

CACAMWRI, one of Arthur's servants.

He is mentioned in the tale of 'Culhwch and Olwen' as one of Arthur's servants. 'Show him a barn, if there were a course for thirty ploughs therein, he would beat it with an iron flail till it was no better than the boards, the cross-pieces and the sidebeams than for the small oats in the mow at the bottom of the barn' (WM 467, RM 111). He was brother, by the same mother, to Hygwydd, another servant of Arthur (RM 136). He took part in the hunting of the boar, Trwyth, being one of those who succeeded in throwing the boar into the Severn, but he was dragged into the water, and as he was being pulled out, two quern-stones dragged him down into the deep (RM 140-1). However he evidently survived, for he was sent with Hygwydd to fight the witch, Orddu, but was manhandled by her and nearly killed. They both had to be carried away on Llamrei, Arthur's mare (RM 141-2).

CADAFael ap CYNFEDW.

In a triad (TYP no.68) *Cadauel ap Kynuedw* is mentioned as one of the three kings who were sprung from 'villeins', his kingdom being Gwynedd. According to HB §65 *Catgabail*, king of Gwynedd, appears to have gone out with Penda [see Panna], king of Mercia, with many other kings of the Britons against Oswy, king of Bernicia (642 - 671). A great battle was fought at *Gai Campus*, and there Penda was slain with great slaughter, and the kings of the Britons with him. 'Catgabail alone escaped with his army, rising up in the night, for which reason he is called *Catgabail Catguommed*.' The date of this battle was 655 (HW 190). See Oswydd Aelwyn. Kenneth Jackson suggested that the old Welsh form of the name would have been *Catamail*, and that the name was converted, by an ironical and not very good pun, into an epithet, *Catgabail*, with the opprobrious qualification *Catguommed*, 'Battle-Taking, Battle-Refusing'. (*Celt and Saxon*, ed. Nora Chadwick, Cambridge, 1963 pp.38-9). Thus he may be called in modern Welsh Cadafael Cadomedd (CB pp.133-4; A.W.Wade-Evans, *Nennius*, p.82). When Cadwallon was killed in 634, his son Cadwaladr was very young, and it appears that Cadafael succeeded to the throne of Gwynedd, although not of the stock of Maelgwn (HW 190).

In the poem 'Cyfoesi Myrddin a Gwenddydd' occurs the line: *Yn gerd Gadauel a ui koel*, 'In the song of Cadafael there will be a portent' (RBP 577, 14-15, quoted in TYP p.290).

CADALLANUS. See Caratacus.

CADAR, fictitious archbishop.

He appears third in a list of archbishops of London attributed to Jocelin of Furness, succeeding Elvanus [Elfan], and being succeeded by Obinus. (John Stow, *The Chronicles of England*, 1580, p.56).

CADEGYR. See Elinwy ap Cadegyr.

CADELL, bishop of Mynyw.

Seventeenth in the list given by Giraldus Cambrensis (*Itin.Kamb.*, II.1). He apparently succeeded Sadyrnfyw (q.v.) who died in 831.

CADELL ab ARTHFAEL. (d.942).

A king of Gwent whose death through poison is recorded in *Annales Cambriae* s.a.943. The corrected date is 942 (HW 334 n.52). He is mentioned in the Book of Llandaf as king of Gwent and a contemporary of bishop Gulfrid [Wulfrith] (BLD 222-4). He appears to have succeeded his father, Arthfael ap Hywel, and to have been succeeded by Noë ap Gwriad, of a different family. (HW 347-8).

CADELL ap BROCHWEL ab AEDDAN. See Gwerystan ap Gwaithfoed.

CADELL ap BROCHWEL ab ELISE. (d.808).

A king of Powys whose death is recorded in *Annales Cambriae* s.a. 808. He was the father of Cyngen, who erected the famous Valle Crucis pillar, and appears as such with his genealogy on the

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inscription. See EWGT p.2. He also appears in the ordinary royal genealogies; see HG 27, JC 18, ABT 6k in EWGT pp.12, 46, 100 respectively.

His daughter, Nest, was the mother or grandmother of Rhodri Mawr. In JC 18 (EWGT p.46) she is mother (i.e. wife of Merfyn Frych), but in ABT 6k (EWGT p.100) she is grandmother (i.e. wife of Gwriad). See discussion s.n. Merfyn Frych. See also WG 1 'boxed' p.12.

CADELL ap CYNGEN. See Cyngen Glodrydd.

CADELL ap DECION.

Father of Cadlew and ancestor of Rhun ap Neithon ap Cathen in an otherwise unknown line of princes entered in HG 16 in EWGT p.11.

CADELL ab EINION ab OWAIN. (975)

Grandfather of Rhys ap Tewdwr (MG 2, JC 24 in EWGT pp.39, 47).

CADELL ap GERAINT. (159-149 B.C.)

A fictitious king of Britain, called Catellus by Geoffrey of Monmouth. He succeeded his father Gerontius or Gerennius [Geraint ab Elidir War], and was succeeded by Coillus [Coel]. Nothing more is said of him (HRB III.19). Brut y Brenhinedd calls him Cadell ap Geraint and adds nothing to Geoffrey's account.

After Catellus HRB gives a list of twenty-five kings before Heli son of Cligueillus [see Beli Mawr]. Very little is said of them and there are only occasional notices of any genealogical connections between them. He probably never intended them to be regarded as being in strict male descent. Further, the time-span is apparently too small for the possibility. However some of the versions of ByB, for example, that in Cotton MS.Cleopatra B.v., treat them as if they were in direct descent, except for an occasional brother. This is followed by some late pedigrees. See MP 1 in EWGT p.121. It is not of much value to discuss the chronology of an admittedly fictitious line of kings, except perhaps to point out that Geoffrey, at least, did not perpetrate the chronological absurdities made by some who copied him (PCB).

CADELL ap MORGAN HEN. (920)

He is mentioned in BLD pp.246, 252.

CADELL ap RHODRI MAWR. (d.910).

On the death of his father he probably received as his share a substantial domain in South Wales. He was the father of Hywel Dda, Meurig and Clydog (ByT, EWGT). See further HW, DWB.

CADELL ab URIEN. (540)

He is listed as a saint in Bonedd y Saint. Another form of the name is Cadyel (§16 in EWGT p.57). There is now no church dedicated to him, but "Grang' de Eglescadel" is mentioned among the *bona* of the abbot of Bardsey in the *Taxatio* of 1291 (LBS II.1). A.W.Wade-Evans agrees that Cadell ab Urien is the saint implied in that place-name (*Arch.Camb.*, 86 (1931) p.164 n.17). Llancadle (Llancatal), in the parish of Llancarfan, has been supposed to be named after him under the misapprehension that it should be Llangadell (Rice Rees, *Welsh Saints*, pp.295, 366).

Cadell is included in the list of sons of Urien [Rheged] ap Cynfarch in ByA §7 in EWGT p.87. Here variant forms of the name are Cateel, Kadvael and Gariel (?for Catiel). He does not seem to be mentioned in Welsh poetry.

CADELL DDYRNLLUG. (430)

A prince of Powys, first mentioned in the *Historia Brittonum* (§§32-35), where he is called *Catel Durnluc* (§35). When St.Germanus [Garmon] wished to speak to the tyrant, Benlli, he was not granted an audience, but was hospitably received by Cadell, one of Benlli's servants. Germanus advised Cadell

not to allow any of his friends to remain within the city the following night. Cadell hastily entered the city and brought out his nine sons. During the night fire fell from heaven and destroyed the city with Benlli and all its inhabitants. Cadell was converted by the preaching of Germanus, and baptized with his sons. Germanus blessed him saying, 'a king shall not be wanting of thy seed for ever, from henceforth thou shalt be a king all the days of thy life.' So Cadell was 'raised from the dust' and 'in accordance with the words of Germanus, from a servant he became a king, all his sons were kings, and from their offspring the whole country of Powys has been governed to this day' (i.e. c.A.D.828-9, see BBCS 7 p.387). This Germanus was probably not the saint of Auxerre. See s.n. Garmon..

The cognomen *Durnluc* would take in modern Welsh the form *Ddyrnlluch* or *Ddyrnllug*, meaning 'gleaming hilt', from *dwrn*, 'hilt' and *lluch*, 'gleaming' or *llug*, 'bright'. The meaning evidently became obscure very early, and was perhaps interpreted as derived from *teyrn*, 'prince' and *llwch*, 'dust'. This may have been the basis of the above legend which derived Cadell from a humble origin, the author actually quoting Psalm 113 vv.7.8 "He raiseth up the poor out of the dust". (A.W.Wade-Evans, WCO 89, *Nennius*, pp.57-8). However, in early Welsh texts the form *dyrnlluc* occurs, see ByS §§33, 38, and *dyrnllug* in ABT 20, HL 12a (EWGT pp.59, 60, 107, 119, respectively). Later the form *deyrnllwg* became popular, and finally it came to be treated as derived from an imaginary territory named Teyrnllwg. See e.g. Iolo MSS. p.86. It was also translated as "Vale Royal" and identified with a district of that name in Cheshire. See Egerton Phillimore in Cy. 7 (1886) p.119 note.

The territory originally ruled by Cadell Ddyrnllug was probably the country surrounding the fortress of Benlli which was one of the heights in the Clwydian range. The district was called Iâl, on either side of the upper reaches of the river Alun, and was the central stronghold of Northern Powys. Llanarmon-yn-Iâl still marks the presence of Garmon in these parts (WCO 77, 203).

The ancestry and immediate descendants of Cadell Ddyrnllug are involved in great confusion. The 'Harleian' pedigrees (HG 22, 23, 27 in EWGT p.12) give him a son Cattedgirn, and grandsons Brittu and Pascent. But all these three are known to be sons of Vortigern. See Cateyrn, Brydw, Pasgen. Jesus College MS.20 (JC 16, 18 in EWGT p.46) makes him son of Cedebern [Cateyrn] ap Gwrtheyrn, and father of Bredoe [Brydw] and Pascen. Here again we have the three sons of Vortigern and Vortigern himself, but in a different order. Buchedd Beuno (§24 in EWGT p.30) agrees with JC in making him son of Categyrnn vab Gortheyrnn. Later pedigrees introduce a fourth name, Rhuddfedel Frych, between Cadell and Vortigern. See ABT §§6k, 9b, 20; HL §2f in EWGT pp.100, 103, 107, 113.

There was obviously a tradition that the kings of Powys were descended from Vortigern, which seems to be confirmed by the mention of Vortigern on the Valle Crucis pillar (EWGT pp.2-3), although in the Harleian genealogies there is a definite attempt to suppress the tradition (TYP p.395). The version of Buchedd Beuno and JC which makes Cadell son of Cateyrn ap Gwrtheyrn is chronologically satisfactory and seems the most probable. Compare the discussion by A. W. Wade-Evans in *Arch.Camb.*, 85 (1930), pp.338-9.

There is also confusion about the immediate descendants of Cadell. The most probable conclusion is that Cadell was father of Cyngen Glodrydd and Tegid. See the names.

The descendants of Cadell are called Cadelling: *Kadell dyrnllug, y gwr y gelwir Kadelling o'e henw* (HL §12a in EWGT p.119). Thus Cynan Garwyn is said by Taliesin to be of 'The lineage of Cadelling, immovable in battle' (CT I 1.8, trans. I.Ll.Foster in *Prehistoric and Early Wales*, 1965, p.229). And Cynddelw enumerates the Cadelling as one of the tribes of Powys in his poem 'Gwelygorthau Powys' (LIH p.164, RBP col.1396). "The traditional seat of the family of Cadelling was at Cegidfa or Guilsfield" (OP I.187; ABT §20 in EWGT p.107).

Cadell Ddyrnllug is accounted ancestor of Tudur Trefor, but the pedigree is deficient. See s.n. Gwynfyw ap Cadell Ddyrnllug.

CADFAEL, baptismal name of St.Cadog.

CADFAEL ap CLYDOG[†] ap CADELL. (910)

Father of Mael Maelienydd (q.v.). See PP §40(1).

CADFAEL ap LLUDD. (960)

Genealogical link in the ancestry of Gollwyn ap Tangno, patriarch of a tribe in Eifionydd and Ardudwy; father of Tangno. See HL 9a in EWGT p.117 and PP §22.

CADFAN ab ALÂOG WR.

Genealogical link in the ancestry of Cowryd ap Cadfan, patriarch of a tribe in Dyffryn Clwyd. See ABT 21 in EWGT p.107.

CADFAN ab ENEAS LEDEWIG. (470)

According to the Life of St.Padarn *Catman* was one of the leaders of an ecclesiastical company of monks from Letavia [Llydaw] to the west coast of Wales. The other two were *Ketinlau* [?Cynllo]) and Tydecho. Among the company was the youth Padarn (§4 in VSB 254). Bonedd y Saint says: ‘St.Cadfan in [Ynys] Enlli, son of Eneas Ledewig [the Letavian], and Gwen Teirbron, daughter of Emyr Llydaw, his mother’ (Bys §19 in EWGT p.57).

From Bonedd y Saint §20 in EWGT p.57 we learn that Hywyn ap Gwyndaf Hen of Llydaw was *periglor* (father-confessor) to Cadfan and that the following saints, ‘who came to this island with Cadfan’, were also in Enlli: Cynan, Dochdwy, Mael, Sulien, Tanwg, Eithras, Llywen, Llyfab, and Tegwyn. Bonedd y Saint then lists four cousins of Cadfan, grandsons of Emyr Llydaw, namely, Padarn, Tydecho, Trunio, and Maelrys (§§21 - 24 in EWGT pp.57-8). The implication seems to be that these also came with Cadfan from Llydaw.

There seems to be little doubt that Cadfan and all his company really came from a forgotten place in Britain called Llydaw, not the better known Llydaw, that is, Brittany. See discussion s.n. Emyr Llydaw and Llydaw.

Cadfan (*Catman* glossed *sanctus*) is witness to one of the ‘Llancarfan Charters’ appended to the Life of St.Cadog (§57 in VSB p.128). See s.n Meirchion Wylt.

Cadfan founded a monastery at Towyn in Meirionydd which ranked among the most notable in Wales, and he was no less famous as being the first abbot of Bardsey [Ynys Enlli], which for some centuries seems to have been a sort of Iona of Wales. On his death he was succeeded as abbot by Lleuddad (q.v.). (WCO 164-5; LBS II.4-5). He was patron of Towyn and there was a Capel Cadfan under Towyn (PW 96, WATU). He was also patron of Llangadfan in Caereinion in Powys (PW 109, WCO 198). There is another Capel Cadfan in the parish church at Llangathen, Ystrad Tywi (PW 52). For places in Wales bearing his name see LBS II.6.

Cadfan is known in Brittany in Finistère and Côtes du Nord. In the former region at a place not far from Landévennec, where was the monastery of his half-brother, Winwaloe. See LBS II.8; G.H.Doble, *The Saints of Cornwall*, II.81.

He has been considered to be the patron of warriors and is commemorated on November 1 (Rice Rees, *Welsh Saints*, p.215; LBS II.5, 7).

CADFAN ap IAGO. (565)

He was presumably a king of Gwynedd, being in the direct line of kings according to the genealogies (HG 1, GaC 1, MG 1, ABT 1a in EWGT pp.9, 36, 38, 95). A stone, like a coffin-lid, once serving as the lintel of the south door but now within the church of Llangadwaladr in Anglesey, bears the inscription:

CATAMANUS REX SAPIENTISIMUS OPINATISIMUS OMNIUM REGUM

(Hübner, *Inscriptiones Britanniae Christianae*, p.52, No.149). The inscription is of the seventh century and could date from the time of Cadfan (CB p.127; HW 182). Cadfan appears in the Life of Beuno as having bestowed much land upon Beuno. Iago, the father of Cadfan, is recorded in AC as having died in the same year as the Battle of Chester, which it gives as 613, but was probably 616 (See Caerlleon, Battle of). We may suppose that Cadfan began to reign in that year, but see s.n. Iago ap Beli.

His wife is said to have been Tandreg or Afandreg Ddu ferch Cynan Garwyn, by whom he was the father of Cadwallon (ByA §28 in EWGT p.91).

Geoffrey of Monmouth has much to say about Cadfan of Gwynedd, most of which is fictitious, if not impossible. Cadfan is said to have been present at a battle following the Battle of Chester, in which Aethelfrith was defeated (HRB XI.13). This would be possible if the second battle ever took place. See s.n.Caerlleon, Battle of. After this Cadfan is said to have been elected king at Chester by the princes of the Britons and agreed to share Britain with Aethelfrith, allowing him the part north of the Humber. This is fictitious. Another statement is that Aethelfrith put away his first wife [Acha, daughter of Aella of Deira] and she, being pregnant, went to live at the court of Cadfan. There she gave birth to a son, Edwin. (HRB XII.1). It is possible that she went to Cadfan, but Edwin was her brother, not her son. Edwin may have been at the court already, having gone there during his exile after having been expelled from Deira by Æthelfrith (Edelfled q.v.) in 604. Geoffrey says that Edwin and Cadwallon, being of about the same age, were brought up together (XII.1). This is possible. It is stated in the Life of St.Oswald (written in 1165) that Cadfan fostered Edwin with his own son Cadwallon. See Nora K.Chadwick in *Celt and Saxon*, Cambridge, 1963, pp.148-9. Edwin's sojourn in Môn at the court of Cadfan is implied in a triad (TYP no.26W) which says that Edwin was one of the 'Three Great Oppressions of Môn', nurtured therein.

CADFAN LLWYTGOED.

'C. of Lichfield'. He is mentioned in a late version of Bonedd y Saint (§66 in EWGT p.64) as the father of *Siatt o Redynfre*, that is, St.Chad or Ceadda of Farndon, Cheshire. The same St.Chad (d.673) was bishop of Lichfield and is spoken of by Bede (*Hist.Eccles.*, III.23, 28, IV.3). He was a disciple of St.Aidan, and evidently an Anglo-Saxon. Cadfan is the Welsh equivalent of the Anglo-Saxon name Caedmon (Cy. 21 (1908) p.31; SEBH p.70) which was perhaps the actual name of the father of St.Chad (PCB).

CADFARCH ap CARADOG FREICHRAS. (500)

According to Bonedd y Saint (§29 in EWGT p.59) he was one of the sons of Caradog Freichfras ap Llŷr Marini, and the best texts say that he was 'In Aberech'. Many later MSS. changed this to Abererch, but A.W.Wade-Evans pointed out that the place is actually Berach, identified with Capel Anelog under Aberdaron in Llŷn (*Arch.Camb.*, 86 (1931), p.166 n.34). Capel y Ferach = Capel Anelog (WATU). He was also the saint of Penegoes in Cyfeiliog (PW 109). His festival is on October 24 (LBS I.74, II.9-10).

He was probably the father of Argad, father of St.Cynhafal (q.v.).

CADFARCH ap GWERNEN.

A genealogical link in the ancestry of Tudur Trefor; father of Ymyr. See ABT 9b, HL 12a in EWGT pp.103, 119.

CADFOR ap MERWYDD. (730?)

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

CADGOR ap GOROLWYN. Husband of Arddun (q.v.).

CADGYFFRO.

The name occurs as that of the father of a warrior named Gilbert (q.v.). A proverb is attributed to him in the 'Englynon y Clyweid' in Llanstephan MS.27, (No 9 ed. BBCS 3 p.10). The name means 'battle-tumult' and was perhaps originally an epithet (TYP pp.360-1).

CADIAL ab ERYN. See Yrp Luyddog.

CADIEN, abbot of Llanilltud Fawr. See Catgen.

CADIEN ap CYNAN. See Gadeon ap Eudaf Hen.

CADIFOR. See Cydifor.

CADLEW of Cadnant.

He is mentioned in Aneirin's poem 'Gwarchan Cynfelyn' as one of the three who survived after the raid on Catraeth. He is there called *Catlew o Gatnant*, the other two being Cynon and Cadreith (CA p.55. 1.1406). In the 'Gododdin' he and Cadreith are unnamed, but are referred to as 'the two war-hounds of Aeron' (CA p.10, Stanza 21, 1.241). See further s.n. Cynon ap Clydno. He is perhaps the same as Cadlew ap Cadell in the next article.

CADLEW ap CADELL.

A person of this name, father of Lledan, appears in a genealogy of unknown persons going back to Caratacus in the 'Harleian' genealogies (HG 16 in EWGT p.11). Ancestor of Rhun ap Neithon ap Cathen.

Geoffrey of Monmouth mentions *Cathleus map Catel* as one of the persons attending Arthur's coronation (HRB IX.12). He may have got the name from a manuscript containing information similar to that in the 'Harleian' genealogies. Compare Ceneu ap Coel, Cursalem, etc.

On the name see Cy. 9 (1888) p.148 n.1.

CADO. See Cadwy, Caw.

CADOG ap DISAETH. (970)

Genealogical link in the ancestry of Geraint ap Tegwared, patriarch of a tribe in Pentraeth, Môn; father of Cadwr. See HL 6a in EWGT p.116

CADOG ap GWYNLLYW. (495)

The Life of St.Cadog by Lifris of Llancarfan dates from about A.D.1100 and is contained in Cotton MS.Vespasian A xiv, this part c.1200. It is "infinitely the most important of all the Welsh Lives of Saints written in Wales" (See VSB pp.viii, xi). It is edited by A.W.Wade-Evans in VSB pp.24-141.

§§1-4. Cadog was the son of Gwynllyw ap Glywys and Gwladus ferch Brychan. He was baptized by an Irish hermit named Meuthi, and called *Catmail* (Cadfael).

6-7. At the age of seven he was sent to Meuthi for instruction and remained twelve years.

8. He was given land by Pawl Penychen, and

9. built a monastery there [i.e. Llancarfan].

10. He went to Ireland for three years, staying at Lismor Muchutu. [This is impossible, because the monastery was founded by St.Carrthach alias Mo-Chutu in 636 (F.J.Byrne, *Irish Kings and High-Kings*, 1973, p.171)].

11. Cadog returned with three disciples, Finnian [later of Clonard, see §43], Macmoil and Gnawan. Cadog went to Brycheiniog to hear the famous rhetorician, Bachan (q.v.). Brychan gave him the land called Llansbyddydd, and Cadog built a monastery there.

12. He returned to his original monastery at Llancarfan and found it in ruins. He set about rebuilding it. Finnian and Macmoil were involved in a miracle.

13. St.David called together the synod of Brefi,

14. but Cadog had already set out on a journey. In the isles of Grimbul he cured the queen of barrenness, and she bore a son, Elli. Meanwhile Cadog went to Jerusalem, and after three years returned to Grimbul. According to the queen's wishes he took the child, Elli, back with him to Llancarfan.

16. Concerning Sawyl Benuchel (q.v.).

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17. When Cadog heard about the holding of the Synod of Brefi without him he was very angry, but was persuaded to forgive St.David.
18. In the days of Lent Cadog was wont to reside in two islands, Barren [Barry] and Echni [Flatholm]. He was rich in lands for he was abbot and prince over Gwynllŵg after his father.
19. Concerning Pawl Penychen and Illtud. Cadog persuaded Illtud to become a monk. See s.n. Pawl Penychen.
20. Cadog was given land around the river Neath by king Arthfael,
21. and built a monastery there [presumably Cadoxton juxta Neath]. The murder of Llywri, a builder, and the town of Llanllywri [not identified] named after him.
22. Of Llyngesog Lawhir and a dispute between Cadog and Arthur. See Llyngesog Lawhir.
- 23, 69. Maelgwn, who ruled over all Britannia [i.e.Wales] came to Gwynllŵg to collect tribute. He was discomfited by Cadog.
24. After some years, Rhun ap Maelgwn came from Gwynedd to rob the people of South Wales. Maelgwn had forbidden Rhun and his company to inflict any injury on Cadog, because he was Maelgwn's confessor. But twelve of Rhun's men damaged some of Cadog's property. Rhun had to ask pardon and gave Cadog many presents including a sword. Cadog later gave the sword to Gwrgan *Varius* [Vawr in the Titus MS.; Gwrgan Frych (1), q.v.], who at that time reigned in Glamorgan, in exchange for fishing rights in the river Neath.
25. Rhain ap Brychan plundered Gwynll_g but was discomfited. Then Cadog prayed to the Lord to give him a king, who should rule his race for him. Meurig ab Enhinti was given him, and Cadog gave his aunt, *Dibunn* [Dyfw], to Meurig, with the whole region except Gwynllŵg. The agreement was witnessed by the clergy, David, Cynidr, Eiludd [i.e.Teilo], Illtud, Maeddog, Cannau, and many others.
26. Cadog went to Scotland and met Caw (q.v.) [of Prydyn].
36. He built a monastery there on this side of Mynydd Bannog. [The place is Cambuslang on the Clyde where the parish church is still dedicated to St.Cadog (WCO 129,237)].
53. Cadog's father, Gwynllyw, used to go in for plundering and robbery. So Cadog sent his disciples, Finnian, Gnawan and Elli, to persuade him to mend his ways. Gwynllyw submitted to Cadog and confessed his faults.
54. Later Cadog went to his parents, Gwynllyw and Gwladus, to counsel them. Gwladus built a church at Pencarnou [Probably Pen-carn in the parish of Basaleg (LBS III.204; WCO 124)], and Gwynllyw soon erected a monastery [St.Woolloos]. Then each parent gave Cadog the aforesaid churches and handed over to his authority all that they had. [Gwynllyw 'quitted the royal palace, having surrendered his rule and entrusted his son, Cadog, with it.' (Life of St.Gwynllyw, §4 in VSB p.176)].
27. Gildas came from Ireland and called at Llancarfan. He was a skilful craftsman and had with him a bell which he had made, vowing to offer it to the altar of St.Peter at Rome. Cadog coveted it greatly and offered Gildas much gold for it. But Gildas was unmoved and took it to Pope Alexander at Rome [Alexander I d.119, Alexander II d.1073]. But the bell would not sound for the Pope and, hearing that it had last sounded for Cadog, the Pope desired Gildas to give it to Cadog. Cadog accepted it eagerly. [The story of the bell is also told in the Life of Gildas by Caradog of Llancarfan §§6-7].
28. Cadog was called to the deathbed of his father, Gwynllyw. Before he died he bequeathed to Cadog the whole of his country [Gwynllŵg].
29. Cadog sailed with his two disciples Barrwg and Gwales from the island of Echni 'now called Holm' [Flatholm] to the island of Barren [Barry]. See further s.n. Barrwg.
31. Cadog visited Cornwall, coming from St.Michael's Mount which is called Dinsol to an arid place where he produced a health-giving spring. The people of Cornwall built a little church by the spring.
33. An official of Llancarfan went to the court of a *regulus* named Rhydderch carrying the Gospel of Gildas. Compare the second Life of Gildas §8.
34. While Gildas was living in the island of Echni he wrote a Mass-book and offered it to St.Cadog, when he was his confessor. It is called the Gospel of Gildas.

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35. Cadog went to Armorica and founded a monastery on an off-shore island. The people of that region called him Catbodu [=Cadfoddw, WCO 129] and the island is called Inis Catbodu [Île de S.Cadou near Belz, WCO 129], i.e. St.-Cado on the Rivière d'Étel, 30 km. west of Vannes.

36. see above after §26.

37. Cadog handed over his principal monasatery to his disciple, Elli, and was transported in a white cloud to *Civitas Beneventana* where the abbot had just died. Cadog was elected in his place and called Sophias.

38. Elli used to go every year to Civitas Beneventana to visit Cadog.

39. Later Cadog was made Beneventan bishop. A tyrant came to plunder the monastery and Cadog was slain while celebrating Mass. He was buried there.

53, 54 see after §§26, 36.

Cadog appears as witness in several of the 'Llancarfan charters' appended to the 'Life'. In §58 we are told that Cadog built a church for his disciple, Macmoil. The other witnesses are Pachan (see Bachan), Dedyw (q.v.) and Boduan. In §57 the witnesses include Cadog, Cethig, Cadfan, Finian Scottus, Eudeyrn 'lector' and the 'familia' of Illtud. (See the various names). §63 concerns a church which Elli built. Among the witnesses are Cadog, Iacob, Samson, Elli and Boduan. (See the various names).

NOTES ON THE 'LIFE'

§§1, 6, 7 concerning Meuthi correspond roughly to §§11, 12 of the Life of St.Tatheus (VSB pp.278-280). Here Tatheus, also an Irishman, takes the place of Meuthi and is Cadog's instructor. After that Cadog returned to his father's house. Tatheus (q.v.) and Meuthi are apparently the same person.

§10. According to §43 of the Life, St.Cadog had property on the banks of the river Liffey. It was apparently here that he built a monastery (WCO 128).

§§13, 17. According to the Life of St.David (§§49-50) Dewi did not convene the Synod of Brevi. There seems to have been some rivalry between Cadog and Dewi. See HW 158-9.

§18. The boundaries of his possessions are given in this section. Besides Gwynllŵg, which his father left to him later (§28), he held much land to the west, chiefly in the south of Penychen. In particular the Life of St.Gwynllyw says: 'St.Cadog, abbot of Nantcarfan, holding both the government and the abbacy of the Nantcarfan valley.' (§7 in VSB p.178).

§25. Cadog's possessions were so widespread (§18) and vulnerable that he evidently felt he could not manage them all as a secular overlord.

§31. Dinsol is more probably Denzell Hill near St.Ervan, about 4 miles south-south-west of Padstow. The site of the church is perhaps represented by 'St.Cadocks', a farm on the western edge of Padstow parish (WCO 129). The ruins of the chapel are near the shores of Harlyn Bay (G.H.Doble, *The Saints of Cornwall*, IV pp.55, 60; CO(2) p.56). While in Cornwall Cadog is said to have met St.Cain, his aunt [at St.Keyne near Liskeard]. He desired to bring her back to her own land, but the people of the land would not permit it. Later, however, she did return. See s.n. Cain ferch Brychan.

§37. *Civitas Beneventana*. This is the name of the place in the main text; only in the chapter heading is the place identified with Beneventum, evidently the place of that name in Campania in Italy, because there is an ancient and celebrated church there, dedicated to Sancta Sophia, 'Holy Wisdom'. However there are implications that the place was not far from Llancarfan because Elli is said (§38) to have visited it every year (*Arch.Camb.*, 1909, p.240). Wade-Evans thought that the place was Llan-sannor, about five miles north-west of Llancarfan (WCO 130-2). See s.n. Senwara. LBS II.33-7 lists a number of other suggestions that have been made, and concludes with its own, which is unacceptable. Now Y Fenni is Abergavenny in Gwent (WATU), from which one could form Benni-ventana as the name of a region? (PCB). Some place in this region is the most probable answer as there are several Cadog churches clustered around Abergavenny (G.H.Doble, *The Saints of Cornwall*, IV.57).

§39. Although Cadog was apparently buried in Civitas Beneventana, his body seems to have gone back to Llancarfan later, for we are told in §40 that the shrine of the saint was taken from Llancarfan to Mamheilad, a mountain retreat in Gwent [near Trevethin, a Cadog church], because they

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feared the plundering by a certain English sheriff, Eilaf. This was apparently about A.D.1022 when Eilaf, a Dane, raided Menevia (HW 350-1).

FURTHER REFERENCES TO ST.CADOG

Cadog is generally called Catwg in South Wales (WCO 127).

According to the Welsh Calendars his commemoration is on January 24 (LBS I.70, II.39).

In the Life of Gildas by Caradog of Llancarfan (§8) we are told that Cadog asked Gildas to superintend the studies of his schools at Nantcarfan for the space of one year. He did so very well, receiving no fee from the scholars, and while he was there he made a copy of the Four Gospels. This remained in the church of St.Cadog. Compare §34.

The Irish Life of St.Finnian of Clonard says that on one occasion he came to St.David's and found that Cadog was there, having been called in to settle a dispute between David and Gildas. Cadog, however, thrust the unpleasant task on St.Finnian (WCO 243-4). It also tells that Finnian went to two holy men inhabiting the Isle of Echni. These were probably Cadog and Gildas (See the Life of Gildas by Caradog of Llancarfan, §9).

Cadog is mentioned in a late triad (TYP App.IV no.6) as one of the three 'Just Knights' of Arthur's Court, his duty being to preserve justice by the Law of the Church.

Cadog's dedications in Wales are numerous. PW lists one (extinct) in Dyfed, four in Ystrad Tywi, eight in Morgannwg, six in Gwent, two in Brycheiniog, and one (extinct) in Môn. Cadog was honoured at Street Holm in Somerset (G.H.Doble, *St.Congar*, p.21). For the cult of St.Cadog in Brittany see G.H.Doble, *Saint Cadoc in Cornwall and Brittany*, "Cornish Saints" Series, No.40, pp.15-27.

Cadog has often been misidentified with a saint called Docus in some sources. See Docus.

CADOR. See Cadwr.

CADREITH. See s.n. Cadlew.

CADR(DE)ITH. See Cadyrieith.

CADROD ap GWRIAD. (790)

Father of Cilmin Droetu (q.v.). See PP §30.

CADROD CALCHFYNYDD ap CYNWYD CYNWYDION. (550)

He appears as one of the sons of Cynwyd Cynwydion in Bonedd Gw_r y Gogledd (§3 in EWGT p.73). In Bonedd y Saint he appears as father of Yspwys and ancestor of saints Tegfan and Elian Geimiad (§§46, 47 in EWGT p.61). His wife is said to have been Gwrygon Goddeu ferch Brychan (DSB §12(16) in EWGT p.16).

Calchfynydd has been identified by W.F.Skene with Kelso in Roxburgh, Scotland. The name means literally 'lime mountain' and there is still a hill in Kelso called 'Chalk Heugh' (*The Four Ancient Books of Wales*, I.172-3). Compare *o galchuynydd* in The Book of Taliesin (BT 38.11).

In late pedigrees, such as 'The Return of the Commission to search out the Pedigrees of Owen Tudor' in Cardiff MS.3.11 p.134, he is described as "Earl of Dunstable and Lord of Northampton"! In Peniarth MS.135 p.300, where his arms(!) are given he is called *Iarll Dwnstabl ac arglwydd Swydd Hamtwn* [i.e.Hampshire]!

There is a problem about his date as it does not seem possible that he was son of Cynwyd Cynwydion and father of Yspwys. See discussion s.n. Yspwys Mwyntyrch. See also WG 1, Vol.1, 'boxed' pages 10, 28.

He is mentioned by the poet Gwylim Ddu o Arfon: *Myvyr giriet ket Kadrawt Kalchvynydd*. (RBP col.1227, II.4-5).

CADW. See Caw.

CADWAL CEDWELI ap GLYWYS. See Glywys ap Solor.

CADWAL CRYSBAN or CRYSHALOG. (560)

He appears in the pedigree of the princes of Rhos, Gwynedd, as son of Cangan ap Maig (HG 3), or of Maig (JC 39), or of Aeddan ap Maig (ABT 25) in EWGT pp.10, 48, 108 respectively. He was great-grandson of Cynlas (q.v) and father of Idgwyn. The cognomen is *Crisban* in HG 3 which is probably modern Crysbán (WCO 186, 262); it is missing in JC 3, but *kryshaloc*, 'polluted shirt', in ABT 25. A.W.Wade-Evans suggested that he was the *Cetula Rex*, mentioned in the Annals of Tigernach s.a.613, as having been killed at the Battle of Chester (*Arch.Camb.*, 1918 p.83). The correct date is probably 616. See Caerlleon, Battle of. His position in the pedigree is in agreement with this.

CADWALADR, disciple of St.Cadog.

He is mentioned in the Life of St.Cadog as a disciple of St.Cadog, whom the saint left as prior in the monastery which he founded in Brittany, that is, on the Île de S.Cadou (§35 in VSB p.98). There is a Llangadwaladr in Gwent which may be named after the disciple of St.Cadog (OP II.679; LBS IV.441). The gift of the property to the monastery of St.Cadog at Llancarfan is recorded in a 'Llancarfan Charter' (§67 in VSB 134) and also in the Book of Llandaf (BLD 180b). The place is also called Bishopston or Trefesgob (WATU). It passed from Llancarfan to the monastery of Llandochoau [Fach] (Llandough near Cardiff) and then to Llandaf (*Arch.Camb.*, 87 (1932) pp.163-4). Magor in the same part of Gwent is also claimed to have been once a Cadwaladr church (LBS II.45).

St-Segal near Châteaulin in Brittany (27 km. north of Quimper) regards him as patron. He is commemorated there on October 18 (LBS II.46).

CADWALADR ap CADWALLON. CADWALADR FENDIGAID. (d.664).

He is first mentioned in the *Historia Brittonum* (§64): 'Osguid son of Eadlfrid reigned twenty-eight years and six months. While he was reigning there came a pestilence on men, Catgualart the while reigning among the Britons after his father, and in it he perished'. Oswy was king of Bernicia 642 - 671 (Oman p.653). The pestilence is mentioned by Bede as occurring in 664 (*Hist.Eccles.*, III.27). This pestilence is post-dated in the *Annales Cambriae* to 682, but the authority is inferior to HB. (HW 230 and n.9). That Cadwaladr was the son of Cadwallon is clearly stated in all the genealogies (HG 1 in EWGT p.9 etc.).

