

A WELSH CLASSICAL DICTIONARY

People in History and Legend up to about A.D.1000

AARON, ST. See Julius, St., Alban, St.

ABROS ap DOS. See Gurthiern

ACHEBRAN. See Keverne, St.

ACHREN. See Goddeu.

ADDANC. See Afanc

ADDAON ap TALIESIN. See Afaon

ADDEDOMARUS.

A British prince whose name appears on some coins. He is supposed to have ruled over the Icenii or some neighbouring tribe about the time of Cunobelinus (q.v.) (CB pp.36, 277-8; C & M p.59).

It has been conjectured that he is the Aedd Mawr (q.v.) of the Welsh Triads. (Gilbert Stone, *Wales*, p.418).

ADDIEN ap DÔN. See Dôn.

ADELPHIUS, bishop. See Eborius.

ADMINIUS.

A son of Cunobelinus (q.v.) mentioned by Suetonius (*Caligula*, Ch.44ff). In the year A.D.40 he was expelled from Britain by his father after a quarrel, and surrendered himself with a small number of followers to the emperor Caligula in Gaul. Thereupon the emperor sent a letter to Rome describing in fine language how the island of Britain had been added to the Roman power! Nothing further is known of Adminius except that he may be the same as the person whose name appears on some coins as Amminius. The finding-place of these coins connect him with some part of Kent. (CB pp.34, 278).

ADWARWY, disciple of Cybi. See Cybi.

ADWEN (daughter of Brychan).

She is mentioned in *Vita Sancti Nectani* (EWGT p.29) as a daughter of Brychan (q.v.). The name suggests that she was patron of Advent Church near Camelford, which was called *Sancta Athwenna* in 1340. (G.H.Doble, *S.Nectan, S.Keyne and the children of Brychan in Cornwall*, p.18). See also Edwen.

ADWENT ferch ELIFFER. See Lleucu ferch Enflew.

AED BROSC.

He appears as the father of Trestin in the Irish version of the pedigree of the kings of Dyfed. (EWGT p.4) and corresponds to Owain Fraisg, father of Tryffin, in the Welsh versions. See Tryffin, king of Dyfed.

AEDD, king of Ireland. Father of Gwitard and Odgar (qq.v.).

AEDD MAWR. (Legendary).

He appears as the father of Prydain (q.v.). Nothing further seems to be known about him, and the origin of the name is unexplained. (But see Addeddomarus). In an attempt to combine Welsh legend with the fictions of Geoffrey of Monmouth he is made the son of Antonius ap Seiriol (or Seisyll) ap Gwrwst (q.v.) ap Rhiwallon (EWGT pp.36, 95, 121). He is mentioned by Rhys Goch o'r Ryri as a remote ancestor: *Hil Aedd Mawr. (Cywyddau Iolo Goch ac Eraill*, pp.337 l.18 and 308 l.25).

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AEDDAN, disciple of Dubricius.

He is mentioned in the Book of Llandaf (BLD 80) as a disciple of Dubricius [Dyfrig]. Like several other disciples of Dubricius (e.g. Inabwy, Ufelfyw and Arwystl) he has been included wrongly in the list of bishops of Llandaf between Oudoceus and Berthwyn. The only charter under his name concerns Mavurn in the Dore valley, and makes him a contemporary of Cynfyn ap Peibio (BLD 162). Wendy Davies dates the charter c.605 (LlCh p.104).

AEDDAN or **MAEDDOG**, disciple of St.David.

Aeddan and Maeddog are different forms of the same name, basically *Aedd*. He is mentioned in Rhygyfarch's *Vita Beati Davidis* where we are told (§§ 15, 16) that *Aidanus* [Aeddan], *Eliud* [Teilo], *Ismael* [Ysfael] and many other disciples came with St.David to *Rosina Vallis* [Glyn Rosin] where David eventually founded his great monastery of Menevia [Mynyw]. In §§35-36 we are told that *Aidanus* went to Ireland and built there a monastery which is called *Guernin* [Ferns] in the Irish tongue. In §42 (Vespasian text) *Maidoc, qui et Aidanus ab infantia* was given a little bell by St.David, called *Cruedin*, which he had forgotten to take with him when he went to Ireland. When David was told this, it was miraculously transferred to Aeddan in Ireland. According to §§37-38 while Aeddan was in Ireland he was told in a vision that David was about to be poisoned. He was advised to send a servant, his fellow pupil, *Scuthinus* (see Ysgolan (1)), to acquaint David of the fact. Scuthinus was miraculously borne across the sea to the coast of Wales.

All this material concerning Aeddan, except that in §§37-38, is reflected in the Lives of Aedán or Maedóc, bishop of Ferns in Co.Wexford, who died in 626. They also tell (§17 in the Vespasian text) how he gave aid to the Britons against the *Anglici* by prayer so that the *Anglici* were defeated and not a single Briton was killed. It is doubtful, however, whether Aedán of Ferns, (c.560 - 626) was the same as the disciple of St.David. Canon G.H.Doble thought that the Life of Aedán, bishop of Ferns, is “really a contamination of two different legends, one Welsh, the other Irish”. (*St.Teilo*, p.14).

In the Life of St.Cadog (§70 in VSB p.140) there is an agreement in which the name Maidoc appears among the witnesses together with David, Cynidr, Eliud [Teilo], Illtud, etc. Also in the same Life (§22) Maidoc appears again in company with David, Teilo, Illtud, Dochau and Cynidr to arbitrate between Cadog and Arthur. See Llyngesog Lawhir.

Maidoc is also mentioned in the Life of Teilo in the Book of Llandaf (BLD 101). While he and Teilo were at Menevia they were involved in a miracle in which two tame stags helped them in carrying wood. See Teilo.

There is a place called Ffynnon Faeddog, one mile north-west of St.David's (*Ordnance Survey*, 6 inch, 1908/9) but formerly Ffynnon Fadog (Doble, *St.Teilo*, p. 14n). There was also a Pwll Trefaeddán 1¾ miles west of St.David's. (Cy.xxiv (1913) p.32n).

Aeddan is the patron of Llawhaden, also called Llanhuadain in Pembrokeshire (PW 29, WATU). LBS I.126 also mentions Solva St.Aidan under Whitchurch, near St.David's.

There is no mention of Aeddan or Maeddog in the Welsh Calenders. (LBS i.125).

Henry Rowlands, (*Mona Antiqua Restaurata*, 1766, pp.154, 155; first edition 1723) mentions Aiddan Foeddog as a son of Caw. His authority is not known but it probably means 'Aeddan alias Moeddog' and refers to the disciple of David. The effective identification with Aeddan ap Caw is perhaps possible. See Caw of Prydyn.

AEDDAN ap BLEGYWRYD. (d.1018).

Some time after the death of Maredudd ab Owain ap Hywel Dda in 999, Aeddan ap Blegywryd acquired royal authority in Gwynedd and Deheubarth (but not in Gwent and Morgannwg). He was finally killed, with his four sons, by Llywelyn ap Seisyll in 1018. (HW 346-7)

Cardiff MS.4.110 p.47 (18th century) says “Penmynydd ym Mon 'tis said to have been the seat of Aidan ap Blegored, and after of Gwrgi of Penmynydd”.

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His true genealogy is unknown, as admitted by David Powel in his *Historie of Cambria*, 1584, (1811 reprint p.58). (Iolo Morganwg pretended that he was the son of Blegywryd ap Morgan Mawr. See the *Gwentian Brut* s.a.994, MA² p.693) and Iolo MSS. p.87.

AEDDAN ap CAW. See Caw of Prydyn; Aeddán or Maeddog, above.

AEDDAN ap CYNGEN. See Cyngen ap Cadell, Brochwel ab Aeddán.

AEDDAN [Cangan] ap MAIG. See Cadwal Crysban.

AEDDAN ap MÔR. (900?)

A prince of the line of Rhufoniog. Father of Morudd (HG 20, JC 46, ABT 26 in EWGT pp.12, 49, 108). Compare Elaeth ab Ifor.

AEDDAN ap RHODRI MAWR. See JC 20 p.47. Otherwise unknown.

AEDDAN FRADOG. (?Aedán mac Gabráin)

He first appears in the tract *De situ Brecheniauc*, §12(12) in EWGT p.15, thus:

Luan filia Brachan, mater Haidani bradouc.

He next appears in *Bonedd Gwŷr y Gogledd*, §11 in EWGT p.73, as follows:

Gauran m. Aedan uradawc m. Dyuywal hen m. Idnyuet m. Maxen wledic ...

In *Plant Brychan*, §3i in EWGT p.82, we find:

Lleian [verch] Vrychan gwraic Gawran, mam Aeddán vradoc,

There are various other versions which are clearly corrupt. See EWGT. The association of the names Aeddán and Gafran strongly suggests Aedán son of Gabráin son of Domangart of the line of kings of Dalriada in Scotland who reigned 574-608. John Rhys (CB p.158) and H.M.Chadwick, (*Celtic Scotland*, p.152) agree with the identification. If so we must ignore the ancestry of Aeddán Fradog given in *Bonedd Gwŷr y Gogledd*. But we can accept that his mother was Lluan, daughter of Brychan. This is somewhat confirmed in the *Life of the Irish St.Laisren of Leighlin*, where it is stated that Laisren's mother was Gemma, a daughter of Aedán and grand-daughter of a king of Britannia. (EIHM p.362). This was also noted by Egerton Phillimore in *Cy.11* (1892) p.100. There must be a suspicion that Gafran ab Aeddán in *Bonedd Gwŷr y Gogledd* is a mistake for Aeddán ap Gafran. But see Gafran ab Aeddán

In a triad (TYP no.54) we are told that Aeddán Fradog came to the court of Rhydderch Hael at Alclud [Dumbarton] and left neither food nor drink nor beast alive. This was one of the 'Three Unrestrained Ravagings' of Ynys Prydain.

According to Robert Vaughan of Hengwrt in *Panton MS.51* p.116 Aeddán Fradog and Morgan Mawr ap Sadyrnin rebelled against Rhydderch Hael who fled to Ireland. Aeddán took Caer Alclud. Later Rhydderch was restored, but a quarrel arose between the shepherds of Rhydderch and Aeddán over a lark's nest (See TYP no.84). Aeddán allied himself with Gwenddoleu (q.v.) and the battle of Arderydd was fought in which Rhydderch obtained a bloody victory and Aeddán fled the country. Aeddán's association with the battle of Arderydd is clearly stated in the poem *Peirian Vaban* where his name occurs three times. See Arderydd. See also TYP pp.264-6. If Aedán mac Gabráin (574 - 606/8) took part in the battle of Arderydd (573) it must have been before he became king. On his reign see Oman pp.250-1.

AEGAN ap COEL GARNACH. (Romance)

The following appears in *Peniarth MS.132* p.129, this part by Lewys ab Edward:

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Aegan ap Coel Carnach ap Afri o Perdon o Lwyth Diri yw enw Marchawc y Ffynnon y Nghymraec. Y henw ynnteu yn Ffrangec 'Mwnbenyd'.

This was copied by Gruffudd Hiraethog in Pen.136 p.355 but he changed Perdon to Peridon and Carnach to Garnach. The 'Knight of the fountain' occurs, un-named, in the Arthurian romance, 'The Lady of the Fountain' or 'Owain and Luned' (RM 172ff). This perhaps refers to an earlier version of the tale as suggested by Robert M.Jones in *Llên Cymru* IV.220. Chrétien de Troyes calls him Esclados the Red in his romance of 'Ivain'.

AELAN or **AELAW ab ALSER.** (900)

Genealogical link. Father of Einudd, Llawfrodedd Farfog (2) and Gwyn. See HL 4a in EWGT p.115; PP §§31, 32, 33, 34.

AELAN or **AELAW ap GREDDYF.** (950)

Ancestor of tribes in Anglesey. Father of Tegerin and Bledrus y Moelyn. See HL 2a, 2m in EWGT pp.112, 113.

AELFRED, king of Cornwall. See Deigr ap Dyfnwal Hen.

AELFYW. See Eilfyw.

AELGYFARCH ap HELIG.

A son of Helig ap Glannog according to late versions of Bonedd y Saint (§42 in EWGT p.60). Aelgyfarch is there said to be 'in Y Gyffin' (near the town of Conwy), but no church is dedicated to him (LBS I.108).

AELHAEARN ap CERFAEL. (580)

He is mentioned in Bonedd y Saint (§36 in EWGT p.60) as the son of Cerfael ap Cyndrwyn of Llystinwynnan in Caereinion with two brothers, Llwchaearn and Cynhaearn. His churches are at Llanaelhaearn under Gwyddelwern in Edeirnion (WATU), at Cegidfa or Guilsfield in Powys Wenwynwyn (PW 109) and Llanaelhaearn under Clynnog in Arfon (PW 84). His festival is on November 2 or 1 (LBS I.75, 112).

His name appears in the list of those whom St.Beuno raised from the dead (See Beuno). For the story see LBS I.111. From this we may infer that Aelhaearn was a disciple of Beuno (WCO 200). And this is also confirmed by the proximity of his churches to those of Beuno (LBS I.111-2)

There was also a disciple of St.Dyfrig of this name. See Elhaearn.

AELRHIW, ST. (Fictitious).

Said to be the saint of Rhiw in Llŷn (Rice Rees, *Welsh Saints*, pp.306, 332). The original dedication was to *Y Ddelw Fyw*, 'The Living Image', i.e. 'The Holy Rood', with feast on September 9. The name is perhaps derived from *Aelryo* which occurs in Bonedd y Saint §24(E) in EWGT p.58, as a misreading of Maelrys ap Gwyddno. (A.W.Wade-Evans in *Arch.Camb.* 86 (1931) p.165, PW 87).

AERGOL LAWHIR, king of Dyfed. (460)

'A. Long-hand'. The name occurs as *Aircol* (HG 2), *Aircol lawhir* (JC 12) and *Aergul ap Llawir* (ABT 18a) in EWGT pp.10, 45, 106. It is derived from Latin *Agricola*, modern *Aergol* (WCO 91, 261-2).

According to the above genealogies he was the son of Tryffin, king of Dyfed, and father of Gwerthefyr and perhaps another son, Erbin.

The following legend is told of him in the Book of Llandaf (BLD 125) to explain a grant of land given by him to St.Teilo:

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During the reign of *Aircol lauhir* son of *Tryfun*, king of the Demetic region, when he alternately held his court at *Liscastell*, the chief of all the Demetic region, every night after the servants had distributed food and drink to the king, induced by the devil on account of the abundance of liquor, it always happened that one of the soldiers or one of the household of the king was killed. The king decided that this could only be stopped by the intervention of the saints. As saint *Teliaus* [Teilo] was abiding nearby at *Pennalun*, his monastery, the king asked him to come and bless his court in order to end the killings. This Teilo did and also sent two of his disciples, *Iouil* (elsewhere *Iouguil*) [Llywel, q.v.] and *Fidelis*, to serve in the court by distributing the food and drink in measure and sufficiency for all. After that no killings occurred, and the king, realising that this was through the prayers of Teilo, gave him three towns, namely, *Trefcarn*, *Laith Ty Teliau* and *Menechi*.

Aircol is also said to have consented to a deed of land given to Teilo by Tudwg in atonement for the slaying of Tyfái ap Budic (BLD 127).

It appears from a poem in the Book of Taliesin (BT 45-6) that Aergol was put to flight by Cynan Garwyn of Powys in a battle at Crug Dyfed:

Kat ygcruc dymet / Aercol ar gerdet.

‘A battle in Crug Dyfed, Aergol flying.’

It was in the time of Aergol that Budic, an exile from Armorica, came to Dyfed, according to the Life of St. Oudoceus (BLD 130). See Budic (2) son of Cybrdan.

According to the Stanzas of the Graves in the Black Book of Carmarthen (No.71), Aergol's grave was in Dyfed:

Bed Airgwl yn Dyuet.

(SG p.132).

Gildas, in his epistle (§31), calls Vortiporius [Gwerthefyr] ‘thou naughty son of a good king’, from which we gather that Aergol won the approval of Gildas (PCB).

Lydstep is the name of a small cluster of houses on the road from Manorbier [Maenor B_r]. On the right (going from Manorbier) is a house called ‘The Palace’, traditionally the site of Lis Castle where Aircol Lawhir held his court (*Arch.Camb.* III.13 (1867) pp.365-6), grid reference SS 0998. Local tradition records that ‘King Longhand’ (i.e. Aergol Lawhir) once held court at Lydstep (OP II.234). There is a place in Dyfed called Castell Argoel which may stand for Castell Aergol, and may be named after Aergol Lawhir (OP I.421, II.407).

In the Book of Llandaf persons named *Aircot*, *Aircol* appear as witnesses to two charters in the times of bishops Aeddán and Elwystl. But the properties concerned are in the Dore Valley and a different person is probably indicated. For the sites see LBS I.127, 196.

AETHELFRITH, king of Northumbria. See Edelfled Ffleisor.

AETHELRED or ETHERED, alderman of Mercia. See Edryd Wallt Hir.

AETHLEM, a dog. See Glythmyr Ledewig.

AFAGDDU. (Legendary).

He is mentioned in the tale ‘Hanes Taliesin’ as a son of Tegid Foel and Ceridwen. His real name was Morfran, but he was called Afagddu, ‘Utter Darkness’, because of his extraordinary ugliness. Ceridwen, his mother, realised that he would never be accepted among the nobility unless he possessed qualities different from his looks. So she boiled a cauldron of special herbs from which, at the end of a year, three drops would spring forth. On whatever man those three drops should fall, he would become extraordinarily learned and full of the gift of prophecy. Afagddu never obtained these advantages, because, by accident, the drops fell upon Gwion Bach (q.v.). We hear nothing more of Afagddu in this tale.

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The name appears in two poems in the Book of Taliesin (BT 36.1 and 71.24). In the former, 'Ceridwen's Chair', we gather from a boast by his mother that Afagddu somehow obtained the wisdom that she had desired for him, for he, *Auacdu vy mab inteu*, was enabled to be victorious among his bardic rivals (John Rhys, *Hib. Lect.*, p.569). As a proper name 'Afagddu' was used for 'The Prince of Darkness' in the Christian sense of the term (*loc.cit.* p.546). See also Afanc.

His sister, Creirwy, was exceptionally beautiful. See more of him under his name, Morfran ail Tegid.

AFALLACH ap BELI MAWR. (Legendary).

The name appears in the ancestries of Cunedda Wledig and Coel Hen. See HG 1 and 10 in EWGT pp.9, 11, and later versions: *Aballac* in the latter, but reduplicated to *Aballac map Amalech* in the former. In the first he is father of Owain and in the latter, of Euddolen. He also appears as the father of Modron, the wife of Urien Rheged, and of Gwallwen, a mistress of Maelgwn Gwynedd.

Ynys Afallach is the common Welsh name for what is otherwise known as the Isle of Avallon. See Avallon. Sir John Rhys believed that Ynys Afallach was named after Afallach, son of Beli Mawr, whom he regarded as an 'Otherworld' divinity inhabiting the island. (*Arthurian Legend*, pp.324, 335 ff). In support of this is the story that Urien's wife was a daughter of the king of Annwn (see s.n. Modron), and there is further corroboration in the legend recorded by an interpolator in William of Malmesbury's *De Antiquitate Glastoniensis Ecclesiae* (ed. Hearne p.17), who states that Avallon may be named 'from a certain *Avalloc* who is said to have lived there with his daughters, owing to its being a solitary place'. Giraldus Cambrensis also says that *Avallonia* may get its name 'from a certain *Avallo*' (*Speculum Ecclesiae*, Ch.IX).

Sir John Rhys also believed that the name, *Evalac(h)*, of a heathen king, who figures in *L'Estoire del Saint Graal*, a part of the 'Vulgate' Cycle of Arthurian Romances, is derived from Afallach (*Arthurian Legend*, p.337). But apart from the similarity of names there is nothing to support this (PCB). See also TYP pp.266-8.

AFAN BUELLT, ST. (480)

He was the son of Cedig Draws ap Ceredig ap Cunedda Wledig, as can be inferred from a comparison of the genealogies in Progenies Keredic §2, Bonedd y Saint §6 and Jesus College MS.20 §44 in EWGT pp.20, 55, 49 respectively. From the latter we learn that his mother was Tegfedd ferch Tegid Foel of Penllyn.

He is the saint of Llanafan Trawsgoed in Ceredigion and Llanafan Fawr in Buellt (PW 61, 39). His tomb is shown in the latter place with an inscription stating that he was a bishop (LBS I.114):

HIC IACET SANCTUS AVANUS EPISCOPUS

Afan is also one of the three saints of Llantrisaint in Anglesey (PW 90). His commemoration is on November 16 (LBS I.75, 115).

AFAN ferch MAIG MYNGFRAS. (Legendary). (510)

She is mentioned as one of the 'Three Lively Maidens' (*gohoywriein*) of Ynys Prydain in a triad (TYP no.79).

AFAN FERDDIG, a bard.

One of the 'Three Red-speared Bards' of Ynys Prydain, and the bard of Cadwallon ap Cadfan according to a triad (TYP no.11). On the cognomen see OP I.254. Rachel Bromwich translates 'little bard' (TYP p.268). For references to him in medieval poetry, etc. see TYP pp.268, 274.

AFANC or ADDANC. (Legendary).

A kind of mythical monster inhabiting certain lakes and streams. In the tale of 'Peredur' there is mention of an Afanc or Addanc that lived in a cave. There was a pillar of stone at the entrance to the

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cave by means of which the Afanc was able to see all that came inside, while no one could see it. From the shade of the pillar it slew all with a poisoned stone-spear. But Peredur, with the aid of a stone which made him invisible, slew the Addanc with a spear, and cut off its head (WM 155-8, RM 223-6). It appears that this Addanc was so far of human form that he was in the habit of using a spear (John Rhys, *The Arthurian Legend*, p.95).

Another tale in which the Afanc appears is in a piece of folklore associated with a pool called Llyn yr Afanc, on the river Conwy, above Betws-y-Coed and opposite Capel Garmon. It is said that a girl enticed the Afanc to come out of this pool, which was its abode. It slumbered with its head on her knees and meanwhile it was bound with chains. When it awoke it returned to its old refuge. But the chain was long enough to be fastened to oxen which pulled it out of the pool. The oxen were twins and were called Ychen Bannog. They drew the Afanc across the hills as far as Llyn Cwm Ffynnon Las. Several places on the way received names incorporating the words 'ych' or 'ychen'. See *The Cambrian Journal* for 1859, pp.142-6. The final resting place is probably Glaslyn, once called Llyn y Ffynnon Las in Cwm Dyli in the Snowdon range. There is also *Sarn yr Afanc*, 'The Afanc's Stepping Stones', on the river Ogwen in Nant Ffrancon (John Rhys, *Celtic Folklore*, pp.130-4). On Ychen Bannog see also s.n. Nynnio ab Erb.

Bedd yr Afanc is the name of a Long Cairn in the parish of Meline, Dyfed, grid reference SN 1034 (PCB). See also John Rhys, *loc.cit.*, p.689. For the Afanc of Llyn Barfog see Llyn Barfog. An Afanc was also associated with Llyn Syfaddon. See John Rhys, *loc.cit.*, pp.134-5.

The original form was *avac*, 'monster of the lake', (c.f. Afagddu, q.v.) which was made into *afanc*, the word for 'beaver' (John Morris-Jones in *Cy.28* (1918), p.237 n.2).

'IOLO' FICTION

In the Myvyrian Archaiology third series of triads no.97 Iolo Morganwg mentioned an Afanc which he himself translated 'the Monster of the Lake'. This Afanc had caused the bursting of Llyn Llion and had produced the deluge. Hu Gadarn (q.v.) drew the monster to land with his *ychen bannog*, 'hunch-backed oxen', after which the lake never burst again (*Trans.Cym.*, 1969, p.140).

AFANDREG DDU ferch CYNAN GARWYN. See Cadfan ap Iago.

AFAON or ADDAON ap TALIESIN.

He is mentioned in the tale 'Rhonabwy's Dream' as 'The most accomplished and wisest youth that dwells in this Island, *Adaon uab Telessin*' (RM 150), and again as *Adaon mab Talyessin*, one of forty-two counsellors of Arthur (RM 159). In the triads he appears as *Auaon*, *Adaon*, one of the 'Three Bull-chieftains' and one of the 'Three Battle-leaders' of Ynys Prydain (TYP nos.7, 25). Another triad of the 'Three Unfortunate Assassinations' states that he was slain by Llawgad Trwm Bargod Eidyn (TYP no.33). A proverb is attributed to him in Englynion y Clyweid (no.35) in Llanstephan MS.27 (BBCS III p.12). He is also mentioned in the poem 'Can y Meirch' in the Book of Taliesin (BT 47.25-26).

AFARWY ap CAW. See Caw of Prydyn.

AFARWY ap LLUDD. (Fictitious).

This is the name which Brut y Brenhinedd substitutes for 'Androgeus son of Lud' who appears in HRB. According to HRB, on the death of Lud [Lludd] the monarchy of Britain devolved upon his brother, Cassibellaunus (see Cassivellaunus), owing to the tender age of Androgeus and Tenuantius (see Tasciovanus) the sons of Lud. But Cassibellaun bestowed the city of Trinovantum, with the dukedom of Kent, on Androgeus (HRB III.20). On Julius Caesar's first invasion the forces of Androgeus and Nennius defeated Caesar (IV.3). Later a quarrel arose between Cassibellaun and Androgeus. Cassibellaun ravaged the lands of Androgeus, who, unable to protect himself, sought the help of Julius Caesar, sending a delegation under his own son, Scaeva. This was the occasion of Caesar's third invasion, (corresponding to his second historical invasion). Androgeus aided Caesar and Cassibellaun finally had to beg Androgeus to procure peace with Caesar. This was done and Androgeus returned to Rome with Caesar, while Cassibellaun had to send a yearly tribute of 3000 pieces of silver (IV.8-11). For this

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treachery a Red Book triad calls Afarwy one of the 'Three Dishonoured Men' of Ynys Prydain (TYP no.51). It is clear that Androgeus (Afarwy) plays the role of the historical Mandubracius (q.v.) with much fictitious matter added.

Geoffrey of Monmouth seems to have got the name Androgeus from Bede (*Hist.Eccles.* I.2). Bede took it from Paulus Orosius (*Hist.*, VI.9) who mentions *Androgorius* or *Andragius* [a mis-spelling of Caesar's Mandubracius] as having surrendered the strongest city of the Trinovantes to Caesar and given him forty hostages.

Scaeva (HRB IV.9) is called Cynan ab Afarwy in Brut y Brenhinedd.

Afarwy is an archaic Welsh word meaning 'grief' (CLIH p.191).

Elidir Sais (fl.c.1200) seems to be the first of the Gogynfeirdd to mention one of Geoffrey's characters (or rather the Welsh equivalent) when he speaks of Afarwy (TYP p.269). For other poetic references see TYP p.270.

AFLOEG ap CUNEDDA. See Cunedda Wledig.

AFLOYD (AMGUOLOYT) ab AMWERYDD.

Genealogical link in the ancestry of Cunedda Wledig; father of Gwrddwfn (HG 1 in EWGT pp.9, 109, etc.). Cf. Amloyd ab Amwerydd, s.n. Tryffin, king of Dyfed.

AFRELLA. Wife of Umbraphel (q.v.).

AGASIA ferch SEISYLL. See Seisyll (III), fictitious king of Britain.

AILFYW, ST. See Eilfyw.

ALAIN son of BRON. (Arthurian Romance). See Bron.

ALAN ap CADWALADR. (Fictitious). See Cadwaladr ap Cadwallon.

ALAN FYRGAN ab EMYR LLYDAW. (Legendary). (470)

According to a triad (TYP no.30) his was one of the 'Three Disloyal Warbands' of Ynys Prydain, for they departed from him by night and let him go with his servants to Camlan. And there he was slain. No parentage is given to him in the triad, but in Bonedd y Saint (§58 in EWGT p.63) he is made the son of Emyr Llydaw and father of Llonio Lawhir.

Alan and his son Llonio are said to have fought against the pagans. See s.n. Llonio Lawhir.

The name Alan is distinctly Breton, and the cognomen *Fyrgan*, also spelt *Fergan* in some texts, evidently comes from that of Alan Fergan who was Duke of Brittany 1084 - 1112 and died in 1119 (TYP p.270). See Sberin.

ALAN I son of HOEL. Fictitious king of Armorica. See Hoel II.

ALAN II. Fictitious king of Armorica.

He is mentioned by Geoffrey of Monmouth as a contemporary of Cadwaladr. When Cadwaladr made his [fictitious] pilgrimage to Rome, Alan sent his son Ifor and nephew Ini to rule the remnant of the Britons. Alan was the nephew of the equally fictitious Salomon II, king of Armorica. (HRB XII.15-19).

According to Cardiff MS.2.136 p.56 (probably by Thomas Jones of Tregaron), a daughter of this Alan was the wife of Cadwaladr and mother of Idwal Iwrch.

ALAN father of DIFWNG. See Difwng.

ALANUS or ALANEUS. (Fictitious).

Alanus was 'The first man who came to Europe of the stock of Japheth' according to HB §17. He is given a pedigree of Irish origin cognate with the genealogies in *Lebor Gabála Erenn*. See e.g. the

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edition by the Irish Texts Society, I.37 §16, and shorter versions in I.23 §9, I.157 §95P, I.161 §98. In HB he is given three sons Hessitio, Armenon and Negue, from whom various tribes in Europe are said to be descended.

The origin of this fiction goes back to Tacitus's account of the Germanic tribes (*Germania*, Ch.2) which, he says, had three great divisions, the Herminones, the Ingaevones and the Istaevones. (Also Pliny, *Naturalis Historia*, IV.14). These tribes, he says, were descended from three sons of Mannus, the son of the god Tuisco. About the year 520 a pseudo-learned genealogy of the Romans and the Germanic nations was drawn up in France. In this account these nations are said to be descended from three sons of Alaneus, namely Erminus, Inguo and Istio. Of the latter it is said: 'Istio frater eorum genuit Romanos, Brittones, Francus, Alamannus.' (The last two are corrected to Francos, Alamannos in later versions). See Bruce II.52 and sources referred to there. These were the people of Merovingian Gaul, that is to say, the Gallo-Romans, the Bretons, the Franks and the Alamanni. (T.D.Kendrick, *British Antiquity*, p.3). In HB §17 we are told that Hessitio had four sons, Francus, Romanus, Britto and Albanus (*sic*). Here Britto and Albanus have become ancestors of the Britons and the inhabitants of Alban, i.e. Scotland. See further s.n. Istio.

In HB §18 Britto becomes Brutus son of Hisitio son of Alaneus, and the mother of Alaneus is said to be Rea Silvia, daughter of Numa Pampilius son of Ascanius son of Aeneas. This seems to be a clumsy attempt at compromise with the alternative version in HB §10, where Brutus or Britto is given a Trojan ancestry, making him son of Silvius (son of Ascanius) son of Aeneas. See s.n. Brutus.

ALÂOG ab IDDIG.

Alauc is mentioned in the Life of St.Winifred as the father of Caradog, a prince in the district of Tegeingl (§8 in VSB p.290). Similarly *Alawog* in Buchedd Gwenfrewy (LBS IV.400). It is apparently from this person that Hawarden gets its Welsh name which was anciently Pennard Halawg, modern Pennarlâg. The aspirate in 'Halawg' is perhaps due to false etymology, from the word *halog*, 'polluted' (OP I.419, II.567). Pennardd Alâog (HW 497 n.49). Llywarch 'Prydydd y Moch' spelt *Alaawc* (LIH 213).

It is probably the same person, namely Alâog Wr ab Iddig (perhaps *recte* Alâog Fwr, 'the stout') who appears in the pedigree of Cowryd ap Cadfan, patriarch of a tribe in Dyffryn Clwyd. See ABT §21 in EWGT p.107.

ALAR, father of DIGON. See Digon.

ALARCH (ap LLYWARCH HEN).

No son of Llywarch Hen of the name Alarch is known to Welsh poetry or to the earlier lists in the genealogical manuscripts. But it does occur in some later lists. See EWGT p.149. A son of Llywarch Hen of this name occurs in Edward Lhuyd's *Parochialia*, II.22 and III.115. He is supposed to have given his name to Bedd Alarch and Bron Alarch, apparently places near Llanrwst. See CLIH p.lx. As a common noun Welsh *alarch* means 'swan'.

ALAYTHAU ap CADFAN. See Hywel Farf-fehinog ap Caradog.

ALBA TRIMAMMIS. See Gwen Teirbron.

ALBAN, ST.

He is first mentioned by Constantius of Lyons in his Life of St.Germanus, written in about A.D.480. He tells us that when St.Germanus visited Britain for the first time (A.D.429) with St. Lupus of Troyes, they proceeded to the tomb of St.Alban. Germanus commanded that the tomb be opened so that he might deposit therein certain relics of saints, which he carried with him. And he took away from

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there a handful of dust still imbued with the martyr's blood (WCO 66). He is next mentioned by Venantius Fortunatus, Bishop of Poitiers (597 - 609), Poem VIII.iv.155:

Egregium Albanum fecunda Britannia profert.

‘Prolific Britain produces illustrious Alban’.

St.Alban is mentioned in more detail in *De Excidio Britanniae*, (§§9, 10, 11), attributed to Gildas. The writer speaks of ‘St.Alban of Verulam, Aaron and Julius, citizens of Caerleon’, as martyrs who suffered in Britain, during a period of persecution under the Romans. The former ‘for charity's sake had hidden a confessor, pursued by his persecutors, and on the point of being apprehended, first in his own house and then by exchanging clothes with him’. We gather that he confessed Christianity and was condemned to death ‘in the presence of impious men carrying Roman standards.... By fervent prayer he opened an unknown way through the bed of the river Thames (*sic*), ... and converted his executioner’. The author ‘conjectures’ that the persecution was that under Diocletian.

Bede (A.D.731) repeats what Constantius of Lyons had written concerning the visit of St.Germanus to the tomb of St.Alban (*Hist.Eccles.* I.18). He also gives details of the martyrdom of St.Alban, which he puts in the time of the persecution under Diocletian (A.D.305). He quotes Venantius Fortunatus: ‘In Britain's isle was holy Alban born’. The information given in *De Excidio Britanniae* is repeated in more detail, but the river is not named the Thames. Having crossed the river dry-shod, St.Alban ascended a hill where he was beheaded, and likewise the former executioner who had been converted at the site of the miracle at the river. ‘The blessed Alban suffered death on the 22nd of June, near the city of Verulam.... At the same time Aaron and Julius, citizens of Caerleon, suffered with many more of both sexes in several places’. (*Hist. Eccles.* I.7).

Geoffrey of Monmouth repeats the bare outline of the legend of St.Alban, giving, for the first time, a name, Amphibalus (q.v.), to the Christian whom he hid in his own house (HRB V.5).

A.W.Wade-Evans gave reasons for doubting that the martyrdom of St.Alban took place at Verulam, modern St.Alban's, Hertfordshire. He believed the site of the martyrdom of St.Alban to be a place nearly two miles north-east of Caerleon-on-Usk, called Mount St.Alban's, in Caerleon-ultra-pontem, in Christchurch, Gwent. There certainly was a church or chapel dedicated to St.Alban in the vicinity, as well as churches or chapels to Saints Julius and Aaron. “When Robert de Chandos founded Goldcliffe Priory in 1113 he assigned to the monks the tithes of a mill and an orchard at Caerleon together with the church of SS. Julius, Aaron and Alban with all its appurtenances” (WCO 18 from Dugdale's *Monasticon Anglicanum*; PW 76 n).

Percy Enderbie had this to say in *Cambria Triumphans*, 1661 (1810 ed. p.45): “Not far from Caerlegion is a place called St.Albans, standing on the ascent of a hill, at the bottom whereoff runneth the River of Usk, where, by an old Tradition, the inhabitants believe St.Alban was put to death and will not be persuaded out of their error by any reason.”

William Coxe in his *Historical Tour through Monmouthshire*, 1801, (reprinted 1904 p.103) says: “Caerleon is equally pre-eminent in the annals of the Church. Here St.Julius and St.Aaron are said to have suffered martyrdom, and two chapels were erected to their honour, one near the present site of St.Julian's, to which it communicated the name, and the other at Penrhos in the vicinity of the town. A third chapel was dedicated to St.Alban, another martyr, which was constructed on an eminence to the east of Caerleon, overlooking the Usk. A yew tree marks the site.” (PW 75-76n, WCO 19). See also Wade-Evans in *Arch.Camb.*, 1905, pp.256-9; W.Levison, ‘St.Alban and St.Albans’ in *Antiquity*, XV (1941) pp.337 ff.

On the other hand J.K.Knight in *Glamorgan County History*, Vol.2, p.382 says: “The twelfth century traffic in relics could lead to new dedications This must explain the way in which St.Alban joined Julius and Aaron in their *martyrium* at Caerleon and ultimately displaced them, resulting in a medieval chapel of St.Alban which misled an eminent scholar into trying to re-site St.Alban's martyrdom at Caerleon.”

