarawd. See PP §15(3).

TANGWYSTL, concubine of Dan ap Seisyll.

TANGWYSTL ferch DINAWAL. Wife of Gronwy ap Tudur Trefor.

TANGWYSTL ferch OWAIN. (790)

Heiress of the line of princes of Dyfed and mother of Hyfaidd (HG 2, ABT 18a in EWGT pp.9, 106); that is, Hyfaidd (q.v.) ap Bledri or Bleiddig.

TANWG, ST.

The patron of Llandanwg in Ardudwy (PW 97). According to Bonedd y Saint (§20 in EWGT p.57) he was one of the saints in the company of St.Cadfan and was with him in Enlli [Bardsey]. A late version (ByS §25 (TW) in EWGT p.58) makes him son of Ithel Hael, but this seems to be a mistake. Tanwg is commemorated on October 9 or 10 (LBS I.74, IV.211).

Tanwg and Eithras are mentioned together in ByS §20. According to Nicholas Roscarrock they were brothers and both had foundations in Llandanwg. Compare WCO 164-5, 176. See Eithras.

TARAN.

See Glinneu ail Taran. For Llys Taran, see Glewlawd Gafaelfawr. Taran means '(a peal of) thunder'. Compare the Gaulish deity Taranis. See John Rhys, *Hib.Lect.*, pp.69-72; Edward Anwyl, *Celtic Religion*, pp.38, 40.

TAREDD WLEDIG. See Trwyth.

TASCIOVANUS.

A British prince of the Catuvellauni whose name is known only through the medium of coins. His capital was at Verulam near St.Albans. He was probably of the family of Cassivellaunus, and may have been a son, grandson or nephew - there is no precise historical evidence. His reign was comparatively long, covering at least the period 30 to 13 B.C.. He was father of Cunobelinus and Epaticcus (CB pp.26, 307). If he was succeeded immediately by his son Cunobelinus he must have reigned till about A.D.5 (Oman p.55) or even A.D 10 (C & M p.58).

Geoffrey of Monmouth called him Tenuantius, son of Lud. He says that his uncle Cassibellanus made him Duke of Cornwall (HRB III.20). Tenuantius succeeded Cassibellanus. He governed the kingdom with diligence, was a warlike man, and a strict observer of justice. He was succeeded by his son Kimbelinus (HRB IV.11).

In Brut y Brenhinedd and some genealogies the name became Teneuan, for Tenefan or Tenewan. See MG 3, ByS 34(G) in EWGT pp.39, 59).

Geoffrey seems to have obtained the name Tenuantius from British tradition. The only other evidence of the existence of some such tradition exists in the occurrence of a form of his name in one of the 'Harleian Genealogies':

Caratauc map Cinbelin map Teuhant

(HG §16 in EWGT p.11), compiled probably about 954. This is the only appearance of these names in correct genealogical order known in any ultimate authority except coins. This was pointed out by John Rhys and David Brynmor-Jones in *The Welsh People*, 3rd. ed., 1923, p.90 n.2, where the development of the forms Teuhant and Tenuantius are explained. The matter is referred to by John T. Coch in CMCS 14 (1987) p.17. However, if Geoffrey knew of this tradition, it is evident that he did not appreciate the significance of the name Caratauc in this context, perhaps because he was ignorant of Tacitus.

The name Teuhant occurs in another of the 'Harleian Genealogies' (HG 10 in EWGT p.10). This became Deheuwaint, or the like, in later texts.

TATHAL ab ANNUN DDU. (230?)

Ancestor of Marchell the mother of Brychan, and father of Teithrin according to the Brychan documents (DSB 10 (Teudfal), CB 10, JC 1, PB 1 in EWGT pp.14, 18, 42, 81).

A late fiction stated that he came from Greece and married Morfudd ferch Gwroldeg (q.v.).

TATHAL ap CEINDEG.

Genealogical link in one version of the ancestry of Maenyrch, patriarch of tribes in Brycheiniog; father of Teithwalch. See PP §15(3).

TATHAN, ST.

The saint of St.Athan or Sain Tathan in Morgannwg (PW 72, WATU, Rhestr). In the 14th century additions to the Book of Llandaf the church is thrice mentioned as *Ecclesia de Sancta Tathana* (BLD 320, 325, 331) and in 1254 and 1535 *Ecclesia Sancte Tathane*. In 1291 *Ecclesia de Sancto Thathana* where Sancto is no doubt a clerical error (LBS IV.213). No festival is recorded for this church in LBS.

It is evident that Tathan was a female saint. She has been misidentified with Tatheus or Tathyw (q.v.) and with Meuthi (q.v.) in LBS IV.211 and by A.W.Wade-Evans (PW 72, 75) but corrected by him in *Arch.Camb.*, 85 (1930) p.323.

TATHEUS or TATHYW. (475)

His Life is edited from Cotton MS.Vespasian A.xiv by A.W.Wade-Evans in VSB pp.270-286. The following is a brief outline:

The heading of the Life gives his commemoration day as December 26.

- §1. Tatheus was the son of Tathalius, a king of Ireland.
3. He sailed across the sea with seven companions and landed in Gwent.
4. They were honourably received by a certain rich man of the neighbourhood.
5. Caradog, king of both Gwents, hearing of his fame and miracles, visited him, and requested him to proceed to Caer-went and direct his religious pursuits there.
6. The king gave him land and, 'by donation of the most noble king Caradog, son of Ynyr', Tatheus founded a monastery and church in honour of the Trinity.
9. The king gave St.Tatheus the whole of Caer-went, and sought a new site for his royal palace, allowing his horse to lead him without bridle and halter. He came well-nigh to the shore of the Severn.
11. By a miracle King Gunlyu [Gwynllyw] is brought to his knees for allowing some robbers to steal a cow belonging to Tatheus.
12. St.Cadog, then a youth, living with his father [Gwynllyw], saw the miracle, and with the permission of his father went to study under Tatheus. Cadog remained until he miraculously carried some live coals in his mantle which remained untouched by the fire. Then Tatheus thought it was time for Cadog to leave.
13. Of the martyrdom of the maid Machuta. See s.n. Maches.
- 14-16. Various miracles.
17. Tatheus was *pater tocius Guentonie*, 'Father of all Gwent'. He died and was buried in the floor of the church.

NOTES ON THE LIFE

§6. The monastery at Caer-went became famous. The five *presbiteri Tathiu*, 'priests of Tathyw', in the time of Herwald, bishop of Llandaf in the 11th century, were clergy of Caer-went (BLD 270) and the Book of Llandaf mentions *abbas Guentoniae urbis* and *lector urbis Guenti* (BLD 222, 243, 245). (LBS IV.213; WCO 119)). The church in honour of the Trinity is presumably Christchurch [Eglwys y Drindod], eight miles west of Caer-went (PW 75).

9. It is suggested that Caradog moved to Caldicot (LBS IV.213, WCO 119).

11-12. The Life of St.Cadog (§1) has a similar story about Gwynllyw and an Irish hermit named Meuthi and his cow. However Cadog is born the same day as the arrival of Meuthi, and is thereupon baptized by Meuthi. Cadog later (§6) goes to Meuthi when he is seven years old. The story of Cadog and the coals is told in §7. The conclusion is that Meuthi and Tatheus are the same (LBS IV.211; WCO 119). The name is spelt Meuthin in the text of the Life of St.Cadog in the MS.Titus D.xxii (LBS IV 214, n.2).

17. 'Tatheus father of all Gwent' would be in Welsh *Tathyw tad Gwent*. Thomas Stephens suggested that this may have given rise to the name Tydai tad Awen (*Y Beirniad*, 1864, p.299). See the name.

Tatheus was probably originally the patron of the church of Caer-went, but the patron was later changed to St.Stephen who is commemorated on the same day (December 26). (LBS IV.214, PW 75). As Meuthin he is supposed to be the patron of Llanfeuthin near Llancarfan (LBS IV.214, WCO 119).

John Leland noted the following from a version of the Life of St.Machutus [see s.n. Malo]:

Tathu, frater S.Machutis, cui altare consecratum fuit in monasterio de Nantcarvan, sito in patria qua natus fuit S.Machutus.

‘Tathu, brother of Machu, to whom an altar was consecrated in the monastery of Nantcarfan, set in the country where St.Machu was born’.

(*Collectanea*, ed. Thomas Hearne, 1770 ed. p.432). This tends to confirm that Tathyw = Meuthi, but it must be doubted that he was a brother of Machu or that Machu was born in Morgannwg. However both were associated with Caer-went (PCB).

Tatheus is to be distinguished from Tathan (q.v.).

TAXIMAGULUS. A king of Cantium. See Cingetorix.

TE-, see also Ty-.

TEATH, ST. See Tetha.

TECLA, ST. (Fictitious?).

The name occurs in Leland's account of Breaca (q.v.), and seems to be a mistake. The supposed saint is discussed in Bollandists, *Acta Sanctorum*, Vol.60 pp.293-7 (Oct.27), an article concerned with the group of saints supposed to have come over from Ireland with Ia and Breaca to West Cornwall. The date, October 27, applies only to Ia. The editor (p.295) does not doubt that ‘Tetha’ should be read for ‘Tecla’, that is, the saint of St.Teath. But note that St.Teath is more than 40 miles north-east of St.Ives and Breage. The mention of Tecla in this article has wrongly led to her being given a commemoration day of October 27. See e.g. DCB s.n. Thecla (12); F.G.Holweck, *Dictionary of the Saints*, 1924, s.n. Tegla, LBS IV.219.

TECWLIT. Father of bishop Elfodd (q.v.).

TEDDA, ST.

One of the daughters of Brychan according to the Cornish list. See s.n. Brychan. She is probably the saint of St.Teath. (LBS I.319; G.H.Doble, *S.Nectan, S. Keyne and the children of Brychan in Cornwall*, pp.30-31). See Tetha.

TEFYDD ab EILUDD. See Tyfid.

TEGÁI, ST. See Tygái.

TEGAN, ST. See Degan.

TEGAU EURFRON.

‘T. Gold-Breast’. She was known to the Welsh as the wife of Caradog Freichfras, and the heroine of a chastity test and of a story of self-sacrifice through which she came to have a breast of gold. The actual stories have not survived in Welsh, but are found in early French romances.

The story of how she acquired a gold breast is told in the *Livre de Carados*, see s.n. Caradog Freichfras. The chastity test by means of a mantle is associated with the wife of Carados Briebras in *Le Manteau Mal Taillé*, a short French romance of the late 12th century (ed. *Romania*, XIV, (1885) pp.343-380) and is found also in the English ballad ‘The Boy and the Mantle’ in *Bishop Percy's Folio Manuscript* (ed. J.W.Hales and Frederick J.Furnival, II.301-311).

In this tale a boy comes to Arthur's Court with a mantle of wondrous shape and colour. He tells king Arthur and the assembled company that the mantle will only become a virtuous wife. He suggests that Guinevere should try it on. But when she does so it appears to be torn to shreds. The wives of other knights at the court, egged on by their husbands, reluctantly go through the same test and are all embarrassed in varying degrees by its being too short, until Caradog's wife was persuaded to try it. Again it began to misbehave until she confessed that she had once kissed Caradog before they were married. After that it suited her perfectly.

Another test, that of the horn which would spill wine on any man whose wife was unchaste, is told of *Garadue* in Robert Biket's *Lai du Cor* of c.1175 (Ed. H.Dörner, Strasbourg, 1907). A third test was that of the carving knife which only the husband of a chaste wife could use successfully. The horn test also occurs with the tale of the gold breast in the *Livre de Carados*. Both horn and knife tests occur in the ballad of the Boy and the Mantle. In none of these stories is the name of the heroine given except in the *Livre de Caradoc* where she is called Gui(g)nier, sister of Cador.

The names Tegeu and Cradoc appear in the 13th century English lyric "Annot and Johon" in Harleian MS.2253:

1.43 Trewe ase Tegeu in tour, ase Wyrwein in wede [garment].

1.47 Cud ase Cradoc in court carf þe brede.

(*English Lyrics of the XIIIth century*, ed. Carleton Brown, Oxford, 1932, p.138). Wyrwein may be for Garwen, but is perhaps for Eurvron (*ibid.*, note p.226). This shows that the name Tegau had been given to the wife of Caradog by the 13th century.

The earliest mention of the name Tegau in the Welsh poets occurs in the 14th century, e.g. Goronwy Ddu ap Tudur (1320-70) and Dafydd ap Gwilym (fl.1340-70) where her name is used as a standard of comparison (TYP p.512), but it is not clear for what, and Caradog is not mentioned.

The earliest Welsh poet to betray any further knowledge of her was perhaps Guto'r Glyn (fl.1440-93) who compared his patron and his wife to Caradog Freichfras and Tegau 'whose mantle trailed' [whereas for other women it was too short]. (TYP p.514). At about the same time Lewis Glyn Cothi (fl.1447-86) mentioned the claim of his patron to be descended from *Caradoc* and *Tegeu Eururon* (E.D.Jones, *Gwaith Lewis Glyn Cothi*, 1953, p.194), and he mentions *Mantell Degeu* in another poem (*ibid.*, p.122). See Graham C.G.Thomas in BCS 24 (1970) pp.3, 5). It is probable that the characteristic which the poets are referring to when they speak of 'another Tegau' and the like is chastity and faithfulness, but Lewis Glyn Cothi's use of the cognomen 'Eurfron' shows that he knew something of the other story.

A triad in Peniarth MS.47 part 3 (15th century) (TYP no.66 Pen.47) mentions *Tegeu Eururon* as one of the 'Three Faithful Wives of Ynys Prydain'. Another triad in Peniarth MS.185 (TYP no.88) mentions Tegau Eurfron as one of the 'Three Splendid Maidens' of Arthur's Court. This triad is first known to appear in 1594 (TYP p.215). In these triads Caradog Freichfras is not mentioned. However another triad in Peniarth MS.137 p.218, written by John ap Rhys in 1588, speaks of the 'Three Surpassing Bonds of Enduring Love formerly in the time of Arthur, cast upon the three fairest, most lovable and most famous maidens in that time in Ynys Prydain,' one of which was the bond which *Kradog Vreychvras ap Llyr Merini* cast upon *Teg Aurfron ferch Nydd Llawhael*, king of the North. Compare TYP no.71 where a number of later versions are given, dating apparently from 1609. These versions write Tegau Eurfron and some versions give her father as Lludd Llawhawdd.

The Mantle of Tegau Eurfron is included as one of the 'Thirteen Treasures of Britain' in most of the lists, beginning with the earliest, that by Gwilym Tew, in Peniarth MS.51 (c.1460). This merely mentions *Mantell Degav*, without giving its properties. The earliest manuscript to mention its properties is Peniarth 60 (c.1500) which says:

The mantle of *Tecey* [erasure] which knows everybody. Any wife faithful to her husband it would cover to the ground; for the wife who was unfaithful it would not come further than her knee.

Études Celtiques, 10 (1963) pp.441, 449, 473). The first version to use her cognomen, Eurfron, is dated 1576. Some versions add that it would not suit an unmarried girl who had lost her virginity. One version (1575/6) calls her *Tegeurvron*, wife of Gwalchmai, for whom it would come to the ground, but for Gwenhwyfar it would not come lower than her buttocks (*ibid.*, p.473). See also Eurys I. Rowlands in *Llên Cymru*, 5 (1958) pp.66-68.

There is a marginal note in BL. Add. MS. 14,866 fo.108v = p.211, by David Johns, 1587. It is in a contemporary hand but is now defective. It can be reconstructed from a copy in Cardiff MS.2.40 (= 26 in RWM) p.53). Lewis Morris quotes it in his *Celtic Remains*, p.403:

Tegau Eurfron, wife of Cariadog Freichfras, kept her word like Penelope. She had three treasures which would serve for nobody but herself: her mantle, her gold cup, and her knife. (See Rowlands, *ibid.*, p.48 n.4). This is clearly connected with the three chastity tests of the mantle, the horn and the knife.

In the 'Triads of the Miser' is one which says:

Three things whose colour no one knows: a peacock's tail spread out, the mantle of Tegau Eurfron, and the miser's penny.' (TYP p.514).

The only known Welsh version of the story of Tegau and the chastity tests was told by The Rev. Walter Davies (Gwallter Mechain) (1761-1849) in NLW MS.2288 pp.78-79, of the end of the 18th century. It implies a background of late Arthurian Romance in which the wife of Urien is a sister of Arthur and a sorceress, (i.e. Morgain la Fée [see Morgen], though un-named here). She sent a mantle, a horn and pork chops to king Arthur's Court. The mantle and the horn behaved in the way already described. The pork chops were such that a cuckold would choke when eating one. Only *Tegeurfron* and her husband, [a space is left for his name], were able to pass the tests. See Graham C.G. Thomas in BCS 24 (1970) p.1. This is reminiscent of an episode in the 'Prose Tristan' when Morgain la Fée sent the magic horn to Arthur's court in order to expose the liaison between Lancelot and Guinevere. See E.Löseth, *Le Roman en Prose de Tristan*, Paris, 1891, §47.

The Welsh genealogists mentioned Tegau Eurfron as the wife of Caradog Freichfras. Thus in the version of Bonedd y Saint in Peniarth MS.127 (c.1510) she is made the mother of the saintly sons of Caradog Freichfras (§29 in EWGT p.59). In Peniarth MS 132 p.299 (c.1550) she is called *Tec Eurvronn vz brenin Pelavr*. [Brenin Pelaur is included among the Knights of the Round Table in Peniarth MS.143 p.39 of about the same date. See NLWJ 14 (1965) p.242]. This is in keeping with a statement by Dafydd Benwyn (second half of 16th century) in a poem which indicates that '*Tec Aurfronn* comes from *brenin Pelavr*'. See quotation by Graham Thomas, *ibid.*, p.5. In Harleian MS.2414 fos.21v, 32r by Llywelyn Siôn (d.1615?), she is *Tegav aürfron vz... i vrenin Pelen aür*. But Thomas Jones of Fountain Gate wrote in 1580 "Tegayrvron, the daughter of noble kinge Pelinor" (Harleian MS.3538 fo.31, copied in *Llyfr Baglan*, ed. J.A. Bradney, p.120, and similarly LD ii.57). A little later the king was given the name Trahaearn. Thus in Harleian MS. 5058 (c.1625) fo.2r we find "The wife of Cradoc vraichvras was d. and h. to Trahern vrenin Pelen oyr, now corruptly called king Pellinor"; similarly Peter Ellis (d.1637): *Tegevrfron vz. Trehaiarne brenin Pelen Aür* (BL. Add. MS.28033 p.33). Finally in NLW MS. 7008 = Cae Cyriog 3 (c.1697) p.60:

Tegeurfron merch ac etifedd Trahaearn brenin Cernyw, yr hwn a gyfenwyd Brenin Pelen aur (am ei fod yn dwyn pymtheg pellen aur yn ei bais arfau, medd Robert Fychan o'r Hengwrt Esq').