According to Geoffrey of Monmouth Cadwaladr's mother was a sister of Penda, king of Mercia, whom Cadwallon married when he made an alliance with Penda (HRB XII.14, see also ByA §28a). This was probably about A.D.632 (HW 186). If this is correct Cadwaladr could not have been born before 633, nor later than 635, the year after the death of Cadwallon. Thus he would be too young to succeed Cadwallon as king of Gwynedd. This is somewhat confirmed by the fact that a certain Cadafael appears as king at this time. See Cadafael ap Cynfeddw.

"None of his deeds have been recorded, yet he must have been a figure of some distinction, for the bards of later ages regarded his name as one to conjure with, and in days of national depression foretold his return to lead the Cymry to victory." (HW 230). See s.n. Cynan 'of the prophecies'. "It is likely that he spent the close of his life as a monk, for the church of Eglwys Ael or Llangadwaladr in Anglesey claims him as patron saint and founder." (HW 231). At any rate a character of sanctity was assigned to him by giving him the cognomen *Bendigaid*, 'blessed', in the genealogies, e.g. GaC 1, MH 1, JC 22, ByA 28a, ABT 1a in EWGT pp.36, 38, 47, 91, 95. He is included as a saint, Cadwaladr Fendigaid, in *Bonedd y Saint* §11 in EWGT p.56. "According to tradition he rebuilt the church of Eglwys Ael in Anglesey, where his grandfather, Cadfan, had been buried, and which, after its restoration, obtained the name of Llangadwaladr." (Rice Rees, *Welsh Saints*, p.301). He is the patron of Llangadwaladr under Llanrhaeadr y Mochnant, Powys (PW 106), and Capel Cadwaladr (= Hen Fynwent) under Llanidan, Môn (PW 92). Two other dedications to Cadwaladr probably belong to the disciple of St.Cadog. See above. He is commemorated on November 12 according to the Welsh calendars (LBS I.75). Cadwaladr is said to have been a considerable benefactor to the abbey of Clynnog Fawr in Arfon

upon which he bestowed the Lordship of Graianog (*The History of Wales by Dr. Powell*, augmented by W.Wynne, 1774, p.11).

According to a triad (TYP no.17) Cadwaladr Fendigaid was one of the three 'Fettered Men' of Ynys Prydain. The WR version calls them 'Gold-Fettered' because no horse was big enough for any of them. So they put fetters of gold around the small of their legs, on the cruppers of their horses behind their backs; and two golden plates under their knees. According to another triad (TYP no.53) Cadwaladr Fendigaid was struck by Golydan the Bard. This was one of the 'Three Harmful Blows' of Ynys Prydain. Golydan Fardd himself was struck on the head, which was one of the 'Three Unfortunate Hatchet-Blows' (TYP n.34). The blow was struck by a woodcutter of Aberffraw (TYP no.33W).

Cadwaladr left a son, Idwal Iwrch. Other, fictitious, sons are credited to him. See below.

Geoffrey of Monmouth mentions the plague of 664-5 but pretends that Cadwaladr survived it by retiring to Armorica, where he was received by the fictitious king Alan. He finally went to Rome where he died in the year 689 (HRB XII.15-18). This, however, is due to the mistaken identification of Cadwaladr with Ceadwalla, king of Wessex, who died in Rome in 689 (Oman p.313). In the same way Ceadwalla's successor, Ina, has been converted into a fictitious son of Alan, called Ifor and a nephew, Ini, who succeeded Cadwaladr in Britain (HRB XII.18-19). Some versions of Brut y Brenhinedd, e.g. Brut Dingestow, call them son and nephew of Cadwaladr, but other versions of ByB correctly make them son and nephew of Alan, as also ByT. Ini becomes Ynyr in some versions. See further s.n. Ifor ab Alan.

Cadwaladr Fendigaid is the last of the kings included in the tract 'The Twenty-four Mightiest Kings'. We are told that he reigned eleven years and had three sons, Ifor, Alan and Idwal Iwrch. One version (N) adds that he built the town of Abergavenny where an old building was before, made by a giant called Gigas Orgo. See *Études Celtiques*, XII, pp.173-4, 184.

According to Peniarth MS.270 p.246 (late 16th century) the wife of Cadwaladr and mother of Idwal Iwrch was an un-named daughter of Alan, king of Llydaw. Similarly Cardiff MS.2.136 (by Thomas Jones of Tregarron) and Cardiff MS.5.6 p.30. Wiliam Llŷn in Peniarth MS.131 p.161 calls her Agatha but makes her mother of Rhodri Molwynog [ab Idwal Iwrch].

Geoffrey of Monmouth says that after the death of Cadwaladr the Britons never recovered the 'Monarchy of the Island' (HRB XII.19), by which he seems to mean a claim to an overlordship over all the kings of Britain.

CADWALADR ap MEIRION. (460)

One of the princes in the line of Meirionydd. Son of Meirion ap Tybion, and father of Gwrin Farfdrwch. See HG 18, JC 41, ABT 23 in EWGT pp.11, 49, 108.

CADWALADR ap PEREDUR GOCH. (930)

Father of Letis the wife of Rhiwallon ap Dingad. (Peniarth MS.287 p.1).

CADWALLON ap CADFAN. (d.634).

He was the son of Cadfan ap Iago as all the genealogies agree, see e.g. HG 1 in EWGT p.9, etc. His mother is said to have been Tandreg (or Afandreg) ferch Cynan Garwyn (ByA 28b in EWGT p.91). Geoffrey of Monmouth said that he was brought up in his father's court with Edwin, who was about the same age. See s.n. Cadfan ap Iago. Now Bede says that Edwin was aged 47 when he died in 633 (*Hist.Eccles.* II.20), so that his birth would be in about 586. Cadwallon died in 634 (see below) and Geoffrey of Monmouth says that he ruled for 48 years. If we take this to be a mistake for his age when he died, then his birth would be in about 586, making him about the same age as Edwin (PCB).

Cadwallon probably succeeded his father, as stated in the Life of St.Beuno (§14 in VSB p.19). J.E.Lloyd gives the date as c.625 (DWB). For Cadwallon's dealings with Beuno, see s.n. Beuno.

According to Geoffrey of Monmouth, Cadwallon and Edwin, after they had succeeded to their respective kingdoms, were at first close friends. But after two years Edwin asked leave of Cadwallon to wear a crown, and to celebrate the same solemnities as had been used of old in Northumbria. Cadwallon

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was about to agree to this when Brian [Braint Hir] stirred up enmity between them. The result was war between Cadwallon and Edwin (HRB XII.2-3). This is mainly fiction. Edwin succeeded to Northumbria in 617 (ASC; Oman p.270).

According to Geoffrey Cadwallon met Edwin in battle beyond the Humber but was put to flight with great loss of men (HRB XII.4). The place of the battle was said to be at Widdrington, six miles north-north-east of Morpeth in Northumberland. Robert Vaughan (d.1667) appears to have invented a Welsh name for the site, viz. *Dinwydr*, 'Glass Town', for in his notes on the triads in NLW MS. 7857D p.9 he says: "Edwin king of ye Saxons vanquished Cadwallon King of ye Britons in the battel of Dinwydr about ye yeare 619." See William Warrington, *History of Wales*, 1788 (1805 ed. p.82). A battle at Widdrington was accepted by Sharon Turner in his *History of the Anglo-Saxons*, 1823 ed. I.349 and by the DNB s.n. Cadwallon, but is rejected by later historians.

After this it appears that Edwin invaded North Wales. See s.n. Belyn of Ll_n. Then Edwin blockaded Cadwallon in Ynys Lannog [Priestholm, Puffin Island] off the coast of Anglesey (AC s.a. 629, but perhaps actually 632 HW 185 n.96). That Edwin had a fleet which could achieve the blockade is clear from Bede's statement that he reduced the 'Mevanian Islands', (by which he meant Man and Môn), under his dominion (*Hist.Eccles.*, II.5 and 9; HW 184). But it appears that Cadwallon succeeded in escaping to Ireland. He is said to have remained there for seven years, and all that time his war-band never asked for anything, lest they should be compelled to leave him, wherefore they are called one of the 'Three Faithful War-Bands' of Ynys Prydain (TYP no.29). Edwin's conquest of Gwynedd and Môn and his oppression were such that he is called in a triad 'the third plague that was reared in Môn' (TYP n.26W). TYP pp.294-5 suggests a different interpretation of these events.

For Geoffrey of Monmouth's legendary account of Cadwallon during this period, see s.n. Braint Hir. The Welsh poets referred to Cadwallon's exile. Thus in the Book of Taliesin a prophetic poem makes the remark:

When Cadwallon came across the Irish Sea,
He established his court again in Ardd Nefon(?).

(BT 73.9-10, translated in TYP p.294).

Cadwallon's exile cannot have lasted seven years as the triad states for he was back in Wales in or before 633. According to Welsh tradition Cadwallon fought many battles against Edwin. Thus a poem in the Red Book of Hergest (RBP cols.1043-44) mentions in the first stanza 'fourteen chief battles for fair Britain, and sixty encounters'. The most famous was that at Mynydd Digoll. i.e. Cefn Digoll [Long Mountain in Powys], which is mentioned in stanza 4:

The camp of Cadwallon the famous,
on the uplands of Mynydd Digoll,
seven months and seven battles each day.

(Translated by Rachel Bromwich in *The Figure of Arthur*, by Richard Barber, 1972, p.98). The battle is noted in a triad as causing one of the 'Three Defilements of the Severn'. This occurred when Cadwallon went to the Action of Digoll, and the forces of Cymru with him; and Edwin on the other side, and the forces of Lloegr with him. And then the Severn was defiled from its source to its mouth (TYP no.69). This is probably the battle mentioned in *Annales Cambriae* (s.a. 632) as *Strages Sabrinae*, 'the slaughter of the Severn'. Although the same manuscript puts it two years after the death of Edwin and one year after the death of Cadwallon, these last two dates are both two years early, so that 632 may be correct for the battle of Cefn Digoll.

According to Geoffrey of Monmouth Cadwallon defeated Penda, the heathen king of Mercia, and Penda agreed to assist him against the Saxons (HRB XII.8). The alliance was evidently cemented by Cadwallon taking Penda's sister, by the same father but a different mother, to be the partner of his bed (HRB XII.14). So also ByA §28a in EWGT p.91. In 633 Cadwallon, supported by Penda, fought a battle against Edwin at a place called Haethfelth in which Edwin was slain and his army destroyed or scattered

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(Bede, *Hist. Eccles.*, II.20). The *Historia Brittonum* (§61) and AC (s.a. 630, ante-dated) call the place Meicen [Meigen]. This place is mentioned as the site of another of Cadwallon's battles in the above mentioned poem from the Red Book of Hergest (Stanza 5):

The camp of Cadwallon on the Severn,
and on the other side of the river Dygen,
almost burning Meigen.

Meigen was a place near Welshpool, agreeing with the poem, but Haethfelth is probably Hatfield Chase in Yorkshire. On the whole it seems most likely that HB (followed by AC) has confused one of Cadwallon's lesser victories with that at Haethfelth (TYP pp.151-2).

Cadwallon with Penda as ally proceeded to rampage through Northumbria. Osric, Edwin's cousin, who had succeeded to Deira, was slain in 634, and Eanfrith, son of Aethelfrith, who had seized the crown of Bernicia, was treacherously killed by Cadwallon soon after. Then Oswald, another son of Aethelfrith, took the crown of Bernicia, and with a small body of troops marched south to meet Cadwallon. Before he engaged, Oswald set up a great wooden cross, and on his knees prayed to God to help his worshippers in their distress. The place was called *Hefenfelth*, 'Heavenfield'. They marched by night and at the dawn of day made a surprise attack at a place called Denisesburn, (now called Rowley Water), near Hexham. Their victory was complete in spite of the disparity of numbers, and Cadwallon was slain. (Bede, *Hist. Eccles.*, III.1-2; HW 187-8). The place is called *Catscaul* in HB §64, more correctly *Cantscaul* (AC s.a.631), which would be in later Welsh Canyscaul, a translation of the original Saxon name of Hexham (Ifor Williams in BBCS 6 pp.351-4, 7 p.33). The correct date of the battle is 634 (HW 188 n.108).

Cadwallon had one son, Cadwaladr, but he was probably too young to succeed, and it seems that it was Cadafael (q.v.) who next occupied the throne of Gwynedd.

In the triads Cadwallon's bard, Afan Ferddig, is called one of the 'Three Red-Speared Bards' of Ynys Prydain (TYP no.11), and Cadwallon, himself is described as one of the 'Three Frivolous Bards' of Ynys Prydain (TYP no.12). Cadwallon's horse, Tafod Hir, 'Long tongue', is called one of the 'Three Plundered Horses' of Ynys Prydain (TYP no.40), presumably because they were obtained by plunder.

An ancient poem about Cadwallon, has survived, although the only existing copy is late. It was attributed to Cadwallon's bard, Afan Ferddig. Ifor Williams, who called the poem 'Moliant Cadwallawn' (Praise of Cadwallon), claimed that the poem could well date from the time of Cadwallon himself. See BBCS 7, pp.23-32. If it is genuine it was evidently addressed to Cadwallon when he was at the height of his career, c.634 (TYP pp.294-5). For a further study of the poem see R. Geraint Gruffydd in *Astudiaethau ar yr Hengerdd*, ed. Rachel Bromwich and R. Brinley Jones, Cardiff, 1978, pp.25-34. The following lines are translated from his tentative rendering into modern Welsh:

1. 1 The sea flows with the onset of a mobilised host,
 2 The host of Cadwallon the generous with his victorious purpose,
 3 The enemy like a stag with wildfire [following it].

 9 No son so full of grace was ever so fortunately born.
 10 In the form of Echel [Achilles] the warrior went to battle.

 16 A tale came to me from the country of Gwynedd
 17 [About] the slaying of his men in a fateful battle.

 24 He did not parley, at the request of the men of Brynaich,
 25 With Edwin, the very treacherous chief over them.

 36 The assault of Cadwallon [went] as far as the hill of Caergaradog;
 37 In his career he sets Efrog [York] on fire.

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Geoffrey of Monmouth extended the life of Cadwallon until after the death of Penda (655, ASC). He says that his body was embalmed and placed in a statue of brass, and set up in complete armour on a brass horse over the western gate of London, to be a terror to the Saxons (HRB XII.13). Cadwallon is included in the tract of 'The Twenty-four Mightiest Kings' (§23), See *Études Celtiques*, XII, p.173.

CADWALLON ap IEUAF. (d.986).

King of Gwynedd 985-986. He slew Ionafal ap Meurig in 985, and was slain by Maredudd ab Owain of Deheubarth in 986 (ByT). His father was evidently Ieuaf ab Idwal Foel. See HW 344, 765.

CADWALLON ap MAREDUDD. (d.992).

His death is recorded in ByT. His father was son of Owain ap Hywel Dda (ABT 7k in EWGT p.101).

CADWALLON ap MEIRION. (450)

A son of Meirion ap Tybion. See JC 41 in EWGT p.49.

CADWALLON ab OWAIN. (d.966).

His death is recorded in ByT. His father was probably Owain ap Hywel Dda.

CADWALLON LAWHIR ab EINION YRTH. (440)

He appears in the genealogies as ancestor of the kings of Gwynedd, being grandson of Cunedda and father of Maelgwn Gwynedd. See e.g. HG 1, GaC 1, JC 22, ABT 1a, in EWGT pp.9, 36, 47, 95. His mother is said to be an un-named daughter of Tidlet, king of the Picts [Gwyddyl Ffichti] in Powys (JC 23) or Prawst ferch Tithlym Prydyn [i.e. of Pictland] (ByA §28g). See EWGT pp.47, 91. His wife is given as Meddyf ferch Maeldaf ap Dylan Draws of Nanconwy, by whom he was the father of Maelgwn Gwynedd, and the mother of Meddyf is said to have been a daughter of Tallwch, and sister of Trystan (ByA §28e,f in EWGT p.91).

To Cadwallon, who was probably not the eldest son, it fell to extend the dominions of the family in Arfon and to conquer the greater part of Môn from the Irish inhabitants [Gwyddyl]. This can be gathered from relatively late traditions. A great battle was fought at a place called Cerrig-y-Gwyddyl in Môn, and Cadwallon's war-band tied the fetter-locks of their horses to their own feet [lest they should waver] in the fight against Serigi Wyddel, so that they are called one of the 'Three Fettered War-Bands' of Ynys Prydain (TYP no.62). Cadwallon was aided in the battle by his three cousins, Cynyr, Meilir and Yneigr, sons of Gwron ap Cunedda. Cadwallon slew Serigi at a place called Llam-y-Gwyddyl, 'the Irishmen's Leap', in Môn (ByA §29(15) in EWGT p.92). Some later versions mistakenly write Caswallon and Llan-y-Gwyddyl. See further s.n. Serigi Wyddel.

The cognomen *Llawhir*, 'Long-hand', is explained in an anecdote by Iolo Goch, who mentions 'Kyswallon Lawhir, the man who could reach a stone from the ground to kill a raven, without bending his back, because his arm was as long as his side to the ground.' ('Araith Iolo Goch' ed. T. Parry Williams, *Rhyddiaeth Gymraeg*, I (1954) p.107). See also TYP pp.296-7.

Llys Caswallon, $\frac{3}{4}$ mile south-east of Llanelian, Môn, is probably named after him. This may be why St.Elian is said to have received land from 'Caswallon'. He is mentioned in a poem 'Dosbarth yr Ymrysson' ascribed to Taliesin which begins: *Pan aeth Kyswallon hir i Dir mab Don* (Cwrtmawr MS.5 p.397, etc.).

Geoffrey of Monmouth mentioned *Cadwallo Laurh* as one of the four kings who bore golden swords before Arthur at his coronation (HRB IX.12, 13). Through Geoffrey the name found its way into Arthurian Romance, e.g. Cadualans in *Erec et Enide* by Chrétien de Troyes (ll.315, 6816), Tradelmant, etc., in the 'Vulgate Merlin', Cradilmant, etc. in Malory.

CADWALLON LYW. (540)

He appears in a pedigree in HG 19 (EWGT p.12) as the son of *Guitcun* ap Sawyl Benisel. He would thus be a nephew of St.Asaph, and he may therefore be the Cadwallon mentioned in the Life of St.Kentigern (§23). See Cyndeyrn Garthwys. (LBS I.178, WCO 192-4).

CADWARD, bishop.

He appears in the Book of Llandaf as a bishop in Glywysing. He first occurs as a clerical witness, not bishop, to six charters in the time of bishop Terchan (BLD 197 - 204b) during the reigns of Ithel ap Morgan, Ffernfael ab Ithel, and Meurig and Rhys, sons of Ithel. As bishop he appears in charters in the time of king Ffernfael ab Ithel (BLD 207), and of Rhodri and Rhys sons of Ithel, when they were kings (BLD 209a, b, 210b, 211a), and of Gwrgafarn and Athrwys sons of Ffernfael, when they were kings (BLD 206b, 208, 210a, 211b). The dates suggested by Wendy Davies for Cadward as bishop are c.760-785 (LlCh pp.117-9).

CADWEITHEN.

He appears twice in the *Annales Cambriae*:

862 Catgueithen expulsus est.

882 Catgueithen obiit.

Similarly in *Bryt y Tywysogion*. Nothing seems to be known about him.

CADWGON ap CATHEN, king of Dyfed and Brycheiniog. (650)

He appears in the genealogy of the kings of Dyfed in De, HG 2, JC 12 (Gwgawn), ABT 18a in EWGT pp.4, 10, 45, 106. He also appears in the genealogy of the kings of Brycheiniog in JC 8 in EWGT p.45. In both genealogies he is the father of Rhain. From this it appears that Cadwgon, as well as his father and son were kings of Dyfed and Brycheiniog. This was first pointed out by A.W.Wade-Evans in *Welsh Mediaeval Law*, Oxford, 1909, p.xlvii, and again by PCB in *Cy.* 43 (1932), pp.56-58. At this time Dyfed included Ystrad Tywi. See s.n. Rhain ap Cadwgon. In some texts of the Dyfed pedigree (see EWGT p.106) Cadwgon is given the cognomen Trydelic or Tredylic. This effectively identifies him with *Catgucaun Tredecil* who is said to have 'given land to Teilo' (BLD 118). This probably means to the church of Teilo. Similarly in the Life of Oudoceus, a certain king Cadwgon is represented as ruling beyond [i.e. west of] the Tywi, and harassing the monasteries of Oudoceus in that area, namely Penalun, Llandeilo Fawr and Llanddyfrwyr (BLD 133). Penalun is in the smaller, later Dyfed, while the other two are in Ystrad Tywi.

CADWGON ab OWAIN. (d.949).

A king in the district of Margam, mentioned in the Book of Llandaf as a contemporary of bishop Gulfrid [Wulfrith] (BLD 224-5). His death at the hands of the Saxons is recorded in the *Annales Cambriae* s.a.951. This should be 949 according to Thomas Jones in *ByT*. He was evidently the son of Owain ap Hywel ap Rhys (HW 338, 348).

CADWR ap CADFOR. (770?)

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

CADWR ap GWRLAIS. (Legendary). (475)

A hero of Cornwall, perhaps the invention of Geoffrey of Monmouth, who calls him Cador, duke or king of Cornwall. Soon after coming to the throne Arthur put Cador in charge of an army to go against the Saxons and he put them to flight (HRB IX.1). After the battle of Badon, Arthur left Cador with 10,000 men to pursue the defeated Saxons. He drove them into Thanet and received the surrender of the remnant there (IX.5). He was present at Arthur's coronation and was one of the four kings who

each bore golden swords before him, according to their right, on that occasion (IX.12-13). He is described as a man of merry disposition (IX.15), took part in Arthur's war against the Romans in Gaul (X.4,5,6,9), and was finally slain at the battle of Camlan (XI.2).

In this last contest he is apparently called *Cador Limenic*, perhaps for *Lemenig*, 'the bounding', although possibly the names of two different persons are here run together. See s.n. Llemenig. Cador was the father of Constantine [Custennin] who succeeded Arthur, and Constantine is said to be Arthur's kinsman (XI.2). Thus Geoffrey implied a relationship between Cador and Arthur, but never defined it. However, the obvious answer was eventually given. Gorlois had been the previous duke of Cornwall, married to Igera, who later became Arthur's mother (HRB VIII.19-20). So it was concluded that Cador was the son of Gorlois by Igera, and therefore half-brother to Arthur. Constantine would then be nephew to Arthur. The first clear statement to this effect that I have seen is in the Chronicle of John Hardyng (d.1465), who says: "Cador the kynges brother of his mothers syde", (Ed. Henry Ellis, London, 1812, p.122; similarly pp.137, 146). In Welsh sources it first seems to appear in the work of Gutun Owain in his copy of ByT in the Book of Basingwerk (NLW MS.7006) p.182v: 'That Kadwr was son to Gwrlais, earl of Cornwall, by Eigr daughter of Amlawdd Wledig, mother of Arthur.' (See J.J.Parry, *Brut y Brenhinedd*, 1937, p.193). The same, in effect, is said in ByA §§31, 32 in EWGT p.94, also apparently originating with Gutun Owain.

Cadwr, earl of Cornwall, is mentioned in the tale of 'Rhonabwy's Dream' as the man whose duty it was to put armour on Arthur in the day of battle and fighting. He arose with Arthur's sword in his hand, and thereupon the host, which had been in a state of excitement, stood still, and the excitement ceased (RM 152). He is mentioned again as one of forty-two of Arthur's counsellors (RM 159). In a late triad he is mentioned as one of the 'Three Knights of Battle' in Arthur's Court (TYP App.IV no.3).

Cadwr does not appear in the tale of 'Culhwch and Olwen' or the early triads and therefore it seems that he is an invention of Geoffrey of Monmouth. The 'traditional' tomb of Cador is at Cadon Barrow along the coast to the west of Tintagel in Cornwall (E.K.Chambers, *Arthur of Britain*, p.186).

CADWR ap PYBYR.

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

CADWR WENWYN ab IDNERTH. (830)

Genealogical link in the ancestry of Elystan Glodrydd (q.v.). According to LD ii.100 his daughter Mereddon was the wife of Idwal Foel.

CADWRY ap GWRION. See Gwrion.

CADWY ap GERAINT. (500)

He appears in the Life of St.Carannog (§§4-5 in VSB pp.144-6) as *Cato*, a contemporary of Arthur, reigning at *Dindraithov* [Dindreathwy], somewhere in Devon. According to the Life, Cato gave to Carannog a place to build a church called *Civitas Carrov*, i.e. Carrum [Carhampton]. In JC 10 in EWGT p.45 he appears as *Cado* son of Geraint ab Erbin, and father of P[er]jedur.

In the tale of 'Culhwch and Olwen' he appears in the list of warriors at Arthur's court: *a Cadwy* (without the expected aspiration) *m. Gereint* (WM 460, RM 106), and in the same way in 'Rhonabwy's Dream' where he is listed as one of forty-two counsellors of Arthur (RM 159). In a triad (TYP no.75) he is called Gadwy ap Geraint, one of the three men of Ynys Prydain who were most courteous to Guests and Strangers. In a relatively late version of Bonedd y Saint he is mentioned as Cattw, Gadwr, Gadwy, or Gadw, one of the sons of Geraint ab Erbin (§76 in EWGT p.65).

In the ninth century Life of St.Winwaloe by Wrdisten (§2), that saint's father, Fracan, is said to be a cousin of *Catovii*, a British king, a man most famous in the eyes of the world. He ruled over *Nomnia* [a mistake for Domnonia] (G.H.Doble, *The Saints of Cornwall*, II.66). Presumably Domnonia = Devon, not Domnonée.

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Two manuscripts of the Life of the Breton St. Winnoc trace him through the princes of Domnonée to Riwal, an early colonist from Britain, and he in turn is traced to Urbien son of *Catovi filii Gerentonis*. (Bollandists, *Acta Sanctorum*, Nov. III, p. 267). The manuscripts are said to be of the thirteenth century (G.H. Doble, *The Saints of Cornwall*, V. 134). This was apparently borrowed from Ingomar, a tenth-century monk of St. Méen, in his Life of St. Iudichael. See Pierre le Baud, *Histoire de Bretagne*, 1638, pp. 64-82; Doble, *ibid.*, p. 141 n. 32. It does not seem, however, that Riwal could really be descended from Cadwy ap Geraint.

CADYRIEITH ap PORTHAWR GANDWY. (Legendary).

He was one of the four servants who guarded Arthur's Couch according to the tale of 'Geraint ab Erbin' (WM 387-8, RM 246). Further on in the story he acts as a kind of head servant to Arthur (WM 402, 413, 440; RM 258, 267, 286). In a triad (TYP no. 9) he is mentioned as one of the 'Three Chieftains' of Arthur's Court. Here he is the son of Porthawr Gadw, but some versions call him son of Saidi, which suggests that he is the same as, or has been confused with, Cadyrieith ap Saidi, below. In the 'Englynion y Clyweid' a proverb is attributed to him. Here he is called *Kadeith uab Porthawr* (No. 72 in BBCS III p. 15).

CADYRIEITH ap SAIDI. (Legendary).

According to a triad (TYP no. 75) he was one of the three men most courteous to Guests and Strangers. In 'Rhonabwy's Dream' he is one of twenty-four counsellors of Arthur, and although he was but a youth 'there was not a man in Britain more mighty in counsel than he' (RM 160). Cadr-ieith = 'Fine speech' (TYP p. 291). Compare Cadyrieith ap Porthawr Gandwy, above.

CAEN ap CAW.

In the list of the sons of Caw he first appears as *Kaenn* in Peniarth MS. 131 p. 279 (by Ieuan Brechfa) and in some later manuscripts. The name seems to replace *Connyn* ap Caw of the list in 'Culhwch and Olwen' and *Kynnan* ap Caw in Achau'r Saint §31 in EWGT p. 70. See BBCS 18 p. 242, EWGT p. 149.

CAENOG ap TEGONWY. (775)

Genealogical link in the ancestry of Lles Llawddeog; father of Corf. See MG 3, ABT 1b, 8g, 12 in EWGT pp. 39, 96, 102, 104. He is often confused with Cynog Mawr ap Iorwerth Hirflawdd.

CAEOG.

The word *caeawc* appears frequently in Welsh poetry meaning 'wearing a diadem' (CA p. 69) or 'wearing a brooch' (Kenneth Jackson, *Y Gododdin*, pp. 116, 117). But in the Cynddylan poem (CLIH XI v. 28) it may be a personal name:

Cynddylan's hall is deserted tonight;
Gone the steadfast swordsmen,
Elfan, Cynddylan, Caeog.

But even here it could be an epithet (CLIH p. 206).

CAER ARIANRHOD.

The place is mentioned in the Mabinogi branch of 'Math' as the residence of Arianrhod (WM 95, 96, 98, RM 69, 70, 71). According to the story the place must be in the neighbourhood of Dinas Dinlle, in the parish of Llandwrog, Arfon. See s.n. Llew Llaw Gyffes. It was apparently Humphrey Llwyd who identified the site as a shoal about half a mile from the coast of Arfon in the parish of Clynnog, called in dialect Tregaranthrag, grid ref. SO 4254 (Rhestr s.n. Caer Arianrhod). Humphrey Llwyd supplied the name for the first printed map of Wales, *Cambriae Typus*. It was completed in manuscript in 1568 and printed in 1573 in the first Supplement to the Atlas (*Theatrum*) of maps which

had been published by Abraham Ortelius in 1570. It was mis-spelt *Caer Ierjenrhod* and thence copied onto many later maps. It reappeared as Caer Arianrhod with the Ordnance Survey map of Carnarvonshire in 1841 (F.J.North, *Sunken Cities*, pp.214-220). The place was examined by F.G.Wynne during an exceptionally low tide and described by him in *Arch. Camb.*, VI.13 (1913) pp.199-200.

In the tale of 'Math' the implication is that the Caer was on the shore, in a position similar to that of Dinlleu [Dinas Dinlle]. There is no reason to suppose that the site marked on the maps is correct, or that it could have become detached from the mainland since prehistoric times (F.J.North, pp.223, 232). In Edward Lhuyd's *Parochialia*, III.51 (Parish of Llanwnda) the place is called Caer Anrhad and said to be named after Anrhad son of Dôn. See further Ifor Williams in PKM 272-3.

According to the Folklore of the district it appears that Caer Arianrhod was inundated on account of the wickedness of its inhabitants. But Gwennan bi Dôn, Elan bi Dôn and Maelan bi Dôn, three sisters, escaped, because at the time they had come ashore to fetch food or water at Cae'r 'Loda (Cae'r Aelodau, the Field of the Limbs). When they looked back they beheld the town submerged by the sea. Gwennan fled to the spot now called Bedd Gwennan (Gwennan's Grave) where she is now buried, Elan fled to Tyddyn Elan (Elan's Holding) and Maelan to Rhos Maelan (Maelan's Moor). All these are names of places in the immediate neighbourhood. John Rhys thought that *bi* perhaps meant 'baby' *Celtic Folklore*, pp.207-211). But W.J.Gruffydd doubted this interpretation of 'bi' (*Math vab Mathonwy*, p.188 n.59).

CAER FADDON.

The site of Arthur's supposed twelfth and last victory against the Saxons. The *Historia Brittonum* (§56) says:

Duodecim fuit bellum in Monte Badonis, in quo corruerunt in uno die nongenti sexaginta viri de uno impetu Arthur et nemo prostravit eos nisi ipse solus.

The twelfth battle was on Mount Badon in which there fell in one day nine hundred and sixty men in one onset of Arthur, and no one overthrew them but he himself only.

The *Annales Cambriae* mention the battle:

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

[516] The battle of Badon, in which Arthur carried the cross of our Lord Jesus Christ for three days and three nights on his shoulders, and the Britons were victorious.

Arthur's carrying of a Christian symbol on his shoulders has here apparently been transferred to the battle of Badon from that of Castellum Guinnion (q.v.), though there it is an image of the Virgin Mary.

The battle is mentioned in the 'Historia' part of the 'De Excidio' attributed to Gildas (§26):

Ex eo tempore nunc cives, nunc hostes vincebant ... usque ad annum obsessionis Badonici montis.

From that time now the citizens, now the enemies were victorious ... up to the year of the siege of the Badonic hill.

This writer does not mention Arthur as the victor. Bede copies this in his *Historia Ecclesiastica* (I.16) using exactly the same words. His ninth century translator calls it *Beadonascan dune* (E.K.Chambers, *Arthur of Britain*, p.197).

William of Malmesbury (c.1125) said that Arthur routed 900 of the enemy single-handed, relying on the image of the mother of the Lord which he had sewn on his arms (*De rebus gestis Regum*

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Anglorum, I.8). Henry of Huntingdon (c.1129) said that in his day the sites of all Arthur's battles were unknown (*Historia Anglorum*, II.18).

Geoffrey of Monmouth (c.1136) speaks of the site as 'pagus Badonis', and treats it as being not far from the Severn and in Somerset (HRB IX.3). His statement may be the origin of the 13th century gloss in one manuscript (Cambridge Ff.i.27) of the 'De excidio', which adds to the quotation given above: *qui prope Sabrinum hostium habetur*, 'which is held [to be] near the mouth of the Severn' (E.K.Chambers, p.237). Geoffrey uses Bado as the name for Bath, e.g. *Urbem Kaerbadum quae nunc Bado nuncupatur* (HRB II.10). See Bleiddud ap Rhun Baladr Bras. Brut y Brenhinedd calls the site of the battle Caer Faddon, a name which is used elsewhere to represent Geoffrey's Bado, i.e. Bath. In fact Caerfaddon is regularly used as the Welsh name for Bath. Geoffrey represents Arthur as carrying a shield on his shoulders upon which was painted a picture of the Virgin Mary. Arthur won the day after killing 470 men with his own sword (HRB IX.4).

In the tale of 'Rhonabwy's Dream' the site is called Caer Faddon (RM 151), and is placed near the Severn. Arthur's opponent is said to have been Osla Gyllellfawr (q.v.). From the internal evidence of the story it was suggested by Egerton Phillimore that a traditional site of this battle was "the round camp on the Black Bank or spur of Long Mountain, south of Cwm y Sul and north of Cwm Bychan, some mile and a half east south east of Buttington Bridge" (OP II.619) near Welshpool.

Many suggestions have been made on historical, archaeological, and strategic grounds as to the true site and date of the battle. The date is generally put in about A.D.500 (HW 125; K.H.Jackson in *Arthurian Literature*, ed. R.S.Loomis, p.2). In 1849 Edwin Guest suggested Badbury Rings near Wimborne, Dorset (*Origines Celticae*, II.147). Other places named Badbury in the same general area have been suggested (E.K.Chambers, pp.199-200). These are possible sites according to K.H.Jackson (*loc.cit.*, pp.2-3). Two scholars have recently put forward Bath again as the place represented by Mons Badonis, namely, F.K.Johnstone in *Antiquity*, 36 (1962) pp.102-9, and Nikolai Tolstoy in BBCS 19 pp.143-154 (1961). They propose respectively 503 and 501 for the date of the battle. For an account of other suggested sites see E.K.Chambers, pp.197-201. Nikolai Tolstoy gave a fairly full bibliography of views concerning Arthur's battles from 1600 to 1959 in BBCS 19 pp.154-6.

CAERLLEON (Chester), Battles of.

(1) The battle in *Urbe Legionis* was Arthur's ninth victory against the Saxons according to the *Historia Brittonum* (§56). This is generally taken to be Chester. See e.g. Kenneth H. Jackson in *Arthurian Literature*, ed. R.S.Loomis, p.4).

(2) The battle between Aethelfrith, king of Northumbria, and the Britons. The prime authority is Bede (*Hist. Eccles.*, II.2). When Aethelfrith came to the vicinity to do battle he observed that a number of priests had come together to pray for the success of the British army. They were from the monastery of Bangor Is-coed or Bangor-on-Dee, 13 miles south of Chester, under the protection of a certain Brocmail [Brochwel]. Aethelfrith, a pagan, decided that by their prayers they were fighting against him although unarmed. He therefore ordered that they should be attacked first. Brocmail and his men fled, allowing, it is said, twelve hundred of those who came to pray to be killed, while only fifty escaped by flight. After this Aethelfrith destroyed the rest of the British army, but not without considerable loss to his own forces. This, says Bede, was the fulfilment of a prediction that Augustine had made, 'that those perfidious men should feel the vengeance of temporal death, because they had despised the offer of eternal salvation'. Bede is referring to the refusal of the British bishops to accept the customs of the Roman church when they met Augustine a second time (c.A.D.603), having decided on their course of action under the presidency of Dinooth [Dunod, q.v.], abbot of Bangor Is-coed.

The Anglo-Saxon Chronicle puts the battle in A.D.607. The Annals of Ulster give 612 [recte 613] but the date generally accepted is 616 as proposed by Charles Plummer (*Baedae Opera Historica*, ii.76-77).

The Annales Cambriae give:

[613] The battle of Cairlegion and there Selim son of Cinan fell.

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The Annals of Tigernach give under 611 or 616:

The battle of Caire Legion where the saints [i.e. monks] were killed and Solon mac Conain king of the Britons fell, and king Cetula fell. Etalfraidh was victor and died soon after. (HW 179 and n.68).