ALBANACTUS. (Fictitious).

A son of Brutus by his wife Innogen. At the death of his father he possessed the country of Scotland. After a long reign of peace the country was invaded by Humber, king of the Huns, and Albanactus was slain (HRB II.1).

The name is formed from the Gaelic word *Albanach* for the people of Scotland (CB p.143).

See also Albanus, Albine, Albion.

ALBANIUS ap CAMBER. See Annun ap Lainus.

ALBANUS.

An eponym of Alban, a name used by the Gaels for Scotland. He is called son of Hessitio (Istio, q.v.) in HB §17. He is also mentioned in an old Gaelic poem called *Duan Albanach* of the eleventh century:

O all ye learned of Alban,
Ye wise yellow haired race,
Learn who was the first
To acquire the district of Alban.
Albanus acquired it, numerous his hosts,
The illustrious son of Isicon,
Brother of Briutus, without treachery;
From him Alban of ships takes its name.
Briutus banished his active brother
Across the stormy see of Icht.
Briutus possessed the noble Alban
As far as the conspicuous promontory of Fothudan.

(W.F.Skene, *Chronicles of the Picts and Scots*, pp.57 ff).

See also Albanactus, Albine, Albion.

ALBINE. (Fictitious)

She was invented to explain the place-name Albion. Her story is found in an Anglo-Norman poem "Des Grantz Geanz" edited by Georgine E. Brereton in *Medium Aevum Monographs*, II, Oxford, 1937. It also appears abridged in a French prose 'Brut', and in Chronicles.

The story goes that Dioclesian, king of Syria, had 30 daughters and they were all married to princes of high rank, but they conspired to slay their husbands and thus gain power for themselves. (Cf. the story of the 50 daughters of Danaus, *Apollodorus*, II.i.4). The youngest daughter, however, warned her husband and her father of the plot, and the 29 other daughters, being found guilty, were banished. They set sail in a ship which was driven by many winds until it came to Britain. Albine was the eldest daughter, and it was from her that the island received its name, Albion. They dwelt in the land and, being wedded to evil spirits or demons, begat a race of giants who increased in number, until, when Brutus arrived, they numbered 12,000.

The story is told in *Eulogium Historiarum* (14th century) (Ed. Rolls, II.216-8 = V.5). Here the father is an un-named king of Greece. In a version in the Lambeth MS. of *Flores Historiarum*, they are daughters of Dananus (*sic*). Albine is not mentioned and the island is already called Albion. (Rolls ed. p.15). Hardyng in his Chronicle (c.1450) mentions both versions, that is, the 30 daughters of Dioclesian and the 50 daughters of Danaus. Edmund Spenser in his 'Faerie Queen' (c.1590) mentions the 50 daughters of Dioclesian (Book II Canto X Stanza 8).

William Slatyer (1587 -1647) pretended that the daughters of Danaus married the giants that had been brought to Britain by Albion (q.v.). and from them sprang the race of giants who were overthrown by Brutus. One of these giants was Leon-Gavere who built Caerlleon [Chester]. (*Palae-Albion or The History of Great Britaine*, 1621, Heading to Canto III, p.65 and note p.67). See Lleon Gawr.

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For a discussion of the various texts and versions see BBCS 18 pp.337 - 362, 'Ystori'r Llong Foel' by Brynley F. Roberts. He gives the texts of three Welsh versions from several MSS. Version B in Llanover MS. B 17, in the hand of Llywelyn Siôn (1540 - 1615?), says that the daughters came to land at a place called *Penryn Rianedd yn y Gogledd*. (*loc.cit.* p.357).

See also Albanactus, Albanus, Albion.

ALBION. (Fictitious).

A giant from whom it was pretended that Britain received its ancient name of Albion.

The origins go back to the Classical legend of Heracles, who, after he had secured the cows of Geryon, was passing from Spain to Liguria when he was attacked by two giants, sons of Poseidon. Apollodorus calls them Ialebion and Dercynus; others substitute Alebion for the first and Ligys for the second. They attempted to rob Heracles of his kine, but he killed them. (*Apollodorus*, II.v.10, Loeb ed. with note by J.G.Frazer; Robert Graves, *The Greek Myths*, §132k). Pomponius Mela named them Albiona and Bergyon, from which Sir John Rhys made some rather fanciful deductions (CB pp.202 - 3).

The suggestion that Albion son of Neptune gave his name to our island was made by N. Perottus, *Cornucopiae*, Venice, 1489. and by later authors. (T.D.Kendrick, *British Antiquity*, p.71 n.2). The idea was greatly expanded by John Bale, Bishop of Ossory, in his Catalogue of British Authors, (1548, 2nd. edition enlarged 1557, p.7). According to him, Albion Mareoticus was son, by Amphitrite, of Neptunus Heliconius, king of the Isles of the Sea, son of Osiris and Isis. Thereafter called Albion, he was a wicked giant and became king of Britain. He taught the inhabitants of the island navigation and gave his name to the island. His race of giants were those discovered when the Trojan Brutus arrived in the island. (T.D.Kendrick, *British Antiquity*, pp.70 - 71). This was accepted by Holinshed in his *Chronicle*, (1578), Book I, Ch.3, where it is said that Albion invaded the island and brought it into subjection. After ruling for seven years, he and Bergion went to aid their brother Lestrygo against Hercules and met him at the mouth of the Rhone. Albion was slain and his army utterly destroyed.

Edmund Spenser gave Albion a giant son, Godmer, who was slain by one Canutus. Another giant, Coulin, was slain by Debon. Canutus and Debon gave their names to Kent and Devon respectively. (*Faerie Queene*, II.x.11,12) Debon is also mentioned in III.ix.50.

Albion was retained by William Slatyer in his History, *Palae-Albion*, London, 1621, p.7 (Ode 1, Canto 3).

See also Albine.

ALCWN ap TEGID. (665)

Genealogical link in the ancestry of Merfyn Frych; father of Sandde. (GaC 2, JC 17, ABT 1e in EWGT pp.36, 46, 96).

ALDATE,ST. See Eldad.

ALDROENUS. See Aldwr.

ALDWR (Aldroenus). (Fictitious). (415)

According to HRB VI.4 Aldroenus was a king of Armorica, the fourth from Conan Meriadoc, to whom Guetelinus, Bishop of London, came, offering him the kingdom of Britain if he would aid in repelling the Picts and Scots. Aldroenus declined the offer but sent his brother, Constantinus (see Custennin Fendigaid). In *Brut y Brenhinedd* the name becomes Aldwr. Being the brother of Custennin Fendigaid he was given the same pedigree, that is, Aldwr brenin Llydaw ap Kynfor ap Tudwal, etc. (Peniarth MS.181 p.58, mid 16th century). Compare MG 5, ByA 30 in EWGT pp.39, 93.

The old Breton historians accepted HRB for the fictitious early kings of Armorica. The 'Chronicle of St.Brieuc' calls him *Audroenus*. *Iste fecit castrum Audroeni prope Guingampum*. (Dom Pierre Hyacinthe Morice, *Mémoires pour servir de Preuves ...* Vol.I, Paris, 1742, Col.9 - 10). Châtelaudren is a

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small village between St.Brieuc and Guingamp in north Brittany. It seems that Geoffrey of Monmouth had a Breton source for his name Aldroenus.

See further s.n. Salomon I.

ALFRYD ap GRONWY. See Padrig ab Alfyrd.

ALIS.

Lewis Morris in his *Celtic Remains* says that Alis was the name used by the British (i.e. Welsh) poets for the general mother of Englishmen; *Plant Alis = Y Saeson, etc.* (p.13 s.n. Alis). Thus Guto'r Glyn speaks of Plant Alis (*Gwaith* p.143), Plant Ronwen (pp.130, 135) and Plant Hors (p.130) in referring to the English. Ieuan Llwyd, in his poem to St.Teilo, invokes the saint's vengeance 'on the progeny of Alice Ronwen, the she-bear'. (LBS IV.242). See further s.n. Rhonwen.

ALLECCUS. See Gallgo ap Caw.

ALLEN, ST. See Elwin.

ALLTU REDEGOG ap CARCLUDWYS. See Elian Geimiad.

ALMA POMPA. See Leonorius.

ALMEDHA, ST. See Eiliwedd.

ALSER ap MAELGWN. (510)

He is mentioned in a triad (TYP no.42) as the owner of the horse, Llwyd, which is called one of the 'Three spirited (*gohoew*) steeds', or one of the 'Three pack-horses' (WR text) of Ynys Prydain. Nothing further seems to be known of him.

ALSER ap TUDWAL GLOFF. (870)

Genealogical link; father of Aelan or Aelaw (HL 4a in EWGT p.115).

ALUN DYFED ap MEIGEN. (Legendary).

He is mentioned as the father of Dyfyr ab Alun Dyfed in the tale of 'Rhonabwy's Dream' (RM 159) and in 'Geraint and Enid' (WM 411, RM 265). Another son, Rhun ab Alun Dyfed, is mentioned in the 'Stanzas of the Graves' in the Black Book of Carmarthen, stanza 24. Alun Dyfed himself is mentioned in stanza 25:

The grave of Alun Dyfed in his homestead yonder,
who would not retreat from battle,
son of Meigen, born with good fortune.

(SG p.123).

An un-named son of Alun Dyfed, *mab Alun Dyuet*, is mentioned in 'Culhwch and Olwen' as being present at Arthur's Court (WM 460, RM 106), and to have been skilled at the unleashing of dogs, so that his presence was necessary in the hunting of the boar, Trwyth. (WM 484, RM 125).

Alun Dyfed was evidently a traditional hero of Dyfed. In Peniarth MS.215 (1604 - 1612) we find: *Kaer Alvn = Hwlffordd* (Haverford). He possibly gave his name to Penalun, now Penally, 1½ miles north of Tenby. (OP I.106). As a result he has been foisted into various late pedigrees. See PP₁ §§34(2), 62(2) and PP₂ §62(4).

AMADANW of Caerwedros. Father of Rhirid Mawr (HL 1j in EWGT p.111).

AMAETHON ab DÔN. (Mythical).

He is mentioned in the tale of 'Culhwch and Olwen'. Ysbaddaden Pencawr, in enumerating the tasks which will have to be performed by Culhwch, says: 'There is no tiller who can till that land or

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make it ready, so tangled is it, save Amaethon ap Dôn. He will not come to you of his own free will, nor can you force him.' (WM 480, RM 120).

An account in Peniarth MS.98b calls him Amathaon ap Dôn, and tells that he stole a white roebuck and a whelp from Annwn, as a result of which a battle was fought between Amathaon and Arawn, king of Annwn. This was called *Cad Goddeu*, 'The Battle of Goddeu'. See Goddeu.

Amaethon is mentioned with his brother, Gwydion, in a poem in the Book of Taliesin: 'When Gwydion and Amaethon lived there was wisdom' (BT 68.15)

In genealogical MSS. Amaethon appears in lists of the children of Dôn (q.v.). (ByA §25 in EWGT p.90).

Amaethon was evidently originally a god of agriculture, (Welsh *amaeth* means 'husbandman'), or 'the culture hero of Welsh agriculture' (John Rhys, *Hib. Lect.*, p.319).

AMALARUS, king of Apulia. See Gwyddfarch, Tegwyn.

AMBROSIUS AURELIANUS. See Emrys Wledig.

AMBROSIUS TELESINUS. See Taliesin.

AMHAR ab ARTHUR. (Legendary). (505)

He is mentioned in the tale of 'Geraint and Enid' as one of the four servants who guarded Arthur's bed (WM 388, RM 246).

He is probably the same as the person named *Amr*, son of Arthur, in HB §73. (So spelt in the CDLG group of MSS. but *Anir* in H). It tells that Amr was killed by Arthur and buried at a place in Eryng which was called after him, Llygad Amr, 'the eye of Amr', i.e. the source of the river Gamber, now Gamber Head in Herefordshire (grid ref. SO/4929). Another story seems to derive the name from Llygadrudd Emyr [see Llygadudd Emys, uncle of Arthur], but this is not a proper personal name. (WCO 107, 113).

Amhryr appears as a personal name in the Book of Llandaf (BLD 277) and in the same manuscript *Amir* and *Humir* or *Humri* appear as the names of two rivers, one the Gamber (BLD 174, 200-1, 226, 377, etc), the other a stream near Caerleon (BLD 183-4, 226, 374). *Lechou* also occurs as the name of a stream near Caerleon (BLD 226). This corresponds to Llacheu (q.v.), another son of Arthur, as pointed out by A.W.Wade-Evans. (*Nennius*, p.75 n.6).

AMLAWDD WLEDIG. (Legendary). (425)

The modern orthography would be Amlodd, (see HW 100 n.31), but Amlawdd is commoner. Anlawdd also occurs occasionally. He is supposed to be a king of some part of Wales, perhaps on the border with Herefordshire (WCO 102), but see below.

He first appears as *Anblaud*, *Britanniae regis*, in the Life of St.Illtud (§1 in VSB 194), whose daughter, Rhieinwylydd, was the mother of St.Illtud. In the tale of 'Culhwch and Olwen' he is *Anlawd wledic*, the father of Goleuddydd who was mother of Culhwch. (WM 452. RM 100, etc.). Later in the same tale it is inferred that another, un-named, daughter of Amlawdd was the mother of Goreu ap Custennin (WM 474, RM 116). In the same tale Culhwch is said to be first cousin to Arthur (WM 460, RM 106), and this is borne out by the frequent assertion in other sources that Arthur's mother was Eigr ferch Amlawdd Wledig. See e.g. *Brut Dingestow* VIII.19; MG 6 and ByA 31 in EWGT pp.39,94.

In 'Culhwch and Olwen' two brothers of Arthur's mother are mentioned, namely Llygatrdudd Emys and Gwrbothu Hen (WM 464, RM 109, 140), from which we conclude that they were sons of Amlawdd Wledig. See Llygadrudd Emys and Gwrfoddw Hen. Now Gwrfoddw appears as a king of Eryng, which suggests that Amlawdd was king in the same region (PCB).

In Bonedd y Saint we find Tywanwedd ferch Amlawdd Wledig as the wife of Hawystl Gloff and the mother of several saints (ByS 43 in EWGT p.61); also the wife of Tudfwlch Gorneu (BGG 13 in EWGT p.73). Other daughters are Gwyar, the wife of Geraint ab Erbin (ByS 76(F) in EWGT p.65), and an un-named daughter, mother of Gwair ap Gwystyl (NLWJ 14 p.242).

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Brynley F. Roberts regards Amlawdd as fictitious. He says: "Anlawdd Wledig seems to be a function rather than a person. He is an 'empty' character ... who exists merely so that his daughters may be the mothers of heroes who are all, therefore, cousins of Arthur." (AoW 94 n.31, similarly p.111). See also CO(2) p.44.

The wife of Amlawdd Wledig was Gwen ferch Cunedda Wledig (JC 7, ByA 29(14), 31 in EWGT pp.45, 92, 94). His pedigree is given in ByA 31 in EWGT p.94: *Amlawd wledic ap Kynwal ap Ffrwdwr ap Gwrwawr ap Kadien ap Kynan ap Eudaf* ... The first record of this is by Gutun Owain (d.c.1498) and it does not rank with the 'Hanesyn Hen' texts, but it has respectable authority. It makes Amlawdd Wledig a first cousin to Custennin Fendigaid. But it never gained much currency, being superseded in the mid-16th century by one based on Arthurian Romance. See below.

The name *Amlawdd* is unique in Welsh, but it bears a marked similarity to Norse *Amlóði* which appears in Snorri's *Edda*, where we are told that the sea is called 'Amlóði's Churn' (Skaldsparmal §XXV). We find the same name in the legendary Danish king, *Amlethus*, mentioned by Saxo Grammaticus (*Gesta Danorum*, Book 3), Shakespeare's *Hamlet*. This was pointed out by N.Lukman, (*Classica et Mediaevalia*, VI.97-8 (1944)). See also comment by A.O.H.Jarman in *Llên Cymru*, II.125-8 (1952). It is noteworthy that the name is not found in Welsh poetry, or the triads or in other stories. (CO(1) p.lxxviii n.209, CO(2) p.44).

Ambleston in Dyfed is also called Tre Amlod (WATU), but this is probably only a Welsh translation of Ambleston. (A.W.Wade-Evans in *Cy.22* (1910) p.27 n.1). Ambleston is shown to be 'Amelot's Farm', the personal name being a double diminutive from Old French *Amé*. (B.G.Charles, *The non-Celtic Place-names in Wales*, 1938, p.35).

The genealogy of Amlawdd Wledig was later re-drawn on the basis of Arthurian Romance as follows:

In the Romance known as "L'Estoire del Saint Graal" (13th century) the pedigree of Galahad, the Grail-hero, is given as the son of Lancelot and Helayne, the daughter of Pelles son of Pelleham son of Lambor son of Manaal son of Catheloy's son of Aminadap son of Josue son of Bron (q.v.) who was kin to Josephes son of Joseph of Arimathea (Sommer, I.286 - 290). This genealogy of Galahad was adapted by the monks of Glastonbury, as follows: *Helaius, nepos Joseph, genuit Josue. Josue genuit Aminadab. Aminadab genuit Castellors. Castellors genuit Manael. Manael genuit Lambord. Lambord genuit filium, qui genuit Ygernam* ... (John of Glastonbury, *Chronica sive Historia de Rebus Glastoniensibus*, ed. Thomas Hearne, Oxford, 1726 pp.56-7, repeated p.73). Ygerna is here the mother of Arthur, that is, Eigr ferch Amlawdd, so that Amlawdd, though here un-named, is effectively made the son of Lambord. This, in turn, was adapted to give the new Welsh version of the pedigree of Amlawdd, first found in Peniarth MS.178 part 1 p.1, by Gruffudd Hiraethog:

Eigr verch Aflawdd Wledic ap Lambor ap Manael ap Garcelos ap Jossue ap Evgen, chwaer Josep[h o Ar]mathia.

Simwnt Fychan gave both versions in Cardiff MS.4.265 fo.228v. He says *barner pwy iownaf*, 'judge which is most correct'. See EWGT p.150 and NLWJ, 14 p.243 (1965). For the origin of the name, Eugen, see s.n. Eurgain, sister of Joseph of Arimathea.

AMON. father of St.Samson. (450)

From the Life of St.Samson we learn that Amon's father was a court official of the king of Dyfed, while the father of Anna, his wife, was similarly employed in Gwent. They were therefore people of high rank. Amon and Anna were childless, and Amon's younger brother, Umbraphel, already had three children, when Amon and Anna consulted a *librarius* (druid?). As a result a son was born whom they named Samson (Life §§1-6). See further s.n. Samson.

While Samson was at Ynys Bŷr (Caldey Island), Amon fell sick and desired to see his eldest son. Samson was persuaded to go, and found his father ill in bed. While there Samson persuaded his

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family, father, mother and five brothers, to surrender to God, but not his young sister, because she was given to mundane delights. (This daughter was probably the mother of St.Meven (q.v.)). After this, Amon evidently recovered, because he accompanied Samson back to Ynys Bŷr, and later to a desert place on the Severn. Finally he went with Samson to Cornwall and was made abbot of the monastery that Samson had founded there (Life §§22-52). The monastery was Southill (WCO 228).

(Iolo fiction). In the Iolo MSS. Amon, the father of Samson, is confused with Annun Ddu ab Emyr Llydaw, the father of St.Tydecho.

AMPHIBALUS.

His story comes originally from that of St.Alban (q.v.) as given in *De Excidio Britanniae* and Bede. There he is un-named, and merely the instructor of St.Alban, who engineered his escape from persecution. Geoffrey of Monmouth adds nothing more except to give him the name Amphibalus (HRB V.5). *Amphibalus* is a word meaning 'vestment' or 'chasuble', and it has been suggested that it was mistaken by Geoffrey, since Alban is said to have exchanged clothes with him (DCB s.n.Albanus). Another explanation is suggested in LBS I.152. The *Acta Sanctorum Albani et Amphibali*, (printed in *Acta SS. Boll.* June IV.149-159), says that many inhabitants of Verulam fled with Amphibalus to Wales, where he preached the gospel to the Welsh and the Picts. He was finally captured, reconducted to Verulam, and martyred there (LBS I.143). According to Cressy (*Church History*, 1668) he was a native of Caerleon, and also instructed Stephanus and Socrates, who were likewise martyred in the Dioclesian persecution. Amphibalus is wholly unknown in Wales (LBS I.152).

AMR ab ARTHUR. See Amhar.

AMREN ap BEDWYR. See Bedwyr.

AMWERYDD ap CUSTENNIN.

Genealogical link in the Dyfed pedigree. See s.n. Tryffin, king of Dyfed.

AMWERYDD ab ONWEDD.

Genealogical link in the ancestry of Cunedda Wledig, father of Afloyd (HG 1, ABT 27 in EWGT pp.9, 109), but father of Gwrddwfn in GaC 1a, JC 6, ABT 1a in EWGT pp.36, 44, 95.

AN ap (y) LLEIAN. See Myrddin Emrys.

ANANAN ferch HELIG. See Helig Foel ap Glannog.

ANARAWD ap GWRIAD. (d.954).

A son of Gwriad ap Rhodri Mawr slain in 954 perhaps at a battle on the Conwy near Llanrwst (ByT; HW 344; David Powel, *The Historie of Cambria*, 1584, 1811 ed. p.50).

ANARAWD ap RHODRI MAWR. (d.916).

On the sons of Rhodri Mawr see. s.n. Rhodri Mawr. J.E.Lloyd believed Anarawd to be the eldest son. He succeeded in 878 to the paternal inheritance of his father in Gwynedd (HW 326 n.27, 328). In 881 he arrested a raid on Eryri by Aethelred of Mercia with great slaughter of the foe. AC (s.a. 880) says 'The battle of Conwy, Rhodri avenged by God'. It was fought at Cymryd near the mouth of the Conwy on the west bank, and was called Gwaith Cymryd Conwy or *Dial Rhodri*, 'The Vengeance of Rhodri'. See William Wynne's *History of Wales*, 1774 ed. p.38. See further HW 328-30.

Anarawd was the father of Idwal Foel and Elise. See the names. He died in 916 (AC s.a. 915). For legends of his reign see s.nn. Tudwal Gloff, Hobert, Edryd Wallt Hir.

ANARAWD (ap TANGWYDD) ap TEGID.

Genealogical link in the ancestry of Bleddyn ap Maenyrch, patriarch of a tribe in Brycheiniog. See PP 15(3).

ANARAWD GWALCHCRWN or GALLGRWN ap MERFYN MAWR. (655)

A prince apparently belonging to the line of ancient princes of Man, and ancestor of Merfyn Frych; father of Tudwal. For his place in the genealogies see HG 4, JC 19, ABT 6(l) in EWGT pp.10, 46, 100.

In the Mabinogi branch of 'Branwen' the same name appears in the form *Anarawc Walltgrwn*, the father of Iddig (WM 50, RM 35). It would appear that the cognomen has been wrongly given to one or other of these persons.

ANARAWN ap CYNFARCH. See Cynfarch Oer.

ANARUN ab URIEN. See Urien Rheged.

ANAWFEDD ferch ENSIC. See Budic (2) son of Cybrdan.

ANDRAGIUS son of CHERIN. See Cherin.

ANDRASTE.

A goddess of the Britons, invoked by Boudicca (q.v.). While exhorting her subjects to rise against the rule of Rome, Boudicca let loose a hare, and thanked the goddess Andraste as soon as she saw the course taken by the frightened beast. She further prayed to the goddess for victory, salvation and liberty. (Dio Cassius, *Historia Romana*, Nero 6; Hib. Lect.,p.200).

ANDRES ap MORGAN. (630?)

He appears in one of the 'Llancarfan Charters' appended to the Life of St.Cadog. (§65 in VSB pp.132-4). He was given a sword, presumably for his part in the negotiations for the sale of a village by Meurig [ap Tewdrig]. His father was perhaps Morgan (q.v.) ap Gwrgan. (PCB). But see Wade-Evans in *Arch.Camb.* 87 (1932), pp.151ff.

ANDROGEUS son of LUD. See Afarwy ap Lludd, Mandubracius.

ANDROGORIUS. See Afarwy ap Lludd, Mandubracius.

ANDRYW ap CHERIN. See Cherin.

ANED, a dog. See Glythmyr Ledewig.

ANE(F) ap CAW. (490)

He appears in a list of sons of Caw in the tale of 'Culhwch and Olwen', *a Neb mab Kaw*. (WM 462, RM 107). This is probably a mistake for 'ac Aneb' as later lists in the genealogical MSS. give *Anev* (ByA 3 in EWGT p.85). A late addition to *Bonedd y Saint* (§87 in EWGT p.66) mentions *Aneu yn y Koetanav*, and he is mentioned by Henry Rowlands as Ane son of Caw, the saint of Coed Ane (Coedana), formerly under Llaneilian in Anglesey. (*Mona Antiqua*, 1723, pp.154-5).

But the true saint of Coedana seems to have been Blenwydd. See PW 94 and note 6, LBS I.158. Blenwyd is listed as a son of Caw in the Iolo MSS. p.142.

ANEIRIN. (540?)

For a discussion on the etymology of the name see Ifor Williams, *Canu Aneirin*, p.lxxxvii. He is first mentioned in HB §62 as *Neirin*, a poet who was contemporary with Talhaearn, Taliesin and others, apparently in the sixth century. A manuscript called 'Llyfr Aneirin', in the Cardiff Public Library, contains poetry attributed to him. The date of the manuscript is c.1250. The older parts of the text were probably copied from a lost manuscript in Old Welsh, written in about the ninth century, and it is reasonable to suppose that the substance of the material came by oral transmission from Aneirin himself, whose main poem 'Y Gododdin' describes the battle of Catraeth (q.v.), fought in about A.D.600. These are the conclusions come to by Ifor Williams in the introduction to his edition of the text in *Canu*

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Aneirin, 1938, and confirmed by Kenneth H. Jackson in *The Gododdin*, 1969, where he gives an English translation. From the poem we gather that Aneirin watched the battle, and that he and three others were the only ones that survived (Stanza 21); that he was captured and imprisoned (Stanza 48), but was finally released by Ceneu (q.v.) ap Llywarch (Stanza 49). In another poem, *Gorchan Cynfelyn*, he says 'they ransomed me with pure gold and steel and silver'.

In the Red Book of Hergest there is a poem, 'Anrec Vryen', put into the mouth of Taliesin, in praise of Urien. It contains the line *Aneirin gwawtryd awenyd*, 'Aneirin of the flowing verse, inspired'. (RBP 1050 ll.3-5).

In a triad (TYP no.33) he is called 'Aneirin Gwawdrydd mechdeyrn beirdd', 'Aneirin of flowing verse, prince of bards', and it says that he was struck on the head by Heidyn ab Enygan or Heiden ab Efengad, one of the 'Three savage men' of Ynys Prydain. It is called one of the 'Three unfortunate assassinations' of the island, and, in another triad (TYP no.34), one of the 'Three unfortunate hatchet-blows' of Ynys Prydain.

In some genealogical manuscripts Aneirin appears in a list of the sons of Caw (ByA §3 in EWGT p.85). The name does not occur in the earliest versions of the list, and its presence may be due to confusion with *Anev* (see *Anef*), who also appears in the list.

In one stanza of the *Gododdin* (CA Stanza LV) we find a poet using the 'Gododdin' in a competition, claiming a reward for reciting, and adding: 'May the song of the son of Dwywei win'. If we may conjecture that 'the song of the son of Dwywei' is a correct description of 'The Gododdin', this is an early testimony to Aneirin's ancestry. There was a daughter of Lleenog of this name, the mother of St.Deiniol (ByS 12 in EWGT p.56), and therefore sister of Gwallog ap Lleenog. If she is the same Dwywei, Aneirin would be nephew to Gwallog, which is chronologically possible. See CA p.232.

Aneirin seems to claim some kind of kinship with the poet Cian. See s.n. Cian Gwenith Gwawd.

"From the thirteenth century until the sixteenth century there is little, if any, mention of Aneirin's fame From the sixteenth century onwards, however, five groups of verse are attributed to Aneirin in the manuscripts..... Taken together the poems suggest that by the sixteenth century Aneirin had acquired the character of a sage and wise-man whose literary compositions were chiefly gnomic or proverbial, with a definite preceptory or religious tone." (Morfydd E. Owen in *Astudiaethau ar yr Hengerdd*, ed. Rachel Bromwich and R. Brinley Jones, pp.141, 148).

As early as 1621 the name came to be mis-spelt *Aneurin* (CA lxxxviii). Towards the end of the eighteenth century it seems to have occurred to some 'learned antiquary' (Iolo Morganwg?) that Aneurin (*sic*) and Gildas were one and the same person, owing to the idea that both names were in some way compounded of the word 'gold', Welsh *aur*, *eur*-. "Gildas being a Saxon translation of Aneurin" (William Owen Pughe, *Cambrian Biography*). The identification is implied in the *Iolo Manuscripts* without being definitely stated except in a note on p.270. But it should be noted that in the lists of the sons of Caw in sixteenth century manuscripts Aneirin and Gildas both occur (ByA §3 in EWGT p.85).

ANEURIN. See Aneirin.

ANGHARAD ferch HYWEL DDA. Wife of Tudur Trefor (q.v.).

ANGHARAD ferch IAGO ab IDWAL. (945)

Wife of Lluddica ap Tudur Trefor (PP 14(2c)).

ANGHARAD ferch LLYWELYN ap MERFYN. (900)

Supposed heiress of Powys. Wife of Owain ap Hywel Dda and mother of Maredudd ab Owain. See EWGT p.141.

ANGHARAD ferch MAREDUDD ab OWAIN. (980)

Wife of (1) Llywelyn ap Seisyll, (2) Cynfyn ap Gwerystan. See EWGT, ByT, HW.

ANGHARAD ferch MEURIG. Wife of Rhodri Mawr (q.v.).

ANGHARAD LAW EUROG. See Peredur Paladr Hir.

ANGHARAD TONFELEN.

‘A. of the yellow wave?’ She is mentioned in a triad (TYP no.79) as the daughter of Rhydderch Hael and as one of the ‘Three lively maidens’ (*gohoywriain*) of Ynys Prydain. On the cognomen see TYP p.270.

ANGHAWDD ap CAW. See Caw of Prydyn.

ANLACH father of BRYCHAN.

He first appears in the tract *De Situ Brecheniauc* as *Anlac* son of *Coronac*, a king in Ireland. Tewdrig, king of Garthmadrin, (apparently a district in Brycheiniog), sent his daughter, Marchell to Ireland to marry Anlach, and to avoid the rigours of the cold weather that was afflicting the land. Anlach received her joyfully, and took her as his lawful wife, vowing that if she should bear him a son, he would return with her to Britannia [Wales], that the boy might not be deprived of his ancestral kingdom in Britannia. Marchell bore him a son and called him *Brachan* [Brychan]. So Anlach returned with Marchell and the boy. They lived at Benni, (probably Y Gaer at Aberysgir, Brycheiniog, grid ref. SO 0029. See OP II.322, 332). Later Anlach was forced to give his son Brychan as hostage to Banadl, king of Powys. (§§2 - 8 in VSB 313-4). A later tract, *Cognatio Brychan*, makes it clear that there had been war between Anlach and Banadl. Later, peace was restored and when Anlach died the kingdom went to Brychan. (§§8, 11-12 in VSB 316-7).

Anlach's pedigree is given in the *Life of St.Cadoc* §46 and JC 1 (where Anlach's name is accidentally omitted) in EWGT pp.25, 42. The various versions are of no value.

The tomb of Anlach is said to have been before the door of the church of Llansbyddydd (*De situ* §13, *Cognatio* §16). Anlach may have given his name to Llanhamlach, five miles east of Llansbyddydd (PW 38 n.5; WCO 138).

ANLAWDD WLEDIG. See Amlawdd Wledig.

ANLLECH ap TUDWAL. See Merfyn Mawr.

ANNA, sister of ARTHUR.

She is mentioned by Geoffrey of Monmouth as a daughter of Uther and Igera (HRB VIII.20) who was given as wife to Loth of Lodonesia (VIII.21). They were the parents of Gwalganus [Gwalchmai] and Modred [Medrod] (IX.9). As mother of Gwalchmai she was sometimes equated with Gwyar (q.v.).

In French Arthurian romance the ‘Vulgate’ Merlin says that the mother of Gauvain [Gwalchmai], by Loth, was a daughter (un-named) of Ygerne [Eigr] by her first husband, Hoel of Tintagel [Gwrlais], and therefore only half-sister of Arthur (Sommer II.73, Bruce II.218).

According to HRB IX.2 Hoel, king of Armorica, was the son of Budicius (q.v.) by Arthur's sister (un-named). In *Brut y Brenhinedd* this becomes Hywel ab Emyr Llydaw. Thus the Welsh version of the Birth of Arthur, drawn from the ‘Vulgate’ Merlin, identifies this sister of Arthur with the mother of Gwalchmai, calling her Gwyar, daughter of Gwrlais and Eigr, and wife of (1) Emyr Llydaw and (2) Llew ap Cynfarch [for Loth as in ByB]. See Cy. 24 (1913) p.250.

ANNA, cousin of the Virgin Mary. (Fictitious).

She is mentioned in the earliest Welsh pedigrees as the wife or mother of Beli Mawr, - wife in HG 1, 10, *Vita Carantoci* §1; mother in *Vita Cadoci* §§46b, 47, *Buchedd Beuno* §24 (corrected), and JC 4, 5, 6 in EWGT pp.9, 11, 26, 25, 30, 44, respectively. In JC 4 she is also said to be the daughter of a Roman emperor.

The origin of this idea is unknown. George Owen Harry gave the following explanation in *The Genealogy of the High and Mighty Monarch James*, 1604, p.17: “Of this Beli Mawr, or Beli the great,

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most of our ancient British Genealogies take their originall, as a chiefe roote, whereof grew that toy, that the Welsh men deriue their Pedegrees from the Blessed Virgin *Mary*, because in our Genealogies, his name is most often written with B.M. which in deede is *Beli Mawr*, and not *Beata Maria*". This is hardly convincing. Giraldus Cambrensis in *Descriptio Kambriae*, I.3, says that the Welsh bards retain the genealogies of the Welsh princes in their memory from Roderic the Great to *Beatam Virginem*, and thence to Sylvius, Ascanius and Aeneas. (Rolls ed. VI p.168). The editor suggests that this probably means "to the time of the blessed Virgin".

John Lewis, in *The History of Great Britain*, 1729, (but written c.1616), p.71, quotes a genealogy which makes *Beli Mawr* the son of *An*, daughter of *Einyd*, the brother of Elisabeth who was the mother of John the Baptist, and cousin of the Virgin Mary. He rejects this, but only for chronological reasons!

ANNA of GWENT. (450)

The wife of Amon and mother of St.Samson. According to the Life of St.Samson, her father was a court official of the king of Gwent (§1). On one occasion Samson went to see his family and persuaded them all except his sister to renounce the world (§29). Later, on his way to Cornwall, he visited his mother and his mother's sister, Afrella, and consecrated the churches which they had already built (§45). Anna's churches were probably Oxenhall and Siston in Gloucestershire, and Afrella is perhaps St.Arilde of Gloucester and Kington by Thornbury, Gloucs. (WCO 224).

ANNUN. The Welsh equivalent of Antonius or Antonia.

ANNUN, handmaid of St.Madrún. See *Madrún ferch Gwrthefyr*.

ANNUN ap CEREDIG. (440)

The father of Dyfennen (q.v). He probably gave his name to the cwmwd of Anhuniog (OP II.166).

ANNUN ap LAINUS, ANNUN ab ALBANIUS.

A name appearing in the genealogy of the mythical Llŷr Llediaith (q.v.), as follows: *Dingarth m. Annun m. Lainus m. Brutus m. Ericonius m. Alanus*. (ByA 33 in EWGT p.94). With Britto for Brutus and Hessitio for Ericonius this fits on to the genealogy of Britto in HB 17. See Alanus, Istio, Britto. A later version gives *Annvn ap Albanivs ap Kamber ap Brutus*. (MP 3 in EWGT p.122). This fits on to the genealogy of Camber in HRB.

Annun may be the same as Antonius ap Seiriol in the ancestry of Aedd Mawr. See discussion in BBCS 23 pp.1 - 6 (1968).

ANNUN ap MACSEN WLEDIG. (355)

The name appears in a pedigree giving a line of princes supposed to be connected with the Isle of Man: *Anthun map Maxim guletic*. (HG 4 in EWGT p.10). A later version reads *Dunawt m. Maxen wledic* (JC 19 in EWGT p.46). H.M.Chadwick believed that the persons in the earlier part of the pedigree belonged to Galloway. (*Early Scotland*, p.146). See Tudwal ab Ednyfed ab Annun and Rhun ap Neithon ap Senyllt. The name *Anthun*, later *Annun*, is derived from Latin *Antonius* (HW 258). Thus in *Buchedd Llewddoc Sant* we find *Antoni ap Maxen* (EWGT p.31). See Dyfed ap Maccsen Wledig.