Tegeurfron daughter and heir of Trahaearn, king of Cornwall, surnamed king Pelen aur (because he bore fifteen gold balls in his coat of arms, says Robert Vaughan of Hengwrt, Esq').

King Pellinor appears frequently in various roles and guises in a number of Arthurian Romances. See e.g. Bruce I.375 and *passim*. In the Welsh version of 'La Queste del Saint Graal', the name becomes *Peleur*, for the 'maimed king' (Ed. Robert Williams, *Selections from the Hengwrt MSS.*, 1876, I p.10).

TEGEINGL ferch CUNEDDA WLEDIG. See Tegid ferch Cunedda Wledig.

TEGERIN ab AELAN. (950)

Father of Môr and ancestor of two tribes in Anglesey, those of Rhys Goch of Talybolion and Gwalchmai ap Meilir. See HL 2a, h, k in EWGT pp.112-3.

TEGFAN ap CARCLUDWYS. (480)

The saint of Llandegfan in Anglesey (PW 93). Tegfan is said to have been a companion of St.Tydecho (q.v.) and this is somewhat confirmed by the presence of Capel Tydecho in the parish of Llandegfan (PW 94).

His pedigree is given in Bonedd y Saint (§46 in EWGT p.61), which shows that he was brother of Alltu Redegog and uncle of Elian Geimiad.

No commemoration date is recorded (LBS IV.216).

TEGFAN ap DEHEUWAIN.

The father of Coel Hen. He is called Tecmant map Teuhant in the earliest version of the genealogy (HG 10 in EWGT p.10). The name of his father appears to correspond to Tasciovanus (q.v.) but in this pedigree it goes through various corrupt forms to become Deheuwait (GaC 2, MG 1, JC 5, ABT 1c in EWGT pp.36, 38, 44, 96). GaC 2 calls him Tegfan Gloff but the cognomen properly belongs to another Tegfan.

TEGFAN GLOFF. (Legendary).

'T. the Lame'. He was one of those present at Arthur's Court according to the tale of 'Culhwch and Olwen' (WM 464, RM 109).

TEGFEDD ferch ANNUN DDU. (470)

She is mentioned as a sister of St.Tydecho, and therefore presumably was a daughter of Annun Ddu. Her story is given in *Cywydd Tydecho Sant* by Dafydd Llwyd. She lived with Tydecho in the district of Mawddwy. One day she was carried off by a local chieftain named Cynon, and his men. They were all struck blind, and Cynon had to restore her, unviolated, to her brother, and to appease his wrath by a grant of the lands of Garthbeibio in the neighbourhood (LBS IV.217, 283-4).

She is commemorated in one Calendar only, on December 18, the day after Tydecho (LBS I.76, IV.217).

TEGFEDD ferch TEGID FOEL. (450)

She is mentioned in Bonedd y Saint as the wife of Cedig ap Ceredig and mother of Afan Buellt (§6 in EWGT p.55).

There was a Tegfedd, patroness of Llandegfedd in Gwent (PW 80), and she is supposed to be Tegfedd ferch Tegid Foel (Rice Rees, *Welsh Saints*, pp.167, 343; LBS IV.217). The church is mentioned as *podum Merthir Tecmed* in the Book of Llandaf (BLD 199), thus WATU enters Merthyr Tegfedd.

No commemoration is given in LBS IV.217.

TEGID ap CADELL DDYRNLLUG. (460)

The father of Gwynllyw, father of Bugi, father of Beuno (Buchedd Beuno §24 in EWGT p.30). So also Bonedd y Saint (§§30, 31 in EWGT p.59) except that the name Glywys has been wrongly inserted between Tegid and Gwynllyw. Here Cadell has no cognomen. That Cadell Ddyrnllug is correct is suggested by the fact that Beuno was a man of Powys, and it is chronologically satisfactory. Compare WCO 167.

TEGID ap CAIN.

From Latin *Tacitus*. Father of Padarn Beisrudd according to the oldest pedigrees of Cunedda Wledig, namely HG 1, and the Lives of Cadog (§47) and Carannog (§1) in EWGT pp.9, 25, 26. Later

versions of the pedigree insert two names between Tegid and Cain, giving Tegid ap Iago ap Genedog ap Cain (JC 6, ABT 1a) or Iago ap Gwyddog ap Cain (GaC 1, ABT 27). See EWGT pp.44, 95, 36, 109.

TEGID ap GWAIR. (620)

Father of Alcwn and ancestor of Merfyn Frych (GaC 2, JC 17 (ap Ceit), ABT 1e in EWGT pp.36, 46, 96).

TEGID ap IAGO. See Tegid ap Cain.

TEGID ap TEITHWALCH.

Genealogical link in one version of the ancestry of Maenyrch, patriarch of tribes in Brycheiniog; father of Tangwydd. See PP §15(3).

TEGID ferch CUNEDDA WLEDIG. (410)

Perhaps from Latin *Tacita*. One of the two daughters of Cunedda Wledig according to the expanded 'Hanesyn Hen' tract (ByA §29(13) in EWGT p.92). In Jesus College MS.20 (JC §7 in EWGT p.45) the name is given as *Tecgygyl*, which appears to stand for Tegeingl, with the implication that she gave her name to that cantref in Gwynedd Is Conwy, in the same way as the sons of Cunedda. If so it is probably based on false etymology as it has been suggested that the cantref takes its name from the tribal name *Deceangli*. See CB pp.290-1; W.B. Nicholson in *Cy. 21* (1908) p.73, *The Welsh People*, 1923, pp.94, HW 241 n.73, Ordnance Survey, *Map of Roman Britain*, 1956.

TEGID FOEL of Penllyn. (420)

'Tegid the Bald'. According to Bonedd y Saint (§6 in EWGT p.55) he was the father of Tegwedd, mother of St.Afan Buellt.

Elsewhere he appears in 'Hanes Taliesin' as the husband of Ceridwen and father of Morfran (otherwise Afagddu) and of Creirfyw or Creirwy. Here he is said to have lived in the place now known as Llyn Tegid [Bala lake]. The implication is either that he lived under the lake or that the lake later covered his land, or both. He is always associated with Penllyn, the district which borders the lake. Two folk-tales of the formation of Llyn Tegid are told by John Rhys in his *Celtic Folklore*, pp.376-7 and 408-10, but neither of them mentions Tegid Foel.

Tegid Foel appears in a corrupt version of ByA 29 (13, 14, 15) in EWGT p.93 where the correct version has Tegid ferch Cunedda.

TEGIWG ferch YNYR GWENT. (590)

Her story is told in Buchedd Beuno. She is not explicitly named in the text although her well is called *Ffynnawn Digiwc* (§19 in VSB p.20).

One of the workmen from Aberffraw, a handsome young man, went to the court of Ynyr Gwent, where Tegiwg, the king's daughter, fell in love with him. The king felt it advisable to consent to their marriage (§17).

After a while the young couple returned to Gwynedd and stopped at Pennardd in Arfon [in the parish of Clynnog], where they rested. While the princess was asleep, her workman husband brooded on the incongruity of his alliance with so high-born a lady. So he cut off her head. [Probably there was a scene and the lady 'lost her head' - A.W.Wade-Evans in WCO p.174]. The workman then walked away to his country [Aberffraw] with the best horses and all the gold and silver. With these he bought the office of Steward from the king [Cadwallon] (§18).

Meanwhile Beuno's shepherds [at Clynnog] found the body and reported to Beuno, who rejoined head to body and restored the girl to life [brought her to her senses]. Beuno gave her the choice of returning to her own country or to dwell at Clynnog, serving God. She chose the latter. At the place where her blood had fallen to the ground a clear spring appeared which was called *Ffynnawn Digiwc* (§19).

Some time later Iddon ab Ynyr Gwent, brother of the princess, came to Beuno, looking for his sister. He could not persuade his sister to leave Beuno, but prevailed on Beuno to go with him to the king's court at Aberffraw, hoping to retrieve the horses and gold and silver. When Iddon saw the man he was seeking he drew his sword and cut off his head. The king arrested Iddon and would not let him go unless Beuno restored the slain man to life. When this was done the king gave Beuno the mansion which is called Aelwyd Feuno, 'Beuno's Hearth' (§20). This was apparently at Aberffraw of which Beuno is the patron saint (WCO 175). We hear no more about the Steward.

Tegiwg ferch Ynyr Gwent is mentioned in only one slightly corrupt version of *Bonedd y Saint* where her mother is wrongly said to be Madrun ferch Gwrthefyr (§44+45 in EWGT p.61). This is found in Peniarth MS.127 p.47 and similarly in Peniarth MS.75 p.15.

In the lists of the persons whom Beuno is said to have restored to life she appears as Tegiwg ferch Ynyr Gwent and Tegiwg y glas. See s.n. Beuno. The workman from Aberffraw was perhaps Deiniolfab (q.v.).

Tegiwg has no church dedication or festival (LBS IV.218). Cf. Ciwg.

TEGLA, ST.

The saint of Llandegla in Iâl, Powys Fadog (PW 105) and Llandeglau in Maelienydd, Radnorshire (PW 44).

In the Welsh Calendars Tegla Forwyn is commemorated (1) under June 1 which is the date of Thecla and Zozimus in the Roman Martyrology; and (2) under September 23 which is the date of Thecla, the companion of St.Paul. One of the the great fairs at Llandegla was on October 15 (old style) latterly on the 26th. This was the festival of Thecla, the virgin, abbess of Kitzingen (LBS IV.219-223).

Tegla would seem to be a native Welsh saint. John Leland mentioned a Tecla (q.v.) which seems to have been a mistake.

TEGNO ferch TEWDWR MAWR. (495)

Mother of Elian Geimiad ab Alltu Redegog (ByS §47 in EWGT p.61).

TEGOG ap DWYFNERTH. (720)

Father of Dwywg Lyth and ancestor of Cynddelw Gam (q.v.) (ABT 1c, 6i, HL 5a in EWGT pp.96, 100, 115).

TEGOG ab EINION YRTH. (440)

Father of Rhuol and ancestor of Mael ap Menwyd, lord of Pennardd in Arfon. See BBCS 20 (1963) p.237.

TEGONWY, father of Teigr (q.v.).

TEGONWY ap TEON. (750)

Ancestor of several tribes, mostly in Powys, through his sons, Caenog (MG 3, ABT 1b), Iorwerth Hirflawdd (MG 4, ABT 2a, 11, 13), and Bleiddud (ByS 34). (EWGT pp.39, 59, 96, 97, 104). See the names.

TEGWY, ST. See Tygwy.

TEGWYN ap GWYDDNO HEN.

The saint of Llandecwyn, Ardudwy (PW 97). Commemorated on September 14 (LBS IV.225).

According to Bonedd y Saint (§20 in EWGT p.57) he was a companion of St.Cadfan and was with him in Enlli [Bardsey]. A later addition (§84 in EWGT p.66) says that he was son of Gwyddno Hen ab Amalarus, king of Apulia. This would make him nephew of St.Gwyddfarch.

TEIGR ap TEGONWY. See Deigr ap Dyfnwal Hen.

TEILO, ST. (500?)

The earliest Life of Teilo is that in Cotton MS.Vesp.A.xiv fo.52, this part (c.1200). It was written by Geoffrey Stephen, brother of Urban, bishop of Llandaf (d.1133). A later and much expanded Life occurs in the Book of Llandaf (12th century) edited in BLD pp.97-117. The latter contained propaganda for Llandaf (G.H.Doble, *St.Teilo*, 1942, pp.5-6). The following is a précis of the Life where [] indicate additions and variations in the later life (see BLD pp.360-2). Section numbers are added here for convenience:

- §1. Originally called Helios [Elios, BLD], corrupted to Eliud. Later called Teliaus (BLD 98).
2. Instructed by St.Dubricius. Later studied under *Poulinus* (Paulinus), having St.David as a companion (BLD 99).
3. While with St.David he was bothered by a Pict who landed in Dyfed. (I.e. the story of Bwya as told in the Life of St.David). The Pict [un-named] was converted and baptized (BLD 100).
4. One day *Teliaus* and *Maidocus* were reading in the courtyard of the monastery (Menevia) and were told that the supply of wood was running short. They were annoyed at having to put aside their reading but had to do so. They found, however, two tame stags who aided them in the work of carrying the wood. A book was inadvertently left open, heavy rain came on but the book was found perfectly dry (BLD 101-2).
5. Concerning some holy wells near the monastery, which produced sweet wine (BLD 103).
6. Teliaus, David and Paternus went to Jerusalem where they were consecrated bishops (BLD 103).
- [7. Teilo became bishop of *Landauia* in succession to Dubricius] (BLD 107).
8. The Yellow Pestilence (see s.n. Fad Felen, Y) [which attacked *Mailconus*, king of *Guenedotia*]. Warned from heaven, Teilo took the survivors of the plague and departed into distant regions. [Teilo is commanded by an angel to go to Armorica] (BLD 107-8).
- [9. On the way to Armorica Teilo passed through Cornwall and met Gerennius, a king of the country]. See s.n. Geraint (Gerennius) (BLD 108).
- [10. In Armorica Teilo was greeted with joy by Samson of Dol] (BLD 109).
- [11. Hearing that the Yellow Pestilence was over in Britain, Teilo was about to return, but was met by king Budic who begged him to save the land from a huge winged dragon. Teilo tamed it and fixed it to a rock in the midst of the sea] (BLD 110).
- [12. Samson and Budic contrived to keep Teilo in Armorica a little longer. Teilo was made bishop of Dol] (BLD 111). Nothing further is said about Samson!
- [13. Teilo returned to Cornwall after seven years, in time to attend the death of Gerennius. See s.n. Geraint (Gerennius)] (BLD 113-4).
- [14. Teilo returned to *Landavia* where many of the former disciples of Dubricius joined him, namely, *Iunapeius*, *Gurmaet*, *Cynmur*, *Toulidauc*, *Iuhil*, *Fidelis*, *Hismael*, *Tyfhei*, *Oudoceus*, *et multi alii*] (BLD 115).
- [15. Teilo made *Hismael* bishop to succeed David who had died] (BLD 115).
- [16. Various miracles. *Guaidan* violated the refuge of Llandeilo Fechan and died in consequence] (BLD 115-6).
17. [Teilo died *super ripam Tyui*, ‘on the bank of the Tywi’]. (I.e. at or near Llandeilo Fawr. Doble, p.30). When Teilo died there was rivalry between three churches for his body. It was solved by the appearance of three bodies. [The churches were Penalun, Llandeilo Fawr and Llandaf] (BLD 116-7).

The Book of Llandaf continues with an enumeration of churches and lands given to Teilo by the kings of his time (p.118): Tewdrig ap Teithfall, Iddon ab Ynyr Gwent, Gwrgan Fawr, Maelgwn, Aergol Lawhir, Cadwgon Tredecil (see Cadwgon ap Cathen), Rhain (ap Cadwgon?), and many other kings and chiefs of south Britannia [Wales].

These kings cover a period of c.500 to c.700 so that some of the gifts of land, if genuine, were evidently given to the 'Church' of Teilo.

NOTES ON THE LIFE

§2. In the Life of David (§10) the saint studies under Paulinus. Eliud first appears as a disciple of David in §15.

3. Compare the Life of St.David §16 where the trouble-maker is named Baia and other details differ. No race specified in the Nero text, but in the 'Vespasian' text he is called a *Scottus*, 'Irishman'.

4. Compare the Life of St.David §35 where the story is told of Aidan only, and differently. But the story here is closer to that of Finian and Macmoil in the Life of St.Cadog §12.

5. This is an expansion of §33 in the Life of St.David, but closer to the version in Buchedd Dewi. See s.n. Gwestlan.

6. Compare the Life of St.David §44 and that of St.Padarn §20. The same three saints are listed in a triad (TYP no.82) as the 'Three Blessed Visitors' of Ynys Prydain.

7. An insertion to bolster the fiction that Teilo was bishop of Llandaf.

8. According to the Life of Oudoceus (§2 s.n. Oudoceus), during the Yellow Plague Teilo went to Cornouaille in Armorica, to his brother-in-law, king Budic. There is no reference to Dol, which is well away from Cornouaille. It is in Cornouaille that the cult of Teilo is most deeply rooted (Doble p.44).

10. Teilo's association with Dol is derived from the Life of St.Turiau, bishop of Dol, composed in the second half of the 9th century (Doble, *ibid.*, pp.22-24).

12. According to Geoffrey of Monmouth Arthur appointed Teilo to succeed Samson as 'archbishop' of Dol (HRB IX.15).

14. Of these, only Iunapeius [Inabwy] appears in the list of the disciples of Dubricius in the Life of that saint (BLD 80). See §3 s.n. Dyfrig. The other names in modern form are, Gwrfaeth, Cynfwr, Teulyddog, Llywel(?), Fidelis, Ysfael, Tyfái, and Euddogwy. They were evidently supposed to be disciples of Teilo.

In the Life of Oudoceus (§3), Oudoceus returned from Armorica with Teilo. But the association of Oudoceus with Teilo is improbable. See below.