We thus learn that Selyf Sarffgadau ap Cynan Garwyn died at the battle. He was probably leader of the Britons as representative of the ancient line of Powys (HW 181). *Cetula rex* of the Annals of Tigernach is probably to be identified with Cadwal Crysban (q.v.), a prince of the line of Rhos in Gwynedd.

Geoffrey of Monmouth followed Bede in his main story, but indulged his fancy to some extent. Thus he says that Aethelfrith's attack was made at the instigation of Ethelbert, king of Kent, Augustine's chief convert. He also describes Brocmail [Brochwel] as 'Consul of Chester' and treats him as the chief of the whole British army. After defeating the Britons in the manner described by Bede, Aethelfrith is said to have proceeded on his march to Bangor Is-coed, where, however, he was defeated by the Britons under Bledericus [Bledrus], duke of Cornwall, Margadud [Maredudd], king of Dyfed, and Cadfan, king of Gwynedd. In the battle Aethelfrith was wounded and forced to flee, and lost 10,066 men killed, while on the side of the Britons Bledericus their commander was slain (HRB XI.13).

Brut y Brenhinedd tells much the same story, but mis-identifies Brochwel as Brochwel Ysgithrog, a chronological impossibility. The 'Cleopatra' version tells the story somewhat differently and says that the battle was called *Gweith Perllan Bangor*, 'The Battle of Bangor Orchard'.

A triad (TYP no.60) mentions the three Gate-Keepers at the battle of Perllan Fangor, naming them as Gwgon Gledyfrudd, Madog ap Rhun and Gwion ap Cyndrwyn, while the three others on the side of Lloegr [England] were Hawystl Drahog, Gwaetcym Herwuden and Gwiner. The 'Cleopatra' Brut is the only authority for identifying the battle of Perllan Fangor with the battle of Chester, but it probably represents a genuine tradition (TYP p.163).

The second battle mentioned by Geoffrey, in which the Britons were victorious, is generally regarded as fictitious, but A.N.Palmer (Cy. 10 (1889) pp.22-23) thought that it might be historical and that the name of Perllan Fangor might belong more properly to this battle (HW 181 n.77).

See also OP II.281-4.

CAERLLION AR WYSG. (Caerleon-on-Usk).

The Roman legionary fortress of Isca Silurum in Gwent became known to the early Welsh as *Cair Legeion Guar Uisc* as in the list of cities in HB §66 bis. Another Roman legionary fortress was Deva on the Dee, *Cair Legion* in the HB list, modern Caerlleon, i.e. Chester. To distinguish the two, the Welsh called the former Caerllion or Caerllion ar Wysg. See OP I.227, II.192.

In the tale of 'The Dream of Maccsen Wledig' we are told that *Kaerllion* was one of the three strongholds made by Maccsen for his wife Elen (WM 187, RM 89).

Geoffrey of Monmouth wrote 'Urbs Legionum super Oscam Fluvium', pretended that the city was founded by Belinus son of Dunuallo Molmutius [Beli ap Dyfnwal Moelmu] (HRB III.10), and made it the seat of one of his three fictitious archbishoprics (IV.19, VIII.12, XI.3). Brut y Brenhinedd substituted 'Caerllion ar Wysc'.

Geoffrey was the first to associate the city with Arthur, but only as far as making it Arthur's choice for the site of his special coronation because of its great wealth, convenient situation, the beauty of its meadows and groves, and the magnificence of the royal palaces, which made it rival the grandeur of Rome (IX.12).

The name appears sparingly in the French Arthurian romances where Arthur's chief court is Camelot and sometimes Carduel (Carlisle?). It is in the Welsh Arthurian romances that Caerleon-on-Usk becomes the chief of Arthur's regular courts, i.e. in 'Owain', 'Peredur' and 'Geraint'. So also in a late triad (TYP no.85) Caerllion ar Wysg is one of the 'Three Principal Courts of Arthur'. In the tract of 'The twenty-four Mightiest Kings' (§10, Beli ap Dyfnwal Moelmu) we are told that Beli founded Caerllion where Llion Gawr had a castle. 'That was the chief fortress of Ynys Brydain, for the dignity and state of the island were there, and the Seven Arts, and the Round Table, and the chief archbishopric of the three, and the Perilous Chair, and the Thirteen Kingly Treasures of Ynys Brydain. At that time it

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was called a Second Rome because it was so beautiful, pleasant, powerful and wealthy.’ (*Études Celtiques*, XII (1968) p.170).

CAER OETH AC ANOETH.

Perhaps ‘The Difficult and Very difficult Fortress’, referring to access to the fortress. See Rachel Bromwich in TYP p.142. This supersedes the suggestions of John Rhys in *Celtic Folklore*, p.619.

It is mentioned in the tale of ‘Culhwch and Olwen’ as a place visited by Glewlwyd Gafaelfawr (WM 458, RM 104). According to a triad (TYP no.52) Arthur was three nights in prison in Caer Oeth and Anoeth, until released by Goreu ap Custennin, his cousin. See further s.n. Goreu.

In the Stanzas of the Graves there is reference to Oeth ac Anoeth:

- 29 The long graves on Gwanas, -
 they who despoiled them did not discover
 who they were, what their mission was.
- 30 The war-band of Oeth and Anoeth came thither
 to their man, to their servant; [meaning not clear]
 let him who would seek them, dig Gwanas.

(SG pp.123). Gwanas is the name of a mountain tract near Cadair Idris (TYP p.142), near Dolgellau in the parish of Brithdir and Islaw'r-dref (WATU).

Iolo Morganwg built some imaginative ideas around this name. See the ‘Myvyrian Third Series’ of Triads, No.61, Iolo MSS. pp.187, 263.

CAER SIDDI.

A mythical fortress mentioned in two poems in the Book of Taliesin. The first reference is in a continuation of the poem of BT 33 partly quoted s.n. Taliesin. It continues (BT 34 ll.8-13):

Perfect is my seat in *Kaer Sidi*.
Nor plague nor age harms him who dwells therein.
Manawyd and Pryderi know it.
Three organs around the fire play before it.
And around its corners are ocean's currents,
And the fruitful (i.e. wonder-working) spring is above it.
Sweeter than white wine is the drink in it.

(Translated by R.S.Loomis in *Wales and the Arthurian Legend*, 1956, pp.148-9). In the other poem, called in a later hand *Preiddeu Annwn*, it appears as a place in Annwn visited by Arthur, Taliesin and others. The following lines are relevant (BT 54.19ff):

Perfect (i.e. richly equipped) was the prison of Gwair in *Kaer Sidi*,
According to the tale of Pwyll and Pryderi.
No one before him went into it,
.
Three shiploads of Prydwen we went into it;
Save seven none returned from *Caer Sidi*.

(Translated by R.S.Loomis, *loc.cit.*, p.134). John Rhys suggested that Caer Siddi meant the Fortress of the Fairies, on the assumption that Siddi corresponds to Irish *side*, originally meaning ‘of the faery mound’, and later used as a simple adjective ‘faery’. Thus Caer Siddi means ‘Faery Fortress’. (John Rhys, *Celtic Folklore*, 1901, pp.677-8; John Morris-Jones in *Cy. 28* (1918) p.238 n.1; R.S.Loomis, p.148). It is evident that Caer Siddi is a place in Annwn, or, according to Morris-Jones (p.238) and Loomis (p.148), another name for it.

CAER WRANGON. See Gwrrangon.

CAFALL, Arthur's dog.

The name of Arthur's dog according to the tale of 'Culhwch and Olwen'. Arthur led Cafall himself in the hunting of the boar Ysgithyrwyn Penbaedd, and it was Cafall that killed the boar (RM 135). In the hunting of the boar Trwyth, Cafall, Arthur's dog, was led by Bedwyr (RM 138). In the *Historia Brittonum*, in the part concerning the 'Marvels of Britain' (§73) he is called *Cabal*, and we are told that in the hunting of the boar, *Troit* (MS.C), the dog left his footprint on a stone. Afterwards Arthur made a cairn of stones and placed the stone with the footprint on top, 'and it is called Carn Cabal.' Carn Gafallt is now the name of a mountain in the parish of Llanwrthwl, in Buellt, grid ref. SN 9464 (Rhestr). This site is some way from the area which the hunt covered in the tale of 'Culhwch and Olwen', which suggests that there were different versions of the story (John Rhys, *Celtic Folklore*, p.539).

Cafall is also mentioned in the tale of 'Geraint ab Erbin', In the hunting of a stag he was the last dog let loose, but left all the other dogs behind and caused the stag to turn (WM 402, RM 258).

Cafall is the form that Latin *caballus*, 'a hack', would take in Welsh, and the word 'cafall' seems to have been used in Welsh for some kind of horse (John Rhys, *Celtic Folklore*, p.539 note). Compare modern Welsh *ceffyl*, 'horse'. The name Cafall evidently implies that Arthur's legendary dog was of enormous size. So also AoW 91.

Cafall also appears in a stanza which occurs twice in the Llywarch Hen poetry (CLIH VII.22 = VIII.8):

They met together about Cavall,
A bloody corpse without respect.
Rhun's fight with the other hero.

Ifor Williams says: 'It can hardly be a fight about Arthur's dog in the time of Mechydd [son of Llywarch Hen], but it could be about someone else's horse [ceffyl], or about a place' (CLIH p.185).

CAFF (CAPH). Fictitious king of Britain. (Second century B.C.)

Called Caph by Geoffrey of Monmouth, who makes him 14th of twenty-five kings who reigned between the death of Catellus and the accession of Heli. (See Cadell ap Geraint and Beli Mawr). He succeeded Bledudo [Bleiddud] and was succeeded by Oenus [Owain]. Nothing further is said of his reign (HRB III.19). ByB calls him Caph or Caff.

CAFFO, ST.

One of the disciples of Cybi in Anglesey according to the Life of that saint. He proved so superlatively excellent that Cybi had to address him in the language usual on such occasions, namely, 'Depart from me, for we cannot be together.' Caffo came to a town, which was called *Merthir Caffo*, and there the shepherds of *Rosuir* killed him. Therefore Cybi cursed the shepherds of Rosuir, with their mistress (§§16, 17 in VSB pp.244-6). Merthyr Caffo is now Llangaffo in Anglesey and Rosuir is Rhosyr, otherwise Newborough (WCO 185).

According to Henry Rowlands Caffo was a son of Caw (*Mona Antiqua Restaurata*, 1766 ed. p.154). This is perhaps a mistake based on the name, Cof ap Caw, in the list of sons of Caw in ByA 3 in EWGT p.85.

Caffo is commemorated on November 1 (LBS II.51).

CAI HIR. (Legendary).

'Cai the Tall'. One of the most famous of the warriors of Arthur's Court. In the earliest stories in which he appears, and in Welsh literature generally, Cai plays a heroic role, and it is only in the later French romances, and other romances (including Welsh) which betray French influence, that his role as a 'butt' appears (Bruce I.41).

He is one of the chief of Arthur's warriors in the tale of 'Culhwch and Olwen', being mentioned as *Kei* at the head of the list of warriors at Arthur's Court (WM 460, RM 106). His father was Cynyr

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Ceinfarfog, or, as the tale says: 'Cai was said to be his son'. Cynyr said to his wife: 'If there be anything of me in thy son, maiden, his heart will always be cold, and there will be no warmth in his hands'. Cynyr foretold other peculiarities: 'If he is my son he will be headstrong; when he carries a burden, whether it be great or small, it will never be seen, neither from in front nor from behind; none will endure water or fire as well as he; and there will be no servant or officer like him.' (WM 464-5, RM 109).

It cannot be said that what we know of Cai's characteristics either proves or disproves that he was Cynyr's son. He appears to have been obstinate (see below), and he was evidently a good servant. But the coldness which Cynyr mentioned is definitely contradicted by a later passage, and thus has been supposed to show that Cai was not really the son of Cynyr (T.Gwynn Jones, *Welsh Folklore and Folk Custom*, p.195). The passage in question is as follows: 'Cai had this peculiarity, nine nights and nine days his breath lasted under water, nine nights and nine days would he be without sleep. A wound from Cai's sword no physician might heal. When it pleased him he would be as tall as the tallest tree in the forest. When the rain was heaviest, whatever he held in his hand would be dry for a handbreadth before and behind, because of the greatness of his heat, and, when his companions were coldest, he would be as fuel for them to light a fire' (WM 470-1, RM 113-4).

There is so little relation between the two lists of Cai's peculiarities that it is difficult to believe that the storyteller thought of any connection between them, whether as proof or disproof of Cai's parentage. The discrepancy between the coldness and the heat is more probably an oversight on the part of the compiler of the tale, who may have been drawing on different sources. Further it should be noted that Cai is almost always called the son of Cynyr in Welsh literature. See CO(2) p.61. Two exceptions are noted below (PCB).

In the tale of 'Culhwch and Olwen' Cai is the first chosen by Arthur to go on an adventure, for example in the search for Olwen (WM 471, RM 113), in which his chief exploit was the slaying of the giant Wnach (q.v.) (WM 486-8, RM 126-8). Cai also went on the quest for Mabon ap Modron (RM 129-131), and with Bedwyr slew the giant Dillus Farfog. On this occasion Arthur unwisely belittled Cai's feat by singing an englyn which suggested that Cai would not have slain Dillus if the giant had not been asleep. Because of that Cai grew angry so that the warriors of the island had difficulty in making peace between Cai and Arthur. Even when that was done Cai would have nothing to do with Arthur in his hour of need from that time forward (RM 133-4).

This passage illustrates Cai's stubbornness and perhaps betrays the germ of that ill-nature which is such a notable characteristic of his in the later French Romances. Another slight indication of this appears in the same tale. For when Culhwch arrived at Arthur's Court while feasting was in progress, Arthur was willing to forego the rule that none should be admitted at such a time, because of Culhwch's noble bearing. But Cai said: 'If you would follow my counsel, you would not break the laws of the court for him.' Arthur gently reproved him (WM 456-8, RM 103-5). Whatever may be said about his temperament there is nothing here to suggest that Cai was anything but a first-rate warrior from the point of view of strength and valour.

We learn further from the tale that Cai had a son Garanwyn (WM 465, RM 110) and a daughter Celemon (WM 469, *Relemon* RM 112). We also learn that Cai was slain by a man named Gwyddog ap Menestyr, whom Arthur slew, as well as his brothers, in vengeance for Cai (WM 465, RM 110).

Cai is less prominent in the tale of 'Rhonabwy's Dream'. He is described as 'the finest horseback rider in Arthur's Court' (RM 152) and is only mentioned again in one place (RM 160).

In the same category as 'Culhwch and Olwen' is the poem 'Who is the porter?' in the Black Book of Carmarthen (BBC 94-96), which gives us some further information concerning the older conception of Cai. The following is from the translation by Rachel Bromwich in *The Figure of Arthur* by Richard Barber, 1972, pp.69-71:

1.52 A host was futile
 compared with *Kei* in battle.
 He was a blade in battle.
 To his hand [hostages] were delivered.

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- 1.64 Before the kings of Emreis
I saw Cai hurrying.
He carried away booty.
the 'long man' [i.e. Cai] was hostile(?).
Heavy was his vengeance,
fierce was his anger.
- 1.70 When he drank from a buffalo-horn
it was for four that he drank;
When he would come into battle
by the hundred he would slay.
Unless it were God who should cause it,
- 1.75 the death of Cai were impossible.
Cai the fair and Llacheu,
they made slaughter.
-
- 1.79 On the heights of Ystafinion
Cai killed nine witches.
Cai the fair went to Môn
to destroy hosts [or 'lions'].
His shield was a fragment(?)
against Palug's Cat.

It seems to be implied that Cai slew Palug's Cat. See s.n. Palug. Note the expression 'Cai the fair' (*Kei guin, Kei win*) in lines 76 and 81. The same expression occurs in 'Culhwch and Olwen' when Arthur, in reproving him, calls him *Kei wynn*, 'fair Cai' (WM 458, RM 105). In line 67 he is called *gur hir*, 'the tall man'. This is the first hint of his cognomen 'Hir' which appears in later references.

In the Life of St.Cadog (Prologus) he appears in company with Arthur and Bedwyr when Gwynllyw carried off Gwladus daughter of Brychan (VSB p.26). See s.n. Gwynllyw ap Glywys.

There is another poem of rather later date which exists in two fragments: **A** in Wynnstay MS.1 p.91, and **B** in Llanstephan MS.122 p.426. From these we gather that Cai found himself at one time in opposition to Melwas of Ynys Wydrin. The following lines may be quoted:

B 3. No man holds out but *Cae Hir ap Sefin*.

Melwas says:

B 4. I am the man to stand up to *Cai*.

Then it is apparently Gwenhwyfar who says to Melwas:

B 5. Pshaw, lad, it is strange to hear thee!
If thou art not other than thy appearance
Thou wouldst not hold out against Cai, one of a hundred.

Stanzas A 4 and A 5 are very similar to B 4 and B 5 above. (See Mary Williams in *Speculum*, XIII (1938) pp.39-41). The poem suggests that it was Cai who was escorting Gwenhwyfar at the time that she was carried off by Melwas, and this is in accord with the 'Lancelot' of Chrétien de Troyes. See further s.n. Melwas. It may be noted that in the B version Cai is said to be son of Sefin. This is the only place where such a statement is made, and it is possible that Sefin was the name of his mother (PCB). See s.n. Sefin.

In a triad (TYP no.21) Cai ap Cynyr Ceinfarfog is said to be one of the 'Three Battle-Diademed' men of Ynys Prydain. Another triad (TYP no.42) says that Cai's horse, Gwineu Gwddwf Hir [Chestnut Long-neck], was one of the 'Three Lively Steeds' of Ynys Prydain. In a version of a later triad (TYP

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App.IV.4), that of the 'Three Enchanter Knights' in Arthur's Court, he is called Cai Hir ap Cynyr Farfog, being substituted for Eiddilig Gor in the more authoritative version. They could change themselves into any form they wished when they were hard-pressed, and therefore no one could overcome them.

In the romance of 'Peredur', when the hero first came to Arthur's Hall and saw Cai, he called him 'thou tall man' (WM 122, RM 197).

In the Welsh tale 'Ystorya Trystan' we are told that Cai Hir was in love with Golwg Hafddydd, the handmaid of Esyllt. Esyllt promised that Golwg would be his, but we are not told that they were ever wedded. At any rate Welsh literature speaks of no other person as Cai's wife.

There is a place called Caer Gai in Penllyn, near Bala lake, in the parish of Llanuwchllyn (Rhestr). It was also known as Caer Gynyr (BBCS XI p.14), which shows that this place was traditionally associated with Cai ap Cynyr and not another person named Cai. There were at least three places in Wales called Gwryd Cai, 'Cai's Fathom', a fathom (six feet) being a standard measure defined by a man's outstretched arms, but in the case of Cai Hir a much greater distance! In one case the place is identified as a mountain pass, Nant y Gwryd, between Penygwryd and Capel Curig. "One can imagine the gap being named for him, with the tips of the fingers of each hand resting on the mountains either side" (Melville Richards in *Trans.Cym.*, 1969, pp.262-3; BBCS VIII (1936), pp.235-6).

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth calls Cai *Kaius* and he may be right in treating the name as derived from the Roman Caius or Gaius. (See e.g. Bruce I.3). But compare TYP pp.303-4. He was Arthur's *dapifer*, 'sewer', that is, he set out table, placed guests and carried dishes. Arthur, after his wars in Europe, bestowed on him the province of Andegavia [Anjou] (HRB IX.11). He was present at Arthur's coronation, and was in charge of the service of the dishes at the feast which followed (IX.12, 13). He and Bedwyr accompanied Arthur when the latter slew the giant of Mont St.Michel in Brittany (X.3), and was in command of part of Arthur's army in the war against the Romans (X.6). But he was mortally wounded in the war (X.9) and was carried to the town of Camum or Kainum which he had himself built, and was later buried in a monastery near the town (X.13). The versions of Brut y Brenhinedd tell substantially the same story.

The identity of Camum or Kainum has been disputed. R.H.Fletcher had no doubt that Geoffrey meant Caen in Normandy (*The Arthurian Material in the Chronicles*, 1906, p.111), but J.S.P.Tatlock thought it must be Chinon (*The Legendary History of Britain*, 1950, pp.95-6). Wace in his Roman de Brut identified the place with Chinon. That this was Cai's town is implied in the French romance of 'Perlesvaus' (see below). Chinon, 30 miles south-west of Tours in the department of Indre et Loire, was in Anjou in Geoffrey's time, while Caen was, and is, in Normandy. The ancient name of Chinon was Caïno (Plechl, *Orbis Latinus*, 1972). AoW 108 agrees.

ARTHURIAN ROMANCE

Cai appears in all the French Arthurian Romances as Keus, Keux, Ké, etc., Arthur's seneschal, from the time of Chrétien de Troyes onwards. It is Chrétien who first makes Cai ill-mannered, and definitely inferior in fighting, if not in courage, to other knights. In some later romances these characteristics are accentuated to such an extent that he becomes ridiculous, and a frequent object of mirth. In 'Yvain' Chrétien says that Cai 'was very quarrelsome, mean, sarcastic and abusive'. (*Arthurian Romances by Chrétien de Troyes*, translated by W.Wistar Comfort, Everyman, p.181). In the romances of Chrétien Cai undertakes no adventures of importance except that already mentioned in the 'Lancelot', when he undertakes to be the sole escort of Guinevere into a forest, to meet Meleagant and to protect Guinevere from him. There he is overcome by Meleagant who carries off Guinevere as well as the wounded Cai (*ibid.* pp.270ff).

Cai is more prominent in the 'Merlin' of Robert de Boron and in the prose adaptation called the 'Vulgate Merlin'. Here the father of Cai is called Antor (or Auctor) and it is to Antor that the infant

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Arthur is entrusted for fostering. Thus Cai becomes the foster-brother of Arthur (Bruce I.145, II.318). There is a fifteenth century Welsh version of part of this romance in Llanstephen MS.201, (ed. and trans. by J.H.Davies in *Cy. 24* (1913) pp.247-264) in which Cynyr Farfog, Lord of Penllyn, is substituted for Antor, and thus Cynyr became known to the Welsh as Arthur's foster-father, and Cai as Arthur's foster-brother. *Caer Gai* is not mentioned but it is implied by making Cynyr lord of Penllyn. This is all reflected in Welsh Poetry which localises Arthur's upbringing at *Caer Gai*. See BBCS XI (1941) pp.12-14. In the same romance we are told that the signs of ill-breeding in Cai were due to the fact that he was given a hired nurse, while Cai's mother devoted herself to the child Arthur.

In the 'Vulgate Merlin Continuation' Cai is described more charitably. In one place he is said to be the best knight for jollity and merriment, but many knights hated him for scorning them in mirth. But he was a true knight, only once treacherous, when he killed Lohot [Llacheu], Arthur's son, in the Forest Perilous, and Perceval le Galois was accused of it, till a hermit told the truth of it (Sommer II.316; *The English Prose Merlin*, ed. H.B.Wheatley, Early English Texts Society, 1865-9, p.475). This story is told in more detail in the Grail Romance known as the 'Perlesvaus'. When Arthur discovered the truth, Cai was forced to retire to Brittany, from where he made war on Arthur. Finally he retired to Chinon in France, and we hear no more of him. See further s.n. Llacheu.

Cai appears as *Che*, with other Arthurian knights, on certain bas-reliefs at the Cathedral of Modena (Bruce I.14-15).

"About the beginning of the reign of Queen Elizabeth (as mentioned in a MS. of Mich^l Evans B.D.) near Lligwy aforesaid [in Anglesey] the shin bone of a man was found above a yard in length which some say to be one of the bones of Cai Hir ap Aaron a Gyant, because his name was found in Antient Characters upon a stone hard by. Others of Gwernon, a lord of that Soyle. ... Allan o hen lyfr Pentraeth." (British Library Add.MS.14883, by William Morris, 1760, fo.194v(old), similarly fo.162. This was apparently by John Owen of Penrhos (i.e. Penrhosllugwy), Môn (fo.193v).

CAIAN (ap BRYCHAN).

The saint of Tregaian, a chapel under Llangefni, Môn (PW 92). Commemorated on September 25 (LBS I.74). He first appears as a son of Brychan in Peniarth MS.127. See Plant Brychan §2(o) in EWGT p.82.

CAID ab ARTH (or ARCH).

Genealogical link in the ancestry of Llŷr Llediaith; father of Secwyn (or, wrongly, Ceri Hir Lyngwyn). See ByA 33, MP 3 in EWGT pp.94, 122.

CAID ap DWG. See Gwair ap Dwg.

CAIN ap CAW. See Caen ap Caw.

CAIN ap GWRGAIN.

Genealogical link in the ancestry of Padarn Beisrudd, father of Tegid or Genedog or Gwyddog. See e.g. HG 1, GaC 1, ABT 1a in EWGT pp.9, 36, 95.

CAIN BREIT, CAIN WYRY or CEINWEN ferch BRYCHAN.

In the tract *De Situ Brecheniauc* (§12(21) in EWGT p.16) is the entry: *Kein filia Brachan ythra auil Ogmor*, glossed *.i. in bifurgatione illius fluuuii*, i.e. 'Cain daughter of Brychan within the fork of the Ogmor'. The place referred to is Llangeinor, Glamorgan. 'Cognatio Brychan' calls her *Kein Breit* (§15(21) in EWGT p.19). Wade-Evans takes *breit* to be English 'bright', i.e. 'Bright Cain' (*Arch.Camb.*, 86 (1931), p.174). The Jesus College MS.20 version reads *[K]einbreith* (§3(20) in EWGT p.43), while the form *Keinwen*, 'Fair Cain', first appears in Plant Brychan §3t in EWGT p.83. However the form *Keindrec* also appears in this same version (§3p), a corruption of *Keinbreit*.

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Cain is the saint of Llangain, under Carmarthen (PW 46). She was commonly known as Cain Wry, 'Cain the Virgin', whence Llangeinwry, Llangeinwyr, now Llangeinor, her church in Glamorgan (PW 70), also Capel Cain Wry under Talley (PW 53). As Ceinwen she is remembered at Llangeinwen (PW 92) and Cerrig Ceinwen under Llangristiolus (PW 92) in Anglesey. She was known as Keyne the Virgin at Keynsham, Somerset; Kentchurch (Llan-gain), Herefordshire, and St.Keyne, a parish in Cornwall between Liskeard and Looe (A.W.Wade-Evans in *Cy.* 19 (1906), p.43, WCO 140, 180; LBS II.53-4). She was formerly the patron of St.Martin's-by-Looe, and possibly of Kenwyn near Truro, in Cornwall (G.H.Doble, *S.Nectan, S.Keyne, and the Children of Brychan in Cornwall*, pp.46-7). She is commemorated on October 7 or 8 (LBS I.74).

The legend of her Life is given by Capgrave in *Nova Legenda Angliae*, ed. C. Horstman, Oxford, 1901, II.102-4. It is translated by G.H.Doble, *ibid.*, pp.37-39. This agrees that Keyna was a daughter of Brychan. Many nobles sought her in marriage but she refused them all, having vowed to remain a virgin, whence the Britons called her *Keyn wiri*, 'Keyne the Virgin'. Seeking a desert place, she crossed the Severn, and finding a suitable spot, asked the local king for permission to settle there. He said that he would gladly give it, but warned her that it was filled with serpents, so that neither man nor beast could live there. But she, trusting in God, prayed him to change the serpents into stones, which was done; 'for the stones in the fields and villages there even to this very day bear the form of serpents'. [These are the fossils known as Ammonites which are plentiful in the vicinity of Keynsham in Somerset].

After many years when she had visited and built many oratories, St.Cadog, while visiting St.Michael's Mount [or rather Dinsol which is identified in the Life of St.Cadog with St.Michael's Mount. See Cadog, note to §31 of the Life], found his aunt, St.Keyna, there [presumably at St.Keyne in Cornwall] and desired to bring her back to his own country. But the people of the land would not permit it. However she later returned to her native land and there on the top of a hillock at the foot of a high mountain, she made a habitation for herself, and caused a well to spring up. She died in her oratory on the eighth of October, and St.Cadog buried her there.

G.H.Doble thinks it certain that the hermitage and holy well were at Llangeinor in Glamorgan. The holy well is high up in the hills. (*loc.cit.* p.40 and note 2).

CAIN of CILCAIN.

Presumed saint of Cilcain, a parish in Tegeingl. In his *Topographical Dictionary of Wales*, 1833, s.n. Kilken, Samuel Lewis says: "Others deduce it from Eurgain, niece of St.Asaph. Eurgain was brought up and educated by her uncle, and retired to the district included in the present parish of Kilken, in a vale under Moel Vammau, where she built a cell, and lived in solitude and devotion. ... The vale in which she dwells is still called Nant Cain, and the brook which runs from the mountain that shelters it also retains the name of Cain.....Her name was changed from Cain to Eurgain". There appears to be an attempt here to identify a local saint, Cain, with Eurgain ferch Maelgwn Gwynedd, the saint of Llaneurgain or Northop not far away (PW 100 n.1).

There is a triad, recorded by Thomas Wiliems, (NLW MS.16,962 fo.5v) in which Cain ferch Maelgwn Gwynedd is said to be one of the *tair rhiaid verched aeth yn llyn tawdd o gywilodd*, 'three maiden women who went into a melted lake through modesty.' Lewis Morris (BL Add.MS.14,924 fo.20) suggested that Cain should be amended to Eurgain. See *Trans.Cym.*, 1959, pp.96-97, NLWJ 14 (1965) p.243). However it seems more likely that she was not a daughter of Maelgwn Gwynedd, but perhaps the Cain of this article (PCB).

CAINELL. Mother of St.Cwyfen, (q.v.).

CAINNECH. See Cennech.

CALAM.

The horse? (march) or daughter? (merch) of Iddon ap Ner 'from Maelgwn', connected in some way with one of the three 'Defilements' of the Severn, according to a triad (TYP no.69) which is plainly corrupt at this point.

CALCAS ap CAW. See Gallgo ap Caw.

CALEDFWLCH, Arthur's Sword.

Caledfwlch is mentioned as Arthur's sword in the tale of 'Culhwch and Olwen' (WM 459, RM 105). Later in the same tale we are told that Llenlleog Wyddel seized Caledfwlch, whirled it around, and slew Diwrnach Wyddel and all his host (RM 136).

Arthur's sword is described but not named in the tale of 'Rhonabwy's Dream': The image of two serpents on the sword in gold; and when the sword was drawn from its sheath as it were two flames of fire might be seen from the mouths of the serpents, and it was so dreadful that it was not easy for anyone to look at it (RM 152).

Geoffrey of Monmouth calls Arthur's sword *Caliburnus*, and says that it was an excellent sword made in the Isle of Avallon (HRB IX.4). In Brut y Brenhinedd it is called Caledfwlch.

The name seems to be connected with *Caladbolg* which was the name of the sword of Fergus mac Róig in the epic Táin Bó Cúalnge (Book of Leinster version) but *Caladcolc* in the version in the Book of the Dun, and *Caladcholg* in *Aided Fergusa maic Léti* (R.Thurneysen, *Die irische Heldensage*, pp.212, 546). But see CO(1) p.lxxvii, CO(2) pp.64-65.

In French Romance it is called Calibor(e), Escalibor(e), etc. (Bruce I.21). Malory calls it Excalibur and the like, which is now the common English form.

In the 'Perceval' of Chrétien de Troyes (c.1190), Gawain has Escalibor in his possession (Ed. William Roach, 1.5902). We are not told how Gawain came to be carrying it. Gawain also has the sword in the 'Chastel Orgueilleus' section of the 'First Continuation' of the 'Perceval'.

In the poetic romance of 'Merlin' by Robert de Boron (c.1200) is the first appearance of the story of how Arthur was chosen king because he alone was able to draw a sword from a certain marvellous anvil. The poem, turned into prose, formed the 'Merlin' section of the 'Vulgate' cycle. In this version there are some additions. The anvil is in a block of stone and the name Escalibor is written on the sword (Bruce I.145, II.318; Sommer II.81).

The 'Vulgate Mort Artu' tells how Arthur, after his last battle, gave his sword, Calibore, to Gifflet [see Gilfaethwy] with instructions to throw it into a neighbouring lake. Gifflet, tempted by the rich weapon, twice returned to Arthur with the false statement that he had thrown it in, but finally had to confess each time that he had hidden it. The third time he really threw it in, and a hand, rising from the lake, seized the weapon, brandished it three times and disappeared with it (Bruce II.378).

In the 'Merlin Continuation' of the 'Pseudo-Boron' Cycle it is told how Arthur received the sword from the same lake (Bruce I.466). This form of the story reached Malory (I.25, II.3; Vinaver text pp.52, 65) although he had already named the previous sword Excalibur (I.9; Vinaver p.19). Also in Malory it is Bedivere [see Bedwyr], not Gifflet, who throws the sword into the lake at the end (XXI.5; Vinaver pp.1238-9).

CALGACUS.

A chieftain of the Caledonians at the battle of Mons Graupius (A.D.84) when Agricola destroyed the assembled armies of Caledonia (Oman pp.97-100). Tacitus describes him as a man of outstanding valour and nobility (*Agricola* §29). The form Galgacus was current among historians at one time (See DNB).

Hector Boece adopted him for his History of the Scots (1527), calling him Galdus, and pretending that he was the son of Corbred, a brother of Caratacus (Book IV, Ch.7-19). Theophilus Jones in *Drych y Prif Oesoedd*, I.2, called him Aneurin Gilgoch! (Ed. of 1851 p.32).

CALLWEN (ferch BRYCHAN).

The saint of Capel Callwen, Glyntawe, formerly in the parish of Defynnog, Brycheiniog (PW 36, WATU). She and her sister, Gwenfyl, are first mentioned as daughters of Brychan in a late sixteenth century Calendar of Saints' Days, which gives their commemoration on November 1 (LBS I.75). See s.n. Brychan. She was also the patron of Cellan, Ceredigion, according to Edward Lhwyd (*Parochialia* III.67, 86; LBS II.67; PW 59).

CAMARCH. See Cynog ap Brychan.

CAMBER. (Fictitious). (1110 B.C.)

The eponym of Cambria. Geoffrey of Monmouth pretended that Kamber was the third son of Brutus (q.v.) and that on the death of his father he received the part of Britain which became known from him as Cambria. Kamber aided his brother, Locrinus, in his war against Humber, king of the Huns, after which we hear no more of him (HRB II.1-2). Brut y Brenhinedd tells the same story and does not modify his name.

Later pedigrees give him a son, Gorbion or Gorwynion, ancestor of Henwyn (q.v.), Duke of Cornwall (MP 2 in EWGT p.121).

CAMBRA daughter of BELINUS. See Belinus son of Dunuallo Molmutius.

CAMLAN, Battle of.

Arthur's last battle is said to have been against Medrod at Camlan. *Annales Cambriae* say s.a.537:

Gueith Camlann in qua Arthur & Medraut corruerunt.

The battle of Camlan in which Arthur and Medrod fell.

The next reference is in the tale of 'Culhwch and Olwen' which gives the names of three survivors of the battle, Morfran ail Tegid, Sandde Bryd Angel and Cynwyl Sant (WM 463-4, RM 108), and the ninth man who plotted the battle of Camlan, Gwyn Hywar, overseer of Cornwall and Devon (WM 466, RM 110). The place is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen as the site of the grave of Osfran's son, whoever he was. (Stanza 12 in SG pp.120/1).

The next reference is by Geoffrey of Monmouth. The cause of the battle was Modred's treachery in seizing the crown while Arthur was at war in Gaul, and in marrying Guanhumara [Gwenhwyfar]. Arthur returned to Britain and drove Modred into Cornwall where the final battle took place on the river Camblanus or Cambla [i.e. Camel]. Arthur divided his forces into nine companies [compare Gwyn Hywar, above]. After severe fighting Arthur's company broke through to where Modred was fighting and slew him. In further fighting Arthur was mortally wounded, 'and being carried thence to the Isle of Avallon to be cured of his wounds, he gave up the crown of Britain to his kinsman Constantine son of Cador' [Custennin ap Cadwr], A.D. 542 (HRB XI.2). In the *Vita Merlini* Geoffrey of Monmouth represents Taliesin as saying of the *Insula Pomorum* [Isle of Apples, i.e. Avallon] 'it was there we took Arthur after *bellum Cambiani* where he had been wounded' (II.929-30).

Welsh traditions, independent of Geoffrey of Monmouth, are found in the triads and elsewhere. In one triad (TYP no.84) we are told that the third 'Futile Battle' of Ynys Prydain was Camlan which was brought about because of a quarrel between Gwenhwyfar and Gwenhwyfach. This quarrel apparently led to one of the 'Three Harmful Blows' of Ynys Prydain, that is, the blow which Gwenhwyfach struck upon Gwenhwyfar (or vice versa) which caused the battle (TYP no.53). In TYP no.54 we are told that Medrod came to Arthur's court at Celliwig in Cornwall, ravaged it, dragged Gwenhwyfar from her throne and struck her. Then Arthur went to Medrod's court and ravaged it in turn. These were two of the 'Three Unrestrained Ravagings' of Ynys Prydain. The poet Tudur Aled says that the battle came about through the treachery of Medrod and happened 'about two nuts' (*Gwaith*, ed.