ANNUN DDU (1), ancestor of Brychan. (Legendary). (200)

He appears in the 'Brychan' documents as an ancestor of Tewdrig (q.v), king of Garthmadrún: *Annhun rex Grecorum* in *De Situ Brecheniauc* (§10 in VSB p.314, EWGT p.14), *Annun niger regis Grecorum* in *Cognatio Brychan* (§10 in VSB p.316, EWGT p.18) and *Annwn du, vrenhin Groec* in JC 1 in EWGT p.42. His son was Tathal ab Annun Ddu.

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In a list of Roman emperors in HG 16 (EWGT p.11) we find *Antun du & Cleopatre* sandwiched between Valerian (A.D.253 - 260) and Aurelian (270 - 275). Gallienus (260 - 268) and Claudius II (268 - 270) actually came in that period. Could 'Antonius Niger' have been one of the 'thirty tyrants' in the time of Gallienus? Edward Gibbon lists nineteen, but no one named Antonius (*Decline and Fall*, Ch.10). '& Cleopatre' is clearly a 'learned addition' based on the identification of Antonius with Mark Antony (PCB). In the partition under Augustus Mark Antony had the eastern or Greek part of the empire. This perhaps led to 'rex Grecorum' in the Brychan documents (Cf.LBS IV.440).

ANNUN DDU (2) ab EMYR LLYDAW. (445)

He appears in Bonedd y Saint as the son of Emyr Llydaw and father of St.Tydecho (q.v.). (§22 in EWGT p.58).

In the Iolo MSS. he is mis-identified with Amon (q.v.) of Dyfed, the father of St.Samson, where he is called 'Amon Ddu or Amwn Ddu, Brenin Grawec yn Llydaw' (pp.103, 105). 'Grawec' is clearly derived from 'Groec' the place associated with Annun Ddu (1), above.

ANNWAS ADEINIOG. (Legendary).

'A. the Winged'. He is mentioned in the tale of 'Culhwch and Olwen' as *Anwas edeinawc*, one of the warriors at Arthur's court (WM 461, RM 107), and probably again as *Henwas edeinawc* son of Erim, who was so swift that no four-footed beast could keep up with him, for the length of one acre (*sic*), still less farther than that (WM 463, RM 108).

He is also mentioned in the Dialogue between Arthur and Glewlwyd Gafaelfawr as *Anguas edeinawc*, one of the warriors in Arthur's following. (BBC 94 l.14). His brothers Henbedestyr and Sgilti Ysgawndroed were also noted for their speed.

ANNWN.

The older form of the name was Annwfn and some modern writers prefer this 'antiquarian' form. It originally meant the pagan 'Otherworld', 'Fairyland', essentially a happy land, but it was later transformed by Christian influence into the 'Underworld', 'Hades', and equated with *Uffern*, 'Hell'. See e.g. Ifor Williams in PKM pp.99-101, and R.S.Loomis, *Wales and the Arthurian Legend*, pp.137-141. Loomis (p.141) sums up the ancient Welsh conception of Annwn, abode of the former divinities:

as a palace which appeared and disappeared in a familiar landscape setting, or as a delightful subterranean region, or as an elysian isle. When Christian clerics identified the king of Annwn with the devil, then of course Annwn had to be hell, though it still retained the illusion of beauty. Always the inhabitants were noted for their hospitality; the place abounded with treasure, particularly in costly vessels for the service of the table.

Examples of these characteristics will be found under Pwyll Pen Annwn, Manawydan ap Brân, and Gwyn ap Nudd. The very obscure poem 'Preiddeu Annwn' in the Book of Taliesin (BT 54 l.16 - 56 l.13) tells of a visit by sea to Annwn by Arthur, Taliesin and others. For translations see John Rhys's introduction to the Everyman edition of Malory's *Morte d'Arthur*, pp.xxii-xxiv, and (part) by Loomis (*loc.cit.*, pp.134-6). Here we meet with Pwyll and his son, Pryderi, with a captive, Gwair [ap Geirioedd] in Caer Siddi, the Faery Fortress. A number of other fortresses are mentioned, some or all of which may be different names for the same place. There is a cauldron there, and an ox called Brych, 'speckled'. Also in this poem there is mention of *porth uffern*, 'the gateway to hell' which shows that Christian influences are beginning to intrude (Loomis p.140). See further s.n. Caer Siddi and compare Avallon.

Cŵn Annwn

Cŵn Annwn, 'The Dogs of Annwn', are the subject of ancient Welsh superstition, a mixture of pagan and Christian ideas. They belonged to the fairy inhabitants of Annwn, *Plant Annwn*, 'The children

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of Annwn'. Many a sportsman had his path crossed by their white hounds of supernatural fleetness and comeliness, and it is said that these 'ban-hounds' were often to be heard in full cry pursuing their prey - the souls of doomed men dying without baptism and penance (John Rhys, *Celtic Folklore*, pp.143-4). Sometimes the Cŵn Annwn are said to be in the charge of Gwyn ap Nudd (*ibid.*, p.203), but on the whole the later idea has usually been that the devil is the huntsman (p.216). See further s.n. Gwyn ap Nudd.

ANTA, ST.

A saint associated with the vicinity of Lelant on the west side of the Hayle estuary in Cornwall. Lelant was formerly *Lananta*. G.H.Doble thought that Anta may be the virgin anchoress mentioned in the Life of St.Gwinear (q.v), as having a dwelling at Hayle when Gwinear and his companions arrived. The site of her shrine might well be Chapel Anja, a rock in the sands of Lelant ferry. (G.H.Doble, *The Saints of Cornwall*, I.81 n.4, 93, 106).

There is a local tradition that Anta carried a lantern to guide mariners into the Hayle estuary. The new church at Carbis Bay is dedicated to St.Anta and All Saints. (PCB, 1959).

ANTEDRIGUS.

A prince or magistrate whose name appears on coins of the Iceni, and later on coins in the land of the Dobunni, between the two Avons and the Severn. c.A.D.40? (CB pp.29, 37-8, 279; C & M, p.59).

ANTENOR, king of the Sicambri. (Fictitious).

See Belinus son of Dunuallo Molmutius.

ANTHONY. Cornish Saint. See Entenyn.

ANTONIUS ap SEIRIOL/SEISYLL. See Aedd Mawr, Annun ap Lainus.

ANYNNOG ap MENW ap TEIRGWAEDD. See Menw ap Teirgwaedd.

AQUILA. See Eryr.

ARANRHOD. See Arianrhod.

ARAUDR. (900)

Father of Rhiwallon and ancestor of Rhirid Flaid, patriarch of a tribe in Penllyn. One text says that he was the son of a nobleman of Pennant Melangell (HL 13a in EWGT p.119).

ARAWN, king of Annwn. (Legendary).

He appears in the Mabinogi branch of 'Pwyll Pendefig Dyfed'. There we are told that Pwyll met him while hunting in Glyn Cuch in Dyfed. Arawn had been at war with a neighbouring king in Annwn, named Hafgan. He had fought with Hafgan and struck him a blow which would have proved mortal, had not Arawn struck a second time. As a result Hafgan was able to fight again the next day as strongly as before. Presumably no further strokes that Arawn might give to Hafgan could prove mortal, and so it was arranged that Pwyll should change places with Arawn, being changed into his likeness. Pwyll, being forewarned that only one blow should be given, would thus be able to overcome Hafgan. This was done (see s.n. Pwyll) and as a result there was lasting friendship between Arawn and Pwyll and they sent, one to the other, horses and greyhounds and hawks, and all such jewels as each thought would be pleasing to the other (WM 1 - 12, RM 1 - 8).

According to a triad (TYP no.26), among the presents given by Arawn to Pwyll were seven pigs, which Pwyll brought away and gave to Pendaran Dyfed. They were cared for by Pryderi ap Pwyll.

In the Mabinogi branch of 'Math fab Mathonwy' it said that the pigs were sent from Annwn by Arawn to Pryderi ap Pwyll. (WM 83, RM 60).

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We are also told that Amathaon [Amaethon] ap Dôn brought a white roebuck and a whelp from Annwn, which led to enmity between Amathaon and Arawn. The result was the battle of Goddeu. See s.nn. Amaethon ap Dôn, Goddeu.

ARAWN ap CYNFARCH. (510)

He is mentioned among the sons of Cynfarch ap Meirchion in the 'Hanesyn Hen' tract, his brothers being Llew, Urien and Anarawn (ByA 6 in EWGT p.87). In a triad (TYP no.70, Pen.47) he is a son of Cynfarch with brothers Llew and Urien, being one of the 'Three Fair Womb-burdens' of Ynys Prydain by Nyfain ferch Brychan. These three sons appear to be a mistake for Urien and Efrddyl, as in the Peniarth 50 version of the triad.

There is a poem in the Black Book of Carmarthen, describing the sons of Llywarch Hen, and containing this stanza (CLIH VIII 3):

Three sons of Llywarch, three reckless in battle,
Three grim champions,
Llew ac Arav ac Vrien.

These three names do not appear elsewhere as sons of Llywarch Hen, and it seems that we should read Cynfarch for Llywarch in this stanza.

Geoffrey of Monmouth gave Urianus two brothers, Loth, and Auguselus who became king of Scotland (HRB IX.9). When Brut y Brenhinedd was compiled the Welsh translators recognised Urianus as Urien ap Cynfarch, but not his two brothers. However, knowing the tradition that Urien had two brothers, Llew and Arawn, they substituted Arawn for Anguselus, and Llew for Loth. Thus in 'Brut Dingestow', for example, we find: *Araun uab Kynuarch urenhin Yscothlond.* (IX.12). See Rachel Bromwich in BBCS 17 pp.180 - 1, and note to ByA §6 in BBCS 18 p.243. Actually Urien and his brothers could not have been contemporaries of Arthur.

Arawn is mentioned in a late triad as one of the 'Three Counsellor Knights' of Arthur's Court. (TYP App.IV.8)

ARCH ap MERYRAN. See Arth ap Morfran.

ARCHANAD ap GYRTHMWL WLEDIG. See Gyrrhmwl Wledig.

ARCHFEDD ferch ARTHUR. See Llawfrodedd Farfog (1).

ARDDERCHOG PRYDAIN.

'The exalted one of Britain'. A description apparently applied to Llenlleog Wyddel in the tale of 'Culhwch and Olwen' (WM 466, RM 110). CO(2) p.98 agrees.

ARDDUN wife of CADGOR ap GOROLWYN. (Legendary)

She is mentioned in a triad (TYP no.66) as one of the three faithful women of Ynys Prydain.

ARDDUN BENASGELL ferch PABO POST PRYDYN. (480)

She is mentioned in Bonedd y Saint as the wife of Brochwel Ysgithrog and mother of St.Tysilio (§33 in EWGT p.59). The cognomen, *Penasgell*, 'wing-headed', occurs only in a minority of manuscripts. Compare Ceindrech ferch Eliffer Gosgorddfawr.

It is said that Dolarddun, a former township in the parish of Castell Caereinion (WATU) was named after her. (MA² 417, LBS I.168).

ARDERYDD.

The site of a famous battle, mentioned in the Annales Cambriae s.a.573 as *Bellum Armerid.* In MS. B (c.1288) the entry is amplified as follows:

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Bellum Erderit inter filios Elifer et Guendoleu filium Keidiau,
in quo bello Guendoleu cecidit: Merlinus insanus effectus est.

Except for the mention of Merlin this probably relates the ancient tradition, which is also probably historical.

The next earliest reference is in a poem in the Black Book of Carmarthen (BBC 1- 7). It is edited by A.O.H.Jarman, *Ymddiddan Myrddin a Thaliesin*, Cardiff, 1951, who points out that the poem is actually two poems run together, both of which are dialogues between Myrddin and Taliesin. The second part (ll.23-38) seems to consist of reflections on the battle of Arderydd [*gweith Arywderit*, l.23] in very obscure words. Mention is made of

1. 29 The seven sons of Eliffer ...
- 32 The seventh Cynfelyn.
- 35 Seven score generous ones have become mad,
- 39 In Coed Celyddon they perished.

Cynfelyn is not listed elsewhere as a son of Eliffer, but Cynfelyn Drwsgl is mentioned as taking part in the battle in a triad. See below.

According to a triad (TYP no.84) *Gweith Arderydd* was one of the ‘Three Futile Battles’ of Ynys Prydain, which was brought about because of a Lark's Nest. Tudur Aled (fl.1480-1526), in a poem, *Troedd y Gwir*, ‘Wheel of Truth’, also mentions the three futile battles. He says of the second:

- 1.48 A sad contest, Gwaith Arderydd,
.
.
.
.
.
.
51 Between two shepherds was the second day [battle],
52 For the sake of a certain lark's chicks.

(*Gwaith*, ed T.Gwynn Jones, No.LXVI, p.266; TYP p.207). Lewis Morris refers to this poem and says “on account of two shepherds who quarreled about a lark's nest,” adding that the shepherds killed each other (*Celtic Remains*, p.18, s.n. Arderydd).

In another triad (TYP no.29) we are told that the retinue of Gwenddoleu ap Ceidio was one of the ‘Three Faithful War-bands’ of Ynys Prydain, because at the battle of Arderydd they continued the battle for a fortnight and a month after their lord was slain. The number in the war-band was twenty-one hundred men. In TYP no.31W the place is called *Rotwyd Arderys*, [Rhoddwyd Arderydd, ‘The Dyke of Arderydd’] where one of the ‘Three Noble Retinues’ was that of Dreon Lew [see Dryon ap Nudd]. Another triad (TYP no.44) says that Cornan the horse of the sons of Eliffer Gosgorddfawr carried Gwrgi and Peredur [sons of Eliffer] and Dunod Fwr and Cynfelyn Drwsgl to see the battle-fog from the host of Gwenddoleu in Arderydd. This was one of the ‘Three Horse-Burdens’ of Ynys Prydain.

Further traditions concerning the battle can be gleaned from the *Vita Merlini* of Geoffrey of Monmouth (c.1150), although the site of the battle is not named, and the early Welsh ‘Myrddin Wyllt’ poetry where the battle is definitely sited at Arderydd. See s.n. Myrddin Wyllt.

According to the *Vita Merlini* there was war between Peredurus, king of Venedotia [Gwynedd], and Guennolous, king of Scotia. Merlinus and Rodarchus [Rhydderch Hael] were on the side of Peredur. The Scots were routed but Merlin lost three brothers in the battle, which caused him to become insane.

This explains the reference to Merlin in the quotation above from MS.B of the *Annales Cambriae*. Merlin takes over the role of Lailoken or Lalocen who is associated with St.Kentigern and king Rhydderch Hael. See s.n. Llallogan. As Rhydderch Hael was involved in the battle according to these versions of the legend so Merlin/Myrddin is also introduced.

The native Welsh tradition differs slightly from the story as told in the *Vita Merlini*, and it is probable that Geoffrey got some of the details of the legend wrong. The Welsh version in the Myrddin poetry has no reference to the sons of Eliffer, [Gwrgi and Peredur]. It is Rhydderch Hael who is at war with Gwenddoleu. Myrddin is with Gwenddoleu, his lord, and Gwenddoleu was defeated and slain at the battle of Arderydd. Four of Myrddin's brothers were slain in the battle. Myrddin became *gwyllt*, ‘mad’, and fled to Coed Celyddon. Aeddan took part in the battle, apparently in opposition to Rhydderch Hael.

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Aeddan's opposition to Rhydderch is the subject of a triad (TYP no.54), which, however, has no reference to the battle of Arderydd. See s.n. Aeddan Fradog.

Robert Vaughan of Hengwrt put together some of these Welsh references into a coherent whole. He may have had some further sources not known to us. According to his account in Panton MS.51 pp.116-7 it was the shepherds of Rhydderch Hael and Aeddan Fradog who fell out about a lark's nest. The shepherds, "having beaten one another to the effusion of their blood, acquainted their lords of the whole strife. ... Aeddan drew to his side Gwenddoleu, ... and they ... met Rhydderch at a place called Arderydd, where ... Gwenddoleu was slain ... After a great slaughter on both sides, Rhydderch obtained the victory, and Aeddan fled the country." There is no mention of the sons of Eliffer. See TYP p.209.

Lewis Morris, in another place, seems to show knowledge of Robert Vaughan's reconstruction (*Celtic Remains*, p.118 s.n. Gwaith Arderydd).

In the early Myrddin poetry the place-name is written *Arywderit* in the Dialogue between Myrddin and Taliesin, above (BBC 4 ll.7-8), in the poem 'Afallennau' (BBC 50 ll.6-7 = stanza 5 l.11), and in 'Hoianau' (BBC 62 l.13 = stanza 25, l.3), but in the later 'Cyfoesi' it is written *Arderyd* (RBP col.577 l.27). The medieval poets nearly always wrote Arderydd, although Arfderydd was used by Llywelyn ap y Moel. See TYP pp.208-10. The antiquarian form Arfderydd, equivalent to Armterid of AC above, and *Arywderit*, is fashionable among some modern writers.

W. F. Skene satisfactorily identified the site of the battle as Arthuret near Longtown in Cumberland, about eight miles north of Carlisle (*The Four Ancient Books of Wales*, I pp.65-66), and this has been generally accepted (HW 166). Arthuret Church is one mile south of Longtown. There is no village but there is a parish of the name (Kenneth Jackson at the Sixth International Congress of Celtic Studies, Galway, 1979).

Nora K. Chadwick suggested that the 'Lark's Nest' which was the cause of the battle was really Caerlaverock [the Fort of the Lark], in Dumfriesshire, an important strategic harbour in early times, commanding the approaches to the Solway on the northern bank (*Celtic Britain*, 1963, p.64). Egerton Phillimore regarded it as certain that the name was originally Caer Llywarch (OP II.209). Kenneth Jackson, at the fifth International Congress of Celtic Studies (1975), thought that after the name had become Caerlaverock it may have led to the later poetic misunderstanding suggested by Mrs.Chadwick.

For some discussion of the traditions of the battle see A.O.H.Jarman in "Peirian Vaban" in BBCS 14 pp.104-8 (1951) and in Chapter 13 of *Astudiaethau ar yr Hengerdd*, ed. Rachel Bromwich and R.Brinley Jones, 1978.

ARDWYAD ap Caw. See Caw of Prydyn.

AREGWEDD FÖEDDOG. (Iolo fiction).

She was daughter of Afarwy (q.v.) ap Lludd and appears only in the third series of triads in MA, as the betrayer of Caradog ap Brân (meaning the historical Caratacus). She thus plays the role of the historical Cartimandua (q.v), just as Afarwy plays the role of the historical Mandubracius. In triad 22 her treachery is called one of the three 'secret treasons' of Ynys Prydain. She is mentioned in the same capacity in triads 18 and 35.

There is no explanation as to how Iolo Morganwg came to manufacture the name. See Rachel Bromwich in *Trans.Cym.*, 1968, p.332.

ARGAD ap CADFARCH. See Cynhafal ab Argad.

ARGAD (ap Llywarch Hen). See Llywarch Hen.

ARIANELL ferch GWYDDIEN. See Dyfrig, Gwyddien ap Brochwel.

ARIANFAGL. See Elidir Mwynfawr.

ARIANRHOD ferch DÔN. (Mythical).

On the name, which may be properly Aranrhod, see PKM 269-70, TYP pp.277-8.

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Her story is told in the Mabinogi branch of 'Math ap Mathonwy'. Math needed a new maiden to be his 'foot-holder'. At the suggestion of Gwydion ap Dôn, Math's niece, his sister's daughter, Arianrhod ferch Dôn, was brought to him. 'Are you a maiden', he said. 'I know not but that I am' she replied. Then he took his magic wand and bent it. 'Step over this', he said, 'and if you are a maiden I shall know.' When she stepped over the wand she dropped a fine boy-child with rich yellow hair. The boy uttered a loud cry and Arianrhod made for the door. Thereupon she dropped a small something, and before anyone could get a glimpse of it, Gwydion took it, wrapped it in a sheet of silk, and hid it in a small chest at the foot of his bed (WM 93, RM 68).

The yellow-haired boy was called Dylan ail Ton (q.v.). The small 'something' was thought by W.J.Gruffydd to have been a placenta (*Math vab Mathonwy*, p.232). The story goes on that one day Gwydion heard a wail coming from the chest. He found a small boy and took him in his arms (WM 94, RM 68).

When the boy was four years old Gwydion took him to Caer Arianrhod (q.v.). Arianrhod greeted them and Gwydion told her that the boy was her son. She showed annoyance at having her shame brought to light. She put difficulties in the way of his up-bringing by fating him never to have a name until she should give him one; never to have arms until she should put them on him; and never to have a wife of the race that is now upon earth. All these difficulties were overcome, however, by the skill of Gwydion. The boy was called Llew Llaw Gyffes (WM 95ff, RM 69ff). See further s.nn. Llew Llaw Gyffes, Blodeuwedd.

Sir John Rhys stated without hesitation that Gwydion was the father of Llew and of Dylan ail Ton. (Hib. Lect., pp.284, 308). So also W.J.Gruffydd (*loc.cit.*, pp.136-8). It is only implied in one sentence, when Arianrhod says to Gwydion: 'What is the name of thy son?' (WM 95, RM 69). But see Llew ap Gwyddien. In fact in 15th to 16th century genealogical manuscripts it is distinctly stated that Math ap Mathonwy was their father (ByA 26 in EWGT p.90). So also a marginal note in *Gwyneddion 3* (ed.Ifor Williams) to p.82 line 2 says: *Arianrhod oedd gariad-ferch i Fathon fab Mathonwy, hen frenin Gwynedd*. In contrast, both Tudur Aled and Lewys Môn, at the end of the 15th century, imply that Math jealously guarded the virginity of Arianrhod, suggesting that there was a different version of her story. (W.J.Gruffydd, *loc.cit.*, pp.192 - 4).

Arianrhod appears in the Book of Taliesin as a famous beauty (BT 36, 14-15). In 'Hanes Taliesin', there is a poem in which Taliesin claims to have been three times in the 'prison of Arianrhod'. (Patrick K.Ford, *The Mabinogi and other Medieval Welsh Tales*, 1977, p.172).

In a triad (TYP no.78) she is called one of the 'Three fair maidens' of Ynys Prydain, and in another triad (TYP no.35) she is said to be daughter of Beli, and mother of Gwenwynwyn and Gwanar the sons of Lliaws ap Nwyfre. From this Sir John Rhys concluded that Dôn was the wife of Beli. (Hib. Lect., p.90).

See also Caer Arianrhod,

ARIANWEN ferch BRYCHAN. See Iorwerth Hirflawdd, Brychan.

ARIANWEN ferch CYNDRWYN FYCHAN. See Deigr ap Dyfnwal Hen.

ARISTOBULUS, ST.

Mentioned by St.Paul in his Epistle to the Romans (XVI.10).

The Greek Menology, under March 15, says that Aristobulus was one of the seventy disciples, was a follower of St.Paul, along with whom he preached the Gospel to the whole world, and ministered to him. He was ordained by St.Paul and chosen to be the missionary bishop to the land of Britain. There he preached Christ, and persuaded many to be baptized. He constituted a church and was martyred (B.B.Woodward, *History of Wales*, 1853, p.76).

The Martyrology of Ado, Bishop of Vienne, 800 -874, under March 17, says: 'Natal day of Aristobulus, Bishop of Britain, brother of St.Barnabas the Apostle, by whom he was ordained bishop. He was sent to Britain, where, after preaching the truth of Christ and forming a church, he received martyrdom.'

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It is also said that Aristobulus was the father of Peter's wife. (DCB)

ARMINIUS, a deacon. See Eborius.

AROFAN, bard of Selyf.

He is mentioned in a triad (TYP no.11) as the bard of Selyf ap Cynan, [Selyf Sarffgadau] and one of the 'Three red-speared bards' of Ynys Prydain. Other versions of the triad substitute Tristfardd, the bard of Urien.

He is mentioned in medieval Welsh poetry. See TYP p.274.

ARON ap DYFNWYN.

He is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen, no.59:

The grave of Aron son of Dyfnwyn (*Diwinvin*) is at Hirwaun;
he would not raise a cry against thieves;
[i.e. he would attack thieves without calling for help];
he would not spare his foes.

(SG p.129).

ARTAN ap GRUFFUDD. See Gruffudd ap Cyngen.

ARTH ap MORFRAN.

A link in the genealogy of Llŷr Llediaith; father of Caid. The names became Arch ap Meryran in a later version (ByA 33, MP 3 in EWGT pp.94, 122).

ARTHAFAD (or ARCHENAD) ap IOP.

Father of Cynan and ancestor of Cydifor Fawr ap Gollwyn, patriarch of a tribe in Dyfed (ABT 18b in EWGT p.106).

ARTHAL ap MORUDD. (Fictitious). (247-246, 241-231 B.C.)

A fictitious king of Britain, called Arthgallo ap Morvidus by Geoffrey of Monmouth. He succeeded his elder brother, Gorbonian, but was the very opposite in character. His rule was so tyrannical that the nobles deposed him and advanced his brother, Elidurus [Elidir War], to the throne. After some time in exile, Arthgallo returned to Britain and accidentally met his brother Elidurus, who greeted him affectionately, forgetting all the injuries he had received. By a stratagem Elidurus persuaded the nobles to submit themselves to Arthgallo who was re-crowned at York. After that Arthgallo exercised strict justice, ruled 10 years and died in Kaer Leir (Leicester). (HRB III.17). Two of his sons reigned later, Marganus and Enniaunus. See Margan ab Arthal and Einion ab Arthal (HRB III.19).

Brut y Brenhinedd says the same of Arthal with the equivalent names shown above within [].

ARTHEN ap BRYCHAN.

He appears in all the Brychan documents. See EWGT pp.15, 18, 42, 81. There was a Llanarthen, now extinct, under Marshfield or Maerun in Gwent. (PW 74, LBS I.169). His name survives in Cefn Arthen in Brycheiniog. (WCO 139). De Situ Brecheniauc §11(6) gives Arthen a brother, Cynon, who was a saint in Man, but according to Cognatio Brychan §14(4) Arthen was the father of Cynon of Man. *Plant Brychan* §2c wrongly makes Arthen the saint in Man.

ARTHEN ap SEISYLL. (d.807).

He appears in the pedigree of kings of Ceredigion (HG 26, JC 42, ABT 6j in EWGT pp.12, 49, 100). His death, as king of Ceredigion, is recorded in Annales Cambriae s.a.807. Rhiw Arthen, near Aberystwyth, (grid ref. SN 6579), may have been named after him (LBS I.169).

ARTHEN FRYCH. (Legendary). See Enfael Adran.

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ARTHFAEL (1). (Fictitious). (Second century B.C.)

Arthmail [Arthfael] is 18th of the twenty-five kings of Britain inserted by Geoffrey of Monmouth between Catellus [Cadell] and Heli [Beli Mawr]. He succeeded his brother Bledgabred [Blegywryd] and was succeeded by Eldol [Eidol] (HRB III.19). Similarly ByB with names as shown in []. See discussion s.n. Cadell ap Geraint.

ARTHFAEL (2), king in the Neath Valley.

In the Life of St.Cadog we are told that the saint heard that there were many solitary places in the neighbourhood of the river Nedd, and he went there to see for himself. He found there a wild boar, some bees and a hawk's nest, and gave them all to king Arthfael. In return the king gave leave for Cadog to inhabit and possess that land (§20 in VSB pp.64 - 66).

St.Cadog has a dedication at Cadoxton [juxta Neath], i.e. Llangatwg (Glyn) Nedd. (PW 69, WATU).

ARTHFAEL ab EINUDD.

Genealogical link in the fictitious pedigree of Erb; father of Gwrgan Frych. See MP 3 in EWGT p.122.

ARTHFAEL ap GWRIAD. See Arthfael ap Rhys

ARTHFAEL ap HYWEL. (860)

A king of Gwent, son of Hywel ap Rhys, king of Glywysing. He was king of Gwent in the time of bishop Cyfeiliog, who died in 927 (BLD 236, 237). He was succeeded by his son Cadell (HW 347 - 8).

ARTHFAEL ap NOË. (930)

He apparently succeeded his father Noë (q.v.) ap Gwriad, as king of Gwent. The Book of Llandaf (BLD 244 - 6) records that he murdered his brother, Elise, and tells of his solemn atonement by the gift of land to bishop Gwgon (d.982). He was succeeded by his nephews, Rhodri and Gruffudd, sons of the murdered Elise, and they reigned till about 1020 (BLD 251 - 2). These were succeeded by Edwin ap Gwriad (HW 348).

ARTHFAEL ap RHYS. (760)

A prince probably of Glywysing and Gwent. He appears in the 'Harleian' genealogy (HG 29 in EWGT p.12) as father of Meurig of the line of Gwent. His genealogy also occurs in the expanded 'Hanesyn Hen' tract (ABT §15 in EWGT p.105) as father of Rhys of the line of Glywysing. In JC 9 in EWGT p.45 two names are added: Arthfael ap Gwriad ap Brochwel ap Rhys. The version of the 'Hanesyn Hen' tract is preferable. But MP 3 in EWGT p.122 wrongly reinstates the two names and adds two more.

His wife was Brawstudd ferch Gloud ap Pasgen Buellt, by whom he was the father of Rhys (JC 14 in EWGT p.46), and his mother was probably Ceingar ferch Maredudd ap Tewdws of Dyfed (JC 12 in EWGT p.45).

ARTHFODDW, disciple of Dyfrig, (q.v.).

ARTHFODDW ap BODDW. (570)

He occurs in the pedigree of the kings of Ceredigion as ancestor of Seisyll ap Clydog (HG 26, ABT 6j in EWGT pp.12, 100).

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ARTHGAL ap DYFNWAL, king of Strathclyde. (d.872)

He appears in the genealogy of the kings of Strathclyde (HG 5 in EWGT p.10). The Annals of Ulster s.a. 871 (= 872) say: *Artgha, rex Britanorum Stratha Cluadhe, consilio Cunstantini filii Cinaedho occisus est*. That is, he was killed by the counsel of Constantine son of Kenneth, [king of Scots]. Rhun (q.v.) is his only recorded son.

ARTHGALLO son of MORVIDUS. See Arthal ap Morudd.

ARTHLWYS ab ARTHFODDW. (610)

He occurs in the pedigree of the kings of Ceredigion as father of Clydog father of Seisyll ap Clydog (HG 26, ABT 6j in EWGT pp.12, 100).

ARTHMAIL, fictitious king of Britain. See Arthfael.

ARTHUR ap PEDR. (560)

He occurs in the genealogy of the kings of Dyfed (HG 2, JC 12, ABT 18a in EWGT pp.10, 45, 106). The genealogy suggests a date of c.560 for his birth. He is mentioned as *Arturius Petri filius* in some jottings printed in Leland's *Itinerary* (ed. L.T.Smith, IV.168). Other names are *Saturnlius* (for Saturnbius), i.e. Sadyrnfyw (q.v.), bishop of Mynyw, *Laurod* [Llawrodd], abbot of Penalun, and *Cuhelin* [Cuhelyn], abbot of Llanisan. As Sadyrnfyw died in 831 it is suggested that the ecclesiastics were witnesses to a regrant of land originally donated by Arthur ap Pedr (OP II.428 - 9).

His son was Noë ab Arthur.

ARTHUR ab UTHR. (480)

Famous in History, Legend and Romance. The first mention of him in a historical setting is in HB §56, written c.828 - 9. (See BCS 7 p.387). According to the Harleian text, after the death of Hengist (A.D.488?) Arthur was wont to fight against the Saxons along with the kings of the Britons, but he himself was *dux bellorum*. Twelve battles are listed:

1. At the mouth of the river *Glein*.
- 2,3,4,5. On the river *Dubglas* in the region of *Linnuis*.
6. On the river *Bassas*.
7. In the wood of *Celidon*, i.e. *Cat Coit Celidon*. See Coed Celyddon.
8. *In Castello Guinnion* in which Arthur carried the image of the Virgin Mary on his shoulders. See Castellum Guinnion.
9. *In Urbe Legionis*. See Caerlleon.
10. On the shore of the river *Tribruit*. See Tryfrwyd.
11. On the mountain called *Agned*. [On *Mons Breguoin*, which we call *Cat Bregon*. Text M]. See Mynydd Agned, Brewyn or Brywain.
12. *In monte Badonis*. See Caer Faddon.

In all the battles he remained victor.

Text M says that though there were many more noble than himself, yet he was twelve times chosen their commander and was as often conqueror. Some 13th century manuscripts add after 'dux bellorum': *Mab Uter Britannice, filius horribilis Latine, quoniam a puericia sua crudelis fuit*. (Mommsen p.199)

For an assessment, with the conclusion that Arthur was probably a historical person, see C & M, Chapters 18 and 19. For a more critical assessment see AoW Chapter 1. It has been suggested that the list of battles came from an early bardic poem. (H.M. and N.K. Chadwick, *The Growth of Literature*, I (1932) p.155; TYP p.275). Henry of Huntingdon, writing in 1129 and commenting on Arthur's twelve battles says 'These wars and the places of these wars Gildas the historian [meaning Nennius] relates. But all the places are unknown in our age.' (*Historia Anglorum*, II.18 ed. Rolls). A few years later Geoffrey of Monmouth described the wars in some detail and with no doubts about the geography (HRB IX.1 - 4).

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R.W.Barber pointed out parallels between the English campaigns of William the Conqueror and those of Arthur as told by Geoffrey (*Arthur of Albion*, London, 1961, p.38). Many attempts have been made to identify the sites, but none can be regarded as certain. See Nikolai Tolstoy in BCS 19 (1961) 118 - 162. See also the place-names in cross references above.

In the *Annales Cambriae* (10th century) attached to the Harleian text of HB we find two references to Arthur:

[516] *Bellum Badonis in quo Arthur portauit crucem Domini nostri Iesu Christi tribus diebus & tribus noctibus in humeros suos & Brittones uictores fuerunt.*

[537] *Gueith Camlann in qua Arthur & Medraut corruerunt.*

Also in the 'Mirabilia' in the same Harleian manuscript (HB §73) there are two references to Arthur, one concerned with the boar, Trwyth, (q.v.) and Arthur's dog, Cafall (q.v.), and the other about his son, Amr. See Amhar.

Probably the earliest reference to Arthur is in a line in the Book of Aneirin (*Canu Aneirin*, Stanza CII, p.49 line 1242). Assuming that it is not an interpolation the source goes back to c.A.D.600 when remembrance of Arthur would still be alive. In this stanza one of the warriors at Catraeth is being praised for his valour, *cenî bei ef Arthur*, 'though he was no Arthur'. That is, Arthur is being regarded as a paragon that no hero can quite equal (Kenneth Jackson, *The Gododdin*, p.112).

ARTHURIAN LEGEND

In this work only occasional reference will be made to the fictions in the Arthurian context originated by Geoffrey of Monmouth in HRB and in the Romances which followed. Notice will be confined to the Welsh material which is not, or only partly, affected by that development.

There is a poem in the Black Book of Carmarthen (BBC 94.1 ff) which describes a conversation between Arthur and Glewlwyd Gafaelfawr, porter of some castle, in which Arthur describes some of the past deeds of himself and his followers. See further s.n. Glewlwyd Gafaelfawr. Another poem in the Book of Taliesin (BT 54.16 ff) tells of a visit by Arthur, Taliesin and others in Arthur's ship, Prydwen, to Annwn apparently to obtain various treasures. See s.nn. Taliesin, Pwyll, Gwair ap Geirioedd, Llwch Llaw-wynnog, Annwn, and Caer Siddi.

In a continuation of the Mabinogi branch of 'Branwen' we are told in a triad (TYP no.37R) that Arthur disinterred the head of Brân ap Llŷr, which had been buried in the *Gwynfryn* in London to prevent any Saxon aggressor. It did not seem right to him that this island should be defended by anyone's strength but his own!

The most important Welsh Arthurian tale is that of 'Culhwch and Olwen' found in the Red Book of Hergest and, incomplete, in the White Book of Rhydderch. In this story Culhwch goes to Arthur's Court at Celliwig in Cornwall and gets Arthur's help in obtaining Olwen as his bride. This tale contains a wealth of legendary matter and is quite free of any contamination from Geoffrey of Monmouth's fictions. Arthur plays only small parts in the tale, which are dealt with here under the names of the other persons concerned. See Culhwch, Rhymhi, Gwyn ap Nudd, Diwrnach Wyddel, Trwyth, the boar, Orddu, Gwrgi Seferi.

A defeat of Arthur in one of his battles is mentioned by the author of *Historia Gruffud ap Kenan* (ed. D. Simon Evans, 1977, pp.11-12), probably based on an original of the twelfth century. Here we are told that Arthur 'fought twelve notable battles against the Saxons and Picts. In the first of them he was defeated and a fugitive because of treachery in Caerlwythgoed [Lichfield] - this place was Dinas y Llwyn Llywd. In the other battles he was victorious'.

On Arthur's last battle, that against Medrod at Camlan, in which he was mortally wounded, see Camlan. His being taken to Avallon to be healed of his wounds is touched on by Geoffrey of Monmouth in HRB XI.2 and in more detail in his 'Vita Merlini'. See Myrddin, Morgen, Avallon.