16. The place is Llandeilo Abercywyn in Ystrad Tywi (Doble, *ibid.*, p.29 n.3; WATU).

17. The 'Three Bodies which God created for Teilo' are the subject of a triad (TYP no.83) which mentions the same three churches as in the BLD Life. A.W.Wade-Evans believed that Llandaf had been fictitiously substituted for Llandeilo Llwydarth near Maenclochog in Dyfed, where the supposed skull of Teilo has been shown from time immemorial (WCO 159). John Rhys found a legend that Teilo, when he was about to die, left instructions that a year after he was buried at Llandeilo Fawr his skull was to be taken to the other Llandeilo to be used for restoring to health anybody who would drink water out of it. Teilo's Well at Llandeilo Llwydarth was used for the water (*Celtic Folklore*, pp.397-400). The place was evidently famous at one time as it was one of the Seven Bishop-houses of Dyfed (WCO 144, 159; Doble p.38).

The Book of St.Chad was apparently written in Ireland before the year 700 and contained the Gospels of St.Matthew and Mark and part of that of Luke. It became the property of a church of St.Teilo. It afterwards passed to the cathedral church of St.Chad at Lichfield, where it still is. While it remained at a Teilo church a number of entries were made in the margins. These were edited in BLD pp.xliii-xlvi. The first tells us that the book was given to 'The Altar of Teilo'. *Telïau* himself is witness to a record of the composition of an ancient feud (BLD p.xliii). There is another deed in which *Nobis episcopus Teilo*, and *Saturnguid sacerdos Teiliav* are witnesses (BLD p.xlvi). *Nobis* (q.v.) died in 874,

so that the book still belonged to the Teilo monastery in the ninth century. The site of the monastery is not mentioned, but there is little doubt that it was Llandeilo Fawr in Ystrad Tywi. It was governed by an abbot-bishop who was called, like Nobis above, 'Bishop of Teilo' (Doble p.4). Melville Richards believed that the marginalia were copied into the Gospel-Book at Llandeilo Fawr for safe-keeping at various times between the late eighth and mid-ninth centuries (NLWJ 13 (1973) p.138).

There is no good evidence that Teilo had anything to do with Llandaf or that the Book of St.Chad was ever there (WCO 159; Doble, p.4; Melville Richards, p.137). It was not until 1127 that we find mention of a bishop of Llandaf, namely Urban, who died in 1133, and it is at this time, when the Book of Llandaf was composed, that Teilo was introduced as the second bishop of Llandaf in succession to Dubricius (WCO 155-7), followed immediately by Oudoceus. The true successor of Teilo in charge of his churches is not known, but we know that bishop Nobis (d.874) was called 'episcopus Teilo'. "The traditions of his [Teilo's] monastery and most of its property and rights were eventually transferred to Llandaff." (Doble p.4 and notes 1-3).

In the Book of Llandaf there are five charters in which Teilo is said to be involved: Three are concerned with Iddon ab Ynyr Gwent (BLD 121, 122, 123). These are open to suspicion, see s.n. Iddon ab Ynyr Gwent. The other two are concerned with Aergol Lawhir, king of Dyfed (BLD 125b, 127). In these Teilo's disciples, Iouil [Llywel? q.v.], Fidelis and Tyfái, were involved.

The Life does not say where Teilo was born, but twice in the Book of Llandaf he is said to have been born at *Eccluis Gunniau/Guiniau* [Eglwys Wynnio] (BLD 124, 255). This was probably in Penalun (OP I.292; Doble, p.7; WATU), and is confirmed by a statement in the Life (§17) that Penalun claimed his body 'because the burial place of his ancestors was there and he had hereditary rights in the place.' (WCO 143, Doble, p.7).

In the charter purporting to grant Penalun to Dubricius (BLD 77) Llandeilo Fawr is referred to as the place 'where Teiliaus the *alumnus* and disciple of Saint Dubricius lived (Doble, p.8).

Nothing is said of Teilo's pedigree in the Life, but Bonedd y Saint (§5 in EWGT p.55) makes him son of Ensyach ap Hydwn ap Ceredig ap Cunedda. According to the Life of Oudoceus (§1), Budic, king of Cornouaille in Brittany, had been in exile in Dyfed and had married Anawfedd daughter of *Ensic*. Anawfedd bore three sons, Ysfael, Tyfái in Dyfed, and Oudoceus after she returned to Cornouaille. (BLD 130). Also we are told that Teilo was uncle to Tyfái (BLD 127) and to Oudoceus (BLD 131). Thus we may conclude that Ensyach and *Ensic* are the same and that Anawfedd was the sister of Teilo. We may perhaps accept this genealogical information except as it concerns Oudoceus who was probably too late to be a nephew of Teilo.

Teilo is not said to be of the stock of Cunedda in the Book of Llandaf, nor is he included in the tract 'Progenies Keredic' (EWGT p.20). "This throws doubt on his Cuneddan origin" (A.W.Wade-Evans in *Arch.Camb.*, 86 (1931) p.163 n.3).

The Teilo churches are widespread in South Wales. PW lists 15 in Dyfed (PW 30-33, 47-48, 55, 118); 5 in Ystrad Tywi (PW 48-50); 2 in Gŵyr (PW 53-54); only one, Llandaf, in Morgannwg; 3 in Gwent; one in Brycheiniog (PW 36); and one in Elfael, Radnorshire. Doble adds Merthyr Mawr in Morgannwg (p.41) and Llanfechan in Ceredigion (p.42). Hentland in Ergyng, Herefordshire, was called Henllan Dyfrig a Theilo and Llanwarne was called Llan-wern Teilo a Dyfrig (BLD 275, Doble p.10 n.2, WATU).

It seems that Teilo was probably a younger contemporary of Dewi. He and Dewi may have been companions as implied in their Lives and suggested by the similar distributions of their foundations. See E.G.Bowen, *The Settlements of the Celtic Saints in Wales*, 1954, pp.56-58.

In Brittany he is known as Déleau, Thélo (LBS IV.227 n.2). For his cult in Brittany see LBS IV.234, Doble pp.44-47.

Teilo is commemorated on February 9 (LBS I.70, IV.240, Doble p.42).

TEITHFALL ab IDNERTH. See Tewdrig, king and martyr.

TEITHFALL ap NYNNIO, See Tewdrig, king and martyr.

TEITHFALL ap TEITHRIN. (300)

Father of Tewdrig (q.v.), king of Garthmadrun.

TEITHFALL. See also Teithwalch.

TEITHI HEN ap GWYNNAN.

He is mentioned in the tale of 'Culhwch and Olwen' as one of the persons at Arthur's Court. The sea overran his dominions, and he escaped with difficulty and came to Arthur. There was a peculiarity on his knife: from the time he came to Arthur no haft would stay on it, and for that reason he grew sick and languorous as long as he lived, and of that he died (WM 463-4, RM 108).

He is also mentioned in a Latin triad embedded in the *Cronica de Wallia* in Exeter College Library, MS.3514 (13th century), and edited by Thomas Jones, BCS 12 (1947) p.79.

These are the kingdoms which the sea destroyed: The kingdom of *Theuthy Hen mab Guinnan*, king of *Kaerrihoc*. That kingdom was then called *Heneys Teithy Hen* [Ynys Teithi Hen], which was between Menevia and Ireland. No men or beasts of burden escaped from it except *Theithy Hen* only, with his horse. After that he was weak with fear all the days of his life.'

Thomas Jones rejects any direct connection with the name Seithennin (q.v.).

In the Life of St.Oudoceus in the Book of Llandaf (p.133) we are told that Oudoceus held in peace the whole 'diocese', from Mochros [Moccas] in Herefordshire as far as *Insula Teithi*, until king Cadwgon wounded one of the clergy of Oudoceus and expelled him from his country beyond the Tywi. After that the part of the diocese beyond the Tywi became separate. Cadwgon was probably Cadwgon (q.v.) ap Cathen, king of Dyfed, and it is evident from the context that Ynys Teithi was to the west of the Tywi, even west of Penalun in Dyfed. The triad puts the island even further west beyond what could reasonably be supposed to be the 'diocese' of Oudoceus or his successors (PCB). Compare OP II.217-8.

TEITHRIN ap TATHAL. (270)

Father of Teithfall and ancestor of Marchell mother of Brychan according to the Brychan documents (DSB 10 (Teuder), CB 10, JC 1, PB 1 in EWGT pp.14, 18, 42, 81).

TEITHWALCH ab OWAIN. Father of Odwyn (q.v.) of Ceredigion.

TEITHWALCH ap TATHAL.

Father of Tegid, and ancestor of Maenyrch, patriarch of tribes in Brycheiniog, according to one version of the pedigree. See PP §15(3).

TEITHWALCH. See also Teithfall.

TELÓY, ST.

The presumed saint of Llandeloy (PW 27), also called Llan-lwy (WATU). The accent is on the last syllable (PW 27). See also LBS IV.243 (Teloi).

TELPWYLL ab URBAN.

Genealogical link in the ancestry of Coel Hen; father of Deheuwait (Teuhant) (HG 10, JC 5, ABT 1c (Tudbwyll) in EWGT pp.10, 44, 96).

TENEFAN ap LLUDD. See Tasciovanus.

TENOI ferch LLEUDDUN LUYDDOG. (545)

The wife of Dingad ap Nudd Hael and mother of the saints Lleuddad, Baglan, Eleri, Tygwy and Tyfriog according to Bonedd y Saint (§18 in EWGT p.57). In Buchedd Llawddog she is called Ievoi (EWGT p.31).

In the Life of St. Winifred [Gwenfrewy] by Robert of Shrewsbury we are told that when Gwenfrewy came to Gwytherin, Eleri was abbot there, and his mother Theonia was in charge of the twelve nuns. When Theonia died, Gwenfrewy succeeded. In the Welsh 'Buchedd Gwenfrewy' she is called Theon.

Tenoi was the great-aunt of Gwenfrewy through Gwenfrewy's mother's mother.

In the Breton Life of St. Gurthiern, the mother of that saint is said to have been Dinoi daughter of Lidinin, wife of Bonus son of Glou. The pedigree like the rest of the Life is mostly fictitious.

Tenoi is the saint of Llandenoi, an extinct church under Llanrheithan in Dyfed (PW 27, WCO 169). No commemoration is mentioned in LBS IV.250.

See also Noë, St.

Egerton Phillimore suggested that from the name Theonia Geoffrey of Monmouth might have manufactured his fictitious Theonus, archbishop of London (OP II.668).

TENUANTIUS son of LUD. See Tasciovanus.**TEON ap GWINEU DEUFREUDDWYD.** (710)

Father of Tegonwy and ancestor of several tribes mainly in Powys (MG 3, 4, ByS 34, ABT 1b in EWGT pp.39, 59, 96). In the version of ByS 34 in Llanstephan MS.187 p.230 he is called *Theon o Gegidfa* [of Guilsfield near Welshpool].

He is supposed to have given his name to *Carneddau Teon*, The Stiperstone Hills, ten miles south-east of Welshpool. See Harleian MS.1973 fo.41v (c.1630); OP II.668, Ifor Williams in BBCS 7 (1935) pp.368-9. Iolo Goch in his genealogical poem on Owain Glyndŵr says:

Issue of Maredudd, with his red pike,
Prince of Carneddau Teon,
Issue of Gwineu Deufreuddwyd.

(*Gwaith Iolo Goch*, ed. D.R. Johnston, 1988, No. VIII, ll.29-31, p.36).

TERCHAN, bishop.

A bishop of Glywysing, not of Llandaf as claimed by the Book of Llandaf. He appears in several charters in the Book of Llandaf, one of which (BLD 180b) also occurs in a slightly different form among the 'Llancarfan Charters' appended to the Life of St. Cadog (§67 in VSB p.134), where he is called Terchan. In BLD the name is variously spelt Trycan, Trychan, Trican, Trichan, Tirchan, Turchan, Torchan and Terchan. A.W. Wade-Evans preferred Terchan (WCO 120, 158), so also Wendy Davies in LlCh.

The earliest of the charters in which he appears are two in which he is a clerical witness in the time of bishop Oudoceus and kings Morgan ab Athrwys (BLD 148) and Ithel ab Athrwys (157). Next is BLD 180b = VSB 134 in which bishop Berthwyn has just succeeded Oudoceus, and Morgan ab Athrwys is king. Then in a number of charters when Berthwyn is bishop and Ithel ap Morgan king (BLD 175, 186b, 184, 185, 187, 188a, 189). Then, as bishop himself, in the time of king Ithel ap Morgan (202, 204b), king Brochwel (205), Meurig ab Ithel (204a) and finally Ffernfael ab Ithel (201, 203a,b, 198b, 199a,b, 200 and probably 197, 198a).

Wendy Davies dates the first two in 685-688 but the presence of Terchan in these is dubious. Otherwise the charters in the period before he became bishop she puts from 710 to 740 and those when he was bishop from 745 to 758. The first two imply a period of activity of 73 years which is unreasonable, but if these two are ignored we may put Terchan's period of activity from about 710 to 760, being bishop from about 745 to 760.

Terchan was apparently succeeded as bishop by Cadwared.

TERILLAN. See Padarn, St.; Maelgwn Gwynedd.

TERNEY, ST. See Torney.

TETHA, ST.

The saint of St.Teath in Cornwall, nine miles north of Bodmin; also called Etha. The church is recorded as *ecclesiae S.Tethae in 1296/7* (Thomas Tanner, *Notitia Monastica*, 1744, p.71). Nicholas Roscarrock gave her festival as May 1, and she is probably the same as Tedda (q.v.). (LBS I.319; G.H.Doble, *S.Nectan, S.Keyne and the children of Brychan in Cornwall*, pp.30-31). She has been mis-identified with the Irish St.Ita of Killeedy, commemorated on January 15 (LBS III.324 ff). Richard Challoner gave September 6 (*A Memorial to ancient British piety*, 1761, p.126), but he had no authority for the date. See also Tecla.

TEUDUR. Legendary prince in Cornwall.

(1) Teudur is mentioned in the Life of St.Petroc (§10 s.n. Pedrog) as a cruel and fierce man who, to punish thieves and criminals, had with savage cruelty caused various serpents and all kinds of noxious worms to be collected in a marshy lake (G.H.Doble, *The Saints of Cornwall*, IV.142). In the version by John of Tynemouth and printed by Capgrave, the noxious creatures were put into a tank and criminals who had been sentenced to death were thrown into the tank.

He is presumably the Theodorus mentioned by John Leland who says that Theodorus was a prince who helped Petroc to find a suitable place for a monastery. See s.n. Constantinus, king and monk.

(2) In the Cornish Drama, *Beunans Meriasek*, 'The Life of St.Meriasek', (ed. Whitley Stokes, London, 1872) *Teudar* resided at *Les-Teader* in Meneage [Lestowder in St.Keverne], and had another castle at *Godren* [Goodern near Baldhu in Kea parish]. He tried to kill Meriasek [Meriadoc] near Camborne (G.H.Doble, *The Saints of Cornwall*, I.106-7, 113, III 94-5).

In the Life of St.Kea (see s.n. Kea §§3, 4) we are told that a prince named *Theodoric* resided near where Kea had settled [now Kea church]. Kea rescued a stag which the prince had been hunting. In reprisal Theodoric carried off his seven oxen and a cow. So Kea went to *Gudrun* [Goodern] where the prince resided and demanded back the oxen. But Theodoric struck him in the face and broke one of his teeth. Theodoric was smitten with disease, repented, restored the oxen and the cow and granted Kea some land. Later while hunting he fell from his horse and broke his neck.

(3) John Leland quoted from the Life of St.Breaca that her party landed at *Revyer*, [Reyvier] and some of them were killed by *Tewder*. See s.n. Breaca. Later he says: "Revier Castel almost at the est part of the mouth of Hayle ryver on the North Se, now, as sum think, drounid with sand. This was Theodore's Castelle." (*Itinerary*, ed. Lucy T.Smith, I.189). According to LBS I.231 Reyvier is on a creek just west of Phillack church.

He appears as Theodoric in the Life of St.Gwinear and was responsible for the death of Gwinear and his company (see s.n. Gwinear). As Gwinear church is near the Hayle estuary it is evident that this Theodoric is Leland's Tewder or Theodore who lived at Reyvier.

It is seen that Teudur in §§2 and 3 is also called Theodoric. This does not seem to be significant. All these stories are generally regarded as referring to the same 'tyrant of medieval Cornish tradition' (Doble, I.106). It is, however, worth noting that the three sections refer to rather different parts of Central and West Cornwall, namely (1) the region of Padstow to Bodmin, (2) the vicinity of Truro and south thereof, and (3) the Hayle estuary. Teudar met Meriasek (Meriadoc) at Camborne in area (3). Thus *Beunans Meriasek* associates Teudar with areas (2) and (3). Doble said "it is unlikely that tradition associated him [Teudur] with the Bodmin neighbourhood" and the author of the Life of Petroc "must have come across him as a figure in Cornish folklore generally." (*The Saints of Cornwall*, IV.152).

TEUHANT. See Tasciovanus, Deheuwaint ap Telpwyll.

TEULYDDOG, ST.

One of the disciples of Teilo according to the Life of the Saint in the Book of Llandaf (§14 s.n. Teilo). He is the saint of the church once called Llandeulyddog, later St.Peter's, Carmarthen. It is called *Lanntoulidauc ig Cair Mirdin* (BLD 62, 124, 254, 287). It was one of the 'Seven Bishop-Houses in Dyfed' mentioned in the Welsh Laws (G.H.Doble, *Saint Teilo*, p.27; WCO 144).

TEWDRIG ap LLYWARCH. See Tewdrig, king and martyr.

TEWDRIG ap TEITHFALL. See Tewdrig of Garthmadrun; Tewdrig, king and Martyr.

TEWDRIG, king and martyr. (575)

His story is told in the Book of Llandaf (BLD 141-2). *Teudiric* gave up his kingdom to his son Meurig in order to live the life of a hermit among the rocks of Tintern. While he was thus employed the Saxons began to invade his kingdom. When he had been king he had always overcome his enemies, but his son was in danger of being dispossessed by the foreigners. An angel advised Tewdrig to go and face the enemy and prophesied that they would be turned to flight as far as *Pull Brochuail* [Pwll Brochwel]. Afterwards for the space of thirty years they would not dare to invade the country. But he himself would be wounded by a single stroke, and would die peacefully in three days.