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T.Gwynn Jones, No.LXVI, ll.43-50). It appears that Gwenhwyfach was regarded as the wife of Medrod, and this would make sense of the above bits of information. See s.n. Gwenhwyfach.

In the tale of 'Rhonabwy's Dream' we are told that Iddog Cordd Prydain kindled strife between Arthur and Medrod, delivering insults to Medrod when he could have contributed to peace. We learn incidentally that the battle of Camlan lasted at least three days (RM 147-8). See further s.n. Iddog Cordd Prydain. A triad (TYP no.30) tells us that one of the 'Three Faithless Warbands' was the war-band of Alan Fyrgan who abandoned their lord by night and allowed him to go with his servants to Camlan, where he was slain.

According to another triad (TYP no.59) one of the 'Three Unfortunate Counsels' of Ynys Prydain was for Arthur and Medrod to divide their forces three times at Camlan. This idea is perhaps of later date as, according to John Rhys, the idea is borrowed from a tournament (*Arthurian Legend*, p.16).

Another tradition mentions seven survivors of the battle. The expected return of Arthur suggested another battle of Camlan, and an interpolation in the poem 'Afallennau' printed in the *Myvyrian Archaeology* (MA² pp.117-8), represents Myrddin as saying:

I prophesy that there shall come again
Medrawd and Arthur, ruler of hosts
to Camlan ... on a Thursday;
Only seven came from the engagement.

.

Then let Gwenhwyfar think upon her crimes.

(Trans. TYP p.161 and B.B.Woodward, *The History of Wales*, 1853, p.444). In the 15th century Dafydd Nanmor mentioned that seven escaped the battle of Camlan and that one of them was St.Pedrog (*The Poetical Works of Dafydd Nanmor*, ed. Thomas Roberts and Ifor Williams, 1923, No.VI. ll.1-14). Lewis Glyn Cothi (c.1470) and Tudur Aled (c.1500) say that Derfel Gadarn, another saint, was present at the battle. See s.n. Derfel Gadarn. Both these saints appear in a complete list of the seven survivors first found in Mostyn MS.144 p.314 where the date 1656 appears in the margin:

Llyma henwaw y gwyr a ddiengodd or Gadgamlan: Sandde Briud Angel rhag i dekad gan dybied mae Angel oedd; Morfran ap Tegid rhag i hakred gan dybied mae kythrel oedd; Kynfelvn sant a ddiengis o be[de]stric i varch; Kedwyn sant o bendith y bud; Pedrawg sant o nerth i wayw; Derfel gadarn oi gaderrnid; Geneid hir oi bedestrig. Oed Krist pan vy r Gadgamlan: dwy flynedd a devgain a ffvm kant.

Here are the names of the men who escaped from the Battle of Camlan: Sandde Bryd Angel because of his beauty for he was thought to be an Angel; Morfran ap Tegid because of his ugliness for he was thought to be a devil; St.Cynfelyn who escaped by the speed of his horse; St.Cedwyn by the world's blessing; St.Pedrog by the strength of his spear; Derfel Gadarn by his strength; Geneid Hir by his speed. The year of Christ when the Battle of Camlan took place: 542.

(Cf. TYP pp.161-2). Cynfelyn Sant is a mistake for Cynwyl Sant of the earlier list.

Camlan is mentioned in Peniarth MS.37, a 14th century copy of the Gwentian Code of the Welsh Laws which shows that it was a topic familiar to Welsh writers. The law directs that 'when the queen shall will a song in the chamber, let the bard sing a song respecting Camlan, and that not loud, lest the hall be disturbed' (Aneurin Owen, *Ancient Laws and Institutes of Wales*, I.679; John Rhys, *The Arthurian Legend*, pp.49-50; Cf. E.K.Chambers, *Arthur of Britain*, pp.59, 89).

For references to Camlan in the Welsh poets see TYP pp.160, 162.

Geoffrey of Monmouth's placing of the site of the battle on the river Camel in Cornwall is backed up by plenty of local 'traditions'. For example it is put at Slaughter or Bloody Bridge on the Camel hard by Camelford (E.K.Chambers, p.186). But these 'traditions' are almost certainly based on

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Geoffrey of Monmouth and the later romances rather than being independent evidence. Hector Boece placed the last battle between Arthur and Modred on the Humber, where both fell (*Scotorum Historia*, 1527, IX.11). See s.nn. Medrod, Gwenhwyfar. It has been plausibly suggested that the true site was at Camboglanna, a Roman fort on Hadrian's Wall, near Birdoswald. This was first suggested by O.G.S.Crawford in *Antiquity*, IX (1935) p.289. See also BBCS VII pp.273-4 (1935), C & M p.324, but cf. Kenneth Jackson in *Modern Philology*, 43 (1945) p.56.

Camlan occurs several times as a place-name in Wales and can mean either 'crooked enclosure' (Cam+llan) or 'crooked bank' (Cam+glan) (TYP p.160). There are two in the neighbourhood of Dolgellau and there is an Afon Gamlan in the same area. None of these are associated with the battle. But there was a legend that the battle occurred in the Snowdon district. Here the site of the battle is identified with Cwmlan, on the south side of Snowdon, called Cwm y llan on the Ordnance Survey map (grid ref. SH 6152).

The story is told in *Y Brython* for 1861 pp.331, 371 and quoted by John Rhys (*Celtic Folklore*, pp.473-4). Arthur and his men set out from Dinas Emrys [near Beddgelert, in Nanhwynan (Nant Gwynant)] and crossed Hafod-y-borth for a place above the upper reach of Cwmlan, called Tregalan, where they found their antagonists. From Tregalan they pushed the enemy up to the bwlch which separates the summit of Snowdon from Y Lliwedd. But when the vanguard of the army, with Arthur leading, had reached the top of the pass, the enemy discharged a shower of arrows at them. There Arthur fell, and his body was buried in the pass, so that no enemy might march that way while Arthur's dust rested there. To this day there is a heap of stones there called Carnedd Arthur, and the pass is called Bwlch y Saethau, 'The Pass of the Arrows' (grid ref. SH 6154). (*Y Brython*, 1861, p.331).

After Arthur's death on Bwlch y Saethau, his men ascended to the ridge of Lliwedd and descended thence into a vast cave called *Ogof Llancau Eryri*, 'The Cave of the Youths of Snowdonia', which is in the precipitous cliff on the side of Lliwedd overlooking Llyn Llydaw in Cwm Dyli. In that cave those warriors are said to be still, sleeping in their armour and awaiting the second coming of Arthur to restore the Crown of Britain to the Cymry. Hence the saying:

Llancau' Ryri a'u gwyn gyll a'i hennill hi.

The youths of Snowdonia with their white hazels will win it.

(*Y Brython*, 1861, p.371). This line is quoted by Richard Morris in a letter dated 1740, apparently with reference to the driving of the *Gwyddelod* [Irish] out of Anglesey (Cy. 49 part 1 p.87).

A note in the *Cambrian Journal* for 1859 p.209 mentions three graves near Llyn Dinas, said to be the graves of followers of Arthur. Llyn Dinas is the lake on the river Glaslyn below Llyn Gwynant in Nanhwynan.

The siting of the battle of Camlan in Snowdonia was evidently known to Iolo Morganwg for in one of his triads (No.20 of the Myvyrian Third Series) he says that the meeting of Iddog *Corn Prydain* (as he calls him) with Medrod was in Nanhwynain [Nanhwynan = Nant Gwynant]. See *Trans.Cym.*, 1968 p.311.

CAMUIR ap BRYDW. (430)

Genealogical link in an otherwise unknown pedigree of princes, probably in Powys; father of Millo (HG 23 in EWGT p.12).

CAMULOS. (Celtic divinity).

A god of the Galli, also known to the Britons. He is called Mars Camulus, which shows that he was regarded as a god of war. An inscription to him is known in Britain, and the capital of the Trinovantes, Camulodunum (Colchester), is named after him (John Rhys, *Hib. Lect.*, pp.38-39). Rhys also believed that it survives in Irish in the name of Finn's father, Cumall (*ibid.*, p.40). This is not confirmed in EIHM.

CANAO, Count of Bro Weroc.

A prince of the country around Vannes, later called Bro Weroc. He put to death three of his brothers and wished to kill the fourth, Macliau, whom he seized, loaded with chains and kept in prison. Felix, bishop of Nantes, saved Macliau from death, whereupon he swore loyalty to his brother. But later he broke his oath. Canao discovered this and pursued Macliau, who, however, eluded him with the help of another count of the region named Chonomer (see Conmor). Later Macliau emerged from hiding and went to Vannes, where he received the tonsure and was consecrated bishop. (*The History of the Franks by Gregory of Tours*, translated by O.M.Dalton, Oxford, 1927, IV.4. Here the name is spelt Chanao).

Canao gave shelter to Chramm, son of Clothaire I, king of Soissons. Chramm had rebelled against his father, and had lost his uncle and ally, Childebert, in 558. Canao took up arms on his behalf, invaded the Franco-Gallic marches, and committed great ravages. Clothaire raised a large army and met the Bretons. Canao was defeated and slain, 560. (Gregory of Tours, IV.13 (20); Louis Arthur le Moyné de la Borderie, *Histoire de Bretagne*, I (1896), pp.443-4, 568). De la Borderie gives c.550 - 560 for the reign of Canao (I.442-4). See further s.n. Macliau.

CANGAN ap MAIG.

Otherwise Aeddán ap Maig. Father of Cadwal Crysban (q.v.).

CANHASTYR CANLLAW. (Legendary)

'Hundred-holds, Hundred-hands'. A person mentioned in the tale of 'Culhwch and Olwen' as present at Arthur's Court (WM 461, RM 106). He possessed a dog's collar which was said to be the only collar capable of holding the leash by which Drudwyn, the cub of Greid ab Eri, was to be held in the hunting of the boar Trwyth. (WM 483, RM 123).

CANNA, ST.

Canna is the supposed saint of Llan-gan or Llanganna in Glamorgan (PW 70), and of Llan-gan West, Pembrokeshire (PW 47). Egerton Phillimore believed that the Glamorgan church received its name from *Cannou* who appears as a clerical witness to an agreement in the Life of St.Cadog (§§25, 70 in VSB pp.80, 140). (OP II.427). The name does not occur in *Bonedd y Saint* or in the Welsh Calendars.

A whole tissue of invention is supplied about Canna in the Iolo MSS. which treat the saint as a woman, daughter of Tewdwr Mawr, etc. (Iolo MSS. pp.112, 132, 134, 221). Corruption in some late manuscripts of *Bonedd y Saint* is only partly responsible.

CANTABER. (Fictitious). See Gwrgan Farfdrwch.

CANTEN, ST.

The presumed saint of Llanganten, near Builth (PW 40). See LBS II.72.

CANUTUS, eponym of Kent. See Albion.

CAPER ap PUTER.

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

CAPH. See Caff.

CAPOIR. (Fictitious). (Second century B.C.)

A fictitious king of Britain, mentioned by Geoffrey of Monmouth as 24th of the twenty-five kings who reigned between the death of Catellus and the accession of Heli. (See Cadell ap Geraint and Beli Mawr). He succeeded Pir [Pyr] and was succeeded by Cligueillus, his son. Nothing further is told of his reign (HRB III.19). Brut y Brenhinedd substitutes Manogan or Mynogan for Cligueillus. ByB in the

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Book of Basingwerk (p.89) gives Capoir or Pabo, and in the pseudo-pedigree MP 1 in EWGT p.121 Pabo replaces Capoir.

CARADOG, Duke of Cornwall. (Fictitious).

According to Geoffrey of Monmouth Octavius [Eudaf] the ruler of Britain was getting old and wished to abdicate. Then Caradocus [Caradog], Duke of Cornwall, advised Octavius to invite the senator Maximianus [Macsen Wledig] to succeed him in the kingdom. Caradocus sent his son Mauricius [Meurig] to Rome to invite Maximianus, who accepted the invitation and came to Britain. Caradocus thereby incurred the enmity of Conan Meriadoc [Cynan Meiriadog] who aspired to the crown, but finally persuaded Octavius to bestow the kingdom and his daughter [Elen] on Maximianus (HRB V.9-11). Caradocus was later succeeded in the kingdom (*sic*) of Cornwall by Dianotus [Dunod] (HRB V.15). Brut y Brenhinedd tells the same story, using the modified names shown above in [].

CARADOG, king of Gwent. (480)

He is mentioned in the Life of St.Tatheus (VSB 270ff) as *rex utrius Guentonie*, 'king of both Gwents'. When Tatheus arrived in Gwent, Caradog invited the saint to his house, but Tatheus would not go 'to the rich household of a king'. The king, however, did not disdain to visit Tatheus and invited him to go to Caer-went and direct his religious pursuits there (§5). This the saint did and was given a field near the city, where he built a church, *Caradoci regis filii Ynyrij nobilissimi donatione*, 'by the gift of king Caradog son of the most noble Ynyr' (§6). The four nouns and one adjective in the genitive lead to ambiguity, the above translation being the most natural (PCB), although Wade-Evans preferred 'most noble king Caradog'. But Egerton Phillimore suggested 'most noble Ynyr son of king Caradog' because he wanted to identify this Ynyr with the Ynyr Gwent in the Life of Beuno (OP II.285). See further s.n. Ynyr Gwent.

Later the king granted to Tatheus the whole city of Caer-went, and the saint found a new place for the royal residence by mounting a horse and allowing it to go wherever it wished. It led him to a place near the banks of the Severn (§9). The place pleased the king (§10). [It is probably Caldicot according to LBS s.n. Tathan, WCO 119].

In Jesus College MS.20 there is a rather corrupt pedigree from which it appears that Meurig ab Enhinti [Enynny] was the son of a certain Caradog, there called *Caradawc vreichvras* (JC 9 in EWGT p.45). It is more probable that the Caradog there mentioned is Caradog, king of Gwent, not Caradog Freichfras, and this is chronologically satisfactory. See A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) p.323.

CARADOG of the 'Gododdin'.

A hero of this name is mentioned twice in the 'Gododdin' of Aneirin (CA stanzas 30, ll.343-6; 31, ll.356-7). We learn nothing about him except that he was a mighty warrior.

CARADOG ab ALÂOG.

Caradog, without patronymic, appears in the Life of St.Beuno. The events evidently took place in the vicinity of Holywell in Tegeingl. The Life says that Tyfid and his wife were attending church to hear mass and a sermon from Beuno, leaving their daughter at home. As she kept watch Caradog, the [local] king, came along and made improper suggestions to her. She ran away towards the church with Caradog in pursuit. As she reached the door of the church, Caradog struck off her head with his sword. Beuno seeing what had happened cursed Caradog who 'melted into a dissolved lake' and was not seen any more in this world (§12 in VSB p.18). The girl was restored to life by Beuno (§13).

The Life of St.Winifred adds more detail. The girl was Winifred [Gwenfrewy] and Caradog was the son of Alauc [Alâog], of royal blood (§§8-14 in VSB 290-2). The name of Caradog's father connects him with Hawarden [Pennarlâg], about ten miles south-east of Holywell. See s.n. Alâog.

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In Peniarth MS.131 p.288 we are told that Tyfid (*Tyvid*) was the father of *Ywain pennyverw yr hwnn a laddodd Kradoc ap Alnoc, brenin Penn Arlaoc*. This confirms Caradog's connection with Hawarden, but gives an alternative version of his death, namely that he was slain by Owain Pennyferw, son of Tyfid, that is, brother of Gwenfrewy. See *NLW Journal* XII.232, 235.

Ranulph Higden (d.1364) in his *Polychronicon* says that the children and descendants of the unnamed perpetrator of the crime would bark like dogs' whelps until they begged favour at Winefred's Well or at her shrine at the town of Shrewsbury 'where she rests today' (Rolls ed. I.428-30).

CARADOG ap BRÂN. (Legendary).

Very little is known about Caradog ap Brân as a genuine legendary figure. He is mentioned in the Mabinogi Branch of 'Branwen' as the chief of the seven *cynweisiaid*, 'chief officers', left in Britain when his father, Brân, made an expedition to Ireland. They stayed in a place in Edeirnion, which got the name Saithmarchog as a result (WM 50, RM 35). During the absence of Brân, Caswallon ap Beli, wearing a magic mantle, came upon the seven princes and slew six of them. No one saw him slay the men, only the sword was seen. Caswallon would not slay Caradog for he was 'his nephew, son of his cousin'. But Caradog's heart broke through consternation. He was one of the three men who broke their hearts through consternation (WM 58, RM 41). ['Nephew, son of his cousin', is inconsistent. Actually, according to 'Branwen' (WM 38, RM 26) Caswallon was brother of Penarddun who was grandmother of Caradog, so that Caradog was grand-nephew of Caswallon].

Caradog ap Brân is mentioned in a triad (TYP no.13) as one of the three *Cynweisiaid* of Ynys Prydain. But some versions substitute Gwyddar ap Rhun ap Beli. The triad is referred to in a poem in the Book of Taliesin called 'Kadeir Teyrnnon': 'Who are the three chief officers who guarded the land?' (BT 34 ll.24-5).

Caradog appears without patronymic in *Breuddwyd Macsen* as the father of Eudaf Hen, but that Caradog ap Brân was intended is clear from the genealogy in Mostyn MS.117 (§5 in EWGT p.39), although the passage is slightly corrupt. It is clearly stated in ByA §§27, 30b, 31, 33 in EWGT pp.90, 93, 94.

Caradog also appears in a sixteenth century pedigree as ancestor of the royal family of Morgannwg through his son Cyllin ap Caradog. See MP 3 in EWGT p.122.

In the eighteenth century Caradog was identified with his historical namesake, Caratacus son of Cunobelinus, as the true parentage of Caratacus, given by Dio Cassius, was not generally known. The earliest suggestion of the identity of Caradog ap Brân with Caratacus seems to have been made by Hugh Thomas in about 1700: "Karadoc ap Bran ... this must certainly be the same whome the Romans call Caratacus." (Harleian MS.4181 p.57); also in Harl.MS.2289 p.234: "Kradoc ap Bran, overthrowne by Publicus Ostorius and carried captive to Rome." This was accepted by many Welsh antiquarians and historians of the following generations, in particular by Edward Williams (Iolo Morganwg) (d.1826). For the Welsh references to Caradog ap Brân in this role see s.n. Brân ap Llŷr Llediaith. Rice Rees was one of the first to point out the impossibility of the identification (*Welsh Saints*, 1836, p.78).

CARADOG ap CLODDIEN FRYCH.

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

CARADOG ap CYNFELYN. See Caratacus.

CARADOG ap GWRGAN. Son of Gwrgan (q.v.) ap Cynfyn.

CARADOG ap GWYN. (1000)

Father of Trahaearn (d.1081) ap Caradog, king of Gwynedd. See ABT 2a, 13, 14 in EWGT pp.97, 104, 105.

CARADOG ap IAEN. See Iaen.

CARADOG ap IEUANAWL. (800)

Father of Bleiddud ap Caradog, a prince of Dunoding. See HG 17, JC 40, ABT 24 in EWGT pp.11, 48, 108.

CARADOG ap LLES LLAWDDEOG. (890)

Genealogical link in the ancestry of Gwaithfoed; father of Gwrydr. See ABT 1b, 8g, 12 in EWGT pp.95, 102, 104.

CARADOG ap MEIRION, king of Gwynedd, (d.798).

He appears in the pedigree of princes of Rhos in HG 3, JC 39, ABT 25 in EWGT pp.10, 48, 108, where his son is named Hywel Farf-fehinog. He is almost certainly the Caradog, king of Gwynedd, mentioned in the *Annales Cambriae* as having been killed by the Saxons in A.D.798. (E.W.B.Nicholson in *Cy.* 21 (1908), Table opposite p.104; HW 133; WCO 186, 262). He probably obtained power in Gwynedd after the death of Rhodri Molwynog in 754, and during the minority of Rhodri's son Cynan Dindaethwy (PCB).

In the year 796 the *Annales Cambriae* record a battle at Rhuddlan. This was a year after the death of Offa and it may be conjectured that the English were seeking to defend their new frontier in Tegeingl. David Powel in his *Historie of Cambria*, 1584, (reprint of 1811 p.17), this part apparently based on Humphrey Llwyd, combined the two entries in the *Annales Cambriae* and said that Caradog was slain in the battle at Rhuddlan between the Welsh and the Saxons. Thus the foundation was laid for the popular account of the defeat of Caradog at Morfa Rhuddlan (HW 201 and note 31). Egerton Phillimore thought it possible that Caradog ap Meirion fought at Rhuddlan, and perhaps was captured (OP II.569).

This Caradog was occasionally wrongly called Caradog Freichfras. For example, Robert Vaughan of Hengwrt (d.1667) says: "Another Caradog Freichfras ... I take him to be that Caradoc called king of North Wales (by Caradog Llangarfan) and slain at Rhuddlan". (Panton MS.51 p.112). The same error seems to appear in 'Buchedd Collen' in Llanstephan MS.34 of the late sixteenth century, which says that a Caradog Freichfras (one of two) broke his arm at the battle of Hiraddug. See EWGT p.30. Moel Hiraddug is about 2½ miles from Rhuddlan. See Caradog Freichfras.

CARADOG FREICHRAS ap LLYR MARINI. (470)

Caradog 'stout-arm' seems to be first mentioned in the Life of St.Padarn where he is called *Caradauc, cognomento Brechbras* (§22 in VSB 260). Here we are told that Caradog Freichfras extended his kingdom across the boundaries even of Britannia, and took Letavia [Llydaw] under his rule. The *Armorici* requested Caradog to call Padarn back to his native land. Caradog traversing the circuit of his kingdom, came to the monastery which Padarn was inhabiting at that time. He persuaded Padarn to go. (§22).

There is much obscurity in the details of the account (not given here). To begin with the compiler of the Life mistakenly identified Padarn with another saint, Paternus, who was bishop of Vannes in the fifth century. See s.n. Padarn. The writer, looking for some reason why Padarn should have gone to Brittany found some statement that Caradog Freichfras had conquered Llydaw. He took Llydaw to mean Brittany, but it is almost certain that here it means a district on the borders of England and Wales. For tradition associates Caradog Freichfras with Radnorshire and Brycheiniog (see below) and it is in this vicinity that the British Llydaw probably lay. It is also implied in the above extract that Padarn had at least one monastery in the 'circuit' of Caradog's kingdom in Britannia. This was probably the other Llanbadarn Fawr in Maelienydd in modern Radnorshire (WCO 113-4, 162). See Llydaw.

Caradog Freichfras ap Llyr Marivi (*recte* Marini) is mentioned in the tale of 'Rhonabwy's Dream'. He spoke very boldly in the presence of Arthur, almost in a tone of criticism, and it is explained that he was 'a man who had a right to speak to him as bluntly as he wished' being Arthur's chief counsellor and his first cousin (RM 150-1); mentioned again in RM 159.

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In the tale of ‘Geraint ab Erbin’ Caradog ap Llŷr, Gwallog ap Lleenog and Owain (*recte* Gwyn?) ap Nudd stood surety for Edern ap Nudd (WM 406, RM 261). Elsewhere it is said that these three were brothers, sons of the same mother, probably a fairy. See s.n. Gwyn ap Nudd. On the other hand the tract ‘Enwau y Milwyr’ mentions *Kradoc vraichvras ap Dywedd verch Aflaw wledic*. (NLW Journal XIV p.242). Dywedd is evidently Tywanwedd sister of Eigr. This would make Caradog first cousin to Arthur, as stated above. See further s.n. Tywanwedd. The same tract gives Caradog Freichfras a son, Llew, a knight of the Round Table, who does not seem to appear elsewhere.

In Bonedd y Saint (§29 in EWGT p.59) Caradog Freichfras ap Llŷr Marini is mentioned as the father of saints Cadfarch, Tangwn and Maethlu, and in §51 (EWGT p.62) he is father of Cawrdaf.

In Buchedd Collen the genealogy of the saint is wrongly taken to Caradog Freichfras. It then says that Caradog Freichfras broke his arm in making an attack, and from that break his arm became larger than the other, so that he was called ‘thick arm’, son of that king Llŷr who was married to Margred, daughter of the earl of Rhydychen [Oxford]. Another, later, text says that he was not the Caradog Freichfras who broke his arm at the battle of Hiraddug which caused his arm to become larger, but Caradog Freichfras son of king Llŷr Merini, etc. See EWGT pp.30-31. The reference to the battle of Hiraddug is obscure. It would seem that there is confusion here with another Caradog, namely Caradog ap Meirion, who is sometimes called Caradog Freichfras.

Caradog Freichfras is mentioned in a triad (TYP no.1) as *penhynaf*, ‘chief elder’, of Celliwig in Cornwall, and in another (TYP no.18) as one of the ‘Three Battle-Horsemen’ of Ynys Prydain. In the WR version he is called also one of the ‘Three Favourites of Arthur’, of whom Arthur sang in an englyn, calling him ‘Pillar of the Cymry’. In another triad (TYP no.38) his horse, Lluagor (‘Host-splitter’), is described as one of the ‘Three Bestowed Horses’ of Ynys Prydain, otherwise one of the ‘Three Lively Steeds’ in the BBC version. Compare Loriagort s.n. Llŷr Marini.

The wife of Caradog Freichfras was well known to the Welsh poets as Tegau Eurfron, but the story as to how she became his wife and received the cognomen ‘Eurfron’ is only found in a French Arthurian Romance, the so-called ‘Livre de Carados’, which occurs in the first continuation to the ‘Conte del Graal’ of Chrétien de Troyes. According to this, Caradog was inflicted with a serpent which attached itself to his arm, and caused it to waste away. He was told that he could only get rid of it with the help of a beautiful, well-born maiden who loved Caradog loyally. She must prepare two cauldrons, one filled with milk and the other with the sourest wine. She must get into the cauldron of milk and Caradog must get into the cauldron of wine. Then she must show her breast over the edge of the cauldron, and the serpent, disliking the wine, and tempted by the sweet milk, would leave Caradog and seize her breast.

It was found that the sister of Cador, named Guinier, loved Caradog, and was willing to make the sacrifice, but Cador would try to kill the serpent as it passed from one to the other. As it turned out, the serpent actually seized hold of the girl, and Cador, to accomplish the release, had to cut off part of the breast to which it had attached itself. He then killed the serpent. Caradog married Guinier. Later he acquired a shield-buckle which had the power of healing wounds by its touch, but the restored part would be of gold. So henceforth Guinier had a gold breast. Compare Azenor. After the experience with the serpent Caradog's arm always remained smaller so that he received the name *Brise-bras*, ‘broken arm’, or *Brie-bras*, ‘short arm’ (Bruce I.88-91, 300-1). The French form of the epithet, and the reason given for it, rests on a curious misunderstanding of the Welsh surname of the hero, which really means just the opposite of what the French romancers imagined (Bruce I.91).

Later on Caradog's well-founded confidence in his wife enabled him alone to empty the marvellous Horn, which could only be done by a knight whose lady was faithful to him. (Bruce I.301). See more s.n. Tegau Eurfron.

Chrétien de Troyes mentions *Karadués Briebraz* in his romance ‘Erec et Enide’ (Ed. Foerster, vs.1719) in a list of knights of the Round Table. Arthurian Romance has very little to say about Caradog Freichfras beyond what is told in the ‘Livre de Carados’, but several other persons named Carados, and

the like, appear, especially the giant, Carados of the Dolorous Tower in the ‘Vulgate Lancelot’ (Bruce II.336 - 7).

In some late Welsh manuscripts Caradog Freichfras is claimed as ancestor of Helig ap Glannog and through him of three tribes in Gwynedd, namely those of Iarddur ap Cynddelw, Llywarch Howlbwrch, and Braint Hir. See PP §§10-13. He is also claimed as ancestor of tribes in Brycheiniog through a grandson, Caw ap Cawrdaf, namely the descendants of Maenyrch and Rhys Goch of Ystrad Yw. See PP §§15, 16. As a result of this claim his mother was later said to be Gwen daughter of Brychan, a statement which must be set aside as irresponsible invention. See s.n. Gwen ferch Brychan. A son Lluddica also appears as an ancestor of Tudur Trefor (PP §14), and another son, Hyfaidd Henllyn, appears alternatively as ancestor of Rhys Goch of Ystrad Yw (PP §16(4)).

These late genealogical manuscripts variously call him *Iarll Henffordd*, ‘Earl of Hereford’, and *Arglwydd Maes Hyfaidd*, ‘Lord of [New] Radnor’ (PP §§14(1), 17). Thomas Jones of Tregaron (d.1609) calls him “Earl of Fferlex, prinse between Wy and Severn, Lo[r]d of Dolerous Towr.” (Cardiff MS. 2.136 p.188).

Generally speaking the North Wales genealogies traced Llŷr Marini, the father of Caradog, to Cunedda Wledig, while those of Powys and South Wales traced him to Coel Godebog. This was reflected in the fact that the pretended arms of Caradog Freichfras appear in two entirely different versions, one for South Wales and another for North Wales. See e.g. Harleian MS.1143 nos.128 and 11 respectively. See Michael Powell Siddons, *The Development of Wesh Heraldry*, Vol.II, 1993, p.63.

CARANFAEL ap CERENNIOR.

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

CARANFAEL ap CYNDDYLAN. (600)

He is mentioned in six stanzas of the ‘Cynddylan’ poem in the Red Book of Hergest (CLIH XI.92-97). He was *diweddwyr Cyndrwynin*, the man who held the path for retreat, a soldier upon whom reliance could be placed, i.e. ‘the last man of the people of Cyndrwyn’ (CLIH pp.45, 237).

- | | | |
|-----|----|---|
| XI. | 94 | Mirth-provoking, generous-handed,
son of Cynddylan, fame-seizing, the last man
of the Cyndrwynin, Caranfael. |
| | 97 | When Caranfael put on the war-coat of Cynddylan,
and brandished the ash [-spear],
a Frank [mercenary] did not get peace for his head. |

CARANNOG. See also Garannog.

CARANNOG ap CORUN[†] ap CEREDIG. (470)

There are two short Lives of St.Carannog edited by A.W.Wade-Evans in VSB pp.142-6 and 148. In both he is said to be son of Ceredig ap Cunedda. In the first Life *Carantocus* is said to have followed St.Patrick to Ireland thirty years before the birth of St.David, and to have co-operated with Patrick in the work there. In Ireland he changed his name to Cernach, and churches and monasteries were raised in his name in Leinster (§§1,2). He returned to his own cave in Ceredigion. God gave him an altar of an indescribable colour which he brought to the Severn [estuary] and threw into the sea, to show him which way God wanted him to go (§3). He lost it, but evidently landed in Somerset, where Arthur and Cato [Cadwy] were reigning. Carannog met Arthur, and tamed for him a formidable serpent which had been ravaging *Carrum*. In return for that, Arthur showed him where the altar had reached land. The king [presumably Cato] gave him Carrum, and Carannog built a church there (§4). Carannog again threw the altar into the sea, and it landed at the mouth of the *Guellit*. Here again the king gave him land, and

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Carannog built a church there which was called *Civitas Carrov* (§5). Carannog returned to Ireland where he [died and] was buried on May 16 at the monastery called *Civitas Chernach* (§6).

The second Life is very short and knows nothing about Carannog's visits to Ireland. He refused to succeed his father, Ceredig, as king, and retired to a place called Gweryd Carannog. Later he moved to another place nearby, where there is a church 'today', and remained there some time (§4). Here the second Life ends but it seems clear that there was more, now lost.

Carannog is also mentioned as the son of Ceredig in the tract 'Progenies Keredic' (§8 in EWGT p.20), but in *Bonedd y Saint* he is said to be the son of Corun ap Ceredig (§3a in EWGT p.55).

The first Life identifies Carannog with the Irish saint Cairnech. This is presumably the *Carantot* mentioned in the Tract 'Mothers of Irish Saints' as one of the many sons of Darerca, sister of St.Patrick (LL 1692) and therefore a Briton. He, in turn, is said to be Cairnech of Tuilen (now Dulane) near Kells in Meath. John Colgan says: 'Cairnech, the Briton, lies in Inisbaithen in Leinster' (DCB s.n. Cairnech(3)). The Félire of Oengus under May 16 has 'Cairnech the mighty' and a gloss adds 'Cairnech of Tulen near Kells and of the Britons of Cornwall was he'. Cairnech is never mentioned in the Irish Lives of St.Patrick. He is, however, said to have co-operated with St.Patrick and St.Benignus in compiling the *Senchus Mór*. In the commentary this is said to be Cairnech of Tuilen. The story is full of anachronisms and other impossibilities (LBS II.82-4). A.W.Wade-Evans did not seem to question that Carannog followed St.Patrick to Ireland (WCO 93, 142). G.H.Doble showed some doubt. He said: 'He may quite likely have visited Ireland ... though he need not be the Cernach with whom he was afterwards identified.' (*The Saints of Cornwall*, IV.51). Nora Chadwick is definite: 'St.Cairnech was identified with St.Carantoc at an early date.' (*Studies in the Early British Church*, p.62).

In Ceredigion Carannog's church is Llangrannog and his name is remembered in other places locally. There was once a chapel at St.Dogmael's in Dyfed called Capel Crannog (Doble, *ibid.*, pp.37, 51; OP I.509; PW 58, 60). In the Welsh Calendars Carannog's day is variously entered under May 15, 16 and 17 (LBS I.72) but May 16 is the generally accepted date in Wales, Ireland, Cornwall and Brittany (LBS II.88-9).

In Somerset his church is Carhampton, formerly Carrum, Carumtun (Doble p.40). But the story of the altar coming again to land at the mouth of the Guellit, the little river Willett near Carhampton, and the foundation of *Civitas Carrov*, 'the monastery of Carrov' shows some confusion, and seems a repetition of the previous incident (Doble p.41). Carrov may be a mistake for Carrum (Doble p.34 n.17) or *Civitas Carrov* may stand for Crantock on the Gannel estuary in Cornwall. "There can be no doubt that the Celtic name of Crantock was *Langorroc*, or, as it is now called, Langorow, implying the *Lan* or monastery of one *Corroc*. ... Domesday Book (1083) ... speaks of the Canons of *St.Carentochus* and their manor of *Langorroc*." (Charles Henderson in an appendix to *S.Carantoc* by G.H.Doble, "Cornish Saints" Series, No.14, 1932, pp.30-31).

In Brittany St.Carannog was known as Carantec at two places, Carantec and Trégarantec in the ancient principality of Léon, but the Léon Breviary of 1516 wrongly calls him 'Karadocus, Abbot, May 16'. It appears that no tradition of St.Carantec survived in Brittany except one miracle that he performed near Carantec by destroying a dragon. (G.H.Doble, *The Saints of Cornwall*, IV, pp.43-46). But Breton sources inform us that St. Guenael met him there (LBS II.88), and that St.Tenenan was a disciple of his (Doble, *ibid.* pp.45-48).

If we rule out St.Carannog's association with St.Patrick, but accept the legend that he was a contemporary of Arthur, then the longer pedigree, making him son of Corun ap Ceredig, is more appropriate (PCB).

CARATACUS.

Caratacus was a son of Cunobelinus and brother of Togodumnus (Dio Cassius, Roman History, lx.20 §1). He and Tacitus, our main authorities, used the correct spelling *Καράτακος*, *Caratacus*. The incorrect form *Caractacus* was popular at one time.

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Cunobelinus died a little while before the invasion of Britain by Claudius in A.D.43. Togodumnus probably became king in the place of his father, while Caratacus probably ruled the western portion of his father's territory over which the Catuvelauni held sway. The two brothers opposed the Romans but were defeated by Aulus Plautius. After some further engagements in which Vespasian (later emperor) exhibited great skill and bravery, Togodumnus was slain. At this stage Plautius invited Claudius to come to Britain in person. Claudius crossed the Thames and took Camulodunum [Colchester], and after sixteen or seventeen days in the island returned to Rome to enjoy a triumph. The Catuvelauni, and their subject states, including that of the Dobunni, were thus brought under Roman rule, and the district from the mouth of the Thames to the Isle of Wight was placed under the puppet king, Cogidumnus.

Plautius, ably assisted by Vespasian, continued the conquest of Britain, probably subduing the Dumnonii and the Belgae who occupied the whole of the south-west of the island. Plautius then returned to Rome in 47, to receive an ovation for having managed the war with ability.

All this time Caratacus had been resisting the Romans with varying success, had gradually gained the pre-eminence over all the other native leaders, and had become a most formidable enemy to the Romans. When Ostorius took command of the Roman forces in the year 50, Caratacus was engaged in organising resistance among the Silures in South Wales, whom neither severity nor clemency could induce to put up with Roman rule. He led them into the country of the Ordovices, chose an advantageous position, and fought bravely but unsuccessfully against Ostorius. His wife, daughters and brothers were captured, but he himself escaped to the Brigantes. Their queen, Cartimandua, however, delivered him to the Romans (A.D.51). He was taken to Rome, but his manly bearing so struck the Romans that he obtained for himself and his family the emperor's pardon. He and his family probably remained in retirement in Italy. (Tacitus *Ann.*xii.33-39, *Hist.*iii.45, *Agricola* 14; Dio Cassius lx.19-22; Eutropius viii.8, Suetonius *Claudius* 17, *Vespasian* 4; Zonaras's *Κρονικόν* p.186; DNB; CB pp.35, 38, 77-82).