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ARTHURIAN ROMANCE

Through Wace's *Roman de Brut* (1155) and the Breton story tellers Arthurian Romance blossomed first in France and then spread widely. Some romances returned to Wales, e.g. those of Geraint, Owain and Peredur (see the names) as well as two Grail romances. See *Arthurian Literature in the Middle Ages*, ed. R.S.Loomis, Oxford, 1959; AoW.

CORNISH LEGENDS

The battle of Vellan Druchar. See Vellan Druchar.

The survival of Arthur in the form of a raven or Cornish Chough.

See E.K.Chambers, *Arthur of Britain*, pp.187, 229; Robert Hunt, *Popular Romances of the West of England*, 3rd. ed., London, 1881.

IRISH REFERENCES

For Irish and Scottish Gaelic versions of Arthur's ancestry see W.F.Skene, *Celtic Scotland*, III.458-9; *Genealogical Tracts I*, Irish MSS. Commission, Dublin, 1932, p.52. In these Arthur is traced to Britan Mael (q.v.), the Irish eponym for the Britons and Britain, while Arthur's father is generally given as *Iobhar* (Ibar). This name cannot be seen as corresponding to Uther. See William Gillies, 'Arthur in Gaelic Tradition' in CMCS, 3 (1982), especially pp.50, 70-71. See also Smerbe.

PLACE-NAMES

There are numerous place-names in which Arthur's name appears, in all parts of Britain, e.g. Arthur's Seat in Edinburgh. A list of places in Wales was given in *Arch.Camb.*,IV.3 (1872) pp.269-270. It is not complete. Some places in Wales with stories attached are noticed herein: e.g. Carn March Arthur (s.n. Llyn Barfog), Carnedd Arthur (s.n. Camlan), Cegin Arthur.

ARTHUR BENUCHEL. See s.n. Eliffer Gosgorddfawr.

ARTHWYS ap GARMON. See s.n. Cynwyd Cynwydion.

ARTHWYS ap MAR. (465)

One of the 'Men of the North' who appears in the genealogies only as a link, and about whom nothing is known. He is given as ancestor of Cynwyd Cynwydion, Gwenddoleu, Eliffer Gosgorddfawr and (wrongly) of Pabo Post Prydyn. In some later manuscripts his name is spelt *Athrwys*. See BBG §§3,4,5,6 in EWGT p.73.

ARTHWYS (or ATHRWYS?) DRWSGL. See Enfael Adran.

ARVIRAGUS.

A British chief who revolted against Roman authority during the reign of the emperor Domitian (A.D.81-96). "A Brigantian king, no doubt" (Oman, p.104). He is mentioned by Juvenal (Sat.iv.126) as one who was a thorn in the side of the Roman army, and Juvenal suggests that the best news that Domitian could receive would be:

Regem aliquem capies aut de temone Britanno / excidet Arviragus.

'You will capture some king, or Arviragus will fall [dead] from his chariot'.

This is the only contemporary reference to him. Juvenal was writing in the time of Domitian. Geoffrey of Monmouth, being ignorant of the works of Tacitus, and seeking for material for his *Historia Regum Britanniae*, seized on this name as a subject for his 'History'. The brothers Arviragus and Guiderius thus take the place, in Geoffrey's work, to a certain extent, of the historical brothers Caratacus and Togodumnus even as far as being sons of Cunobelinus (HRB IV.12).

Michael Alford in his *Fides Regia Britannica*, 1663 (Vol.1, p.23) goes so far as to identify Arviragus with Caratacus, and Guiderius with Togodumnus.

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FICTION

According to Geoffrey, Guiderius the king, having been treacherously slain by the Roman, Leuis Hamo, during the Claudian invasion, Arviragus put on his brother's clothing and thus prevented Guiderius's death becoming known to the Britons, who were already hard pressed. Finally they drove the Romans to their ships. But Arviragus succeeded in killing Hamo at a place which came to be called Hamo's port, later Southampton. Peace was made between Arviragus and Claudius, who offered his daughter, Genuissa, as wife to Arviragus if he would acknowledge the kingdom of Britain to be subject to Rome. Arviragus agreed to these terms and subsequently married Genuissa at a place where a city was built in honour of the occasion and was named *Kaerglou* (Caerloyw, Gloucester). Later on, Arviragus showed signs of independence and Claudius sent Vespasian against him. Genuissa mediated between them and Arviragus was allowed to rule Britain till he died, and was buried at Gloucester. He was succeeded by his son, Marius (HRB IV.13-17).

In ByB the name Arviragus is converted into the totally unrelated name Gweirydd (q.v). Genuissa is generally un-named, but in RBB (p.96) it becomes *Gwenwissa*.

In some versions of the legend of Joseph of Arimathea, Arviragus was king at the time of Joseph's arrival in Britain, and received him kindly. See further s.n. Joseph of Arimathea.

Hector Boece in his History of the Scots (1527) mentions Arviragus and Caratacus. He gives Arviragus, as first wife, Voada, daughter of Cadallanus, and sister of Caratacus. By her, Arviragus was father of Boadicea [Boudicca], and another daughter who married her half-brother, Marius. (Trans. John Bellenden, III.6 - IV.6).

ARWYSTL (1), bishop.

He was a disciple of Dubricius (BLD 80) and his name appears foisted as a witness into several of the charters in the Book of Llandaf. But only one seems to be genuine, namely BLD 166 where he appears as bishop and a king Iddon donates land where Arwystl left a foundation, that is, Llangoed (below Builth) in the parish of Llys-wen, Brycheiniog. (PW 42n, WATU, WCO 121, 123, 138). This charter is undateable, but could be c.500.

ARWYSTL ap CUNEDDA WLEDIG. (Fictitious).

Invented presumably to explain the name of the cantref, Arwystli. The name occurs in late lists of the sons of Cunedda. See ByA 29(2) in EWGT p.92, OP II.625.

ARWYSTLI HEN. See Brân ap Llŷr (Iolo fiction).

ASA (ASAPH) ST. ap SAWYL BENISEL. (500)

He was the founder of Llanasa in Tegeingl (PW 101) and possibly also of Llanelwy, later known as St.Asaph, in the same cantref (PW 101). Asaph's name is found in abundance in the topography of the district. It is chronologically improbable that St.Kentigern [Cyndeyrn] could have met St.Asaph, nor is it likely that he had anything to do with the foundation of Llanelwy (WCO 191-4).

Asa appears in Bonedd y Saint (§13 in EWGT p.56) as the son of Sawyl Benuchel ap Pabo Post Prydyn, by Gwenasedd ferch Rhain of Rhieinwg. For *Benuchel* read *Benisel*. See Sawyl Benisel.

For a story concerning St.Asaph and the wife of Maelgwn, see s.n. Maelgwn Gwynedd. Here we are told that Maelgwn helped Asaph to build the bishop-house and church at Llanelwy.

Asa is commemorated on May 1 (LBS I.72, 184).

ASCHILLUS, king of Dacia. See Echel Forddwyd-twill.

ASCLEPIODOTUS.

He was *praefectus praetorio* under Constantius Chlorus and defeated Allectus, the usurper, who was killed. (A.D.296). (Eutropius IX.22; Orosius VII.25; Eusebius Chron. Lib.II). Eutropius adds: *Ita Britanniae decimo anno receptae*. This was copied by Bede (*Chronicon* s.a.307, *Hist.Eccles.*I.6), and

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Henry of Huntingdon (Book I). These authors rightly interpret Eutropius as meaning that Britain was restored to the Roman Empire after a lapse of ten years.

FICTION

According to Geoffrey of Monmouth Asclepiodotus was a duke of Cornwall whom the Britons made king after Allectus had slain Carausius. Asclepiodotus defeated Allectus at London and slew him. He then besieged Livius Gallus, the colleague of Allectus. Livius Gallus finally surrendered, but he and his surviving men were all beheaded by the men of Gwynedd at a place now called Walbrook, and in Welsh Nant Gallgwn. Asclepiodotus then reigned for ten years until he was killed by Coel, king of Colchester (HRB V.4-6). Brut y Brenhinedd tells the same story without any important change.

Theophilus Evans (*Drych y Prif Oesoedd*, 1716, I.2 - 1851 ed. p.38) and Henry Rowlands (*Mona Antiqua Restaurata*, 1723, - 2nd. ed. pp.164, 168) identified Asclepiodotus with Brân ap Llŷr. In the form *Sglepiado* the name appears in the pedigree of Gwrlais, where he is made the son of Owain Finddu, a gross anachronism. See PP §70.

ASSARACUS son of EBRAUCUS. See Efrog ap Membyr.

ASSER ap CYNGEN. See Henwyn, Duke of Cornwall.

ASSER ab EFROG. See Efrog ap Membyr.

ASSER MENEVENSIS.

His 'Life of Alfred' is entitled *Annales rerum gestarum Alfredi magni* or *De rebus gestis Aelfredi Magni* (Enc.Brit., DNB). The Anglo-Saxon Chronicle puts his death in 910, but it may have been a year or two earlier, as in *Annales Cambriae* s.a.908 (= 909 corrected). In §79 he mentions that he and his relation, Nobis, Bishop of St.David's, had been expelled from Menevia. He may have been a bishop of Menevia but certainly was later rewarded with the see of Sherborne by Alfred. See further DNB, HW 226-8, DWB.

ATHILDIS daughter of COEL. (Fictitious). See Marius.

ATHRWYS ap FFERNFAEL. (755)

A king of Glywysing mentioned in the Book of Llandaf: *Athruis rex filius Fernuail* (BLD 210a), and also *Athruis rex* (BLD 208). His pedigree occurs in HG 28 in EWGT p.12 and makes him father of Ithel ab Athrwys. He was contemporary with bishop Cadwared. Wendy Davies dates the charters c.780-5 (LlCh p.118).

ATHRWYS ap MEURIG (1), king of Gwent.

He is mentioned in a deed in the Book of Llandaf: *Athruis rex Guenti regionis pro anima patris sui Mourici*. He granted a number of churches, all in Ergyng, to bishop Comereg. Among the witnesses were Idno, abbot of Bolgros, Elhaearn, abbot of *Lann Guorboe* [Garway], Gwrddogwy, abbot of Llanddewi, and Gwernabwy, abbot of Garthbenni. (BLD 165). All these were 'disciples' of St.Dubricius. A king of Gwent of this name is not known from other sources to have lived at that time. It is uncertain if he can be identified with Athrwys ap Meurig of the next article who was a contemporary of St.Oudoceus.

ATHRWYS ap MEURIG ap TEWDRIG. (620)

A prince of Glywysing who appears in the genealogies of that region, although his name is accidentally missing in the earliest version. See HG 28, JC 9, ABT 15, MP 3 in EWGT pp.12, 45, 105, 122. In the Book of Llandaf he appears frequently as a genealogical link between Morgan ab Athrwys and Meurig ap Tewdrig (see BLD 140, 144, 148), but is never mentioned as king himself, from which it appears that he died while Meurig was still living. Besides Morgan he was father of Ithel (q.v.) and

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Gwaidnerth (BLD 176, 190). His wife was perhaps Cenedlon ferch Briafael Frydig. See s.n. Briafael Frydig.

Iolo Fiction

In the Iolo MSS. the name Athrwys is variously mis-spelt, and in one place we find it written *Arthur* (p.136). This seems to have led William Owen Pughe in his *Cambrian Biography*, 1803, (s.nn. Anna, Arthur, Meirig, Uthyr) to put forward the suggestion that Arthur was the same person as Athrwys ap Meurig. It was discussed and rejected by Sharon Turner (*History of the Anglo-Saxons*, Bk.3, Ch.3, 1805) and Rice Rees (*Welsh Saints*, 1836, pp.185-6), but accepted by Robert Owen (*The Kymry*, 1891, p.77).

ATLEUDOR ap NAF. See Gwenwynwyn ap Naf.

AUDREN. See Aldwr.

AUGULUS, ST. (Legendary).

He appears in various Roman Martyrologies as a bishop of London and martyr. Nothing is known about him. Commemorated on February 7 (LBS I.189). William Stubbs placed him between Iltutus and Theodwin in the fictitious list of bishops (*Registrum Sacrum Anglicanum*, 1897, p.214)

AUGUSELUS. (Fictitious).

The name occurs in most manuscripts of HRB as Auguselus, but Anguselus is also found. According to Geoffrey of Monmouth he was a brother of Lot(h) (q.v.) and Urianus [Urien Rheged, q.v.] and was king of the Scots. The Saxons had driven him out of his kingdom, but he was restored by Arthur (IX.9). As king of Albania [Scotland] he was present at Arthur's special coronation (IX.12), and by right was one of the four kings who held four golden swords before Arthur at the ceremony (IX.13). Also mentioned in IX.18. In Arthur's war against the Romans in Gaul, Auguselus played an important part (X.6, 9). After the rebellion of Medrod when Arthur landed in England, Auguselus was slain in the battle that followed, and he was succeeded by Hiwenus [Owain] son of Urianus (XI.1)

It seems that Geoffrey formed the name from *Angus*, and he may have had some knowledge of the historical Angus son of Erc, who, with his brothers Loarn and Fergus, founded the germ of the Scottish kingdom of Dál Riada in Cantyre in about A.D.464 (H.M.Chadwick, *Early Scotland*, p.123). If this is so, the manuscript form Anguselus is probably more correct. (John Rhys, *The Arthurian Legend*, p.239 n.2).

All versions of *Brut y Brenhinedd* substitute Arawn ap Cynfarch for Auguselus.

AURELIUS AMBROSIUS. See Emrys Wledig.

AURELIUS CANINUS. See Cynan Wledig.

AURELIUS CONANUS. See Cynan Wledig.

AUSTELL (Austolus), ST.

The saint of St.Austell in Cornwall. The name appears as *Austoll* in a tenth century list of Cornish parochial saints in the Vatican Codex Reginensis Latinus 191. See R.L.Olson and O.J.Padel in CMCS 12 (1986) p.59. It appears as *Austolus* in Cornwall in 1150. In 1538 Leland was told that 'Austolus was a hermit' (*Itinerary*, ed. L.T.Smith, I.322). In 1580 Nicholas Roscarrock wrote: "They hold by tradition that St.Austell and St.Muen [Mewan] were great friends whose parishes joyne and enjoye priviledges together and that they lived here together." (G.H.Doble, *The Saints of Cornwall*, V p.35).

In Cornwall the churches of St.Austell, St.Mewan and St.Samson-in-Golant are all in the same vicinity. Now St.Mewan is almost certainly St.Meven (q.v.), a disciple of St.Samson, who went with Samson to Brittany, while in the Life of St.Meven we are told that *Austolus* was his godson and served him in his monastery at St.Méen. According to the Life, Austolus died on June 28, seven days after

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Meven. There can be little doubt that Austell/Austolus was in Cornwall with Meven and Samson and accompanied or followed them to Brittany (LBS I.189-190; Doble, *loc.cit.* pp.45-46).

In Brittany the day of Austol is June 28, but in Cornwall the Feast was kept on Thursday in Whitsun week (LBS I.190). In Brittany St.Austol is honoured only in the abbey of Saint-Méen, where he had a considerable cult. (Doble, *loc.cit.*, p.45). He may have given his name to *Llanawstl* in Machen, Gwent (*ibid.*, p.43). But see Hawystl (ferch Brychan).

AUXILIUS, ST. See Ussyllt.

AVALLON.

A name used mainly in Arthurian Romance for an Otherworld or Elysium. Geoffrey of Monmouth said that Arthur's Sword, Caliburnus, was made in *Insula Auallonis* (HRB IX.4). Later he said that Arthur, after being mortally wounded, was carried in *Insulam Auallonis* to be cured of his wounds (HRB XI.2). In Brut y Brenhinedd this became Ynys Afallach (various orthography).

Geoffrey of Monmouth in his *Vita Merlini* calls it *Insula Pomorum*, 'The Isle of Apples', owing to the belief that the name was derived from Welsh *afal*, 'apple', or *afall*, 'apple-tree'. It is called 'fortunate' because it produces abundant crops and vines and apples, without the aid of man. There, according to the poem, lived Morgen with her eight sisters who are to heal Arthur of his wounds (ll.908-921).

The legend seems to have been known to Pomponius Mela (c.A.D.45) who gave an account of an island, Sena, off the coast of Brittany 'famous for the oracle of a Gaulish god, whose priestesses, living in the holiness of perpetual virginity, are said to be nine in number' (*De Situ Orbis*, III.6). See John Rhys, Hib.Lect. 195-6, *Celtic Folklore*, p.331 and n.1); R.S.Loomis, *Wales and the Arthurian Legend*, p.155 .

The *Gesta Regum Britanniae* by Guillaume de Rennes (c.1235) does not name the island but mentions the eternal spring, abundant flowers, absence of age or disease, and a royal, beautiful virgin, surrounded by her maids. She bears the wounded Arthur *ad aulam regis Avallonis*, 'to the hall of king Avallo', and heals him (John Rhys, *The Arthurian Legend*, pp.335, 395; R.S.Loomis, *Celtic Myth and Arthurian Romance*, 1927, p.191; *Arthurian Literature*, ed. R.S.Loomis, p.65).

The place was early identified with Glastonbury. It is not clear whether this was the reason for the pretended discovery of Arthur's grave at Glastonbury at the suggestion of Henry II or whether the supposed discovery led to the identification. (*Arth. Lit.*, pp.66-67). The identification and discovery appear roughly at the same time. Ralph de Coggeshall in his *Chronicon Anglicanum* (1187-1224) mentions both s.a.1191. He says that Glastonbury, 'once surrounded by marshes, was called *insula Avallonis*, that is, the isle of apples' (E.K.Chambers, *Arthur of Britain*, pp.114, 268). Giraldus Cambrensis in his *De Instructione Principum* (1193-9), *Distinctio i* (*Opera* viii.126), also mentions both. He says:

what is now called Glastonia was anciently called Insula Avallonia, for it is like an island, wholly surrounded by marshes, whence it is called in British Inis Avallon, that is the apple-bearing island. Therefore Morganis, a noble matron who was ruler and patron of those parts and akin to king Arthur by blood, took him after the battle of Kemelen [Camlan] to the island which is now called Glastonia for the healing of his wounds.

(Chambers, pp.121-2). He repeats this in *Speculum Ecclesiae* (c.1216), *Dist.ii*, ch.9 (*Opera*, iv.49) and adds that:

Avallonia is so called either from British *aval* which means apple, because that place abounded with apples, or from a certain [A]vallo, lord of that land.

See Chambers, pp.123, 272-3.

An interpolation (12th-13th century) in William of Malmesbury's *De Antiquitate Glastoniensis Ecclesiae* tells of the founding of Glastonbury by a certain Glasteing [*recte* Glast, q.v.]. It goes on to say that Glastonbury

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is also well known by the name of *Insula Avalloniae* and this is the origin of that name: It was said above that Glasteing found his sow under an apple tree near the ancient church, and because apples were rare in those parts when he first arrived there, he called it *Insula Avalloniae* in his tongue, that is, Isle of Apples. For *avalla* in British is translated *poma* [apples] in Latin. Or it is named after a certain Avalloc who is said to have lived there with his daughters on account of its being a solitary place.

(ed. Thomas Hearne p.17; Chambers, p.266). This interpolation is dated after 1191 by W.W.Newell (*Publications of the Modern Language Association of America*, XVIII, (1903) pp.459 ff.).

The mention of Avalloc in the last quotation brings us back to the king Avallo in the *Gesta Regum Britanniae* (above), the Avallo of Giraldus, and to the Welsh name of the island as Ynys Afallach. Afallach is a Welsh personal name having nothing to do with apples, and Ynys Afallach means the Island of [someone named] Afallach (John Rhys, *The Arthurian Legend*, pp.335-6; R.S.Loomis, *Arthurian Literature*, p.66). See s.n. Afallach ap Beli Mawr.

In the Welsh poem 'Preiddeu Annwn' in the Book of Taliesin we hear of the cauldron of the Head of Annwn, which was 'kindled by the breath of nine maidens'. (See s.n. Pwyll Pen Annwn). These are reminiscent of the nine priestesses mentioned by Pomponius Mela and the nine sisters in the *Vita Merlini*. Annwn is also said to be a place where the dwellers are not harmed by plague or age. (See s.n. Annwn). Thus Ynys Afallach and Annwn, though appearing in different contexts, show similar characteristics associated with the otherworld. (So also Kenneth Jackson in *Arthurian Literature*, ed. R.S.Loomis, p.17). The association of Ynys Afallach with Annwn is evident in a Welsh version of the account by Giraldus in *Speculum Ecclesiae* where 'Margan, a goddess of Annwfn,' is said to have hidden Arthur in Ynys Afallach. See s.n. Morgen.

In French romance the place is called Avalon. As early as c.1130, i.e. before *The Historia Regum Britanniae*, in the 'Couronnement Louis', a *chanson de geste*, the expression *tot l'or d'Avalon*, 'all the gold of Avalon', occurs twice, and a description of the golden adornments in Avalon is given in another *chanson de geste*, the 'Bataille Loquifer' (c.1180). (R.S.Loomis, *Wales and the Arthurian Legend*, p.196; *Arthurian Literature*, p.65).

A late triad (TYP no.90) mentions Ynys Afallach as one of the 'Three Perpetual Harmonies' of Ynys Prydain, the others being at Caer Garadog and Bangor. Caer Caradog probably means Salisbury, and Ynys Afallach is clearly Glastonbury in this context. See TYP p.218.

AWARNACH. (Legendary).

In the poem 'Who is the Porter?' in the Black Book of Carmarthen (BBC 95.3-6 are the lines:

Arthur, though he was laughing(?),
The blood was flowing
In Neuadd Awarnach, [Awarnach's Hall]
Fighting with a hag.

(Trans. Rachel Bromwich in *The Figure of Arthur*, by Richard Barber, 1972 p.70). John Rhys thought that Awarnach was the same as the giant Wrnach (q.v.). (*Celtic Folklore*, p.565). See also CO(1) p.xli, CO(2) p.138.

AWST (1), king of Brycheiniog.

Older August from Latin Augustus. A king of this name, *Agust rex Brecheinniauc*, with two sons, *Elguid* [Elwydd] and *Riguallaun* [Rhiwallon], is mentioned in the Book of Llandaf (BLD 146, 154). They figure in two charters in which Awst is represented giving some property at Llan-gors and Llanwrfaeth [=Llandeilo'r-fân] in Brycheiniog to the church. The witnesses are bishop Oudoceus and others. The date of the charters is probably about the same as that of BLD 157 which Wendy Davies puts in about 685 (LlCh p.102).

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AWST (2) of Brycheiniog. (675)

He is mentioned in BLD (167-8) as *August*, the father of *Elgistil* [Elwystl] who was slain by Tewdwr ap Rhain, king of Brycheiniog (born c.700). From the names of witnesses and other considerations it is clear that he is different from Awst (1), above. Hugh Thomas suggested that this Awst might be the son of Cadwgon ap Cathen. (Harl.MS.4181 [c.1700] p.148). The copyist of the Golden Grove Book p.751 showed no doubts! See s.nn Tewdwr ap Rhain, Elwystl ab Awst.

AWSTL. See Hawystl, Austell.

AWY LUYDDOG. See Cynfarwy.

AZENOR. See Budoc (2).

BACHAN.

He is mentioned in the Life of St.Cadog (§11 in VSB p.48) as a famous rhetorician who came to Britain from Italy. St.Cadog, on his return from Ireland, went straightway to Brycheiniog to be instructed by him.

He is presumably the same as Pachan, who appears as a witness to a charter, *Ecclesia Macmoilo*, appended to the above Life (§58 in VSB 128), the other witnesses being Cadog, Dedyw (q.v.) and Boduan.

It has been suggested that he may be the person behind the fictitious Faganus of Geoffrey of Monmouth. See Ffagan. (WCO 128).

BADON. See Caer Faddon.

BAGLAN, ST. (1).

Baglan, a church formerly under Aberafan in Morgannwg, is dedicated to a St.Baglan (PW 69). There is reason to doubt that this is Baglan ap Dingad. LBS (I.192-3), partly under the influence of the Iolo MSS., thought that this Baglan was the son of Ithel Hael. This evidently derives from a mistake in a late version of ByS §25 (TW version in EWGT p.58). Edward Lhuyd in his *Reliquiae* (LB I.193) and in his *Parochialia* (III.27) records a tradition that makes Baglan a disciple of St.Illtud and a contemporary of St.Cadog. This is hardly consistent with his being a son of Dingad ap Nudd Hael. (PCB).

BAGLAN ap DINGAD. (570)

Bonedd y Saint (§18 in EWGT p.57) mentions 'Baglan in Coed Alun' as one of the children of Dingad ap Nudd Hael by Tenoï ferch Lleuddun Luyddog of Dinas Eidyn. His foundation is Llanfaglan, formerly under Llanwnda, in Arfon (PW 84). He is mentioned in *Buchedd Llewddoc Sant* as going with his brother *Llowddoc* (*recte* Lleuddad, q.v.).

BAIA. See Bwya.

BANADL, king of Powys.

He is mentioned in the tract *De Situ Brecheniauc* (§8 in VSB p.314 and EWGT p.12) as *Benadel*, whose daughter *Banadlinet* was violated by Brychan while Brychan was being held hostage by the king of Powys. So she became the mother of St.Cynog. The later tract *Cognatio Brychan* (§8 in VSB p.316, EWGT p.17) makes it clear that the king of Powys was *Banadyl* himself, and his daughter is called *Banadylued*. The modern forms would be *Banadl* and *Banhadlwedd*. Cf. Plant Brychan §2a in EWGT p.81, which connects the king with Banhadla in Powys.

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WATU mentions two townships in Llanrhaeadr yMochnant named Banhadla Isaf and Uchaf, and a township, Banhadlen in Llanarmon-yn-Iâl. These cover a fairly extensive area of Powys Fadog. See WCO 199. But it is surprisingly far from Brycheiniog. There is a place called Cae Banadl in the parish of Llanfihangel Nant Melan, Radnorshire (OP II.703).

BANGAR ap CAW. (490)

He is listed among the sons of Caw in ByA 3 in EWGT p.85. In some late lists the name is duplicated by the addition of Cyngar. Bangar is a rare name (E.Phillimore in *Bye-Gones*, 1889-90, p.535; LBS II.247-8). One of the proverbs in 'Englynion y Clyweid' is attributed to him where he is called *Bangar mab Caw, milwr clotgar*, 'renowned soldier' (No.39 in BBCS 3 (1926) p.13).

BANHADLWEDD ferch Banadl. See Banadl.

BANON. See Iscawyn ap Panon.

BARAR ap CERI HIR LYNGWYN. (Fictitious).

Father of Llŷr Llediaith according to MP 3 in EWGT p.122.

BARNIC, BARRE, BARRFIND, BARRICIUS. See Berwyn.

BARROC, BARRUC. See Barrwg.

BARRWG.

A disciple of St.Cadog, mentioned in the Life of St.Cadog, where he is called *Barruc*. One day Cadog sailed with Barruc and another disciple, *Gualahes* [Gwales], from the island of Echni 'now called Holm' (i.e.Flatholm) to the island of Barren (i.e. Barry Island near Cardiff). Having arrived at the latter, Cadog asked them for his manual book. They confessed that they had forgotten it and left it behind in Echni. 'Go and get it,' said the angry man, 'never to return'. They went, and in coming back were drowned. Barruc's body was washed up on Barry Island, whence that island received its name (§29 in VSB p.90; WCO 240-1).

Giraldus Cambrensis said that the remains of St.Baroc were deposited in a chapel on the island (*Itin.Kamb.*, I.6), and Leland calls it the chapel of St.Barrok (*Itinerary*, ed. Lucy T.Smith, III.24). Commemorated on September 27 (LBS I.196). A.W.Wade-Evans calls him Barrwg (PW 65).

He is perhaps also the Barrog or Baruck of Bedwas, Gwent (Rice Rees, *Welsh Saints*, p.342), where there is a Ffynnon Farrwg (PW 74; LBS I.196). Other less likely identifications are made by Wade-Evans in WCO 139. See also s.n. Berwyn.

BEBLYCH ap SULBYCH.

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

BEDD, father of EINION. See Einion ap Bedd.

BEDROD, father of BEDWYR. See Bedwyr.

BEDWINI. (Legendary bishop).

He is mentioned in the tale of 'Culhwch and Olwen' as being present at Arthur's Court, the bishop who blessed Arthur's food and drink (WM 469 *Bitwini*, RM 112 *Betwini*). In the tale of 'Rhonabwy's Dream' he appears as one of Arthur's counsellors, *Betwin escob* (RM 148, 159). In a triad (TYP no.1) he is mentioned as *Bytwini* or *Bitwini*, the chief bishop at Celliwig in Cornwall where Arthur was chief lord.

In the 'Englynion y Clyweid' No.33 in Llanstephan MS.27 he is referred to as *Bedwi, oed escob donyawc difri*, 'who was an endowed, grave bishop', (BBCS 3 (1926) p.12).

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There was a bishopric which had its seat at Calliwith near Bodmin in Cornwall from the eighth to the tenth century, and an abbey from the tenth. "Here Bedwini may be supposed to have been a bishop." (E.K.Chambers, *Arthur of Britain*, p.91).

The name was taken into some of the Middle English Arthurian Romances as bishop Bawdewyn, and the like, probably via French *Baudouin*, (English Baldwin). See TYP p.289.

BEDWYR. (Legendary).

A famous hero of Arthurian legend, who appears to have been associated with Arthur from the earliest times. He appears twice in the Life of St.Cadog, where he is called *Bedguir*, *Bedguur*, respectively. In the first (Prologus), he appears in company with Arthur and Cai when Gwynllyw carried off Gwladus daughter of Brychan. See s.n. Gwynllyw ap Glywys. In the second (§22) he appears with Arthur and Cai at the time of a dispute between Arthur and Cadog (VSB pp.26, 70).

In the tale of 'Culhwch and Olwen' he is mentioned only second to Cai in the list of warriors at Arthur's court (WM 460, RM 106), and the second, after Cai, chosen to go in search of Olwen. 'Arthur called on Bedwyr, who never shrank from an enterprise upon which Cai was bound. No one in the land was as handsome as he except Arthur and Drych ail Cibddar, and although he was one-handed no three warriors drew blood in the same field faster than he one thrust would there be of his spear, and nine counter-thrusts.' (WM 471, RM 114). In another place Cai says of him: 'The head of his spear will leave its shaft, and it will draw blood from the wind, and settle on the shaft again.' (WM 487, RM 127).

Bedwyr is mentioned in the poem 'Who is the porter?' in the Black Book of Carmarthen (BBC 47-48): 'By the hundred they fell before Bedwyr *bedrydant* on the shores of Tryfrwyd, fighting with Garwlwyd. Furious was his nature with shield and sword.' (ll.46-51, trans. Rachel Bromwich in *The Figure of Arthur*, by Richard Barber, p.70).

In the tale of 'Geraint and Enid' he is called *Bedwyr uab Bedrawt* in a list of warriors, whose names are not drawn from the corresponding French Romance (WM 411, RM 265). In a triad (TYP no.21) he is added as a fourth to the list of the 'Three Battle-Diademed Men' of Ynys Prydain: 'And one was diademed above the three of them; that was *Bedwyr mab Bedrawc*.' The patronymics in the last two examples are perhaps derived from the cognomen, *pedrydant*, above, with -yd- dropped by corruption. Nothing is otherwise known of Bedrod as his father (PCB).

In another triad (TYP no.26W) he joins Arthur, Cai and March, when Arthur attempted to obtain the swine of March, over which Trystan was keeping guard. He does not appear in the older version (TYP no.26).

The 'Stanzas of the Graves' in the Black Book of Carmarthen mention the grave of Bedwyr as being in *Alld Tryfan*, 'Tryfan Hill'. (Thomas Jones in SG pp.120-1). In a poem on Cadwallon's battles we are told that Cadwallon encamped by Ffynnon Fedwyr (RBP col.1043 l.29; TYP p.280, John Rhys, *The Arthurian Legend*, p.386). According to Owen Pughe, Bedwyr's well was in the upper part of Gwynllŵg (W.F.Skene, *The Four Ancient Books of Wales*, II.443).

Bedwyr had a son, Amren, according to 'Culhwch and Olwen' (WM 465, RM 110) and 'Geraint and Enid' (WM 388, RM 246), and a daughter, *Eneuwag* [Enefog, q.v.], is mentioned in 'Culhwch and Olwen' (WM 469, RM 112).

For references in later Welsh poetry, see TYP p.280.

GEOFFREY OF MONMOUTH

In HRB he is called *Beduerus* and is given an important role in Arthur's following. He is said to be Arthur's butler, upon whom Arthur bestowed the province of 'Neustria, now called Normandy' (IX.11-13). Bedwyr and Cai accompanied Arthur in slaying the giant of Mont St.Michel (X.3). See s.n. Elen, niece of Hywel. After that Bedwyr played a prominent part in Arthur's war against the Romans (X.4, 6). He and Cai were both slain in the war, and Hirelglas [Hirlas in ByB], Bedwyr's nephew, avenged his uncle's death (X.9). Bedwyr was buried at Bajocae [Bayeux], but at *Peitav* [Poitou]

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according to Brut Dingestow (X.13). In the 'Cotton Cleopatra' version of ByB (fo.88) he is called *Bedwyr vab Pedrawc*.

ARTHURIAN ROMANCE

The name of Bedwyr passed into Arthurian Romance, but he appears very sparingly, and no adventures of importance are assigned to him. Chrétien de Troyes mentions him in *Erec et Enide* as *Bedoiir*, Master of the Horse, who was skilled at chess and trictrac. His position of Butler is given to a new knight, Lucan. Malory calls him Bedyvere and makes him brother of Lucan. When Arthur disposes of his sword after his last battle, the job is given to Bedyvere in the Middle English stanzaic 'Le Morte Arthur' of the late 14th century (Bruce I.448-9), and in Malory (XXI.5), whereas in earlier versions it is given to Gifflet (Bruce II.378). See Gilfaethwy.

BEDYW ap SEITHFED. See Seithfed.

BEIDAWG RHUDD ab EMYR LLYDAW. (Legendary). (450)

He is mentioned in three of the 'Stanzas of the Graves' in the Black Book of Carmarthen:

- 36 The grave of *Beidawc Ryt* in the region of Rhiw Lyfnaw,
the grave of Lluosgar in Ceri,
and at the Ford of Bridw the grave of Omni.
- 37 Long past and hidden the turmoil he caused,
The soil of Machawy covers him:
Long [and] white the fingers of *Beidauc Rut*.
- 38 Long past the turmoil he caused and his wealth,
the soil of Machawy upon him,
Beidauc Rut ab Emer Llydau.

(SG pp.124/5).

Nothing else seems to be known about him.

BEILO ferch BRYCHAN.

The name occurs in the tract De Situ Brecheniauc as *Belyau filia Brachan* (§12(9) in EWGT p.16), but no corresponding name appears in later Brychan documents. A.W.Wade-Evans gives Beilo as the modern form and mentions Llanfilo in Brycheiniog as named from her (PW 39, WCO 140). The place is 5½ miles north-east of Brecon. The church is now dedicated to the Anglo-Saxon St.Milburg (Rice Rees, *Welsh Saints*, 1836, pp.322, 326). See also OP II.325; LBS I.204, IV.440.

BELATUCADRUS. (Celtic divinity).

The name or epithet of a Celtic war-god meaning 'handsome in the slaughter' or 'mighty to kill'. It is found in British inscriptions equated to Mars (John Rhys, Hib. Lect., pp.37-38), but 'the fair shining one' according to C & M, p.266. He was worshipped in Cumbria and his worshippers were probably of the humbler sort, judging by the small and graceless altars (I.A.Richmond, *Roman Britain*, 1955, p.197).

BELENOS. See Belinus

BELI ap BENLLI GAWR. (Legendary).

'There is a spot on the mountain between Iâl and Ystrad Alun above Rhyd y Gyfarthfa, called Y Maes Mawr where occurred the battle between Meirion ap Tybion and Beli ap Benlli Gawr; and there Beli ap Benlli was slain. And Meirion erected two standing stones, one at each end of the grave. These were there up to the last forty years.' (Peniarth MS.267 p.29 (c.1635) by John Jones of Gellilyfdy, copied in Llanstephan MS.18 p.75). Quoted by W.J.Gruffydd in *Math vab Mathonwy*, pp.178-9. Maes Mawr, 'the Great Plain', is on high ground not far from Moel Fenlli, between it and Mold. The spot where the stones stood was by a brook called after them Nant y Meini, 'the Brook of the Stones' (WCO 82).

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The grave of Beli is mentioned in the 'Stanzas of the Graves' in the Black Book of Carmarthen (No.73):

Whose is the grave on Maes Mawr?
Proud was his hand on his sword,-
the grave of Beli son of Benlli Gawr.

(SG p.133).

BELI ap DYFNWAL MOELMUD. See Belinus son of Dunuallo Molmutius.

BELI ab EILUDD. See Elise ap Gwylog ap Beli.