So he went with his son's army and stood on the bank of the Wye at Rhyd Tyndyrn. When the enemy saw him they turned in flight, but one of them threw a lance and wounded him. He expressed a desire to be buried in the isle of Echni [Flatholm]. Stags brought him in a carriage to a meadow near the Severn and there he died.

The place where Tewdrig was buried was called Merthyr Tewdrig, now Matharn in Gwent (BLD, WATU, WCO 90) and he is patron of the church (PW 79). His commemoration is given in only one Welsh Calendar, on January 3 (LBS I.70). But William of Worcester gave April 1 (*Itineraries*, ed. John H. Harvey, p.74).

Meurig is called son of Teudiric also in BLD 140.

Following the Life of Teilo in the Book of Llandaf we are told that Teilo received gifts from *Teudiric filio Teithpall* one of the kings of his time (BLD 118). There are no charters to support this, and indeed Teilo was probably long dead in his time. *Teudubric* heads the pedigree of the kings of Glywysing and Gwent in the 'Harleian' genealogies (HG §28 in EWGT p.12) but his son Meurig is accidentally omitted. The 'Jesus College' version restores his son Meurig but makes Tewdrig son of Llywarch ap Nynnio ab Erb (JC 9 in EWGT p.45). The expanded 'Hanesyn Hen' genealogies agree with the Book of Llandaf in making him the son of Teithfall ap Nynnio ab Yrb (ABT §15 in EWGT p.105). One suspects that the introduction of Teithfall as his father is due to confusion with Tewdrig ap Teithfall of Garthmadrun who occurs in the Brychan documents as grandfather of Brychan. This Tewdrig can hardly be the same person, although in the Life of St.Cadog it seems that the two have been confused because, as the ancestor of Cadog, he is called 'Teudiric who was martyred in Gwent' son of Teithfall ab Idner[t]h ab Yrb (§46b in EWGT p.25).

TEWDRIG, king of Garthmadrun. (330)

He appears as *Teuderic*, *Teudiric*, *Teudric* in the two earliest Brychan documents, king of Garthmadrun and the father of Marchell who became the mother of Brychan (DSB 2, CB 2 in EWGT pp.14, 17). His father is given as Teudfall ap Teuder (DSB 10) or Teithphal ap Teithrin (CB 10) in EWGT pp.14, 18. Teithfall ap Teithrin becomes the regular form in later versions (JC 1, PB 1 in EWGT pp.42, 81). Garthmadrun is implied to be in Brycheiniog, but is not mentioned in the later documents. A.W.Wade-Evans suggested that the name Garthmadrun survived in Talgarth, Brycheiniog, that is the *tal*, 'end' of Garthmadrun (*Arch. Camb.*, 85 (1930) p.325). Talgarth was the traditional home of Brychan (q.v.).

Compare Tewdrig, king and martyr.

TEWDWR ap BELI. (d.750).

He appears in the unique pedigree of the kings of Strathclyde in the 'Harleian' genealogies, as *Teudebur* son of Beli and father of Dyfnwal.

The *Annales Cambriae* s.a.750 say:

A battle between the Picts and the Britons, that is, the action of Mocetauc. And their king, Talargan, is slain by the Britons. *Teudubr* son of Beli dies.

Similarly in the *Annals of Tigernach* s.a.752 where he is called *Taudar mac Bile, ri Alochlandaib*, 'king of Alclud' [Dumbarton]. Talargan was a brother of Oengus I, king of the Picts (Oman p.333; H.M.Chadwick, *Early Scotland*, p.126).

Mocetauc is identified with Mugdock, ten miles east of Dumbarton (Oman, Chadwick), (grid ref. NS 5576), and presumably Tewedwr ap Beli was the leader of the Britons in this battle. Apparently he was not slain at the battle but died later in the same year.

TEWDWR ab EINION. (d.994).

Annales Cambriae (MS.B) s.a. 994 mention a battle at Llangwm, and then add the apparently separate entry that Tewedwr ap Einion was killed. *Brut y Tywysogion* combines the two entries implying that Tewedwr ab Einion was slain at the battle.

He was the son of Einion ab Owain ap Hywel Dda according to the expanded 'Hanesyn Hen' tract. But the same tract wrongly identifies him with Tewedwr [Mawr] ap Cadell ab Einion. See ABT 7i, j, m, n in EWGT p.101.

TEWDWR ab ELISE. (870)

He is mentioned in the *Book of Llandaf* (BLD 237-9) as king of Brycheiniog in the time of bishop Libio, i.e. between 927 and 929, and his name, *Teowdor*, appears with that of Hywel Dda among the signatories of an English land-charter dated 934 in the time of Athelstan (HW 331, 336, 353). His father was doubtless Elise ap Tewedwr the contemporary of Asser (HW 331).

TEWDWR ap GRIFFRI ab ELISE. (900)

The last of the line of princes of Brycheiniog which appears in *Jesus College MS.20* (JC §8 in EWGT p.45).

TEWDWR ap GRUFFUDD [ap NOWY]. (790)

One of the line of princes of Brycheiniog mentioned in *Jesus College MS.20* (JC §8 in EWGT p.45).

TEWDWR ap MEURIG. (740?)

He is mentioned in one of the 'Llancarfan Charters' appended to the *Life of St.Cadog* (§55 in VSB 124-6) as *Theudor filius Mourici* who gave a sword and vestment 'to Cadog and his familia', in the time of Conige abbot of Llancarfan, Samson abbot of the altar of St.Illtud [Llanilltud Fawr], and a certain Rhodri. These were probably Samson II, abbot of Llanilltud, and Rhodri ab Ithel of Glywysing. See discussion in *Trans. Cym.*, 1948, pp.292, 294-6, but ignore dates. The chronology of Wendy Davies in *LlCh* would put the date of the charter in about 765.

Tewedwr's father was perhaps Meurig ab Ithel (PCB).

TEWDWR ap PASGEN. (730)

In the *Historia Brittonum* (§49 in EWGT pp.7-8) he is called *Teudubir*, king of Buellt, son of Pasgen ap Gwyddaint and father of Ffernael.

TEWDWR ap PEIBIO. (550)

Father of Llywarch and ancestor of Briafael Frydig (JC §10 in EWGT p.45).

TEWDWR ap RHAIN. (700)

A king of Brycheiniog mentioned in a charter in the Book of Llandaf as being opposed to another king of Brycheiniog, Elwystl ab Awst. They were persuaded to keep the peace, 'swearing on the altar of St.Dubricius'. But Tewdwr broke his oath and killed Elwystl. For this deed he was compelled to give up Llanfihangel Tref Geirio [= Llanfihangel Cwm Du in Ystrad Yw, Brycheiniog, WATU] to the church. The bishop associated with this transaction was Gwrfan (BLD 167-8). See Gwrfan (3).

He is probably the same as Tewdwr ap Rhain ap Cadwgon who appears in the pedigree of the kings of Brycheiniog in Jesus College MS.20 (§8 in EWGT p.45). Probably father of Nowy (q.v.) husband of Sanan.

It may be noted that the first church dedicated in the customary manner of the West, and to St.Michael in Wales, was probably that reported in *Annales Cambriae* in the year 718 (A.W.Wade-Evans in *Arch. Camb.*, 86 (1931) p.171).

TEWDWR BRYCHEINIOG.

A person mentioned in late genealogies as the son of Neufedd ap Neufedd ap Rhain Dremrudd, father of Gwylog, and ancestor of a tribe in Brycheiniog. See PP §67(1).

In Harleian MSS. 2289 fo.2v and MS.4181 p.133 Hugh Thomas called him "king of Brecknock" and said: "some think he lived at Crucas near Brecknock" [Brecon]. He gave him a son Dyfnwal (fictitious).

TEWDWR MAWR (1). (470)

He appears in *Bonedd y Saint* (§47 in EWGT p.61) as father of Tegno mother of Elian Geimiad. In the early texts he is given no parentage, but in some later versions he is made the son of Hywel ab Emyr Llydaw or Madog ab Emyr Llydaw. In *Achau'r Saint* (§25 in EWGT p.70) he is made son of Madog ap Hywel ab Emyr Llydaw.

TEWDWR MAWR ap CADELL. (1010)

The father of Rhys ap Tewdwr, prince of Deheubarth, who died in 1093. His pedigree was correctly given as son of Cadell ab Einion by Giraldus Cambrensis in *Descriptio Kambriae*, I.3; MG 2 and JC 24 in EWGT pp.39, 47; by Lewys ab Edward in Peniarth MS.132 p.125; and *Llyfr Baglan*, ed. J.A.Bradney, 1910, p.28. But the majority of genealogical MSS. omit Cadell owing to an error in the expanded 'Hanesyn Hen' tract. See ABT §§7m, n in EWGT p.101.

The cognomen 'Mawr' first appears in the work of Gutun Owain (Peniarth MS.131 p.121, Peniarth MS.129 p.24).

TEWDWR. See also Teudur, Theudu.

TEWDWS ap NOWY. See Gruffudd ap Nowy.

TEWDWS ap RHAIN[†] ap CADWGON. (700)

A prince of Dyfed and father of Maredudd (HG 2, 13, JC 12, ABT 18a in EWGT pp.9, 11, 45, 106). Rhain is omitted in JC and ABT. In JC 12 he is called *Tewdos o gantref Teudos*. This is perhaps a mistake, as Cantref Tewdos was another name for Cantref Mawr, a part of Brycheiniog (WATU). It was his brother, Tewdwr, who inherited Brycheiniog. Cantref Tewdos is said to have received its name from a later Tewdws ap Gruffudd (q.v.) ab Elise.

TEYRNOG, ST. See Tyrnog.

TEYRNON TWRYF LIANT. (Legendary).

The cognomen is not explained by Gwyn Jones and Thomas Jones (*The Mabinogion*, Everyman Ed., p.19) nor by W.J.Gruffydd (*Rhiannon*, 1953, p.56 n.1). But see discussion in PKM 146-7, CO(2) p.90.

He appears in the Mabinogi branch of 'Pwyll' as Lord of Gwent Is Coed. He had a mare which foaled every May-eve, but each time the colt disappeared. He decided to discover the cause and next May-eve he sat up watching. Soon after the mare had foaled there was a great commotion and a huge claw came through the window of the house, seizing the colt by its mane. Teyrnnon cut off the arm at the elbow with his sword. There was a scream, and he rushed out in pursuit, but could see nothing in the dark. Returning to his house he discovered an infant boy lying at the door. He and his wife adopted the child and called it Gwri Wallt Eurn. See Pryderi.

Later he discovered that this was the child of Pwyll and Rhiannon, and restored him to them. Pwyll would have rewarded Teyrnnon 'but not a thing would he have'. (WM 30-37, RM 20-25).

He is also mentioned as Teyrnnon Twr Bliant (WM) or Twryf Bliant (RM) in the tale of 'Culhwch and Olwen' where he appears as one of the persons at Arthur's Court (WM 464, RM 109). Gwyn Jones and Thomas Jones call him Teyrnnon Twryf Liant in both tales.

THADIOCUS, fictitious archbishop of York.

He is mentioned by Geoffrey of Monmouth as archbishop of York in the reign of Careticus, when the Britons were finally driven out of Loegria by the Saxons with the help of Gormund, king of the Africans. The three archbishops, namely the archbishop of Caerleon, Theonus of London, and Thadiocus of York, seeing that all their churches had been destroyed, fled with their remaining clergy to Wales, carrying with them the relics of the saints (HRB XI.10). Francis Godwin put this in the year 586 (*De Praesulibus Angliae*, 1616, p.227).

He is not named in the Dingestow and 'Cleopatra' versions of Brut y Brenhinedd.

Egerton Phillimore suggested that Geoffrey of Monmouth got the name from Tydiwg, the saint of Dixton near Monmouth, called Tadeocus in a grant of the twelfth century (OP II.670).

THANEY, mother of St.Kentigern. See Denw.

THEANUS, fictitious archbishop of London.

He is mentioned in a list attributed to Jocelin of Furness, as first archbishop of London in the time of king Lucius, and founder of St.Peter's Cornhill. He was succeeded by Elvanus [Elfan] (John Stow, *The Chronicles of England*, 1580, p.56).

THEDRED. Fictitious archbishop of London.

Tenth in the list attributed to Jocelin of Furness. He succeeded Dedwin and was succeeded by Hilary (John Stow, *The Chronicles of England*, 1580, p.56. Francis Godwin called him Theodred (*De Praesulibus*, 1616, p.227).

THENEW, mother of St.Kentigern. See Denw.

THEODORIC. See Teudur, Tewdrig, Theuderic.

THEODORUS. See Teudur, Tewdwr,

THEODOSIUS. See Tewdws.

THEODRED, THEODWIN. See Thedred, Dedwin.

THEONUS, fictitious archbishop of London.

He is mentioned by Geoffrey of Monmouth as having been a bishop of Gloucester, who during the reign of Constantine son of Cadwr was elected archbishop of London (HRB XI.3). During the reign of Careticus, when Loegria was overrun by the Saxons, he and the archbishop of Caerleon and Thadioc, archbishop of York, seeing their churches destroyed, fled with their remaining clergy to Wales, carrying with them the relics of the saints (HRB XI.10). In Brut y Brenhinedd he is called Theon.

He is fourteenth in the list of archbishops of London attributed to Jocelin of Furness. See John Stow, *The Annales of England*, 1600 edition, p.37; Francis Godwin, *De Praesulibus Angliae*, 1616, p.227. Godwin puts his primacy of London from 553 to 586.

THEUDERIC son of BODIC. See Budic (3).

THEUDU ap PEREDUR. (570)

A descendant of Cadwy ap Geraint ab Erbin and ancestor of Morgan Hen ab Owain according to Jesus College MS.20 (JC 10 in EWGT p.45). Owing to corruption in the text it is not clear how he was ancestor of Morgan; presumably through his daughter, un-named, who was perhaps the wife of Briafael Frydig (q.v.).

THEUDERIC son of BODIC. See Budic (3).

THEWER ferch BRYDW. (430)

Wife of Casanauth Wledig and mother of Cynan (JC 16 in EWGT p.46).

TIDLET, king of the Picts in Powys. See Tithlym Prydyn.

TINABO. See Eneas Ledewig, Inabwy.

TINCOMMIUS.

He was the son of Commius and brother of Verica and Eppillus. Tincommius ruled the Regni in Sussex and Hampshire towards the end of the first century B.C. All our information concerning him and his brothers is derived from coins bearing their names. One coin has been found bearing all three names, from which it appears that the three brothers once exercised a joint rulership. Tincommius was later evicted from his kingdom and sent into exile by Verica. (CB pp.23-24; C and M, pp.58, 73).

TINWAED FAGLOG. (Legendary).

'T. the Shepherd'. He was one of the 'Three Powerful Shepherds' of Ynys Prydain according to a triad (TYP no.16). The name is variously spelt Dinawt, Dinwaed, Cinwaed, Tinwaed, but the last seems to be the most probable.

He is probably the same as *Tynwaed* (or *Tynwedd*) *Vagloc*, mentioned in a late Brychan document as having violated Gwrygon Goddeu ferch Brychan (PB §3g in EWGT p.82),

He is perhaps also to be identified with Triunein Faglog who is said to have led a foray against Brychan. See Gwestin Gwestiniog.

TITHLYM PRYDYN. (380)

'T. of Pictland'. According to the expanded 'Hanesyn Hen' tract he was the father of Prawst the mother of Cadwallon Lawhir (ByA §28g in EWGT p.91). In Jesus College MS.20 (JC §23 in EWGT p.47) he is called Tidlet, king of the Gwyddyl Ffichti [Picts] in Powys.

A.W.Wade-Evans believed that there was a colony of Picts in Elfael which was also called Elfain, from *Albani*, 'Picts'. Among these Picts was Meilig ap Caw, the saint of Llowes (WCO 196). The form Elfain is deduced from Giraldus Cambrensis, who mentions *Elevenia*, evidently meaning Elfael (*Itin. Kamb.*, I.1). See OP I.202.

The name Tithlym is perhaps connected with Tithlwmiad, apparently the name of a tribe. See Tubrawst.

TOGODUMNUS son of CUNOBELINUS. (d. A.D.43).

After the death of Cunobelinus between A.D. 40 and 43, Togodumnus and his brother Caratacus succeeded. They offered resistance to Aulus Plautius on his invasion of Britain in A.D.43, but Togodumnus was slain in the early part of the hostilities, before the arrival of the emperor Claudius in person (Dio Cassius, Roman History, lx. 20, 21; CB pp.35, 77-78; Oman pp.62-64; C & M p.82).

Geoffrey of Monmouth knew nothing of Togodumnus, and the fictitious Guiderius [Gwydr ap Cynfelyn] takes the place of Togodumnus in HRB.

TONWEN, TONWENNA, mother of Belinus and Brennius sons of Dunuallo Molmutius. See further s.n. Brân ap Dyfnwal Moelmud.

TORNEY, ST.

The saint of Northill in Cornwall, six miles south-west of Launceston. His feast is on September 8, or rather the Sunday next after (LBS IV.260).

He is also called Terney (*Terninus* in the Latin form) and is probably the same as the saint of St. Erney, one mile north-east of St. Germans, (grid ref. SX 3759). (Catherine Rachel John, *The Saints of Cornwall*, 1981, p.35).

TRACHMYR. See Eli and Trachmyr.

TRAHAEARN, uncle of Helena. (Fictitious).

See Llywelyn, fictitious father of Maccsen Wledig, and Eudaf Hen ap Caradog.

TRAHAEARN ab OWAIN. (1000)

Father of Maredudd and ancestor of Rhirid of Dinmael, patriarch of a tribe in Dinmael. He is called Trahaearn of Emlyn Is Cuch Castell, which is rather surprising.

TRAHAEARN BRENIN PELENAUR. See Tegau Eurfron.

TRAMOR. (Fictitious).

He is called Tremorinus, archbishop of Caerleon-on-Usk, by Geoffrey of Monmouth. He advised Aurelius Ambrosius [Emrys Wledig] to consult Merlin [Myrddin Emrys] on the best way of erecting a memorial to the Britons slain at Caer Caradog through the treachery of Hengist. Very soon after this he presumably died, for a little later Dubricius was appointed to the vacant See (HRB VIII.10, 12). Brut y Brenhinedd calls him Tramor.