Geoffrey of Monmouth knew nothing of Caratacus and missed the opportunity of weaving a heroic romance about his person. He filled the gap with the semi-historical Arviragus. Neither were there any genuine Welsh traditions of Caratacus that have come down to us, except a portion of a Welsh pedigree which ends: *Caratauc map Cinbelin map Teuhant* (Caratacus son of Cunobelinus son of Tasciovanus) which is historically correct. It gives him a son Guidgen (HG 16 in EWGT p.11). In modern Welsh this would be Gwyddien ap Caradog ap Cynfelyn ap Teuhant(?).

Hector Boece in his *History of the Scots* (Paris, 1526) took the opportunity of introducing Caratacus into his fictitious history, making him son of Cadallanus, Lord of the Brigantes, and brother of Voadia, the first wife of Arviragus. Later Cadallanus married Cartimandua, who was therefore step-mother of Caratacus (III.5 - 9).

In 1614 Franciscus Moncaeus had suggested that Claudia Rufina (q.v.), a British lady, and perhaps a Christian, was the daughter of Caratacus. In 1685 Edward Stillingfleet suggested that some of Caratacus's family might have persuaded St.Paul to preach in Britain (*Origines Britannicae*, 1842 edition, p.65).

The true parentage of Caratacus was still not generally known in the eighteenth century. But realising that the Welsh form of Caratacus was Caradog it occurred to someone that Caratacus was none other than the legendary Caradog ap Brân. Hugh Thomas (c.1700) was perhaps the first. See s.n. Caradog ap Brân. This led to the 'Brân conversion fable'. See s.n. Brân ap Ll_r Llediaith.

Theophilus Evans in *Drych y Prif Oesoedd* (1716) called Caratacus 'Caradoc Freich-fras' (I.2, 1851 ed. p.27).

CARAUSIUS, usurping emperor. (d.293).

A man of humble extraction from Menapia (between the Scheldt and the Meuse). He was an experienced officer in the Roman army, and was appointed by the co-emperor Maximianus Herculeius to command a newly equipped fleet to deal with Saxon and Frankish pirates which had begun to infest the

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coasts of Northern Gaul and Eastern Britain. This command was equivalent to that later known as *Comes litoris Saxonici*, 'Count of the Saxon Shore'.

"The new admiral commenced his career with marked success, destroyed many of the marauding Teutons, and recovered much plunder from them. But he was presently accused before Maximian of being less anxious to prevent the raids, than to catch the raiders when they were laden with spoil. And the proceeds of his captives were said to benefit himself and his crews, rather than the imperial exchequer, or the robbed provincials. It was even hinted ... that he had a tacit understanding with some of the Franks.

"Learning that the emperor intended to seize him and perhaps to execute him, Carausius took the bold step of appealing to his followers to join him in rebellion. He proclaimed himself emperor and landed in Britain, where he was joined at once by a legion and many auxiliary cohorts. Apparently an appeal for insurrection was seldom made in vain to the turbulent soldiery of the province. Before long the whole island came over to his standard, with much enthusiasm. ...

"Carausius reigned in Britain for seven years (A.D.286-293) apparently with great success and with undisputed sway. He increased his fleet by building many more galleys, raised new levies to strengthen his army, and hired a great force of barbarian mercenaries from the Franks. But his ambition was not only to be Emperor of Britain, but to reconstitute the old 'Empire of the Gauls'. He had a hold beyond the Channel, owing to his possession of Gessoriacum (Boulogne), which was one of the arsenals of his fleet, and he tried from thence to extend his power all over Gaul. ... But his wider schemes proved unsuccessful. ... The emperor built a new fleet to attack him, but it was repeatedly beaten through the unskilfulness of the untrained sailors, who proved unable to endure the fogs and cross-currents of the Channel. After several repulses Maximian and his colleague Diocletian, who had many other troubles on hand, stooped to the necessity of making peace with Carausius, and acknowledged him as their colleague, while he undertook to desist from his designs on Gaul (A.D.289).

"After this Carausius reigned for several years in great prosperity. His large fleet kept the province safe from the Saxons. ... With the Franks he had made peace, and kept many of them as auxiliaries. The Caledonians must certainly have been kept in due check, since milestones with the name Carausius were erected just beyond Severus' Wall - a certain proof that law and order were safe in that quarter. A sign of care for trade and commerce was the restoration of the silver coinage, which had ceased to exist throughout the empire for many years. ... He celebrated secular games. ...

"In 292 Diocletian and Maximian, having put down the rest of their enemies, thought it time to turn their attention once more against the British usurper. War was declared on him, and the charge of it was given over to Constantius Chlorus, the Caesar whom Maximian had just adopted as his junior colleague. Under his auspices the struggle took an indecisive turn, for though he succeeded in recovering Gessoriacum, the one foothold which Carausius had retained upon the Continent, he was utterly unable to obtain command of the seas. While the Channel was held by a fleet superior both in force and efficiency, nothing could be accomplished against the insular realm.

"When the renewed war had been some two years in progress, and showed no signs of coming to an end, Carausius was basely murdered by one Allectus, of whom we know nothing save that he was the underling (*satelles*) of his victim." See further s.n. Allectus.

His full name was Marcus Aurelius Carausius, and he may be called "the first sea-king of British history" ... "It seems clear that he wished to be regarded as a Roman reformer, not as a British separatist. He is called *Menapiae civis* by Aurelius Victor, whence many of our own earlier writers ascribed his origin to the British Menapia (St.David's). ... But the fact that Eumenius, a contemporary, calls him *Bataviae alumnus* would seem to make it clear that he was really a Belgian ..." (Oman, pp.141-146; DNB s.n. Carausius).

Geoffrey of Monmouth's account is mainly fictitious (HRB V.3-4) and similarly Brut y Brenhinedd where he is called Carawn. Hector Boece, in his History of the Scots (Paris, 1527), added further fictions, calling him Carancius, brother of Findoc, the Scottish king (VI.3 - 7).

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CARAWN. See Carausius, Caron.

CARCLUDWYS ap CYNGU. (450)

Father of St.Tegfan and grandfather of St.Elian Geimiad ab Alltu Redegog (ByS §§46, 47 in EWGT p.61).

CAREDIG, CARETICUS. See Ceredig.

CARFI of GLYN ACHLACH. See Cwyfen.

CARN MARCH ARTHUR.

A rock near Aberdyfi. See s.n. Llyn Barfog. There is also Carreg Carn March Arthur between Moel Fammau [Fama] and Mold (OP II.350).

CARNEDD ARTHUR. See Camlan.

CARNWYLL ap GLYWYS. Eponym of Carnwyllion. See Glywys.

CARON, ST. (ab ITHEL HAEL).

A bishop, and patron saint of Tregaron, Ceredigion (PW 61), where he is said to have been buried (LBS II.135-6). He is also perhaps the patron of Llanrheithan in Dyfed although a St.Rheithan would be expected (OP I.289, PW 27 n.3. WCO 170, LBS IV.109-110). Some Welsh Calendars enter him on March 5 (LBS I.71) which is also the date of the Irish St.Ciaran of Saigir, and it seems that the two have been identified.

According to a late addition in Bonedd y Saint (§25(F) in EWGT p.58) he was the son of Ithel Hael of Llydaw.

CARTIMANDUA.

A queen of the Brigantes in Britain, and wife of Venutius. When Caratacus was defeated by Ostorius Scapula he escaped to the Brigantes but was betrayed to the Romans by Cartimandua in A.D.51. Later she repudiated her husband in favour of his armour-bearer, Vellocatus. Venutius then stirred up rebellion and civil war ensued, until Cartimandua was reduced to the last extremity. She appealed to the Romans for help, and they interfered successfully (A.D.69) to save the queen from Venutius, but allowed Venutius to continue in possession of the kingdom (Tacitus, *Ann.*xii.36, 40, *Hist.*iii.45; CB p.83).

Hector Boece introduced her into his History of the Scots (Paris, 1526), making her the second wife of Cadallanus and therefore the step-mother of Caratacus. Later she married Venutius (III.14).

Iolo Morganwg called her Aregwedd Föeddawg ferch Afarwy ap Lludd in the 'Myvyrian' Third Series of Triads Nos.18, 22, 35. The origin of the name is unexplained. "It is the more to be regretted that Iolo failed to supply the note premised by the asterisk prefixed to her name" in his English translation of these triads (Rachel Bromwich in *Trans.Cym.*, 1968, p.332).

CARVILIUS. See Cingetorix.

CARWED ap GWGON.

Genealogical link in the ancestry of Llywelyn ap Hoedlyw, patriarch of a tribe in Iscerdin, Ceredigion. See PP §28.

CARWED ap MARCHUDD. (880)

Genealogical link in the tribe of Marchudd in Rhos, Uwch Dulas, Gwynedd, father of Iasedd. See ABT 2c, 9a, HL 7b in EWGT pp.97, 103, 116.

CAS ap SAIDI.

One of the warriors of Arthur's Court mentioned in the tale of 'Culhwch and Olwen' (WM 466, RM 110). Compare Cadyrieith ap Saidi.

CASANAUTH WLEDIG. (430)

The name appears only in a genealogy in Jesus College MS.20 (JC 16 in EWGT p.46), at the head of a line of princes, probably of a part of Powys. His wife is given as Thewer ferch Bredoe ap Cadell Ddyrnllug (probably *recte* Brydwr ap Gwrtheyrn). He is perhaps the same as Casnar Wledig who is called *Kasnat Wledic* in the tale of 'Rhonabwy's Dream' (RM 160).

CASNAR WLEDIG. (Legendary). (500?)

He appears in the Mabinogi branch of 'Pwyll' as the father of Gloyw Wallt Lydan (WM 38, RM 25), and in the tale of 'Culhwch and Olwen' as the father of Llary (WM 462, RM 107). In 'Rhonabwy's Dream' he appears as *Kasnat Wledic*, the father of Llara (RM 160).

Otherwise he appears only in the genealogies as the father of Llary and ancestor of Tegonwy ap Teon, whose descendants were in Powys and Rhwng Gwy a Hafren (MG 3, ABT 1b, 8g, etc. in EWGT pp.39, 96, etc.); also as ancestor of St.Mechyll in Bonedd y Saint (§49 in EWGT p.62). In the capacity of ancestor he is mentioned occasionally by the poets, but they give no information about him, except that he was a famous hero..

In ABT 1b, 8g, etc. he is made son of Lludd ap Beli Mawr. This is in keeping with his legendary character, but if he is the same as Casanauth Wledig (above) he is probably based on an originally historical character whose parentage is unknown. MG 3 is clearly mistaken in making him the son of 'Gloyw Gwlad Lydan' ap Lludd ap Beli Mawr.

Casnar came to be used as a synonym for 'famous warrior', 'proud warlike man'. It appears as if Casnar was proverbial for his delight in war. (Ifor Williams in *Armes Prydein*, 1955, p.11).

CASSIVELLAUNUS.

A British prince, probably of the people called Catuvellauni, whose country lay north of the Thames. Before the arrival of Julius Caesar in Britain he had been in constant war with other states. He had apparently conquered the Trinovantes of Essex and slain their king. Being the ablest and most tried general, he was allowed by the Britons to take sole command against Caesar on his second landing, in 54 B.C. He did not risk a pitched battle with Caesar but caused considerable trouble, harassing his army by quick and sudden movements of his cavalry and charioteers.

The Trinovantes, however, deserted to Caesar, and were soon followed by other tribes. Caesar was told where the stronghold of Cassivellaunus was and though it was admirably fortified by nature and art, Caesar soon took possession of the place. Not long after, Cassivellaunus decided to sue for peace. Caesar demanded hostages, fixed an annual tribute, and gave Cassivellaunus strict orders to keep his hands off the Trinovantes, over whom he had placed Mandubracius, the son of the king whom Cassivellaunus had slain (CB pp.15-18; Caesar, *De Bello Gallico*, V.11-22).

Cassivellaunus was probably the father or grandfather of Tasciovanus who was king of the Catuvellauni later (Oman p.54; C & M, p 57). Cassivellaunus died in about 47 B.C. (British Museum, *Guide to the Antiquities of the Iron Age*, 1905, p.154).

The *Historia Brittonum* does not mention Cassivellaunus, but states that Julius Caesar invaded Britain three times (§§19, 20). This was accepted by Geoffrey of Monmouth who says that Cassibellanus was son of Heli and brother of Lud [Lludd] and Nennius. He weaves a story of fantastic invention about him and says that Cassibellanus died and was buried at York, seven years after Caesar's last invasion. He was succeeded by his nephew, Tenuantius son of Lud (HRB III.20, IV.1-11). Brut y Brenhinedd follows Geoffrey of Monmouth and calls him Caswallon ap Beli Mawr.

Geoffrey of Monmouth (HRB IV.8) says that after his second victory (*sic*) over Caesar, Cassibellanus performed solemn sacrifices with an enormous slaughter of cattle and wild beasts, and this

formed the basis of a magnificent feast. The tract 'The twenty-four Mightiest Kings', which includes Caswallon as one of the kings, mentions (§14) this as the Great Feast in London ... That was one of the 'Three Immense Feasts' in Ynys Prydain (*Études Celtiques*, XII.171). The triad is listed as no.94 in TYP, but the two other feasts are missing from the triad. On the other two see TYP p.223 and *Études Celtiques*, XII.190.

According to Henry of Huntingdon (*Hist.Angl.*, I.12), Cassibelaunus was a son of Liud (or Luid) [Lludd], and brother of Belinus. See Belinus son of Minocannus.

Caswallon was known to Welsh legend, however, quite independently of Geoffrey of Monmouth and the 'Brut'. In the Mabinogi branch of 'Branwen' we are told that Caswallon ap Beli conquered the Island of the Mighty [Britain] from Caradog ap Brân, while Brân was absent in Ireland. Caswallon slew six of the 'chief officers' who had been left in Britain, wearing a magic mantle which made him, but not his sword, invisible. He did not slay the seventh, Caradog ap Brân, because he was a relative, but Caradog died of 'consternation'. Caswallon was crowned king in London (WM 58, RM 41). Later he received the homage of Pryderi, prince of Dyfed (WM 63-64, RM 45-46).

According to a triad (TYP no.71) Caswallon ap Beli was one of the 'Three Lovers' of Ynys Prydain because of his love for Fflur the daughter of Mugnach Gor. Another triad (TYP no.67) tells us that Caswallon went to Rome in search of Fflur, whence he is called one of the 'Three Golden Shoemakers' of Ynys Prydain. Finally there is the triad (TYP no.35) about the 'Three Levies' which departed from this island, and not one of them came back. They are also called the 'Three Silver Hosts'. Twenty-one thousand men went with Caswallon ap Beli, and Gwenwynwyn and Gwanar sons of Lliaw(s) ap Nwyfre, and Arianrhod ferch Beli, their mother. They went in pursuit of the 'men of Caesar' and they remained in Gascony. It appears from a poem attributed to Cynddelw or Llywarch, Prydydd y Moch, that Julius Caesar sought Fflur from the 'lord of Prydein' (i.e. presumably Caswallon). Other poets refer to Fflur's beauty. (Ifor Williams in *Trans.Cym.*, 1946, pp.41-43).

Meinlas, ['Slender Grey'], the horse of Caswallon ap Beli, is called one of the 'Three Bestowed Horses' and one of the 'Three Lively Steeds' of Ynys Prydain (TYP no.38). According to another triad (TYP no.59) one of the 'Three Unfortunate Counsels' of Ynys Prydain was to allow Julius Caesar and the men of Rome to place the forefeet of their horses on the land in exchange for Meinlas.

It is difficult to construct an acceptable story out of these references. They seem to form part of a lost legend built around the historical figure of Cassivellaunus. The following outline may be suggested:

Julius Caesar wished to obtain the beautiful Fflur from Caswallon, the king of Prydain, but Caswallon would not part with her. Caesar offered Caswallon the horse, Meinlas, as a gift, but in return he required that he and the men of Rome should be allowed to put the fore-feet of their horses on the land. Caswallon was counselled to accept the horse on these terms. So Julius Caesar succeeded in invading Britain and carried off Fflur. Caswallon then disguised himself as a shoemaker and went to Rome to seek Fflur. He was unsuccessful and decided to invade the continent with his 'Silver Host'. This, in turn, was frustrated and the host settled in Gascony.

Compare Ifor Williams, 'Hen Chwedlau' in *Trans.Cym.*, 1946, pp.41-43; TYP p.352.

A passage in Jesus College MS.20 (JC 4 in EWGT p.44) says that in the time of Caswallon ap Beli Mawr the Romans levied tax from Ynys Prydain. He is given a son Meirchion, ancestor of Ceindrech, wife of Macsen Wledig. This is certainly pre-Geoffrey of Monmouth. For the place of Caswallon in a possible pre-Geoffrey, legendary 'History', see BBCS 23 pp.1-6, but on p.6 Caswallon should be made son of Beli Mawr not of Lludd (PCB).

CASTANIUS, ST. See Gastayn.

CASTELL Y CNWCLAS (Knucklas Castle). See Ogrfan Gawr.

CASTELLUM GUINNION.

The site of the eighth of Arthur's victories against the Saxons according to the *Historia Brittonum* (§56):

The eighth was the battle at Castellum Guinnion, in which Arthur carried the image of Saint Mary, ever virgin, on his shoulders, and the pagans were put to flight on that day and there was a great slaughter of them through the power of our Lord Jesus Christ and through the power of St.Mary the Virgin, his mother.

A gloss appears in some 13th century manuscripts (Mommson, p.200 in MSS. C and L) to the effect that Arthur brought a cross and the image of St. Mary with him from Jerusalem, and that fragments of the image were preserved in great veneration at Wedale in Lothian, near Melrose. (E.K.Chambers, *Arthur of Britain*, pp.2, 192, 239 n.3). According to the *Annales Cambriae* Arthur carried a cross on his shoulders at the battle of Badon. See *Caer Faddon*. It has been suggested that for 'shoulder' we should read 'shield' on the grounds that the Welsh for shoulder is *ysgwydd*, and the Welsh for shield is *ysgwyd*. This supposes that the information came from a written source in early Welsh. The idea seems to have been first suggested by Thomas Price (*Hanes Cymru*, 1842, p.261) and Thomas Stephens (*Literature of the Kymry*, 1849, p.17). This has been generally accepted. See e.g. Rachel Bromwich in SEBH p.124 n.5. It may be noted that Geoffrey of Monmouth speaks of the figure of the Virgin Mary being on Arthur's shield, and the shield on his shoulders at the battle of Badon (HRB IX.4).

There is no agreement among scholars as to the identification of the site of Castellum Guinnion.

CASWALLON ap BELI. See Cassivellaunus.

CASWALLON. See also Cadwallon.

CATELLUS son of GERONTIUS. See Cadell ap Geraint.

CATEYRN ap GWRTHEYRN. (400)

The name appears in inscriptions as *Catotigirn-i*, meaning 'war-lord', or 'battle-king', corresponding to modern Welsh *Cad-teyrn* (John Rhys, *Arthurian Legend*, p.241 n.) HB and Geoffrey of Monmouth spelt *Categirn* and *Katigern*, but *Brut y Brenhinedd* 'tortured the name into *Cyndeyrn*'. Similarly ABT 6k, 20, HL 2f in EWGT pp.100, 107, 113. (E.Phillimore in *Cy*, IX (1888), p.179 n.5).

According to the *Historia Brittonum* (§44) *Categirn* son of *Guorthigirn* with his brother *Guorthemir* [*Gwrthefyr*] fought against the Saxons at a battle at *Episford*, in British *Rithergabail*, and there *Hors* [*Horsa*] and *Categirn* both fell. Again in §48 it says that *Categirn* was the second son of *Guorthigirn*, and was slain in the same battle as *Hors*. But the *Anglo-Saxon Chronicle* says under the year 455 that *Hengist* and *Horsa* fought with *Wyrtegeorn*, the king, at a place called *Ægelesford* [*Aylesford*] or *Agælesthrep*, *Horsa* being slain there. From these two slightly discordant statements it has been deduced that *Categirn* died in 455.

Beginning with *Jesus College MS.20*, *Cateyrn* has been shown as an ancestor of *Cadell Ddyrnllug*. It is probable that most of the pedigrees are too long and that *Cateyrn* was the father of *Cadell Ddyrnllug* (q.v.). *Cateyrn* may also have been the father of *Rhuddfedel Frych* (ABT 6k, 9b, 20, HL 2f in EWGT pp.100, 103, 107, 113).

Geoffrey of Monmouth has nothing new to say about *Catigern* (HRB VI.13).

CATGEN [CADIEN], abbot of *Llanilltud Fawr*.

Catgen is mentioned in three of the 'Llancarfan Charters' appended to the *Life of St.Cadog* (§§68, 64, 65 in VSB pp.134-6, 132-4). In the last two he is included among the witnesses *de familia Eltuti*, i.e. of the monastery of *Illtud*. He is not described as abbot in any of these, although in §65 he may have been abbot.

Other charters, in the *Book of Llandaf*, have him as witness (BLD 144, 143, 140, 147) and in all except the first he is described as abbot of *Illtud* or *St.Illtud*. He is also mentioned in the *Life of*

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St.Oudoceus in the Book of Llandaf as one of the abbots who ‘elected’ Oudoceus to succeed Teilo (BLD 131-2).

VSb §68 mentions king Meurig, but §§64 and 65 mention no king. Only §65 mentions a bishop - Eudoce, i.e. Oudoceus. The BLD documents all mention king Meurig and bishop Oudoceus.

He probably succeeded Biwonwy and was succeeded by Congen. See *Trans.Cym.*, 1948, p.291 (but ignore dates), and Wendy Davies, *LlCh* p.55. Wendy Davies dates BLD 144 in 650 (not abbot) and the other BLD charters, when he was abbot, 655-665 (*ibid.*, pp.97-98).

The modern Welsh spelling would be Cadien (Wendy Davies, *ibid.*, p.55).

CATH PALUG. See Palug.

CATHEN ap CAWRDAF ap CARADOG FREICHFRAS. (530)

The saint of Llangathen in Catheiniog, Ystrad Tywi (PW 52). Commemorated on May 17 according to Rice Rees, *Welsh Saints*, p.280, but this is the date of a Scottish saint, a bishop in Bute (LBS II.92). His genealogy only appears in very late versions of *Bonedd y Saint* (§89 in EWGT p.66). Compare Cathen ap Gwlyddien.

CATHEN ap CAWRDAF ap SERWAN.

Genealogical link in a line of unknown princes, grandfather of Rhun ap Neithon ap Cathen (HG 16 in EWGT p.11).

CATHEN ap GWLYDDIEN. (625)

A prince of Dyfed and father of Cadwgon (HG 2, The Déisi tract, JC 12 (somewhat corrupt), ABT §18a in EWGT pp.10, 4, 45, 106, respectively). From JC 8 in EWGT p.45 which gives the genealogy of princes of Brycheiniog, the line goes back through his mother, Ceindrech ferch Rhiwallon, a descendant of Brychan. Thus probably Cathen ruled Dyfed and Brycheiniog. See A.W.Wade-Evans, *Welsh Mediaeval Law*, Oxford, 1909, p.xlvii; PCB in Cy. 43 (1932) pp.56-58.

Cathen probably gave his name to the cwmwd of Catheiniog in Cantref Mawr, Ystrad Tywi. He may also have given his name to Llangathen (OP II.225). Compare Cathen ap Cawrdaf ap Caradog Freichfras. The various Cathens are discussed in OP II.429.

CATHEN ap NOWY. See Gruffudd ap Nowy.

CATHUS ap RHUFON. (900)

Genealogical link in the ancestry of Geraint ap Tegwared, patriarch of a tribe in Pentraeth, Môn; father of Disaeth (HL 6a in EWGT p.116).

CATRAETH.

The place is mentioned in the poetry of Taliesin from which it appears that Catraeth was at one time part of the kingdom of Urien Rheged (q.v.). It appears to have been lost to the English after the death of Urien, but a foolhardy attempt was later made to recover the territory, known as the raid on Catraeth and celebrated by the poet Aneirin in his poem ‘Y Gododdin’. The poem is edited with an extensive introduction by Ifor Williams in *Canu Aneirin*, Cardiff, 1938.

The raid was organised by Mynyddog Mwynfawr (q.v.) or Mynyddog Eidyn. The band of raiders consisted of three hundred youthful warriors (CA stanzas 61, 90, 91). They fought on horseback, fully armed (stanza 91, etc.) under the charge of three leaders, Cynri, Cynon and Cynrain of Aeron (18). The enemy were the men of Deifr and Bryneich [Deira and Bernicia] (5, 9, 18) and numbered 100,000 or 54,000 (10, 94).

The warriors were called ‘men of Gododdin’, (ten times), ‘the army of Gododdin’ (four times), ‘Britons of Gododdin’ (twice) and ‘The retinue of Gododdin’ (once). But besides Gododdin (q.v.) they were drawn from various parts of Britain: Cydywal ap Sywno was in the van of the men of Gwynedd (19) and Gorthyn Hir ab Urfai came from Rhufoniog in Gwynedd (87b); Tudfwlch Hir from Eifionydd

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(Gorchan Tudfwlch); from Elfed came Madog Elfed (96); from beyond Bannog [i.e. from Prydyn = Pictland] came Llifieu son of Cian, a kinsman of the poet (22a, b); from Aeron [Ayrshire] came Cynrein (18), Cadreith and Cadlew (21 + Gwarchan Kynfelyn) and Cynddilig (67a, 80). Only one man, unnamed, survived the battle (60, 61, 77, 90).

Another version, found in stanza 21 and in *Gwarchan Kynfelyn*, says that there were 363 warriors and that three escaped alive: Cynon and the two war-hounds of Aeron (stanza 21) or Cynon and Cadreith and Cadlew of Cadnant (Gwarchan Kynfelyn). This seems to be a later version in which the influence of triadic arrangements is discernible (CA p.lvii). In both these sources we are told that Aneirin also escaped, but apparently under different circumstances. See s.n. Aneirin. Ifor Williams thought that the one survivor was probably Cynon ap Clydno Eidyn (CA p.lvii), but there is doubt about this. See s.n. Cynon ap Clydno Eidyn.

The following stanza (CA no.60) is given as an example:

After wine-feast and mead-feast they went from us,
the mail-clad [warriors]; I know the grief for their death.
Their slaying came to pass before [they could grow] grey-haired;
their host was high-spirited in front of Catraeth.
From the retinue of Mynyddog - great sorrow! -
out of three hundred none came back except for one man.

(Trans. K.H.Jackson, *The Gododdin*, 1969, p.140, slightly modified).

The earliest subsequent reference to Catraeth is probably in the poem *Moliant Cadwallawn* which Ifor Williams believed was composed in about 634. See s.n. Cadwallon ap Cadfan. Here occurs the line:

eilywed Gattræth fawr fygedawc.

‘the sadness (or loss) of famous, great Catraeth’.

(CA pp.xxviii-xxix).

Owain Cyfeiliog, prince and poet, (c.1130-97), wrote a poem *Hirlas Owain*, ‘The Drinking-horn of Owain’, a poem patterned on the *Gododdin*, likewise to celebrate a battle. He refers to the battle of Catraeth:

I have heard that for a payment of mead warriors went to Catraeth.

.
The war-band of Mynyddawg

(RBP col.1435, ll.4-6, trans. TYP p.468).

According to a triad (TYP no.31W) one of the ‘Three Noble Retinues’ of Ynys Prydain was that of Mynyddawg at Catraeth.

Ifor Williams made a strong case for identifying Catraeth with Catterick in the north of Yorkshire (CA pp.xxxii - xxxvi). The site also fits the story as far as it can be reconstructed (CA pp.xxv - xxxii). The suggestion was first put forward by Thomas Stephens in *The Gododdin*, 1888, pp.30-31. See also John Morris-Jones in *Cy.* 28 (1918) pp.67-68. Ifor Williams gave good reasons for putting the date of the battle between A.D. 580 and 600 (CA pp.xl-xlii). K.H.Jackson approved of the identification of the site (*The Gododdin*, pp.7, 83-84) and suggested a date between 588 and 590 (*ibid.*, p.12, cf. pp.86-91).

CATWG, ST. See Cadog, St.

CAULDRONS. See Ceridwen, Diwrnach Wyddel, Dyrn(f)wch Gawr, Pwyll.

CAW of PRYDYN, of Twrcelyn, of Cwm Cawlwyd. (460)

In the Life of St.Cadog (§26 in VSB pp.80-84) we are told that Cadog went on a pilgrimage to Albania, commonly called *Scocia*. On the way back he stopped on this side of *mons Bannauc* [Mynydd

Bannog], that is, somewhere in the lowlands of Scotland. He stayed seven years in that place to convert the people. While digging the ground to build a monastery, he found an enormous collar-bone. He was told by an angel that it belonged to a giant [Cawr] who would be raised from the dead, and would be his digger as long as he lived. And so it happened. The giant fell at Cadog's feet, begging that his soul should be saved from returning to hell, whence it had come. He told Cadog that he had plundered those coasts with his troops of robbers, but the local king had pursued him, destroying him and his army. His name was *Cau Pritdin* [Caw Prydyn] or *Caur* [Cawr, 'Giant']. Cadog comforted the giant, telling him that if he repented and mended his ways he would go to heaven. So from that day the giant did all the digging that Cadog required of him. As a result the kings of the Albanians gave Cadog twenty-four townships.

The district on this side of Mynydd Bannog is Arglud [Clydeside] and the monastery which Cadog founded is Cambuslang, the parish church of which is still dedicated to St.Cadog (WCO 236). The basis of the above story is uncertain, but we may suppose that Caw was a Pict of Prydyn [Pictland], that he was wont to make raids across the borders of Prydyn into Clydeside, that on one of these raids he settled in that district, was converted by Cadog, and helped him in the foundation of his monastery (PCB). Wade-Evans suggested that Cadog was confessor or 'soul-friend' to Caw of Pictland (WCO 238). For a discussion of the legend see BBCS 17 (1957) pp.69-77. Nora Chadwick pointed out that *fossor*, 'digger' was one of the early Orders of the continental church (SEBC p.6).

That the district where Caw settled was Arglud, is confirmed by the Breton Life of Gildas (§1), which states that Gildas was the son of *Caunus* [recte *Caunus*?] and was born in *Arecluta*. It also says (§2) that his two sons Egreas [Eugrad] and Alleccus [Gallgo], and their sister Peteova [Peithien] renounced their patrimony and retired to the remotest part of the country. We know from the foundations left by these saints and from later authorities that the place referred to is Twrcelyn in Anglesey (WCO 237).

Caw is called Caw of Prydain in ByS §§59(Ha), 60(Ha), AchS §§20, 31, in EWGT pp.63, 70. He may also have migrated, for he is called Caw of Twrcelyn in ByA 3 in EWGT p.85. He is sometimes described as Caw of Cwm Cawlwyd, e.g. Bys 59(G). Llanstephan MS.187 p.226 writes: *Plant Caw o Dwrcelyn, arglwydd Cwm Cowlwyd. Caw oedd yn trigo yn Edeirnion yn amser Arthur*. See Cwm Cawlwyd. Similarly Elis Gruffydd in his Chronicle (c.1530) in NLW MS. 5276D fo.334 says: 'Kaw of Prydain was the name of a chieftain who ruled over Edeirnion' (Quoted TYP p.409).

In the tale of 'Culhwch and Olwen' Culhwch is required to obtain the services of *Kadw* of Prydein (WM 482, *Cado* RM 123) because he was the only person who could be trusted 'to keep' [*kadw*] the tusk of the boar Ysgithyrwyn. Sixty cantrefs of Prydein were said to be under him. That Caw is meant here is proved by the fact that later in the story, during the hunt of Ysgithyrwyn, 'Kaw of Prydein mounted Llamrei, Arthur's mare, and he was the first to bring the boar to bay. And then Kaw of Prydein armed with a hatchet, and boldly and gallantly set upon the boar and split his head in two. And Kaw took the tusk.' (RM 135). Later it was Kaw of Prydein who took the blood of the witch, Orddu, 'and kept it' [*a'e gadw*] with him (RM 142). Finally it was Kaw of Prydein who came to shave the beard of Ysbaddaden Pencawr, 'flesh and skin to the bone, and his two ears outright.' (RM 142). Gwyn Jones and Thomas Jones in their translation, *The Mabinogion*, 1948, take Cadw to be the intended name of this hero. But in the text of *Culhwch ac Olwen*, prepared by Sir Idris Foster, and edited by Rachel Bromwich and D.Simon Evans, 1988, the one place where *Kadw* occurs is amended to Kaw (l.647).

The grave of Caw is mentioned in the 'Stanzas of the Graves' (No.1) in the Black Book of Carmarthen:

The graves which the rain wets,-
Men who had not been used to being provoked:
Cerwyd, and Cywryd, and Caw.

(SG pp.118/9).

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THE CHILDREN OF CAW

The Breton Life of Gildas gives *Caunus* only five sons: Gildas (§1), Cuillus [Huail], who, after his father's death, succeeded him to the throne, Mailocus [Maelog, *recte* Meilig], Egreas [Eugrad], and Alleccus [Gallgo] (§2); also a daughter, Peteova [Peithien] (§2). But the Life by Caradog of Llancarfan says that *Nau*, king of Scotia, had twenty-four sons, victorious warriors, of whom one was Gildas (§1). The eldest of the brothers was Hueil [Huail] (§5), and no others are named. Several others are mentioned in *Bonedd y Saint*: Gildas (only as father of saints) (§§59, 90), Gwrhai (§60), Afarwy(?), Anef, Ceidio, Dyfnwy and Gwrddelw (§87 - late), and in *Achau'r Saint*: Cynan, Gallgo, Ustig, and Cwyllog, a daughter (§31).

As many of the descendents of Caw founded religious settlements, that is, are listed among the Welsh saints, we find that the children of Caw of Prydyn (or Prydain) are included in a triad of the 'Three Kindreds of Saints' (Plant Brychan §5 in EWGT p.83; compare TYP no.81 C 18).

There are two extensive lists of the children of Caw, one in the tale of 'Culhwch and Olwen' (WM 61-2, RM 107) and the other in the 'Hanesyn Hen' tract (ByA 3 in EWGT p.85). The former list contains several names not found in later lists. Some are perhaps fanciful inventions of the story teller (LBS II.93), or have been altered from the correct form as a kind of joke (PCB), see comments in the list below and in CO(2) p.77. Other names are peculiar to the 'Hanesyn Hen' list. The following is an alphabetic list from all reputable sources. (ByS and AchS. are in EWGT pp.54-71):

SONS

- 1 Aeddan, St.(?) (ByA). Perhaps the disciple of St.David. See Aeddan.
- 2 Afarwy, St.(?) (ByS §87). Not stated to be a son of Caw, but as most of the other saints mentioned in §87 were supposed to be sons of Caw, we must probably accept Afarwy, although nothing is known about him. He is listed in the Iolo MSS. p.142.
- 3 Anef, St. (CO *a neb* = 'and someone'; ByA, ByS, late addition).
- 4 Aneirin (ByA).
- 5 Anghawdd (CO).
- 6 Ardwyad (CO = 'governor').
- 7 Bangar (ByA).
- 8 Caen (ByA, late addition).
- 9 Ceidio, St. (ByS and ByA, late additions).
- 10 Celyn (CO, ByA).
- 11 Cilydd (ByA).
- 12 Cof (CO *Coch* = 'Red'; ByA).
- 13 Connyn (CO = 'grumbler'). Cf. Cynan, below.
- 14 Cynan (AchS §31 *Kynnan*). Not known as a saint. Cf. Connyn, above.
- 15 Cyngar (ByA, late addition). Possibly a doublet of Bangar. Compare Cyngar ap Garthog.
- 16 Cynwal (CO WM, *Cynwas* RM).
- 17 Dirmig (CO = 'scorn', ByA).
- 18 Dyfnwy, St.(?) (ByA, ByS late addition).
- 19 Etmig (CO = 'honour'; ByA *Echymwg*).
- 20 Eugrad, St. (Vita Gildae I *Egreas*; CO *Ergyryat* = 'striker'; ByS *Eigrad*; ByA *Eirgrawn*.)
- 21 Gallgo, St. Vita Gildae I (*Alleccus*; CO *Calcas*; AchS, ByA).
- 22 Gildas, St. (All lists).
- 23 Gwartheyydd (CO RM 138 = 'cattle raider'). Not in the CO list.
- 24 Gwrddelw, St.(?) (ByA, ByS late addition).
- 25 Gwrhai, St. (ByS).