BELI ab ELFFIN, king of Strathclyde. (d.722).

He appears in the pedigree of the kings of Strathclyde (HG 5 in EWGT p.10) as son of Elffin ab Owain ap Beli, and father of Tewdwr. His death is recorded in *Annales Cambriae*, s.a. 722. Similarly in the *Annals of Tigernach* (722) and the *Annals of Ulster* (721 = 722).

BELI ap MAEL MYNGAN. See Elise ap Gwylog ap Beli.

BELI ap NEITHON, king of Strathclyde. (570)

He appears in the pedigree of the kings of Strathclyde (HG 5 in EWGT p.10) as son of Neithon ap Gwyddno, and father of Owain. There is little doubt that this Beli is the same as Bile, the father of Brude, king of the Picts (672 - 693). The mother of Brude was probably the sister of Talargan, king of the Picts (653 - 657) who was the son of Eanfrith, king of Bernicia (633 - 4). (H.M.Chadwick, *Early Scotland*, 1949, p.90). See further s.n. Brude.

BELI ab OUTHAM. See Gurthiern, St.

BELI ap RHUN. See Rhun ap Maelgwn, Iago ap Beli.

BELI MAWR. (Legendary). (120-80 B.C. PCB)

His earliest appearance is in the 'Harleian' genealogies as *Beli magnus*, ancestor of Cunedda (HG 1 in EWGT p.9) and of Coel Hen (HG 10 in EWGT p.11). In these the descent goes through his son, Afallach, and his wife is given as Anna (q.v.), 'cousin of the Virgin Mary'.

It is perhaps the same Beli that we find wrongly latinised into the form *Bellinus filius Minocannus*, in HB §19, where he is described as a British king in the time of Julius Caesar. See Belinus son of Minocannus. In the Mabinogi branch of 'Branwen' he is mentioned only as *Beli fab Mynogan*, father of Penarddun (WM 38, RM 26), and of Caswallon ap Beli (WM 58, RM 41). In the tale 'The Dream of Maccsen Wledig' it is said that Maccsen, emperor of Rome, 'conquered the island of Britain by force from Beli son of Mynogan, and his two sons, and drove them to the sea'. (WM 94, RM 88).

From these references we gather that Beli Mawr was regarded as a king of the Britons in the golden age of their legendary history (John Rhys, *Hib. Lect.*, p.90). In conformity with this we find Britain described as *Ynys Vel Veli*, 'The Honey-Isle of Beli' in the Book of Taliesin, and Beli is there called 'Victorious Beli ap Manogan' (BT 72 ll.14-16). See TYP p.281.

In Geoffrey of Monmouth's HRB the Bellinus of HB appears merely as the general of Cassibelanus [Cassivellaunus] in his wars against Caesar (IV.3), becoming Beli, his steward in ByB. But in HRB the father of the three brothers Cassibellanus, Lud and Nennius, is a certain Heli, son of Cligueillus, who reigned forty years (III.19-20). All versions of ByB substitute Beli Mawr for Geoffrey's Heli. Heli may have been Geoffrey's mistake for Beli, but in any case Welsh literature consistently agrees with ByB in making the corresponding brothers, Caswallon, Lludd and Nynnio, sons of Beli Mawr. In ByB Mynogan generally replaces Cligueillus as father of Beli. Such was the influence of HRB and ByB that it is impossible to be sure now how far these statements represent genuine Welsh legend. That there were some disagreements appears from the story of 'Lludd and Llefelys', which commences as follows:

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Beli Mawr, son of Manogan, had three sons, Lludd, Caswallon and Nynnio, and according to the story he had a fourth son, Llefelys. And after Beli died, the kingdom of the island of Britain fell into the hand of Lludd, his eldest son....(RM 93).

The implication is that Lludd and Llefelys were sons of Beli in the pre-Geoffrey tradition, while Caswallon and Nynnio were perhaps post-Geoffrey additions. But see s.n. Cassivellaunus.

The earlier Welsh genealogies make Beli Mawr son of Mynogan (or Manogan) ab Eneid ap Cerwyd [Cywryd, q.v.] ap Crydon, etc. (GaC 2, ABT 1a in EWGT pp.36, 95). This is probably a pre-Geoffrey pedigree. See discussion in BBCS 23 (1968) pp.1-6. Some later versions modify this to agree with ByB. See MP 1 in EWGT p.121.

The Book of Taliesin (BT 70.19-21) mentions *Seith meib o Veli*, 'Seven sons of Beli', *Kaswallawn a Llud a Chestudyn*, but no more are mentioned. Perhaps a line has dropped out. See TYP p.425; Ifor Williams, *Armes Prydein*, 1955, p.xxxvi. From the above references we could add Afallach, Llefelys and Nynnio.

For possible wives of Beli, see Dôn, Anna, 'cousin of the Virgin Mary'. Two daughters are assigned to Beli, namely Penarddun and Arianrhod. Arianrhod is also made a daughter of Dôn. Other children of Dôn are not said to have had Beli as father.

There are frequent references to Beli by the early Welsh poets but it is not always clear that Beli Mawr is intended unless the cognomen or patronymic is used. There are several references to his bloody spear, one of which definitely calls him Beli Mawr. See W.J.Gruffydd, *Math vab Mathonwy*, 1928, pp.176-7; TYP p.283. Beli Mawr is included in the tract of 'The Twent-four Mightiest Kings' §13. See *Études Celtiques*, XII (1968-9) p.171.

According to John Hardyng in his *Chronicle* (mid 15th century), "Hely the isle of Hely made." (Edited Henry Ellis, 1812, p.75). Richard White said that Heli built a palace in the island which from him was called Helis, i.e. the Isle of Ely. (*Historiarum Britanniae Insulae libri nouem*, Books 1-5, 1602 edition, p.237). This, of course, assumes the form Heli, but it did not deter Thomas Jones of Tregaron (d.1609) from stating that Beli Mawr made a great building in *hwarthen Beli*, 'Beli's Grove', which the Saxons call "The Isle of Ely". (Cardiff MS.2.136 p.34). However Humphrey Llwyd, with more probability, derived 'The Isle of Ely' from *helig*, 'willows', "wherewith those Fennes do abound." (*Breuiary of Britayne*, 1573, fo.23).

Johannes Cornubiensis, who wrote in the twelfth century, said: 'The town (municipium) which in our region is called in English Aschbiri and in British Kair Belli, is the Fatale Castrum.' (*Revue Celtique*, III.86). Joseph Loth has identified the place with a circular earthwork in the parish of Gweek St.Mary, placed on a hilltop, and still called Ashbury Camp (*Contributions à l'étude des Romains de la Table Ronde*, 1912, p.64; R.S.Loomis, *Celtic Myth and Arthurian Romance*, 1927, pp.198-9). Loomis interprets Fatale Castrum as 'Faery Castle' or 'the Castle of the Fays' (*ibid.* p.199).

BELINUS. (Celtic Divinity).

He appears in Latin as Apollo Belinus or Belenos on Gallic inscriptions. He was probably worshipped in Britain, but no votive tablets have been found in Britain to prove it. Belenus is mentioned by Ausonius as a Gallic god (CB p.290, *The Arthurian Legend*, p.119).

Out of 374 names attested on inscriptions, Belenos occurs 31 times, and is the most frequent (Edward Anwyl in *Trans.Gael.Soc.Inverness*, 26, p.411).

BELINUS son of DUNUALLO MOLMUTIUS. (Fictitious). (410-369 B.C.)

According to HRB Belinus and Brennius were the sons of Dunuallo Molmutius and his wife Tonwenna [Tonwen]. There was rivalry between them as soon as their father died, but Belinus being the elder was allotted the crown of Britain with Loegria, Cambria and Cornwall as his domain, while Brennius was given all the land north of the Humber to Caithness. The country was thus ruled for five years in peace and justice (HRB III.1). For the ensuing wars between the brothers and the conquest of Rome by Brennius, see s.n. Brân ap Dyfnwal Moelmud.

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Belinus is represented as having built many roads in Britain (III.5) and to have founded a city, *Kaerusc* [Caer Wysg], on the Usk. After the invasion of the Romans it was called the City of Legions [Caerllion-ar-Wysg] (III.10). 'He also made a gate of wonderful structure in Trinovantum [Llundain], upon the bank of the Thames, which the citizens call after his name *Belinesgata* (Billingsgate) [Porth Beli] to this day.' (III.10). He was succeeded by his son *Gurguintus Barbruc* (III.11). See Gwrgan Farfdrwch.

It should be noted, however, that Billingsgate is said to be a pure Saxon name. See E.K.Chambers, *Arthur of Britain*, p.31). Billing is mentioned in the old Norse poem, *Hávamál*, stanza 97, in the 'Poetic Edda', as the father of a maiden loved by Óðin.

Brut y Brenhinedd writes Beli ap Dyfnwal Moelmud for Belinus of HRB, although Beli is not a proper equivalent; it should have been Belin (John Rhys, *The Arthurian Legend*, p.119), or Belyn (PCB). Otherwise there are no important differences. Welsh names are shown above in []. Under this name he is included in the tract 'The Twenty-four Mightiest Kings' §10. See *Études Celtiques*, XII (1968-9) pp.170, 179, etc.

Johann Trithem (d.1516), in his fictitious history of the Franks, said that Antenor, king of the Cimbri, who reigned 410-380 B.C., (son of Marcomir, son of Antenor of Trojan origin), married Cambra daughter of Belinus, king of Britain. From her the people were called Sicambri. (*Compendium ... Annalium in Opera Historica*, Frankfurt, 1601, p.5). This was accepted by John Bale, (*Illustrium Maioris Britanniae Scriptorum ... Summarium*, 1548, fo.10v-11r) and by Humphrey Llwyd (*The Breuiary of Britayne*, trans. Thomas Twyne, 1573, fo.53).

BELINUS or BELLINUS son of MINOCANNUS. (Legendary).

In the *Historia Brittonum* §19 we are told that when Julius Caesar first invaded Britain he fought against Dolobellus, proconsul to the British king, Bellinus (Harl.text) or Belinus (text M) son of Minocannus, who held all the islands of the Tyrrhene Sea. Henry of Huntingdon follows HB but adds that Belinus was brother of Cassibellanus and son of Liud (or Luid) (*Hist.Angl.*, I.12). Some versions of HB write Cassibelanus instead of Belinus. See further s.nn. Beli Mawr, Mynogan.

BELISAMA. (Celtic Divinity).

A goddess of the Galli and also probably of the Britons. An inscription at St.Bertrand de Cominges in the Haute Garonne mentions a temple of Minerva Belisama. Another inscription found at Vaison, and preserved in the museum at Avignon, speaks of a grove made for Belisama. In Britain the name is preserved in the cognomen, read Belismius?, in a Roman inscription at Caerleon-on-Usk. Ptolemy the Geographer gave the name *Βελισάμα*, to a river on the west coast of Britain, probably the Ribble (CB pp.68, 280; Hib. Lect., pp.46, 74, 675). Others connect her name with the Mersey (Edward Anwyl, *Celtic Religion*, p.37).

BELYAU. See Beilo.

BELYN of Llŷn. (d.628?).

Belyn of Llŷn is mentioned in two triads. One (TYP no.31) speaks of the 'Three Noble(?) Retinues' of Ynys Prydain, one of which was that of Belyn of Llŷn [in] Erethlyn in Rhos (Text W). The older text calls him Melyn ap Cynfelyn, and gives no place-names. The other triad (TYP no.62) mentions the war-band of Belyn of Llŷn as one of the 'Three Fettered War-Bands' of Ynys Prydain, when fighting with Edwin at Bryn Edwin in Rhos. We can infer that the retinue of Belyn of Llŷn had some mission in Erethlyn in Rhos, a place represented by Pennant Erethlyn, later Pennant, in Eglwys Bach. (WATU).

In *Annales Cambriae* s.a.627 we find: *Belin moritur*. This is a year after the baptism of Edwin which these annals place in 626, but which should be 627 according to the Anglo-Saxon Chronicle. We may suppose that *Annales Cambriae* are one year too early here. This would put the correct date for the death of *Belin* in 628. It seems probable that Belyn of Llŷn was an ally of Cadwallon against Edwin at

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the time of an invasion of Gwynedd by Edwin in 628, and that Belyn was killed in the fighting. Evidently there was some story about Belyn's war-band which is now lost. It is said that "the retinue of Belyn of Llŷn made a rampart of their bodies and shields." (D.D.Woodward, *History of Wales*, 1853, p.138). Cf. Rachel Bromwich in TYP p.169. See also Cynfelyn ap Tegfan.

BENDIGAID FRÂN. See Brân ap Llŷr.

BENLLI GAWR. (Legendary).

Benlli is mentioned in HB §§32-34 as an iniquitous and tyrannical king at the time of St.Germanus's visit to Britain. St Germanus, hearing about his wicked conduct, hastened to visit him in order to remonstrate with him, but Benlli refused entrance to the fortress. Germanus and his company were put up for the night by one of Benlli's servants [Cadell Ddyrnllug], and returned to the fortress the next morning. While waiting they witnessed an example of Benlli's tyranny when a servant, arriving late for work, was forthwith executed. Germanus advised Cadell that none of his men should remain in the citadel that night. So Cadell led out his nine sons. Later in the night fire fell from heaven and burnt up the citadel with all the men who were with the tyrant, 'and the citadel has not been rebuilt to this day.' See further s.n. Cadell Ddyrnllug.

The district where Benlli evidently ruled is marked by a conical hill called Moel Fenlli, three miles east-north-east of Rhuthun in the Clwydian range. Llys Fenlli (his 'court') is midway up the ascent (LBS II.255; A.W.Wade-Evans, *Nennius*, p.55). Foel Fenlli, (grid ref. SJ 1660), is in the parish of Llanbedr Dyffryn Clwyd (Rhestr).

Another version of the death of Benlli, here called Enlli Gawr is recorded in a Cywydd to St.Cynhafal by Gruffydd ap Ieuan ap Llywelyn Fychan, which tells how the saint tortured the 'hoary giant', filling his body with agony and wild fire, which drove the mighty man to seek relief in the cooling waters of the river Alun. The river refused its aid and became dry three times, and the giant's bones were burnt up on its banks... The poet says that this happened where the river is called 'Hesp Alun', that is where it disappears underground in the parish of Cilcen [Cilcain]. (J.Williams ab Ithel in *The Cambrian Journal*, Vol.1 (1854) pp.216-8; LBS II.255, IV.386-7).

See also Beli ap Benlli Gawr. It has been suggested that the name Ynys Enlli [Bardsey Island], is derived from earlier 'Ynys Fenlli' (Lewis Morris, *Celtic Remains*, p.33, s.n. Benlli; John Rhys, *Celtic Folklore*, p.413, *The Arthurian Legend*, p.354; W.J.Gruffydd, *Math vab Mathonwy*, p.179).

BERICUS.

He is mentioned by Dio Cassius in his Roman History (LX.19, 23) as having been driven out of Britain by an insurrection. He went to the emperor Claudius to persuade him to send an expedition against Britain. The expedition materialised in A.D.43 (CB pp.37-38).

BERNACH. See Brynach, St.

BERRYS, ST.

The name appears in the "Alphabetic Bonedd" collected by Lewis Morris in BL Add.MS 14,928 fo.8, and published in MA² p.419, as the patron of Llanferres, Iâl. But since the sixteenth century the church has been dedicated to St.Britius or Brice, a disciple of St.Martin of Tours, whose festival is on November 13 (LBS I.206-7, PW 105 n.6).

BERTH ap CADO. (Legendary).

One of the warriors at Arthur's Court mentioned in the tale of 'Culhwch and Olwen' (WM 462, RM 108). Egerton Phillimore suggested that he was the same as Peredur ap Cado [Cadwy] ap Geraint who appears in a pedigree, JC 10 in EWGT p.45 (Cy. XI (1892) p.90). Improbable (PCB).

BERTHWYN, bishop.

In spite of what is said in the Book of Llandaf, Berthwyn probably succeeded Oudoceus as 'Bishop of Teilo'. There were no bishops of Llandaf at that time. Of the ten bishops listed between Oudoceus and Berthwyn, six seem to have lived before Oudoceus, while the other four belonged to the eighth and ninth centuries. In fact the Book of Llandaf tells us quite distinctly that Berthwyn succeeded Oudoceus (BLD 180-3). The matter is revealed in a charter that appears in two forms, one in a Llancarfan Charter attached to the Life of St.Cadog (§67 in VSB p.134) and the other in BLD 180b. We are told that a certain Gwaidnerth had killed his brother Meirchion in a quarrel about the kingdom. The fratricide was excommunicated by bishop Oudoceus. At the end of three years he sought pardon of Oudoceus, who sent him on a pilgrimage to Dol in Brittany. However Gwaidnerth returned before the end of the year, for which reason Oudoceus refused to absolve him. Then Oudoceus died and was succeeded by Berthwyn. Gwaidnerth and king Morgan [ab Athrwys] came to Berthwyn and besought him to let Gwaidnerth go free. In expiation Gwaidnerth gave Llangadwaladr 'to God and St.Cadog'. Llangadwaladr is Bishopston or Bishton in Gwent (WATU).

In the charters of the Book of Llandaf Berthwyn appears first as a clerical witness in the time of bishop Oudoceus and king Morgan ab Athrwys (BLD 148, 150a, 156), then as bishop in the times of Morgan ab Athrwys and his son Ithel (BLD 174-195). Wendy Davies puts the dates of the first three charters from 688 to 698 and his period as bishop from about 700 to 745 (LlCh pp.99-113).

He was succeeded as bishop by Terchan.

BERWYN ap BRYCHAN.

Berwyn appears in all the Brychan documents as a son of Brychan, and a saint in Cornwall (EWGT pp.15, 18, 43, 82).

It was A.W.Wade-Evans who first realised that he was the saint of Fowey in Cornwall (WCO 139). He appears as *Sancti Barriani* (c.1170 and c.1200), *Sancti Fymbriani* (1281), *Sancti Finbarri* (1464 and c.1500); in the vernacular as *Saynt Barre* (1504) and *Saint Barry* (1512). The name perhaps appears as *Be...en*, ?for *Berguen*, in a tenth century list of Cornish parochial saints found in the Vatican codex Reginensis Latinus 191. See B.L.Olson and O.J.Padel in CMCS 12 (1986) pp.56-57; G.H.Doble, *The Saints of Cornwall*, V.155.

The name corresponds to Irish Barrfind which also occurs as Finnbar. Leland calls him Fimbarrus (*Itinerary*, ed. Lucy T.Smith, I.203). He found in the Life of St.Wymerus [Gwinear] that Barricius was a companion of St.Patrick (*ibid.*, I.187). He also found that St.Ia of St.Ives in Cornwall was a disciple of St.Barricius (*ibid.*, I.192). Gwinear and Ia are both associated with a migration to Cornwall from Ireland, and it seems that Barricius was among them (LBS III.23). But there is doubt that any of these saints really came from Ireland. See s.n. Breaca.

William of Worcester said (1478):

S.Barnic episcopus, callid anglice Seynt Barre, sepelitur in ecclesia de Fowey; et ejus festum per tres dies proxime ante festum S.Michaelis.

(*Itineraries*, ed. John H.Harvey, 1969, p.106). This would put his commemoration on September 26, which evidently indicates that he has been identified with the Irish St.Finnbarr of Cork whose commemoration is on September 25.

The name occurs at Berwyn in Tregaron, Ceredigion, and in the Berwyn mountains of north-east Wales. On these mountains grows the cloudberry, called in Welsh *mwyar Berwyn* and also *mwyar Doewan*, Doewan being a brother of Berwyn (WCO 139, 199-200). There is also a Ffynnon Berwyn in the parish of Llandyfaelog, Ystrad Tywi (A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) p.236). Wade-Evans also proposed to identify Berwyn with Barrwg (q.v) (WCO 139, 199). Questionable (PCB).

BERWYN ap CYRENYR. (Legendary).

A warrior at Arthur's Court, mentioned in the tale of 'Culhwch and Olwen'. (WM 465, RM 109).

BERWYN GAWR. See Rhuddwyn Gawr.

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BETHAN ferch BRYCHAN. See Brychan.

BEULAN.

He is mentioned as a presbyter, the master (and father?) of Samuel, the copyist of the *Historia Brittonum* as it occurs in the Cambridge Group of MSS. Some obscure verses by Samuel survive in the same manuscript. (A.W.Wade-Evans, *Nennius*, p.10, n.1; A.G.Van Hamel, *Lebor Bretnach*, p.17). Beulan is mentioned by John Bale as the author of certain works, probably imaginary. A story given by Bale connecting him with Nennius is quite fictitious. (*Scriptorum Illustrium Maioris Brytannie ... Catalogus*, 1557, pp.67, 72-3).

BEUNO, ST. (550)

His Life in Welsh, *Hystoria o Uuched Beuno*, occurs in Jesus College MS.119, written in 1346. It is generally called *Buchedd Beuno*, is edited by A.W.Wade-Evans in VSB pp.16-22 and translated by him with notes in *Arch.Camb.*, 85 (1930) pp.315-322. There are indications that the Life "is an abbreviated translation, paraphrase, or both, of a lost Latin life of the saint." (VSB p.xix). The following is an outline:

- §1. Beuno was the son of Bugi (q.v) and *Beren ferch Lawdden*, [Peren ferch Lleuddun]
3. Beuno was sent to a saint in Caer-went, named Tanguisus.
4. Ynyr Gwent, the king, took notice of him, received him honourably, gave him a gold ring and a crown, surrendered himself as a disciple and monk to Beuno, and gave him three share-lands in Ewias. [Presumably Beuno built a monastery there, namely Llanfeuno, now Llanveynoe].
7. Beuno went to Mawn ap Brochwel, who received him kindly, and gave him for his soul and the soul of his father, Aberriw [Berriew].
8. Concerning Rithwlint (q.v.).
9. Beuno and his disciples came to Meifod and there they stayed with Tysilio for forty days and nights. [According to Wade-Evans this was the occasion of the refounding of the great monastery at Meifod by Tysilio (WCO 171, 201)].
10. He then came to king Cynan ap Brochwel [Cynan Garwyn], and besought a place from him. The king gave him Gwyddelwern, a place which got its name from the Irishman whom Beuno raised from the dead there. Beuno built a church there. The grandsons of Cynan, the sons of Selyf ap Cynan, came hunting there and requested food of Beuno. He gave them a young ox, but the meat would not boil. Beuno cursed them for quartering themselves on him, and prophesied that their offspring would never own that land. So it came to pass.
11. Beuno moved on to the river Dyfrdwy [Dee], seeking a new place to settle. At last he was given a place by *Temic vab Eliud* [Tyfid ab Eiludd].
12. One day Temic and his wife came to the church to hear mass and to hear a sermon from Beuno. They left their beautiful daughter [Gwenfrewy] at home to keep watch. Caradog [ab Alâog], the king of that place [Hawarden] came to the house and made improper proposals to her, but she managed to deceive him and ran towards the church. The king pursued her, overtook her at the door of the church and cut off her head. When Beuno and the parents saw it, Beuno cursed the king who melted 'into a dissolved lake' and was no more seen.
13. Beuno covered the girl with his mantle, and continued mass, at the end of which the girl arose, quite well. Where she had fallen a spring appeared, which was called after her, Ffynnon Wenfrewy. Cadfan, king of Gwynedd, was one of those who saw and believed, and he gave Beuno much land.
14. After the death of Cadfan, Beuno went to visit his successor, Cadwallon ap Cadfan. Cadwallon gave Beuno a place in Arfon called Gwardog [in the parish of Llanwnda, Wade-Evans in *Arch.Camb.*85 (1930), p.334], in return for which Beuno gave him a

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- gold *gwaell*, ‘brooch’ (CT p.xxi) which Cynan ap Brochwel had given him when he died. The brooch was worth sixty cows. But when Beuno began to build there, a mother appeared with her child, claiming that the land was the child's patrimony.
15. Beuno took the woman and her child to the king at Caernarfon. He demanded that the king should give the land to the woman's son, and give Beuno other land in return for his silver (*sic*) brooch. The king refused and Beuno cursed him, desiring that he would not rule for long.
 16. *Gwideint* [Gwyddaint], cousin of the king, gave to God and St.Beuno his own township of Clynnog, for his own soul and the soul of Cadwallon.
 17. One of the workmen at Aberffraw went to the court of Ynyr Gwent. He was a good-looking youth, and the daughter [Tegiwg] of Ynyr Gwent fell in love with him. Thinking that the youth was of noble birth, the king allowed his daughter to marry him.
 18. The lad returned to his country with his wife and rested at Pennardd yn Arfon [now Pennarth in the parish of Clynnog]. While the princess slept, the youth realised that she would soon discover that he was a mere workman and had no place to take her to. He was so ashamed that he cut off her head, took the horses and gold and silver with him to the king [Cadwallon], and bought himself the office of Steward.
 19. When the body of the girl was found at Clynnog, Beuno restored her to life and she told him her story. So he gave her the choice of returning to her own land or to dwell there serving God, and she chose the latter. Where she had been slain a well appeared which was called after her, *Ffynnawn Digiwc*.
 20. Iddon, son of Ynyr Gwent, came to Beuno, seeking his sister, but she would not return with him to Gwent. Then Iddon and Beuno went to Aberffraw to try to recover the horses and gold and silver. When Iddon saw the man he was seeking he straightway cut off his head. The king was about to take Iddon into custody, but Beuno restored the man to life again. So the king repented and gave to Beuno the place called Aelwyd Feuno, ‘Beuno's Hearth’.
 22. Beuno died on the seventh day after Easter.

In the Latin Life of St.Winifred [Gwenfrewy] (Ed. VSB 288 ff.) we find further details concerning Beuno, there called *Bennonus*, *Beunonus*, *Benonus*. The place given him by Tyfid ab Eiludd was a ravine called Sechnant in the desert of *Beluyc* in Tegeingl (§§6,7). After her miraculous restoration to life, Beuno told Gwenfrewy that that place was appointed for her, and he himself went elsewhere. But he asked her to send him every year a cloak of her own work (§15). This she did every year and the cloak was carried to him miraculously (§16). So great was the virtue in this cloak that when Beuno put it on it could neither be wetted by rain nor could its nap be moved by wind. So it was that Beuno was named *casulam siccus*, ‘dry cloak’ (§17). Hence the cognomen ‘casulsych’ given to Beuno, which we find for example in *Bonedd y Saint: Beuno gassulsych* (§30(C) in EWGT p.59).

Although it is nowhere stated either in the life of Beuno or in that of Gwenfrewy, it appears that Gwenfrewy was niece to Beuno, her mother being Gwenlo, sister of Beuno. See s.n. Gwenfrewy.

In the ‘Life’ Beuno is credited with having restored four people to life: (1) an unnamed Irishman at Gwyddelwern (§10), (2) Gwenfrewy (§13), (3) Tegiwg (§19), and (4) the unnamed workman of Aberffraw (§20). Of these the last three all had their heads cut off. One is inclined to agree with Wade-Evans that there has been a misunderstanding, perhaps partly deliberate, in the transmission of these stories; that the three people in question ‘lost their heads’ in a metaphorical sense, which is easily understandable in view of the situations in which they found themselves according to the ‘Life’. “Beuno was great in resuscitating the dead especially such as had lost their heads, which he deftly restored. Being a saint, able (by grace) to keep his own head, he stood for sanity amid the insanities of the world.” (WCO 171).

There are at least four lists of the six persons whom Beuno is said to have restored to life, which are dated in the second half of the sixteenth century, namely: A₁ Peniarth 75 p.21; A₂ British Library

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Add.31055 (1594-6) fo.21v; B₁ Peniarth 137 p.271 (c.1588), partly illegible; B₂ Harl.3325 (1594), fo.145v. The two A's differ only in orthography, as do the two B's. We give the A list with variations in the B list, using standard orthography:

1. Llorcan Wyddel, 2. Aelhaearn, 3. Gwenfrewy, 4. Tegiwg ferch Ynyr Gwent. (Tegiwg y glas B), 5. Deiniolfab. (Deiniol *a foddes*, 'who was drowned', B), 6. Deiniel farch du o Bowys. (Dingad Fardd B).

It is reasonable to suppose that Llorcan Wyddel was the Irishman raised to life at Gwyddelwern. Wade-Evans also suggested that Deiniel farch du o Bowys gave his name to Llandinier a township in Berriew. (*Arch.Camb.*85 (1930) p.327). Aelhaearn (q.v.) is known to have been a disciple of Beuno. Could Deiniolfab (q.v.) have been the workman from Aberffraw? Other disciples of Beuno were Twrog and perhaps Dona and Cwyfen (qq.v.)

Beuno is listed as one of 'The seven Happy Cousins'. See further s.n. Cybi. For various other stories told of him, see LBS I.220.

Beuno's chief monastery, at least in medieval times, was Clynnog. (WCO 175). For his many foundations, fifteen spread through Gwynedd and Powys, see PW, WCO 170, 171, 174, 175, 202, LBS I.218. For place-names associated with him, see *Arch.Camb.*, 85 (1930) pp.323, 331, 334, LBS I.216-7, 219. He is commemorated on April 21 (LBS I.21). If this was the Sunday after Easter (as §22) then Easter that year was on April 14. That occurred in 642, 653, and 659 (LBS I.221). Wade-Evans proposed c. 630 (WCO 175).

BEUZEC, ST. See Budoc (2).

BICANUS. Father of St.Illtud (q.v.).

BIORDDERCH ap GWYLAWR.

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

BIWONWY, abbot of Llanilltud.

He appears as witness in four of the Llancarfan Charters appended to the Life of St.Cadog. See VSB pp.132-4. The name is variously spelt *Biuuonoi* (§64), *Biuone* (§65), *Biuonoi* (§67), *Beuonoe* (§68). In none of these charters is he described as Abbot of Llanilltud, but in the Book of Llandaf there is one charter where he signs as Abbot of Llanilltud. Here the name is spelt *Biuon* and *Biuon* (BLD 144). A.W.Wade-Evans confirms the identity in *Arch.Camb.* 87 (1932) p.158. It appears that he was abbot in the time of Oudoceus (BLD 144), but was still alive, though not abbot, when Berthwyn was bishop (VSB §67). He was probably succeeded by Catgen. See *Trans. Cym.*, 1948, p.291, (but ignore dates); Wendy Davies, (who spells Bywon), LCh p.55. She dates the Llandaf charter c.650 (*ibid.*, p.97).

BLADUD son of RUD HUDIBRAS. See Bleiddud ap Rhun Baladr Bras.

BLATHAON ap MWRHETH. (Legendary).

One of 'the bravest of men, who hated that Arthur should suffer loss in anything', mentioned in the tale of 'Rhonabwy's Dream' (RM 159). In Peniarth MS.47 *Blathawn ap Mwreth* is substituted for Gwair Gwrhyd Fawr as one of the three *Galofydd*, 'enemy subduers' (TYP no.19). Cf.Mwrchath.

BLEDDYN ap BLEDRUS. (870)

Genealogical link in the ancestry of Trahaearn ap Caradog; father of Ednywain ap Bleddyn. See ABT 2a, 13 in EWGT pp.97, 104.

BLEDERICUS. See Bledrus, duke of Cornwall.

BLEDGABRED, fictitious king of Britain. See Blegywryd.

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BLEDRİ, bishop (d.1022).

A bishop in the Morgannwg region, who appears in the Book of Llandaf, in the pretended list of bishops of Llandaf. He comes after Marchlwyd, and is followed by Joseph (BLD 247-252). Here he is said to have been chosen in 983 by the sons of Morgan Hen (d.974) and other princes. He is further said to have received the pastoral staff from Aethelred the Unready in the royal court, and was consecrated by Aelfric, archbishop of Canterbury (995-1005). J.E.Lloyd suggested that this 'consecration' was a later confirmation (DWB p.41). Bledri died in 1022 (BLD 252).

He is perhaps the *Bletri* mentioned in a list of abbots of Llanilltud Fawr. See David Williams, *History of Monmouthshire*, 1796, Appendix p.50; OP II.286.

(Iolo fiction). According to the 'Gwentian Brut' he was called Bledri Ddoeth, and was the first scholar of his time. He revived and disseminated learning in his 'diocese'. (MA² p.694 s.a.1023).

BLEDRİ ap MÔR. (955)

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

BLEDRİ father of HYFAIDD. See Hyfaidd ap Bledri, king of Dyfed.

BLEDRUS, Duke of Cornwall. (Fictitious).

He appears in HRB XI.13, as *Bledericus*, Duke of Cornwall, one of the leaders of the Britons who, after the battle of Chester (c.616), defeated Aethelfrith (See Edelfled), and forced him to flee. See Caerlleon (Chester), Battle of. According to HRB Bledericus was the commander of the Britons and fell in the engagement. The name becomes *Bledris* in Brut Dingestow, and similarly in other versions of ByB.

David Powel in his *Historie of Cambria*, 1584, (1811 reprint p.13), apparently based on Humphrey Llwyd, says that the sons of Bledericus had enjoyed the government of North Wales ever since Cadfan was chosen king of Britain, until the time of Rhodri Molwynog, who was forced to forsake the western countries of Britain, and to claim his inheritance in North Wales. Later (p.17) he misidentifies Bledericus, duke of Cornwall, with Bledrus ap Cynog Mawr. There is no basis for these ideas (PCB).

According to a late pedigree of no value, Bledrus was the son of Custennin ap Cadwr. See PP §70 and note p.143.

BLEDRUS ap CYNOG MAWR. (840)

He was ancestor of Trahaearn (d.1081) ap Caradog through Ednywain ap Bleddyn ap Bledrus. From his place in the pedigrees his birth may be put in about A.D.840. He was the son of Cynog Mawr ap Iorwerth Hirflawdd (ABT 2a, 13 in EWGT pp.97, 104).

In some late pedigrees we find the effects of Humphrey Llwyd's fancies (see previous article), where for example he is called Bledrus of Gwynedd (LD i.151) or Bledricius, duke of Cornwall (Harl.5058, c.1615, fo.78v).

BLEDRUS y MOELYN ab AELAN. (980)

He appears to have been a person of some importance in Anglesey, but because his descendants in the male line seem to have died out after two generations he tended to be forgotten by the Welsh genealogists, who generally call him Moelyn. They give him one son, Brochwel, lord of Twrcelyn, who was father of an un-named daughter, one of the wives of Bleddyn (d.1075) ap Cynfyn (ABT §8c in EWGT p.102). Another daughter of Brochwel was Angharad, the wife of Caradog Hardd and mother of Sandde Hardd of Burton, Maelor Gymraeg, patriarch of a tribe in Powys Fadog (HL 1d in EWGT p.111). Finally there was a great-grand-daughter, Lleucu ferch Hwfa (or Hywel) ap Brochwel, who was wife of Ithel Felyn of Iâl (Harleian MS. 1972 fos. (135), 137v).

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All these marriages indicate a date of birth of about A.D.980 for Moelyn. His ancestry is correctly given in HL 2m in EWGT p.113 as son of Aelan (not Gruffudd or Griffri). See note in NLWJ XII (1962) p.224. He also seems to have had a son Caradog, the father of Mael (HL 2l in EWGT p.113).

BLEDUDO, fictitious king of Britain. See Bleiddud (II).

BLEGABRED, fictitious king of Britain. See Blegywryd.

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

In HRB he is called Bledgabred or Blegabred and is the 17th of the 25 kings said to have reigned between the death of Catellus [Cadell (q.v.) ap Geraint] and the accession of Heli [Beli Mawr]. He succeeded a king Sisillius [Seisyll] and was succeeded by his brother, Arthmail [Arthfael]. "In singing, and playing upon musical instruments, he excelled all the musicians that had been before him, so that he seemed worthy of the title 'God of Jesters'." (HRB III.19). *Blegywryt Duw y Guaryeu* (Brut Dingestow), 'God of Drama' (Trans. J.J.Parry).

BLEGYWRYD, lawyer. **BLEGYWRYD ab EINION**.

Blegywryd is mentioned in the manuscripts of the Dimetian Code of the Laws of Hywel Dda. He is the 'master' or 'scholar' who acts as clerk to the twelve lay commissioners. Later texts dub him Archdeacon of Llandaff and send him to Rome with the deputation which, it is alleged, went thither to obtain for the new code the benison of the holy see. It is most improbable that Hywel sought the approval of the pope and obtained it. Hywel Dda went to Rome in 928, but the written code was not completed before 942. (HW 334, 335 n.55, 338, 340). There is better authority for his being described as teacher of law to the household of Hywel, and it is there implied that his knowledge of the law and his power of exposition were of an exceptional kind.

He is probably to be identified with Blegywryd ab Einion, mentioned in the Book of Llandaf as 'that most famous man' who intervened in 955 in a quarrel between the see of Llandaf and Noë ap Gwriad, king of Gwent, and forbade a breach in the law of sanctuary (BLD 219). Another reference in the same authority suggests that his home lay in Gwent and, contrary to the statements in the codes, sets him down, with his brother Rhydderch, as a layman. (BLD 222; HW 341).