TREMORINUS. See Tramor.

TREUL DIFEFL ferch LLYNGESOG LAWHAEL.

'T. the Blameless'. One of the 'Three Faithful Wives' of Ynys Prydain according to a triad (TYP no.66, Peniarth 47 version).

TRIDIAN, ST. (Fictitious?)

The supposed saint of Llandridian, a chapel in St. David's (PW 28, WATU). Llandrudion, a former township in St. Nicholas, near Fishguard, Dyfed, was wrongly called Llandridian by A.W. Wade-Evans (PW 29) but seems to derive from Welsh *drudion*, 'brave men', [though Llanddrudion would be expected] perhaps corresponding to *Tremarchog*, 'Knight's Town', another name for St. Nicholas (WATU). Llanrhidian in Gower was called Llandridian in the Annals of Margam (year 1185) (see OP I.408 n.30; PW 28 n.3) whence Wade-Evans attributed that church to Tridian and Illtud (PW 54).

However Wade-Evans later believed that all three churches were named from Trynihid, the wife of St. Illtud (WCO 134), also Llantridddy, although dedicated to Illtud (LBS IV.266; WCO 134).

TRILLO ab ITHEL HAEL. (490)

The saint of Llandrillo-yn-Rhos, Gwynedd, and Llandrillo-yn-Edeirnion (PW 103, 108). Commemorated on June 15 (LBS I.72, IV.264). In Bonedd y Saint he is called Terillo or Trillo in Dineirth in Rhos, son of Ithel Hael (§25 in EWGT p.58). Dineirth is a township in Llandrillo (WATU).

He is mentioned as *Terillan* among the witnesses to the fictitious grant by Maelgwn to St.Kentigern, the others being Deiniol and Gwrwst, in the Red Book of St.Asaph, pp.118-19 in the Episcopal Library, St.Asaph, edited in LBS IV 385.

TRINGAD [ap NEUED?]. (Legendary).

Tringad, without patronymic, is mentioned in the tale of ‘Culhwch and Olwen’ as a man living at Aber Cleddyf, whose beasts had frequently been slain by the bitch Rhyhmi in the shape of a she-wolf with her two whelps (RM 132).

He was probably the father of Gwyn ap Tringad ap Neued, in the same tale, who was slain in Peuliniog [in Dyfed] by the boar Trwyth (RM 138-9). Gwyn ap Tringad appears in the romance of ‘Geraint ab Erbin’ among the party who accompanied Geraint from Arthur's Court to Geraint's dominions (WM 411, RM 265).

TRINGER ap NUDD NOD. (Legendary).

In two of the lists of ‘The Thirteen Treasures of Britain’ he is mentioned as the owner of a coulter. ‘When the borrowed article was put in a plough, it ploughed until it was asked to stop’. One of the lists had originally Rhun Gawr for Tringer ap Nudd Nod. See *Llên Cymru*, V (1958) pp.40, 41, 69; *Études Celtiques*, X (1963) pp.446, 448, 476.

A coulter is an “iron blade fixed in front of share of plough.” (*Concise Oxford Dictionary*). See further on the ‘Thirteen Treasures’ s.n. Brân Galed.

TRINIO, ST. See Trunio.

TRISTFARDD. (Legendary).

According to a triad (TYP no.11) he was the bard of Urien Rheged and one of the ‘Three Red-Speared Bards’ of Ynys Prydain. Three englyns consisting of a dialogue between Tristfardd, Urien and an un-named woman appear in Gwyneddon 4 p.40 and Llanstephan MS.57 p.329, edited in BBCS VIII (1935) pp.331-2 and BBCS XIII (1948) pp.12-13 respectively. See further TYP p.515.

Since then the *chwedl* has come to light, though in a rather late form. It is told by Gwallter Mechain (Walter Davies, 1761-1849) in NLW MS.2288 pp.79-81, (end of 18th century), edited by Graham C. G. Thomas in BBCS 24 (1970) pp.1-3. Here we are told that Tristfardd had an affair with the wife, un-named, of Urien. On one occasion Tristfardd came towards Castell Dinbod where Urien lived. He met Urien, but not recognizing him, asked him whether Urien was in the castle. Urien replied, “He was there when I was there”. Tristfardd then asked him to take a message secretly to the queen for a meeting. Urien agreed to do so. When the queen realised that the affair was known to Urien, she was unwilling to go to Tristfardd, but Urien urged her to go and bound her to report back to him.

The queen conveyed to Tristfardd in a verse that Urien knew about their affair. Nevertheless they behaved in their usual manner. So she reported to Urien, who was very angry with her and planned to slay Tristfardd. When Urien met Tristfardd, the bard begged for pardon. Urien allowed him his life, but warned him that he would be killed unless he promised no longer to entice the queen, and would never taunt him. So it was agreed. But later when they were returning from a hunt Urien took Tristfardd on his pillion to cross the river near his castle. Urien said, “Only a fine little mare would bear us two on her four slender legs.” Tristfardd replied, “Fine also are the *two* slender legs which bear us two.” “Ha” said Urien, “I perceive that you taunt me with your lust for the queen,” and on the shore of the ford Urien slew Tristfardd. Ever afterwards that part of the river was called ‘Rhyd Tristfardd’ below Castell Dinbod in Radnorshire.

Castell Dinbod is in Llananno, Maelienydd (WATU).

TRIUNEIN FAGLOG. (Legendary).

He was the son of Gwestin Gwestiniog by a fairy woman of Llangorse Lake. See further s.n. Gwestin Gwestiniog.

TROENIUS. See Corineus.

TRUNIO ap DIFWNG. (480)

The saint of Llandrinio in Deuddwr, Powys Wenwynwyn (PW 109); commemorated on June 29 (LBS I.72, IV.265). According to Bonedd y Saint he was the son of Difwng ab Emyr Llydaw and a cousin of St.Cadfan (§23 in EWGT p.58).

TRWYTH, TWRCH. (Legendary).

In Welsh he nearly always occurs as Twrch Trwyth which may mean 'The Boar Trwyth' as in Gast Rhymi, 'The Bitch Rhymhi', or 'The Boar of Trwyth'. See further below. The hunting of Twrch Trwyth occupies a large part of the tale of 'Culhwch and Olwen'.

Twrch Trwyth is described as the son of Taredd Wledig (WM 483, RM 123). He was once a king, but because of his sins, God transformed him and his seven offspring into swine (RM 137). The seven young ones were named Banw (young pig), Benwig (young sow), Grugyn Gwrych Ereint (G. of the Silver Bristles), Llwydog Gofynniad (Ll. the Hewer), Twrch Llawn, Gwys (pig), and one un-named (RM 139).

Twrch Trwyth had to be caught in order to obtain the comb and shears which lay between his two ears. These were needed to trim the beard of Ysbaddaden Pencawr for the wedding of his daughter, Olwen, with Culhwch (WM 483, RM 123). Before the hunt could commence several other things had to be done first. For he could not be hunted without Drudwyn the whelp of Greid ab Eri; and for this whelp it was necessary to have the leash of Cwrs Cant Ewin, the collar of Canhastyr Canllaw, the chain of Cilydd Canhastyr, Mabon ap Modron to hunt with the dog, and Gwyn Myngdwn, the horse of Gwedd, for Mabon to ride. (WM 483, RM 123-4).

Also required were Garselit Wyddel as chief huntsman; the two whelps of the bitch Rhymhi for the hunting; a leash for them made of the beard of Dillus Farfog; Cynedr Wyllt to hold the two whelps; Gwyn ap Nudd on Du, the horse of Moro Oerfeddog; Gwilenhin, king of France; the son of Alun Dyfed; Aned and Aethlem, (apparently two dogs of Glythmyr Ledewig); Arthur and his huntsmen; Bwlch and Cyfwlch and Syfwlch, the sons of Cilydd Cyfwlch, and their household; and the sword of Gwrnach Gawr with which to slay Twrch Trwyth (WM 484-5, RM 124-5).

When these preliminary tasks had been accomplished the stage was set for the hunt. At that time Twrch Trwyth was in Ireland having laid waste one third of that island. Arthur sent Menw ap Teirgwaedd to see if the boar had the treasures. Menw, in the form of a bird, found him in Esgair Oerfel, and tried to steal one of them, but only got one of his bristles. Twrch Trwyth shook himself so that some of his poison reached Menw, and after that Menw was never without scathe (RM 135).

Arthur and his hosts went to Ireland and there was much hard fighting. Arthur himself fought for nine days and only succeeded in killing one little pig. Gwrhwr Gwalstod Ieithoedd was told by Grugyn that they would not give up the comb, razor and shears that were between the ears of Twrch Trwyth. Then the swine left Ireland and landed at Porth Clais in Dyfed. They were hunted all over South Wales, doing immense damage and slaying many of Arthur's men. One after another each of the remaining young pigs was killed and Twrch Trwyth was at last driven into the Severn between Llyn Lliwan and Abergwy (RM 136-140).

Arthur fell upon him, and the champions of Britain along with him. Four of them laid hold of his feet and soused him in the Severn. Mabon ap Modron took the razor from him and Cyledr Wyllt took the shears, but they could not get the comb before he landed in Cornwall. Arthur and his hosts caught up with him in Cornwall and much mischief was done before at last the comb was won from him. Twrch Trwyth was expelled from Cornwall into the sea and from then onward no one knew where he went, and Aned and Aethlem with him (RM 140-1).

A version of the story of Twrch Trwyth is referred to in the *Historia Brittonum* (§73) in the section dealing with 'The Marvels of Britain', being connected with the place called Carn Gafall. Here the boar is called *Porcus Troynt* (MS. H of Mommsen) or better *Troit* (MS. C). See s.n. Cafall, Arthur's dog. This episode does not correspond to anything in 'Culhwch and Olwen', but is not necessarily at variance with it.

For a general discussion of the story and the place-names involved see John Rhys, *Celtic Folklore*, pp.509-525, 529-542. The expression *Orc Tréith* occurs in *Cormac's Glossary* (ed. Whitley Stokes, Calcutta, 1868, p.129). The editor explained it as derived from Goidelic *orc*, 'pig' (cf. Latin *porcus*), *triath*, 'a king', and therefore means 'Triath's Boar' or 'The King's Boar'. (*Celtic Folklore*, pp.521-2). 'Torc Triath, king of the boars', is mentioned in one version of the Irish *Lebor Gabála Érenn* (ed. R.A.S.Macalister, IV, p.123 §314).

A more correct form would have been Twrch Trwyd which is actually found in Welsh poetry (see CA p.363) and is the equivalent of the form *Troit* (above). (*Celtic Folklore*, p.538). The Irish word *triath* also means 'boar' and this may have influenced the form *trwyth* as opposed to *trwyd* in the Welsh name (Idris Ll. Foster in *Essays and Studies presented to Eoin MacNeill*, 1940, pp.34-35). The name reappears in Arthurian Romance as *Torz, le fiz le roi Arés* in Chrétien's 'Erec' (l.1728), and as *Tortain* in the 'Livre de Carados'. See s.n. Llŷr Marini. See AoW 280, CO(2) p.131.

TRYFFIN, king of Dyfed. (430)

He appears in the Dyfed genealogies as the father of Aergol Lawhir (De (Trestin), HG 2 (Triphun), JC 13 (Tryphun), ABT 18a (Tryffin) in EWGT pp.4, 10, 45, 106). His ancestry is discussed below. The name derives from Latin *Tribunus* (WCO 262).

In the Life of St David (§5) (Vespasian text only) we are told that David's mother, when pregnant, entered a church where Gildas ap Caw used to preach in the time of king *Triphunus* and his sons. This is repeated in the Life of Gildas by Caradog of Llancarfan (§4) where he is called *Trifinus*. In the Book of Llandaf (BLD 125) *Tryfun* is mentioned as the father of Aergol Lawhir who is made a contemporary of Teilo.

In ABT 18b in EWGT p.106 a Tryffin Farfog father of Cynan Cylched is given the same parent as Tryffin of ABT 18a, but as this pedigree is deficient in generations Tryffin Farfog of 18b may really be different from Tryffin of 18a.

Tryffin was grandfather of Gwerthefyr (Voteporix, Vortiporius) who was living in about 540 when he was verbally attacked by Gildas. Thus Tryffin was probably born c.430.

The Ancestry of Tryffin.

A	B	C	D	E	
. . .	Constantinus magnus	Constantinus imperator	Maxen Wledig	Maxen Wledig	1
. . .	Constans	. . .	Custennin	Kustennin	2
. . .	Pincr misser	Piner f.Miser	Miser	. . .	3
. . .	. . .	. . .	Ewein	. . .	4
. . .	Stater	. . .	. . .	. . .	5
. . .	. . .	. . .	. . .	Amweryd	6
. . .	. . .	. . .	. . .	Amloyd	7
. . .	Eliud	. . .	. . .	Elynt	8
Eochaid	Ebiud	. . .	. . .	Ebynt	9
Allmuir					
. . .	Protector	Protector	. . .	. . .	10
. . .	Protec	. . .	Prwtech	. .	11
. . .	Maxim Gulecic	(Nor)	. . .	. . .	12 . .
Dimet	. . .	. . .	Dyfed	13	
. . .	Nimet	. . .	. . .	Nyfedd	14
. . .	Gloitguin	. . .	. . .	Gletwin	15
. . .	Clotri	. . .	. . .	Gwledyr (dtr)	16
. . .	. . .	. . .	. . .	Ewein	17
. . .	. . .	. . .	Kyngar	Kyngar	18
. . .	. . .	. . .	Ewein	Ewein	19
Corath	. . .	. . .	Cyndwr	Kyndeyrn	20
Aed Brosc	. . .	. . .	Ewein Vreisc	Ewein Vreisc	21
Trestin	Triphun	. . .	Tryphun	Tryffin	22
Alchol	Aircol	. . .	Aircol lawhir	Aergul Llawir	23
. . .	. . .	. . .	Erbin	Erbin	24
Gartbur	Guortepir	. . .	Gwrdeber	Gwerthefyr	25
De	HG 2	V.Petroci	JC 12-13	ABT 18a	
EWGT p.4	p.10	p.30	pp.45-46	p.106	

A, B, D and E are the four earliest versions of the pedigree of Tryffin as shown in EWGT. C comes from the ancestry of Glywys in the Life of St.Pedrog. It is introduced here to show the names Protector, Piner and Miser which evidently come from some similar source. In the Life of St.Cadog (§45) Nor is the son of Owain ap Maximian [Macsen Wledig]. Protector is evidently a title as is found in the inscription commemorating Voteporix, i.e. Gwerthefyr (q.v.), no.25 above. E.W.B.Nicholson explained Stater, Pincr and Misser as corruptions of the Latin titles *stator*, 'a magistrate's marshal'; *pincerna*, 'cup-bearer'; and *mistor*, 'mixer'. Protec seems to be a duplicate of Protector although the name Protec appears in the Book of Llandaf as that of a seventh century witness (BLD 150b). However the example of Tryffin, himself, (=tribunus), shows that Roman official titles could be used as independent personal names. Nicholson also pointed out that Stater and Piner (the reading of C) were used by Geoffrey of Monmouth for his fictitious kings Staterius and Pinner (HRB II.17). See Cy. 21 (1908) pp.80-81. Stater also appears as a king of Dyfed in HRB IX.12.

A is the Irish version, on which see s.n. Eochaid Allmuir. This line is probably correct for the male line although some of the Welsh names are so corrupt, e.g. Trestin, Alchol, that others must be doubtful, e.g. Aed.

It will be noticed that B, D and E all trace the line to Macsen Wledig in one way or another. E seems to be a combination of B and D, omitting the 'title' names Pincr, Miser, Stater, Protector, Protec, but adding the names 6 and 7 which seem to be drawn from the pedigree of Cunedda (HG 1 in EWGT

p.9) were we find Amguoloyt map Anguerit. From other sources there is reason to suppose that 14, 13, 12 should be Ednyfed ab Annun Dyfed ap Macsen Wledig (see s.n. Dyfed ap Macsen Wledig). Gloitguin or Gletwin is probably for Clydwyn, supposed by some to be the same as Clydwyn (q.v.) ap Brychan, who is said the have invaded Deheubarth. We may suppose, however, that Clydwyn ap Ednyfed was the father of 16 Clotri and of a daughter Gwledyr who was perhaps the wife of Tryffin.

John Rhys thought that Ebiud [Eifudd] was a translation of the Irish Eochaid (*Arch. Camb.*, V.9 (1892) p.66) and Egerton Phillimore agreed (OP II.277). We are left with 8 Eliud (Elynt) [Eiludd], 20 Cyndwr ab Owain, and 18 Cyngar ab Owain, who all may have been descendants of Custennin ap Macsen.

24 Erbin is probably an interloper. Tryffin, Erbin and Gwledyr are mentioned by the poet Rhisierdyn. See s.n. Erbin ab Aergol Lawhir.

TRYFFIN father of DRUDWAS. See Drudwas.

TRYFFIN or **DRYFFIN**, of Brycheiniog.

The name appears as an ancestor of Maenyrch, patriarch of tribes in Brycheiniog, in various positions in different versions of the pedigree. See PP §15.

TRYFFIN ap MERFYN ap RHODRI MAWR. (870)

He is mentioned in the expanded 'Hanesyn Hen' tract as the ancestor of the tribe of Y Rhiw in Llŷn. The tribe of Y Rhiw in Llŷn was descended from Meirion Goch of Llŷn who was almost certainly the son of Merwydd (Meurig) ap Tangno. See HL 4d, 9e in EWGT pp.115, 118. Nevertheless in PP §42 Meirion Goch (living c.1080) is made the son of Tryffin ap Merfyn, who was born c.900. Perhaps Meirion Goch was descended from Tryffin through some female link.

TRYFFIN ap RHAIN. (d.814).

The son of Rhain ap Maredudd of Dyfed according to the 'Harleian' genealogy (HG 13 in EWGT p.11). No son is recorded. His death occurred in 814 according to *Annales Cambriae*.