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- 26 Gwyddrain (ByA).
- 27 Gwyngad (CO).
- 28 Huail (Vita Gildae I *Cuillus*, V.Gildae II, CO, ByA).
- 29 Llwybr (CO = 'track').
- 30 Mabsant (CO = 'patron saint').
- 31 Meilig, St. (Vita Gildae I *Mailocus*, CO *Meilic*).
- 32 Ofan (CO). Gwyn Jones and Thomas Jones translation amends to Gofan.
- 33 Samson (ByA). CO mentions Samson Finsych without parentage immediately following the list of sons of Caw.
- 34 Ustig (CO *Iustic*, AchS, ByA).

DAUGHTERS

- 1 Cwyllog, St. (AchS, ByA).
- 2 Gwenabwy, St. (CO, ByA).
- 3 Peithien (Vita Gildae I *Peteova*; ByA).

The following three saints in Anglesey were said by Henry Rowlands to be sons of Caw (*Mona Antiqua Restaurata*, 1766 edition, p.154):

- 35 Caffo, St.
- 36 Maelog, St.
- 37 Peirio, St.

LATER FICTIONS

We have seen that in 'Culhwch and Olwen' the name Caw has in one place been tortured into Cadw or Cado, perhaps as a pun, meaning 'to keep' (TYP p.302). This seems to have had some repercussions. Thus Caw becomes Kadw in one version, (D), of Bonedd y Saint (§§59, 60 in EWGT p.63). Similarly we find Kadw o Brydain instead of Caw ap Cawrdaf ap Caradog Freichfras in Lewys Dwnn II.23. This Caw is clearly a different person. In the reverse direction we find Cadwy ap Geraint, whose name was often spelt Cado, called Caw by Henry Rowlands, who spoke of Caw Cowllog, son of Geraint, and father of Ceidio, Ane and Aiddan Foeddog (*Mona Antiqua Restaurata*, 1766 edition, pp.154-5). But he differentiated this Caw from 'Caw o Frydain'. However, this did not prevent Iolo Morganwg from affiliating Caw of Twrcelyn or Caw of Cwm Cawlwyd, with all his sons, to Geraint ab Erbin (Iolo MSS. pp.101, 116, 118, 136).

CAW ap CAWRDAF ap CARADOG FREICHFRAS.

Genealogical link in the ancestry of Maenyrch, and Rhys Goch of Ystrad Yw, patriarchs of families in Brycheiniog. See PP §§15, 16. Also in a unique pedigree as ancestor of Ifor Bach. See PP₂ §66.

CAW ap CEILIOG MYNGRUDD.

Genealogical link in the fictitious ancestry of Ifor ab Einion ap Rhiwallon or Ifor Bach, a patriarch of families in Morgannwg. Father of Selyf. See PP₁ §66(2).

CAWRDAF ap CARADOG FREICHFRAS. (500)

He is mentioned in a triad (TYP no.13) as one of the 'Three Chief Officers' of Ynys Prydain, and in the tale 'Rhonabwy's Dream' he appears as one of forty-two counsellors of Arthur (RM 160).

In another capacity he was the saint of Llangowrda, extinct, under Llanbadarn Fawr, Ceredigion (PW 61); of Abererch, Llŷn (PW 86), although through a mistake this is sometimes ascribed to Cadfarch; and of Llangoed in Anglesey (PW 94). This last is ascribed to Cawrdaf and Tangwn jointly, but see s.n. Tangwn. The ascription of a supposed extinct foundation, *Gelli Gawrdav*, under Llantrisant, Morgannwg, to Cawrdaf is an error, *pace* LBS II.95, PW 67. The place was formerly called Allt

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Gawrddu or Allt-y-gawr, and the ascription to Cawrdaf is apparently due to Iolo Morganwg, see Iolo MSS., pp.151, 221. (Thanks to Dr.M.A.K.Duggan, 20-1-88).

Cawrdaf was the father of Medrod, the father of St.Dyfnog (ByS §51 in EWGT p.62) and he was the father of St.Cathen according to a late version of Bonedd y Saint (§89 in EWGT p.66). Other late versions of Bonedd y Saint also make him ancestor of St.Collen (§52 in EWGT p.62), similarly Buchedd Collen (EWGT p.30), but this is incorrect. See Collen. He is listed as one of the ‘Seven Happy Cousins’ in Achau'r Saint (§51 in EWGT p.71). See s.n. Cybi. His festival is on December 5 (LBS I.76, II.96).

Two patriarchs of families in Brycheiniog, Maenyrch, and Rhys Goch of Ystrad Yw, traced their ancestry to Caw ap Cawrdaf ap Caradog Freichfras. See PP §§15,16.

CAWRDAF ap GARMONION. (520)

Father of Gwyddno, and grandfather of Elffin, according to Bonedd Gw_r y Gogledd (§10 in EWGT p.73).

CAWRDAF ap SERWAN.

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

CEBWR, bishop of Llanelwy.

Mentioned in some versions of the Demetian code of the laws of Hywel Dda as *Cebur*, bishop of Llanelwy, one of the bishops said to have gone to Rome with Hywel Dda in 929 to get approval of his laws from the Pope. See s.n. Lunberth.

CECILY or SYSLI ferch SEFERUS. (930)

Wife of Dingad ap Tudur Trefor (LD ii.307).

CEDIFOR. See Cydifor.

CEDIG ap DYFNWAL HEN. (485)

One of the men of the North. He appears only as a genealogical link. His son Serwan was father of Mordaf Hael, and his son Senyllt was father of Nudd Hael. Another son, according to some authorities, was Tudwal Tudclyd. See Bonedd y Saint §18, Bonedd Gwŷr y Gogled §§8, 9 in EWGT pp.57, 73.

CEDIG DRAWS ap CEREDIG. (440)

He appears without cognomen in the tract ‘Progenies Keredic’ as father of Afan Buellt (§2) and father of Lucho, ancestor of Gwgon Gledlyfrudd (§6); in Bonedd y Saint he is father of Sant and grandfather of Dewi (§1, some versions); father of Afan Buellt by Tegfedd ferch Tegid Foel of Penllyn (§6); father of Doged frenin (§95 and AchS §30). In Jesus College MS.20 he is father of Kynan (for Afan) (§44) and of Llawr father of Gwgon (§48). The cognomen *Traws*, ‘perverse’ is given him in JC 44. See EWGT pp.20, 54, 55, 67, 70, 49.

In the Red Book of St.Asaph, p.117, he is mentioned as *Kedicum Draws seu de ludis*, and we are told that a quarrel arose in the court of Maelgwn between two soldiers and Cedic Draws. Cedic struck a son of Maelgwn with a drinking-horn, and fled for sanctuary to St.Kentigern at Llanelwy. Maelgwn pursued him thither. See further s.n. Maelgwn Gwynedd. The text is edited in LBS IV.385, but reads ‘de ludes’ for ‘de ludis’. See Alexander Penrose Forbes, *The Lives of St.Ninian and St.Kentigern*, 1874, p.lxxx. *De ludis*, ‘concerning games’, is apparently meant to explain the cognomen ‘Traws’ and perhaps implies that he was a practical joker, a ‘perverse’ habit (PCB). It is suggested in LBS II.349 that the son of Maelgwn may have been Doeg (q.v.).

CEDOL, ST.

The saint of Pentir Chapel, alias Llangedol, subject to Bangor, Gwynedd (PW 84; ByS 96 in EWGT p.67). Commemorated on November 1 (LBS II.98).

CEDWYN ap GWGON GWRON. (600)

The reputed saint of a now extinct Llangedwyn in Ystrad Yw (BLD 279), and of Llangedwyn, a chapel under Llanrhaeadr yMochnant, Powys (PW 106). Llangedwyn in Ystrad Yw seems to be the old name of Llangenni, formerly under Llangatwg, Crucywel (WATU). His genealogy is given in Bonedd y Saint (§74 in EWGT p.65) as son of Gwgon Gwron ap Peredur ab Eliffer Gosgordd-fawr. But his mother is given as Madrun daughter of Gwrtheyrn Gwrtheneu. The latter is chronologically impossible and is probably due to Cedwyn being mistaken for Ceidio (q.v.).

Cedwyn Sant is said to have been one of the seven who escaped from the Battle of Camlan (Mostyn MS.144 p.314 (1656). See s.n. Camlan. This also is not in accord with his genealogy.

CEDWYN COLOFN LLEISION ap GWYNNAN. (940)

He appears in a pedigree in Peniarth MS.127 p.95 as grandson of Gwynnog Farfsych and father of Bywyr. See ByA §24 in EWGT p.90. He was evidently a hero of the Lleision, that is, descendants of Lles Llawddeog, but nothing is known of him.

CEGIN ARTHUR.

The stream known as Afon Cegin rises in the parish of Llanddeiniolen, Arfon. The source is called *Ffynnon Cegin Arthur*, 'The Spring of Arthur's Kitchen', [grid ref. SH 5564] and the water is said to have an oily appearance, caused, according to the legend, by animal fat brought by streams passing through Arthur's kitchen (T.Gwynn Jones, *Welsh Folklore and Folk Custom*, p.113, quoting *Llen Gwerin Sir Gaernarfon*, by John Jones (Myrddin Fardd), 1908, p.169). See also Egerton Phillimore in *Cy. 11* (1892) p.59.

CEIAN WYDDEL. (Fictitious).

Edward Lhuyd (d.1709) said that Ceianus, a Scot, was driven out of Kydweli by Kynedhav (William Camden, *Britannia*, trans. Edmund Gibson, 1695, col.621). Lewis Morris in his *Celtic Remains*, p.236 says: "Gŵyr. By Nennius (Gale's copy), *Guhir*, where he says the son[s] of Keian, a Scot, seated themselves...". The reference is to the *Historia Brittonum* §14 and Ceian is a corruption of Liethan. See s.n. Cunedda Wledig.

Iolo Morganwg constructed a story around the name of this person whom he called Ceian Wyddel (Iolo MSS. p.78).

CEIDIO ab ARTHWYS. (490)

One of the Men of the North, mentioned in Bonedd Gwŷr y Gogledd as father of Gwenddoleu, Nudd and Cof (§6 in EWGT p.73). A *mab Keidyaw* is mentioned in the Gododdin (CA 1.995). Gwenddoleu died in A.D.573 but it is not impossible that a younger brother could be fighting c.580-600 (CA p.xlii).

CEIDIO ap CAW.

He is mentioned in Bonedd y Saint (§87 in EWGT p.66), probably as a son of Caw, and in a list of sons of Caw in Mostyn MS.113 p.133, etc. (See EWGT p.149). Henry Rowlands treated him as a son of Caw in Anglesey, apparently at Rhodogeidio (or Rhodwydd Geidio, Rhestr) formerly under Llantrisaint, Môn. (LBS II.99). According to Rice Rees, *Welsh Saints*, p.227, Ceidio or Llangeidio in Llŷn was also dedicated to him. But see Ceidio ab Ynyr Gwent.

CEIDIO ap CORF. (830)

Genealogical link in the ancestry of Lles Llawddeog (q.v.). (ByA 24, ABT 1b, 8g, 12 in EWGT pp.90, 96, 102, 104).

CEIDIO ab YNYR GWENT. (570?)

He is mentioned in *Bonedd y Saint* (§44 in EWGT p.61). Three manuscripts combine this entry with the next by making his mother to be Madrun ferch Gwrthefyr, and this seems to be an error. There is a legend connecting Madrun with her supposed son, Ceidio. See s.n. Madrun. We can only accept that Madrun was Ceidio's mother if we admit that there was an earlier Ynyr Gwent. See discussion s.n. Ynyr Gwent.

“We find Ceidio at Rhodwydd Geidio [Rhodogeidio formerly under Llantrisant, WATU] in Anglesey ... By Llanedern in Llŷn ... is the ancient foundation of Ceidio [or Llangeidio], below Carn Fadrun. At a now extinct township, called Ceidio, in Llandyrnog, he also seems to have been commemorated.... In Gwrtheyrnion, ... a little east of Rhaeadr is a tumulus called Cefn Ceidio, on land called Pant yr Eglwys. Here, tradition reports, was a church, and the supposition has been that it was Ceidio's.” (A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) pp.325-6). Rice Rees ascribed the churches in both Anglesey and Llŷn to Ceidio ap Caw, while LBS II.99 gives only the Anglesey church to Ceidio ap Caw.

Ceidio's festival in Anglesey is given as November 18, and in Llŷn as November 3 or 6 (LBS II.99). It does not appear in the calendars.

In the Book of Taliesin we are told that one of the ‘Three Cloven-Hoofed horses’ was Cethin, ‘Roan’, the horse of Ceidio (TYP pp.c-ci), but according to another triad (TYP no.42) Cethin of the Cloven Hoof was the horse of Iddon ab Ynyr Gwent.

The combination of the names of the two sons of Ynyr Gwent, Ceidio and Iddon, has led to the corrupt forms Kneiddian and Kyneiddian in some manuscripts of *Bonedd y Saint*. Kyneiddian is found also in Edward Lhuyd's *Parochialia*, i.24, ii.17. This was later changed to a more familiar form, Cynheiddon ab Ynyr Gwent, which is found in the Iolo MSS. pp.129, 139, 144. See A.W.Wade-Evans in *Arch.Camb.*, 86 (1931) p.167 n.59.

CEIDYRCH ap DEIGR. See Deigr ap Dyfnwal Hen.

CEILIOG MYNGRUDD, Y.

‘The Red-mained Cock’. He appears in pedigrees of Brycheiniog and Morgannwg, in two different connections:

- (1) In some versions of the pedigree of Caradog Freichfras we find ‘Caradog Freichfras ab Y Ceiliog Myngrudd’ or ‘Caradog Freichfras ap Llŷr Marini ab Y Ceiliog Myngrudd’. In these he is made son of Ethrys (omitted in some versions) ab Eidion or Eidol Darianlas ap Ceneu ap Coel. See PP §17(3), (5), (6), (7).
- (2) In a version of the ancestry of Ifor ab Einion ap Rhiwallon or Ifor Bach, patriarch of families in Morgannwg, where he is made a descendant of Morgan [Margan] ap Maglawn. See PP §66(2).

Robert Vaughan of Hengwrt wrote “Coeliog [*sic*], surnamed Myngrudd, that is with red main or hair, being a northern Britan and descended of Coel Godebog.” (Panton MS.51 fo.112)

CEIMIAD GAWR.

A giant mentioned in Peniarth MS.118. He is said to have been slain by Arthur and to have been buried in a place called Llwyn y Meini Hirion near Nant Ceimiad in the parish of Pennant Melangell, Mochnant. ‘Two stones mark the length of his grave. One at each end’. (Cy. 27 (1917) pp.146/7).

CEINDEG ap CYNFARCH.

Genealogical link in the ancestry of Maenyrch, and Rhys goch of Ystrad Yw, patrirachs of families in Brycheiniog; father of Tathal. See PP §§15(3) and 16(3).

CEINDEG ferch LLYWARCH HEN. See Llywarch Hen.

CEINDRECH BENASGELL ferch ELIFFER GOSGORDDFAWR. (530)

She and her two brothers, Gwrgi and Peredur, constituted one of the 'Three Fair Womb-Burdens' of Ynys Prydain according to a triad (TYP no.70, Pen.50 version). The Pen.45 version substitutes Arddun. Compare Arddun Benasgell.

CEINDRECH ferch BRYCHAN. (Fictitious).

The name occurs in the tract 'Plant Brychan' (§3p in EWGT p.83). It is formed by corruption from Ceinbreit. See Cain Breit ferch Brychan.

CEINDRECH ferch RHEIDEN.

The wife of Macsen [Wledig], mother of Owain [Finddu], and a descendant of Caswallon, according to Jesus College MS.20 (JC 4 in EWGT p.44).

CEINDRECH ferch RHIWALLON. (600)

Wife of Gwlyddien (Cloten) ap Nowy. See JC 8 and 12 in EWGT p.45. She was heiress to the throne of Brycheiniog, whereby her son Cathen ruled both Dyfed and Brycheiniog. See Cathen ap Gwlyddien.

CEINFRON ferch LLYWARCH HEN. See Llywarch Hen.

CEINFRYD ferch CYNDRWYN. See Meisir ferch Cyndrwyn.

CEINGAIR, wife of Ffernfael ab Ithel ap Morgan. (BLD 207).

CEINGAIR ferch BRYCHAN.

Mother of Cynidr (q.v.) of Glasbury.

CEINGAR ferch MAREDUDD ap TEWDWS. (740)

Wife of Gwriad ap Brochwel and mother of Arthfael ap Gwriad according to JC 9, 12 in EWGT p.45, but perhaps more correctly wife of Rhys ab Ithel and mother of Arthfael (q.v.) ap Rhys.

CEINWEN ferch BRYCHAN. See Cain Breit ferch Brychan.

CEINWEN FECHAN ferch IEUAN DEGAN ap PEREDUR FILWR.

Wife of Endos [Dos] ap Deigr (Lewys Dwnn in Pen.268 p.94). See EWGT p.149.

CEITHO ap CYNRY FARFWYN. See Cynry Farfwyn.

CEL COED. Father of Llwydeu ap Cel Coed. Compare Cil Coed.

CELEMON ferch CAL.

One of the ladies at Arthur's Court (WM 469, *Relemon* RM 112).

CELENION (CELEINION) ferch TUDWAL[†] ab ANARAWD. (700)

Wife of Sandde ab Alcwn, and mother of Elidir (JC 17, 19, ABT 1e, 6 ll. in EWGT pp.46, 96, 100). Tudwal only in JC 19.

CELER, ST.

The saint of Llangeler in Emlyn, Dyfed (PW 55). The place was formerly called Merthyr Celer (PW, WATU), whence he is supposed to have suffered martyrdom. But 'Merthyr' did not necessarily have that implication. See e.g. WCO 139. A.W.Wade-Evans thought that perhaps Celer was the saint of St.Clear's [Sanclêr], Dyfed (PW 48 n.3). See further Edward Lhuyd's *Parochialia*, iii.76, which gives June 21 for the festival at Llangeler.

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CELERT. (Fictitious)

‘Celert’ is a back-formation from Beddgelert, the name of a parish on the borders of Eifionydd and Arfon. It cannot be genuinely Welsh because of the combination *rt*. Beddgelert was the seat of an Augustinian Abbey, one of the oldest in Wales. In a charter of the abbey of the time of Llywelyn the Great it was called “Beth Kellarth”. (John Rhys, *Celtic Folklore*, p.567). Edward Jones in the first edition of his *Musical and Poetical Relicks of the Welsh Bards*, 1784, p.40, quoted a stanza which may be translated as follows:

Buried is the skilful Cylart
In the borders of Eifionydd;
A dinner ready for his huntsman
He would produce on the day of the stag-hunt.

It seems possible that the name Celert or Cylart is nothing but the English ‘Kill-hart’, which might easily have been given to a dog used in hunting. Kill-hart might even have been a dog belonging to Llywelyn the Great which was buried at Beddgelert. Such a story is told with some amplification in a manuscript of 1592. See LBS II.103. But the rest of the modern story associated with Beddgelert is based on an ancient piece of folklore about the dog who saved the baby and was rashly killed by his master. This has been traced via the *Gesta Romanorum*, eastwards to India. See Joseph Jacobs, *Celtic Fairy Tales*, 1892, pp.259-64. The church of Beddgelert is dedicated to St.Mary. (PW 95).

See now C.G.Thomas in *Llên Cymru*, 17 (1992) pp.5-10.

Celert was entered in the ‘Alphabetic Bonedd’ by Lewis Morris as the name of the saint of Beddgelert and Llangeler (MA¹ II.36. MA² 422). See Celer.

Iolo Morganwg used the name Celert in one of his fictional pedigrees, making him an ancestor of Serigi Wyddel (Iolo MSS. p.81).

CELLIWIG.

The traditional site of Arthur's Court in Cornwall. It is mentioned five times in the tale of ‘Culhwch and Olwen’ (WM 464, 469, RM 109, 112, 133, 135, 141). It is mentioned in a triad (TYP no.1) as one of the ‘Three Tribal Thrones’ of Ynys Prydain where Arthur was chief prince, Bytwini [Bedwini] chief bishop, and Caradog Freichfras chief elder. In another triad (TYP no.54) it is Arthur's Court which was ravaged by Medrod.

The name corresponds to Anglo-Saxon *Caellwic* named as a Cornish estate in a letter of St.Dunstan. It has been identified with Callington, but Rachel Bromwich prefers Kelly Rounds, a large hill-fort in the parish of Egloshayle. See further TYP pp.3-4, CO(1) p.lxxix n.218, CO(2) p.91, AoW 234-8.

CELTES.

Fictitious eponym of the Celtae (Κελταί, Κελτοί).

(1) Parthenius of Nicaea (First century B.C.) said that Heracles begot a son Keltos by Keltine, daughter of Bretannos, king of Gaul. (*Mythographii Graeci* II part 1, p.44 & supplement p.85 §XXX Περὶ Κελτίνης, Teubner ed., Leipzig, 1896, 1902).

(2) Diodorus Siculus (c.50 B.C.) said that Heracles, having overthrown Geryon, came to Celtica and built Alesia. The daughter of the king of the Celtae, by permission of her parents, lay with Heracles and had a son Galates. (*Bibliotheca Historica*, IV.19, V.24).

(3) Appian of Alexandria (1st - 2nd century A.D.) in his [23rd] Book ‘Illyricum’ Ch.2 = §3 (*Historia Romana*, Teubner ed., Leipzig, 1939), said that the giant Polyphemus by Galateia had three sons, Celtes, Illyricus and Galas. In the sixteenth century a German Historian [Aventinus?] pretended that these three were the sons of Sicamber (or Wolfheim Sickenger) son of Francus son of Hector (Daniel Langhorn, *An Introduction to the History of England*, London, 1676, p.53).

(4) Annius of Viterbo included Celtes son of Lucus, king of the Celtae, in his forged ‘Antiquities of Berossus’, 1498 (see s.n. Samothēs). In his time Hercules Libyus, having slain the Lomnini in Spain,

passed through the Celtae on his way to Italy, and by the permission of her parents begot Galathes on Galathea. He did not name the father of Galathea in this place, but elsewhere called her the daughter of Atlas or Italus. Later writers, who based themselves on Annius, concluded that Galathea was the daughter of Celtes. See e.g. Noel Taillepied, *Histoire de l'Etat et Republique de Druides ...*, Paris, 1585, Part 2, fos.29-31.

For more fables about Hercules see s.n. Albion.

CELYDDON WLEDIG. See Cyleddon Wledig.

CELYN ap CAW. (490)

He appears in the lists of the sons of Caw in 'Culhwch and Olwen' (WM 461, RM 107) and in the 'Hanesyn Hen' tract (ByA §3 in EWGT p.85) where the name is sometimes corrupted to Cuhelyn. He seems to have left his name at Twrcelyn, now a cwmwd in Môn (WCO 181).

Under the name Cuhelyn he was claimed as an ancestor of Carwed of Twrcelyn, a patrarch of families in Môn. See PP §46, to which may be added a reference in Peniarth MS.176 p.273: *ac i Gyhelyn yr hwn bioedd Twrkelyn.*

CELYNIN ap CYNRYR FARFWYN. See Cynyr Farfwyn.

CELYNIN (ap HELIG).

The saint of Llangelynnin in Meirionydd (PW 96) and Llangelynnin in Arllechwedd, Gwynedd (PW 85). In Bonedd y Saint he is only mentioned in late additions to a list of sons of Helig ap Glannog (ByS §42 in EWGT p.60). His festival is not given in the Calendars, but see LBS II.104, from which it appears that November 2 is the preferred date.

CELYNNIN. See Celynin.

CENEDLON ferch BRIAFAEL FRYDIG. See Briafael Frydig ap Llywarch.

CENEDLON ferch BRYCHAN.

Error for Cynheiddon ferch Brychan, occurring in CB §15(24), and PB 3r in EWGT pp.19, 83.

CENELAPH DREMRUDD ap CYNAN. (500)

Genealogical link in a line of princes, probably of a part of Powys, descended from Casanauth Wledig; father of Rhun (JC 16 in EWGT p.46).

CENEU ap BRWYDR DDIRIAID. See Brwydr Ddiriaid.

CENEU ap COEL. (400)

Ceneu appears as a link in the pedigrees of several 'Men of the North' from which we gather that he was the father of Maeswig Gloff, Mar, Pabo Post Prydyn, and Gwrwst Ledlwm. See HG 9, 11, 12, 19, BGG §§1-6 in EWGT pp.10-12, 73. ByA 9 in EWGT p.87 includes Padarn which is evidently a mistake for Padarn Beisrudd, and ByA 9, 15 in EWGT pp.87, 88 include Garmonion which is probably a mistake for Garbanion ap Coel.

In Taliesin's poem on the battle of Argoed Llwyfain (CT VI) are two lines (11, 12) which appear to represent *Ceneu vab Coel* as being present at the battle, which took place in the time of Owain ap Urien. But Owain was the fifth generation from his ancestor Ceneu. The word *ceneu* means 'whelp' and Ifor Williams translated: "A whelp of Coel's breed" where Owain is referring to himself, or his father Urien, as a descendant of Coel. (*Lectures on Early Welsh Poetry*, Dublin Institute for Advanced Studies, 1944, p.63). See also CT p.60.

Geoffrey of Monmouth appropriated the name, probably from a genealogy, mentioning Cheneus map Coil as being present at Arthur's coronation (HRB IX.12). Brut y Brenhinedd has variations of 'Ceneu ap Coel'. This is an anachronism.

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CENEU ap CORUN. (470)

He appears in the tract 'Progenies Keredic' (§10 in EWGT p.20) as Ceneu ap Corun ap Ceredig, and similarly in JC 49 in EWGT p.49, except that the name Ceredig is omitted. He was apparently the saint of Llangeneu, an extinct church in the parish of Clydai, Emlyn, Dyfed (A.W.Wade-Evans in *Arch.Camb.*, 86 (1931), p.158, WCO 144, 155). Llangeneu was one of the 'seven Bishop-houses in Dyfed' mentioned in the Laws of Hywel Dda, and this same Ceneu is probably the bishop of Mynyw who appears fourth in the list. (LBS II.106). He is probably the Ceneu whose festival is given on June 15 in some Calendars (LBS I.72, II.105).

There is a parish in Llangatwg, Crucywel (formerly a chapelry) variously named Llangenni, Llangenau, Llangedwyn (WATU). The saint has generally been taken to be Ceneu (PW 37). Compare Rice Rees, *Welsh Saints*, pp.104, 154-5. But see Cedwyn ap Gwgon Gwron.

There was a Ceneu who was one of the 'household' of St.Cybi, q.v.

CENEU ap LLYWARCH HEN. (550)

Keneu vab Llywarch is mentioned in the 'Gododdin' of Aneirin (CA, Stanza 49, l.560). It appears that the poet, Aneirin, was in prison, and that he was rescued by Ceneu ap Llywarch. The relevant stanza is thus translated by Kenneth Jackson in *The Gododdin*, p.135:

The valour of the North, he was the one who displayed it,
with generous heart, the lord who was bountiful by his nature.
There does not travel the earth, mother has not borne,
one so handsome and strong in his iron armour.
By the might of his bright sword he rescued me,
from the barbarous underground prison he took me,
from the place of death, from the cruel land -
Ceneu son of Llywarch, bold and daring.

The name appears in late versions of the 'Hanesyn Hen' tract as one of the sons of Llywarch Hen. (ByA 5 in EWGT p.87).

CENEU MENRUDD ap PASGEN. (855)

'Ceneu of the Red Neck' (TYP p.514). He is mentioned in Jesus College MS.20 (JC 33, 34 in EWGT p.48). In the first passage we find *Gwgawn keneu menrud*, but later, *Gwgawn* and *Keneu menrud* separately. It seems that 'map' has been omitted in the first case. In §33 we are told that Ceneu Menrudd lived for a year with a snake round his neck. Whence, presumably, his red neck. He was apparently the subject of some story, now lost, comparable perhaps with that concerning Caradog Freichfras. See John Rhys, *Celtic Folklore*, pp.689-90. It is also reminiscent of the story of Moriddig Warwyn (b.c.1100) son of Drymbenog ap Maenyrch, and ancestor of the Vaughans of Hergest, etc., who is said to have been born with an adder about his neck. (Cardiff MS.3.11 p.48, Harleian MS.2414 fo.21v).

See Gwgon ap Ceneu Menrudd.

CENGAN PEILLIOG.

One of the 'Three Golden Corpses' of Ynys Prydain according to a triad (TYP no.61). Iolo Morganwg explained that the reason for the expression was that their bodies were ransomed for their weight in gold (Myvyrian Archaiology Third Series, No.77; Rachel Bromwich in *Trans.Cym.*, 1969, p.135). This is the second of the three possible meanings of 'Golden Corpses' suggested by Rachel Bromwich in TYP p.166.

CENNECH, ST.

The saint of Llangennech, subject to Llanelli, Ystrad Tywi. It has been suggested that the true saint was Gwynnog because the place was called Llangwynnock by Browne Willis (*Par. Anglic.*, 1733,

p.189). Also the annual fair fell on October 23, which is the date of commemoration of St.Gwynnog ap Gildas (PW 49 n.3).

LBS II.56 does not agree, and confidently identifies Cennech with the Irish saint, Cainnech of Achad Bó in Laois, born c.520, died c.600 (AU etc.). According to his Life he was the son of Laidech and Mell. At one time he went to Wales to study under 'Docus'. He won the love of Docus by the spirit of obedience, which was so prompt that, while transcribing a manuscript, he left the letter 'O' unfinished when his teacher called him. He is commemorated on October 11 (LBS II.56 - 60). LBS identifies Docus with St.Cadog, but this is incorrect. See Docus.

CENNYDD, ST.

The saint of Llangennydd (Llangennith, Llangynydd, WATU), and of Capel Cynnydd under Rhosili, both in Gŵyr Is Coed, (PW 54, 55). PW calls him Cynnydd. William of Worcester (*Itineraries* ed. John H. Harvey, p.66 says: *Translacio Sanctus Keneth hermita die 3^o post nativitatem Sancti Johannis Baptiste* [June 24]; *jacet apud ecclesiam villae Sancti Keneth in Gowerland*. There is a Life by John of Tynemouth, published by Capgrave in *Nova Legenda Angliae*, but it is mainly worthless. It says that Kinedus was a cripple, a contemporary of SS.David, Teilo and Padarn and died on August 1. The Life is outlined in LBS II.107-10. His day was observed in Llangennith on July 5 (LBS II.115), but in Nicholas Roscarrock's Calendar his day is August 1. He was known in Brittany as Kinède, Kidi, Quidi, Guidec and Kihouet and there his day is August 1 (LBS II.113-4).

In a list of Abbots of Llanilltud Fawr, quoted from an old deed in David Williams's *History of Monmouthshire*, 1796, Appendix p.50, a certain Cennit is mentioned fourth in the list. Egerton Phillimore suggested that this abbot was perhaps St.Cennydd (OP II.286).

The Iolo MSS. have much to say about St.Cennydd. He is there said to have been a son of Gildas, also called Aur, Euryr, Aneurin (*sic*) or of Caw.

CENO ap NOË. (720)

A prince of an otherwise unknown line, probably of Powys; father of Cynhaethwy (JC §16 in EWGT p.46).

CENY ap LLYWARCH HEN. (550)

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

There is one stanza in his honour in a Llywarch Hen poem in the Red Book of Hergest (CLIH I.48):

I know the voice of Kyny.
When he descends [from his horse] into the great house,
the chief of men deserves a cup of wine.

A similar stanza has found its way into the 'Gododdin' poem, (CA Stanza 47, ll.535-7) probably having slipped into the text from the margin (CLIH pp.8,98-99):

Though there were a hundred men in the one house,
I recognise the sorrows of *Keny*;
the chief of men, he was worthy of the end of the bench.

(Trans. Kenneth Jackson, *The Gododdin*, p.134).

CERAINT ap GREIDIOL. (Fictitious). See Cerint ap Cridol.

CERDDYCH ferch BRYCHAN.

A saint said to 'lie' in Tywyn [Towyn] in Meirionydd according to *De Situ Brecheniauc* (§12(13) in EWGT p.15). Cognatio Brychan (§15(13) in EWGT p.18) puts her *apud Llandegwin* [Llandecwyn in

Ardudwy]. Later versions are variously corrupt, changing to Glan Tywi (JC §3(12) in EWGT p.43), and finally changing to Gwenddydd in Llan y Towyn or Llan Tywyn (PB 3m in EWGT p.83). But the saint of Tywyn is Cadfan (PW 96). Egerton Phillimore thought that Cerdych was perhaps commemorated in Cedris, [a township in the parish of Tal-y-llyn, formerly under Tywyn, WATU] formerly Maes Llangedris, “but the change from *-ch* to *-s* seems unexampled.” (LBS II.100).

CERDIC of the Gewissae.

According to the Anglo-Saxon Chronicle (s.a. 495) Cerdic and Cynric, his son, were two chieftains who came to Britain with five ships at the place called Cerdices ora and the same day they fought the Welsh. Further entries in the chronicle show confusion between different traditions. The death of Cerdic is recorded in ASC s.a. 534. In the time of Alfred the kingdom of the West Saxons traced its origin to Cerdic. Thus Asser in his Life of Alfred (Ch.1) traces Alfred's ancestry to ‘Cerdic, who was the son of Elesa, who was the son of *Gewuis*, from whom the Britons name all that nation *Geguis* [Gewissae]’. The term ‘Gewissae’ is not used in the Anglo-Saxon Chronicle, but (s.aa. 552, 854) it gives the genealogy of Cerdic back to Gewis with an extra generation, Eslla, between Elesa and Gewis, probably a doublet. Bede speaks of Ceadwalla, of the royal race of the Gewissae, and says that the West Saxons of Winchester were Gewissae (*Hist.Eccles.*, IV.15). He also mentions the Gewissae as a former name of the West Saxons (III.7).

It has been suggested that the later West Saxon kingdom was a combination of Saxons from the Upper Thames Valley, Jutes from the Isle of Wight, and Gewissae from further West; that this composite origin was deliberately suppressed by the compilers of the ASC under the direction of Alfred (C & M, pp.366, 403-4).

The name Cerdic has long been recognised as the British name Ceredig. John Rhys noted that the name Cerdic in the present context suggested intermarriage with Celts (Cy. 21 (1908) p.32 n.1). He also noticed that Cerdic's father, Elesa, had a name remarkably similar to the Welsh name, Elise (*ibid.*, p.55 n.1). The implication is that Cerdic and his father, at least, had been born in Britain, and the story in the ASC of Cerdic's invasion is apocryphal. It is also noteworthy that Cynric, the name of Cerdic's son, corresponds to the Welsh Cynwrig, and the later king Ceadwalla's name is distinctly Welsh. See also C & M, p.446.

A.W.Wade-Evans stated confidently that Cerdic was a Welshman and that the Gewissae were associated with Gloucester (WCO Ch.14). Later, however, he supposed that, since Gewis was said to be descended from Bældæg son of Woden who was also ancestor of Ida, king of Bernicia, the Gewissae came from the same district to the Gloucester-Wiltshire region. (*The Emergence of England and Wales*, 1956, pp.59 n.2, 88, 93 and n.1). This seems to imply a Teutonic origin. It has been suggested that *Gewissae* is a corruption of earlier *Gleuissae*, derived from Latin *Gleuenses*, ‘inhabitants of Gloucester’. (M.Gwyn Jenkins in BBCS 20 (1962), pp.1-11).

For a balanced discussion on Cerdic see Gordon J.Copley, *The Conquest of Wessex in the sixth century*, London, 1954.

Geoffrey of Monmouth mentions Saxon chiefs named Cherdich (HRB VI.13), Cheldric (IX.1-5), and Chedric or Cheldric (XI.1, 2). None of them bear any resemblance to Cerdic of the Gewissae. Brut Dingestow has Cheldric, Cheldric, Selinx, respectively.

CEREDIG (1).

Vortigern's interpreter in his dealings with Hengist according to the *Historia Brittonum* (§37), where he is called Ceretic. In the ‘Cambridge’ group of manuscripts (Mommsen's **S C, L, D**) he is called Cerdicelmet, of whom it is said that ‘no Briton before him knew the Saxon language. He strives to understand the Saxon speech, picking up what comes to him by chance’. (Mommsen, p.178). See Ceredig of Elfed.

CEREDIG (CARETICUS). (Fictitious).

A fictitious king called Careticus by Geoffrey of Monmouth who says that he succeeded Malgo [Maelgwn] as king of Britain (*sic*) (HRB XI.8). Brut y Brenhinedd calls him Ceredig. He was a lover of civil war. The Saxons, discovering his fickle disposition, allied themselves with Gormund [or Godmund], an African king, who had arrived in Ireland with a great fleet and subdued that country. Britain was laid waste and Careticus was finally besieged in Cirestria [Cirencester]. Isembard, the nephew of Lodovicus [Clovis], king of the Franks, came to Gormund and made a treaty with him, renouncing the Christian faith on condition that he would assist him to gain the kingdom of Gaul from his uncle (HRB XI.8).