(Iolo fiction). In the 'Gwentian Brut' s.a.926 we read of *Blygwryd ab Owain Pencyfeistedd Llandaf, brawd Morgan Brenin Morganwg* (MA² p.689).

BLEGYWRYD ap MORGAN MAWR. (Fictitious). See Aeddan ap Blegywryd.

BLEIDDAN, ST.

The supposed saint of Llanfleiddan (Llanblethian) near Cowbridge, Glamorgan (PW 70). He has also been appropriated to St.Lythan's near Cardiff, which was wrongly called Llanfleiddian Fach (Rice Rees, *Welsh Saints*, pp.126, 339). The proper Welsh name for St.Lythan's is Llwyneliddon (WATU, PW 68 and note 4). See Eliddon, St.

Bleiddan has been supposed to be the Welsh name for St.Lupus of Troyes, who came to Britain with St.Germanus, because Latin *lupus* ='wolf'= Welsh *blaidd*. (Rice Rees, *ibid.*, perhaps based on the Iolo MSS., see LBS I.222). Where HRB mentions the visit of Germanus and Lupus Treccassensis (VI.13) Brut Dingestow reads Lupus Trawcens, but the 'Cleopatra' version of ByB reads *Lupus Trauscens nev o ieith Kymraec, Bleid*.

A.W.Wade-Evans has pointed out that 'Llanbleddian' and 'Cowbridge' point to the Wolf and Cow, respectively, which appear in the legend of St.Brynach (WCO 154).

BLEIDDIG father of HYFAIDD. See Hyfaidd ap Bledri, king of Dyfed.

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

In HRB he is called Bledudo and is 13th of twenty-five kings who are said to have reigned between the death of Catellus and the accession of Heli. See Cadell ap Geraint and Beli Mawr. He succeeded Merianus [Meirion] and was succeeded by Caph. Nothing is said of his reign (HRB III.19). Bleiddud is the Welsh form of the name in ByB.

BLEIDDUD ab ASSER. (Fictitious). (920 B.C.)

Genealogical link in the ancestry of Henwyn, duke of Cornwall (MP 2a in EWGT p.121).

BLEIDDUD ap CARADOG. (830?)

Apparently one of the princes of Dunoding. See HG 17, JC 40, ABT 24 in EWGT pp.11, 48, 108. In JC and ABT he is the last of the line, but in HG he is father of Cuhelyn ap Bleiddud.

BLEIDDUD ap DYFNWAL HEN. (Fictitious).

Genealogical link in the ancestry of Henwyn, duke of Cornwall (MP 2b in EWGT p.121).

BLEIDDUD ap MEIRION. See Cynfelyn ap Bleiddud.

BLEIDDUD I ap RHUN BALADR BRAS, fictitious k. of Britain (890-870 B.C.)

The name used in ByB where HRB has Bladud. According to HRB he succeeded his father, Rud Hudibras [Rhun Baladr Bras], and reigned twenty years. 'He built *Kaerbadum* [Caer Faddon], (by which Geoffrey of Monmouth meant Bath), and made hot baths in it for the benefit of the public, and he dedicated the baths to the goddess Minerva This prince was a very ingenious man, and taught necromancy in his kingdom ... until he attempted to fly to the upper air with wings of his own making, and fell down upon the temple of Apollo, in the city of Trinovantum, where he was dashed to pieces'. He was succeeded by his son, Leir (HRB II.10-11). ByB adds that he was buried in London.

Bleiddud is included in the tract of 'The twenty-four Mightiest Kings', §7, and some versions add that he was unable to alight from his flight 'through lack of a tail'. See *Études Celtiques*, XII, pp.169-170, 189.

According to John Hardyng in his *Chronicle*, Bladud studied at Athens and brought back four wise philosophers to hold school in Britain. He founded the University of Stamford. It lasted till the time of St. Augustine when the bishop of Rome interdicted it on the grounds that it maintained heretical views (ed. Henry Ellis, 1812, pp.51-52).

BLEIDDUD ap TEGONWY. See Llywelyn o'r Trallwng.

BLEIDDWN ap GILFAETHWY. See Gilfaethwy.

BLENWEYDD ap CAW. See Ane(f) ap Caw.

BLODEUEDD, BLODEUWEDD. (Legendary).

Blodeuwedd is the commoner spelling, which may be translated 'flower-like'; the earlier form is *Blodeuedd*, meaning 'flowers' in a collective sense. (John Rhys, Hib. Lect., p.239 and note). Compare Ifor Williams, *Pedeir Keinc y Mabinogi*, p.283. In the Mabinogi branch of 'Math' we are told that Arianrhod had put a destiny on Llew Llaw Gyffes that he should never have a wife 'of the race that is now upon this earth'. So Math and Gwydion by charms and illusion enchanted a woman for him out of flowers. 'They took the flowers of the oak, and the broom, and the meadow-sweet, and out of them invoked the fairest maiden that man ever saw ... and gave her the name *Blodeuedd*.' (WM 100-1, RM 73).

This is referred to in a poem called 'Cadair Ceridwen' in the Book of Taliesin (BT 36):

Gwydion ap Dôn, of mighty powers,
Who made by magic a woman from flowers.

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

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She was wedded to Llew Llaw Gyffes, but later fell in love with Gronwy Befr of Penllyn, and helped him to slay Llew, who was transformed into an eagle. Later, however, Gwydion restored Llew to life again and then invaded the lands of Gronwy. When Blodeuedd heard that they were coming, she took her maidens with her and set out for the mountain. And through the river Cynfael they reached a court that was on the mountain. Fear caused them to proceed with their faces turned backwards, so that they fell into a lake and were all drowned except herself. Gwydion overtook her and said: 'I will not slay you but will do what is worse for you. I will let you go in the form of a bird, and because of the shame which you have done to Llew Llaw Gyffes you will not dare to show your face in the light of day, through fear of all birds. It shall be in their nature to mob and molest you wherever they find you. And you will not lose your name but will ever be called *Blodeuwedd*.' So the owl (Welsh *dylluan*) is still called Blodeuwedd. (WM 101-9, RM 73-80).

It appears that the owl was called 'Blodeuwedd' in medieval times by the Welsh but it does not seem to be in use today. (T.P.Ellis and J.Lloyd, *The Mabinogion*, I. p.130 note). The lake where the maidens of Blodeuedd perished is supposed to be Llyn y Morynion, 'Lake of the Maidens', near Ffestiniog, at the head of the river Cynfael. (Lady Charlotte Guest, *The Mabinogion*, Everyman edition, p.302). Grid reference SH 7342 (Rhestr).

In a poem ascribed, uncertainly, to Dafydd ap Gwilym, Blodeuwedd is said to be the daughter of a lord of Môn, 'a second Meirchion'. Because of her infidelity with Gronwy Befr, she was punished by Gwydion ap Dôn, who transformed her into an owl at a place on the river Conwy. (W.J.Gruffydd. *Math vab Mathonwy*, pp.253-5).

Another poem, by Anthony Powel, describes her as the daughter of Meirchion Iwyd, and implies that she was overwhelmed by a remarkable rock called Craig y Ddinas in the Neath valley. (John Rhys, *Celtic Folklore*, p.439). It seems possible that this Blodeuwedd may have had a relationship with Eliwlod (q.v.) similar to that of the earlier Blodeuwedd with Llew Llaw Gyffes. (PCB)

For another version of the legend of Blodeuwedd, see Huan ap Gwydion.

The 'Hanesyn Hen' tract makes Blodeuwedd the daughter of Math and Arianrhod, and sister of Llew Llaw Gyffes and Dylan ail Ton (ByA §26 in EWGT p.90).

W.J.Gruffydd thought that *Blodeuwedd*, the maiden made from flowers, who was unfaithful to her husband and caused his death, was originally distinct from *Blodeuwedd*, 'flower-face', who was turned into an owl. The former may be connected with the Irish *Bláthnat*, wife of CúRoí, through an intermediate form *Blodeunad*. The stories were combined because of the similarity of the names. (*Math vab Mathonwy*, pp.253-295).

BLWCHBARDD.

A poet mentioned in the *Historia Brittonum* (§62) as *Bluchbard*, who flourished towards the end of the sixth century. None of his poetry has survived, and no forger, even, has troubled to write poems in his name. (Ifor Williams, *The Poems of Llywarch Hen*, Proc. Brit. Academy, 18 (1932), p.3).

BOADICEA. See Boudicca.

BODDW ap SERWYL. (530)

Genealogical link in the pedigree of kings of Ceredigion; father of Arthfoddw (HG 26 in EWGT p.12, etc).

BODDWG ap CARANFAEL.

Genealogical link in an otherwise unknown line of princes, probably in Powys; father of Gwyddien (HG 24 in EWGT p.12)

BODFAN, ST.

The saint of Abergwyngregyn, now generally known as Aber, in Arllechwedd Uchaf, Gwynedd. (PW 85). Leland calls it "the parochie of Aber, otherwise Llan Boduan." (*Itinerary*, ed. L.T.Smith,

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III.84). Commemorated on January 2 (LBS I.70, 224). The name appears as a variation in Bonedd y Saint (§42 in EWGT p.60) where it replaces Bodo ap Helig. His true parentage is unknown.

BODO, ST.

He appears in Bonedd y Saint (§42 in EWGT p.60) as a son of Helig ap Glannog. He and his brother Gwynnin were the saints of Dwygyfylchi in Arllechwedd Uchaf, Gwynedd. He was also remembered at Capel Odo in Bodferin in Ll_n, where was his grave, Bedd Odo (A.W.Wade-Evans in *Arch.Camb.*, 86 (1931), p.167; WCO 177, PW 85).

BODUCAT, ST.

A saint mentioned in Rhygyfarch's Life of St.David as belonging to the province of Cedweli, and as having submitted to St.David (§13 in VSB p.154. Vespasian text only).

BOIA. See Bwya.

BONOSUS.

The son of a British schoolmaster. His mother was a Gaul and his home was in Spain. He tried to set up a seat of empire at Cologne and revive the independence of the Celtic provinces, but he was crushed by the emperor Probus in A.D.280 (C & M, p.274; Edward Gibbon, *Decline and Fall*, Ch.12). He may be noted as the first pretender of British blood who made a grasp at the imperial diadem (Oman, p.139).

BONUS son of GLOIU. See Gloyw Wal't Hir; Gurthiern, St.

BOTAN ap MORIEN. (570)

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

BOUDICCA, queen of the Iceni.

The name was written corruptly by some editors as *Boadicea* and this gained early popularity. The forms *Bodicca* and *Boudica* are also found in inscriptions. The modern Welsh equivalent would be *Buddug*, 'Victorious', but was never used by the Welsh until the form was coined by Theophilus Evans in *Drych y Prif Oesoedd*, 1716, I.2, (1851 edition p.29). For the time this was a fortunate hit philologically (CB p.282; HW 55). But the form *Byddig* was used by Edward Lhuyd according to Lewis Morris (*Celtic Remains*, p.55 s.n. Byddig).

Boudicca was the wife of Prasutagus, king of the Iceni. He died about the year A.D.60, and having extensive wealth, thought it prudent for the safety of his family to make the emperor Nero joint heir, with his own two daughters, to his property, as a measure of precaution against the oppression and rapacity of the Romans stationed in Britain. But the result was just the opposite, for the Roman officials used his will as an excuse for treating his goods as their own, the spoils of war. Boudicca saw her kingdom and home robbed and plundered; she herself was flogged, her daughters ravished by Roman soldiers, and the chief Icenians treated as slaves. All this was done with the connivance of the officers who did nothing to prevent it, some indeed being as bad as the soldiers; one of them, Catus Decianus, was the most notorious for his extortion and avarice.

In the year 61/2, Boudicca, who was a woman of considerable spirit and unwilling to suffer quietly, succeeded in inducing the Iceni, Trinovantes and neighbouring tribes to revolt, Suetonius Paulinus, the military commander, then being in Mona [Anglesey]. The local forces were completely unprepared for the attack. Camulodunum was attacked. Petillius Cerialis, legate of the ninth legion, attempted to relieve the city, but lost all his infantry, and had to retire with his cavalry to his fortified camp, leaving the city to be sacked and burnt. Catus Decianus fled to Gaul.

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When Suetonius Paulinus heard the news he set out hurriedly for Londinium with only his cavalry, and arrived there safely. But as his main forces were still on the way, he realised that he could not defend the town. He was compelled to abandon it and moved north to join his main body of troops. Meanwhile Boudicca reached Londinium. There was no resistance and no prisoners were taken. Soon after Verulamium experienced the same fate. In these places nearly 70,000 Romans and Roman allies were killed by the enraged Britons. Suetonius had only 10,000 men to 23,000 of Boudicca, but he saw that a battle could no longer be deferred. He was able to choose ground in a narrow valley, where the Britons were unable to use their familiar tactics. Boudicca commanded her army in person, riding in a chariot with her two daughters before her. The Romans were victorious, slaying 80,000 Britons and losing only 400 of their own men. Seeing that all was lost Boudicca took poison, A.D.62. This victory finally established the Roman dominion in Britain. (Tacitus, *Ann.* xiv.31-37, Dio Cassius, lxii.1-12, DNB, C & M, pp.99-103).

FICTION

As Geoffrey of Monmouth knew nothing of Tacitus or Dio Cassius there is no mention of Boudicca and her rebellion in HRB. Hector Boece, in his *History of the Scots* (1527), remedied that omission, but duplicated much of Boudicca's history under the names Voada and Vodicia. Voada, the sister of Caratacus, was married to Arviragus, but he repudiated her in order to marry Genuissa, daughter of the emperor Claudius. Voada was imprisoned and grossly treated by the Romans. She attacked the Romans but was defeated by Suetonius and killed herself. Vodicia was her daughter by Arviragus. She rebelled but was defeated by 'Petulius', captured and slain. (Translation by John Bellenden, (1531), *The Scottish Text Society*, 1938-41, III.9-IV.9).

BRADWEN ap IAEN. See Iaen.

BRADWEN ap MORIEN MYNOG. See Morien Mynog.

BRAINT HIR ap NEFYDD. (Legendary). (605)

The name appears in *Brut y Brenhinedd* where the *Historia Regum Britanniae* has *Brianus*. The story told by Geoffrey of Monmouth says that when Edwin and Cadwallon became rulers they continued their friendship for two years. Then Edwin asked leave of Cadwallon to wear a crown. Brian was Cadwallon's nephew and showed great distress at the thought that Cadwallon might grant the right of kingship to any Saxon, in view of their past treacherous behaviour towards the Britons (HRB XII.2). As a result Cadwallon decided to break off the negotiations, and war broke out between Cadwallon and Edwin. Cadwallon was defeated and became a refugee in several places. At one time he was shipwrecked on the island of *Garnareia* [Guernsey, according to J.J.Parry and Henry Lewis]. While there he fell sick and would eat nothing, but told Brian that he had a great longing for some venison. As there was none available on the island, Brian cut a piece of flesh from his own thigh, roasted it and gave it to the king as venison. The king ate it with relish and soon recovered from his sickness (XII.4).

Finally Cadwallon reached Armorica and received a promise of help from Salomon, the king. It was decided that Brian should pass over to Britain and attempt to slay Pellitus, Edwin's magician, who had hitherto always been able to warn Edwin when and where Cadwallon would attempt a landing. This Brian succeeded in doing, by disguising himself as a poor man in the city of York. He then fled to Exeter, where he rallied the Britons around him, and fortified the city (XII.7). Cadwallon was then able to land in Britain without hindrance (XII.8). We hear no more about Brian.

In *Brut Dingestow* and the *Red Book Brut* (p.240) he is called *Breint Hir*, but the 'Cleopatra' version calls him *Breint Hir vab Novyd*, which corresponds with Braint Hir ap Nefydd ap Geraint ap Garanog Glewddigar, the traditional ancestor (through a son Brydw) of a family in Bodrychwyn, Rhos, Gwynedd. See HL §11 in EWGT p.119. Now the same Geraint is given as the grandfather of Gwydr Drwm (q.v.) whose wife was Efeilian, daughter of Cadfan, and therefore sister of Cadwallon. Since Braint Hir was nephew to Cadwallon it would seem that the mother of Braint Hir was a sister of

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Cadwallon. We have here a consistent set of family relationships belonging to the times of Cadfan and Cadwallon, which suggests some more detailed legend now lost (PCB).

A person of the name Braint is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen (No.56):

Whose is this grave? The grave of Braint
between the Llyfni [*Llewin*] and its tributaries;
the grave of a man who was woe to his foes.

(SG p.129). Llyfni is a river in Arfon (Rhestr).

BRÂN, of Goddeu. (Mythical).

A person of the name Brân (who is probably different from Brân ap Llŷr Llediaith), appears in the mythical Battle of Goddeu. He was on the side of Arawn, king of Annwn, and unless his name were known he could not be overcome. Gwydion guessed his name. See further s.n. Goddeu.

BRÂN ap BRYDW ap BRAINT HIR.

Genealogical link in the ancestry of the tribe of Braint Hir in Bodrychwyn in Rhos, Gwynedd; father of Llythfael (HL §11 in EWGT p.119).

BRÂN ap DYFNWAL MOELMUD. (Fictitious). (445 B.C.)

According to Geoffrey of Monmouth, Belinus and Brennius were two sons of Dunuallo Molmutius, an ancient British king. See Dyfnwal Moelmud (1). Brennius becomes Brân ap Dyfnwal Moelmud in *Brut y Brenhinedd*. After some disagreement with his brother, Brennius succeeded to the land north of the Humber to Caithness. Five years later Brennius went to Norway and married the daughter of Elsingius, king of the Norwegians (HRB III.1). But Belinus, suspecting his designs, overran his kingdom of Northumberland. Brennius prepared to return to Britain, but was overtaken by various misadventures, in which he lost his army and his wife (III.2-3). After much wandering he and twelve of his men were at last received by Seginus, duke of the Allobroges [Segynn or Segwyn, prince of Bwrgwyn, i.e. Burgundy, in ByB]. A great friendship arose between them, and Brennius married the duke's daughter. Seginus died at the end of a year, and by a previous agreement, as Seginus had no sons, Brennius succeeded to the throne. He immediately took pains to ingratiate himself with the chiefs of the country (III.6). Brennius then raised a vast army and landed in Britain. He was met by Belinus, but a battle was averted by Tonwenna, their mother, who brought about a reconciliation of the two brothers (III.7). Belinus and Brennius then decided to invade Gaul, which, with the aid of the Allobroges, they conquered in less than a year. They then set out against Rome (III.8).

The Romans, however, agreed to pay a yearly tribute if Belinus and Brennius would leave them in peace. This was agreed to and the two kings set out to conquer Germany. But the Romans broke their agreement and assisted the Germans. Whereupon Belinus and Brennius renewed their attack on Rome, and, after a siege, took the city (III.9). After this Belinus returned to Britain, and Brennius stayed in Italy where he exercised great tyranny over the people (III.10). No more is said of Brennius.

It is clear that Geoffrey of Monmouth based his story, to some extent, on the historical sacking of Rome in 390 B.C. by the Gauls under their leader Brennus (q.v.). It was presumably his fancy to make this Gallic leader into a British king.

Geoffrey of Monmouth probably imagined the date of the capture of Rome by Brennus to be about 500 B.C., confusing the sack of Rome by Brennus with that by Porsenna (T.D.Kendrick, *British Antiquity*, p.7 and note).

The two rival kings have found their way into Arthurian Romance, as Belin, the dwarf-king of the Antipodes, and his giant brother, Brien. They are mentioned by Chrétien de Troyes in his romance, *Erec et Enide*. (R.S.Loomis, *Celtic Myth and Arthurian Romance*, p.197). The giant size of Brien suggests Brân ap Llŷr Llediaith.

See also Dyfnwal Moelmud (2).

BRÂN ab IWERYDD. See Brân ab Ymellyrn, Iwerydd.

BRÂN ap LLYR LLEDIAITH. (Legendary).

Our chief source of information is the Mabinogi branch of 'Branwen ferch Llŷr', in which he is always called *Bendigeitfran*, 'blessed Brân'. He was son of Llŷr, and his mother was Penarddun ferch Beli ap Mynogan. He was crowned king of Britain, 'exalted with the crown of London.' He had his court at Harlech in Ardudwy (WM 38, RM 28). He was of immense size, so large that he 'had never been contained within a house' (WM 40, RM 28). When travelling 'he proceeded with what of bards there were upon his back'. When he was seen from afar he appeared like a vast mountain, his nose a ridge on the mountain, and his eyes like two lakes, one on each side of the ridge (WM 50-51, RM 35-36).

His sister, Branwen, was married to Matholwch, king of Ireland, but after a while she was badly treated, and Brân and his retinue crossed to Ireland for vengeance, leaving his son, Caradog, and six others as overlords of his kingdom. Matholwch sought to appease Brân by building a house large enough to contain him, but owing to another outrage, committed by Brân's half-brother, Efnisien, discord arose and battle followed. What victory there was came to the men of Britain, but only seven survived in addition to Brân, who was wounded in the foot by a poisoned dart. Brân caused his surviving companions to cut off his head and to return with it to Britain (WM 41-57, RM 28-40).

For seven years they feasted at Harlech, and then went to a royal palace at Gwales in Penfro, high above the waves, where they remained fourscore years. [Gwales is Grassholm island, 10 miles west of Wooltack point, Dyfed; grid ref. SM 5909. See PKM p.214]. The presence of Brân's head among them was as though he were with them alive, and they were unconscious of anything but joy and mirth. This was called 'The Hospitality of the Venerable Head' (*Urddol Ben*). So they continued until one of the company opened the third door of the palace which faced towards Cornwall. Then sorrow returned to them and they set forth immediately to London, and buried the head in Gwynfryn (q.v), according to the directions that Brân had given them; 'and that was one of the three good concealments when it was concealed, and one of the three unfortunate disclosures when it was disclosed, for no oppression came ever across the sea to this island, while the head was in that concealment' (WM 58-60, RM 41-42).

The concealment and disclosure of the head of Brân form the subject of a triad (TYP no.37) from which we learn that the head was disinterred by Arthur, because he did not desire to hold the island of Britain by other means than his own strength.

The small skull-shaped hill called Golgotha ... derived its name 'Skull Hill' not from its configuration only, but from the legend that when king David had moved his capital from Hebron to Jerusalem he took Adam's skull from the cave of Machpelah and buried it at Golgotha as a charm to protect the city. This legend must not lightly be dismissed, for the head of king Eurystheus, task-master to Hercules, was buried in a pass near Athens to protect Attica from invasion; and several other ancient instances of the same custom occur in Greek and Latin history (Robert Graves, *King Jesus*, pp.406-7).

Irish parallels drawn by Rachel Bromwich in TYP pp.90-91 are somewhat different in that they tell of kings buried standing and armed, facing in the direction of internal Irish enemies.

Brân may have been called Morddwyd Tyllon. See s.n. Echel Forddwyd-Twll. Brân's father is called Llŷr Llediath (q.v.) in other contexts.

In the Book of Taliesin (71.7) there is a poem entitled *Marwnat Vthyr Pen*, which John Rhys translated 'The Hospitality of the Venerable Head'. He regarded this as a reference to the head of Bendigaïd Frân (*Hib.Lect.*, p.97). The poem is very obscure but it is now generally supposed to refer to Uthr Bendragon (q.v.).

See further TYP pp.284-6. See also Asclepiodotus.

'IOLO' FICTION, THE BRÂN CONVERSION FABLE

When the mythical Caradog ap Brân had been identified with the historical Caratacus son of Cunobelinus, the stage was set for the development of the Brân conversion fable. It had been suggested by Edward Stillingfleet in 1685 that some of Caratacus's family might have persuaded St.Paul to preach

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in Britain (*Origines Britannicae*, 1842 ed. p.65). Two further facts contributed to this growth: (1) The ognumen Bendigaid already given to Brân, and (2) the myth of an imprisonment which Llŷr suffered at the hands of a certain Euroswydd (TYP no.52).

Euroswydd was identified with the Roman commander Ostorius who captured the family of Caratacus (Lady Charlotte Guest, *The Mabinogion*, (1838-49), Everyman Edition, pp.293, 405 n.4). Alfred Nutt accepted this. (*Folklore Record*, V (1882) pp.8-9, see TYP p.351). The imprisonment of Llŷr, grandfather of Caradog, was supposed to be the imprisonment of the family of Caratacus. Thus Llŷr and Brân were both supposed to have been carried to Rome with Caratacus/Caradog. (MA Third Series of Triads Nos.38, 61). Brân was then supposed to have been converted to Christianity by St.Paul, and to have returned to Britain in the company of Aristobulus (or Arwystli Hen as the Iolo MSS. called him), of whom there was already a legend of his having preached in Britain. See Aristobulus. 'He [Brân] brought the faith to this island from Rome, and is therefore called Brân Fendigaid.' (Iolo MSS. pp.115=515). He was one of the 'Three Blessed Sovereigns' of Ynys Prydain, because he first introduced the Christian faith amongst the Cymry from Rome where he had been detained for seven years as a hostage for his son Caradog. (MA Third Series Triad 35). Arwystli Hen is called *periglor*, 'confessor' to Brân. Others in the company of Brân and Arwystli Hen according to the fable were Ild [meaning Joseph of Arimathea], Cyndaf, and Meugan ap Cyndaf (Iolo MSS. pp.100, 102).

The Iolo MSS. include a large number of saints among the descendants of Brân, many of whom appear to be fictitious. As a result, the family of Brân is listed as one of the three 'Holy Families' of Ynys Prydain (MA 'Third Series' Triad 18, Iolo MSS. pp.115=515), replacing the family of Joseph of Arimathea in an older version of the Triad (TYP no.81). See further John Rhys, *The Arthurian Legend*, pp.171-3, TYP pp.203, 285, and notes by Rachel Bromwich to the Myvyrian 'Third Serie' in *Trans.Cym.*, 1968, 1969. The fable may have had its beginnings before the time of Iolo Morganwg (1747-1826), but there is no doubt that he expanded it greatly. It was unknown to Theophilus Evans, as late as the appearance in 1740 of the second edition of *Drych y Prif Oesoedd* (HW 103 n.42).

BRÂN ap PYLL. (570)

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

BRÂN ab YMELLYRN. (Legendary).

He is mentioned in a poem on Urien Rheged put into the mouth of Llywarch Hen (CLIH. III.40, p.17 and notes):

Brân ab Ymellyrn planned
to exile me, and burn my houses:
A wolf howling at the door(?)!

Another poem tells how, after the death of Urien, Llywarch Hen was living in a state of poverty and was advised by a friend to migrate to Powys. The friend says (CLIH. V.5, p.22 and notes):

Trust not Brân, trust not Dunawd;
Consort(?) not with them in hardship.
Herdsman of calves, go to Llanfawr.

Gruffudd Hiraethog found that Brân ab Ymellyrn was identified with Brân Galed (q.v.). In Peniarth MS.176 p.185 he wrote:

Kynan ap Bran Galed ap Emellyr ap Kynwyd Kynwydion, a hwnnw oedd Bran Galed yn gynnwys ac a elwid wedi hyny Bran Ewerydd. Hen Llyfr Bodeo[n].

'Bran Ewerydd' seems to be an attempt to identify the same Brân with *Bran mab Ywerit* [Brân ab Iwerydd] of a poem in the Black Book of Carmarthen. See s.n. Iwerydd

Glyn E.Jones, in BBCS 25 pp.105-112, discusses the possible identification of Brân ab Ymellyrn, Brân [Hen] ap Dyfnwal [Moelmud] (see Dyfnwal Moelmud (2)), and Brân ab Iwerydd, but

comes to no definite conclusion. He points out that a certain Brân was 'at Cynwyd' (*Bran yg Kynwyt*) according to 'Gwarchan Tudfwlch' in *Canu Aneirin*, l.1291. Also in CLIH VII.17 a battle of Cynwyd is mentioned in connection with Pelis, a soldier of Urien Rheged. Brân ab Ymellyrn may be referred to here.

BRÂN FENDIGAID. See Brân ap Llŷr Llediaith.

BRÂN GALED.

'Brân the Niggard or Miser'. He is said to have been the owner of one of 'The thirteen treasures of Britain', the horn of Brân Galed, which was such that whatsoever liquor was desired was found therein. For the various versions of the tract see Eurys I.Rowlands, *Llên Cymru*, V.33-46 and P.C.Bartrum, *Études Celtiques*, X.434-477. In a few of the texts Brân Galed is said to be 'of the North' (*ibid.*, p.464).

The story is told that Myrddin set out to collect the thirteen treasures of Britain. When he asked the owners, each said that he would part with his treasure if Myrddin could get the horn from Brân Galed, for they were all certain that, because of his miserliness, Brân Galed would never consent. In spite of that, Myrddin obtained the horn, and so he got the rest of the treasures. He went with them into the 'Glass House', and they remain there for ever (Peniarth MS.147 (c.1566), p.14; *Études Celtiques*, X.455).

Myrddin's success with Brân Galed may have been due to the help of Taliesin because Guto'r Glyn (c.1450) said in a poem: 'Miserly, niggardly Brân they used to call him, who of old was descended from the Men of the North; Taliesin, no mean magician, transformed him into one better than the three generous men.' (Trans. Thomas Jones, *ibid.* p.456). On the other hand, some of the texts ascribe the actual collection to Taliesin (*Études Celtiques*, X.457), and Eurys Rowlands considered that to be an earlier version (*Llên Cymru* V (1959) p.146). Glyn E.Jones quotes two poets, Huw Cae Llwyd and Dafydd ap Gwilym, who connect Taliesin with *thysau*, 'treasures'. (BBCS 25 (1973) p.107).

The statement that Brân Galed was descended from the Men of the North is consistent with his identification with Brân ab Ymellyrn. In Peniarth MS.127 p.95 Brân Galed o'r Gogledd is given a son, Cynan ap Brân Galed. See ByA 23 in EWGT p.90. See also s.n. Brân ab Ymellyrn. On Cynan ap Brân see s.n. Cynan of the Prophecies. In the tract of 'The Twenty-four Mightiest Kings' the thirteen treasures are said to have been kept at Caerllion ar Wysg (§10 in *Études Celtiques*, XII.170). Lewis Morris said that Myrddin Wyllt took the treasures from Caerllion ar Wysg to the 'Glass House' in Ynys Enlli (*Études Celtiques*, X.452, 457).

THE THIRTEEN TREASURES OF BRITAIN

The manuscripts give various selections from the following list of treasures:

1. Llen Arthur. 'Arthur's Mantle'. See Gwen.
2. Dyrnwyn, the Sword of Rhydderch Hael (q.v.).
3. The Hamper of Gwyddno Garanhir (q.v.).
4. The Horn of Brân Galed.
5. The Car of Morgan Mwynfawr (q.v.).
6. The Knife of Llawfrodedd Farfog or Farchog.
See Llawfrodedd Farfog (1).
7. The Halter of Clydno Eidyn (q.v.).
8. The Cawldron of Dyrnwch Gawr (q.v.).
9. The Whetstone of Tudwal Tudclyd (q.v.).
10. The Coat or Tunic of Padarn Beisrudd (q.v.).
11. The Pot and Dish of Rhagennydd Ysgolhaig (q.v.).
12. The Gwyddbwyll of Gwenddoleu (q.v.) ap Ceidio.
13. The Mantle of Tegau Eurfron (q.v.).
14. The (Stone and) Ring of Luned (q.v.).
15. The Coulter of Rhun Gawr or of Tringer ap Nudd Nod (q.v.).

Of these, numbers 13 and 14 are from Arthurian Romance and probably late comers to the list. The number thirteen was often made up by counting the Pot and Dish of Rhagennydd as two treasures.

BRÂN HEN ap DYFNWAL MOELMUD. See Dyfnwal Moelmud (2).

BRANWALADER, ST.

See G.H.Doble, *The Saints of Cornwall*, IV.116-127.

Milton Abbey, Dorset, claimed to have the arm or head of the saint, variously called Branwalader, Branwalatrus, Brangwalator (Doble pp.120-1). In this connection he is mentioned by Leland (*Collectanea*, IV.82). The cult of St.Branwalader, centred in Dorset, was apparently due to exiles from Brittany (Doble p.120-2). In this area and in the Irish *Martyrology of Gorman*, (there called Branuald), he is commemorated on January 19 (Doble pp.121-2).

The Exeter Martyrology shows that Branwalader was known in Cornwall. The earlier version gives, under February 9: *In Cornubia, Sancti Branwalarethi, martiris, filii Keneni regis*. This can only refer to St.Breward, 6½ miles east of Bodmin. (Doble p.124). See s.n.Breward.

In Brittany Branwalader seems to have been early misidentified with the Irish St.Brendan of Clonfert, who is commemorated on May 16 (pp.117-8). But he was known also as Brangualadrus and commemorated on June 1; another form of the name in Brittany is Brévalaire. Albert le Grand, writing in the second half of the seventeenth century in his *Vie de S.Malo*, says that 'our Bretons call Saint Brandan *Sant Brevalazr*' (Doble p.118). St. Broladre on the east of the city of Dol in Brittany has St.Brendan as patron but there is little doubt that Branwalader is the real patron. St. Brelade in the south-west extremity of the island of Jersey, earlier called *Ecclesia Sancti Brolardi*, probably commemorates the same saint (pp.116-7).

The parishes of St.Breward in Cornwall and of St.Brolade in Brittany are both near foundations of SS.Samson and Brioc, and St.Samson is known from his 'Life' to have had close connection with Jersey. This suggests that Branwalader was associated with Samson and perhaps Brioc (Doble pp.116-7, 126).

BRANWEN ferch LLYR LLEDIAITH. (Legendary).

Her tale is told in the Mabinogi branch called 'Branwen ferch Llŷr'. She was the sister of Bendigeidfran (See Brân ap Llŷr Llediath), who was 'king of this island', and her hand was sought in marriage by Matholwch, king of Ireland, who came to Brân's court at Harlech for the purpose. It was decided to give Branwen to Matholwch. She was the third chief lady in this island, and the fairest maiden in the world. The wedding feast was held at Aberffraw (WM 38-40, RM 26-28). However, Efnisien, Brân's half-brother and a trouble-maker, caused insult to Matholwch by maiming his horses. Brân did all he could to redress the injury and Matholwch expressed satisfaction (WM 40-45, RM 28-31).

Soon after this Matholwch returned to Ireland with Branwen, who was received with great honour. She passed the year happily and bore Matholwch a son, Gwern. But the injury done to Matholwch had not been forgotten, and Matholwch was impelled to take vengeance on Branwen. She was banned from his bed-chamber, compelled to bake in the court, and the butcher was made to give her a blow on the ear every day after he had chopped the meat. All communication with Wales was stopped lest the news should leak out, and this lasted for three years (WM 47-49, RM 33-34).

In the meanwhile Branwen reared a starling and taught it to speak. She explained to the bird what manner of man her brother was. Then she wrote a letter to Brân, explaining her woes. She attached it to the bird's wing and sent it towards Wales. Brân received the letter, prepared an army and went to Ireland. Matholwch retreated across the river Llinon [Liffey according to TYP p.284, rather than Shannon as PKM pp.195-6]. But Brân crossed the river and Matholwch sent messengers saying that he would give the kingship of Ireland to Gwern, his son by Branwen, as reparation for the wrong done to Branwen. That was not good enough for Brân, so Matholwch, on Branwen's advice, offered to build a house big enough to hold Brân. This was accepted, and the house was built; but there was treachery on

the side of the Irish, and further trouble-making by Efnisien, who seized Gwern by the feet and hurled him headlong into the fire (WM 49-56, RM 34-39).

The result was war between the Irish and the followers of Brân. Such victory as there was fell to the latter, for there were only seven of Brân's men left alive, and on the other side five pregnant women in a cave. Branwen was taken back to England by the seven survivors. They landed at Aberalaw in Talybolion. Then Branwen, who had lost both brother and son, was filled with grief and cried, 'Woe is me that I was born; two good islands have been laid waste because of me!' And she heaved a great sigh, and with that her heart broke. A four-sided grave was made for her, and she was buried there on the bank of the river Alaw (WM 56-57, RM 40).

The blow given to Branwen is called in the Mabinogi one of the 'Three Unhappy Blows' (WM 61, RM 43) and in the triads (TYP no.53) the blow which Matholwch Wyddel struck upon Branwen is called one of the 'Three Harmful Blows' of Ynys Prydain. Note the discrepancy here in that only one blow is inferred, and according to Triad 53 it was struck by Matholwch.

The Welsh poets nearly always refer to Branwen as Bronwen, e.g. Dafydd ap Gwilym, and it is actually spelt this way once in the White Book text of 'Branwen ferch Llyr' (WM 42). The name Branwen is probably to be explained as an adaptation of *Bronwen*, 'white breast', in which the vowel has been influenced by the name of her brother, Brân. Thus her name is preserved near the river Alaw in *Ynys Bronwen*, the site of a cromlech known traditionally as *Bedd Bronwen*. There is also a *Tŵr Bronwen* at Harlech. (TYP p.287).

The name Branwen seems also to have found its way into the Tristan Romances in the form Brangien, etc., the name of the maid who accompanied Iseult from Ireland to Cornwall (TYP p.287).