TRYFRWYD.

The site of Arthur's tenth victory against the Saxons according to the *Historia Brittonum* (§56). The Harleian text reads:

Decimum gessit bellum in litore fluminis, quod vocatur Tribruit.

He fought the tenth battle on the shore of the river called Tryfrwyd.

The Vatican text reads 'the shore of the river *Trahtreuroit*'. This latter corresponds to a line in the poem 'Who is the Porter?' in the Black Book of Carmarthen where Arthur describes fighting *ar traethev Trywruid*, 'on the shores of Tryfrwyd' (BBC 95 l.10). Here Bedwyr is said to have fought against Garwlwyd. See Gwrgi Garwlwyd. The Vatican MS. is tautologous by using two different words for shore. 'Litus' and 'traeth' would seem to imply a river estuary, and there was perhaps a river named Tryfrwyd. As an adjective Ifor Williams formerly (1938) took the word to mean 'broken' (CA p.294), but later (1943) proposed 'many coloured' (BBCS 11 pp.94-95). Thus *traethau tryfrwyd* could mean 'the many coloured shores'. Cf. K.H.Jackson in *Arthurian Literature*, ed. R.S.Loomis, p.4 n.1. However the *Historia Brittonum* suggests that there was a river named Tryfrwyd, even if it meant 'many coloured'.

No convincing suggestion has been made for the site of Arthur's battle. See A.O.H.Jarman, *Ymddiddan Myrddin a Thaliesin*, 1951, pp.36-37 for further discussion.

TRYNIHID, wife of St.Illtud. See also s.n. Tridian.

TRYSTAN ap TALLWCH.

Trystan or Drystan are the usual Welsh forms of the name which occurs in French literature as Tristan, later corrupted to such forms as Tristram. The form Tristan occurs in the Book of Llandaf (BLD 279, l.26) as the father of Avel, a man living in the time of Caradog (d.1035) ap Rhydderch ap Iestyn. For more on the name see Rachel Bromwich in *Trans.Cym.*, 1953, p.35.

“There is substantial agreement ... that all the medieval romances and shorter poems concerning this hero go back to a lost French romance.” (Bruce, I.152). This was given scientific demonstration by Joseph Bédier in the second volume (1905) of his great edition of Thomas's *Tristan*, and substantially the same results were reached independently by W.Golther in his *Tristan und Isolde* (1907). Bédier has reconstructed the narrative of this primitive Tristan romance, and so has Golther, and the two do not differ in essentials.

The earliest surviving materials on which these reconstructions are based are as follows:

1. The Tristan poem of the Anglo-Norman poet, Thomas, composed somewhere between 1155 and 1170, only fragments of which survive. But it can be reconstructed from versions in other languages known to be based on it.
2. (a) The fragments of a French poem, at least in part by a poet of Normandy named Béroul (between 1190 and 1200), and (b) The Middle High German poem on Tristan by Eilhart von Oberge, probably written between 1185 and 1189.
3. Portions of the French prose *Tristan*, which, in its earliest form, is dated between 1215 and 1230.
4. Two short French poems called *La Folie Tristan*. (Bruce, I.152-163).

Bédier published his reconstructed primitive Tristan in modern French prose in 1913, *Le Roman de Tristan et Iseut*, renouvelé par Joseph Bédier. It was ‘crowned’ by the French Academy. In this primitive version Mark is a king in Cornwall and the story has already been drawn into the Arthurian orbit, although originally it probably had no such connection.

The essential details of the romance are that as the result of a love-potion mistakenly administered, Tristan fell deeply and incurably in love with Iseult, the wife-to-be of his uncle, Mark, and she with him. There were many stratagems which he and Iseult employed to gain access to each other without Mark's knowledge, including various forms of deceit and disguise. Mark was often suspicious, but was too honourable to take action against them without satisfactory proof, which he failed to get. However in the later versions of the romance Mark's character deteriorates. See s.n. March ap Meirchion.

These basic details of the romance were evidently known to the Welsh, as various references in the triads and other Welsh literature imply. But there is no Welsh version of the romance as a whole. The few episodes told in Welsh differ from anything in the French versions. His father's name, Tallwch, is entirely different, and seems to be derived from the Pictish *Drostan mac Talorg* as was suggested by Heinrich Zimmer (Bruce I.178-9). In the Welsh references Tristan is Drystan or Trystan, Iseult is Eyllt, and Mark is March ap Meirchion.

The oldest Welsh appearances of the Tristan legend are two fragments of poetry in the Black Book of Carmarthen (BBC pp.100-1). They are too fragmentary and obscure to throw any light on the development of the legend. The hero is called *Diristan* and the fragments are concerned with March and an unknown person named *Kyheic* [Cyhëig]. See further Rachel Bromwich in *Trans. Cym.*, 1953 p.58, and *Studia Celtica*, 14/15 (1979/80) pp.54-65.

Next in age is probably the tale told in a triad (TYP no.26). In this *Drystan* is described as one of the ‘Three Powerful Swineherds’ of Ynys Prydain, because on one occasion he tended the swine of March ap Meirchion while the swineherd went with a message to Eyllt, to arrange a tryst. Meanwhile Arthur, March, Cai and Bedwyr came upon him, and were unable to obtain even one pigling from him either by force, deceit or stealth.

Other triads describe him as one of the ‘Three Enemy-Subduers’ of Ynys Prydain; one of the ‘Three Battle-Diademed Men’ of Ynys Prydain; one of the ‘Three Lovers’ of Ynys Prydain, because of

his love for Esyllt the wife of his uncle March; one of the 'Three Stubborn Ones' (TYP nos.19, 21, 71, 72); and one of the 'Three Peers' of Arthur's Court. Here he is called *Drystan eil March* (TYP no.73). A late triad includes him among the 'Three Enchanter Knights' at Arthur's Court, because they changed themselves into the form they wished when they were hard-pressed, and therefore no one could overcome them (TYP App.IV.4). This last perhaps reflects his habit of using disguise in the old French romance.

He is mentioned as *Dyrstan m. Talluch*, one of 42 counsellors of Arthur, in the tale of 'Rhonabwy's Dream' (RM 159).

Trystan is the hero of a Welsh tale called *Ystorya Trystan* which seems to be part of a longer narrative. The oldest text is in Cardiff MS.6 (c.1550) pp.27-33. This has been edited with variants from other texts by Ifor Williams in BBCS 5 (1930) pp.115-129. An earlier edition with translation was prepared by Tom Peete Cross, 'A Welsh Tristan Episode', in *Studies in Philology*, University of North Carolina, Chapel Hill, 17 (1920) pp.93-110.

The tale begins apparently in the middle of an episode, telling how Trystan ap Tallwch and Esyllt, the wife of March ap Meirchion, fled to Coed Celyddon. March came to Arthur for help, claiming that Arthur, being his cousin, was closer to March than to Trystan. So Arthur and his household surrounded Coed Celyddon. Trystan had this peculiarity that whoever drew blood on him died, and upon whomsoever Trystan drew blood, that man also died. Thus it was that Trystan escaped, passing through three battalions uninjured.

So March came again to Arthur, and Arthur said that he knew of no means of getting into touch with Trystan except with the aid of musicians and poets. Gwalchmai finally went to Trystan and a dialogue ensued between the two, full of mutual compliments. Gwalchmai finally persuaded Trystan to return with him to Arthur, who found that neither Trystan nor March was willing to be without Esyllt. So he adjudged her to one while the leaves were on the trees, and to the other when the leaves were not on the trees, the husband to have the choice. March chose the time when the leaves were not on the trees, because the nights are longer in winter. Then Esyllt said:

Three trees are good in nature:
The holly, the ivy and the yew,
Which keep their leaves throughout their lives:
I am Trystan's as long as he lives!

So March lost his wife for ever.

Trystan's name is found in place-names in Wales and Cornwall. Carnedd Drystan is said to be on a spur of the mountain called Carnedd Llywelyn in Snowdonia, towards the east above Ffynnon y Llyffaint (Hugh Derfel Hughes, *Llandegai a Llanllechid*, p.50, also mentioned p.53; John Rhys, *Celtic Folklore*, p.480). In Cornwall there is Tredruston near Wadebridge - Tredrestan in 1277 (*Trans.Cym.*, 1959, p.61).

In the expanded 'Hanesyn Hen' tract the mother of Maelgwn Gwynedd is called Meddyf ferch Maeldaf ap Dylan Draws of Nanconwy. Her mother is given as the daughter of Tallwch ap Cwch ap Cychwein, sister to Trystan (ByA §28e, f in EWGT p.91). In Peniarth MS.132 p.129 (this part by Lewys ab Edward) one of the 'Three Short Pedigrees' (*berach*) of Ynys Prydain was *Trystan ap Tallwch ap Kuch ap Kache hen* of the North.

"Survivals in the Continental romances ... suggest the ultimate north-British origin of the story of Drystan." (TYP p.331). See further TYP pp.329-333 and references there; *Arthurian Literature in the Middle Ages*, ed. R.S.Loomis, 1959, especially chapters 12, 13, 26. However in the form DRUSTAUS for Drustanus, the name appears on a Cornish inscription as a son of Cunomorus. This has led to some fanciful speculations. See Cynfor ap Tudwal. Compare Drustwrn Haearn. But O.J.Padel thinks that the story took shape in Cornwall (CMCS 1 (1981) pp.53-80).

TUBRAWST. (530)

She is called Tubrawst of the Tithlwmiad in Bonedd y Saint (§69 in EWGT p.64). It appears that §§68 and 69 are properly one entry from which it is concluded that Tubrawst was the mother of St.Cynhafal. See s.n. Cynhafal ab Argud. The tribe-name is probably connected with Tithlym Prydyn (q.v.). (OP II.626).

TUDCLYD ap SEITHENNIN.

The saint of Penmachno in Nanconwy, Gwynedd (PW 85, WCO 177). He appears as a son of Seithennin, king of Maes Gwyddno, in Bonedd y Saint (§40 in EWGT p.60). He is commemorated on May 30 (LBS I.72, IV.266). The church of Penmachno is Llandutglyd (WATU 174).

According to Edward Lhuyd the saint of Llanwrtud in Buellt was named Tyclid (*Parochialia*, III.50; LBS IV.267). A.W.Wade-Evans thought this was for Tudclyd, perhaps Tudclyd ap Seithennin (WCO 180). The patron is now St.David (PW 40). See also s.n. Tudful.

TUDFUL or TUDFYL ferch BRYCHAN.

The saint of Merthyr Tudful, Morgannwg (PW 67). Commemorated on August 23 (LBS IV.286 7). The word Merthyr used in place-names derives from *martyrium*, 'a place of burial'. However it was later misunderstood to mean that the person buried at the site was a martyr, and thus Tudful was supposed to be a martyr. She is mentioned in the Brychan documents as a daughter of Brychan, although some versions are rather corrupt. See DSB §12(2) 'in Merthir Euineil', CB 15(5) correct, JC 3(14) 'in Merthyr', PB 3v only one MS. (EWGT pp.15, 18, 43, 83).

In JC 3(4) in EWGT p.43 we find *Tutlith verch Brachan yn Llys Ronwy yGwlat Vorgan*, i.e. Llyswyrny in Glamorgan [near Cowbridge]. In PB 3u this becomes *Tudwystl verch Vrychan yn Ron yn Fraingk*. Llyswyrny's patron is Tudful according to Nicholas Carlisle, *A Topographic Dictionary of Wales*, 1811; Rice Rees, *Welsh Saints*, 1836, p.337, A.W.Wade-Evans in *Cy.* 19 (1906) p.44, PW 71. This implies that Tutlith is a corruption of Tudful, although Tudful [*Tutuel*] also occurs in JC 3(14). See Tudwystl. But Wade-Evans later thought that the saint of Llyswyrny was Tudclyd (WCO 180).

TUDFWLCH CORNEU. (460)

'T. of Cornwall', prince of Cornwall, the father of Huallu, one of the 'Men of the North', by Tywanwedd ferch Amlawdd Wledig (BGG §13 in EWGT p.73). Nothing is known about him.

TUDFWLCH HIR ap CILYDD.

He is mentioned several times in the 'Gododdin' of Aneurin. He put the enemy to flight from the stronghold of Eidyn, and [had] slain Saxons every seventh day (CA stanza 13). He was the serpent with a terrible sting, the immovable rock in the forefront of the army (Stanza 63D). In the long poem called 'Gorchan Tudfwlch' (CA pp.50-52) his earlier exploits seem to be mentioned as well as his death which was lamented in Eifionydd (l.1272) [evidently his home]. He is coupled with Cyfwlch (l.1312) as in stanza 15.

See the translation by Kenneth Jackson (*The Gododdin*, 1969, pp.120, 153-4).

TUDGLID ferch BRYCHAN.

The wife of Cyngen, king of Powys. See Cyngen Glodrydd. (DSB 12(9), CB 15(9), JC 3(10) (Gutuyl), PB 3c (Tudwystl) in EWGT pp.15, 18, 43, 82).

TUDNO ap SEITHENNIN.

The saint of Llandudno, on the Great Orme in Gwynedd (PW 85). Commemorated on June 5 (LBS I.72, IV.269).

He appears in Bonedd y Saint (§40 in EWGT p.60) as one of the sons of Seithennin, king of Maes Gwyddno, and saint in Cyngreawdr. The place is Mynydd Cyngreawdr, 'The Mount of the Assembly', that is, the Great Orme. See J.E.Lloyd in *Trans. Cym.*, 1899-1900, p.158.

TUDOCH. See Dogfael ab Ithel.

TUDUAL. Breton Saint. (480)

Three Lives were edited by Arthur le Moyne de la Borderie in *Mémoires de la Soc. Archéol. des Côtes-du-Nord*, Second Series, II.77-122.

‘His mother was called Pompaia, the sister of count Rigual [Riwal] who was the first of the Britons to come from beyond the sea’. Pompaia is thought to be the same as Alma Pompa, the mother of Leonorius (LBS I.299). In the Life of St.Brioc he is said to be nephew of Brioc. He is also mentioned in the Life of St. Briac. He was born in Wales and educated under St.Illtud. He crossed over to Brittany and founded the monastery of Tréguier on the Jaudy on land granted to him by Deroch son of Rigual. St.Paul was then at Léon. See LBS I.263, 296-7, IV.271-4; G.H.Doble, *The Saints of Cornwall*, IV.92-93 and n.30. November 30 is the commonest date given for his commemoration (LBS IV.273).

John of Glastonbury (*Chronica*, ed. Thomas Hearne, p.450) says that at Glastonbury was preserved ‘a bone of St.Rumon, brother of St.Tidwal’ (G.H.Doble, *The Saints of Cornwall*, II.125).

TUDUR ap HAWYSTL GLOFF. (490)

The saint of Darowen in Cyfeiliog, Powys Wenwynwyn (PW 109). He also left his name at Eglwys Dudur in Llanuwchllyn, Penllyn, and his well, Ffynnon Dudur, is in Llanelidan in Dyffryn Clwyd (LBS IV.270; WCO 189, 202). He is commemorated on October 14 (LBS I.74, IV. 270).

According to Bonedd y Saint (§43 in EWGT p.61) he was the son of Hawystl Gloff by Tywanwedd ferch Amlawdd Wledig.

TUDUR TREFOR. (900)

Trefor is probably the village of that name in the parish of Llangollen. (*The History of the Family of Mostyn of Mostyn*, 1925, p.1).

Tudur was evidently a person of some importance in the land of Powys, though our only information about him is from late genealogical manuscripts. He claimed descent from Cadell Ddyrnllug, but the pedigree is deficient in generations. This makes him son of Ymyr ap Cadfarch ap Gwernen ap Gwaeddgar. See ABT 9b, HL 12a in EWGT pp.103, 119.

He was the father of three sons: Gronwy, grandfather of Elystan Glodrydd, Lluddica and Dingad. His wife was Angharad ferch Hywel Dda. See PP §14.

The pedigrees of his immediate descendants agree in putting the birth of Tudur Trefor in about A.D.900.

The genealogists used their imaginations to describe his possessions. He is said to have inherited the earldom of Hereford through his mother Rhieingar ferch Lluddica ap Caradog Freichfras! (PP §14(1)). According to LD i.324 he was lord of both Maelors, i.e. Maelor Gymraeg and Maelor Saesneg. Other more exaggerated claims were made in LD ii.152, even that he was king of Gloucester! (LD i.297, 313).

TUDWAL, ST.

There is a group of two islands off the south coast of the Llŷn peninsula called St.Tudwal's Isles. On the eastern island, the larger of the two, there was formerly a small chapel, under Llanengan, dedicated to St.Tudwal (PW 86). It is mentioned in the *Taxatio* of 1291, p.291, as “Eccl'ia Prions de Enys Tudwal”. Ffynnon Dudwal formerly existed on Penrhyn, in the parish of Llanengan (LBS IV.274). Tudwal may have given his name to Tudweiliog, a parish in Llŷn on the opposite side of the peninsula, although the dedication is to St.Cwyfen. Compare Rice Rees, *Welsh Saints*, p.134.

TUDWAL ab ANARAWD GWALCHCRWN. (680)

One of the line of princes of Man, father of Idwal (HG §4) and of Celenion the wife of Sandde ab Alcwn (JC §§18, 19). See EWGT pp.10, 46.

TUDWAL ab EDNYFED ab ANNUN. (405)

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

Tudwal was thought to be the wicked king *Tuduvallus*, who opposed St.Ninian according to Ailred's Life of the saint (Chadwick, *ibid.*). But see s.n. Ninian.

TUDWAL ab EDNYFED ap BROCHWEL.

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

TUDWAL ap GWRFAWR or MORFAWR. (370)

Genealogical link in the ancestry of Custennin Gorneu; father of Cynfor (MG 5, JC 11, ByS 76, ByA 30 in EWGT pp.39, 45, 65, 93).

TUDWAL ap MERIN. (620)

One of a line of princes, probably of Powys; father of Sandde (JC §16 in EWGT p.46).