Some versions of the Brut (e.g. Cotton Cleopatra) tell a story of how the city in which Careticus was besieged (here called Caer Fuddai) was finally taken. The besiegers captured a large number of sparrows and kept them shut up till dusk. Then they took nutshells, filled them full of sponges and brimstone and pitch, set fire to them, tied them to the sparrows, and let them loose. The birds flew to the roofs of the houses in the city which were set on fire (fo.97v, ed. J.J.Parry). Similarly in Jesus College MS.61. See Acton Griscom, *The "Historia Regum Britanniae" of Geoffrey of Monmouth*, p.505,

Gormund took and burnt the city, forced Careticus to flee across the Severn into Cambria, and proceeded to destroy the country with fire and sword (HRB XI.8). Gormund having devastated almost the whole island, handed over the greater part of it, called Loegria, to the Saxons (HRB XI.10). So 'the Britons were dispossessed of the crown of the kingdom and the monarchy of the island, and made no effort to recover their ancient dignity.' (HRB XI.11). We hear no more of Careticus and Gormund.

The story was discussed by E.W.B.Nicholson in *Cy.* 19 (1906) pp.5 - 17, and again in *Cy.* 22 (1910) pp.150 - 159. The latter article supersedes the former in respect of Gormund and Isembard, and the legend is traced to a Norman source in France and probably also a French verse-romance of *Gormond et Isembard*. See also E.K.Chambers, *Arthur of Britain*, p.40.

The story of the sparrows was told by Gaimar in his *Estoire des Englés* (between 1147 and 1151) and then by Wace (c.1154). Geoffrey of Monmouth only refers to it in his *Vita Merlini* (c.1148-9), ll.591-5 where Merlin is made to prophesy:

A sea-wolf will engage him and defeat him, and across
the Severn will drive him in defeat into foreign realms.
This wolf will lay siege to Caer Ceri,
and by means of sparrows will raze its houses and walls to the ground.
He will go to the Galli, but will perish by the spear of the king.

This adds a number of new points to the original story: (1) The invader captured the town by means of sparrows, (2) he did accept Isembard's invitation to invade Gaul, and (3) he was killed by the French king. (E.W.B.Nicholson, *op.cit.* pp.155-6). The story of the sparrows does not appear in the 'First Variant Version' of HRB.

CEREDIG (CERDIC) of ELFED. (d.c.620)

A king of the small British kingdom of Elfed, the district around Leeds. He is mentioned by Bede in his account of St.Hilda. Hilda was the daughter of Hereric, nephew of Edwin, king of Northumbria. At the time of Hilda's birth, Hereric was living in exile *sub rege Brettonum Cerdice* and was later poisoned there (*Hist.Eccles.*, IV.23). Hereric, being of the family of Edwin, had taken refuge in this British kingdom from the persecutions of Aethelfrith. Hereric was poisoned, it was said, at the instigation of Cerdic, and this is supposed to be the reason why Edwin expelled Cerdic from his kingdom. Hilda was born in 614. (DCB s.nn. Cerdice, Hereric, Hilda; DNB s.n. Hilda; Florence of Worcester).

The expulsion of Ceredig from Elfed by Edwin is mentioned in the *Historia Brittonum* (§63) where the name is spelt *Certic*. Charles Plummer in his edition of Bede (Oxford, 1896, II.247) suggested that he was probably the *Ceretic* whose death is given in the *Annales Cambriae*, A.D.616. The date is

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too early by a few years (HW 183 n.91; H.M.Chadwick, *Early Scotland*, p.144 n.3). As Edwin came to the throne in 617, one may suggest about the year 620 for the death of Ceredig.

In the 'Cambridge' group of manuscripts of the *Historia Brittonum* we find in §37 *Cerdicelmet* instead of *Ceretic* for the name of Vortigern's interpreter. See Ceredig (1). This is evidently the result of misidentification with the *Certic* of Elmet in §63. But it suggests that *Cerdic* of Elmet was known as *Cerdic Elmet*, or, in modern form, *Ceredig Elfed*. Compare *Madog Elfed*.

Ceredig of Elfed may be the same as Ceredig ap Gwallog.

CEREDIG of the GODODDIN. (d.c.600).

A warrior named *Keredic* is apostrophized in two stanzas of the *Gododdin* (CA nos.XXVIII and XXIX). In the first stanza (l.331) he is called *car kyrd*, 'friend of the arts'; and in the second, lines 339, 340 are translated by Kenneth Jackson, (*The Gododdin*, pp.128, 129):

Before the grief of burial, before the suffering,
He used to defend his post by design.

Thomas Stephens suggested that this was Ceredig (q.v.) of Elfed (*The Gododin*, ed. Thomas Powel, 1888, pp.209-210). Ifor Williams disagreed 'because he was a young soldier in the retinue of Mynyddog.' (CA p.xxxi). It is implied in the story of the *Gododdin* that this Ceredig died at the battle of *Catraeth* which is generally put in about A.D.600, while Ceredig of Elfed probably died in about 620. See also Ceredig ap Gwallog.

CEREDIG ap CUNEDDA WLEDIG. (410)

The fifth son of *Cunedda Wledig* according to the list of his sons in the 'Harleian Genealogies' (HG 32 in EWGT p.13). He came to Wales with his brothers and his father, and took part in the conquest of the north and west coastal areas. He was allotted that part of the country which takes its name from him, namely *Ceredigion*, and was the ancestor of a line of kings of that region through a son named *Iusay* (HG 26), *Usai* (JC 21), becoming *Usa* in the later texts (ABT 6j). See EWGT pp.12, 47, 100.

Other descendants of Ceredig are recorded in the tract *Progenies Keretic* where he is stated to have been king of *Ceredigion*. Sons mentioned are *Sant* father of *Dewi*, *Cedig*, *Corun*, *Carannog*, *Annun*, *Cynon* father of *Cynidr Gell*, *Samson* father of *Gwgon*, *Ithel* father of *St.Dogfael*. Two daughters are mentioned, namely *Ina*, and *Gwawr*, wife of *Glywys* and mother of *Gwynllyw*. (EWGT p.20).

Bonedd y Saint mentions further sons and a daughter, namely, *Garthog* father of *Cyngar*, *Hydwn*, ancestor of *Teilo* (§§5, 6a, 6b, 7 in EWGT p.55), and, in a late manuscript, *Gwen ferch Ceredig* is given as mother of *St.Padarn* (§21(J) in EWGT p.58).

His wife, *Meleri ferch Brychan*, is mentioned as the mother of *Sant* (DSB §12(8) in EWGT p.15; similarly, but sometimes corruptly, in CB 15(8), JC 3(8), PB 3h in EWGT pp.18, 43, 82).

In the *Welsh Life of St.Curig* we are told that the saint was given land by Ceredig, prince of *Ceredigion*, but this seems fictitious. See *Curig*.

CEREDIG ap GWALLOG. (540)

He is mentioned in a triad (TYP no.41(WR)) as the owner of *Gwelwgan Gohoewgein*, one of the three *gorderchvarch*, 'Lovers' Horses', of *Ynys Prydain*. In an earlier version of the triad this horse is said to have belonged to *Morfran ail Tegid*.

It has been suggested that Ceredig ap Gwallog may be the same as Ceredig (q.v.) of Elfed on the grounds that the kingdom of Elfed probably originated in a similar way to that of *Catraeth*, namely by an intrusion of the 'Men of the North', especially the family of *Coel*, into Northumbria. As *Urien* apparently carved out *Catraeth* in *Deira*, so his relative, *Gwallog*, may have carved out Elfed in *Deira* (WCO 99; H.M.Chadwick, *Early Scotland*, p.144). This would be in keeping with HB §63, and is

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entirely satisfactory from a chronological point of view, in which case Ceredig ap Gwallog probably died c.620.

J.Loth (*Les Mabinogion*, 1913 edition, Paris, II.269-70 n.6) thought that Ceredig ap Gwallog was perhaps the same as Ceredig (q.v.) of the Gododdin. This would be chronologically possible, but would be inconsistent with the identification of Ceredig ap Gwallog with Ceredig of Elfed. See CA p.xxxi, TYP p.308. In fact we cannot identify all three Ceredigs.

CEREDIG (or MORIDDIG) ab OWAIN. (920)

Ancestor of Dafydd ap Tegwared of the tribe of Marchudd in Pentraeth, Dindaethwy, Môn; father of Morien. See HL 7a in EWGT p.116; *The Record of Caernarvon*, ed. Henry Ellis, 1838 p.76.

CEREDIG WLEDIG. (410)

He appears in the unique pedigree of the kings of Strathclyde in the 'Harleian Genealogies' (HG 5 in EWGT p.10), as *Ceritic guletic map Cynloyp map Cinhil map Cluim map Cursalem*, and grandfather of Dyfnwal Hen ap Cynwyd ap Ceredig Wledig.

It is probably this king to whom St.Patrick addressed his famous letter which still survives. In his Life of St.Patrick Muirchú moccu Machthéni, of the seventh century, describes Patrick's letter as *Epistola ad milites Corotici regis Aloo*. Aloo appears to be an abbreviation or corruption of Alclud [Dumbarton], the capital of the kingdom of Strathclyde. This was first suggested by Sir Samuel Ferguson, 'On the Patrician Documents' in *Transactions of the Royal Irish Academy*, xxvii, (1877-86), pp.67 ff., especially pp.116 ff. See Molly Miller in BCS 26 (1975) p.260 n.1. This is now generally accepted. Earlier, Coroticus had been identified with Ceredig ap Cunedda, e.g. by John Rhys in CB p.257. See HW 126 n.8. From the letter we gather that while Patrick was in Ireland some of his Irish converts were carried off into slavery by a British prince called Coroticus. In the letter the saint deems it an exceptionally outrageous thing that Coroticus should have joined with heathen Scots and apostate Picts to make a raid on Patrick's baptized converts, not only because Coroticus was a Christian, but also because he was a fellow Roman citizen (WCO pp.12, 95; Oman pp.189-191).

In his Life of Patrick Muirchú also mentions Coroticus as *Coirthech regem Aloo*. In the Brussels MS. we are told that he refused to listen to the saint's pleading, whereupon Patrick cursed him, and as a result he was turned into a fox in the presence of his retainers, and never seen again. See *The Tripartite Life of St.Patrick*, ed. Whitley Stokes, pp.271, 498, cf.p.249; Oman p.191 n.1; HW 126 n.8.

In the genealogy of Ceredig Wledig quoted above, his father's name may be modernised as Cynllwyb (WCO p.197), while Cinhil map Cluim is equated by H.M.Chadwick with Quintilus (or Quintilius) son of Clemens. Here we meet the Roman element as in the contemporary ancestors of Cunedda Wledig, namely Padarn [Paternus] son of Tegid [Tacitus]. (*Early Scotland*, p.150). See also E.W.B.Nicholson in Cy. 21 (1908) p.84, who suggested Quintillus.

The date of the raid by Coroticus was put by J.B.Bury in 458 (*Life of St.Patrick*, pp.195, 303). This assumed the traditional date of 432 for Patrick's mission to Ireland. But James Carney, putting Patrick's mission in 456, has suggested 471 for the date of the raid. See s.n. Patrick.

CERENHIR, bishop in Glywysing.

He appears in the Book of Llandaf as bishop of Llandaf. There was, however, no see of Llandaf in his time. According to the charters recorded in BLD he was a contemporary of Hywel ap Rhys, king of Glywysing (BLD 212), Meurig ab Ithel, king of Glywysing (BLD 214-5, 216b), Meurig ab Arthfael, king of Gwent (BLD 200a) and his son, Brochwel, king of Gwent (BLD 216a). Wendy Davies spells Cerennyr and estimates that these charters cover a period from about A.D. 862 to 872. (LlCh pp.106-119).

He was preceded by bishop Grecielis and succeeded by bishop Nudd, although there was probably some overlapping of their times of episcopacy. (PCB).

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CERENHYR ap GEREINION HEN. (Legendary).

One of the three *anheol*, 'unexpellable persons'(?), of Arthur's Court, according to a triad (TYP no.74). One might take the meaning to be 'fixtures' as opposed to the three 'wanderers' of Arthur's Court in another triad (TYP no.77). The sole other version of the triad substitutes the name Gereint Hir.

He was perhaps the father of *Berwynn mab Kyrenyr* mentioned in 'Culhwch and Olwen' as one of the warriors at Arthur's Court (WM 465, RM 109 reads Gerenhir).

CERENNIOR ab ERMIG.

Genealogical link in an otherwise unknown line of princes, perhaps of Powys, found in the 'Harleian Genealogies'; father of Caranfael (HG 24 in EWGT p.12).

CERFAEL ap CYNDRWYN. (560)

The father of the three saints Aelhaearn, Llŵchaeearn. and Cynhaearn according to Bonedd y Saint (§36 in EWGT p.60). The name is variously spelt in the manuscripts, but Cerfael seems the most probable. See EWGT p.143.

CERI CLEDDYF HIR. 'Ceri Long-Sword'. See Corbre, St.

CERI HIR LYNGWYN. (Fictitious).

The name appears in a late pedigree, 'Brenhinllwyth Morganwg', of the mid-sixteenth century. The part of the pedigree where it appears is fictitious. The supposed person is made son of Caid, father of Barar, and grandfather of Llŷr [Llediaith] (EWGT p.122). An earlier version which is more traditional shows that the name is a corruption of Gerein Hir ap Secwyn (ByA 33 in EWGT p.94).

Iolo Morganwg adopted the pedigree for his fictions and listed Ceri Hir Lyngwyn as a king of 'Esyllwg', associated with Porth Ceri. (Iolo MSS.p.7). He also mentioned him in his triad no.91 of the 'Myvyrian Third Series' as the patron of the bard, Corffinwr, who was one of the three 'Good mechanics' of Ynys Prydain. See *Trans. Cym.*, 1969 p.138.

CERIDWEN. (Legendary).

In the tale 'Hanes Taliesin' Ceridwen is represented as the wife of Tegid Foel 'whose dwelling was in the midst of Llyn Tegid', that is, where Bala lake now stands. They were the parents of Morfran ail Tegid and a daughter Creirwy. Ceridwen was learned in magic, enchantment and divination. Her son, Morfran, was also called Afagddu, 'Utter Darkness', because of his gloomy appearance. To make up for his ugliness, Ceridwen desired to give Afagddu knowledge of the future, so that he would be honourably received among men of noble birth. She therefore prepared a cauldron of special herbs and water which had to boil for a year and a day. She put an old blind man [named Morda] to stir the cauldron, and a lad named Gwion Bach to stoke the fire. She put Morfran close to the cauldron to receive the drops which would spring forth from it. However, when the time came, the three marvellous drops flew out and dropped on [the finger of] Gwion Bach. [Because of the heat, Gwion put his finger in his mouth]. He was immediately filled with wisdom and foresaw that Ceridwen would try to do away with him for depriving her son of the benefit of the drops. Meanwhile the cauldron burst.

Gwion Bach fled in the form of a hare and Ceridwen followed as a greyhound. [He became a fish and she became an otter. He turned himself into a bird and she pursued him as a hawk]. After [these] many changes in shape he finally dropped into a heap of winnowed wheat and turned himself into one of the grains. She turned herself into a hen, found him and swallowed him. Nine months later she bore him as a boy-child, and, not wishing to kill him, put him in a coracle and cast him into the lake, or a river, or the sea. (The above is based on the oldest known version, that by Elis Gruffydd, (mid 16th century), translated by Patrick K.Ford, *The Mabinogi and other Medieval Welsh Tales*, 1977, pp.162-4. Additions in [] are from the version translated by Lady Charlotte Guest in *The Mabinogion*, 1849). For the continuation of the story see s.n. Taliesin.

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Ceridwen is frequently referred to in Welsh poetry, in which we find such early spellings as Kerritwen, Kyrridven, etc. “The early sources concur in presenting Ceridwen as the owner of a cauldron (*peir*) which was the source of poetic inspiration (*awen*)” (TYP p.309). She is associated with ‘Ogyruen’ an obscure word connected with poetry (BBC 9.6-7, 15.2-3). See TYP p.364 n.1 and John Rhys, *Hib. Lect.*, pp.267-9.

Ifor Williams thought that the original and authentic form of the name was *Cyrridfen*, meaning ‘crooked woman’, [*Kyrridven* in the Black Book (BBC 9.6 and 15.2)], rather than *Ceridwen*, ‘fair and loved’ (*Chwedl Taliesin*, pp.3-4; TYP p.308).

CERINT ap CRIDOL.

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

CERP, father of Brioc. See Brioc.

CERWYD ap CRYDON. See Cywryd ap Crydon.

CERWYD ap PABO POST PRYDYN. (470)

One of the ‘Men of the North’ about whom nothing is known (BGG §4 in EWGT p.73).

CETHIG, abbot of Llandochoau.

He appears in a number of ‘Llancarfan Charters’ appended to the Life of St.Cadog. He is probably not the *Cethij* who appears with SS.Cadog and Illtud as a witness in the charter of §57 (VSB p.128). He appears as *Catthig* (not abbot) when Iacob was abbot of Llancarfan, and Meurig [ap Tewdrig] was king of Glywysing (§68). He first appears as abbot(?) in §65, when Iacob is still abbot of Llancarfan, and Meurig still king of Glywysing. Here he is called *Cethig, prepositus altaris sancti Docgwini*. Finally he is mentioned in the Life of St.Oudoceus in the Book of Llandaf as one of the three abbots who backed the election of Oudoceus to succeed Teilo. Here he is called *Cetnig abbatis Docguinni* (BLD 131). Cethig seems to have succeeded Eudeyrn as abbot of Llandochoau, and to have been succeeded by Sulien. For the sequence see *Trans.Cym.*, 1948, p.291 (but ignore dates). Wendy Davies does not admit him as abbot (LICH p.55). By her chronology his date as abbot would be about A.D.660.

CETULA REX. See Cadwal Crysban.

CEWYDD, ST.

The saint of Aberedw and Diserth in Elfael, and of Llangewydd, an extinct chapel under Newcastle, near Bridgend, Morgannwg (PW 42, 43, 71). The latter is called *Ecclesia que fuit in veteri Cimiterio de Langewy* in BLD App.i.,325 (PW 71 n.2). The shortened form Cewy corresponds with Dewi, the short form of Dewidd (David), and is also found in Capel Cewy, extinct, under Mynachlog-ddu, Dyfed (PW 30, LBS II.116). Also perhaps at Kewstoke, North Somerset, and Cusop, anciently Ceushope, near Hay (LBS II.116). Lancaut, on the Wye near Chepstow, was formerly Llangewydd, Podum Cewydd (WATU), Lann Ceuid (BLD 166, 175; LBS II.116). The church of Steynton in Rhos, Dyfed, is said to be dedicated to “St.Cewyll, afterwards St.Peter” (Rice Rees, *Welsh Saints*, p.349), or Kewil, which Wade-Evans regarded as an old form of Cywil. It could become Cowil, and he cites the place-name Carngowil (PW 34 and n.4). But an insipeximus of 1296 mentions *ecclesiam Sancti Cewit de Steintona* (LBS IV.442; OP II.687).

His day is given in the calendars as July 1, 2 and 15 (LBS I.73), but July 2 and 15 are the days of St.Swithun. The correspondence is evidently connected with the fact that Cewydd was regarded as the Welsh St.Swithun or ‘Rain-Saint’ (LBS II.117).

The Iolo MSS. pretend that he was a son of Caw (pp.107, 109, 117, 136, 142).

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

Mentioned by Geoffrey of Monmouth as the successor of Porrex II. He had three sons, Fulgen(t)ius, Eldadus and Andragius, who each reigned after him in turn. Andragius was succeeded by his son Urianus [Urien ab Andryw] (HRB III.19). They are some of the twenty-five kings supposed to have reigned in the interval between the death of Catellus (see Cadell ap Geraint) and the accession of Heli (see Beli Mawr). In Brut Dingestow the name Cherin is accidentally omitted and Fulgen, Eidal and Andryw are made sons of Porrex. Other versions supply Cherin or Cheryn.

CHESTER, Battles of. See Caerlleon.

CIAN GWENITH GWAWD.

A bard mentioned in the *Historia Brittonum* (§62) as a contemporary of Taliesin, Aneirin, Talhaearn and Blwchbardd. He is given the cognomen *Guenith Guaut* (Vatican MS), miscopied as *Gueinth Guaut* in the Harleian text, i.e. Gwenith Gwawd, 'Wheat of Song' (A.W.Wade-Evans, *Nennius*, p.80).

He is perhaps mentioned in the Book of Taliesin (BT 19.4) in a poem called 'Angar Kyfyndawt':

It was a bright day when Kian did praise the multitude.

(Trans. W. F. Skene, *The Four Ancient Books of Wales*, II.525).

He is perhaps the father of Llif or Llifiau praised by Aneurin in the 'Gododdin' (CA stanzas 22A, B and, unnamed, in Stanza 9:

22 B ll.255-7 The young son of Cian from beyond Bannog. The men of
Gododdin do not tell of anyone more harsh than Llif[iau]
when he was on the field of battle.

22 A, ll.243, 247 My kinsman ... was dauntless in battle ...
ll.248-9 The men of Gododdin tell of anyone more harsh
than Llifiau after the swordstroke.

9 ll.80-83 I have lost a friend ... Thde brave man wanted no father-
in-law's dowry, the young son of Cian from Maen Gwyngwn.

(Trans. Kenneth Jackson, *The Gododdin*, pp.103, 125, 119).

These quotations seem to betray a family connection between Cian and Aneirin.

As a common noun *cian* means 'puppy, whelp', and is so translated by Thomas Jones in SG (No.41 p.125).

CIAN, ST.

The saint of Llangïan, a chapel in Llanengan, formerly under Llanbedrog, Llŷn (WATU). The dedication is to Cian and Peris together (PW 86). Cian is said to have been the servant of Peris. Commemorated December 11 (Rice Rees, *Welsh Saints*, pp.302, 332; LBS I.118).

CIAN of NANHYFER

In the *Annales Cambriae* (MS.A) we find s.a 865: *Ciannant in mer obiit* but MS.B reads: *Chian nant newer*. This shows tha MS.A should be corrected to *Cian nant nimer obiit*, 'Cian of Nant Nyfer died'. Nant Nyfer is now Nanhyfer or Nevern in Dyfed. (Egerton Phillimore in *Cy.IX* (1888) p.165 n.6). The corrected date is 866 (HW 325 n. 17).

Brut y Tywysogion (RB text) reads *Kynan Nant Niuer*. Kynan could be correct, derived from Cinan written Cïan, but as Cian is a well-attested name we should probably accept it from MS.A, (Thomas Jones in *Brut y Tywysogion*, Pen.20, translation, p.136). Nothing seems to be known of this

Cian, but Egerton Phillimore suggested that the name may survive in *Rhiw Gian* (later Rhigiau) in Newport, Uwch Nyfer, Dyfed (OPI.87, 441; WATU).

CIBDDAR. See Drych ail Cibddar.

CIDWM, a giant. See Elen ferch Eudaf.

CIGFA. (Legendary)

For the modern spelling and discussion of the name see John Rhys, *Celtic Folklore*, p.546, *Arthurian Legend*, p.26 n.2; PKM 160-1. Compare the name Ciwa of Cigwa.

She appears in the Mabinogi branch of 'Pwyll' as *Kicua*, the wife of Pryderi, and daughter of Gwyn Gohoyw ap Gloyw Wallt Lydan ap Casnar Wledig; (WM 38, RM 25), but elsewhere, in the branch of 'Manawydan', her father is called Gwyn Gloyw or Gwyn Gloew (WM 62, 71, RM 45, 51). In 'Manawydan' Pryderi and Rhiannon disappeared so that Cigfa and Manawydan were left in each other's company. Cigfa was at first in fear as to how Manawydan might treat her, but Manawydan promised pur friendship and put her mind at rest; She accompanied him while he sought his living in various trades until Pryderi and Rhiannon were finally released from the enchantment of Llwyd ap Cil Coed (WM 71 ff., RM 52 ff).

CIL COED. Father of Llwyd ap Cil Coed. Compare Cel Coed.

CILLIN ap MAELOG DDA. (995)

Father of (1) Cwnws, ancestr of Hwfa ap Cynddelw, patriarch of a tribe in Llifon, Môn, and of (2) Dibyder, ancestor of Cadrod Hardd, patriarch of a tribe in Talybolion, Môn (HL 1a, 1m in EWGT p.111 and notes p.155).

CILLIN YNFYD ap PEREDUR TEIRNOE. (840)

The ancestor f many tribes in Anglesey through his son Cwnws Ddu and his descendants Aelan and Maeiog Dda sons of Greddyf ap Cwnws Ddu (HL 1a, 2a, 2m, in EWGT pp.111-13). HL 1m calls him *Kellyn Hen* and says that from him is named *Llwyth Kellin*, 'the tribe of Cillin'. In HL 2a(G) the cognomen *Ynfyd*, 'foolish' has become *Ynad*, 'judge'. The pedigrees of his descendants are reasonably consistent and suggest that he was born in about A.D.850 (PCB).

CILLIN. See also Cyllin.

CILMIN DROED-DDU (DROETU). (820)

He was patriarch of one of the 'Fifteen tribes of Gwynedd', this one associated with Arfon Uwch Gwyrfai (NLWJ XII.230-2). He was the son of Cadrod ap Gwriad ab Elidir (PP §30) and therefore nephew of Merfyn Frych. See GaC 2, ABT 1e in EWGT pp.36, 96. according to Simwnt Fychan he came from the North to Gwynedd with his uncle Merfyn Frych when the latter came to marry Eryllt [ferch Cynan Dindaethwy] (Card.MS.4.265 fo.19v). Robert Vaughan of Hengwrt says that he came from the Isle of Man [as did Merfyn] and settled at Glynllifon in Arfon (Peniarth MS.101 p.4).

According to a manuscript quoted by Gruffudd Hiraethog in Peniarth MS.134 p.134 Cilmin Troed-tu was one of the gentry created a noble by one of the princes. (Cf.LD ii.83).

Cilmin is said to have assisted a magician to steal the books of a demon. He was oursued by the demon, but in leaping over a brook, which was to be the limit of the pursuit, Cilmin's left leg plunged into the water and became black. Hence his cognomen Troed-ddu, 'Black Foot'. (Thomas Pennant, *Tours in Wales*, Carnarvon, 1883, ii.391). See *Y Brython*, reprint of Vols. 1 and 2, pp.428-9 (=1859).

The genealogies of his descendants are in good agreement with his pedigree and his birth can be put in about A.D.820 (PCB).

CILYDD ap CAW. See Caw of Prydyn.

CILYDD ap CYLEDDON WLEDIG. (Legendary).

According to the tales of 'Culhwch and Olwen' he wasz the father of Culhwch by Goleuddydd ferch Anlawdd [Amlawdd] Wledig.

Soon after the birth of Culhwch, Goleuddydd fell sick. She asked Cilydd not to marry another wife after her death ubril he saw a briar with two heads upon her grave. Then she bade her preceptor to strip her grave every year so that nothing might grow on it. Seven years after her death the preceptor neglected his duty, and one day Cilydd noticed a briar growing. One of his counsellors advised him to take as wife the wife of king Doged. They slew the king and brought his wife home with them; and took possession of the king's lands (WM 452-3, RM 100-1). See further s.n. Culhwch.

CILYDD CANHASTYR.

He is mentioned in the tale of 'Culgwch and Olwen' as one of the persons in Arthur's court (WM 461, RM 106). It was only the chain of Cilydd Canhastyr that could hold the collar and leash which were required for Drudwyn, the cub of Greid ab Eri, and Drudwyn was necessary for the hunting of the boar Trwyth (WM 483, RM 123). Canhastyr = 'hundred holds' (*The Mabinogion*, translated by Gwyn Jones and Thomas Jones, Everyman ed. P.101)

CINGETORIX.

One of the four kings of Cantium (Kent and part of Surrey) mentioned by Julius Caesar, as ruling the district at the time of his second invasion of Britain (54 B.C.). The other three were Carvilius, Taximagulus and Segovax.

While Caesar was engaged in taking possession of the stronghold of Cassivellaunus, in the country north of the Thames, Cassivellaunus ordered the four kings of Cantium to storm Caesar's camp by sea. This they proceeded to do, but were driven back with considerable loss, and one of them was captured by the Roman soldiers (Caesar, *De Bello Gallico*, V.22; CB pp.17-18).

CINHIL ap CLUIM. See Ceredig Wledig.

CINIS SCAPLAUT ap LLEU HEN.

Ancestor of an otherwise unknown line of princes, perhaps in Arfon ; father of Decion. The last of the line was Rhun ap Neithon ap Cathen (HG 16 in EWGT p.11).

CINNEN. See Cynin.

CINUST ap PEIBIO. See Peibio ab Erb.

CIRIG. See Curig.

CIWA, ST.

The saint of Llangiwa, Gwent (PW 73). Earlier spellings of this place-name are Languwan and Langywan in fourteenth century additions to the Book of Llandaf (BLD 318, 320). In Welsh calendars she is generally entered under Febuauy 8, Cigwa or Ciwa (LBS I.70). Bishop Grandisson says under Feb.8: *Item in Cornubia Stae. Kywere virginis.* Here Kywere = Ciwa wry, 'Ciwa the virgin' (LBS II.139). In the Exeter Martyrology of 1337: *Festum S.Kywe virginis 8 Feb.* These probably refer to the churches of St.Kew in north Cornwall and Kewstoke in Somerset (DCB s.n. Kew, LBS II.139 ff).

The name probably appears as [Cig?]juai in a tenth century list of Cornish parochial saints found in the Vatican codex Regimensis Latinus 191. St.Dochou [Dochau] is joint patron with Kew of St.Kew church in Cornwall. The saint's name also occurs in Languivoa in Brittany (B.L.Olson & O.J.Padel in CMCS 12 (1986) pp.54-55). Compare the name Cigfa.

According to Nicholas Roscarrock St.Kew was sister of Dawe [Dochau] (LBS II.146).

CIWG, ST.

The patron saint of Llangiwig in Gŵyr Uwch Coed (PW 54). His festival is on June 29 (LBS II.146). Compare the name Tegiwig (q.v.). See A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) pp.336-7.

CLAUDIA RUFINA.

A British lady, the wife of Aulus Pudens (Martial, *Epigrammata*, iv.13). Aulus Pudens or Pudens is also mentioned by Martial in i.32, iv.29, v.48, vi.58, vii.11, 97, from which we gather that he was an Umbrian and a soldier who went on military duty in the remote North. Claudia or Claudia Rufina is also mentioned by Martial in viii.60, xi.53 from which we learn that she was of British birth, of remarkable beauty and wit, and the mother of a flourishing family.

Martial also mentions a certain Linus in i.76, ii.54, iv.66, xi.25, xii.49, and it is remarkable that these three names are all mentioned together, 'Pudens and Linus and Claudia', by St.Paul writing about A.D.68 in his epistle, II Timothy iv.21. It is most unlikely that Martial and Paul should have three friends of exactly the same names, living at the same place and time, unless they were the same people.

John Bale noticed this in his *Scriptorum Illustrium maioris Britannie ... Catalogus*, 1557, pp.20-21. Pudens may be the same as the Pudens son of Pudentinus mentioned on an inscription found at Chichester (LBS II.147). See Cogidubnus. John Williams, Archdeacon of Cardigan (d.1858) in his book *Claudia and Pudens*, Llandovery, 1848, suggested (pp.24-25) that Claudia was the daughter of 'Cogidunus'. Earlier suggestions had been made that she was a daughter of Caratacus, e.g. Franciscus Moncaeus, *Ecclesiae Christianae veteris Britannicae incunabula regia: sive de Claudia Rufina regia virgine, eademque A.Pudentii ... conjugue ... syntagme*, Tornacii, 1614, p.12:

[Claudia] virgo quippe regia erat. Regis utique CARACTACI filia.

Some Welsh writers called her Gwladys, e.g. John Lewis (d.c.1616), *The History of Great Britain*, London, 1729, Introduction, p.53. Theophilus Evans called her Gwladys Ruffydd in *Drych y Prif Oesoedd*, 1716, II.c.1. Neither of these called her daughter of Caratacus.

See further LBS II.147-9, William Smith, *Dictionary of the Bible*, 1863, s.n.Pudens. Much is said of Claudia and her family in Hagiographic literature, Martyrologies, etc.

CLECHRE, ST. See Clether.

CLEDAUCUS, fictitious king of Britain. See Clydog (ab Ithel).

CLEDER, ST. See Clether.

CLEMENS. See Ceredig Wledig, Pedrog.

CLESOEPH SANT ap GLYWYS.

He is mentioned in JC §5 in EWGT p.44. Perhaps spurious.

CLEATHER, ST.

In the Life of St.Brynach (or Bernach) he is called Clechre, the father of twenty sons. He was an old man when Brynach arrived in his vicinity [at Nevern]. He voluntarily gave up his land to Brynach, and his sons became disciples of Brynach. Clechre retired to Cornwall to live a life of devotion there (§8 in VSB pp.8-10).

His place in Cornwall is supposed to be St.Clether (WCO 152), 7½ miles west of Launceston. The church of St.Clether appears in the Exeter Episcopal Registers as *Ecclesia Sti. Clederi*, in 1259, and *Sti. Cledri*, in 1380. The feast was on October 23 (LBS II.151).

Cleder is listed as one of the sons of Brychan in the Life of St.Nectan (EWGT p.29). G.H.Doble dealt with him in No.24 of his "Cornish Saints" series.

CLIGUEILLUS son of CAPOIR. (Fictitious). (Second century B.C.)

A fictitious king of Britain before the Roman invasion, according to Geoffrey of Monmouth, who says that he succeeded his father, Capoir, was a man prudent and mild in all his actions, and exercised justice among his people. He was succeeded by his son Heli (HRB III.19-20).

Brut y Brenhinedd substitutes Beli Mawr ap Manogan for Heli son of Cligueillus, and therefore Manogan [Mynogan] is substituted for Cligueillus and made the son of Capoir.

Th.M.Th.Chotzen suggested that the name Cligueillus was derived from Llevelys [Llefelys, q.v.] (*Études Celtiques*, 4 p.248 (1948).

CLODDIEN FRYCH ap LLYWARCH.

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

CLODDIEN. See also Gwlyddien.

CLODFAITH ferch BRYCHAN. (Fictitious)

An error for Clydai, found in some late manuscripts. See Clydai.

CLODRI, king in Ergyng?

He is mentioned in three charters in the Book of Llandaf of the time of bishop Berthwyn. In the first charter, 'Ager Helic', we are told that the kings Clodri and Idwallon had sworn on the altar of the church of Garthbenni [Welsh Bicknor in Ergyng] and before bishop Berthwyn to keep the peace. But after a while Clodri slew Idwallon, was excommunicated at a synod, and went into exile. Later he returned, having king Morgan [ab Athrws] as his intercessor (BLD 176b - 178). He appears again as witness with bishop Berthwyn and king Morgan in a charter, 'Cemeis' (BLD 183b). Finally two sons of Clodri, Gueidc(u)i and Cynfyn, were witnesses to a charter, 'Gurmarch', with bishop Berthwyn and king Ithel [ap Morgan] (BLD 185). These charters are dated c.700-740 by Wendy Davies (LlCh pp.109, 111).

CLODRI ap CLYDWYN. (440?)

A name appearing in the pedigree of the kings of Dyfed in the 'Harleian' Version (HG 2 in EWGT p.10). See Tryffin, king of Dyfed.

CLOFFAN, ST. (Fictitious).

The supposed saint of Llangloffan, a hamlet, formerly a manor, alias Stangnaveth, in the parish of Granston, Dyfed. "There is no trace of a church there" and the 'saint' is only mentioned in the Iolo MSS. pp.116, 136 (LBS II.151).

CLOTEN (1), fictitious king of Cornwall. (500 B.C.)

The father of Dunuallo Molmutius [Dyfnwal Moelmud] according to Geoffrey of Monmouth (HRB II.17). In Brut y Brenhinedd the name becomes Clydno or Dodiein, etc. Similarly in MP 1 in EWGT p.121 which attaches him to another pedigree by making him the son of Enid [Eneid] ap Cerwyd.

Clydno is not equivalent to Cloten, and Dodiein is evidently a misreading of Cloten.

CLOTEN (2), fictitious king of Britain. (Second century B.C.)

He is mentioned by Geoffrey of Monmouth as Clotenus, as 10th of the twenty-five kings who reigned between the death of Catellus (see Cadell ap Geraint) and the accession of Heli (see Beli Mawr). He succeeded Cledaucus [Clydog] and was succeeded by Gurgintius. (HRB III.19). In Brut y Brenhinedd he is called Clydno, a name which is not equivalent. Compare Cloten, above. In the 'Cotton Cleopatra' version he is Clydno ap Clydog, similarly in a late pedigree (MP 1 in EWGT p.121).

CLOTEN ap NOWY. See Gwlyddien ap Nowy.

CLUIM ap CURSALEM. See Ceredig Wledig.

CLUST ap CLUSTFEINAD. (Fanciful).

‘Ear son of Hearer’. One of the personified ‘qualities’ of which there are several other examples in Welsh literature. See e.g. Brys, Digon, Dos, Drem, Gwadyd, Medyr, Ôl, Pryder, Sel, Sol, Sugyn. In ‘Culhwch and Olwen’ he is called Clust ap Clustfeinad, of whom it is said ‘if he were buried seven-fathoms in the earth, he would hear an ant fifty miles off when it stirred from its couch of a morning’ (WM 469, RM 112). In ‘Geraint ab Erbin’ he is called Clust ap Clustfeinydd, one of the seven under-porters subject to Glewlwyd Gafaelfawr at Arthur’s Court (WM 386, RM 245).