BRAWSTUDD ferch GLOUD. See Arthfael ap Rhys.

BREACA, ST.

The saint of Breage in Cornwall, 9½ miles east by south of Penzance, commemorated on June 4. (LBS I.232).

A 'Life' of this saint was seen by Leland in Breage church, probably in 1538 (G.H.Doble, *The Saints of Cornwall*, I.97). It is now lost, but extracts were given by Leland (*Itinerary*, ed. Lucy Toulmin Smith, I.187). Translated by PCB from the Latin text as follows:

St.Breaca was born on the borders(?) (*partibus*) of Leinster and Ulster. The 'campus' of Breaca is in Ireland in which Brigid built an oratory, and later a monastery, in which Breaca was.

Breaca came to Cornwall accompanied by many saints, among whom were Sinninus abbas, who was at Rome with Patrick; Maruanus monachus, Germochus rex, Elwen, Crewenna, Helena.

Breaca [later wrongly(?) changed to Tecla] arrived under Rivyer with her company, of whom Tewder killed some. Breaca came to Pencair. Breaca came to Trenewith. Breaca built churches in Trenewith and Talmeneth as one reads in the Life of St.Elwinus.

Revier, the castle of Theodorus [is] on the east side of the estuary of the river Hayle.

Baring-Gould interpreted Leland as follows: When the party came over to Cornwall, and arrived in Hayle Bay, Tewdwr [see Teudur] resisted their landing. They however made their way to Reyvier, where he had a castle, to ask permission to settle. Reyvier is on a creek just west of Phillack Church. Tewdwr killed some of the party, and Breaca fled to Pencaer, a fortification on Tregonning Hill that may still be seen. Thence she went to Trenewith, now Chenoweth, and thence to Talmeneth (the mountain's end) where the site of her chapel is still shown. She founded oratories in all these places. That at Pencaer can no longer be traced (LBS I.231-2).

Baring-Gould makes a number of fanciful suggestions for identifying Breaca with an Irish saint, Brig, and some of her companions with saints of Rheims who are said to have come from Ireland (LBS I.105-7, 232). These ideas can be dismissed. "It was a fancy of the middle ages that many of the Cornish and Breton saints came from Ireland. Hardly any of them were really Irish" (G.H.Doble, *The Saints of*

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Cornwall, III.7 note 8; similarly I.110). “Baring-Gould imagined that the whole of Penwith was full of dedications to Irish saints. ... As Loth says, the rash identifications of which the L.B.S. are full, are ‘un véritable massacre des innocents.’” (G.H.Doble, *The Saints of Cornwall*, IV.10).

The author of the Life of St.Breaca gave her as companions the saints of all the neighbouring churches. (Maruanus and Helena were doubtless patrons of chapels in the neighbourhood, now forgotten). It does not follow that Breaca and Crewenna really came from Ireland, or were women saints. The patron of Breage is called *Briacus* in Bishop Bothe's Register, and in the Cartulary of St.Michael's Mount, and may perhaps be the well-known St.Briac of Brittany. (G.H.Doble, *The Saints of Cornwall*, I.97-98).

Of the saints who are said to have come with Breaca, for Sinninus see Sithney; Maruan is identified by LBS with Ruan, i.e. Rumon (q.v.). For Elwen see Elwyn. The others are discussed under their names.

Other Cornish saints said to have come from Ireland are Buriana, Gwinear, Ia, Piala and Piran.

BREAT. See Brynach Wyddel.

BREICHIOL. (830?)

A prince, probably of Rhufoniog, who appears at the head of a pedigree in the ‘Harleian genealogies’ (HG 20 in EWGT p.12). In a later version (JC 46 in EWGT p.49) he becomes *Brochuael m. Kuneda wledic*. This is almost certainly wrong. In Peniarth MS.177 p.219 there is a sixteenth century copy of the HG pedigree headed *Gwehelyth Ryvnioc*, ‘The pedigree of Rhufoniog’. See ABT 26 in EWGT p.108. This heading also appeared in the lost ‘Llyfr William Salesbury’ (c.1520-c.1584) a copy of which is in NLW MS.20,001 B p.43 and copied thence in Llanstephan MS.187 p.192. There is no reason to doubt this heading. In HL 2g in EWGT p.113 there is an extension of this line, somewhat corrupted. See Môr ap Marut. See WG 1 p.45 (boxed).

BRENDA ap HELIG. (Fictitious).

The name appears in late versions of Bonedd y Saint: *a saint Brenda yn Ewerddon*. See §42(K) in EWGT pp.60-61. The name seems to have originated from an apparently corrupt item in Achau'r Saint §35 in EWGT p.70, where the name *Breudan* appears. This in turn is probably a corruption of *Brothen* in the earliest version of ByS §42. See A.W.Wade-Evans in *Études Celtiques*, 1 (1936) p.290. The writer of the late version was evidently thinking of one of the Irish saints named Brendan.

BRENDAN, ST. of Clonfert. See Branwalader.

BRENNIUS son of Dunuallo Molmutius. See Brân ap Dyfnwal Moelmud.

BRENNUS.

The name of two Gallic leaders according to Classical historians: The first, the leader of the Gauls, who in 390 B.C. crossed the Apennines, defeated the Romans at Allia, and took Rome: The second, the chief leader of the Gauls who invaded Macedonia and Greece in 280 and 279 B.C. In the year 279 he penetrated into the south of Greece, but was defeated near Delphi, most of his men were slain, and he himself put an end to his own life. (Smith's Classical Dictionary). Compare Brân ap Dyfnwal Moelmud.

BRETANNOS. See Celtes.

BREVITA, ST.

The church of Lanlivery, near Lostwithiel in Cornwall, is dedicated to St.Brevita. In medieval times this was an important centre. The patron saint, in less latinised form, is Bryvyth, and there is possible support for this at Lanlivery in Brittany (Catherine Rachel John, *The Saints of Cornwall*, 1981, p.28).

BREWARD, ST.

The saint of St.Breward or Simonsward in Cornwall, 6½ miles north by east of Bodmin. He is also remembered at a chapel in the parish of St.Breock, 6 miles north-west by west of Bodmin. The first is recorded as *Sanctus Brewuredus* in 1140, and the second as the chapel of *St.Brueredus* at Bodelowen (now Burlawne) Eglos in 1385. (G.H.Doble, *St.Branwalader*, pp.9, 11; *The Saints of Cornwall*, IV.124, 126).

Nicholas Roscarrock says that Breuer or Berwine was the saint of Breward and that he was traditionally held to have been the brother of St.Endelienta and St.Menefrida (LBS I.207). The latter two were children of Brychan according to a Cornish list and Berwyn was a son of Brychan according to the Welsh list. See DSB 11(10) and Vita Sancti Nectani in EWGT pp.15, 29.

However, Nicholas Roscarrock seems to have been mistaken in identifying 'Breuer' with 'Berwine', and there is better evidence for identifying 'Breuer' or rather 'Breward' with St.Branwalader (q.v.), one of whose commemorations is on February 9, while that at St.Breward is on the second Sunday in February, which would be the nearest Sunday to February 9. (G.H.Doble, *St.Branwalader*, p.9; *The Saints of Cornwall*, IV.124).

BREWYN, BRYWAIN.

The site of Arthur's eleventh battle against the Saxons, according to the Vatican text [M] of the *Historia Brittonum* (§56). This reads:

bellum in monte qui nominatur Breguoin ... quem cat Bregion appellamus.

The Harleian text (H), however, gives the site as Agned. See Mynydd Agned. Alfred Anscombe identified the site as Bravonium, near Leintwardine in Herefordshire (*Zeitschrift für celtische Philol.*, V (1905) pp.103-123). This was approved by A.W.Wade-Evans who gave the modern form of the name as Brywain (WCO p.105, *Nennius*, p.35).

It has more recently been identified with the Roman *Bremenium*, i.e. High Rochester in the Cheviots, Northumberland. The name would regularly become Brefein, Brewein, and Brewyn (CT p.67). Brewyn is the site of a battle said to have been fought by Urien Rheged: *kat gellawr Brewyn*, 'a battle in the cells [or 'huts'] of Brewyn' (CT VII, l.22). Kenneth Jackson thought that the victory of Urien might have found its way, wrongly, into the Arthurian list (*Arthurian Literature*, ed. R.S.Loomis, 1959, pp.4, 7).

BRIAC, ST.

A Breton saint. His 'Life' was put together by Albert le Grand from legends formerly preserved at Bourbriac and Tréguier. He is also mentioned in the lives of St.Tudual and St.Guevroc. Leaving out trivial and clearly fictitious matter it may be summarised as follows:

Son of an Ulster chieftain. He went to Wales and placed himself under St.Tudual. He came in a party with Tudual to Brittany where they were well received by Deroch, prince of Domnonée. At the request of Deroch, Briac founded a monastery near Deroch's castle at a place now called Bourbriac. Briac later moved to the site on the coast now called St.Briac. He is commemorated on December 17 (LBS I.262-4).

His supposed Irish origin is under suspicion. See what is said by G.H.Doble under Breaca, above. Doble actually suggests that Breaca and Briac may be the same person.

BRIACAT ap PASGEN. (430)

Genealogical link in the ancestry of Pasgen Buellt; father of Mepurit. See HB §49, JC 14 (Riagath father of Idnerth) in EWGT pp.8, 46.

BRIAFael, ST.

Briafael (*Briomagl*) was the original baptismal name of St.Brioc (q.v). St.Briavels, in the Forest of Dean, is called in Welsh Llanfriafael (OP II.710-1). It is generally supposed that the saint of St.Briavels is Brioc, who is also the same as Tyfriög (q.v.). (WCO 169, G.H.Doble, *The Saints of Cornwall*, IV.87).

“The ancient name of St.Briavels was Little Lydney; it was altered to Briavel-stowe by Henry I. The original stowe lies north of the site.....”. The place occurs as St.Briavels (*Castellum de Sco Briavel*) in the Pipe Roll of 1130 (31 Hen.I) for the first time”. (Doble, p.100).

Brioc is commemorated on May 1. This day is also given to Tyfriög. (LBS I.300). But the festival at St.Briavels is said to be on June 17.

(*A Menology of England and Wales* by Richard Stanton, London, 1887).

BRIAFael FRYDIG ap LLYWARCH. (600)

He is mentioned as *Briauail*, *Briauail filius Lumarch*, being witness to various charters in the Book of Llandaf, also witnessed by bishop Oudoceus and by Meurig ap Tewdrig and later Morgan ab Athrwys, kings of Glywysing. (BLD 143-151). It is probably the same person who appears as witness to one of the ‘Llancarfan Charters’ appended to the Life of St.Cadog (§65 in VSB p.134) where the reading is *Bramail*.

The name also occurs in a somewhat corrupt pedigree in JC 10 in EWGT p.45: *Kenedlon merch Biuael vrydic m. Llywarch m. Tewdwr m. Pibiawn glawrawc*. For ‘Biuael’ read ‘Briauael’ [= Briafael]; Pibiawn glawrawc = Peibio ab Erb. Cenedlon was somehow ancestress of the kings of Glywysing, but owing to corruption in the pedigree it is not clear how. She was perhaps the wife of Athrwys ap Meurig, and her mother was perhaps the daughter of Theudu (q.v.) ap Peredur.

BRIAN. See Braint Hir.

BRIGANTIA. (Celtic divinity).

A goddess to whom Latin inscriptions have been found in the north of England, (Doncaster, Leeds, Cumberland, and Middleby in Scotland), thus corresponding to the country of the ancient Brigantes who may have taken their name from her. (John Rhys, *Hib. Lect.*, pp.75-77; CB pp.282-3).

BRIOC, ST. (460)

The ‘Life’, by an anonymous biographer, before 850, has been published from a tenth or eleventh century manuscript by Dom Plaine in *Analecta Bollandiana*, Vol.2 (1883) pp.161-190, and the supplement in *Analecta Bollandiana*, Vol.23 (1904) pp.264-5. For full translation see G.H.Doble, *The Saints of Cornwall*, IV.67-84).

The following is a brief analysis of the more important points:

Originally called Briomaglus. His father was Cerpus a wealthy man of *Coriticiana regio* [Ceredigion], and his mother Eldruda (§2). On the advice of an angel he was called Brioc, and was sent, before he was ten years old, to Germanus at Paris where he had as fellow pupils Patrick and Heltut [Illtud] (§§4-10). Ordained by St.Germanus (§18). When he was 25 he returned to his own country and was received joyfully (§23).

He set to work to convert the local inhabitants and built a place called *Landa Magna* (§§24-29). At the behest of an angel he set out across the sea with 168 men for Latium (§35). After being hindered at sea by a beast of wondrous size, they came to land [probably Padstow Harbour, LBS I.296] (§§36-37). There they encountered a local prince, Conan, who was eventually converted with all his men (§§38-39). Cf. Cynan s.n. Pedrog.

They set sail again for Armorica and arrived at a port called *Achim* [Port d'Ach, now Le Conquest in Plouguerneau in Finistère, LBS I.296]. Then he made his way to the river *Ioudi* [Jaudy] near which he founded a monastery (§40). Hearing that a pestilence had attacked his native land he was

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persuaded to return home (§41). He left the care of the monastery to his nephew Papu-Tugual [Tudual], and went home. There he brought the pestilence to an end by prescribing confession of sins (§42).

On his return, he decided to leave his monastery in the hands of his nephew and go elsewhere (§43). Proceeding with 84 men he came to the mouth of the river *Sanguis*, 'Blood' [i.e. Gouet, Breton for 'blood']. The local chief, Rigual [Riwal], was at first angry at the arrival of strangers, but later recognised Brioc as his cousin. He handed over to Brioc the Hall of the Champ du Rouvre, and himself retired to the Hall of Helyon [i.e. Lis Helyon, now represented by Licelion in the parish of Hillion, 7 km. east of St.Brieuc. Doble p.80 n.14]. Brioc and his companions built a basilica [i.e.the monastery of St.Brieuc] on the land granted by Rigual (§§ 44-47).

When Rigual was about to die he made over to Brioc and his monks his own house, with all the settlements and the whole *plou* pertaining to it (§52). 'After these things' Brioc died (§53).

The names of Brioc's parents are clearly artificial. Brioc is a short form of the name Briomaglus [Briafael, q.v.]. St.German of Paris was bishop there 555-576 and was born about 496. St.Germanus of Auxerre died in 448. All this part, including references to Patrick and Illtud, is probably fanciful (Doble pp.88-89). Llandyfrïog in Ceredigion is presumably his foundation under the equivalent name Tyfriog (q.v.) (Doble, p.87; PW 60). §§38 and 39 concerning the landing and meeting with Conan are said by Doble to be an interpolation (pp.90-91). Baring-Gould suggested that the landing was at Padstow Harbour because the parish of St.Breock is in the vicinity, but there is nothing in the Life to suggest this. The monastery of §40 is Tréguier, which was founded by St.Tudual according to the Life of that saint. See more s.n. Tudual.

In a summary of the Life of St.Malo by Bili, made by Leland, we are told that Brioc (*Briomelius*) went to Paris with Samson and other bishops and visited king Childebert (511-558), presumably to obtain confirmation of their grants of land. It is improbable that all these bishops visited the king at the same time (LBS I. 298, 300).

Brioc is the patron of St.Breock near Wadebridge in Cornwall (Doble p.67). For the parishes in Brittany of which Brioc (Brieuc) is patron see Doble pp.100-101; LBS I.300. He is commemorated on May 1 in Brittany (LBS I.300) and in one Welsh calendar under the name Tyfri (i.e.Tyfriog). (Doble p.99 n.55).

BRITAN MÁEL. (Fictitious eponym).

An Irish eponym for the Britons. He appears in the Irish *Lebor Gabála Éirenn* as the son of Fergus Lethderg son of Nemed. The sons of Nemed, rebelling against the tyranny of the Fomoiré, were finally overwhelmed by the sea and only a handful escaped - the crew of one boat and three chiefs. After due preparations these three chiefs left Ireland with their followers. Britan Máel went to Móin Conáin [Anglesey] in Wales. From him the Britons descend. (Ed. R.A.S.Macalister, Irish Texts Society, Dublin, Vol.3 p.126). A later recension adds that the seed of Britas son of Isicon filled the whole island except that part. (*ibid.* p.148). See Britto. The Irish genealogies of St.Patrick and St.Manchin are taken back to this Britan (LL 1527, 1575; *Genealogical Tracts I*, Irish Manuscripts Commission, §§A 80, 82); also two genealogies of Arthur. See W.F.Skene, *Celtic Scotland*, III.458, 459; one of them also in *Genealogical Tracts* §A 83.

Compare Brutus, Prydain, Bretannos (s.n. Celtes).

BRITHAEL. (Fictitious).

A king of Dyfed said to have aided Cassivellaunus against Julius Caesar according to Geoffrey of Monmouth (HRB IV.3).

BRITTO. (Fictitious eponym).

The eponym of the Brittones. He appears in HB §17 as the son of Hessitio [Istio q.v.], but in some manuscripts is called Britus and in others Brutus, owing to contamination from another eponym, Brutus, mentioned in the same work. As Britus son of Isacon he is mentioned in a Pictish Chronicle and in *Duan Albanach* as having slain Domnall son of Alpin, the general of Cathluan, the first high-king of

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the Cruithnig (Picts) in Alba, and as having driven out his brother, Albanus (q.v.) from the land of Alba. (W.F.Skene, *Chronicles of the Picts and Scots*, pp.57, 30-32; *Lebor Bretnach*, Ed. A.G.Van Hamel, §6; H.M.Chadwick, *Early Scotland*, pp.85-86).

As Brutus he also appears as father of Lainus, father of Annun in the pedigree of Ll_r Llediaith (ByA 33 in EWGT p.94).

See also s.n. Brutus.

BRITUS. See Britto.

BRIW ap LLYWARCH HEN. See Llywarch Hen.

BROCHWEL, captain at the Battle of Chester.

He is mentioned by Bede (*Hist.Eccles.*, II.2) as Brocmail, who had been appointed to protect the monks at the monastery of Bangor near Chester, when Aethelfrith was about to attack the Britons at the Battle of Chester. But Aethelfrith, seeing that the monks were praying for the victory of the Britons, attacked them first. Brocmail turned his back with his men at the first approach of the enemy, leaving the priests and monks to be slaughtered.

Geoffrey of Monmouth calls him Brocmail, consul of Chester, and treats him as chief of the whole British army (HRB XI.13). Brut y Brenhinedd misidentified him with Brochwel Ysgithrog, who lived about two generations earlier, thus introducing a misunderstanding, which has persisted until recent times. See e.g. A.W.Wade-Evans in *Cy. XIX* (1906) p.47. J.E.Lloyd pointed out the anachronism in HW 180 note 70 (1911).

BROCHWEL, king in Glywysing.

A king of this name is mentioned in a charter in the Book of Llandaf when the presiding bishop was Terchan (BLD 205). Probably the same Brochwel appears as witness, but not as king, with bishop Terchan and the kings Meurig and Rhys, sons of Ithel (BLD 204a).

Wendy Davies dates charter 204a in c.748 but probably misdates 205. (LlCh pp.116-7).

BROCHWEL ab AEDDAN.

A person from whom several families of Powys claimed descent. See ABT 20, HL 2f in EWGT pp.107, 113; PP §§18 - 21. Later authorities make his daughter, Jane or Elen, to have been the wife of Cadwgon ab Elystan Glodrydd (LD i.139, 313, ii.152, 153). There is some discrepancy chronologically between the various lines of descent, but the best estimate of his date of birth would seem to be about 970. See the table in WG 1, Vol.1, 'boxed' p.48. It follows that the pedigree given him, going back to Elise ap Gwylog, is grossly deficient.

He may have given his name to Llannerch(f)rochwel, a township in Guilsfield, near which is a place called Bwlch Aeddau. (J. Y. W. Lloyd, *History of ... Powys Fadog*, IV.428).

BROCHWEL ap BLEDRUS. See Bledrus y Moelyn.

BROCHWEL ap DYFNWAL.

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

BROCHWEL ab EDNYFED. (770)

Genealogical link in the line of princes of Meirionydd. See HG 18, ABT 23 in EWGT pp.11, 108. He was father of Cynan ap Brochwel.

BROCHWEL ab EIFION. (700)

Genealogical link in the line of princes of Dunoding; father of Eigion. See HG 17, JC 40 in EWGT pp.11, 48.

BROCHWEL ab ELISE. (705)

Genealogical link in the line of princes of Powys; father of Cadell ap Brochwel. He is named on the 'Pillar of Eliseg'. See PE, HG 27, JC 18, ABT 6k in EWGT pp.2, 12, 46, 100.

BROCHWEL ap GWYDDIEN TIFAI. See Gwyddien ap Brochwel.

BROCHWEL ap MEURIG. (830)

Brochwel and his brother Ffernfael seem to have been joint kings of Gwent. They are mentioned by Asser in his Life of Alfred (Ch.80): 'Hywel also, son of Rhys, king of Glywysing, and Brochwel and Ffernfael sons of Meurig, kings of Gwent, compelled by the violence of earl Ethered [Aethelred] (see Edryd) and of the Mercians, of their own accord sought king Alfred, that they might enjoy his government and protection'. This occurred about A.D.880 (HW 327).

They are both mentioned as witnesses to charters, but not as kings, in the times of bishops Nudd (BLD 225) and Cerenhir (BLD 200a); Brochwel, as king in the times of Cerenhir (BLD 216a) and bishop Cyfeiliog (BLD 231-6). Brochwel appears to have been succeeded in Gwent by Arthfael the son of Hywel ap Rhys of the line of Glywysing (HW 347).

Brochwel's pedigree is given in HG 29 in EWGT p.12. He may have been the father of Gwriad ap Brochwel, as in MP 3 in EWGT p.122.

BROCHWEL ap RHYS. (Fictitious?).

A genealogical link in the inflated pedigree of the kings of Glywysing and the father of Gwriad (JC 9 in EWGT p.45). The names Brochwel and Gwriad seem to be wrongly included in the pedigree. See s.nn. Arthfael ap Rhys, Brochwel ap Meurig.

BROCHWEL ap SUALDA. (670)

A prince or king who appears in the pedigree of kings of Meirionydd; father of Einudd Bach. See HG 18, JC 41, ABT 23 in EWGT pp.11, 49, 108. From his position in the pedigree his birth may be put in about 670 and it is therefore unlikely that he is the *Brocmail* whose death is recorded by the *Annales Cambriae* in 662.

BROCHWEL YSGITHROG. king of Powys. (490)

The cognomen, meaning 'tusked', is unique. He appears in the genealogies of kings of Powys without cognomen in HG 22 in EWGT p.12 where he is the son of Cyngen and father of Cynan. Later versions fill in the cognomens, viz. Cynan Garwyn ap Brochwel Ysgithrog ap Cyngen Glodrydd (ByS 62, ABT 6k, 20, HL 2f in EWGT pp.63, 100, 107, 113). From the earliest Brychan document we learn that his mother was Tudglid daughter of Brychan (DSB 12(9) in EWGT p.15) and in *Bonedd y Saint* we find that he was father of St.Tysilio by Arddun ferch Pabo Post Prydyn (ByS 33 in EWGT p.59). In the Life of St.Beuno a son, Mawn, is mentioned (§7 in VSB p.17) and the Breton Life of St.Tysilio mentions another son, *Jacobus* [Iago].

We know nothing of the history of his reign, but it appears from a poem in the Book of Taliesin that there was a tradition that Taliesin was his bard for a time:

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

(BT 33.7). This is chronologically possible. See s.n. Taliesin.

The Welsh poets call Powys the land of Brochwel Ysgithrog. For example Cynddelw:

Mochnant Gwlad Urochuael Ysgithrawc (LIH p.155);
Powys wenn, wlad Urochuael (LIH p.139).

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Ifor Williams thought that Llannerchfrochwel near Welshpool was perhaps named after him (CLIH p.210). But see s.n. Brochwel ab Aeddán, above.

He has been confused with Brochwel (q.v.), captain at the battle of Chester.

BRON or HEBRON, brother-in-law of Joseph of Arimathea. (Romance).

A person who first appears in the verse Grail Romance, 'Joseph of Arimathea', by Robert de Boron, probably written between 1180 and 1199 (Bruce I.223). The full form of the name is Hebron, which occurs 13 times in the poem, while the shortened form, Bron, occurs 23 times (Bruce II.130-132). He was the husband of Enygeus, the sister of Joseph of Arimathea, and was among the followers of Joseph when they set out with the Grail for far-off lands (Bruce I.233). Later Joseph surrendered his authority and gave the Grail to Bron, who was called 'The Rich Fisher', 'on account of the fish which he caught'. Bron is to go westward and dwell where he pleases. There he must wait for his grandson, the son of his son, Alain, and when he has arrived the Grail is to be given to him (Bruce I.236-7). The poem ends here and the promised continuation never appeared.

However, a later prose Romance, called the 'Didot-Perceval', appeared to fill the gap. It tells that Alain's son was Perceval, who after many adventures similar to those recounted in Chrétien's *Conte del Graal* (written c.1175), came to the Grail castle of his grandfather, Bron. He asked the fateful question about the use of the Grail and Bron was healed. After imparting to Perceval the secrets of the Grail, Bron placed the vessel in Perceval's hands and passed away. The enchantments of Britain ceased and Perceval was henceforth the Grail king. (Bruce II.4)

Bron also appears in the later romance called *L'Estoire del Saint Graal*, the opening section of the so called 'Vulgate Cycle', probably composed in about 1210. (Bruce I.450, 453). He suddenly appears in the middle of the romance among the followers of Joseph of Arimathea, without having been previously mentioned. He was among those who miraculously crossed the sea to Britain on the shirt of Josephes, son of Joseph. The line of Grail-keepers is more elaborate: Joseph, Josephes, Alain son of Bron, Josue son of Bron, and then the descendants of Josue. See s.n. Joseph of Arimathea. (Bruce II.310-2)

Bron's wife does not appear in 'L'Estoire' but she is mentioned in the 'Merlin continuation' of the 'Vulgate Cycle' (earlier than 'L'Estoire') as *Enhyngnes* (Sommer II.221). Her name became Eurgain (q.v.) in late sixteenth century Welsh sources.

There seems to be no good evidence for any connection between Bron and the Welsh Brân ap Llŷr. The suggestion was made by Alfred Nutt (*The Legend of the Holy Grail*, 1888, pp.211, 219-220), and was accepted by John Rhys (*The Arthurian Legend*, 1891, pp.171, 308ff). These authors based their conclusions, to some extent, on the supposition that the so called 'Brân conversion legend' was in existence in some form as early as the twelfth century, while it is now known to be a fabrication of the eighteenth century. See s.n. Brân ap Llŷr Llediaith. Bruce (1928) dismissed the idea although he was unaware that the 'legend' was a fabrication (I.267-8). But R.S.Loomis continued to support a connection on other grounds (*Wales and the Arthurian Legend*, 1956, pp.35, 40-60, 173-5). See also Pierre le Gentil in *Arthurian Literature in the Middle Ages*, ed. R.S.Loomis, 1959, p.256. The arguments seem fragile and far-fetched (PCB).

BRONWEN. See Branwen.

BROTHEN ap HELIG.

The saint of Llanfrothen in Ardudwy (PW 118). Commemorated October 14 or 15 (LBS I.74). According to Bonedd y Saint he was one of the sons of Helig ap Glannog (ByS 42 in EWGT p.60).

BRUDE son of BILE, king of the Picts.

Probably a Briton of Strathclyde. His mother was probably the sister of Talargan, king of the Picts, son of Eanfrith, king of Bernicia. By virtue of the peculiar law of Pictish succession, Talargan had

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become king of the Picts (653-657) and by the same rule Brude obtained the Pictish throne in 672. He reigned till his death in 693 (CB pp.171-2, H.M.Chadwick, *Early Scotland*, pp.16-17).

On the law of Pictish succession see Chadwick pp.89-94. It was normally by sister's son, so that the royal 'stem' was wholly female. The fathers of the kings were sometimes foreigners, but this did not disturb the female 'stem'. In the present case the relationships can be worked out from the following pieces of evidence:

1. Brude was son of Bile according to the Pictish King-lists, and was third after Talargan son Eanfrith (Chadwick p.16)

2. His father was a king of Ail Cluaithe [Alclud = Dumbarton] according to a verse in the Irish homiletic Life of Adomnán (*Anecdota from Irish Manuscripts*, II (1908) p.17; W.F.Skene, *Picts and Scots*, p.409, *Celtic Scotland*, I.263).

3. He was *fratrueilis* to Ecgfrith son of Oswiu, king of Bernicia. Oswiu was the brother of Eanfrith, King of Bernicia (HB §57).

4. When Brude defeated Ecgfrith at Dunnichen in 685 he was fighting for 'the heritage of his grandfather' (Verses quoted in the Annals of Duall MacFirbis, *Irish Archaeological and Celtic Society*, 1860, p.110).

For nos.2 and 4 see Marjorie O.Anderson, *Kings and Kingship in Early Scotland*, 1973, p.171 note 194.

The king of Alclud mentioned in no.2 is almost certainly Beli ap Neithon who appears in the pedigree of kings of Strathclyde (HB 5 in EWGT p.10). So Skene, *Celtic Scotland*, I.263. If so Beli must have married a daughter of Eanfrith and sister of Talargan (Chadwick pp.16-17, 90; P.H.Blair in *Studies in Early British History*, Cambridge, 1954, p.160). This hypothesis satisfies the first three evidences, except that *fratrueilis* cannot be taken with its precise meaning of 'a father's brother's son'. Beli ap Neithon had a son Owain who was living in 642, so that Owain was probably son of Beli by an earlier wife (PCB). See WG 1, Vol.1 'boxed' p.21. It is not clear how to satisfy no.4, and the proposal of M.O.Anderson (p.169) is unsatisfactory chronologically.

BRUTUS. (Fictitious eponym). (King of Britain 1115-1091 B.C.)

A brief account of the manner in which the fictions attached to the name grew up is given in Bruce II.51-53. It began with misunderstandings of entries in the Chronicle of Eusebius-Jerome referring to various Roman consuls named Brutus.

The name is very variable in the manuscripts of the *Historia Brittonum* and even within a single manuscript. The forms Britto, Britus and Brutus seem to be almost interchangeable. HB contains two distinct accounts of the person who is supposed to have given his name to Britain and the Britons. For the purpose of the articles herein the heading BRITTO has been reserved for the person of §§17 and 18, and the heading BRUTUS for him of §10, although even here 'Britto' seems to have better authority.

In HB §10 Britto (Brutus) is the son of Silvius son of Aeneas. (Some manuscripts insert Ascanius between Silvius and Aeneas but are inconsistent or ambiguous in so doing). HB was following the Jerome Chronicle which makes Silvius son of Aeneas: *Ascanius Silvium Postumum fratrem suum ex Lavinia filium educavit* (J. P. Migne, *Patrologia Latina*, Tom.27, (Heironymus Vol.8), p.278, sub An.Ab.861). Britto (Brutus) accidentally slew his father with the shot of an arrow, and was driven out of Italy. He first went to the islands of the Tyrrhenian Sea, but was driven out by the Greeks on account of the death of Turnus whom Aeneas had slain. Then he arrived among the Gauls and there founded the city of the Turoni, i.e. Tours. Afterwards he arrived in the island, which took from him the name of Britain, and filled it with his own stock.

Geoffrey of Monmouth followed the version of HB §10, elaborating it with much detail, and using the name Brutus. He makes Brutus the son of Silvius, son of Ascanius, son of Aeneas; his mother being a niece of Lavinia. At the age of fifteen he accidentally slew his father while hunting, was expelled from Italy and first went to Greece. Here he liberated the posterity of the Trojan, Helenus son of Priam, from the tyranny of Pandrasus, 'king of the Greeks', whom he subdued. Pandrasus handed over

a large ransom and his daughter, Innogen, to be the wife of Brutus. Brutus then sailed away with his followers. They landed at a deserted island called Loegecia where they found a temple to Diana. The goddess appeared to him in a dream and foretold his future greatness (HRB I.3-11).

Later they came to the Tyrrhenian Sea where they found the descendants of the Trojans that had accompanied Antenor from Troy (See *Aeneid* I.241). These people with their commander Corineus joined with Brutus and came to Aquitania, entering the mouth of the Loire. He had two encounters with Goffarius Pictus, king of Aquitania, in both of which Brutus was victorious. But Turnus, the nephew of Brutus, was slain and buried, and from him the city of Turoni [Tours] took its name. After this, Brutus, Corineus and their followers set sail again and came to the island of Albion, landing at Totness (HRB I.12-15).

They found the island only inhabited by a few giants, who were forced to take refuge in caves among the mountains. Brutus called the island after his own name Britain and his companions Britons. He built a city on the river Thames, which he called *Troia Nova*. This was later corrupted to Trinovantum and the name was retained until the time of king Lud [Lludd ap Beli Mawr]. Twenty-four years after his arrival Brutus died, leaving three sons by his wife, Innogen, namely, Locrinus, Albanactus and Camber, who divided the island between them (HRB I.16-II.1).

Brut y Brenhinedd calls him Brutus and follows HRB closely. Brutus is listed as the first of 'The twenty-four Mightiest Kings'. See *Études Celtiques*, XII. 168-9.

Compare Britto, Prydain, Britan Máel, Bretannos (s.n. Celtes).

BRUTUS DARIANLAS ab EFROG. (966-954 B.C.)

A fictitious king of Britain, called by Geoffrey of Monmouth Brutus *Viride Scutum*, 'Green Shield', and regularly rendered in Brut y Brenhinedd, Brutus Darianlas, of the same meaning. He was the son of Ebraucus [Efrog ap Membyr], whom he succeeded, and reigned for twelve years. He was succeeded by his son, Leil (HRB II.9).

He is included in the tract of 'The twenty-four Mightiest Kings' (§4) where he is said to have founded Caer Alclud [Dumbarton], (See *Études Celtiques*, XII.169, 189), but in HRB and ByB this is ascribed to his father Ebrauc [Efrog] (HRB II.7).

BRWYDR DDIRIAID. (Legendary).

'Unlucky Battle'. He is mentioned in the 'Hanesyn Hen' tract as the son of Gwyddien Astrus and father of Ieuaf and Ceneu (ByA 20 in EWGT p.89). Some versions say that the mother of his sons was Gwladus ferch Rhydderch Hael, but this is probably a mistake. Lewys Dwnn in Peniarth MS.268 p.94 (correcting LD ii.98) gives Ieuan Vwynhardd for Ieuaf, and adds Predur Vilwr as another son. See EWGT p.149.

BRWYN.

- (1) Father of Madog ap Brwyn.
- (2) Brwyn of Brycheiniog, father of Meilir Malwynog.

BRWYN ap CUNEDDA.

He is mentioned in a triad (TYP no.43) as the owner of Du, one of the three pack-horses of Ynys Prydain. In the poem called 'Canu y Meirch' in the Book of Taliesin, *Du moroed enwawc*, 'the Black of the Famous Seas' is mentioned as the horse of Brwyn *bro[n] bradawc*, 'of the wily breast' (BT 48, 10-11; TYP p.288). See Du y Moroedd.

BRWYN ap LLYWARCH HEN.

One of the additional sons of Llywarch Hen given in some late manuscripts. *Brwyn unde Moel Dregrwyn apud Garthgarmon* (Llanstephan MS.187 p.227, similarly Cardiff MS.4.22 p.58). See EWGT p.149. Garthgarmon is a township in the parish of Llanrwst (WATU).

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BRWYNO HIR. (Legendary).

A person of this name is mentioned in the 'Stanzas of the Graves' (No.48) in the Black Book of Carmarthen:

Whose is this grave? The grave of Brwyno Hir.
whose justice was strong in his land:
where he would be there would be no retreat.

(SG p.127).

BRYCH, an ox. (Legendary).

In the poem commonly called 'Preiddeu Annwn' (The spoils of Annwn) in the Book of Taliesin, are these lines (BT 55, 21-3):

*Ny wdant wy yr ych brych, bras y penrwy;
Seith vgein kygwng yn y aerwy.*

They did not know the Speckled Ox, stout its head-ring;
Seven score links in its collar.

(Translated by Rachel Bromwich in TYP p.118).

This is referred to in a triad (TYP no.45), of the three chief oxen of Ynys Prydain, particularly the version in Peniarth MS.47, (slightly corrupt): *Ych brychbras y beuren*. The other two were Melyn Gwanwyn, and Gwineu, the ox of Gwlwlyd. Again, in the tale of 'Culhwch and Olwen' there are two tasks named by Ysbaddaden Pencawr concerning these oxen, namely, (1) to get the two oxen of Gwlwlyd Wineu yoked together, (2) to get Melyn Gwanwyn and the *Ych Brych* both yoked together (WM 480, RM 121). In (1) the name of the ox, Gwineu, has become attached to its owner and made into two.

From the poem 'Preiddeu Annwn' we gather that the Speckled Ox was one of the treasures brought from Annwn by Arthur and his companions in his ship, Prydwen.