TUDWAL ap RHUN. (545)

One of a line of princes of Man, father of Anlech (HG 4, JC 19, ABT 6l in EWGT pp.10, 46, 100).

TUDWAL BEFR.

T. flavus, 'Golden-haired' (DSB), elsewhere Befr, 'Radiant'. Husband of Hunydd ferch Brychan and father of Cunin Cof. See DSB 12(4), CB 15(3), JC 3(15), PB 3j in EWGT pp.15, 18, 43, 83; the entries vary in information and accuracy. See s.nn. Hunydd and Cunin Cof.

TUDWAL GLOFF ap RHODRI MAWR. (840)

'T. the Lame'. According to Jesus College MS.20 Tudwal (without cognomen) was a son of Rhodri Mawr by an un-named wife (§20 in EWGT p.47). Tudwal is listed as a son of Rhodri Mawr in ABT §7a, and in §7q we are told that Tudwal Gloff was wounded in the knee in the action of Cymryd Conwy when the sons of Rhodri fought against Edryd Wallt Hir, king of Lloegr, and from that wound he became lame. Because of that his brothers gave him Uchelogoed Gwynedd (EWGT p.101).

The battle is mentioned in the *Annales Cambriae* (s.a.880, *recte* 881) as 'The action of Conwy. Vengeance for Rhodri by God'. Rhodri had been slain by the Saxons in 878. See further s.n. Edryd Wallt Hir, Anarawd ap Rhodri Mawr.

Later genealogists made him ancestor, through a son Alser, of four tribes, two in Gwynedd, those of Llywarch ap Brân and Hedd ab Alunog, and two in Deheubarth, those of Selyf of Dyfed, and Cydifor ap Dinawal in Ceredigion. See PP §§31-34. In accord with this Thomas Jones of Tregaron said that Tudwal Gloff was made king of Dyfed under his brother Cadell (Mostyn MS.212b p.101). See PP §33, note p.133. If there is any truth in this, Tudwal must have had Dyfed after the death of Llywarch ap Hyfaidd in 904.

TUDWAL TUDCLYD. (510)

'T. Defender of the People' (TYP p.515). He appears in the pedigrees as the father of Rhydderch Hael (HG 6, BGG 8, ByA 18), as father of Rhicwlff father of St.Melangell (ByS 53) and as father of Morgan Mwynfawr (ByA 18). See EWGT pp.10, 73, 89, 62. His father is given as Clinoch [Clynog] ap Dyfnwal Hen (HG) or Cedig ap Dyfnwal Hen (BGG).

In Adamnan's Life of St.Columba (I.8) the father of Rhydderch Hael is called Tothal, an archaic spelling of Irish Tuathal, which corresponds to Tudwal (TYP pp.515-6). He is perhaps the Tuduvallus who appears in the Life of St.Ninian.

Lewys Dwnn gave his wife as Elufed ferch Peredur ap Morhen(?) ab Ednyfed ap Macsen Wledig (Peniarth MS.268 p.94 = LD ii.98). See EWGT p.147.

The Whetstone of Tudwal Tudclyd is listed as one of the 'Thirteen Treasures of Britain'. It would sharpen the weapon of a brave man, and blunt the weapon of a coward. Some versions add that if it was used to sharpen the sword of a brave man then anyone wounded with the sword would be sure to die. Still others add that if the sword belonged to a coward, the man struck with it would be none the worse. See *Llên Cymru*, V.33 ff and notes pp.63-64, *Études Celtiques*, 10 (1963) pp.434 ff, especially pp.468-9. For further notes on the Thirteen Treasures see s.n. Brân Galed.

TUDWAL. See also Tudual.

TUDWEN (ferch BRYCHAN).

The saint of Llandudwen, Llŷn (PW 87), commemorated on October 21 or 27 (LBS IV.275). She appears as daughter of Brychan only in Achau'r Saint (§50 in EWGT p.71).

TUDWG, ST.

The saint of Llandudwg or Tythegston in Morgannwg (PW 71); festival on May 9 (LBS IV.275-6).

Tudwg [*Tutuc*] was the name of the rich man who accidentally killed Tyfái the 'infant' nephew of St.Teilo, and afterwards gave Teilo in atonement the *villa* of *Cil Tutuc* somewhere near Tenby (BLD 127). See LBS IV.276.

TUDWYSTL ferch BRYCHAN.

The saint of Capel Tydyst, formerly Merthyr Tudwystl in Llangadog Fawr, Ystrad Tywi (PW 52, WATU, WCO 140). No commemoration recorded (LBS IV.267).

She appears among the daughters of Brychan as Tudhistil of Merthir Tudhistil, Tudbistyl, Taghwystyl in DSB 12(5), CB 15(4), JC 3(13) in EWGT pp.15, 18, 43. In Plant Brychan (EWGT pp.82-83) the name has become Hawystl (q.v.) of Caer Hawystl (§3x), while the name Tudwystl appears twice, (1) in §3c instead of Tudglid, and (2) in §3u instead of Tutlith of JC §3(4). See Tudful.

TUTLITH ferch BRYCHAN. See Tudful.

TWRCH TRWYTH. See Trwyth.

TWROG, ST.

The saint of Llandwrog in Arfon (PW 84), Maentwrog in Ardudwy, formerly under Ffestiniog (PW 97) and Bodwrog, formerly under Holyhead, Anglesey (PW 87). Commemorated on June 26 (LBS I.72, IV.281).

Dr. John Davies, in the Welsh-Latin part of his *Dictionarium Duplex*, 1632, s.v. Tiboeth, says that there was formerly a Book of St.Beuno called *Tiboeth*, "with a dark stone upon it, in the church of Clynnog in Arfon. This book Twrog wrote in the time of king Cadfan, and it was saved when the church was burnt." It is suggested by Browne Willis (*Bangor*, p.273) that Twrog was Beuno's amanuensis (LBS I.218, IV.279). Thus he is said to be a disciple of Beuno (WCO 176).

His parentage is not given in Bonedd y Saint except in a late, suspected, addition by Thomas Wiliems, where he is included among the sons of Ithel Hael. See ByS §25 in EWGT p.58.

TYBIË ferch BRYCHAN.

The saint of Llandybie in Ystrad Tywi (PW 51). Commemorated on January 30 according to Rice Rees (*Welsh Saints*, p.152), but more probably December 26 (LBS IV.282). She appears in all the Brychan documents, DSB 12(6), CB 15(6), JC 3(19), PB 3y in EWGT pp.15, 18, 43, 83.

TYBION ap CUNEDDA WLEDIG. (400)

He is mentioned in the 'Harleian Genealogies' as *Typipaun* [read *Typiaun*] the eldest son of Cunedda, 'who died in the region called Manaw Gododdin and did not come hither with his father and

brothers'. His son, Meirion, evidently took his place (HG 32 in EWGT p.13); similarly ByA 29(1) in EWGT pp.91-92. He occurs as a son of Cunedda also in JC 7, 41, ByS 8, ABT 23 in EWGT pp.45, 49, 55, 108.

The death of Tybion 'in Prydein' seems to be referred to in the Stanzas of the Graves, where, however, the name is Einion ap Cunedda, probably by error. See s.n. Einion Yrth.

TYDAI TAD AWEN. (Legendary).

'T. Father of Poetic Art'. Apparently a legendary poet. His grave is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen (stanza 4):

The grave of *Tedei tad awen*
is in the region of Bryn Aren,

Also in another series in Peniarth MS. 98B (stanza 13):

The grave of *Tydai tad awen*
on the top of Bryn Arien.

(SG pp.118/9, 136/7). *Brynn Aryen* is mentioned in the Mabinogi branch of 'Math' (WM 98, RM 71). W.J.Gruffydd took Aryen to be a mistake for Ayreu, and pointed out Bryn Aerau on the coast of Arfon near Llandwrog (*Math vab Mathonwy*, p.25 note). Ifor Williams, however, doubted that 'Aryen' was a mistake and thought that the old Bryn Arien was the hill now called Bryn Beddau on the shore, opposite Bryn Aerau (PKM p.279).

Tydai is mentioned by the poet Iolo Goch in 'Marwnad Llywelyn Goch ap Meurig Hen': *Ni wnâi Dydai Dad Awen* (*Gwaith*, ed. D.R.Johnston, XXII, l.35), and Wiliam Llŷn wrote in 'Marwnad Gruffudd Hiraethog': *Tydai'n ail, Tad Awen oedd*, 'He was a second Tydai Tad Awen', (*Studia Celtica*, X p.251, quoted Johnston, *ibid.*, p.310; J.C.Morrice, *Barddoniaeth Wiliam Llŷn*, 1908, No.LXXIX, l.51). See also Howell Ll. Jones and E.I.Rowlands, *Gwaith Iorwerth Fynglwyd*, No.45, ll.21-22: Tydai Tad Awen. But Tudur Aled wrote: *Tydain, crair, tad awen cred.* (*Gwaith*, ed. T. Gwynn Jones, No.163, l.6).

'Tad Awen' is a cognomen traditionally given to Talhaearn. Nothing is known of Tydai Tad Awen. Thomas Stephens thought the name was derived from an expression such as 'Tathyw tad Gwent'. See s.n. Tatheus, note to §17.

Iolo Morganwg called him Tydain Tad Awen, and treated him as an ancient bard in the time of Prydain ab Aedd Mawr (Iolo MSS. pp.47-48). See also the 'Myvyrian' Third Series of triads nos.57, 92, 93, Iolo MSS. p.262, *Barddas*, etc.

TYDECHO ab ANNUN DDU. (470)

He is mentioned in the Life of St.Padarn (§4) as *Titechon*, one of the leaders of the ecclesiastical company that migrated from Letavia [Llydaw], the others being *Ketinlau* [Cynllo?], Cadfan and Padarn. According to Bonedd y Saint he was the son of Annun Ddu ab Emyr Llydaw (§22 in EWGT p.58).

Our only information on the Life of Tydecho is derived from a poem, *Cywydd Tydecho Sant*, by the 15th century poet Dafydd Llwyd ap Llywelyn ap Gruffudd, in *Gwynedd* 3, fos.21b - 23b, edited by Ifor Williams, pp.32-35. The following is an outline:

Tydecho and saints Dogfael and Tegfan dwelt together for some time at Llandudoch [i.e. St.Dogmael's in Cemais, Dyfed]. Tydecho was an abbot and a relative of king Arthur. He did not like the sea, but preferred the wild solitude of the glens of Mawddwy. Here he raised a 'temple' and passed a most austere religious life. ... One day, that great tormentor of the saints, Maelgwn Gwynedd, then a wild youth, thought he would annoy Tydecho by sending a stud of white horses to be pastured by his prayers. Tydecho turned them loose on the mountain side, and when they were fetched, despite the cold winds and the frost, they were found to be fat, strong coursers, and their white coats turned to golden yellow.

Maelgwn was provoked at this and seized the saint's oxen while at team. But the next day wild deer were seen ploughing his land instead of oxen [Dôl y Ceiriog, 'Deer-Meadow', near the Dyfi], and a grey wolf harrowing after the team. Maelgwn, bent on further annoying the saint, came with his pack of hounds to chase them, and sat down on the blue stone, the hermit's couch, to watch the sport. But when he attempted to rise, he found himself glued to the rocky seat, unable to stir. He was obliged humbly to beg the saint's pardon, and promised to make amends for his insults if the saint would but free him from his awkward plight. On being released he sent back Tydecho's oxen, and in atonement gave him the privilege of sanctuary for 'a hundred ages'.

On another occasion Tydecho's fair sister, Tegfedd, who lived with him, was carried off by a local chieftain, Cynon, and his men. They were all struck blind, and Cynon had to restore her, inviolate, to her brother, and to appease his wrath by a grant of the lands of Garthbeibio in the neighbourhood (LBS IV.283-4).

The foundations of Tydecho are Llanymawddwy and Mallwyd in Mawddwy, the neighbouring church of Garthbeibio in Caereinion (PW 107), and Cemais in Cyfeiliog (PW 109). There is also Capel Tydecho (extinct) in Beaumaris formerly under Llandegfan (PW 94, WATU). He is commemorated on December 17 (LBS I.76, IV.285).

The association of Tydecho with Llandudoch is probably due to the idea that the place was named after Tydecho, which is questionable. See s.n. Dogfael. But it may be noted that Llanymawddwy was also called Llandudech (LBS IV.283 n.5, quoting *Y Brython*, V p.454).

TYDECHO ap GILDAS ap CAW.

This comes from a late version of Bonedd y Saint in a lost MS. called Llyfr Wiliam Salesbury of which a copy is in the latter part of NLW MS.21,001B, p.30, another copy of the item reads Tydech (ByS §90 im EWGT p.66). The item seems to be erratic.

TYDIAU ferch BRYCHAN. (Fictitious).

The name occurs in the late Brychan document, Plant Brychan, (§3n in EWGT p.83). Here it is a corrupt combination of two entries, viz. Tybie and Bethan. Some versions also introduce a corrupt reference from Cain ferch Brychan. See EWGT p.148, note to §3n.

TYDIWG ap CORUN. (470)

He appears in the tract 'Progenies Keredic' as son of Corun ap Ceredig (§13 in EWGT p.20). He is the original saint of Dixton [or Llandydiwg, WATU] near Monmouth (OP II.670), but it is now dedicated to St.Peter (Rice Rees, *Welsh Saints*, p.342). The place is called *Pennlann Titiuc*, *Ecclesia Tytiuc*, etc. in the Book of Llandaf (BLD 183, 231, 275-6). The saint of Dixton is called *Sanctus Tadeocus* in a grant (after 1134) (LBS IV.288). Egerton Phillimore suggested that this form of the name was used by Geoffrey of Monmouth for his fictitious Thadiocus (q.v.), archbishop of York (OP II.670). Tydiwg = Diwg, whence Dukeston and later Dixton (PW 111 n.5).

TYDY ap TYFODEDD. (720)

Father of Meilir Eryr Gwŷr Gorsedd and ancestor of Cillin Ynfyd (q.v.) (HL 1a, 2a in EWGT p.111-2).

TYFABO ap RHUN. See Eneas Ledewig.

TYFAELOG, ST.

The saint of Llandyfaelog Fach and Llandyfaelog Tre'r-graig under Llanfilo, both in Brycheiniog, and of Llandyfaelog near Kidwelly in Ystrad Tywi. A.W.Wade-Evans calls him Maelog (PW 36, 39, 49) also LBS III.401, 405. According to the Welsh Calendars Tyfaelog's festival is on February 26 (LBS I.70, IV.443) but Browne Willis gives March 1 (LBS IV.443). Although the name is equivalent to Maelog it is improbable that Tyfaelog is the same as Maelog the disciple of St.Cybi (PCB).

TYFÁI ap BUDIC. (540)

In the Life of St.Oudoceus we are told that when Budic (2) son of Cybrdan came to Dyfed, he married Anawfedd, sister of Teilo. *Tyfei* was the second son born to them. When Budic returned to Brittany he took his whole household with him (BLD 130). It is evident that Tyfái later returned to Wales, perhaps with Teilo (BLD 131). *Tyfhei* is listed as one of the disciples of Teilo after the saint's return from Brittany (BLD 115).

Tyfái was accidentally killed when an 'infant' by a man named Tutuc [Tudwg] and was buried at Penalun [Penally] in Dyfed. The deed recording this reads: *infante quodam nomine Tyfhei, nepote sancti Teliavi*. Tudwg gave land to Teilo, *consensu regis Aircol* (BLD 127). In BLD 130 he is called 'Tyfei, the martyr lying in Penalun'.

He is the patron of Lamphey [or Llandyfái, WATU] in Dyfed (PW 32); also the saint of Llandyfeisant in Ystrad Tywi (PW 52). Lampha [Llanffa, WATU] in Ewenni, Morgannwg, formerly had a chapel, called Lan Tiuei in BLD 212 (LBS IV.290). See also PW 71. According to LBS IV.290 Martletwy in Dyfed stands for Merthyr Tyfái, but there is no confirmation in WATU and PW 32 gives no patron. Rice Rees gives Marcellus as patron (*Welsh Saints*, p.349).

According to LBS IV.290 the date of his festival is unknown, but March 27 is given by F.G.Holweck, *A Biographical Dictionary of Saints*, 1924.

TYFANOG, ST.

"A very local saint, from whom Ramsey Island opposite St.David's, derives its Welsh name, 'Ynys Tyfannog'. One of the two chapels formerly on the island was his foundation, but nothing more is known about him" (S.M.Harris in *The Journal of the Hist. Soc. of the Church in Wales*, III.38 (1953)). The two chapels are dedicated to Justinian [Stinan] and Tyfanog (PW 29).

He is entered in the Calendar of Cotton MS. Vesp.A.xiv against November 25 as *Sci Tauanauci Confs.* (LBS IV.290 s.n. Tyfanog). There is a Welsh distich: *Stinan a Devanog, dau anwyl gymmydog*, 'Stinan and Dyfanog, two dear neighbours' (LBS II.395 s.n. Dyfanog, III.341 s.n. Justinian). Ramsey Island is called Ynys Dewi and formerly Ynys Dyfannog (WATU).

TYFID ab EILUDD. (550)

The father of St.Gwenfrewy. He appears in Buchedd Beuno (§11 in VSB p.18) as *Temit* (for *Temit*) *vab Eliud*. In the first Latin life of Winifred (§2 in VSB p.288) we are told that when Cadfan was reigning over Gwynedd 'a certain strenuous soldier, the possessor of at least three vills, *Teuyth, Eylud filius*, by name, was living in Tegeingl'. The three vills were *Abelyuc, Maynguen* [Maenwen], and *Guenphennaun* [Gwenffynnon]. In the Life by Robert of Shrewsbury he is called *Theuith, filius unius summi atque excellentissimi senatoris et a rege secundi, Eliuth nomine*, 'Theuith, son of a man named Eliuth, the highest and most excellent senator next to the king' (LBS III.188 n.1). The king here is Cadfan (*pace* LBS III.188, WCO 172). In Buchedd Gwenfrewy the name is *Tybyt* and *Tyuyt* (LBS IV.398). In Bonedd y Saint (§64(JK) in EWGT p.64), here a false intrusion, the name is *Tyvid ap Evnydd*, and in Achau'r Saint (§27 in EWGT p.70) he is *Tyfid* with wife Gwenlo [sister of Beuno].