In ‘Araith Iolo Goch’ he is called Clustfain ap Clustfeinir, and is said to have been able to hear ‘the sound of the dewdrop in the month of June falling from the grass-stalk, far from him in the four corners of the world’. (D.Gwenallt Jones, *Yr Areithiau Pros*, p.16).

CLYDAI ferch BRYCHAN.

‘Clydai ferch Brychan in Emlyn’ appears in all the best Brychan documents (DSB 12(23), CB 15(22), JC 3(22), PB 3s in EWGT pp.16, 19, 44, 83). She is the saint of Clydai in Emlyn, Dyfed (PW 55). Commemorated on November 1 (LBS I.75, II.152). In some late lists of the children of Brychan her name has become Clodfaith, e.g. Peniarth MS 178 p.24, Peniarth MS.253 p.148, and Plant Brychan §3q(G) in EWGT p.84.

CLYDNO (ap CLYDOG). Fictitious king of Britain. See Cloten (2).

CLYDNO (ab ENID). Fictitious king of Cornwall. See Cloten (1).

CLYDNO ap GWRIN FARFDRWCH. (530)

He appears in the pedigree of the kings of Meirionydd; father of Gwyddno. See HG 18, ABT 23 in EWGT pp.11, 108.

CLYDNO EIDYN. (530)

He seems to appear in the ‘Harleian’ genealogies as *Clinog eitn* ap Cynfelyn ap Dyfnwal Hen (HG 7 in EWGT p.10). *Clinog* is probably a mis-spelling of *Clitgno* as suggested by Egerton Phillimore in Cy. X p.248, correcting Cy. IX p.173 n.3. A different ancestry is given in *Bonedd Gwŷr y Gogledd* (§3 in EWGT p.73) where he is the son of Cynwyd Cynwydion. He is mentioned in ‘Culhwch and Olwen’ as having a daughter, Eurneid (WM 469, RM 112). But the commonest appearance of his name is as the father of Cynon ap Clydno Eidyn. In *Bonedd y Saint* he is mentioned as the father of Euronwy (or Creirwy), the wife of Gwaith Hengaer, and mother of St.Gwrwst (§15 in EWGT p.57).

A legend in the Welsh Laws in the Black Book of Chirk includes him as one of the men of the North who invaded Arfon in revenge for the death of Elidir Mwynfawr; but they were driven out by Rhun ap Maelgwn. See further s.n. Rhun ap Maelgwn.

The cognomen Eidyn suggests that Clydno was lord of the district round Edinburgh. If so it would seem that he was succeeded in this rule by Mynyddog Mwynfawr, Lord of Eidyn, among whose followers was Cynon ap Clydno Eidyn.

The Halter of Clydno Eiddyn (*sic*) is listed as one of the Thirteen Treasures of Britain. It was in a staple at the foot of his bed; and whatever horse he wished for, he would find in it. See *Llên Cymru V* (1958) pp.33 ff. and especially p.68; *Études Celtiques X* (1963) pp.466-7.

For poetic references see TYP pp.309-10.

Chronology suits best the version which makes Clydno the son of Cynfelyn, assuming that his name was mis-spelt in HG 7. But H.M.Chadwick apparently regarded Clinog Eidyn as a distinct person (*Early Scotland*, p.145). Cf. Rachel Bromwich in *Astudiaethau ar yr Hengerdd*, 1978, p.159.

See also Eidyn.

CLYDOG ab ARTHLWYS. (650)

Genealogical link in the pedigree of the kings of Ceredigion; father of Seisyll (HG 26, JC (21, 42), ABT 6j in EWGT pp.12, 47, 49, 100).

CLYDOG ap CADELL. (d.920).

He was brother of Hywel Dda (ABT 7h in EWGT p.101) and was slain in 920 by his brother Meurig ap Cadell (ByT, ABT 7 ll. in EWGT p.101). According to ASC (MS.A s.a.922, *recte* 918) he and others sought Edward the Elder as their lord. See HW 332 and n.46. He was father of Meurig and Hyfaidd (ByT), and of Cadfael in some pedigrees. See PP §40(1).

CLYDOG ap CLYDWYN.

A grandson of Brychan, mentioned in the Brychan Documents. See DSB 11(3), CB 14(3), JC 2(3) in EWGT pp.15, 18, 42). But in a late version he is wrongly listed as son of Brychan 'in Caer Gyledawc in Lloegr' (PB 2v in EWGT p.82).

He is the saint of Clodock, formerly Merthyr Clydog, in Ewias, Herefordshire (PW 41, A.W.Wade-Evans in *Arch.Camb.* 85 (1930), p.326). Commemorated on November 3 (LBS I.75, II.154).

The story of his death is told in the Book of Llandaf (BLD 193) as follows: He was a just and peaceful king, son of Clydwyn. A certain young woman, daughter of a wealthy man, fell in love with him, and vowed that she would marry no one else. But one of the king's companions, desiring her and filled with jealousy, murdered the king with his sword, while he was out hunting. The body was put on a cart and drawn by oxen to the river Mynwy [Monnow]. Here it stopped and would go no further, so it was decided to build an oratory there in honour of the martyr Clydog.

CLYDOG (ab ITHEL), fictitious king of Britain. (Second century B.C.)

Called Cledauc or Cledaucus by Geoffrey of Monmouth, who makes him 9th of the twenty-five kings that reigned between the death of Catellus (see Cadell ap Geraint) and the reign of Heli (see Beli Mawr). He succeeded Eliud and was succeeded by Clotenus (HRB III.19). Brut y Brenhinedd calls him Clydog. In a late pedigree based on the 'Cotton Cleopatra' Brut he is called Clydog ab Ithel (MP 1 in EWGT p.121).

CLYDOG. See also Coleddog.

CLYDWEN, ST.

The presumed female saint of Llanglydwen in Dyfed. Llanglydwen is the correct spelling of the name according to Rhestr, WATU, LBS II.155. Browne Willis gives November 1 for the festival.

Rice Rees (*Welsh Saints*, pp.140, 330) called the church Llanglydwyn and the saint Clydwyn ap Brychan, but as said in LBS II.155, "The identification of Clydwyn with Clydwen is to be assumed." A.W.Wade-Evans also named the church Llanglydwyn and thought that Clydwyn ap Brychan possibly left his name there (PW 47, WCO 138). There is, however, no suggestion in the Brychan documents that Clydwyn was other than a soldier (PCB).

See also Mallteg.

CLYDWYN ap BRYCHAN.

According to *De Situ Brecheniauc* Clydwyn ap Brychan invaded the whole territory of South Wales and was father of saints Clydog and Dedyw (DSB §11(3) in EWGT p.15). Cognatio Brychan §14(3) agrees, saying that he 'invaded Deheubarth' (EWGT p.18). JC 2(3) only mentions Clydwyn and his two sons, while ABT 2b mentions his invasion of Deheubarth but omits his two sons (EWGT pp.42, 81).

The extent of the territory over-run by Clydwyn is debatable, and it is doubtful how much, if any, was held for any length of time (PCB). However the presence of the name Clydwyn in the pedigree of the kings of Dyfed is suggestive. See Clydwyn ap Nyfed. Compare Clydwen.

CLYDWYN ap NYFED [EDNYFED?]. (410?)

The name appears in two versions of the pedigree of the kings of Dyfed. IN HG 2 he appears as *Gloitguin*, and is the father of Clodri (EWGT p.10). In ABT 18a the name is *Gletwin*, and he has a daughter Gwledyr through whom the line is traced (EWGT p.106).

Egerton Phillimore suggested that this Clydwyn was really Clydwyn ap Brychan, who is said to have invaded Deheubarth (Cy. 9 (1888) p.171 n.4; OP ii.277-8). This idea was accepted by Wade-Evans (WCO 91, 138), but it is open to question (PCB). See discussion of the Dyfed pedigree s.n. Tryffin, king of Dyfed and s.n. Dyfed ap Maccsen Wledig.

CLYNOG ap DYFNWAL HEN. See Dyfnwal Hen, Tudwal Tudclyd.

CLYNOG EIDYN. See Clydno Eidyn.

CNWCLAS (Knucklas). See Ogrfan Gawr.

CNYCHWR ap NES. See Corroi ap Dayry.

COAN, ST.

The saint of Merther in Cornwall, on the east bank of the Fal. The small building there was only briefly a parish church, but a chapel and well of St.Coan formerly existed (Catherine Rachel John, *The Saints of Cornwall*, 1981, p.30).

COCH ap CAW. See Caw of Prydyn.

COCIDIUS. (Celtic divinity).

A war-god to whom many inscriptions have been found in Britain of the time of the Roman occupation. The name appears frequently in combinations such as Mars Cocidius, Tutates Cocidius and Silvanus Cocidius (John Rhys, *Hib.Lect.*, pp.37, 44 n.2, 67). His temple, Fanum Cocidi, appears in the Ravenna Cosmography, and, to judge by the distribution of his altars, must have been in the Irthing valley in Cumberland (C & M, p.265).

COED ap DONED.

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

COED CELYDDON.

The name is normally used as equivalent to the Caledonian Forest. This was a remarkable feature of ancient Scotland. It was called in Latin Caledonius Saltus or Silva Caledonia and Ptolemy the Geographer called it Καληδόνιος Ἀρϋμός. It probably covered a tract from the neighbourhood of Loch Lomond across the country to Dunkeld (CB pp.224-5; W.F.Skene, *Celtic Scotland*, I.86). See also CO(2) p.43.

The Historia Brittonum (§56), listing the victories of Arthur against the Saxons, says: ‘The seventh was a battle in *Silva Celidonis*, that is *Cat Coit Celidon*’. It is natural to take this as Coed Celyddon, the Caledonian Forest, as has often been assumed (e.g. K.H.Jackson in *Arthurian Literature*, ed. R.S.Loomis, p.4), but those who believed that Arthur's battles were fought further south suggested that there were other forests in Britain called Coed Celyddon. ‘Celidon might be any forest; perhaps Chiltern, not claimed as a Saxon name, may represent it’ (E.K.Chambers, *Arthur of Britain*, p.202; after Alfred Anscombe in *Zeitschrift für celtische Philologie*, 5 (1905) pp.103-123). ‘Perhaps the dense woodland which formerly existed between the Severn and the Cotswold Hills; the word *Celidon* may survive in *Cheltenham*’ (A.W.Wade-Evans, *Nennius*, p.75 n.4). Geoffrey of Monmouth treats the battle as being in the Midlands at *Nemus Celidon* (HRB IX.3), and Brut y Brenhinedd renders Llwyn Celyddon (Dingestow) or Coed Celyddon (Cleopatra).

A WELSH CLASSICAL DICTIONARY

In the Myrddin poetry Coed Celyddon is the place to which Myrddin fled when he became mad after the battle of Arderydd. Similarly also in Geoffrey of Monmouth's *Vita Merlini* where the place is called *Nemus Calidonis*. See s.n. Myrddin Wyllt. The association of the forest with madmen and with the battle of Arderydd is clearly seen in the Dialogue between Myrddin and Taliesin in the Black Book of Carmarthen. See quotation s.n. Arderydd.

Coed Celyddon figures in the Welsh tale 'Ystoria Trystan'. See s.n. Trystan. Here it seems unlikely that the Caledonian Forest is intended.

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

He is mentioned by Geoffrey of Monmouth as Coillus, who succeeded Catellus (Cadell ap Geraint) and was succeeded by Porrex II (HRB III.19). Brut y Brenhinedd calls him Coel, and the 'Cotton Cleopatra' version makes him son of Cadell and father of Porrex. Similarly MP 1 in EWGT p.121.

Hector Boece in his *Scotorum Historia*, 1527, I.9 says that Coyll, a British king, was slain by the fictitious Scottish king, Fergus I (c.330 B.C). He evidently had Geoffrey's Coillus in mind.

COEL (2), duke of Colchester. (Fictitious).

The legend of Coel as the person from whom Colchester is named is said to be pre-Norman (*The Times*, 5 July 1950) [Find confirmation]. Actually it is named from the river Colne; Anglo-Saxon *Colneceaster* (Kenneth Jackson in *Antiquity* 12 (1938) p.48). Coel's existence in later legend is inextricably bound up with the legend of Helena the mother of Constantine the Great. The notion of Helena as the daughter of Coel of Colchester appears first in the *Historia Anglorum* of Henry of Huntingdon (d.1155). He says that Helena, the mother of Constantine, was the daughter of Coel, king of Colchester (Book 1 §37). According to the introduction to the 'Rolls' edition (1879), pp.liii-liv, Henry of Huntingdon could not have seen the work of Geoffrey of Monmouth, which first appeared in 1136. Winifred Joy Mulligan thought Henry of Huntingdon wrote this as early as 1129 (*The Journal of Medieval and Renaissance Studies*, 8 (1978), p.261). See further s.n. Helena, mother of Constantine.

Geoffrey of Monmouth expanded this fiction. He said that Coel, duke of Caercolun or Colchester, slew Asclepiodotus, who had been king of Britain for ten years, and thus obtained the crown himself. At this news Constantius [i.e. Constantius Chlorus] arrived in Britain, and Coel, afraid to engage him in battle, offered peace and submission if he could enjoy the kingdom of Britain, and pay no more than the usual tribute to Rome. Constantius agreed to the proposal, but Coel died a month later. Constantius was then crowned king of Britain in his stead, and married Helena the daughter of Coel. She bore him Constantine the Great, and Constantius ruled in Britain for 11 years till his death at York (HRB V.6).

Actually Constantius Chlorus had been appointed 'Caesar' by the emperors Maximian and Diocletian in 292, and entrusted with the government of Britain, Gaul and Spain. Constantius established his authority in Britain in 296, when his lieutenant Asclepiodotus defeated and slew Allectus. He died in York in the year 306. Helena was born on the continent. She was wife or mistress to Constantius, and Constantine was born long before Constantius came to Britain. See Helena, St.

Geoffrey said further that Coel had three brothers, Leolinus, Trahern and Marius (HRB V.8). In Brut y Brenhinedd Coel becomes Iarll Caerloyw, 'Earl of Gloucester', and his brothers are Llywelyn, Trahaearn and Meurig. The error of Gloucester for Colchester first occurs in Wace (c.1154), at least in the majority of manuscripts (l.5594). See *Le Roman de Brut de Wace* par Ivor Arnold, Paris, 1938, p.803. Colchester is said to have been founded by Coel in the fourteenth century chronicle *Eulogium Historiarum*, V.32, ed. Rolls II.266.

Considerable confusion was caused later, apparently by Gutun Owain (c.1470+), when Coel, iarll Caerloyw, was identified with Coel Godebog (q.v.), a historical northern prince, of about a century later. See The Book of Basingwerk p.111b in *Brut y Brenhinedd, Cotton Cleopatra Version*, ed. J.J.Parry, p.93; Harleian MS.1970 fo.35; Llanstephan MS.28 p.218, edited in 'The Twenty-four

Mightiest Kings' in *Études Celtiques*, XII.172. In the latter, Coel 'Godebog', Iarll Caerloyw, one of the Twenty-four kings, is said to have founded Caer Ffawydd and Caer Fuddai which are there identified with Hereford and Chichester. A later version by Elis Gruffydd (1527) adds that he founded Colchester. For the results of this mis-identification see e.g. Llywelyn (Leolinus). It led George Owen Harry to modify other pedigrees to accommodate the resulting anachronisms. See *The Genealogy of the High and Mighty Monarch, James*, London, 1604, p.23.

After this the first antiquarian who recognised that the two Coels were distinct seems to have been John Lewis in his *History of Great Britain*, 1729 (but written before 1616), p.123. It was again pointed out by Lewis Morris in his *Celtic Remains* p.96 and in a letter of 1757 (Cy. 49 p.299).

The suggestion that 'Old King Cole' of the well-known nursery rhyme is Coel of Colchester is not accepted by Iona and Peter Opie, authors of *The Oxford Dictionary of Nursery Rhymes*, reprint of 1952, p.134. They connect the nursery rhyme with a wealthy Reading clothier, named Cole-brook who was familiarly known as 'Old Cole'. He is mentioned in *The History of Thomas of Reading*, (c.1598). His 'pipe' is generally pictured as a tobacco pipe, which would hardly suit Coel of Colchester.

COEL ap CUNEDDA. (Fictitious).

Invented to explain the place-name, Colion, a cwmwd of Dyffryn Clwyd. It only appears in late lists of the sons of Cunedda (ByA §29 in EWGT p.92; OP ii.625)

COEL ap GWEIRYDD. (1000)

The father of Llywelyn Eurdorchog, patriarch of families in Iâl and Ystrad Alun, according to some pedigrees. See PP §29(2).

COEL ap MEURIG. (Fictitious). (A.D.152-165 Hardyng)

A fictitious king of Britain mentioned by Geoffrey of Monmouth as Coillus son of Marius. He succeeded his father Marius, and, having been brought up from his infancy in Rome, and learnt Roman manners, did not oppose the Romans in anything, and paid them tribute. As a result he enjoyed his kingdom in peace. He left one son, Lucius, who succeeded him (HRB IV.18-19). Brut y Brenhinedd renders the names Coel, Meurig and Lles.

Coel is also said to have given land at Glastonbury to the followers of Joseph of Arimathea. See s.n. Joseph of Arimathea.

COEL GARNACH. See Aegan ap Coel Garnach.

COEL HEN or COEL GODEBOG. (360)

It is certain, judging by his descendants, that he was an important prince of the North. He appears to have given his name to the district of Kyle in Ayrshire. "A circular mound at Coilsfield, in the parish of Tarbolton, on the highest point of which are two stones, and in which sepulchral remains have been found, is pointed to by local tradition as his tomb". (W.F.Skene, *The Four Ancient Books of Wales*, I.170). Coylton is an adjoining parish, south of the river Ayr, in which are the Craigs of Kyle (WCO 97). Hector Boece derived the name Kyle from an earlier, fictitious, British king named Coel. See Coel (1). The place-name appears as *Cyil* or *Cuil* on the Ordnance Survey *Map of Britain in the Dark Ages*, 1935.

In the three earliest versions of his genealogy we find 'Coel Hen ap Godebog ap Tegfan' (HG 10, V.Cadoci §46b, JC 5 in EWGT pp.10, 25, 44). All later versions, however, drop the cognomen 'Hen' and treat 'Godebog' as the cognomen of Coel (GaC 2, MG 1, ABT 1c in EWGT pp.36, 38, 96). Egerton Phillimore said that the 'ap' before 'Godebog' "should of course be cancelled". He also said that 'Godebog' should be 'Odebog' (Cy.IX (1888), p.174 n.4) forgetting that though the soft mutation was normal in later times, the radical was often retained in the case of certain early persons, e.g. Beli Mawr, Rhodri Mawr, Dyfnwal Moelmud, etc.

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Ifor Williams pointed out that Godebog, earlier *Guotepauc*, as in HG 10, was indisputably a Brythonic epithet, derived from *Votepâcos* (*Y Beirniad*, 1915, pp.275-6). See also BBCS 19 (1959) pp.116-7. Idris Foster translated it 'shelterer, protector, defender' in *Prehistoric and Early Wales*, 1965, p.220. *Meibyon Godebawc* 'the sons (or descendants) of Godebog' meaning presumably Coel Godebog, are mentioned in the 'Gododdin' of Aneirin (CA Stanza 15 ll.133-4):

They used to defend their land
against the sons of Godebawc, wicked folk.

(Translation by Kenneth Jackson, *The Gododdin*, p.121).

E.W.B.Nicholson thought that the name Coel was derived from latin *Caelius* (Cy. 21 (1908) p.86), Thus H.M.Chadwick wrote *Caelius Votepacus* (*Early Scotland*, 1949, p.149), but this form was firmly rejected by Kenneth Jackson in *Antiquity* 29 (1955) p.80.

The descendants of Coel were known as Coeling. Thus in Bonedd Gw_r y Gogledd we find 'The three hundred swords of the Cynferchyn [tribe of Cynfarch], and the three hundred shields of the Cynwydion [tribe of Cynwyd], and the three hundred spears of the Coeling: on whatever expedition they might go in unison, they would never fail' (BGG §7 in EWGT p.73, TYP p.238). As the Cynferchyn and the Cynwydion were also descended from Coel we should perhaps understand 'the rest of the Coeling' instead of 'Coeling' here. The name perhaps occurs as *Coelyng* in a poem in the Book of Taliesin (BT 69.9) as emended by Sir John Morris-Jones in Cy. 28 (1918) pp.209-10 ll.13, 50.

Coel's wife is given as the daughter of Gadeon ab Eudaf Hen (JC 7) and named Ystradwel or Stradweul (ByA 27a). See EWGT pp.45, 90. He was the father of Ceneu, Garbanion, Dyfrwr, and a daughter Gwawl, wife (or mother) of Cunedda Wledig (HG 9, 10, GaC 2, JC 7, ByA 27a, b, etc. in EWGT pp.10, 36, 45, 90, 91, etc.). The genealogies suggest a date of about A.D.370 for the birth of Coel (PCB).

For the late mis-identification of Coel Godebog with Coel, 'iarll Caerloyw', see Coel, duke of Colchester. One result was that Coel Godebog was made the father of Helena the mother of Constantine the Great, with the resultant anachronisms. See e.g. Bonedd y Saint 14a in EWGT p.56.

CÓEMGEN (KEVIN), ST. See Cwyfen.

COF ap CAW. See Caw of Prydyn, Caffo (ap Caw).

COF ap CEIDIO. (520)

Brother of Gwenddoleu (q.v.) (BGG §6 in EWGT p.73). Nothing seems to be known about him.

COFEN, ST.

The saint of Llangofen in Gwent (PW 81). LBS identifies Cofen with Cwyfen on the authority of a calendar in the Iolo MSS pp.152-3 which writes Cofen instead of Cwyfen against June 3 (LBS I.72, II.202). But see Nyfain, St.

COGIDUBNUS or COGIDUMNUS. British king.

Tacitus says that under Aulus Plautius and Ostorius Scapula the southern part of Britain was made into a province and received a colony of veterans. 'Certain states were assigned to Cogidumnus, a king. He has remained faithful up to the present time'. (*Agricola*, 14).

An inscription was found in 1723 at Chichester, Sussex, bearing his name. It is described in John Horsley's *Britannia Romana*, 1732. Roger Gale and Dr. William Stukeley examined it and conjecturally supplied the missing letters shown below in brackets:

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That is, Tysilio was fighting from heaven (BBCS 3 (1927) pp.59-62; A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) pp.328-9).

Edward Lhuyd (*Parochialia*, I.129), recorded in 1699 a local tradition about Treflach near Oswestry: 'There was a great battle at Maes yr Owen [Field of the Yews] in Treflach'. 'Owen' should probably be corrected to 'Onnen' [Ash-tree] referring to Oswald's Ash [Oswald's Tree Oswestry] (A.W.Wade-Evans in *Arch.Camb.*, 86 (1931) p.172).

COILBIN (ap PROGMAEL) ap PEDROG.

Part of a fictitious pedigree of Cornish princes; father of Dwngerth (i.e. Dungarth, q.v.). See PP §70.

COILLUS. See Coel.

COLBRIT, abbot of Llanilltud Fawr.

He appears in several charters in the Book of Llandaf all as a contemporary of bishop Oudoceus. First, not as abbot, with, Congen [Cynien], abbot of Llanilltud, and king Morgan ab Athrwys (BLD 152, 155); then as abbot of Llanilltud with king Morgan (BLD 148, 149, 151a,b); as abbot with king Ithel ab Athrwys (BLD 157), and as abbot with no king mentioned (BLD 159b).

He evidently succeeded Congen and was succeeded by Gwrhafal. See *Trans.Cym.*, 1948, p.291 (but ignore dates), and Wendy Davies in LICH p.55. Wendy Davies dates the first two charters c.670-675 and the rest c.675-688 (*ibid.*, pp.99-102).

COLEDDOG ap CAWRDAF.

Grandson of Caradog Freichfras and grandfather of St.Collen according to one version of Bonedd y Saint (§52) and, corruptly, in Buchedd Collen. See EWGT pp.62, 30. Compare Coleddog ap Gwyn.

COLEDDOG ap GWYN. (Legendary).

He is mentioned in a triad (TYP no.74) as one of the three *anheol* of Arthur's Court, that is 'one who could not be expelled'. I take this to mean 'fixtured' as opposed to 'wanderer' of TYP no.77.

He is perhaps the Coleddog ap Gwyn who appears as father of Pedrwn, the father of St.Collen, in Bonedd y Saint (§52 in EWGT p.62).

COLEDDOG (or CLYDOG) ap MORGAN FWLCH. See Morgan Fwlch.

COLGRIN. (Fictitious).

A Saxon leader who fought against Arthur according to Geoffrey of Monmouth. He was killed at the battle of Kaerbadum [Caer Faddon, Badon] (HRB IX.1, 4).

COLL ap COLLFREWY. (Legendary).

He seems to have been famous in Welsh legend as an enchanter. In a triad (TYP no.27) Coll ap Collfrewy is called one of the 'Three chief magicians' of Ynys Prydain, and in TYP no.28 we are told that he learnt his art from his uncle, Rhuddlwm Gor, whose enchantment was one of the 'Three chief enchantments' of Ynys Prydain.

Coll's chief fame, however, rests on an exploit mentioned in a triad (TYP no.26) in which he is called one of the 'Three Powerful Swineherds' of Ynys Prydain. The two versions, which differ only in minor details, may be combined thus: Coll ap Collfrewy was in charge of the swine of Dallwyr Dallben in Glyn Dallwyr in Cernyw [Cornwall]. Henwen, one of the swine, was with young and it was foretold that Ynys Prydain would be the worse for her litter. (So Arthur collected the host of Ynys Prydain, and set out to try and destroy her, W). Henwen went burrowing as far as Penrhyn Awstyn in Cernyw and then took to the sea. She came to land at Abertarogi in Gwent Is Coed, with Coll keeping his grip on her

bristles wherever she went by land or by sea. At Maes Gwenith, 'Field of Wheat', in Gwent she dropped a grain of wheat and a bee, and thenceforth that has been the best place for wheat and bees. Then she went to Dyfed and at Llonion in Penfro she dropped a grain of barley (and a bee, or a grain of wheat), so that the barley of Llonion has passed into a proverb. Afterwards she went into Arfon and proceeded to Rhiw Gyferthwch in Eryri where she dropped a wolf-cub and an eagle-chick. The wolf was given to Menwaedd (Mergaed) of Arllechwedd and the eagle to Brynach Wyddel of the North (Breat a prince of the North), and they were the worse for having them. They became known as Menwaedd's Wolf and Brynach's Eagle. At Llanfair in Arfon, below Maen Du, she dropped a kitten, and from Maen Du Coll cast it into the Menai. But the sons of Palug reared it in Môn to their detriment, and it became known as Cath Palug, 'Palug's Cat'. It became one of the three great oppressions of Môn that were nurtured there.

For comments on the story see John Rhys, *Celtic Folklore*, pp.503-9 and TYP pp.51 - 53, where the places mentioned are identified. It is noteworthy that the progeny of Henwen was advantageous to South Wales but detrimental to North Wales, an outcome which is not quite in keeping with the prophecy. We are not told what happened to Henwen in the end. Arthur's intervention, only mentioned in the second (W) version, seems to have been introduced owing to the influence of the story of the hunting of the boar Trwyth, and then forgotten! See also TYP p.310.

COLLAWN ap TEICHI. (Legendary).

The owner of Torllydan ('wide-belly') and Gloyn ('coal'), two of the 'Three race-horses' of Ynys Prydain, according to a triad (TYP no.46b).

COLLEN, ST. ap PEDRWN.

The saint of Llangollen, Nanheudwy, Powys Fadog (PW 106). Commemorated on May 21 (LBS I.72). His pedigree appears in *Bonedd y Saint* in two forms (§52 in EWGT p.62). The earlier, which is probably more accurate, makes him son of Pedrwn ap Coleddog ap Gwyn. The other makes him son of Gwennog ap Coleddog ap Cawrdaf ap Caradog Freichfras, and gives his mother as Ethni Wyddeles, who properly belongs to St.Melangell of the next item (§53). Buchedd Collen gives a corrupt version of the latter (EWGT p.30).

Assuming that the earlier version is more correct, the only clue to the date of Collen is the possibility that his grandfather, Coleddog ap Gwyn, is the person of that name said to have been at Arthur's Court. This is hardly sufficient. See Coleddog ap Gwyn.

Buchedd Collen is edited from Hafod MS.19 (1536), pp.141 ff. in LBS IV.375-8. It is too legendary to be of any value in elucidating his date. He is said to have been some time abbot of Glastonbury, but to have retired from there to live a life of greater austerity on Glastonbury Tor. While there he had an encounter with Gwyn ap Nudd, 'king of Annwn and of the Fairies'. Having vanquished him with holy water he left his cell and finished up at a 'sanctuary' which must surely mean Llangollen. A legend associates Collen with Bwlch Rhiwfelen near Llangollen (LBS II.158-160).

Collen is said to be the saint of Colan in Cornwall, 3½ miles east of Newquay, and of Langolen in Brittany, near Briec in Finistère (LBS II.161; G.H.Doble, *The Saints of Cornwall*, IV.50).

COLLWYN. See Gollwyn.

COLMAN, ST.

The saint of Llangolman subject to Maenclochog, and Capel Colman subject to Llanfihangel Penbedw, in Cemais and Emlyn respectively, Dyfed (PW 30, 56). Festival on November 20 (LBS II.164).

Colman is an Irish name and there are over one hundred Colmans named as saints in the Irish Calendars and hagiographers, but LBS thinks that the Welsh churches are probably those of Colmán (or Mo-Cholmóc) of Druim Mór (Dromore) in County Down. Although the surviving 'Life' of the saint is mainly fabulous, it says that he visited Britain and taught St.David. This implies that he visited Dyfed

and tends to confirm the identification. Colman of Dromore is commemorated on June 7. (LBS II.162-4).

COLUMB or COLUMBA, ST.

The saint of St.Columb Major and St.Columb Minor, 7 and 2 miles east of Newquay, Cornwall, with feasts on November 15 and 11 respectively. The Episcopal Registers of Exeter always give the two churches as dedicated to a female saint (LBS II.166-7).

There is a Plou-goulm (= Parish of Columb) in Brittany between Carantec and Trégarantec in the Diocese of Quimper. Also Crantock in Cornwall is close to St.Columb Minor. In the legends of St.Carannog there are references to doves. (Latin *columbus, columba*, 'dove'). All this suggests that St.Columb was a companion of St.Carannog (G.H.Doble, *The Saints of Cornwall*, IV pp.43-44, 49-50).

COLUMBA or COLUM CILLE, ST.

Born 521 in Donegal, founded the monastery at Hy (Iona) c.563, died 597, June 9. For a short account of his life see Daphne D.C.Pochin Mould, *The Irish Saints*, pp.93-105. He had dealings with Rhydderch Hael, king of Strathclyde, and with St. Kentigern [Cyndeyrn].

COMEREG, Abbot of Mochros, Bishop.

He appears in the Book of Llandaf as eighth in the series of bishops which are supposed to have presided over the non-existent see of Llandaf. He is one of several inserted between Oudoceus and Berthwyn, but was certainly earlier than Oudoceus. Thus Inabwy, Gwrddogwy, Elhaearn and Gwernabwy, who were all disciples of Dubricius, witnessed deeds in the time of Comereg (BLD 163-6).

In two charters (BLD 163b, 164) he is described as *Mochros* and *Abbas Mochros* respectively, while the bishop is Inabwy and the king is named Gwrgan. This is certainly Gwrgan ap Cynfyn, king of Ergyng. Mochros is now Moccas in Herefordshire (Anergyng) (WATU). In another charter (BLD 165) he is named as bishop and the king is Athrwys ap Meurig, king of Gwent.

Wendy Davies dates the first two charters in 620 and the last in 625 (LlCh pp.104, 105).

COMMIUS.

A man of the tribe of the Atrebates in Gaul, whom Caesar made king over them when they were conquered by Rome. Caesar employed him on a mission to Britain where a portion of the Atrebates had settlements. But as soon as he landed he was put in bonds and not released until Caesar's first invasion in 55 B.C. Later he again acted as go-between on Caesar's second visit when Cassivellaunus decided to sue for peace (54 B.C). After that he returned to Gaul and was persuaded to become one of the leaders of a Gallic revolt. He was continually on the run and finally submitted on condition that he be allowed to go where he need not set eyes on another Roman (51 B.C.).

He probably came to Britain again, for coins bearing the same name, as well as those of three sons, have been found, which suggest that he and his family held rule over a district represented by Kent, Surrey, Sussex, Hampshire and perhaps part of Wiltshire. The names of his sons were Tincommius, Verica and Eppillus (CB pp.9-10, 18, 21-25).

CONAID. See Meven.

CONAN, fictitious archbishop of London.

Conan appears fifth in the list of archbishops of London attributed to Jocelin of Furness, being successor of Obinus and followed by Palladius. (John Stow, *The Chronicles of England*, 1580, p.56).

CONAN (2).

A prince in Cornwall(?) mentioned in the Life of St.Brioc (q.v.).

CONAN. See also Cynan.

CONDIDAN.

One of the three British kings slain by Cuthwine and Ceawlin, West Saxons, at the battle of Deorham [Dyrham in Gloucestershire] in 577. It is inferred that his chief city was Cirencester, which fell to the West Saxons. The other kings were Conmail and Farinmail (ASC s.a.577).

Condidan was formerly identified with Cynddylan, a prince of Powys, see e.g. Panton MS.30 p.45 in the hand of Evan Evans (d.1788), and this continued to be accepted, e.g. by John Rhys, CB p.108, E.W.B.Nicholson in *Cy. XIX* (1906), pp.14-15. Oman (p.246 n.1), however, dropped the idea, and suggested that Condidan derived from the Roman name Candidianus. This was approved by A.W.Wade-Evans who gave the Welsh form as Cynheiddon (*Arch.Camb.*, 85 (1930), p.326. Ifor Williams considered that the date and place were wrong for Cynddylan in any case (CLIH p.xxxiii).

CONFER. (200)

Ancestor of the kings of Strathclyde according to the unique 'Harleian' genealogy (HG 5 in EWGT p.10). Of him it is said:

ipse est uero olitauc dimor meton uenditus est.

This has never been satisfactorily interpreted. See e.g. *Cy. 21* (1908) p.85; W.J.Watson, *History of the Celtic Place-Names of Scotland*, 1926, p.102. He was father of Fer, the father of Cursalem.

CONGEN [CYNIEN, CYNNEN], abbot of Llanilltud Fawr.

He is mentioned in two charters in the Book of Llandaf, as *Congen abbas Ilduti* (BLD 152, 155). According to these charters he was a contemporary of bishop Oudoceus, Cyngen, abbot of Llancarfan, Sulien, abbot of Llandochoau, and Morgan ab Athrwys, king of Glywysing. He appears to have succeeded Catgen and been succeeded by Colbrit. For the succession see *Trans.Cym.*, 1948, pp.291, 293 (but ignore dates), and Wendy Davies, *LlCh* p.55. She estimates the dates of the charters as c.670-5 (*ibid.*, p.101).

The modern form of the name would be Cynnen (OP II.422; John Rhys in *Cy.21* (1908), p.37) or Cynien (John Morris-Jones in *Cy.28* (1918), p.262).

CONIGC [CYNIN], abbot of Llancarfan.

He appears in three of the 'Llancarfan Charters' attached to the Life of St.Cadog, where he is called *Conigc, abbas altaris sancti Cadoci* (§55), *Conigc, abbas* (§56), and *Conigc* (§66). (VSB pp.126, 134). The first of these three concerns a sword and garment which Tewdwr ap Meurig gave to St.Cadog and his *familia*, and *Samson, abbas altaris sancti Eltuti*, is a co-witness. A.W.Wade-Evans assumed this Samson to be the same as St.Samson of Dol, who is known to have been abbot of Llanilltud for a short time. Chiefly on these grounds he placed Conigc and Paul as abbots of Llancarfan between Elli and Jacob, that is, in the sixth century (*Arch.Camb.*, 87 (1932) pp.151, 155-7).

It may be agreed that Paul and Conigc were probably close to one another in time, but there are some strong arguments for putting them both at a later date. This partly depends on the existence of another Samson, abbot of Llanilltud Fawr, at a later date. See Samson (II). For the arguments see PCB in *Trans.Cym.*, 1948, pp.293-6, where it is suggested that Conigc followed Sulien in the time of bishop Cadwared. By the chronology of Wendy Davies his date would be c.765.

The modern form of the name would be Cynin (OP II.421).

CONMAIL.

One of the three British kings slain by Cuthwine and Ceawlin, West Saxons, at the battle of Deorham [Dyrham in Gloucestershire] in 577. It is inferred that his chief city was Gloucester, which fell to the West Saxons. The other kings were Condidan and Farinmail (ASC s.a.577).

The modern Welsh form of the name would be Cynfael (Oman p.246 n.1).