BRYCHAN. I (400), II (470)

The fundamental documents dealing with Brychan are (1) *De Situ Brecheniauc* in Cotton MS. Vesp.A xiv, said to have been written in the early thirteenth century by a scribe ignorant of Welsh, using a manuscript at least as old as the eleventh century, and (2) *Cognacio Brychan* in Cotton MS. Domitian I, written in the seventeenth century, apparently from a document of the thirteenth century. (Egerton Phillimore in Cy.VII (1886) pp.105-6). It is clear that the two tracts are independent of one another, though both seem to have been drawing from a common original. They were edited by A.W.Wade-Evans in VSB 313-318.

According to these, Brychan was the son of Anlach, a king in Ireland, and Marchell, daughter of Tewdrig, king of Garthmadrin. Anlach had promised Marchell that if she bore him a son he would return with her to Britain, that the boy might not be deprived of his ancestral kingdom in Britain. Marchell brought forth a son, and when he was two years old Anlach brought him to Britain, and they sojourned at Benni. (See s.n. Anlach). (*De Situ* says that Brychan was born at Benni, which is inconsistent with its former statement). Four chieftains came with Anlach, one of whom was Fernach.

When he was four years old Brychan was sent to Drichan to be fostered, and he was with him, for seven years (*Cognacio*), or until he was seven (*De Situ*). Afterwards a war broke out between Anlach and Banadl, king of Powys, and Anlach had to give Brychan as hostage. During his sojourn with Banadl, Brychan violated Banhadlwedd, the daughter of Banadl, and she gave birth to a son, Cynog.

War ceased between the kings and when Anlach died the nobles of the kingdom raised Brychan to be king. From Brychan, the kingdom which he ruled was called Brycheiniog. Brychan had three wives in succession, Prawst, Rhybrawst and Eurbrawst (q.v.), by whom he had a large progeny.

According to *De Situ* §13 Brychan's tomb is in an island called *Enys Brachan ... iuxta Manniam*. According to *Cognacio* §16 he lies *in Mynau in Vall[is] Br[i]chan*. This has led to speculation with

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no satisfactory conclusion. Except for the list of his children, which is discussed below, this is all that the two tracts tell us concerning Brychan.

Brychan is mentioned in the prologue to the Life of St.Cadog as having his court at Talgarth, and opposing Gwynllyw who wanted to marry his daughter, Gwladus. When Gwynllyw carried her off, Brychan followed him and many of Gwynllyw's men were killed. Further bloodshed was averted by Arthur, Cai and Bedwyr, who took the part of Gwynllyw and drove off Brychan's men (VSB 24-28).

For the encounter of Brychan with Triunein Faglog, see Gwestin Gwestiniog.

THE CHILDREN OF BRYCHAN

The tradition seems to have been that Brychan had eleven sons and twenty-four daughters. The number twenty-four is definitely stated in Cognacio (§15) and by Giraldus Cambrensis in the twelfth century (*Itin.Kamb.*,I.2). The three earliest Brychan documents, namely De Situ, Cognacio and that in Jesus College MS.20 (EWGT pp.42-44) all agree to give eleven sons, although they do not quite agree on the names. See A.W.Wade-Evans in *Cy. XIX* (1906), p.39.

The following are the best authenticated sons, all of which appear in De Situ: 1. Cynog, 2. Rhain Dremrudd, 3. Clydwyn, 4. Arthen, 5. Papai, 6. Dingad, 7. Berwyn in Cornwall, 8. Rhydog, 9. Cynon in Mannia (but son of Arthen in Cognacio), 10. Pasgen (but son of Dingad in Cognacio), 11. Cyflifer (but son of Dingad in JC 20).

The following additional sons first appear in Cognacio and JC 20:

12. Marthaerun (see s.n. Rhun), 13. Rhun.

The following additional sons first appear in Peniarth MS.127 (1510), (See EWGT p.82):

14. Caian, 15. Cynbryd, 16. Cynfran, 17. Cynin, 18. Doewan (Docvan in MS.), 19. Dyfnan, 20. Dyfrig, 21. Hychan, 22. Llecheu, 23. Neffeï, 24. Rhawin.

The following additional sons first appear in Peniarth MS.128 p.50:

25. Llofan, 26. Llonio, 27. Heilin, 28. Afallach.

The following additional sons first appear in Cwrtmawr MS.44 (16th century): 29. Gwynnen (Gwnnen), 30. Gwynnws (Gwnns).

The married daughters of Brychan are given as follows, all appearing in De Situ:

1. Meleri, wife of Ceredig, and grandmother of St.Dewi.
2. Hunydd, wife of Tudwal Befr, and mother of Culin Cof.
3. Gwladus, wife of Gwynllyw, and mother of St.Cadog.
4. Ceingair,[wife of Gwynllyw?], and mother of St.Cynidr of Glasbury.
5. Tudglid, wife of Cyngen, and mother of Brochwel Ysgithrog and others.
6. Nyfain, wife of Cynfarch, and mother of Urien.
7. Gwawr, wife of Elidir Lydanwyn, and mother of Llywarch Hen.
8. Marchell, wife of Gwrin Farfdrwch of Meirionydd.
9. Lluan, mother of Aeddan Fradog.
10. Gwrygon Goddeu, wife of Cadrod Calchfynydd.
11. Arianwen, wife of Iorwerth Hirflawdd.

The following unmarried daughters are given in all three of the oldest lists, although JC 20 is very corrupt: 12. Bethan in Mannia, 13. Cain Breit or Ceinwen, 14. Cerddych, 15. Clydai, 16. Cynheiddon, 17. Dwyn or Dwynwen, 18. Eiliwedd, 19. Goleu or Goleuddydd, 20. Gwen, 21. Iudd, 22. Tudful, 23. Tudwystl or Tudhistil, 24. Tybie.

The following is mentioned in De Situ only: 25. Beilo.

The following appears first in Llanstephan MS.28 (1455): 26. Tydieu.

The following appear first in Peniarth MS.127 (1510) (see EWGT p.83): 27. Eufail, 28. Hawystl.

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The following appear first in Cardiff MS.3.4 (1527), i.e. Achau'r Saint §50 in EWGT p.71:
29. Edwen, 30. Gwenrhiw, 31. Tudwen.

The following appear first in Cwrtmawr MS.44 (16th.century):
32. Callwen, 33. Gwenfyl.

The following appeared in a manuscript known as 'Llyfr William Salesbury' (William Salesbury lived c.1520-1600): 34. Gwennan, 35. Mwynwen, and Gwenrhiw (= no.30). The MS. is lost but a copy occurs in the latter part of NLW MS.21,001B. The three sisters appear on p.22. See also EWGT p.148.

Other names are the result of misreading. For example, 36. *Melltu* in Llanstephan MS.178 p.23 is derived from *Hunyd in petra Meltheu* of De Situ §11(4). Also 37. Cymorth in BL.Add.MS.14,883 fo.132v, which is derived through a misreading by William Morris of BL.Add.MS.14,916 (Llyfr Bodeulwyn) fo.17v, corresponding to Plant Brychan §3r in EWGT p.83, where the word 'Cymorth' of 'Mynydd Cymorth' appears at the beginning of a line, and was taken to be the name of a daughter of Brychan. This got into the 'Alphabetic Bonedd' compiled by Lewis Morris and so into MA² pp.420, 428. It was then adopted by Iolo Morganwg, who made Cymorth or Corth the wife of Brynach 'Wyddel'. See Brynach, St. and *Trans.Cym.* 1959, p.95.

Besides the above list of children of Brychan there is a Cornish list and an Irish list. These have less authority and are discussed later.

DATING

Of the sons, Rhain Dremrudd is the only one about whom there is good evidence for dating, and that is through the genealogy of his descendants given in JC §8 in EWGT p.45. This suggests a date of about A.D.430 for his birth. See Rhain Dremrudd and WG 1 Vol.1 'boxed' p.27. There is some doubtful evidence that Clydwyn was living at about the same time.

Of the daughters, the married ones suggest a whole range of dates based on the dates of their husbands. These cover a period of three and a half centuries, a clear indication that they were not all daughters of the same person. They may be grouped into the following categories:

- (a) Nos.1 - 5 whose husbands are estimated to have been born between A.D.410 and 460.
- (b) Nos.6 - 9 whose husbands are estimated to have been born between A.D.485 and 500.
- (c) No.10. Husband born c.550?
- (d) No.11. Husband born c.765.

Of these group (a) may have been daughters of a Brychan born c.400. This is also consistent with the date of Rhain Dremrudd and perhaps Clydwyn. Group (b) points to a Brychan born about the year 470. Three out of the four are connected with North Britain, and it should be noted that one son, Cynon, a daughter, Bethan, and Brychan himself are connected with a place variously called Mannia (De Situ), Manan, Mynau (Cognacio), Manaw (JC and Plant Brychan in EWGT pp.81-2, wrongly placed), which may be Manaw Gododdin in North Britain (see Gododdin), or Ynys Manaw, the Isle of Man. The suggestion of a 'Northern' Brychan was made by W.F.Skene in *The Four Ancient Books of Wales*, 1868, I.82, 83. Egerton Phillimore had the same idea (Cy. XI (1892), pp.100-1) and went into more detail. He suggested the possibility of a Brycheiniog in Scotland, on the grounds that the place-name *Brecheinawc* appears with *Eidin* and *Prydein* (= Prydyn) in a poem in the Book of Taliesin (BT 63f = CT No.XII). The name may survive in Brechin, Forfarshire. See W.J.Watson, *The History of the Celtic Place-names of Scotland*, 1926, pp.111-2; Ifor Williams, *Canu Taliesin*, p.98.

It may be noted that Cognacio differs from De Situ by placing Brychan's grave in *Vallis Brichan*. Wade-Evans (Cy. XIX (1906) pp.48-9) pointed out that a *Vallis Brachan* and a *Nant Brachan* are mentioned in the Book of Llandaf (BLD 217, 263), apparently in Morgannwg. It is suggested that the writer of Cognacio altered the text because he knew of this place (PCB).

"There can be little doubt that two Brychans have been confounded, one of the fifth century in the South, and another, of a date somewhat later, who belonged to southern Scotland. But even so, the tradition of Brycheiniog as to Brychan's numerous progeny is amazing, and seems unassailable." (WCO

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138). The removal of some names from the list of those assumed to be children of the earlier Brychan does not necessarily nullify the tradition. There are plenty of other names to fill up the blank spaces! (PCB). For a discussion on categories (c) and (d) see the names concerned.

A triad which first appears in 'Plant Brychan' §5 in EWGT p.83 mentions the children of Brychan, the children of Cunedda Wledig and the children of Caw of Prydyn as the three stocks of saints. This triad appears with variations in many later manuscripts. Another triad (TYP no.81) lists the 'Three Saintly Lineages' as those of Joseph of Arimathea, Cunedda Wledig, and Brychan Brycheiniog.

THE CORNISH LIST

In the 'Vita Sancti Nectani' discovered in 1937 in a Gotha manuscript of the beginning of the fourteenth century, a list is given of twenty-four children of *Broccannus* and his wife (*sic*), *Gladwisa*. The only names common to this list and the Welsh list are *Canauc* (= Cynog) and *Wenna* (= Gwen). Most of the saints listed are associated with northeast Cornwall and the adjoining parts of Devon. G.H.Doble suggested that the list was originally simply a list of saints of this district and [perhaps because two of them were known to be children of Brychan, or because they were all believed to come from south Wales (PCB)] the whole lot were later made children of Brychan. The saints of the Welsh list associated with Cornwall are mainly in the Looe-Fowey district in south Cornwall. (*S.Nectan, S.Keyne and the children of Brychan in Cornwall*, "Cornish Saints" Series No.25, pp.8-9). William of Worcester saw the 'Life' in 1478 and made extracts, including the list of Brychan's children (*Itineraries*, ed. John H. Harvey, 1969, p.62). Leland (d.1552) also gives a list from the same 'Life'. (*Collectanea* IV.153). A similar list was given by Nicholas Roscarrock which he obtained from Camden. (Doble p.22). As we now have the original list from the Life of St.Nectan we need not worry about the variations in the later copies. The list is as follows (see EWGT p.29), in alphabetical order together with references to the corresponding articles:

| Name | See | Name | See | Name | See |
|-----------|------------|-----------|-----------|----------|----------|
| Adwen | Adwen | Iuliana | Juliot | Tamalanc | - |
| Canauc | Cynog | Kenhender | Cynidr | Tedda | Tedda |
| Cleder | Clether | Keri | Curig | Wencu | Wencu |
| Dilic | Dilic | Mabon | Mabyn | Wenheden | Enoder |
| Endilient | Endelienta | Menfre | Menefrida | Wenna | Gwen |
| Helie | Helie | Merewenne | Marwenna | Wensent | Wensent |
| Iohannes | Iohannes | Morewenna | Morwenna | Wynup | Gwenabwy |
| Iona | - | Nectanus | Nectan | Yse | Ide |

THE IRISH LIST

In a tract called 'Mothers of Irish Saints' Brachan, king of Brachineoc, is said to have been the father of ten sons by Dina, daughter of the king of the Saxons, and an eleventh is added at the end. They are all saints in Ireland, except one in Lennox, Scotland. See EWGT pp.32-34. The only one who can perhaps be identified with one in the Welsh list is 'Mochonóc the pilgrim of Cell Mucraisse and of Gailinne in Delbna Ethra', i.e. Gallen in King's County (now Laois) (DCB s.n. Canoc), commemorated on December 19 (Martyrology of Donegal). His name is equivalent to Cynog, but "the identification of Mochonóc with Cynog is more than problematical." (LBS II.270). See further s.n. Cynog.

It is interesting to note that Cynog is also the only male saint in the Cornish list to correspond with one in the Welsh list. It may be that in the Irish case Mochonóc was identified with Cynog and therefore he and all his brothers were supposed to be sons of Brychan (PCB).

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Brychan is also said to have been the father of the Breton saint Nennocha or Ninnoc. Her 'Life' which is mainly fabulous says that her mother was Meneduc, daughter of a king Constantine. See further s.n. Nennocha.

In an invocation to Dwynwen, Dafydd ap Gwilym speaks of her father as Brychan Yrth (*Gwaith*, ed. Thomas Parry, p.257, l.54). Compare Einion Yrth.

Brychan is not regarded as a saint in any Welsh calendar, but Nicholas Roscarrock gave April 6 as the day of St.Brychan, and a fifteenth century window in the church of St.Neot's, Cornwall, pictures him with a crown and a halo, that is, as a king and saint, with a lap full of children (LBS I.320)

There is a place called Llys Brychan near the site of the ruined church of Llangynog, near Llansoy, Gwent (LBS I.320, II.263), but Rice Rees calls it Cwrt Brychan (*Welsh Saints*, p.343). There is another Llys Brychan under Y Garn Goch (LBS I.308), an ancient earthwork in the parish of Llangadog, Perfedd, Ystrad Tywi, grid ref. SN 6824 (Rhestr).

BRYCHWAIN ab OWAIN.

Genealogical link in the ancestry of Padarn Beisrudd; father of Difwng. See HG 1, GaC 1, ABT 1a, etc. in EWGT pp.9, 36, 95, etc.

BRYDW ap BRAINT HIR.

Genealogical link in the ancestry of the tribe of Braint Hir in Bodrychwyn in Rhos, Gwynedd; father of Brân (HL §11 in EWGT p.119).

BRYDW ap GWRTHEYRN. (400)

He is mentioned in the inscription on the Valle Crucis Pillar, 'The Pillar of Eliseg', made in the first half of the ninth century. After partial restoration it reads: *Britu autem filius Guarthigirn quemque peperit ei Sevira filia Maximi regis*; 'Britu, moreover, the son of Guorthigirn, whom Germanus blessed and whom Severa bore to him, the daughter of Maximus the king'. See EWGT pp.2-3. It seems to be implied that Britu had been mentioned before, presumably on a part of the inscription now lost. It tells us that he was the son of Vortigern by Severa, a daughter of Maximus, and that he had been blessed by Germanus. He appears in several pedigrees (e.g. HG 23, JC 16 (Bredoe), ABT 6k, etc. in EWGT pp.12, 46, 100, etc.) but they confuse his parentage by introducing names of his brothers in various ways. See discussion s.n. Cadell Ddyrnllug.

He was probably father of Camuir and Thewer (qq.v). Germanus here is probably the Welsh Garmon (q.v.). See also Faustus.

BRYNACH, ST.

The life of St.Brynach in Cotton MS.Vespasian A.xiv of the twelfth century is edited by A.W.Wade-Evans in VSB pp.2-15. Here he is called *Bernac(h)(i)us* in its four possible permutations.

We are not told where he was born, but he went to Rome, and later settled for a while in Brittany. He set out again and landed at Milford Haven (§§1-3). He was attacked by some evil men but was rescued by bystanders. He washed his wounds in a well, which became known as *Fons Rubeus*, and was renowned for its healing properties (§4). He then came to a place by the river Gwaun, which is now called *Pons Lapideus* [i.e. Pont-faen] (§5). He soon moved on to a place on the river Nevern called *Saltus Veteris Ecclesie* [i.e. Llwyn Henllan] (§6) but was told by an angel that this was not the place for him. So he moved again to the bank of the river Caman [a small tributary of the Nevern] (§7). The lord of the land [at Nevern] was a man named Clechre who had twenty sons. Clechre surrendered his land and his sons to Bernach and withdrew to Cornwall. [Clechre is thought to be St.Clether (q.v.)]. Bernach instructed the sons in monastic training (§8). He discoursed with angels on Mons Angelorum [a mis-translation of Carningli] and a church was afterwards built at the foot (§9). [i.e. Newport, but not dedicated to Brynach].

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Bernach had a very fine Cow which he gave into the custody of a Wolf which acted as herdsman (§10). One day Maelgwn, king of Cambria, came by and ordered the saint to prepare him a supper. When Bernach refused, the king sent men to seize the Cow, which they killed and prepared for cooking. But the water would not boil and the king perceived that the power of God was acting for the saint. The king and his servants humbled themselves before the saint. They were reconciled and the Cow was restored to life (§§11-13). Bernach invited the king to stay the night and fed him so well (by miracles) that the king freed the monastery and its lands from all royal exaction (§§14-15). Bernach died on the seventh day of April (§16).

Comments in [] are based on those by Wade-Evans in his translation in VSB and in WCO pp.151-3.

Brynach is considered to be the founder of Llanfrynach in Brycheiniog (PW 39), Llanfrynach and Pen-llin in Morgannwg (PW 71), Llanboidy, Llanfyrnach, Dinas, and Nevern in Dyfed (PW 47, 56, 56, 58). Also two extinct chapels: Capel Brynach under Llanddarog, Ystrad Tywi (PW 51), and Capel Brynach under Henry's Moat, Dyfed (PW 56). In the 'Life' only Nevern and Pont-faen, Dyfed, are mentioned. Pont-faen is now ascribed to St. Bernard, which is evidently a mistake for Bernach. Henry's Moat, Dyfed, is also ascribed to St. Bernard but as it is in the same locality as Brynach churches this also should probably belong to Brynach (Rice Rees, *Welsh Saints*, pp.156-7; PW 58, 56).

The 'Fons Rubeus', mentioned in the 'Life' has not been identified (WCO 152), but there was a 'Fons Sancti Bernaci', mentioned by Giraldus Cambrensis, on the northern side of the Presely mountains (*Itin. Kamb.*, II.2). For this and other places incorporating Brynach's name see LBS I.326.

The Cow and the Wolf are doubtless commemorated at Cas-fuwch and Castell Flaidd in Dyfed. The Cow is also remembered at Llanboidy, 'the monastery of the Cow-house', and Buarth Brynach, 'Brynach's Cow-fold', in Nevern. Perhaps also the Wolf at Llanblethian and the Cow at Cowbridge, both in Morgannwg, near Llanfrynach (WCO 153-4). The legend of the water which would not boil is also found in the Lives of St. Beuno (§10), St. Cadog (§41), and St. Tatheus (§11) in VSB pp.17, 112, 278.

Bernach is an Irish name (see CGH) and it is possible that Brynach was Irish by birth, like Brychan, whose name corresponds to Irish Berchán. It has been supposed that Brynach might be the Fernach who came to Britain with Anlach (see Brychan). But the name Fernach is not equivalent to Brynach according to Egerton Philimore (OP II.278). If we can believe that Brynach was a contemporary of Maelgwn, he could not have come to Britain with Anlach and Brychan.

Iolo Morganwg pretended that Brychan 'Wyddel' (as he called him) came with Brychan to Britain and was his confessor (Iolo MSS. pp.119, 121). He is also said to have married Corth or Cymorth, a fictitious daughter of Brychan (Iolo MSS. pp.121, 140-1).

BRYNACH WYDDEL. (Legendary).

A person of the North, to whom was given the young eagle dropped by the sow, Henwen, in Rhiw Gyferthwch in Arfon, according to the triad about Coll ap Collfrewy (TYP no.26). The earliest text, that in Peniarth MS.16, calls him *Brennach Wydel o'r Gogled*, but two later manuscripts spell Brynach. Another version calls him *Breat tywyssawc o'r Gogled*, and says that he was the worse for having the eagle. Breat is probably a textual corruption of Brenach (John Rhys, *Celtic Folklore*, p.507 n.1; TYP p.288).

BRYs ap BRYSETHACH. (Fanciful).

Brys = 'haste'. A person named among those at Arthur's Court in the tale of 'Culhwch and Olwen'. He was from the top of *Y Rydynawc Du o Brydein*, 'the Black Fernbrake in Britain' (WM 468, RM 111). Compare Clust ap Clustfeinydd. See also CO(2) p.101.

BRYVYTH, ST. See Brevita.

BUAN ab YSGWN. (580)

The saint of Bodfuan in Llŷn (PW 86). Commemorated on August 4 (LBS I.328). His father, Ysgwn, was a son of Llywarch Hen according to Bonedd y Saint (§17 in EWGT p.57).

BUDDIG.. See Budic (2).

BUDDUG. See Boudicca.

BUDDWALAN, ST,

The presumed original saint of Ballingham in Ergyng on the Wye, called Lann Budgualan in the Book of Llandaf (BLD 164, 171, 275); Llanfuddwalan (WATU). The church was given to Inabwy by Gwrgan ap Cynfyn, king of Ergyng (BLD 164) but is dedicated to Dubricius (LBS I.328, II.337).

BUDIC (1) son of DANIEL. (480)

A prince of Cornouaille in Brittany. He appears in the Life of St.Melor (q.v.), “which, as we now have it, was re-written some time in the eleventh or twelfth(?) century at Amesbury” (G.H.Doble, *The Saints of Cornwall*, III.20). From this we learn that he was the son of Daniel, son of Jean, called ‘Lex’ or ‘Regula’ (See Iahan Reith). He was the father of Meliau, Rivold and a daughter, un-named, who lived with her husband Connor in Domnonée. She was perhaps formerly married to Ionas (q.v.).

In the Cartulary of Quimperlé the list of counts of Cornouaille includes: *Daniel Dremrud. Hic Alamannis rex fuit.* Then, *Budic et Maxenri (Maxenti in the Cartulary of Landévennec) duo fratres, horum primus rediens ab Alamannia interfecit Marchell et paternum consulatum recuperavit.* (Bibliothèque Bretonne Armoricaire, Fasc.4, Rennes, 1904, pp.89-90). The editor suggests that Marchell may be the barbarian chief called Marchil Chillon who besieged Nantes in about 497 according to Gregory of Tours in Book I of his *Libri Octo Miraculorum*.

BUDIC (2) son of CYBRDAN. (500)

A prince of Cornouaille in Brittany. The following account is given of him in the Life of St.Oudoceus in the Book of Llandaf: ‘There was a man named Budic son of Cybrdan, a native of *Cornugallia* [Cornouaille], who came with a fleet to the Demetic region [Dyfed] in the time of *Aircol Lauhir* [Aergol Lawhir], king of the same dominion, having been driven out of his country. When he was dwelling in the land he took for himself a wife named *Anauued* [Anawfedd, as WCO 143], daughter of *Ensic* [Ensyich, the father of Teilo]. Her mother was *Guenhaf* [Gwenhaf] the daughter of *Liunui*. From this *Anauued* were born to him [i.e. Budic] *Ismael* [Ysfael] and *Tyfei* [Tyfái], the martyr lying in Pennalun.’

After the death of the king of Cornouaille, Budic returned to Armorica with his whole household, his wife being pregnant at the time. She bore a son named Oudoceus who was later sent to study under Teilo, as had been promised (BLD 130).

While the Yellow Plague [Y Fad Felen, q.v.] was ravaging Wales, Teilo went to Armorica, and there met Budic and Samson. They both tried unsuccessfully to dissuade Teilo from returning to Britain (From the Life of Teilo in BLD 110-1).

The association of Budic with Aergol Lawhir, Samson, and the Yellow Plague (c.A.D.547) suggests a date of about 500 for the birth of this Budic (PCB). If this is correct it does not seem possible that this Budic was the father of Oudoceus. The modern Welsh form of the name would be Buddig (WCO 143). See also Budic (3).

BUDIC (3) or BODIC. (500?)

Gregory of Tours mentions two Counts of the Bretons, Macliau and Bodic, who had sworn a mutual oath that whichever of them survived the other would defend the sons of the deceased as if they were his own. Bodic died c.570, leaving a son, Theuderic. But Macliau, forgetting his oath, drove Theuderic from the country and usurped Bodic's kingdom. For a long time Theuderic lived the

wandering life of an exile. In the end he gathered a band of Bretons and fell upon Macliau, putting him to the sword with his son Jacob 577. He thus brought back into his own power the part of the kingdom which his father had ruled. *Waroch* [Weroc, q.v.], son of Macliau, maintained his right to the rest. (*The History of the Franks*, translated by O.M.Dalton, Oxford, 1927, V.10(16)). Gregory of Tours does not name the territories, but Bodic's was almost certainly Cornouaille and Macliau's Bro-weroc, the country round Vannes. There seems to be good reason for identifying Bodic with Budic (2), above. See Arthur le Moyne de la Borderie, *Histoire de Bretagne*, Vol.1, 1896, pp.441-4.

BUDICIUS, fictitious king of Armorica.

Geoffrey of Monmouth seems to have known the name Budic as that of a king in Brittany, for in HRB VI.8 he says that on the death of Constans son of Constantinus [Custennin Fendigaid], Aurelius Ambrosius and Uther, the other sons of Constantinus, were taken to Armorica for fear of their being killed by Vortigern, and there they were kindly received by king Budicius, who took care to give them an education suitable to their royal birth. Later on (IX.2) it is stated that Budicius had married a sister of Arthur, and was the father of Hoel, king of Armorica.

In the corresponding passages of Brut y Brenhinedd Budicius is replaced by Emyr Llydaw, and Hoel son of Budicius by Hywel ab Emyr Llydaw. The Welsh translator of HRB seems to have made these changes (1) because the name Emyr Llydaw was familiar to him and Llydaw was assumed to mean Armorica; and (2) perhaps because there was already a person named Hywel ab Emyr Llydaw in Welsh tradition. There seems to be no other authority for the identification of the two, assumed for example by John Lewis in *The History of Great Britain*, 1729, p.160, (but written before c.1616).

Early historians of Brittany who followed Geoffrey of Monmouth assumed that Budicius was the son of the previous king mentioned in HRB, namely Aldroenus [see Aldwr], although Geoffrey did not state this. For example, Pierre le Baud, *Histoire de Bretagne*, 1638, p.53, (but written c.1508, LBS I.298).

BUDOC, ST.

For a discussion of the various saints of this name see G.H.Doble, *The Saints of Cornwall*, III.3-14.

(1a) In the Life of St.Winwaloe we are told that Winwaloe was a pupil of Budoc [who was abbot] in a monastery on an island, the Île Lavret (*Laurea*) 8 km. NNE of Paimpol (Doble pp.6, 9, 13, 14). In the *Vita Maudeti* (Mawes, q.v.) we are told that St.Maudez had with him on the island of *Gueldenes* (now Île Modez) two disciples, Bothmael and Tudy. This island is separated from the Île Lavret by the Île de Bréhat. Bothmael or Budmael is the complete form of the name Budoc (Doble p.6). These islands off Paimpol formed an enclave of the see of Dol. (Doble pp.6, 14).

(1b) Budoc of Cornwall. Opposite Paimpol is the parish of Budock in Cornwall where the cult of St.Budoc still flourished in the sixteenth century (Doble p.12). Opposite Budock on the other side of Falmouth Harbour is St.Mawes, whose patron was St.Mauditus (Maudez) (Doble p.13). and we are therefore justified in assuming that the Budock of Cornwall is the same as Budoc (1a) found in Brittany (Doble p.13). There was also a chapel, now destroyed, of Budoc Vean in Constantine, Cornwall. In Devon St.Budoc is the patron of St.Budeaux (Doble p.12). In the parish of Steynton, Dyfed, are the remains of Pill Priory dedicated to St.Mary and Budoc, and in the same parish a house, now called St.Botolph's, on the site of an ancient chapel of St.Budoc (Doble pp.12-13; PW 34). Leland said "This Budocus was an Irisch man and cam into Cornewalle and ther dwellid." (*Itinerary*, ed. Lucy T.Smith, I.196). His Irish origin is open to question. See s.n. Breaca.

(2) Budoc of Plourin, 20 km. north-west of Brest in the Diocese of Léon. According to the Chronicle of Saint-Brieuc (before 1420) Budoc's mother was the beautiful and holy Azenor, the daughter of a king of Brest [in the diocese of Léon]. A story is told of her, similar to that told of Tegau Eurfron, which resulted in her miraculously receiving a breast of gold. She was falsely accused of infidelity to her husband, and in vain protested her innocence. She was placed in a cask and thrown into the sea. While

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the cask drifted, Azenor was delivered of a son, and was miraculously fed till the cask was washed up in Ireland. There she remained with her son, Budoc, till she died. Later Budoc went to Brest and Plourin in Brittany. One of the towers of the great castle at Brest still bears the name of Azenor (Doble pp.3-5). Azenor may be the same as Sennara, the saint of Zennor in Cornwall (LBS IV.195; Doble p.12).

In Cornouaille, although there is no liturgical cult of St.Budoc, place-names containing the name 'Beuzec' abound. But Beuzec is patron of two parishes and a chapel in Léon. Azenor is remembered in two places in Léon and one in Cornouaille (Doble pp.10-11).

(3) In the Life of St.Maglorius we are told that Maglorius having resolved to retire as bishop of Dol, 'consecrated a certain man named Budoc, whom he knew well and who had lived from childhood a godly and religious life in his company, to take his place as bishop of the church of Dol.' That Budoc succeeded Maglorius at Dol is repeated in the Chronicle of Dol (second half of the eleventh century) which claims that Budoc had visited Jerusalem and brought back the salver and cup which the Lord used at the Last Supper (Doble p.8).

Maglorius was cousin to Samson who died in about 560, while Winwaloe died in 532, so that it is hardly possible for the same Budoc to have been preceptor to Winwaloe and to have succeeded Maglorius, who himself succeeded Samson at Dol. We cannot therefore identify (1) and (3), but as there seems to be no way of dating (2) we could perhaps identify (1) and (2), less probably (2) and (3). Compare Doble pp.13-14.

December 8 is St.Budoc's day, but the festival was later transferred to December 9 at Dol and to November 18 at Saint-Pol-de-Léon. At St.Budock in Cornwall it is kept on the Sunday nearest to November 19. (Doble p.10 note 15).

BUGI ap GWYNLLYW. (520)

The father of St.Beuno. The name varies considerably in the various versions of Bonedd y Saint (§30 in EWGT p.59) and is discussed by A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) p.323, in particular the possibility of the form Bywgi. But in the end he preferred Bugi (WCO 167-8). This is the form used in Buchedd Beuno §24 (see EWGT p.30) where his correct pedigree is given, viz. Bugi ap Gwynllyw ap Tegid ap Cadell Ddyrnllug. Bonedd y Saint inserts 'Gliwis' between Gwynllyw and Tegid owing to misidentification with Gwynllyw ap Glywys.

His wife was Peren (also variously spelt) ferch Lleuddun Luyddog of Dinas Eidin (ByS §30, Buchedd Beuno §1). In Achau'r Saint §26 he is called Pinsi and in §27 Gwenlo ferch Insi, the mother of Gwenfrewy, is evidently his daughter (EWGT p.70).

In Buchedd Beuno he is described as *gwr bonnhedic*, 'a man of lineage', in Powys in the place called *Banhenic* near the Severn (§1 in VSB p.16).

BUN ferch CULFANAWYD PRYDAIN. (Legendary).

She is mentioned in a triad (TYP no.80) as the wife of Fflamddwyn and one of the 'Three Faithless Wives' of Ynys Prydain, the other two being her sisters, Epyllt Fynwen and Penarwan.

BURIANA, ST.

The saint of St.Buryan, five miles south-west of Penzance. It was called Ecglosberria in 1085, St.Berian in 1233, and Sancta Beriana in 1316. Veryan near Gerrans must be dedicated to the same saint, although since the thirteenth century the patron of Veryan has been St.Symphorian. In Brittany there is a parish of Berrien and a place called Lan-verrien. (G.H.Doble, *The Saints of Cornwall*, III.82). The name appears as Berion in a tenth century list of Cornish parochial saints found in the Vatican Codex Reginensis Latinus 191. The incorrect u of the modern form, which is still correctly pronounced 'Beryan', does not appear until the sixteenth century (CMCS 12 (1986) p.48), e.g. by Leland, see below.

The Martyrology of Exeter in Exeter Cathedral Library, Chapter MS.3518 (?eleventh or twelfth century) says under May 1: "In Ireland [the commemoration] of St.Berriona, by whose merits the son of

king Gerentius was cured of the disease of paralysis.” (Doble, *ibid.* III.80). See Geraint (Gerennius). Leland (c.1540) in his *Itinerary* (Edited by Lucy T.Smith, I.189) says: “S.Buriana, an holy woman of Ireland sumtyme dwellid in this place and there made an oratory.” The patronal feast at St.Buryan was on May 1 (Old Style) (LBS I.343).

The Martyrology of Donegal mentions under May 29: ‘Bruinsech Cael [the slender], Virgin, daughter of Crimthann of Mag Trea’. Now that is the day given for St.Buriana by FitzSimons in his sixteenth century Calendar and by John Wilson, *The English Martyrologe*, 1608 (LBS I.342-3). This suggests that Buriana and Bruinsech had been identified by the sixteenth century. LBS not only does so (I.341), but also identifies Bruinsech with Bruinech a fosterling of St.Ciaran's mother, Liadain. (This was suggested by Colgan, see DCB). All this seems fanciful (PCB).

BWRRWINEN HEN. See Cwyfen.

BWYA.

An Irish chief who lived in the neighbourhood of Mynyw according to the Life of St.David. St. David and many of his disciples came to Rosina Vallis [Glyn Rosin] and lit a fire (§15). A certain chief in the neighbourhood named *Baia*, a *Scottus* [Irishman], wanted to drive David and his company off his lands, but various calamities befell him, so that he asked pardon and gave David the land of Rosina Vallis for ever (§16). *Baia*'s wife caused her female servants to dance in the nude by the river Alun, and to utter obscene language. The saints were much disturbed, but were not driven away (§17). *Baia*'s wife cut the throat of her own daughter-in-law, Dunod, who was innocent, pious and chaste. A clear fountain sprang up in that place, called Merthyr Dunod. The woman fled from *Baia* who wept bitterly (§18). *Baia* designed to kill David, but perished himself, struck down by an enemy, Lisci son of Paucaut, while his fortress was destroyed by fire from heaven (§19). The names Alun, Dunod, Merthyr Dunod and Lisci son of Paucaut are found only in the Vespasian Manuscript. See the edition by J.W.James, *Rhigyfarch's Life of St.David*, Cardiff, 1967.

The same story is told with less detail in the Life of St.Teilo in the Book of Llandaf (BLD 99-100) but the chief is not named. He is called a Pict, and is finally converted and baptized. In the Welsh Life (Buchedd Dewi Sant) he is called Boya.

The fortress of Bwya was formerly known as Caer Fwya, overlooking the Alun valley, now called Castell Penlan (WCO 147). Clegyr Fwya is a craggy eminence one mile south west of St.David's (OP I.244-5, 409; *Arch.Camb.*, 1902, p.14, Cy.24 (1913) p.43-4 note 4). Clegyrfwya, a farm and an antiquity, grid ref. SM 7325 (Rhestr).

BYWDEG ap RHUN RHUDD BALADR. (600)

Genealogical link in the ancestry of Gwineu Deufreuddwyd; father of Bywyr Lew. See ABT 1b, MG 3(Howdec), etc. in EWGT pp.96, 39, etc.

BYWON. See Biwonwy.

BYWYN ap BIORDDERCH.

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

BYWYR LEW ap BYWDEG. (635)

Father of Gwineu Deufreuddwyd. See ABT 1b, MG 3 (Howyr leu), etc. in EWGT pp.96, 39, etc.

BYWYR ap CEDWYN. (Legendary). See Cedwyn Colofn Lleision.