Temit is the form found in a Llancarfan charter (VSB p.128) but *Tyvit* and *Tyvyt* appear in the *Record of Carnarvon*, 1838, pp.262, 265, 280 (LBS III.188 n.1). A.W.Wade-Evans took the modern form to be Tefydd ab Eiludd and he identified Eiludd with Eiludd (q.v.) ap Cynan Garwyn (*Arch.Camb.*,(1930) p.330, WCO 167, 172). There seems to be no objection to this identification, but Tyfid seems to be the more probable modern form (PCB).

Gwenfrewy was bent on being a nun and for her sake Tyfid was willing to give Beuno the three townships, but first he had to consult the king. The king allowed Beuno to choose one of the townships and he chose Belyuc (*sic*) (Life of Winifred §§4-6 in VSB pp.288-90). This was evidently near the present site of Holywell (Wade-Evans in *Arch.Camb.* p.331).

In Peniarth MS.131 p.288 (this part by Ieuan Brechfa) *Tyvid ap Ennydd* is called *Arglwydd Tref y Ffynonn a chann mwya Swydd y Flynt*, 'Lord of Holywell together with most of Flintshire', and he is said to be father of Owain Pennyferw. See NLWJ XII (1962) p.232.

TYFODEDD ap GWYLFYW. (690)

Father of Tydy and ancestor of Meilir Eryr Gwŷr Gorsedd (HL 1a, 2a in EWGT pp.111-2).

TYFODWG, ST.

The saint of Llandyfodwg (PW 70), and of Ystradyfodwg formerly under Llantrisant, also one of the three founders of Llantrisant with Illtud and Gwynno (PW 67 and n.1), all churches in Morgannwg. Festival on June 25 according to Browne Willis (LBS IV.291).

TYFOI, ST.

The saint of Foy (or Llandyfoi, WATU) on the Wye in Ergyng, Herefordshire. It is called *Lann Timoi* and *Lann Tiuoi* in the Book of Llandaf (BLD 231, 275). The church is now dedicated to St.Faith or St.Fides (HW 459).

TYFRÏOG ap DINGAD. (570?)

The saint of Llandyfrïog in Ceredigion, commemorated on May 1 under the name Tyfri, abbot (G.H.Doble, *The Saints of Cornwall*, IV.99 n.55) according to a single Calendar (LBS I.72, IV.292). Bonedd y Saint makes him the son of Dingad ap Nudd Hael by Tenoï ferch Lleuddun Luyddog (§18 in EWGT p.57).

The name is equivalent to Brioc with the 'honorific' prefix Ty-, and May 1 is the day of St.Brioc (q.v.) in Brittany. It must be admitted that the names represent the same saint (OP II.710-1, PW 60, WCO 155, 169). The parentage given to Brioc in his Life is obviously fictitious, but it is difficult to reconcile the parentage of Tyfrïog with the apparent chronology of the Life of Brioc.

TYFRÏOG father of YNYR. See Ynyr ap Tyfrïog.

TYFRYDOG ap HAWYSTL GLOFF. (490)

The saint of Llandyfrydog in Anglesey (PW 94); commemorated on January 1 (LBS I.70, IV.292-3). According to Bonedd y Saint he was the son of Hawystl Gloff by Tywanwedd ferch Amlawdd Wledig (§43 in EWGT p.61).

TYGÁI ab ITHEL HAEL. (490)

The saint of Llandygái (Llandegái) in Arllechwedd, Gwynedd (PW 85). No festival recorded (LBS IV.216). Bonedd y Saint calls him *Tygei* in *Maes Llanglassawc*, one of the sons of Ithel Hael (ByS 25 in EWGT p.58).

See also Kea.

TYGWY ap DINGAD. (570)

The saint of Llandygywydd or Llandygywy in Ceredigion (PW 59, WATU); commemorated on January 13 (LBS I.70, IV.224). Bonedd y Saint makes him son of Dingad ap Nudd Hael by Tenoï ferch Lleuddun Luyddog (§18 in EWGT p.57).

TYMYR ap LLAWR. (975)

Genealogical link in the ancestry of Hedd ab Alunog, patriarch of a tribe in Rhufoniog, Gwynedd; father of Greddyf (HL 10b in EWGT p.118; PP §32).

TYMYR ferch RHUN. See Rhun ap Maelgwn.

TYNEIO, ST. (Fictitious).

Supposed to be the saint of Deneio, originally the parish which included the town of Pwllheli. (Peniarth MS.147 see RWM i.913). The Myvyrian Archaology gave 'Eglwys Dyneio in Pwllheli' with patron Tyneio (MA² 431); so also PW 87, but later Wade-Evans gave the patron of Pwllheli as St.Beuno (WCO 175). This was given by Browne Willis, *Survey of Bangor*, 1721, p.275, who said of Deneio "quasi *Ty Feuno*, Domus Beunonis." (LBS I.218 n.6). Nicholas Carlisle (*Topographical Dictionary of Wales*, 1811) likewise gives Beuno as the patron of Pwllheli. Tyneio apparently got into the Myvyrian Archaology as a corruption of Tudno in a version of Bonedd y Saint §40 by Thomas Wiliems. See MA² 419.

TYNWAED FAGLOG. See Tinwaed Faglog.

TYRNOG ap CORUN. (Fictitious).

Found in only two texts of Bonedd y Saint (§2a in EWGT p.55). It is probably a mistake for Tysul of §3 although one manuscript (Peniarth 127) has both.

TYRNOG ap HAWYSTL GLOFF. (490)

The saint of Llandyrnog in Dyffryn Clwyd (PW 97). His name also survives in Rhos Dyrnog in Darowen, Cyfeiliog, Powys Wenwynwyn (WCO 189). He is commemorated on April 4 (LBS I.71, IV.260), also on June 26 in some Calendars but this is probably a mistake for Twrog (LBS IV.260).

Bonedd y Saint includes him as one of the sons of Hawystl Gloff by Tywanwedd ferch Amlawdd Wledig (§43 in EWGT p.61). The earliest versions give the name as Teyrnog (in modern spelling). In 1254 the church was written *Landernant* (for Landernauc) and the parish list in Wrexham MS.1 reads Llandeyrnog (before 1644), but in Peniarth MS.147 Llanddyrnoc (c.1566) (RWM i.914). Teyrnog corresponds to Irish Tigernach, and it is worth noting that St.Tigernach of Clones [Cluain Eóis] is also commemorated on April 4.

TYSILIO ap BROCHWEL YSGITHROG. (515)

He appears in Bonedd y Saint as son of Brochwel Ysgithrog by Arddun ferch Pabo Post Prydyn (§33 in EWGT p.59).

A Life of Tysilio is preserved in a Breton Life where he is called Suliavus [i.e. Suliau] and wrongly identified with Sulinus or Sulianus, the saint of St.Suliac-sur-Rance near Saint-Malo. The following is an analysis of the Life by Albert Le Grand (*Les Vies des Saints de la Bretagne Armorique*, 1901 ed. pp.481-5). There is a translation by G.H.Doble in *The Saints of Cornwall*, V.106-111.

1. Suliau was the eldest of the three sons of Brocmail, a lord of Wales. Suliau was brought up as heir presumptive. But Guymarcus [Gwyddfarch], abbot of the nearby monastery of Meibot [Meifod], used to visit the court of Brocmail and converse with Suliau. As a result Suliau became desirous of living a religious life, but he was aware that his father would never give consent. One day, while pretending to go out hunting with his brothers, he announced his intention to them and betook himself to the monastery.

2. Suliau took the monastic habit. His father tried to have him brought back,

3. but Suliau said he was prepared to die rather than leave.

4. Brocmail was appeased, but Suliau, being in some fear, went to a priory subject to Meifod on an island in the river Mené [Menai], which has since been called *Enez Suliau*, where he stayed for seven years. After that Guymarch recalled him as he wished to visit Rome, but Suliau tried to dissuade him.

5. As a result of the prayers of Suliau, Guymarch had a vision of Rome, and he found that a sufficient substitute. But soon after this he died after recommending Suliau as his successor.

6. Suliau was elected abbot. After six years his father died, and his brother Jacob [Iago] succeeded, but only reigned for two years. Jacob's widow, who was childless, took up the government and planned to marry Suliau. But Suliau would not agree.

7. The queen in anger seized all the revenues of the monastery. Suliau first retired to Suliau Island, but when this did not appease his sister-in-law, retired to Brittany.

8 - 11. The rest concerns the Breton saint of Saint-Suliac, where he died on October 1.

Another text from the lost Léon Breviary of 1516 is given by Canon Doble on pp.124-6, with analysis in English on p.112. The following differences occur:

1. Sulian, son of Bromailus, had three brothers Maion [Mawn], Jacob [Iago] and Chanaam [Cynan Garwyn].

4. Sulian goes to the island called Sulio near the bank of the river Mene.

6. There is no mention of the death of Bromailus and succession of Jacob. The woman who wished to marry Sulian was named *Haiarme* and was not said to be the wife of his brother. Instead of returning to the Menai he built a monastery in *Buelt* [Buellt], but still not feeling safe from Haiarme he crossed the sea to Lesser Britain. His commemoration is given as July 29.

NOTES ON THE LIVES

4. The 'island' in the Menai seems to be Llandysilio, near Llanfair Pwllgwyngyll on the Menai shore in Anglesey (A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) p.328).

6. A.W.Wade-Evans suggested that the modern Welsh form for Haiarme would be Haearnwy (Doble, V.112 n.16). LBS (IV.299) had suggested Haiarnwedd. By combining the two lives it may be inferred that Haiarme was the wife of Iago. The foundation in Buellt is perhaps Llangamarch in Buellt, as it is mentioned as a possession of Tysilio in Cynddelw's poem (see below). The church is dedicated to Cynog, but may have belonged to the monastery of Meifod (PW 39 n.7).

11. In Welsh Calendars Tysilio's day is November 8 (LBS I.75, IV.305). October 1 is the day for one of the saints Silin (LBS I.74). Doble thought that October 1 belonged to a saint Sulinus at Saint-Suliac in east Brittany and July 29 to the Léon saint Suliau or Sulian (V.121 and n.31).

In the Life of St.Beuno (§9) we are told that Beuno and his disciples came to Meifod and stayed with Tysilio for forty days and forty nights. This was the period of fasting at the time of the founding of a monastery (Bede, *Hist.Eccles.*, III.23) and so Wade-Evans thought that this was the occasion of the founding of the monastery of Meifod by Tysilio (*Arch.Camb.*, 85 (1930) p.327).

There is no reason to suppose that Tysilio actually went to Brittany (PCB). In a note by Kerdanet to the 1837 edition of Albert Le Grand (p.607 col.2 n.1), it is said that the Welsh tradition was that after his visit to Armorica, 'St.Suliau returned to his own country and was there placed at the head of the clergy in the famous quarrel with St.Augustine' (Doble, V.120 n.30). This is said to have occurred in 603, see Bede, *Hist. Eccles.*, II.2, and is perhaps possible for Tysilio if he lived to a good age (PCB).

The statement by Rice Rees (*Welsh Saints*, p.277) that Tysilio succeeded Asaph as bishop of Llanelwy is perfectly groundless (LBS IV.304).

The importance of Tysilio is shown by the high rank which the minster at Meifod held throughout Wales as well by the wide-spread distribution of Tysilio churches (WCO 201). Meifod was the premier church of Powys, and, until the foundation of the Cistercian abbeys of Ystrad Marchell and Valle Crucis, was the chosen burial place of kings (HW 248).

Churches dedicated to Tysilio are Meifod (PW 110) and Llandysilio, formerly under Llandrinio (PW 109), both in Powys Wenwynwyn, Llandysilio-yn-Nyfed in Dyfed (PW 47), Llandysilio Gogo in Ceredigion (PW 60), Llandysilio in Anglesey (PW 95), Llandysilio-yn-Iâl and Bryn Eglwys, also in Iâl, Powys Fadog (PW 104).

The twelfth century poet Cynddelw wrote a poem, 'Canu Tysilio' (RBP cols. 1165 to 1172) in which he extolled Tysilio and the church at Meifod, and enumerated the Tysilio churches, not very precisely. Among these is Llangamarch [in Buellt] (see notes above, §6), Llanllugyrn, that is, Llanllugan

in Cedewain, Powys Wenwynwyn (WATU), and a church in Llydaw [Brittany]. From this it seems that Tysilio had already been identified with a Breton saint.

According to the poem Tysilio was present at the battle of Cogwy (q.v.) (RBP col. 1167 ll.22-31) [where Oswald king of Northumbria fell in 642 against Penda and the Welsh at Oswestry]. "The saint was fighting from heaven". (Ifor Williams in BCS 3 (1927) pp.59-62; A.W.Wade-Evans in *Arch. Camb.*, 85 (1930) pp.328-9). There is a holy well, Ffynnon Nant Dysilio, at Oswestry, showing that the saint was associated with this district (WCO 201).

BRUT TYSILIO

The belief that Tysilio wrote a British Chronicle is first recorded by Edward Lhuyd in his *Archaeologia Britannica*, 1707, p.225 where he refers to "a Chronicle written by Twrrog's Cotemporary, Tyssilio the son of Brychuel Ysgythrog, Prince of Powys, which I find inserted in H. Salbury's Manuscript Catalogue of Welsh Writers, and was extant as I have been credibly inform'd within these 50 years" (A.O.H.Jarman in *Llên Cymru*, II.167 (1953)). Lhuyd also mentioned "LHYV. TYSSILIO Yn Rhydychen" (*Parochialia*, III.115). The MS. referred to seems to have been one in the hand of Gutun Owain and in the Library of Mr.Davies at Llannerch in Denbighshire. It was not lost then, however, for Richard Morris described it in BL.Add.MS.14936 fos.9v-10v. The title, in a more recent hand, says "The later part is the History of the Kings of Greate Brytaine from Brutus to Cadwaladr, and written by Tesuljo vab Brochwel Scithrog prince of Powys ..." (*Llên Cymru*, p.174).

The manuscript is now lost and it is not known what version of Brut y Brenhinedd, if any, it followed. It was perhaps one of the shorter versions. At any rate Lewis Morris (d.1765) had no hesitation in asserting that the shorter versions, as in Jesus College MSS. 61 (c.1500-25) and 28, [a later version published in MA¹ II.83-390, MA² 434-475, under the title "Brut Tysilio"], were copies of the original history by Tysilio, which Walter, archdeacon of Oxford, translated into Latin, and was used by Geoffrey of Monmouth, while the longer versions of Brut y Brenhinedd were re-translations into Welsh from the *Historia Regum Britanniae*. This was a combination of misunderstanding and wishful thinking.

For Lewis Morris's thinking see the correspondence in Cy. 49 part 1 (1947) pp.146, 174, 302, 321-2; and part 2 (1949) pp.446, 621, etc.

See further Brynley F. Roberts, *Brut Tysilio: Inaugural Lecture*, University College, Swansea, 1980, who says (p.10) that authorship of the Brut was attributed to Tysilio from at least about 1600.

Tysilio could hardly have written a history up to the death of Cadwaladr, seeing that Cadwaladr was three generations after Tysilio (PCB). Lewis Morris supposed that it had been continued by a later hand (*Celtic Remains*, p.xlii).

TYSOE, ST.

The saint of Llan-soe (Llansoy, Llandysoe, WATU) in Gwent (PW 81). He is said to have been an *alumnus*, 'disciple', of Dubricius, see BLD 187 where he is called *Tisoi*. See also LBS IV.296 s.n. Tysoi.

TYSUL ap CORUN. (470)

The saint of Llandysul in Ceredigion (PW 60), and of Llandysul in Cedewain, Powys Wenwynwyn (PW 108); commemorated on January 31 (Rice Rees, *Welsh Saints*, p.209; LBS IV.305), not February 3 as given wrongly in one Calendar (LBS I.70, IV.305).

His ancestry is given in Bonedd y Saint (§3 in EWGT p.55) as son of Corun ap Ceredig ap Cunedda.

In Peniarth MS.131 p.244, this part by Ieuan Brechfa, St.Issells [Llanusyllt] in Dyfed is wrongly called *Sain Tyssul ymyl Dinbych*. See Usyllt.

TYWANWEDD ferch AMLAWDD WLEDIG. (465)

She appears in *Bonedd y Saint* (§43 in EWGT p.61) as the mother of the children of Hawystl Gloff, namely Tyfrydog, Diheufyr, Tyrnog, Tudur and Marchell. In *Bonedd Gwŷr y Gogledd* (§13 in EWGT p.73) she is called Dywanw, the mother of Huallu ap Tudfwlch Corneu.

Another version of ByS §43 (MSS. F,Fa) substitutes the name Menwyd for Hawystl Gloff, omits the name of the mother, but adds that Gwyn ap Nudd, Caradog Freichfras and Gwawl ap Llyminawc [Gwallog ap Lleenog] had the same mother 'as they', i.e. presumably Tyfrydog, etc. Iolo Morganwg evidently concluded that Tywanwedd was also the mother of Gwyn ap Nudd, Caradog Freichfras and Gwallog ap Lleenog. Thus in the Iolo MSS. pp.123 and 124 it is said that Gwyn ap Nudd, Caradawc Freichfras and Gwallawc ap Lleenawc were sons of Llyr Myrini (*sic*) by Tyfanwedd ferch Amlawdd Wledig. I think that this was a misunderstanding. It seems that a brief on the three brothers by the same un-named mother was accidentally incorporated into ByS MS. F and copied in Fa. See further s.n. Gwyn ap Nudd. However there appears to have been a belief that Tywanwedd was the mother of Caradog Freichfras for a Welsh tract of the second half of the 16th century on the Round Table says that the mother of Caradog Freichfras was Dywedd verch Aflaw wledic. It also states that the mother of Gwair ap Gwystyl was a daughter of Aflaw wledic, (perhaps Tywanwedd). See NLWJ 14 (1965) p.242.

TYWYNNOG. See Gwynnog ap Gildas.

TY-, see also Te-.